



S S P X



# The Angelus

“Instaurare omnia in Christo”

Fatima

The Message for Our Times

Centenary Pilgrimage

The Miracle of the Sun

Once again, why this apparition of the Most Blessed Virgin Mary? It was so that our souls may be saved, it was so that our souls may go to join her one day in heaven. In a few extraordinary pictures, She manifested to these children of Fatima the whole reality of our faith. Indeed, the children admired Her and admired Her in such a way that they were as if in ecstasy, rapt, carried away, not knowing how to express the beauty of the Most Blessed Virgin Mary. However much anyone might have tried to provide them with comparisons, no comparison could be made in the sight of the beauty of the Virgin Mary whom they had seen.—Archbishop Marcel Lefebvre, sermon (1987)





# Letter from the Publisher

Dear readers,

The word "Fatima" evokes many different images in the various classes of men you might meet. Some will conjure up a Muslim woman. Others will think of an exotic place in southern Europe in the midst of cork trees. To another, a better informed set, it will suggest the Blessed Virgin's apparitions, and may even recall the name of at least one of the three fortunate seers, Lucia, Francisco, and Jacinta.

For scientists, "Fatima" will bring up memories of the occurrence of "the miracle of the sun" of October 13, 1917, duly recorded by the newspapers. Historians see in "Fatima" an interesting social counter-movement: Portugal, a country heavily corrupted by the hands of freemasonry, suddenly found stability and prosperity with the reunification of Church and State. These social and political conversions came about after the spectacular spiritual recovery at the feet of Our Lady of Fatima.

Few countries could claim to have experienced such a change of spirit through Our Lady. One, of course, is that of 16th century Mexico. Thanks to Our Lady of Guadalupe in Mexico City, virtually the entire native population embraced the Faith, simply by looking at the picture she left on Juan Diego's tilma and meditating on her maternal words. On a lesser scale, we can also say that the France of the Second Empire, virulently anti-Catholic, had its piety reinvigorated by the apparitions of Lourdes in mid-19th century.

What is perhaps proper to Fatima is that Our Lady requested the consecration of Russia to her Immaculate Heart, without which Russia would spread its errors throughout the world. This divine petition was uttered a few months before the communist uprising in St. Petersburg. Heaven's remedy came even prior to the malady. One important condition for this consecration was that it be made by the Pope himself, in union with all the bishops of the world.

How has the world and the Church answered these maternal demands? The course of the 20th century very much resembles the history of Israel in the Old Testament: God offered Israel the way of peace and prosperity; Israel made beautiful promises and fulfilled nothing; God punished, and Israel, repentant, returned to God begging forgiveness until again it forgot the Lord. Even on geopolitical matters, Fatima teaches us invaluable lessons. The fate of nations is very much the work of human choices. Yet, even though men reject God, He will achieve His final aims, but not without pain. All problems are ultimately spiritual. The combat against the devil is not to be fought on his own murky ground: the solution to social and political troubles can only be a return to God, through the fidelity of Church leaders and prayers to Mary.

Fr. Jürgen Wegner  
Publisher

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# The Angelus

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# Mary as Mediatrix

in Dante's *Divine Comedy*

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by Andrew J. Clarendon

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<sup>1</sup> Dr. Ludwig Ott, *Fundamentals of Catholic Dogma* (Rockford, IL: Tan Books and Publishers, 1974) 211.

<sup>2</sup> Ott 212.

<sup>3</sup> Ott 213.

<sup>4</sup> Ott 213.

<sup>5</sup> Pope Benedict XV, *In praeclara summorum*, §11.

Although not yet infallibly defined, the doctrine that the Blessed Virgin Mary is the Mediatrix of all graces enjoys a long pedigree in the history of the Church. In the fourth century St. Ephrem wrote that “After the Mediator thou art the mediatrix of the whole world.”<sup>1</sup> From the other Fathers, through medieval theologians such as St. Bernard, and into the modern era, Mary’s prerogatives have been examined and extolled. In our own time, various encyclicals by 19th and 20th-century Popes have affirmed the long-standing tradition that Mary is not only “the Mediatrix of all graces by her co-operation in the Incarnation,”<sup>2</sup> but also that she is the “Mediatrix of all graces by her intercession in Heaven”<sup>3</sup>; many theologians assert that “according to God’s positive ordinance . . . no grace accrues to me66n without the intercession of Mary.”<sup>4</sup> In trying to understand and celebrate Our Lady, the Catholic artists of the ages have been inspired to celebrate her in paint, stone, and stained glass, in the rich stream of musical forms, and in literary works. It is not surprising that Dante, the “most eloquent singer of the Christian idea,”<sup>5</sup> features the Blessed Mother in his *Divine Comedy*; but what is sometimes overlooked in focusing on the larger action of the poem is how Marian it is, that in his epic of conversion, Dante forcefully affirms the doctrine of Mary as Mediatrix.

# Fatima, The Message for Our Times

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Interview with Fr. Bertrand Labouche, SSPX

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**Angelus Press:** There have been many books published on the “facts” of Fatima. Why did it seem useful to you to write another one?

**Fr. Labouche:** The answer to your question is in the title of the book: *Fatima, the Message for Our Times*. I did my best to tell the story of Fatima, yes, but also to show that the effective remedy for the great evils of our times lies in a generous response to Our Lady of Fatima’s requests. I also did my best to take a look at the situation one hundred years after her apparitions.

I lived in Portugal for 10 years. My contact with the families of the seers (especially Joao Marto, Francisco and Jacinta’s older brother), the facts I observed, the places I visited, and my various researches, all persuaded me to transmit these imperishable memories.

Lastly, I hope that by referring to the major

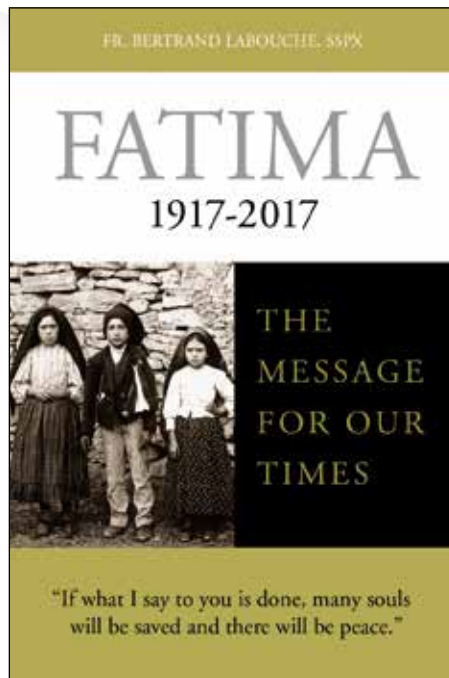
works on Fatima and the major works of Mariology I will have offered readers a humble synthesis for this centenary of the Apparitions of *God’s Masterpiece*, the Most Blessed Virgin Mary, who is also the Mother of our souls in this 21st century.

**Angelus Press:** First of all, what is the origin of the name Fatima?

**Fr. Labouche:** The name comes from a Muslim princess named “Fatima” who converted to Christianity in 1158 and married a gallant knight, Gonçalo Herminguês. She died shortly afterwards, and her heartbroken husband consecrated himself to God in the Cistercian abbey of Alcobaça. The abbey founded a little monastery in the neighboring mountains and sent Brother Gonçalo to it. He had his wife’s remains

# Fatima: The Message for Our Times

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The 20th and 21st centuries must be understood in the light of Fatima. Mary's visit to this little hamlet in Portugal is a fact that is part of contemporary history. The Message of Fatima concerns all of us. Its blessed influence can touch all of us, touch families, touch nations: "If what I say to you is done, many souls will be saved and there will be peace."

**This book brings to life the extraordinary marvels of Fatima**

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# The Miracle of the Sun

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Editor's Note: An earlier version of this article appeared in the October 1987 issue of *The Angelus*.

October 13, 1917

“Silence, silence! Our Lady is coming!” Lúcia cried out as she saw the flash. The rain having ceased, the sun began gradually to appear, and Our Lady came. Her snowwhite feet rested upon the beautiful flowers and ribbons with which Senhora da Capelinha had adorned the tree. The faces of the three children assumed an unworldly expression, their features becoming more delicate, their color mellow, their eyes intent upon the Lady. They did not hear Lúcia’s mother warning her to look closely so as not to be deceived. “What do you want of me?” Lúcia

inquired of the Queen of Heaven.

“I want to tell you that they must build a chapel here in my honor; that I am the Lady of the Rosary; that they continue to say the Rosary every day. The war will end and the soldiers will return to their homes soon,” Our Lady responded.

“I have many favors to ask. Do you wish to grant them or not?”

“Some I will, others I will not. They must amend their lives, ask forgiveness for their sins. Offend not Our Lord any more,” Our Lady continued, her face becoming very grave, “for He is already much offended.”

Lúcia, knowing this was to be the last interview with Our Lady, wanted to make sure that she received all the commands Mary wished to give her. She hoped to spend the rest of her life on earth fulfilling the desires of Our Lady. “Do >

# Theme Fatima

you want anything else from me?" the girl asked.  
"I desire nothing else."

## The Brightening of the Sun

As Our Lady took leave of the children, she opened her hands which emitted a flood of light. While she was rising, she pointed towards the sun and the light gleaming from her hands brightened the sun itself.

Instinctively, Lúcia cried out in ecstasy, "Oh, look at the sun!"

did this, Our Lady stood in all her brilliancy to the right of the sun, dressed in the blue and white robes of Our Lady of the Rosary.

Meanwhile, Francisco and Jacinta were bathed in the marvelous colors and signs of the sun, and Lúcia was privileged to gaze upon Our Lord dressed in red as the Divine Redeemer, blessing the world, as Our Lady had foretold. Like St. Joseph, He was seen only from His chest up. Beside Him stood Our Lady, dressed now in the purple robes of Our Lady of Sorrows, but without the sword. Finally, the Blessed Virgin appeared again to Lúcia in all her ethereal brightness,



The echo of Lúcia's shout came back in a huge, immense cry of wonder and astonishment from the multitude. The sun was now pale as the moon. To the left of the sun, St. Joseph emerged from the bright clouds only to his chest, sufficient to allow him to raise his right hand and make, together with the Child Jesus, the Sign of the Cross three times over the world. As St. Joseph

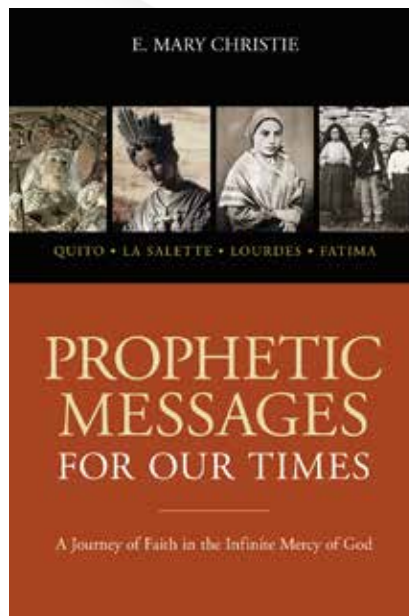
clothed in the simple brown robes of Mount Carmel.

As the children stared enraptured by these most beautiful heavenly visions, the countless thousands of people were amazed and overpowered by other miracles in the skies. The sun had taken on an extraordinary color. The words of eye-witnesses best describe these

# Prophetic Messages For Our Times

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A Journey of Faith in the Infinite Mercy of God  
Quito • La Salette • Lourdes • Fatima



Provides, in a brief and profound manner, the history and meaning of four of the most relevant Marian apparitions for our day: Quito, La Salette, Lourdes, and Fatima. The messages of Our Lady, while sometimes dire, offer hope and consolation to the faithful, yet more importantly reveal sure remedies for overcoming the evils of today and the innumerable graces to those who follow her direction. How fortunate we are to have such a Blessed Mother, so desirous to draw souls into the heavenly embrace of her Divine Son.

# Mary's Mission Tour

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Taken from, *The Apostle*, #45, March 2017

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From October 2016 to the end of July 2017, a pilgrimage organized by Society of Saint Pius X traveled throughout the Philippines. The pilgrimage, called “Mary’s Mission Tour,” was a 1,200 mile walk with the Pilgrim Statue of Our Lady of Fatima. It was Fatima’s message in action—souls called to conversion and sanctification—through the Immaculate Heart of Mary. The pilgrimage went from the Southern tip of the country (Marbel in Mindanao Island) to the top North (La Trinidad in Luzon Island). An eyewitness account of the facets of the pilgrimage follows:

## A Spiritual Pilgrimage

It has been 90 days since Mary’s Mission Tour commenced at Marbel, South Cotabato, with the

goal of reaching La Trinidad, Benguet by July 31, 2017, when the pilgrimage will be concluded. While we, the faithful here in Butuan City, await Our Lady’s arrival, I kept wondering what kind of reception the people of the city would render to Our Lady. Ever since I was young, I cannot seem to recall any such wondrous event ever gracing the people of Butuan. Perhaps this will be the first.

On Tuesday, January 17, an advance party arrived, led by Fr. Alexander Hora. Of course, it wasn’t to be just any other event to take place in the city. It was Our Lady who was coming to pay all of us a visit. And so, it was more than appropriate that Fr. Hora arrived ahead of all the other pilgrims to prepare the city for the coming of Our Lady. Everyone must know of her arrival so that they can participate and share in her



mission.

Fr. Hora spent the next two days until Thursday, January 19 going about preparing the city for Our Lady's arrival. In those three days, three private business establishments and a well-known radio station were all consecrated to the Immaculate Heart of Mary, with the

in the Brown Scapular, but also in the Militia Immaculata. During those days, 740 students committed themselves to be soldiers of Mary. Oh, what better gift could we have given to Our Lady!

After a week of preparation, Our Lady finally arrived in Butuan City. On Wednesday, January 25, the Solemn Reception of Our Lady took place



imposition of the Brown Scapular offered to their respective employees and the distribution of both miraculous medals and rosaries. Such great privileges were even extended to the people at the city's central public market, as well as to the inmates at the city jail. And how they outnumbered those who previously received the imposition of the Brown Scapular! The market people and inmates who received the imposition numbered almost 500.

## Further Preparations for Her Arrival

The preparation for the arrival of the Queen of heaven and earth does not stop there. On Monday, January 23 and Tuesday, January 24, Fr. Albert Ghela visited two public primary schools and one public secondary school. At his visits, the students came forward not only to be enrolled

at the holy hour of 3:00 pm at the rotunda in Bancasi. As Our Lady was making her way, the Philippine National Police (PNP) Regional Band serenaded her with *Salve Regina* and *Dios te Salve*. And as she took her place before the many people, the wife of the Barangay Captain adorned her with a beautiful garland. Likewise, 16 little angels sang Marian songs in honor of Our Lady while showering upon her a rain of rose petals.

Following a grand welcome to Our Lady, the military came and escorted their Queen and Mother toward the covered courts where her children awaited her. As Our Lady was set near the altar, people came to place upon her feet flowers of every kind and to offer short prayers.

Moments after the sun had set, preparations were made for the High Mass. The people of Bancasi, led by their Barangay Captain, came to attend Mass; after that, the entire Barangay of Bancasi was consecrated to the Immaculate Heart of Mary. It was a heartwarming scene >



# Personal Reflections

on a First Trip to Fatima

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by Dr. John Rao

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It is rather ironic that after 45 years of traveling to innumerable places intimately connected to the Catholic Faith and Church History I only first paid a visit to Fatima this past June, with a group of pilgrims of Remnant Tours who had just finished the Chartres Pilgrimage. What I found there really ought not to have surprised me, but I must confess that it actually did.

There was certainly nothing surprising about the presence of the many hotels, restaurants, and souvenir shops that are so often pointed to by cynics and anti-Catholics as though they were proof positive that supposedly holy sites are “all too human” in character to reflect a dignified Faith. Of course such shrines are filled with things that are “all too human.” This is because the Catholic Church, with her immense respect for the body as well as the soul, and her recognition of the need to deal with an incredible variety of men of highly different backgrounds

and education, finds a way to nurture everything that is in some way capable of aiming the heart and spirit upwards. Because she is so supernatural, nothing human is alien to her. Her democratic enemies are pompous elitists.

## Intrusions Upon the Beautiful

Alas, there was also nothing surprising about the outright ugliness of some of the modern art and architecture added to what was first built



The Autumn Feasts of the

# Blessed Virgin Mary

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by Fr. Christopher Danel

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The entire ecclesiastical year is adorned with the feasts of Our Lady, and the autumn season brings with it several of particular note, commemorating the Blessed Mother's Nativity, her Holy Name, her Seven Sorrows, and her stupendous victories.

## The Nativity of the Blessed Virgin Mary

Liturgical scholars place the origin of the liturgical feast of Our Lady's nativity in the fifth century, and it appears to have originated in the East. While Eastern sources are rather scant, in the mid-sixth century, an elaborate hymn was composed by St. Romanos the Melodist as a paeon to the nativity of the Blessed Virgin Mary,

which survives as an eloquent tribute to the devotion.

The nucleus of the devotion was the house of Sts. Joachim and Anne, situated at the northwest corner of the temple precincts in Jerusalem. St. Joachim was a priest and had his residence nearby the place of his service. Devout faithful through the centuries have maintained the site as the house of Our Lady's nativity and have kept the devotion to this privileged site alive. The church built atop the house was in the past called St. Mary's, but at the time of the Crusades it was renamed St. Anne's, in honor of Our Lady's mother, the name it still bears today.

Archeological evidence reveals an oratory built on the site of the house in the late second century or early third century, based on the structural and stylistic components. In the fifth >



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Three Articles On

# Pius XII and Fatima

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Excerpts from the *Osservatore Romano*, 1998

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The following three articles on Pope Pius XII and Fatima are reprinted from sources not overseen by the Society of Saint Pius X. However, as they are of historical interest to the faithful, they are presented here in full.

## Pius XII, Father, Teacher and Friend of Our Time

*Editor's Note:* A version of this article originally appeared in the August 1998 edition of *L'Osservatore Romano*. It is reproduced here in full. However, it should be noted that not every opinion of the author concerning the direction of the Church after the death of Pope Pius XII, nor the author's opinions on Pius XII's successors, are endorsed in full by *The Angelus*.

On May 13, 1917, while the Mother of God was appearing in Fatima, announcing to the world her message of peace and conversion and warning humanity about the terrible crises of the 20th century, in the Sistine Chapel in Rome from which he would emerge years later as the Successor of Peter, the Nuncio Eugenio Pacelli, the future Pius XII, was being consecrated Archbishop by Pope Benedict XV.

In the perspective of faith, as we know, nothing happens by chance, and some apparently chance occurrences are indicative signs of a providential course of events. Nor, we believe, was it a chance occurrence that the burial of Eugenio Pacelli >





# The Secret Of Fatima

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by Fr. Bertrand Labouche, SSPX

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*Editor's Note:* The following are excerpts from Fr. Bertrand Labouche's book *Fatima, The Message for Our Times*. The full translation, including footnotes and appendices, is available from Angelus Press.

## The Secret of Our Lady of Fatima

The Most Blessed Virgin Mary delivered messages to the shepherd children of Fatima, including three secrets that have been revealed. Have these secrets been published? Do they mean something that would interest the entire Church?

“Fatima”: the name rings out like a clarion in the battle, springs forth like a living source, shines like a light in the night, a light both gentle and strong.

Never has Our Lady spoken to her children on earth with such gravity and insistence, using

unprecedented means to get them to heed her requests: the revelation of her sorrowful and immaculate heart (June 13, 1917); the promise of a miraculous aurora borealis (July 13, 1917); her request, repeated at each one of her six apparitions, for the daily recitation of the rosary; the miracle of the sun (October 13, 1917); and then an overwhelming *secret*, with three parts, communicated to the three shepherd children on July 13, 1917. Sister Lucy published the two first parts in her third *Memoir*, written on August 31, 1941. The third part, written on January 3, 1944, was officially published by the Vatican on June 26, 2000.



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# Centenary Pilgrimage to Fatima

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by a Pilgrim Priest

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They came from all parts of Europe, from Asia and Oceania, from the United States and Mexico and elsewhere, carrying their national flags and rosary beads, to honor the Blessed Mother of God. On August 19 and 20, Their Excellencies Bernard Fellay, Bernard Tissier de Mallerais, and Alfonso de Galarreta, clergy and seminarians of the Society of Saint Pius X and nearly 10,000 traditional Catholic faithful came to celebrate the greatest of the Marian apparitions. They came to pray, to sacrifice, and to give honor and glory to God at the place that Our Lady sanctified, 100 years ago, when she appeared to three shepherd children, leaving a message of timeless import, punctuated by perhaps the greatest miracle since the parting of the Red Sea: Fatima.

## The Land of Holy Mary

For the Catholic pilgrim, there is something distinctive and appealing about this nation, traditionally known as “the Land of Holy Mary.” It was in the sixth century that the then Roman province known as Lusitania was first evangelized. Then, after succumbing to Moorish invasions in 711, liberation would come three centuries later, with the notable help of French crusaders. It was Alfonso Henriques, son of Henry, Count of Portugal, who consolidated the independence of Portugal with his victory over the Moors in 1139. Summarily acclaimed king by his troops on the battlefield, Henriques requested and received the protection of Pope Innocent II and placed the kingdom under the protection of Mary. He likewise ordered an annual tribute to St. Bernard’s monks and gave the Order >



should accept all trials generously, offer them up, and sacrifice ourselves by faithfully accomplishing our duty of state, seeing souls through the eyes of Our Blessed Lord as He gazed at them from His Cross, and the eyes of Our Lady, standing at the foot of the same cross, “stabat Mater.”

In conclusion, the Superior General forcefully repeated that the devotion to the Immaculate Heart of Mary is willed by God for the world today. Not a superficial or mechanical devotion, either, but a profound one: her heart must be our intimate refuge. The prelate also announced that he would renew the consecration of Russia right after the Mass, just as Archbishop Lefebvre did here in Fatima thirty years ago. (It is understood, of course, that it is up to the Holy Father and all the bishops of the world in union with him to make this consecration authoritatively so as to satisfy the demand of the Blessed Virgin. The Society’s act of consecration is a way of expressing its desire to answer Heaven’s request, while fully aware of its limits, with the lively hope that the Vicar of Christ will one day consecrate the country himself.)

Later in the afternoon, our group and others walked the Stations of the Cross from Fatima to

Valinhos, in temperatures exceeding 100 F. There, at 3 pm, thousands of traditional pilgrims, sons and daughters of Our Lady, gathered one last time for the final recitation of the rosary, this time with substantial meditations being offered by two Society priest between decades.

The final rosary having been said, the pilgrims dispersed from Valinhos into the town of Aljustrel. On the way to our bus I walked next to a young boy whose parents and sister were members of our tour group. I asked him what he found most meaningful about the pilgrimage. He mentioned the Church of the Holy Miracle that we had seen in Santarem, the actual Body and Blood of Our Lord having been preserved above the sacristy after the Eucharistic miracle 792 years ago. He mentioned as well having walked the penitential path down the esplanade of the Fatima sanctuary on his knees, as Lucia de Jesus had done, a century ago, in thanksgiving for her mother’s cure. And, finally, this young lad, about the age of St. Francisco Marto, said to me, “I want to be a saint”—the message of Fatima taking root in a new generation, no doubt bringing consolation to Our Lady’s Immaculate Heart.



# Notre Dame Cathedral

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by Dr. Marie-France Hilgar

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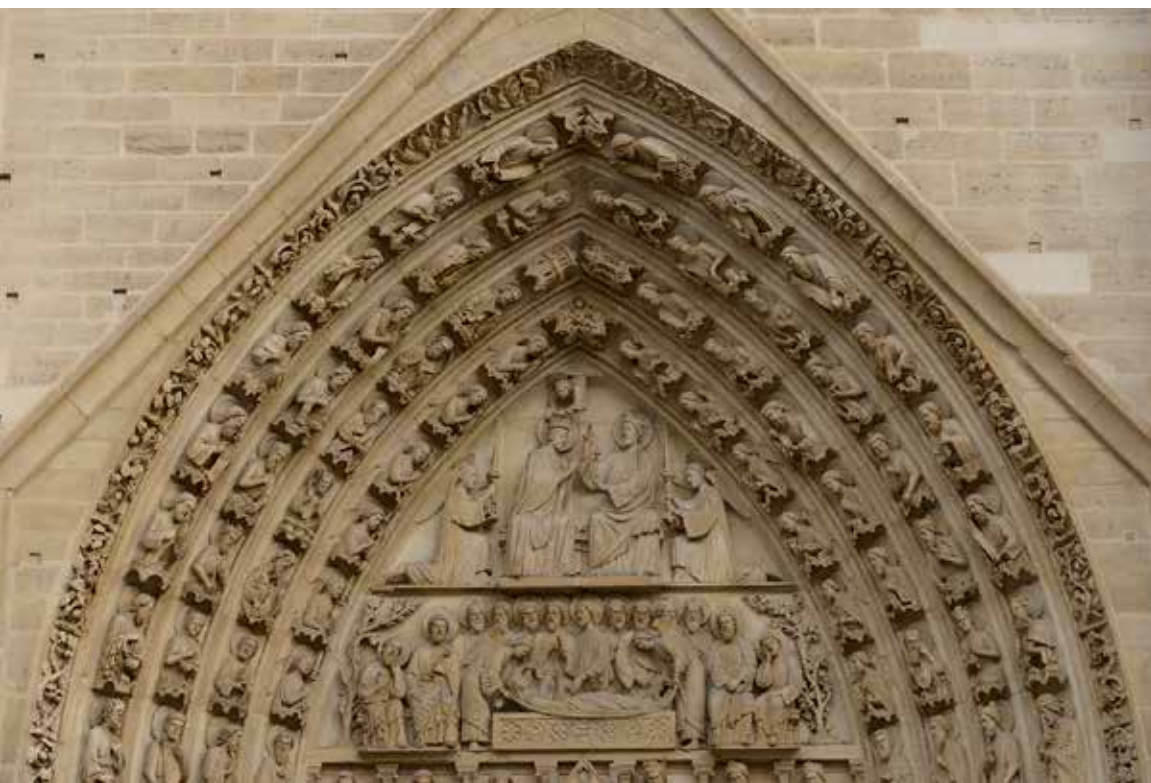
Tourists who visit only one church in Paris will undoubtedly find their way to the finest jewel of Gothic art: the Cathedral of Notre Dame. However, even if they take a guided tour, they may miss many valuable details and historical significance regarding this magnificent structure. So, in the spirit of providing some elements of sightseeing combined with those of formal architectural study, the following summary is offered:

## The History of the Site

For 2.000 years, the prayers of worshipers have been offered on this particular spot: first, at a Gallo Roman temple, then at a Christian Basilica which St. Stephen built around the 5th or 6th centuries, situated where the nave is now. In

the 7th century, a Romanesque church of Notre Dame stood to the east of the present building and preceded the present sanctuary. With time, St. Stephen fell into ruins, and the remaining Notre Dame became greatly diminished in size. Bishop Maurice de Sully, supervisor of the diocese in 1159, undertook a building project to provide the capital city with a worthy cathedral. Construction began in 1163, in the reign of Louis the VII. To the resources of the church, which included royal gifts, were added the toils and skills of the common people: masons, carpenters, iron workers, sculptors, and glass workers.

All worked with religious fervor and ardor under the architects. By 1345, the building was complete, the original plan not having been modified in any way. The building is 33 meters high under the vault, 43 meters high under the





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# School Days

For Educators All on the Same Page

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by SSPX Sisters

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It doesn't take much time at all for puppies and kittens to become independent, but little men are born so helpless and they need their parents' care for many long years. In entrusting a father and mother with the care of bringing a new human being into the world, God also gives them the responsibility of raising the child, educating him, and leading him to the autonomy of adulthood.

Children are born to natural life through the intermediary of their parents, but they are also born to the supernatural life of grace through the baptism conferred by the Church. The Church, too, has a duty to watch over the education of her children in order to make of them worthy sons and daughters of God.

Concretely, the early education of a baby is mostly in his mother's hands. It is on his mother's knees that little Peter learns to stammer out his

first words, to look at his first picture book, to put his little paws together for his first prayer. How precious this early maternal education is, and how much better it is for children to receive it from their own mother, and not from a nanny, a daycare or a nursery! "Every child learns to look at the world through his mother's eyes."

But little Peter will grow, and the time will come when he will need to learn to read and write and count, to learn his catechism and so many other things, too. Not all mothers are capable of turning into school teachers and then math professors, not to mention the fact that they also have the little brothers and sisters to take care of. When it comes down to it, the family, where the child receives his early education, is not able to accomplish the entire task of education all alone; it needs outside help. But >

# Q & A

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by Fr. Juan-Carlos Iscara, SSPX

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## What is scrupulosity? Does it have a cure?

“Scruple,” as defined by the Catholic Encyclopedia, is an *unfounded apprehension and consequently unwarranted fear that something is a sin which, as a matter of fact, is not*. St. Alphonsus Liguori, who suffered from it, describes it as a condition in which one, influenced by trifling reasons and without any solid foundation, is often afraid that there is sin where there really is not.

The scrupulous is tormented in every action, even the most harmless, with the thought that he may be committing a sin. He then does his best to recover divine grace, achieves momentary peace, but unrest comes again upon him, suggesting that his decision was wrong. He ponders over the circumstances of an act which have simply no relation to its morality. Never at peace, he compulsively reexamines and reevaluates every aspect of the matter upon which his scruples center—and even each one of his past confessions. In his calmer moments, he knows

### The Slaughter of Christians in the Middle East Continues

On Palm Sunday, at least 44 Coptic Christians were killed and more than 100 injured as a suicide bomber detonated an explosion during the Sacred Liturgy inside a church in the town of Tanta, Egypt. Another suicide bomber attempted to gain access to a Coptic church in Alexandria but was prevented from entering the church by Egyptian police. When he could not gain entrance, he detonated the explosive device by in the street and killed 11 people waiting to enter the church. ISIS claimed responsibility for both attacks and promised to continue their war on “worshippers of the cross.” Despite these continual attacks, many in the Church, including Pope Francis, continue to portray Islam as a religion of peace and that these attacks are the result of extremists who misinterpret the Koran and teaching of Mohammed.

In an effort to emphasize that both Christianity and Islam, in his mind, speak

of peace, Pope Francis traveled to Egypt in April and once again spoke the same message which has been continually belied by Muslims throughout the world as they continue to exile and kill Christians. In addition to proclaiming this demonstrably false idea, Pope Francis also insists on the notion that Catholics and Muslims worship the same God (another false teaching found in the documents of Vatican II). The official logo of the pope’s trip to Egypt puts this thinking into pictorial form, by placing the Cross within the crescent moon of Islam.

When faced with this syncretism, we must vociferously refute the idea that the same God is being worshipped by Catholics and the followers of Mohammed, since Muslims reject our Lord’s divinity. Our Lord Himself told us that “he who rejects Me, rejects Him who sent me” and that whoever “denies Me before men I will deny before My heavenly Father.”

### Five New Cardinals

In a consistory held on June 28, 2017, Pope Francis named five new members of the College of Cardinals. The new Cardinals are Archbishop Omella of Barcelona, Spain; Bishop Arborelius of Stockholm, Sweden; Archbishop Zerbo, of Bamako, Mali; Apostolic Vicar Bp. Ling, of Pakse, Laos; and the Auxiliary bishop of San Salvador, El Salvador, Bishop Rosa Chavez. The raising of Bishop Rosa Chavez to the College is extraordinarily surprising because he is an auxiliary bishop and the current Archbishop of San Salvador is not a cardinal.

The choice of Bishop Anders Arborelius of Stockholm is also interesting given the small number of Catholics in his country (the vast majority of inhabitants of Sweden are Lutheran, if anything). It was speculated that his choice was somehow connected to the upcoming “celebration” of the 500th anniversary of the Protestant revolt in October. In any case, when asked about the possibility of intercommunion between Catholics and Lutherans (something which Pope Francis

seems to be pushing for), Bishop Arborelius clearly stated that this would not be possible because the Lutherans do not share the same faith in the Eucharist as Catholics. He did, however, emphasize the need for continued “dialogue” with the Lutherans which seems to echo a major theme in Pope Francis’s allocutions. Bishop Arborelius is a convert from Lutheranism and is a member of the Discalced Carmelite order.

As with the previous Consistories, Pope Francis’s choices exemplify his desire to have the College of Cardinals represent those on the “peripheries” of the Church. Although one could argue that he wants to include bishops from the four corners of the world, it would also seem that he wants to bring into the College of Cardinals men whose thinking (like Pope Francis’s own) is on the peripheries of Catholicism. Chicago is clearly not on the peripheries geographically, yet its Archbishop (Cardinal Cupich) was named and he is clearly of the same mind as the Pope.



# Christian Education Renewed

Fr. Calmel's Views

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by Fr. Alain Lorans, SSPX

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*Editor's Note:* During the summer university of the Society of Saint Pius X District of France, which was held at Saint-Joseph-des-Carmes School from August 12-16, 2016, the theme was "The Family in Danger? Catholics Respond!" There Fr. Alain Lorans gave this conference on the relation between education and instruction, according to Fr. Roger-Thomas Calmel. In order to preserve this conference's character, the oral style has been maintained and the citations suppressed.

For those unaware of his life and his work, Fr. Roger-Thomas Calmel, OP (1914-1975), was a French Dominican, a Thomist philosopher and theologian, who made an important contribution to the fight of Catholic Tradition with his writings and conferences. He collaborated with the journal *Itinéraires* for 17 years, from 1958 to 1975. Before Vatican II, he was made a counselor to the Congregation of the Teaching Dominicans of the Holy Name of Jesus of Toulouse, at the request of Mother H el ene Jamet, who was Mother General in 1948. The Congregation had almost 200 sisters at

the time and founded fourteen schools between Bordeaux and Grasse. In 1950, Pius XII approved the Congregation's new constitutions that had been written up by Fr. Calmel and Mother H el ene Jamet. His most important influence was with the teaching Dominican Sisters of Brignoles and Fanjeaux—both from the Congregation of the Holy Name of Jesus of Toulouse—who have founded schools for girls in France, South America, and the United States. Fr. Calmel formed the founding members of these communities, giving them the philosophical and educational principles needed for educating Catholic girls

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