



S S P X



The Angelus

“Instaurare omnia in Christo”

Life

Healthcare Diagnosis

Humanae Vitae

The Problem of Catholic Contraception

Letter from the Publisher

Dear readers,

Those of us who are not senior citizens can hardly understand what life was like before our generation. The world of the 1960s was marked by profound political and moral changes: no more war, liberation from taboos, the hippie movement, and Vietnam lost to Communism, all culminating in the student protests of May 1968. The Church, too, would have her peace-revolution as she came into harmony with the world.

Paul VI, elected pope in 1963, brought the Second Vatican Council to completion in 1965 and ensured its implementation until his death in 1978. He presided over a church in transition from the pre to the post-Vatican II eras. This transition witnessed the most fundamental revision of Roman Catholic liturgy in centuries, a changing priesthood marked by mass defections, a world deeply troubled from the crisis of authority and the liberation of the taboos.

In such critical context, *Humanae Vitae* stood at a sign of contradiction. In the controversy about contraceptives, Pope Paul VI, acting *solo* against his friends' advice, produced the momentous encyclical which reaffirmed the age-old objective morality and denounced the pill. Yet, the experience had been excruciating for the liberal pope. Two years of indecision and his moral paralysis to go against his entourage revealed that he was not capable to lead the Church against a world quickly going mad. He seemed paralyzed in dealing with the Dutch catechism scandal, as well as some US prelates, along with a long list of *de facto* schismatic Episcopal conferences.

It is notable that, after *Humanae Vitae* in 1968, Paul VI issued no further encyclicals for the rest of his reign. At one point, he even said that he understood why St. Peter went back to Rome—it was to be crucified. May this 50th anniversary of *Humanae Vitae* see the resurgence of Tradition and traditional teaching in the See of Peter.

Fr. Jürgen Wegner
Publisher

July - August 2018
Volume XLI, Number 4

Publisher
Fr. Jürgen Wegner
Editor-in-Chief
Mr. James Vogel
Managing Editor
Fr. Dominique Bourmaud
Assistant Editor
Mr. Gabriel Sanchez
Copy Editor
Miss Jane Carver
Design and Layout
credo.creative
(Eindhoven, The Netherlands)
Mr. Simon Townshend
Director of Operations
Mr. Brent Klaske

Subscription Rates
1 year 2 years 3 years
U.S. \$45.00 \$85.00 \$120.00
Foreign Countries \$65.00 \$125.00 \$180.00
(inc. Canada and Mexico)

All payments must be in U.S. funds only.

Online subscriptions: \$20.00/year. To subscribe visit:
www.angelusonline.org. Register for free to access
back issues 14 months and older. All subscribers to the print
version of the magazine have full access to the online version.

Contents

Letter from the Publisher 4

Theme: Life

– The Air We Breathe 6
– Healthcare Diagnosis 10
– *Humanæ Vitæ* 17
– The Problem of Catholic Contraception 23
– Fifty Years Later 28

Spirituality

– The Incensing of the Altar 34
– Letter to Pope Francis 38
– The Sacred Gift of Life 42
– The Gift of the Father 44

Christian Culture

– Liberalism, Fascism, and *Humanæ Vitæ* 49
– The Anti-Political Systems 54
– Marxist Revival in the West 61
– The Sloppy Child 66
– Questions and Answers 68

The Angelus

“Instaurare omnia in Christo”

The Angelus (ISSN 10735003) is published bi-monthly
under the patronage of St. Pius X and Mary,
Queen of Angels. Publication office is located at
PO Box 217, St. Marys, KS 66536.
PH (816) 753-3150; FAX (816) 753-3557.

Periodicals Postage Rates paid at Kansas City, MO.
Manuscripts and letters to the editor are welcome
and will be used at the discretion of the editors.
The authors of the articles presented here are solely
responsible for their judgments and opinions.
Postmaster sends address changes to the address above.

©2018 BY ANGELUS PRESS, OFFICIAL PUBLICATION OF THE
PRIESTLY SOCIETY OF SAINT PIUS X FOR THE UNITED STATES AND CANADA

News from Tradition

– Church and World 74
– A Matter of Principle 78
– The Last Word 87

The Air We Breathe

by Fr. Dominique Bourmaud, SSPX

Lately, with Pope Francis's latest writing, the question of abortion came up in the front pages of Catholic papers. He explained: "Our defense of the innocent unborn, for example, needs to be clear, firm and passionate. Equally sacred, however, are the lives of the poor, those already born, the destitute, the abandoned." Here, I am not interested in discussing the question of immigration and defense of one's patrimony. I wish only to stress that there is an order of things, a hierarchy of values, and that the protection of innocent life must be given primacy of place over many other issues, however pressing. In a besieged fortress, a failing bastion wall is a risk, but a breach in the citadel means despair and doom.

Innocent Life is Sacrosanct

Here is one instance of the primacy of "Thou shalt not kill." Right after the high school Parkland massacre in Florida perpetrated by a 17-year-old student, people have rightly questioned what could be done to stop this avalanche of violence. One interesting article in the *Wall Street Journal* by Peggy Noonan drew my attention, not only because she is a

conservative Catholic, but also because she was pointing the finger at the remote causes of the problem, the mental disease of this country, and especially the teenagers. Here are some items in her plea:

"A nation has an atmosphere. It has air it breathes in each day. China has a famous pollution problem: you can see the dirt in the air. America's air looks clean but there are toxins in it, and they're making the least defended and



protected of us sick. Here is one breath of the air. Two weeks ago, the U.S. Senate blocked a bill that would have banned most abortions after 20 weeks...but Democrats said it was an assault on women's rights. So far, as the Senate is concerned, you can end the life of a 6- to 9-month-old baby that can live outside the womb that is not only human, but recognizably and obviously human.

And I'll tell you what I think a teenager absorbs about it, unconsciously, in America. He sees a headline online, he passes a television in an airport, he hears the quick story and he thinks: "If the baby we don't let live is unimportant, then I guess I am unimportant. And you're unimportant too."

Compromise is often good. On gun law, Republicans oppose banning assault weapons such as the AR-15. Democrats oppose banning late-term abortion...The idea: Trade banning assault weapons for banning late-term abortion. Make illegal a killing machine and a killing procedure. In both cases, the lives of children would be saved. Wouldn't this clean some of the air?"

What Mrs. Noonan rightly understood was the connection between two forms of violence. What she stressed especially is that the most violent attacks, however shocking, are just the tip of the iceberg. The problem lies much deeper. It touches on the sacrosanct nature of innocent human life, especially of the helpless ones, fetus and babies and geriatric patients. It also touches on the meaning of life altogether: if the nation sees no point defending the innocent natural life, if living has no higher goal than material life, if there is no more to human life after this life than there is to a cat, if man is not created to know, love and serve God and be happy with Him forever, then it is not worth our while and effort for growing up and living a purposeless life. And this bleak future can only breed distress and despair, and we know all too well where these sentiments originate.

Church's Teaching on Human Life

The Church, which is God's spokesman on earth, has always protected the weak and

innocent against alleged "rights" of powerful heads of States. Here are some 20th century statements, against the dark backdrop of Communism and Nazism:

"We must reprove totally and hold as false and condemned the theory called eugenism, either positive or negative; we must reprove also the means that it teaches for the betterment of the human race, which neglect the natural or divine or ecclesiastical laws concerning marriage and the rights of individuals" (Decree of the Holy Office, March 21, 1931).

Likewise, Pius XII, in his Allocution of October 29, 1951), said the following:

"Every human being, even the child in the >



Healthcare Diagnosis

Sick and getting sicker; Treatment: A Catholic Prescription

by Steven Lantier, M.D.

Amidst this very broken healthcare system, I count myself among the most fortunate of all physicians in the United States. Twenty-one years ago now, my anesthesia partner, Keith Smith, and I co-founded the Surgery Center of Oklahoma (SCO). The national notoriety that SCO enjoys stems from our pricing model that is often 6-10 times less than what a typical hospital would charge. Once the claim is made, that our prices are multiples less than the big box hospitals, the incredulity, as well as the how and whys of what we are doing, starts flooding in. I will address this toward the end of the article. One other great personal satisfaction for me though, is that because SCO is owned by doctors and run by doctors, rather than faceless corporations, no immoral procedures have ever darkened our door.

As we approach the 50th anniversary of the encyclical *Humanae Vitae*, issued July 25, 1968, I have been asked to evaluate healthcare today in the U.S., and to keep the myriad surrounding events and implications of *Humanae Vitae* in our minds as we do so. I will limit this evaluation of healthcare to two general areas of concern, namely the moral and the social aspects. The moral issues will tend to be more global or universal and the social concerns, such as economics will be slightly more particular to our system in the U.S. So in a rough order then, let us begin with a perusal of historical influences and the development of immoral problems, followed by more particular social problems and lastly, conclude with a few attempts at solutions, including the Surgery Center of Oklahoma.

In *All the King's Men*, Robert Penn Warren



Extracts of the Encyclical

Humanae Vitae

by Pope Paul VI

Editor's Note: The following are extracts from Pope Paul VI's July 25, 1965 encyclical, *Humanae Vitae*. The inclusion of these extracts in this issue of *The Angelus* in no way implies that the editors of the magazine or the U.S. District of the Society of Saint Pius X endorses every aspect of this letter. Its historical significance, however, cannot be underestimated.

7. The question of human procreation, like every other question which touches human life, involves more than the limited aspects specific to such disciplines as biology, psychology, demography or sociology. It is the whole man and the whole mission to which he is called that must be considered: both its natural, earthly aspects and its supernatural, eternal aspects. And since in the attempt to justify artificial methods of birth control many appeal to the demands of married love or of responsible parenthood, these two important realities of married life must be

accurately defined and analyzed. This is what We mean to do, with special reference to what the Second Vatican Council taught with the highest authority in its Pastoral Constitution on the Church in the World of Today.

God's Loving Design

8. Married love particularly reveals its true nature and nobility when we realize that it takes its origin from God, who "is love," (I Jn. 4:8) the >



The Problem of Catholic Contraception

by Priests of the SSPX

Note: The following are two pieces by Fr. Dominique Bourmaud and Fr. Daniel Couture, respectively, that deal with the issue of “Catholic contraception” and its seeming permissibility in the Church today.

A Distorted Teaching

YouCat, a version of the New Catechism designed for the youth, was intended as a major tool in the Church’s approach to the secular world. It was touted on Vatican Radio recently as a “young and user-friendly” way for young people to learn how to answer common secular objections to unpopular Catholic teaching on topics such as contraception, abortion, and euthanasia.

The problem is that *YouCat*, originally written in German, has been poorly translated. The Italian version contains errors on the Church’s teachings about euthanasia and contraception,

and the French edition has other errors. On the specific matter of contraception, the Italian edition answers “yes” to the question: “Can a Christian couple have recourse to contraceptive methods?”

The Italian publisher will be recalling the book and correcting the error. But are we dealing only with a mere translation error or are we pursuing a slippery road which the Roman authorities started long ago? A Roman document, in 1997, directed to confessors on matters of conjugal morality, shows a weakening of positions since *Humanae Vitae* in practical advice given to penitents who use contraception. Not only >

does it favor personal conscience and “good faith” over the Church’s teaching, but it advises giving absolution to those who contracept without repentance.

Then, the papal book *Light of the World* sent different vibes from what has always been understood on the same subject of contraception. It maintains the prohibitions of *Humanae Vitae*, “but finding ways allowing to live by them today is another story...expressing all this on the pastoral, theological and intellectual context of the present research on sexuality and anthropology, in such a way that it will become more comprehensible.” Here we simply understand nothing, except that the Church seems afraid to tell the truth!

A False Catechism

Returning to *YouCat*, the English-language version says that Catholic couples are entitled to plan the size of their families by “regulating conception” and that the Church “recommends” Natural Family Planning. With this seemingly innocent question, we find raised the spectrum of the modern ideal “Catholic” family: two kids, two cars, two houses, two dogs! Sounds like the good old life of the Protestant couple of 40 years ago! So what has happened since then?

It is no mystery that the modern Catholic pastoral approach to couples is to force Natural Family Planning literature on them as soon as possible. The couples are told that they have to be responsible in raising a family and consider the size, *etc.* We are told that this is quite legitimate in God’s eyes and that there is absolutely nothing wrong about a couple using their marital rights “responsibly.” Is this not in line with the inversion of the marriage ends, between procreation and mutual help, which was made official with the 1983 Code of Canon Law?

Yet things are not so simple. In fact, the marriage act is licit only if, in the couple’s intention, it is open to new life. The practice of NFP can beget a mentality which is foreign to the Catholic outlook on life and the spirit of sacrifice. The Church has universally and constantly encouraged the growth of large families, which

are the gardens of many vocations. Indeed, the crisis in vocations is due in great part to the dwindling of the Catholic family spirit. There may certainly be hard times in a couple’s life, which tempts one to limit the burden of mouths to feed, but there is also the alternative of abstinence, always the surest and best way, which one must acquire by a proper education even from puberty.

The Teaching of Pius XII

The main magisterial document to be used as a reference here is the “Address to Midwives,” given by Pope Pius XII on October 29, 1951. Here are a few principles he establishes:

The pope warns married people who are able to have children against the habitual practice of sensual self-gratification with the intention of excluding offspring. Marriage grants rights to spouses to satisfy natural inclinations, but also imposes the function of providing for the conservation of the human race. Hence, young people who are unwilling to have children should not marry.

There are four conditions which must be met before one may consider the moral possibility of periodic continence, or Natural Family Planning:

It must be done for serious reasons. Both parties need to mutually and freely agree to use it. The danger of sin must be avoided for both parties. It can only be practiced for the duration of these serious reasons. The serious reasons given by the pope are medical (*e.g.*, the mother’s health is at risk), eugenic (*e.g.*, the health of the child), economic (*e.g.*, if the family can’t afford to feed another child, as may be the case in third world countries), or social (*e.g.*, the prolonged absence of one parent).

One should remember that Pope Pius XII warned the medical world and priests of the danger of falling into an “unjust and inappropriate” propaganda in favor of these so-called “methods.” Perhaps the pope said this because the prolonged regulating of private life by the calendar engenders a sort of contraceptive mentality, where children are not really welcomed and where parents can do away with their natural responsibilities and >

Fifty Years Later

Can the Pope Authorize Birth Control?

by Fr. Bernard de Lacoste

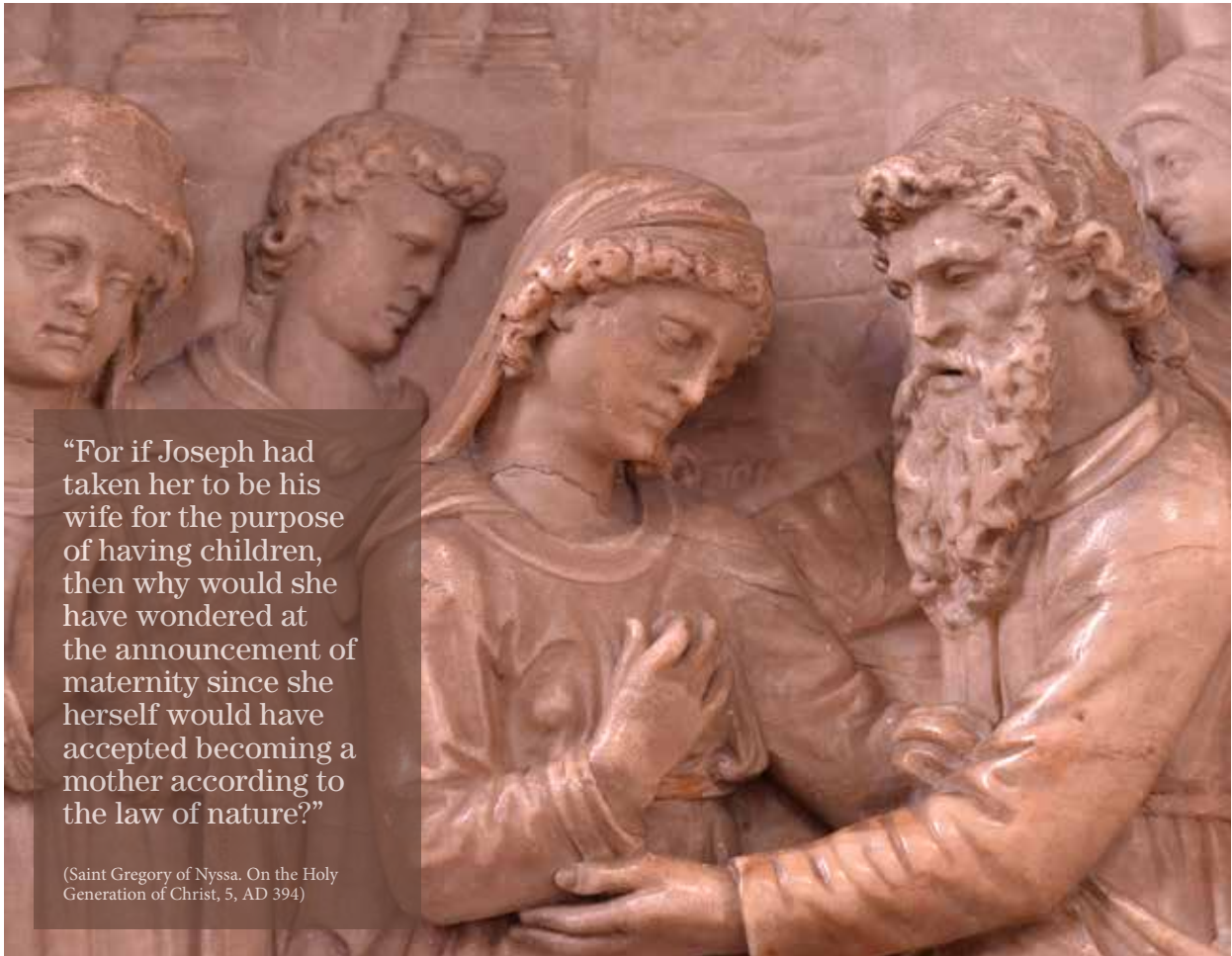
When Pope Paul VI published the encyclical *Humanae Vitae* on July 25, 1968, one might have thought it would be the final word on the morality of birth control. On the contrary, there were many, many priests and bishops who refused to follow the encyclical's conclusions and taught their faithful that birth control is morally permitted in some cases. Fifty years later, the debate is as hot as ever. Does Pope Francis have the power to modify *Humanae Vitae* and thus allow the use of artificial means that prevent the conjugal act from resulting in fertilization?

Can It Be Undone?

What has been done by one pope can be undone by another pope, they say. If Paul VI

forbade birth control, why couldn't Francis authorize it? To answer this question correctly, we have to consider that the pope has the power to modify purely ecclesiastical laws, for example, the law that imposes fasting on Ash Wednesday, but he does not have any power over divine law, be it revealed or natural. Indeed, the author of this law is God, and therefore, no human authority can modify it or grant a dispensation from it.¹ For example, it is this law that forbids killing an innocent or lying. No pope has the power to allow killing an innocent or lying. Is the law against birth control a purely ecclesiastical law or is it part of the natural law?

Let us take a close look at what exactly birth control is: to facilitate the preservation of the individual, the Creator joined a certain pleasure to nutrition. In the same way, to facilitate the



“For if Joseph had taken her to be his wife for the purpose of having children, then why would she have wondered at the announcement of maternity since she herself would have accepted becoming a mother according to the law of nature?”

(Saint Gregory of Nyssa. On the Holy Generation of Christ, 5, AD 394)

preservation of the human race, the Creator joined a certain pleasure to the conjugal act. Without the pleasure involved in eating, human beings would let themselves waste away. In the same way, without the pleasure involved in reproduction, the human race would have disappeared a long time ago. The pagans of ancient Rome separated eating from the pleasure it offered. When they could eat no more, they would go to the vomitorium to empty their stomachs of their contents, so they could continue eating. They sought the pleasure of eating, but excluded its natural end which is nourishment. In the same way, Onanist couples—that is, those who use birth control—seek the pleasure of the conjugal act, but exclude its natural end, which is procreation. Birth control thus goes directly against the natural law. It is a

mortal sin because it prevents a new human life, which is a grave matter. Thus, spouses that use a condom or the pill or who practice withdrawal to interrupt the act, make themselves guilty of a grave sin.

The Angelic Doctor Weighs-In

St. Thomas Aquinas explains² why contraception is contrary to natural law: he recalls that the emission of the male semen is ordained to generation. If the emission of this semen is done in such a way that it cannot result in generation, then this goes against the end and the good of the semen. But as this semen is a part of the man, this goes against the good of the man. And if it is done intentionally, it is a >



The smoke of burning incense is interpreted as a symbol of the prayer of the faithful rising to Heaven. This symbolism is seen in Psalm 141:2: "Let my prayer be directed as incense in Thy sight: the lifting up of my hands, as evening sacrifice."



The Holy Sacrifice of the Mass:

The Incensing of the Altar

by Fr. Christopher Danel

“The ceremony of incensing, so solemn, so significant and so edifying, should move those present to devout and holy sentiments, and, as incense is consumed by the heat of the coals, should inspire them at the same time with the thought that their life, amid the fire and flames of love, like unto a precious holocaust, should be dedicated to the honor and service of God.”—
Monsignor Nicholas Gihl

Introduction

In this article, we will examine the incensing of the altar, presenting the work of Monsignor Nicholas Gihl in his fundamental liturgical commentary *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically*

Explained. Monsignor Gihl was a priest of the Archdiocese of Freiburg in Breisgau whose work of liturgical research took place during the time frame spanning the pontificates of Popes Pius IX to Pius XI, including that of Pope St. Pius X. The early years of his work were contemporaneous with the last years in the work of the eminent Benedictine liturgist Dom Prosper Guéranger of Solesmes. The English translation of his study appeared in 1902; the original is: Gihl, Nikolaus. *Messopfer dogmatisch, liturgisch und aszetisch erklärt* (Herder: Freiburg im Breisgau, 1877).

In the Old Testament

By the express command of God in the Old Law, incense was already frequently used for >



liturgical purposes. Incense was “holy to the Lord;” the Lord Himself minutely directed how it was to be prepared and mixed, where and how often it was to be burned (Ex. 30:1 ff.). In the sanctuary, which was separated by a veil from the Holy of Holies, stood the altar for the offering of incense; on this altar every day, morning and night, a special incense-offering had to be made to the Lord. Also, at the great propitiatory sacrifice on the feast of reconciliation and at the offering of the show-bread, incense was accepted and burned as an additional gift.

In Christian Worship

The Fathers unanimously teach that the Wise Men from the East, by the offering of incense, intended symbolically to adore the Child Jesus, “the King of the Jews,” as the God concealed and revealed under the garb of earthly lowliness. Incense found a place in Christian worship already at an early date, and was more universally used especially from the time of the fourth century, when divine worship began to be more freely and more splendidly developed. The present liturgical practice in the use of incense was perfectly developed in the West only during the Middle Ages. In the Greek liturgies, there is far more frequent mention of incense than in the Latin Rite. During divine service, only pure incense is to be employed; the best comes from Africa, where it is obtained from the boswellia (incense-tree). To the incense, other odoriferous substances, for instance, rosin or herbs, may be added, but only in a considerably smaller quantity.

Liturgical Symbolism

The burning in the religious service of this precious, noble and fragrant incense is a splendid rite, which not only contributes much solemnity to the celebration of divine worship, but also symbolically represents the mysteries of faith and the virtues of the Christian life. The symbolism of incense consists essentially in this, that the grains of incense are dissolved by the heat of

the coals, thereby diffusing a sweet odor which ascends heavenward in fragrant clouds, filling the sanctuary and the whole church.

The fragrant incense burning in the fire has, as it were, been created as a symbol, as a solemn expression of the interior sentiments of sacrifice and of prayer acceptable to God. The perfume of a plant is its most delicate and most noble part, and, so to speak, “its hidden, sleeping vitality;”



for example, the fragrance of the balm tree, the rose and the violet. Hence, incense exhales and breathes forth its inmost soul when it is consumed in the fire and dissolved in fragrant clouds of smoke that rise heavenward. It thereby symbolizes, first, man’s spirit of sacrifice or his life of sacrifice, for he consumes himself with all his faculties in the fire of love for the honor and service of God. Then, the odor of incense, which arises from the burning grains and ascends in its fragrance, also symbolizes prayer. Prayer is the surrender of the soul to God, the elevation of the mind and spirit to Heaven, the aspiration of the heart toward goods, invisible and eternal.

If the grains of incense be cast on burning coals, a pleasant odor will arise; if the heart, like unto a glowing coal, is set on fire with the flames of divine love and ardent devotion, then >

Letter to Pope Francis

about his attitude towards Islam.

Sent by Muslim converts to the Pontifical Council for Interreligious Dialogue (May 26, 2018)

Most Holy Father,

Many of us have tried to contact you, on many occasions and for several years, and we have never received the slightest acknowledgement of our letters or requests for meetings. You do not like to beat around the bush, and neither do we, so allow us to say frankly that we do not understand your teaching about Islam, as we read in paragraphs 252 and 253 of *Evangelii Gaudium*, because it does not account for the fact that Islam came AFTER Christ, and so is, and can only be, an Antichrist (see I Jn. 2:22), and one of the most dangerous, because it presents itself as the fulfillment of Revelation (of which Jesus would have been only a prophet). If Islam is a good religion in itself, as you seem to teach, why did we become Catholic? Do not your words question the soundness of the choice we made

at the risk of our lives? Islam prescribes death for apostates (Quran 4.89, 8.7-11), do you know? How is it possible to compare Islamic violence with so-called Christian violence? "What is the relationship between Christ and Satan? What union is there between light and darkness? What association between the faithful and the unfaithful?" (II Cor. 6: 14-17) In accordance with His teaching (Lk. 14:26), we preferred Him, the Christ, to our own life. Are we not in a good position to talk to you about Islam?

In fact, as long as Islam wants us to be its enemy, we are, and all our protestations of friendship, cannot change anything. As a proper Antichrist, Islam exists only as an enemy of all: "*Between us and you there is enmity and hatred forever, until you believe in Allah alone!*" (Quran 60.4) For the Quran, Christians "*are only*



impurity” (Quran 9.28),” *“the worst of Creation”* (Quran 98.6), all condemned to hell (Quran 4.48), so Allah must exterminate them (Quran 9.30). We must not be deceived by the Quranic verses deemed tolerant, because they have all been repealed by the “verse of the sword” (Quran 9.5). Where the Gospel proclaims the good news of Jesus’ death and resurrection for the salvation of all, and the fulfillment of the Covenant initiated with the Hebrews, Allah has nothing to offer but war and murder of the “infidels” in exchange for

share the same totalitarian logic based on the rejection of the kingship of Christ (Lk 4:7). We know that the Beast of the Apocalypse, seeking to devour the Woman and her Child, has many heads. Allah defends such alliances by the way! (Quran 5.51). Moreover, the prophets have always reproached Israel for its willingness to ally with foreign powers, to the detriment of the complete confidence they should have had in God. Certainly, the temptation is strong to think that speaking in an Islamophilic tone will prevent

Pope Francis embraces Sheik Ahmad el-Tayeb, grand imam of al-Azhar University, at a conference in Cairo.



his paradise: *“They fight on the way of Allah, they kill and are killed.”* (Quran 9.11) We do not confuse Islam with Muslims, but if for you “dialogue” means the voice of peace, for Islam it’s only another way to make war. Also, as it was in the face of Nazism and Communism, naiveté in the face of Islam is suicidal and very dangerous. How can you speak of peace and endorse Islam, as you seem to do: “To wring from our hearts the disease that plagues our lives(...) Let those who are Christians do it with the Bible and those who are Muslims do it with the Quran.” (Rome, January 20, 2014)? That the pope seems to propose the Quran as a way of salvation, is that not cause for worry? Should we return to Islam?

We beg you not to seek in Islam an ally in your fight against the powers that want to dominate and enslave the world, since they

more suffering for Christians in those countries that have become Muslim, but apart from the fact that Jesus has never indicated any other way than that of the Cross, so that we must find our joy therein and not flee with all the damned, we do not doubt that only the proclamation of the truth brings with it not only salvation, but freedom as well (Jn. 8:32). Our duty is to bear witness to the truth *“in season and out of season”* (II Tim. 4:2), and our glory is to be able to say with St. Paul: *“I did not want to know anything among you except Jesus Christ, and Him crucified”* (I Cor. 2:2).

As to Your Holiness’s stance on Islam: even as President Erdogan, among others, asks his countrymen not to integrate into their host countries, and while Saudi Arabia and all the petrol monarchies do not welcome any refugee, >

A young woman with her hair in a bun, wearing glasses and a yellow scarf, is smiling while looking at a tablet computer. The background is a soft-focus outdoor setting with sunlight filtering through trees.

The Angelus
magazine can now
travel with you
anywhere!

Grow your
knowledge of the
Faith anytime,
anywhere!

Check it out:

angelus.online

The Sacred Gift of Life

by a Benedictine monk

The sound of the human heartbeat is very mysterious. It is almost like an echo of life in the human body. It sounds identical to our mother and father's hearts, which in turn sounded the same as all of our ancestors' hearts. We can trace that heartbeat all the way to our first father, Adam. This heartbeat, given to Adam by God Himself, was handed on as a sacred treasure to every future generation of man. This sacred gift of life continues in us almost as if Adam's heart were still beating within us.

God, by His infinite love, desired to share His life with His creatures. In His eternal wisdom, He endowed them with the power to communicate the sacred gift of life to future generations, but He desired that it be transmitted exclusively through the mutual love of lawfully wedded spouses. He wants the child, the fruit of this

mutual love, to be born and to grow to maturity in this stable atmosphere of the family's love. For there to be a true union, there must be two that become one. The child is the fruit of the parents' unity. Anything that willfully frustrates the birth of the child threatens the unity of the parents. If they eliminate the possibility of transmitting life, their union is centered strictly on personal pleasure. By the very fact that it is reduced to individual pleasure, it is not a union at all. Although these pleasures are very good, created and willed by God to ensure the continuation of the human race, if they are sought by excluding the responsibility of bearing the fruit of life, God's plan would be frustrated. The very act intended by God to transmit the gift of life would become nothing more than a type of sinful self-seeking. Artificial birth control does exactly



The Gift of the Father

by Fr. Ludger Grün, SSPX

In marriage, two people are connected to the bridal couple, Christ and the Church, through a living bond. They live these words of Jesus in a special way: “I am the vine, you are the branches.” But why did God unite a married couple so closely with Christ and the Church? What was He thinking?

It is quite simple: a branch lives the life of the tree. If we bend a branch, we do it to the tree. When a bird sits in a tree, it alights upon a branch. When you look at a branch, you see the tree. Branch and tree have the same life. And here, we can also sense why God gave us the wonderful sacrament of marriage: He wants the whole family to experience the life of the heavenly bridal couple, Christ and the Church.

The Children

First of all, there are the children: they are the darlings of Jesus and should experience from the beginning that Christ and the Church love them with a warm love and kindness. Christ gave His life out of love to save the children of God and to give them an eternal home in Heaven. The Church breathes the same love for the children of God. She does everything to make these children feel

the love of God.

It is the effect of the sacrament of marriage that the love between Christ and the Church has been poured into the hearts of parents. They may and should love their baptized children with the same love that burns in the heart of the Church and of Christ. One can only be amazed that parents are not only allowed to imitate this love, but that it is, in fact, the same love that lives in



Christ and the Church. This is a great opportunity for parents to do good to their children and is in line with their parents' deep desire to give their children only the best.

The parents educate and provide for their children. Whether they put the bread on the table, choose the right school, obtain the clothing, comfort, exhort, remind, please the children or forgive and encourage them when they make mistakes, all this is at the same time a doing of Christ and the Church. Their mercy and love is a message and a greeting from the heart of Jesus and from the Church.

At the same time, the children experience how father and mother are united in great love and respect. They form a unity like Christ and the Church. The father respects and loves the mother as Christ loves the Church and does everything

for her. The mother stands by her husband as the Church is entirely there for the work of Christ. This unity of father and mother is the greatest joy for the children. In some families, the children are restless and almost sad. If you then look around, you discover that father and mother live in constant quarrels and disputes. I'm sure it's normal that there are differences of opinion now and then. This is not a problem as long as the differences are discussed calmly and normally. But what harms the children in the long run is constant strife and tension. It also harms immensely on the religious level. The children should be able to experience how strongly Christ and the Church are united, but in such families, they receive the message that there is constant conflict between Christ and the Church—an absurd message that is also unsettling in >





S S P X



“Instaurare omnia
in Christo”



Restoring the Priesthood, the Mass, the Faith,
the Family, Society, and the World.

“Restoring all things in Christ”



Liberalism, Fascism, and *Humanae Vitae*

by Dr. John Rao

Lest anyone be disturbed by the title of this article, let me assure my readers that I am in no way writing it to praise Liberalism and Fascism, but to bury them. Still, my goal is to bury them in a proper as opposed to a fictitious manner; one that demonstrates the entire modern vision to be of a power-mad character that both of these “isms” fully share. As far as I am concerned, promoting the message of *Humanae Vitae* is one of the most effective means of achieving this task. Please bear with me as I attempt to unveil this encyclical’s immense prophetic value as a “hammer of heretics” by first addressing myself to the true spirit of modernity.

Liberalism and Fascism

I may have already, once before, made reference in these pages to the chilling statement uttered by Iago in Shakespeare’s *Othello*: “I am not what I am.” With these words, Iago identifies himself as a mendacious and ultimately downright diabolical schemer, the antithesis of the good God, who “is what He is.” The same phrase can be used to label most of the liberal polemicists who have

specialized in the use of the term “fascist” as a tool for pommeling their enemies since the end of the Second World War. For they are not, what they admittedly, may even think they are—enemies of fascism—but promoters of it in another, more “politically correct” and seductive post-war fashion.

What such liberals wish to do with their politically-charged vocabulary is to equate the concerns of all of their opponents not just with >





The Basilica of San Domenico is one of the major churches in Bologna, Italy. The remains of St. Dominic, founder of the Order of Preachers (Dominicans), are buried inside the exquisite shrine Arca di San Domenico, made by Nicola Pisano and his workshop, Arnolfo di Cambio and with later additions by Niccolò dell'Arca and the young Michelangelo. St. Dominic's chapel is the main chapel of the church.

The Anti-Political Systems

by Dr. Luis Roldán

In this conference, I wish to share some thoughts on revolution and anti-politics. It is certainly difficult to find historical milestones that mark a before and after. I believe that nominalism was the most important moment in destroying the classical concept of political thought and the subsequent replacements with the modern anti-politics. The nominalism of William of Ockham had a destructive effect on the whole of the Christian mindset.

Editor's Note: This article is taken from a seminar on politics given by Dr. Luis Roldán at the Society of Saint Pius X's seminary La Reja, Argentina, in August 2011. A second article from the seminar follows.

Nominalism, Father of Individualistic Liberalism

In our everyday life we operate with particulars: Don Juan is sitting down right now on that bench, which is a judgment that is good here and now. But we also use universals, for instance when we say that man is a rational animal; we understand that that judgment is

applicable to all men and always. Nominalism is one of the possible answers to the philosophical question: "What value holds these concepts and these universal judgments? This question has been answered in three different ways.

Plato's answer is known as idealism or exaggerated realism. Plato considered that the universals existed as such in the Olympus, the dwelling place of the idea of horse, of man, of



Marxist Revival in the West

by Dr. Luis Roldán

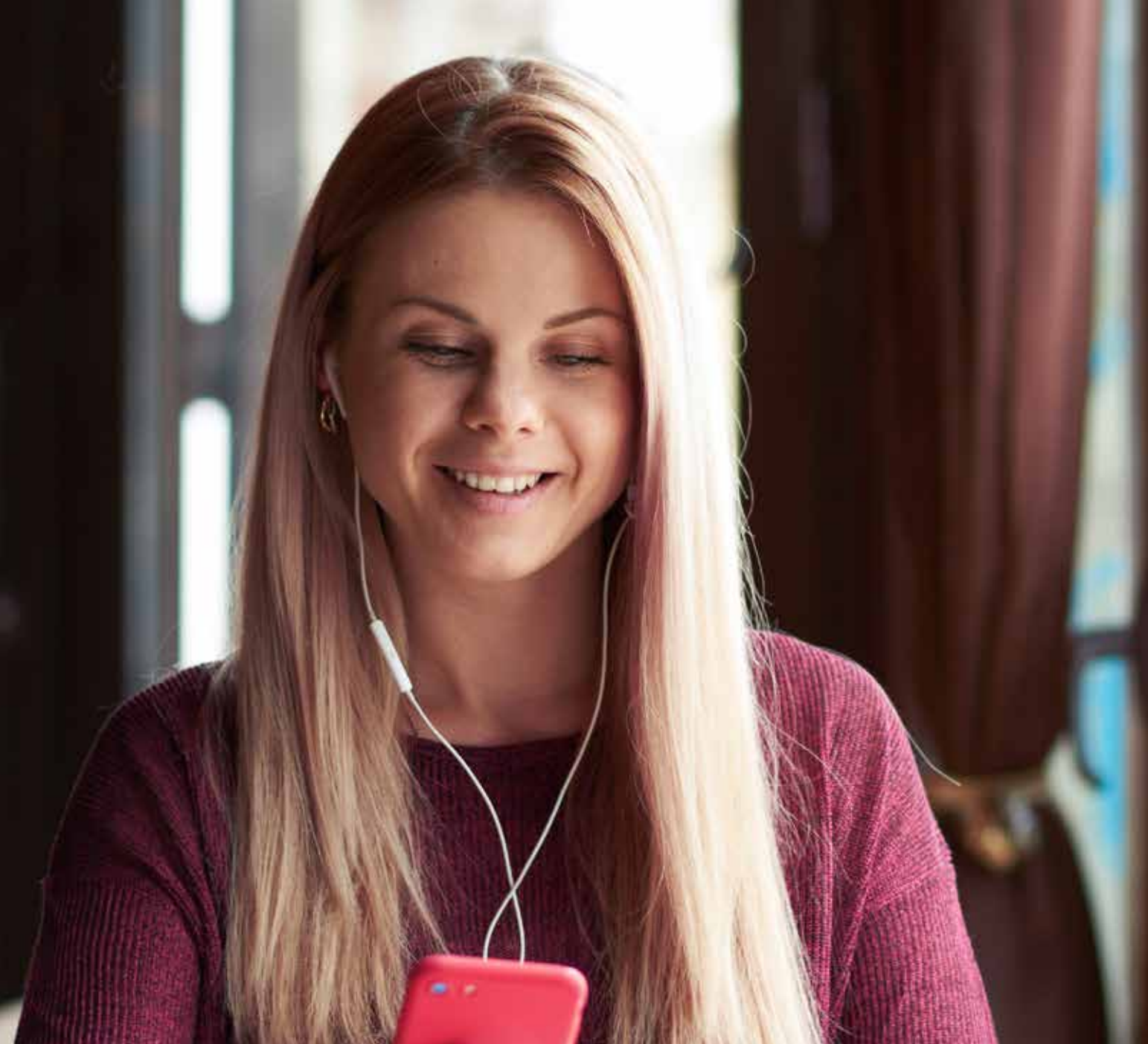
Editor's Note: This second article is taken from a seminar on politics given by Dr. Luis Roldán at the Society of Saint Pius X's seminary La Reja, Argentina in August 2011. Readers are encouraged to read the preceding article first.

How is this possible that, 20 years after the fall of Communism, Marxism continues to be one of the strongest political ideologies? For this, we need to talk about an author closer to us, at least to us Argentinians: Antonio Gramsci, who attempted a complete re-formulation of Marxism, especially from the tactical/political point of view.

Gramsci's Marxism

So, who was Antonio Gramsci? Antonio Gramsci was an Italian born in Sardinia toward the end of the 19th century. While still very young, he moved to Turin, a northern industrial city, where he became a grade school teacher, worked at factories, and also as a journalist, and was active in politics. Along with Palmiro Tolgiatti and others, Gramsci founded the Italian

Communist party and would have a moment of glory when Lenin triumphs in Russia in 1917. This triumph of Lenin in 1917, followed by the end of World War I, the redrawing of Europe through the Treaties of Saint Germain and Versailles, would encourage, in almost every European country, attempts at a Communist revolution. In Germany, in Bavaria, the so-called Tragic Week in Spain happened and it had repercussions even in >



Transform your daily commute or elevate daily tasks by listening to interesting conferences and discussions on important topics that define who are as Catholics in the modern world today!



Enjoy our audio conference series!

angeluspress.org 1-800-966-7337

The Sloppy Child

by SSPX Sisters

This is indeed an important part of a children's education: teaching them not only to do what they are asked, but to do it well. What are our human lives composed of? Of a series of small events. Like the millions of grains of sand that make up a beach, they seem insignificant. But all together, they make up the fabric of our life.

Your children's small actions at every moment, their little reactions of joy or anger, are full of an unsuspected power. The ruin of many souls begins with small missteps: a lie to cover up one's laziness, an hour spent with bad friends...It is not that big of a deal, one might say. But habits are quickly formed, and though the conscience cries out a bit the first time, it is soon muzzled.

For most children, there is no single opportunity for shining heroism in their lives. But they can be heroic every day, by doing the same

little things over and over, after the example of Our Lord who "hath done all things well" (Mk. 7). How?

Just contemplate God's masterpiece that we call Creation. Take a look through the microscope at this crystal with its sparkling shades of green. An emerald? No, a sugar crystal! God does all things perfectly. And He wishes us to imitate Him: "Be ye perfect as your heavenly Father is perfect." To be perfect in that which He has given us: the moments of our life.

Act out of Charity

Some examples: Cleaning your room because mom said to is a good deed; "cleaning it well to make her happy" is an act of charity. Learning

Q & A

by Fr. Juan-Carlos Iscara, SSPX

In the case of a terminal illness, is there any moral obligation to continue with the artificial provision of food and fluids?

The basic ordinary procedure for the artificial provision of nutrition and fluids is either through a nasogastric tube (a tube passed down the nose into the stomach and left permanently in place for those who cannot swallow), or through a gastrostomy tube (inserted through the skin

directly into the stomach.

Among the different life-sustaining procedures, the artificial provision of food and fluids poses today one of the most acute ethical problems. As infants, we were given food and drink when we were too helpless to nourish ourselves. For many of us, a day will come before we die when we will be once again too helpless to feed ourselves. Even when the struggle against disease has been lost and there is nothing more than to wait for death, it would seem that the instinctive reaction is to continue providing



food and drink for the dying. This assumption is today widely challenged, and many assert that it is morally justifiable to withhold antibiotics and artificial nutrition and hydration, as well as other forms of life-sustaining treatment, allowing the terminally ill patient to die.

The truth is that the provision of food and fluids is not simply—or strictly—“medical care,” but the minimum care that must be provided for the sick, whatever their medical condition. All beings need food and water to live, but such nourishment by itself does not heal or cure disease. In consequence, to stop feeding the permanently unconscious patient is not to withdraw from the battle against illness, but simply to withhold the nourishment that sustains all life.

Moreover, to withdraw the artificial provision of food and fluids is not simply “to allow the patient to die:” what we are doing is not to cease a treatment against disease, but to withdraw what is essential to sustain the life of every human being, either healthy or ill. Death will happen, not because of the illness, but because of our omission to provide adequate nutrition and hydration.

In consequence, the procedure is neither useless nor burdensome: it preserves life, and the material inconveniences that it provokes are certainly and abundantly compensated by the good that it preserves. Consequently, whatever the medical condition of the patient, artificial nutrition and hydration have to be continued.

In some very particular and extraordinary instances (as examples, in the case of a patient in a terminal condition to whom the artificial nutrition imposes a pain excessive in proportion to the very short span of life remaining, or in the case of an irreversibly demented patient who keeps tearing apart the feeding tubes and causing himself serious wounds, and who cannot be continually restrained) the inconveniences may become so burdensome that the artificial nutrition might be considered an extraordinary, non-obligatory means of preserving life. But such cases are, as stated, extraordinary, and the decision should be reached by consultation both with the physician and the priest.

Q&A

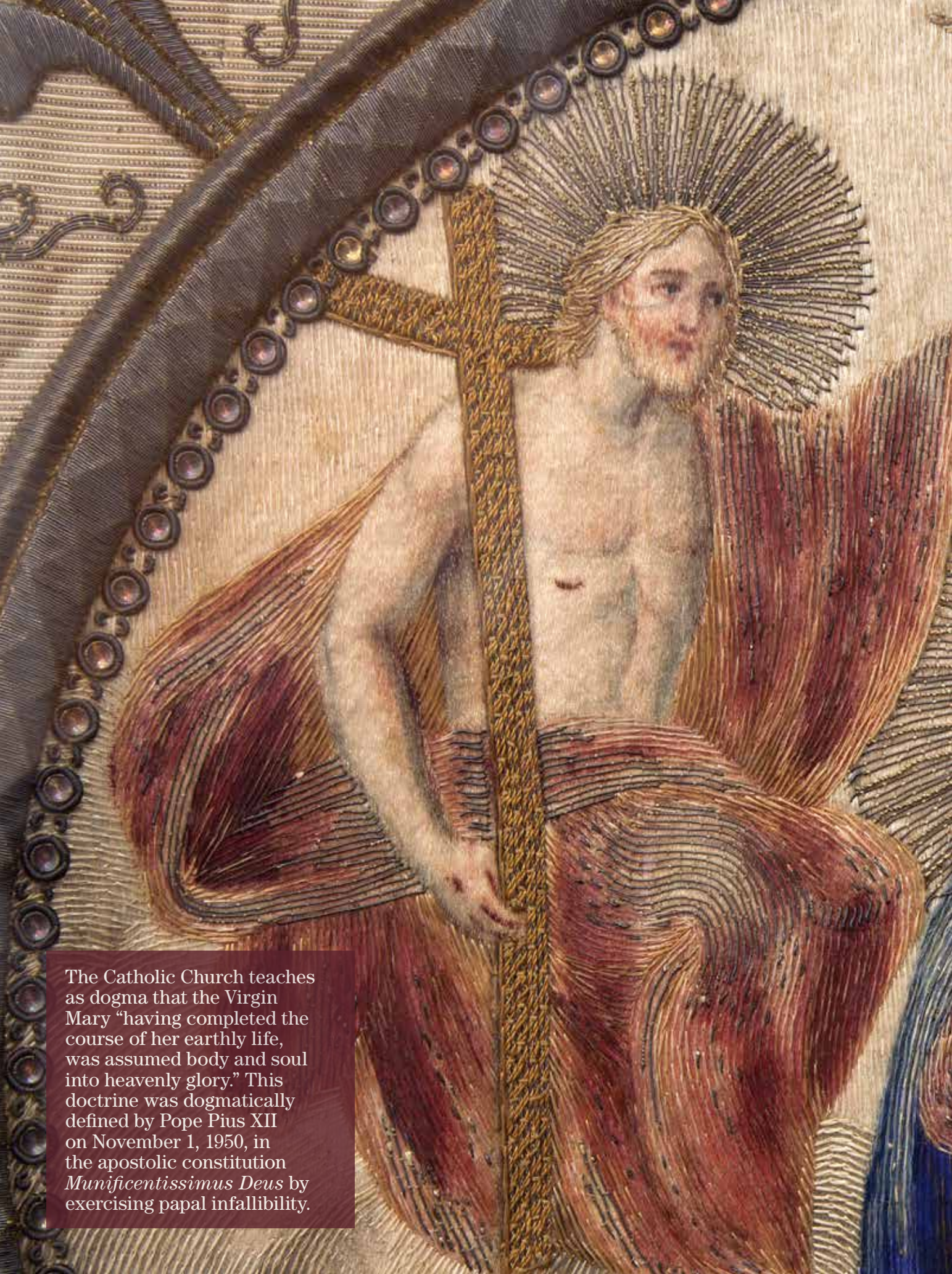
Why is IVF (*in vitro* fertilization) immoral?

In IVF, a human egg is surgically removed from the mother’s ovary, transferred to a special solution and mixed with the sperm (usually obtained through a sinful act). Once fertilization has occurred, the embryo is implanted in the uterine wall. Although the procedure has become more or less common, it still is painful, expensive and not always successful. To reduce the pain, expense and risk of failure, women are usually given drugs to stimulate ovulation, allowing the retrieval of multiple eggs at one time, which once fertilized will produce many embryos ready for implantation. Usually, the extra embryos are frozen and kept in liquid nitrogen to be used later, if need be, although freezing reduces their capacity to be implanted.

Why is this procedure immoral?

“By comparison with the transmission of other forms of life in the universe, the transmission of human life has a special character of its own, which derives from the special nature of the human person. The transmission of human life is entrusted by nature to a personal and conscious act, and as such is subject to the all-holy laws of God: immutable and inviolable laws that must be recognized and observed. For this reason, one cannot use means and follow methods which could be licit in the transmission of the life of plants and animals” (Congregation for the Doctrine of Faith, *Donum Vitae*).

The Church has always rejected the attitude “which would pretend to separate, in generation, the biological activity from the personal relation of the married couple. The child is the fruit >



The Catholic Church teaches as dogma that the Virgin Mary “having completed the course of her earthly life, was assumed body and soul into heavenly glory.” This doctrine was dogmatically defined by Pope Pius XII on November 1, 1950, in the apostolic constitution *Munificentissimus Deus* by exercising papal infallibility.



Met Gala 2018

On May 7th, the Metropolitan Museum of Art in New York held its annual fundraising Gala. The event was centered upon the newly-opened exhibit “Heavenly Bodies: Fashion and Catholic Imagination”, which, according to the museum, attempts to show “fashion’s ongoing engagement with the devotional practices and traditions of Catholicism.” In actuality, the event featured indecently dressed celebrities clad in outfits based upon the design of sacred vestments. Many Catholics expressed outrage at the sacrilege when photos of the Gala filled the New York newspapers the following day.

“Criticism of Cardinal Dolan’s presence at the Met Gala was not limited to some priests of the Archdiocese. Columnist Maureen Mullarkey, writing on the Free Republic website stated:

The question begs to be asked: What is the point of Cardinal Dolan? Whatever vocation he might once have espoused has dissolved in the acid of celebrity. He is an embarrassment to his office, and a disincentive to every serious-minded, diligent working priest in his archdiocese. Let him retire to the Hamptons, or South Beach, some glittering water hole where he can do what he is best at—glad-handing. He is an episcopal show-



Unfortunately, not all Catholics were scandalized—including Timothy Cardinal Dolan, the Archbishop of New York, who attended the Gala and happily had his picture taken with the celebrities. One priest of the Archdiocese of New York, Fr. Robert Repenning, in a letter to the New York Post, expressed outrage at Cardinal Dolan’s actions. Father Repenning wrote,

“What has become of the Catholic Church when it officially endorses self-hatred? The Archdiocese of New York was once the moral voice of Catholic America. Now it’s virtually silent about morality and has opened wide the doors to secularism and embraced the world of high finance. It is a scandal that any cleric would attend a \$30,000-per-ticket event.

It’s even more scandalous to have our sacred vestments, art and figures mocked by the Hollywood elite. The good people of New York who can’t afford \$30,000 dinners deserve an explanation why the hierarchy in the United States and abroad would embrace the worldliness of a Roman emperor instead of the poverty that Pope Francis proclaimed the Catholic Church must embrace.”

boater, the grinning face of a hierarchy desperate for the moment’s approval. The man lends himself to one mockery after another. His attendance at the Metropolitan Museum’s 2018 extravaganza “Heavenly Bodies: Fashion and the Catholic Imagination” is only the latest. It disqualifies him for any role other than that of a merry-andrew. Bring in a cardinal for after-dinner entertainment. Hand him a craft beer and let him perform. Bonhomie all around.”

Although Cardinal Dolan was the ecclesiastical “face” at the Gala, it seems that he may simply have been representing the Vatican. In the week following the Gala, it was also revealed that the Pontifical Council for Culture, headed by Gianfranco Cardinal Ravasi, approved of the event and the exhibit, even loaning treasures from the Sistine Chapel sacristy to the Metropolitan Museum of Art. It should be noted that Cardinal Ravasi has been the force behind a number of other scandalous exhibits in the past and was involved in the homoerotic Nativity Scene in St. Peter’s Square this past Christmas.



Dario Cardinal Castrillon Hoyos, RIP



Dario Cardinal Castrillon Hoyos died on the 18th of May at the age of 88. A native of Columbia, he was consecrated a bishop in 1971 and became bishop of Pereira in 1976 and was then appointed Archbishop of Bucaramanga. During his time as bishop of Pereira, he worked tirelessly to end the drug trafficking which was destroying the lives of so many of his parishioners, even confronting Pablo Escobar whose house he entered disguised as a milk man.

Appointed Prefect of the Congregation for the Clergy in June of 1996, he left Columbia for Rome in order to take up his new position as head of the Curial office responsible for all the priests in the Church. He was elevated to

the College of Cardinals in 1998 and in 2000 was appointed President of the Pontifical Commission *Ecclesia Dei* while remaining Prefect of the Congregation for the Clergy. He retired as Prefect in 2006 and as President of *Ecclesia Dei* in 2009.

It is probably in his role as President of *Ecclesia Dei* that the Cardinal will be most well remembered by traditional Catholics. He often celebrated the Traditional Mass and it was during his tenure as President that Pope Benedict XVI issued his 2007 Motu Proprio *Summorum Pontificum*, which gave every priest the right to celebrate the Traditional Mass without having to seek permission from his superiors. At the time it was issued, the cardinal made it clear that the desire of the pope was that there be a Traditional Mass offered in every parish throughout the world. Needless to say, this desire was thwarted by many bishops who continued to persecute any priest who began to celebrate the Traditional Mass.

In relations with the Society of Saint Pius X, Cardinal Castrillon was cordial and made it very clear that the SSPX was neither schismatic nor heretical. Additionally, it was under his Presidency that Rome stated unequivocally that Catholics fulfill their Sunday obligation by attending Holy Mass at any SSPX parish.

May he rest in peace.

Archbishop Gullickson: Return to the Traditional Mass!

Archbishop Gullickson, the American-born Papal Nuncio to Switzerland, mentioned in a previous *Church in the World* column, has posted a call for a return to the Traditional Mass and the abandonment of the *Novus Ordo*. The Archbishop wrote in his May 6th blog post:

Apart however from the existential, from our relations with family, friends and acquaintances, I am more concerned in sharing a thought or two

about the reverential fear we owe to the Almighty, that is about the Fear of the Lord, that virtue listed among the seven gifts of the Holy Spirit: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord...

You might say that I am going overboard in taking a more absolute stance in favor of the *Vetus Ordo* [Traditional Latin Mass] than do the most vocal of the prelates (bishops, archbishops and >



A Matter of Principle

by Fr. Jean-Michel Gleize, SSPX

Editor's Note: The following theological article is written in an expressly technical style. Therefore, the author's original formatting of paragraphs by number has been retained following the introduction.

Introduction to the Problem

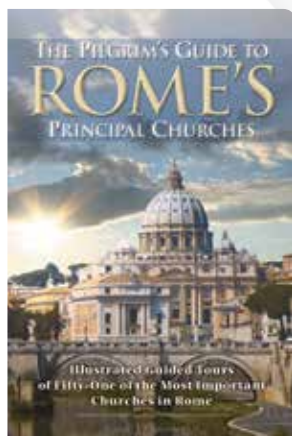
The post-synodal Exhortation *Amoris Laetitia* has left none indifferent. But apparently, according to the pope himself, the only possible interpretation of Chapter 8 of the document is that given by the bishops of Buenos Aires in Argentina, who openly claim that certain divorced and remarried couples can be granted access to the sacraments. "The document is very good and completely explains the meaning of Chapter VIII of *Amoris Laetitia*; there are no other interpretations," responded the pope in a letter written in September 2016. And last June, the Vatican

Secretariat of State recognized this response as part of the "authentic magisterium."

This will not fail to raise another question, that has been the subject of studies for a long time already. Given that the authorities of the ecclesial hierarchy remain in possession of their magisterial power, we can wonder what value is to be attributed to the teachings dispensed by these authorities in the Church, the pope and the bishops, since Vatican Council II? Must we see them as before, as the exercise of the true Magisterium, even though they wholly or partially abandon the Tradition of the Church? The position of the Society of Saint Pius X is that at Vatican II and ever since, a "new type of magisterium, imbued with Modernist principles, vitiating the nature, the contents, the role and the exercise of the ecclesiastical Magisterium", has taken over in Holy Mother Church.

Doesn't everybody wants to see Italy and visit the holy sites of Rome? Now you can explore these sites from your home or take this book with you as a truly Catholic Guide to the Eternal City!

448 pp. – Sewn softcover with rounded corners – Maps, floor plans, and 310 color photographs – STK# 8481 – \$31.95



The Pilgrim's Guide to Rome's Principal Churches

Joseph N. Tylenda, S.J.

Enjoy this guided tour of 51 of the most important churches in Rome. It 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 to learn more about this holy destination, this book offers the modern pilgrim essential information on the 51 most significant churches in the Eternal City.



www.angeluspress.org — 1-800-966-7337

Please visit our website to see our entire selection of books and music.

The Angelus

"Instaurare omnia in Christo"

Simply the Best Journal of Catholic Tradition Available!



For over three decades, *The Angelus* has stood for Catholic truth, goodness, and beauty against a world gone mad. Our goal has always been the same: to show the glories of the Catholic Faith and to bear witness to the constant teaching of the Church in the midst of the modern crisis in which we find ourselves. Each issue contains:

- A unique theme focusing on doctrinal and practical issues that matter to you, the reader
- Regular columns, from History to Family Life, Spirituality and more
- Some of the best and brightest Catholic thinkers and writers in the English-speaking world
- An intellectual formation to strengthen your faith in an increasingly hostile world

Subscribe Today

Don't let another year go by without reading the foremost journal of Catholic Tradition.

PRINT SUBSCRIPTIONS

Name _____

Address _____

City _____ State _____ ZIP _____ Country _____

CHECK VISA MASTERCARD AMEX DISCOVER MONEY ORDER

Card # _____ Exp. Date _____

Phone # _____ E-mail _____

Mail to: Angelus Press, PO Box 217, St. Marys, KS 66536, USA

PLEASE CHECK ONE

United States

- 1 year \$45.00
 2 years \$85.00
 3 years \$120.00

Foreign Countries (inc. Canada & Mexico)

- 1 year \$65.00
 2 years \$125.00
 3 years \$180.00

All payments must be in US funds only.

ONLINE ONLY SUBSCRIPTIONS

To subscribe visit: www.angelusonline.org.

Everyone has FREE access to every article from issues of **The Angelus** over two years old, and selected articles from recent issues.

All magazine subscribers have full access to the online version of the magazine (a \$20 Value)!