



S S P X



# The Angelus

“Instaurare omnia in Christo”

Luther

Luther's Life

Luther's Spiritual Journey

Catholic Reformation

“And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. Tell us therefore what dost thou think, is it lawful to give tribute to Caesar, or not? But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites? Shew me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Caesar’s. Then he saith to them: Render therefore to Caesar the things that are Caesar’s; and to God, the things that are God’s. And hearing this they wondered, and leaving him, went their ways” (Matthew 22:16-22).

Stainglass window, Church of St. Leo, Montreal





# Letter from the Publisher

Dear readers,

Why would *The Angelus* be interested in turning the spotlight upon Protestantism, and especially upon the person of Martin Luther? The Protestants are celebrating the fifth centenary of Luther nailing his *Ninety-Five Theses* in Wittenberg. This bold move marked the beginning of the Protestant revolt against the Holy Catholic Church.

"It is not Luther who brought about the Modern Times, it is the Modern Times which brought about Luther." There is little doubt that the sparks of revolt were already enkindled in many minds at the turn of the 16th century, especially in Germany, which was politically divided and morally corrupt from top to bottom. If a mad man, endowed with fiery boldness and gusto, initiated a mob insurrection, it could ignite an eruption that could rage out of control. The new Roman Emperor of Germany, Charles V, sat on a potential volcano, having to contend with powerful aristocrats only too keen in their inflammatory desire to upset his power. But Charles could not admit the Protestant ascent: "It is certain that a single monk must err if he stands against the opinion of all of Christendom. Otherwise Christendom itself would have erred for more than a thousand years. Therefore I am determined to set my kingdoms and dominions, my friends, my body, my blood, my life, my soul upon it."

Faith and morals, by Divine command, have been handed down to us through the Church. Taking The elimination of just one jot or tittle, much less large chunks of the Church's perennial teaching is a recipe for self-destruction. Rejection of the Church's authority instituted by Christ on earth is not the way to order and peace, but to chaos and bloodshed. It took only 50 years of Lutheranism to set all Europe on fire with moral and social disaster. What the Church needed at that time was not a revolution from the bottom, but reform from the top. The real reform came—but alas—50 years too late! It nonetheless came with certainty, and worked wonders in the wake of the great Council of Trent, bringing about the Counterreformation.

For anyone who has eyes to see, history is the mirror of life and has not a few things to show and teach us. When the enemy is assaulting the Church, the most sacred bastions of faith and morals, clear teaching and asceticism is the answer. Fifty years of post-conciliar modernism continues to endanger the Church. *What Trent condemned as heretical and excommunicated from the Church is given safe conduct today within the walls of the Vatican.* How long have we to wait before we witness a return to sanity through a renewed Counterreformation under a second Council of Trent?

Fr. Jürgen Wegner  
Publisher

March - April 2017  
Volume XL, Number 2

**Publisher**  
Fr. Jürgen Wegner  
**Editor-in-Chief**  
Mr. James Vogel  
**Managing Editor**  
Fr. Dominique Bourmaud  
**Copy Editor**  
Mrs. Suzanne Hazan  
**Design and Layout**  
credo.create  
(Eindhoven, The Netherlands)  
Mr. Simon Townshend  
**Director of Operations**  
Mr. Brent Klaske

**Subscription Rates**

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

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

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

## Contents

Letter from the Publisher 4

### Theme: Luther

– Luther's Life 6  
– Luther's Spiritual Journey 10  
– Private Interpretation 14  
– The Reformation Goes East 18  
– Catholic Reformation 29  
– Tradition: a Treasure Received to be Handed Down 33

### Faith and Morals

– Exsurge Domine 36  
– The Annunciation 40  
– Catholics and Protestants Since Vatican II 46

### Spirituality

– Christ the King 50  
– Good Works 54

### Christian Culture

– Mont Saint-Michel 56  
– My Child's First Experience with Death 62

# The Angelus

“Instaurare omnia in Christo”

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

Periodicals Postage Rates paid at Kansas City, MO.  
Manuscripts and letters to the editor are welcome  
and will be used at the discretion of the editors.  
The authors of the articles presented here are solely  
responsible for their judgments and opinions.  
Postmaster sends address changes to the address above.

©2017 BY ANGELUS PRESS, OFFICIAL PUBLICATION OF THE  
PRIESTLY SOCIETY OF SAINT PIUS X FOR THE UNITED STATES AND CANADA

– Questions and Answers 65

### News from Tradition

– Church and World 72  
– Pastoral Council Open for Debate 78  
– The Last Word 87

# Luther's Life

From Fear to Blind Trust

---

by Fr. Dominique Bourmaud, SSPX

---

If we were to study a map of Europe tracing religious belief from the fourth century to the Reformation, we would discover a remarkable unity of thought, faith, and morals grounded in the Catholic Church and spreading over the civilized world.

A hundred years after Luther, a new edition of the same map would reveal a world profoundly divided in its belief. Any discussion of “Reformation” theology immediately brings up the father of the Reform. It has been rightly said of Luther that to know the doctrine is to know the man: his struggles became the root and foundation of his new theology. And a fairly accurate insight in the intricacies of the Protestant Reform is offered us by reviewing the itinerary—dare we call it spiritual?—followed by Luther’s personal struggles.

## A Forceful Temperament

Martin Luther (1483-1546) was born of humble peasant stock. His pious Christian mother tended to see the devil everywhere while his father was the epitome of the cruel judge; he was never to pardon his son for abandoning the family to become a monk. After completing his studies in law, the 21-year-old Martin Luther vowed to consecrate himself to God after being caught in a storm and suddenly overcome with fear; he was accepted a fortnight later by the Augustinians at Erfurt, a university town of Saxony. Thereafter followed a lightning career as a monk and priest.

He made his perpetual vows the year following his entry and was ordained priest a few months later; only then did he apply himself to some short but serious theological studies. In 1508, he was



# Luther's Spiritual Journey

---

by Fr. J. M. Mestre, SSPX

---

On October 31st, 2016, the 500th anniversary of Martin Luther's nailing his *Ninety-Five Theses* on the doors of a church in Wittenberg, Pope Francis invited Catholics at the Lutheran cathedral in Lund to commemorate "the spiritual experience of Martin Luther." Luther's action is generally considered the beginning of the so-called "Reformation"—rather, a revolution, the destruction of the faith and an apostasy and rebellion against Our Lord and His Church. Let us then remember that spiritual experience, but not aim at re-telling the events differently, as Pope Francis would have us do, but as they were in reality: the spiritual journey of an unrepentant heretic.

Martin Luther was born in 1483 to a good Catholic family. From an early age he felt drawn to religion and God, later he developed an interest in theology. His father wanted him to study law, but Luther chose to become a monk instead and joined the Augustinian order in 1512. From that point on, his life was spent teaching and preaching.

## Failed

At first, Luther was a pious and zealous monk. However, his gift of a rich and passionate temperament exposed him to strong temptations against chastity, a penchant for good eating, a tendency to wrath, a spirit of independence, and a predisposition to pride.



# Private Interpretation

Reviewing Saint Augustine

---

by Douglas LeBlanc

---

“Open the Bible and just let God speak to you.” This way of reading scripture is heard commonly in Protestant circles. Belief in private interpretation is one of the most significant differences between the wandering denominations and Catholicism. If we are to be instrumental in bringing invaluable souls back to the fold, a proper understanding of the Bible is a key place to start—for us and for them. Another key place to start is St. Augustine. Though many Catholics are unaware of the fact, this sainted Doctor of the Church is actually a respected figure to many Protestants. By starting from a common ground—respect for the thoughts of St. Augustine—we may have a more effective means of bringing Protestants to a proper understanding of the true nature of Sacred Scripture.

## The Peril of Private Interpretation

The reasoning behind private interpretation may go something like this: The Bible is the inspired word of God, and God’s grace is always present when we ask for it, so ought we not expect to find God and truth when we



# The Reformation Goes East

---

by Gabriel S. Sanchez

---

As the story goes, the Reformation—that series of revolts against the Roman Catholic Church which is commonly said to have begun with the publication of Martin Luther’s *Ninety-Five Theses* in 1517—was a Western Christian phenomenon, and that is largely correct. Originating in the German lands and quickly spilling over into Switzerland, France, and then the rest of the European Continent, the Reformation had little direct contact with the Christian East at first. Since the fall of Constantinople to the Turks in 1453, (Western) Catholics and (Eastern) Orthodox had limited contact with each other. That tragic event in Christian history dashed any hope of resuscitating the reunion of East and West which was laid out at the Council of Florence in 1439. By that point, most of the Eastern Slavic lands that adhered to Orthodoxy were embroiled in their

own conflicts with the Muslims or, in the case of Kievan Rus’, busy consolidating into the Russian state. The Reformation, simply put, was not on the radar.

A century before the Reformation, however, the followers of Jan Hus and Jerome of Prague, known as the Hussites, briefly sought communion with the Greek Orthodox Church after breaking with Rome. While many of their ideas were at odds with the settled doctrine of the Catholic Church, some contemporary Orthodox churchmen, including the former head of the Czech Orthodox Church, contend that Hus and Jerome were “martyrs” for the “undistorted [Orthodox] faith” following their execution at the Council of Constance in 1415-16. This attitude is telling insofar as it reveals an unfortunate commonality between Protestants and many

An Interview with a

# Convert from Protestantism

---

Interview with Mrs. Laura Patten Sanchez

---

*Editor's note:* The following is a transcript of an interview with Laura Patten Sanchez, a convert from Protestantism. Mrs. Sanchez graduated with a B.A. from Calvin College in Grand Rapids, MI before receiving her M.A. in Biblical Studies from the University of Chicago. She is the mother of four young boys and the business manager for Chews Life, which produces Rosaries and other devotional items for mothers and small children. (To preserve the interview's character, the oral style has been maintained throughout.)

**Angelus Press:** Can you explain for our readers the road you took in converting from Protestantism to Catholicism?

**Mrs. Sanchez:** Well, first I'll clarify that my "first conversion" (I'm not sure what else to call it) was actually from Evangelical Protestantism to the Eastern Orthodox Church, not to the Catholic Church. This conversion from Protestantism to Apostolic and liturgical Christianity was a much bigger movement for me than was eventually "swimming the Tiber" from

"Constantinople," and ending up in Rome; this latter was more of a mini-conversion.

**Angelus Press:** Please elaborate more on the type of Protestantism you grew up with.

**Mrs. Sanchez:** I grew up in a fundamentalist Protestant group known as the Plymouth Brethren, which both my parents had grown up in, though my mom in a more "liberal" group—she wore pants growing up, and there was a TV and a Christmas tree in the home. My dad's family,



reproductive technology are often left up to one's own conscience. Moreover, there is a great deal of misinformation about Catholicism floating around among the Orthodox, especially among ex-Protestant converts who carry a lot of their anti-Catholic baggage with them into Orthodoxy.

I should note that when I speak about the importance of the Magisterium, this isn't to say that I "check my brain at the door" as a Catholic; instead, I want to affirm and be thankful for the continuous line of teaching, with a traceable intellectual and spiritual history, and for the Catholic Church remaining an infallible wellspring of teaching on faith and morals.

**Angelus Press:** What tells you that the Catholic Church is right and not wrong?

**Mrs. Sanchez:** Well, much of what I just laid out is what has convinced me of the truth of the Catholic Church. It really was an intellectual conversion for me—that lineage of thought and its inherent reason aren't things that can be faked and made up. And I submit to the words of Jesus when He named Peter as the Rock, and said that the gates of hell would not prevail against His Church.

When I went from Eastern Orthodoxy to Catholicism, I told my husband that, "This is it, I won't do any more faith changes or conversions. I will be Catholic until I die!" And there is one thing in the Catholic Church that I have faith will always keep me here, even if I am tempted to stray: that one thing is the Real Presence in the Eucharist. This is something that we share with the Orthodox, as the sacrament of the Eucharist is valid in the Eastern churches. Intellectually and morally, though, I could never return to Orthodoxy for the reasons I noted above. As thankful as I am for Orthodoxy leading me out of Protestantism and to the Catholic Church, it often felt like a ship without a pilot where the private opinion of individual priests and bishops served as a de facto Magisterium.

Protestant denominations, though, don't even try to claim the Real Presence of Our Lord in the Eucharist. They may claim better fellowship with other believers, better Biblical knowledge, or any number of other things, but they do not even pretend to claim the Real Presence of Jesus

in their liturgies or worship. Whatever else might happen, this is the thing that I know deep in my soul will keep me in the Catholic faith. The claim that this is the Body and Blood, Soul and Divinity of Christ, and that partaking of this sacrament is a means of salvation, and the reverence given the tabernacle for containing this great Mystery is something that I could never turn my back on, Heaven help me.





---

# Catholic Reformation

And The Never-Ending Battle Versus the “Customary”

---

by Dr. John Rao

---

“Christ said, ‘I am the Truth’. He did not say, ‘I am custom.’” (Tertullian)

Martin Luther (1483-1546) claimed that the reforms made by the Roman Church in his day—all of them pathetic and doomed to failure as far as he was concerned—were due only to the storm that he personally had aroused. But as much as his appearance on the historical stage was undeniably crucial to the history of the Catholic Reformation, it was totally false for him to claim that this magnificent revival was nothing other than a response to his own revolutionary activity.

Everything that was truly substantive in what is popularly referred to as the “Tridentine Reform” had a pre-Lutheran origin, from the neo-Thomism that would figure significantly in its intellectual development, through the Observant

Movement in the traditional religious orders and the zeal for a purified clergy displayed by the disciples of St. Catherine of Genoa, and up to and including the practical example of how to get things done on a broad scale offered in Spain by Queen Isabella and her ecclesiastical advisor, Cardinal Ximenez de Cisneros. All that was central to this pre-Lutheran movement of thought and action would have continued to exert its influence even if the founder of Protestantism had never opened his mouth—the one prime indication of this fact: the work of St. Ignatius of Loyola, at the start of his spiritual journey from hospital-to Paris-to Rome, was done in total ignorance of Luther’s teachings and importance. Moreover, a Tridentine Reform that was truly triggered and obsessed by Luther alone would have tackled many challenges more fully than >

Fr. Charles de Foucauld, who died a century ago, spoke these prophetic words: “I had believed in entering into the religious life that I had above all to counsel gentleness and humility; with time, I believe that what is lacking the most often is dignity and pride.” *O christiane, agnosce dignitatem tuam*, said St. Leo the Great. *O Christian, remember your dignity*. Yes, you are a son of God and not *Abdallah*, you are of the race of the children of God and not slaves of God.

Let us be, then, proud of the inheritance of our fathers, that is to say, let us admit its grandeur, let us venerate it, defend it; let us be enthusiastic witnesses. This is what it means to be proud. And let us be it all the more because this legacy has been bequeathed to us without any merit on our part. “It is time to be humble,” said St. Pius X, “because it is time to be proud.”

Let us have the spirit of the *Magnificat*, of this joy, of this enthusiasm, of this recognition, of this publication of the riches of God who dwelt in the heart of the Virgin Mary. Yes, let us thank God. Let us glorify God for all the riches that He has given to us.

## The Treasures of the Faith

My brothers, we have received an immense treasure: the treasure of the Catholic faith, the treasure of the Mass of all time, the treasure of an authentic Catholic priesthood, the treasure of the doctrine of St. Thomas Aquinas, the treasure—especially in our country of France—of an authentic counter-revolutionary thought forged in the battles of our ancestors, a treasure of a truly Marian piety, of the cult of the Sacred Heart, the treasure of the Spiritual Exercises. We have as well the treasure of the religious life: contemplative, missionary, and teaching. And I am not speaking of the myriad of works that have bloomed and re-bloomed, these primary and secondary schools and those of higher education, these youth movements, these third orders, these apostolic works, these study groups throughout the world, an evident sign of the love of God and the breath of the Holy Ghost, who acts *suaviter ac fortiter*, with gentleness but with force.

Yes, my brothers, let us be proud of this Catholic doctrine which has spanned the





The fact of the Annunciation of the Blessed Virgin Mary is related in Luke 1:26-38. The Evangelist St. Luke tells us that in the sixth month after the conception of St. John the Baptist by Elizabeth, the angel Gabriel was sent from God to the Virgin Mary, at Nazareth, a small town in the mountains of Galilee. And the angel came into the house and said to her: "Hail, full of grace, the Lord is with thee." The Virgin understood that there was no question of the coming of the Redeemer.

Ceiling painting, St. Joseph Centre, St. Césaire, Canada



Vas Spirituale Rosa Mystica



# Catholics & Protestants

Since Vatican II

---

by Fr. Jean-Michel Gleize, SSPX

---

All Saints Day is one of the great Catholic feasts par excellence, in that it is a feast that only the members of the Holy Roman Catholic Church, duly instructed in the dogma revealed by God, can celebrate with dignity and without contest. This feast expresses one of the essential points of the Catholic faith—the meritorious value of good works not only for the personal salvation of the one performing the works, but also for the salvation of his neighbor. This truth is the foundation of the dogma of the Communion of Saints, and St. Augustine summed it up in saying that “God created us without our consent, but He will not save us without our consent.” The Protestant, he who is not Catholic, in as much as he is not in communion with Rome because he refuses the supreme authority of the Vicar of Christ, the Bishop of Rome, cannot

join in such a celebration. In fact, by following Luther and Calvin, the Protestant denies the meritorious value of good works for salvation. Thus, he denies the dogma of the Communion of Saints. So, November 1st is fundamentally an anti-ecumenical day, a day which Catholics and Protestants can never celebrate together.

## Anti-Ecumenical Feast

And yet, this shared celebration is one of the principal objectives sought by Pope Francis, in keeping with the Second Vatican Council. And that is why this Pope wanted, during this vigil of All Saints, to make “a willing and participative witness” of the process begun by the Swedish Lutherans to celebrate the five-hundredth



An Irish Writer and Apostle for

# Christ the King

---

by Fr. Dominique Bourmaud, SSPX

---

On July 3, 1883, the man whom many consider the 20th century's Apostle for the Social Reign of Christ the King came into the world, Fr. Denis Fahey. He was born into a truly devout Irish Catholic family and into a local environment in Golden, County Tipperary, saturated with the values of the true faith. In his childhood he would have heard many a tale of the sufferings of his ancestors for their Catholic faith in the not so distant past. Denis Fahey entered the Holy Ghost Congregation which developed him in his formative years.

## The Formation of an Apostle

Sent to study in Rome, his high intelligence blossomed, but more importantly his faith in the

Catholic Church as the Mystical Body of Christ deepened. Fahey's study of history, viewed from the standpoint of the Faith, "which casts a new light on everything," showed him the true meaning of the world and man. God knows best how man is to function. Only by living as God made him to live as individual and citizen can man attain peace on earth and eternal happiness in heaven.

Secularism, as defined by *Webster's Dictionary*, pretends that moral conduct should be determined exclusively by reference to social well-being. It is a view of life based on the premise that religion and considerations of God and the Future life should be excluded. Its other name is Naturalism, so dangerous to souls. Fr. Fahey's *The Kingship of Christ and Organized Naturalism*, quotes Cardinal Pie: "Wherever

# Good Works

---

by a Benedictine Monk

---

In Chapter Four of the Rule of St. Benedict, the monastic cloister is compared to a workshop with its tools. St. Benedict uses a workshop and a cloister as images of a man's soul. The tools are different virtues that the intellect and the will of the soul use for sanctification.

In an admirable way, the human soul was created as the image and likeness of God, Who desires to dwell therein. Original and personal sin have disfigured this image, but God in His compassion desires to restore our souls in an even more admirable way. Through His Passion and Death, He destroys the death of our sins and restores us to life. He takes what is ugly and dead and makes it beautiful and full of life. The Light shines in the darkness and is refused by most, but to those that accept it, He grants the power to become a child of God. Over a period of a lifetime,

this light is offered to our souls and in as much as we put it into practice it transforms our lives.

Our Lord dwells in our souls in order to purify them by His grace. He calls the sinful soul to penance, shows it the light of His doctrine, and promises to be eternally united to the soul that has faithfully fulfilled His commandments. This is the Catholic doctrine found in Scripture and tradition giving us great hope and peace of soul. The Rule of St. Benedict is nothing more than the echo of Scripture encouraging monks to run in the way of perfection with a heart dilated with perfect charity. In the Prologue of the Rule, St Benedict says: "What can be sweeter to us, dearest brethren, than this voice of our Lord inviting us? Behold, in His loving mercy the Lord showeth us the way of life."

One of the most despairing miseries that



Luther left to mankind was his doctrine on the justification of the soul. He states that we are saved by *faith alone* and all works, whether good or bad, have no influence on our salvation. *Faith alone* excludes hope and charity, but also contrition, firm purpose of amendment and any other good work prescribed by God. Simply reading his works, we can conclude that his mind was tormented by anxiety and scruples. Trying to escape his tortured thoughts, he developed a system to establish peace of soul by eliminating all guilt of sin, but without changing the sinner's bad habits. Once man makes an act of faith in Christ as his Savior, he no longer has any responsibility concerning his human actions. Whatever he thinks, says or does has absolutely no value. There can be neither guilt nor merit.

As an Augustinian monk, he preached that there was no difference between venial and mortal sin thus making every fault mortal. He taught that, after original sin, concupiscence is a sin, not only a tendency. He added that, sin is inescapable and that it is not in man's power to avoid it. Even virtuous works are sins because concupiscence taints every human action.

To his friend Melanchthon, struggling with despair, Luther replied: "Be a sinner and sin boldly, but believe more boldly still....We must

sin as long as we are what we are....Sin shall not drag us away from Him, even should we commit murder and fornication thousands and thousands of times a day" as long as we believe we are forgiven. To his disciple Jerome Weller, who was seeking help during a terrible temptation, Luther tells him to sin gravely in order to mock the devil. Jerome would have peace from the temptation if he mocked the devil with his confidence in Christ's forgiveness by committing a grave sin. Luther teaches us to believe in forgiveness and to continue sinning to find peace. This is not peace, but despair.

God asks us to change our lives by accomplishing His will. Christ teaches us to break with sin and practice virtue in order to find peace of soul. Our Lord preached a completely different doctrine in the Sermon on the Mount and other places: "Blessed are the pure of heart, for they shall see God....What you have done to the least of these you have done to Me....It is not all those who say 'Lord, Lord' who enter the kingdom of heaven, but those who do the will of My Father."

St. Benedict has been compared to Moses because he gave his sons a law encouraging them to practice virtue. Martin Luther despised both Moses and all of the monastic rules of life because of his distorted view of man's justification.



# Mont Saint-Michel

---

by Dr. Marie-France Hilgar

---

Since the mists of time, this rock has always been sacred. It was a place of Celtic worship. In the 6th century, Christian hermits built two sanctuaries dedicated respectively to St. Symphorien and St. Etienne. The donkey that brought them food was devoured by a wolf. Heavenly wrath exploded and the wolf was made to take the place of the donkey in the hermits' service.

In 708, the bishop of Avranches was visited by St. Michael the Archangel, who ordered him to erect and consecrate a sanctuary to him. The bishop somehow thought it was the devil who had spoken to him. The Archangel appeared again with no more success. At his third appearance, St. Michael put his holy finger on the bishop's head and poked a hole in it through which one could see the brains. Now the bishop was

convinced. He was to edify the sanctuary where a bull which had been stolen and tied up would be discovered. The oratory should be as large as the area that had been trampled by the bull. But a huge stone, probably a dolmen, was standing at the very spot and no one could move it. The 12th son of a worker managed, with his foot, to knock it down. Then the sanctuary could be built. Based on a round plan it can accommodate 100 people. It was consecrated on the October 6, 709. It is Our-Lady-Underground, the Pre-Romanesque church of the 10th century. It was to be merged into the foundations of the abbey church of which it was to support the nave in the 11th century. Our-Lady-Underground has two naves whose choirs are topped with galleries. The two altars were respectively dedicated to the Blessed Virgin and to the Holy Trinity.





---

# Q & A

---

by Fr. Juan-Carlos Iscara, SSPX

---

## What is the Church's teaching regarding Gregorian Masses?

A "Gregorian Mass" is, in fact, 30 consecutive Masses said for the soul of one deceased person. The practice began with St. Gregory the Great, pope from 590 to 604. In Book IV of his *Dialogues*, he refers to the case of one Justus, a monk in the monastery that St. Gregory himself had founded in Rome. Justus did not keep very well his vow of poverty, and another monk, his friend, feared much for his eternal salvation. For this reason,

Masses were continually said for Justus' soul. On the 30th day, Justus appeared to his friend, stating that thanks to the Masses said, he was then free from Purgatory. Soon, the practice of 30 consecutive Masses for a deceased person became a tradition in Benedictine monasteries, and a pious custom in the universal Church.

The Masses can be offered only for one deceased person in particular—unbroken, for 30 consecutive days, in such a manner that if there is an interruption, the priest celebrating them has to start again with the series of 30. >



## St. Patrick's Cathedral New York

---

The Diocese of New York, created in 1808, was made an archdiocese by Pope Pius IX on July 19, 1850. On October 6, 1850, Archbishop John Joseph Hughes announced his intention to erect a new cathedral to replace the Old St. Patrick's, located on the intersection of Prince and Mott Streets on Mulberry Street. The "Old Cathedral" had been destroyed by fire in 1866 but was rebuilt and rededicated by 1868. It is still a parish church and is the oldest Catholic site in New York City.

The cornerstone for the new cathedral was laid on August 15, 1858. The cathedral was designed by James Renwick, Jr. in the Gothic Revival style, and the work completed in 1878 and dedicated on May 25, 1879. Its huge proportions dominated the mid-town of that time. The archbishop's house and rectory were added from 1882 to 1884 and an adjacent school (no longer in existence) opened in 1882. The Towers on the West Facade were added in 1888, and an addition on the east, including a Lady Chapel, designed by Charles T. Mathews, begun in 1901. The stained glass windows in the Lady Chapel were designed and made in Chipping Camden, England between 1912 and 1930 by Paul Vincent Woodroffe. The cathedral was renovated between 1927 and 1931, when the great organ was installed, and the sanctuary was enlarged.

Saint Patrick's Cathedral in New York City ranked 11th of 150 in the recent list of America's Favorites. The style is a mixture externally of German and French Gothic, and inside more a mix of English and French in feel.



The pietà is three times larger than the Michelangelo's Pietà.



And turning to the woman, He said unto Simon:  
Dost thou see this woman? I entered into thy house, thou gavest Me no water for My feet; but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest Me no kiss; but she, since she came in, hath not ceased to kiss My feet. Luke 7: 47)



Statutes of St. Pius X  
and St. Joseph



Francis Spellman, then archbishop and later cardinal, undertook a major renovation of the main altar area of the cathedral in the late 1930s and early 1940s. The original High Altar of St. Patrick's is now in the University Church of Fordham University at Rose Hill in the Bronx, N.Y.







## The Saving of Medieval Murals

An enormous restoration project is underway in the small Guild Chapel in Stratford-upon-Avon in England. The chapel is home to medieval murals which have been found in excellent condition given their antiquity.



The murals were preserved by the careful attention of John Shakespeare, the father of William, who was bailiff of Stratford during the reign of Queen Elizabeth I. He was ordered by the crown to destroy any Catholic artwork in the chapel in 1653 so as to assist in the Protestantization of Catholic England after King

Henry VIII's break with Rome. John Shakespeare made use of white lime wash to cover all the murals in the chapel, thus obscuring them from view and preserving them from destruction. His decision has thus allowed for the unveiling of these significant works of medieval religious art.

Although the murals seem almost cartoonish to the modern artistic eye, they very much show that the Catholic faith had been alive and well in England up to the time of Henry VIII. Many English historians sought to justify the establishment of the Anglican church by depicting an England in which the practice of the Catholic faith was quite lax. The Irish historian Eamon Duffy has debunked this revisionist

view in his landmark work *The Stripping of the Altars*, in which he proves that the faith of the English people was quite fervent until it was slowly destroyed by Thomas Cranmer (the Archbishop of Canterbury under Henry VIII and an ardent Lutheran heretic) and his Book of Common Prayer.

## The Church in Brazil

A survey taken throughout the country of Brazil found that the number of adults who identify themselves as Catholics declined by ten percent from 2014 to 2016. As horrifying as a 10 percent drop sounds, the data becomes even more disturbing when it is translated into real numbers — approximately nine million Catholics have left the Church in two years. It should be noted that this drop of nine million souls comes during the tenure of the first pope from South America, who visited Sao Paulo in 2014 for World Youth Day. It seems that even the presence of Pope Francis was not enough to stem the tide of those abandoning the faith.

Nearly contemporaneous with the release of the data indicating this decline, Leonardo Boff, a

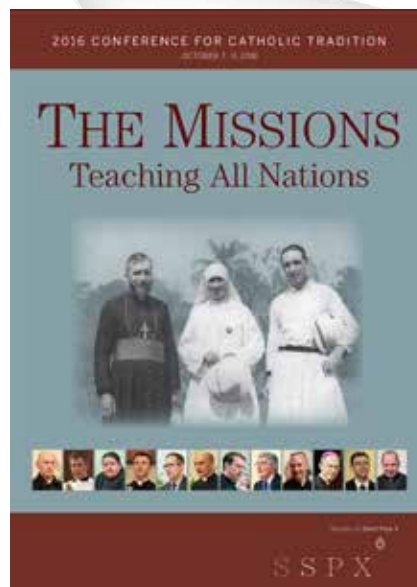
former Franciscan priest who is himself Brazilian and a leading proponent of Liberation Theology, gave an interview in which he indicated that Pope Francis is himself an adherent to Liberation Theology and actually requested material from Boff to assist in the writing of Francis' environmental encyclical, *Laudato Si*.

If Pope Francis' adoption of Liberation Theology is true, this would once again pit him against his immediate predecessor Benedict XVI, who silenced Boff in 1985 while Prefect of the Congregation of the Faith. The silencing came directly from Boff's teaching of Liberation Theology. After reading the interview, it becomes quite clear that the large exodus from the Church in such a short time should be no surprise.

2016 Angelus Press Conference Audio Recording

# The Missions: Teaching All Nations

---



The 2016 Angelus Press Conference presented 11 important lectures from traditional Catholic speakers. Topics included, The Three Ages of a Mission's Life, The Jesuit Missions in Paraguay, Decline of the Missionary Spirit Since Vatican II, The Gate of the Beautiful: A Conversion Story, Islam and the Middle East, A Traditional Approach to Protestantism Today, The Jesuit Response to Protestantism, Mexico and Central America, Archbishop Lefebvre, the Missionary, Charles de Foucauld, The Catholic Church as the New Israel and Round Table Q&A.

# Pastoral Council Open for Debate

---

Conference Given by Bishop Fellay, October 8, 2016, Port-Marly (France)

---

Editor's Note: During Tradition Days, Bishop Bernard Fellay, Superior General of the Society of Saint Pius X, gave a conference, the second part of which is transcribed here, on the present state of relations with Rome. In order to preserve the distinctive character of this conference, the spoken style has been kept.

## Can a Pastoral Council be Debatable?

All of a sudden, more than a year ago, Rome made us a new proposition. They were really stuck because we were saying “No.” We cannot say that the Council is traditional. We cannot. And then this new Mass, we cannot say that it is good. Well, then, all of a sudden, they made us a new proposition, and you can understand what happened through certain interviews given by Archbishop [Guido] Pozzo. He explains to us that, at the start, they wanted to make us accept everything and that that plan did not work. They asked themselves, therefore, how to get out of the predicament, since everything was blocked, and it seems that they found the method:

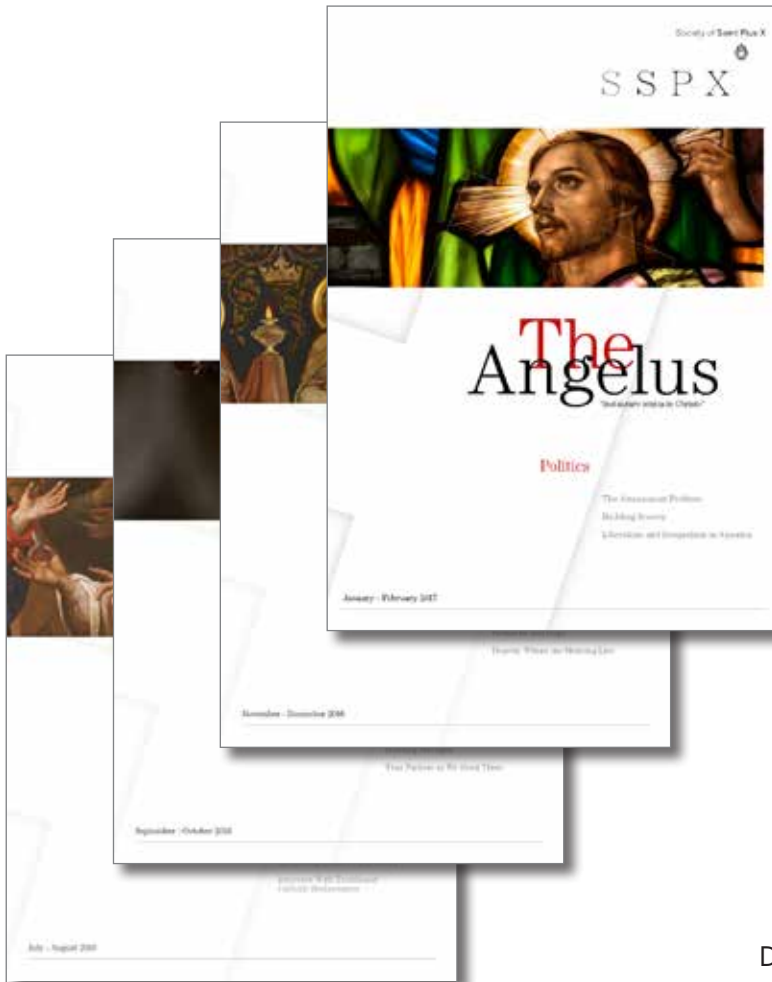
It was to distinguish within the Council some more important parts and others that are less important. The first time Archbishop Pozzo spoke about this was in February of 2016. But you see, that was already almost nine months after they had made us their proposition.

In effect, they dropped some rather important things. They no longer ask us to recite the “profession of Cardinal Ratzinger.” Precisely where Archbishop Lefebvre had stumbled on a remark by Cardinal Ratzinger that had added something to the usual profession of faith. And this addition concerns what we call the authentic Magisterium. Cardinal Ratzinger, at that time, had explained that with this

# The Angelus

"Instaurare omnia in Christo"

Simply the Best Journal of Catholic Tradition Available!



For over three decades, *The Angelus* has stood for Catholic truth, goodness, and beauty against a world gone mad. Our goal has always been the same: to show the glories of the Catholic Faith and to bear witness to the constant teaching of the Church in the midst of the modern crisis in which we find ourselves. Each issue contains:

- A unique theme focusing on doctrinal and practical issues that matter to you, the reader
- Regular columns, from History to Family Life, Spirituality and more
- Some of the best and brightest Catholic thinkers and writers in the English-speaking world
- An intellectual formation to strengthen your faith in an increasingly hostile world

## Subscribe Today

Don't let another year go by without reading the foremost journal of Catholic Tradition.

### PRINT SUBSCRIPTIONS

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_ Country \_\_\_\_\_  
 CHECK  VISA  MASTERCARD  AMEX  DISCOVER  MONEY ORDER  
 Card # \_\_\_\_\_ Exp. Date \_\_\_\_\_  
 Phone # \_\_\_\_\_ E-mail \_\_\_\_\_

Mail to: Angelus Press, PO Box 217, St. Marys, KS 66536, USA

### PLEASE CHECK ONE

United States

- 1 year \$45.00  
 2 years \$85.00  
 3 years \$120.00

Foreign Countries (inc. Canada & Mexico)

- 1 year \$65.00  
 2 years \$125.00  
 3 years \$180.00

All payments must be in US funds only.

### ONLINE ONLY SUBSCRIPTIONS

To subscribe visit: [www.angelusonline.org](http://www.angelusonline.org).

Everyone has FREE access to every article from issues of *The Angelus* over two years old, and selected articles from recent issues.

All magazine subscribers have full access to the online version of the magazine (a \$20 Value)!