

MARCH-APRIL 2023

The

“Instaurare omnia in Christo”

ANGELUS

THE VOICE OF TRADITIONAL CATHOLICISM

10 YEARS OF POPE FRANCIS

The messy relationship between the SSPX and Pope Francis by Fr. Ian Palko

Fr. Jonathan Loop: Pope Francis & *Amoris Laetitia*

A Timeline of Francis's Papacy

Pater Scriptor—The Pope of Universal Brotherhood

Fr. Guillaume Gaud on Pope Francis and Islam: Deception or Illusion?

LETTER FROM THE DISTRICT SUPERIOR

Dear Reader,



Fr. John Fullerton
District Superior of the
United States of America

At the beginning of his pontificate, during the World Youth Day on Copacabana Beach in 2013, Pope Francis exhorted the youth to “¡Hagan lío!” or “Make a mess!” In the ten years since that event, the Pope himself has caused a staggering amount of chaos in the Church by seemingly ignoring its doctrinal and moral patrimony. Consider his disturbing interviews with atheist Eugenio Scalfari, the implicit permission for the divorced and remarried to receive Holy Communion found in *Amoris Laetitia*, paying homage to the rites of the Amazonians towards their Pachamama idol, changing the catechism to reverse the Church’s constant teaching on the death penalty, destroying the flourishing order of the Franciscan Friars of the Immaculate, inviting globalists to the Vatican to talk about sustainability goals, and reversing *Summorum Pontificum* with *Traditionis Custodes*.

These events manifest a deepening of the Passion that the Church has been undergoing since the Second Vatican Council, a new swelling of the waves rocking the Barque of Peter. It is a call to all those who love Holy Mother Church to redouble their prayers for the ending of this crisis which has so worsened under the pontificate of Pope Francis.

The work of the Society of St. Pius X for the Church has become all the more important in the last decade. In the midst of such disorder and confusion, the SSPX has continued to provide stable communities for families to raise their children in the Catholic Faith. These communities make available all of the resources necessary for an integrally Catholic life, a life which is centered on the Mass of all time, but which also has need of schools, pilgrimages, retreats, summer camps, seminaries and convents.

By faithfully following the line set by Archbishop Lefebvre, the SSPX has been able to remain constant in the midst of a terrible storm. It continues to offer its services to the Church and to all souls seeking refuge in a most confusing time.

Fr. John Fullerton

ON OUR COVER: Pope Francis in Quito, Ecuador. Courtesy: commons.wikimedia.org/wiki/File:FrancisQuitoR.png (La Cancillería de Ecuador)

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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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¡Hagan lío!

The messy relationship between the SSPX and Pope Francis

Fr. Ian Andrew Palko, SSPX

The problem of understanding the relationship of the Priestly Fraternity of St. Pius X with Pope Francis is perhaps best exemplified by two very different articles from *Catholic News Agency*. Only two months into the new Pontificate (June 27, 2013), an anonymous article declared, “Traditionalists indicate definitive break with Catholic Church.” Just under three years later (April 26, 2016), another anonymous article reads, “Pope Francis may soon offer the Society of Saint Pius X regular canonical status within the Church.”

In those two-and-a-half years, looking through headlines and articles, one would find precious little to explain this incongruity. In fact, doctrinal discussions held October 27, 2009 to April 11, 2011 found that the representatives of the SSPX and Congregation for the Doctrine of the Faith were unable to resolve key issues surrounding the interpretation of Vatican II texts and apparent errors in the texts that even those outside the SSPX ranks were begin-

ning to question. The difficulties were such that movements towards a canonical structure for the SSPX stalled.

A papal resignation intervened, and seemingly out-of-the-blue, for the Year of Mercy in 2016, Pope Francis in a publicly-released letter to Msgr. Rino Fisichella,¹ announced he was granting in an extraordinary manner, an ecclesial ministry to SSPX priests: the universal faculties to absolve penitents.² SSPX critics often questioned the Society’s argument for supplied jurisdiction validating the power to absolve. With this decision, there was no longer any question of validity, and now the SSPX received a clear directive from the Pope to act as priests.³ Following the Year of Mercy, this odd method of granting faculties was more formally extended, this time indefinitely, by Apostolic Letter.⁴

Whereas in 2009, the later-Prefect of the Congregation for the Doctrine of the Faith, and then Bishop of Regensburg, Msgr. Gerhard Müller, openly condemned as “illegitimate” the





Pope Francis & *Amoris Laetitia*

Fr. Jonathan Loop, SSPX

Only a few months after his election to the papacy, Pope Francis gave an unscripted interview to multiple journalists while on a flight to Rome. When asked his opinion about a priest who was reputed to be a homosexual, he responded: “if a person is ‘gay’ and searches the Lord with a good will, who am I to judge him?”¹ This short phrase was widely reported, causing delight to enemies of the Church and consternation to the faithful. Nearly 10 years later, he has returned to the theme by saying in an interview with the Associated Press that homosexuality is not a *crime*, even if a sin. He reiterated this point in a letter written to Fr James Martin, SJ, the director of Outreach:

When I said it is a sin, I was simply referring to Catholic moral teaching, which says that *every sexual act outside of marriage is a sin*. Of course, one must also consider the circumstances, which may decrease or eliminate fault. As you can see, I was repeating something in general.

I should have said “It is a sin, as is any sexual act outside of marriage.” This is to speak of “the matter” of sin, but we know well that Catholic morality not only takes into consideration the matter, but also evaluates freedom and intention; and this, for every kind of sin. And I would tell whoever wants to criminalize homosexuality that they are wrong.²

On the one hand, these statements of the Holy Father, coming nearly a decade apart, indicate he does not consider homosexuality a serious problem. While it may be sinful to commit homosexual acts *outside of marriage*³, being “gay” is not. Thus it seems the Holy Father views laws criminalizing homosexuality (laws manifestly meant to protect the traditional family) to be “exclusive” to homosexuals, making them more offensive than homosexuality itself.⁴

On the other hand, he seems to imply that he could not make an objective judgment of the moral rightness or wrongness of homosexuality. What the pope says—and, more importantly,

science is necessarily correct. Thus, we are not surprised to read in *Amoris Laetitia*:

The degree of responsibility is not equal in all cases and factors may exist which limit the ability to make a decision. Therefore, while clearly stating the Church's teaching, pastors are to avoid judgments that do not take into account the complexity of various situations, and they are to be attentive, by necessity, to how people experience and endure distress because of their condition."⁸

While it is true that circumstances may diminish culpability in certain instances, they cannot change the intrinsic nature of an action, which is rooted in the nature of man or in the divine law. Pope Francis appears to reiterate this basic point, but at the same time he makes statements such as this:

Hence it is can no longer simply be said that all those in any "irregular" situation are living in a state of mortal sin and are deprived of sanctifying grace. More is involved here than mere ignorance of the rule. A subject may know full well the rule, yet have great difficulty in understanding "its inherent values," or be in a concrete situation which does not allow him or her to act differently and decide otherwise without further sin.⁹

In other words, a man may know that the Church's teaching does not allow intimate relations outside of a true marriage, but *reject* it. We are speaking of something much more than invincible ignorance, where a person unknowingly and in good faith (i.e., he does not suspect he may be acting incorrectly) acts contrary to the natural or divine law. This rejection can very well be an act of his conscience, which he must follow. Thus, he cannot "act differently... without further sin." The Holy Father writes two paragraphs later:

Recognizing the influence of such concrete factors, we can add that individual conscience needs to be better incorporated into the Church's praxis in certain situations which do not objectively embody our understanding of marriage... Yet conscience can do more than recognize that a given situation does not correspond objectively to the overall demands of the Gospel. It can also recognize with sincerity and honesty what for now is the most generous response which can be given to God, and come to see with a certain moral security that it is

what God himself is asking amid the concrete complexity of one's limits, while yet not fully the objective ideal.¹⁰

This individual conscience rejecting the teaching of the Church must somehow be "incorporated" into the Church's praxis, or way of judging and handling concrete situations. So, when somebody is living in a state of sin¹¹ but judges that the most "generous response" they can give to God is to, for example, remain loyal to their adulterous partner, they can be morally certain this is what God asks of them in this situation, even if it is not ideal.

It should be noted that an *ideal* is a goal which one should strive for, but is not properly an *obligation*. In this light, it is interesting to note that in the footnote 329 of *Amoris Laetitia* the Holy Father writes: "In such situations, many people, knowing and accepting the possibility of living "as brothers and sisters" which the Church offers them, point out that if certain expressions of intimacy are lacking, 'it often happens that faithfulness is endangered and the good of the children suffers.'" So, to ensure "faithfulness"—to a person to whom one is *not* married—one can show expressions of intima-



Pope Francis at the Asian Youth Day, Korea, August 17, 2014.

Timeline



March 2013

Elected

June 2013

Encyclical (1/3)
Lumen Fidei



May 2014

Visit to Israel,
Jordan, and
Palestine

November 2013

Apostolic
exhortation (1/5)
Evangelii Gaudium

September 2014

Visit to Albania

February 2015

Consistory list
(2/8), 20 new
cardinals appointed

June 2015

Visit to Bosnia
and Herzegovina

September 2015

Announces Year
of Mercy; **grants
faculties to
absolve to
the SSPX**



Visit to Cuba and
the United States;
canonization of
Junipero Serra

2014-2015

Synod (1/3) on
the Family



July 2013

Visit to Brazil



World Youth Day
in Rio de Janeiro



February 2014

Consistory
list (1/8), 19
new cardinals
appointed

January 2015

Visit to Sri
Lanka and
Philippines

November 2014

Visit to France



Visit to Turkey

July 2015

Visit to Bolivia,
Ecuador, and
Paraguay



August 2014

Visit to South
Korea



April 2013

Pope Francis restricts
use of TLM by
Franciscan Friars
of the Immaculate

May 2015

Encyclical
(2/3)
Laudato si'

Major Events of Francis's Papacy



November 2015

Visit to Kenya, Uganda, and the Central African Republic

October 2016

Visit to Georgia and Azerbaijan



Visit to Sweden

June 2016

Visit to Armenia

March 2016

Apostolic exhortation (2/5) *Amoris Laetitia* on marriage and the family



April 2017

Pope Francis encourages bishops to grant SSPX priests authorization to celebrate marriages



Visit to Egypt

November 2017

Visit to Myanmar and Bangladesh



The "people's pope"



March 2018

Apostolic exhortation (3/5) *Gaudete et exsultate* on holiness

July 2016

Apostolic Constitution *Vultum Dei quaerere*: women's contemplative life



Visit to Poland



World Youth Day in Kraków



November 2016

Consistory list (3/8), 17 new cardinals appointed



May 2017

Visit to Portugal

September 2017

Visit to Colombia

April 2018

Cor Orans, further guidance on female cloistered contemplative life

January 2018

Visit to Chile and Peru



February 2016

Visit to Cuba and Mexico

April 2016

Visit to Greece



Fratelli Tutti

The Pope of Universal Brotherhood

Pater Scriptor

It may be a bad omen to begin an article with a disclaimer, but before writing about *Fratelli Tutti* one seems to be necessary. The following piece does not pretend to be an exhaustive exposé of what is commonly considered a very difficult and obscure text. The Vatican itself implicitly admitted this obscurity when, on its release, they published no less than eight different schematic tables to explain it!¹

What follows merely develops a thesis in regard to the 287-paragraph, 43, 000-word third Encyclical Letter of Pope Francis I. That thesis is that, following Abu Dhabi, *Fratelli Tutti* presents a universal human brotherhood built on a mistake that misrepresents St. Francis.

Following Abu Dhabi

The Abu Dhabi Declaration was co-signed by Pope Francis and the Grand Imam of the Al-Azhar University in Cairo at Abu Dhabi, in the United Arab Emirates, on February 4th, 2019. It was meant to unite Catholics and Mus-

lims in an ecumenical initiative, to build human fraternity.

The Society of St. Pius X's Superior General, Fr. Davide Pagliarani, published a statement soon after² pointing out that the Abu Dhabi Declaration stated that *the pluralism and diversity of religions is willed by God in His wisdom*. As Father rightly argues, that statement is opposed to the dogma that the *Catholic religion is the one true religion*. It falsely indicates that there can be peace outside of Christ.

The Declaration's ideology harkens back to a French secular movement of Catholic activists, *Le Sillon*, founded by Marc Sangnier in 1894. Pope St. Pius X condemned that movement in the 1910 letter *Notre Charge Apostolique*, addressed to the French Bishops. There he writes:

By separating fraternity from Christian charity thus understood, Democracy, far from being a progress, would mean a disastrous step backwards for civilization. If, as We desire with all Our heart, the



Pope Francis and Islam

Deception or Illusion?

By Fr. Guillaume Gaud, Translated by Mary Molliné

This article originally appeared in the July/August 2021 issue of *Courrier de Rome*.

At the initiative of Cardinal Bea, the Pontifical Council for Interreligious Dialogue was created during the second-to-last session of Vatican Council II, in 1964. This was anything but an isolated event; in fact, it was one of a whole array of creations, all of which held the promise of a bright future. The Protestant World Council of Churches created an Office for Interreligious Relations. The World Conference of Religions for Peace (WCRP) was born of a UN initiative and held its first sessions in 1970 in Kyoto, in 1974 in Louvain, and in 1979 in New York. In this same context, specifically Muslim-Christian relations were honored by the organization of regular public symposiums beginning in the 1970's: in Cordoba in 1974, in Tunis in 1974, in Tripoli in 1976, in Cordoba again in 1977, in Al-Azhar in 1978. To make the organization of these symposiums even more official, the French Episcopal Conference created in 1973 a Secretariat for Encounters with Mus-

lims, which later became the Muslim Relations Service (SRI) and would remain at the cutting edge of conciliar Modernism. The magazine *Islamochristiana*, published yearly from 1975 on by the Pontifical Institute for Arabic and Islamic Studies (PISAI), has served since as a basis for studies.

This first impetus in the 1970's would lead to an unending proliferation in our days of groups and associations of every sort, whose common denominator remains the same as ever: the search by Catholics for an idyllic Muslim-Christian friendship. Hence the birth of the Islamo-Christian Research Group (GRIC) in 1977, the foundation in 1989 of the Association for Muslim-Christian Dialogue (ADIC) that would later become the Association for International Muslim-Christian Dialogue and Interreligious Encounters in 1995, and the creation of the Group for Islamic-Christian Friendship in 1995; not to mention the countless local groups that most often include only a few notably pro-

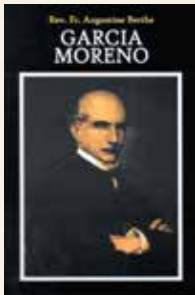
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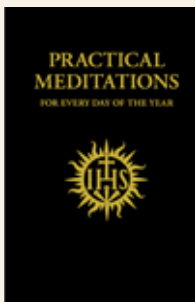
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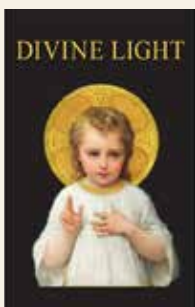


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 Two Pachamama statuettes, which are small clay figures of a woman with long braided hair, are shown in a natural setting. One is standing and the other is lying on a colorful, patterned cloth on the ground. The background is a lush green field with some wooden structures and a tree stump.

The Idolatrous Veneration

of the Pachamama Statuettes

FSSPX.News

Whether the Vatican accepts it or not, the “Amazon rite” affair that took place in the Vatican Gardens on October 4 in the presence of Pope Francis, and that of the Pachamama “statuettes” that followed, are far from closed. They require at least some clarification and a *mea culpa*.

Worship According to Catholic Theology

Worship (or cult) is a veneration manifested towards a being because of his or her own excellence or because of his connection with a being worthy of honor, for example an image that represents him. In the first case—that of a person’s own excellence—it is a question of what is called absolute worship; in the second, of relative worship.

St. Thomas recalls that “honor or reverence is due to a rational creature only” (*Summa Theologica* III, q.25, a.4). Included in the phrase “rational creature” is the person in general and not only his human nature. St. Thomas adds a second principle that there can be no honor owed to inanimate creatures or to objects unless they represent a rational nature. Worship must never

be rendered to nonhuman sentient natures—plants or animals—to carefully avoid any danger of idolatry.

Thus, only a person can receive absolute worship. This worship is divided into two types. The adoration of *latria* is reserved for God alone. Indeed, only God can be adored. The worship of veneration or *dulia* is applied to those who are filled with divine glory in Heaven, the angels and the saints who contemplate the face of God. The Most Holy Virgin Mary, queen of the angels and all the saints, receives this worship in its fullness, which is given the name *hyperdulia*.

Relative worship is given to some objects because they have had a connection with a person who receives absolute worship, or some images when they represent the person. Thus, the relics of the True Cross receive the adoration of *latria*, which applies to the very person of Jesus Christ, as do the images representing Christ. The remains of the saints, called relics, receive the veneration of *dulia*, as do the images that represent them.

Let us note that the marks of honor rendered to the members of the clergy in the liturgical ceremonies of the Church—inclination, genu-



Four Principles

— *One Foreordained Conclusion*

Francis's Discerning Guide to a Willful Holy Spirit

John Rao, D.Phil. Oxon.

“Wilson has his Fourteen Points,” Georges Clemenceau is reputed to have grumbled; “God only had ten.” Pope Francis is more humble than the irritatingly pedantic American President. In his writings he publicly offers us a less extensive diagram for achieving the peace that passes all understanding based upon four principles alone.

Unfortunately, the pope's math seems to me to be faulty. To my mind, Francis's four principles are rooted in a number of others that are required both to activate them, as well as to divert attention from their true consequence. Nevertheless, there is no need for us to quibble in this regard. For whether his teaching is built upon four or seven or ten pillars, they all lead to one, all too predictable, foreordained, and repeatedly rehashed progressive Catholic conclusion. This conclusion is the need for the Holy Spirit to clean up His act; to shape up or to ship out.

Let us give the pope his due and at least

begin with the four principles. What are they? One is that the problems and conflicts of the particular spaces in which we think and live our limited lives are overcome and resolved through the passage of time, because “time is greater than space.” Resolution of the clashing forces of a limited space in historic time is aided mightily by his second maxim, the recognition that “unity is greater than conflict.” A third axiom tells us that the harmonious concord attained through a peace-giving unity must be achieved on an ever more global scale, since “the whole is greater than the parts.”

Still, if the mind of Francis is indeed entirely reflected in the four principles alone, surely the most significant among all of them, the one that clarifies their essential thrust, is that “reality is greater than ideas.” For those who would not adhere to this golden rule would be at war with what he sees to be the Holy Spirit's final, historical goal of global “diversity in unity.” They would be fighting to keep mankind under the iron scepter of empty rhetor-

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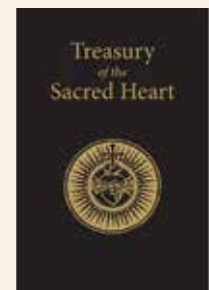
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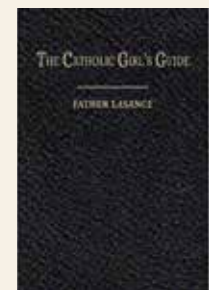
1051 pp. Hardcover. Ribbon. STK# 8820. \$39.95



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Angelus Press has completely re-typeset this Catholic classic from 1905. Our edition is printed on beautiful cream paper and encased in a gold-embossed hardback cover with a back ribbon. In this guide Fr. Lasance provides instructions and devotions for young ladies on acquiring Catholic virtues and living out their Catholic Faith. Fr. Lasance counsels young ladies on choosing one's state in life, provides prayers, novenas, a discussion on sodalities, and a devotion for every day in the month of May.

681 pp. Hardcover. Ribbon. STK# 8525. \$31.95



Against All Heresies

By Alfonso de Castro, O.F.M. Translated by Fr. Paul M. Kimball

Against All Heresies is an extremely valuable Catholic resource that summarizes the body of heretical thought leading up to the 1600's and refutes it in alphabetical order with a categorical index. It was used by St. Robert Bellarmine in his writings and was printed over twenty times between 1534 and 1568. This is a timeless defense of the Catholic faith.

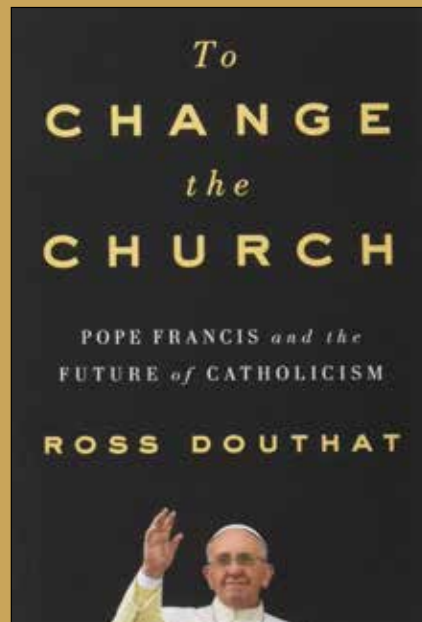
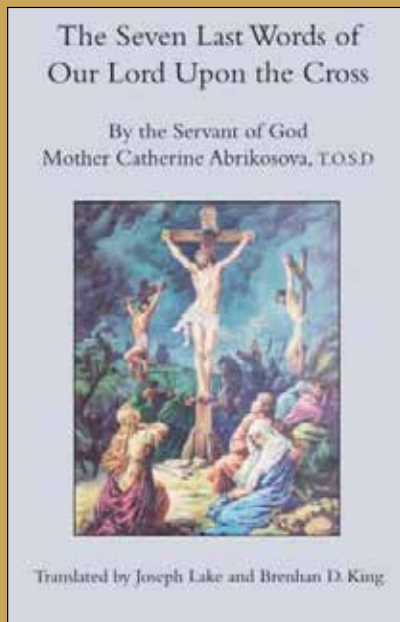
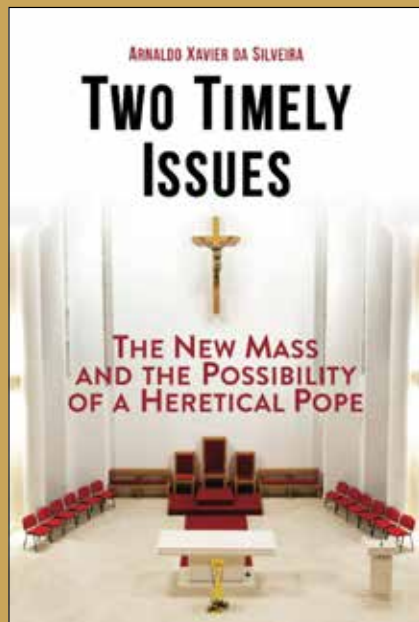
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Book Reviews

Two Timely Issues by Arnaldo Xavier da Silveira

Reviewed by Fr. Paul Robinson

Legend has it that, in a conversation with a seminarian in 1977, Archbishop Lefebvre remarked that the best book on the New Mass was the one written by Da Silveira. Given the excellence of the work, the story is quite believable. The author's research is deep, his arguments are compelling, and his judgments are reasoned and measured.

This book includes Da Silveira's original text on the New Mass, first published in 1970, which considers whether the New Mass, in its original form and in its instruction, is good or bad (chapters 1-6). It also includes a work published in 2016 and then revised in 2018, the year of Da Silveira's death, on whether a Pope can be heretical and, if so, whether he falls automatically from his office (chapters 7-18).

Da Silveira's devastating presentation of the problems with the New Mass was so feared by

Pope Paul VI that he forbade the publication of the work in 1973, seven years after he had abolished the Index. Da Silveira begins his critique with an analysis of the General Instruction that accompanied the new missal of 1969. Briefly, the Instruction represents a Protestant notion of the Mass. It leaves out mention of transubstantiation, the Real Presence, sacrifice and the propitiatory nature of the Mass; it puts the priest on the level of the faithful and makes the Mass just as much a memorial of the Resurrection and the Ascension as of Calvary. A Spanish commentary on the Instruction that appeared at the same time as the missal confirms one's worst fears on the Protestant theology that the New Mass represents.

Chapter 2 addresses the objection that the suspect passages of the Instruction should be interpreted in light of its clearly orthodox passages. Da Silveira sagely notes that this can be done when suspect passages are rare and seemingly accidental to the text, but not when they are common and form a system of thought that runs throughout the text, as is the case with the Instruction.

Lexicon of the Crisis “Tradition”

Fr. Paul Robinson, SSPX

Introduction

In his landmark encyclical on Modernism, *Pascendi Dominici Gregis*, Pope St. Pius X identifies several traditional terms that are used by Modernists, but in a completely different sense from that of Catholic teaching. After the publication of the encyclical, Modernism went underground for some time, but then resurfaced in a subtler and more dangerous form, that of Neo-Modernism. Like its grandfather in anti-faith, Neo-Modernism employs traditional terms with different meanings. Those who are not aware of the change of meaning are likely either to judge the writings of Neo-Mod-

ernists to be ambiguous but innocuous or quite simply orthodox. The purpose of this lexicon is to take the terms identified by St. Pius X as being reinterpreted by Modernists and try to show the difference between their traditional meaning and how they have been employed by the documents of Vatican II and the Conciliar Popes. We hope that this will assist those reading post-Conciliar documents and statements to detect the Modernism that is latent in them but which is not often immediately apparent if one does not understand the sense in which the words are being used.

Old Meaning

What is Tradition? Tradition is the deposit of the Faith confided by Our Lord to the Apostles and the Church, embodied in oral Tradition and written Tradition, and transmitted to future generations by the Magisterium of the Church infallibly guided by the Holy Ghost

New Meaning

What is Tradition? “Tradition is the history of the Spirit who acts in the Church’s history through the mediation of the Apostles and their successors, in faithful continuity with the experience of the origins [of the Church]”¹

My Path to Tradition

Anonymous

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 grew up in a small city in Iowa and was educated at the area Catholic school. I never heard anything about the Latin Mass growing up. For me, nothing existed before the 1960s except for Fatima.

2. What experience first piqued your interest in traditional Catholicism?

I can recall attitudes and beliefs among my family and parish that today would be described today as “traditional.” My parish had two beautiful old churches that never quite fit in with the New Mass; I could see this even as a child. In college I found out about the Latin Mass online. I particularly recall watching a video of a High Mass at Saint Nicolas du Char-donnet.

3. What issues did you wrestle with during your discovery of traditional Catholicism, and how have you found resolutions to those concerns?

The only real issue that I wrestled with was how this would look with my Catholic community back at home. Going to the Latin Mass can be seen as a condemnation against those who you grew up with. There is no resolution to this until the Church gets back in order. I can only take solace in the fact that this problem is

shared among a majority of Catholics who go to the Latin Mass today.

4. Why did you settle on the SSPX as opposed to some other TLM community?

I believe the SSPX emphasis on the priesthood is the proper way to address the main problems facing the church. I also like that the SSPX is a large organization that offers Mass all around the country. It’s always enjoyable to visit other SSPX chapels and meet people there who share your values.

5. Now that you are a traditional Catholic, what are the greatest challenges that you face?

The greatest difficulty with the Catholic faith is that it is true. There are sacrifices you have to make physically, spiritually, and financially in order to practice the faith to its fullest.

6. Do you have any advice for the reader who may be considering, but not yet committed to, traditional Catholicism?

Traditional Catholicism has a strong community behind it due its the struggle it has undergone since the Second Vatican Council. Communities and social organizations have been dying around the country due to the growth of suburban life and the online world. It’s wonderful to be part of the community of Latin Mass Catholics who are working together to continue practicing the faith of our ancestors.



Anastasis / The Harrowing of Hell (Church of the Holy Savior in Chora, Constantinople, c.1315-1321). Christ is shown vigorously tearing Adam and Eve from their tombs.

Anastasis

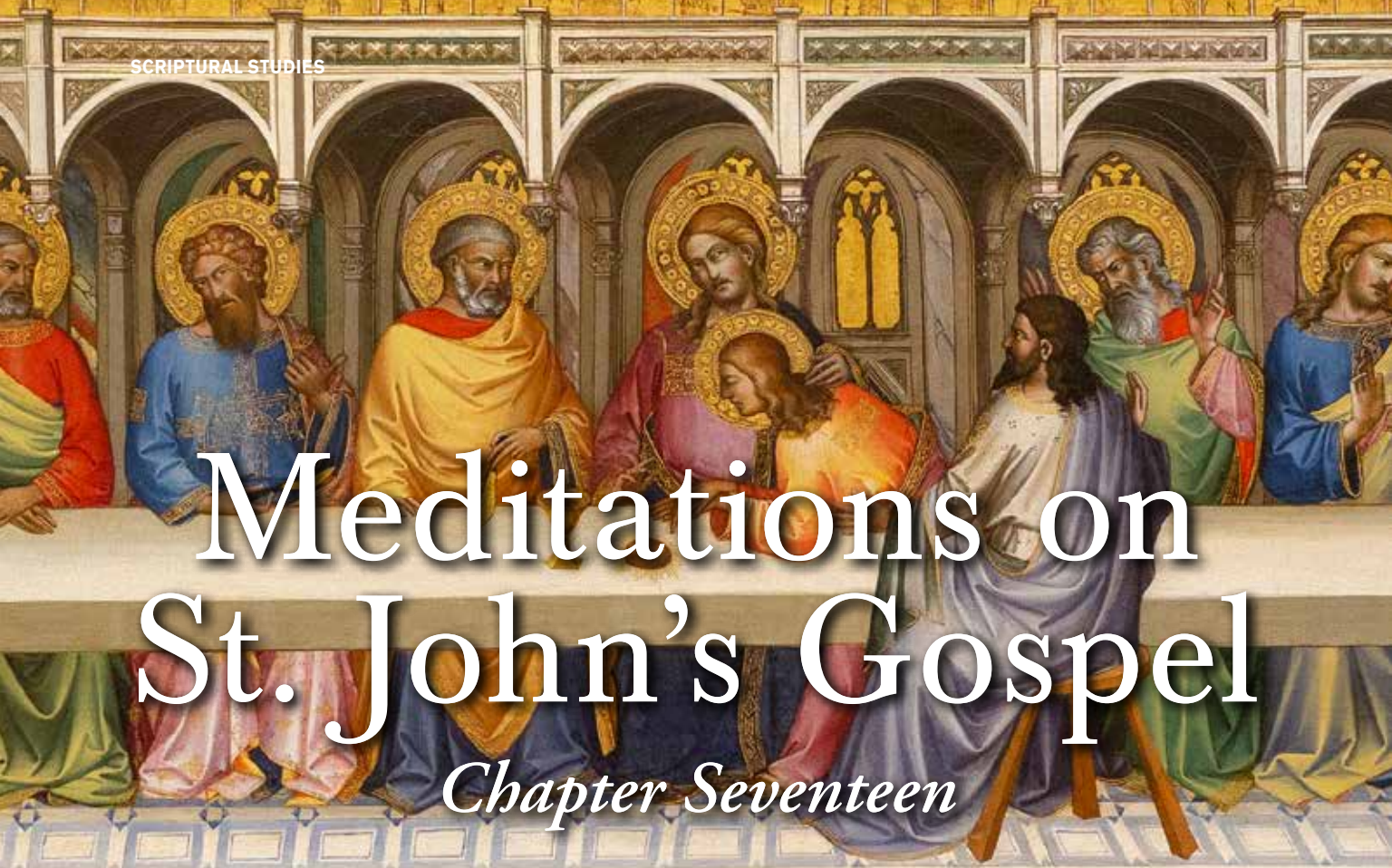
The Icon of the Resurrection of Christ

Romanus

The Crucifixion and Resurrection of Our Lord is the most important event in human history and the confirmation of our faith. As St. Paul says, *“If Christ be not risen again, then is our preaching vain, and your faith is also vain.”*¹ It has released us from the power of death and restored our relationship with God and with one another. In Greek the Resurrection is called the *Anastasis*, “raising,”

because the victory of Christ is a re-creation, a new beginning.

In the art of the Latin Church, at least from the 11th century, the most common representation of the Resurrection is that of Our Lord emerging victorious from the shattered tomb, carrying the standard of the Cross, while the guards are fast asleep, fallen to the ground.



Meditations on St. John's Gospel

Chapter Seventeen

Pater Inutilis

The present chapter is now the 5th in St. John's gospel recording for us Our Lord's words at the Last Supper. Christ, though, has given His disciples all they can bear for the moment (16:12), and now addresses His Father—but still out loud, that by this prayer of His they might yet believe the more (11:42). He will pray for Himself (vs. 1-5), for His disciples (vs. 6-19; 24-26), and for those who will believe, thanks to the preaching of these disciples (vs. 20-26).

God is infinite Being, Truth and Goodness. Glory is excellence known, proclaimed and admired. The perfection of the godhead each Person sees, and delights in, in each Other. This is the eternal glory of God; it is the Son's too, by divine right. In the Son, though, this was obscured before men (but not the Father, Who loves Him—vs. 23 & 26), when He “emptied himself, taking the form of a servant... He humbled himself, becoming obedient unto death, even to the death of the cross” (Phil. 2:7f). Now this

“hour is come” (vs. 1). God Incarnate has wanted, and worked for, the glory of His Father. “I have glorified thee on earth; I have finished the work which thou gavest me to do” (vs. 4). To glorify God is to make known His perfections, and so provoke to love Him. “I have manifested thy name” (vs. 6 & 26; cf. 1:18). It is only right that the Son, too, receive divine glory before men, as within the Trinity: “And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee” (vs. 5). This will, of course, but redound to the glory of the Father (vs. 1). Our Lord's Passion, when “He humbled himself,” is already a glorification (12:23 & 32f; 13:31f): it is a manifestation of God's love. “In this we have known the charity of God, because he hath laid down his life for us” (1 Jn. 3:16). How much more is not Jesus' “exaltation” (Phil. 2:9-11) the answer to this His prayer? “And we saw his glory, the glory as it were of the only begotten of the Father” (1:14; cf. 1 Jn. 1:1-3). To acknowledge and embrace this



Fr. Juan Carlos Iscara, SSPX

1. What must a penitent do to obtain absolution for his sins?

The penitent must have contrition, i.e. sorrow for his sins, which includes a firm purpose of amendment. As we will see later, he must also make an integral confession of mortal sins not yet confessed, and accept the satisfaction (penance) imposed by the confessor.

The fundamental act is contrition. In certain particular circumstances, a person may be saved without confession or satisfaction of sins (for example, when there is no confessor at the time of death), but no one can be saved without sorrow or repentance for his grave sins.

2. What is “contrition”?

Contrition is a sorrow and hatred of the sins we have committed inasmuch as they are an offense against God. Such sorrow, if it is true,

is accompanied by the purpose of confessing them and never sinning again.

It is a *sorrow* or sadness due to an awareness of the sins committed, by which the soul has offended God and put itself in a state of enmity with Him. This does not mean that the penitent must experience an intense *feeling* of sorrow for sin but rather that he must *judge* sin to be a greater evil than any other, so that he would be prepared to endure all other evils rather than to fall again into sin.

It is also a *detestation*. This word is not redundant, since sorrow is not the same as detestation, although the first inevitably leads to the second. Sorrow, as we have just said, is an interior sadness in the face of the calamity of sin. Detestation, on the other hand, is such an abhorrence of sin that it kindles in the penitent’s soul the desire to uproot it. It supposes hatred of the sin committed, that is, a true retraction of the bad will that the sinner had when he committed it. It is related to anger rather than sadness. Detestation occurs in the sensitive appetite in the pres-



THE LAST WORD

Fr. David Sherry
District Superior of Canada

Dear Reader,

Have you ever noticed that when someone accuses another intemperately, it's often an accusation of what he is himself but doesn't admit? It's certainly a giveaway of a Pharisee. "Now we know that thou art a Samaritan and hast a devil" means in Pharisee-speak "we are not true followers of God and are sons of the father of lies, you are not like us." "We found this man plotting against Caesar" translates as "We would love to plot against Caesar, but this Man wasn't."

The Pharisaical critics of the Church of Christ err from the truth and then accuse the Catholic Church of the very error they themselves commit. They remove those institutions which give woman dignity and then turn around and accuse the Church of demeaning women. They flood the world with obscenity and without a blush accuse Catholics of being obsessed with sins against the sixth commandment.

The essence of a Pharisee being one who makes justice sit on the outside rather than on the inside, you might well suspect that the Protestant "Reformers" would be in on the act, and you would be right. They made it an axiom that every man was inspired and infallible when interpreting Sacred Scripture and they submitted the spiritual power to the temporal one. In England, the King became supreme head of the Church, and in the Empire, *Cuius Regio eius*

Religio (which means "you better follow the religion of your ruler whether it's true or false or else") became the governing principle. In short, a man would make up the religion as he went along. Then, broadening his phylacteries and enlarging his fringes, the Protestant turns on the Catholic Church and accuses *Her* of having a head who usurps the place of God. But, dear separated brother, the power you impute to the pope is the one that, in reality, *you* give to men – that of making up a religion. Peter is not nearly so powerful; *he* has to stick to the Faith as was handed down by the Apostles. His infallibility does not give him any power to invent new truths, it merely prevents him from solemnly declaring what is error in matters of Faith. And if, as has happened once or thrice, a pope otherwise teaches error, it serves as the counterexample which proves the rule: I obey Peter insofar as he is the servant of the Faith; if he deviates from it, I must obey God rather than men.

Fr. David Sherry

The Society of Saint Pius X is an international priestly society of almost 700 priests. Its main purpose is the formation and support of priests.

The goal of the Society of Saint Pius X is to preserve the Catholic Faith in its fullness and purity, not changing, adding to or subtracting from the truth that the Church has always taught, and to diffuse its virtues, especially through the Roman Catholic priesthood. Authentic spiritual life, the sacraments, and the traditional liturgy are its primary means to foster virtue and sanctity and to bring the divine life of grace to souls.

The Mission of Angelus Press

Angelus Press, in helping the whole man, tries to be an outlet for the work of the Society, helping them reach souls. We aspire to help deepen your spiritual life, nourish your studies, understand the history of Christendom, and restore the reign of Christ the King in Christian culture in every aspect.