



S S P X



The Angelus

“Instaurare omnia in Christo”

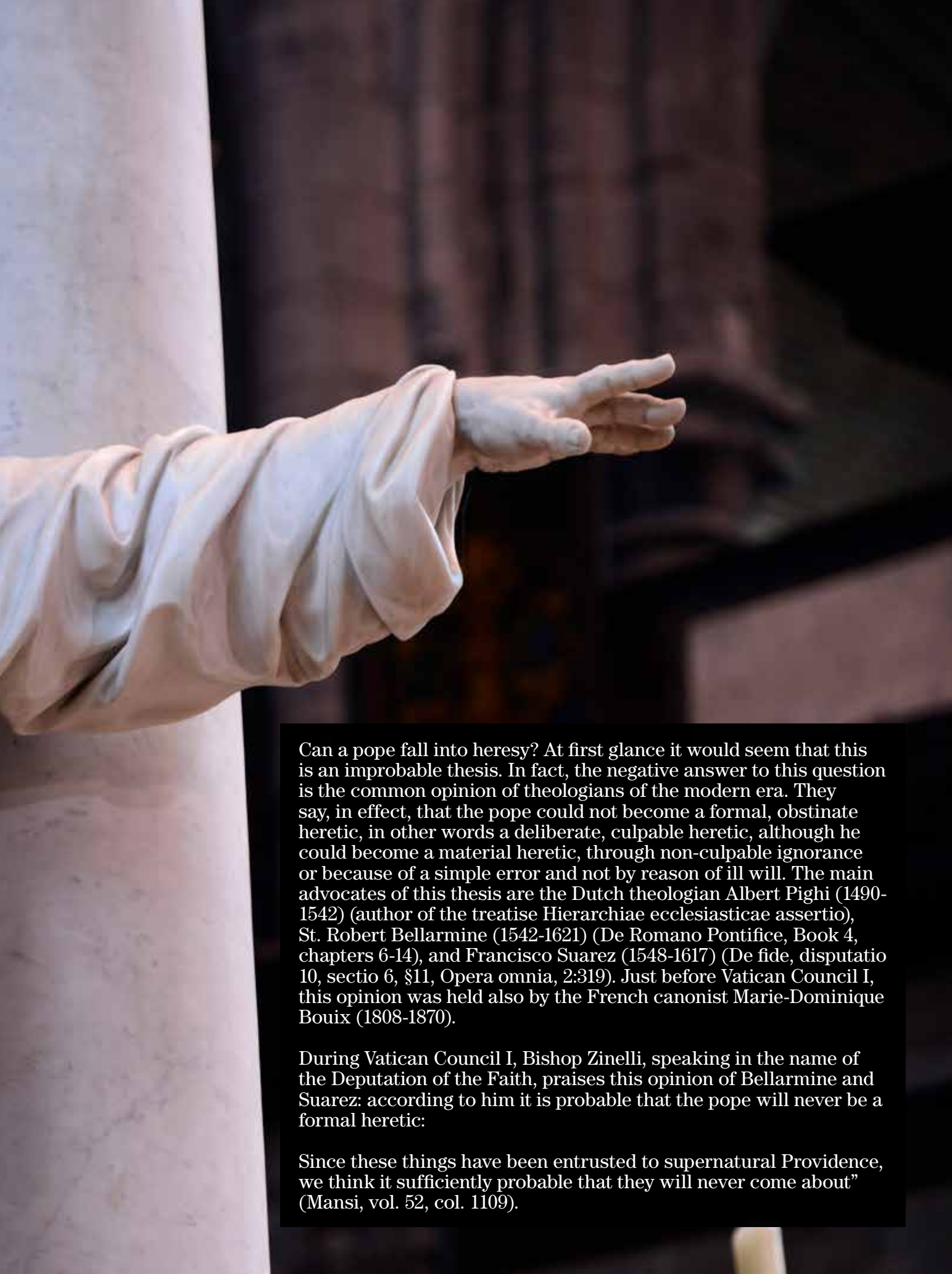
The Papacy and Sedevacantism

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."

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On the Church and the Pope

by Roger-Thomas Calmel, O.P.

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.

Theme The Papacy and Sedevacantism

VII, how few Vicars of Christ are invoked and venerated as friends of God, as saints of God.

And the most surprising of all is that popes who suffered very cruel torments, for example Pius VI or Pius VII, have been invoked as saints neither by the *Vox Ecclesiae* nor by the *Vox populi*. If these pontiffs, who had to suffer so much as popes, did not bear their sufferings with a high enough degree of love to be canonized saints, how can we be surprised that other popes, who see their charge with a worldly eye, could commit grave faults or inflict upon the Church of Christ a particularly formidable and harrowing trial? When reduced to the extremity of having such popes, the faithful, the priests, and the bishops who wish to live the life of the Church employ two measures: one, they take great care to pray for the Supreme Pontiff, who is a subject of affliction for the Church; and two, they attach themselves more than ever to Apostolic Tradition: the tradition on the dogmas, the missal, and the ritual; the tradition on interior progress and on every man's calling to a perfect love in Christ.

The Mission of St. Vincent

This is where the mission of that Brother Preacher emerges, he who is, without a doubt, of all the saints, the one who worked the most directly for the papacy; this is where the mission of St. Dominic's son, Vincent Ferrier, is particularly enlightening. He is an angel of judgment, a legate "a latere Christi," he who had a pope deposed after showing infinite patience towards him. Vincent Ferrier is also, and by the same motion, an intrepid missionary, full of benignity, a fountain of prodigies and miracles, who preached the Gospel to the immense crowd of the Christian people. He bore in his apostolic heart not only the supreme pontiff, who was so enigmatic, so obstinate, so hard, but also the entire flock of Christ; these were the multitude of little people who were so disconcerted, *the turba magna ex omnibus tribubus et populis et linguis*.

Vincent understood that truly serving the Church was the least of the Vicar of Christ's

worries, but that he was above all satisfying his obscure desire for power. But if, at least among the faithful, a sense of life in the Church, of living in conformity with the dogmas and sacraments received from Apostolic Tradition could be revived, and if a pure and vehement breath of conversion and prayer were to sweep over this languishing and desolate Christendom, then doubtless would come at last a truly humble Vicar of Christ, with a Christian consciousness of his eminent charge. This pontiff would strive to fulfill his charge to the best of his ability in the spirit of the Sovereign Priest. If the Christian people were to return to a life in keeping with Apostolic Tradition, then it would become impossible for the Vicar of Jesus Christ, in his maintaining and defending Tradition, to fall into too deep of a fault, or to give in to a certain complicity with lies. It would become necessary for a good pope and even a saintly pope to succeed the bad or mistaken pope without further delay.

But in days of great sorrow, when a trial comes to the Church from her pope, too many faithful, priests, and bishops wish that things might fix themselves without their having to do much. At most, they accept to murmur a few prayers. They even balk at the daily rosary: five decades every day to Our Lady in honor of her hidden life, of the Passion, and of the glory of Jesus. For their part, they hardly feel like deepening their fidelity to Apostolic Tradition: dogmas, missal, ritual, and interior life (progress of the interior life is obviously a part of Apostolic Tradition). After consenting to be lukewarm in their own place, they nonetheless are scandalized that the pope, in his place, is also not very fervent when it comes to keeping Apostolic Tradition for the entire Church, that is to say, faithfully fulfilling the unique mission entrusted to him.

The more we need a holy pope, the more we must start by placing our lives, with the grace of God and in keeping with Tradition, in the footsteps of the saints. Then the Lord Jesus will finally grant the flock the visible shepherd they have striven to become worthy of.

Let us not add our own personal negligence to the insufficiency or deficiency of the head. Let Apostolic Tradition be alive at least in the heart of the faithful even if, for the moment, it



is languishing in the heart and in the decisions of the one responsible for it in the Church. Then surely the Lord will have mercy on us.

Hold to our Interior Life

To enkindle that life of Tradition, our interior life must have Jesus Christ and not the pope for its reference. Our interior life, which obviously includes the truths of Revelation concerning the pope, must have only the Sovereign Priest, our God and Savior Jesus Christ, as its reference in order to rise above the scandals that come to the Church from the pope.

That is the immortal lesson from St. Vincent Ferrier in his times regarding one of the Roman Pontiff's major failures. For us, now steeped in modernism, our trials are even greater. Our recourse, then, is pressing even more heavily upon us: to live the Apostolic Tradition purely in its every detail—even the capital matter which hardly anyone has spoken of since the death of the Dominican Father Garrigou-Lagrange: the effective tendency to the perfection of love. And yet, in the moral doctrine revealed by the Lord and transmitted by the apostles, it is said that we must strive for perfect love, since the law of growth in Christ is proper to the grace and charity that unites us to Christ.

But the dogma on the Roman pontiff, the universal vicar of Christ who is yet not safe from even grave faults dangerous for his subjects, is really only one aspect of the most fundamental mystery of the Church. We know that two great propositions introduce us to this mystery: Firstly, the Church, recruited among sinners (which we all are) is nonetheless the infallible dispenser of light and grace, for her Head and Savior infallibly animates her, sustains her, and governs her from on high. And secondly, the Church, the Holy Spouse of the Lord Jesus, must partake in the cross, even the cross of betrayal by her own. This betrayal does not keep her from being assisted strongly enough in her hierarchical structure, starting with the pope, and from being inflamed enough with charity; she ever remains pure and holy enough to be able to participate in the trials of her Spouse, including the betrayal of certain

members of the hierarchy, while preserving intact her interior mastery and supernatural strength. The Church will never give in to vertigo.

If in our interior life we possess the Christian truth on the pope, and it is situated as it should be within the Christian truth on the Church, then we will rise luminously above the scandal of lies that can come to the Church from the Vicar of Christ or the successors of the apostles. In this, at least in regard to the bishops, St. Joan of Arc presents an incomparable model. In our turn, and in our meager measure, we shall try to be faithful to what was one of St. Joan's particular graces.

Today when we think of the pope, of the modernism pervading the Church, of Apostolic Tradition and of perseverance in this Tradition, we are reduced to being able to consider these questions only in prayer, in a constant supplication for the entire Church and for the one who, in our days, holds in his hands the keys to the kingdom of Heaven. He holds them in his hands, but he does not use them. He leaves the doors of the stable open to the brigands' approach. He does not close those protecting doors which his predecessors invariably kept closed under unbreakable lock and indestructible key. Sometimes even, and this is the ambiguity of post-conciliar ecumenism, he pretends to open what will always be kept shut. At this point we are reduced to thinking of the Church only in prayer—for her and for the pope. This is a blessing. But thinking of the Church, thinking of the Spouse of Christ in these conditions of great piety in no way diminishes our resolve to see clearly. May this indispensable lucidity, this lucidity without which all strength would unwind, be penetrated with so much humility and gentleness that we force the Sovereign Priest to hasten to our assistance. *Deus in adiutorium meum intende, Domine ad adjuvandum me festina.* May it please Him to charge His most holy Mother, Mary Immaculate, with bringing us the efficient remedy most speedily.

Editor's Note: Translated from the *Brève Apologie pour l'Église de toujours* pp.112-118 (Éditions Difralivre 1987).

Magisterium or Living Tradition?

A False Dilemma

by Fr. Jean-Michel Gleize, SSPX

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



other. But in reality this dilemma is false. For there are such things as false dilemmas.

The two alternatives are avoidable, both at once, for there is a third solution: It is possible to reject Vatican II without being Protestant and while obeying the magisterium; it is possible not to be Protestant and to obey the magisterium without accepting Vatican II.... The dilemma is false because an indispensable distinction is omitted. If we make the distinction, we find the way out of the dilemma, because we show that there is a third alternative. Our response therefore consists in making that distinction.

Living Magisterium Clarified

The expression “the living magisterium” does not mean “as opposed to the past magisterium”; it means “as opposed to the posthumous magisterium.” This living magisterium is the magisterium of the present, but also that of the past. The objection to our position consists of combining ‘living magisterium’ and ‘present magisterium’ and of setting this ‘living magisterium’ in opposition to the past magisterium. This combination occurs because they situate themselves exclusively within the subject’s point of view. They no longer distinguish between two points of view: that of the office or function (in which the living magisterium is at the same time present and past) and the point of view of the subject (in which the living magisterium is present only). The two points of view are confused and thus they reduce the living magisterium to the present magisterium.

The sophisticated argument used against us consists of confusing the two meanings of the adjective “living” when it is attributed to the magisterium. We say that the living magisterium includes all of the past and present magisterium, and thus we take the right point of view, which is the perspective of a constant function that is always in force, a function whose act is defined by its object. Those who object take the point of view of the subject and claim that the living magisterium coincides exclusively with the magisterium of an individual who is presently alive.

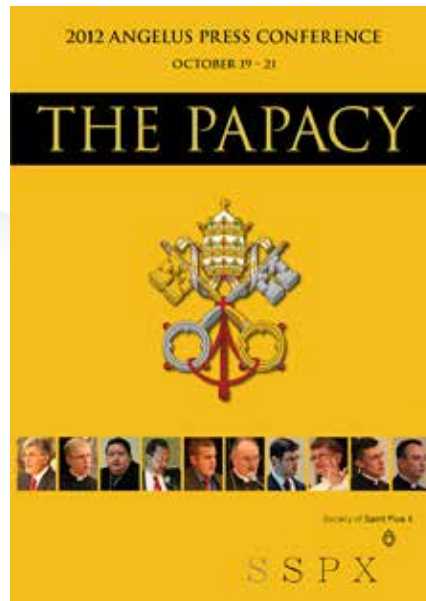
The Source of the Confusion

Why this confusion? Why reduce the living magisterium to the magisterium of the present? Because since Vatican II they have been trying to invent a new magisterium. The magisterium is redefined, because its task [now] is to express the continuity of a subject and no longer the continuity of an object. The continuity of a subject, Benedict XVI tells us in his 2005 Address to the Roman Curia, “which increases in time and develops, yet always remaining the same, the one subject of the journeying People of God.” For Rome, the living magisterium is precisely the magisterium of Benedict XVI, as opposed to the magisterium of St. Pius X or of Pius XII. And this magisterium is current [*actuel*] because it is subjective, because it expresses the continuity of a subject. This is one of the presuppositions of the living Tradition in the 2005 Address.

The magisterium is no longer defined in terms of the eternal, timeless truth of revelation (which remains the same, whether it is past, present, or future). This new magisterium redefines itself in terms of the present authority [Benedict XVI], who is himself the spokesman of another more fundamental subject which is the one People of God journeying through time. The living magisterium is always the magisterium of this present time, because it is situated in reference to the People of God as it lives in this present time. The role of the magisterium is to assure the continuity of an experience, it is the instrument of the Spirit who nurtures communion “assuring the connection between the experience of the apostolic faith, lived in the original community of the disciples, and the actual [*i.e.*, current] experience of Christ in his Church” (Benedict XVI, “Communion in time: Tradition,” Address to the General Audience, April 26, 2006).

(Sources: FSSPX/Écône—*DICI*, no. 249, 2-3-2012)

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The Crisis of Collegiality

by Gabriel S. Sanchez

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 >

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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.



The Advent of Collegiality

Before the 1950s, the term collegiality was all but absent from the Catholic Church. At the time of Vatican II, the monarchical constitution of the Church was widely accepted with the pope, as the Vicar of Christ, as its head. This monarchical constitution was also seen in the role of every bishop over his respective diocese. In the discussions at Vatican II, however, this monarchical constitution was challenged, with the idea that the college of bishops (of which the pope is a member) exercise full authority over the Church. Some hoped that the introduction of collegiality would upend the standing doctrine of papal primacy, allowing for a deepening of ecumenical ties with the Eastern Orthodox and certain Protestant sects which had long objected to the pope's universal jurisdiction over the Church.

With the promulgation of *Lumen Gentium* at the Council in 1964, collegiality was officially introduced, albeit with some crucial clarifications. Following the attachment of a *Nota Praevia* to the document by Paul VI, collegiality "is not taken in the strictly juridical sense, that is as a group of equals who transfer their powers to their chairman, but as a permanent body whose form and authority is to be ascertained from revelation." Although the college of bishops, according to *Lumen Gentium*, is "the bearer of full and supreme power over the Universal Church," the *Nota* clarifies that this is the case only where the college acts with the pope as its lawful head. While the monarchical constitution of the Church was distorted by *Lumen Gentium*, it was not abolished, for the document did not give the college express authority over the pope.

The following year, when establishing the Synod of Bishops, Paul VI made it clear that "the Synod of Bishops has, of its very nature, the function of providing information and offering advice. It can also enjoy the power of making decisions when such power is conferred upon it by the Roman Pontiff; in this case, it belongs to him to ratify the decisions of the Synod." Again, despite the wishes of certain liberals and ecumenists to see the pope's powers diminished, that has not exactly been the outcome. Synods,

at least in the Roman Church up to this point, serve a consultative role; they do not legislate independent of the pope.

This conception of synodality, it should be noted, is distinct from the type practiced among the Eastern churches, both Catholic and Orthodox. Although there is no "one size fits all" model of synodality in the East, those synods typically exercise legislative authority over their respective churches, sometimes with a lead bishop or patriarch at the helm. What is distinct about these synods, though, is that their lead primate cannot withhold the synod's regular authority. In other words, unlike the pope, an Eastern patriarch cannot reduce a synod to being merely a consultative body even if, as patriarch, he exercises considerable influence over the direction of the synod and the life of his respective local church.

The Problems of Synodality

If both *Lumen Gentium* and the legislation introduced by Paul VI still recognize the authority of the pope over the bishops, then what is at issue? It's not as if the College of Bishops can legislate a new Code of Canon Law on their own or begin electing new bishops without the consent of the pope.

While that is true now, it doesn't have to be that way. Pope Francis, for instance, is free to modify the legislation of the Synod of Bishops by granting them more direct power over the Church. More troubling is Francis's idea of a "listening Church," one where the voices of the people (not just the bishops) are heard, perhaps for the purpose of introducing changes and novelties into the Church herself. The rightful worry here is that the Church's divine mandate is clouded over, that she is no longer seen as "the pillar and ground of Truth" (1 Tim. 3:16), but rather a religious governing body that should shape and mold Christianity in accordance with "the times." If certain moral teachings are perceived as too difficult to follow or out-of-step with the tenets of secular liberalism, should the "listening Church" hear the people and change?

As for the consultative role of the Synod of >

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Bishops themselves, there are also present dangers which cannot be ignored. Given the liberal bent of many of the bishops, their message to the pope will also be reformist in nature. For proof, one needn't look any further than the recently concluded Extraordinary Synod on the Family where, in the process of "discussing" and "consulting," liberal bishops seeking to undermine the Church's teaching on marriage, sexuality, and the sacraments promulgated draft documents and made media statements implying that great changes were on the horizon. Instead of the Synod coming together with the intention of reaffirming what the Church has always taught while addressing the degrading effects secular liberalism has had on humanity, they opted instead to bandy about ideas that would have been condemned in any earlier age of the Church.

It should be clear at this sorrowful juncture in history that a synod needn't have express legislative powers in order to engage in doctrinal mischief. Simply by injecting confusion into the Church through open discussions and draft documents creates *de facto* changes in how Catholics live their lives. Add to that the fact these discussions lend language and credibility to bewildering papal documents such as *Amoris Laetitia*—and what remains is not a Church held together by synodality, but torn apart within by it.

The Ecumenical Dimension

In concluding, a few words are in order on the ecumenical dimension of collegiality and synodality. For more than 50 years the idea has existed that if the Roman Church were to reorganize itself along synodal lines with actual reductions to the pope's authority, then it would be easier to bring the schismatic Eastern Orthodox back into the Catholic fold. These claims are often bolstered by romanticized notions of how synodality actually works in the Christian East, with nary a mention of the reality that the synodal model, by itself, has not helped the Orthodox maintain clear doctrinal and moral teachings, particularly on matters such as marriage and contraception. While local Eastern

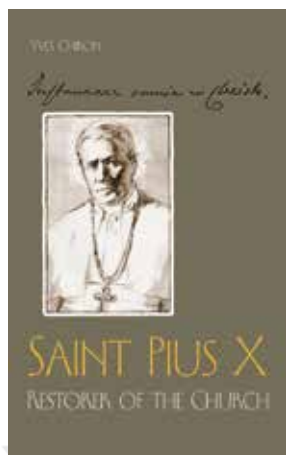
synods can, in limited circumstances, address internal questions such as modifying local liturgical calendars, elevating patriarchs and metropolitans, and other practical matters, the Orthodox Church as a whole is fractured along jurisdictional lines. Indeed, it is not uncommon for one or more Orthodox Patriarchates to break communion with one another, typically over jurisdictional matters. More recently, the Orthodox Church's "Holy and Great Council" held in Crete, which was supposed to bring together all of the local Orthodox churches, fell apart before it even began, with representatives from a majority of Orthodox jurisdictions refusing to attend.

Given the longstanding historical, cultural, and doctrinal differences that are yet to be resolved between Catholics and Orthodox, it is highly doubtful that a "more synodal" Roman Church will bring the Orthodox much closer to restoring communion with Catholicism. Indeed, the presence of synodality was never a precondition for the Ukrainian and Ruthenian Greco-Catholic churches to rejoin Rome in the 16th/17th centuries, nor for the Melkites to also enter communion in the 18th century. Moreover, there are Orthodox churchmen, such as Fr. Patrick Reardon, who have stated that reducing papal authority and going to a synodal model would be a disaster for the Roman Church precisely because there are so many liberal bishops who would use a full synodal model to take apart the moral teachings of the Catholic Church.

While it is never possible to be sure what Pope Francis truly envisions when he delivers a speech, pens a papal document, or gives a perplexing airline interview, let us pray that the "listening Church" which his particular model of synodality contemplates doesn't become a reality.

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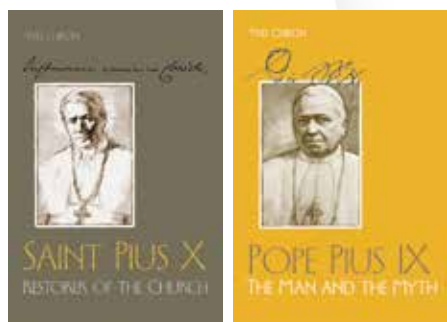
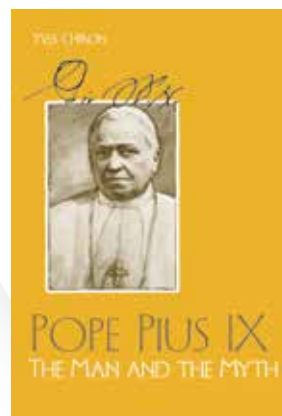
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Fifteen Questions from Men,

15 Answers from the Pope

by Fr. Phillipe Toulza, SSPX

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



Cross in the following terms: “She was silent, but within her heart how many things she said to the Lord: ‘On that day you told me he would be great! You told me he would be given the throne of David his father and that he would reign forever! And now I see him there!’ Our Lady was human! And perhaps she had the urge to say: ‘Lies! I was deceived!’”

Does the Koran Do Good?

On January 20, 2014, the pope declared to an audience partially composed of Muslims: “Sharing our experience in carrying that cross, to expel the illness within our hearts, which embitters our life: it is important that you do this in your meetings. Those that are Christian, with the Bible, and those that are Muslim, with the Quran. The faith that your parents instilled in you will always help you move on.”

What to Think of Traditional Catholicism?

On February 14, 2014, Francis gave his opinion on the traditional Mass: “When I search more thoroughly, I find that it is rather a kind of fashion. And if it is a fashion, therefore it is a matter that does not need that much attention. It is just necessary to show some patience and kindness to people who are addicted to a certain fashion.”

What is the Secret to Happiness?

On July 27, 2014, the pope gave his ten tips for happiness to the Argentinian weekly *Viva*: live and let live; be giving of yourself to others; move with kindness and humility; play with your children; Sunday is for family; help young people find jobs; take care of creation; let go of negative things quickly; respect others’ beliefs; work for peace.

Are There Any Limits to What the Pope Can Do?

On January 24, 2014, the pope received a Spanish “couple” for a private visit; one member of the couple had transformed-his-body-to-

give-himself-the-(mistaken)-impression-that-he-henceforth-belonged-to-the-other-half-of-humanity. “He” (actually a “she”) goes by the name of Diego Neria Lejarra and is 48 years old. The other member of the couple is a woman, a real one.

Is it Ok to Interrupt Mass?

Pope Francis voiced the following desire on April 21, 2015, in a video message: “How I wish that parish communities in prayer would fall to their knees in veneration when a poor man enters the church, as if it were Our Lord entering!”

Does Being Lutheran Deprive One of Catholic Communion?

On November 15, 2015, when a Lutheran expressed the suffering it caused her not to be able to receive communion with her Catholic husband, the Vicar of Jesus Christ told her: “It is not easy for me to answer.” “I make your question my own, and I ask myself.” “I leave that question to the theologians, to those who understand.” “To your question, I can only respond with a question.” And he ended with: “Life is bigger than explanations and interpretations. Always refer back to baptism. ‘One faith, one baptism, one Lord.’ This is what Paul tells us, and from there take the consequences. I would never dare to give permission for this, because it’s not my jurisdiction. One baptism, one Lord, one faith. Talk to the Lord and then go forward. I don’t dare to say anything more.”

Is Living Outside of Wedlock a Source of Grace?

On June 16, 2016, speaking on free union, the pope said: “I’ve seen a lot of fidelity in these cohabitations, and I am sure that this is a real marriage, they have the grace of a real marriage because of their fidelity.”

Did Luther Understand Grace?

On June 26, 2016, on his way back from Armenia, Pope Francis declared in a press

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conference: “I think that the intentions of Martin Luther were not mistaken. He was a reformer... He protested. Then he was intelligent and took some steps forward justifying, and explaining why he did this. And today Lutherans and Catholics, Protestants, all of us agree on the doctrine of justification. On this point, which is very important, he did not err.”

Can Divorced and Civilly Remarried Persons Receive Communion?

After the Apostolic exhortation *Amoris Laetitia*, the bishops of Buenos Aires sent the priests in their diocese a letter presenting the “basic criteria for the implementation of chapter 8 of *Amoris Laetitia*.” In this letter, they claim that *Amoris Laetitia* allows for the divorced and “remarried” to receive the sacraments of penance and the Eucharist. The pope wrote to thank them for this letter on September 5, 2016, saying: “The document is very good and thoroughly specifies the meaning of chapter VIII of *Amoris Laetitia*. There are no further interpretations.”

Can Jihad and Peace Go Hand in Hand?

On July 27, 2016, the pope spoke to some journalists on his flight to the WYD in Krakow. He told them: “When I speak of war, I speak of real war: there is war for interests, there is war for money, there is war for the resources of nature, there is war for the domination of peoples. Someone may think: ‘He is talking about a war of religion.’ No! All the religions, we want peace.”

Is the Violence of Catholics Comparable to the Violence of Islam?

On July 31, 2016, the pope answered some questions from journalists after the WYD, explaining to them: “I don’t like to speak of Islamic violence, because every day, when I browse the newspapers, I see violence, here in Italy: this one who has murdered his girlfriend, another who has murdered the mother-in-law... and these are baptized Catholics! There are violent Catholics. If I speak of Islamic violence,

I must speak of Catholic violence. No, not all Muslims are violent, not all Catholics are violent. It is like a fruit salad; there’s everything.”

What should we do?

The pope gave us the answer to this question on the evening of his election when he said to the people of Rome: “Before the Bishop blesses his people, I ask you to pray to the Lord that he will bless me. Let us make, in silence, this prayer: your prayer over me.” And to the youth in Rio de Janeiro: “Pray for me, do not forget!” And one day he said: “I sense that if the Lord does not help in this work of assisting the People of God to go forward, it can’t be done... I am truly conscious of my many limitations, with so many problems, and I am a sinner and I have to ask for this...I ask Our Lady, too, to pray to the Lord for me.”



Fr. Phillipe Toulza was ordained in 1996. He taught theology at the seminary at Ecône, and has been the editor of the French District’s magazine *Fideliter* and of Éditions Clovis, the French Angelus Press, for about ten years. He resides at the French district house near Paris.



Archbishop Lefebvre and the Bishops

by Bishop Bernard Tissier de Mallerais

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 >

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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



twinkle of a superior and playful mind, as well as a personality trait that several of his fellow seminarians would speak of later:

“He seemed a bit stubborn already in seminary,” said one of them. And another (a “future bishop,” Bishop Jean de Cambourg, Santa Chiara 1926-1934, bishop of Valence in France) declared:

“Admirable and formidable—that’s how the figure of Marcel Lefebvre appears to us after so many years. We admired his care for the truth such as it appeared to him, according to St. Thomas Aquinas. But he was formidable: he took no account of the opinions of those who did not agree with him! His faith put to flight those who loved theological distinctions. It was not in his nature to be ‘conciliatory.’ That’s how the Lord made him!” (Bishop Jean de Cambourg, Letter of December 3, 1996).

A hard-necked, stubborn Marcel Lefebvre is a classic legend among the liberals. Men like Criqui and Cambourg saw only the surface, what appeared to be an obtuse and close-minded temperament. But Marcel Lefebvre was and would prove to be the very opposite: firm in his principles, ready to defend them “tooth and nail,” but gentle and even conciliatory on the practical level, full of a sagacity that tempered what could have been imprudent in an absolute application of the principles.

His future disagreements with many bishops were the fruit of Fr. Le Floch’s warnings to his seminarians against liberal tolerance that quickly forgets the principles and banishes them to the domain of cloudy abstractions, thus becoming nothing more than purely liberal pragmatism. That was not Marcel Lefebvre!

As Apostolic Delegate, Wary of the Bishops

Later, but already in Africa where he was Pius XII’s Apostolic Delegate from 1947 to 1958, whenever there were “squabbles” among bishops, he was immediately on his guard: but let us quote Archbishop Lefebvre:

“I was always very suspicious later on,

especially when I was a bishop, of all those people who wanted to compromise the Church with modern errors. It taught me to be very vigilant and to keep my eyes open when priests visited me or when I visited dioceses and heard reports of this or that; straight away I thought: Aha! They may be opposed to one another because there are some liberals.”

Apostolic Delegate Lefebvre very quickly noticed just such an opposition in Cameroon between Archbishop Graffin, Archbishop of Yaoundé and Bishop Bonneau, bishop of Douala.

Sometimes Catholic Action was a special bone of contention between the bishops according to their traditional or liberal mentality. In these clashes Archbishop Lefebvre could clearly see a battle between two attitudes of mind. Those with strong personalities had more influence in the discussions and tended to “direct the manoeuvres.” Fortunately,” said Archbishop Lefebvre, “some non-liberal archbishops such as Bishop Strebler of Lomé, and even more so Bishop Graffin, expressed the same reservations as the Apostolic Delegate about certain types of apostolates. For example, while Bishop Bonneau eagerly welcomed the Little Sisters of Jesus (founded by Fr. Voillaume), Bishop Graffin did not understand their form of religious life, and found Sister Magdeleine “very neurotic.” That was in 1951. This did not stop Archbishop Lefebvre from welcoming the help of these sisters in a poor quarter of Dakar in 1958, even though he considered it imprudent for them to live at such close quarters with the population.

The Archbishop of Tananarive, Monsignor Sartre, a Jesuit, gave a good description of the Delegate’s attitude in the course of discussions:

“Despite the differences in our ways of looking at ‘social issues,’ we could exchange views without conflict or hostility.” Besides, “Archbishop Lefebvre did not impose his own opinions on the bishops of Madagascar” because the Delegate “respected the opinions of other people,” and he did not go beyond the limits of his powers. However, he knew how to “underpin his instructions by relying on the authority of the Holy See.” In other words, without hiding his own views that were founded on very clear principles in his mind, Archbishop Lefebvre attempted to >

advance what he knew to be the thinking of the Holy See, that is to say the thinking of the Sacred Congregation *de Propaganda Fide*, and of Pope Pius XII, with whom he met at least once a year.

Early Dangers of Collegiality

In the instructions given for the foundation of these bishops' assemblies, Archbishop Lefebvre made it clear that they were not meant to have more authority than the bishops since that would have undermined the bishops' authority and hampered their freedom in their own dioceses. On the contrary, they were meant to foster mutual help between bishops in establishing inter-diocesan foundations, or coordinating Catholic Action or the Catholic Press.

There was no question of establishing those "permanent secretariats" which would later come to govern the bishops. In Madagascar, where the bishops were already in the habit of meeting, Archbishop Lefebvre said that he encountered some difficulties:

"The Jesuits, who are organizers, had already created various commissions for the press, schools, Catholic Action, etc. I reminded them that these should be consultative rather than decision-making commissions. The bishop was to remain master in his own diocese, and was free to accept or reject their suggestions" (*Fideliter*, N. 48, p. 29; N. 59, p. 23).

At Vatican Council II, Archbishop Lefebvre very firmly opposed the false doctrine of episcopal collegiality:

"On this subject tradition is crystal clear. To assert that, in communion with the pope, the bishops have, by divine right, customary jurisdiction over the universal Church, one has to distort the texts and deny the facts. How can the doctrine of the supreme and universal power of the pope be confirmed save by affirming in accordance with all tradition that he alone has these prerogatives, and that bishops have authority only over particular churches, a power proper to them and by divine right, but one which may be exercised only by the authority of the pope."

Letter to Jean Ousset and Rupture with the French Bishops

Archbishop Lefebvre was still archbishop of Dakar when, in March 1960, a memorandum reserved for the French bishops attacked the *Cité catholique* founded by Jean Ousset to promote the policy of Christ the King according to Pius XI's 1925 encyclical *Quas primas*. So thirty-five years after this magisterial text by Pope Pius XI, the French bishops—or their handful of leaders—were reproaching Jean Ousset for his "simplistic understanding" of the encyclicals and even his "way of interpreting" the acts of the pontifical Magisterium. Archbishop Lefebvre entered the fray straightaway, and declared war on the national secretariat of the French episcopate by writing a letter of support to Jean Ousset.

"Are you criticized for your thinking on the temporal power of the Church and her authority over society? The direct and indirect power as explained in your pamphlets is exactly what is taught in the Roman universities and in the documents that come from the Holy See."

"Nothing is missing from this lucid and hard-hitting defense: there is a well-aimed arrow for *La Croix*, the 'newspaper rightly or wrongly considered as the voice of the Church in France' that used its columns 'in this odious campaign,' and as a parting shot: you are criticized for not wanting to put up with 'the sight of your children growing up in a climate of materialism, secularism, and atheism.'"

"While this atmosphere is ruining the supernatural spirit, i.e., the spirit of prayer and self-denial, and consequently the birth of priestly vocations, they want to stop you rechristianizing society. Your initiatives are crucial and only strengthen Catholic Action."

Upon reading these timely but unwelcome truths, the French bishops were seized with horror. Marcel Lefebvre's attack on the secularism of the State school programs, which the bishops wished to accept in order for Catholic schools to receive State subsidies, deeply disturbed an episcopate that no longer dared



to be apostolic or conquering and preferred to hole themselves up behind secular laws as if defending their last trench, to save from financial ruin their so-called Catholic schools that had already become Modernist.

In answer to the challenge put to them by their far-too-independent-minded colleague, Archbishop Liénart, president of the Assembly of Cardinals and Archbishops, wrote a letter to Archbishop Lefebvre on March 22, 1960, expressing his “surprise” and the “pain” of the members of the ACA, and their desire for a “more prudent and brotherly attitude.”

And his nice brother bishops, along with the director of *La Croix*, even went so far as to complain to Pope John XXIII about the terrible Lefebvre’s separatist and uncharitable attitude.

The good Pope John received the naughty archbishop on May 7, 1960, and spent an hour scolding him:

“You see,” John told him, “when I was professor of Holy Scripture at Bergame, I defended the theories of Fr. Lagrange and I was labeled a ‘modernist.’ That has dogged me throughout my life. I’ve seen my files: they read ‘modernist tendencies.’ I’m not a modernist. That is why I was never given an appointment in Rome. I was always kept at a distance from the Roman Curia because I was—so it was said—a modernist. So, you be careful not to declare yourself such an out and out conservative!”

What he was implying was: If you want to make a career for yourself!

Archbishop Lefebvre cared little about making a career for himself. However, seeing good Pope John trustingly and naively relating the setbacks of his own life gave him an insight into this easy-going Pontiff’s liberal personality. “You be careful,” John had warned him, but Marcel would take no notice since he was quite resolved to state the undiminished truth at all times.

The Good Fruits of Archbishop Lefebvre’s Firm Attitude

Archbishop Lefebvre’s contribution to this debate drew others openly to express their own

views. Many priests rallied to his support, seeing the former Archbishop of Dakar as a sign of hope.

Fr. Bénéfice, parish priest of Malaucène, Vaucluse, wrote to him: “At last, the voice of a bishop who sounds like a bishop!” “Your voice, which is unique among the French bishops, is so full of courage that the sons of the Church are beginning to hope again,” confided Fr. Lacheteau, a priest at St. Léger-de-Montbrillais, in the diocese of Poitiers; Fr. Collin, parish priest of St. Cloud near Paris, wrote to express his “thanks to the brave bishop who, while all others were silent, has had the courage to take up the defense of excellent Catholics who have been unjustly discredited.”

It was with the same non-conformist courage and refusal of resurgent modernism that Archbishop Lefebvre, relieved of his episcopal obligations in Tulle then of his responsibility as Superior General of the Spiritans, went on to found, on foreign soil, in Freiburg, Switzerland, a seminary for candidates to the priesthood who were refused by the French bishops: the Seminary of St. Pius X in Ecône. And when these same bishops, worried at Ecône’s success, labelled this retired archbishop’s foundation the “Wildcat Seminary,” Archbishop Lefebvre shrugged his shoulders in disdain: “My seminary was approved by the bishop of Freiburg in 1969, and it is the home of formation for my Priestly Society of Saint Pius X, established by the same bishop, and it is recognized by the bishop of Sion, Switzerland, Bishop Nestor Adam. So I do not need the permission of the bishops of France!”

The resentment of the French bishops and their hatred for this traditional work of preparation for the priesthood would obtain in 1975 the so-called “suppression” of the Society of St. Pius X and its seminary by Bishop Mamie of Freiburg, with the support of the Holy See, that is, of Pope Paul VI.

“I shall carry on, the bishop of Ecône told his seminarians soberly. Closing my seminary would mean taking part in the self-destruction of the Church. I do not want God to reproach me with destroying a work He clearly blessed!”

Feasts of Our Lady

The Assumption

by Fr. Christopher Danel

“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, >

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having completed the course of her earthly life, was assumed body and soul into heavenly glory.”

With the manner of expression used in this last phrase, Pius XII did not include physical death in the dogmatic definition itself. He alluded to it, however, earlier in the Apostolic Constitution: “...St. Francis de Sales, after asserting that it is wrong to doubt that Jesus Christ has himself observed, in the most perfect way, the divine commandment by which children are ordered to honor their parents, asks this question: ‘What son would not bring his mother back to life and would not bring her into paradise after her death if he

could?’ And St. Alphonsus writes that ‘Jesus did not wish to have the body of Mary corrupted after death, since it would have redounded to his own dishonor to have her virginal flesh, from which he himself had assumed flesh, reduced to dust.’”

The Place

Sacred Scripture provides only the briefest glimpse into the life of Our Lady and St. John: “*ex illa hora accepit eam discipulus in sua*—and from that hour, the disciple took her to his own” (Jn. 19:27). It is nevertheless certain that the

Church of the Sepulchre of Saint Mary, also called Tomb of the Virgin Mary, is a Christian tomb in the Kidron Valley—at the foot of Mount of Olives, in Jerusalem—believed by Eastern Christians to be the burial place of Mary, the mother of Jesus.





Apostle and the Blessed Virgin resided at Ephesus for some years, in the holy house on Mt. Koressos.

But the site of the Assumption is identified as being either Ephesus or the place in Jerusalem known as the Tomb of the Virgin. There is indeed mystical support for Ephesus, but historical sources and tradition along with other mystical sources support Jerusalem. It is cited in most of the ancient pilgrimage itineraries, including that of Antonino of Piacenza from AD 570 which adds “*de quo dicunt sanctam Mariam ad coelos fuisse sublatam*—from which it is said that St. Mary was taken into heaven.” This is also asserted in a well-regarded sixth-century

Greek text known as *De transitu Mariae*, or *Joannis liber de dormitione S. Deiparae* (On the Transitus of Mary, or the Book of St. John on the Dormition of the Mother of God), which was influential on many of the eastern Fathers, including St. John Damascene.

Furthermore, a second site on Mount Zion lends support to the Jerusalemite tradition: the Cenacle, adjacent to Dormition Abbey. There is a longstanding tradition that Our Lady’s passing or dormition took place in the holy aedicule of the Cenacle, and that her virginal body was then laid in the Tomb across the Kedron before she was assumed into heaven.

The Tomb of the Virgin

The Tomb of the Virgin venerated in Jerusalem lies at the foot of the Mount of Olives, only a few yards from Gethsemani and the place of the Agony. It lies therefore at the Valley of Josaphat, the place traditionally assigned to the Last Judgment based on the third chapter of the Prophecy of Joel.

The sepulcher is similar to that of Christ in that the surrounding rock has been carved away from the tomb so that it may be venerated on its own and within a church structure. The first such church built upon the Tomb of the Virgin, an octagonal church with a dome, was built between 431 and 451. It was destroyed by the Persians, except for the tomb itself which remained untouched. With the arrival of the Crusaders, a monastery called the Abbey of the Valley of Josaphat was built on the site, and Godfrey de Bouillon entrusted it to the monks of Cluny. The Saracens later razed the monastery, but the church itself built in 1130 was spared and is the current shrine visited by pilgrims.

Liturgical Origins

The feast of August fifteenth originates precisely in Jerusalem. It was a feast of the glorification of Our Lady, even if not yet specifically commemorating her Assumption. It is found in the Lectionary of Jerusalem from the >



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time of St. Juvenal, Bishop of Jerusalem from 422 to 458, which was kept in use by the Armenians of the city. It lists Psalm 131:8, “*Surge, Domine, in requiem tuam, tu et arca sanctificationis tuae*—Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified,” which in a Marian feast alludes quite clearly to her Assumption in union with Christ’s Resurrection. This feast originates in the era of Ephesus (431), when the Divine Maternity of the Theotokos was vigorously defended and dogmatically defined.

The feast becomes more clearly a feast of the Assumption in the sixth century in Palestine and Syria with references in the Sees of Jerusalem and Sarug. At the end of the century, the Byzantine Emperor Maurice (582-602), a contemporary of St. Gregory the Great, decreed that the feast of the *Koimesis* (Dormition) would be celebrated on August fifteenth in all of the churches of the Empire.

Development in the West

Among the non-Roman Latin rites (Ambrosian, Mozarabic, Gallican), the primary feast of Our Lady was on the eighteenth of January, without reference to the Assumption. Their adoption of the August feast came from Rome during the ninth century. There is, however, a much-studied fourth-century sarcophagus in the church of Santa Engracia in Saragossa, Spain, which depicts a woman standing between the Apostles St. Peter and St. Paul, while a hand from above grasps her wrist as if to lift her up to heaven. It has long been interpreted as a depiction of the Assumption, which would certainly attest to a devotion to this privilege of Our Lady many years before the introduction of the liturgical feast.

In Rome, the principal feast of Our Lady coincided with the Octave day of the Nativity. It was Pope Sergius I (687-701) who brought the feast of the Assumption into the Roman liturgy, as he was of a Syrian family which had settled in Sicily. The feast took the place of the January commemoration and was fixed to August fifteenth with the title *in adsumptione sanctae Mariae* (On the Assumption of St. Mary). At the end of the eighth century the feast was celebrated

with a nocturnal vigil and was later enriched with an Octave. Pope Nicholas I compared it to the feasts of Christmas, Easter, and Pentecost in an apostolic instruction in 863.

The Gelasian Sacramentary of the eighth century later assigned an eloquent Preface for the feast, which extolls the heavenly choir of virgins, “among whom the blessed and unblemished Virgin Mary Mother of God shined forth, whose assumption day we celebrate with all the devotion of the present Sacrifice.”

The Festal Mass

The year following the dogmatic definition of the Assumption by Pope Pius XII, a new Mass formulary was composed to enrich the feast. Previously, the Mass was *Gaudeamus* from the 11th century, with the Epistle from Wisdom and the Gospel pericope about Martha and Mary, which was often used in past centuries for Holy Virgins.





The 1951 composition has its Introit from the Apocalypse: “A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.” The three orations are drawn from various liturgical texts honoring Our Lady, with the collect underscoring the close connection of the dogma of the Assumption with that of the Immaculate Conception.

The Epistle has the saving heroine Judith as a type of the Virgin Mary: “The Lord hath blessed thee by His power, because by thee He hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies. Because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord forever...” The Gospel is that of the *Magnificat*, wherein Our Lady proclaims:

“My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.”

Conclusion

When the feast was introduced into the Roman Rite, it was initially given the collect known as *Veneranda*, which neatly ties together the Feast’s themes: “May it avail us to eternity, O Lord, to venerate the Feast of this day on which the blessed Mother of God underwent temporal death, but could not, however, be oppressed by the bonds of death, she who had given birth to Thy Son, our Incarnate Lord.”

“*Tu gloria Ierusalem, tu lætitia Israel, tu honorificentia populi nostri*—Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people” (Epistle).

The Basilica of Santa Engracia is located at Plaza de Santa Engracia. It was constructed in the 15th and 16th centuries and has the Renaissance style. The façade is the only part conserved from the old Monastery of Santa Engracia.



Pastor Aeternus

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

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



the Catholic flock, to propound the doctrine concerning the 1. institution, 2. permanence, and 3. nature of the sacred and apostolic primacy, upon which the strength and coherence of the whole Church depends.

7. This doctrine is to be believed and held by all the faithful in accordance with the ancient and unchanging faith of the whole Church.

8. Furthermore, we shall proscribe and condemn the contrary errors which are so harmful to the Lord's flock.

On the Institution of the Apostolic Primacy in Blessed Peter

6. If anyone says that blessed Peter the apostle was not appointed by Christ the lord as prince of all the apostles and visible head of the whole Church militant; or that it was a primacy of honor only and not one of true and proper jurisdiction that he directly and immediately received from our lord Jesus Christ himself: let him be anathema.

On the permanence of the primacy of blessed Peter in the Roman pontiffs

5. If anyone says that it is not by the institution of Christ the lord himself (that is to say, by divine law) that blessed Peter should have perpetual successors in the primacy over the whole Church; or that the Roman Pontiff is not the successor of blessed Peter in this primacy: let him be anathema.

On the Power and Character of the Primacy of the Roman Pontiff

9. If anyone says that the Roman Pontiff has merely an office of supervision and guidance, and not the full and supreme power of jurisdiction over the whole Church, and this not only in matters of faith and morals, but also in those which concern the discipline and government of the Church dispersed throughout the whole world; or that he has only the principal part, but not the absolute fullness, of this supreme power; or that this power of his is not ordinary and immediate both over all and each of the Churches

and over all and each of the pastors and faithful: let him be anathema.

On the Infallible Teaching Authority of the Roman Pontiff

1. That apostolic primacy which the Roman Pontiff possesses as successor of Peter, the prince of the apostles, includes also the supreme power of teaching. This Holy See has always maintained this, the constant custom of the Church demonstrates it, and the ecumenical councils, particularly those in which East and West met in the union of faith and charity, have declared it.

2. So the fathers of the fourth Council of Constantinople, following the footsteps of their predecessors, published this solemn profession of faith: The first condition of salvation is to maintain the rule of the true faith. And since that saying of our lord Jesus Christ, You are Peter, and upon this rock I will build my Church (Mt. 16:18), cannot fail of its effect, the words spoken are confirmed by their consequences. For in the Apostolic See the Catholic religion has always been preserved unblemished, and sacred doctrine been held in honor. Since it is our earnest desire to be in no way separated from this faith and doctrine, we hope that we may deserve to remain in that one communion which the Apostolic See preaches, for in it is the whole and true strength of the Christian religion (from Pope Hormisdas's formula of the year 517).

What is more, with the approval of the second Council of Lyons, the Greeks made the following profession:

“The Holy Roman Church possesses the supreme and full primacy and principality over the whole Catholic Church. She truly and humbly acknowledges that she received this from the Lord himself in blessed Peter, the prince and chief of the apostles, whose successor the Roman Pontiff is, together with the fullness of power. And since before all others she has the duty of defending the truth of the faith, so if any questions arise concerning the faith, it is by her judgment that they must be settled” (from Michael Palaeologus's profession of faith which was read out at the second Council of Lyons). >

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Then there is the definition of the Council of Florence:

“The Roman Pontiff is the true vicar of Christ, the head of the whole Church and the father and teacher of all Christians; and to him was committed in blessed Peter, by our lord Jesus Christ, the full power of tending, ruling and governing the whole Church” (Council of Florence, session 6).

3. To satisfy this pastoral office, our predecessors strove unwearingly that the saving teaching of Christ should be spread among all the peoples of the world; and with equal care they made sure that it should be kept pure and uncontaminated wherever it was received.

4. It was for this reason that the bishops of the whole world, sometimes individually, sometimes gathered in synods, according to the long established custom of the Churches and the pattern of ancient usage referred to this Apostolic See those dangers especially which arose in matters concerning the faith. This was to ensure that any damage suffered by the faith should be repaired in that place above all where the faith can know no failing (Bernard, Ep. (Letters) 190 (PL 182, 1053)).

5. The Roman pontiffs, too, as the circumstances of the time or the state of affairs suggested, sometimes by summoning ecumenical councils or consulting the opinion of the Churches scattered throughout the world, sometimes by special synods, sometimes by taking advantage of other useful means afforded by divine providence, defined as doctrines to be held those things which, by God’s help, they knew to be in keeping with Sacred Scripture and the apostolic traditions.

6. For the Holy Spirit was promised to the successors of Peter not so that they might, by his revelation, make known some new doctrine, but that, by his assistance, they might religiously guard and faithfully expound the revelation or deposit of faith transmitted by the apostles.

Indeed, their apostolic teaching was embraced by all the venerable fathers and revered and followed by all the holy orthodox doctors, for they knew very well that this See of St. Peter always remains unblemished by any error, in accordance with the divine promise of our Lord

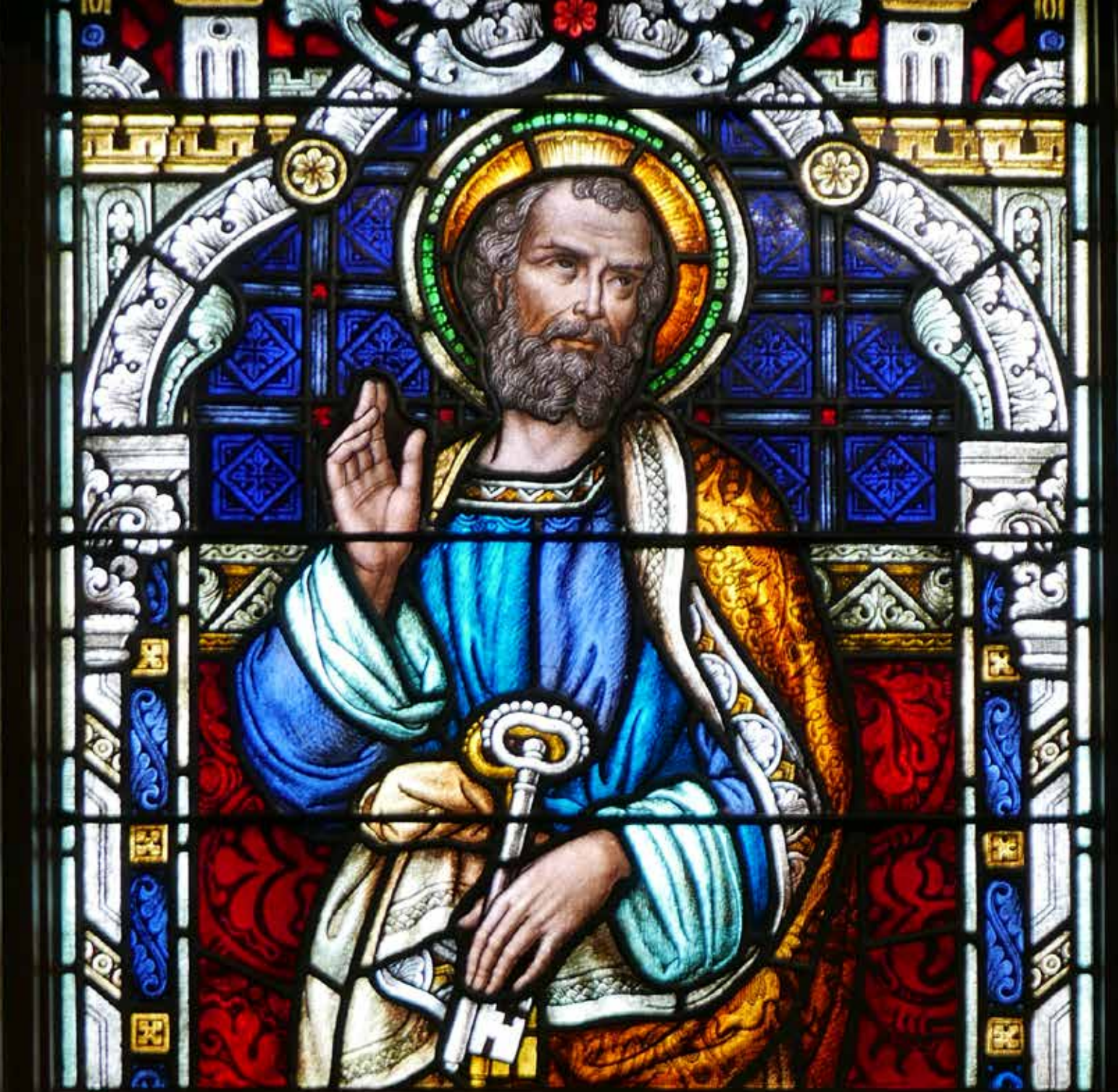
and Savior to the prince of his disciples: I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren (Lk. 22:32).

7. This gift of truth and never-failing faith was therefore divinely conferred on Peter and his successors in this See so that they might discharge their exalted office for the salvation of all, and so that the whole flock of Christ might be kept away by them from the poisonous food of error and be nourished with the sustenance of heavenly doctrine. Thus the tendency to schism is removed and the whole Church is preserved in unity, and, resting on its foundation, can stand firm against the gates of hell.

8. But since in this very age when the salutary effectiveness of the apostolic office is most especially needed, not a few are to be found who disparage its authority, we judge it absolutely necessary to affirm solemnly the prerogative which the only-begotten Son of God was pleased to attach to the supreme pastoral office.

9. Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, to the glory of God our savior, for the exaltation of the Catholic religion and for the salvation of the Christian people, with the approval of the Sacred Council, we teach and define as a divinely revealed dogma that when the Roman Pontiff speaks EX CATHEDRA, that is, when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine Redeemer willed his Church to enjoy in defining doctrine concerning faith or morals. Therefore, such definitions of the Roman Pontiff are of themselves, and not by the consent of the Church, irreformable.

So then, should anyone, which God forbid, have the temerity to reject this definition of ours: let him be anathema.



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

by Fr. Dominique Bourmaud, SSPX

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



into the Order, at the end of the summer of 1936, is the fruit of the martyrdom of some unknown Spanish Dominican, martyr of the ‘Reds’ during the summer of 1936.”

At the same time, Fr. Roger Calmel was horrified to discover the defection of prominent French intellectuals, like Mounier, Bernanos, and Maritain, who criticized the Catholic insurrection against the pro-Communist Spanish government. His eyes had already been opened as to the ravages done by the modernist infiltrations in the religious orders, led by the sinuous Jesuit Teilhard de Chardin, whose surreptitious heresies were passed under the table. Fr. Calmel saw firsthand the troubles coming from the high Dominican echelons, including the publishing house Cerf, with its magazine the *Scholasticate* under Fr. Chenu, who formed Congar and Schillebeeckx. Fr. Calmel was especially shocked by the defection of great Thomists and complained that, although they were clearly for the truth, they were too shy to denounce error. And, faced with the Teilhardian effect, they were weak because they did not appreciate the devious character of modern myths.

Because of his recurring poor health, but more so because of his coldness toward any innovation on liturgical or doctrinal issues, Fr. Calmel was sent from one convent to another in Southern France: Toulouse, Marseille, Sainte-Baume, Montpellier, Biarritz, Sorèze, Prouilhe, and finally, Brignoles near Toulon.

It is just after his return from Spain in 1957 that he started a long collaboration with the traditional intellectual magazine *Itinéraires* of Jean Madiran. Fr. Calmel wrote the impressive sum total of 150 articles. Madiran explains: “We worked together for 17 years. His contract was simple. I had requested him to be a priest of the Order of St. Dominic for the magazine. His answer was that he could not and would not wish to be anything else.” One year into the “contract” Madiran recalled:

“Marcel Clément, after Jean Ousset, repeated the sentence of St. Pius X: ‘There could be no sanctity where there is disagreement with the Pope.’ Fr. Calmel put much energy to reject this proposition. The authority invoked could not shake his certitude. St. Pius X is St. Pius

X, and he venerated him with all his heart, but this was a private opinion which wasn’t right. The history of the Church shows canonized saints who disagreed with popes who were not canonized. Fr. Calmel invoked theology as well as common sense on his side. St. Pius X, in the same discourse to the priests on December 2, 1912, declared: ‘One must not limit the field where the pope can and must exercise his will.’ If this means that the field has no limit or only the limit which any Pontiff wishes to grant it, abstracting from any objective criterion, Fr. Calmel argued that we are falling into an obvious error. He spoke in vain. The error was not evident. We had Pius XII. The subsequent events would suffice to better teach us.”

Against the ceaseless Teilhardian barrage of heretical books and pamphlets, Fr. Calmel would use his pen to bring a public voice to Tradition. His articles are little jewels of doctrine and observation. Some of them saw a wide diffusion, being published as books which became beacons of light and harbors of peace in those times of diabolical disorientation. They reflect the mystical realism of a soul living in the supernatural realms and yet very conscious of the need for armed resistance to the forces of destruction prevalent about him. Here is a list of such works, largely not translated, the latter titles being more polemical: *According to the Gospel; If Your Eye is Simple; School and Sanctity; Renewed Christian School; On our roads of Exile; Theology of History; The Grandeur of Jesus Christ; Brief Apology for the Church of all Times; The Mysteries of the Kingdom of Grace* (2 volumes).

Champion of Truth in the 1960s

In the thick of the Vatican II, Fr. Calmel explained how much he resented the language “moll, viscous or fleeting, which can be drawn in all the senses, which anyone can use at will...I dread them so much the more as they are covered with ecclesiastical authorities. Especially, these expressions seem to me a direct insult to Him who said: ‘Let your word be yes, yes, no no.’” The blurred language avoids any type of definition. >

For, to define is to delimitate, to distinguish true from false. Yet, today, there is no room for anathemas. As if the Church had no more enemies, as if the world had become reconciled with Christ. “They pretend to reduce us to formless tadpoles or ectoplasms with no heart and no passions.”

After 1965, he would describe the Conciliar texts with vivid imagery: “On the whole, we have the impression of being buried under a pile of pillows. Pillows cannot be refuted. And, if they want to stifle you under their piling up, you draw your knife, you give a few strokes and let the feathers fly to the wind. In this case, the knife represents the definitions of the Councils anterior to Vatican II.”

Rather than a reform in the Church, what we are assisting at is a revolution, a robbery.” His meditation on the French Revolution gave him to offer a mature judgment of Vatican II. “As I was thinking over the Revolution, I came to the conclusion that it presents three distinctive characters: no remedy to the abuses but an attack against the very nature of things; no effective results of the noble and wise aspirations to renewal but poison them and divert them to the pursuit of destruction; no domination by a visible authority, be it tyrannical, but reduce into slavery through a hidden authority, against which any recourse is virtually impossible because it resembles a poison spread throughout the whole social tissue.” And his conclusion was that “If we consider the council as enjoying the particular authority of the Councils, Vatican II did not take place.”

His attack on Vatican II extended also to the nefarious liturgical reform of the late 1960s. “Paul VI has introduced revolutionarily a permanent reform which multiplies the ambiguities and leads to Protestantism. He who sees this—and many priests see it—cannot become an accomplice.” To the Ecône seminarians, in the Holy Week retreat of 1974, he explains that modernism is a virus which is highly contagious. One must flee from it. Likewise, “The testimony is an absolute. If I render testimony to the Catholic Mass, I must abstain from the others Masses. It is like the grain of incense offered to the idols: either one little grain or nothing at all. Hence, it is nothing at all.”

To those who object that his refusal of the *Novus Ordo Missae* goes against the virtue of obedience, he retorts with the principles of Christian obedience, which do not dispense one from “opening his eyes” and resisting orders which contradict those of Christ. This time prefigures that of the Antichrist, and God’s people are being deceived, abused, and betrayed by their leaders. We need to know how to become saints while the precursors of the Antichrist govern, dominate the City, and hold the Church in chains.

Among those conservative priests who preach an unconditional obedience, he sees “a sort of idolatry of the person of the pope.” One can, alas, sin by obedience.

The Church is in no way a gigantic religious administration where one would be asked only to conform without further ado. No! She is the Mystical Body of Christ, His holy Spouse. It is this transcendence which allows the obedient souls to oppose a respectful but firm refusal to the decrees of the hierarchy when they obviously hurt the most certain Tradition. He explains simply: “It is the Church which has taught me to do as I do: never compromise with what destroys the faith.”

It is the ABC’s of Modernism to force the faithful to bow down by the blackmailing of virtue and by throwing away, in the name of virtue, those indispensable means of formation. Modernism leads its victims in the name of obedience, thanks to the suspicion of pride placed upon any criticism of the reforms, in the name of the respect due to the pope, in the name of the missionary zeal, of charity and unity.

Give us a Bishop

In the aftermath of the Council and the next decade, initiatives were numerous where simple faithful and isolated priests set up defenses, bastions and dikes to resist the modernist tsunami ravaging the Catholic landscape. With time, these isolated initiatives showed their limits. As the modernist vice was tightening up and the betrayals multiplied, it became clear to Fr. Calmel that the solution to the crisis could only be a bishop.



He had met Archbishop Marcel Lefebvre in 1963 in Brittany. From 1967 on, he kept up a regular correspondence with him. Then, he wrote Fr. Dulac of his conviction that only this prelate, superior general of the Holy Ghost Fathers, could unite forces in this combat for the defense of the faith: "I am eager to write again to Archbishop Lefebvre. Of course, he risks much if he takes publicly a position against the present reformism. But, if he did not, it seems to me that he would risk much more and, especially, especially, the security of conscience which many are in need of, and the lack of a unifying would not be granted us... Then, how could we escape the chaos? The day we can say: "A bishop has taken a position; our resistance to the liturgical, dogmatic, disciplinary turmoil is not a matter for plain lay folks and priests, but we have a bishop"; on that day, things will be clearer, we shall rally the hesitant, other bishops will follow suit. Daily I pray to Our Lady and St. Dominic that Archbishop Lefebvre may speak loud and clear. I see only him."

A few weeks later, he was jubilant, certain as he was that the Archbishop would break the silence. Through his contacts, Fr. Calmel could appreciate not only his doctrinal rigor and love of Tradition, but also his profound modesty. In a private letter, he said: "Archbishop Lefebvre, of the Holy Ghost Fathers, writes me a good letter. He, for one, belongs to the species—rather rare—of those guardians of the faith who do not get reckless."

He received with enthusiasm the news of the foundation of a seminary by his Archbishop. "Everything is ready. Finally, a bishop is speaking!" But what surprise awaited him when, the founder, forced to start a seminary which was to open in Fribourg, Switzerland, set his mind to invite him to become its first superior. Fr. Calmel, placing himself before God, believed he could only refuse the honor. The relations were very amicable however and, after a conference given in Toulon in 1970, Fr. Calmel was most impressed by the doctrinal solidity, the supernatural spirit, the prudence and serenity of the prelate. He concluded: "Rarely did I see a bishop less reckless and more solid than Archbishop Lefebvre. This confirms my first impression of

1963 when we met for a long time in Brittany. I saw more clearly that it would be unjust to ask this bishop to compose books or even write articles. He is foremost a man of government, a man of God who fulfils as a saint a charge of governor in the Church."

Faithfulness Unto Death

The trust between the two men would last until death, which came to Fr. Calmel on May 3, 1975, only one year after he had given strong signals of unflinching fidelity to tradition to the Ecône seminarians. At that juncture, Fr. Calmel had taken residence over a year before, *cum permissu superiorum*, as chaplain of the teaching Dominican nuns of St. Pré. These sisters, in close contact with him and with his spiritual support, had made a move from the mother house in order for those faithful to tradition to stay together, free from the troubles brewing in the other houses. Brignoles was founded and well guided by their beloved Father. He is buried there as a herald of resistance in troubled times. A memento, inspired from the Mass of St. Dominic, depicts his legacy:

Son most loving and valiant of St. Dominic,
Ardent disciple of St. Thomas Aquinas,
Filled with the fortitude and light of his order,
Devout Preacher of the Immaculate Heart of
Mary,

Faithful and unflinching witness of the Holy
Mass,

Father and director for all those who had
recourse to him,

Novus Athleta Domini

As his brothers sing of St. Dominic,
Let his intent prayer plead ceaselessly before
the Court of the High King,

The cause of the flock he left behind.



Fr. Dominique Bourmaud has spent the past 26 years teaching at the Society seminaries in America, Argentina, and Australia. He is presently stationed at St. Vincent's Priory, Kansas City, where he is in charge of the priests' training program.



May the Lord clothe thee
with the garment of salvation
and the vesture of gladness, and
may the dalmatic of justice ever
encompass thee. In the name
of the Lord.

Prayer at the vesting of the deacon





Faith in the Benedictine Abbot

by a Benedictine Monk

“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



or it bears fruit. If we want our soul to bear fruit we must use the “talents” that God has confided to us by making acts of faith. We make an act of faith in the presence of Our Lord at the moment of consecration at mass. We see the appearance of bread and wine and we believe, through the light of faith, that it is the body and blood of Our Lord. Our Lord’s desire to be with us is so strong that He has accepted to be humiliated in many ways that we cannot understand. Dwelling in the tabernacle, the Host is often profaned by sacrilege, insulted by the wicked, despised by the indifferent, and simply ignored by the vast majority of mankind, and yet He still chooses to dwell with us. In order to be with those that love Him, he willfully undergoes all of this reproach. This great mystery is above our comprehension and tests our faith

The Trial of St. John

St. John the Apostle must have been tried in his faith in a similar way. He saw the miracles and heard the beautiful doctrine preached by Our Lord. He believed that Jesus was the divine Messiah and yet at the foot of the cross he saw a man in agony, nailed to the wood. He saw Our

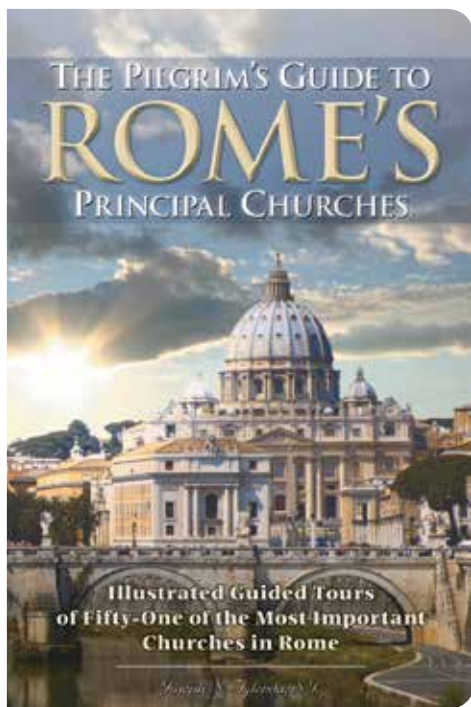
Lord suffer and die. “He is God, but He is dead; He is dead, but He is God.” He could not understand how this could be and his faith was shaken to its very foundation by this terrible storm. A few days later, before an empty tomb, he was once again able to fully believe. “He was dead, He is God and He now lives. I do not understand, but I do believe.” In like manner the monk can be confronted with a similar dilemma. “My superior is a man like all others, but at the same time he takes the place of Christ in my life. He is not perfect, he does make mistakes, but he manifests God’s will for my soul. I do not understand, but I believe.”

What about the soul of the superior? He knows that he has been invested with the authority that comes from God, but he can see himself making many mistakes and even committing sins. He is not perfect and yet he is called to govern others, representing Christ in their lives. He too is obliged to make an act of faith in the presence of God concerning his authority. Perhaps his act of faith is even more demanding for him than for his monks because he knows his frailty better than they do.

Respecting Authority

Everyone in this life is in a position of either commanding or obeying: parents and children, employers and employees, abbots and monks, all the way to the pope and the faithful of the Catholic Church. Each one in a position of authority has received this grace from on high and yet he remains a poor sinner. He is confided with a divine mission and yet he remains human. In the same way that the Blessed Sacrament can be profaned, outraged, and despised, the presence of God in the superior can be mocked as well, either by the inferior or by the superior himself. God nevertheless wishes to dwell with us in the person of our superiors. Parents just as easily as popes can neglect their duties, but both remain invested with the authority that God has bestowed upon them. Parents as well as popes need our most instant prayers in order that they live their faith profoundly and govern us as Christ, “[f]or he is believed to be the representative of Christ in the monastery.”

The Pilgrim's Guide to Rome's Principal Churches



A guided tour of fifty-one of the most important churches in Rome. Includes a history of each church, descriptions of the interior and exterior, a numbered floor plan, photographs, and details of the church's spiritual, architectural, and artistic treasures. Whether you plan on visiting Rome and using this as a guide or reading it to learn about the "Eternal City," this book offers the modern pilgrim essential information on the fifty-one most significant churches in the city. Special treatment is given to St. Peter's Basilica, St. John Lateran, St. Mary Major, St. Paul Outside-the-Walls, and St. Lawrence Outside-the-Walls.

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Dispute around a Dunghill

by Fr. Dominique Bourmaud, SSPX

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 aseptitized 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 >

you.”

Other interesting passages are found in the Psalter. Psalms 48 and 72 deal specifically with the issue of divine retribution with regards to man.

The latter psalm is particularly poignant in its narration, as it gives the viewpoint of the sacred writer, Asaph, assailed with doubts as he witnesses the sinner’s lot. How can we reconcile the prosperity of the wicked with the justice and goodness of God? Ready to confess some doubts which had risen formerly in his soul on the mysterious work of Providence, the psalmist needs to condemn them ahead of time with an act of love... After this, he can confess his old worries: I was scandalized and almost felt “my footing slip”—losing my faith—when I saw the tranquility of the wicked... This is the crucial temptation. But I soon understood this mystery when I entered the sanctuary of the Lord, when I saw the end He had prepared for the culprits. Asaph’s conclusion focuses on the perspective of the happy eternity, but he also plunges into God’s love which helps him bear joyfully all temporal sufferings. “How good is God to those of right heart.”

The Perspective of Evil in Job

The author of the book of Job, writing sometime in the era of the first Temple (between 950 and 600 BC), is describing the viewpoint prevalent in the Old Testament, and very much alive among the Pharisees in Christ’s time. St. John (ch. 9) describing the cure of the man born blind, brings it to the forefront. This will serve as the perfect introduction to the topic of Job.

The question of evil is introduced by the apostles thus: “Rabbi, who hath sinned, this man, or his parents, that he should be born blind?” The question of the disciples is based on the popular Jewish prejudice, that sickness is the punishment of sin. At first reading, it does seem odd to hear the apostles suggesting that a man born blind could have sinned before his sickness! But the same idea is taken again by the Pharisees when they curse the recently cured man: “Thou wast wholly born in sins, and dost thou teach us? And

they cast him out.” Both verses from the apostles and the Pharisees may be an implicit reference to original sin, from which all diseases fell upon us. In any case, the presupposition is clear: if someone suffers, it is because of some previous sin, either personal, parental or original.

At the outset, the viewpoint of the book of Job is also Jewish—pre-Christian—in character. God’s blessings are upon the just. They act primarily as witness and sign of sanctity. Next, they are the normal and just reward of virtue. Looking at it from the opposite side, the reason why one lives poor and wretched, it is the fruit of sin. His misery is the obvious sign that he is a sinner who, having abandoned God is abandoned by Him too, being paid in kind. In the Old Testament, all consolations promised by God were temporal, as He was dealing with the rude and sensual race of the Hebrews. Within this framework, there is hardly a place for spiritual rewards, the merits of souls in God’s grace, and not even for the sanctions of the soul after death. We are on the horizontal plane of “give and take”: give God His due by your obedience to His Law, and God returns the “favor” by showering his blessings, purely temporal at that.

This model was perfectly illustrated by Job’s early life, with his immense patriarchal fortune, living just east of present day Israel, with his thousand of camels, and oxen, and large family. He was successful and prosperous because he was a man blameless and upright, fearing God. Later on, we hear him defend his innocence: “I made a covenant with my eyes, how then could I look upon a virgin? What would my portion be from God above, or my inheritance from the Almighty on high? Does not calamity befall the wicked and misery those who work iniquity?”

This question runs through the excruciating debates between Job and his friends who, knowing of his sickness, had come to pay him a visit, but became absolutely dumbfounded by grief when they saw the sorry state of their former colleague. Job reasons things based on the testimony of his good conscience: “I am without sin, and therefore, I deserve God’s blessings, and not his curse.” But his friends take the other side and prove him wrong since his sorry state is so acute. The two camps are well entrenched and make no



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

concerning the fate of Job. Satan came and asked God, who had only praise for his faithful servant, to be permitted to tempt Job. “Doth Job fear God in vain? Hast not thou made a fence for him and his house, and all his substance round about, blessed the works of his hands and his possession hath increased on the earth? But stretch forth thy hand a little, and touch all that he hath, and see if he blesseth [*i.e.* curseth] thee not to thy face.”

We are all familiar with the series of misfortunes which took away all his substance. Job cursed not God but, on the contrary, showed his patience saying: “Naked came I out of my mother’s womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord so is it done: blessed be the name of the Lord.” Satan came back charging again and asked for Job’s skin. Job was then afflicted with an ugly ulcer and lived lying on his dunghill, and his own wife asked him to curse God and kill himself rather than “continue in thy simplicity” blessing God.

The patience of Job had been tried once and twice by Satan tempting him in his own flesh and then again, by his foolish wife, and he had come out victorious. But, when his three “comforters” silently saw the horrid spectacle of their old friend turned so much like his dunghill, they were appalled and mute. After a long week of such silent staring, Job could not resist and cursed the day he was born (ch. 3), before his friends came to the attack defending God’s Providence, just and holy, against Job whose soul had to be filled with a sore similar to that of his body. We know of Job’s repeated answer up to the last moment, protesting his utter innocence and requesting that God Himself come to vindicate his cause. In the thick of his refutation, he makes his stirring appeal to God as the blood avenger of old (ch. 19): “For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.”

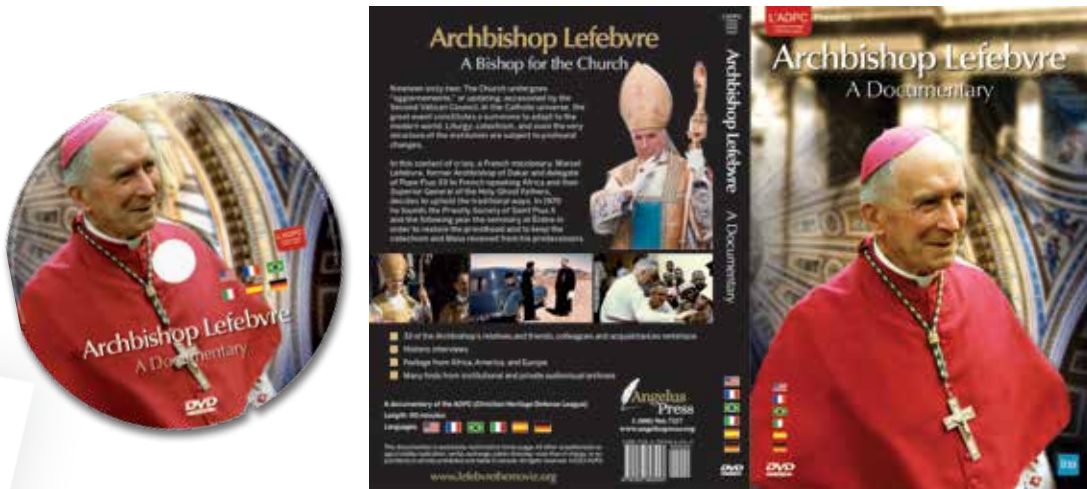
The Happy Conclusion of Job’s Drama

The last chapters of the book bring out God’s manifestation to all protagonists. Job, who had requested God’s witness, sees his prayers answered. Out of the majestic whirlwind comes God who simply gives proof after proof of his unfathomable mysteries of nature. If man cannot understand God’s working in his creation, how much less can he fathom the decrees of Providence towards man. Job could only answer in words of humble surrender: “I know that Thou canst do all things, and no thought is hid from Thee. Who is this that hideth counsel without knowledge? Therefore I have spoken unwisely, and things that above measure exceeded my knowledge... therefore I reprehend myself, and do penance in dust and ashes.”

Applying His sentence, God shows Himself most lenient towards Job, happy enough to see him humbled before His designs, but very upset with the three friends who passed judgment without knowledge of Job’s case. Job has to intercede and offer sacrifices to obtain the pardon of their faults. Job is restored in his wealth and large family life which he enjoyed till the fourth generation. The book concludes thus on this happy note.

And, after all is said and done, we the readers, as well as Job, have learned a goodly lesson from the suffering undergone by innocent souls. They are a test imposed by God to try his holy ones and turn them into pure gold. But, above all, it is important to never question the hidden purpose of God who remains all knowing, all merciful, even if His hand is heavy upon us. Lastly, we Christians, after all the questioning Jobs of earth, should not forget that the mystery of suffering has its ultimate answer under the shadow of the Cross of the Innocent One.

Archbishop Lefebvre: A Documentary



For the first time ever, the life of Archbishop Marcel Lefebvre is available in a feature-length documentary. This film examines the entirety of the Archbishop's life: from his childhood in France to his seminary days in Rome, and from Rome to the missions all the way through his role as Apostolic Delegate, Superior General of the Holy Ghost Fathers, the Conciliar period, and, finally, his great work of Catholic Tradition—the Society of St. Pius X. Drawing heavily on new interviews conducted with his family, friends, priests who worked with him in Africa, as well as many who knew him, this telling of Archbishop Lefebvre's life is like no other.



Religious Ignorance

A Lenten sermon by Archbishop Marcel Lefebvre

“The Lord has looked down from heaven upon the children of men, to see if there be any that understand and seek God. They are all gone aside, they are become unprofitable together...” These words of the psalmist are echoed by St. Paul: “...they are inexcusable, because that, when they knew God, they have not glorified Him as God or given thanks; but became vain in their thoughts; and their foolish heart was darkened.”

Giant Scientists and Spiritual Dwarfs

How relevant these passages still are! How many people there are in our own day who care nothing for God or the things of Heaven, or who know nothing of the Christian religion

and the mysteries of Christ! Worse yet, many baptized Christians still know little or nothing of their religion, and cannot even recite the most basic prayers. How many there are, some even university graduates, who are unable to distinguish between the true religion into which they were baptized and heresies and cults invented by men.

This ignorance may be excusable in those who have been brought up in a pagan environment and who are making praiseworthy efforts to escape from it, but there is no excuse for those who live in a Christian milieu and who, along with a certain degree of education, have everything which makes of man a creature truly made in the image of God.

Our Holy Father Pope Pius X said: “Those who are still zealous for the glory of God seek



to know why things divine are being held in less esteem. Some give one reason, some another, and according to his opinion each proposes a different means for the defense or the reestablishment of the Kingdom of God on earth. For Ourselves, without wishing to disparage the opinions of others, we concur wholeheartedly with the judgment of those who attribute today's spiritual laxity and weakness and their attendant grave ills, mainly to ignorance of the things of God. This is precisely what God spoke through the mouth of the Prophet Osee, saying: 'Cursing and lying and killing and theft and adultery have overflowed: and blood hath touched blood. Therefore shall the land mourn, and every one that dwelleth in it shall languish.'

How many there are who think they can make do with a religious education received before they were eleven years old, an age when one is nowhere near capable of mastering a secular science. It may be true that religion comes naturally to man, and that at an age when passions have not yet overshadowed intelligence the raising up of the heart and mind to God is easy and spontaneous, but at that stage of a human life, the true knowledge upon which conviction is based, and which will make it possible to resist the internal and external assaults of the devil and the world cannot be and have not been acquired.

What a crime is committed, albeit unknowingly, by those parents who can see no point in continuing their children's religious education, once they have made their Profession of Faith [*Editor's note: at age 12 in France*]. And how wrong are those folk who think religious knowledge is only good for children, that the adolescent and the adult should not be expected to learn anymore, and that a minimal religious observance—a late Sunday Mass and annual Easter Communion—is sufficient for living a good Christian life!

The Dazzling Lights of the City

Small wonder if in the future we find Christians fulfilling only the strict minimum of obligations imposed by the Church, and

otherwise living in the world like everyone else, without faith or morals. To quote Pius X again: "Human will, led astray and blinded as it is by wicked passions, has need of a guide to show

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it the way and to bring it back into the paths of righteousness whence it has mistakenly wandered. We do not have to seek this guide outside ourselves, for it is given to us by nature, it is our own intelligence. If that is not truly enlightened, that is, if it lacks the knowledge of the things of God, then we shall be back to the situation of the blind leading the blind: they will both fall into the ditch." >

Worse yet, more often than not, an adolescent will give up the practice of his or her religion entirely and will soon abandon all moral standards, much to the distress of the priests and nuns who have tried everything to keep such young souls on the path of duty and eternal salvation. Alas, if it is true that adults are more than ever fascinated and captivated by all those inventions of modern science which are drawing the world into such a state of feverish activity; if it is true that the human spirit is ever more attracted by all that enslaves the senses, then how are the young to resist if there is not deep in their hearts and minds a still more powerful attraction towards God?

And such an attraction requires a more perfect knowledge of the unfathomable riches of God's mercy, of His omnipotence, and the infinite love He has shown for us by making His Divine Son both our brother and our food. For does not Our Lord teach that "this is eternal life: that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent?" Are we going to cast away eternal life through ignorance of things divine just so that we may follow the attractions of this decaying and transitory life?

Modern man is displaying an almost pathological agitation, brought on by a sensual activity out of all proportions to the physical strength which God has given him. Radio, the cinema and a whole host of modern inventions are largely to blame for this, but these things would do less damage if people knew how to use them with moderation. This is not the case, however, and wherever we turn, we are faced with the spectacle of humanity rushing avidly in pursuit of intense sensual experiences. The effect upon the intelligence, whose activity depends so largely upon the nervous system, is all too evident. Children and young people have great difficulty concentrating at school, and adults find it hard to sustain any intellectual effort, or to give their minds to any one thing for long.

What are we to expect, then, when it comes to religious matters, where the senses have only a very small role to play, and where one has to rise above their limited perceptions if one is to grasp spiritual realities?

Nonetheless, there is no denying, as our Holy

Father Pope Pius XI put it, "that man created in the image and likeness of God has his destiny in Him Who is Infinite Perfection and, although modern material progress has brought with it an abundance of worldly goods, he is today more than ever aware of their inadequacy to bring true happiness to individuals and to nations. Thus, he feels more insistently within himself that aspiration towards a higher state of perfection which the Creator has implanted in the heart of rational nature."

The Ordinary Channels of Wisdom

How, then, are we to overcome the ignorance of God and of the divine mysteries which prevent the realization of this noble aspiration to which Pope Pius refers?

First, we have to desire true wisdom, that is to say, understanding of the things of God.

Next, we must seek this knowledge at its authentic source, and that is the Church.

Finally, and above all, we must give ourselves over to prayer.

It is not enough for the priest to speak and write: the faithful must also attend to him with a genuine desire to learn.

"My son," says the prophet, "lean not upon thine own prudence...seek wisdom...take hold on instruction, leave it not: keep it, because it is thy life...O men, it is to you that I say; hearken to me, for I have wondrous things to tell." Thus he exhorts the faithful to pay heed to his words and gives himself as an example: "I desired wisdom and it was given to me; I have loved it and sought it from my youth."

Let us beware of stifling in ourselves, and especially in the souls of our children, this desire to know and love God which is within every human being. As St. Augustine puts it, "Thou, O Lord, hast made us for Thyself, and our hearts are restless till they find their rest in Thee." "As the heart panteth after the fountains of water" where it may slake its thirst, let us go, thirsting to the fount of wisdom.

All knowledge and all wisdom come from Our Lord Jesus Christ, the Splendor of the Eternal



Father. It is of Him that the Old Testament speaks when it says: "Come over to me, all ye that desire me, and be filled with my fruits; he that harkeneth to me shall not be confounded..." and He Himself has said: "My sheep hear My voice, and I know them, and they follow Me. And I give them life everlasting...He that receiveth Me receiveth Him that sent Me; and he that despiseth you, despiseth Me..." The college of Apostles, with St. Peter at its head, is the Church, and the Church continues to speak by the mouths of its bishops and its priests. So he who would come to the knowledge of God must heed the priest, who teaches in the name of the Church.

Now, the priest teaches in many ways. On Sundays and Holy days, he preaches; in Lent he gives special courses of instruction, and in his conversation and when making pastoral visits he gives advice, refutes errors, and points out the way of truth. It is to be deplored that some of the faithful have, without reasonable cause, got into the habit of fulfilling their Sunday obligation by attending a Mass at which there is no sermon.

A priest also teaches by catechizing both children and adults. In this connection, parents must be mindful of their grave obligation to send their children to catechism, even in addition to their secular studies. Religious instruction is no less essential for children in state schools than for those attending Catholic establishments. It is one of the most vital of parental duties to do everything possible to supply whatever may be lacking in one's children's schooling.

It has been a source of great joy to see the dedicated laity offering to assist the Fathers in teaching catechism. I can assure them that their zeal is most pleasing to God and the Church, and that heaven will bless them for that.

Another way in which the Church teaches is through the printed word, whether in books, magazines, newspapers or other publications designed to nourish and enlighten the intellect and to inform it regarding the things of God.

The book par excellence for anyone wishing to know about God is, of course, the Holy Bible. His Holiness Pope Pius XII has written: "Let the bishops lend their support to every initiative undertaken by zealous apostles with the laudable aim of promoting and nurturing among the

faithful the knowledge and love the Holy Books. Let them therefore support and smooth the way for those pious associations whose purpose is to disseminate among the faithful copies of the Sacred Scriptures, especially the Gospels, and which encourage the devout reading of them each day in Christian families...as St. Jerome says, "Ignorance of the Scriptures is ignorance of Christ," and "if there be one thing in this life which keeps a man virtuous, and convinces him to maintain the equanimity of his soul amid all the sufferings and torments of this world, I believe that thing to be the meditation and the knowledge of the Scriptures."

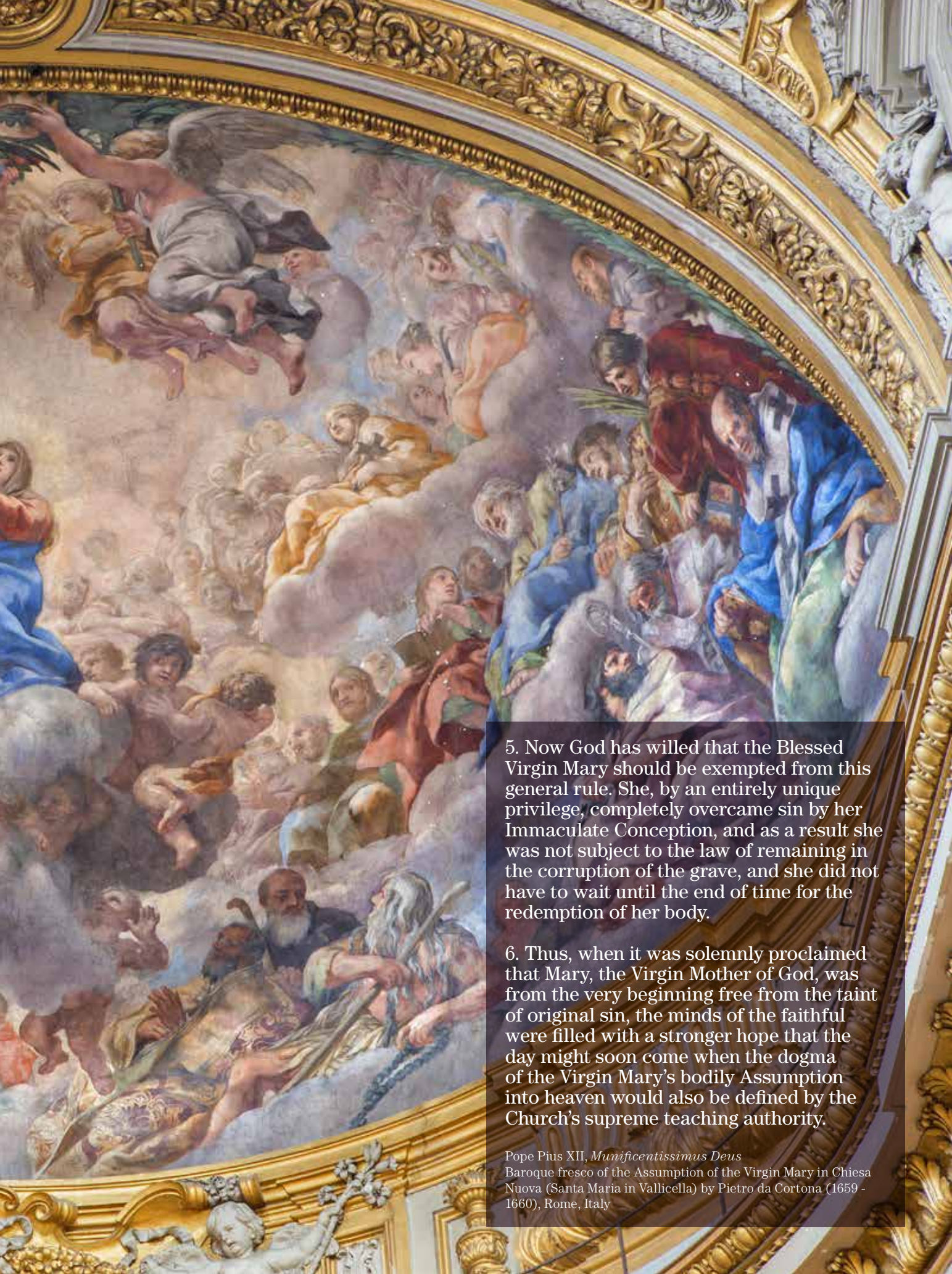
With all my heart, I encourage you, the faithful, to adopt this excellent practice, recommended by Our Holy Father the Pope, of reading together as a family each day some passage from these inspired books.

Concluding Exhortation

Dearly beloved brethren, neglect nothing which can bring you to a greater knowledge of our holy religion, and of the Giver of all graces, Our Lord Jesus Christ.

What strength and consolation, what hope in trials and tribulations is this Christian faith of ours, which transports us to the realities of eternity even while we are yet here on earth! But our desire for the knowledge of God, our longing to draw from the wellsprings of Truth, must be accompanied by prayer, the prayer of the blind man on the road to Jericho. When Jesus asked him what he wanted he replied, "Lord, that I may see." Imagine how that poor blind man must have uttered those words: "That I may see" even though he was asking only for the sight of transitory things. May we take up these words with a persistence and a longing which will touch the merciful heart of God. Let us make an effort to pray with greater humility, with greater contrition. A humbled and contrite heart God will not despise, and so the light of wisdom and knowledge will rise upon our souls, a dawning of peace and benediction, until the full day of the Lord shall shine on them forever in the eternity of the Blessed.





5. Now God has willed that the Blessed Virgin Mary should be exempted from this general rule. She, by an entirely unique privilege, completely overcame sin by her Immaculate Conception, and as a result she was not subject to the law of remaining in the corruption of the grave, and she did not have to wait until the end of time for the redemption of her body.

6. Thus, when it was solemnly proclaimed that Mary, the Virgin Mother of God, was from the very beginning free from the taint of original sin, the minds of the faithful were filled with a stronger hope that the day might soon come when the dogma of the Virgin Mary's bodily Assumption into heaven would also be defined by the Church's supreme teaching authority.

Pope Pius XII, *Munificentissimus Deus*
Baroque fresco of the Assumption of the Virgin Mary in Chiesa Nuova (Santa Maria in Vallicella) by Pietro da Cortona (1659 - 1660), Rome, Italy

Cultural Patronage

Music and the Papacy

by Dr. Andrew Childs

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



Psalms and superior harpist, King David provides numerous examples not only of singing, but of instrumental playing: Psalm 70 “*In te Domine*” (“Let my mouth be filled with praise, that I may sing thy glory...For I will confess to thee thy truth with the instruments of psaltery: O God, I will sing to thee with the harp”); Psalm 97 “*Cantate Domino*” (“Sing joyfully to God, all the earth: make melody, rejoice and sing. Sing praise to the Lord on the harp and with the voice of a psalm: with long trumpets and the sound of cornet.”); Psalm 104 “*Confitemini Domino*” (“Sing to him, yea sing praises to him: relate all his wondrous works.”); and most extensively—at least regarding the orchestra—in Psalm 150 “*Laudate Dominum in Sanctis*” (“Praise him with the sound of the trumpet: praise him with psaltery and harps. Praise him with timbrel and choir: praise him with strings and organs. Praise him on high sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord. Alleluia.”)

The Popes and the Church’s Musical Patrimony

In considering popes as important musical patrons, we turn first to Pope St. Gregory I, “The Great” (r. 590-604). Though he lends his name to Gregorian Chant, little hard evidence exists to connect Gregory directly with music. The legend of his inspiration by the Holy Ghost relates originally to his dictation of homilies on Ezekiel: his scribe would hear Gregory speak from behind a screen that separated them, and then fall silent for long periods. Puzzled by this, the scribe peeked through the screen to see a dove seated on Gregory’s head with its beak in his mouth: when the dove withdrew its beak, Gregory spoke. Later versions imply that the same process took place with chant melodies.

Unfortunately for the legend, no dependable music notation existed at the time of Gregory’s reign: though chants from the earliest days of the Church persisted, music remained an almost entirely oral tradition. Gregory’s most dependable biographer, John the Deacon (c. 872), states simply, “*antiphonarium centonem compilavit*”—“he compiled a patchwork

antiphonary”—hardly definitive proof that Gregory composed extensively. Yet two important facts remain: first, that no one disputes the extent to which Gregory reformed the Roman Liturgy, and music clearly played an important



Pope Gregory the Great

part here. And second, that beyond this—and given Gregory’s recognized importance as a reformer rather than an innovator—the timing of his reign indicates the chants had likely existed for centuries, so by codifying existing chant, he could hardly have contributed more to the musical heritage of the Church through any amount of original composition.

Gregorian chant represents not merely something musical, but something holy, and in preserving it, popes have served not only as cultural promoters but also guardians, charged to protect the religious integrity of the liturgical experience. From the earliest days, a dichotomy existed in music between sacred and secular. As Grout puts it, “Above all, the forms and types of music connected with the great public spectacles such as festivals, competitions, and dramatic performances...were regarded by many as unsuitable for the Church, not so much from >

any dislike of music itself as from the need to wean the increasing numbers of converts away from anything associated with their pagan past.” Before and after the development of a reliable notational system (thanks in large part to the work of the Benedictine monk Guido d’Arezzo, d. 1050), faithful transmission and dissemination of chant remained a crucial concern, necessary to accomplish the “unifying mission” of Rome as it related to the Liturgy. In this regard, another Pope Gregory, Gregory II (r. 715-31) played a pivotal role. In an age where multiple dialects of chant—Gallican, Celtic, Ambrosian, Mozarabic—threatened either to supplant Roman chant or create disunity, Gregory II sent his Schola Cantorum throughout Christendom to teach and reinforce the Roman tradition. Rather than destroy them outright, the Roman authorities took whatever of these various regional variants they felt could enhance the official liturgy; the rest remained on the vine to wither. (If the tiny fragments that remain of Mozarabic and Ambrosian chant give any indication, this may represent the greatest cultural loss in history, yet the Church clearly chose the preservation of unity over cultural variety.)

Promoting Music from the Renaissance Onwards

Numerous Renaissance popes worked actively to promote music, both by reinforcing the primacy of the Roman tradition, and by promoting the greatest musicians of the age in service of the Church not only to refine Gregorian Chant, but to provide masterpieces in the rapidly developing polyphonic style for liturgical use. Though not always heroic in their virtue, these pontiffs, many of them highly educated Italian noblemen, did much to enhance the cultural and intellectual interests of the Church. Sixtus IV (r. 1471-84) established the Vatican Library and constructed the Sistine Chapel, installing a professional choir of 24. Innocent VIII (r. 1484-92) and the Borgia Pope Alexander VI (r. 1492-1503) promoted the career of Josquin (ca. 1450-1521), first as a singer then as a composer. Known primarily as a patron of visual arts, particularly

Michelangelo and Raphael, Julius II (r. 1503-1513) reconstituted the choir of St. Peter’s Basilica.

Three Counter-Reformation popes bear mention for their direct or—in the case Pope Marcellus II, who reigned for 22 days (April 9 to May 1 1555)—nominal patronage of Palestrina (1525-1594), perhaps the greatest liturgical composer of any age. Pius IV (r. 1559-1565) presided over the closing of the Council of Trent (1545-47; 1551-52; 1562-63), and the 22nd Session of that Council, under the supervision of no less than St. Charles Borromeo, stated regarding music:

“In the case of those Masses which are celebrated with singing and organ, let nothing profane be intermingled, but only hymns and divine praises. The whole plan of singing in musical modes should be constituted not to give empty pleasure to the ear, but in such a way that the words may be clearly understood by all... They shall also banish from church all music that contains, whether in the singing or in the organ playing, things that are lascivious or impure.”

A modest admonition, especially considering the now ineradicable myth that Palestrina had to save polyphony from banishment at the Council due to excesses that had overtaken liturgical composition. Abuses surely existed, and they were excessive enough for one Roman Bishop, Cirillo Franco, to write in exasperation: “In our times they put all their industry and efforts into the composition of fugues, so that while one voice says “*Sanctus*,” another says “*Sabaoth*,” still another “*Gloria tua*,” with howling, bellowing and stammering, so that they more nearly resemble cats in January than flowers in May.” By 1629, the dramatic third-hand account by Lodovico Creslilio went thus:

“Pius IV, a most serious-minded pontiff of the church, had noticed for some time that music and singing in sacred places was very little else than an abundance of delicate diminutions and vain adornments...He then determined to set the question of banishing sacred music from the church before the Council of Trent. When word of this came to the ears of Giovanni Palestrina, he quickly set himself to compose Masses in such a way that...all the words should be plainly and clearly understood. When the pontiff heard these



works...he changed his mind and determined not to banish sacred music but to maintain it.”

High drama indeed, and surely *some* truth in it. And yet, Palestrina created a “champion” so sublime—the *Missa Papae Marcelli*, composed in honor of Marcellus II in 1562—that he would have succeeded in “saving sacred music” had the blackest of these rumors been pure fact. Finally, in 1577, Pope Gregory XIII (r. 1572-1585), entrusted to Palestrina a comprehensive revision of Gregorian chant, stating: “And thus we give you the responsibility of revising, purging, correcting, and reforming these books of chants, and any others that may be used in the churches according to the rite of the Holy Roman Church. And over all this we give you full jurisdiction and the free exercise thereof by virtue of our apostolic authority.”

The Role of Pope St. Pius X

Lastly, we consider Pope St. Pius X (r. 1903-1914). Though perhaps best known for his promotion of the Holy Eucharist, Marian devotion, and relentless anti-modernism—made explicit in his 1907 encyclical *Pascendi*, perhaps the most important document of the 20th century—the Pope supported the herculean efforts of the Benedictine Abbey of Solesmes, officially adopting their revision of the *Liber Usualis* begun in 1896. (Pius X did not himself commission the work as it had begun seven years prior.)

He also penned definitive and binding guidelines for sacred music in his *motu proprio*, *Tra le Solleclitudini* (1903), notable more for its balance than its vitriol. He states his purpose elegantly but firmly: “We deem it necessary to provide before anything else for the sanctity and dignity of the temple.” He adds with poetic subtlety the nonetheless ominous admonition: “It is vain to hope that the blessing of heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in an odor of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple.”

He broke no new ground. Rather, seeing clearly

from the very outset of his reign the universal corrosive potential of the errors of modernism, he insisted on the continued viability of tradition and principle, and applied these to sacred music: Gregorian chant maintains pride of place; the more polyphony seeks to imitate the “movement, inspiration, and savor of the Gregorian form, the more sacred and liturgical it becomes”; modern music has a place, but the more that modern polyphony sounds like Palestrina the better; and as for the “unworthy profaners,” though he never actually named the theatrical menace, he made it very clear that the liturgical operatic curtain had closed for good. Deo gratias. The reader of *Tra le Solleclitudini* must take musical-historical context into consideration: with all due respect to Bishop Franco, cats in January recall the contemplative solitude of the monastery in comparison to the full-throttle ululating of an Italian opera chorus unleashing the verismo fury of a late 19th-century liturgical musical monstrosity. Coming to the aid of the gentle Mother, the father must occasionally exhibit a firm resolve.

The pope—as singular leader of the Church of God, defender of Faith and doctrine, patron of thought and culture, all of which are essential tools in the “civilizing and unifying mission of Rome”—remains essentially paternal. As a good father, he provides for, protects, teaches, admonishes, and loves his children; as Holy Father, these roles assume a further spiritual component. Papal musical patrons throughout history have additionally safeguarded the integrity of the liturgy, and ensured proper formal and stylistic development. When we take in the enormity of the duties of the papal office, we recognize the necessity of praying for the pope. When we see loving benefice—in this case through musical patronage—we should be inspired to give thanks as well.

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Harmony Between Parents

by SSPX Sisters

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,



she has less esteem, less true affection and admiration for her father, who was not severe enough.

Children are quick to figure out which of their two parents is less demanding or more inclined to give in to their desires...and they take advantage of it! Yes, but to the detriment of their education. So it is of the utmost importance for spouses to harmonize their educational demands, otherwise they will diminish or even undermine each

guessed some secret sorrow, the father, who is more direct, will not be taken in by it. The whole family profits from this harmony: the parents are more united in their great work of education, the children are surrounded with unfailing affection, and everything works together for their greater good.

“Mom, I’m riding my bike down to Louis’s. Is that fine?” “Strange, thinks his mother, usually Dad decides on the bike rides, why is he asking



other’s authority. The best way to do so is to take the time to talk about their children and their education (when the children are not around, obviously!). What is the goal, what is each child’s predominant fault, what is the best way to help him overcome it, what efforts should be demanded and what should be let go for the time being? These are a few of the essential questions that need to be answered together ahead of time. And that way each of the spouses can share with the other what he has noticed in the children: the mother, who is more intuitive, may have

me?” Prudently, she asks: “Did you ask your father?” Vianney blushes a little: “Um, no, not really.” Very strange indeed. “Well then, go ask him, whatever he says, I’ll say the same.” Vianney drops it and his mother mentions it to her husband that evening. She learns that Vianney had been told by his father to help rake the driveway, and that he was trying to get out of it; and that his father finds that Louis is a very bad influence on his boy. Thanks to the harmony between his parents, Vianney was kept on the right path, at least this time.

The Important Questions

This harmony between the parents, which is already so important for the little details of daily life, is even more vital when it comes to the fundamental subjects: religious convictions and general views on life. An example: a mother does not practice regularly or, when she goes to Mass, it's the New Mass because "it's closer, you can understand everything, and I mean, we don't want to stand out in our family." When the father is there, of course, he brings the children to Mass at the priory, but his work keeps him away from home a lot. So the children go sometimes to one Mass, sometimes to the other; sometimes they do not even go at all. Will it not be difficult or even very unlikely for these children to end up with firm convictions on religious practice and the right position in the crisis of the Church? When in such a situation, one has to do one's best, but the task of education becomes far more delicate.

Another example: a father tries to stay on the right course, and the boys at least need to go to a good school, since it will be helpful to them in the practice of their religion. But their mother cries: "Boarding school? Don't even think about it!" To avoid another conflict, the father gives in...yet again, just as he gave in about sending them to a mediocre summer camp and allowing them to go to the beach with their cousins, and so many other things. He does what he can, but how can he help taking the path of least resistance every time?

Today, their children have grown up: John, the eldest, lives with a young lady without being married. Alice is civilly married to a Jewish man. Adrian, at least, had a Catholic marriage, but it was the New Mass; they both practice pretty regularly, but their two children go to the parish catechism classes, and it is doubtful whether the Faith and the practice of the Faith will survive another generation. Besides praying, what can their parents do about the disaster? They can only weep. They have one consolation: Henry, the youngest, who was always very close to his father. He suffered throughout his entire childhood from the lack of harmony between his parents. He has remained faithful to the Tradition of the Church, and he has sworn to marry only a

girl who fully shares his convictions, in order to found a solid and radiant home that will transmit the essential.

The Two People Children Love

Even when parents share the same ideal, it is not always easy to get along: The force of habit, the friction caused by the differences between the masculine and feminine psychology, and defects that are not fought can all come to destroy the freshness of their first love. And their children are the first to suffer from the misunderstandings and even disputes that doors and walls do not contain; they quickly pick up on the gestures of impatience or anger, the silences laden with resentment or threats. Anxiety, sleeping disorders, and poor schoolwork betray the suffering in their hearts that see a threat to the stability and safety they need so much as they grow up. The two people they love the most in the world no longer get along. Fortunately the grace of matrimony is there to help parents live according to the sacrament they have received, to sustain them in the inevitable and necessary sacrifices that alone can maintain conjugal harmony. Frequent Confession and Communion repair the hitches and give new strength for building a united home day after day.

"Mom and Dad are the same": when children can say that of their parents, it is a source of pride, joy, and strength for them all throughout their lives.

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Q & A

by Fr. Juan-Carlos Iscara, SSPX

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



Father in Heaven—and take responsibility for our actions by confessing them, while at the same time expressing our firm purpose of amendment.

The salutary effects of frequent confession have been taught in many ways by the Saints and great spiritual authors. Pius XII, in his encyclical *Mystici Corporis* (1943), opposing the opinion of those who say that frequent confession of venial sins is not necessary, while acknowledging that venial sins can be expiated in other ways, states that frequent confession is one of the best means for a rapid progress in virtue. Consequently, he proceeds to describe the fruits to be obtained from it.

- *Genuine self-knowledge is increased.* Usually, while very prompt to see the sins and faults of our neighbors, we are very shortsighted, when not decidedly blind, to our own weaknesses and failings. Frequent confession and the frequent and thorough examination of conscience that should precede it make us confront the reality of our spiritual and moral state, dispelling the mists of confusion and self-deception that often cloud our judgments about ourselves.
- *Humility is acquired.* Frequent confession, by exposing to our own eyes our misery, our fundamental condition of sinners, removes any justification for our pride in ourselves and what we like to consider our own accomplishments—a pride that is the root of all sins.
- *Bad habits are corrected.* Our vices are bad habits that we have acquired by the repetition of certain sins. The fact that they have become “habitual” means that we are usually inclined to commit them when the temptation appears; thus, it also means that eradicating them will demand effort on our part. Frequent confession helps us to identify our habitual weaknesses, find their causes, and discern the best way of opposing and overcoming them.
- *Spiritual tepidity is resisted.* By becoming the frequent recipients of God’s mercy, we are filled with an ardent love for Him.
- *Our conscience is purified.* “Conscience” is a practical judgment of what has to be done in a certain situation and how to do it, while conforming to the will of God. But because

our reason is often clouded by our passions or our ignorance or negligence, we sometimes do wrong without realizing what we are doing. Frequent confession helps us to acquire a greater clarity of judgment regarding our own actions.

- *Our will is strengthened.* We need courage to change, to overcome our weaknesses and temptations, but our repeated failings and falls discourage and weaken us. Frequent confession reassures us of God’s mercy and gives us the strength to persevere, to keep fighting, to resist our self-love and submit to God’s will.
- *Self-control is acquired.* By frequent confession we gradually learn how to exercise restraint, self-denial, and acquire mastery over our impulses, emotions and desires, bringing them into conformity with the will and design of God. We learn, sometimes painfully, that not everything that we want is according to God’s will, and that not everything that we dislike is opposed to it.
- *Grace increases* by virtue of the sacrament itself.

St. Francis of Sales encourages us to this practice by summarizing its salutary effects: “By frequent confession, you not only receive absolution from venial sins you confess, but likewise strength to avoid them, light to discern them well, and grace to repair all the damage you may have sustained by them.”

Q&A

Do we have sufficient contrition when we confess a sin, knowing that, in all likelihood, we will fall again into it?

An important distinction must be made, between “expecting to fall again” and “wanting >

to fall again”.

Undoubtedly, the penitent who wants to fall again into sin—who is determined to renew his fault at the first possible occasion—is not “penitent.” He does not have any contrition; he does not regret having offended God and is willing and decided to offend Him again. He abuses the sacrament. He may perhaps think that he will receive an efficacious absolution, but he is utterly wrong, for the absolution cannot erase a sin unless it is repudiated by he who committed it, which implies the will not to offend again. But, thank God such extreme cases are not common.

Most penitents sincerely confess their sins, while having at the same time an acute feeling of their weakness, a feeling justified by the unhappy experience of their relapses. They fear—they are almost sure—that their good intention, when tested again, will not be more effective in the future than it was in the past. And they conclude: I do not have the contrition necessary to receive validly the absolution—but they are wrong. Indeed, in confessing their sins they acknowledge them as evil; they wish both to have never committed them and not to fall again into them. In fact, that is a real contrition! To forgive us, God does not demand our certainty that we will not fall again—on our part, such certainty would be presumption, given our fallen nature. He only demands from us the intention of doing what we can, with the promised assistance of His grace, to avoid sinning again.

If the penitents have such an intention, they should not fear any hypocrisy or insincerity on their part. Their dark predictions do not modify the intention they have at present. They must reject having a blameworthy distrust regarding the grace of the sacrament. If the sacrament of penance is a means of spiritual progress, it is not so much by the psychological effort it requires from us—it is because it applies to our sick souls the true remedy, the expiatory and meritorious Blood of Our Lord Jesus Christ. Jesus grants us not only the forgiveness that He obtained for us by his Passion, but He also gives us graces of healing and strength for the struggles to come precisely in regard to the sins for which we have sought absolution. Our trust should be put in these graces, not on the problematic capacities of

resistance of our good will.

Thus, the penitents should not worry about “tomorrow.” Tomorrow’s grace will suffice for tomorrow, provided that they remain in trust and prayer. For today, they have today’s grace, a grace of contrition. To carry in their imagination the temptation of tomorrow is to carry a burden for which they are not helped now and, therefore, they should not be surprised that it appears to them far too heavy, unavoidable, and overwhelming.

But all this should not be taken as an invitation to negligence or recklessness. Their accusation must be completed by a resolution—a resolution whose fulfillment will be entrusted to the divine aid, but that they will work hard to hold. For it to be efficacious, this resolution must be clear-cut, bearing on a particular sin to avoid, not on the whole of the faults accused, not even usually on several faults. Better still, they should endeavor to foresee, according to past experience, the circumstances that could bring them to the fall, the “occasions” into which, if they put themselves, they are likely to fall. The resolution must be concerned with these occasions to be avoided. They may know that a certain person involves them with gossip, that certain readings lead them to impurity, that a certain topic of conversation excites their anger: the resolution will be to avoid that person, those readings, that topic of conversation...

For penitents to act in this manner is to be realistic, to take themselves as they are: capable of giving way and falling into sin where somebody else would perhaps remain strong and resist the temptation. They take measures not to expose themselves presumptuously to temptation. Nothing of this is inconsistent with their contrition.

From time to time, it would be good to guarantee their resolution by submitting it to the confessor at the end of their accusation. That would certainly help them in better keeping it.





Is there a simple, common-sense answer to the Protestant objection against the Catholic prayer asking for the intercession of the Saints?

Indeed, there is such an answer.

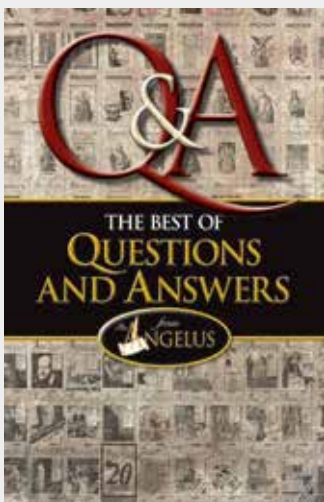
If it is lawful for a man to ask for the prayers of his fellows while they are on this earth, weighed down by all the disabilities attaching to man's fallen nature, why should it be unlawful to ask the prayers of the same persons when they have won their crowns and entered into the joy of Heaven? If it is an obligation of Christian charity for men to pray for one another, even for their enemies in this world, are we to suppose that this obligation ceases with entrance into the next? If the continual prayer of a just man availeth much (Jas. 5:16), it may be presumed that the prayers of a just man made perfect in Heaven gain much more. In short, if it is lawful to ask for the prayers of a man still affected by the weaknesses of his

fallen nature, it is lawful to ask for the prayers of a Saint.

The objection that the invocation of saints and Angels interferes with the office of Christ as sole mediator between God and men is founded on a confusion of ideas. Our Divine Lord is the sole Mediator of redemption between God and man, but everyone who prays for his fellow men, be he a Saint in Heaven or still a sinner upon earth, is in a sense a mediator of intercession, and his prayers are acceptable to God, not through his own merits, but through those of the one Mediator, Jesus Christ. So, far from the invocation of saints detracting from the mediatorship of Christ, the practice adds a greater glory to it.

Therefore, let us, who are engaged in spiritual warfare against the encroaching darkness in this world, constantly call upon the holy Angels and blessed Saints who are now reigning in light and pray with our whole hearts: Holy Angels and Saints of God, pray for us and protect us.

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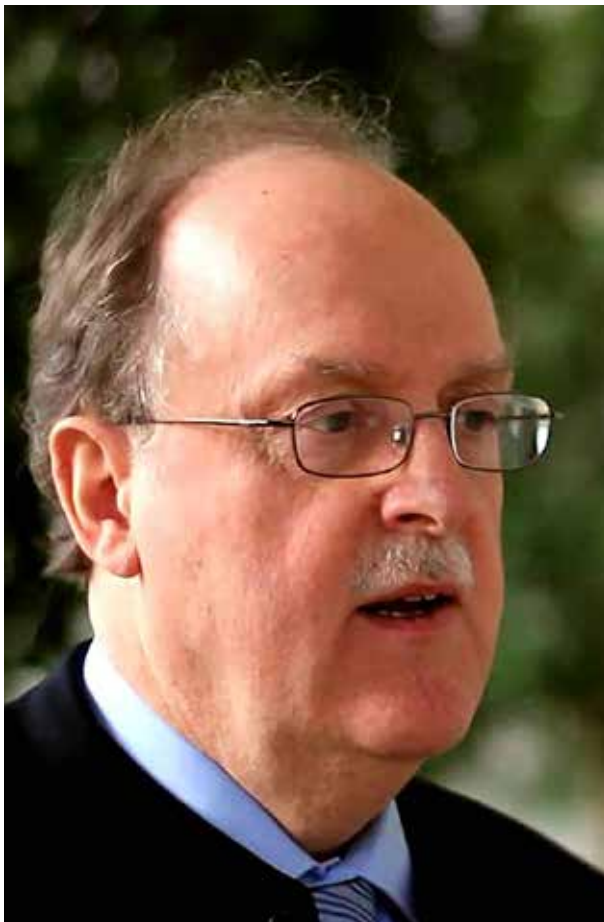
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New President for Pontifical Academy of Sciences

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."



Relics of St. Don Bosco Stolen

Don Bosco's relics, stolen on June 2 from the Salesian Basilica of Castelnuovo in Asti (Piedmont), known as Castelnuovo Don Bosco, were found on June 15, 2017.

The urn containing the remains of the holy priest's brain had been hidden inside a copper tea kettle in a kitchen cupboard.

The thief is a 42-year-old man had already had run-ins with the police. He was arrested in his home in Pignerol, about two miles south of Turin, nearly 40 miles from the basilica. He had been identified by the forensic police of Parma thanks to the fingerprints he left on the site of the theft and to the pictures taken by the basilica's video surveillance system. After admitting he was guilty, the man was taken to the prison of Asti.

The investigation says he did not steal the relics to ask for a ransom or sell them to collectors, but because he thought the reliquary was made of solid gold. The urn was found in perfect condition and the relics were still sealed.

The archbishop of Turin, Archbishop Cesare Nosiglia, expressed his "great joy" at this happy ending. "I was sure this would be the result,

because the figure of the patron saint of young people is so loved and honored throughout the world that nobody, not ever a thief or a brigand, could have resisted the unanimous prayers," he told Vatican Radio on June 16, 2017. He also thanked the police and prayed that St. John Bosco would forgive the thief.



Church Tithing in Paris

The Archdiocese of Paris draws a lesson from the evolution in the collection baskets over the last ten years. This situation offers some suggestions for the future. The Archdiocese has just undertaken a large survey on parish tithing, and the first results offer two main lessons. First of all, the number of donors has dropped: the capital now has 58,000 regular givers, which is 9% less than ten years ago.

To counterbalance this first number, however, the survey shows that the tithes have increased by 17%: this means that the average amount given is higher, 450€, the median amount being 200€.

What factors can explain the decrease in the number of donors, considering that since the attacks in November 2015, the average religious

practice has increased throughout the diocese? Christophe Rousselot, director of financial resource development, sees it as the fruit of a "sociological evolution."

According to him, certain families living on the territory of certain parishes—such as St. Sulpice in the 6th arrondissement—can no longer retain the family apartments they inherited because of the rise in real estate prices in the neighborhood. The apartments are often bought by foreigners, non-Catholics, who do not become parishioners.

"On Rue de Rivoli," he says, "it's been ages since there have been families in the sector. The tithes of Saint-Germain-l'Auxerrois are left up to a few parishioners." Then, pointing to another reason, he adds, "[O]ther neighborhoods are also very >

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complex because they are inhabited by members of other religions.”

As for the increase in the amount of the tithes, it is supposedly due to the efforts made by the pastors to convince their flocks to be more generous; the survey also shows that the practice of direct debit, which makes the process easier for the donor, has become more widespread and currently represents 25% of donations.

While the number of practicing Catholics has increased, there is still a lot of work to be done to make them more aware, especially the young

itself, “which has created hundreds of automatic debits.” They are often very small, he adds, “from one to five euros, but it does create a habit.”

He concludes: “We are now going to see about young professionals, by appointing someone from our team who will be in contact with all the parishes, youth groups, and pilgrimages...”

For the record, ever since the Act of the Separation of Church and State, the Republic of France no longer “recognizes, pays or subsidizes any worship.” Deprived of all public resources, the bishops and priests had to turn to the generosity



people. Seeing that people from 18 to 30 often no longer carry checkbooks, some parishes have innovated in finding ways for them to participate in the tithes. Thus in the 7th arrondissement, at Saint-François-Xavier, Christophe Rousselot explains that a team from the diocese “stood at the bottom of the steps with a payment terminal, and were thus able to collect subscriptions and subscription renewals for automatic withdrawals after Mass.”

18 to 25 year olds have also been solicited over the past few years for the needs of the diocese

of the faithful. Thus the “clergy’s tithe” was established in 1906, and later came to be known as the “Tithe of the Cult.”

St. Pius X, in his catechism, places the grave obligation to tithe under the fourth precept of the Church which orders us to “pay the dues or making the offerings which have been established in recognition of God’s supreme dominion over all things and as a means of providing for the becoming support of His ministers.”



Our Lady of Fatima Honored by Luxembourg

In Luxembourg, a special devotion to Our Lady of Fatima is practiced in a sanctuary in her honor. A commemorative stamp has just been issued for the occasion.

The Grand Duchy of Luxembourg is very involved in the celebrations for the one-hundredth anniversary of the apparitions of Fatima. On every Ascension Thursday, nearly 20,000 faithful—many of whom are Portuguese immigrants or their descendants—go on pilgrimage to the heights of Wiltz where a sanctuary consecrated to Our Lady of Fatima was built in 1952.

The story of this sanctuary begins with the vow made by a group of faithful who had taken refuge in a cellar during the Battle of Ardennes. On January 13, 1945, under heavy fire and right when the city was about to be evacuated, a dozen faithful hiding in the priest-dean Prosper Colling's cellar were encouraged by him to make a promise "to erect a public way of the cross with images of the Sacred Heart of Jesus and Our Lady of Fatima," if they made it through the ordeal safe and sound. They immediately began a novena and on January 20, 1945, before the end of the novena, the German troops left the city.

The sanctuary of Our Lady of Fatima "Op Baessent" was inaugurated on July 13, 1952, and a monumental Way of the Cross was built thereafter. The first official pilgrimage of Portuguese families took place in 1968. Since then, thousands of people have been walking every year on the feast of the Ascension from the Decanal Church of Sts. Peter and Paul to the sanctuary.

The statue of the Pilgrim Virgin of Fatima began touring the diocese on May 25, 2017, and on June 25, Archbishop Jean-Claude Hollerich, archbishop of Luxembourg, presided over the procession for the Virgin's departure for Portugal.

To symbolize the close connection between the Grand Duchy and Fatima, a commemorative postage stamp worth 0.95€ has been issued along with Portugal, Poland, and Slovakia. The stamp, that shows the statue of the Virgin overlooking a crowd of pilgrims, was presented on Sunday, March 13, 2016, in Portugal, in the basilica of Fatima. The rector of the sanctuary of Fatima, Fr. Carlos Cabecinhas, and business representatives from Portugal, Slovakia, and Luxembourg were present for the ceremony.





The Question of Papal Heresy

by Fr. Jean-Michel Gleize, SSPX

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



19. Cardinal Burke declared that there must be a response to the *dubia*: "...because they have to do with the very foundations of the moral life and of the Church's constant teaching with regard to good and evil, with regard to various sacral realities like marriage and Holy Communion and so forth."

For his part, when questioned by Andrea Tornielli in the Italian newspaper *La Stampa*, Cardinal Brandmüller declared on December 27: "We cardinals are waiting for the answers to the *dubia*, inasmuch as a lack of a response could be seen by broad sectors of the Church as a refusal to adhere clearly and distinctly to defined doctrine."

Many reflections are coming to light in the wake of the cardinalial initiative. Just how far will this fraternal correction go? Above all, what would be the consequences thereof, in the event that Francis refused to take them into account?

For John Lamont, the Pope's response is still awaited, but one can from now on assert that Francis is teaching heresy. This is why, in the event that the correction proved ineffective, the theological opinion inherited from St. Robert Bellarmine envisaging the dethronement of a pope who had fallen into heresy could very well be the solution. All the more so because, in an interview granted to *Catholic World Report* on December 19, 2016, Cardinal Burke, while careful not to say that Francis is a heretic, presents this hypothesis of Bellarmine as a solid conclusion and does not rule out the possibility that the College of Cardinals might be led to draw this conclusion in view of the facts.

The question about a heretical pope, which is discussed relatively little in the (Scholastic) manuals of theology, nevertheless attracted the attention of some major authors.³ In any case it provides material for a debate, which to this day has never really been taken to its ultimate conclusions.

The important thing is to go back to the principles that always remain the same, through all contingencies, even if the application thereof might momentarily cause difficulties. And so it is necessary to ask three questions:

1. Is it possible for the Pope to fall into heresy?;
2. Can the presently reigning Sovereign Pontiff, Pope Francis, be considered heretical, precisely because of what he teaches in Chapter Eight of the Apostolic Exhortation *Amoris Laetitia*?; and

3. Does a pope who has fallen into heresy lose the pontificate?

Can the 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*, which examines this question), 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 that Council, 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).

In the wake of the Council, Cardinal Billot (1846-1931) reiterated the same opinion in *L'Église, II—Sa constitution intime*, question 14, thesis 29, part 2, nos. 940-949. Fr. Dublanchy too adopted it after him in "Infaillibilité du pape," *Dictionnaire de théologie catholique*, 8/2:1716-1717.

Finally, during the reign of Pius XII, the classic manual by Father Salaverri, *De Ecclesia Christi*, thesis 14, §657, mentions this question about the personal heresy of a pope as a matter for theological debate and presents as probable the opinion of Bellarmine and Suarez that was praised by Bishop Zinelli.

The Twofold Argument

The argument of this explanation is twofold, and it remains invariable in the writings of all the authors who adopt this position. First there is a theoretical argument that is presented as a matter of

convenience: the infallibility of the office promised in Luke 22:32 would make personal indefectibility in the faith morally necessary. Indeed, St. Robert Bellarmine remarks in *De Romano Pontifice*, Book V, chapter 6 that the order established by God absolutely requires that the private person of the Supreme Pontiff not be able to fall into heresy, not even by losing his faith in a purely internal way.

For the pope must not and cannot preach heresy; not only that, but he must also teach the truth always, and there is no doubt that he will always do so, since the Lord commanded him to strengthen his brethren. But how can a heretical pope strengthen his brethren in the faith, how will he always preach the true faith? No doubt, God is still capable of extracting the profession of the true faith from the heart of a heretic, just as he once made Balaam's ass speak. But there would be violence in that, and not an action in keeping with divine providence, which arranges all things smoothly."

There is also a second factual argument, following from the first, which logically leads all the advocates of the theory to prove that never in all the history of the Church has any pope been formally heretical (see *ibid.*, chapters 7-14).

The Premodern Opinion

Nevertheless, the theologians of the modern era are latecomers. And one might object that even before them, from the 12th-16th centuries, theologians commonly thought that the pope can fall into heresy. We encounter this idea in the 12th century in Gratian's *Decretum*, specifically Book 1, distinction 40, chapter 6 entitled *Si papa*. Gratian says that the pope cannot be judged by anyone else, except in the case in which he strayed from the faith. This statement is attributed to St. Boniface, Archbishop of Milan, and it is cited under his name, before Gratian, by Cardinal Deusdedit and Yves de Chartres. It is the text that will serve as a basis for all the reflections of the medieval canonists and will henceforth support a common opinion: "The canonists of the 12th and 13th centuries," Fr. Dublanchy says, "...know the passage from Gratian and comment on it. All admit without difficulty that the pope can fall into heresy, as into any other serious sin; their only concern is to investigate how and in what conditions he can in this case be judged by the Church" (*Dictionnaire de théologie catholique*, col. 1715).

Cajetan again supports this thesis. Albert Pighi in the 16th century would be the first to break with a theological and canonical tradition that had been unanimous until then. But even in the modern era, the new opinion introduced by Pighi would not be absolutely unanimous. In fact, Pighi was rather quickly refuted by Melchior Cano (1509-1560) (*De locis theologicis*, Book 6, chapter 8, §§21-23) and Domenico Bañez (1528-1604) (Commentary on II-II, q. 1, art. 10, folios 183-212 of the 1587 Venice edition). The Dominican Charles-René Billuart (1685-1757) shares the same opinion with these two theologians in his *De fide*, dissertatio 5, art. 3, §3, objectio 2; *De regulis fidei*, dissertatio 4, art. 8, §2, objectiones 2 et 6 and *De incarnatione*, dissertatio 9, art. 2, §2, objectio 2.

Finally, in the aftermath of the Vatican Council, Father Palmieri defends this thesis in *Tractatus de romano pontifice*, thesis 32, scholion, pp. 630-633.

Lessons from History and Today

Consider also that the facts of history are undeniable. There have been in the Church one or two popes who favored heresy, and there are today, since Vatican II, popes who have caused serious problems for the conscience of Catholics, who are rightly perplexed. For instance, Pope Honorius I (625-640) was anathematized by his successors, Sts. Agatho (678-681) and Leo II (682-684) during the Third Council of Constantinople in 681 for having favored the Monothelite heresy. (For more detailed information, see the article "Une crise sans précédents?" that appeared in the journal of the Institute Universitaire saint Pie X, *Vu de haut* 14 (Automne 2008), pp. 78-95.)

On the other hand, it is clear that since Vatican II, Popes Paul VI, John Paul II. and Benedict XVI have taught—and Pope Francis still teaches—theological opinions that would be difficult to reconcile with the substance of Catholic dogma. But in both cases, the import is essentially the same. And these facts have been noted by persons whose judgment has a certain moral authority, although it lacks juridical authority.

Consider the words of Archbishop Marcel Lefebvre, delivered in his sermon at the June 30, 1988 episcopal consecrations at Ecône.

"Indeed, since the Council, what we [the popes



before 1962] condemned in the past the present Roman authorities have embraced and are professing. How is it possible? We have condemned them: Liberalism, Communism., Socialism, Modernism, Sillonism. All the errors which we have condemned are now professed, adopted and supported by the authorities of the Church. Is it possible?"

Recent events, no doubt, are more serious than situations in the past. Here again is the Archbishop, this time from his March 30, 1986 Easter sermon:

"We find ourselves facing a serious, extremely serious dilemma that I think has never existed in the Church: the fact that the man seated on the chair of Peter participates in the worship of false gods. I do not think that this has ever happened in the history of the Church"

And, finally, attention must also be paid to the comments Bishop de Castro-Mayer made to Archbishop Lefebvre in a letter dated December 8, 1969:

"This is a very serious matter. We are on the way to a new Church. Rome is the one driving souls into heresy. It seems to me that we cannot accept all the documents of Vatican II. There are some that cannot be interpreted according to Trent and Vatican I. What do you think?"

All this leads us to think, no more no less, that the first opinion that regards as improbable the fall of a pope into heresy is itself improbable. In other words, the arguments from theological authority along the lines of a negative answer to the question posed are insufficient to win adherence. It must still be shown, therefore, how right reason, enlightened by faith, could justify an affirmative answer."

Is Pope Francis Heretical?

Identifying Heresy

Calling one's adversary "heretical" could be polite in a certain ecclesial context that is now past. More precisely, men of the Church too, whether or not they were theologians, had their repertoire of insults. Invective is found in all times and in all professions. We already find considerable traces of it in the Gospel, even on the lips of the Incarnate Word. One may regret that it has become rare, since the last Council, and deplore the kid gloves and sugar coatings that prevail now in inter-confessional dialogues.

The use of insults ought to remain legitimate, provided that no mistake is made about its significance,

which will always be limited. Very often, it falls short of its original value and is no more than the last resort of those who have lost all their arguments and just want to avoid losing face. And we are not talking about demonization, which is a form of manipulation on a grand scale. In short, we may be in the middle of rhetoric here and, if you will, outside of the field of theology, properly speaking. Rhetoric may possibly serve as a support to theology, and that is precisely the basis of its legitimacy, but it could never replace it, much less mask the absence thereof.

"Heretical" Demands Contradiction to Defined Truth

It is different with the doctrinal censure "heretical": the latter is a technical expression, part of the terminology to which specialists resort in order to give as precise an evaluation as possible. The designation "heretical" corresponds to this precise language that the theologian uses; in this sense it applies to a person whose acts and words sufficiently manifest a rejection or a questioning of the revealed truth that is proposed by the infallible Magisterium of the Church. It applies also, consequently, or by extension of its meaning, to a proposition which demonstrably contradicts dogma.

Applying this type of designation to a person or to a proposition therefore implies that one has previously verified the rejection or contradiction in question. What matters is not only whether or not there is a rejection or a contradiction. What also matters is verifying whether this rejection or contradiction has any precise bearing on a dogma, in other words, on a truth that is not only revealed but also proposed as such by an infallible act of the ecclesiastical Magisterium. That spells out the whole complexity of the matter that is hidden behind the word.

The Case of Pope Francis

The question that we are asking ourselves here is extremely precise: Does Pope Francis deserve this designation in the eyes of simple theology, as any member of the teaching Church can practice it by reason of his real, acknowledged competencies? And does he deserve it because of what he affirms in the Apostolic Exhortation *Amoris laetitia*? Forty-five theologians thought that they were obliged to affirm it. Four cardinals give us to understand clearly enough that, unless he gives a satisfactory >

response to their *dubia*, the Supreme Pontiff could deserve the assignment of such a censure.

What can we say? Let us simply take a look at the five *dubia* presented by the four cardinals and also at the corresponding passages from *Amoris laetitia* whose meaning is in doubt. In order to be brief, and in order to be as clear as possible, we will formulate the essential idea of each *dubium*.

The First Dubium

The first *dubium* poses the question concerning paragraphs 300-305 of *Amoris laetitia*: is it possible to give absolution and sacramental Communion to divorced-and-remarried persons who live in adultery without repenting? For someone who adheres to Catholic doctrine, the answer is no. What exactly does *Amoris laetitia* say? The following passage from par. 305 says this:

“Because of forms of conditioning and mitigating factors, it is possible that in an objective situation of sin—which may not be subjectively culpable, or fully such—a person can be living in God’s grace, can love and can also grow in the life of grace and charity, while receiving the Church’s help to this end.”

(A footnote reads: “In certain cases, this can include the help of the sacraments. Hence, ‘I want to remind priests that the confessional must not be a torture chamber, but rather an encounter with the Lord’s mercy’ (Apostolic Exhortation *Evangelii Gaudium*, 44). I would also point out that the Eucharist ‘is not a prize for the perfect, but a powerful medicine and nourishment for the weak’ (*ibid.*, 47)).

The doubt arises here with the note. There is no doubt about the fact that non-culpable ignorance of sin excuses from sin. But to those who are victims of this ignorance and thereby benefit from this excuse, the Church offers first the help of her preaching and warnings, the Church starts by putting an end to the ignorance by opening the eyes of the ignorant to the reality of their sin. The help of the sacraments can only come afterward, if and only if the formerly ignorant persons, now instructed as to the seriousness of their state, have decided to make use of the means of conversion, and if they have what is called a firm purpose of amendment. Otherwise the help of the sacraments would be ineffective, and it too would be an objective situation of sin.

We are dealing here therefore with a doubt

(*dubium*) in the strictest sense of the term, in other words, a passage that can be interpreted in two ways. And this doubt arises precisely thanks to the indefinite expression in the note: “in certain cases.” In order to dispel this doubt, it is essential to indicate clearly what these cases are in which the Church’s sacramental aid proves possible and to state that this is about situations in which the sufficiently enlightened sinners have already decided to abandon the objectively sinful situation.

The Second Dubium

The second *dubium* poses the question concerning paragraph 304: is there such a thing as intrinsically evil acts from a moral perspective that the law prohibits without any possible exception? For someone who adheres to Catholic doctrine, the answer is yes. What exactly does *Amoris laetitia* say? Par. 304, citing the *Summa theologiae* of Saint Thomas Aquinas (I-II, question 94, article 4), insists on the application of the law, rather than on the law itself, and emphasizes the part played by the judgment of prudence, which allegedly can be exercised only on a case-by-case basis, strictly depending on circumstances that are unique and singular.

“It is true that general rules set forth a good which can never be disregarded or neglected, but in their formulation they cannot provide absolutely for all particular situations. At the same time it must be said that, precisely for that reason, what is part of a practical discernment in particular circumstances cannot be elevated to the level of a rule.”

This passage does not introduce any ambivalence, properly speaking. It merely insists too much on one part of the truth (the prudent application of the law), to the point of obscuring the other part of the same truth (the necessary value of the law), which is altogether as important as the first. The text therefore errs here by omission, thus causing a misreading.

The Third Dubium

The third *dubium* poses the question concerning paragraph 301: can we say that persons who habitually live in a way that contradicts a commandment of God’s law (for example the one that forbids adultery) are in an objective situation of habitual grave sin? The Catholic answer is yes. *Amoris laetitia* says on this subject: “Hence it can no longer simply be said



that all those in any 'irregular' situation are living in a state of mortal sin and are deprived of sanctifying grace." Two points should be emphasized.

The sentence just quoted posits in principle the impossibility of making a universal affirmation. It does not deny the possibility of saying that public sinners are deprived of grace; it only denies the possibility of saying that all public sinners are deprived of it. This denial has always been taught by the Church. There are in fact, in concrete human acts, what is called exculpatory or "mitigating" reasons (or factors). Because of them, the sinner may not be morally responsible for the objective situation of sin. These reasons include not only ignorance, but also defects of an emotional, affective or psychological sort, and paragraph 302 provides the details, relying on the teaching of the new Catechism of the Catholic Church (1992). Nevertheless, these mitigating factors (even if they were frequent, which remains to be proved) exonerate the person but still do not put an end to the objective situation of sin: the subjectively exonerated sinner does not cease to be in that situation objectively. By omitting this key distinction the passage from *Amoris laetitia* again introduces doubt here.

The Fourth Dubium

The fourth *dubium* poses the question concerning paragraph 302: can we still say, from a moral perspective, that an act that is already intrinsically evil by reason of its object can never become good because of circumstances or the intention of the person who performs it? The Catholic answer is yes. *Amoris laetitia* says: "A negative judgment about an objective situation does not imply a judgment about the imputability or culpability of the person involved." That is true, but the reverse is not, and by neglecting to say that, this passage again introduces doubt.

If a divorced-and-remarried person sins, he sins as such, precisely because he is living in an objective situation of a remarried divorcé, which is an objective situation of grace sin, as such calling for a negative judgment. If the divorced-and-remarried person does not sin, it is not as such, but rather precisely for reasons other than his objective situation as a remarried divorcé, which in itself leads to sin.

The confusion arises here between the intrinsically evil malice of an act and the imputability of this

malice to the one who commits the act. The circumstances of the act and the intention of the one who commits the act can have the effect of annulling the imputability of the malice of the act, but not of annulling the malice of the act. This fourth doubt proceeds from the same sort of omission as the third.

The Fifth Dubium

The fifth *dubium* poses the question concerning paragraph 303: can we say that conscience must always remain subject, without any possible exception, to the absolute moral law that forbids acts that are intrinsically evil because of their object? The Catholic answer is yes. *Amoris laetitia* repeats here the false confusion introduced already by Francis in his interview with the journalist Eugenio Scalfari, "Interview with the founder of the Italian daily newspaper *La Repubblica*," in *L'Osservatore romano*, weekly French edition, dated October 4, 2013. (For more on this subject, see the December 2013 issue of the *Courier de Rome*, the article entitled "Pour un Magistère de la conscience?" ["In favor of a Magisterium of the conscience?"]).

No one can act against his conscience, even if it is erroneous. Nevertheless, to say that conscience obliges, even when erroneous, means directly that it is wrong to go against it; but that does not imply at all that it is good to follow it. If the conscience is in error, because it is not in conformity with God's law, not following it is enough for the will to be bad, but following it is not enough for the will to be good.

Saint Thomas remarks that the will of those who killed the Apostles was bad (*Summa theologiae*, I-II, question 19, article 6, sed contra). However, it agreed with their erroneous reason (= conscience), according to what Our Lord says in the Gospel (Jn 16:2): "The hour cometh, that whosoever killeth you will think that he doth a service to God." This therefore is the proof that a will conformed to an erroneous conscience can be bad. And this is precisely what *Amoris laetitia* does not explain, introducing here a fifth doubt.

Subjectivism: Root of Five Dubia

The five *dubia* are therefore quite well-founded. The root of them is always the same: the confusion between the moral value of an act, a strictly objective value, and its imputability to someone who performs it, a strictly subjective imputability. Even >

though it may happen that the moral malice cannot be imputed subjectively, because the person who performs the act is excused from it (which remains to be proved, as much as possible, in each case), the act always and everywhere corresponds to an objective malice and consequently is at the root of an objectively sinful situation, whether or not it is in fact imputed to the one who finds himself in it. The Church's traditional doctrine gives primacy to this objective order of the act's morality, which follows from its object and its end or purpose. *Amoris laetitia*, by reversing this order, introduces subjectivism into morality.

Is Subjectivism Negation of Revealed Truth?

Does such subjectivism, as understood in its principle as well as in the five conclusions that follow from it here, represent the negation of a divinely revealed truth that is proposed as such by an infallible act of the ecclesiastical Magisterium? One would have to be able to answer yes in order to conclude that *Amoris laetitia* presents a heresy in each of the points just singled out and that Francis deserves the equivalent theological designation.

In order to establish this conclusion, it would be necessary to verify two things. First, are the five truths demolished by these five doubts so many dogmas? Secondly, does *Amoris laetitia* negate these dogmas, or at least call them into question formally and explicitly enough? The answer to these two questions is far from obvious and certain. For this new theology of Francis, which extends that of Vatican II, avoids this sort of formal opposition with regard to truths already proposed infallibly by the Magisterium before Vatican II. It sins most often by omission or by ambivalence. It is therefore dubious, in its very substance. And it is dubious exactly insofar as it is modernist, or more precisely: neo-Modernist.

Does the Pope Intend to Affirm or Deny?

Chapter Eight of *Amoris laetitia* is defined, like the others, by the fundamental intention assigned by the Pope to the whole text of the Exhortation, which is "to gather the contributions of the two recent Synods on the family, while adding other considerations as an aid to reflection, dialogue and pastoral practice" (paragraph no. 4). Therefore we find here neither more nor less than matter for reflection, dia-

logue and practice. That is not material for clear-cut denial or calling into question. Or rather, if *Amoris laetitia* became the cause of heresy, it would be in an absolutely unique way, underhanded and latent as modernism itself. In other words, by the slant of a practice and an adaptation, more than within the framework of a formal teaching.

Practical Subversion of Doctrine

The heresy (if there is one) of Pope Francis is the heresy of a practical subversion, a revolution in deeds, and we would certainly say that this is what remained hidden until now behind the new concept of "pastoral Magisterium." Now, in this area, it is difficult to make doctrinal censures. Indeed, censures establish a logically contrary relation between a given proposition and previously defined dogma. And this relation could exist only between two speculative truths, belonging to the same order of knowledge. The subversion, for its part, consists of eliciting among Catholics behaviors following from principles opposed to the doctrine of the Church.

This is how *Amoris laetitia*, while reaffirming the principle of the indissolubility of marriage (in paragraph nos. 52-53, 62, 77, 86, 123, 178), legitimizes a manner of living in the Church that follows from the principle opposed to this indissolubility (243, 298-299, 301-303): the neo-modernist Magisterium reaffirms the Catholic principle of marriage while permitting in practice everything to happen as though the opposite principle were true. How can anyone censure that? Would the note of heresy (understood in the strict sense of a doctrinal evaluation) still retain its meaning then?

Finding the Appropriate Expression

In this matter of censures, it is difficult to find the most appropriate expression, and not uncommonly theologians differ in their appraisals. Without intending to state that their insights are false, or that appraisals contrary to theirs are true, we would like to draw the attention of perplexed Catholics to a problem that perhaps is not always sufficiently taken into account.

The problem of this neo-modernist characteristic of Vatican II, which proceeds much more by way of a subversion in deeds than along the lines of a doctrinal heresy in the documents. Conclusive evidence of this problem, incidentally, has just been given to us,



as though in spite of himself, by the Prefect of the Sacred Congregation for the Doctrine of the Faith.

When questioned on Saturday, January 7, by an Italian news agency, Cardinal Gerhard Müller declared that the Apostolic Exhortation *Amoris laetitia* “is very clear in its doctrine” and that one can interpret it in such a way as to find in it “all of Jesus’ teaching about marriage, all the doctrine of the Church over 2,000 years of history.” According to him, Pope Francis is: “[A]sking us to discern the situation of these persons who are living in an irregular union, in other words, who do not observe the Church’s doctrine on marriage, and asks that we come to the aid of these persons so that they can find a path toward a new integration into the Church.”

Consequently, the Cardinal thinks that it would not be possible to proceed to the fraternal correction mentioned by Cardinal Burke, given that there is in *Amoris laetitia* “no danger to the faith” (see his remarks reprinted by Nicolas Senèze in *La Croix* on January 9, 2017). In reality, the danger is very real, and Cardinal Burke rightly reacted to this statement by Cardinal Müller, insisting on the need for a pontifical correction.

Not Heretical but Promoting Heresy

The debate, therefore, is far from useless, but let us not lose sight of its object: it is not the scandal of a heresy formulated doctrinally; it is the scandal of a praxis that clears the way for a challenge to Catholic truth on the indissolubility of marriage.

To use the words of Saint Pius X himself from the encyclical *Pascendi*, the proponents of the new moral theology proceed with such refined skill that they easily take advantage of unwary minds. They promote heresy while giving the appearance of remaining Catholic. “Promoting heresy”: this corresponds to the theological note that Archbishop Lefebvre believed he had to use in order to characterize the harmfulness of the *Novus Ordo Missae*.

“This rite in itself does not profess the Catholic Faith as clearly as the old *Ordo Missae* and consequently it may promote heresy...What is astonishing is that an *Ordo Missae* that smacks of Protestantism and therefore *favens haeresim*[is promoting heresy] could be promulgated by the Roman Curia.” (*Mgr Lefebvre et le Saint-Office*, *Itinéraires* 233 - May 1979, p. 146-1-47).

Without prejudice to any better opinion, we willingly had recourse to it in order to describe the major problem posed today for the conscience of Catholics by the Apostolic Exhortation *Amoris laetitia*.

[*Editor’s Note:* Fr. Gleize’s precise distinction will surprise more than one. In short, it seems that Pope Francis cannot be considered heretical, since none of the ambiguous statements in *Amoris laetitia* constitute “a rejection or contradiction of a truth that is not only revealed but also proposed as such by an infallible act of the ecclesiastical Magisterium.”

However, in the popular use of the word “heretical,” one who acts and talks in such a way that he encourages evil and favors heresy is considered heretical. “If it looks like a duck, walks like a duck and quacks like a duck, then it’s a duck!” The popular expression is not a precise theological judgment; it is rather a common way of designating persons or ideas at odds with the deposit of faith.

The theological expression which can be properly applied to Pope Francis instead of “heretical” is *favens haeresim* or “promoting heresy.”

That does not change that the fact that the Holy Father is ambiguous in his declarations, refusing to clarify them, and—far from correcting evil—promotes it by practical disposition. It is what Fr. Gleize calls “the scandal of praxis.”]

Can the Pope Lose His Primacy?

The theologians who lived until Vatican Council II all answered this question in the affirmative. They are unanimous in declaring this fact: in the person of a pope, the possession of the supreme pontificate is incompatible with heresy. They are no longer unanimous when it comes to explaining this fact and indicating the reason for it.

Cardinal Juan de Torquemada (1388-1468), in his *Summa de Ecclesia*, Book 4, Part 2, chapters 18-20, writes that in the person of the pope, the papacy is incompatible not only with external but even with internal heresy. The mere fact that the pope adheres in the internal forum of his conscience to an error contrary to doctrine would result in the cessation of his papal office.

The common opinion of Medieval theologians is that a heretical pope in the external (and not just internal) forum must and can be deposed by a human

authority, since there is (they claimed) here on earth a power above his. This authority is superior to the pope by way of exception, in the case of heresy. This could be the authority of the college of cardinals or possibly of an Ecumenical Council.

Cajetan's Thesis

Cajetan (1469-1534), in chapters 20-21 of his 1511 treatise, *De Comparatione auctoritatis papae et concilii*, holds that there is an authority that can undo the investiture, in other words, cause the existence of the pontifical authority and the pope's possession of it to cease. But Cajetan tries to differentiate his view from that of the theologians of the previous period by maintaining in principle that on earth there can be no authority superior to the pope, not even in the case of heresy. Indeed, the authority that is required to cause the investiture to cease would be exercised not on the pope but on the connection that exists between the person of the pope and the papacy.

Cajetan's thesis is adopted by Domenico Báñez (1528-1604) (Commentary on the *Summa theologiae* II-II, q. 1, art. 10, conclusio 2, folios 194-196 of the 1587 Venice edition) and by John of Saint Thomas (1589-1644) (*Cursus theologicus*, 5:258-264: De fide, commenting on II-II, q. 1, art. 10, disputatio 2, art. 3, §§17-29). More recently, Cardinal Charles Journet (1891-1975) considered the argument "penetrating" (*The Church of the Incarnate Word*, vol. 1, Excursus 4). It is made up of two aspects.

First, in *De comparatione*, chap. 20, §§280 and 281, Cajetan states an authentic principle: the solution to the problem raised must be rooted in the sources of revelation. Now, divine law is content to say that, if the pope becomes heretical, the Church must avoid him. In fact, we can cite at least six passages of Scripture in which God commands His people not to relate to a formal, public heretic.

Passages cited by Cajetan in §280 include Num 16:26: "Depart from...these wicked men"; Gal 1:8: "Let him be anathema," in other words, separate yourselves from him; 2 Thess 3:6: "Withdraw yourselves from [him]"; and 2 Jn 10: "Receive him not into the house nor say to him: God speed you." The most eloquent passage (which Cajetan moreover cites constantly rather than the five others) is the one from the Epistle of St. Paul to Titus 3:10: "*Hominem haereticum post unam et secundam cor-*

reptionem devita." ["A man that is a heretic, after the first and second admonition, avoid."] Consequently, divine revelation teaches us no more and no less than this: the Church must avoid any dealings with the heretical pope.

Cajetan then proceeds to justify his own theory. He says that there is only one means of avoiding having anything to do with the heretical pope, in keeping with the requirement of divinely revealed law. This means is the exercise of a ministerial power that is not a power of jurisdiction strictly speaking, the use of which implies no superiority over the pope. Indeed, this power is none other than the very power that the Church uses to establish the pope in his ministry: its precise object is not the person of the man who receives the papacy, nor the papacy (in other words the pope as such), but the connection between the two, in other words the relation that exists between the person who receives the papacy and the papacy itself (see *De comparatione*, chapter 20, §§282-297).

This power can be exercised in two directions: both to undo the connection as well as to make it. To illustrate this idea, Cajetan turns to an example. The generation or the corruption of a man is caused by an agent that has power over the union between a matter and a form, inasmuch as it disposes the matter, without thereby having power over the form. Similarly, the Church has the power to give the papacy to the person who receives it or to take it away from the one who loses it, inasmuch as she disposes this person, without thereby having power over the papacy.

As John of St. Thomas remarks, this explanation avoids saying that the Church is above the pope as such. Indeed, the Church acts here only as an instrumental cause or to bring about either the investiture or the cessation thereof. In the first case, the Church causes in the person of the pope the disposition required for the investiture, which is the appointment to the See of Rome.

In the second case, the Church causes in the person of the pope a disposition that is incompatible with the office of the pope, which results therefore in the loss of this office. This incompatible disposition that the Church causes is, the argument says, the notoriety of the heresy. And the incompatibility between the notorious heresy and the Supreme Pontificate is said to be taught by divine revelation in Titus 3:10.



Additional Opinions

Francisco Suarez (1548-1617), in his *De Fide*, disputatio 10 *De Summo Pontifice*, section 6, §§3-13. *Opera omnia*, 12:316-318, states, like Cajetan, that the pope does not lose his pontificate by reason of his heresy itself, whether it be occult or even notorious. He then presents what in his opinion is the common explanation of the theologians. A publicly and incorrigibly heretical (*i.e.* pertinacious) pope loses the pontificate when the Church declares his crime. This declaration constitutes a legitimate act of jurisdiction, but it is not a jurisdiction that exercises a superior power over the pope. In this case the Church is represented not by the cardinals but by the Ecumenical Council: the latter can be convoked by someone other than the pope since it does not meet to define faith and morals.

The opinion of St. Robert Bellarmine (1542-1621), which is found in *De romano pontifice*, Book 2, chapter 30, and which is followed by Cardinal Billot (1846-1931) (*Traité de l'Église du Christ*, question 14, thesis 29, Part 2, nos. 942-946), is purely theoretical, because his real thesis is that the pope will never fall into heresy. Assuming nevertheless that, *per impossibile*, the pope happened to fall into public heresy, he would *ipso facto* lose the pontificate.

As Bellarmine explains clearly, the basis for this thesis is that a notorious heretic as such is no longer a member of the Church. Now, the pope necessarily must be part of the society of which he is the head. This is why the heretical pope, no longer being a member of the Church, ceases to be her visible head.

The Archbishop's Approach

In the period following Vatican Council II, Archbishop Lefebvre acknowledged the fact of the liberalism and Modernism publicly professed by the supreme authority in the Church. And at the same time, he did not cease to acknowledge until his death the canonical legitimacy of that authority. "We do belong to the visible Church, to the society of the faithful under the authority of the Pope, because we do not reject the Pope's authority, but what he does. We do acknowledge the Pope's authority, but when he uses it to do the contrary of the purpose for which it was given to him, it is obvious that one cannot follow him." Prudence therefore led the founder of the Society of Saint Pius X not to consider (at

least practically and provisionally) the modernist heresy as remaining compatible with the possession of the supreme pontificate.

What can we say, then? Since the pope's power is supreme in the Church on earth, no one has sufficient authority to determine juridically a possible heresy of the Supreme Pontiff or to draw the penal consequence thereof by taking away the pope's power. To put it another way: the provisions foreseen by ecclesiastical positive law cannot be applied to the pope. Only divine law can settle this matter. Now the sources of revelation contain no sufficiently explicit teaching about this question. This is why theologians have endeavored to present different solutions, in harmony with revealed principles. Their common opinion is that, if the pope comes to profess public heresy, he loses the supreme pontificate. They differ only in their explanations of how the loss of this pontificate is brought about. Nevertheless, the answer that theologians have given until now remains limited, like the question which it is supposed to answer. First of all, it is a question about the heresy of the Pope alone, not about a heresy that had corrupted the hierarchy of the Church as a whole. Secondly, it is about a heresy properly speaking, not about an attitude favoring heresy. Thirdly, it is about a public heresy, not about an attitude that did not seem sufficiently contrary to the profession of the Catholic Faith.

But things would develop quite differently in another situation, for example if divine providence allowed the false ideas of liberalism to subvert the majority or even a near totality of the Church's hierarchy, and of the lay faithful too. Until now, the theologians' explanation has not envisaged such a possibility even for a moment, and this is why it could not acquire the value of a universal principle for solving the problem, applicable to all situations in which the pope might fall into heresy. Therefore one could not rely on the authority of these older theologians to establish with equivalent speculative certitude the theological opinion that the heretical pope would lose the pontificate, in the presence circumstances as well. This is why prudence may order us not to draw this conclusion, at least temporarily. The solution adopted by the Society of Saint Pius X, following Archbishop Lefebvre, answers a precise question that is not exactly identical to the one that the older theologians posed. Here it is a question >

of popes about whom one can prove at the very most that they favor heresy and what is correctly called “the conciliar Church,” in other words, not only the pope but the near totality of the hierarchy and of the faithful, whose minds are overcome by the false ideas of liberalism and Modernism.

We can therefore pose the question about heresy of the pope in two different ways. First, as a purely speculative problem, abstracting from all circumstances. Then we stick to purely theological reasons, which are supposed to be valid in all cases but are only probable and remain insufficient to provide speculative certitude, since only a still non-existent argument of Magisterial authority could give an apodictic answer. Secondly, as a prudential problem, while taking into account the circumstances, the solution of which could be applied only to a single case. We stick then not to what is certain, theologically speaking, but to what is surest, given the circumstances. The judgment of Lefebvre and of the Society of Saint Pius X on the crisis of the Church is not a theoretical, purely speculative judgment (as is a mathematical judgment); it is a practical and prudential judgment. This explains why it could evolve and be modified by reason of new circumstances.

Would it be prudent then to conclude that, if Pope Francis refuses to comply with the formal demand of the four cardinals, then he will have to be considered an anti-pope? This is the whole question: would it be “prudent”? The question will be posed to the cardinals after having been posed to Archbishop Lefebvre and to the Society founded by him. Since the circumstances are not strictly the same today as in 1979, and since the Society is not cardinalatial either, the prudent answer could no doubt be different. But in any case, the answer will be that of prudence. And whatever course of action is adopted, it will be necessary above all to ask ourselves whether it offers a serious probability of improving the situation and of preserving the common good of Church unity, which is identically a unity of faith and of government.

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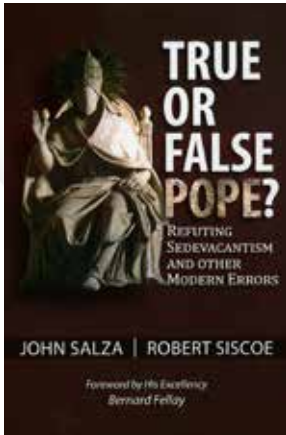
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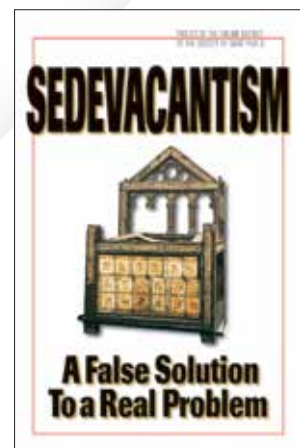
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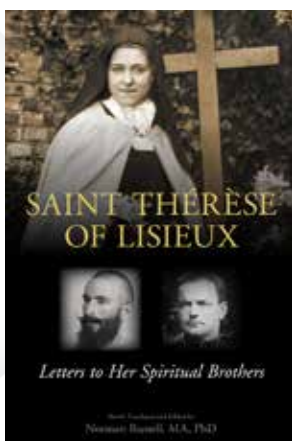
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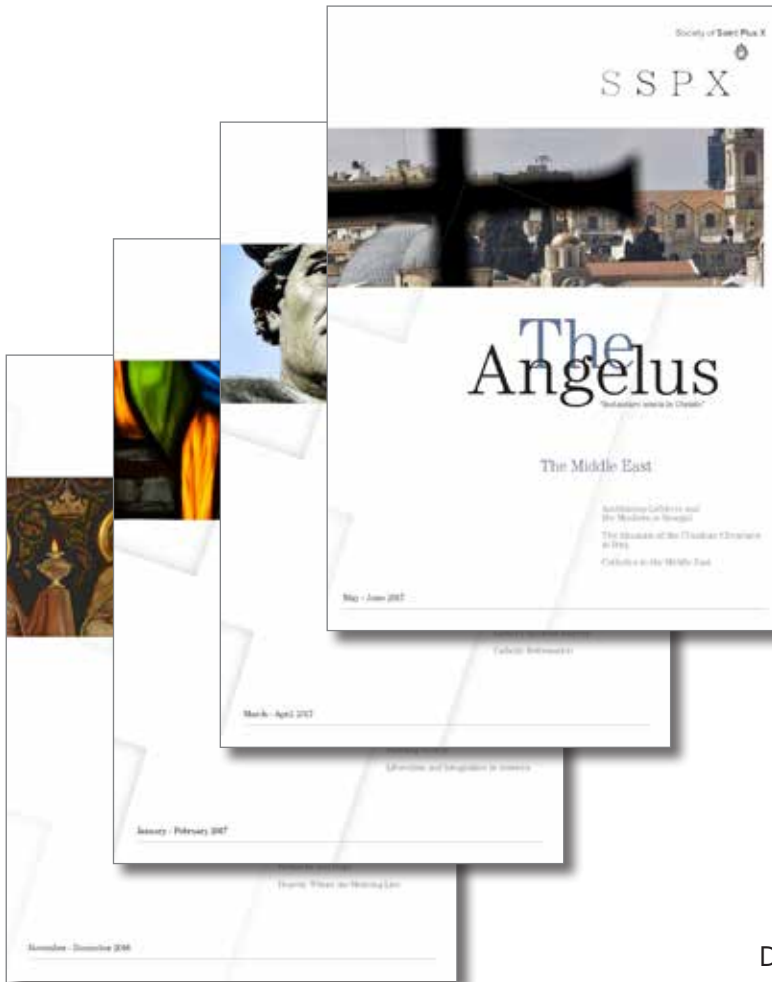


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The Last Word

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

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