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The Angelus

“Instaurare omnia in Christo”

The Episcopacy

Modern Regalism

The Problem with Collegiality

Consecration of a Bishop



Through his ordination the bishop receives the power of order, but the power of governing is given, outside the rite of ordination and directly by the pope. The power of the bishop is twofold: a power of order or power of sanctifying, by validly realizing the sacraments; and the power of jurisdiction or power of governing, by establishing laws.

“The rules of the holy fathers, the decrees, ordinances, or dispositions, reservations, provisions, and apostolic mandates, I will observe with all my might, and cause to be observed by others. Heretics, schismatics, and rebels against our said pope or his aforesaid successors I will, as far as I can, pursue and fight against.”

(Oath of Consecration of a Bishop-elect)



Letter from the Publisher

Dear Reader,

When he was still alive, a priest asked Archbishop Lefebvre a rather incongruous question. "Your Excellency, if, in this time of crisis, you were elected pope today, what would your first preoccupation be in order to remedy the situation?" The Archbishop took up the quip but gave it a serious turn, and answered gravely but without a moment's hesitation: "Well! If I were in charge, I would first of all make sure to provide good bishops and back them up fully in their traditional endeavors."

Christ's Church indeed was founded on the twelve Apostles with St. Peter at their head. And this has been continued till our own days with the pope as the absolute head of the hierarchy, but assisted locally by bishops who enjoy full jurisdiction over their diocese with the triple power of governing, teaching and sanctifying. If this is so, much of the visible holiness in the Church stems from the bishops who wield so much influence over the priests and flock entrusted to them. In more ways than one, they are Fathers and shepherds and channels of graces to the flock, or the very opposite of it.

And, given the depressing situation in which the Catholic Church finds herself, accused from all sides with unspeakable crimes by the very media which do their utmost to spread immorality, it is our intention in this issue of the *Angelus* to treat of the Episcopacy with examples of outstanding bishops, like St. Thomas Becket and our dear founder. An interesting insight is given in the oath and prayers of the Episcopal Consecration. Other perspectives allow us to form a more complete picture of the key role of these Princes of the Church and their impact on history, especially in the dual between China and Rome today.

And so, as you roam through this latest *Angelus* magazine, you will certainly be repeating exactly what the Archbishop said when he was alive. And, before you think, you will utter an earnest prayer, in order to speed a true restoration, that God will raise men of character as leaders of His Church on earth.

Fr. Jürgen Wegner
Publisher

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Contents

Letter from the Publisher	4
Theme: The Episcopacy	
– The Choice of Bishops: A Right of the Church	6
– Good Bishops, Court Bishops, and Modern Regalism	11
– Letter to Future Bishops	15
– Recollection for 4 Future Bishops	18
– The Problem with Collegiality	22
– Consecration of a Bishop	26
Spirituality	
– Bishop's Oath and Examination	33
– The Good Shepherd and His Flock	36
Christian Culture	
– An Interview with Fr. Paul Robinson	38
– The Cathedral of Rheims	46
– The Iron Wall Between Mao and Pius XII	50
– Politician to Prelate: Man Can Only Serve One Master	59
– Questions and Answers	68

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News from Tradition

– Church and World	72
– The Death Penalty According to Pope Francis	78
– The Last Word	87

The Choice of Bishops

A Right of the Church

by Fr. Pierre Duverger, SSPX

Many recent events which occupied the headlines have one point in common. The agreement between the Holy See and China, the collective renunciation of the Chilean Bishops and the dismissal of Bishop Martin Holley bring up the question of the choice of bishops. What is the Church teaching? What is the extension of the pope's rights? To what extent has this right been claimed by the Church in the past? This article will try to briefly answer these questions.

Only the pope can give jurisdiction to a bishop

The power of the bishop is twofold: the power of order or power of sanctifying, by validly administering the sacraments; and the

power of jurisdiction or power of governing, by establishing laws.

Through his ordination, the bishop receives the power of order, but the power of governing is given, outside the rite of ordination and directly by the pope.

Some bishops are destined to govern the dioceses; they received jurisdiction over this or that part of the Church. Others are ordained to help those in authority in the task of sanctifying, (in the case of a large diocese, the auxiliary bishops); therefore, they do not receive jurisdiction but only the power of order. Only the pope can give to the bishops, by an act of his own will, the canonical mission, the power of governing.

This doctrine was considered as being part of the ordinary Magisterium of the Church up to



Good Bishops,
Court Bishops, and

Modern Regalism

by Dr. John Rao

One of the most famous and exhilarating confrontations between the agents of “the world” and a serious man of God was that pitting Modestus, the emissary of the Arian-friendly Emperor Valens (364-378), against St. Basil the Great (330-379), Bishop of Caesarea Mazaca in Cappadocia. When Modestus expressed astonishment at the audacity of Basil’s firm refusal to toe the heretical imperial line, indicating that no one had ever dared to address him in such a manner, this courageous prelate calmly responded: “perhaps that is because you have never spoken to a bishop before.”

It is possible that St. Basil was being absolutely straightforward with his comment, but, knowing as he did that many of his colleagues had already given in to Valens’ demands, I believe that his answer reflected his realistic recognition

that there were all too many time-serving bishops who seemed to think that their episcopal function was to “sail with the secular imperial wind.” Such “court bishops” had their classic model in the Arian friendly Eusebius of Caesarea (c. 263-339), who, in works such as his *Laudes*, commemorating the 30th anniversary of Constantine’s accession to the throne, created the standard argument which, *mutatis mutandis*, was destined to be employed to justify all kinds of unwarranted State interference in Church affairs:

“He believes that the Emperor is a human being set apart from other human beings in that he is ‘perfect in wisdom, in goodness, in justice, in courage, in piety, in devotion to God: the Emperor truly and he alone is a philosopher, for he knows himself, and he is fully aware that an abundance of every blessing is showered on him from a source >



Letter to Future Bishops

by Archbishop Marcel Lefebvre

Adveniat Regnum Tuum

To: Fathers Williamson, Tissier de Mallerais,
Fellay, and de Galarreta

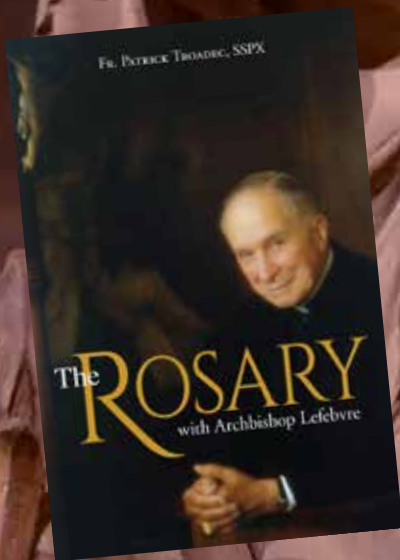
My Dear Friends,

The See of Peter and the posts of authority in Rome being occupied by anti-Christ, the destruction of the Kingdom of Our Lord is being rapidly carried out even within His Mystical Body here below; especially through the corruption of the Holy Mass which is both the splendid expression of the triumph of Our Lord on the Cross, "*Regnavit a Ligno Deus*," and the source of the extension of His kingdom over souls and over societies.

Hence the absolute need appears obvious of ensuring the permanency and continuation of >

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St. Pius X



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Recollection for 4 Future Bishops

by Archbishop Marcel Lefebvre, Sierre June 26, 1988

Here we are at the dear priory of Sierre, below the Lake of Geronde, in the beautiful, sunny canton of Valais. During this recollection, take some fresh air—you have the garden and the shade trees. Pray very much in the chapel!

Dear bishop-elect let me open my heart to you, to give you some *novissima verba*, some intimate confidences, before your episcopal ordination in five days at Ecône!

First of all, this morning, why your consecrations?

In order to understand this, look with faith upon the situation of the Church, or that of Rome. This perspective of faith will render you strong, as an armor, against the objections of “schism,” of “rupture of the Apostolic episcopal succession.”

It is not a matter of this: this is not the problem. It is a matter of a gigantic combat between Satan and Our Lord Jesus Christ. We have engaged ourselves therein during these exceptional times, which require exceptional solutions: Rome is occupied by anti-Christ.

Your Grace, is it the Antichrist?

No, rather some (who are) “anti-Christ.” In the sense where St. John, in his first epistle, qualifies the apostates of his time, those who have abandoned the faith, by saying: “Every spirit which confesses that Jesus Christ is come in the flesh, is of God. And every spirit that dissolves Jesus, is not of God: it is that of the Antichrist (in Greek “anti-Christ”), of whom you have heard that he is coming, and he is now already in the world” (I Jn. 4: 2-3) in his precursors.

The Problem with Collegiality

Interview with Fr. Dominique Bourmaud, SSPX

What does the SSPX have to object to the decrees of Vatican II?

Among the most important objections we have with the documents of Vatican II, we must mention what Fr. Schmidberger described as *Three Time Bombs*. In a nutshell, these issues were: religious liberty, ecumenism and collegiality.

As we are specifically working on the episcopal element in the Church, we want to focus on the last of the time bombs, set at Vatican II, which exploded afterwards. Would you mind giving us a rough definition of what this term collegiality entails?

Collegiality broadly speaking is the power exercised by a college as opposed to an individual. In modern government, we would

call it an aristocratic vs. a monarchical power. Applied to the Catholic Church, this means that the Apostolic College governed along with Peter the pope, and that this exercise passed on to their successor, the College of bishops.

In *The Inside Story of Vatican II*—formerly called *The Rhine flows into the Tiber*—Fr. Wiltgen explain that the modernist elements at the Council felt this was a decisive battle. Would you elaborate on this?

Modernists like Rahner, Congar and Ratzinger indeed put their own twist on collegiality. For them, not only was there a communion in the Magisterium, or Church teaching, there had to be a Magisterium of communion. Said otherwise, the pope was not the only supreme teacher.

Consecration of a Bishop

by Fr. Christopher Danel

Introduction

The rite of Consecration of a bishop developed from its germinal phase in the Apostolic age, which one can glimpse even in the Acts of the Apostles regarding the consecration of Sts. Paul and Barnabas at Antioch. By the 10th century, a few elements of Gallican origin had been incorporated, which appear in the *Pontificale Romano-Germanicum*. This edition was closely followed by Monsignor Guillaume Durand (+1296) in the compilation of his Pontifical which is the immediate predecessor of the Tridentine Pontifical. The gradual and organic development of the rite over the centuries served to bring into greater relief the importance and symbolism of the various elements associated with the Episcopal office and dignity.

Preliminaries of the Rite

It was long the custom at Rome that the pope would consecrate bishops alone, while in other parts of the Church provincial bishops would assist. Thus the Consecrator alone is the essential minister of the Sacrament, as reiterated in 1944 by Pope Pius XII in the Apostolic Constitution *Episcopalis Consecrationis*, although the Pontifical calls for two assistant bishops to be present in ordinary circumstances. The matter of the sacrament, likewise defined by Pius XII in 1947 in *Sacramentum Ordinis*, is the imposition of hands (*cheirotónia*) by the Consecrator, and the form of the sacrament is: *Comple in Sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum coelestis unguentorum rore sanctifica* (Perfect in Thy priest the fullness of thy ministry and, clothing him in all the



Bishop's Oath and Examination

Oath

“I, *N*, elect of the Church of *N*, from this hour henceforward will be faithful and obedient to blessed Peter the apostle, and to the holy Roman Church, and to our lord, Pope *N*, and to his Successors canonically elected. I will not advise, or consent, or do anything that they may lose life or member, or be taken by an evil deception, or have hands violently laid upon them in any way, or have injuries offered to them under any pretense whatsoever. The counsel indeed which they shall entrust to me, by themselves, or by their messengers or letters, I will not, to their harm, knowingly reveal to anyone. The Roman Papacy and the Royalty of St. Peter I will help them to retain and defend, without prejudice to my order, against every man. The legate of the apostolic see, in his going and returning, I will

treat honorably and help in his necessities. The rights, honors, privileges, and authority of the holy Roman Church, of our lord the pope, and of his aforesaid successors, I will take care to preserve, defend, increase, and promote. Nor will I take part in any counsel, or deed, or working, in which anything may be contrived against the pope himself or the said Roman Church, to the injury or prejudice of their persons, right, honor, state, and power. And if I shall know such things to be taken in hand or managed by any whomsoever, I will hinder this as far as I can; and as soon as I shall be able, will make it known to our said pope, or to some other one by whom it may come to his knowledge. The rules of the holy fathers, the decrees, ordinances, or dispositions, reservations, provisions, and apostolic mandates, I will observe with all >



The Good Shepherd and His Flock

by a Benedictine monk

Whenever St. Benedict mentions in his Rule the role of the bishop, he shows the monastery's need to be supported by an episcopal authority. This seems to be true for the entire Church as well as for the individual soul. We all need a good shepherd to give us the sacraments, the necessary spiritual food and to lead us to our true Fatherland. One could easily be tempted to lose the Faith because of today's scandal in the Catholic episcopate. It seems unthinkable that the successors of Our Lord Jesus Christ could actually abuse their authority to destroy their flock or to protect priests that gravely harm their parishioners. During the spiritual revolution of the 1960s and 1970s, the bad example of bishops and priests was commonplace. Many abandoned their priesthood in order to marry and continue their life without the Church and without God.

For a Catholic to maintain his Faith, he had to consider the divine element of the priesthood and at the same time the fragile, human instrument.

It was no different in the Old Testament. The two sons of Heli, the high priest, were gravely abusing their authority as priests. They offended God by stealing the sacrifices offered to Him for their personal benefit and impeding the faithful to offer their sacrifices. They even abased themselves to the point of sinning against chastity with the souls seeking God in the temple. Although their father did not approve of their conduct, he chose to correct them mildly and to permit their abuses to continue. God chose to punish them. The two sons, while carrying the Ark of the Covenant into battle, were slain and the Ark fell into the hands of the Philistines. Upon learning the news, Heli fell over backwards,

An Interview with Fr. Paul Robinson

Interview with Fr. Paul Robinson, SSPX

Editor's Note: The following is an interview with Fr. Paul Robinson concerning his recent book, *The Realist's Guide to Religion and Science*.

Father, it has now been nine months since the publication of your book, and it seems to have stirred up some controversy!

Indeed, it has. And while I did not write the book for that purpose, I did anticipate that it might make some waves.

What has the controversy centered on?

Really, something that is a small part of the entire work, namely, the contents of chapter 7 (there are 11 chapters all up). In that chapter, I voice some strong objections to Young Earth Creationism (YEC) and point out that Catholics are

free to embrace the Big Bang Theory, if they wish.

Why do you object to YEC? Isn't that the safest of positions?

On the contrary, I find it to be quite dangerous. It runs straight into theological, philosophical, and scientific problems.

How so?

Well, it all starts with the assumptions that the adherents of YEC make. The first assumption is that of "biblicism," namely, the idea that the Bible is authoritative over all other sources of knowledge, including science, reason, and especially the Catholic Church. Based on this assumption, they conclude that Genesis is meant to teach truths about all areas of knowledge, including science.



who *is consistent* in the running of the universe and one who *is not consistent* are two very different ideas of God. The inconsistent God is more *willful* than reasonable. He is what is called a “voluntarist” God, a God who does not have to be reasonable in His activity.

The Reformers’ dislike of reason and the Reformers’ corresponding desire that revelation be the only source of human knowledge made them see God in this way. For them, not only must we expect God to be arbitrary, we must see that He needs to be arbitrary. Only then will the universe be unintelligible to reason.

How does that cause philosophical problems?

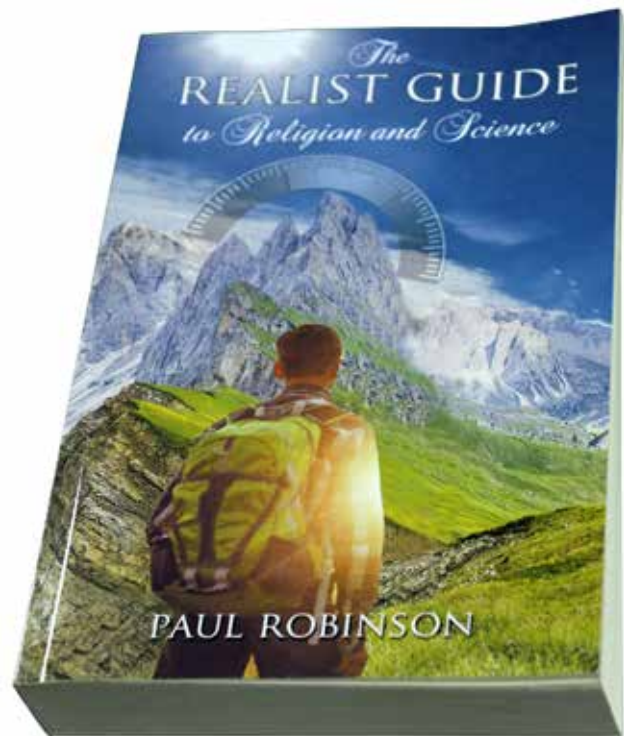
It makes one gravitate towards a false philosophical position called “nominalism.” Nominalism denies the existence of natures or *essences* outside the mind. An essence is a distinct way of existing, like dogness or catness. It indicates a nature that belongs to a certain class of individuals that all exist in the same way. All of the concepts in our minds are essences. This is why there have to be essences really existing outside of our mind for our ideas to tell us anything about reality.

How does this connect with a voluntarist God?

Well, if God were to give essences to things, it would be because He has ideas in His own mind, certain patterns according to which He creates things. And if He has ideas according to which He creates, then His will must conform to His intellect in creating. William of Occam and the Reformers two centuries later did not want there to be any restriction on God’s will. Thus, they held that God does not give essences to things.

The result is that humans must conclude that the concepts they form from reality are not actually true of reality. We have again a terrible blow to reason, but the Reformers were more than content to strike such a blow—it saved them from seeing the irrationality of their rebellion against God and His Church.

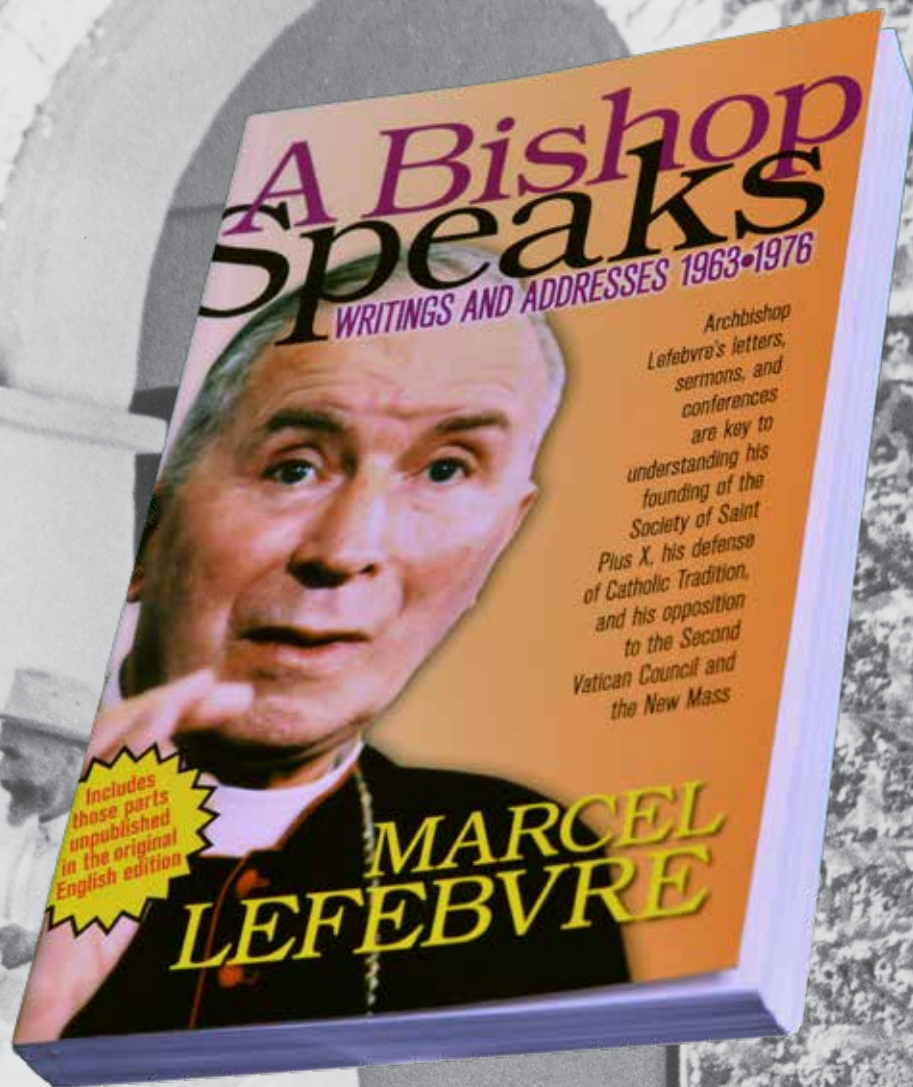
What about the scientific problem deriving from YEC?



I explained above how uniformitarianism is a necessary assumption to do science and how YEC attacks that assumption. Allow me to provide an example of how this destroys science.

Consider the work of Newton. The apple (supposedly) plunked down on his head and set him thinking about gravity. His insight was that the law of gravity working on Earth also applies in outer space, for the heavenly bodies. This enabled him to describe the motion of the planets around the sun using the same laws that we observe on Earth. In other words, the entire success of his three laws for planetary motion depended on the assumption that the laws of nature on Earth are the same as the laws of nature in heaven, that they are *uniform* throughout the whole universe.

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A Bishop Speaks is a collection of key pivotal writings that explain the actions the Archbishop took to save the priesthood and, looking back, it is undeniable that those steps did precisely that! A must read for all those serious about understanding the current situation in the Church.

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The Cathedral of Our Lady of Reims, France, is built in the High Gothic style. The cathedral replaced an older church which was destroyed by fire in 1211. The older church had been built on the site where Clovis I was baptized by Saint Remi, Bishop of Reims in 496. Traditionally, the kings of France were crowned in the cathedral of Reims. According to Flodoard, St. Nicasius founded the first church on the site of the current cathedral probably in 401, on the site of a Gallo-Roman bath. The church was dedicated to the Virgin Mary. Clovis, King of the Franks, was baptized by St. Remigius on Christmas Day some time between 496 and 499.



The Cathedral of Rheims

by Dr. Marie-France Hilgar

It is easy to give the history of the cathedral of Rheims because dates have been meticulously kept. An early cathedral reared in honor of the Blessed Virgin was built in 401. In 496, Clovis and a great many of his warriors were baptized by St. Remi; it sanctioned and strengthened the Frankish conquest. Restoration work undertaken after the World War I has revealed, by the north tower outside the cathedral, a baptistry which might have been the one used for Clovis' baptism. The baptistry stood outside the cathedral of the time, a smaller one which rather looks like a fortress, with thick walls, a shelter for Catholics when in peril. Around 820, the building of the second cathedral, the Carolingian one, took place: it was completed in 862. In 1150, the choir was reconstructed and the nave enlarged. But in 1210, the Carolingian cathedral burnt down by a

conflagration that ruined also a large part of the city. The following year, the present cathedral was started. It was not yet completed when the coronation of Charles VII took place, in the presence of Joan of Arc. In 1481, the roof, the central tower, the four pavilions of the transept towers burnt down. The fire was due to the remiss leas workers in the roofing of the edifice. It destroyed the whole of the frame work. The repairs were completed in 1515, but the central tower and the four smaller ones surrounding it were never rebuilt. During the Revolution, the cathedral was turned into a "club," the into fodder stores. In 1824, the coronation of Charles X took place; it was to be the last one. In 1914, the cathedral was very damaged by incendiary bombs. It was not before 1927 that the nave was reopened to the congregation. In 1927, the



The Iron Wall Between Mao and Pius XII

by Fr. Alain Toulza, SSPX. Translated by Miss Jane Carver

The Homeric struggle between communist China and the Catholic Church in the time of Mao Tse-toung is rich in lessons for understanding the challenges to religion today in the most populated country in the world.

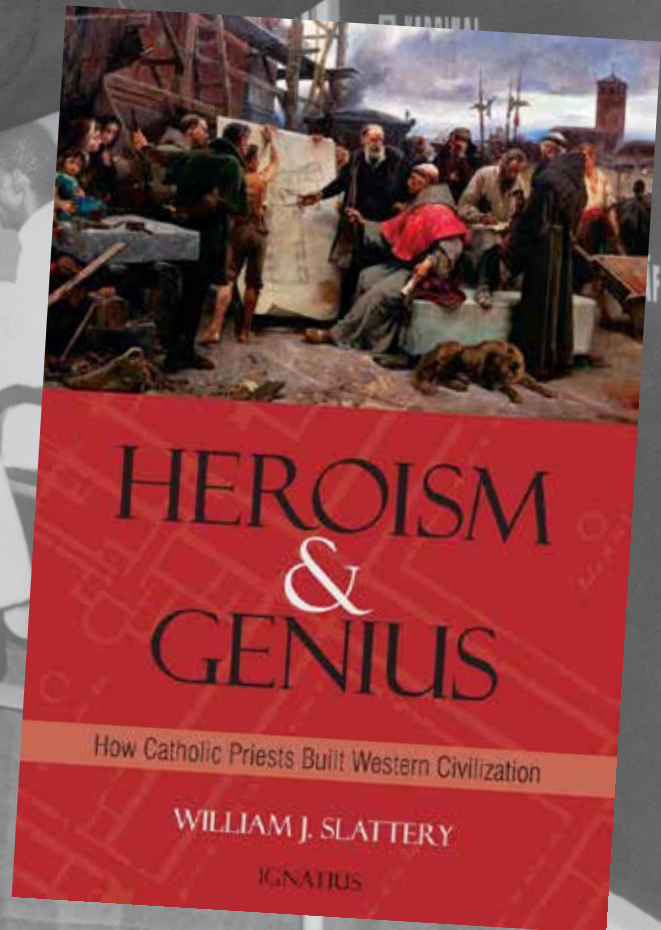
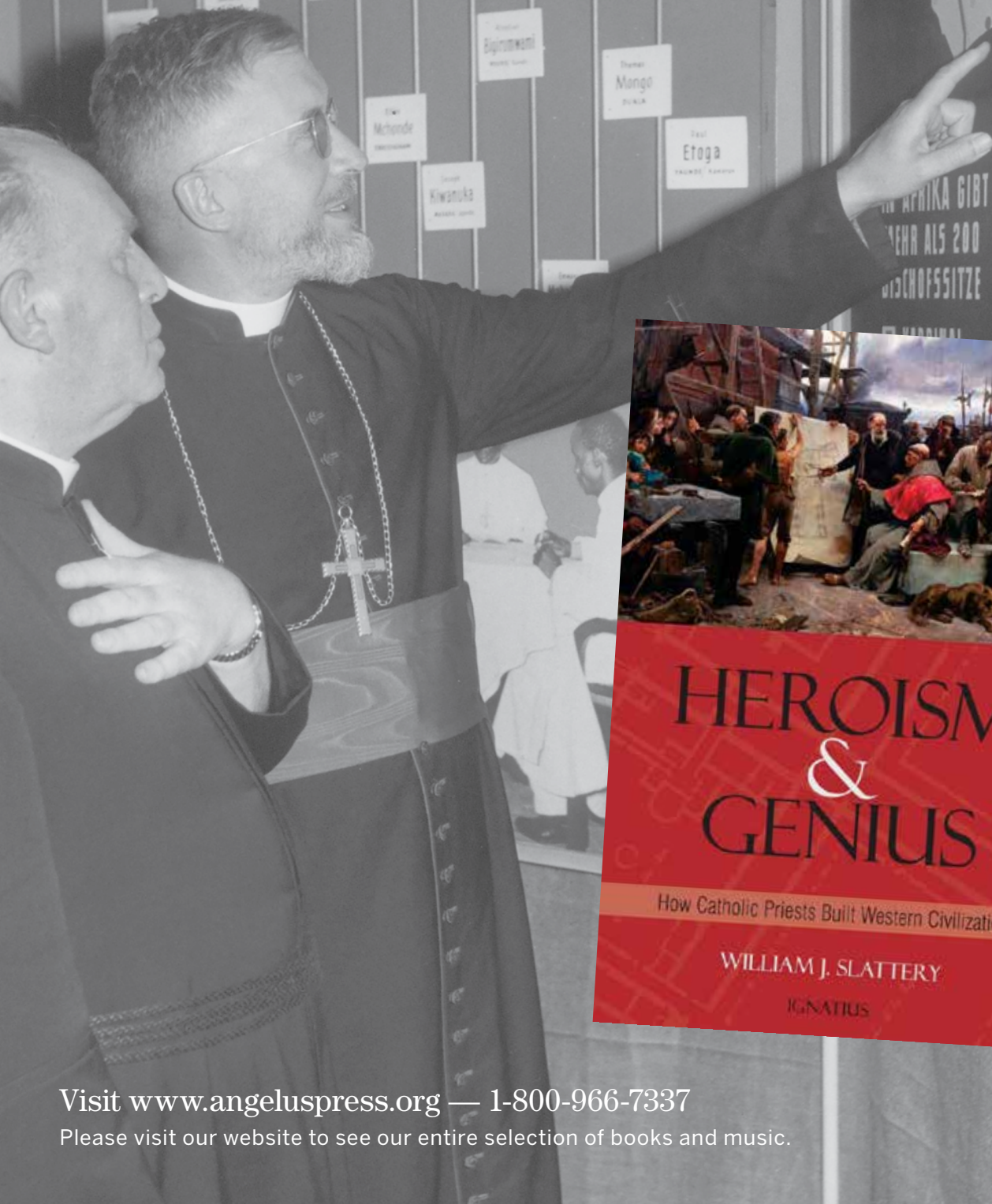
A History of Undermining the Church

When the manifestations of Catholic resistance at Zikawei were taking place, the government obtained signatures of priests from Chekiang on a document approving of their politics; another attempt was then made to seduce the Catholic clergy. The government set its sights upon the vast province of Kiangnan in which Nankin—the ancient capital—was the archbishopric.

The Bureau of Religious Affairs had gathered a core of Catholic “patriots” around the previous vicar general, Fr. Li, whom the communists considered to be the sole cleric responsible for the archbishopric. He was, in this case, assigned the title of “pro-archbishop” (even though this apostolic administration had been assigned by the nuncio to the bishop of Shanghai).

Fr. Li sent an invitation to 18 priests for a banquet. 13 priests came, but at the end of the meal, when the conversations intensified, 12 from among them withdrew. Even with this setback, the Bureau of Religious Affairs did not back down; it gave out a new invitation to all priests of Kiangnan for a banquet in the best hotel of Nankin on June 16. For the most part, the priests did not dare refuse, but once there, the communists declared that the priests would not

How Catholic Priests Helped Build And Can Help Rebuild Western Civilization



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Politician to Prelate:

Man Can Only Serve One Master

by Benjamin Bielinski

Model Bishop for Clerics

If we could hear the voices of history which voice would echo through the ages? Which voice would be able to guide us through the difficulties of our modern time? There is one voice, one man above the rest, whose heroic words, actions and life provide an answer to the most persistent questions and dilemmas that plague Catholics in our modern era. That man was lowly born and impoverished, but through grace, intelligence and effort he climbed to the highest position of civil government and thrived in that role. But it was just a role. After years of excellent civil service, he left politics to defend the Church against the very government he helped create. This heroic defense of Holy Mother Church cost him not only his career, power, and social standing, but also his life. This man is the saintly Archbishop of

Canterbury, Thomas Becket.

Becket the Politician

Ambition, Skill & Talent

Born in 1119, Thomas Becket was the son of Gilbert and Matilda Becket who lived in Cheapside, London. His parents were devout and gave frequently to the poor. His father Gilbert was a knight of the lower class gentry and held a number of properties throughout the city that could have sustained an elevated future for his son. However, a devastating fire reduced the family to poverty and Thomas was compelled to earn his living as a clerk in the house of a wealthy family friend. He quickly demonstrated his aptitude for running the large household's >



vanities of his position. Remember at this time, he was still the Archdeacon of Canterbury, and yet nothing about his current public role nor his manner of dress indicated that he was a deacon of the Church. It is said that a prior happened upon him playing chess while he was lavishly dressed in highly fashionable and ornate clothing. “How can you wear such dress. It would be suitable for a falconer; you are a cleric and so by Order and Jurisdiction, and moreover

Becket the Archbishop

Consecration, Obligation & Duty

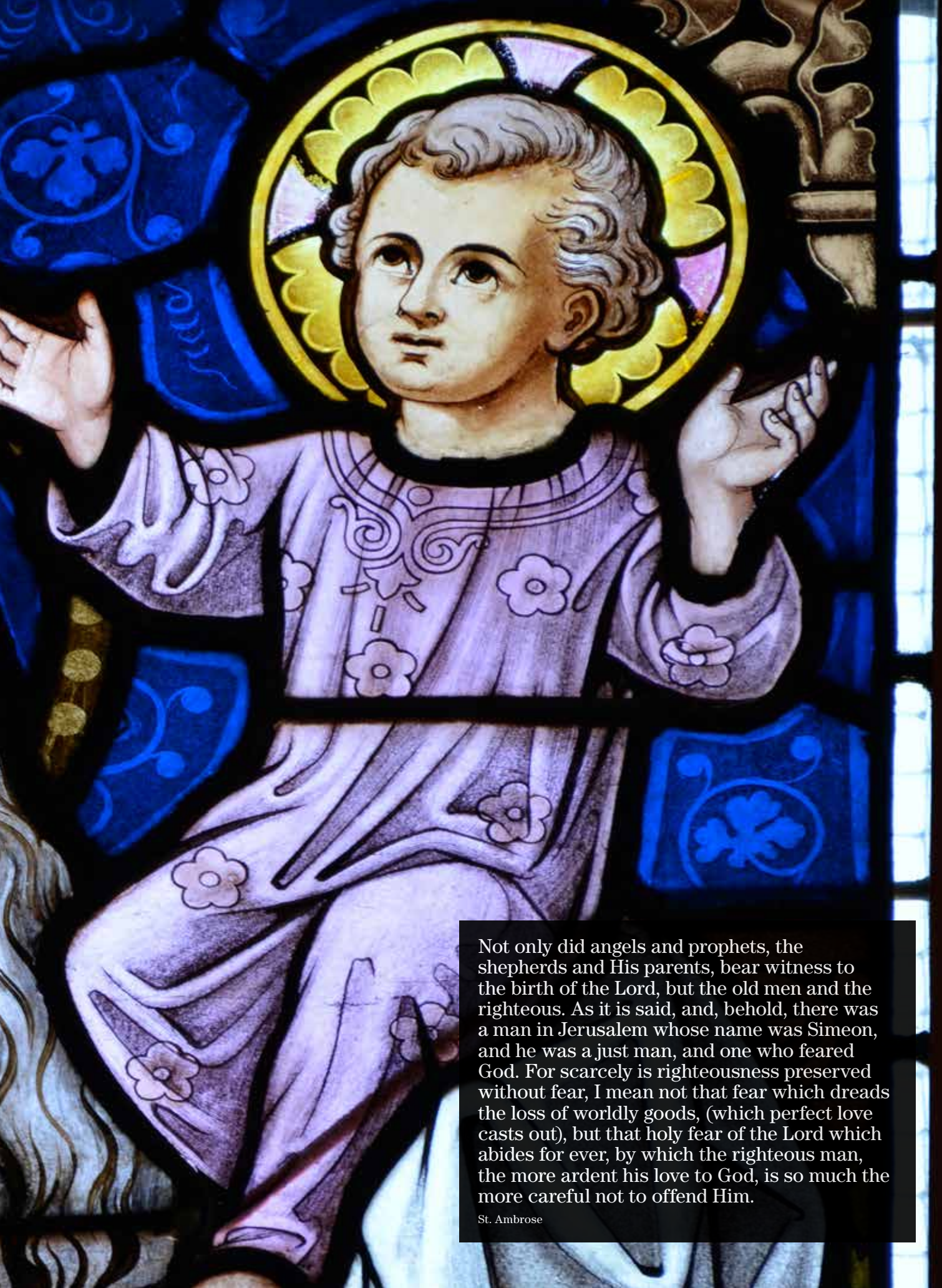
After Becket had been Chancellor to the king for almost eight years, the Archbishop of Canterbury, Theobald of Bec, died. It is unknown when the king first devised the plan to make Becket an Archbishop but it is well known that, as soon as the king's intentions were made public, Becket was against them. Becket knew the king



Archdeacon of Canterbury, Dean of Hastings, Provost of Beverley, Canon of several cathedrals, Administrator of the Archbishopric and soon perhaps to be Archbishop.” (*idem*) Becket may have been vain, but nothing he did as Chancellor contradicted his future actions as bishop. He was at all times chaste and just, keeping both the interests of the nation and the Church in mind.

well and was fully aware of his desire to control everything in his realm including the Church. The following prophetic statement was made with chilling clarity by Becket to the king. “You will ask concessions from me which it will be my duty to refuse; your enemies and my detractors will profit by this to excite you against me; you will withdraw your friendship, and, in its place >





Not only did angels and prophets, the shepherds and His parents, bear witness to the birth of the Lord, but the old men and the righteous. As it is said, and, behold, there was a man in Jerusalem whose name was Simeon, and he was a just man, and one who feared God. For scarcely is righteousness preserved without fear, I mean not that fear which dreads the loss of worldly goods, (which perfect love casts out), but that holy fear of the Lord which abides for ever, by which the righteous man, the more ardent his love to God, is so much the more careful not to offend Him.

St. Ambrose

G&A

by Fr. Juan-Carlos Iscara, SSPX

Is it the sin of gossip if I talk to my wife about the people who have done some wrong to me?

Catholic moral doctrine teaches us that one of the most important things a person possesses is his reputation, as it is the basis on which we relate to one another in our social interactions.

St. Thomas lists (II-IIae, qq. 72-76) all the ways in we may harm our neighbor with our words, that is, how we may unjustly damage the reputation or honor of a person, who usually is

not present, either by telling lies about him or by inappropriately sharing truths about him. *Backbiting* is to talk behind somebody's back, injuring his good name. *Calumny* is to tell lies that harm somebody's reputation. *Detraction* is to reveal certain truths about somebody, which, although true, are not to be shared and which in fact diminish or harm that person's good name before others. *Derision* is to make fun of a person, in such a manner that it diminishes his honor and good standing in the eyes of others. *Cursing* is the spoken wish that some person

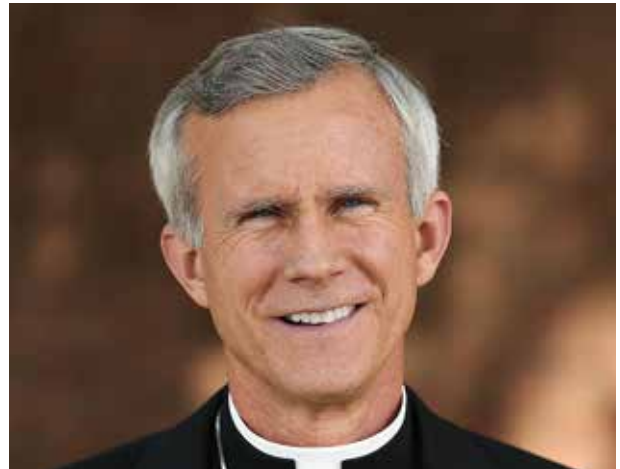
Annual Meeting of the Bishops of the United States

Following what some have called the “Summer of Shame” in which it became clear that many of the nation’s bishops and cardinals had covered up sexual abuse, the bishops of the United States (USCCB) held their annual meeting in Baltimore, Maryland this past November. At the top of the agenda, two proposals were voted upon which would have created a “code of conduct” for bishops when investigating claims of sexual abuse as well as the creation of an investigative board made up of competent lay people to investigate the bishops themselves.

It was at the opening session of the meeting that Cardinal Daniel DiNardo, president of the USCCB, made a surprising and startling announcement. Rome had, through the Congregation for Bishops, ordered the USCCB not to bring the two proposals up for a vote. This order was particularly strange in that Pope Francis has been insisting on the various bishops’ conferences taking on a more prominent role in deciding issues, even dogmatic ones (so called “synodality”). Though the majority of bishops acquiesced with barely a murmur, a number did show consternation at the order from Rome expressing concern as to how Catholics in this country would react to this seeming “stonewalling” of reform. It must be said that the two proposals would, even if passed, have been little more than grandstanding on the part of the bishops: Sacred Scripture, Church dogma and Canon Law are all that are necessary to clearly show bishops how to respond to claims of sexual abuse committed by any cleric and also what not to do.

Bishop Joseph Strickland, Bishop of Tyler Texas, called upon his fellow bishops to be clear concerning the Church’s teaching on homosexual activity. He said, in part: *It’s part of our deposit of faith that we believe homosexual activity is immoral... The people, those that we label ‘homosexual,’ are children of God, and they need our great care, but to me that real care comes from acknowledging the sin, and the reality that all of us are sinners called from sin to virtue... How did this happen [the entire McCarrick affair] if we really believe that what was going*

on was wrong?... There seem to be questions about that, [McCarrick being promoted to the Archdiocese of Newark, then Washington, then to the College of Cardinals] And I think we have to face that directly—Do we believe the doctrine of the Church, or not?...There’s a priest that travels around now basically saying that he doesn’t believe the doctrine of the Church, and he seems to be very well promoted in various places. Brothers, I think part of the fraternal correction, or the fraternal support, we offer each other is to say, ‘Can that be presented in our diocese? That same-sex ‘marriage’ is just fine, and the Church will one day grow to understand that. That’s not what we teach, and I think we really have to ask those serious questions. Although Bishop Strickland did not mention the priest by name,



it is clear he was referencing Jesuit Fr. James Martin, who not only has been giving conferences throughout the United States but was also invited by the Vatican to give a conference at the World Meeting of Families in 2018.

During the time the USCCB was meeting, approximately 3,000 Catholics from across the United States held a rally opposite the hotel where the bishops were holding their discussions. The “Silence Stops Now” was a call for the bishops of the United States to “come clean” about the homosexual network within the Church. Michael Voris (of Church Militant) claimed that the USCCB



The Gospels point out how, from the beginning of His ministry, Jesus called to Himself some Jews, and by a very diligent instruction and formation, made them His disciples. After some time, in the Galilean ministry, He selected twelve whom, as Mark (3:14) and Luke (6:13) say, "He also named Apostles." The origin of the Apostolate lies therefore in a special vocation, a formal appointment of the Lord to a determined office, with connected authority and duties.



The Death Penalty

According to Pope Francis

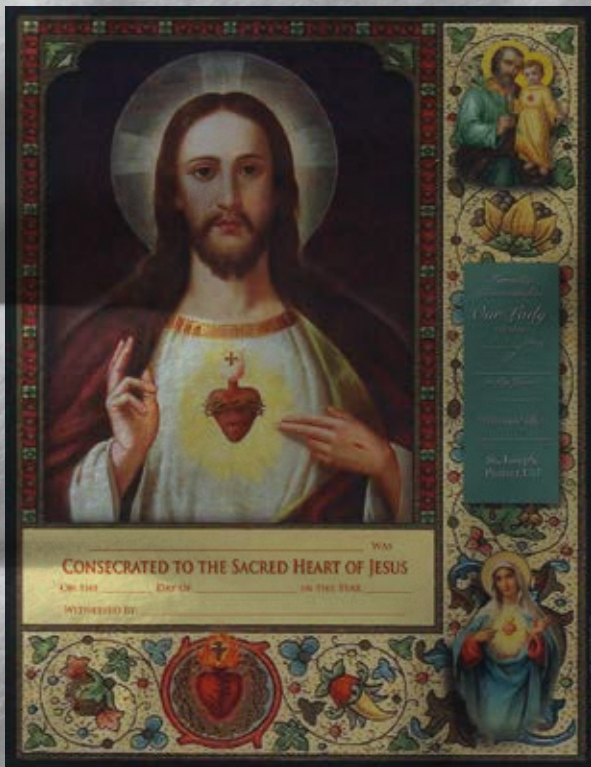
by Fr. Jean-Michel Gleize, SSPX

1. "We must strongly affirm that capital punishment is an inhumane measure, which wounds personal dignity, whatever the operative mode of the penalty. Voluntarily deciding to suppress a human life, which is always sacred in the eyes of the Creator, and of which God is the final and true judge and guarantor, is in itself contrary to the Gospel."¹ Thus Pope Francis recently expressed himself on the occasion of the 25th anniversary of the publication of the New Catechism. This reflection is not new. The discourse of October 2017 simply summarizes the ideas largely developed by the Sovereign Pontiff in a letter from 2015,² which references two other documents from 2014.³

2. Francis believes that his predecessor John Paul II had already condemned the death penalty in his Encyclical Letter *Evangelium Vitae* (in No. 56)

as well as in the *Catechism of the Catholic Church* (in No. 2267).⁴ He includes in this condemnation that of a life sentence in prison, which he said was "a death sentence in disguise."⁵ This is why the recent discourse of October 2017 does not encourage a revision of the New Catechism of 1992. It simply underlines that this disapproval of the death penalty finds in the Catechism of John Paul II "a more appropriate and more fitting place" with the finality of doctrine, which must be placed in "everlasting love." If there is a revision, it ought to consist in developing the doctrine in order to preserve it, and in "abandoning statements related to these arguments that now seem in reality contrary to a new understanding of the truth." This position and these arguments experienced their hour of glory during the period prior to the Second Vatican Council, but they are now contrary to the "evolution of the conscience of

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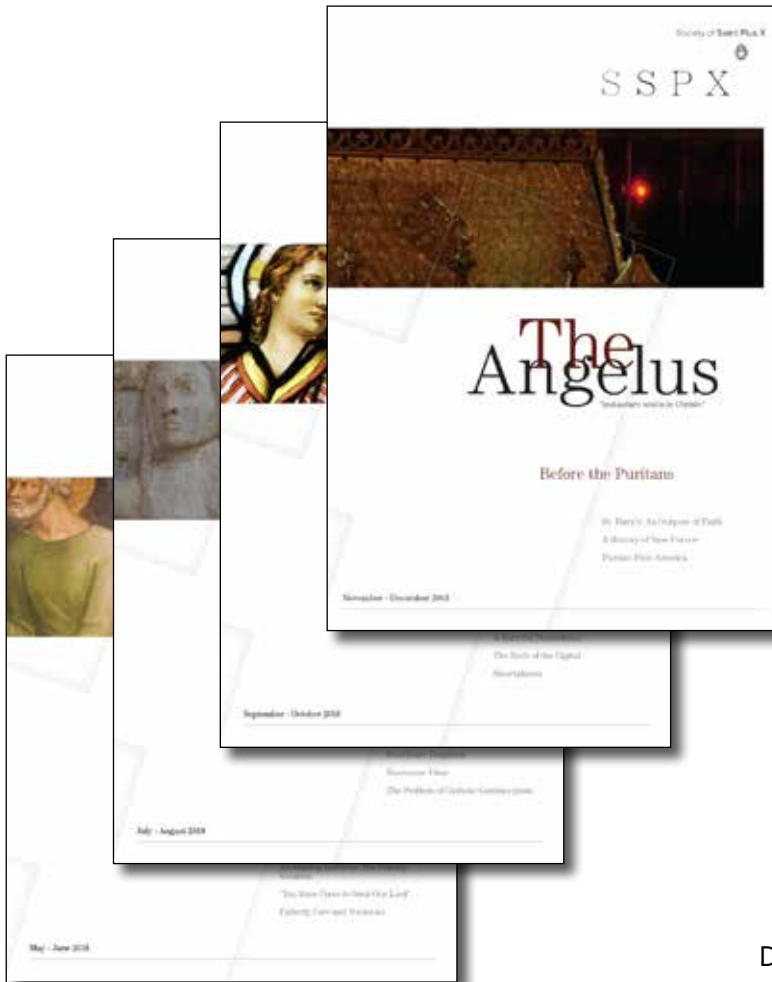
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