



S S P X



The Angelus

“Instaurare omnia in Christo”

Authority at Risk

Fatherly Authority

The Good of Authority

A Treacherous Dilemma

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Fatherly Authority

by Randall C. Flanery, Ph.D.

Catholic men have been assigned a dauntingly impressive set of responsibilities. It is stated unambiguously in the marriage ceremony. While most men accept the obligations, the virtuous exercise of paternal authority seems a struggle for many of us. It is not because we haven't been told what we need to do. If the constant teaching of the Church and the examples of other Catholic fathers were not enough, the charitable and necessary reminders from the wife should make it clear. Despite all of the assistance, many of us Catholic men labor to be authoritative fathers and husbands.

What is that keeps us from being effective fathers and loving husbands, fulfilling our obligations? Psychological science has demonstrated that effective parenting requires in part being authoritative. However, at least

two impediments interfere with achieving that mission; we men don't think we can do it well enough and our culture is suspicious of men who are authoritative within their families.

Effective Parenting

A large volume of psychological research has identified a parenting style that is most likely to result in raising healthy, high functioning children. Two essential dimensions of parenting are demandingness, and responsiveness. Demandingness is essentially having moderately high expectations of the child and holding them accountable. Behavior is monitored and when misbehavior occurs it is corrected in a firm, warm manner. Positive disciplinary practices

“Learn from me”:

Aspects of Authority in *Frankenstein*

by Andrew J. Clarendon

In his *Order and History*, the philosopher Eric Voegelin provides a useful symbolization of the shift from the ancient and medieval worldview to the modern one. The earlier society and order is pictured as a “microcosmos”: man is an element in a great chain of being that is hierarchically ordered and rational. The early modern period—as evidenced by the Renaissance and Reformation—is macroanthropic: man is the center and measure of all things, all order and authority come from the individual who, in Richard Weaver’s words, is now “his own priest [and] his own professor of ethics.”

It is not surprising, then, that the modern era evinces a general rejection of authority and argues against limitations of liberty. With the remarkable advance of scientific knowledge and technological ability that is a further aspect of

our age, this modern focus on the individual has no less affected the scientist than others. The headlines provide ample examples of scientists—well meaning, no doubt—whose research nevertheless involves troubling moral questions: from cloning and embryonic stem cell research to various genetic techniques that open the Pandora’s box of eugenics. Implied in the defense of some of these scientific pursuits is that it is up to the individual scientist, or at best the scientific community, to decide if and how a certain technology should be developed. As our culture wrestles with these questions, various literary works provide images of the possible consequences of technology unleashed. One of the oldest is the first science-fiction novel, Mary’s Shelley’s *Frankenstein*, which after nearly 200 years is still a useful way to contemplate the



dangers of scientific hubris.

Man's Foolish Quest to be Like God

Although originally conceived of as a ghost story to pass the time, Shelley's tale about a scientist who discovers how to endue flesh with life eventually grew into a short novel that focuses upon the disastrous consequences that result when one takes upon himself god-like powers—the classical definition of hubris. In her 1831 preface that discusses the origin of the novel, Shelley gives the theme:

"[In my imagination] I saw the pale student of unhallowed arts kneeling beside the thing he had put together. I saw the hideous phantasm of a man stretched out, and then on the working of some powerful engine, show signs of life . . . Frightful must it be; for supremely frightful would be the effect of any human endeavour to mock the stupendous mechanism of the Creator of the world. His success would terrify the artist;

he would rush away from his odious handiwork, horror-stricken."

Frankenstein—who is the scientist, not the monster—begins as an intelligent and ambitious young man, a university student who pursues the relatively new discipline of chemistry. Whatever the fictional aspect of using electricity to endue flesh with life, Frankenstein is an image of a certain type of scientist who makes a great discovery and then as quickly as possible desires to put it into practice; as he says to his friend, Robert Walton, "with how many things are we on the brink of becoming acquainted, if cowardice or carelessness did not restrain our enquires." This is a view that rejects all boundaries, all authority except the individual's, plunging head long into unknown consequences. For all his intelligence, Frankenstein has a remarkable inability to anticipate the results of his actions; after the monster escapes and is beyond his control, the rest of Frankenstein's life involves a series of sorrows—abetted by his own decisions—that destroy the people closest to him. >





The Good of Authority

by Brian M. McCall

This article is based upon Brian M. McCall, *Why it is Good to Stop at a Red Light: The Basis of Legal Authority*, 55 *Journal of Catholic Legal Studies* 83 (2016)

It is heart the Liberal Revolution of the past three centuries is an assault on the principle of authority. The stated goal of the French Revolution was the overthrow of altar and throne, two symbols of the totality of authority, religious and secular. We have lived so long under the tyranny of the Liberal Revolution that errors concerning the true nature (and good) of authority are part of our intellectual DNA. Almost from our birth we live in constant revolt against not only the individuals holding a position of authority but against the concept of authority itself.

Liberalism Against Authority

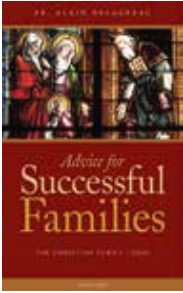
Liberalism in its most extreme form understands authority as an evil that must be eradicated. At the heart of the Libertarian error is the false idea that less authority is always better. More moderate Liberals understand authority as

at best a necessary evil. Like Libertarians, they dislike authority but they are more practical and realize that without at least some authority, life would be impractical. The ideal for the pure Libertarian is anarchy, for the moderate Liberal is constrained and minimalist authority. Both are based on the error of Rousseau that >



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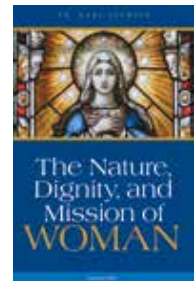
Advice for Successful Families

Fr. Alain Delagneau

We all want the perfect Catholic family life: regular prayer, leisure time, daily Rosary, a happy marriage and happy, well-behaved children. That's why Fr. Delagneau, a priest with over 30 years of pastoral experience, wrote *Advice for Successful Families*. This book, while remaining deep and profound, cuts straight to the heart of how to have a happy Catholic family.

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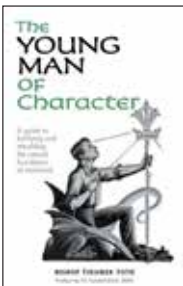
The Nature, Dignity, and Mission of Woman



Fr. Karl Stehlin

In an age that rejects true femininity, drawing on over 25 years of pastoral experience, Fr. Karl Stehlin (author of *Who Are You, O Immaculata?*) shows that a woman's true dignity lies in submission to the order established by God. Far from meaning that she is somehow less than man—a cruel caricature—it shows that true womanhood is something created by God that gives her an incomparable dignity.

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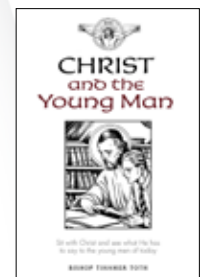
The Young Man of Character

Bishop Tihamer Toth

"Few men are born to be conquerors. Few men are born to be leaders of countries. But to conquer the realm of the soul, and to gain the crown of manly character, this lofty task awaits each one of us." These short words from Bishop Toth sum up the aim of this book: to create real, manly character in the souls of the young. In this excellent work for boys, the good bishop examines, point by point, each aspect necessary to develop that character.

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Music on the Rocks

by Dr. Andrew Childs

“Speaking generally, we may say no man loves isolation, solitude, loneliness, the life of a hermit; on the other hand, while many dislike the authority under which they live, no man wishes for anarchy. What malcontents aim at is a change...Even the professed anarchist regards anarchy as a temporary expedient, a preparation for his own advent to power.”—Catholic Encyclopedia, “Civil Authority”

“Lest we forget at least an over-the-shoulder acknowledgment to the very first radical: from all our legends, mythology, and history (and who is to know where mythology leaves off and history begins—or which is which), the first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom—Lucifer.”—Saul Alinsky, *Rules for Radicals*

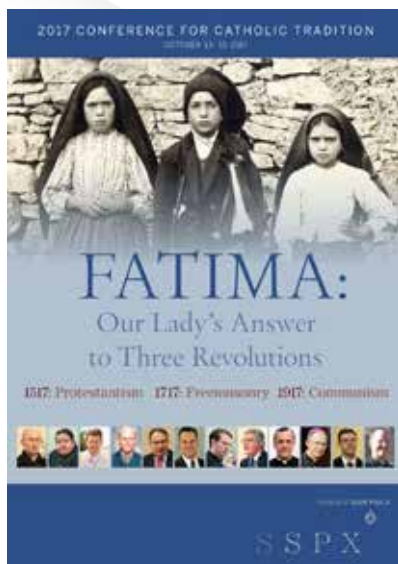
“Jesus is the rock, and He rolled my blues away.”—Larry Norman, “Why should the Devil have all the good music?”

Musical Rebellion

Rebellion, the resistance or defiance of authority, begins in heaven and ends with Hell: fallen nature makes us rebels. Though the “Devil made me do it” defense lacks nuance and dies on the doorstep of free will, it contains a great truth. Due to Original sin, we remain both spiritual sons of God, and natural brothers of the Devil, and though God creates us in His image and likeness, the *non serviam* defines the human condition—the struggle to choose service of God as a free act of the will, in defiance of defiance, for love of

2017: Fatima—Our Lady's Answer to Three Revolutions

1517: Protestantism • 1717: Freemasonry •
1917 Communism



To commemorate the centenary of Our Lady's apparitions at Fatima Angelus Press once again brought together some of the best Catholic thinkers, speakers, and writers to consider this year's topic and explore the three revolutions and how the message of Fatima can be seen as Heaven's response to these attacks. Learn what we can do to follow Our Lady and overcome these revolutionary influences in our lives. Conferences include: "Martin Luther: The Person Behind Protestantism," "Communist Principle Still Alive Today," "Freemasonry: the anti-Church," Archbishop Lefebvre and the Three Revolutions," "Fatima and the Mass." "St. Maximilian Kolbe, the Militia Immaculata, and Communism."



A Traacherous Dilemma

by Fr. Dominique Bourmaud, SSPX

The summer of 1976 hit record temperatures. The Catholic Church was having heated issues. TV announcers, in discussing Archbishop Marcel Lefebvre, explained that insubordination was not the privilege of hot headed teenagers. One bishop had openly refused to go along with the drastic move initiated at Vatican II by the whole Church Body and was facing the ire of Pope Paul VI.

Earlier on, in 1974, upset by the scandalous visit of Roman officials checking-in on his Swiss seminary, he had written his November 21 Declaration:

“We hold fast, with all our heart and with all our soul, to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to preserve this faith, to Eternal Rome, Mistress of wisdom and truth. We refuse, on the other hand, and

have always refused to follow the Rome of neo-Modernist and neo-Protestant tendencies which were clearly evident in the Second Vatican Council and, after the Council, in all the reforms which issued from it.”

Wasn't this rhetoric an act of rebellion against the established authority? May one ever oppose the established authority? Can the cutting the branch on which we sit be done with impunity? Is not scolding our lawful superiors an act of insubordination against the very authority we wished to safeguard? This situation is delicate enough in civil affairs. When applied to the Catholic Church, the case gains transcendental dimensions, as we are dealing with God's glory and the salvation of souls. It is this dilemma which this article wishes to address. >

O most holy Virgin who didst find favor in God's sight and hast become His Mother; O Virgin, immaculate in body and soul, in thy faith and in thy love, look down with pity on the wretched who in our need seek thy powerful protection.

The evil serpent on whom was cast the primal curse continues, alas, to attack and ensnare the poor children of Eve. But thou, our Blessed Mother, our Queen and our Advocate, thou who from the first instant of thy conception didst crush the head of this cruel enemy, receive our prayers. United to thee with one heart, we beseech thee to present them before the throne of God.

May we never be caught in the snares around us, but rather may we all reach the harbor of salvation. Despite the awesome perils which threaten, may God's Church and all Christian society sing out once again the hymn of deliverance, of victory and of peace. Amen.

Pope Pius X (Immaculata fresco, unknown painter, Basilica del Carmine, Padua, Italy - Renata Sedmakova-Shutterstock.com)





Feasts of Our Lady:

The Immaculate Conception

by Fr. Christopher Danel

“At length, on the distant horizon, rises, with a soft and radiant light, the aurora of the Sun which has been so long desired.” This poetic line of Dom Guéranger refers to the dawn of our salvation, the appearance of the immaculate ark which is to enshrine the Most High, she who was preserved from all stain, the Immaculata. Among the most sublime feasts of the Blessed Virgin, we consider that of the Immaculate Conception on the eighth day of December.

In the East

The first origins of the feast are in the Palestinian monasteries in the eighth century, with the date of the feast on December 8 or 9, closely tied to the Nativity of Our Lady on

September 8. In the ninth century the feast is found on calendars in the southern Italian peninsula, which was under Byzantine influence at the time. It was called the Conception of St. Anne, not so much in reference to the exemption of Our Lady from Original Sin, but rather in commemoration of her miraculous conception. According to an apocryphal source, for over twenty years Sts. Joachim and Anne had been sterile and had hoped for offspring, and after the annunciation of an angel Our Lady was miraculously conceived, similarly to the conception of Christ. At the same time, the Greeks also celebrated the advent of Our Lady herself, independently from the apocryphal account of her conception. Around 740 A.D. Bishop John of Euboea wrote, “In this day we celebrate the Conception of Mary, the holy

Cost Benefit Analysis

by Robert Morrison

In the worlds of business and regulation, we often hear of so-called cost benefit analyses, in which decision makers weigh the advantages (benefits) and disadvantages (costs) of a proposal to determine the best path forward. A business leader such as a CEO will use the cost benefit analysis not only to forecast the most profitable decision for his company but also to evaluate past decisions so as to learn from them. The CEO of a corporation must defend his decisions to his board of directors, shareholders, regulators and the general public. If he does well, he will receive the praise of his superiors and possibly a raise. If he does poorly, he will risk losing his career.

Cost Benefit Analysis

We may be surprised if we hear during a retreat that St. Ignatius advocates for a careful cost-benefit analysis when we face life decisions. Like the CEO, we have limited resources: our time, energy, material goods, and talents. Whereas the CEO must render an accounting to his company's board of directors, we must appear before our Lord to answer for how we have used the

Pope St. Pius X

Our Apostolic Mandate

Excerpts from *Our Apostolic Mandate* by Pope St. Pius X

Editor's Note: The following is an abridged version of Pope St. Pius X's letter *Notre Charge Apostolique*. A full version of the letter, along with notes, can be purchased from Angelus Press. In order to maintain readability, the abridgement does not contain headings or notes where portions of the text have been omitted. Moreover, while the particular movement that Pius X is concerned with, known as the Sillon, has been deposited in the dustbin of history, its vision of creating a unified political movement without regard to confessional differences or the truth that political authority comes from God, is not foreign to our contemporary world.

Notre Charge Apostolique

It must be said, Venerable Brethren, that our expectations have been frustrated in large measure. The day came when perceptive observers could discern alarming trends within the Sillon; the Sillon was losing its way. Could it have been otherwise? Its leaders were young, full of enthusiasm and self-confidence. But they were not adequately equipped with historical

knowledge, sound philosophy, and solid theology to tackle without danger the difficult social problems in which their work and their inclinations were involving them. They were not sufficiently equipped to be on their guard against the penetration of liberal and Protestant concepts on doctrine and obedience.

They were given no small measure of advice. Admonition came after the advice but, to Our sorrow, both advice and reproaches ran off the



it still remains in the hands of the people; it does not escape their control. It will be an external authority, yet only in appearance; in fact, it will be internal because it will be an authority assented to.

All other things being equal, the same principle will apply to economics. Taken away from a specific group, management will be so well multiplied that each worker will himself become a kind of employer. The system by which the Sillon intends to actualize this economic ideal is not Sillonism, they say; it is a system of guilds in a number large enough to induce a healthy competition and to protect the workers' independence; in this manner, they will not be bound to any guild in particular.

We come now to the principal aspect, the moral aspect. Since, as we have seen, authority is much reduced, another force is necessary to supplement it and to provide a permanent counterweight against individual selfishness. This new principle, this force, is the love of professional interest and of public interest, that is to say, the love of the very end of the profession and of society. Visualize a society in which, in the soul of everyone, along with the innate love of personal interest and family welfare, prevails love for one's occupation and for the welfare of the community. Imagine this society in which, in the conscience of everyone, personal and family interests are so subordinate that a superior interest always takes precedence over them. Could not such a society almost do without any authority? And would it not be the embodiment of the ideal of human dignity, with each citizen having the soul of a king, and each worker the soul of a master? Snatched away from the pettiness of private interests, and raised up to the interests of the profession and, even higher, to those of the whole nation and, higher still, to those of the whole human race (for the Sillon's field of vision is not bound by the national borders, it encompasses all men even to the ends of the earth), the human heart, enlarged by the love of the common-wealth, would embrace all comrades of the same profession, all compatriots, all men. Such is the ideal of human greatness and nobility to be attained through the famous popular trilogy: liberty, equality, fraternity.

These three elements, namely political, economic, and moral, are inter-dependent and, as We have said, the moral element is dominant. Indeed, no political Democracy can survive if it is not anchored to an economic Democracy. But neither one nor the other is possible if it is not



rooted in awareness by the human conscience of being invested with moral responsibilities and energies mutually commensurate. But granted the existence of that awareness, so created by conscious responsibilities and moral forces, the kind of Democracy arising from it will >





Stained Glass Window, St. Patrick's Cathedral, New York



Secularism

by Mrs. Elizabeth Spencer

“While I was with them, I kept them in Thy Name. Those whom Thou hast given Me have I kept and none of them is lost” (Jn. 17:12). These particular words of Christ strongly resonate in a parental heart, demonstrating how He understands and is the Author of that one, keenly innate, and fundamental desire of every good parent for his children: “I kept them in Thy Name...not one of them was lost.” It is the persevering act of “keeping” that poses one of the greatest challenges that a Christian parent will ever undertake, living in this age of the American Babylon, as author Fr. Richard John Neuhaus has referred to it. The keeping of our children in His Name is unquestionably an art which involves an alert rejection of the secularization of our families and an embrace of virtue and of the supernatural.

The Doctrine of Secularism

Fr. Raoul Plus (1882-1958), a prolific Jesuit with sound insight into what he called the “secularism of Christians,” has relevant words for families today:

“We are not concerned here with refuting the doctrine of secularism. Every Christian ought to know the mind of the Church on this subject; we need not go back to ancient documents, either, to discover it. It is enough to recall the Encyclical *Summi Pontificatus* issued by Pius XII in 1939 at the beginning of the Second World War. The problem now is to determine which of the unfortunate species of secularism has invaded me, my home, my habits...Of course, there is no question of a denial of God or of Christ. But what place do they hold in my family life? In my >

The Authority of the

Benedictine Abbot

by a Benedictine Monk

One of the most precious gifts that St. Benedict left to his monasteries is his notion of authority. In his Rule, the monastery looks like the extension of the Catholic family. His concept of the abbot's authority is that of paternity. It is to be firmly and gently exercised over the monks who are his spiritual sons. Several chapters of the Rule deal with spiritual or material corrections and, if necessary, punishments administered to those monks who refuse to submit to the common rule of the house. Monks, like children, are not always good! They need a father to help them grow and to embrace their responsibilities manfully. They need encouragement and occasionally strong corrections for having made bad choices.

The art of being a good father is to know how to apply the proper correction to each soul

that God has confided to him. In his chapter concerning the abbot, St. Benedict describes the souls that are in need of their father's attention. Some are "obedient, meek and patient, these he should exhort to advance in virtue." Others are "... negligent and rebellious, we warn him to reprimand and punish them." All must receive his instruction, but not all are equally disposed. St. Benedict teaches the father to be balanced in his relationship with his sons: "He must adapt himself to circumstances, now using severity and now persuasion, displaying the rigor of a master or the loving kindness of a father." ... "Let him realize also how difficult and arduous a task he has undertaken, of ruling souls and adapting himself to many dispositions. One he must humor, another rebuke, another persuade, according to each one's disposition and



understanding, and thus adapt and accommodate himself to all in such a way, that he may not only suffer no loss in the sheep committed to him; but may even rejoice in the increase of a good flock (Ch. 2).”

The authority of the abbot, according to St. Benedict, is to be used for the good of the subject and not for his personal gain. He is actually the servant of his sons following the example that Our Lord gave His disciples at the Last Supper when He washed their feet. The father has a strict obligation to show his children the example of how to live according to the will of God. “The abbot himself, however, should do all things in the fear of God and observance of the Rule, knowing that he will certainly have to render an account of all his judgments to God, the most just Judge (Ch. 3).”

In his chapter on *‘The appointment of the Abbot’* St. Benedict shows some of the most necessary qualities that the authority must possess in order to be able to govern his subjects. “Let him always set mercy above judgment, so that he himself may obtain mercy. Let him hate ill doing but love the brethren. In administering correction let him act with prudent moderation, lest being too zealous in removing the rust he break the vessel. Let him always distrust his own frailty and remember that the bruised reed is not to be broken. By this we do not mean that he should allow evils to grow, but that...he should eradicate them prudently and with charity, in the way that may seem best in each case. And let him study rather to be loved than feared. Let him not be turbulent or anxious, overbearing or obstinate, jealous or too suspicious for otherwise he will never be at rest.”

Modern man has essentially rejected God and thus rejected the order established by God. Today’s education develops individuality. Slogans such as “be all you can be” and “develop your self-potentiality” have replaced a spirit of self-sacrifice for the beloved. Modern man is taught that happiness is sensuality without the responsibility of fatherhood. If a child is conceived, the parents are permitted legally to abort the child. They are taught that their personal wellbeing is more important than the family therefore divorce can sometimes be

necessary. To abandon the child to be raised by a single parent is to reject one’s responsibility to exercise paternal authority. The order established by God has been reversed. Man seeks and loves himself and rejects anything that may disturb his self-love. Outside of God’s plan for authority, man can find no peace.

The crisis of authority is most easily seen in



the father of the family, although it is not limited to the material family, but extends to the spiritual family as well. The paternity of the priest is also severely attacked. Unfortunately it is the priest himself that can be his worst enemy. He often refuses to exercise his authority as a priest for fear of offending his faithful. He is tempted to listen to them, in order to say what they want to hear rather than to preach the truth concerning faith and morals.

The solution to this crisis is the same today as in the time of St. Benedict. Those in authority must love their subjects as a father loves his son. They must eliminate the rust without breaking vessel. The father of a family must make time to be with his children and correct them through charity. The priest in his parish must love his faithful and correct them without destroying them. Pray for priests and fathers of families. It is through their authority that God transforms souls.

Misacantano

A Poem

by José de Valdivielso

José de Valdivielso (1560-1638) was a priest who served as Mozarabic chaplain of the Primatial Cathedral of Spain during most of his life. The Mozarabs were Catholic Iberians who maintained their culture, orthodoxy, and the original Iberian liturgy of St. James that was distinctly indebted to the See of Jerusalem, who were forced to live under Arabic dominion after the latter's invasion in 711 A.D. until the peninsula was finally reconquered over a period of several centuries.

Valdivielso was very popular as a writer and befriended many illustrious contemporary artists, poets, and playwrights of the Spanish Golden Age after the Council of Trent, such as el Greco, Lope de Vega, Miguel de Cervantes, and Luis de Gongora.

The following poem, that he entitled

“Romance a Cristo Nuestro Señor, misacantano,” is densely theological. His Castilian metered verses cannot be literally translated into another language without losing the rich connotations of his words. Even the term “misacantano,” when put into English, requires several words since it designates a priest intoning his first Mass, although in this poem it also refers to our Lord musing as a new born infant about Himself intoning the Mass that is one with His life as Man. Along with profound allusions to dogmas, here and there Valdivielso even makes indirect references to his beloved, magnificent, ancient primatial Cathedral in Toledo.

A remarkable example of the Catholic Baroque imagination, the narrative describes to faithful, both hearers and readers, the eternal intention of the Second Person of the Trinity, now incarnate

St. Andrew In Art

by Dr. Marie-France Hilgar

St. Andrew, son of John or Jonah, was born in Bethsaida, Galilee, three years B. C. He was at first a follower of St. John the Baptist, who told him to follow Christ, and was the brother of Peter. It is said that he is the one who introduced Peter to Our Lord. Both brothers were fishermen. Jesus told them they were going to become fishers of men. According to the Gospel of John, it was Andrew who told Christ about the boy with the fishes and loaves. Andrew was one of the four disciples who was on the Mount of Olives. After the Ascension, he preached in Scythia, went as far as Kiev and Novgorod, is said to have founded the See of Byzantium. He is usually shown carrying a cross X shaped, on which he was crucified in Patras, not nailed but tied to the cross, agonizing for two days. Until his death, on November 30, 60 A D, he continued to preach. He

is the patron Saint of several counties and cities. Some of his relics were sent to the town of St. Andrews in Scotland whose flag represents his cross which is also found on the Coat of Arms of the King of Spain, as well as on the flags of Alabama and Florida!

Historic Representations in Art

The oldest representations of Saint Andrew are found in 6th Century mosaics in a basilica in Croatia and in Ravenna, Italy. It is one of the earliest images of Saint Andrew with the wild hair that became a frequent characteristic of his portraits. A 12th Century representation is found in the Palatine Chapel in Palermo, the royal chapel of the Norman kings in Sicily. The artist



has tamed most of the saint's typical wild hair but left a few errant tufts to identify him. A mosaic dating from 1220 is found in the Basilica of Saint Paul outside the walls in Rome. Simone Martini, an Italian artist, also represented St. Andrew.

Back to Sicily and the 12-13th centuries, St. Andrew is present in the Cathedral of the Assumption. A stone relief dated 1329 shows the saint in the church of St. Andrea della Zirada. Jesus is shown taking the two apostles out of their boat. In 1420-1430 a beautiful altarpiece was created with Saint Andrew at its center. It was first in Catalunya and is now in the Cloisters in New York. Dating from 1426 and now in the Getty Museum is the painting done by the artist of the Renaissance, the Italian Masaccio. It is worth taking some time describing it. It is tempera and gold leaf on a panel. St. Andrew is depicted from the waist up and he is portrayed holding a traditional cross and a book; he is wrapped in a large green mantle modeled by large fields of color lighted up wisely. The face is bearded, the gaze is steady and looking in the distance. Some details, like the perspective of the cross and the saint's solid posture suggest the artist's intention to optimize these shapes for a view from below. Masaccio's treatment of flesh and drapes has a vigorous and sculptured approach with varying colors, thick and sharp folds making the robe vaporous and heavy. Andrew's fingers are solid and square. One form of art which was very much appreciated during the Middle Ages and before the printing press was that of enluminures. Jean Fouquet is well known for his "heures." In those of Etienne Chevalier is found a representation of St. Andrew.

Isenbrant is a Flemish artist from Bruges, Belgium, ca. 1500-1551, who, on his canvas, represents in the forefront, St. Michael, St. Andrew and St. Francis of Assisi while the crucifixion with two women is in the background. Around 1519-1521, Holbein the Younger designed a stained-glass window of St. Andrew with all four of the saint's attributes: wild hair, long beard, the cross saltire and the book. 1514, the saint is found in Venice, in the church of Saint Stephano. Also in Venice, but in the church of St. John, we find our saint in the nave and again in Venice we find him in the Morosini Chapel of the church of Saint

George the Major. That painting is by Tintoretto. 14-foot marble statues of the twelve apostles were made for the church of Saint John Lateran in Rome in 1708-1709.

Of course, St. Andrew is represented in many other churches, would it be only in Paris, in the 8th arrondissement. They are not included in the "artistic" renderings of the saint, as he depictions have been judged as too young and not "artistic" enough.

The Crucifixion of st. Andrew the apostle in church Basilica di Sant Andrea della Valle by Mattia Preti (1613 - 1699)



Pious Mugging:

Legitimate Authority, Arbitrary Power, and Protestantism

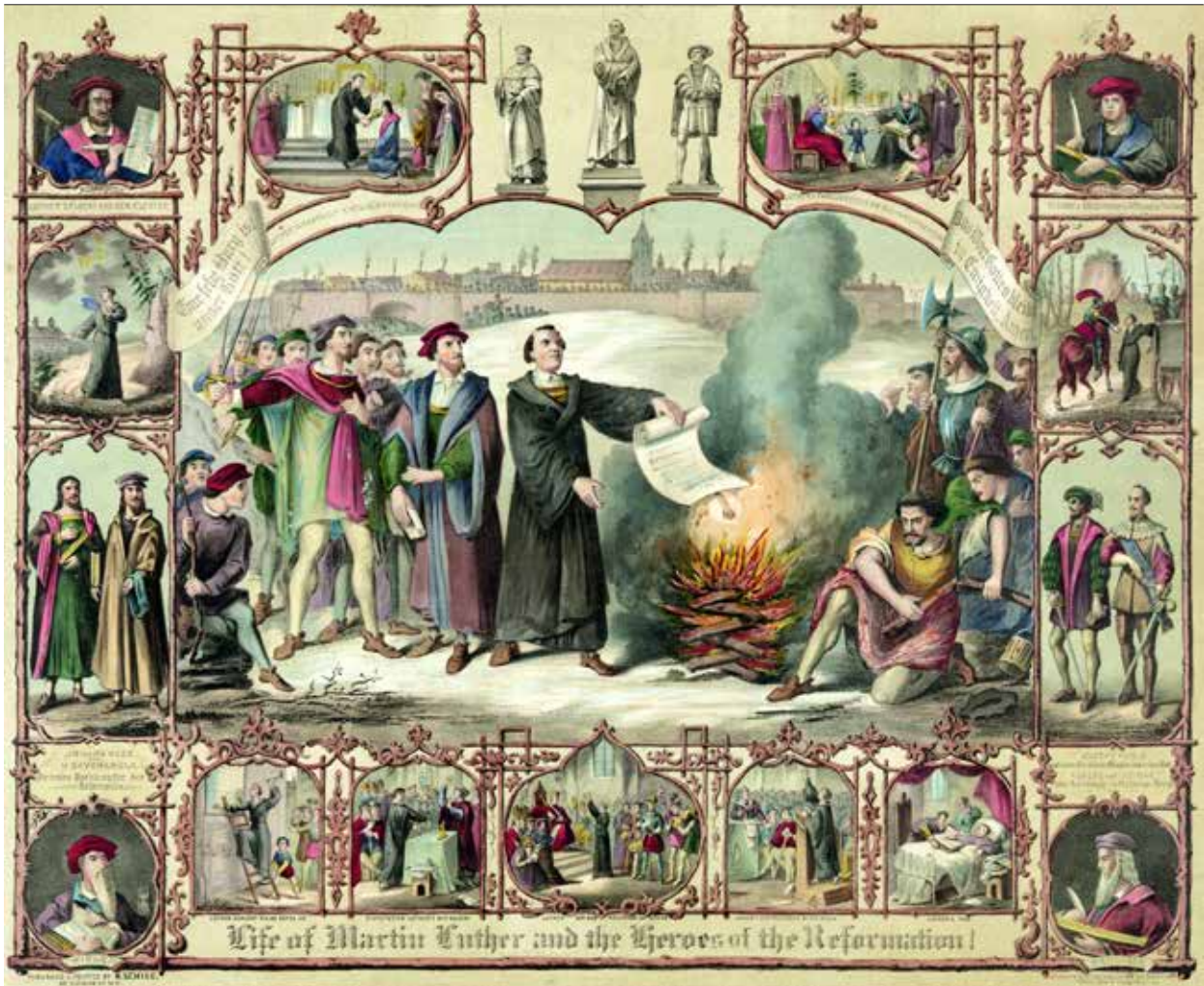
by Dr. John Rao

Legitimate authority is a rational and good thing, beneficial both for the maintenance of temporal societies as well as for the flourishing and even the sanctification of all their individual members. The power wielded by a mugger over his victims is quite a different matter: egotistical, irrational, arbitrary, and devastating to the dignity of every human person, the criminal included. Traditional Catholic Christendom, using both supernatural and natural tools, taught the meaning of legitimate authority very clearly and promoted its proper use at all levels of social organization. Dominant modern naturalism, in contrast, teaches and promotes the art of an anti-social and anti-individual mugging as the height of human progress.

Targeting Legitimate Authority

If the men and women of the ascendant Christian society of the past had been told of the victim fate that was in store for them should they swallow the full message of modernity they might well have instantly spat it out of their mouths like a piece of tainted meat. Alas, many of them

gorged on this poison instead. They were tempted to do so because of the sugar coating applied to it in the early stages of its confection by Martin Luther and his progeny. For Luther and Company made the path to becoming mugging victims seem downright lovely, by associating it with their understanding of a true Christian piety; one that was said to be rejected by the wicked Papists. In



their willful work, so as to rationalize an irrational victory. But the results might not be exactly what any of the parties to the arrangement fully wanted, and they might, in consequence, constantly be on the lookout for a better deal with changed partners.

Three Ways to Undermine the Incarnation

It was this supposedly pious union of the intellectual word merchant, the mystic, and the thug—whose victory historical circumstances had rendered hopeless in the fourteenth century—that was effectively *incarnated* through the Protestant Reformation. That incarnation was effected in three steps. First of all, Luther's God-exalting,

man-humbling, anti-rational, and ultimately anti-incarnational Nominalist philosophical training was transformed by his conversion to the use of Humanist methodology. It was then transmitted to the world in a rhetorically charged and vulgarized form, exuding conviction of its godly, apostolic teaching regarding the total depravity of sinful humanity. Secondly, Luther's anti-incarnational position not only met with opposition from the Roman Church, but also immediately unleashed a tidal wave of totally logical deductions concerning the wickedness of man and nature that he personally considered stark raving mad. This led him to wish to impose his individual, quite illogical and rather conservative will on the logic of the revolutionary movement he had generated, and simultaneously to reject both the Catholic position as well as the radical interpretation of >



Q&A

by Fr. Juan-Carlos Iscara, SSPX

Is it sinful to smoke marijuana?

Almost everyone agrees that it is not morally permissible to use drugs such as cocaine, heroin, crack, ecstasy, etc., due to their damaging effects on body and mind. But there is today a growing lack of agreement on the morality of marijuana use – even among us, from easy permissiveness to unbearable rigor.

Matters are not helped by the fact that much of the research that is easily available appears to focus on neurobiological effects (i.e. brain

chemistry) of marijuana abuse, rather than on its implications for personal morality and the social common good. The results of such focused research are necessarily partial and misleading. For example, if considered solely under the aspect of physical damage and addiction, tobacco appears as a more dangerous drug than marijuana – an assessment that must be corrected when we consider their consequences for the moral life of the subject. Such results also favor the present trend towards the legalization of use, possession and trade of marijuana – >

158 pp.—Flexible hardcover—STK# 8698—\$16.95

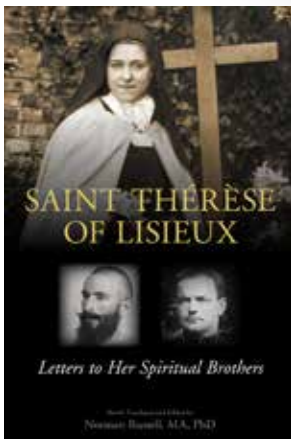


Luther's True Face

by Fr. Jean-Michel Gleize, SSPX

Written by French scholar and clergyman, Fr. Jean-Michel Gleize, of the Society of Saint Pius X, *Luther's True Face* provides an in-depth look at the "Father of Protestantism." More than just a theological analysis, Fr. Gleize's study offers crucial historical details about Luther's life, the times in which he lived, and the state of the Catholic Church in the early 16th century. Also included in this first English edition of *Luther's True Face* is an introduction by Bishop Bernard Tissier de Mallerais, several appendices, and a copy of Pope Pius XI's landmark encyclical *Mortalium Animos* (on religious unity). While Fr. Gleize approaches his subject matter through a Thomistic lens and delves deeply into Luther's doctrine, this volume is accessible to all Catholics who wish to learn about the origins of Protestantism and come away with a deeper understanding of what continues to divide Catholics and Protestants to this very day.

152 pp.—Softcover—Photographs—STK# 8699—\$12.95



St Thérèse of Lisieux

Letters to Her Spiritual Brothers

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the only members of the Church who do not have a right to “enter into dialogue” are those who uphold the millennial teaching of Our Lord and His Church. While Pope Francis continually asks’ “Who am I to judge?” his toadies within the hierarchy continue to do just that: make judgments against those who dare to ask legitimate questions of the Holy Father.

Professor Seifert, although a faithful Catholic regarding faith and morals, is a philosophical child of Edmund Husserl and his school of Phenomenology and therefore he does not espouse the philosophy of St. Thomas. Nevertheless, he clearly embraces the importance of Aristotelian logic and objective Truth, both of which are sorely lacking in the Rome of Pope Francis.

New Altar in Honor of St. Elizabeth Ann Seton

As has been mentioned in past installments of Church in the World, the Archdiocese of New York has, for the past number of years, been involved in extensive renovation work in St. Patrick’s Cathedral. Although use of the word “renovation” of any church or cathedral often brings chills up the spine of Traditional Catholics, in the case of

St. Patrick’s the renovation has actually brought about some very significant improvements. One of the latest is the new side altar in honor of St. Elizabeth Ann Seton, which replaces a “shrine” (not an altar) erected in the 1970s around the time of her canonization.

The new altar is based upon the plans for this



The new St. Elizabeth Ann Seton Altar



The 1970s Shrine of St. Elizabeth Ann Seton

location by the architect of the cathedral James Renwick, Jr. Its design is Gothic with relief panels and statues designed by Sister Margaret Beaudette, S.C. who was a devoted teacher and renowned sculptor whose artwork for the Altar was her last commission before her death on March 12, 2017. She was a member of the Sisters of Charity (the order founded by St. Elizabeth Ann Seton). The panels and statues are of a more modern design, but the altar itself blends very well with the interior of the cathedral, especially when compared to the 1970s shrine. The center statue

is of St. Elizabeth and the side statues are of St. Vincent de Paul and St. Louise de Marillac (the founders of the Daughters of

Charity from whose statutes St. Elizabeth modeled the statutes of the Sisters of Charity). The relief panels depict the sisters performing the two works they are most well known for in New York: education and health care. It should be noted that the sisters portrayed in the panels are wearing the traditional habit of the Sisters of Charity which was, most unfortunately, abandoned in the years following Vatican II.



Canon Law and Pastoral Theology of Marriage

by Fr. François Knittel, SSPX

On April 4, 2017, the Vatican published a document dated March 27 concerning marriages celebrated by the priests of the Society of Saint Pius X (SSPX). In it, at the instruction of Pope Francis, Cardinal Gerhard Müller—Prefect of the Congregation for the Doctrine of the Faith—and Archbishop Guido Pozzo—Secretary of the Ecclesia Dei Commission—invited bishops to facilitate the celebration of these marriages in their respective dioceses.

The document recalls that, in the traditional rite, the exchange of consent precedes the celebration of Mass. In all cases, the priests of the Society are authorized to celebrate the nuptial Mass according to the traditional rite.

On the other hand, the exchange of consent can be received either by a priest mandated for this purpose by the diocesan bishop or by the priest of the

Society who in that case receives delegation from him directly.

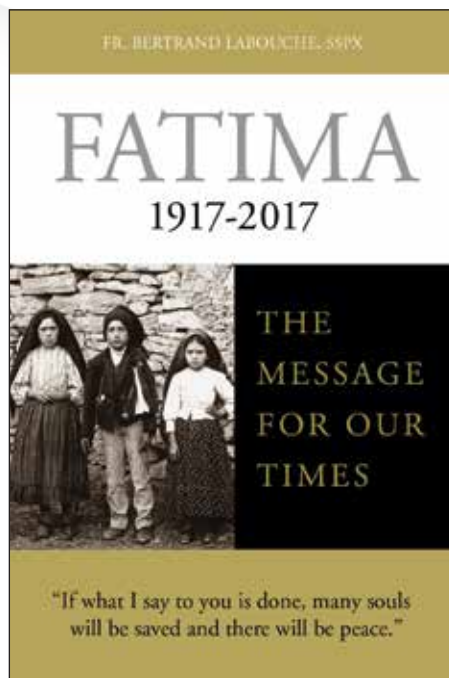
1. Doctrinal and Canonical Context

1.1 The Decree of the Council of Trent

Until the Council of Trent, couples who exchanged their consent in the absence of any witness—priest or laymen—validly contracted marriage. This practice was not contrary to the doctrine of the Church, because the future spouses are ministers of the sacrament and the consent given and received constitutes the matter and the form of the sacrament although the practice created difficulties.

Prior to their exchange, the intended spouses could prove to be unfit to contract a marriage by reason of an impediment. Now on the one hand, there can be no dispensation from certain im- >

Fatima: The Message for Our Times

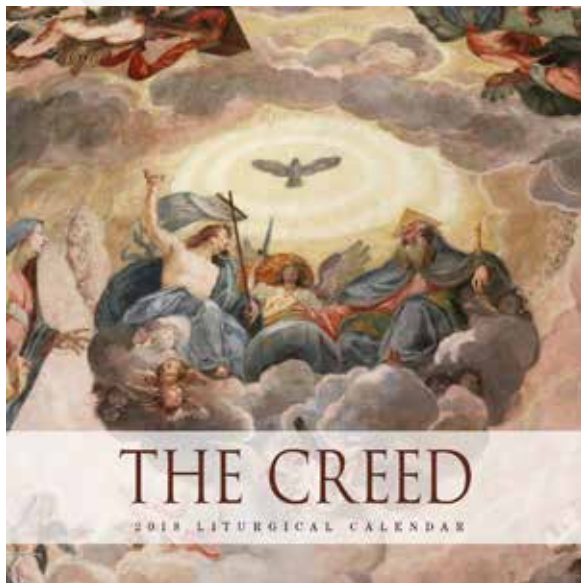


The 20th and 21st centuries must be understood in the light of Fatima. Mary's visit to this little hamlet in Portugal is a fact that is part of contemporary history. The Message of Fatima concerns all of us. Its blessed influence can touch all of us, touch families, touch nations: "If what I say to you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

This book brings to life the extraordinary marvels of Fatima

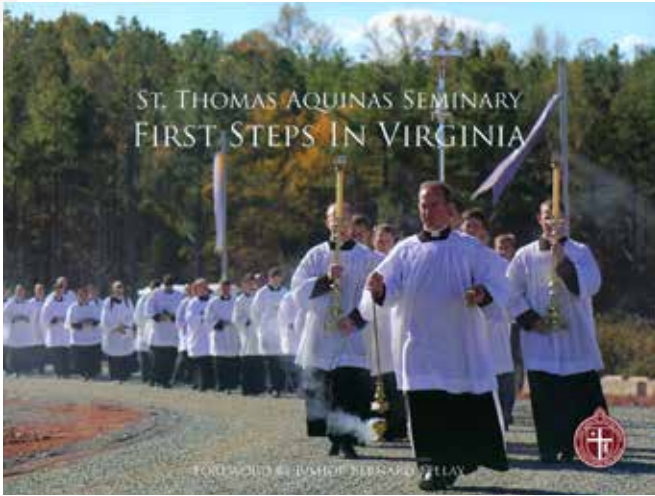
The Creed

2018 Liturgical calendar



The Apostles' Creed, one of the Church's great professions of faith, was once known by heart by Catholics all over the world. Often incorporated into morning and evening prayers, this creed simply but powerfully calls to mind the core tenets of the Faith while orienting the heart and mind to God. To bring the Apostles' Creed's centrality to the forefront, reminding us of the creed's truth and vigorous beauty, Angelus Press has chosen it as the theme for the 2018 calendar. Each month features an artistic depiction of one of the articles of the Creed.

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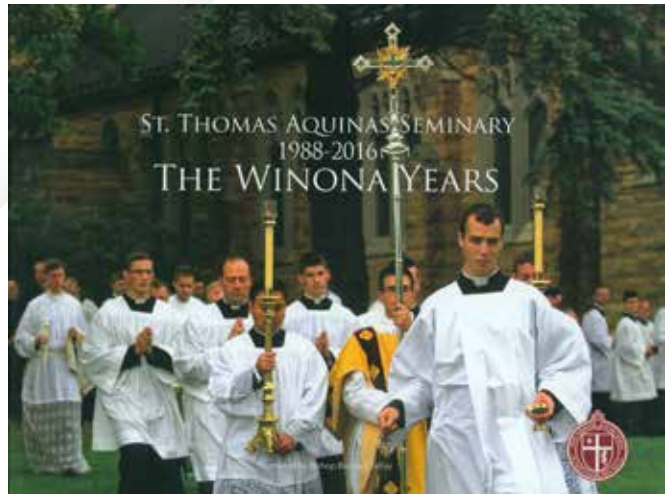
Having outgrown its home of over 25 years in Winona, Minnesota, 2016 saw the St. Thomas Aquinas Seminary relocate to a newly constructed facility in Buckingham, Virginia where they will be able to continue their mission of forming Catholic priests for generations to come.

St. Thomas Aquinas Seminary, First Steps In Virginia depicts in vivid detail the construction of the new Seminary, its inauguration and the entire moving process, with all the labor and excitement that a project of this magnitude entails.

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A portion of all proceeds from these books goes toward the new seminary project in Virginia

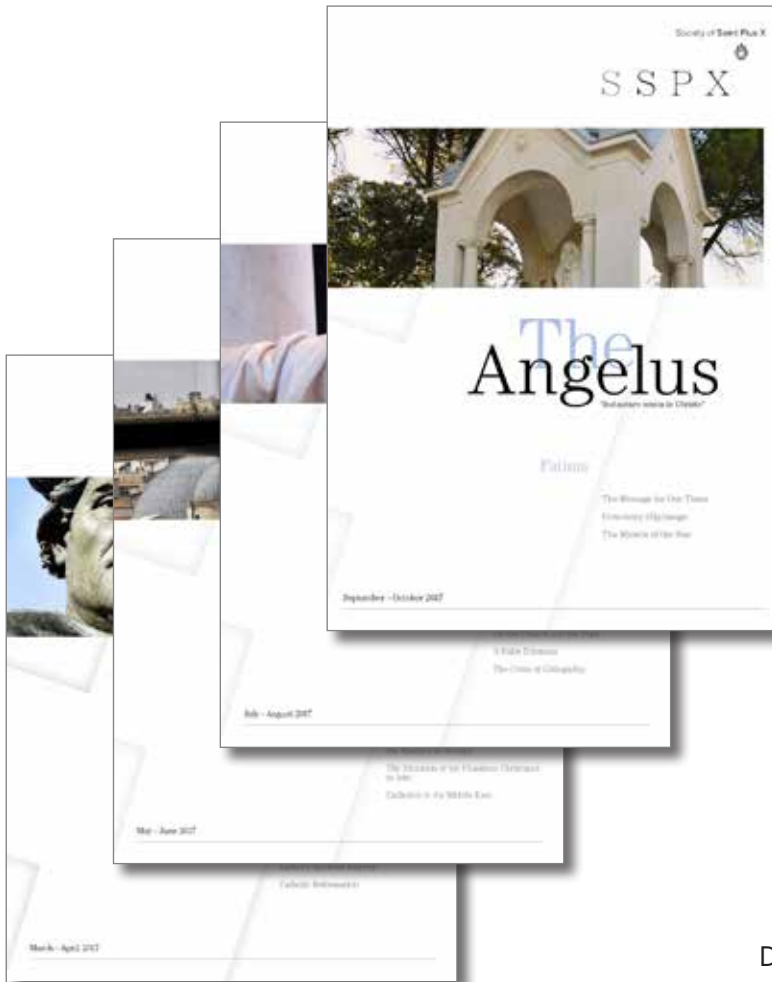
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