



si si no no

"But let your speech be: 'Yes, yes,' 'No, no,' and whatever is beyond these comes from the evil one. (Mt. 5:37)"

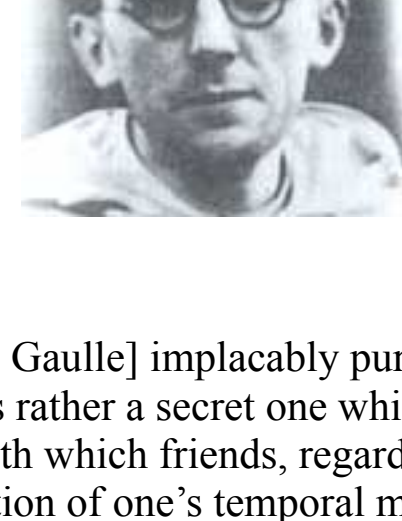
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Of the Church and the Pope

Fr. Roger Calmel, O.P.

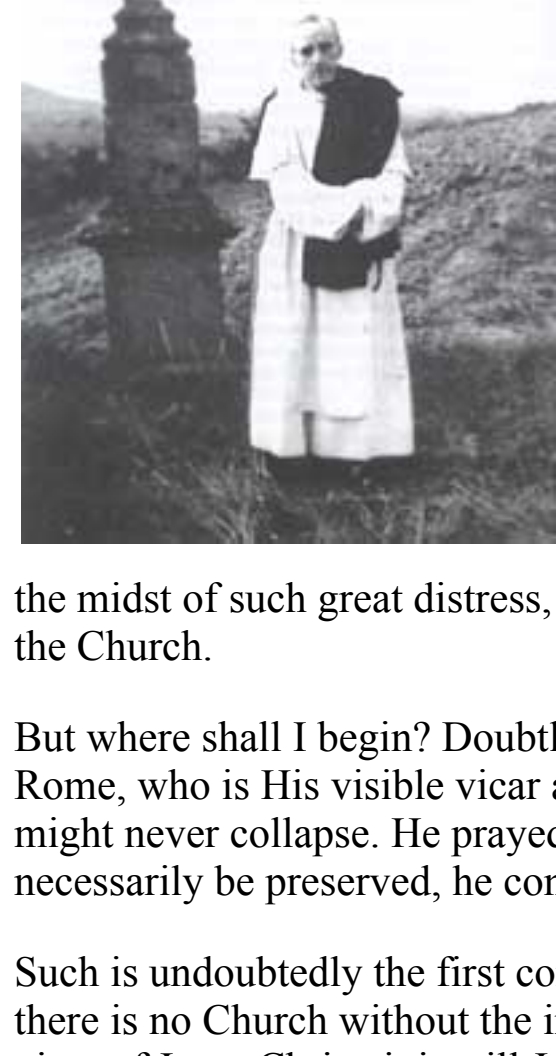
This essay by Fr. Roger Calmel, O.P. (1914-75) helps us in these difficult times to preserve our love of the Church. More than 30 years after its first publication, this article retains all its relevance, so much so that it even seems to have been written for our time, in which the crisis in the Church deepens at an unprecedented pace.

This essay will help the reader to think clearly, keep the Faith, and maintain serenity in the troubled times we are navigating.



"My country has hurt me," wrote a young poet in 1944 during the purge¹—when the head of state [Charles De Gaulle] implacably pursued the sinister job that had been in the works for more than four years. My country hurt me: this is not a truth that one shouts from the rooftop. It is rather a secret one whispers to oneself, with great sorrow, while trying nonetheless to keep hope. When I was in Spain during the 1950's, I remember the extreme reserve with which friends, regardless of their political allegiance, would let escape certain details about "our war." Their country was still hurting them. But when it is no longer a question of one's temporal motherland, when it is a question, not of the Church considered in herself, for from this perspective she is holy and indefectible, but of the visible head of the Church; when it is question of the current holder² of the Roman primacy, how shall we come to grips with it, and what is the right tone to adopt as we acknowledge to ourselves in a low voice: Ah! Rome has hurt me!

Undoubtedly, the publications of the "good" Catholic press will not fail to inform us that, in the last 2,000 years, the Lord's Church has never known such a splendid pontificate! But who takes these pronouncements of the establishment's hallelujah choir seriously? When we see what is being taught and practiced throughout the Church under today's pontificate, or rather when we observe what has ceased to be taught and practiced, and how an apparent Church, which passes itself off as the real Church, no longer knows how to baptize children, bury the dead, worthily celebrate holy Mass, absolve sins in confession; when we apprehensively watch the spread of Protestantizing influences swelling like a contaminated tide without the holder of supreme power energetically giving the order to lock the sluice gate; in a word, when we face up to what is happening, we are obliged to say: Ah! Rome has hurt me.



And we all know that it involves something other than the iniquities, in a sense private, which the holders of the Roman primacy were too often wont to commit during the course of history. In those cases the victims, more or less maltreated, could recover from it relatively easily by being more vigilant over their personal sanctification. We must always watch over our sanctification. Only, and this is what was never seen in the past to such a degree, the iniquity allowed to happen by the one who today occupies the throne of Peter consists in his abandoning the very means of sanctification to the maneuvers of the innovators and the negators. He allows sound doctrine, the sacraments, the Mass, to be systematically undermined. This throws us into a great danger. If sanctification has not been rendered all together impossible, it is much more difficult. It is also much more urgent.

At such a perilous juncture, is it still possible for the simple faithful, the little sheep of the immense flock of Jesus Christ and His vicar not to lose heart, not to become the prey of an immense apparatus which progressively reduces them to changing their faith, worship, religious habit, and religious life—in a word, to changing their religion?

Ah! Rome has hurt me! It would be truly meet and just to repeat gently to oneself the words of truth, the simple words of supernatural doctrine learned in catechism, so as not to add to the harm, but rather to let oneself be profoundly persuaded by the teaching of Revelation, that one day Rome will be healed; that the impostor Church will soon be officially unmasked. Suddenly it will crumble into dust, because its principal strength comes from the fact that its intrinsic life passes for truth, since it has never been effectively disavowed from above. In

the midst of such great distress, one would like to speak in words that are not out of phase with the mysterious, wordless discourse that the Holy Ghost murmurs to the heart of the Church.

But where shall I begin? Doubtlessly, by recalling the first truth touching the dominion of Jesus Christ over His Church. He wanted a Church having at its head the Bishop of Rome, who is His visible vicar and at the same time the Bishop of the bishops and of the entire flock. He conferred upon him the prerogative of the rock so that the edifice might never collapse. He prayed that he at least, among all the bishops, not make shipwreck of the faith, so that, having converted after the failures from which he would not necessarily be preserved, he confirm his brethren in the faith; or, if it is not himself in person who confirms his brethren, that it be one of his closest successors.

Such is undoubtedly the first consoling thought that the Holy Ghost suggests to our hearts in these desolate days in which Rome has been at least partially invaded by darkness: there is no Church without the infallible vicar of Christ endowed with the primacy. Moreover, whatever the miseries, even in the religious domain, of this visible and temporary vicar of Jesus Christ, it is still Jesus Himself who governs His Church, and who governs His vicar in the government of the Church; who governs in such wise that His vicar cannot engage His supreme authority in the upheavals or betrayals that would change the religion. For, by virtue of His sovereignly efficacious Passion, the divine power of Christ's regency in heaven reaches that far. He conducts His Church both from within and from without, and He has dominion over the antagonistic world.

Modernist Strategy

The strategy of modernism has been elaborated in two stages: firstly, to get heretical parallel authorities whose strings they pull to be mixed with the regular hierarchy; then, engage in a self-styled pastoral activity for universal renewal which either omits or systematically falsifies doctrinal truth, which refuses the sacraments, or which makes the rites doubtful. The great cunning of the modernists is to use this pastoral approach from Hell, both to transmute the holy doctrine confided by the Word of God to His hierarchical Church, and then to alter or even annul the sacred signs, givers of grace, of which the Church is the faithful dispenser.

Indeed, there is a head of the Church who is always infallible, always impeccable, always holy, with no interruption or halt in his work of sanctification. And that head is the one head, for all the others, even the highest, merely hold their authority by him and for him. Now, this head, holy and without stain, absolutely separated from sinners and elevated above the heavens, is not the Pope; it is he of whom the Epistle to the Hebrews speaks so magnificently; it is the Sovereign High Priest, Jesus Christ.

Papal Authority

Before ascending into heaven and becoming invisible to our eyes, Jesus, our Redeemer by the Cross, wanted to establish for His Church, above and beyond numerous particular ministers, a unique universal minister, a visible vicar, who alone holds supreme jurisdiction. He heaped him with prerogatives:

Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it (Mt. 16:18-19).

Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs...Feed my sheep (Jn. 21:16-18).

But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren (Lk.22:32).

Now, if the Pope is the visible vicar of Jesus, who has ascended into the invisible heavens, he is nothing more than vicar: *vices gerens*, he holds the place but he remains another. The grace that gives life to the mystical Body does not derive from the Pope. Grace, for the Pope as for us, derives from the one Lord Jesus Christ. The same holds for the light of Revelation. He has a singular role as the guardian of the means of grace, of the seven sacraments as well as of revealed truth. He is specially assisted to be the guardian and faithful servant. Yet, for his authority to receive a privileged assistance in its exercise, it must not fail to be exerted. Besides, if he is preserved from error when he engages his authority in such a way that it is infallible, he can fail in other cases. But should he do wrong in matters that do not engage papal infallibility, that does not prevent the unique head of the Church, the invisible High Priest, from continuing the governance of His Church; it changes neither the efficacy of His grace nor the truth of His law. It cannot make Him powerless to limit the failings of His visible vicar nor to procure, without too much delay, a new and worthy Pope, to repair what his predecessor allowed to be spoiled or destroyed, for the duration of the insufficiencies, weaknesses, and even partial betrayals of a Pope do not exceed the duration of his mortal existence.

Since He has returned to heaven, Jesus has chosen and procured 263 Popes. Some, just a small number, have been such faithful vicars that we invoke them as friends of God and holy intercessors. A still smaller number have fallen into very serious breaches. Yet the great number have been suitable. None of them, while still Pope, has betrayed nor could betray to the point of explicitly teaching heresy with the fullness of his authority. This being the situation of each Pope and of the succession of Popes in relation to the head of the Church who reigns in heaven, the weaknesses of one Pope must not make us forget in the least the solidity and the sanctity of our Savior's dominion, nor prevent us from seeing the power of Jesus and His wisdom, who holds in His hand even the inadequate Popes, and who contains their inadequacy within strict bounds.

But to have this confidence in the sovereign, invisible head of the Church without straining to deny the serious failings from which, despite his prerogatives, the visible vicar, the Bishop of Rome, the key-bearer of the kingdom of heaven, is not necessarily exempt; in order to place in Jesus this realistic trust which does not evade the mystery of the successor of Peter with his heaven-guaranteed privileges and his human fallibility; so that this overwhelming distress caused by the occupant of the papacy might be subsumed in the theological virtue of hope we place in the Sovereign Priest, obviously our interior life must be centered on Jesus Christ, and not the Pope. It goes without saying that our interior life, while taking into account the Pope and the hierarchy, must be established, not in the hierarchy and in the Pope, but in the Divine Pontiff, in the priest which is the Word Incarnate, Redeemer, on whom the visible, supreme vicar depends even more than the other priests: More than the others, for he is in the hand of Jesus Christ in view of a function without equivalent among the others. More than any other, and in a more eminent and unique way, he cannot leave off confirming his brethren in the faith—he or his successor.

The Church is not the mystical body of the Pope; the Church with the Pope is the mystical Body of Christ. When the interior life of Christians is more and more focused on Jesus Christ, they do not despair, even when they suffer an agony over the failings of a Pope, be it an Honorius I or the rival Popes of the Middle Ages, or be it, at the extreme limit, a Pope who fails according to the new possibilities of failing offered by modernism. When Jesus Christ is the principle and soul of the interior life of Christians, they do not feel the need to lie to themselves about the failures of a Pope in order to remain assured of his prerogatives; they know that these failures will never reach such a degree that Jesus would cease to govern His Church because He would have been effectively prevented by His vicar. He would yet hold such an erring Pope in His hand, preventing him from ever engaging his authority for the perversion of the faith which he received from above.

True Obedience

An interior life centered as it should be on Jesus Christ and not on the Pope would not exclude the Pope, or else it would cease to be a Christian interior life. An interior life focused as it should be on the Lord Jesus thus includes the vicar of Jesus Christ and obedience to this vicar, but *God served first*; that is to say, that this obedience, far from being unconditional, is always practiced in the light of theological faith and the natural law.

We live by and for Jesus Christ, thanks to His Church, which is governed by the Pope, whom we obey in all that is of his purview. We do not live by and for the Pope as if he had acquired for us *eternal redemption*; that is why Christian obedience can not always nor in everything identify the Pope with Jesus Christ. What ordinarily happens is that the vicar of Christ governs sufficiently in conformity with the Apostolic tradition so as not to provoke major conflicts in the consciences of docile Catholics. But occasionally it can be otherwise. And exceptionally things can be such as to cause the faithful to legitimately wonder how they can hold fast to tradition if they follow the directives of this Pope?

The interior life of a son of the Church who would set aside the articles of Faith concerning the Pope, obedience to his legitimate orders, and prayer for him would have ceased to be Catholic. On the other hand, an interior life which includes yielding to the Pope unconditionally, that is to say, blindly in everything and always, is an interior life which is necessarily subject to human respect, which is not free with regard to creatures, which is exposed to many occasions of compromise. In his interior life, the true son of the Church having received with his whole heart the articles of the faith with regard to the vicar of Christ prays for him faithfully and obeys him willingly, but only in the light, that is to say, only while the Apostolic tradition and, of course, the natural law are preserved whole and entire.

Holy Church, Sinful Churchmen

Let us remember the great prayer at the beginning of the Roman Canon, in which the priest, having earnestly implored the most clement Father by His Son Jesus Christ, to sanctify the spotless sacrifice offered in first place for *Ecclesiae tua sancta catholica*, continues thus: "...*una cum famulo tuo Papa nostro...et Antistite nostro...*" The Church has never envisaged him saying: "...*una cum SANCTO famulo tu Papa nostro et SANCTO Antistite nostro...*" while she does have him say, "for Thy HOLY Church." The Pope, unlike the Church, is not necessarily holy. The Church is holy with sinful members, among whom are we ourselves; sinful members who, alas! do not pursue or no longer pursue holiness. It can even happen that the Pope himself figures in this category. God knows. In any case, the condition of the head of the holy Church being what it is, that is to say not necessarily that of a saint, we should not let ourselves be scandalized if trials, sometimes very cruel trials, befall the Church because of her visible head in person. We must not let ourselves be scandalized from the fact that, subjects of the Pope, we cannot, after all, follow him blindly, unconditionally, always and in all.

Layman's Right

The Lord, by the Pope and the hierarchy—by the hierarchy subject to the Pope—governs His Church in such a way that it is always secure in the possession and understanding of its tradition. On the truths of the catechism, on the celebration of the Holy Sacrifice and on the sacraments, on the fundamental structure of the hierarchy, on the states of life and the call to perfect love, let us say on all the major points of tradition, the Church is assisted in such a way that any baptized Catholic having the faith clearly knows what he must hold. Thus the simple Christian who, consulting tradition on a major point known to all, would refuse to follow a priest, a bishop, an episcopal conference, or even a Pope who would ruin tradition on this point, would not, as some charge, be showing signs characteristic of private judgment or pride; for it is not pride or insubordination to discern what the tradition is on major points, or to refuse to betray them. Whatever may be the collegiality of bishops, for example, or the secretary of the Roman Congregation who uses subterfuge to arrange things so that Catholic priests end up celebrating the Mass without giving any mark of adoration, no exterior sign of faith in the sacred mysteries, every faithful Catholic knows that it is inadmissible to celebrate Mass making this display of non-faith. One who would refuse to go to such a Mass is not exercising private judgment; he is not a rebel. He is a faithful Catholic established in a tradition that comes from the Apostles and which no one in the Church can change. For no one in the Church, whatever his hierarchical rank, be it ever so high, no one has the power to change the Church or the Apostolic tradition.

On all the major points, the Apostolic tradition is quite clear. There is no need to scrutinize it through a magnifying glass, nor to be a cardinal or a prefect of some Roman dicastery to know what is against it. It is enough to have been instructed by the catechism and the liturgy prior to the modernist corruption.

Too often, when it is a question of not cutting oneself off from Rome, the faithful and priests have been formed in the sense of a partly worldly fear in such a way that they feel pain-stricken, that they are shaken in their consciences and they no longer examine anything once the first passer-by accuses them of not being with Rome. A truly Christian formation, on the contrary, teaches us to be careful to be in union with Rome not in fear or without discernment, but in light and peace according to a filial fear in the Faith.

For it must be said, first of all, that on the major points the tradition of the Church is established, certain, irrefutable; then, that every Christian instructed in the rudiments of the Faith, knows them without hesitation; thirdly, that it is faith and not private interpretation which makes us discern them, just as it is obedience, piety and love, and not insubordination, which make us uphold this tradition; fourthly, that the attempts of the hierarchy or the weaknesses of the Pope which would tend to upset this tradition or let this tradition be upset will one day be overturned, while Tradition will triumph.

Tradition Will Triumph

We are at peace on this point. Whatever may be the hypocritical arms placed by modernism in the hands of the episcopal collegialities and even of the vicar of Christ, tradition will indeed triumph: solemn triumph, for example, which includes the anathemas against the accursed devil will not be excluded for long; the tradition of not absolving sins except after individual confession will not be excluded for long; the tradition of the traditional Catholic Mass, Latin and Gregorian, with the language, Canon, and gestures in conformity with the Roman Missal of St. Pius V, will soon be restored to honor; the tradition of the Catechism of Trent, or of a manual exactly in conformity with it, will be restored without delay.

On the major points of dogma, morals, the sacraments, the states of life, the perfection to which we are called, the tradition of the Church is known by the members of the Church whatever their rank. They hold fast to it without a bad conscience, even if the hierarchical guardians of this tradition try to intimidate them or throw them into confusion; even if they persecute them with the bitter refinements of modernist inquisitors. They are very assured that by keeping the tradition they do not cut themselves off from the visible vicar of Christ. For the visible vicar of Christ is governed by Christ in such wise that he cannot transmute the tradition of the Church, nor make it fall into oblivion. If by misfortune he should try to do it, either he or his immediate successors will be obliged to proclaim from on high what remains forever living in the Church's memory: the Apostolic tradition. The Spouse of Christ stands no chance of losing her memory.

"Quod Ubique, Quod Semper..."

As for those who say that tradition is a synonym of sclerosis, or that progress occurs by opposing tradition, in short, those who conjure up the mirages of an absurd philosophy of becoming, I recommend the reading of St. Vincent of Lerins² in his *Commonitorium* and the careful studying of Church history: dogma, sacraments, fundamental constitution, spiritual life, in order to discern the essential difference which exists between "going forward" and "going astray"; between having "advanced ideas" and "advancing according to right ideas"; in short, distinguishing between *profectus* (development) and *permutatio* (change).

Even more so than in times of peace, it has become useful and salutary to us to meditate on the Church's trials by the light of faith. We might be tempted to reduce these trials to persecutions and attacks coming from the outside. But enemies from within are, after all, even more to be feared: they know better the weak points; they can wound or poison where or when it is least expected; the scandal they provoke is much more difficult to overcome. Thus, in a parish, an anti-religious institution will never succeed, whatever it does, in turning the faithful as much as a high-living, modernist priest. Equally, the defrocking of a simple priest, though more sensational, has consequences far less baneful than the negligence or treason of the bishop.

Ultimate Scandal

Be that as it may, it is certain that if the bishop betrays the Catholic faith, even without abandoning it, he imposes on the Church a much heavier trial than the simple priest who takes a wife and ceases to offer holy Mass. What then can be said of the kind of trials that the Church of Jesus Christ would suffer were it to come by the Pope, by the vicar of Jesus Christ in person? Merely raising this question is enough to make some hide their faces in their hands and push them to the brink of crying blasphemy. The mere thought torments them. They refuse to face up to a trial of this gravity.

I understand their feeling. I am not unaware that a sort of vertigo can grip the soul when it is placed in the presence of some iniquities. "*Sinite usque huc—Suffer ye thus far,*"³ *Sinite usque huc* in agony said by the three Apostles when the rabble of the high priest came to arrest Him, drag Him before the tribunal and to death, Him who is the eternal High Priest. *Sinite usque huc*. It is as if the Lord were saying: "The scandal can indeed go that far, but let it go, and follow my recommendation: Watch and pray, for the spirit is willing, but the flesh is weak." *Sinite ad huc*: "By my consent to drink the chalice, I have merited for you every grace while you were sleeping and left me all alone. I obtained for you in particular the grace of a supernatural strength that is up to every trial, even the trial that can come upon the Church by the Pope's own doing. I have made you able to escape even that vertigo."

On the subject of this extraordinary trial there is what Church history says and what Revelation about the Church does not say. For nowhere does Revelation about the Church say that the Popes will never sin by negligence, cowardice, or worldliness in the keeping and defense of the Apostolic tradition. We know that they will never sin by making the faithful believe in another religion: that is the sin from which they are preserved by the nature of their mandate. And when they engage their authority in such a way as to invoke their infallibility, it is Christ Himself who speaks to us and instructs us: that is the privilege with which they are endowed as soon as they become successors of Peter. But if Revelation instructs us in the prerogatives of the papacy, nowhere does it say that when he exercises his authority below the threshold of infallibility, a Pope will never become Satan's pawn and favor heresy up to a certain point. Likewise, it is not written in sacred Scripture that, though he cannot formally teach another religion, a Pope will never go so far as to sabotage the conditions indispensable to the defense of the true religion. The possibility of such a defection is even considerably favored by modernism.

Thus, Revelation about the Pope nowhere guarantees that the vicar of Christ will never inflect on the Church the trial of some major scandals; I speak of serious scandals, not just in the domain of private morals, but rather in the religious sphere properly so-called, and, so to speak, in the ecclesiastical domain of faith and morals. In fact, the Church's history teaches us that this sort of trial inflicted by the Pope has not been spared the Church, although it has been rare and not prolonged to an acute stage. It is the contrary that would be astonishing, when we consider the small number of canonized Popes since the time of Gregory VII who are invoked and venerated as the friends and saints of God. And it is more astonishing still that the Popes who suffered very cruel torments, like Pius VI or Pius VII, were never prayed to as saints, neither by the *Vox Ecclesiae*, nor by the *Vox populi*. If these Pontiffs, who nonetheless had to suffer so much as Popes, did not bear their pain with such a degree of charity as to be canonized saints, how can we be astonished that other Popes, who looked upon their position from a worldly point of view, would commit serious breaches or inflict on the Church of Christ an especially fearful and harrowing trial. When they are reduced to the extremity of having such Popes, the faithful, priests and bishops who want to live the life of the Church take great care not only to pray for the Supreme Pontiff who is the subject of great affliction for the Church, but first and foremost they cleave to the Apostolic tradition, the tradition concerning dogma, the missal and the ritual, the tradition on the interior life and on the universal call to perfect charity in Christ.

St. Vincent Ferrer

In a juncture, the mission of the Friar Preacher who, undoubtedly among all the saints worked the most directly for the papacy, that son of St. Dominic, Vincent Ferrer (1350?-1419), is particularly enlightening. Angel of Judgment, Legate *a latere Christi* (from the side of Christ), causing the deposition of a Pope after exercising towards Him infinite patience, Vincent Ferrer is also, and from the same inspiration, the intrepid missionary full of benignity, abounding in prodigies and miracles, who announces the Gospel to the immense multitude of the Christian people. He carries in his heart of an apostle not only the Supreme Pontiff, so enigmatic, obstinate and hard, but also the whole flock of Christ, the multitude of the hapless, humble folk, the "*turba magna ex omnibus tribus et populis et linguis—the great multitude...of all, tribes, and peoples, and tongues*" (Apoc. 7:9). Vincent understood that the major concern of the vicar of Christ was not, indeed was far from, faithfully serving the holy Church. The Pope was the planning the satisfaction of his own obscure will to power ahead of everything. But if, at least among the faithful, the sense of the life of the Church could be reawakened, was concern to live in conformity with the dogmas and the sacraments received in the Apostolic tradition, if a pure and mighty wind of prayer and conversion were to unfurl upon this languishing and desolate Christendom, then doubtlessly there would come a vicar of Christ who would be truly humble, who would have a Christian conscience about his super-eminent charge, who would preoccupy himself with exercising it to the best of his ability in the spirit of the Sovereign High Priest. If the Christian people could rediscover a life in accord with the Apostolic tradition, then it would become impossible for the vicar of Jesus Christ, when it comes to upholding and defending this tradition, to fall into certain derelictions, to abandon himself to lying compromises. It would be necessary that, without delay, a good Pope, and even a holy Pope, succeed the bad or misguided one.

Worthy Flock, Worthy Shepherd

But too many of the laity, priests and bishops in these days of great evil, when trial overtakes the Church by the Pope, would like order to be restored with their having to do nothing, or almost nothing. At most, they agree to utter a few prayers. They even balk at the daily Rosary: five decades offered to our Lady in honor of the hidden life, the Passion, and the glory of Jesus. In this vein, they have very little interest in deepening their understanding of that offered the Apostolic tradition that applies directly to them in a life of fidelity to that tradition: dogmas, missal and ritual, interior life (for progress in the interior life obviously is a part of the Apostolic tradition). Each in his station of life having consented to lukewarmness, they take scandal at the fact that neither is the Pope, in his place as Pope, very fervent when it comes to upholding for the entire Church the Apostolic tradition, that is to say, to faithfully fulfilling the unique mission confided to him. This view of things is unjust. The more we need a holy Pope, the more we ourselves must begin by putting our own lives, by the grace of God and holding fast to tradition, in the path of the saints. Then the Lord Jesus will finally give to His flock the visible shepherd of whom it will have striven to make itself worthy.

This was the lesson of St. Vincent Ferrer at an apocalyptic time of major failings by the Roman Pontiff. But with modernism we are in the midst of experiencing even greater trials, reasons all the more compelling for us to live even more purely, and on all points, the Apostolic tradition; on all points, including a real tending towards perfect charity. And yet, in the moral doctrine revealed by the Lord and handed down by the Apostles, it is said that we must tend to perfect love, since the law of growth in Christ is part and parcel of the grace and charity which unite us in Christ.

A Fundamental Mystery

There is sheltered both transcendence and obscurity in the Church's dogma relative to the Pope: a supreme pontiff who is the universal vicar of Jesus Christ, yet who nonetheless is not indeed from fallings, even serious ones, which can be quite dangerous for his subjects. But the dogma of the Roman Pontiff is but one of the aspects of the fundamental mystery of the Church. Two great propositions introduce us to this mystery: firstly, that the Church, whose members are recruited from among sinners, which we all are, is nonetheless the infallible dispenser of light and grace, dispenser by means of a hierarchical organization, dispenser governed from heaven above by its head and Savior, Jesus Christ, and assisted by the Spirit of Jesus. On the other hand, on earth, the Savior offers by His Church the perfect sacrifice and nourishes it by His own substance. Secondly, the Church, holy Spouse of the Lord Jesus, must have a share in the Cross, including the cross of betrayal by her own; but at the same time that she does not cease to be sufficiently assisted in her hierarchical structure, beginning with the Pope, and to be fire enough with charity; in a word, she remains at all times holy and pure enough to be able to share in the trials of her Spouse, including betrayal by certain members of the hierarchy, while keeping intact her self-mastery and supernatural strength. Never will the Church be subject to vertigo.

If, in our spiritual life, the Christian truth concerning the Pope is rightly situated within the Christian truth about the Church, by that light shall we overcome the scandal of all the lies, not excluding those that can befall the Church by the vicar of Christ or by the successors of the Apostles.

When we think of the Pope now and of the prevailing modernism, of the Apostolic tradition and perseverance in this tradition, we are more and more reduced to considering these questions only in prayer, only in an unceasing petition for the entire Church and for him who, in our days, holds in his hands the keys of the kingdom of heaven. He holds them in his hands, but he does not use them, so to speak. He leaves the gate of the sheepfold open at the approach of thieves; he does not close these protective doors which his predecessors had invariably kept shut with unbreakable locks and bolts. Sometimes, as is the case with post-conciliar ecumenism, he even pretends to open what will forever be kept shut. We are reduced to the necessity of never thinking of the Church except to pray for her and for the Pope. It is a blessing. Nevertheless, thinking of our Mother, the Spouse of Christ, in this piteous condition does not diminish in the least our resolve to think clearly. At least, let this indispensable lucidity, lucidity without which all courage would flag, be penetrated with a sense of humility and gentleness as the vehemence with which we assail the Sovereign Priest, that He make haste to help us. *Deus in adiutorium meum intende. Domine, ad adjuvandum mefestina*. May I tell Him to charge His most holy Mother, Mary Immaculate, with bringing us as soon as possible the effective remedy.

EDITOR'S NOTE:With this installment of the Angelus Press English-Language Article Reprint of *SiSiNoNo*, the Editor, with the agreement of the Publisher, is discontinuing the planned series (started October 2005, No.66) "On the Nature of Modern Thought." It has become apparent that the series will have to run for as long as two years to be completed and is extremely difficult in both its writing and understanding. The author, Dr. Paolo Pasqualucci, when contacted by Angelus Press, claimed that there could be no satisfactory way of presenting his treatise in either simpler or shorter form. The Editor apologizes both to him and to any readers disappointed with this decision. He is sorry for making a premature judgment to translate and publish the series.

For readers of Italian, the series was obtained by Customer Professor Pasqualucci's study may be the series by issues to Customer Service, *SiSiNoNo*, Via Madonna degli Angeli n. 78, I-00049 Velletri, Italy, or to sisinono@iscali.it; telephone: [39] (6) 963-5568.-Ed.

Translated exclusively for Angelus Press and abridged by Miss Anne Stinnett from the French-language version of *SiSiNoNo* (*Courrier de Rome*, Nov. 2005, pp. 1-5). The original text was first published in the review *Itineraries* in 1973 and included in the anthology *A Short Apologia for the Church of All Time* (1987).

Fr. Roger-Thomas Calmel, O.P. (1914-75), was a prominent French Dominican and Thomist philosopher, who made an immense contribution to the fight for Catholic Tradition through his writings and conferences, notably as a regular contributor for 17 years to Jean Madiran's *Itineraries*. His most enduring influence is through the traditional Dominican Teaching Sisters of Fanjeaux and Brignole in France who operate 12 girls' schools in France and the US.

1. **Translator's note:** The *epuration*, a purge of "German collaborators" occurred after the Normandy invasion and the end of the war, resulting in the killing of a 100,000 Frenchmen. For example, acclaimed poet Robert Brasillach was executed on this charge (Cf. Sisley Huddleston, *France: The Tragic Years, an Eyewitness Account of War, Occupation and Liberation* [Devin-Adair Co., 1955]).

2. This was written in 1973-Ed. (1987 ed.).

3. **Translator's note:** A monk and ecclesiastical writer of southern Gaul (d. c. 450), famous for the practical rule he enunciated by which the faithful can steer clear of heresy in troubled times: "*Magnopere curandum est ut id teneatur quod ubique, quod semper, quod ab omnibus creditum est—What all men have at all times and everywhere believed must be regarded as true.*"

4. **Translator note:** Douay-Rheims translation. Alternate: "Let them have their way in this" (Msgr. Ronald Knox version). E

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