



S S P X



The Angelus

“Instaurare omnia in Christo”

The Church and Science

The Catholic Church and Science

Science and Beyond:
Dantean Moon Spots

He Destroyed
the Enlightenment Myth



“The admirable progress which science and technology have quickly obtained and continue to produce without any sign of abatement, whether in the sidereal depths or in the bosom of the earth, and the most secret folds of nature and life, are in reality nothing else than the discovery and the possession of pre-existing forces and laws, which the Creator has disseminated in the universe and which have been actively operating from the beginning of creation. Therefore, everything is the gift of God for the benefit of man, and everything, Heaven and earth, proclaim the glory of the Sovereign Giver.”—Pope Pius XII, Oct 11, 1955, 60th anniversary of the invention of telegraphy by Marconi.



The Catholic Church and Science

By John Dredger

Myths abound about the anti-science stance of the Catholic Church and the supposed conflict between faith and reason. These myths stem from enemies of the Church who desire to depict Catholicism as a religion of bigots manipulating the masses by keeping them chained with the fetters of ignorance. This mythology also comes from a misunderstanding on the part of many non-Catholics who do not comprehend certain historical events and fail to discover the truth by proper research. Misconceptions, however, exist among Catholics as well. According to a 2014 survey by the Public Religion Research Institute and the American Academy of Religion, 51% of American Catholics believe that “religion and science are often in conflict.” When famous scientists, such as Carl Sagan, Neil DeGrasse Tyson, Stephen Hawking, influential writers,

and historical figures, including Bertrand Russell and Thomas Jefferson repeat the myths, people tend to listen. In addition, students find misrepresentations of the truth in certain science textbooks, “educational” websites like history.com and pbs.org, and some university materials. Bombarded by error from supposedly reputable sources, many unsurprisingly remain ignorant of the truth.

Preposterous Myths

The legend of Pope Callixtus III issuing a papal bull against Halley’s Comet in 1456 presents one of the more striking and preposterous myths of anti-science in the Church. According to various writers, beginning with the French astronomer

Theme The Catholic Church and Science

his writings on physics and animals intrigued the medieval scholars. Long before the Galileo episode, Pope Sylvester II (946-1003) promoted the learning of mathematics and astronomy. St. Albert the Great (1206-1280), a Dominican and the patron saint of natural sciences, wrote works on physics and biology. The Franciscan Roger Bacon (1214-1294) studied optics and nature through empiricism, helping to develop

Father of Genetics. According to a 19th-century German source, Catholic clergymen comprised almost 10% of the natural scientist population. These men did not act in opposition to the Church, but rather with her full support. As the American historian of science J. L. Heilbron said, the “Roman Catholic Church gave more financial aid and social support to the study of astronomy over six centuries, from the recovery of ancient



Catholic Scientists: Louis Pasteur, Charles Coulomb, Alessandro Volta, Christian Doppler

the scientific method. Hundreds of other monks and priests contributed to scientific progress through their studies and discoveries, including Francesco Maria Grimaldi (1618-1683), a Jesuit who discovered the diffraction of light, Bl. Nicholas Steno (1638-1686), after whom the Stensen duct and other parts of the human body were named, and Gregor Mendel (1822-1884), an Augustinian monk who became known as the

learning during the late Middle Ages into the Enlightenment, than any other, and probably, all other institutions.” This statement applies to the other scientific fields as well.

The catalog of lay Catholic scientists also includes many famous names: Georgius Agricola (1494-1555), the Father of Mineralogy; the aforementioned Galileo Galilei (1564-1642); Charles-Augustin de Coulomb (1736-1806), the

He Destroyed the

Enlightenment Myth

Interview with Fr. Paul Robinson, SSPX

Father, who do you think was the most important Catholic scientist of the 20th century?

I think it would be Pierre Duhem (1861-1916).

Pierre who? I have never heard of him!

Alas, that is all too often the case. He deserves to be much more famous than he is, especially among Catholics.

Why so?

Because he single-handedly destroyed the Enlightenment myth that the Catholic Middle Ages were anti-science; that the Church is an institution which, when she has the power to do so, ruthlessly stifles scientific endeavor; and that scientific knowledge must be suppressed if Catholics are to hold on to their Faith.

That's a whopping myth! How could a single person take it out?

In the same way that you wipe out the many other lies of the Enlightenment: you bring forward the facts. The paper trail revealing the true disposition of the Middle Ages toward science had been lost. And when the great scientists of the "Century of Genius," the 17th century, appeared—scientists like Descartes, Galileo, and Newton—they refused to acknowledge their debt to medieval science. As such, their discoveries seemed to appear out of nowhere.

And that opened the door for anti-Catholic mythology, the black legend of a tyrannical, science-hating Church?

Yes! The enemies of the Church, starting in the second half of the 18th century, crafted a

Heroism and Genius:

Time for Our Second
“long march through the institutions”

Interview with Fr. William J. Slattery, Ph.D., S.T.L.

Interview with the author of *Heroism and Genius: How Catholic Priests Helped Build and Can Help Rebuild Western Civilization*, William J. Slattery, Ph.D., S.T.L.

What inspired you to write this book—clearly the fruit of much labor and research?

Urgency! It's time for us Catholics to do again what we did during the first “Dark Ages”—to begin “the long march through the institutions” (Rudi Dutschke) in order to recapture them from the forces of the “Dictatorship of Relativism” (Benedict XVI) and build a new Christian civilization.

Therefore, we must form—everywhere—*creative Catholic minorities* by equipping them with an intellectual, ascetical-mystical, and missionary formation rooted in the millennial tradition of Catholicism.

Integral to this equipping will be the training of future leaders in both Church and State with that ability to act with that realistic insightfulness springing from “historical imagination.”

Winston Churchill is a clear instance of such a leader. His principled steadfastness as an enemy of Nazi appeasement in the 1930s despite derision and banishment from public office was largely due to this nurtured sense of “historical imagination.”

As Isaiah Berlin remarked: “Mr. Churchill’s dominant category, the single, central, organizing principle of his moral and intellectual



Earthquake Priest

by Fr. William J. Slattery, Ph.D., S.T.L.

The Earthquake Priests: Watchmen for Humanity

Hardly anyone in the population knew that the alerts about the approaching earthquake came from laboratories where black-robed priests bent over oscilloscopes, wavemeters, and vibrographs. The US Coast and Geodetic Survey in Washington DC gratefully received teletyped daily reports from their seismological laboratories. “Bless those who persecute you”: their silent service benefited even those countries that had constitutions explicitly forbidding their entry such as Norway and Switzerland. Indeed, Jesuit contributions to seismology have even led to it being called “the Jesuit science.” According to a former president of the British Seismological Association, the Jesuits at one time dominated

the field of seismology in the U.S.A: in 1954 while the US Government had eight seismological stations, the Society of Jesus had 18 within the country and an additional 10 elsewhere.

Frederick Louis Odenbach pioneered Jesuit involvement in 1908 and purchased seismographs for 15 of the order’s institutions. They soon began gathering data and became the first professional seismographic network in the world. From their ranks came James Macelwane, one of the most renowned seismologists of all time, in whose honor the American Geophysical Union annually awards a medal to promising young geophysicists.

In the 20th century field of seismic prospecting, one of the pioneers was Daniel Linehan who became known as the “earthquake priest” for his discovery of the “T” phase, one >

The construction of the Duomo of Milan officially started in 1386 by Bishop Antonio da Saluzzo and was supported by the ruler of Milan Gian Galeazzo Visconti who had grand visions of the cathedral. Though originally started in terracotta stone, once the grandeur of the project was realized Condoglian marble from Lake Maggiore was chosen. The entire building is made up of this pink-hued white marble. To bring it from the quarries of Candoglia, canals were dug leading to the construction site, evidence of which is still visible along the famous *navigli*, the canals left over from the network built in southern Milan specifically for that purpose! Thousands of artists, sculptors, and specialized workers were involved in the construction of the Cathedral of Milan. Architects from across Europe were invited to work on the project (at least 78 different architects total).





The Sound of Science

by Dr. Andrew Childs

Art is very pretty science. Good art, certainly. Artists can of course choose to abuse the transcendental absolutes and create works of ugliness, evil, and deceit, but this constitutes bad art, and thankfully few readers of this journal possess the intellectual flexibility—a wizardly ability, obtained at great expense from only the finest institutions of highest learning, to reconcile the irreconcilable, square conceptual circles, simultaneously embrace contradicting points as having equal validity—to appreciate it. Even before considering the mastery of various techniques and media, the artist, just as the scientist does, must submit to natural laws: if you have a lousy tempera recipe, oil paint which turns transparent, misfired clay, or a figure that cracks into pieces before you can successfully free it from the marble, you have not a masterpiece but a

mess. If a composer chooses to ignore the laws of mathematics and acoustics, he creates not music, but merely noise.

Artistic technique necessarily evolves with changing schools and developing forms over the course of time. Sufficient to the age is the art thereof, and we view the artist who insists on scrupulous adherence to bygone styles and techniques as an anachronistic oddity rather than a champion for tradition. Though an artist through his technique commands a legion of processes, actions, materials, and contingencies, technique remains a functional element of the art, though highly individual: no two artists, given the same blank canvas and materials—or empty page and pen—have ever produced exactly the same masterpiece. Technical expression—formal, if you will—makes art “artistic.” The science in art

A Meditation on the First and Only Church of

Christ the Scientist

by John Rao, PhD

In the 1970's, just at the time that I was doing my doctorate at Oxford, Dr. Theodore Zeldin, a fellow at St. Antony's College, published a multi-volume, multi-faceted, and extremely readable work dealing with France in the hundred or so years between 1848 and 1945. One of the themes that he dealt with at length therein was medical science. In doing so, he revealed a particularly ironic fact debunking the 19th century's pompous conviction of moving ever more vigorously from medieval darkness into modern light. For Dr. Zeldin's research made it clear to him that the more medical scientific progress that was made—and honest to goodness progress there truly was—the sicker the French population actually felt itself to be.

This is really not surprising, because in order for medical science to effect a truly lasting

improvement in mankind's overall sense of health, it would have to do so in a way that linked itself together with every other branch of the natural sciences. But the cooperative work of each and every natural science can ultimately only harmoniously take place under guidance coming from solid philosophy and theology rooted in the divine seat of all *scientia*; from the Word of God, and from Him Incarnate in time. Such aid is only then made practically available to us through what we—with apologies to Mary Baker Eddy—might legitimately call the First and Only Church of Christ the Scientist. Alas, the dominant forces in 19th century French medical science were quite unwilling to call upon her holistic healing arts.

Meditation upon these facts can inspire a myriad of different questions, but the one that



do I have to learn this lesson? I already know it and understand it! I don't need to take a test." Sometimes the child must undergo certain trials in order to understand his errors with the aid of his parents: "You see, Thomas, you thought that you could do it all by yourself, but that's not the case. Now, you need to remember that sometimes you need your father's help—he is always here for you!"

Other children will be tempted by discouragement: "I can't do anything; never, I'll never be able to do it." Dear mothers, your smile and your goodness will be the first-aid treatment to this terrible evil that can cause so much damage. The very first efforts of the child, his first steps and diverse progresses will build upon your encouragements. The words you employ and your facial expression will be powerful contributions: children are very sensitive, even at eight or nine years old. After a correction, don't forget to put a little bit of balm on their wounded heart: "It's all over now and abandoned in the heart of Jesus. Let us ask for His help and I'm sure that you will do better next time!"

The world today is hardened and difficulties are abundant: the media works to transmit as much darkness as possible in a world without God and tries, therefore, to kill the Christian spirit. Let us be watchful over our worries, political or economic problems, misunderstandings between parents, criticisms, *etc.* so that it does not infiltrate the atmosphere of our homes. Of course, we must not live in an illusion. But our children could feel crushed under this mass of depressing information that kills all hope. Little by little, with the aid of their parents, children will learn to regard the quantity of disaster with a Christian spirit. This spirit considers not so much the number of evils in the world but the indefectible support of God for His creature. The beauty and the grandeur of a soul in the state of grace who loves his Creator and Father and wants to serve Him is without comparison in a transient world full of problems.

Eternal Happiness

The virtue of hope helps us to desire Heaven,

which is very mysterious for us who are pilgrims upon this earth and who have not yet contemplated this happiness. How then are we to present Heaven to Eleanor and give her the desire to go there? If, since the earliest age, her mother taught her to love Jesus, to do little things that would give Him pleasure, Heaven will be the place where one finds Jesus in order to be with Him forever. "With Jesus, one is always happy; one can no longer suffer; one can only love." In the end, Heaven and the Christian life is before all things a question of love. Your little ones, dear mothers, are very open to this, more than we can imagine! Upon the occasion of a death in the family, the question of the afterlife can easily be brought up. "Grandpa won't be sitting in the corner next to the fire anymore. His place is better in Heaven than upon earth: he has only left us here to go to God!" says the poet Louis Tournier beautifully and justly.

If hope flourishes within the fertile ground of our families in these troubled times, your little ones will become zealous apostles and joyous Christians of this beautiful virtue. How can we be anything else when we know that our Father in Heaven knows all things, can do all things, and loves us?

Translated from the French by Associate Editor Jane Carver



The Caste System in India

by a Missionary

The Caste System has become a second nature to Indians, and it is not easy to eradicate the almost inborn inclinations to it. Many Catholic missionaries have tried, but in vain. It is still there, perhaps in some places completely subsided, while in other places causing havoc. Is the caste system intrinsically evil? Can we do anything about it, as missionaries, to bring people to Christ under this system? Obviously, it is a necessary question but one that involves a deeper study and prayer to obtain the right answer. These jottings on this question are not those of a scholar, but of a simple missionary priest whose mission is to restore all things in Christ.

Notion

Etymologically, the word “caste” means a breed, a race. It is from the Portuguese *casta*, meaning a race. Ordinarily it meant a “pure” breed from the Latin *castus*, pure. Caste can be defined as a group of families socially and religiously united and who follow peculiar social and religious customs, especially in matters of diet, marriage, and social association. The

distinction of tribes and races was expressed in Sanskrit by the word *jati* in the beginning. Later on, however, the Brahmins observed that the Kshatriyas and Varsyas were losing the purity of their race through their marriages with the non-Aryans. In order that this Aryan degeneration may be checked, the Brahmins began to distinguish people according to their color or *varna*. It is interesting to note that in

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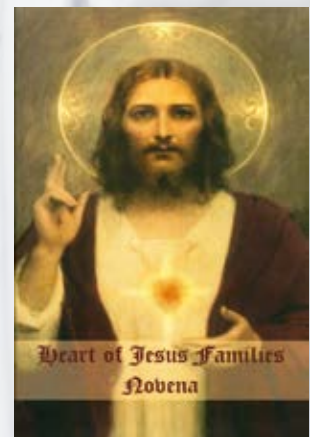
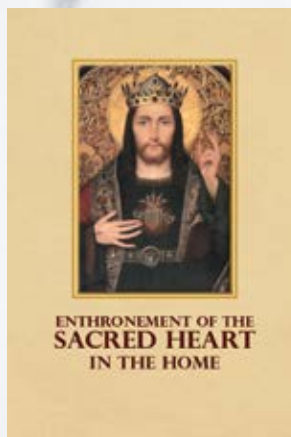


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Building Bridges from East to West

by Anonymous

Building bridges is specifically the task of a bishop. Bishop, in Latin, is called “*Pontifex*.” And a *pontifex* is a bridge builder. *Pontifex* comes from the two Latin words, *pons*, meaning a bridge; and *facio* to make. In a similar way, a pope is called a “*Pontifex Maximus*.” In other words, the pope is the superlative bridge builder. He helps earthly man cross over to heavenly salvation. Therefore, when speaking to people who do not have the fullness of the Catholic Faith, using a method of bridge building is entirely consistent with the Traditional Catholic approach to missionary activity found in the very title of who a bishop is supposed to be.

In this article, a small bridge will be built between East and West. By “East” is meant the religions of Asia. By “West” is meant Christianity or Rome. Two common words that come from the

East will be analyzed and judged with respect to “Western” Catholic theology. These two words are well known to most people and have found their way into our everyday vocabulary. They are “karma” and “reincarnation.” In many respects, belief in these go hand in hand. Somewhat surprisingly, these words even find their way onto the lips of people who call themselves “Traditional Catholics.”

The first word that most are familiar with is “karma.” Karma means action, work or deed. Karma also refers to a principle of cause and effect. According to Karmic Law, good actions or intentions produce good influences and evil actions or intentions produce evil outcomes. This Karmic principle can be found in the Eastern religions of Hinduism, Buddhism, Jainism, Taoism, and others.

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Q & A

by Fr. Juan-Carlos Iscara, SSPX

Since new technologies claim to make tattoo removal easy, cheap, and painless, can I get one now?

Tattooing is not necessarily sinful in itself, but neither is it morally indifferent. In any case, the ease of removal is not the fundamental condition for determining its morality.

The “morality” of an action is the relation that such action has with the moral law, which is, in

the end, the law of God. It can be determined by considering the *object* of the action (what is done), together with the *end intended* by the person who performs that action and the *circumstances* in which it is performed, and how those three factors relate to the moral norm, either by being in conformity with it (then, the action is morally good) or by contradicting it (the action is morally evil, a sin).

First, then, the *object*: what is a tattoo? A tattoo is “a permanent mark or design made on the body by the introduction of pigment



Notre Dame to be Faithfully Restored

After the devastating fire on April 15 which destroyed all of the timber roof and much of the stone ceiling vaulting of the Cathedral of Notre Dame, French president Emmanuel Macron announced that the Cathedral would be repaired. He did not, at that time, indicate *how* it was to be restored architecturally. President Macron and Prime Minister Edouard Philippe, then launched an international competition to come up with ideas as to how Notre Dame should be restored. In the ensuing weeks, many bold and bizarre plans were put forward—all of which attempted to make the ancient Cathedral more “relevant” to 21st-century sensibilities. The French firm of Vincent Callebaut Architectures produced drawings showing the Cathedral with a glass roof and spire allowing for gardens which would produce some 21 tons of food and make Notre Dame a “net-zero” carbon emissions structure.

The mayor of Paris, Anne Hidalgo, adamantly insisted that Notre Dame should be restored to its original state at the time of the fire. The mayor, a socialist, was not so much concerned with the Catholic heritage represented by the cathedral,

Notre Dame as a green house!



On June 15, the Archbishop of Paris, Michel Aupetit offered the first Mass in Notre Dame following the fire.

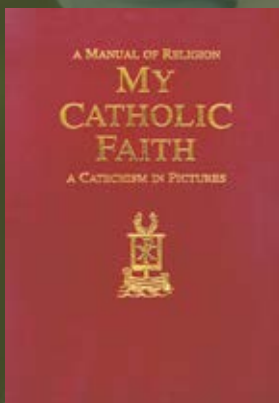
but rather its social and historical importance to France.

Thankfully, the French Senate introduced and passed a bill requiring that Notre Dame be restored to its former visual state before the fire. The bill also stipulates that the coming restoration must re-create Eugène Viollet-le-Duc’s spire, and that any use of new materials must be justified. The bill also allows for the French government to finance the restoration. It is hoped that all the repairs will be completed by the 2024 Olympic Games in Paris.



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The Confusion of the Church and the World at the

Root of the Crisis

by Fr. Davide Pagliarani

The 14th theological congress of the *Courier de Rome* was held in Paris on January 19, 2019 on the theme “Francis, the pastoral pope of a non-dogmatic council.” Fr. Davide Pagliarani, Superior General of the Society of Saint Pius X, gave the final conference entitled “The Church, Mystical Body of Christ or adaptation to the World?”

Here is the integral transcription of this conference. In the second part, Fr. Pagliarani responded to the questions of Fr. Lorans.

Where do we place Pope Francis with regards to the Council and his predecessors? I will come back to the things which were said during the day, but I also think that it is very interesting to situate this pontificate within the panorama of modernism. Where are we with regards to the evolution of the problems of the laity? This was already stated by the other conference members, but I will return to this

point later.

Rupture or continuity is the question. The “great hero” who is invoked by the thousands of conservatives today, the thousands of conservatives who are more and more critical toward Pope Francis, is John Paul II. John Paul II is the “hero of orthodoxy.” This is where we are today in the court of public opinion.

The Council Instituted a New Manner of Understanding the Faith

First premise: the Council is not limited to defining new doctrine; the pope realized this concretely. Even if the Council was presented as pastoral, it defined new doctrines and imposed them. The Council instituted a new way to interpret the Faith, a dynamic Faith that subjects itself continually to question. This is crucial for being able to accurately place the pope in the context of modernism. The >