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# “In Journeying Often”

St. Francis Xavier in India

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By Fr. Therasian Xavier

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The Jesuit Fr. Georg Schurhammer’s monumental four volume *Francis Xavier: His Life, His Times* (Jesuit Historical Institute, Rome 1973–1982) is definitely a groundbreaking event in the study of St. Francis Xavier. Volume I deals with his European days (1506–1541). Volume II is on India (1545–1549). Volume III covers Indonesia and India (1545–1549) while the last Volume is about Japan and China (1549–1552). Each volume has at least 700 pages and reveals the very meticulous and lifelong research of the author. Though there is plentiful history which is a real treat, the spirit that pervades the volumes is very rationalistic and humanistic. Under the guise of “de-mythologizing Francis Xavier,” Fr. Schurhammer removes all supernatural elements from our saint. All the miracles of St. Francis Xavier are called

into question and later rejected as “pious exaggeration.”

## A Valiant Missionary

St. Francis Xavier had a prodigious success—not because of what nature endowed him with—but because of what grace made him to be. He himself calls his method, a “pedagogy of grace.” Faith is a gift of God; therefore, it is to be obtained by prayer. He was a convincing preacher, thanks to several miracles he performed. At any rate, here is a brief but breathtaking account of St. Francis Xavier’s movement within India. It gives a vivid impression of our Saint’s tireless activity: Like St. Paul he could say, “*in itineribus saepe*” (II Cor. 11:26). Here we are



East Meets West:

# T. S. Eliot and India

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By Andrew J. Clarendon

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A giant in the world of twentieth-century literature, T. S. Eliot was also one of the most learned of the poets. Best known for his diagnosis of the decline of Western civilization in the post-World War I era, he draws upon an eclectic variety of sources to convey his themes. This involves the masterworks of the West of course, but an additional interesting source of material comes from the Buddhist and Hindu literature of the Indian sub-continent. In reminding the West of perennial values, Eliot explores a fascinating correspondence between the wisdom of the East. Such wisdom, the expression of some of the best ideas in Eastern thought, is indeed old: timeless truths that remind us of what we already know and have forgotten or left unappreciated, that which “has been lost / And found and lost again and again,”

as Eliot sings in *East Coker*. Among several spiritually profitable examples of this meeting of East and West in Eliot’s works are in the “Fire Sermon” section of *The Waste Land* and in the third part of *The Dry Salvages* from *The Four Quartets*, moments that, while revealing some limitations in thought that lacks Divine Revelation, nevertheless provide real food for mind and soul.

## An Achievement of Modern Poetry

*The Waste Land* is the high text of modern poetry, a searing expression of the despair that comes after a rejection of modernist self-reliance, of the inability of vital immanence to



# Christianity in Pakistan

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By Kennedy Hall

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If you were to do a quick internet search of Christianity in Pakistan, without a doubt you would find the topic of persecution as the dominant theme. In fact, if it were not for the general Wikipedia article, the entirety of the first Google page would list links related to persecution. The current persecution of Pakistani Christians is of course a very grave matter, one that requires the utmost of attention. However, the presence of Christ in Pakistan goes back far in history, well before the current age of persecution, to the earliest ages of the Church.

## Rethinking Pakistan

When we think of Pakistan, unless we are historians, it is probable that we are thinking of

the Islamic Republic of Pakistan, which is the official nation state that gained independence from the UK as a Dominion in 1947. Like many middle and far eastern nations with British patrimony, Pakistan was carved out by cartographers, statesmen, and activists in the post-WW II era. In reality, Pakistan is a complex nation with significant cultural and ethnic links to the populations of the surrounding nations of Afghanistan and India. Pakistani history is mixed up in the history of empires and kingdoms that battled for the region over centuries, such as the Pala Empire, which was actually Buddhist. There is not a singular religious history to point to in the pre-Islam era of Pakistan, but since the arrival of Islamic Conquest in the early 8th century, Islam has been the dominant religion. As you can imagine, this region's history has not



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The History of

# Catholicism in India

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By Gabriel S. Sanchez, J.D.

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India, the second most populated country in the world, possesses a rich Christian heritage. Tradition holds that the Apostle Thomas arrived in the country around 52 AD, establishing the first Indian Church. Given that the southwest coast of the country was an important trading center for the Roman Empire, the region would have been accessible to early Christians seeking to spread the Gospel. The Thomistic roots of India's Christian culture are so firm that today it is barely possible to pass a church in the country that does not bear that apostle's name.

## Indian Christianity in the First Millennium

Although some historians dispute the traditional account of St. Thomas bringing Christianity to the Indian people, the Christian historian Eusebius testifies that St. Pantaeus found Christians living in the country when he arrived there during the second century. At that time, the nascent Indian Church knew only the

Gospel of St. Matthew in its Syriac form. This is consistent with the fact that Syriac was the Indians' primary liturgical language for centuries.

How the Indian Church grew is a matter of some dispute, though the region remained an important commercial center for centuries. It is likely that Christian merchants settled in the country and eventually a permanent hierarchy was established. However, India also became an arrival point for various heterodox Christian sects from around >



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St.Mary's Syro-Malabar Catholic Forane Church in Alleppey, Kerala. Situated right next to the famed backwaters, it is believed to be established in 427 AD





# The Orphanage in India

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By the Consoling Sisters

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**Mother, could you please present yourself?**

I am Sr. Mary Immaculata of the Cross, superior of the Consoling Sisters of the Sacred Heart Convent in India.

**You belong to the “Consoling Sisters.” Can you briefly tell us the history of this Congregation? The founder and various foundations?**

Oh well, our founder, Don Basilio was a Passionist priest. He was a fervent preacher on the passion of our Lord and Our Lady of Sorrows. In 1950 he was elected Provincial Superior of the Congregation of the Passionists. Passionists would remark of him “being the one of the keenest intellects he had come across.” In 1961, encouraged by the Bishop of Soriano nel Cimino (Viterbo) he formed a group of young girls who

aspired to religious life. And after much reflection and prayer, founded the first community of “Consoling Sisters of the Sacred Heart.”

It was approved as a pious union by Bishop Massimiliani of Civita Castellana (about one hour north of Rome) in 1961. Within 15 years, the community already had four houses across the country. As with Msgr. Lefebvre, he too saw the damages wrought to the religious life by the spirit of “adaptation to the modern times.” Fr. Basilio spent his last years in Vigne di Narni to keep as much as possible and to foster a deeper devotion to the Sacred Heart. A few months before his death on August 23, 1996, Father Basilio gave his spiritual testament to the sisters and entrusted this little flock of his to Fr. Emmanuel du Chalard and asked the Society of Saint Pius X to provide for the spiritual needs of the community. >





# How to Be a Missionary

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By Fr. Therasian Xavier

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## A Meditative Lesson from a Great Master

St. Francis Xavier is “a model of missionaries of all times and all places” (Pope Pius XI). More particularly is he the patron and exemplar of missionaries in India, the one country where he spent the greatest part of his brief missionary career—nearly five years out of ten. The prodigious success of his apostolic labor, whose effects last till our own day, invites one to reflect on the secret source of his missionary achievements. Perhaps we may not have the same vocation as he did, but then we all are called, religious and laity alike—to be the “light of the world” and “salt of the earth.” We may not have the duty to evangelize the whole world, but can we say we have no duty at all? How about

towards our own family circle, friends, the place where we work and county where we live? Let us have a brief look at the footprints of one of the greatest missionaries.

### *Tradidi Quod et Accepi*

The most striking feature in St. Francis Xavier’s missionary life is undoubtedly his untiring activity. He was always on the move. Always busy: travelling, preaching, teaching, studying, planning, deciding, baptizing, receiving people, listening, advising, encouraging, reprimanding, writing. No moment of his day was wasted. One often wonders where he found time for meals and rest.

But St. Francis Xavier paid no heed to his own



# Reading St. John

## Part Three: Signs

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By Pater Inutilis

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We understand what is meant by a “sign”: that which, when known, makes known something other than itself. So, when we come to see “red,” we may think, according to the context, “stop,” or of a particular political party or a sports club, or quite a number of other things. In a religious context, the same may signify martyrdom, the Holy Ghost, or the cardinalate. God Himself has instituted signs we all know well in the New Testament: the seven sacraments are signs which convey a divine grace which they precisely signify. In the Old Testament, God also gave signs. These could be of a general nature as when He decreed: “Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years” (Gen. 1:14). In this case, “signs” is generally understood “to be for navigational purposes.” These signs could

also be of a particular nature: evidence of divine intervention.

### The Example of Moses

Here is an instance of this latter. When Moses was hesitating about accepting his mission and going to the children of Israel as God’s spokesman, whether he would be believed to be such or not, God allowed him to produce two “signs” of his mission: he would be able to cast his rod to the ground and turn it into a serpent, and to put his hand to his bosom once and again, making it leprous and curing it. “If they will not believe thee, saith he, nor hear the voice of the former sign, they will believe the word of the latter sign” (Ex. 4:8). A miracle is obviously a >

# St. Joan of Arc

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By Charles Péguy

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She was of the people and Christian, a Saint. She was most certainly, in a sense, a woman at arms. One might almost say, a warrior. She was unquestionably a very great military leader. She was a flower of the Christian race and of the French race, a flower of Christendom, a flower of all heroic virtues.

## Possessing the Virtues

Whatever may be the powers of the living springs, whatever may be the devices and the perpetual emission and effusion, whatever may be the inexhaustible innovations of grace, at the same time there indubitably exists a certain technique, a certain blessed hierarchic arrangement, as it were professional, a

framework and a skeleton almost of the trade, a certain blessed professional hierarchy of heroic virtue and saintliness. There are degrees which are the very degrees of the Throne. To the first degree, Joan of Arc possessed in their fullness the virtues of war, which are not small. I mean to say by that, very expressly and very properly, that she entered into the game of war and into the risk of war fully, without any restriction, without any intervention, without any interposition on the part of divine protection. She obeyed, she accomplished a divine mission proper in a human world without having felt a corresponding divine protection proper. She had received the commandment, she had received the vocation, she had received the mission. She obeyed, she carried out the commandment, she responded to the vocation, she accomplished





H. PINTA PINXIT

RENE MARTIN & C<sup>o</sup> MOSAISTES



The Romanesque-Gothic cathedral of Bayeux is not the oldest, largest, or most impressive cathedral in France but it has a beautiful interior and a history that makes it well worth seeing. Most of the visible parts of the Bayeux Cathedral are Gothic but the church has a Romanesque core with even a few Carolingian elements in the crypt. Although Bayeux escaped the Second World War without any noteworthy damage, the exterior of the cathedral has not weathered the elements of the past few centuries too well. The interior with important Norman decorations is beautifully restored.











# Cathedral Notre-Dame of Bayeux

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By Dr. France-Marie Hilgar

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## The Main Dates

XIth century: The Norman Cathedral was consecrated in 1077. Only part of the front towers and the crypt remain as striking witnesses of that building, which was transformed during the following centuries.

XIIth century: The typical decoration of the large arches and of the walls was made from 1142 to 1263.

Then came the Gothic art; from this period still remain the enriched pillars of the nave, the doubling of the large arches, the ogive vaulted aisles, the southern doorway and the Chapter House (1165-1205).

XIIIth century: the two Gothic spires were built in 1250; the choir (1230-1240); the north and south transept; the western doorway.

XIVth century: chapels are built on the sides of

the aisles.

XVth century: a lantern tower gave light to the transept in the Norman building. A graceful octagonal story was erected.

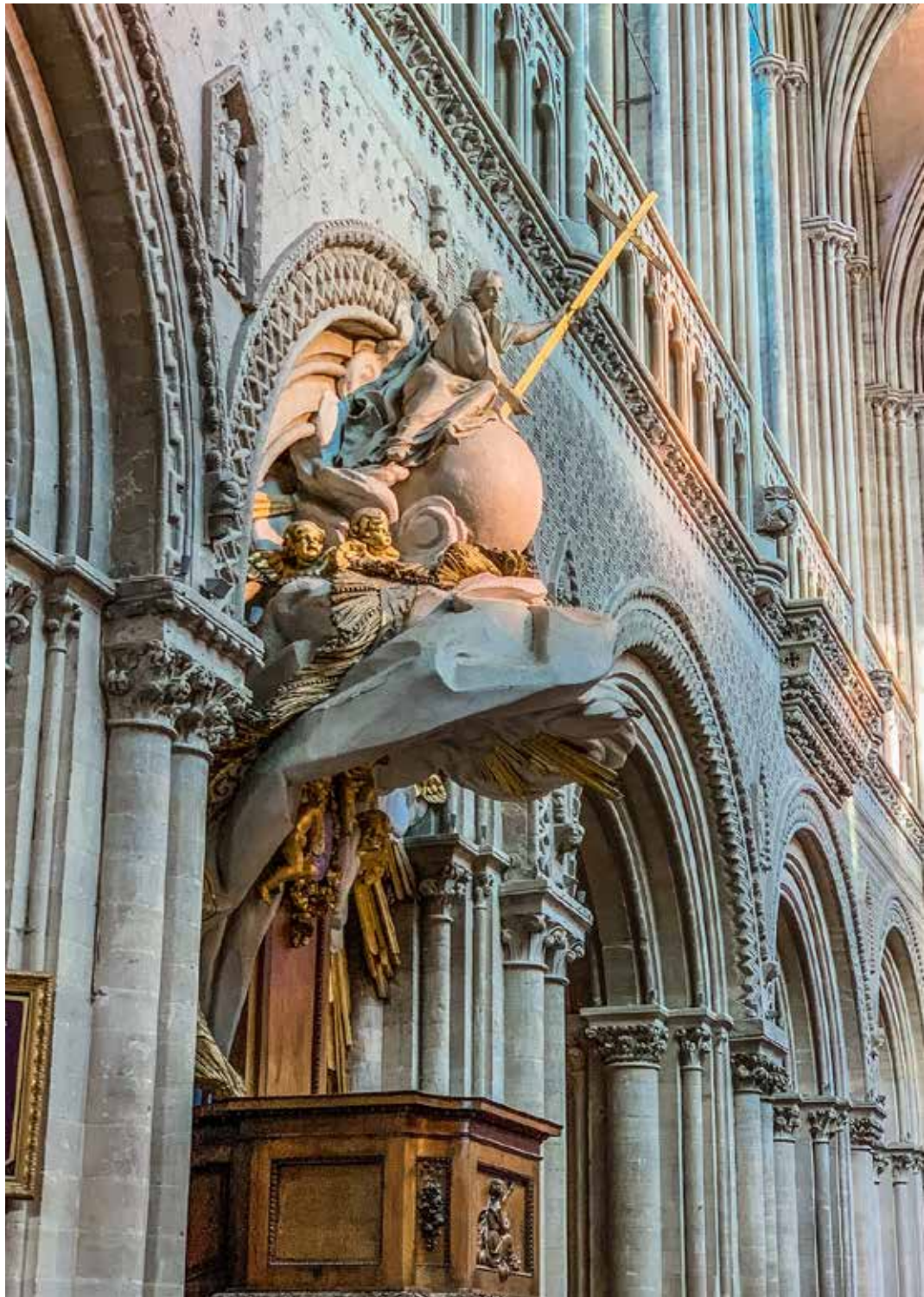
XVIth century: The furniture which had been destroyed during the religious wars was restored. The choir stalls were carved in 1589.

XVIIth century: The right side of the choir is surrounded by iron railings.

XVIIIth century: The high altar, made of grey marble, adorned with golden bronze, is placed in the choir. In 1772, the choir is enclosed with five railings richly carved. The Bishop's throne and the pulpit have also enriched the cathedral during the XVIIIth century.

XIXth century: When the central tower was going to collapse, a most clever engineer boldly managed to rebuild the four piles of the







# Einstein and the Priest

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By Fr. Frank Riccomini

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In an irony that will echo through the centuries, early in his professional career (ca. 1900), the brilliant but unemployed theoretical physicist, Albert Einstein, could not find a teaching position at any school or university in Switzerland, not even for teaching high school math. Burdened by a well-founded reputation as a non-conformist, so unforgivable to Swiss society and to academia, he was, at first, barred from the lecture hall and the professor's podium. Consequently, he sat, a condemned and unrecognized genius, in his cramped, third-tier Swiss patent examiner's office in downtown Bern, dedicating a dreary eight hours per day to sifting through patent applications, the majority of which proposed ways to synchronize train station clocks. Perhaps in this confined and somewhat penitentiary section of the universe,

he first devised that quote so often attributed to him: *"Two things are infinite: the universe and human stupidity; and I'm not sure about the universe."*

## A Humble Frame of Mind

The condemnation was a kindness, actually. Besides putting food on his table and a roof over his head, two commodities he was sometimes in danger of forfeiting, it put him in a more humble frame of mind, the best understructure for the framing of great discoveries. Materially, it put him in the mental habit of contrasting objects in motion, such as trains, with stationary objects, such as clocks, in the context of space-and-time "thought experiments," which naturally bred in a mind such as his a purpose far more impactful



# Hush! Silence

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By the Sisters of the Society Saint Pius X

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The Ducroit Family just finished the evening meal. “Phew, finally!” the mother is thinking, fatigued because of the incessant talking of her six children during dinner, who do not know how to listen to one another. As usual, everyone does the dishes while Father goes to his office to read the newspaper. In order to calm her children, Mrs. Ducroit plays a CD with some music. The children listen for a little bit then they continue their childish chatter while the music fills the kitchen. The dishes finished, everyone gathers in the living room to pray the daily Rosary together. Therein is found a birdcage with some pretty canaries. The birds unite their singing to the Ave Marias. In addition, in this same room, Vincent, the baby, cries wholeheartedly while little Maxence plays with his toy truck...Where is the calm we all need so much?

## The Necessity of Silence

For a good and healthy development, silence and calm are necessary. Unfortunately, people no longer tolerate silence. In the stores, in waiting rooms, in train stations: music is played everywhere. Noise is imposed on us. May silence find room at least in our own homes!

In the beginning, providing silence may demand an effort from the parents as well as the children. However it will become a habit and will be beneficial for everyone. At certain times it is appropriate to shout or engage in joyful antics, for example during a nice game of tag in the garden. But, afterwards, while returning to the house, the mother will calm her little flock down.

# Q & A

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by Fr. Juan Carlos Iscara, SSPX

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I have always heard that “liquids do not break the fast.” Then, why can’t I have a cup of coffee just before Communion?

First of all, let us be reminded of the necessity of doing penance, in different ways and at different times. Because we are sinners, justice requires each of us to make recompense to God for the honor we have denied Him by our sins. Because we have misused our goods, our souls

and bodies—as well as those of others—we must strive to restore the order we have disturbed by our sins.

In order to help us fulfill this requirement, Holy Mother Church, knowing our weakness and laziness, binds us to fast and abstinence at certain times of the year and on certain days. In general, “fasting” is a noticeable reduction of our intake of food and drink. “Abstinence” refers to the abstention of eating meat. The ecclesiastical regulations for both have changed throughout the centuries.

# The Church Is Greater

Than the Pope

(Even though She is ruled by the Pope)

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

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Some thoughts to help sanctify oneself in the Church when the conduct of the (visible and temporary) leader of the Church is dizzying because he has let himself be caught up in the modernist system. The Faith of the Church (just as the Faith of the Pope insofar as he is truly acting as Pope) is not subject to dizziness.

The Lord rules His Church, which is His Mystical Body, His spouse, by a special Providence. It is not part of the providential designs of the Lord for His Church to give her ordinarily as a visible leader, as a vicar invested with the primacy, incapable or bad Popes. If, in the second millennium of the history of the Church there is not a great number of canonized Popes, we still would not say that bad Popes are the general rule. This would go against history, and it would go against the Divine Revelation on the Lordship of Christ, on the society of grace that He

has instituted and directs. *Portae inferi non praevalent.* If the general rule of the government of the Church were bad Popes, the gates of hell would soon prevail.

## **The Church Lives Past the Pope**

In any case, the Church is greater than the Pope. The Church does not die when the Pope dies. The Church does not stop believing even when her Vicar is inconsistent or cowardly in defending the deposit of Revelation; the Church is still burning with love even when the love of Christ and souls is stifled in the heart of a Pope by ambitions, illusions and worldly and globalist dreams. The Pope is the head of the Church, but before being her head he is her son like each of us. Before keeping and interpreting with authority the deposit of Faith that comes to him, as to us, from the tradition of the Church, he