

# Letter from the Publisher

Those who had the privilege of knowing Archbishop Lefebvre intimately knew that our dear founder never took the Mass and Holy Communion for a mere routine ritual which both priest and faithful went through day after day. He prepared his Mass with a proper meditation, he lived his Mass with the utmost devotion, and this intimacy with the Lord marked the rest of his day. His emphasis on the sacred mysteries was reflected in his love for the age-old rite and his deep hatred for anything aimed at diminishing it.

Explaining the spirit of the Society of Saint Pius X, Archbishop Lefebvre would stress the central place of the Eucharist in the Church and in our lives: "The Church knows how to present and make us live the mysteries of Christ in a truly divine manner, in a way that our hearts are captivated and our souls uplifted. In the liturgy all has been thought out with the love of a faithful spouse and a merciful mother. We find edification in the holy places, the ceremonies, the chant, the choice of prayers from the Missal, the Breviary, the Pontifical and the Ritual. How could a soul that lives by faith and seeks to model its faith upon that of the Church seek to desecrate all this?"

The love for the altar and Communion is the reason the Society of Saint Pius X establishes chapels worthy of the Divine Guest and worthy of the holy sacraments which take place there. Sanctity, cleanliness, beauty, and art should surround the sacred mysteries in sculpture and architecture, in liturgy and music, so that the souls are almost forced to soar towards God. "Nothing is too little, nothing insignificant in the service of such a Lord and King. Let us always remember this! It is a powerful means of apostolate. If the liturgy is, above all, the praise of the Holy Trinity, offering and sacrifice, a source of divine life, then it is also the most vibrant and effective means of catechizing. Happy the faithful who have a priest who is in love with the liturgy of the Church!" (Archbishop Lefebvre).

In Christo,

Father Jürgen Wegner  
Publisher

November - December 2014  
Volume XXXVII, Number 6

**Publisher**  
Fr. Jürgen Wegner  
**Editor-in-Chief**  
Mr. James Vogel  
**Managing Editor**  
Fr. Dominique Bourmaud  
**Copy Editor**  
Miss Anne Stinnett  
**Design and Layout**  
credo.creatie  
(Eindhoven, The Netherlands)  
Mr. Simon Townshend  
**Director of Operations**  
Mr. Brent Klaske  
**Director of Marketing**  
Mr. Jason Fabaz

**Subscription Rates**

	1 year	2 years	3 years
U.S.	\$45.00	\$85.00	\$120.00
Foreign Countries (inc. Canada and Mexico)	\$65.00	\$125.00	\$180.00

All payments must be in U.S. funds only.

Online subscriptions: \$20.00/year. To subscribe visit:  
[www.angelusonline.org](http://www.angelusonline.org). Register for free to access  
back issues 14 months and older. All subscribers to the print  
version of the magazine have full access to the online version.

## Contents

Letter from the Publisher 4

### Theme: The Eucharist

– *Lauda Sion Salvatorem* 6  
– Preparation for Communion 12  
– The Eucharist Among the Orthodox 16  
– Fioretti of the Blessed Sacrament 20  
– A Pledge of Eternal Life 22

### Faith and Morals

– Doctrine: The Sweet Guest 28  
– Liturgy: Origin and Rites of Corpus Christi 33  
– Social Doctrine: Eucharistic Adoration 37  
– The Carol of a Scrooge 40  
– Lives of the Saints: The Real Presence 42

### Spirituality

– Spirituality: Incarnation and Communion in Mary 45  
– The Parish Vicar 48

# The Angelus

“Instaurare omnia in Christo”

*The Angelus* (ISSN 10735003) is published bi-monthly  
under the patronage of St. Pius X and Mary,  
Queen of Angels. Publication office is located at  
PO Box 217, St. Marys, KS 66536.  
PH (816) 753-3150; FAX (816) 753-3557.

Periodicals Postage Rates paid at Kansas City, MO.  
Manuscripts and letters to the editor are welcome  
and will be used at the discretion of the editors.

The authors of the articles presented here are solely  
responsible for their judgments and opinions.

Postmaster sends address changes to the address above.

©2014 BY ANGELUS PRESS. OFFICIAL PUBLICATION OF THE  
PRIESTLY SOCIETY OF SAINT PIUS X FOR THE UNITED STATES AND CANADA

### Christian Culture

– Education: Eucharistic Congress at La Salette Academy 52  
– History: The Tapestry of the Apocalypse 56  
– Family Life: The Holy Eucharist and Your Family 61  
– Questions and Answers 64

### News from Tradition

– Church and World 68  
– Theological Studies 75  
– Letters to the Editor 84  
– The Last Word 87

# Lauda Sion Salvatorem

St. Thomas Aquinas's Eucharistic Sequence

---

by Fr. Paul Robinson, SSPX

---

<sup>1</sup> The literal meaning of the Latin word *sequentia* is a following on.

Most people think of St. Thomas Aquinas as a theologian, not as a poet. And rightly so, for while there are over 3000 articles in the Summa, there are only a handful of poems to his name. But what beautiful creations they are! There is not a traditional Catholic who has not memorized some part of his hymns, all of which treat of the Blessed Sacrament.

The part of his poems that is well known, however, is always their end. Few realize that what they are singing at Benediction is actually a few stanzas of a much larger composition. The *Tantum Ergo* is the conclusion of the *Pange Lingua*, the *O Salutaris* of the *Verbum Supernum*, the *Panis Angelicus* of *Sacris Solemnibus*, and the *Ecce Panis Angelorum* of the *Lauda Sion*. The latter is the longest of these four great Eucharistic paeans and the sequence for the Mass of Corpus Christ. It is the subject of our article.

## Sequences

“Sequence” is the name given to the series of notes which originally followed on the last syllable of the Alleluia verse in the Mass.<sup>1</sup> In the



<sup>2</sup> While this third theme is the primary focus of the *Adoro Te Devote*, it just gets a passing mention in the *Lauda Sion* (stanzas 12 and 13).

beginning, the sequence was purely musical, but later its notes were set to a text. At first the music was conjoined to a passage of prose, but liturgists later rewrote the text as poetry. Thus, over the course of the Middle Ages, an increasing textual sophistication in the liturgy kept pace with the remarkable developments taking place in music and architecture. It seems that writing sequences became hugely popular, as over 5000 of them have been uncovered by historical research.

The purpose of the sequence was twofold: the expression of praise and the teaching of doctrine. St. Thomas’s *Lauda Sion* accomplishes both of these ends wonderfully. The *Catholic Encyclopedia* remarks of it:

“Throughout the long poem the rhythmic flow is easy and natural, and, strange to say, especially so in the most didactic of the stanzas, despite a scrupulous theological accuracy in both thought and phrase. The saint ‘writes with the full panoply under his singing-ropes’; but always the melody is perfect, the condensation of phrase is of crystalline clearness, the unctio is abundant and, in the closing stanzas, of compelling sweetness.”

This sequence belongs to what is called their second epoch, when sequences had developed to such a degree in their artistic form—uniformity of rhythm, purity of rhyme, and strict regularity of structure—that they were scarcely distinguishable from hymns. At the same time, they still retained more freedom than the latter. Hymns have a single melody for each stanza or strophe, while sequences have a different melody for each pair of stanzas. In this way, two sides of the alternating choir sing each melody once.

This freedom shows, albeit in a small way, in the structure of the strophes in the *Lauda Sion*. In each of the strophes, the first verses all have eight syllables, while the last one has seven. Yet there are two exceptions. The following passage exhibits the normal pattern of 8-8-7 in the fifth stanza, and an irregular syllable count of 10-10-7 in the sixth one:

8	Sit laus plena, sit sonóra,	Let the praise be loud and high:
8	Sit jucúnda, sit decóra	Sweet and tranquil be the joy
7	Mentis jubilátio	Felt today in every breast.
10	Dies enim solémnis ágitur,	On this festival divine
10	In qua mensæ prima recólitur	Which records the origin
7	Hujus institútio.	Of the glorious Eucharist.

The avid reader is invited to hunt through the remaining 22 stanzas for the other irregular one!

## A Didactic Poem

St. Thomas’s Eucharistic poetry tends to focus on three themes:

1. the Eucharist as sacrifice replacing the sacrifices of the Old Law;
2. the way in which Our Lord is present in the sacrament;
3. the need for faith to believe in what the senses do not reveal.<sup>2</sup> The *Lauda Sion* is no exception in this regard; the subject matter of its 24 strophes may be arranged as follows:

>

# Divine Liturgy

## The Eucharist Among the Orthodox

---

by Gabriel S. Sanchez, J.D.

---

In examining the question of how the Orthodox Church understand the Eucharist, it is important for Catholics to appreciate that the Christian East has taken a less doctrinally rigorous approach to the matter than the West. While some of the Eastern Catholic churches, such as the Ukrainian Greek Catholic Church and the Maronites, serve bridges between Eastern and Western doctrinal outlooks, it is because they, unlike the Orthodox, have had recourse to the universal Church's full theological patrimony. As such, the Eucharistic understanding of one Eastern communion cannot simply be transferred to another without prior reflection or qualification.

With that noted, it can be said without reservation that the Orthodox share with Catholics the same faith in the Real Presence: the Eucharistic elements, bread and wine, are

truly transformed into the Body and Blood of Christ. But Orthodoxy dogmatically affirms only the mystery of such transformation without fully adopting the Catholic Church's understanding of how and when it happens.

### Transubstantiation?

First, the term transubstantiation is not commonly used, as Orthodoxy considers it external to the Church's normal mode of expression (in this case, by having recourse to Aristotelian categories of substance and accident). Thus, the term is considered also to suffer from proposing a too scientific manner of explaining the mystery of the Eucharist. Nevertheless, when necessary—for example,

# Fioretti

of the Blessed Sacrament



---

Congregation of the Sacred  
Hearts of Jesus and Mary

---

## Fortitude of Little Ones

A few months before his death, the philosopher and historian Hippolyte Taine (1828-1893) was marveling at the tireless dedication of the religious orders, especially that of the Daughters of Charity of St. Vincent de Paul, committed to the more toilsome works of charity. “How is it,” he asked their superior general, “that these weak women, voluntarily separated from the world, so often rebuffed by ingratitude, and exposed to the temptations of loneliness and the melancholy of discouragement, do not succumb? Where do they find the strength to overcome all these obstacles, and resume their usual tasks every day with the same patience, gentleness, and serenity?” “It’s quite simple,” replied the old priest. “They have the Eucharist. A quarter of an



hour of prayer before the Blessed Sacrament is enough to compensate them for all their pains, to console them in all their trials and tribulations.” Taine was amazed at his reply. He apparently could not grasp it. But Christian common sense understands wonderfully well.

## Solace of Penitents

The story is told of the old grenadier, a resident of the Old Soldiers’ Home, Les Invalides, at Paris around the year 1760. Every day he used to spend a long time in the chapel before the Blessed Sacrament. One evening, the chaplain of the Home, about to lock up the chapel for the night, found the old soldier “prostrate before the altar, weeping.” “O Father,” the soldier pleaded seeing his chaplain, “let me have another fifteen minutes, I beg you by the birth of our adorable Redeemer.” The priest, deeply touched, grants the requested delay, returns to the sacristy and comes back after a quarter of an hour. “He found his penitent in the same position, but he was dead.”

## Protection of Innocents

One April in 1794, Father Coudrin, the future founder of the Congregation of the Sacred Hearts of Jesus and Mary (also known as the Order of Picpus after the street name of its first motherhouse), was being pursued by the *Sansculottes*. He hid at Poitiers in a house on Rue d’Olérons, just a hundred yards from the revolutionary tribunal. In this modest dwelling, an association of pious ladies had as its mission to roam the streets of Poitiers and care for the sick, assist the dying, catechize children, and hide refractory priests—and all of that during the darkest days of the Terror! But these brave souls do not let themselves be intimidated by the fury of the revolution. The secret of their intrepidity may be learned from Miss Geffroy, their superior: “Once, when a rigorous search of houses had been announced, being before our Lord, the thought came into my mind that if I were to place at His feet two adorers, nothing would happen

to us. In those days I was prompt to act without deliberation or counsel; no sooner thought than done. So I placed at either side of the altar a small chair; I took one and had one of our religious take the other. That was the beginning of the perpetual adoration that is still practised in the Order of Picpus. The external ladies divide the daytime hours, and we take care of the night.” This pious and holy audacity procured for them a special protection throughout the Revolution.

## Constancy of Confessors

In 1873, Fr. Damien De Veuster became the chaplain of the leprosarium located on the Isle of Molokai (in the Hawaiian Islands). He was to devote himself for sixteen years to this hard labor before dying as a leper himself. Thanks to his apostolate, the hell of Molokai, made of selfishness, immorality, and despair, was gradually transformed. Every day he held a procession of the Blessed Sacrament and established perpetual adoration by the lepers. Those who could not walk would face the chapel to adore. One year before his death, in 1888, he wrote: “This is the fifteenth year that we’ve been keeping up nocturnal adoration, lepers though we be.”

And he explained: “It is at the foot of the altar that we delve the strength necessary in our isolation. Without the Blessed Sacrament, a situation such as mine would be unbearable. Jesus in the Blessed Sacrament is the tenderest of friends to souls that seek to please Him. His goodness knows how to proportion itself to the littlest of His creatures as to the greatest. Do not be afraid, then, in your solitary conversations, to tell Him about your wants and worries, your fears and anxieties, of those who are dear to you, your plans and hopes. Do not be afraid to speak freely and confidently.”



# A Pledge of Eternal Life

---

by Archbishop Lefebvre, taken from *The Mass of All Time*

---

<sup>1</sup> Homily, ordinations, Ecône, June 29, 1975.

Why will you offer the holy sacrifice of the Mass, my dear friends? “That they may have life, and may have it more abundantly” (Jn. 10:10). This is also what Our Lord wanted: “That they may have life, and may have it more abundantly,” because the sacrifice of the Mass has no other purpose than to give life. And what life? Not the life of this world, not the life of our bodies, but supernatural life, the divine life we had lost. Our Lord wanted to give us His own life, His divine life, to make us enter into the Blessed Trinity, every one of us, however little, however weak we may be. Our Lord wanted us to share in His divine life, and that is why He died on the Cross. Thus you will offer the holy sacrifice of the Mass to give life, and the fruit of the sacrifice of the Mass is the Eucharist, in which are present the Body, Blood, Soul, and Divinity of Our Lord Jesus Christ. How sublime all that is!<sup>1</sup>

The Eucharist is the mystery of our hope. It was Our Lord Himself who said: “He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day” (Jn. 6:55). He will be our resurrection. The body of Our Lord Jesus Christ present in our poor bodies is a gage of our resurrection. We already possess within ourselves everlasting life; this eternal life will not leave us. Even at the hour of our death, this germ of the



---

# Corpus Christi

## Origin and Rites

---

by Fr. Christopher Danel

---

Corpus Christi processions are an important part of maintaining and publicly professing the Catholic Faith. During the Communist persecution in Poland, for example, the main procession in Krakow would involve up to 250,000 participants each year boldly paying homage to our Eucharistic King. The numbers have waned since then, not only due to the crisis in the Church in the wake of Vatican II, but also because the main city procession has been somewhat eclipsed by suburban processions. However, even today the procession is attended by about ten thousand faithful and is still a powerful profession of Faith in the Blessed Sacrament, as this writer was able to observe during a recent SSPX Pilgrimage.

At the head of the Cracovian procession come the various Confraternities with their

embroidered banners, some regiments of the Polish military, followed by the many orders of male and female Religious—in Poland they have kept their traditional habits—then the Priests, the Cathedral Canons in full regalia, and the Bishops, followed by the Processional Canopy under which Our Lord in the Blessed Sacrament is carried by the Cardinal-Archbishop. Along the sides of the canopy, in addition to the requisite torchbearers, there is an honor guard of the Polish nobility donning their mediaeval, Slavic fur attire. Following the Blessed Sacrament, the crowds of the faithful process devotedly, singing *en masse* the familiar Latin Eucharistic hymns in addition to some in Polish. Because not all can even glimpse the canopy from such a distance, nearby it a flag-bearer processes with a very tall flag marking its location, the flag bearing >

# The Carol of a Scrooge

by Patrick Murtha

I

A baby's cry unstilled the night,  
Like trumpets through the world-end's air.  
"Bah!" hailed the Humbug, "I say bah!  
I hear a cry—another blight  
Is born with only one who'll care"—  
Sing loud, sing long His tra-la-la.

The multi-morphing phantom woke  
Him from his sleep, unveiling life's  
Long, long forgotten tome-like tomb  
Of memories—where echoes spoke  
Of mystic dreams and blithe-souled strifes—  
"Bless'd is the fruit of the woman's womb."

The infant's challenge shook the earth  
And roused the warriors of the east.  
"Bah!" droned the Humbug, "still it's bah!"  
With babe-like looks he lay at birth,  
Unseen by westward-looking priests—  
From crib He cried His tra-la-la.

II

A mother's cooing caught the night  
And wonder filled the angeled air.  
"Bah!" hissed the Humbug, "I say bah!  
A beggared damsel's brief delight  
Shall end in dollar-less despair"—  
Sing loud, sing long her tra-la-la!

Larger than life, alive but a day,  
He lingered with sick and poor,  
Crafting their joy with a touch of divine  
Till all around was mirth and play.  
And from his torch, God's plenty poured—  
She said, "My Son, they have no wine."

And loosened tongues, with tones of laud,  
Extolled the Maid's God-suckled breast—  
"Bah!" droned the Humbug, "still it's bah!  
He looks like man, but acts like god!"—  
The lover kissed the face-flushed guest,  
And harmonized the tra-la-la.



### III

Then nothing else but a lantern light  
That heaven hung in the heavy air—  
“Bah!” hummed the Humbug, “I say bah!...”  
But he was hushed. The Robe of Night  
Like Death’s dumb angel lingered there—  
Sing loud, sing long their tra-la-la!

Mute but not mum, his gestures spoke  
A thousand eerie words more wild  
Than sound. The thunderous silence burst  
His heart, and from His cedar yoke,  
He saw His Mother and her child—  
He sighed his battle-cry, “I thirst.”

On Eden’s tree, the Virgin’s fruit,  
Now ripe for death, in silence hung.  
The passing Humbug tried to bah,  
But in God’s face his mock fell mute,  
And from his lips a new tune sprung.  
He lilted heaven’s tra-la-la.

# The Real Presence

---

by Fr. Daniel Cooper, SSPX

---

Do any of us truly understand what an incredible gift we have in the Real Presence of Our Savior in the Blessed Sacrament? The Son of God waits for us in the tabernacle, but few take advantage of this incredible opportunity. As St. Peter Julian Eymard wrote, “Man has time for everything, except visits to his Lord and God, Who is waiting and longing for him in His tabernacle. The streets and houses of amusement are filled with people; the House of God is deserted.”

In the Old Testament, no one was permitted into the Holy of Holies, except the high priest, and he was allowed to go in only once a year. Yet we have the true holy of holies available to us almost any time night or day. *“Blessed are the eyes that see the things that you see!”* It is so amazing that even Catholics have trouble believing It could

really be Jesus in His very person.

I remember an occasion when such a doubt came into my mind. Many years ago, I was at all-night adoration in a chapel in Wappingers Falls, New York. A very large fly was buzzing back and forth in front of the monstrance, between the candles, in the darkened church. He was annoying me, so loud and distracting was this one fly. The thought came into my head, “If this were truly God, He would never permit such disrespect.” It was a silly thought, but the Lord heard me. As soon as that thought came to my lips, I heard a rather loud pop, and one of the candles’ flames shot up, rapidly melting down the candle. I hurried to the altar, mumbling to myself, “It couldn’t be!” But there it was, the fly had been zapped by the flame and was now a burnt offering in the candle wax. I know it’s a little thing, but



# Incarnation and Communion in Mary

---

by M. M. Philipon, O.P.

---

There is one whom the Christian tradition has always regarded as the highest ideal, the incomparable model of every soul seeking to advance in its life of union with the God of the Eucharist. This is the Virgin of the Incarnation, whose life was one of uninterrupted union with the mystery of Christ.

In her there was never any stain or defilement, never even a trace of evil. She is immaculate. In her virginal life all was pure; her love was preserved whole and intact for God alone. Neither in her body nor in her soul, which were both wholly consecrated to the service of God and the redemption of the world, did the Word meet with any obstacle to His supernatural operation; for He, the living God, dwelled in her, becoming even her Son in the flesh.

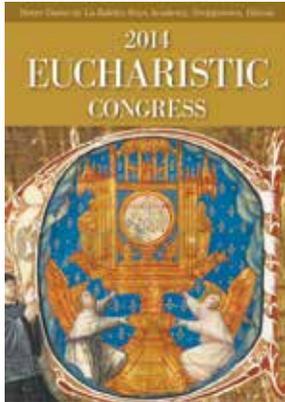
In her His divine work of sanctification could

go on freely, unhampered. In every soul this supernatural work needs only to be allowed to operate freely in order to produce its effects; and in Mary it found full freedom of operation. During the nine months of real and physical presence in her womb, the Son of God produced in her soul, in a supra-sacramental manner, the most exalted and the most wonderful effects of His grace. In Mary, therefore, the usual effects of the Eucharist were infinitely surpassed.

## Work of the Incarnation in Mary

At the very moment of His coming into the Virgin of the Incarnation, the Word bestowed on her the grace of divine motherhood. Through this singular prerogative the whole mystery of Mary >



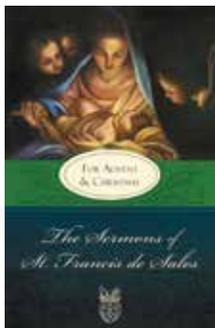


## 2014 Eucharistic Congress CDs

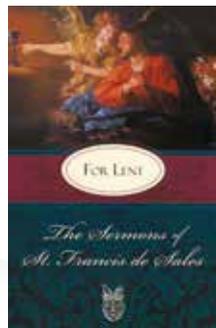
The congress was held at La Salette Boys Academy May 13-15 at the same time Harvard's Extension Club proposed holding a Black Mass. Harvard's plans were cancelled while the Eucharistic Congress continued. Reparation and honor to Our Lord present in the Eucharist included six conferences.

- Fr. Arnaud Rostand, U.S. District Superior: St. Pius X and the Blessed Eucharist
- Fr. Steven McDonald, Assistant to the District Superior: Our Lady of the Most Blessed Sacrament
- Fr. Patrick Rutledge, District Bursar: St. John's Gospel, Chapter VI – The Miracle of the Loaves and Fishes
- Fr. Patrick Abbet, Vice-Rector of St. Thomas Aquinas Seminary: Thanksgiving after Communion
- Fr. Joseph Wood, Professor of Liturgy and Latin at St. Thomas Aquinas Seminary: The Mass and the Holy Eucharist
- Fr. Thomas Scott, St. Vincent de Paul Priory in Kansas City, Missouri: The Three Prayers Preceding Holy Communion

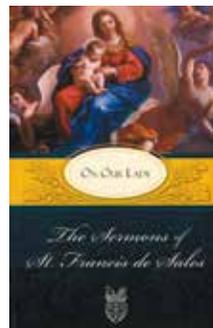
## The Sermons of St. Francis de Sales



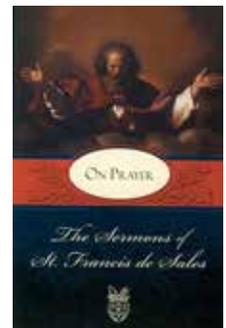
**Advent and Christmas**  
135 pp. – Softcover –  
STK# BD363 – \$13.95



**Lent**  
230 pp. – Softcover –  
STK# BD364 – \$15.95



**On Our Lady**  
219 pp. – Softcover –  
STK# 9031 – \$15.95



**On Prayer**  
58 pp. – Softcover –  
STK# BD365 – \$8.95



---

# The Holy Eucharist and Your Family

---

by Michael J. Rayes

---

“I never knew about any of this. I just did what I thought was okay.”

Adam is in his late thirties. A husky, jovial husband and father, he seemed genuinely shocked when he learned more about the Faith and specifically, sacraments and precepts of the Church. Adam told me that despite doing his best as a father, he hasn’t had much direction until now. He also confided that he sometimes gets into heated arguments with his wife.

That was almost two years ago. Today, Adam is a stronger Catholic, having devoted himself to regular Mass attendance. He also received Confirmation as an adult. His role as a husband and father, and his renewed life as a devout Catholic, all go hand-in-hand for him. Adam no longer escalates arguments with his wife, and he spends more time with his children. He

attributes the changes in his life to Jesus and Mary, especially to regular reception of Holy Communion.

## Center of Your Family

Pius XII said in an address given on June 7, 1939, that when it comes to the family, the Eucharist “unites and almost fuses hearts together.” With the graces attached to Holy Communion, Catholic parents can and ought to focus on making family life peaceful and edifying to each member of the family. Generations ago, this was perhaps easier due to stable family structures in society. How can Catholic parents do this today, when many seem to sorely lack good examples and supportive extended family? >

# Q & A

---

by SSPX priests

---

Is altar wine addictive, and if so, how could Christ have used it?

All alcoholic beverages are addictive in certain persons, namely in alcoholics, but not in others. Wine is no exception to this. Yet it is certainly true that grape wine is natural and does have some special qualities, recalled even by Sacred Scripture. It certainly does rejoice the heart of

man, as the Psalms say, and it does soothe nerves in those who do not have the predisposition to become alcoholics.

However, with respect to its alcohol content, wine is not any different from other alcoholic beverages and is easily prone to abuse. Wine-drinking persons can certainly become alcoholics, and frequently do. It is probably true that it is not so frequently abused as whiskey and other spirits and stronger drinks that alcoholics indulge in. Nevertheless, it must be counted with those fermented drinks that can ruin a person.



Our Lord is not responsible for the abuse of this good substance that God in His goodness provided for us and that Our Divine Savior elevated to become the species under which He would give us His Precious Blood. Nevertheless, the wine that was drunk in the time of Our Lord was much weaker than modern-day wine—probably only 7-8 %, which is only half the strength of modern-day wine. Also, the Jews, like all peoples of antiquity, mixed water with their wine in large quantities. Consequently, it was less open to abuse and to cause alcoholism.

Present-day sacramental wine is 12-18 %, which higher concentration of alcohol gives the best natural preservation from corruption. The main difference between sacramental wine and table wine is that sacramental wine must be entirely pure from any additives or preservatives and must not contain any alcohol or other product that is not fermented from or fruit of the vine. This is what the Church has to say: “In order that wine may be valid and licit matter for consecration, it must be wine, which has been pressed from fully ripened grapes, which has fermented, which has been purified of sediment or dregs, which has a vinous alcoholic content of around 12 %, which has not been adulterated by the addition of any non-vinous substance, which is neither growing nor grown bad by aescence or putrefaction” (*Matters Liturgical*, 10th edition, 1959, pp. 327-328). Either red or white wine may be used for altar wine.



## Can couples decide for themselves when they are able to use NFP?

Natural family planning is the intentional and exclusive use of the sterile part of a woman’s menstrual cycle for marriage relations, in such a way that a child is not conceived. The Catholic principles for the resolution of this question are

to be found in the 1917 Code of Canon Law, which states that “the primary end of marriage is the procreation and education of children,” so that if anybody would deliberately exclude the right to acts in themselves apt to engender children (Canon 1081, § 2), including by the use of NFP, then the marriage would not only be illicit, but also invalid, as Pope Pius XII declared in his discourse to midwives of October 20, 1951.

The Pope goes on to explain that if the limitation of marriage to the sterile periods alone refers not to the right, but only to the use of marriage, then it clearly does not invalidate the marriage. The question of the licitness or morality of such a practice is going to depend upon the intentions of the married couple:

“The moral licitness of spouses acting in such a way is to be affirmed or denied inasmuch as the intention to constantly observe these periods is founded or not on sufficient and certain moral motives. The simple fact that the spouses do not pervert the natural act and that they are ready to accept a child who, despite their precautions would come into the world, does not suffice alone to guarantee the rectitude of the intentions and the absolute morality of the motives themselves.

“The reason for this is that marriage obliges to a state of life which, if it confers certain rights, also imposes the accomplishment of a positive work in relationship with the same state [= children]. In this case, the following general principle can be applied, according to which a positive duty can be omitted if grave reasons, independent of the good will of those who are bound, establish that the fulfillment of this duty is inopportune...and cannot in justice be demanded” (ibid.).

The Pope’s conclusion is very simple. A grave reason is required to exempt a couple from their duty of contributing to the good of society and the Church by having children. A light motive or some personal reason, such as the inconvenience of a pregnancy, or the desire to pursue professional formation, or to space out children, does not suffice. The Popes continues: “To always and deliberately use marriage in such a way as to exempt oneself from its first duty without a GRAVE reason would be to sin against the very meaning of conjugal life” (ibid.).

>



on the Mozarabic Rite. This very early Latin rite is still celebrated in some rare spots in Toledo and Salamanca.

Fr. Corrado Maggioni, the current *Capo Ufficio* of the Congregation, was named Undersecretary, replacing Ward and Ferrer. Maggioni is a devoted disciple of the liturgical thought of Archbishop Annibale Bugnini, the main architect of the liturgical revolution which resulted in the *Novus Ordo Missae*, and was recently also named to the Office of Liturgical Celebrations of the Supreme Pontiff.

On November 23, 2014, Pope Francis nominated His Eminence, Robert Cardinal Sarah as the new Prefect of the Congregation. Cardinal Sarah had previously been in the Roman Curia as President of the Pontifical Council *Cor Unum* and also served in the Congregation for the

Causes of Saints. He was ordained in 1969 for the Archdiocese of Conakry (Guinea, Africa) and in 1979 became its Archbishop. It should be noted that His Eminence was one of the cardinals who spoke out against the *Relatio post disceptationem* during the Extraordinary Synod on the Family this past October.

Also of interest is the fact that Cardinal Sarah has spoken against the dangers of “liturgical deviations,” and of turning the Church’s mission into a merely humanitarian effort. Where His Eminence will take Pope Benedict’s “reform of the reform” is an open question at this point, but it is clear that Cardinal Sarah will be more likely to maintain the current direction of the Congregation than the rumored choice for Prefect, Archbishop Piero Marini.

## Raymond Cardinal Burke Demoted

What had been rumored to be happening became reality on Saturday, November 8. Raymond Cardinal Burke was removed from his position as Prefect of the Apostolic Signatura (the “supreme court” of the Church which hears cases referred to it from other ecclesiastical courts) and given the purely honorary role of Cardinal Protector of the Sovereign Military Order of Malta. This honorary role was normally given to a Cardinal over 75 years of age or as an “add on” position for a curial cardinal. Simply put, in and of itself, being Cardinal Protector is a job that entails very little work. To give the job to Cardinal Burke, who is only 66 years old, while replacing him at the Apostolic Signatura cannot be explained except as a demotion. It needs to be noted, as well, that there have been absolutely no revelations of incompetence or impropriety to warrant Burke being removed from office, and no official explanation of the move has been brought forward.

This sort of removal is utterly unheard of in the etiquette of the Roman Curia (commonly called *Romanità*)—the norm being to remove someone from one office by promotion or at least to one equal to the position he is being removed from, as long as no impropriety or incompetence exists. This of course begs the question as to why has

Pope Francis chosen to remove Cardinal Burke from the Apostolic Signatura? The answer can never be definitively known, of course, unless one is in the Holy Father’s “inner circle,” but it must be remembered the Cardinal Burke has been extraordinarily supportive of the Traditional Latin Mass and one of the few Cardinals to publicly critique Cardinal Kasper’s call for the admission of divorced and remarried persons to Holy Communion. Though no traditionalist (he is still an ardent supporter of Vatican II), he was clearly one of the least modernistic in the Roman Curia and we would do well to keep him in our prayers.





---

# *Christus Dominus*

The Vatican Council's Decree on  
the Bishop's Pastoral Office in the Church

---

by Fr. Gabriel Billecocq, SSPX

---

## A Doctrinal Primer

A few reminders of Catholic doctrine on the constitution of the Church are certainly not superfluous. It is of faith that the Church was founded directly by our Lord during His earthly life. It was not the result of men desirous of putting in common their experience. It was most certainly at Lake Tiberias, with the triple "Pasce" ("Feed my lambs...feed my sheep"), that Jesus Christ instituted the Church. The Church our Lord desired is hierarchic. More precisely, it is a monarchy whose supreme power was vested in a single person: St. Peter. This has been a defined dogma of faith ever since the First Vatican Council.<sup>1</sup>

### **The Pope, the Apostles, the Bishops**

The power of St. Peter is transmissible to his successors, who are the popes. It is of faith that the bishop of Rome is the successor of Peter.<sup>2</sup> He holds the primacy over the entire Church (a truth of faith).

In other words, his power is full (legislative, executive, and judicial), universal (it extends to all the members of the Church), and immediate (it extends to them without need of any intermediary).

As regards the Apostles, certain distinctions must be made. It can be said that the Apostles have a twofold title. First of all, they are bishops and, as such, subject to St. Peter. But they are not ordinary bishops, for our Lord called them personally to be Apostles, that is to say, to complete Revelation and to found the Church. Because of this, they have, extraordinarily, a universal power.

Bishops, therefore, are genuine successors of the Apostles as bishops, but not as Apostles. The bishops then hold a real power, which is called ordinary: they are not mere delegates. Their power is plenary (they can legislate, execute laws and decisions, and judge). But their power is subordinate to that of the sovereign pontiff; in other words, it is the pope that gives the bishop his canonical mission. >

# Collegiality

---

by Fr. Jean-Pierre Boubée, SSPX

---

The SSPX is not infrequently accused of being against the pope. The usual arguments are of this level of theological sophistication: “You mustn’t exaggerate!” or “We have a wonderful pope!” or “Who are you to judge?” (which is to say, *Who are you to use your minds?*) Sometimes they’ll add an amazingly ingenuous “This pope has the faith!”—which is, we have to say, an extremely minimalist qualification for this office in the Church! The boldest thinkers would end the debate by a solemn renunciation of truth: “I’d rather be wrong with the pope,” thereby succeeding in contradicting St. Paul himself: “But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema” (Gal. 1:8).

Defense of the papacy does not lie in huddling round the TV screen to receive a blessing *urbi et orbi*, nor in globe-trotting to participate in World Youth Days. The simple Christians of old did much more for Christendom than those who get enthused over the Wednesday audiences.

By a mysterious design of divine Providence, it is not always those one would expect who are on the front line. If there is one point of doctrine that has undergone the greatest challenge in its history over the last fifty years and that the SSPX defends, it is the pontifical mission of Peter, the role and power of the Supreme Pontiff, which is of divine constitution.

## The Mission of the Pope

The classical teaching about the Pope’s mission seems to be obvious, so often has it been reiterated throughout the history of the Church.<sup>1</sup> There are two perfectly distinct powers in the Church, and therefore two elements constituting the hierarchy. They are mutually supportive and complementary:

1. The power of sanctifying souls. This power is conferred by the sacrament of Holy Orders. It comprises numerous degrees, the highest of which are the episcopacy and the priesthood. It is conferred by a sacrament; thus it is our Lord Jesus Christ who

# Letters to the Editor

---

Dear Angelus Press,

I just put down the latest issue of *The Angelus on War*. I am certainly very grateful for the attention given to a question which is as old as humanity but becoming prevalent worldwide. Please allow me to bring out one aspect which I thought could have had a broader and perhaps better place. I wished the issue had focused more on WWI since this year celebrates the centenary of the “great war” which has had so much impact on Europe in particular and the world at large. What WWI initiated was much of the toppling down of Christian Europe and the Freemasonic agenda with the surge of the American dream, the early steps of what was to be the United Nations.

---

Dear Reader,

Thank you for your kind observations, so much the more welcome as they are quite pertinent. No doubt, we could have had a whole issue exclusively addressing the First World War in its causes, its nature, development, and especially its aftermath. This is probably something which could have been done, had we had the right authors for the job. We offered only one article on the reasons for the huge casualties of war which gives an interesting and new insight on the question. We sincerely wished we had also brought out the anti-Christian ripple effect of WWI to the forefront.

You know that we cannot give a full-fledged run on every item on the question of war. So, given our small means and our limited pool of professional authors, we wished to stress the practical problems associated with modern war since many tend to deny the legitimacy of war at all, and they do have some valid points here. Also, it seems useful to bring up practical questions which young adults coming of age ask themselves before jumping into the military career. And, yes, we did wish to stress the Christian use of war with the examples (and centenaries) of St. Louis IX and Charlemagne, who were certainly pioneers in the formation of Christian Europe.

# The Last Word

Dear Readers,

What was Jesus thinking when He said: "This is my Body"?

He had all the graces for all human situations possible; He could see every country, every soul, every human thought, in every century until the last. Through the invention of this Holy Mass and Holy Communion, He, the Emmanuel, was literally going to be God with us, partaking in our daily needs, joys, sorrows, consoling us in our last moments.

How could He not rejoice at the thought of these millions of children, as those of the Eucharistic Crusade (at one time over 20 million), receiving him at a tender age to secure their innocence, to console Him and be united to His Cross?

How could He not interiorly weep with joy seeing this little Chinese girl, aged 3 or 4 perhaps, who, having been told by the kind missionary that she was too young to make her first communion because she still had her baby teeth, came back the next day with a bloody mouth having broken all of these herself with a rock, and asking if she could, now that the obstacle was removed, receive Him who calls the little ones?

And at the sight of these fervent and generous parents, even very sickly such as Mrs. Zélie Martin dying of cancer, starting the day with the Bread of Life giving them the strength needed in the hard task of begetting and educating their children with all the crosses that go with it?

What about these legions of consecrated souls, leaving all things to be His Eucharistic court, believing, hoping and loving for those who do not believe, hope and love Him?

And these other angels of peace, as the military chaplains were often called, carrying the Lord of Hosts often through bloody battlefields, these priests in prisons, concentration camps, these untiring missionaries, hospital chaplains and parish priests returning love for Love?

Yes, the miracle of the Consecration was well worth it! Thank You, my Lord!

God be with you.

Father Daniel Couture