



S S P X



The Angelus

“Instaurare omnia in Christo”

Scandal

A Moral Primer on Scandal

Reacting to Scandal

The Sin of Scandal as Seen
by Archbishop Lefebvre

Woe to the World

A Moral Primer on Scandal

By Fr. Juan-Carlos Iscara

Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh (Mt. 18:7).

Throughout history, many men and women have committed unspeakable crimes, unspeakable sins, and—out of malice or ignorance, imprudence or carelessness—have led others into sin. The present-day occurrences of those sins are most likely to have an even greater effect, as their publicity is immeasurably amplified by our modern technologies. Indeed, they now cry out to us from the news headlines. Ubiquitous screens parade them before our eyes, and, if we are curious for a better look, a few keystrokes easily bring them back to us. The media dwells on them in almost exquisite detail, and, more often than not, makes a spirited defense of every immorality and

perversion under the sun—except, of course, a carefully selected few that, at least for the time being, are still considered to be beyond the pale. Even worse, yielding to the “spirit of the times,” our civil laws condone, allow, and promote the violation of divine law [As Roberto de Mattei states: <http://www.correspondanceeuropeenne.eu/2017/04/29/eglise-catholique-le-scandale-de-notre-temps/>]. The world is full of scandals...

As much as those scandals shock our moral conscience, and as much as we would prefer not to see them or talk about them, we cannot ignore them. Edmund Burke defined a scandal as an event *upon which it is difficult to speak, and impossible to be silent*. In spite of our moral outrage, spiritual self-preservation and fraternal charity oblige us to speak up.

But before jumping into the fray and adding our



Reacting to Scandal

Dante and the Popes

by Andrew J. Clarendon

In his essay on the development of medieval literature, the renowned historian Christopher Dawson notes that although “Dante’s great poem represents the achievement of a final synthesis of the literary and religious traditions of the Middle Ages,” the *Divine Comedy*, finished in 1321, “also faithfully reflects the crisis of the later Middle Ages,” a crisis that stems from the fact that “the papacy itself had become compromised in his eyes by secularism.” A concrete image of this compromise was the 1309 move of the papal residence to Avignon, France—known by some as the Babylonian Captivity of the popes—which in turn led to the disastrous Great Western Schism, an event Dante did not live to see but would not have surprised him. In short, as the so-called Renaissance—at once a flowering of the High Middle Ages and a corruption of that

civilization—was just beginning, the papacy ceased to be the moral center of Christendom. Dawson notes that “it is to the [Holy Roman] Empire rather than to the papacy that [Dante] looks for the realization of a universal Christian order,” but a such an Empire was already unrealizable in his time; later in the *Divine Comedy* Dante looks to “an apocalyptic figure,” begging for Christ the King to set things right. These wider political and historical issues help to account for Dante’s rather severe account of the papacy of his day. In recounting truly scandalous actions over the course of his epic, Dante not only shows that like everyone else, the pope has a soul to save or lose, but also provides a vision of the balance needed when discussing the unique position of the Vicar of Christ; of all of the popes mentioned in the poem, it is Dante’s >



Leprosy in the Church of God

By: Fr. Francois-Marie Chautard

“Jerusalem has multiplied her sins; that is why she has become unclean; all who honored her despise her, for they have seen her nakedness; she moans and turns her face away. (...) ‘Behold, Jehovah, my misery, because the enemy triumphs!’” (Lam. 1:8).

With a pendular rhythm, the media announces the unworthy fall of ministers of Jesus Christ, whose disqualifications legitimately scandalize believers as well as non-believers. In recent weeks, unfortunately, there are no longer isolated cases of pedophilia or homosexuality that have been revealed, but serial offenses, accompanied by the denunciation of homosexual networks ravaging the very heart of the Vatican. The honor of Jesus Christ, the holiness of the Church, priestly dignity and even the Christian name are regarded as tainted. Many disoriented, saddened or even disgusted faithful ponder these events.

These few considerations will provide them with a few insights for themselves and their loved ones.

Most Serious Faults

The sins incriminated are among the most serious faults. Homosexuality is one of the four sins that cry to Heaven for vengeance; as for pedophilia, its odious character is even more revolting *a fortiori* when these sins are committed by priests whose sanctity of state should elevate them to the summit of perfection.



The Subject of Priestly Scandal

in the *Dialogue* of St. Catherine of Siena

by St. Catherine of Siena

While the scandals some of God's ministers commit infamous acts that defile the Church of God, it could be of use to us to reread these extracts from the *Dialogue* of St. Catherine of Siena. As was witnessed by Blessed Raymond of Capoue, her confessor, this work is composed of the revelations of God the Father to the saint, who dictated them in her ecstasies or were heard by her. Their principal interest for us resides in the supernatural spirit with which these priestly scandals must be judged.

Exigence of Sanctity

"I have made them sacred and have called them my priests because I have charged them to give myself to you...angels do not possess this dignity. I have given it to men whom I have chosen for my ministers. I have established them like the angels and they must be terrestrial angels in this life. I demand purity and chastity from all souls; I will that they love me and their neighbor, aid their neighbor as they are able, assist their neighbor by their prayers and living in union with

them, as I have already told you in the treating of this subject. But I expect a much greater purity from my ministers; I demand of them a greater love for me and their neighbor to whom they must administer the body and blood of my Son with ardent charity, thirst for the salvation of souls, and for the praise and glory of my name."

The Guiltiness of Priests

"O temples of the demon! I have chosen you to be angels upon earth, but you are demons; you >

The Sin of Scandal

Committed by Priests

As Seen by Archbishop Lefebvre

by Bishop Bernard Tissier de Mallerais

“By definition, scandal is an action of lesser consequence that leads another to sin which is an occasion of spiritual ruin.”—Archbishop Lefebvre quoting St. Thomas Aquinas (*Summa Theologica*, II. II, q. 40, a. 1-3).

Scandal is a sin against the virtue of charity to our neighbor, “because charity commands us to watch over the salvation of our neighbor” (*ibid*).

Scandal or Edification?

“The scandal of secularism is the greatest because it gives the most detestable example.” An entire society, an entire nation which has become atheistic by an anti-Christian or atheistic political regime... On the other hand, the Archbishop liked to say, a nation, a State where the laws and customs are deeply Christian, and therefore Catholic, saves souls. The good examples given by Catholic leaders of State give these immensely edifying examples to a whole nation.

“I remember,” said Archbishop Lefebvre, “having arrived at the seminary in Rome with fallacious ideas. I was persuaded that it was good that the



The Holy Sacrifice of the Mass:

The Epistle

by Fr. Christopher Danel

In the Mass, the Savior's entire work of redemption is shown forth and carried out, and the celebration of the Mass embraces in its several parts the whole operation of the Redeemer. As the Lord exercised during His mortal life the office of Mediator, thus He continues to exercise it in His Church, and that in a sacramental manner. There is a profound and interior connection between the teaching of truth and the mystery of the altar, between the word of God and the Divine Eternal Word, who was made flesh and who under the Eucharistic veil is again present and dwells among us.

— Monsignor Nicholas Gihl

Introduction

In this article we will examine the Epistle, presenting the work of Monsignor Nicholas Gihl in his fundamental liturgical commentary *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*. Monsignor Gihl was a priest of Freiburg in Breisgau whose work of liturgical research took place during the time frame spanning the

pontificates of Popes Pius IX to Pius XI, including that of Pope St. Pius X. The early years of his work were contemporaneous with the last years in the work of Dom Prosper Guéranger. (The English translation of his study appeared in 1902; the original is: Gihl, Nikolaus. *Messopfer dogmatisch, liturgisch und aszetisch erklärt*. Herder: Freiburg im Breisgau, 1877.)



Darkness or Light from Christ?

by Candidus

Editor's Note: The following article originally appeared in the Italian edition of *SiSiNoNo* on February 16, 2018.

I have on my desk a letter that deserves an answer which can be useful to all. The reader writes: “If all you write about in several publications and in your books is true, I am discovering a Catholicism marvelously beautiful and magnificent. It is not true, then, that the Church is obscurantist, as the light that emanates from her message is so abundant that it looks as if the sun had risen in our history.”

Who is the Obscurantist One?

In the 18th century, the Illuminists—the ones who thought that with the “light” of human reason

all problems could be solved—started accusing the Catholic Church of being obscurantist, that is to willingly hide the true problems from man and to keep him ignorant, then to enslave man by requiring obedience to absurdities unacceptable to human reason. The most Christian centuries, like those of the Middle Ages, in their opinion had been dark centuries, gloomy, whereas “the light” started shining only with the “Renaissance” and only with the French Revolution we entered the contemporary age with all its progress.

Catholicism then, according to them, is obscurantist, is darkness. Reason only is, then, light and progress that prevails.

But we believers do not bend and “do not



The 75th Anniversary of D-Day:

Why Do You Come Back to Normandy?

by an American Monk

Editor's Note: This article was written by an American monk, son of a veteran, after having discovered this piece of history from the first chaplain parachutist fallen on D-Day, also a monk, the Rev. Fr. Ignace Maternowski. His body was found near the Pont La Fiere, scene of the celebrated battle, the bloodiest of the liberation of Normandy. Faced with the fear of the increasing number of wounded, the monk-chaplain crossed the front lines to ask the commander of the German forces the authorization to assemble the wounded from both sides in one station of first aid. The authorization obtained, the priest returned toward the line of the American parachutists, but a German sniper, who ignored the agreement, shot him in the back. Later, the German authorities asked for pardon.

Why Do You Come Back to Normandy?

For the reason of the horrors of every war, what veteran would not wish to just put everything behind him? To this question, I propose the following several responses.

Firstly, from a superficial perspective, one

could say that the old combat soldier was returning to Normandy in order to relive the glory of the victory, the fight, or to participate (with great honor) in the military and civilian celebrations such as the ceremonies and parades that commemorate the original date of the battles and which are frequently held around the >





The present-day cathedral was built between 1170 and the middle of the 13th century through the initiative of Bishop Arnulf. It was the seat of the Bishop of Lisieux until the Diocese of Lisieux was abolished under the Concordat of 1801 and merged into the Diocese of Bayeux. The edifice is 360 feet tall and is a national monument.

Lisieux

The Basilica of St. Thérèse
(1873-1897, Canonized 1925)

by Dr. Marie-France Hilgar

The basilica was begun in 1929. My aunts remember seeing vast collection baskets made available to the visitors when it was under construction and Americans throwing dollars in them by the handful.

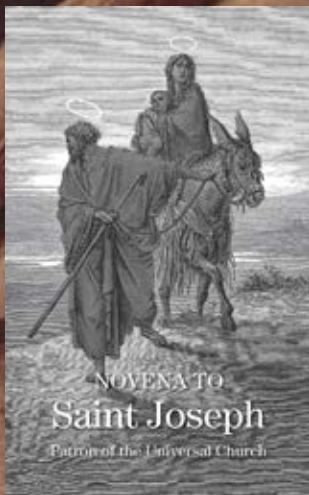
A Magnificent Exterior

The exterior: the bell tower is separate from the building at the far end of the esplanade. Here are the dimensions of the basilica: height of the dome: 312 feet from the level of the esplanade; length east-west, from the entrance to the apse: 312 feet; width of the aisle, 90 feet; width of the transept 164 feet high under the dome; the total area of 48,438 square feet make the Basilica of Lisieux one of the biggest churches built in the

20th century. The grand façade is flanked by two towers and surmounted by a triangular pediment. In the center, St. Thérèse, hands clasped in prayer, looks upon the pilgrims who have come to pray. The pediment divided into two levels, expresses the great triumph of St. Thérèse: on the upper level, the angels who welcomed her into Heaven; the lower level depicts the people who contributed to the glorification on earth of Thérèse; from left to right, the builder of the basilica and a group of pilgrims including children. The words inscribed horizontally give us the sentence: "O my God, you have surpassed all my expectations, and I will sing your mercies forever more," the antiphon of the Magnificat: "Blessed be the Lord for He has so glorified thy name today that your praise will always be on the lips of men." Lower down, the virtues are shown: faith, hope and charity between,

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Dealing with Clerical Scandal:

It Takes a Christendom

by Dr. John Rao

Clerical mischief has been a constant fact of life in the history of the Church. Although there have been a fair number of dubious and downright despicable figures on the Throne of St. Peter, the papacy does not come out of a study of clerical scandal through the ages all that badly. The general run of the episcopacy and the clergy, secular and religious, do not fare quite as well. But higher or lower in the hierarchy of scandal that the supreme head or the ordinary members of the clerical state may be, they are perfectly united in one two-fold aspect: the boring repetitiveness of the kind of sins that they commit, and their “fraternal” union with the Christian laity in their succumbing to what are their all too similar trans-vocational temptations.

Surrounded by Wickedness

Clerical scandal in the final analysis does not display shockingly unique characteristics. It reflects instead the evils of the lay environment into which each and every cleric is born in the first place. The problem of scandal is a general one that is admittedly more distressing when speaking about the clergy’s part in it because of the primary

significance of their consecrated persons and labors. But dealing effectively with clerical scandal also requires an assault upon the wickedness of the outside fallen world, with the attack primarily aimed at whatever special form this may take in any given place or time.

In short, it takes a healthy Christendom—even

Protecting the Property of Others

by SSPX Sisters

Who hasn't witnessed two children quarreling over a toy? Oh! How the instinct of ownership is well-rooted in us! It is God who has given it to us, in order that we will seek to acquire and conserve what is necessary for life. Otherwise, who would burden themselves with the care of saving money to buy a house or pay insurance? We would be satisfied with living like nomads.

The instinct of ownership is thus not bad in itself, but our souls are disordered due to the effects of original sin. Instead of contenting ourselves with what is necessary and useful, we are always interested in acquiring more! Let us look at the following examples.

Monica throws a fit: "Adele isn't letting me play with her doll!"

"Don't you have your own?" replies Mother. "Why do you want her doll?"

Yes, Monica had her own, but she considered that the property of another was at the disposition of her caprice.

From here, this bad inclination could quickly grow worse in her.

Cecilia Cony, a Brazilian religious who died in the odor of sanctity (1900-1939), recounted in her childhood memories how one of her friends envied her pretty milk glass.

"May I use Cecilia's glass?" the child asked the maid. Having been refused, she waited for the maid to turn her back so she could bump Cecilia's arm. The glass fell and broke. The little envious one didn't stop there: she ran to the maid and exclaimed: "Cecilia was so mad that you didn't let me use her glass that she threw it on the ground!"

For this, the poor victim was severely punished.

Joyfully Wrong

Some Inspirations from Hugh of St. Victor

by Douglas LeBlanc

Editor's Note: Hugh of St. Victor was a 12th-century Augustinian monk and scholastic. He is known for both his brilliance and humility. All quotes in the article below are taken from his work *The Didascalicon*.

“I was right all along!”

The savory words often accompany the confirmation of a belief of ours that had previously been cast into doubt. It is a good feeling to be right. Being right means possessing truth. And, unless we let pride and arrogance destroy us, how can possessing that which is right be a bad thing? Additionally, possessing rightness can be helpful to others when we share that rightness with genuine humility and charity. However, while it is good to be right, discovering that fact seems less beneficial to us personally than discovering that we were wrong.

Discovering that we were “right all along” does not give us anything we did not already have. On the other hand, discovering that we were wrong all along is a precious gift. The wise person, says Hugh of St. Victor, “seeks what he lacks, and he considers not how much he knows, but of how much he is ignorant.”

An Unsettling Realization

Yes, at first, it can be unsettling to realize that we were wrong all along. It can be unnerving.

Eve: A “Saint” for Our Times

Anonymous

Though Eve is generally not called a saint, nevertheless, she is in Heaven, along with her husband, Adam. They can be found in the Roman Martyrology among the many other Old and New Testament citizens of Heaven. But while most canonized saints are such because their lives provide a standard or “canon” for our lives, Eve helps us by indicating what *not* to do.

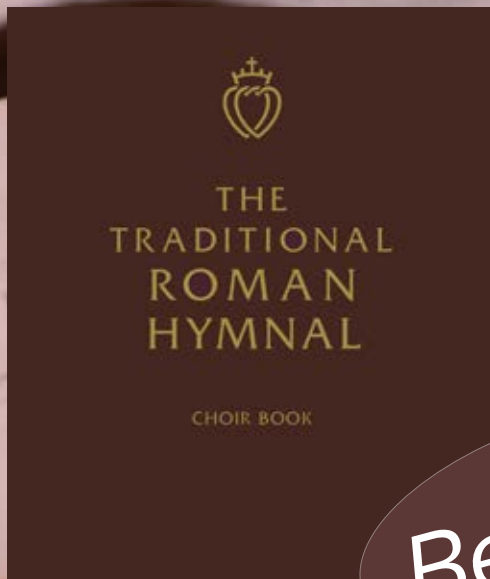
On the First Woman

“Fools rush in where angels fear to tread.” Nevertheless, I won’t be the first, nor the last person to offer some reflections on this first woman. I do believe she can help us better understand our own lives and the world in which we currently live.

In Genesis 2 we read how good Eve was for Adam. She is a helper to Adam. She comes from Adam’s very side. She gives joy and consolation to Adam’s solitude as he rejoices “this now is... flesh of my flesh.” And Eve is described as so valuable that the man will actually leave his parents in order to join himself to her. In chapter two, Eve is described as all good. She is just like the rest of God’s all-good creation, but she is even more special because she is “bone of Adam’s bone.” We might think this glowing evaluation of Eve was her own take on the relationship.

When we get to Genesis 3, we get a totally different picture of Eve. And it’s not all good. Sometimes, when speaking to spouses, it seems as if they are not describing the same relationship. There is the husband’s point of view and then there is the wife’s point of view. Sometimes it

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The Disputed Teachings of Vatican II

Continuity and Reversal in Catholic Doctrine

by Gabriel Sanchez

In Search of an Apologia for Vatican II

Will debate over the Second Vatican Council (otherwise known as “Vatican II”) ever end? Shall a point be reached where critics and defenders alike can agree on what was taught, what it means, and whether or not the Council’s teachings can be framed as continuous with prior Catholic teaching? For an ecclesiastical event that was intended to both clarify doctrine and make it accessible to contemporary sensibilities, Vatican II has wrought an arguably unprecedented amount of confusion and controversy in the Catholic Church.

From St. Vincent to Vatican II

One of the latest installments in the cottage industry of Vatican II apologetics is Fr. Thomas A. Guarino’s *The Disputed Teachings of Vatican II: Continuity and Reversal in Catholic Doctrine* (Eerdmans, 2018). Guarino, a professor of systematic theology at Seton Hall University and a committed ecumenist, has written previously on the 5th-century theologian St. Vincent of Lerins, specifically St. Vincent’s contribution to what Catholics today refer to as “development of doctrine.” It is St. Vincent that Guarino turns to again in his latest work, a move that may strike some as shocking given the perception that St. Vincent was intransigently conservative in his doctrinal views, not to mention his conspicuous absence from Vatican II’s final documents.

St. Vincent is best known for the adage, “We

Cardinal Danneels Dead at 85

Godfried Cardinal Danneels, Archbishop emeritus of Mechlin-Brussels, died on the morning of March 14, 2019. He had been president of the Belgian bishops conference for some 20 years and oversaw the continuing collapse of the Faith in what was once a vibrant Catholic country. For many years it was known that Danneels was an active dissenter from the perennial faith of the Church even in its Vatican II form, and yet he was never disciplined for



his heterodoxy by either Pope John Paul II or Benedict XVI (even when Benedict was head of the Congregation of the Doctrine of the Faith as Cardinal Josef Ratzinger).

In addition to his heterodoxy in doctrinal matters, he was also an enabler of priests and bishops who were homosexual abusers of young teenage males. He is infamously remembered for telling a young abuse victim (of Roger Vangheluwe, then-Bishop of Bruges, and a protégé of Danneels) that he should remain silent about the abuse he experienced and that the victim (who was Bishop Vangheluwe's own

nephew) was in some way guilty for the abuse (this was tape recorded).

Cardinal Danneels was also instrumental in the Conclave of 2013 which elected Pope Francis. He was such an ardent supporter that when Francis appeared on the loggia of St. Peter's immediately following his election, Danneels was by his side. By his own admission, he was a prominent member of the "St. Gallan Mafia" who lobbied for Cardinal Bergoglio's election

in the 2005 Conclave which elected Cardinal Ratzinger as Benedict XVI. Though they failed to elect him then, the members of the group were constant critics of the "conservative" Benedict XVI and were determined to see their candidate elected in the 2013 Conclave.

Given Danneels record on covering up homosexual abuse by clergy and publicly being in favor of Belgium's law legalizing so called "same sex marriage," Pope

Francis appointed him as one of his personal representatives to the 2014 and 2015 Synod on the Family. This move by the pope produced a loud outcry from all quarters within the Church, but Francis did not back away from the Danneels appointment.

Pope Francis sent a telegram of condolence to the current Archbishop of Mechlin-Brussels, Cardinal Jozef De Kesel, which read: *Having learned with emotion of the death of Cardinal Godfried Danneels, Archbishop emeritus of Mechelen-Brussel, I send my deepest condolences to you and to his family, the*



Cultural Revolution,

Cultural Counter-Revolution

by Fr. Alain Lorans, SSPX

Editor's Note: The following is a conference given by Fr. Alain Lorans as part of a summer university course of The Society of Saint Pius X from August 12-16, 2017 on the subject, "To Serve Christianity Today." In order to conserve the proper character of this conference, the oral style has been maintained.

In the course of history, the reaction to revolution was principally manifested at the political and social level, but we mustn't forget that there is an equally important element of society that revolution wishes to sabotage—that of culture. "To serve Christianity today" the topic that we are proposing during this summer university course, implies that we are striving to defend a culture under attack, the Christian culture.

The cultural combat is not always well understood in conservative circles and sometimes in our own [traditional] circles, because one thinks that the importance rests in politics, social elements or

economics; to most, culture appears "less serious," as if it was only an attitude.

The Cultural Revolution of Gramsci

It is important to rid ourselves of this false notion because if we don't understand the importance of culture in the service of civilization, its enemies, who already understand this very well, will use it to their advantage. Here are a few examples:

When Mao, in China, wanted to impose the communist regime, he didn't content himself with using political or economic weapons. Indeed, he wanted to establish a regime with Marxist policies and >