



S S P X



The Angelus

“Instaurare omnia in Christo”

Romanitas

The Papacy and the
Modern Mind

Rome's Grandeur

Anti-Romanism

“You are Rock, and upon this Rock I shall build My Church.” This unusual English translation of Matthew’s Gospel best renders the original play on words purposely used by Our Lord when He promised Peter the primacy over His Church. What better words can relate the solidity, the unicity, and the divine support of this papal function to guide Christ’s Church as His Lieutenant?

GHESIVS ROMANVS, ONT MAX





AN·MD·XII

Letter from the Publisher

Archbishop Lefebvre was educated at the fountainhead of Christianity. His best formative years were spent in the shadow of St. Peter's of Rome. His would be a Roman mind, a Roman spirit, and a love for Rome which nothing could sever, much less the present Roman crisis.

To those little familiar with the fundamentals of his personality, it may appear paradoxical that the one man who so openly opposed Peter in the 20th century could be so attached to *Romanitas*. He confessed that, when the Roman pressure began against him, he "would have wished rather to die than to experience difficulties with the Pope." Some of his writings taken from the *Spiritual Journey* express well the various aspects of *Romanitas* we wish to communicate to our readers.

"God, who leads all things, has in His infinite wisdom prepared Rome to become the Seat of Peter and center for the radiation of the Gospel. He willed that Christianity, cast in a certain way in the Roman mold, should receive from it a vigorous and exceptional expansion. Hence the adage: *Onde Cristo è Romano*.

"Schisms and heresies are often begun by a rupture with *Romanitas*, a rupture with the Roman liturgy, with Latin, with the theology of the Latin and Roman Fathers and theologians.

"Ours is the duty to guard this Roman Tradition desired by Our Lord... Our conclusion will be that one cannot be Catholic without being Roman."

Following in the wake of this defender of the papacy's rights in the face of Peter, we need to understand the heavenly designs over the Eternal City, the synonymy between Catholic and Roman, and be willing to even suffer the spiritual martyrdom he went through for the sake of our Holy Mother, the Church of Rome.

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“Instaurare omnia in Christo”

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Papacy in Modern Minds

by Fr. Daniel Themann, SSPX

“All of the multitude are holy ones, and the Lord is among them. Why do you lift yourselves up above the people of the Lord?” (Num. 16:3).

So spoke certain men of the Old Testament who claimed to worship the one true God but, being of a too democratic turn of mind, refused submission to the religious authority which that same God had placed over them to rule in His name. The tragic truth is that men, infected with original sin, will always be liberals at heart. That primordial pride which chafed under God’s single command in the Garden of Paradise, will remain the inheritance of a fallen race until the last man is born. Only with reluctance will man bow his neck before God, and with still far greater reluctance will he submit to other men, sinners like himself, when God places some in authority over others.

History has seen countless religious rebels who follow the example of Core in his rebellion against Moses and Aaron. Be they Protestant or Neo-Modernist, they echo the protest quoted above and do not profit from the example which God saw fit to give men on this occasion:

“The earth broke asunder under their feet ... And they went down alive into hell the ground closing upon them, and they perished from among the people” (Numbers 16:31-33).

Human Religious Authority

God, the author of human nature, never fails to respect His own craftsmanship. However lofty and supernatural might be His plans, He insists upon their complete harmony with that



legate of Christ.

St. Jerome summarizes well the faith of the early Church—and the faith of all time—when he states in his letter to Pope St. Damasus: “I speak to the successor of the fisherman and to the disciple of the cross. Following no chief but Christ, I am united in communion with your Holiness, that is, with the chair of Peter. I know that on that rock is built the Church.” The mission

of this Church is to repair, one generation at a time, the miserable consequences of man’s first fall. But human nature cannot be restored by ignoring it. Men must be social and dependent upon earth if they would arrive to the joyful fellowship of the wedding feast of the Lamb—and enjoy the company of the saints and glorify the merciful wisdom of God forever.

Sculpture of St. Peter, by Arnolfo di Cambio. St. Peter’s Basilica, Rome.



Rome's Grandeur

by Robert de Mattei

¹ See for example P. Hermann Dieckmann, S.J., *De Ecclesia* (Freiburg: Herder, 1925), I, 497-538; Michael Schmaus, *La Chiesa*, tr. It. Marietti (Casale Monferrato, 1963), pp. 472-556; Adriano Garuti, *Il mistero della Chiesa: Manuale de ecclesiologia* (Rome: Edizioni Antonianum, 2004), pp. 135-157.

The truth of the Catholic Church, its divinity, its uniqueness, what authorizes us to assert that outside of it there is no salvation, is demonstrated or confirmed by its fundamental characteristics, by the distinctive notes, or marks, that we have been proclaiming since the fourth century in the Nicene Creed: “*Credo unam, sanctam, catholicam, et apostolicam Ecclesiam.*”

The marks of the Church are visible signs for everyone. Since its foundation, the Church has been one and undivided in its doctrine, sacraments, and government; it is holy, pure, and spotless, never sinful though composed of sinners; it is catholic, that is to say, universal, destined to spread throughout the world the baptism instituted by Christ, sole cause of our salvation; it is apostolic because founded on the uninterrupted succession of its pastors from St. Peter and the Apostles to the present day.¹

The Catechism of St. Pius X succinctly states: “The Church of Jesus Christ is the Roman Catholic Church, because it alone is one, holy, catholic, and apostolic as He intended” (Q. 107). And during the Regina Caeli of May 27, 2007, Pope Benedict XVI recalled these marks, and added that the Church also has the essential attribute of being “Roman.”



⁹ Pius XII, *Discorsi e Radiomessaggi* (Rome: Tip. Poliglotta Vaticana, 1950), Vol. X, p. 357.

language of the Church; Roman law served as the juridical basis for the canon law of the Church and the common law of the West. And yet Rome, the cradle and the fatherland of universal law, became guilty of the greatest injustice in history: the trial and condemnation of Jesus Christ. After condemning Jesus to death, the Roman Empire, which had accepted into the Pantheon all the religions of the earth, refused the Truth of the gospel and persecuted the nascent Church in a way it had never before treated the numerous sects that thronged there. This is what sealed its doom. The cause of the decadence and fall of the Roman Empire does not lie in Christianity, as many historians even now still assert, but in its rejection of the word of Truth and Life that Christianity announced.

The history of the Church at its beginning can be looked at as the struggle between two Romes: pagan Rome, which sought to destroy Christianity, and Christian Rome, which vanquished the greatest political and military power history had ever known with the arms of truth and charity alone. No other empire equaled the splendor of the Roman Empire. It seemed created to last for millennia, even if it was also subject to the laws of time and history. Of pagan Rome today there remain only ruins. That is the law of all things human and terrestrial: the great successes and worldly triumphs are followed in even more rapid succession by decadence, disaggregation, and death. Pius XII reminded us of this when he said: “Whenever we pass by the monuments of our Christian past, however ancient they may be, we always feel something immortal: the faith they announce still lives, indefinitely multiplied by the number of those who profess it; the Church to which they belong still lives, ever the same through the centuries.”⁹ >

St. Peter's Baldachin over the high altar of St. Peter's Basilica. Designed by the Italian artist Gian Lorenzo Bernini.





Anti- Romanism

by Robert de Mattei

During the course of history the enemies of the Church have attacked the Roman primacy by seeking to separate Christianity from Rome. If *Romanitas* is the outstanding, distinctive note of the Church, anti-Romanism can be considered the distinctive characteristic of her enemies. After the great Eastern Schism, between the fifteenth and the twentieth century, the dissociation of Rome from Christianity advanced along two often intersecting or convergent lines: on the one hand, an attempt to de-Romanize Christianity as occurred with Protestantism and then modernism; on the other hand, an attempt to de-Christianize the Roman spirit, as occurred with secular humanism, the French Revolution, and the neo-paganism of the twentieth century.

The pagan, or secular, humanism of the Renaissance and the French Revolution countered Christian Rome with the myth of Roman antiquity, whether republican or imperial. On the other hand, Protestantism and modernism saw in Christianity's link with Rome, understood as the Constantinian dimension of the Church, the cause of its degeneration. Even Italy, the seat of the papacy, underwent its own revolution after 1789. During what is called the *Risorgimento*, or Italian Revolution, we see the convergence



¹ Giuseppe Mazzini, *Note autobiografiche* (Milan: Rizzoli, 1986), p. 382.

² Vincenzo Gioberti, *Rinascimento civile d'Italia* (Bologna, 1943), Vol. II, p. 237.

³ Ernesto Buonaiuti, *Il modernismo cattolico* (Modena: Guanda, 1944), p. 128.

⁴ Msgr. Emile De Smedt, Bishop of Bruges. Cf. *Acta Synodalia*, I/4, pp. 356 ff.

⁵ Abbé Victor A. Berto, *Pour la sainte Eglise romaine: Textes et documents* (Paris: DMM, 1976), p. 19.

of the two tendencies: the reaffirmation of Christianity without Rome and of Rome without Christianity.

De-Romanization was expressed as a reform of the Church, a purification of its links with the temporal order. That was the position of Gioberti, who, in his *Rinascimento civile d'Italia*, asserted that the suppression of its temporal power was the necessary condition of the regeneration of the Church. The de-Christianization of Rome was advanced by authors like Giuseppe Mazzini, who made of Rome the symbol of the renewal of humanity: “For me,” he wrote in 1864, “Rome was, and still is in spite of its present abject state, the Temple of humanity. From Rome will emerge the religious transformation that will for the third time impart to Europe its moral unity.”¹

This broad array of revolutionary forces, from the Renaissance to “Catholic” liberalism and to democratic radicalism, found their catalyst in the myth of a Rome “regenerated” and “reformed” because freed of the civil power of the Roman Pontiff.²

For the artisans of the *Risorgimento*, the transformation of the papacy meant the achievement of a philosophical and religious revolution analogous to that of Protestantism, which Italy had not undergone, and which ought to accompany the process of national unification. This is what constitutes the heart of what is referred to as “the Roman Question.”

For the artisans of the *Risorgimento*, the termination of the temporal power of the popes should not be reduced to the achievement of the geopolitical unification of Italy with Rome as its capital, but ought to be considered as an event of a philosophical and religious nature, something which constitutes the thematic thread and the symbolic achievement of national unification, which was celebrated in 2011.

The Lateran Accord of 1929 seemed to bring the Roman Question to a close, but a new “Roman question” exploded within the Church itself during Vatican II. “Till now,” wrote one of the Fathers of modernism, Ernesto Buonaiuti, “people have wanted to reform Rome without Rome, or even against Rome. But Rome needs to be reformed with the help of Rome, in such wise that the reform passes through the hands of those who have to be reformed. Here is the best, fail-proof method. But it will not be easy—*Hic opus, hic labor*.”³

Among the Council Fathers and theologians of Central Europe who flocked to Rome in 1962 in order to “bring the Church up to date,” an anti-Roman party took shape which seemed to be inspired by Buonaiuti’s words. In the conciliar assemblies, a Central European bishop decried three errors he perceived in the schema *De Ecclesia*, prepared by the Roman theological commission according to traditional doctrine: Roman triumphalism, clericalism, and legalism. This triptych sums up the anti-Romanism animating this faction.⁴

For the historian today, it appears obvious that the attack against the Roman Curia launched in the Council aula and the press during and after the Council concealed in fact an attack on the primacy of Rome. The Roman Curia, a term used to designate the dicasteries and organizations that assist the pope in the governance of the Church, is essentially the successor of the ancient *presbyterium* of the Bishops of Rome, of which it represents the homogeneous and authentic development. Thus it is not merely an administrative organ, but the highest “position” of the Church.⁵ The Curia is first and foremost constituted by the cardinals who hold their rank because they belong to >

Theme Romanitas

⁶ Yves Congar, *Council Diary* [Italian version] (San Paolo: Cinisello Balsamo, 2005), Vol. II, p. 20.

⁷ Pius XII, *Discorsi e Radiomessaggi* (Rome: Tip. Poliglotta Vaticana, 1950), Vol. X, p. 358-9.

the clergy of the local Church of Rome, and it is precisely in their quality as members of the Roman clergy that they elect the pope. The pope-elect, precisely because he is the Bishop of Rome, is immediately the successor of St. Peter in the primacy, the Vicar of Christ. The pope is pope because he is the Bishop of Rome and as the Bishop of Rome he is the bishop of the Roman clergy that elects him pope.

The Roman Curia had always been the *longa mana* of the pope, his tool. During Vatican II, the anti-Roman party succeeded in separating the Curia from the pope by striking at the Roman government, accused of triumphalism and centralism; by frontally attacking Roman theology, described in its newspaper by a French theologian who would subsequently be named cardinal, as “a miserable, ultramontane ecclesiology”,⁶ and by dismantling the Roman liturgy that was the expression of this theology.

Today the Roman spirit of the Church resides especially in our hearts, in which still resound the words Pius XII addressed to the students of Rome on January 31, 1949:

“If one day (and We are only expressing an hypothesis) the city of Rome should fall and the ruins of this Vatican Basilica, symbol of the one holy Catholic Church, invincible and victorious, should bury the historical treasures and the sacred tombs it houses, even then the Church would be neither beaten nor broken. The promise of Christ to St. Peter would be ever true. Its nature





⁸ Pope Benedict XVI, Address at Regensburg University, September 12, 2006.

and its truth would carry on the papacy, the unique and indestructible Church founded on the pope living at that moment. Eternal Rome, in the supernatural Christian sense, is superior to historical Rome. Its nature and its truth do not depend on it.”⁷

Tragedy and Hope of the Present Hour

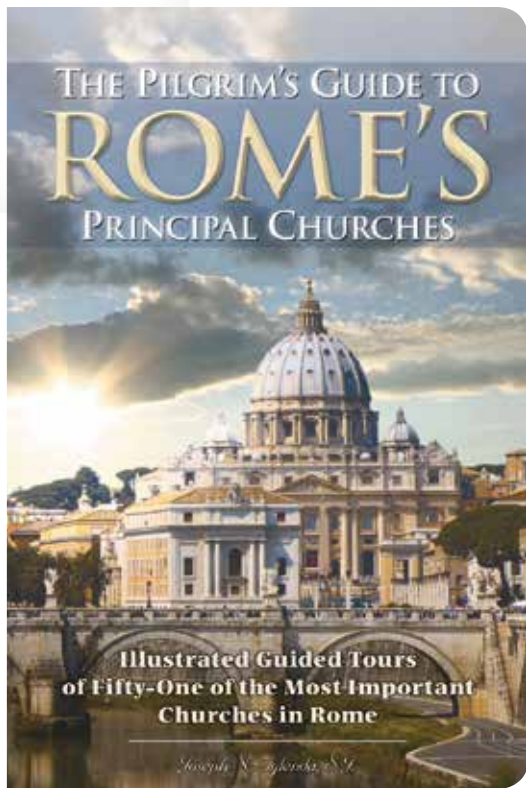
The age in which we are now living recalls that of Europe between the fifth and the eighth century. We are living in a world in ruins. The idol of Modernity, built at the expense of so much blood in the twentieth century, is collapsing, and the cultural and moral wreckage are all around us. Yet there stands a stone that cannot be eradicated because it constitutes the cornerstone of a Temple that defies the passage of time. This stone is at Rome, the place chosen by Divine Providence for the seat of the Prince of the Apostles and his successors.

Benedict XVI, in his famous speech at Regensburg, spoke of an attempted “de-Hellenization” of the Church.⁸ Today an analogous attempt at “de-Romanization” is under way, namely, the dissolution of the juridical structure of the Mystical Body of Christ. This attempted de-Romanization is taking place within the Church itself, and it is within it that we have to fight it.

The process of the de-Romanization of the papacy has accelerated since >



The Pilgrim's Guide to Rome's Principal Churches



A guided tour of fifty-one of the most important churches in Rome. Includes a history of each church, descriptions of the interior and exterior, a numbered floor plan, photographs, and details of the church's spiritual, architectural, and artistic treasures. Whether you plan on visiting Rome and using this as a guide or reading it to learn about the "Eternal City," this book offers the modern pilgrim essential information on the fifty-one most significant churches in the city. Special treatment is given to St. Peter's Basilica, St. John Lateran, St. Mary Major, St. Paul Outside-the-Walls, and St. Lawrence Outside-the-Walls. Joseph N. Tylenda, S.J., has spent a good part of his professional life in Rome.

He earned a doctorate in theology from Rome's Gregorian University in 1964 and taught at the same university from 1970 to 1973, while doing editorial work at the Pontifical Biblical Institute. He was appointed to Rome again in 1985 as a member of the Historical Institute of the Society of Jesus.





Roman Impressions

by several U.S. pilgrims

This is an interview with some pilgrims who discovered the Eternal City for the first time and expose their diverse sentiments felt on the few days spent there.

The Angelus: Were there any particular reasons which led you to go to Rome?

Pilgrim: For us, the visit of Rome was a pilgrimage of thanksgiving to St. Pius X. We had never been to Rome and wished to go to St. Peter's and be able to kneel down at the tomb of St. Pius X.

I myself, as a Catholic, was anxious to visit Eternal Rome, yet was privately convinced that no place could compare to my experience of the beauty and history of Catholic France two summers previous.

The Angelus: And what were your first impressions as you landed?

Pilgrim: Our rough landing in the midst of a rainstorm was perhaps a fitting introduction to the Vatican City of today. We were to lodge across the street from St. Peter's. So I imagined being greeted by the welcoming arms of its colonnade as seen so often in photos. Not realizing we were approaching from behind, how shocking was our first view of the Vatican—a tall, ancient, dirty, and very grim wall. "This is it?!" An incredibly long line of tourists were wrapped around this wall awaiting entrance to the museum. "How would we ever see anything in this city with such long lines?" When the taxi deposited us before a great iron gate in another formidable wall, behind which was to be our lodging for five days, I thought: "How could Father Iscara fall in love >

Faith and Morals

with the 'beauty' of this place?"

For me, the first impact was different. At the view of Rome, I felt that the Catholicism which I experienced in the United States was deepened because I could see visually and experience by being there the faith that goes back much longer in time. The faith was made more real because you see that the roots were deeper than what you know here.

The Angelus: What was the second impression once the first had died down?

Pilgrim: After this initial intimidating experience of endless walls, iron gates, and lost luggage, we had a chance to walk around. We did see the colonnades of St. Peter's early the next morning, and they were welcoming. The doors were open, and there was no crowd. We entered and beheld Michelangelo's *Pieta*. All dark thoughts melted away.

Walking the narrow cobble-stone streets between the high walls one wondered, "Where do all these people live?" Then, here and there, an open gate revealed beautiful hidden courtyard gardens. "So this is where they live; there is beauty here." What a contrast to the narrow, littered streets and noisy crowds these walls served to shut out.

Once inside, marble was everywhere; so many varied patterns and colors, one would have expected them to war with one another, and yet the architecture, the colors, the works of art, the paintings were in perfect harmony and proportion. This was surprising since so

much was added and changed down through the centuries.

The Angelus: In your estimation, what defines Rome?

Pilgrim: A mixture of old civilization and Christianity built upon it. A city of churches. The conquest of Christianity over the pagan city-state. And yet how they coexist. Pagan temples were transformed into basilicas, as in the case of the Pantheon dedicated to Saint Mary and the Martyrs.

One happens upon an open door on a crowded street. It is the side entrance to a magnificent parish church. One walks a little further and comes upon a Roman ruin—perhaps Trajan's Arch or the Forum. It is much like stepping into and out of the pages of a history book of the earliest civilizations to the present time. It is amazing how all this history still draws the human heart. The many visitors come to see the ruins; but in doing so, they are exposed to more. The Coliseum is where the Christian martyrs were eaten by wild beasts. St. Peter, and possibly St. Paul, was incarcerated in the ancient Mamertine prison. Peter walked the Appian Way. Mass was offered in the Catacombs.

The Angelus: Would you say that Rome defines the Church?

Pilgrim: "Where Peter is, there is the Church." Rome embodies the faith in its 480 plus churches and in its every part. It was hard for us to make a distinction between Vatican City and the City

Main façade of St. Peter's Basilica, designed by Carlo Maderno with some of the 140 statues produced by the workshop of Gian Lorenzo Bernini





of Rome itself. The walls of Vatican City seemed to envelop the whole of Rome. The bones of St. Peter are buried there under the high altar of St. Peter's. Going to Rome is going home. Yes, Father Iscara, we were falling helplessly in love with Rome.

The Angelus: What impressed you most regarding the Roman art?

Pilgrim: The *Pieta* was very moving for me, but too far away to fully appreciate. Now I want to devour books that explain the details of this work of art. Unfortunately, many tourist groups were there for cultural purposes alone, and being alien to Catholicism, needed a tour guide to explain who Our Lady was and who the Son she was holding.

How impressive are the mosaics that cover in beauty so many of the walls of the churches of

Rome. They rival those of Ravenna, especially some in the oldest Roman churches of St. Praxedes and St. Lawrence which we visited. The elaborate paintings depict the history and the period of the church—like the meeting of Attila the Hun and Pope Leo I or the Battle of Constantine on Milvian Bridge.

The dome of St. Peter's and its massive statues are impressive. The Bernini columns are quite powerful, although I do not care much for the twisted columns of the Baldaquino. I am more drawn to simple Romanesque statues and early Christian and Gothic art.

The Angelus: Is it right to say that the monumental Rome was the work of the Popes?

Pilgrim: Rome is the Catholic Church; it is Christianity. How much the Popes invested in the street arches on the corners as well as in >

Michelangelo's dome rises above the façade of Maderno.

St. Paul Outside the Walls: The 18th-century reproduction of the mosaic in the apse shows Christ in judgment flanked by SS. Peter and Paul.



Faith and Morals

the different shrines for the sake of teaching the faith. The beauty of the churches is all for God, for the Mass; they spared nothing to procure the best art and sculpture for the Mass. It took years to do it, and the most gifted artists were employed. They had been working in other cities and then came to Rome and accomplished such wonders without present-day technology. Learning the dates of the different edifices was fascinating; some buildings took centuries to complete and yet displayed such harmony.

Among the major basilicas, I prefer St. Mary Major, a smaller building, yet ornate and handsome with its circular mosaics. St. Paul Outside the Walls was a delight as it was not crowded among other buildings and did not require maintenance like much older buildings.

One notices the differences between the churches of France and Rome. The French

churches are defined by an elevated Gothic style and their beauty includes magnificent stained-glass windows. The Roman churches, on the other hand, have little stained-glass. Instead their walls are covered with beautiful frescoes. (My 7th and 8th grade students have just completed miniature frescoes in art class. They have learned to appreciate how hard it must have been to paint a detailed picture on wet plaster before it dries.) It is the difference between the Gothic and the Romanesque style. Rome has no need of more light and heat as does France.

The Angelus: Would you say that the Popes' presence is felt in every corner of the City?

Pilgrim: The Popes are buried everywhere. Everywhere the pilgrim turns, there is another tomb of a pope with amazing marble or bronze sculptures ornamenting the sarcophagi.



Statue of St. Paul,
Forum, St. Peter's
Basilica

Doorway of the
Mamertine Prison
depicting SS. Peter and
Paul



St. Callixtus, Catacombs





One feels an overwhelming presence of the history connected with the popes. St. Theresa of Lisieux came here to have an audience with the pope concerning her vocation. St. Francis of Assisi exchanged clothes with a beggar and sat before these doors of St. Peter's, and later came again to seek approval for his Friars Minor. St. Philip Neri and St. Ignatius of Loyola walked the dirty streets of Rome. And there are so many papal relics here—St. Peter's Chair, the bronze St. Peter on his throne whose foot has been worn thin by pilgrims' veneration. St. Peter himself lies beneath the main altar in the very place where he suffered his martyrdom. Indeed, all of St. Peter's Basilica marks the spot. What a gift to be able to experience the timelessness of the Eternal City and look upon all these wonders and pray in the very heart of Holy Mother Church.

The Angelus: Did you regret not seeing the Pope?

Pilgrim: As we passed Swiss Guards dressed in traditional garb and stationed at every corner, we wondered where the Pope actually was. I did very much want to see Pope Francis—living proof of the apostolicity and indefectibility of the Church and Papacy that has already survived 2,000 years and will survive even him. But this was not to be; yet I would not have traded seeing the Pope for what we did see that day. I would just have to content myself with looking at the hundreds of waving bobble-head “Pope Franks” next to the bobble-head “John Paul the Greats” at all the souvenir stands—perhaps a sadly accurate portrayal of the present papacy. We prayed for him. Were he to draw closer to Eternal Rome, we would be drawn closer to him.



Domes of
SS. Luke and
Martina



The Choice of Rome

by Archbishop Marcel Lefebvre, extracts from *Spiritual Journey*

I believe I must add some words to draw the attention of our priests and our seminarians to the indisputable fact of the Roman influences on our spirituality, on our liturgy, and even on our theology.

One cannot deny that this is a providential fact. God, who leads all things, has in His infinite wisdom prepared Rome to become the Seat of Peter and center for the radiation of the Gospel. Hence the adage: *Onde Cristo è Romano*.

Dom Guéranger, in his *Histoire de sainte Cécile*, recounts the great part which members of great Roman families played in the foundation of the Church, giving their goods and their blood for the victory and the reign of Jesus Christ. Our Roman liturgy is the faithful witness of this.

Romanitas is not a vain word. The Latin language is an important example. It has brought

the expression of the Faith and of Catholic worship to the ends of the world. And the converted people were proud to sing their Faith in this language, a real symbol of the unity of the Catholic Faith.

Schisms and heresies are often begun by a rupture with *Romanitas*, a rupture with the Roman liturgy, with Latin, with the theology of the Latin and Roman Fathers and theologians.

It is this force of the Catholic Faith rooted in *Romanitas* that Freemasonry wished to eliminate by occupying the Pontifical States and enclosing Catholic Rome in Vatican City. This occupation of Rome by the Masons permitted infiltration of the Church by Modernism and the destruction of Catholic Rome by Modernist clergy and Popes who hasten to destroy every vestige of *Romanitas*: the Latin language, the Roman



“The Providential Choice of Rome as the Seat of Peter, and the Blessings of This Choice for the Growth of the Mystical Body of Our Lord Jesus Christ” (Appendix III from *Spiritual Journey* of Archbishop Marcel Lefebvre).

liturgy. The Slavic Pope is the most determined to change the little which was kept by the Lateran Treaty and the Concordat. Rome is no longer a sacred city. He encourages the establishing of false religions in Rome itself, accomplishing there scandalous ecumenical meetings. He everywhere pushes for “inculturation” in the liturgy, destroying the last vestiges of the Roman liturgy. He has modified in practice the status of the Vatican State. He has renounced coronation, thus refusing to be a Head of State. This relentlessness against *Romanitas* is an infallible sign of rupture with the Catholic Faith that he no longer defends.

The Roman pontifical universities have become chairs of Modernist pestilence. The coeducation of the Gregorian is a perpetual scandal.

All must be restored *in Christo Domino*—in Christ the Lord, in Rome as elsewhere.

Let us take delight in seeing how the paths of Divine Providence and Wisdom pass through Rome. Our conclusion will be that one cannot be Catholic without being Roman. This applies also to Catholics who have neither the Latin language nor the Roman liturgy. If they remain Catholic,

it is because they remain Roman—like the Maronites, for example, by the ties to the Catholic and Roman French culture which formed them.

It is, moreover, an error to speak of Roman culture as Western. The converts from Judaism brought with them from the Orient all that was Christian, all that which in the Old Testament was preparation and could be a component of Christianity, all that which Our Lord had assumed and that the Holy Ghost had inspired the apostles to adopt. How many times do the epistles of St. Paul teach us on this subject!

God willed that Christianity, cast in a certain way in the Roman mold, should receive from it a vigorous and exceptional expansion. All is grace in the divine plan, and Our Divine Savior disposes everything as the Romans are said to act, that is, *cum consilio et patientia* or *suaviter et fortiter*—with counsel and patience, sweetly and mightily (Wis. 8:1). Ours is the duty to guard this Roman Tradition desired by Our Lord in the same way that He wished us to have Mary as our Mother.



The Papal Profession of Faith

by Fr. Christopher Danel

When a Cardinal who is already consecrated a bishop is elected to be the new Pope and accepts his election, he becomes Bishop of Rome *ipso facto*. This has always been the case in recent centuries. But if the newly elected ecclesiastic is not yet a bishop, as sometimes occurred in earlier centuries of the Church, the protocol for papal succession requires that he be consecrated bishop immediately. This is done with unique liturgical customs and with a triple Profession of Faith made by the new Pope, that he will protect and preserve the Catholic Faith, the laws of the Church, and the liturgy of the Roman Rite. While the Papal Profession of Faith may be the most remarkable element of these ceremonies in light of the current crisis in the Church, the ceremonies as a whole are an intriguing glimpse into the history and grandeur of Papal Rome.

The outline of the ceremonies is found in the *Liber Diurnus Romanum Pontificum* (contained in *Patrologia Latina*, 1864 ed., CV, 27 ff.). This compendium of papal protocol dates to the ninth century, but it contains rites from earlier centuries (just as Pope St. Pius V's 1570 edition of the Roman Missal, for example, contains the ancient liturgy of the Mass as used in the Roman Rite through all of the preceding centuries). The consecration ceremony and the diplomatic requirements of papal succession are all given under the title *De Ordinatione Summi Pontificis* (Of the Ordination of the Sovereign Pontiff).

Regarding the diplomatic requirements, the *Liber Diurnus* directs which officials within the Roman Empire were to be informed of the proceedings, and in what terms. After the death of a Pope, an official announcement was >



Dyed-in-the-Wool Roman!

An interview with Bishop Bernard Tissier de Mallerais

The Angelus: Your Excellency, how do you understand the term *Romanitas*?

Bishop Tissier de Mallerais: The word conveys the idea of Christian Rome while not excluding pagan Rome, which established the unity of the future Christendom through the Latin language and the organization of Imperial Rome; after all, the first Christian princes were Roman emperors. That's why we don't neglect pagan Rome or even pagan Latin authors in our studies. It is true that Providence willed that pagan Rome become Christian, and this is the transformation that we celebrate with the Feast of St. Peter on the 29th of June. It's what Pope Leo I expressed in this beautiful passage in which he praises the conversion of Rome: "From a master of error, thou hast become a disciple of truth."

The Angelus: You are suggesting first a pagan Rome and then...?

Bishop Tissier de Mallerais: Then Rome became the Rome of the Popes. Once the emperors relocated to Byzantium, Rome became entirely the Rome of the Popes, together with the Papal States. It was Rome, through the popes, that was to illumine Christendom and organize it against its enemies.

The Angelus: What were the circumstances that led Marcel Lefebvre to discover Rome?

Bishop Tissier de Mallerais: Young Marcel was sent to Rome by his father, Mr. Lefebvre, since his brother René was already attending the French Seminary, then under the direction of Father Le Floch, whom he held in high regard. His father obliged his son to go there: "You are >

Faith and Morals

going to Rome, no discussion. There's no way you are going to stay in the diocese of Lille, where there are already liberal, modernist influences. At Rome you'll be under the direction of Father Le Floch," whom he saw as a director who would hand on the doctrine of the popes.



Abp. Lefebvre with seminarians on the Rome Pilgrimage 1975

The Angelus: What did Romanitas mean for the young seminarian?

Bishop Tissier de Mallerai: For him it meant continuity of papal doctrine. So, for instance, during meals at the seminary, by order of Father Le Floch, the papal encyclicals on the important topics of Christian politics were read aloud. And Father Le Floch himself was to give lectures on the papal encyclicals of the last two centuries, beginning with those of the popes who condemned Freemasonry up to the French Revolution. The two popes Pius VI and Pius VII were its victims. Pius VI was to condemn the principles of the French Revolution. Pius VII was to cosign the Concordat with Napoleon so as to revive the Church in France. There was also the encyclical letter of Pius VII to the Bishop of Troyes lamenting that Louis XVIII recognized the Catholic religion, not as the religion of the kingdom, but only as that of the majority of the French. It was already the apostasy of a head of a Catholic State. Then came the great encyclicals of Gregory XVI, Pius IX, Leo XIII, St. Pius X, and Pius XI, all of which, in an admirable continuity, condemned liberal errors in politics and taught the doctrine of the social and political kingship of Christ the King.

The Angelus: Would it be correct to say that Archbishop Lefebvre would not have been the traditionalist bishop we knew had he not attended the French Seminary at Rome?

Bishop Tissier de Mallerai: Quite right, even if the expression "traditionalist bishop" was not his language. He told us seminarians: "My life was completely changed by my stay at Rome. If I had not gone to the seminary at Rome, I would have become an ordinary diocesan priest without the heritage of St. Pius X that I received at Rome from Father Le Floch, Father Voegtli, Father Le Rohellec, Father Frey and Father Haegy." These five teachers transmitted to him the spirit of St. Pius X. When he first arrived at Rome, the odor of sanctity, the virtues and the doctrine of St. Pius X were still in the air, for he had died just nine years before. Archbishop Lefebvre's life was completely changed thanks to the grace of going to Rome.

The Angelus: Was this grace an illumination? a conviction? the idyllic vision of the Church in its



Apologia Pro St. Pius V

by Fr. Roger-Thomas Calmel, O.P.

The Reverend Father Roger-Thomas Calmel, O.P., wrote the lines that follow for the journal *Itinéraires* in April 1972. More than forty years later, his defense of St. Pius V remains relevant because he analyzed the present crisis in light of eternal principles. That is also why the remedies enacted by the Council of Trent and implemented by the holy Dominican pope have not gone out of date, still less have they been transcended. They are grounded in the vital principles of the Church of all time—for the 16th century as for the 21st.

It would be hardly be fair to reproach St. Pius V with a lack of broadness of outlook because of his intransigence over the law of ecclesiastical celibacy, the rite of Communion, or the early retirement of eight French bishops as abettors of heresy.

Athwart the New Religion's Real Emptiness

One can easily imagine a pope “sensitive to the aspirations of his time” who, in the name of a theoretical non-incompatibility between the Christian faith and some of its practical realizations, might become incapable of seeing that, in fact, this non-incompatibility... is ultimately bound to result in rather limited and exacting realizations. In the contingent and historical conduct of the government of the Church, possible courses of action compatible with the faith and effectively beneficent for faith and morals are always rather restricted. This is so because the Church is not out of this world; it is not situated in the expanding sphere of the not-absolutely-contradictory, but it makes its way >

The Bones of St. Peter

Sì Sì No No, XXXIX, 5

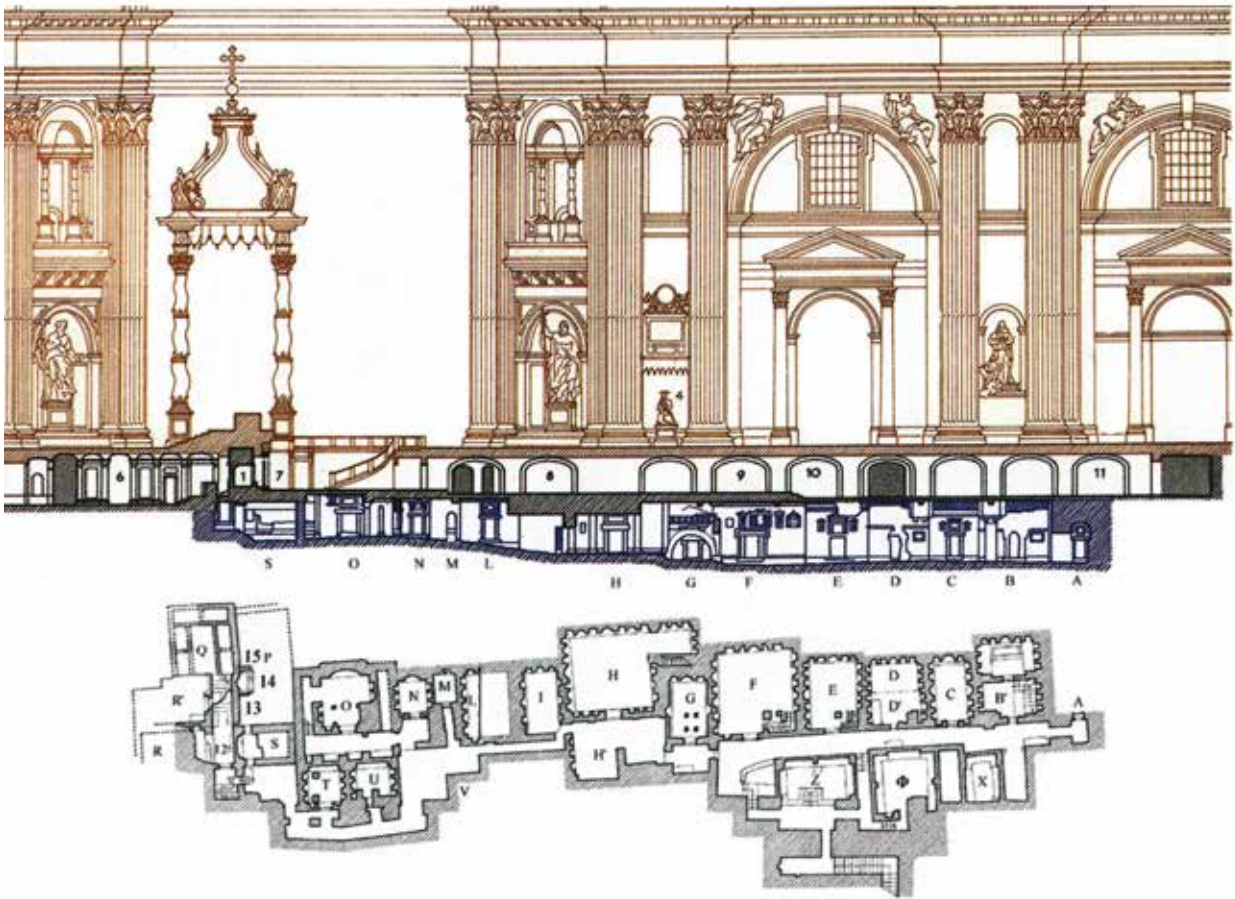
The Church's Tradition relates that Saint Peter came to Rome, where he died a martyr during the persecution of Nero, being crucified upside down, and was buried in the Vatican near the site of his glorious martyrdom. On his tomb, which soon became an object of veneration, the first Vatican Basilica was built at the behest of Constantine in the fourth century.

This tradition has been confirmed by the investigations of science. Professor Margherita Guarducci has studied the issue deeply, working since 1952 in the substructure of the Vatican Basilica, managing to decipher the ancient graffiti under the Altar of the Confession in 1958 and finally to identify the relics of St. Peter in 1964 (cf. M. Guarducci, *The Tomb of Peter: An Extraordinary Story* [Milan: Rusconi, 1989];

The Relics of Peter in the Vatican [Rome: Government Printing Office and National Mint, 1995]; *The Keys on the Rock* (Casale Monferrato: Piemme, 1995); *The Primacy of the Roman Church* [Milan: Rusconi, 1991]). Now, "if Rome was the center of the universal Church, the focal point of this center was the tomb of Peter" (Guarducci, *The Tomb of Peter*, p. 10).

In particular, two sources, extremely authoritative and very close to the facts narrated, prove that St. Peter was martyred in the Vatican. They are St. Clement of Rome and Tacitus.

At the end of the first century, Pope St. Clement, speaking of the persecution of Nero (A.D. 64), certifies that the Christians on that occasion gathered around the Apostles Peter and Paul, to attain the strength needed to pass the test (Epistle to the Corinthians, I, 5-6).



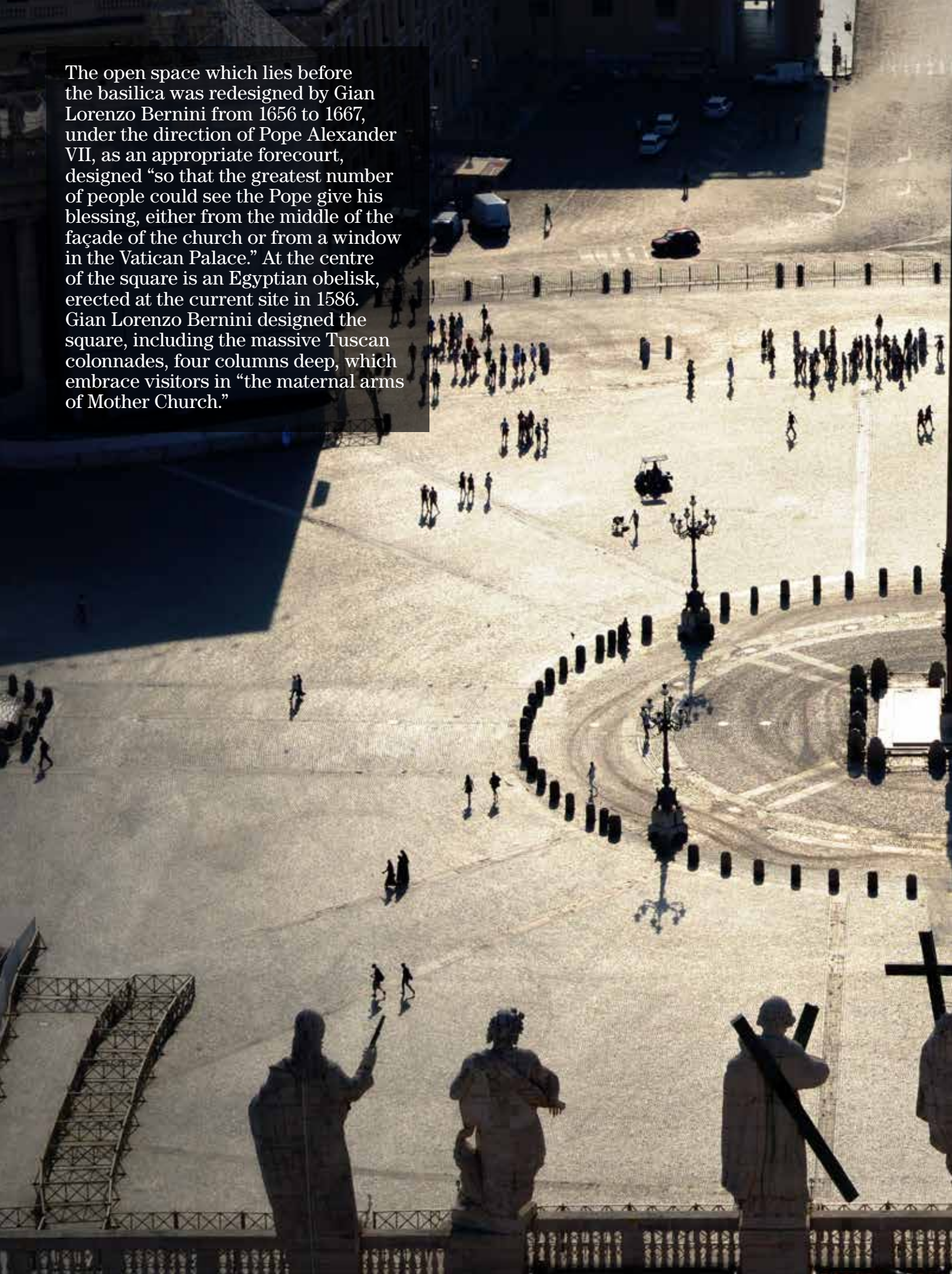
to the Vatican in 1955 by order of Pope Pius XII. Guarducci could then study it and saw that the top line of the inscription inclined downwards, preventing the continuation of the second line. Thus the reading ENI and the subsequent interpretation of the professor were confirmed. The epigraph thus acquired a very great value (Guarducci, *The Relics of Peter*, pp. 46-50).

The Discovery and Scientific Studies on the Bones of St. Peter

Meanwhile, in 1953, Guarducci had begun to study the numerous graffiti inscribed on Wall g, of which previous scholars were able to decipher only a small part. Guarducci herself relates the events thus: "While I puzzled to find a way

into that savage forest [of graffiti], it occurred to me that maybe it would be helpful to know if something else had been found in the niche below, besides the small remnants described by the excavators in the official report. By chance, Giovanni Segoni was nearby, who had recently been promoted to the lead position of the 'Sampietrini.' I directed my question to him..., and he answered without hesitation: 'Yes, there must be something else, because I remember gathering it with my own hands. Let's go see if we can find it.' He then led me to the storeroom of bone fragments....I went in behind Segoni for the first time into that room. There, among crates and baskets filled with bone fragments and other various materials, lying on the ground was the box that the same Segoni and Monsignor Kaas had deposited more than ten years before....A note, tucked between the box and the lid, very moist but still perfectly readable, declared >

The open space which lies before the basilica was redesigned by Gian Lorenzo Bernini from 1656 to 1667, under the direction of Pope Alexander VII, as an appropriate forecourt, designed "so that the greatest number of people could see the Pope give his blessing, either from the middle of the façade of the church or from a window in the Vatican Palace." At the centre of the square is an Egyptian obelisk, erected at the current site in 1586. Gian Lorenzo Bernini designed the square, including the massive Tuscan colonnades, four columns deep, which embrace visitors in "the maternal arms of Mother Church."

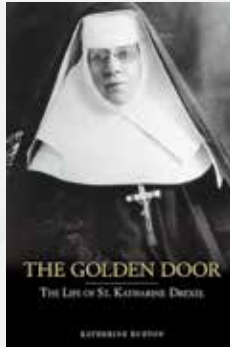




Book Review

The Golden Door

By Katherine Burton



304 pp. – Softcover –
STK# 8654 – \$16.95

The Golden Door

“The Navajo in his Hogan, the Negro in his cabin, the white man, poverty-stricken or wealthy, all were entitled to receive an education... O Lord, turn the hearts of men in love to their brethren.”

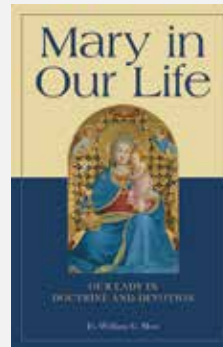
Saints' lives naturally define our priorities in life and urge us onward. Often a fundamental intuition is the pivotal point of their spiritual ascent. For Katherine Drexel, it was the Gospel words to “give up all that you have, take up your cross and follow Me.” Her epic is worth telling, starting at age 30, when she devoted her life and her own huge fortune to the aid and comfort of the most wretched and abandoned souls in the U.S.

This biography not only relates an American history; it tells not only the intricacies of the pioneer years of Christianity in the South and West. In fact, a world of education and physical mercy suddenly opens before our eyes. And, there is always the question of racial civil rights which, to this day, has never found a better solution than that given by such Catholic heroes as Katharine Drexel.

The readers of these pages will be astounded to discover the makings of a saint in the genuine humility of an upper-class woman turned novice mopping the floor to her heart's content. Described here are 65 years of religious life of the woman who used the largest inheritance ever for her mission work in the North East, the deep South, and the West, her close connections with the successors of Fr. de Smedt and mission priests as well as the greatest Church leaders of the time.

Mary in Our Life

By Fr. William Most



352 pp. – Softcover –
STK# 8653 – \$16.95

Mary in Our Life

This latest book out of Angelus Press will certainly draw the curiosity and interest of our Marian readers. This prolific spiritual writer of the mid 20th century here presents a colorful palette of the Blessed Mother.

He starts with the assumption that no spiritual devotion to Mary could exist without sound doctrinal foundation. And so he endeavors, with perfect success, harmoniously to join dogma and devotion, the faith and the filial sentiments we owe to our heavenly Mother.

One will certainly find one's spiritual food in this unassuming book. Besides the obvious privileges which adorn Mary at the Incarnation and the foot of the Cross, we find little gems like the steps of perfection and prayer, and the total consecration according to St. Louis de Montfort.

To top it all, abundant texts are offered in the numerous appendices about the popular devotions of the Rosary and the scapular, the potential dogma of the Coredemption and the New Eve.

This book is to be used as a bedside read, as a spiritual guide for perfection in imitation of Mary, or as a study on the faith as it includes also a study guide. Its easy-read style will make this Reader's digest on Mariology a favorite of Christian homes.

Fr. Dominique Bourmaud



Bloodthirsty Indifferentism

Religious Persecution in the Roman Empire

by Dr. John Dredger

Throughout the history of the Roman empire, the Roman people came into contact with many different religious ideas. In the majority of these encounters the Romans assimilated the practices of the various sects while maintaining their own form of religion. Yet in the case of Catholicism, the Romans did not always show such indifferentism. On the contrary, ten times between A.D. 64 and A.D. 311 did Roman emperors persecute the early Catholics: Nero (64-68), Domitian (95-96), Trajan (112-117), Marcus Aurelius (161-180), Septimius Severus (202-211), Maximinus (235-238), Decius (249-251), Valerian (257-259), Aurelian (270-275), and Diocletian and Galerius (303-311).

Such a departure from the usually tolerant policy of the Roman government towards foreign forms of worship demands explanation. Why

would a religiously indifferent people persecute the adherents of one religion and not those of any other? The answer lies in the purpose of religion for Roman rulers and citizens as well as the beliefs and practices of the early Catholics.

For most educated Romans during the late Roman republic and early empire, religion held a practical and political purpose. While the majority of the common people still believed in the various gods and goddesses of the Roman pantheon, the intellectual elites dismissed such beliefs as simplistic and superstitious. The Roman writer Marcus Terentius Varro stated the idea prominent among the Roman upper classes that religion held a secondary place to the foundation of society and thus served the already existing society and its political conditions.

Instead of worshipping apotheosized

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Christian Culture

mortals in the form of the Roman pantheon, the Roman elite preferred the Greek philosophies of Epicureanism and Stoicism. Epicureanism placed the source of joy in sense pleasure while Stoicism attributed human happiness to a reasonable life lived according to nature. These philosophies provided a more intellectually satisfying explanation for life and its vicissitudes than the unsophisticated veneration of superhuman divinities. The Greek philosophies also permitted the Roman upper classes to take a more individual approach towards life and intellectual pursuits in general. This focus on the individual's own ideas still allowed the Roman view of

indifferentism towards religion, which Pontius Pilatus, the procurator of Judea, embodied in his infamous question to Our Lord, "What is truth?"

Therefore, with no regard for religion as an explanation of life or a means of happiness, what function did religion perform for the Roman intellectual elite? The Roman upper class viewed religion as a part of the political and social life of Rome. The most important priestly positions, the pontifices, including the Pontifex Maximus, though originally elected only by other priests, had become open to public election during the Republic. The augures, responsible for consulting the will of the gods concerning decisions of



Diocletian



Domitian



Galerius



Marcus Aurelius

the Roman government, held great political importance with the power to affect war and foreign policy. As the Roman historian Titus Livius wrote around the time of the Incarnation, "Who is there who is ignorant of the fact that this city has been founded with auspices, that everything in war and peace, at home and in the army, is done with auspices?" Therefore, Romans attributed the greatest significance of the priesthoods to the political role that they played within the state. As elected offices, the priesthoods and the religion which they represented took on a position subordinate to the state in Roman society.

To a people imbued with the ideas of religious

indifferentism and state-controlled religion, most other forms of worship did not pose a threat as long as these cults allowed for assimilation within the pre-existing Roman religion or at least peaceful co-existence. Thus, in most cases the Romans showed tolerance for other religions while not forcing conquered peoples to adopt Roman religious practices. When the Romans came into contact with new cults, they adopted many, such as the cults of Mithras and Isis, which became popular among the Roman people. The Romans did not replace their own religion with these cults but rather added new religious practices to their private worship. As long as the inhabitants of the Roman empire occasionally



made a public act of adoration to the Roman gods or to the *genius* of the head of state, Roman officials considered the people loyal to the government. This requirement came from the fact that reverence for the Roman pantheon and the person of the ruler constituted a political act of patriotism because the state controlled religion in Rome.

For Catholics, however, the public act of adoration to false gods or to a human consisted of denial of the true faith. The early Christians could not worship false gods in an act of ecumenical indifferentism or tolerance. As G. K. Chesterton wrote in *The Everlasting Man*,

“Nobody understands the nature of the Church, or the ringing note of the creed descending from antiquity, who does not realize that the whole world once very nearly died of broadmindedness and the brotherhood of all religions.” Catholics recognized the necessity of spreading the belief in one true God rather than continuing the spiritual death of religious indifferentism that the pagan world had suffered for hundreds of years. Therefore, the early Christians refused to perform these acts of pagan sacrifice for religious reasons, whereas the Romans interpreted the Catholic refusal to burn incense before the altars of the gods as a political deed and a statement of



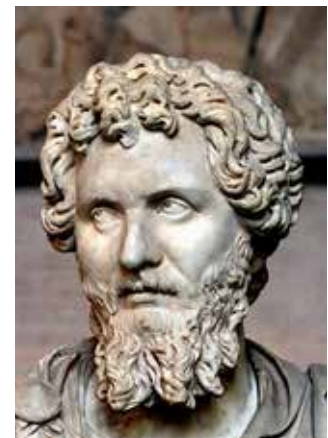
Maximinus



Nero



Traianus



Septimus

revolutionary intent. This political explanation comprises the main reason for Roman persecution of the early Church.

Other reasons, however, existed as well. One of the most prominent causes of Roman hatred for Christianity came from the financial danger that Catholicism presented to certain classes and occupations within the Roman empire. The various kinds of Roman priests, of course, earned their living from their official positions within the government. Other people, including artists, jewelers, artisans, and merchants, feared the loss of large sums of money because conversions to Christianity limited their business in providing religious objects and animals for pagan

sacrifices. The head of each Roman household sacrificed daily to the *penates* or *lares*, the ancestral gods of each family. Similarly, the state offered larger sacrifices to the official Roman deities on a daily basis. Pliny the Younger, as governor of the province of Bithynia and Pontus, wrote to the Emperor Trajan that hardly anyone bought sacrificial animals since Christianity had so many adherents in that part of the empire. Thus, Romans who depended on pagan religious practices for their livelihood, reacted strongly against Catholicism because of monetary concerns.

In addition to the political and financial causes, individual Roman emperors

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Who Wants to Set the Table?

SSPX Sisters

In a family, the children are not like guests at a hotel where everything is served them. It is essential that they share in the family chores, and the first one that comes to mind because it is a simple, daily activity is setting the table. This is even one of the first tasks which the children can fulfill, and they will be proud of being judged able to set the table.

Perhaps you are afraid that the little ones might break the dishes. The risk is not so great. See how eager they are to prove to you that they are worthy of the trust given them. They know how to pay attention and be careful when they need to. Is it not better to take this minimal risk of a broken glass than to turn our children into selfish creatures disinclined to render service. If needs be, you can put out plastic dishes at the beginning of their apprenticeship.

How often should one ask for their help? Setting the table is a daily chore and so you ought to request this help daily in order to accustom the children to keep up the effort and not to content themselves with an occasional attempt at helpfulness. You may organize yourself according to the composition of the family: you might ask for a volunteer every time, but then the risk is that it will be the same child with a generous temperament; and what should you do if there is no volunteer? Setting the table could also be the privilege of the youngest child whereas the older ones are tapped for harder chores. Or each child may take a turn at table duty either for lunch or dinner. This is a task which can be asked of both boys as well as girls when they are younger. But as they grow older it would be better to ask of the boys other, more masculine services, like taking



Mission Fields

Central America

by Fr. Lawrence Novak, SSPX

With the blessing of Almighty God the apostolate continues in Central America. The countries concerned are Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica. The Society has been in these countries for over twenty years, and the vineyard continues to increase. This article will explain some of the details of this varied missionary effort.

Priory in Guatemala

The Society has its priory in the city of Guatemala. It is part of the Mexican and Central American District. We now have three priests (for the first time) and a convent of seven nuns. The priests are Fr. Michel Boniface, Fr. Pius Nanthambwe, and Fr. Lawrence Novak—yours

truly. The nuns are Franciscans who arrived here two years ago to seek protection from the Society from the modernist errors. That is a story in itself. First this article will explain some of the particular Guatemalan customs that are observed in both the priory and downtown church of the Society. Then it will talk about the life at our priory. And finally we will see some of the work of the Society in the mission field.

One of the more impressive things that one notices at church in Guatemala is the emphasis on processions and carrying shoulder-biers with various statues on top. These platforms are well decorated. Eight people at least are assigned with the privilege of carrying the image. And even then it is necessary that there be several teams to continue carrying the precious cargo. A particular custom of our parish church is >

the regular assembling of different side altars for various feasts during the year. Precious statues in the Guatemalan style are used along with decorations which bespeak the feast being celebrated. These altars require days of work to assemble.

The Society's priory in Guatemala has the unique situation of being composed of the priory itself—located in a sedate suburban area about 10 miles west of the city—and the parish church, which is located in the downtown area. The difference between the two environments is the difference between sanity and madness, especially when one considers the traffic, but we must do whatever we can to bring the Faith to souls. It is true that the downtown parish attracts many more new people than the tranquil priory chapel.

Speaking of the priory, the life here is how it should be. All priories in the Mexican and Central American District are responsible for giving their own retreats, usually to the souls in their charge either at the priory or its dependent missions. The priory is therefore also a retreat house with accommodations for eighteen retreatants. However, there has been a change within the last two years with the arrival of the seven nuns seeking refuge at our priory. One of the buildings formerly used as retreatant quarters is now the convent. This reduces our retreatant capacity by eight bedrooms.

Franciscan Sisters

But the nuns are not without their worth! We are the envy of the district to actually have a priory with nuns. Even though we do not see it very often, the norm envisioned by the Archbishop was that every priory would have at least three priests and a convent of nuns to give solidity to the prayer life at the priory, to teach Catechism to the youngsters, and to support the priests by taking care of the physical needs of the priory. We have all of that with the presence of the Franciscan sisters here with us. They are always present for all the chapel offices, and they take care of the sacristy and kitchen. They are also dedicated to providing all the material needs

of the retreats.


One might ask: "But where did these nuns come from?" These nuns come from the management staff of a home for disabled children here in the country of Guatemala. The priest who used to direct them has always been a faithful reader of the *Si Si No No* newspaper. When Pope Benedict XVI announced the non-abrogation of the Traditional Mass he learned how to say it again. He guided these nuns in an anti-liberal fashion. The problem is that these nuns belonged to a congregation which was bigger than his home for disabled children. They started to be persecuted. Their superiors made sure to separate them and put them in various houses away from each other and the good influence of the anti-liberal priest. There was contact between this priest and our priory, and also between these nuns and our priory. Finally an agreement was reached that the Society would take care of these nuns as a companion order under observation from our superiors. They were given the word that they needed to pass at least three years of probation with us before their statutes and way of life were completely approved. In the meantime the nuns have continued with their religious life and the forming of new nuns. Actually, three of the vocations are novices, one is a postulant, and the other three are professed. To be precise, the convent is actually a novitiate. There are already two more pre-postulants due to enter within the next couple months.

As you can tell, the nuns' situation is not completely normal, but it is the best we can do for the moment. The ideal is that the nuns have their own piece of property not too far from the priory, so that they can attend the daily Mass and offices and still look after the needs of the priory. This would give the nuns their privacy and personal identity, which is certainly due to them, and it would give us back all the rooms of our retreat center. We pray for it all the time, and we confide in Divine Providence to help this little religious order develop.

Tuxtla Gutierrez

And finally, the mission field. Our priory





(Clockwise from top left)
 Retreat in San Salvadore.
 Fr. Novak's Mass in the priory church.
 Street apostolate in Guatemala City.
 The priests and nuns of the Guatemala priory.
 Procession of the Immaculate Conception in Guatemala City.
 Mass in Nicaragua.



Q & A

by SSPX priests

Would you tell us something about Michael Davies?

The Angelus, ten years ago, published interesting articles on the new Chesterton or Belloc of the modern age, Michael Davies. Would you consider writing something more about this interesting Knight of Tradition?

We might certainly think of putting an article together within the next months to acknowledge this great man. There is little doubt that Michael

Davies was a wonderful advocate of tradition in his own capacity. British by birth and a teacher by profession, he was an articulate scholar and a man of great sincerity for the faith he had converted to after he left the Baptist Church. Witnesses to this are the various books which the Angelus Press published and carried time and again: the triple *Apologia Pro Marcel Lefebvre* (he died while working on the fourth volume); his famous Liturgical Revolution trilogy including *Cranmer's Godly Order*, *Pope John's Council*, and *Pope Paul's New Mass*. He wrote a classic

Cardinal Burke's Latest Interview

In early December, soon after his demotion from Prefect of the Apostolic Signatura to Patron of the Sovereign Order of Malta, Raymond Cardinal Burke gave an interview to Gloria.tv in which he discussed many pertinent issues in the life of the Church today. What is of greatest interest about the interview is the straightforwardness of His Eminence's answers and the assessment put forward regarding Vatican II. Here are a few of Cardinal Burke's comments.

The entire video of the interview may be found here: <http://gloria.tv/media/v6WpZoaF8t> and is well worth viewing.

When asked if he embraced the "big changes" after the Council with enthusiasm, Cardinal Burke responded:

"What happened soon after the Council—I was in the minor seminary at that time, and we followed what was happening at the Council—but the experience after the Council was so strong and even in some cases violent, that I have to say that, even as a young man, I began to question some things—whether this was really what was intended by the Council—because I saw many beautiful things that were in the Church suddenly no longer present and even considered no longer beautiful. I think, for instance, of the great tradition of Gregorian Chant or the use of Latin in the celebration of the Sacred Liturgy. Then also, of course, the so-called 'Spirit of Vatican II' influenced other areas—for instance, the moral life, the teaching of the Faith—and then we saw so many priests abandoning their priestly ministry, so many religious sisters abandoning religious life. So, there were definitely aspects about the post-conciliar period that raised questions."

Noting that His Eminence was ordained a priest in 1975, the interviewer then asked him if thought that, at that time, something in the Church had gone wrong. Cardinal Burke answered:

"Yes, I believe so. In some way, we lost a strong sense of the centrality of the Sacred Liturgy and, therefore, of the priestly office and ministry in the Church. I have to say, I was so strongly raised in the Faith, and had such a strong understanding of vocation, that I never could refuse to do what Our Lord was asking. But I saw that there was

something that had definitely gone wrong. I witnessed, for instance, as a young priest the



Raymond Leo Burke (born June 30, 1948) is an American cardinal prelate. He serves as the patron of the Sovereign Military Order of Malta, a position widely interpreted as a demotion from his previous position as Cardinal Prefect of the Supreme Tribunal of the Apostolic Signatura, which he held until November 2014. Burke previously served as the archbishop of the Archdiocese of St. Louis, Missouri (2003–2008) and as the bishop of the Diocese of La Crosse, Wisconsin (1994–2003). He is a prominent canon lawyer and is often perceived as a voice of conservatism in the Roman Catholic Church and American politics.

emptiness of the catechesis. The catechetical texts were so poor. Then I witnessed the liturgical experimentations—some of which I just don't even want to remember—the loss of the devotional life, the attendance at Sunday Mass began to steadily decrease: all of those were signs to me that something had gone wrong."

Cardinal Burke had this to say when asked if, in 1975, he would ever have imagined being able to offer the Traditional Mass:

"No, I would not have imagined it. Although, I

Romanitas

by Fr. Jean-Michel Gleize

These are extracts from the lecture given by Fr. Jean-Michel Gleize, Ecône professor of Ecclesiology, to the Dominican Teaching Sisters of Fanjeaux on July 22, 2014. He dealt with the topic of Romanitas in time of crisis. We are Catholics, and thus Roman. But how ought we to be Roman today? After characterizing the Rome of Antiquity and of civilization, he comes to the Christian Rome. And here is the conclusion:

The Roman Spirit of Some and not Others.

At Vatican II, the redefinition of the Church with the expression “*subsistit in*” [i.e. the Church of Christ *subsists in* the Catholic Church—not *is* the Catholic Church] results in the radical destruction of the Church’s quality of being Roman. This change in definition is the profound explanation for what we have been able to observe in the concrete life of the Church, thrown into confusion by the triple offensive of collegiality, religious liberty, and ecumenism. Collegiality attacks Romanitas in its very being by destroying the primacy; religious freedom attacks

it in its governance; and ecumenism attacks it in its roles of teaching and sanctifying.

Collegiality

The root of the problem is the confusion caused by the Council over the power of order and the power of jurisdiction. Until then, the magisterium had always taught that while all bishops, including the pope, receive the same power of order in the same way—by their consecration, they do not receive in the same way the same power of jurisdiction since the pope receives a supreme and universal power directly from God, whereas the other bishops each individually receive a subordinate and limited power, not directly from God but from the pope.

The Constitution *Lumen Gentium*, Article 21, teaches that episcopal consecration confers both powers. This implies that the power of jurisdiction is received by all in the same way, that is, directly from Christ; it can only involve the same supreme and universal