

The

“Instaurare omnia in Christo”

ANGELLUS

THE VOICE OF TRADITIONAL CATHOLICISM

و بعد از شنیدن آن حاجت مخصوصاً شکرشده و از اذیت آیات در حرکت
فی الحال از خای دندان بانه خنجرش را وان شد و حصصاً کم سیر است

و حصصاً کم سیر است و در وقت
که راه را در کینم و کور و کور و کور است

و حصصاً کم سیر است و در وقت
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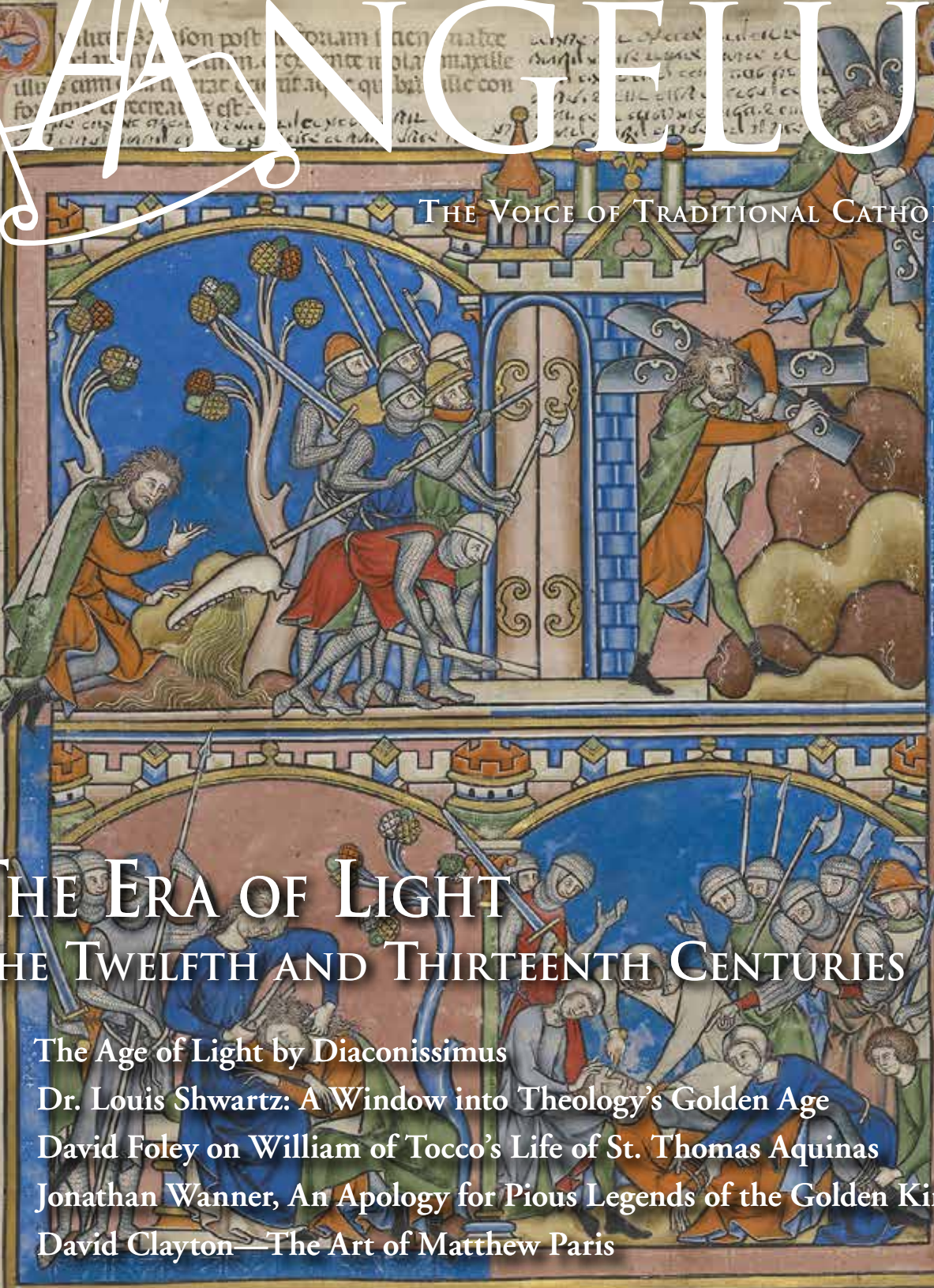
و حصصاً کم سیر است و در وقت
که راه را در کینم و کور و کور و کور است

THE ERA OF LIGHT THE TWELFTH AND THIRTEENTH CENTURIES

The Age of Light by Diaconissimus
Dr. Louis Schwartz: A Window into Theology's Golden Age
David Foley on William of Tocco's Life of St. Thomas Aquinas
Jonathan Wanner, An Apology for Pious Legends of the Golden Kind
David Clayton—The Art of Matthew Paris

Salutem cum Samson captus amore Dalila
et blanditiis eius vicinis. apuisti sibi. quod
fortitudo eius esset in capillis. ultra pax corrup
ta ppuistinos capillos sibi abstulit.

Valiter Samson per manus et capillis et
umbis ab micel. puatur oculis ab ho
mibus suis.



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“To publish Catholic journals and place them in the hands of honest men is not enough. It is necessary to spread them as far as possible that they may be read by all, and especially by those whom Christian charity demands we should tear away from the poisonous sources of evil literature.”
–Pope St. Pius X

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Marginalia: From decorative, detailed illustrations to random bizarre doodles, the drawings and other marks made along the margins of medieval manuscripts can tell us a whole lot about a book's history and the people who have had a hand in it.



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The Age of Light

Diaconissimus

In the popular conception, the word “medieval” is bereft of positive connotations. It denotes something ignorant or close-minded, at best; something to be pitied or looked upon with contempt. Perhaps most of all, to call something “medieval” is to say that it is retrograde, backwards, old-fashioned—not fit for the moral or technological standards of our day and age. Labeling a person, idea, or thing “medieval” signifies that it is not worthy of discussion among us, the enlightened post-moderns. Indeed, many people today refer to the medieval era as “the Dark Ages.” The disparaging quality of such remarks stands in marked contrast to what a Christian believer sees—with the eyes of reason in addition to the eyes of faith—when he or she walks into any of the great cathedrals of medieval Europe. In contrast to the stereotype of the Middle Ages as a benighted time, the Gothic cathedrals stand as an enduring testament to what was really an *Age of Light*. From the depths of time, they

testify to a society markedly different from our own in terms of technical prowess and belief system. Every stone of these buildings speaks of a time when the pursuit of God was foremost on people’s minds. Sometimes characterized as arguing about “how many angels can dance on the head of a pin,” an entire philosophical and theological system was carried into being in the construction of these cathedrals. The overarching narrative of human redemption is depicted on their walls, in their stones, on the stained glass. They express a sacramental worldview in which material things can mediate the order of grace to humanity. In short, they stand at the center of a society in which—despite the often terrible sins of human beings—people strained to reach the heavens through the prayer and liturgy of the Church.



The Basilica of Saint-Denis is a former medieval abbey church and present cathedral in the northern suburbs of Paris. The building is of singular importance historically and architecturally as its choir, completed in 1144, is widely considered the first structure to employ all of the elements of Gothic architecture. The basilica became a place of pilgrimage and contains the tombs of nearly all the kings of France.



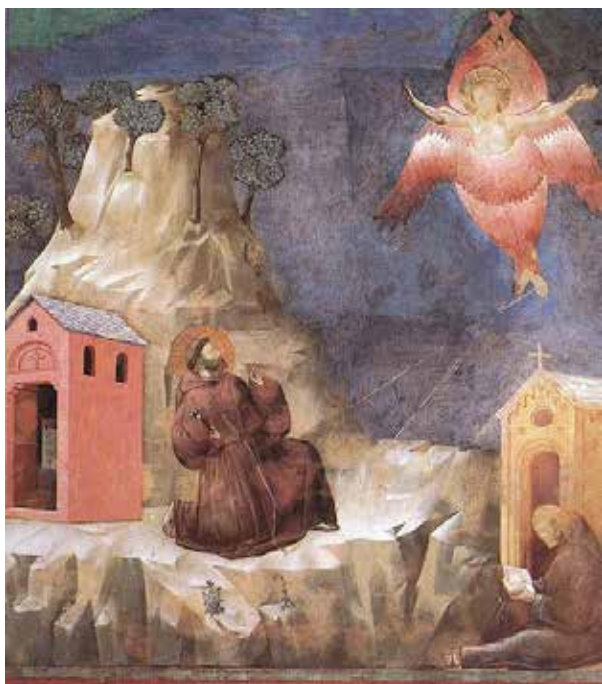


Figure 8. Giotto, *The Stigmatization of St. Francis*.

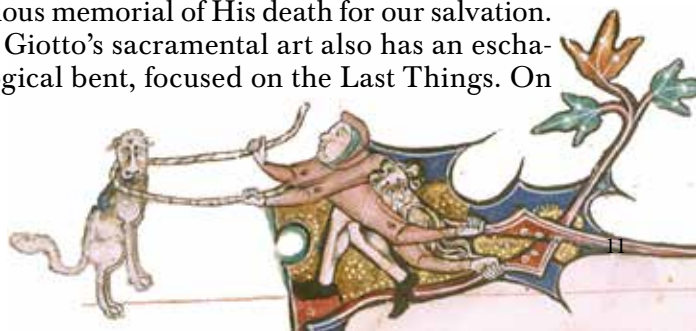
Assisi are characterized by the same narrative mindset which emerges from the stained glass of Chartres. In the frescoes of Assisi's Upper Church, images from the life of St. Francis are paired with images from the life of Our Lord. They demonstrate the medieval conviction that Francis was the greatest exemplar of the life of Christ to date; Giotto used these pairings to emphasize how the life of the Poverello mirrored that of Jesus, even to the point of receiving the wounds of the crucifixion in a vision from one of the seraphim (Figure 8). Much as the windows in Chartres highlight how the history of the Church's fidelity to Christ's message fulfills the prophecies of ancient Israel, the life of St. Francis shows how every baptized Christian can "put on Christ" (Gal. 3:27) and become the "new man" (Eph. 4:24) and conform themselves entirely to our Lord. The frescoes are today in a moderate state of ruin due to age, water damage, and an earthquake in 1997. But despite the trials of time, these frescoes and those of Assisi's Lower Church show forth Giotto's deeply medieval piety. The grief which surges forth in the mourners at the Cross (Figure 9), the devotion on the face of the penitent Magdalene, and the shock of St. Francis' confrere as he preaches to the birds—all of these crystallize the contemplative practice of the medieval Christian, so focused on entering the mystery of Christ's

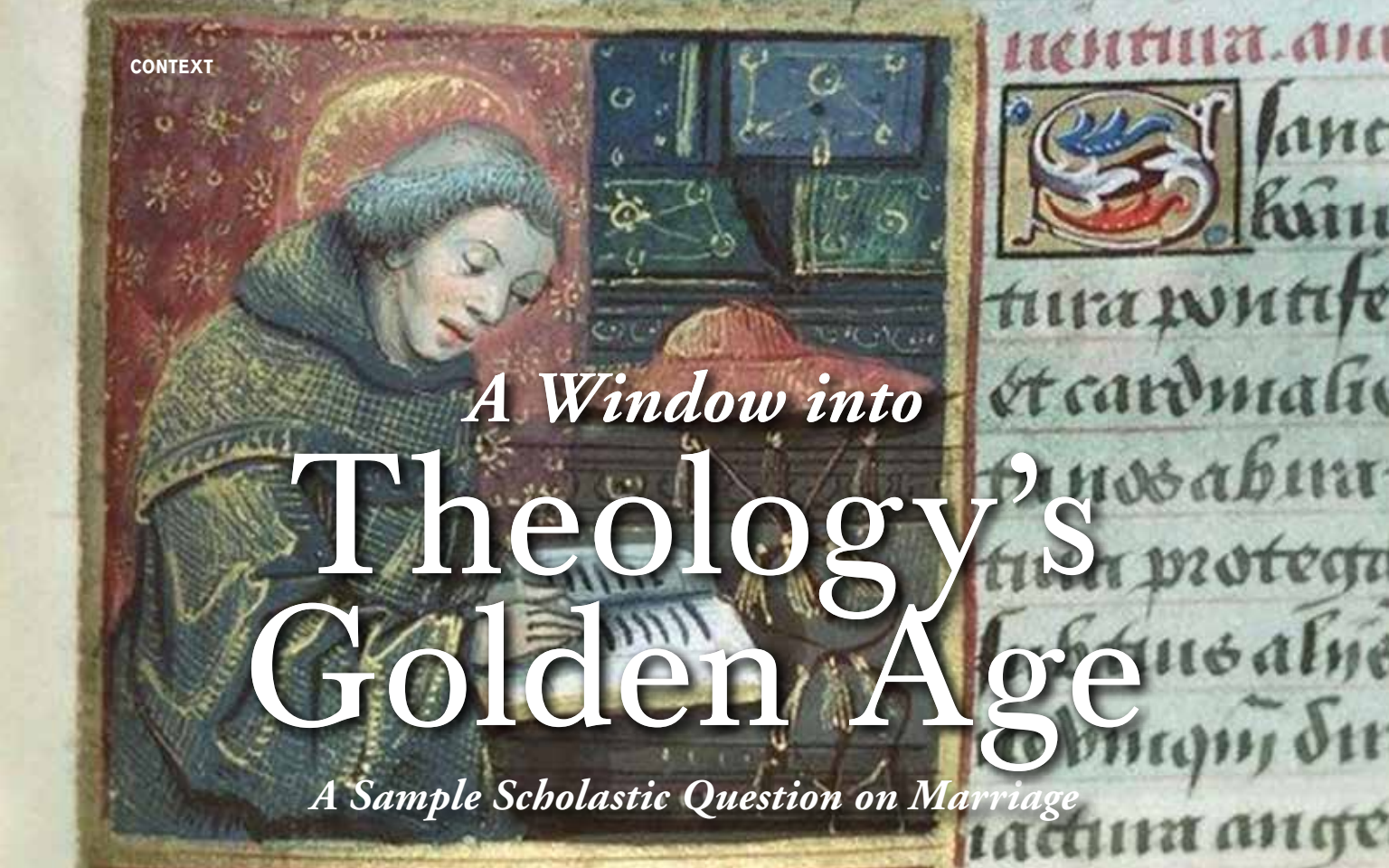


Figure 9. Giotto, *The Crucifixion*.

humanity, into the plaster and pigment of frescoes.

A similar perspective manifests in Giotto's frescoes in the Scrovegni Chapel in Padua. This chapel was designed by a nobleman of the Scrovegni banking family, who commissioned it as an act of penance for his public sins of usury. Giotto's program traced the entire history of the lives of Christ and of Mary—the upper register depicting all the apocryphal stories of her parents, Joachim and Anne, and her own experience of Annunciation and Nativity, the lower registers showing the entire cycle of Christ's life. In Giotto's scheme, he juxtaposed the mysteries of Christ's earthly ministry with the great events of His passion (Figure 10). One particularly moving coupling is the juxtaposition of Christ's resurrection with His raising of Lazarus, showing how the eternal Word, in His words and deeds, is never bound even by the chains of death. And in his pairing of the Last Supper with the Crucifixion, Giotto profoundly articulated the Church's unchanging liturgical theology, which views the Mass as a re-presentation of Christ's last Passover meal and an efficacious memorial of His death for our salvation. But Giotto's sacramental art also has an eschatological bent, focused on the Last Things. On





A Window into
Theology's
Golden Age
A Sample Scholastic Question on Marriage

Dr. Louis Shwartz

Medieval Christendom, especially during the thirteenth century, boasted a vibrant, complex, beautiful culture—and a tour of Europe's greatest city, Paris, makes this claim abundantly clear. The French royal capital boasted a population of nearly 200,000 Catholics among an impressive array of walls, gates, towers, churches, palaces, monasteries, hospices, lodgings, markets, shops, quays, and storehouses. At the heart of the city Notre-Dame Cathedral, newly refurbished in the Gothic style, soared up from an island in the midst of the Seine. Merchants and craftsmen bustled about the river's Right Bank, while a cluster of lecture halls and libraries on the Left formed the core of Europe's premiere university. Even the streets were paved—a rarity in those days. However, the most splendid addition to the cityscape was the Sainte-Chapelle, built by King St. Louis IX to house the recently acquired relic of the Crown of Thorns.

Supported by such an impressive urban environment, the university system at Paris became truly international; from across Latin Christendom hundreds upon hundreds of students flocked to its renowned schools. Among Parisian scholars who rose to great academic heights were two Italian mendicants: Thomas of Aquino, a Dominican, and Bonaventure of Bagnoregio, a Franciscan. They were friars, begging brothers, members of new religious orders focused on reinvigorating European Christians by living the evangelical perfections out in the world (instead of hidden within the walls of a monastic cloister). As priests, they also preached, said Mass, and heard confessions. These responsibilities necessitated some training in theology, and the most promising friars were sent by their superiors to Paris. Both the Dominicans and Franciscans had acquired, through pious benefactors, houses of prayer and study in the university quarter; more importantly, they had also obtained chairs in the faculty of theology

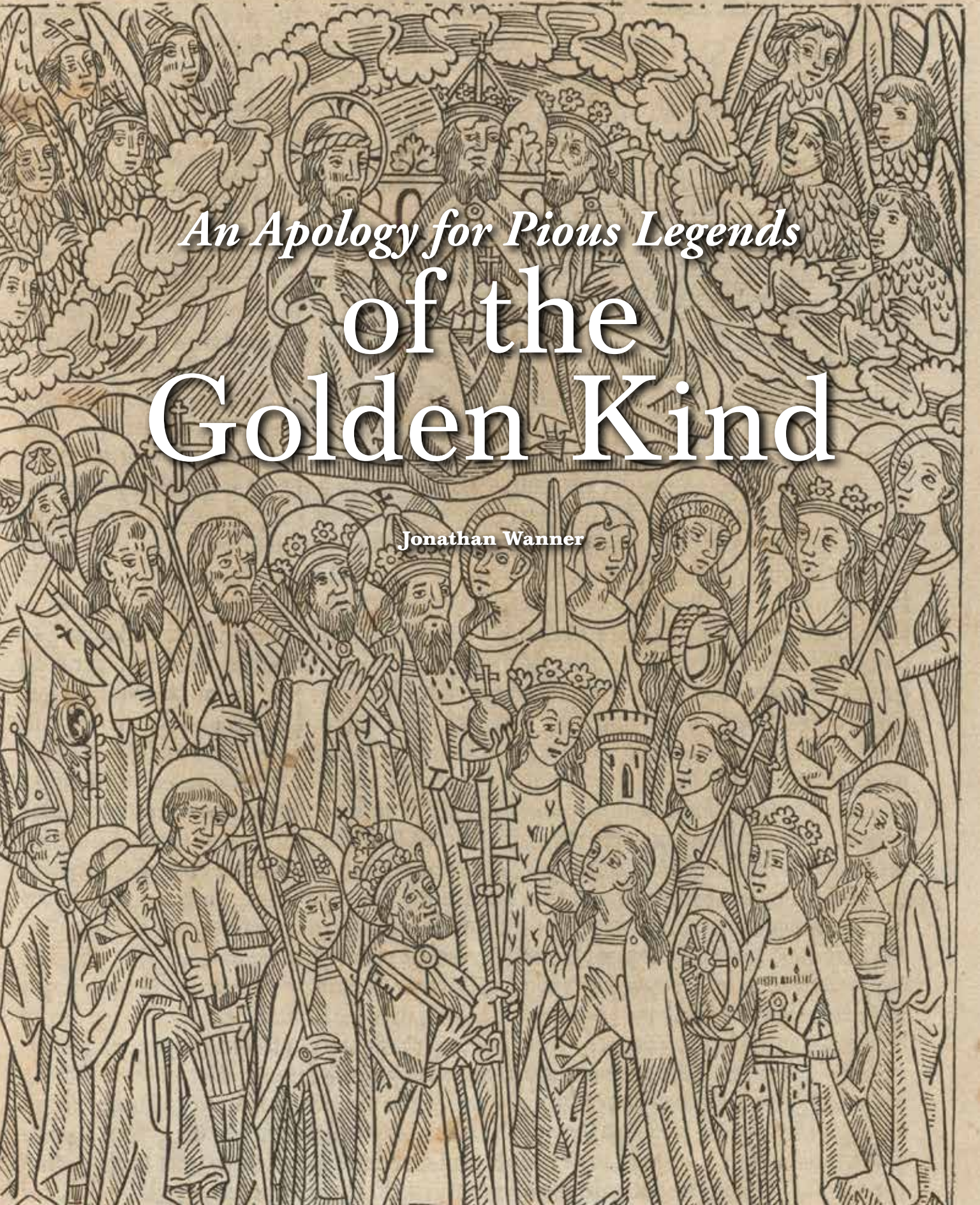


The wedding of Henry V and Catherine de Valois, from the *Grandes Chroniques de France*, Calais?, 1487.

Here begynneth the legende named in latyn legenda aurea / that is to say in englysh
the golden legende : For lyke as passeth golde in valewe al other metallys / so
s legende exceedeth all other bokes :

An Apology for Pious Legends
of the
Golden Kind

Jonathan Wanner



The Art of Matthew Paris

Prof. David Clayton



The work of Matthew Paris and the 13th-century English Gothic style—a model for artists today?

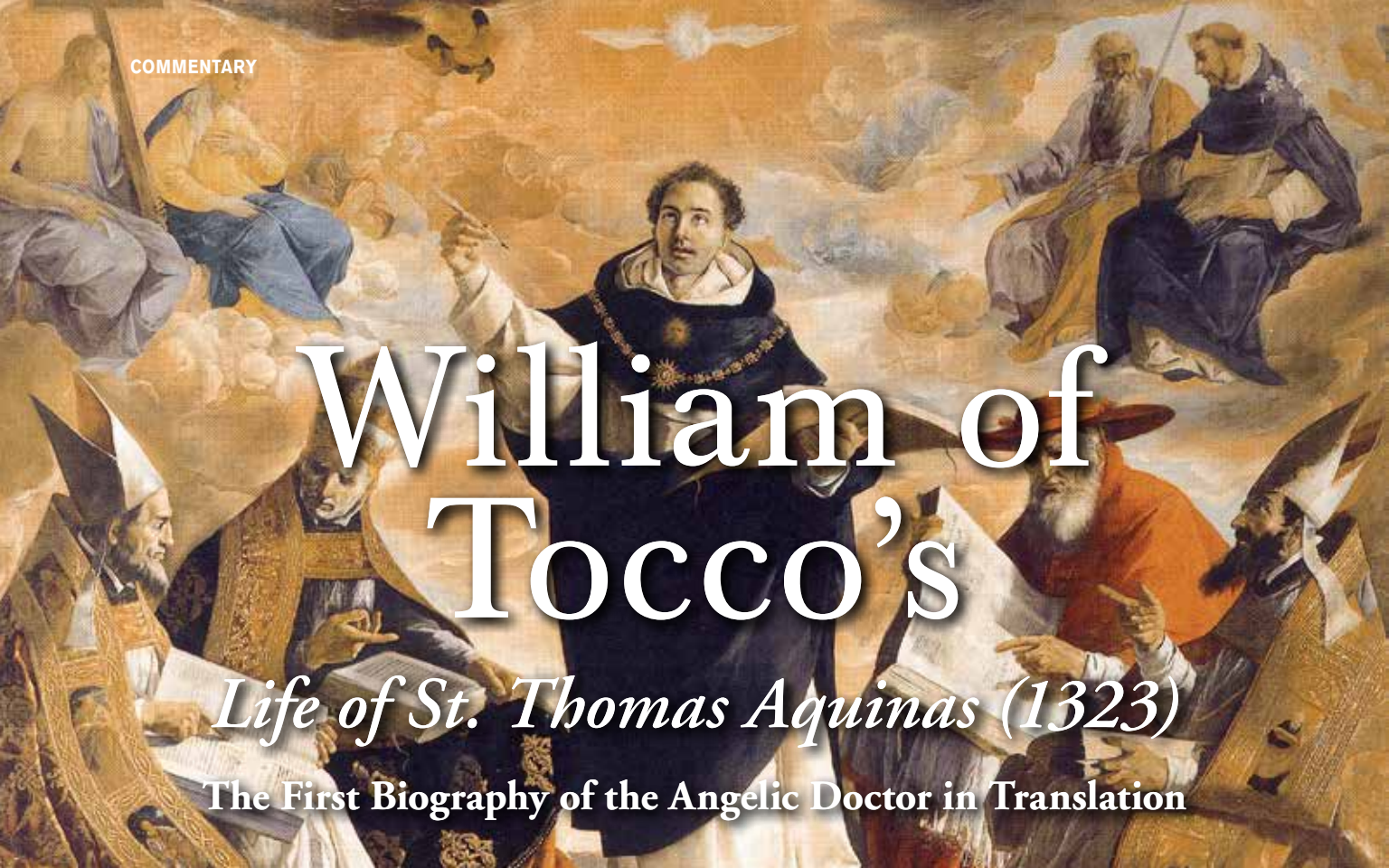
Bubo a
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 positum nom
 habet. aut fe
 talis. onusta q
 dem plumis.
 & graui semp
 detenta pigri
 cia. in sepulch



The Owl and the Nightingale

Anonymous

The poem *The Owl and the Nightingale* was written in Middle English by an anonymous author of the twelfth or thirteenth century. It is the earliest example of “debate poetry,” in which character representatives of two natural opposites—and, in this case, characters who allegorize themselves as different parts of the Body of Christ—duke it out in verse. It provides a vernacular and entertaining complement to the formal scholastic *quaestio*, an example of which can be found on page 14. The translation here is taken from the Wessex Parallel Webtexts series, edited by Dr. Bella Millett, and **abridged** for use in this magazine by assistant editor Esther Jermann. The complete text can be found here: <http://wpwt.soton.ac.uk/trans/owl/owltrans.htm>.



William of Tocco's

Life of St. Thomas Aquinas (1323)

The First Biography of the Angelic Doctor in Translation

David M. Foley, Ph.D.

Angelus Press is in the final stages of preparing this previously untranslated text for publication. The following article has been written by the translator as an introduction to the forthcoming edition.¹

Seven hundred years have now passed since a venerable Dominican friar, William of Tocco, offered the final version of his little book to the Vicar of Christ, Pope John XXII. The cause for the canonization of Friar Thomas de Aquino († 1274) was officially opened five years earlier, in 1318, after the Pope had first received William at his court in Avignon. It was on this occasion that William, acting as an emissary of the Order of Preachers, presented John XXII with the initial draft of his biography of Friar Thomas, the *Historia sancti Thomae de Aquino*, a document which would prove decisive in the process of raising St. Thomas to the altars. As our first biographical account of Thomas Aquinas, compiled from the testimonies of his family members, confreres,

and witnesses to the prodigies surrounding the friar's life and death, the *Historia* is the original source for many scenes from the earthly career of the Angelic Doctor that are still indelibly impressed upon the Catholic imagination: our saint chasing a harlot from his prison cell with a firebrand before tearfully inscribing the Sign of our salvation upon the wall, collapsing in the corner, and being vested with the girdle of perpetual virginity by two angels; the mystical vision that he received of Our Blessed Lord as he levitated in ecstasy while contemplating the Crucifix: "You have written well of me, Thomas..."; or the occasion that our friar upset the sumptuous banquet laid out by St. Louis when he hammered his fists upon the table and bellowed: "Now *that* is the end of the heresy of Manichaeus!" Despite its profound historical significance and the palpable influence that it still exerts over the Church's devotion to one of her greatest saints, William's *Historia* has only been dignified by a critical edition fairly recent-

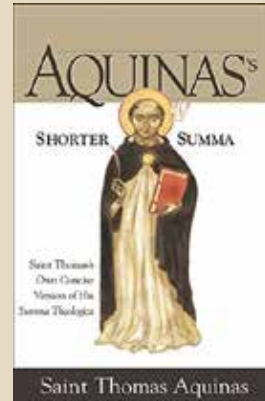
12th and 13th Century Reading List



Bonaventure
Journey of the Mind to God



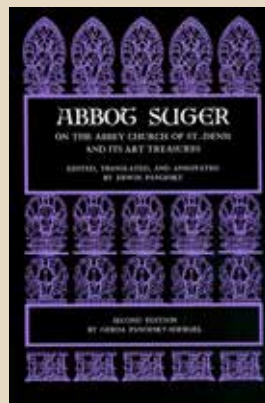
Bonaventure
Breviloquium



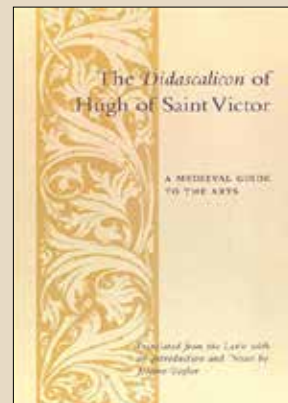
Thomas Aquinas
Shorter Summa



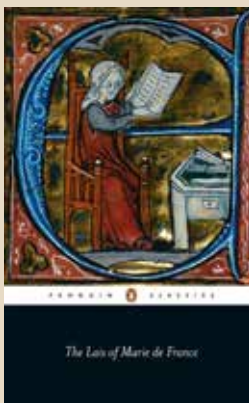
Anselm
Proslogium



Abbot Suger
On the Abbey Church of St. Denis and its Art



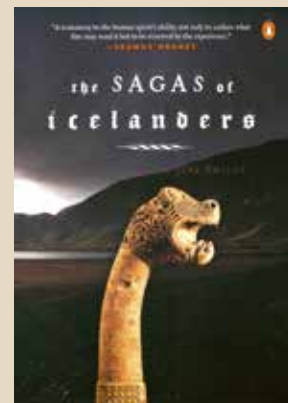
Hugh of St. Victor
Didascalicon



Marie de France
Lais



Njal's Saga



The Sagas of the Icelanders



My Path to Tradition

Scott Dunn

1. Tell us a little about yourself. Where did you grow up, and what was your level of exposure to Catholicism as a child and as a young adult?

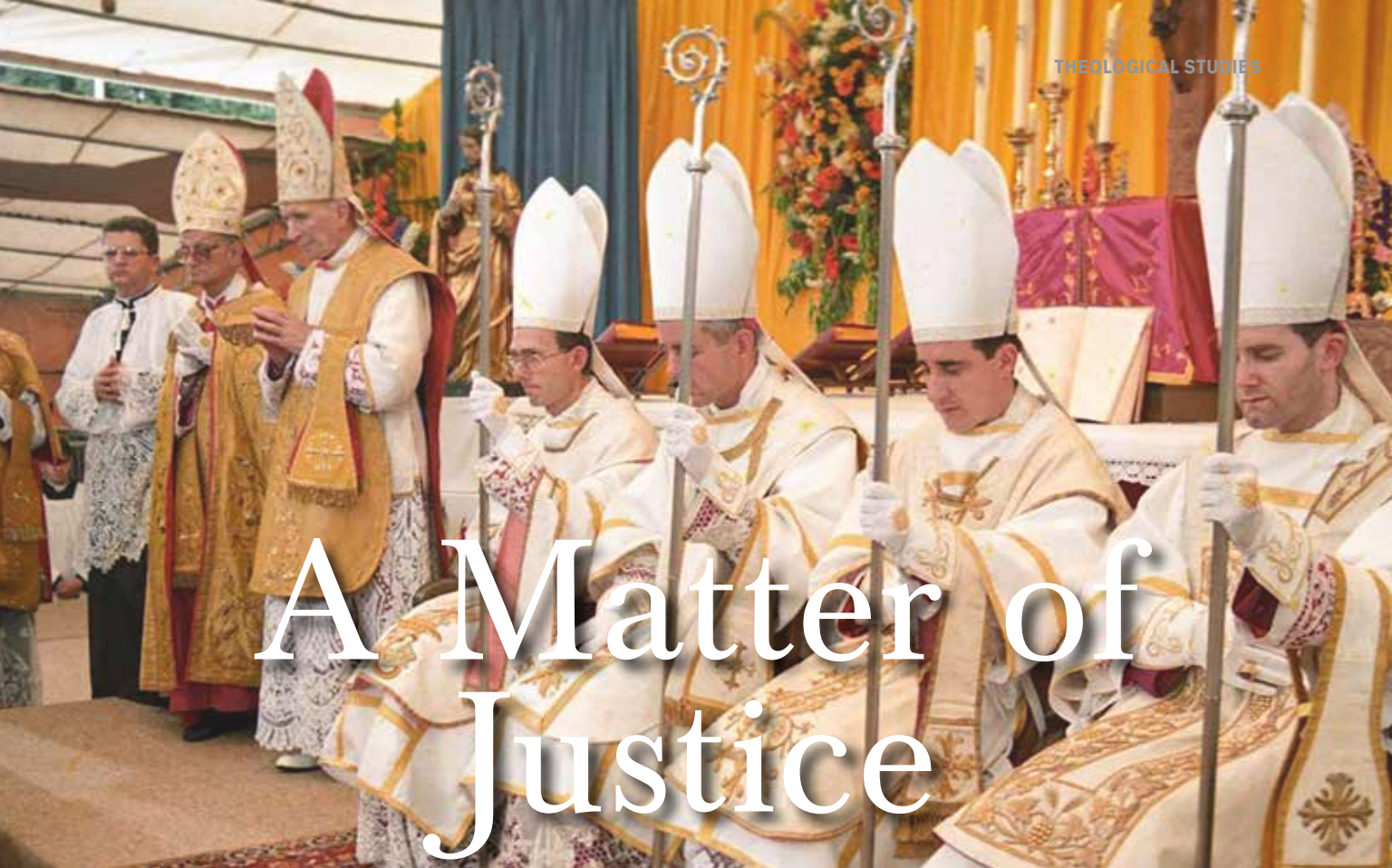
I was born in 1966 and raised in a Methodist family in northern New Jersey. My mother is from Houston, Texas and a long line of Methodists. One of the largest Methodist churches in Houston was founded in my great-grandparents' living room. I grew up always going to church on Sunday, since my family and I were very involved in the church choir. I can say that the influence of the church I grew up in and my extended Methodist family was almost all positive in leading me in the right direction.

My exposure to Catholicism growing up was largely a result of the town I lived in, which was almost entirely Catholic. My family and I had to drive to a neighboring town to go to the Methodist church. I was in my teens before

I learned that there were more Protestants in America than Catholics—almost all my classmates were Catholics.

My impression of Catholics growing up was unfortunately not very positive. Many of my classmates would talk about going to Mass or being altar boys and then during the week at school seemed to act in the opposite way of what I saw as Christian, including bullying me. This gave me the impression of Catholics as people who seemed to go through the motions of religion on Sunday without the Church having any impact on their behavior. Despite not having a great experience with the Catholics I knew in my childhood, I was a reader of history from a young age, and even as a child I was coming to the conclusion that the Catholic Church was the Church of history that went back to Christ.

As I moved into my high school and college years I became progressively disillusioned by the liberal direction of the Methodist Church and came to see the Catholic Church as the one



A Matter of Justice

Fr. Jean-Michel Gleize, SSPX

On October 14, 2022, the website of the Fraternity of St. Peter, claves.org, published a study signed by Fr. Josef Bisig and Fr. Louis-Marie de Blignières on September 29, 2022. Under the title “Back to the Consecrations of June 30, 1988,” this text is a response to the articles published in the July-August issue of *Courrier de Rome*.

Should we come back to it? And thank the authors of this text for giving us an opportunity to respond to them? Can we hope that this response to their response might change Fr. Bisig’s or Fr. de Blignières’ mind? It goes without saying that the goal of exchanging ideas is to make charity win out and consequently, it is ultimately for the good of the persons involved. But this good is first of all that of their intelligence, which demands the truth, and above and beyond the “respect due to persons who defend another opinion,” the fact remains that two contrary explanations cannot possibly both

be true—and therefore respectable—at the same time. The fact also—and more importantly—remains that the disagreement in this case is not on a matter of opinion. It is a disagreement on the legitimacy of an action—the episcopal consecrations of 1988—that is not morally indifferent, and also on the dogmatic and theological founding principles that are considered to have authorized this action. The Operation Survival of Tradition accomplished by Abp. Lefebvre on that memorable day nearly forty years ago receives its profound explanation both from the circumstances of the times after Vatican II and from the profound nature of the episcopate. So long as they fail to agree in their evaluation of these two elements, the Society of St. Pius X and the “*Ecclesia Dei*” communities can only take their mutual demonstrations of respect so far.

The attitude adopted by the SSPX after the example of its founder is deserving of all the gratitude an upright and morally well-disposed intelligence should be capable of show-



Meditations on St. John's Gospel

Chapter Sixteen

Pater Inutilis

Our Lord is still preparing His disciples for His leaving them. He wants them not to be scandalized (vs. 1) either by this—and the manner in which He will be maltreated beforehand—or by what will befall them afterwards. He lets them know in advance (vs. 4), as He already had done concerning His own Person,¹ that they will be roughly treated (15:20) and even killed (vs. 2). He had already told them this,² but not till now (vs. 5) that this would be also at the hands of the religious leaders in Israel (vs. 2). It is a special suffering, and a ready cause for scandal, to be ill judged and condemned by God's ministers on earth. We see in our day, for example, how many are intellectually in agreement with those of integral Catholic faith about the Conciliar and post-Conciliar errors, but go along with them because of the Pope and their bishops. "Scandal" is to encourage in wrongdoing, which authorities do easily (even unwittingly—vs. 2) by word or example. And yes, all this can

happen even in Christian times (III Jn. 10). But here, "These things they will do to you, because they have not known the Father, nor me" (vs. 3, cf. 8:19). "To know" is not only to grasp intellectually or be familiar with, as is true even of the devils knowing God,³ but to acknowledge and accept.⁴

Still to prepare them for His departure, He adds: "It is expedient to you that I go: for if I go not, the Paraclete will not come to you" (vs. 7). We may note that this can be "expedient" only if the "Paraclete" to come matches their loss of the Lord Jesus, Who is God; if, therefore, He Himself, the "Spirit of truth" (vs. 13), is also God. And so it is. He is the "vivifier," the giver of divine life, which is His to give. "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit" (3:5f). These are they who are "born of God" (1:13). "He breathed on them and said to them:

spone gentium in... et ante... p[ro]p[ri]o... d[omi]n[us]...
d[omi]n[us]... p[ro]p[ri]o... d[omi]n[us]...
d[omi]n[us]... p[ro]p[ri]o... d[omi]n[us]...

h[ab]eat... n[on]... i[n]... q[ui]b[us]... d[omi]n[us]...
d[omi]n[us]... p[ro]p[ri]o... d[omi]n[us]...
d[omi]n[us]... p[ro]p[ri]o... d[omi]n[us]...

ad q[ui]n[que] p[ar]te... v[er]o... n[on]... p[ro]p[ri]o...
d[omi]n[us]... p[ro]p[ri]o... d[omi]n[us]...
d[omi]n[us]... p[ro]p[ri]o... d[omi]n[us]...

Uel... a[n]i... e... m... a...
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a... p... e... m... a...

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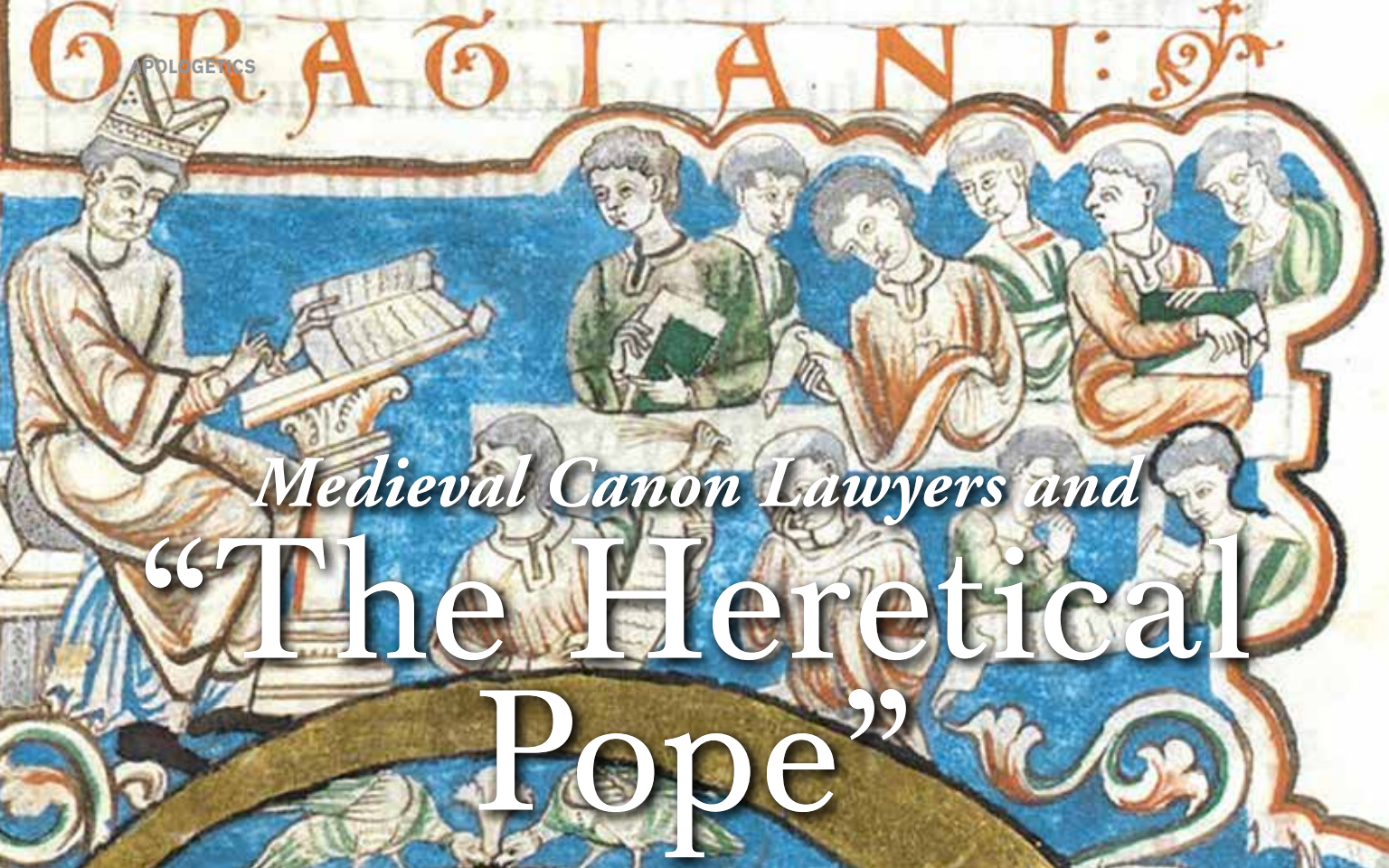
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The Smithfield Decretals is a copy of the glossed *Decretals of Pope Gregory IX*, renowned for its extraordinary program of marginal illumination. There are approximately 675 surviving manuscripts of this text, which was an essential work for legal study during the Middle Ages. Of this group, the Smithfield Decretals is by far the most extensively illuminated copy, with every one of its 626 pages of text embellished with imagery.

h[ab]eat... n[on]... i[n]... q[ui]b[us]... d[omi]n[us]...
d[omi]n[us]... p[ro]p[ri]o... d[omi]n[us]...
d[omi]n[us]... p[ro]p[ri]o... d[omi]n[us]...





Medieval Canon Lawyers and
“The Heretical
Pope”

Pauper Peregrinus

Since the days of the apostles, the Church has had two kinds of law. There is divine law, which she has received from God, and which, expounding for all mankind, she may never change. And there is canon law, which she enacts or retracts on her own authority, the better to govern her children. The former is found when the apostles taught the converted gentiles to abstain from drunkenness; the latter, when they decided that the gentiles should abstain from food with blood in it, so as to promote table-fellowship between Jewish and Gentile believers, in those early years.

After the apostles had gone to their reward, popes, bishops and councils continued to enact laws for the good ordering of the faithful. Thus, the great Council of Nicaea in 325 not only defined the consubstantiality of the Son with the Father, but also laid down that a priest must have no woman other than a mother, sister or aunt living in his house, and that Catholics who had spontaneously sacrificed to idols during the

Great Persecution must wait twelve years before receiving Holy Communion again.

As the centuries passed, the laws multiplied. Sometimes their meaning would be doubtful; sometimes, one law might seem to contradict another. By the twelfth century, the time had come to sort out the confusion. Among those who undertook this work, the most famous is an Italian scholar called Gratian (not to be confused with a Roman emperor of the same name), who lived from around 1100 to 1159, and who is reckoned “the Father of Canon Law.” Little is known of his life, but he taught at Bologna, where he composed a work called *A harmony of discordant canons*; it has come to be generally if rather inaccurately called the *Decretum*, or “decree.” It cites thousands of official texts, and arranges them in a logical order that starts from general principles and moves on to particular questions. Gratian also commented on much of what he quoted. His book proved so useful that it was adopted by everyone. In this

New Titles from Angelus Press

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Ultimate Catholic Trivia is a compilation of over 1,700 questions divided into 12 categories covering the Catholic Faith and culture. As the ever growing distractions of the digital era continue to overwhelm daily life, traditional “offline” games that can be played with friends and family face-to-face are making a return.

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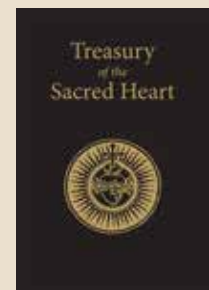
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This beautifully bound Catholic classic is a sacred collection of the prayers and ancient devotions offered to the Sacred Heart over the centuries. Originally published in 1867, this hardback edition features gilded cover text and a red ribbon with over 1,050 pages. Included in this Treasury: morning and evening prayers • consecration to the Blessed Virgin Mary • Memorare to St. Joseph • Holy Sacrifice of the Mass • Method of hearing Mass by way of meditation on the Passion • prayers before and after Confession • methods of offering the Penance enjoined in Confession • devotions for Communion • praises of the Most Holy Trinity • devotions to the Sacred Heart of Jesus • Act of Consecration to the Sacred Heart of Jesus • *The Epistles and Gospels of every Sunday of the Year* • And many more prayers and devotions too numerous to list here.

1051 pp. Hardcover. Ribbon. STK# 8820. \$39.95



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Fr. Juan Carlos Iscara, SSPX

Apart from the precept of attending Mass and abstaining from servile work on Sundays, what are the other precepts of the Church?

The precepts of the Church are many—in fact they are all the prescriptions of the Code of Canon Law. The five Church commandments listed in popular catechisms concern the virtue of religion, that is, the minimum requirements of prayer and moral effort that are expected of every Catholic.

These precepts are:

- On Sundays and holy days of obligation, attend Mass and rest from servile labor;

- Confess our sins at least once a year;
- Receive the Sacrament of the Eucharist at least once during the Easter season;
- Observe the days of fasting and abstinence from meat established by the Church;
- Help provide for the needs of the Church.

As the first precept has been the object of two previous articles in *The Angelus*, let us look at the other four.

What is required by the second precept?

The Code of Canon Law lists the obligations implied in the precept: sacramental confession at least once a year, and in the danger of death, and before receiving Communion.