



S S P X



# The Angelus

“Instaurare omnia in Christo”

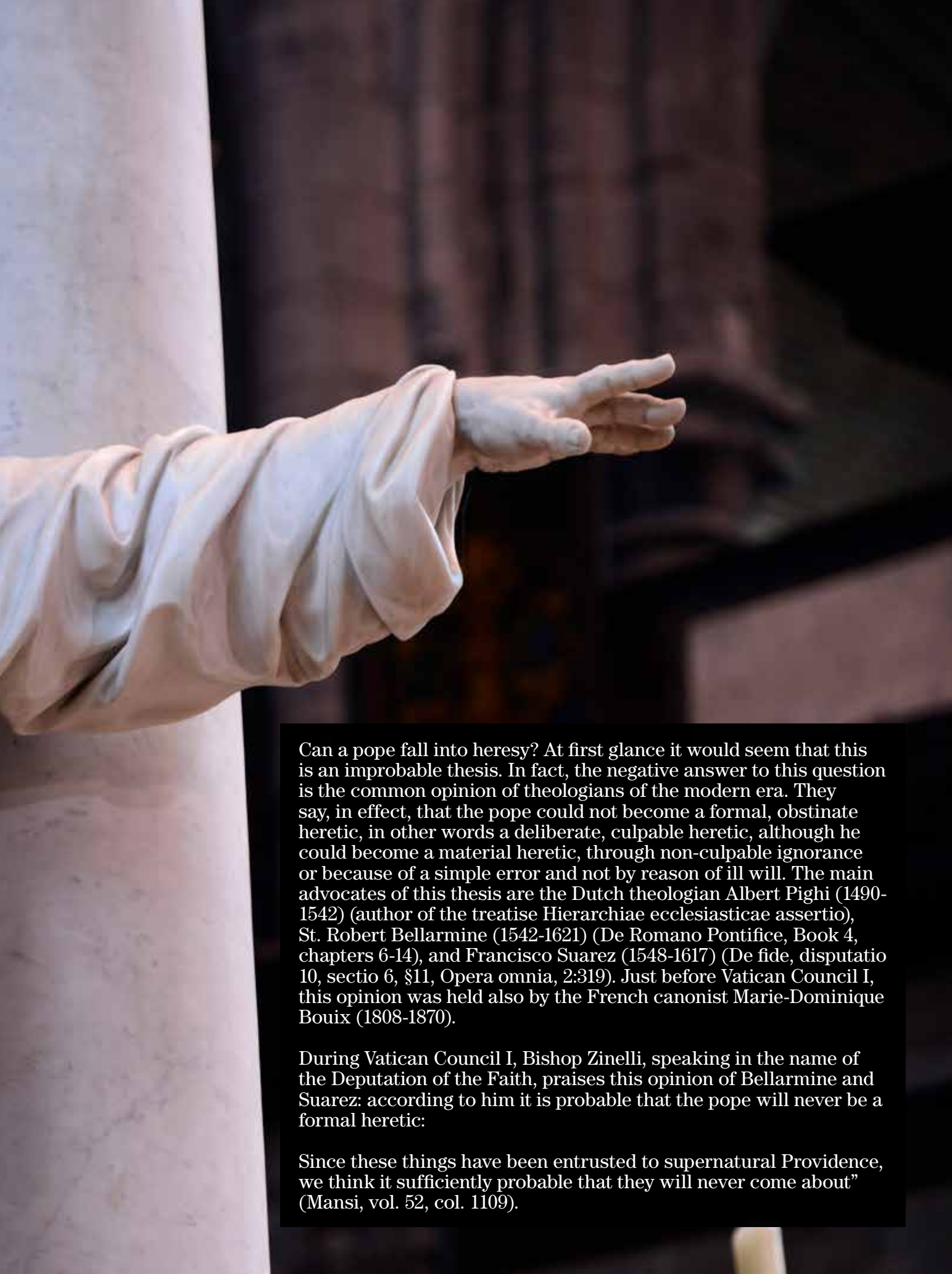
## The Papacy and Sedevacantism

On the Church and the Pope

A False Dilemma

The Crisis of Collegiality





Can a pope fall into heresy? At first glance it would seem that this is an improbable thesis. In fact, the negative answer to this question is the common opinion of theologians of the modern era. They say, in effect, that the pope could not become a formal, obstinate heretic, in other words a deliberate, culpable heretic, although he could become a material heretic, through non-culpable ignorance or because of a simple error and not by reason of ill will. The main advocates of this thesis are the Dutch theologian Albert Pighi (1490-1542) (author of the treatise *Hierarchiae ecclesiasticae assertio*), St. Robert Bellarmine (1542-1621) (*De Romano Pontifice*, Book 4, chapters 6-14), and Francisco Suarez (1548-1617) (*De fide*, disputatio 10, sectio 6, §11, *Opera omnia*, 2:319). Just before Vatican Council I, this opinion was held also by the French canonist Marie-Dominique Bouix (1808-1870).

During Vatican Council I, Bishop Zinelli, speaking in the name of the Deputation of the Faith, praises this opinion of Bellarmine and Suarez: according to him it is probable that the pope will never be a formal heretic:

Since these things have been entrusted to supernatural Providence, we think it sufficiently probable that they will never come about” (Mansi, vol. 52, col. 1109).

# Letter from the Publisher

Dear readers,

Why choose to address the question of the papacy in a Catholic magazine? Aren't all readers sharing the same faith? Do they not all believe in Christ's divinity and in his Church? Do they not accept the authority of the Pope?

This issue, therefore, aims firstly at extolling the supernatural privileges granted to the pilot who steers the helm of St. Peter's boat. The Holy Father, for all his personal shortcomings, is Christ's representative on earth and must be venerated as such. He holds the Fisherman's ring, with power to open and close Heaven's gates. In his truly magisterial statements, his sharp word divides between the marrow and the sinew; he defines truth and condemns fallacy. To the Church—arguably to the papacy itself—Christ bestowed the promises of indefectibility, that is to say, that the Church would last till the end time.

On the other hand, along with this faith in Christ's constitution of His Church, each Catholic is duty bound to have a lucid and critical mind in the face of the present ecclesiastical landscape. I am speaking of a multifaceted crisis, shaking firstly doctrine, then the morals, and finally, the trust in those very people and institutions which we deem to be the paragon of truth, morality, and stability.

Pope Benedict XVI, a few years ago, alluded to the crisis and compared it to the Arian crisis, so as to conclude that, as Arianism came and went away, so will it be with the present wobble. What, perhaps, the Pope Emeritus forgot to mention is that present day doctrinal and moral apathy is not only peripheral. It has reached the inner veins and vital organs of Church governance. Worse even, the disease seems to be emanating from the heart itself. A band aid will not do when gangrene has set in so deeply. To recover from such fate, what we need is the famed reform *in capite et in membris*, from head to foot, and in this specific order.

As always in Church history but more now than ever, the solution to the crisis rests in Peter's hands. Pope Francis, not unlike old St. Peter, seems to be in chains, and the Church's duty is to ardently pray for his liberation. What the Church enemies are aiming at is the head. What they dream of is a pope who sits on the throne but who de facto abdicates his power and leaves things unruly. Shakespeare, speaking of order in general, offers an arresting insight into what could then ensue: "Take but degree away, untune that string, And hark, what discord follows! Each thing meets in mere oppugnancy."

Fr. Jürgen Wegner  
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# On the Church and the Pope

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by Roger-Thomas Calmel, O.P.

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Even more now than in times of peace, it has become useful and salutary for us in the Faith to meditate upon the trials of the Church. We might be tempted to limit these trials to the persecutions and attacks that come from the outside. And yet the enemies on the inside are far more to be dreaded: they know the vulnerable spots better, they can wound or poison when we least expect it, and the scandal they cause is far more difficult to overcome. Thus in a parish, no anti-religious school teacher, regardless of what he does, will ever manage to harm the faithful as profoundly as will a self-indulgent and modernist priest. In the same way, a simple priest who defrocks, although it strikes everyone as more serious than the negligence or treason of a bishop, still produces less harm than that caused by the bishop.

In any case, it is certain that if a bishop betrays the Catholic Faith, even without defrocking, he imposes upon the Church a far more overwhelming trial than a simple priest who lives with a woman and stops saying Mass.—Then we must ask: what type of trial can the Church of Jesus Christ suffer at the hands of the pope himself, the Vicar of Jesus Christ in person? The question itself is enough to make many cover their faces and all but shout “blasphemy.” The thought puts them to torture. They refuse to look a trial this grave in the face. I understand how they feel. I am not unaware that a sort of vertigo can possess a soul at the sight of certain iniquities. *Sinite usque huc* (Lk. 22:51), said Jesus to the three apostles during his Agony, as the soldiers of the high priest approached to arrest him, to drag before the tribunals and to His



death.— He said it, the One who is the Sovereign and Eternal Priest. *Sinite usque huc*: it is as if the Lord were saying that the scandal can go even that far, but let it, and do as I say: “Watch and pray, for the spirit is willing but the flesh is weak.” *Sinite usque huc*: Through my consent to drink the chalice I merited all graces for you, while you fell asleep and left me all alone; I obtained for you especially a grace of supernatural strength that is equal to any trial; equal even to the trial that the Holy Church can undergo at the hands of the pope. I have made you capable of escaping even that vertigo.

## An Extraordinary Trial

On this extraordinary trial regarding its popes, we have what the history of the Church tells us and what Revelation on the Church does not tell us. For nowhere does Revelation on the Church say that the popes will never sin out of negligence, cowardice, or worldliness in guarding and defending Apostolic Tradition. We know that they will never sin by directly making men believe another religion: that is the sin from which they are preserved by the nature of their charge. And when they invoke their authority in matters where it is infallible, it is Christ Himself who speaks to us and instructs us: such is the privilege they receive the moment they become the successors of Peter. But while Revelation informs us of these prerogatives of the papacy, nowhere does it state that when he exercises his authority beneath the level on which he is infallible, a pope cannot end up playing into Satan’s game and favoring heresy to a certain extent. In the same way, it is not written in Holy Scripture that, although he cannot formally teach another religion, a pope can never end up allowing the indispensable conditions for the defense of the true religion to be sabotaged. This sort of defection is actually considerably favored by modernism.

So Revelation regarding the pope in no way guarantees that the Vicar of Christ will never inflict upon the Church the trial of certain grave scandals: I mean scandals that are grave not only in the domain of private morality but even in the

properly religious domain, and we might even say in the ecclesial domain of Faith and morals. In fact, the history of the Church tells us that the Church has indeed known this sort of trial at the hands of the pope, although it was rare and has never been a prolonged acute state. The opposite would be surprising, when we see how few popes have been canonized since St. Gregory >



The Western Schism (1378–1418) divided Roman Catholicism between two, then eventually three, claimants to the papacy. Antipope Clement VII lived at Avignon in France, and Pope Urban VI in Rome. Saint Vincent was convinced that the election of Urban was invalid, although Saint Catherine of Siena was just as devoted a supporter of the Roman pope. In the service of Cardinal Pedro de Luna, Saint Vincent worked to persuade Spaniards to follow Clement. When Clement died in 1394, Cardinal de Luna was elected as the second antipope successor to the Avignon papacy and took the name Benedict XIII. Saint Vincent was loyal to Benedict XIII, commonly known as “Papa Luna” in Castile and Aragon. He worked for Benedict XIII as apostolic penitentiary and Master of the Sacred Palace. Nonetheless Vincent labored to have Benedict XIII end the schism. When Benedict XIII did not resign as intended at either the Council of Pisa (1409) or the Council of Constance (1414–1418), he lost the support of the French king and of most of his cardinals, and was excommunicated as a schismatic in 1417. Saint Vincent encouraged King Ferdinand I of Aragon to withdraw his support from Benedict XIII.

Magisterium or Living Tradition?

# A False Dilemma

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by Fr. Jean-Michel Gleize, SSPX

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*Editor's Note:* During a conference entitled “Magisterium or Living Tradition” given on January 25, 2012, in Sion, Switzerland, Fr. Jean-Michel Gleize, Professor of Ecclesiology at the Ecône seminary, made several clarifications with respect to his study, “A Crucial Question” that appeared in the December 2011 issue of the *Courrier de Rome*, which together with the response by Bishop Bernard Fellay addressed the Doctrinal Preamble (see *DICI*, no. 247, 12-23-2011, and *DICI*, no. 248, 1-13-2012). Below are the most significant excerpts from this conference.

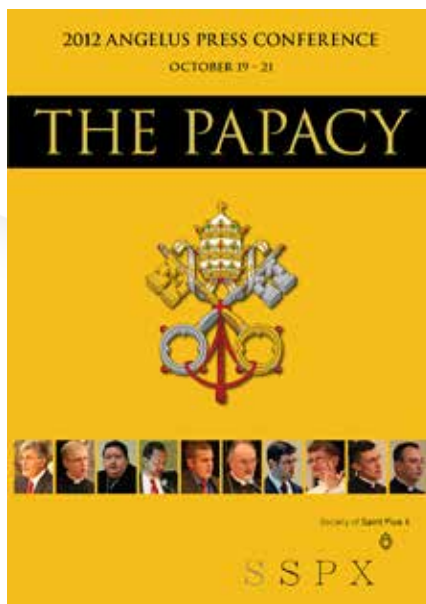
## A False Dilemma

Their objection to our position, in short, is that the only living magisterium worthy of the name

is today's magisterium, not yesterday's. Only the magisterium of today can tell what conforms to Tradition and what is contrary to it, for it alone represents the living magisterium, the interpreter of Tradition. And therefore we must choose one of two things: Either we reject Vatican II, judging that it is contrary to Tradition, but at the same time contradicting the only possible magisterium, the living magisterium, which is today's [the magisterium of Benedict XVI], and we are not Catholics but Protestants. Or else we decide not to be Protestants and we are obliged to accept Vatican II so as to obey the living magisterium, which is today's, declaring that the Council is in conformity with Tradition. This is a dilemma—in other words, a problem with no apparent solution besides the two that are indicated: if we try to avoid one of the two horns, we will not avoid the



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# The Crisis of Collegiality

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by Gabriel S. Sanchez

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Following the promulgation of the exhortation *Amoris Laetitia* in 2016, a great deal of critical attention has been paid to how that document, and Pope Francis himself, works to destabilize the Catholic Church's teaching on the sacraments, particularly marriage and the Eucharist. Overshadowed by the fallout over this document has been another papal prerogative, namely the expansion of synodality into the governance of the Church. In a 2015 speech given on the anniversary of Pope Paul VI's *motu proprio Apostolica Sollicitudo*, which established the Synod of Bishops for the Universal Church, Francis stated the following:

"A synodal Church is a Church which listens, which realizes that listening 'is more than simply hearing.' It is a mutual listening in which everyone has something to learn. The faithful

people, the college of bishops, the Bishop of Rome: all listening to each other, and all listening to the Holy Spirit, the 'Spirit of truth' (Jn 14:17), in order to know what he 'says to the Churches' (Rev 2:7)... Synodality, as a constitutive element of the Church, offers us the most appropriate interpretive framework for understanding the hierarchical ministry itself."

For in Pope Francis's mind, the "path of synodality [is what] God expects of the Church of the third millennium." The problem with these words, as with many of the current pontiff's statements, is that they lack precision, leading many to speculate what revolutionary changes he may be seeking to introduce. For liberals, the pope's praise for synodality dovetails with their desire to see the Church further democratized and decentralized in order to "meet the >

## Theme The Papacy and Sedevacantism

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needs” of particular countries or regions. Those Catholics with a more traditional orientation worry that Francis’s zeal for synodality is an outgrowth of the teachings of the Second Vatican Council on collegiality (more on that below), with the pope’s standing and authority over the Church being diminished.

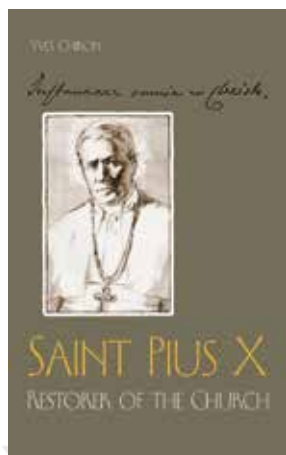
problems that a synodal model may pose for the Catholic Church at this time while also criticizing the ecumenical ambitions behind the push for synodality. It should be noted, however, that synodality has been the historical governance model for the Eastern churches, including those in communion with Rome. But just because that



Given the complex historical, doctrinal, and theological issues surrounding both collegiality and synodality, this brief article cannot hope to cover them all. Instead, after offering a brief synopsis of both concepts as they emerged from Vatican II, this article sheds light on some of the

is so does not mean that synodality doesn’t raise serious problems for the life of the Universal Church, especially given the dominance of liberalism and neo-Modernism within the Roman hierarchy.

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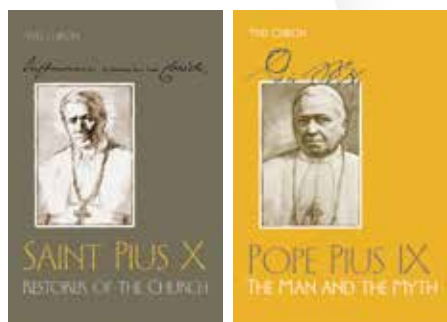
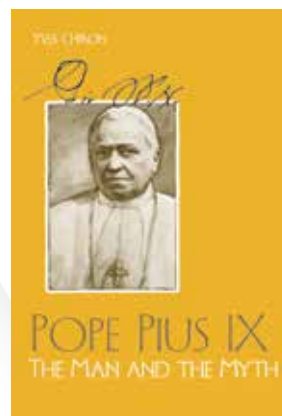
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# Pope Pius IX

## The Man and the Myth

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Fifteen Questions from Men,

# 15 Answers from the Pope

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by Fr. Phillipe Toulza, SSPX

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*Christ said to Pope Francis, as to St. Peter: "Confirm thy brethren" in the Faith. And yet, so many unsettling acts and declarations! Here is an overview of some of the scandals of these first three years of his pontificate, and in conclusion, an invitation to humble prayer.*

## **Does the Sovereign Pontiff have a right to judge?**

On July 28, 2013, speaking of the Church's attitude towards morals that go against nature, the pope threw out there: "If a person is gay and seeks out the Lord and is willing, who am I to judge that person?"

## **What Path for the Jews?**

On November 24, 2013, in his encyclical

*Evangelii Gaudium*, Pope Francis wrote: "We hold the Jewish people in special regard because their covenant with God has never been revoked, for 'the gifts and the call of God are irrevocable.' The Church, which shares with Jews an important part of the sacred Scriptures, looks upon the people of the covenant and their faith as one of the sacred roots of her own Christian identity. As Christians, we cannot consider Judaism as a foreign religion; nor do we include the Jews among those called to turn from idols and to serve the true God[.]"

## **Did the Blessed Virgin Ever Feel Like Sinning?**

On December 20, 2013, Pope Francis described the scene of Mary's presence at the foot of the



# Archbishop Lefebvre and the Bishops

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by Bishop Bernard Tissier de Mallerais

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Archbishop Marcel Lefebvre's attitude towards the bishops and episcopates varied depending on the circumstances and time period. What follows is an account of the various shifts and nuances in his attitude and relationships with them.

## A Future Bishop among other Future Bishops: Rome 1923-1930

As a student at the French Seminary in Rome, Marcel Lefebvre was close to and even friendly with several future bishops. He enjoyed reminiscing about Pierre Lebrun, his predecessor as head Master of Ceremonies at Santa Chiara, and the future bishop of Autun. He never spoke of Louis Ferrand, although they had been very close friends: together they used to recite by heart the theses of their doctorates in theology in the little

streets of Rome! The difference in his attitude between the two was due to one fact: Pierre Lebrun died shortly after Vatican II, whereas Louis Ferrand, Archbishop of Tours, complained about Archbishop Lefebvre coming into his diocese to confirm children without asking his permission.

In fact, several of his former Roman classmates went over to liberalism with the Second Vatican Council. Archbishop Lefebvre used to lament that "several fellow seminarians, who had been enthusiastic disciples of Fr. Henri Le Floch (the director of Santa Chiara), often >

## Faith and Morals

even more so than myself, completely abandoned the fighting spirit during the Council”: “For me,” he added, “this was my greatest cause for sorrow during the Council!”

He found it unbelievable, “unthinkable” (as he liked to say), that after having been imbued with the love of principles and having lived these principles during their early years as clerics, these priests who had become bishops had not remained faithful to that “first love” that he, Marcel, had profoundly lived and strongly sustained: this “living fully on principles.” This first love remained for him, as it did for his friend—who remained a priest—Joseph Tailhades, superior of the great seminary of Perpignan. The memory of Father Tailhades was his most dear of all of his venerated masters in Santa Chiara.

Marcel Lefebvre was away from the seminary on military service in France when the “dear and venerable Fr. Le Floch” resigned on Pope Pius XI’s own orders. But he was certainly full of gratitude towards the young Bishop Le Hunsec, Superior General of the Spiritans, who dared to stand up to the pope and defend the rector of Santa Chiara. That was in 1927. From this time on, the condemnation of the Action Française became a cause of division in the French

episcopate and even among the Romans; there were the “traditionalists,” the “ultras,” and the “liberals”: the latter were those who, under the cover of obedience and submission to Rome, had abandoned the fight for Christ the King, whom the above-mentioned condemnation seemed to exclude and deny in the public episcopal opinion!

Independence was a trait of Marcel Lefebvre’s character that his brother Michel Lefebvre loved to recall: “We Lefebvre’s were not like all those posh employers in the Northern French industry; we were independent-minded!”

In Santa Chiara, his young fellow seminarians already noticed in Marcel a certain anti-conformism that made him despise certain fashionable theological theories and adhere doggedly to the philosophy of St. Thomas Aquinas in spite of all opposition.

“During the discussions there were usually diverse opinions. In those cases Marcel would only accept what St. Thomas had taught. Sometimes it would be to such an extent that the other theology students called him the ‘petrified dogmatian.’ He kept the name and rather enjoyed it! He always stayed very faithful to St. Thomas, *durch und durch!*” (Fr. Jerome Criqui, Letter of February 25, 1997).

Behind this attitude was the mischievous



Archbishop Marcel Lefebvre with Bishop Bonneau, of Douala

Feasts of Our Lady

# The Assumption

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by Fr. Christopher Danel

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“To her the Apostles render their holy allegiance, the Angels their song, Christ His embrace, the clouds their transport, as her holy Assumption renders Paradise” (Bobbio Missal, VII century)

The Assumption of Our Lady has many titles in ancient liturgical texts, such as the *Depositio* and the *Transitus*; in the East the title is the *Koimesis* (Dormition). While it is certain that the body of Our Lady did not undergo any corruption due to death, the received Tradition regarding death itself is less certain, and theologians over the centuries have varied on this point. While there has been a tendency in the East to assert her exemption from physical death (thus the term “Dormition,” meaning “repose”), the West more closely unites Our Lady with her Son, Who suffered death on the Cross, Whose sacred body

likewise knew no corruption, and Who rose from the Holy Sepulcher victorious. In fact, her death would be due to union with Jesus alone rather than due to sin, as she was preserved from sin, both original and actual. St. Epiphanius comments, “No one knows what was the earthly end of the Mother of God,” deducing that this remains hidden in God like so many of the discreet details of her life.

## Dogmatic Definition

The knowledge of Our Lady’s Assumption is the fruit of Tradition, meaning in its strict sense that it is something received, something which has been handed on. Some liturgical texts and apocryphal writings led to a preference in





Dormition Abbey, Jerusalem

past centuries to reticence about it, and one may even sense that this reticence was due to a hesitancy to tread too boldly on sacred ground. Nevertheless, the Assumption is mentioned by theologians including St. Thomas Aquinas. It was at the dawn of the pontificate of Bl. Pius IX that the movement towards a dogmatic definition took shape, with requests from the ecclesiastical hierarchy being submitted to the Holy See beginning in 1849. In the only dogmatic council to have been held at the Vatican (1869-70), two hundred bishops advocated for a dogmatic definition of the Assumption. Pope Pius XII, of blessed memory, made inquiries among the hierarchy close to a century later, in 1946, and having received an almost unanimous response, the holy pontiff made the dogmatic definition on November 1, 1950, with the Apostolic Constitution *Munificentissimus Deus*.

In the Apostolic Constitution Pope Pius XII stated, “[T]he outstanding agreement of the Catholic prelates and the faithful..., since it shows us the concordant teaching of the Church’s

ordinary doctrinal authority and the concordant faith of the Christian people which the same doctrinal authority sustains and directs, thus by itself and in an entirely certain and infallible way, manifests this privilege [viz., the Assumption] as a truth revealed by God and contained in that divine deposit which Christ has delivered to his Spouse to be guarded faithfully and to be taught infallibly[.]

For which reason, after we have poured forth prayers of supplication again and again to God, and have invoked the light of the Spirit of Truth, for the glory of Almighty God Who has lavished His special affection upon the Virgin Mary, for the honor of her Son, the immortal King of the Ages and the Victor over sin and death, for the increase of the glory of that same august Mother, and for the joy and exultation of the entire Church; by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority, we pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, >

# Pastor Aeternus

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Excerpts from *Pastor Aeternus* by Pope Pius IX, Council Vatican I, Session 4, July 18, 1870

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1. The eternal shepherd and guardian of our souls (1 Pet. 2:25), in order to render permanent the saving work of redemption, determined to build a Church in which, as in the house of the living God, all the faithful should be linked by the bond of one faith and charity.

2. Therefore, before he was glorified, he besought his Father, not for the apostles only, but also for those who were to believe in him through their word, that they all might be one as the Son himself and the Father are one (Jn. 17:20-21).

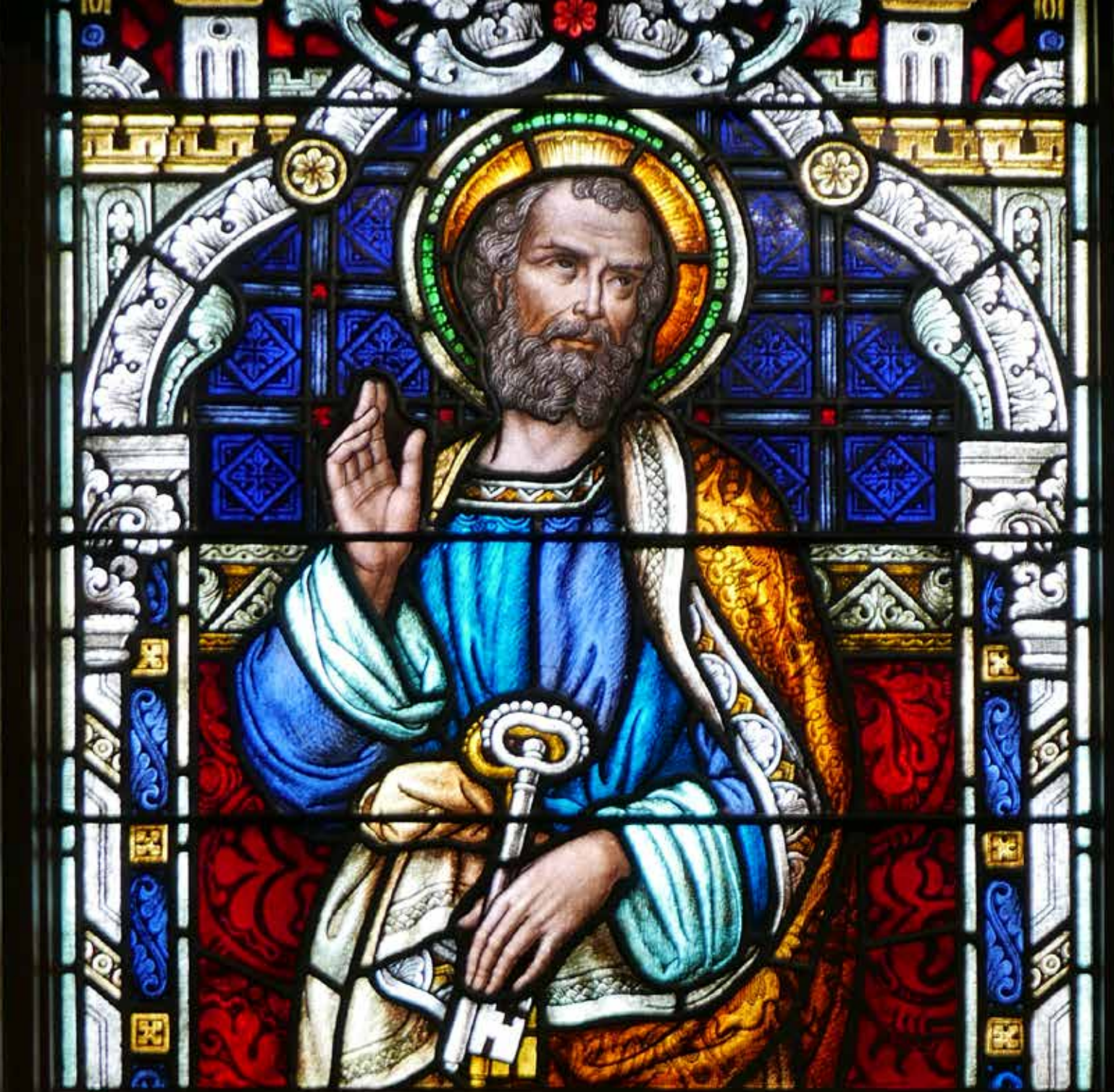
3. So then, just as he sent apostles, whom he chose out of the world (Jn. 15:19), even as he had been sent by the Father (Jn. 21:20), in like manner it was his will that in his Church there should be shepherds and teachers until the end of time.

4. In order, then, that the episcopal office should be one and undivided and that, by the

union of the clergy, the whole multitude of believers should be held together in the unity of faith and communion, he set blessed Peter over the rest of the apostles and instituted in him the permanent principle of both unities and their visible foundation.

5. Upon the strength of this foundation was to be built the eternal temple, and the Church whose topmost part reaches heaven was to rise upon the firmness of this foundation (Leo 1, Sermon (Sermons), 4 (elsewhere 3), ch. 2 for the day of his birth (PL 54, 150)).

6. And since the gates of hell trying, if they can, to overthrow the Church, make their assault with a hatred that increases day by day against its divinely laid foundation, we judge it necessary, with the approbation of the Sacred Council, and for the protection, defense and growth of



Particularly frequent in the period between the fourth and sixth centuries is the scene of the delivery of the Law to Peter, which occurs on various kinds of monuments. Christ hands St. Peter a folded or open scroll, on which is often inscribed *Lex Domini* (Law of the Lord) or *Dominus legem dat* (The Lord gives the law). In representations on fifth-century sarcophagi the Lord presents to Peter (instead of the scroll) the keys. In carvings of the fourth century Peter often bears a staff in his hand (after the fifth century, a cross with a long shaft, carried by the Apostle on his shoulder), as a kind of sceptre indicative of Peter's office. From the end of the sixth century this is replaced by the keys (usually two, but sometimes three), which henceforth became the attribute of Peter.

# A Dominican in Time of Crisis

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by Fr. Dominique Bourmaud, SSPX

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Rev. Roger-Thomas Calmel, O.P. (1914-1975) was born in Southern France and would become one of the leading French intellectuals during the neo-Modernist era and, especially, after the conciliar revolution. He came from the Languedoc peasant stock and much of the virtues of the terroir, reflected in him, were explained thus by his father: “Work, pray, always very much love the little ones and the humble. I am sincerely happy of your calm at work. That is what you need. I know it by experience: calm, patience, perseverance, tenacity, absolute confidence in God.”

He is 17 years old and at the minor seminary. He reads a book on spirituality and takes life seriously. “What Augustin could accomplish, could not Calmel do it? It will be hard, but together with Jesus, could we not do it?” This indicates a striking maturity, which truly shows

that one’s whole life depends on a few “yea’s” and “nay’s” pronounced at age fifteen.

## A Short Biography

This slow maturing vocation, which normally would have led him to the secular clergy, suddenly takes on a definitive turn. It leads him to knock at the door of the Dominicans of Toulouse in 1936, and five years later, he is ordained priest in Toulon, on which occasion he meets for the first time the teaching Dominican nuns of St. Pré, who are going to play an important part in his apostolic life. Later on when temporarily stationed in Spain (1956-7), he will write something about this change of vocation: “I am certain that my sudden entrance



# Faith in the Benedictine Abbot

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by a Benedictine Monk

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“An abbot who is worthy to rule a monastery should always remember what he is called and realize in his actions the name of a superior. For he is believed to be the representative of Christ in the monastery.”  
- Rule of St. Benedict ch. II

## Seeing Christ in the Abbot

St. Benedict, when describing the abbot in a monastery, lifts his monks to a supernatural level. The superior is “believed to be the representative of Christ.” Accepting this simple phrase, the monk is obliged to make an act of faith every day for the rest of his religious life. His superior must be seen as Christ commanding him in all of his activities. The monk is told to see Christ and he sees a man that makes mistakes, has human defects, and goes to confession like all the others in the community. He sees a man, but believes that Christ is in this superior.

It is this mixture of the human and the divine that makes faith sometimes very difficult and at the same time meritorious. When we physically see something, we know it is true, and therefore faith is not necessary. The virtue of faith is to believe something to be true that we do not see. The Most Holy Trinity can only be known on earth by faith. To try and see “the hidden God” in the soul of our superior is above the capacity our human nature and that is why we need the “eyeglasses” of faith.

Faith is that theological virtue infused into our soul on the day of our baptism. Depending on the use we make of this gift, it remains sterile



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# Dispute around a Dunghill

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by Fr. Dominique Bourmaud, SSPX

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A surgeon friend of mine brought up the typical question he faces ten times a day from anguished parents: “Why does my child of five have to undergo brain surgery for this huge tumor, which may keep him paralyzed for life?” The problem of evil is one of the few topics which throw people off track regarding their understanding of who God is. In an aseptized society which shuns any sign of rot, whether in the kitchen, the buildings, or the parking lot, the average Joe cannot come to grips with the problem of evil. The problem of an effeminate civilization becomes virtually insoluble when it is compounded spiritually by an emasculated Church which purposely refuses to preach the full Gospel of Christ, with its shining light amidst dark crevasses. Christ certainly did not mince words about pardonable and unpardonable sins

or about suffering—physical and moral, temporal and eternal—with fire and brimstone.

## Various Scriptural passages

Among all references to the problem of evil, without a doubt, the book of Job holds the preeminence. Other scriptural passages allude to it in pointed ways, and we might as well go through them before delving into Job’s labyrinth-like dispute. Tobias’s book, for one, gives us a quasi New Testament reply to the sufferings undergone by Tobias senior. Though God fearing, he went through many setbacks before recovering his health and his family. It was then that the angel explained to him: “Because you were faithful, it was necessary that temptation assail >



Gonzalo Carrasco  
Job on the Dunghill



advances. Even when a fourth person enters the arena to debate with Job about God's mysterious workings of Providence, the lines are not moving much. Suffering and calamity are the punishment which sin inflicts on one, although, sometimes, God may also allow one to suffer as a remedy against further sin. All in all, the connection between sin and suffering is that of cause and effect. Where suffering is, there must be hiding some ugly sin.

## A Key to the Debate

If Job and his friends, butting heads for thirty long chapters, are at a loss to find out the solution of their deadlock, the reader however is in a better position as he has the perspective from on High. Before entering the maze of the long and passionate debates, he is warned by the anonymous writer of the divine decree

Cultural Patronage

# Music and the Papacy

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by Dr. Andrew Childs

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Throughout the history of Western civilization, no institution has provided more meaningful patronage of the arts than the Catholic Church, often under the personal direction of the pope, visible and actual leader of the Church. As the world sorted through the rubble of the collapse of the Roman Empire, the early Church provided not only for truth and light, but artistic beauty as well. During the first millennium, She represented, in the words of musicologist Donald J. Grout in *A History of Western Music*, “the principle—and oftentimes the only—bond of union and channel of culture in Europe...When after a terrible century of wars and invasions the last Western Emperor finally stepped down from his throne in 476, the foundations of Papal power were already so firmly laid that the Church was ready to assume the civilizing and unifying

mission of Rome.” What follows will consider briefly the musical aspect of this “civilizing mission,” and some historical examples of papal influence and patronage.

Ours is a musical faith; praise proper to God himself at times transcends the capacity of speech and must be sung, whether by men or angels. Isaias (6:2-3) tells of the two angels crying to each other: “Holy, holy, holy, the Lord God of Hosts, all the earth is full of his glory.” According to St. Luke (2:14), the angels sing at the birth of Christ: “Glory to God in the highest, and on earth, peace to men of good will.” Our Lord prepares the apostles for the Passion with song: “And having sung a hymn, they went out to Mount Olivet” (Matt. 36:30; Mark 14:26).

We may consider our first musical patron as not a pope, but rather a king. As author of the



# Harmony Between Parents

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by SSPX Sisters

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Just like every other evening, Claire's mother is supervising the homework of the little lady who has a tendency to laziness, especially when it comes to concentrating on schoolwork. So her mother makes a firm decision to help her overcome her ugly defect: "Now that you have understood, Claire, you are going to finish your math exercises all by yourself, and you will not go outside to play until they are done and well done." Claire sighs, yawns, scribbles a few numbers on her scrap paper, sighs again... Her mother holds strong: "Come on, Claire, you can do it; I am going to get Peter's bottle ready and when I come back I want the first exercise to be finished." As soon as her mother leaves the room, Claire gets up, heads straight to the living room, climbs on her father's lap, cuddles up and asks: "Dad, my math exercises are so hard, can't you help me?" Her

little blond curls, her charming smile, his favorite daughter's cute little face: "Go get your notebook, I'll help you." When her mother comes back it is only to discover to her discontent that once again, Claire did not do her work on her own.

## Lose, Lose

Who won in this little story? Certainly not Claire: she passed up a good opportunity to grow in virtue by fighting against her predominant fault. Not her mother: her authority was demolished by her husband allowing what she had just forbidden. And definitely not her father: his weakness—or imprudence—certainly did him no credit in his daughter's eyes; she knows how to take advantage of it, but in the end,

# Q & A

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by Fr. Juan-Carlos Iscara, SSPX

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Should we go to confession frequently, even when we have not committed any mortal sins?

“Frequent confession” is the practice of receiving the sacrament of penance more than once a year (as required by ecclesiastical law) or even when we do not have mortal sins to confess. This practice, inspired in the Church by the Holy Ghost, is one of the more efficacious means to advance in perfection, for it is a law

of the spiritual life that the closer we come to God, the more we realize how far our thoughts, words and deeds stray away from His will for us. The Saints give us a striking example of how a greater holiness of life makes us grow in humility and acknowledge our need of God’s mercy. This growth and acknowledgement is greatly helped by the frequent reception of the sacrament of penance. This is because confession demands that we thoroughly examine our conscience, grow in knowledge of ourselves, regret our sins for what they are—offenses against our loving

### New President for Pontifical Academy of Sciences

On June 2, 2017, Pope Francis appointed the new president of the Pontifical Academy of Sciences. He is 66-year-old German Joachim von Braun, a specialist on agricultural and economic development. This appointment is in line with the encyclical *Laudato Sí*, which defends the idea of integral ecology.



Joachim von Braun will replace 88-year-old Swiss microbiologist and geneticist Werner Arber, who had held the position since 2011. The new president was born in 1950, in North Rhine-Westphalia; he studied agronomics, then obtained a doctorate at the University of Bonn before working as a university lecturer and researcher in agricultural economics in universities in Göttingen, Kiel, and Bonn.

Joachim von Braun is considered a leading

international expert on the problems of hunger and malnutrition. He was director general of the International Food Policy Research Institute (IFPRI) headquartered in Washington from 2002 to 2009, then Director of the Center for Development Research at the University of Bonn, where he is a professor of Economics.

His research fields include international economic development, economics of natural resources, poverty, agriculture, and science and technology policy, as well as international trade: all fields that are at the heart of the integral ecology developed in the encyclical *Laudato Sí*, and therein doubtless lies the explanation for Pope Francis' choice.

The Pontifical Academy of Sciences' work is regularly a source of controversy. On April 28, 2015, for example, it organized, with the pope's blessing, a symposium on the "moral dimension of climate change and sustainable development." One of the authorized speakers at the symposium was Jeffrey Sachs, known for his open support of controlling the birth rate through contraception and abortion.

More recently, during a symposium on "biological extinction" which was held from February 28 to March 1, 2017 (behind closed doors this time), the Academy did not hesitate to invite Paul Ehrlich, a scientist who advocates limiting the number of inhabitants on earth to an ideal number of one billion.

Unfortunately, this was not just a false step. In 2015, the Holy See chose Hans Schellnhuber, a member of the Academy who contributed to the pages on natural science in the pope's encyclical, to present the encyclical *Laudato Sí*. This influential scientist, the famous founder of the Potsdam Institute of Climate Impact Research, counselor to German Chancellor Angela Merkel, and to the European Commission, had the opportunity of saying on global warming: "It's a triumph for science because at last we have stabilized something—namely the estimates for the carrying capacity of the planet, namely below one billion people."



# The Question of Papal Heresy

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by Fr. Jean-Michel Gleize, SSPX

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*Editor's Note:* The following is an abridgement of Fr. Jean-Michel Gleize's study of a highly sensitive theological question concerning the papacy and heresy. It appeared originally in the January 2017 issue of *Courrier de Rome*.

## Introduction to the Problem

In Autumn of 2014, then again in October 2015, Pope Francis convened two Synods in Rome to consult with bishops from all over the world on questions concerning "the human family." The outcome was, on March 19, 2016, the Post-Synodal Apostolic Exhortation *Amoris laetitia* on "Love in the Family." Its eighth chapter opens the door to a practical denial of the Church's traditional discipline concerning the sacrament of marriage, and consequently calls into question also the dogmatic presuppositions underlying it.

On September 15, 2016, the four Cardinals Burke, Brandmüller, Caffarra, and Meisner sent to the Supreme Pontiff a private letter in which they respectfully asked him to clarify the recent Apostolic Exhortation on five disputed points, using the traditional procedure of "*dubia*" ["doubts"], in other words, by formulating five questions calling for a clear yes or no answer. The explicit intention of this step was to verify whether the text of the Exhortation at the points indicated could be considered in conformity with the moral teaching of the Church to date.

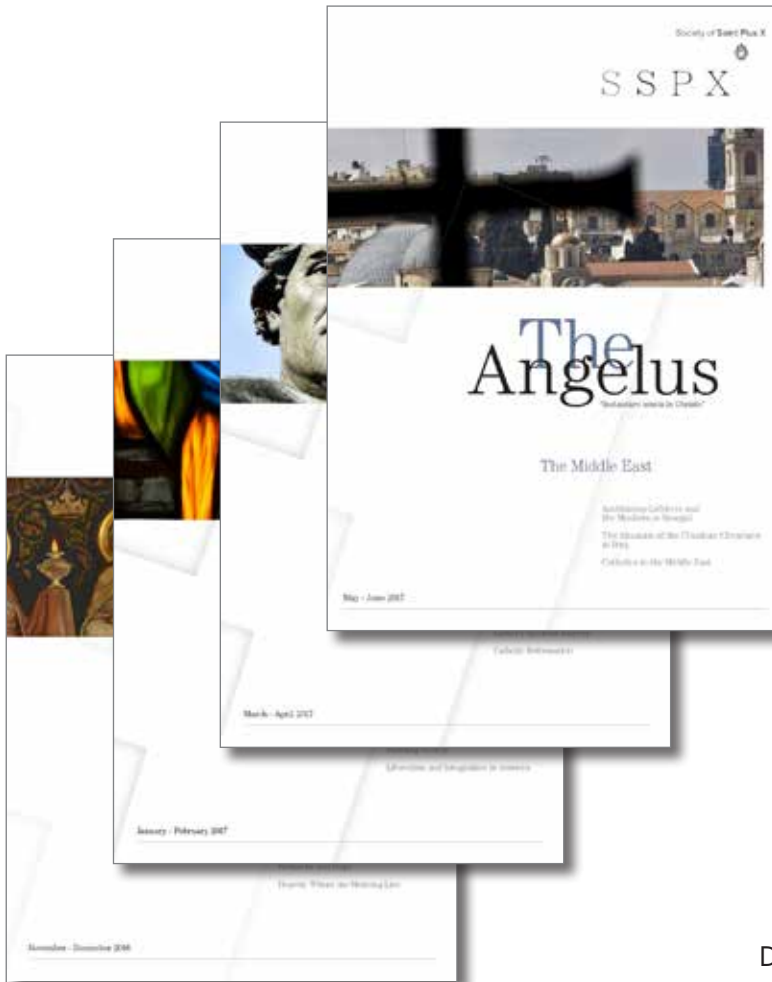
Since Pope Francis gave no response, the five *dubia* were made public on November 16. To date, the Holy See still has not provided the expected response.

Giving an account of this silence, during an interview published on *LifeSiteNews* on December

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# The Last Word

Dear readers,

In his *Biographical Memoirs*, Don Bosco tells of a little but highly symbolic incident that happened to him on an Easter Sunday morning in Rome while acting as *cappa magna* bearer to a cardinal in St. Peter's. Due to a moment of inadvertence during the procession, he got stuck on the very balcony where the Pope was coming to give his *Urbi et Orbi* blessing. A moment later, feeling something weighing on his shoulder: he was aghast to see that it was nothing other than the foot of Pius IX, who had just arrived on his *sedia gestatoria*, right next to him, and who highly respected him. It was indeed prophetic: Don Bosco was to be a great pillar and defender of the papacy in the many difficult days during those times. Pius IX often sought advice and comfort from him.

As paradoxical as it will appear to some, Archbishop Marcel Lefebvre too was a pillar and a defender of the papacy even throughout the storm that he traversed during the last 30 years of his life.

He lived through eight very different popes, from St. Pius X to John-Paul II. He had learned at the feet of Fr. Le Floch that to be a good Catholic, one had to think like the popes, study their encyclicals and writings, and conform one's life to this eternal *Romanità*. He was indeed so solid that Pius XII made him his Apostolic Delegate for the whole of French Africa for eleven years.

When we read carefully his long biography, it is striking to see his constant use of papal texts to justify his teaching and his actions. We, who have been privileged to study directly under him, can testify to the fact that he gave us a profound love of Rome and of the popes. We cannot be Catholic otherwise.

His heroism in the defense of the papacy is clearly manifest when we consider that he maintained his deep faith in and love for the papacy in spite of being censured by conciliar popes and while opposing their errors, as he did, for instance, in his Episcopal Manifesto in 1983.

In 1975 in a conference to his seminarians he said: "Let us hope that the Good Lord will inspire us and that (the pope) will understand that far from being against him or against the Church, we are his best defenders, and that he should lean on us and not condemn us, that we are totally ready to work with him and for him to maintain the Church, to continue the Church. We are there for that and for nothing else."

Fr. Daniel Couture