



S S P X



The Angelus

“Instaurare omnia in Christo”

The Synod and the Family

Marriage and Family

Ideology at Work

Synodal Results

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Marriage and Family

Extracts from the Preparatory Schema to Vatican II

For over two years leading up to the Second Vatican Council, 72 preparatory schemas were drafted, covering everything from religious life, through the modern world, to Sacred Scripture. Archbishop Lefebvre, who worked on them, testified to the fact that they all reflected traditional Catholic doctrine. Sadly, however, the entire body of work was dismissed at the First Session of the Council. Here are presented extracts from the second part of the schema, the full version of the first chapter, and only the errors touching on the other chapters.

Divinely Established Order

The Origin, Nature, and Dignity of Marriage

God provided for the multiplication of the human race by instituting marriage (see Gen. 1:28; 2:18-24; Mt. 19:4). By its origin, purpose, and function, therefore, marriage is of its nature good and holy. Indeed for the baptized it is a Sacrament, a dignity to which Christ elevated it. The Sacred Synod teaches that this sacrament is constituted between Christians by the very fact

that two baptized persons, a man and a woman, legitimately join themselves by one and the same mutual and valid consent in a true marriage. By the very will of God the Father and of Jesus Christ, therefore, such a human consent, even in a Christian marriage, is so essential that without it there is no Sacrament; it is so personal that it cannot be supplied by any other consent or human power; it is so one and indivisible that

Ideology at Work

Synodal Intervention of Anca-Maria Cernea, M.D.

Your Holiness, Synod Fathers, Brothers and Sisters:¹

I represent the Association of Catholic Doctors from Bucharest. I am from the Romanian Greek Catholic Church. My father was a Christian political leader who was imprisoned by the communists. My parents at that time were engaged to be married, but their wedding took place 17 years later because my father was in confinement for 17 years. My mother waited all those years for my father, although she didn't even know if he was still alive. They had been heroically faithful to God and to their engagement.

Their example shows that God's grace can overcome terrible social circumstances and material poverty. We, as Catholic doctors

defending life and family, can see that the crisis in the family is, first of all, a spiritual battle. Material poverty and consumerism are not the primary cause of this crisis.

The primary cause of the sexual and cultural revolution is ideological. Our Lady of Fatima had said that Russia's errors would spread all over the world. These errors commenced in the early 20th century in a violent form, classical Marxism, with the killing of tens of millions. Now this destruction persists mostly by cultural Marxism. There is continuity from Lenin's sexual revolution, through Gramsci and the Frankfurt school, to the current gay-rights and gender ideology.

Classical Marxism pretended to redesign society through violent take-over of property. Now the revolution goes deeper; it pretends

Synodal Results

by Fr. Daniel Couture, SSPX

After the 2015 Synod, perhaps more than ever in the history of the Church, we have to make an act of blind faith in the promise of indefectibility made to Peter: “The gates of hell will *not* prevail! *Non praevalent!*” The Synod we have just witnessed in the last year brings to our minds the moment Our Blessed Lord expired on the Cross. The disciples present and the holy women must have shaken their heads in disbelief: “No, it is not possible, He cannot die, He who cured so many, He who raised Lazarus from the dead just two weeks ago cannot be dead! It is not possible!” But the reality was there: Our Lord had expired. With the paleness of death, He was slowly stiffening in the rigor mortis as He was laid in the arms of His Sorrowful Mother. “*Dux vitae mortuus*—The Prince of life is dead.”

This is somewhat how we feel after this

document of October 24, 2015 was approved by two-thirds of the Synod Fathers. “No, it is not possible, it cannot go this far! Our Lord cannot allow the enemies of the Church to prevail this far!”

“Her adversaries are become her lords, her enemies are enriched: because the Lord hath spoken against her for the multitude of her iniquities: her children are led into captivity: before the face of the oppressor. And from the daughter of Sion all her beauty is departed.” (Lam. 1:5-6)

We are now living what I would call the afternoon of the Good Friday of the Church. This is no longer the abandonment of the disciples of Gethsemane—as we could say was the vote on religious liberty in 1965 where the Pope and 2,308 bishops agreed to abandon Our Lord, to



A Season for Everything

The Synod as Optimal Friend and Miserable Foe

by Dr. John Rao

“When springtime comes,” an old friend of mine at graduate school used to say, his face beaming with the widest smile, “young men’s hearts turn to scholarship applications.” He had good reason to be joyful. At that long-distant date, money for further study gushed like oil—although for just as many pointless or even nefarious projects as for positively beneficial ones.

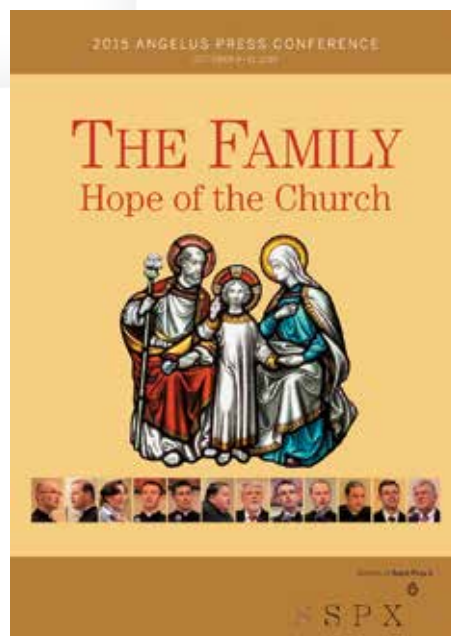
“When storms rage against the Ship of Faith,” much of Church History cries out, “Catholic hearts yearn for ecclesiastical assemblies to meet to quell them.” And that desire has indeed frequently been happily requited. But just as with the cash flowing from scholarly foundations’ faucets, not everything that has poured forth from the gatherings in question—both in terms of teaching as well as pastoral consequences—

has automatically worked out to the benefit of Christ’s cause. For as excellent in theory and as optimal under particular circumstances as ecclesiastical assemblies may be, their outcomes have also often been hideously embarrassing, painfully shameful, and horrifically scandalous. In other words—*corruptio optimi pessima!*

Now “synods” are the kind of meetings we are concerned with here, and, strictly speaking, that term encompasses all church assemblies, ecumenical councils included. Nevertheless, synods, in the sense that preoccupies believing Catholics today, have historically been more local affairs than ecumenical councils, dealing with specific doctrinal and pastoral matters affecting a given regional, national, provincial, metropolitan, or diocesan jurisdiction. Yes, there are examples of still more grand meetings bearing the name >

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The Family

Tempering the Political, Intimating the Eternal

by Dr. Michael Berton

No human institution is more primordial than the family. It is the proto-society that has to be presupposed by anyone who would properly understand the political. Those with a propensity to interpret or treat all things in the manner of mathematical or quantitative abstractions tend to consider the family as a simple unit able to be reduced to a mere numbered, mechanical component of the city or state. Plato, in exploring the need for authority and power in the city or political, came close to reducing or equating the family with the city or state. He was nonetheless innocent of advocating a full ideology in which the family might be annihilated at the whim of those with political power who would seek to realize some sort of utopian vision that would eradicate all diversity or difference of orders within the unity of creation, the very ground of

subsidiarity within the political.

Component of the City

Later history, however, would not be lacking persons aspiring to such. They would, if need be, use any means to achieve diabolical visions in which the being of things in their similarities and differences, their very diversity in unity, might be obliterated under the weight of a homogeneous society. And so, at different times and in sundry places, persons have achieved power who sought in various ways to suppress or dispose of the family as a relevant political factor, and thus absorb all power and authority dispersed in the city or state within the bosom of those who govern, particularly in that most



and what proper means should be used for those ends there is a lack of prudence. In turn, this implies related disorders or vices within the will and the irascible and concupiscible appetites, the former mainly pertaining to privations or pains and the latter to attainable pleasurable goods, due to a lack of the other cardinal virtues. Instead, one will encounter only their counterfeited or adulterated semblances.

Temperance, thus, along with courage and justice, by being either present as operative habits or absent and mimicked by opposed vices, affects the unity of human existence, even to the point of indirectly disposing one to exercise choice either for better or worse regarding ends and means prudently. Some persons tend to overlook the fact that these different sorts of perfecting virtues or moral habituation are interrelated. Others tend to believe that all of them are merely a matter of simply training one's will power. Both of these views are incorrect on the whole, although each acknowledges a truth. The virtues may be considered individually and one's disposition of will is important in inculcating them in a sustained manner. However, the complex unity of ourselves as enfolded souls possessing intellect and will makes the matter more subtle.

There are four unified domains of interrelated powers within our soul-body unity that can be subject to instilling each of the cardinal virtues, and since we are living unities, these virtues also have a profound unity and are

interrelated to one another in different ways. Some are rooted directly within the soul's powers of intellect-reason and will, while others are rooted in our ensouled bodily being. Intellectual reason and the will must be habituated with prudence or a disposition towards right acts for good ends using good means in appropriate circumstances, and the overarching appetite for good that is will requires the instilled habit of justice to be disposed towards rendering to each person, whether created or God, what is due or appropriate.

In contrast, the irascible emotions or passions are subject to courage in the right use of force in confronting pain, suffering and difficult to attain goods, while the concupiscible emotions or passions deal with pleasurable goods and are in need of temperance, so that one will desire proportionally what is proper to one's person, particularly in regard to pleasures related to touch, food and generation. There are many intriguing details that might be developed from this overall depiction, but most of them are readily available in the many reliable presentations of Ethics as developed by St. Thomas Aquinas.

As for how parents instill these virtues, they do so with rituals, gestures, words, silences, acts and omissions. With firm constancy, they gently guide and tutor the heirs of their very own personal history and lineage towards a life's odyssey, the details of which are known only >

Plato and Aristotle appear to be the central figures in the scene.



Gargoyles

Monsters, humorous, decorative embellishment



Gothic
Cathedral,
Freiburg,
Germany



Peering down from dizzying heights, these stone monsters have stared so for centuries. And not peering only, but pouring out profusely from their bowels, it seems, onto the paving below. They are known as gargoyles, from an old French word “*gargouille*,” meaning “throat.” They ascended their lofty perches during the rise of Gothic architecture in France and became a feature of the Gothic style as it spread throughout Europe. The gargoyle is essentially functional, channeling rainwater from towering roofs and away from the walls of churches. They are in fact the medieval form of a downspout. The medievals did not invent the idea but rather improved it. Today, remnants of ancient Greek structures¹ have monstrous lion heads ranked as a form of gutter, performing the same function though not as effectively or spectacularly as their medieval descendants. Greek marble walls still show their unfortunate water stains. The medievals were not as ignorant of classical times as many think and took the idea, projecting their creations further from the walls. This feature also lent itself humorously to decorative embellishment. What one sees today of the gargoyle is actually only half its length, the rest buried in the wall counterbalancing the great weight of stone, sometimes at least ten feet in length.

But why monsters and fantastic creatures? The symbolism could be in the water, expelled by these demons and chimeras, as forces of evil being directed away from the church. Some attribute the gargoyles to represent those banished from heaven, where there is “weeping and gnashing of teeth.” A church is, after all, the “*Janua Coeli*” (Gate of Heaven), the “antechamber” to Heaven. But according to the French Catholic historian, Emile Male, the stone-carvers had complete freedom to personify these functional elements according to their fancy.² What we see is the result of vivid and playful imagination and not something specifically theological or even intentionally symbolic. These medieval monsters of yesterday are rather comical and tame in comparison to the creations of our own age, where ugliness is preferred to beauty and horror revealed in for pleasure.

¹ The Tower of the Winds in Athens.

² Emile Male (1862-1954): *Religious Art in France of the 18th Century*, p. 60: “When left to their own devices the craftsmen of the 13th Century were like artists of every age”.

Family Table Talk

Angelus Press Conference 2015

Roundtable with Frs. Beck & Goldade, Dr. Flanery and Miss Temple

Is there such a thing as a vocation to the single life for those who would prefer to get married but, due to various circumstances, do not?

God is not trumped by circumstances. Those who do not marry can do a great deal of good which they could not accomplish otherwise. There is an invitation to a higher spiritual life, joyful in its own way. Certain vocations lend themselves to the single life, such as education, healthcare, and missionary work.

Fr. de Chivré said beautiful things on the single life (see older issues of *The Angelus*.) He explains that there is an order of redemption and that a soul has a mission and a relationship with God before its masculine and feminine aspect. The most important thing is our spiritual life, whichever state in life we come to undertake.

Nobility and status consist primarily in intimacy with God.

Some may look at the question in another form, asking essentially this: "Is it okay for me to remain single simply because I shun the responsibility?" No! We are called to make a difference for other souls. It is not a question of running away from our call and saying: "You know what? I have listened to these conferences on the family and forget it! A family means too much suffering and work!"

Is faith such an important element in choosing the children's school that academics don't matter?

Various elements enter into the education of your child. Your obligation is to educate your child in every aspect. When you are deciding

Holy Week and Easter

by Fr. Christopher Danel

The forty days of Lent come to their dramatic conclusion with Holy Week—or Great Week, as it is known in the East—and it is a week that is liturgically unlike any other. In fact it is the nucleus and cradle of the whole development of the Church's year, and it leads to the celebration of Easter Sunday as well as to the joyous solemnity of Eastertide, the fifty-day time of rejoicing in the Resurrection of Christ.

Palm Sunday

The origins of the liturgical rites of Palm Sunday are traced to Jerusalem, wherein the triumphal entry of the Lord into the city was reenacted each year with special solemnity by the Christians there. It was celebrated in the mid-afternoon, and

began on the Mount of Olives, at the shrine-church erected on the site of the Ascension. Descending from thence into the city, the faithful gave forth their praise of Hosannas and waved their palm branches as the Bishop of Jerusalem rode upon the donkey. The ceremony spread throughout the East, and then to Rome. In its Roman adaptation, the Passion of St. Matthew was sung (as it is today), and it was adorned with magnificent hymns such as the *Gloria laus*, composed by Bishop Theodulf d'Orleans (†821), and the *Ingrediente Domino*. The former is sung as the processional cross knocks upon the church door (the cross opens heaven to men), and the latter as the procession enters the church, after which the Mass would begin. It was a widespread custom for the little Gospel and blessing of palms to take place in one location apart from the parish church, such as a rural

A Domestic Crusade

Extracts from the Jubilee sermon given by Archbishop Lefebvre, September 23, 1979

(...)

It is not surprising that the Cross no longer triumphs: because the sacrifice no longer triumphs. It is not surprising that men no longer think of anything but raising their standard of living, that they seek only money, riches, pleasures, comfort, and the easy ways of this world. They have lost the sense of sacrifice.

What does it remain for us to do, my dear brethren, if in this manner we deepen our understanding of the great mystery which is the Mass? Well, I think I can say what we should have a crusade! A crusade supported by the Holy Sacrifice of the Mass, by the Blood of Our Lord Jesus Christ, by that invincible rock, that inexhaustible source of grace, the Holy Sacrifice of the Mass.

This we see every day. You are here because

you love the Holy Sacrifice of the Mass. And these young seminarians who are in the seminaries in Ecône, in the United States, and in Germany—why do they come into our seminaries? For the Holy Mass, for the Holy Mass of All Time, which is the source of grace, the source of the Holy Ghost, the source of Christian civilization; that is the reason for the priest.

Spirit of Sacrifice

It is necessary that we undertake a crusade, a crusade which is based precisely upon these notions of immutability and of sacrifice, in order to recreate Christianity, to re-establish a Christendom such as the Church desires, such as She has always done, with the same principles,



Salvation through the Family

A Meditation on the Restoration of Human Nature

by a Benedictine Monk

In our most prayerful moments, and in the most sacred of contexts, how often do we say “Father... Son...Mother...?” Every day the liturgical prayers of the Church speak this language of a family. It is a consolation of the divine will that family relations be placed well within our sense of the Faith, and deeply rooted in our own salvation.

After the fall of our first parents, the Creator, in His merciful justice, imposed a manifold penance of seemingly severe condemnatory punishments. Punitive yet medicinal, looking infinitely beyond the immediate crisis of Original Sin, He established each of them as salutary remedies for the restoration of human nature.

Adam and Eve would be banished from Paradise, that place of great beauty, where they had lived with God in perfect charity and the unimpeded state of grace. Though the wicked serpent

had known the human weakness of pride and disobedience, the battle for charity was not lost.

The fourfold sentence is found in Genesis III: firstly, parenting and the raising of the family, by bearing children in the “multiplication of sorrows”; secondly, manual work, by laboring to produce their sustenance “by the sweat of the brow”; thirdly, unflattering modesty, by the wearing of a divinely fashioned garment; fourthly, the penance and expiation of exile, by banishment into the created world at large. All four are laid down by the hand of God and necessarily interrelate, *modestia* being at the heart of every human regard towards the divine.

Deeper examination of these four punishments reveals a redeeming appearance of the great cardinal virtues. In the raising of the family, prudence. In manual work, fortitude. In modesty, >

Saint- Nicolas du Chardonnet

by Dr. Marie-France Hilgar

The story of Saint-Nicolas of Bari, and the miraculous benefits with which he supplied his parishioners and neighboring villagers, is illustrated by the amazing history and development of the church of Saint-Nicolas-du-Chardonnet, 5th arrondissement, in Paris. First of all: Why Chardonnet? Because in 1239 a chapel was constructed on a site in a field planted with thistles (*chardons*). The thistles, in those days, were used in the carding and combing of linen and wool cloth. As the population of the region grew, several structures were added to the chapel, until in 1656, a total reconstruction of the complex took place. Because of financial problems, the reconstruction was not completed until around 1763. Later the church was closed, remodeled and, during the Revolution, was spoiled of its works of art. In

1802 it was given back to the Catholics, and little by little, the works of art were recovered. Since 1977, the church has been ours, that is, the home exclusively of the SSPX. At that time, Monseigneur Francois Ducaud-Bourget, who was ordained in 1934, had refused to go along with progressives of his day, disdaining their modernist innovations. Independently of the diocese, he rented meeting places where he could offer the Latin Mass. Two of these meeting places were la Salle Wagram, a banquet hall near the Arch of Triumph, and a room in Maubert Mutualité lecture hall. On February 27, 1977, he had a plan: When traditionalists met at Maubert that Sunday, Monseigneur Ducaud-Bourget led everyone across the street to Saint-Nicolas, which had been practically abandoned. From 1968 to 1977, priests from Saint-Séverin would open the >



The Synod of Adultery

St. Theodore the Studite vs. Constantine VI

by Roberto de Mattei

“The Synod of Adultery,” an assembly of Bishops in the ninth century, made history when they wanted to approve the praxis of a second marriage after the repudiation of a legitimate wife. St. Theodore the Studite (759-826) was the one who opposed it the most vigorously and for this was persecuted, imprisoned, and three times exiled.

Imperial Power

It all started in January 795, when the Roman Emperor of the East (*Basileus*) Constantine VI (771-797) had his wife Maria of Armenia locked up in a monastery and began an illicit union with Theodora, the lady-in-waiting to his mother Irene. A few months later, the Emperor had her

proclaimed “Augusta” Theodora, but being unable to convince the Patriarch Tarasios (730-806) to celebrate the new wedding, he finally found a minister willing to do so in the priest Joseph, hegumen (head) of the Monastery of Kathara on the Island of Ithaca, who officially blessed the adulterous union.

St. Theodore, born in Constantinople in 759, was at that time a monk in the Monastery of Saccudium in Bithynia, where his uncle Plato was the Abbot. He was also venerated as a saint. Theodore reports that the unjust divorce produced great perturbation in the entire Christian population: *concussus est mundus*¹, and along with St. Plato, he protested energetically, in the name of the indissolubility of the marriage-bond. He wrote: “the Emperor must consider himself an adulterer and consequently, the priest, Joseph, must consider



Quiet Heroism

Dr. Randall Flanery

I will assume that you understand and accept the theological basis for being a Catholic family, and furthermore, that you wish to employ all of the graces and virtues available to you, in order to live as a Catholic family as best you can. What is it like, psychologically, to live as a traditional Catholic family in a culture which tends to impose practices that are antithetical to Christ-centered family life?

Quiet Resistance

Living as a Catholic and as a member of a Catholic family means that you are different in many ways from your neighbors, co-workers, and most of the individuals you come in contact with as you go about your daily life. It will not take

that long, usually, before those you encounter will notice that you are different in some important ways. The reactions of others to families who are obviously Catholic can range from the amusing to the hurtful. Other than an eye roll or some murmuring, most reactions are essentially non-events. Here are some examples, both large and small.

- On the rare occasion that mom and dad venture out to the grocery or to a restaurant with all seven kids in tow, you might hear a sarcastic “Are all of those yours?”
- Your young adult, just for getting an Accutane prescription for acne is asked with astonishment by the dermatologist, “He is not sexually active?” “Has no intention of being active?”
- Similarly, your MD is actively urging birth >



Ad Multos Annos!

Interview with Fr. Franz Schmidberger, SSPX

Angelus Press: Father, this year you are celebrating your 40th anniversary as a priest. Forty years ago in the middle of the post-conciliar confusion, the Society of St. Pius X had just been formed. It would enter into a gigantic struggle to preserve Tradition! You followed all the twists and turns of those battles, first as the Superior General of the Society from 1982 to 1994, and then in the various combat positions you held. Currently you are the rector of the SSPX German-speaking seminary in Zaitzkofen, where you reside. What were your reasons for entering Archbishop Lefebvre's seminary?

Fr. Schmidberger: On October 14, 1972, after earning a degree in mathematics, I entered the Seminary of St. Pius X in Ecône because, like other young people from a student group in Munich to which I belonged, I was categorically

opposed to the *Novus Ordo Missae* and the whole modernization of the Church. I could never have entered a seminary which had adopted the new liturgy, and I also did not want to be ordained by a bishop who celebrated the New Mass.

Angelus Press: How would you summarize your time at the seminary?

Fr. Schmidberger: At first it was a matter of improving my competency in French, which dated back to secondary school. But afterwards the seminary in Ecône was, for me, a true time of grace. We had excellent instructors in all disciplines: Fr. Gottlieb for Spirituality; Canon Berthod, seminary rector and moral theology professor; Fr. Ceslas Spicq for exegesis; and another Dominican from Fribourg University, Fr. Thomas Mehrle, for dogmatic theology. >



consent between Archbishop Lefebvre and the Superior General.

Angelus Press: After the consecrations in 1988, you were the Superior General of a little congregation having difficulties with Rome and having five bishops, including the founder! But its missionary expansion was unbelievable. How did you experience these contradictions?

Fr. Schmidberger: When the archbishop relinquished control of the Society in 1983, it had foundations in 12 countries: France, Spain, Italy, Germany, Austria, Switzerland, England,

Ireland, the United States, Canada, Argentina, and Australia. Five more foundations were added in 1984: Mexico, Columbia, South Africa, Holland, and Portugal. The Society was established in Gabon, India, New Zealand, and Chile in 1986, and in Zimbabwe in 1987. Then in 1988 Holy Cross Seminary in Australia opened its doors.

Angelus Press: After that, the external expansion was slowed strategically, particularly because it was necessary to strengthen the internal work. It was not until 1993 that we would see the first foundation in Poland and the >



O&A

by Fr. Juan-Carlos Iscara, SSPX

How can we explain the loss of a family spirit today?

All modern society is experiencing a loss of family spirit. The first reason we have to bring up is the growing invasion of sentiment over nature or duty. One's personal feelings are more important than the Ten Commandments, one's urges and passion more important than reason. There is also the new priority of personal freedom which allows everything and anything to be done simply because it is the expression of the person. Modern man is defined by freedom,

and he follows what conscience he wants to, whether his conscience has been duly formed or deformed. So, this recipe, applied to human generation, identifies sexual activity with self-gratification and animal functions and not at all with otherness and genuine love for the spouse and children.

This is directly opposed to the Church's teaching on the ends of marriage. If we set aside the incidental ends sought in a marriage, such as honor, wealth, and beauty, the proper ends of marriage are procreation and mutual help. Of these two, procreation is essential and primary, >



Towards a “Protestantization” and an “Anglicanization”

In the French newspaper *Présent* on November 13, in answer to Anne Le Pape’s questions, Bishop Athanasius Schneider, auxiliary bishop of Astana in Kazakhstan, declared:

“This last assembly of the synod showed the entire world the image of a profoundly divided episcopate, some of whom wanted to change doctrinal and disciplinary measures which had already been decided by the pontifical Magisterium and the ordinary and universal Magisterium, in particular: the grave immorality and unnatural nature of acts of sodomy, and of practicing homosexuality; the impossibility of admitting impenitent adulterers to the sacraments; and the immorality of all practical forms of divorce. Not since the Arian crisis in the 4th century have we heard of Catholic bishops insolently and shamelessly proclaiming heresies or semi-heresies in an official assembly of the Church.”

The world was able to witness this appalling fact during the synod sessions. Bishop Schneider also said:

“It was also clear that the control of the principal administrative structures of the Synod (‘the behind-the-scenes power’) was resolutely placed in the hands of ecclesiastics who were in support of the said doctrines and semi-heretical practices. This display of power leads to the impression that in our days, one is free and has every right in the Church to propagate unorthodox theories with impunity, and even to be rewarded in the end for doing so. The nature of the bishops’ magisterial ministry consists in keeping and faithfully administering the deposit of the Faith, which does not personally or individually belong to them. One of the most important expressions of this ministry consists in shedding light upon the Catholic truths, without changing their meaning. On the contrary, in the Synod there was an eclipse of the truth which has caused a general confusion as to the discipline of the Church regarding divorced and civilly remarried Catholics. Pope St. Gregory I explains in the *Pastoral Rule*, II, 7, that in the head of the body of the Church, the bishops have the function of the eyes, and that if the bishops adopt the spirit of the world, they fill the eyes of the Church with a dust that clouds her vision.”

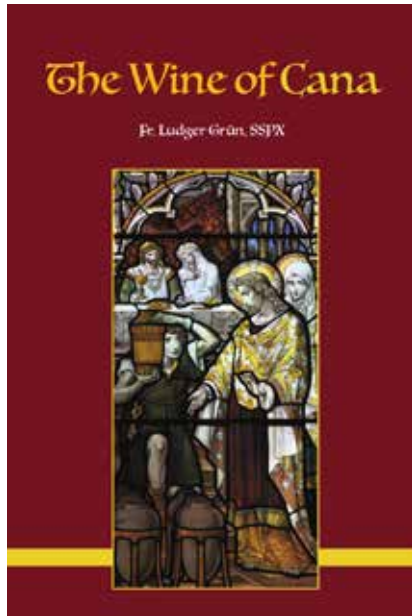


Have the worries you voiced for the future of the family proven justified? Some of the Synod Fathers feared there would be ambiguous declarations. What was the outcome?

Among other ambiguous declarations, I would like to point out the ones I consider the most dangerous, as they undermine the very bases of Catholic truths:

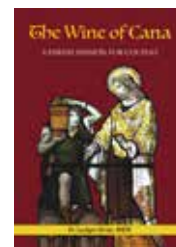
- The accent placed on the positive qualities of persons living in an objective and permanent state of sin, thus minimizing the reality and gravity of the evil. It is a sort of moral camouflage and a spiritual illusion.
- The improper and inadmissible application of the principle of moral imputability to the case of irregular conjugal unions. This presupposes, or at least favors, the theory of a “fundamental option” and the theory that denies the distinction between venial sin and mortal or grave sin, both of which theories are condemned by the Magisterium.
- Making admittance to Holy Communion depend, in the end, on the divorced person’s own decision, according to the state of his conscience and his discernment in his “heart of hearts” with the help of his confessor, without requiring a life of complete continence. This opens the door to the Protestant principle of subjective judgment, and thus to a sort of “Protestantization.”
- Making admittance to Holy Communion for divorced and civilly remarried Catholics depend on the position of the local bishop. This opens the door to the principle of doctrinal and disciplinary particularism, and therefore to a sort of “Anglicanization,” which leads to the dissolution of true catholicity.

The Wine of Cana



Marriage is appointed for the glorification of God throughout life.

Fr. Ludger Grün, SSPX, gives great encouragement to the married couple, when they see how Jesus and Mary come to their aid . . . and, what wonderful chances their marriage gives them to live in the Kingdom of God. This book should also be a reminder that marriage is appointed for the glorification of God throughout life; in the sacrament of marriage the spouses pray, "Hallowed be Thy name, Thy kingdom come." If they try to follow this precept, then these words of Christ apply: "For where there are two or three gathered together in my name, there am I in the midst of them."



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A Parish Mission for Couples,
preached by Fr. Ludger Grün at
Assumption Chapel,
St. Marys, Kansas.
March 9-15, 2015.



Virgin, Wife and Mother

by Bishop Alfonso de Galarreta, SSPX

Introduction

The intent and purpose of this conference is to develop some considerations, based on the Gospel and on Catholic doctrine, and to raise and direct our gaze beyond the sad and suffocating reality that surrounds us towards the Holy Family—Jesus, Mary, and Joseph—and in a special manner to the Most Holy Virgin Mary, model and guide of every Christian, but most especially, of the Christian wife and mother.

Attack on the Family

It is our lot to live through times never before imagined in the history of humanity and in the history of the Church: a total and systematic attack on the institution of the family, on marriage and the spouses, and on parents and children. This is an attack on the natural order and above all on the

supernatural order, that is, on the sacrament of matrimony and on the sanctity of the family. This is an attack, finally—and this is the most surprising—emanating from within society and from within the very bosom of the Church.

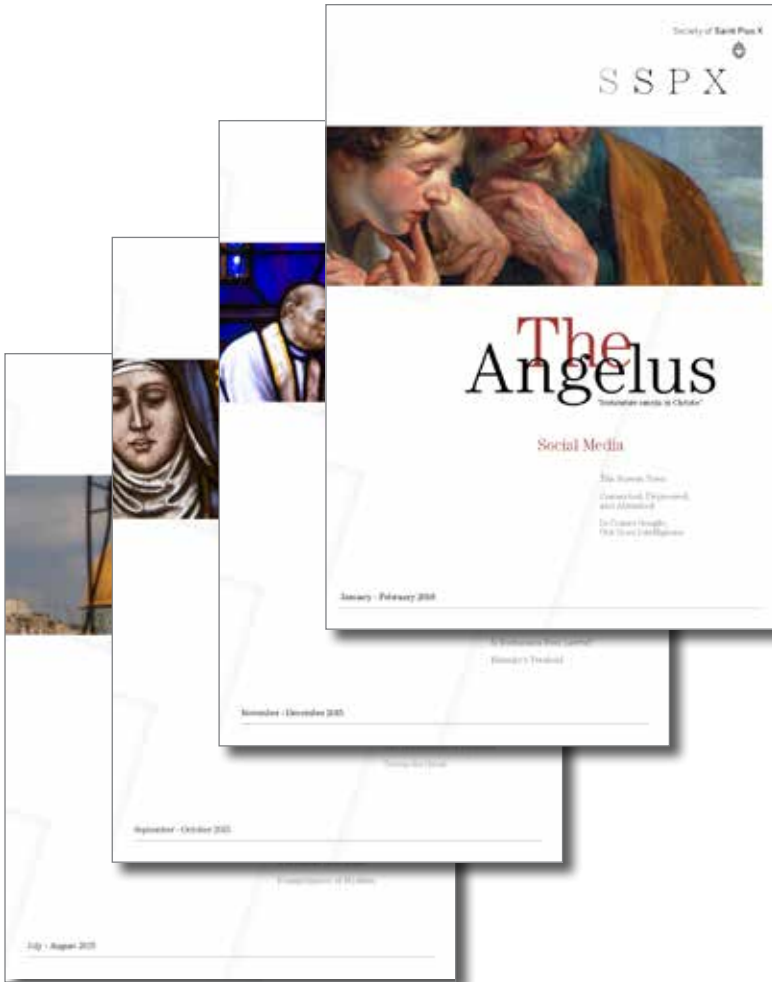
It is evident—it is, as they say, public and notorious—that a very important number of shepherds, those who comprise the hierarchy of the Church, in their eagerness to be reconciled with the modern world and to arrive at the ultimate consequences of the liberal principles adopted by the Second Vatican Council, are totally dedicated to a real moral revolution within the Church.

Now is not the right time to expand on this subject. Suffice it to keep in mind for the purpose of this conference that, in the Church—and this supremely concerns us as Catholics—we are living through a most grievous attempt to subvert the doctrine on the family and to attack in an unprecedented >

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