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# The Angelus

“Instaurare omnia in Christo”

The True Notion of Mercy

Devotion to the Sacred Heart

The Jubilee of Mercy

The Visitation Order

May - June 2016  
Volume XXXIX, Number 3

**Publisher**  
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**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.

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# 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.  
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Postmaster sends address changes to the address above.

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PRIESTLY SOCIETY OF SAINT PIUS X FOR THE UNITED STATES AND CANADA

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# Devotion to the Sacred Heart

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by Fr. Pierre Duverger, SSPX

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Theologians tell us that we adore at once Jesus' Heart of flesh, symbol of love, and the love symbolized by this Heart, inseparable from each other, one and indivisible. They tell us also that our worship is directed to the Person of the Word, made manifest by this Heart and its love. Thus, in the fullest sense, the Sacred Heart is the whole of Jesus, as He reveals Himself to us through the Incarnation.

The liturgy considers the Heart of flesh at times, in the Litany for instance, with the invocations "Heart of Jesus, formed by the Holy Ghost in the womb of the Virgin Mother" and "Heart of Jesus, pierced with a lance", and at other times its love, as in this invocation: "Heart of Jesus, burning furnace of charity, have mercy on us." But the invocation is always addressed to the Person Himself, to this divine Person who can

take pity on us, console us, and heal our misery, because He is possessed of infinite majesty and infinite power. Always before us is the all-lovable and all-loving Person of Christ Jesus.

The love and the lovability of His Person are revealed in many ways, especially through His virtues, for we can say that the virtues of Jesus are as it were the charm, the flower of His charity. But virtues are nourished by grace, their fertile source, and grace itself suggests the idea of redeeming blood. Devotion to the Sacred Heart reveals the virtues of Jesus to us: *Cor Jesu, virtutum omnium abyssus*; the graces of Jesus, and this is why the Litany invokes the Sacred Heart as a source of life and of sanctity: *Cor Jesu, fons vitae et sanctitatis*; the blood of Jesus, and this is again why the Litany invokes the Sacred Heart as a propitiation for our sins: *Cor Jesu,*





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# The Jubilee of Mercy

and the participation of the Society of Saint Pius X

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by SSPX Headquarters, Menzingen, Switzerland

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## An Extraordinary Jubilee

<sup>1</sup> Brief *Pontifices Maximi* (15 February 1879).

<sup>2</sup> Brief *Militans Jesu* (12 March 1881).

<sup>3</sup> Encyclical Letter *Quod Auctoritate* (22 December 1885).

<sup>4</sup> In 1851, in 1854 (for three months), in 1858 and in 1869-1870.

<sup>5</sup> Encyclical Letter *Ad Diem Illum* (2 February 1904).

<sup>6</sup> Apostolic Letter *Magni Faustique* (8 March 1913).

The Holy Year convoked by Pope Francis is an extraordinary jubilee, since it does not correspond to the 25-year cycle. Church history attests to the existence of dozens of extraordinary jubilees since 1518. The popes convoked them both to commemorate anniversaries of coronations or of ordinations and to avert all sorts of dangers from plague and war or attacks against the Church by modern States. For example, Pope Leo XIII convoked an extraordinary jubilee lasting three months at the beginning of his pontificate,<sup>1</sup> then another from March 19 to December 31, 1881,<sup>2</sup> and a third for the year 1886.<sup>3</sup> His predecessor had convoked four,<sup>4</sup> and his successor, St. Pius X, organized two extraordinary jubilees, one lasting three-and-a-half months for the fiftieth anniversary of the definition of the dogma of the Immaculate Conception,<sup>5</sup> the other lasting eight months to commemorate the peace of Constantine.<sup>6</sup>

The occasion for the opening of the Holy Door is the fiftieth anniversary of the conclusion of the Second Vatican Council on December 8, 1965. The choice of this date to begin the Jubilee Year is the cause of the difficulty. >

# “You Visited Me”

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Interview with Mike Banschbach on the prison apostolate in central Texas

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Mr. Michael Banschbach resides in Midland, TX with his large family. Under the auspices and with the blessing of Society priests, he has started a prison apostolate which has borne much fruit across the State.

**Angelus Press:** How did the apostolate begin?

**Mike Banschbach:** Each of us has wished God would send us a postcard expressly stating His will. In 2008, this express-wish postcard came to us at St. Michael’s in the form of a lengthy letter from an offender at a West Texas prison who requested the Latin Mass. At the time we were apprehensive and were definitely not looking to get involved in a prison “ministry”.

**Angelus Press:** Of what does the apostolate consist?

**Mike Banschbach:** The apostolate brings the Sacrifice of the Mass and personal instruction in the Catholic Faith and the study of Sacred Scripture to two West Texas prisons. The apostolate also mails books (*Douay Rheims Bible, The Imitation of Christ, 1962 Missal, Christian Warfare, Rosary Warfare, etc.*) to offenders in more than 40 Texas prisons. We have in the past sent a couple of newsletters, written primarily by offenders, which resulted in a huge increase in interest. Fr. Kataroff, based in El Paso at Jesus and Mary Chapel, is the unofficial chaplain who offers the Mass and writes many response letters.

**Angelus Press:** What is an average offender like?

**Mike Banschbach:** Virtually all were born



after Vatican II, so they tend to be very poorly catechized, if at all. Many were baptized, received their first Holy Communion, and some their confirmation; after that they promptly left the Church. Very few had a father figure in their lives during their formative years. Few have a

formal education past high school, but they are not stupid—ignorant of many things, slow to understand, but not stupid. Most, but not all, are sincere in their desire to learn about the Faith and make up for lost time. They soak up the information, are very inquisitive, and ask >





# The Visitation Order

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by Fr. Jonathan Loop, SSPX

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“Unworthy” ... “Ignorant” These are the traits God noted in the seer He chose to reveal to the world, in 1675, the devotion to His Sacred Heart. In the first of the recorded revelations, Our Lord Jesus Christ—before He even identified what St. Margaret Mary’s mission was to be—told her: “I have chosen you as an abyss of unworthiness and ignorance, so that everything might be accomplished by me alone.” If Our Lord had this view of His seer, what must He have thought of the order to which she belonged, the Visitation? Could it be that He judged it, as well, to be the least of the orders in the Church, and that if He could have found a congregation more unfit to be the channel of His message, He would have preferred it?

## What is the Order of the Visitation?

What indeed did the Visitation have to commend it? It was founded relatively recently (it had existed a mere six decades since before the revelations), and therefore had no storied history of great saints on which it could pride itself, such as, for example, the Carmelites or the Benedictines. The Visitation refrained from

commanding the great austerities which had characterized so many of the traditional orders; its founders, St. Francis de Sales and St. Jane de Chantal, envisioned it primarily as a refuge for widows, such as St. Jane herself, or infirm women whose age or health did not permit them to undertake the penances common to religious life.





It drew its aspirants mainly from the poorer and uneducated families, meaning that it did not have the same prestige as most other congregations. Indeed, St. Francis, in a conference addressed to the sisters, remarked:

“The daughters of the Visitation will always speak humbly of their little congregation, and, as regards honor and esteem, will prefer all others to it; but, as regards love, they will prefer it to all others... Let us frankly own that other Congregations are better, richer, and more excellent, but not more lovable or desirable for us.”

It would certainly seem that, humanly speaking, there was nothing to recommend such a congregation to be the one chosen by Our Lord to be permanently associated with the revelation of His Sacred Heart. Of course, this would certainly accomplish the aim indicated by Our Lord by highlighting that the spread of this devotion was most certainly the work of Jesus Christ Himself, and not the human organization to which it was commended.

## A Humble and Gentle Order

Perhaps, though, there is another reason why Our Lord chose the Visitation as the nursery of the devotion to the Sacred Heart in these latter days. In addition to the lack of human resources, might we not also consider the spirit of the congregation? Was there anything in the character of this religious order which made it fitting background for the revelation of the Sacred Heart to St. Margaret Mary?

To answer this, we should consider what St. Francis de Sales considered to be the essential characteristics which set the Visitation apart from other orders. He explains this most fully in a conference given precisely to answer the question of at least some of its members as to what exactly was the spirit of their religious life: “You propose a most difficult question to me when you ask what is the spirit of your Rules, and how you ought to understand it.”

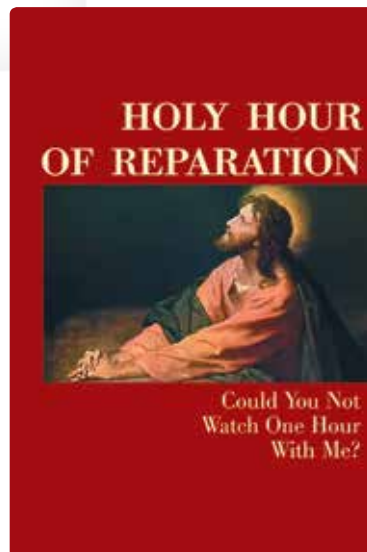
Our saint first explains what the “spirit” of a rule can be through several examples taken both from the New Testament and from other

orders. At this point, he notes that a spirit is the particular manner in which religious strive to practice the virtue of charity, in which the perfection of all religious rules consists. St. Francis then turns his attention to the Visitation itself, and confidently declares: “I have always considered that it is a spirit of profound humility towards God, and of a great gentleness with our neighbor... The spirit of gentleness is so absolutely the spirit of the Visitation that any one who should wish to introduce into it any more austerities than there at present, would instantly destroy the Visitation.” In other words, the Visitation was designed to forego the >



# Holy Hour of Reparation

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This collection of prayers may be used for public or private devotion. Includes litanies, acts of consecration, and many, many prayers. Contains the complete text of the encyclical *Miserentissimus Redemptor* on reparation to the Sacred Heart. This gorgeous reprint of the *Holy Hour of Reparation* has color pictures added throughout. Every church and family needs this book!

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# The Whole Law

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Meditations on the Gospel (John 13:1, 33, 34, 35) by Bishop Jacques Bénigne Bossuet

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*My little children* (Jn. 13:33, etc). Recall to mind these words of the Savior. *Having loved His own who were in the world, He loved them unto the end (Ibid.)*. And now He gathers all His tenderness, to announce the precept of fraternal charity. For to establish His law of love, He wished to make His disciples feel His heart fully penetrated with tenderness. *My little children*: He had never called them thus; He had never called them His children. And, to say something more tender, He says: *My little children*, as if to say: Now is the time when I shall give birth to you, I have been in the pangs of labor all my life; but now it is time for the last efforts and cries by which you will be born: *My little children*. So listen to these fatherly words. *Yet a little while I am with you*: so take advantage of this time to hear My last wishes. *You shall seek me*:

a time will come when you give anything for the consolation of hearing My words, and as I said to the Jews: *Whither I go you cannot come, so I say to you now*; so take advantage for a little while longer of the time I have to spend with you: for *whither I go you cannot come*, as I said to the Jews. What is He leading up to with this preparation and this demonstration of a special tenderness? Let us listen, let us hear, let us believe.

## New Commandment

*A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another* (Jn. 13:34). Why is this a new commandment? Because the spirit

# Paschaltide and Ascension

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by Fr. Christopher Danel

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“If you love feasts, you will find plenty among us Christians; not merely feasts that last only for a day, but such as continue for several days together... Put all the feasts of the Gentiles together, and they do not amount to our fifty days of Pentecost,” Tertullian boasted in the third century.

## Paschaltide

St. Maximus of Turin (†450) also gives his praise of Paschaltide, writing, “These fifty days are for us a continuous festal-time (*per hos quinquaginta dies nobis est continuata festivitas*). Each of these days is reckoned as Sunday. The Lord disposed that, just as we should be saddened by His Passion in the fasting of Lent,

so we should be made joyful by His Resurrection in Paschaltide.” The period of fifty days between Easter and Pentecost are indeed the highlight of the liturgical year and are a continuous celebration of the Resurrection of Christ. The testimony of St. Irenaeus and many other Church Fathers shows that the season already at their time was considered to be particularly solemn, spent in the midst of the most vivacious joys.

The Latin term *Tempus Paschale* is rendered in English with the various terms Paschaltide, Paschal Time, and Eastertide. In more ancient times, as seen by Tertullian’s statement above, the whole period was called Pentecost, from the Greek for *fifty days* (pentekosté). This latter term has given its name since then to the fiftieth day itself, the feast of the Descent of the Holy Ghost. From Easter to Pentecost there are eight



seen in the Litany of the Saints today: *Ut fructus terrae dare et conservare digneris—That Thou vouchsafe to give and preserve the fruits of the earth.*

All Catholics of whatever rank took part in the processions, even kings, princes, and magistrates, going barefoot, clad in sackcloth and ashes. The holy emperor Charlemagne used to walk barefoot from his palace to the station church. At Milan and other places, there was a ritual imposition of ashes like that of Ash Wednesday. The processions were very long and the return home was not until the evening. Psalms were chanted along the processional route, with lessons from Sacred Scripture read at the various stations. At the last station, Mass was celebrated, and the fast was broken. The Rogation Days are no longer days of fast, nor have they been for centuries—it is Paschaltide, after all—and the penitential practice is noted only in the procession and Mass, both in violet.

While litanic prayers were nevertheless used for these processions in the first three centuries of their existence, the Litany of the Saints in the form now used is from a later date. Its origin is traced to the Abbey of Saint-Riquier around AD 802-803. The ritual of the Rogation processions there prescribed that as soon as the procession left the cloister, psalms were sung in alternation, then the *schola puerorum* would sing the Apostles' Creed, the Nicene Creed, the Athanasian Creed, and then begin the *litania generalis*, corresponding to the Litany of the Saints. After the Litany, the *Laudes Regiae* was intoned, which is the ancient hymn imploring the prosperity of Christendom, and from which *Christus Vincit* is taken.

The participation of the saints in the Rogation processions is edifying. St. Elizabeth of Hungary would walk in company of the poorest women, clad in course cloth. St. Charles Borromeo celebrated them with extraordinary rigor in Milan, fasting on only bread and water, and starting the procession early in the morning with the sprinkling of ashes at the Duomo; the procession on each of the three days was universally attended by clergy and laity.

The Ascension of Jesus and Pentecost on the windwopane in St. Jacob's church, Brugge, Belgium  
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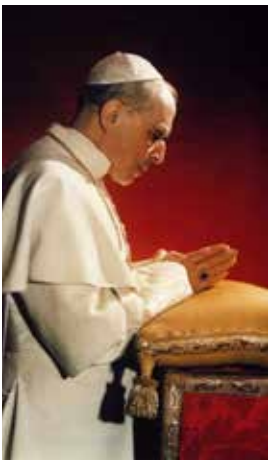
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# Haurietis Aguas

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Extracts of the Encyclical of Pius XII on the Sacred Heart (May 15, 1956)

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Pope Pius XII

*Pope Pius XII begins his letter by stressing the fruits of the devotion to the Sacred Heart and responding to its opponents. He then unfolds the scriptural foundation of God's love as well as the theological feature, i.e. the mystery of Redemption. Below is the Pope's description of the physical Heart of Our Lord and its wondrous effects upon souls.*

41. Hence, since there can be no doubt that Jesus Christ received a true body and had all the affections proper to the same, among which love surpassed all the rest, it is likewise beyond doubt that He was endowed with a physical heart like ours; for without this noblest part of the body the ordinary emotions of human life are impossible. Therefore the Heart of Jesus Christ, hypostatically united to the divine Person of the Word, certainly beat with love and with the other emotions. But these, joined to a human will full of divine charity and to the infinite love itself which the Son shares with the Father and the Holy Spirit, were in such complete unity and agreement that never among these three loves was there any contradiction of or disharmony.<sup>1</sup>

42. However, even though the Word of God took to Himself a true and >



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# An Anti-Liberal Theologian

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by Fr. Dominique Bourmaud, SSPX

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## The Man

Louis Cardinal Billot (1845-1931), a native of Lorraine in France, joined the Jesuits early in life and soon was appointed teacher of theology in France. In 1885 he was summoned to Rome by Pope Leo XIII to teach dogmatic theology at the Gregorian University. For 26 years (1885-1911) he was the unchallenged teacher of generations of ecclesiastical students, future bishops, and cardinals.

Leo XIII already had had to fight against those who wished to remove Father Billot from Rome. To keep him at the See of Peter, in 1909 St. Pius X appointed him as a consultant of the Holy Office, and in 1911, prevailing over the Jesuit tradition of not accepting dignities, nominated him Cardinal Deacon.

On February 12, 1922, Pope Pius XI was crowned. The cardinal deacon who should have placed the tiara on the head of the new pontiff was ill and Cardinal Billot was appointed to replace him. When receiving the tiara from Cardinal Billot, Pope Ratti had no idea that, five years later, he would have to take back from those same hands the cardinal's hat.

In 1927, Cardinal Billot "retired" so as "to prepare himself for death." These words accorded to the official statement, although the real reason lay elsewhere, as we shall presently see. But, this was no sinecure for the octogenarian. He was occupied with the re-publication of his works, retaining up to the end his intellectual vigor, as evidenced by his correspondence of that time and his talks with those who would visit him. This "passionate lover of God, the Church and >

# Invention and Exaltation

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by Daniel Mitsui

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This is a revised version of a lecture given by artist Daniel Mitsui to open an exhibition of his work in September 2015.

The name of this exhibit and lecture, *Invention and Exaltation*, refers to the two liturgical feasts dedicated to the True Cross. The Invention of the Holy Cross, celebrated on May 3, commemorates events that occurred in the early fourth century.

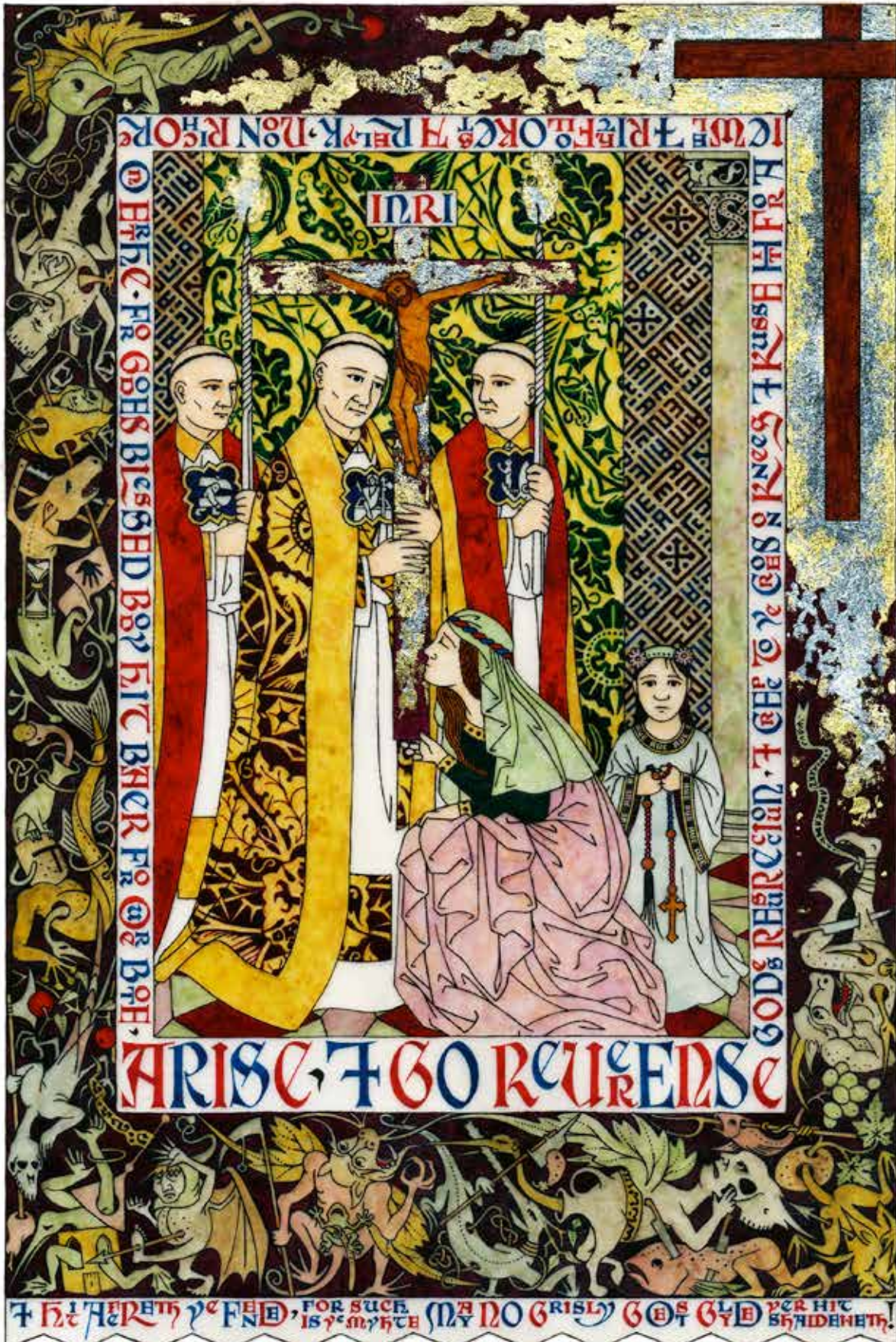
At that time, St. Helen, the mother of the emperor Constantine, travelled to Jerusalem to seek this relic. One of the Jewish scholars of the city knew its location; the secret had been passed down through his family since the time of the Passion. He revealed it to Helen after intensive inquiry; there, three crosses were found. To distinguish the cross of Jesus Christ from the

crosses of the thieves, each was held over a corpse. The deceased came to life upon touching the True Cross.

The relics of Our Lord's Passion occupy a and degree and type of veneration within Catholic tradition closely akin to that of holy images. Comparable veneration is given to each, and their histories are tightly interwoven. The Invention of the Holy Cross inaugurated the first great era of Christian art; Christian art, which includes holy images in mosaic, sculpture, and painting, emerged from underground after the persecutions along with the sacred wood from the soil of Jerusalem. As described by the art historian Emile Mâle:

“The discovery of the Holy Sepulcher and the True Cross in 326 must be considered as one of the great events in the history of Christianity;





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# Educating Boys

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Advice from the Sisters of the Society of St. Pius X

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“Look, Mom, they are all dressed the same way!” Some young people, clad in jeans and jackets, are chatting in front of a high school: same clothes, same behavior; the hair cut makes it hard to tell: boy or girl? The Revolution has done its work: it wants neither man nor woman but only *gender*. While Satan fights tirelessly to destroy human nature and the proper mission of man and women, we want real boys.

## Physical Strength and Healthy Aggressiveness

“Bertrand can’t sit still, he is like a lion in a cage!” Boys are generally more robust, muscular and athletic than are girls. This strength helps them later on to practice a professional activity

that requires vigor and endurance even in tough circumstances, for nervous fatigue and worries are easier to bear with a virile body. How many of our young men give up their first job because they have been caught up in the comfort and ease of modern life and are too exhausted to carry on. To develop their virility and their endurance, boys need tiring physical activities: gardening, big cleaning jobs, moves, hikes, sports ... These allow a boy to “use up his batteries,” his energy, to renew himself and thus strengthen his nervous balance in a disciplined way. Requiring him to sit properly at table or in the living room is a basis for teaching him to master his body.

“Mom, we won 6 to 2!” Boys have an innate taste for competition: they need to measure up to others, and through emulation they learn to conquer their fatigue, go to the limits of their



strength, and outdo themselves. This taste for effort in all sorts of physical or intellectual activities will enable tomorrow's adult to go forward and not to give up in the thousand and one difficulties that are sure to arise.

Encouragement and congratulations for a boy who has fought well or given of himself (even if it was an apparent failure) will give him tenacity and confidence.

"Oh my, what a child, he'll break his neck!" A taste for adventure, risk and danger is a masculine trait that must be channeled and often developed, for our children live in a soft and overprotective atmosphere. How many young men are anxious and fearful because as children they never had the opportunity to conquer their fear in the little things: going to the cellar alone, walking in the dark, climbing a tree, going to the top of a mountain, speaking to a stranger... That was how the "fearless knights without reproach" began. War games, combat sports (fencing, judo...) are necessary to master and develop a healthy "aggressiveness" for those who are to become the defenders of their family and of their country.

## Work and Responsibility

"Dad, may I change the tire?" Boys find

their bearings easily because they are good at evaluating angles, distances and speed. They have coordination skills (eyes, hands, feet) that can be developed in games that require dexterity, balance or teamwork such as basketball and rugby. Manual activities, work camps, and models develop the manual skills and knowledge that are so useful to those who will later practice a manual profession or one involving observation. Working with Dad is also important because it attaches boys to their home and teaches them to save.

"Father made me head of the team!" Our boys are to be tomorrow's leaders, and capable of exercising their authority so as to seek the good of their family and their company. They must first learn to obey in order that they may know how to lead. Within the family, it is easy to put the boys in charge of their younger brothers and sisters sometimes: little by little, they understand that a beneficial authority is neither a tyrannical power nor a demagoguery, but a service made of goodness, firmness and wisdom. Encourage your boy in his exercise of authority, advise him, assess it afterwards; you will be doing him a favor. There are so many selfish young men who love a solitary, easy and peaceful life! Draw his attention to the miseries of others who are weaker; it will broaden the heart that is later to become a defender of the good cause. Catholic youth groups help >





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# The St. Mary's Down Under

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Interview with Fr. Michael Fortin

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**Angelus Press:** Father, could you please give a little background on yourself?

**Fr. Fortin:** I was raised in the state of Virginia, and received priestly formation in Winona. After ordination in 2009, I was assigned for three years in New Zealand, then three years in the Philippines. Presently I am stationed in Tynong, Australia, with the responsibility of being Principal of St. Thomas Aquinas College.

**Angelus Press:** Have you always been involved with schools, Father?

**Fr. Fortin:** Yes, happily so! It has been a great priestly blessing to paternally serve in schools since ordination.

**Angelus Press:** And what were your first impressions upon arrival in Australia?

**Fr. Fortin:** I would say that I was impressed in Tynong mainly with two things: first, the great number of faithful souls who attend the Masses and who come to confession on the Sundays (there must be about 1,000); and second, how serious the youth are in serving the sacred liturgy. This is very impressive indeed, realizing how utterly secular society has permeated the world, with the consequential effect of producing irresponsible youth. One would have to be blind not to see the wondrous pouring of grace upon these many families which we serve in our parish and school!

**Angelus Press:** What is the school like?

**Fr. Fortin:** At St. Thomas Aquinas College in Tynong we have 300 students, both boys and girls. We teach all grade levels, preparatory to >

# Christian Culture

year 12. Most of the families have relocated here from all parts of Australia in order to find a true Catholic education for their children. The school was started in 1997 under Fr. Angele and has grown fairly rapidly up to the present.

**Angelus Press:** Does the school differ much from our schools here in the States?

**Fr. Fortin:** In respect to the goal, no. All of our schools are established in order to assist parents in forming saints. But each of our schools have a special character of its own. At St. Thomas Aquinas, we focus on Catholic professionalism and leadership.

**Angelus Press:** How is that done in practice?

**Fr. Fortin:** It is common for private schools here to have a “House” system. At St. Thomas also, each student is assigned to a House, which is a type of team or family. These Houses have their captains and vice-captains; and each team receives ratings based on academics, punctuality and professional appearance, conduct, sports

performance, and leadership. Over all the Houses, there is a Student Council, which meets with the Principal each week to receive directives, but also just as important, they give feedback to me on the spirit of the students. All student leadership positions are chosen through voting of the student and faculty body.

**Angelus Press:** Do you find this system to work well?

**Fr. Fortin:** There is a phrase which I recently learned: “The best way to raise a child is to focus on raising an adult.” This is brilliant! It is very true, that from day one we must begin to form ones who will seek truthful knowledge even on their own, and from day one we wish to develop their responsible use of the great gift of freewill. If the youth do not have opportunity to exercise this, they will be open targets for godless “intelligence” and licentious living. Certainly, then, we are in favor of giving as much real responsibility to the youth as they are capable of carrying.

**Angelus Press:** How do you view the





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# Q&A

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by Priests of the Society of Saint Pius X

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Has the Pope's recent book (*The Name of God is Mercy*) been analyzed critically by theologians?

Fr. Matthias Gaudron, SSPX, wrote a book review this past February which appeared on the [ssp.org](http://ssp.org) website.<sup>1</sup> In fact, he found the book rather inspiring by and large, although the actions and the on-the-fly statements of the Pope often contradict the teaching of the book.

## Q&A

Could you mention some positive things?

Among them, the Pope mentions clearly the notion of sinner and sin. "Sin is more than a spot. Sin is a wound which must be dressed and treated." To the adulteress, our Lord "does not say: 'Adultery is not a sin,' but He does not condemn her according to the law." We are >

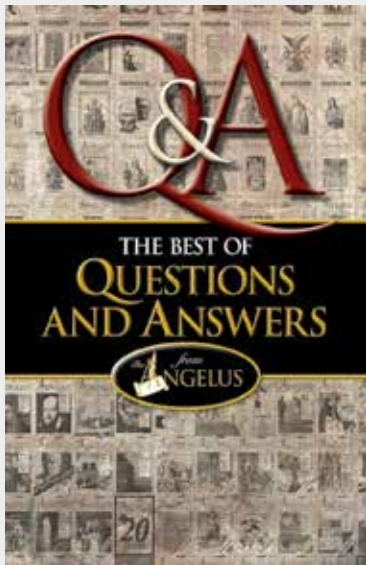
### Are there any salutary reminders in text on divine mercy?

There are indeed, as we have seen. And yet, it seems as if some words are absolutely taboo and silenced. Not a word is uttered on the need for the penitent to make reparation for his sins; on the need to flee from the proximate occasions of sin, and on the eternal truths: judgment and hell. God is caricatured as a goody grandfather. And, in a document with long passages on the sacrament of penance, we see no reminder on the firm purpose of amendment or on the severe words of Christ. We leave this reading with the feeling

that the Pope's idea of mercy is germane to the Protestant vision, with its faith with no works and no penance.

<sup>1</sup> <http://sspx.org/en/news-events/news/review-pope-francis-new-book-13952>

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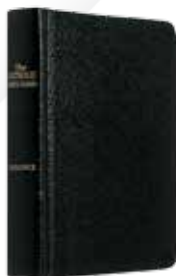
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## Our Lady Book

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## Celebrating the Lutheran Heretical Revolt?

On January 25 (the Feast of the Conversion of St. Paul!), Vatican Radio confirmed that Pope Francis will travel to Lund, Sweden on 31 October 2016 to join in a prayer service with the World Lutheran Federation to commemorate the 500th anniversary of the beginning of the Reformation.

Although no information has yet been released on what form this joint “prayer service” will take, it would seem likely that it will follow a prayer booklet issued jointly by the Lutherans and the Vatican entitled “Common Prayer: From Conflict to Communion: Lutheran—Catholic

Common Commemoration of the Reformation in 2017.” One example of a prayer taken from the service should provide the reader with the overall tenor of the service: Thanks be to you O God for the many guiding theological and spiritual insights that we have all received through the Reformation. Thanks be to you for the good transformations and reforms that were set in motion by the Reformation or by struggling with its challenges. Thanks be to you for the proclamation of the gospel that occurred during the Reformation and that since then has strengthened countless people to live lives of faith in Jesus Christ. Amen.

The entire event will be just one more example of the false ecumenism which has taken hold within the Vatican since the Second Vatican Council. This ecumenism has led many souls to perdition and confused countless others, in addition to leading to the syncretism so prevalent throughout the Church.



## Pope Francis and the Mandatum

In Holy Week 2013, Pope Francis broke with centuries of papal tradition by not celebrating the Holy Thursday Mass *In Cena Domini* in the Basilica of St. John Lateran (the Cathedral Church of the Pope as Bishop of Rome). Instead, he celebrated the Mass in a juvenal detention center in Rome. Although this departure from the norm of papal procedure raised some eyebrows amongst many conservative Catholics, the most startling issue was that at the Mandatum (the rite of washing of the feet in emulation of our Lord’s action of washing the apostles’ feet at the Last Supper), the Pope

washed the feet not of twelve men, as the rubrics of the Mass dictate, but of nine men and three women, one of whom was a Muslim.

As was expected, this action was followed by the usual conservative Catholic sources critiquing the action of Pope Francis because he did not follow the rubrics. The “neocons” were merely concerned that the Pope did not follow liturgical law, not that he was quite clearly overturning centuries of liturgical tradition. Thankfully for the “neocons,” Pope Francis has made a change so as to quash their scruples. On January 21, the Congregation for Divine Worship

(headed by Robert Cardinal Sarah, hailed by many “neocons” as traditionally minded) issued a decree stating that the former rubric of allowing only the feet of men to be washed

the Novus Ordo rubrics for the Mandatum have been unceremoniously “sacrificed” by a Roman Congregation. These priests endured much pressure from feminist parishioners



during the Mandatum is to be changed to include those of women.

Once again we see that those pastors who fought for years to maintain faithfulness to

and, in many cases, from their fellow priests and bishops, to allow women to be part of the ceremony. It appears their efforts were in vain.

## Islamic State Continues Its Attacks on Christianity

Although the Islamic State (ISIS) has continued to perpetrate atrocities involving the murder of any persons who obstruct their establishment of a caliphate, it must also be noted that ISIS has continuously been waging war on any person or entity that could remind the world of the existence of Christianity. Earlier this year, this group leveled the Chaldean Catholic monastery of St. Elijah in Mosul, Iraq. The monastery had stood for over 1400 years, and, although it had no longer housed a community of monks, it still served as a place of worship. Most recently, the monastery served American servicemen who were stationed in Iraq prior to the withdrawal of United States troops.

Because of the violence aimed at Christians in Iraq, the Christian population in that country has dropped from 1.3 million in 2003 to 300,000 in 2015. It should be noted that 2003 marked the US-led invasion of Iraq; although Saddam Hussein certainly was a ruthless dictator, his time in power did represent a period of relative peace for Christians in Iraq.

With the destruction of the St. Elijah monastery, the total number of sacred Christian sites and other non-Muslim historic sites in Iraq and Syria leveled by ISIS has grown to over 100. The monastery is named for St. Elijah, the Assyrian Christian monk who built it during the years from 582 to 590 AD. It had been a holy site



# Reflections on the Jubilee and Mercy

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by Fr. Jean-Michel Gleize, SSPX

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## The Meaning of a Jubilee

Since December 8, 2015, the Extraordinary Jubilee published by Pope Francis has been running its course. The successor of St. Peter chose this opening date “because of its rich meaning in the recent history of the Church.”<sup>1</sup> The Sovereign Pontiff announced his intention to open the Holy Door “on the fiftieth anniversary of the closing of the Second Vatican Ecumenical Council.” He did so; and this explains the profound meaning behind his act: in keeping with the last council, the goal of this Jubilee Year, to be lived in a spirit of mercy, is to drive out “every form of discrimination.”<sup>2</sup> Francis explained this very clearly,<sup>3</sup> explicitly referring to his predecessors. At the opening of Vatican Council II, John XXIII made sure to warn the Catholic faithful that “the Bride of Christ wishes to use the medicine of mercy rather than taking up arms of severity.” These words

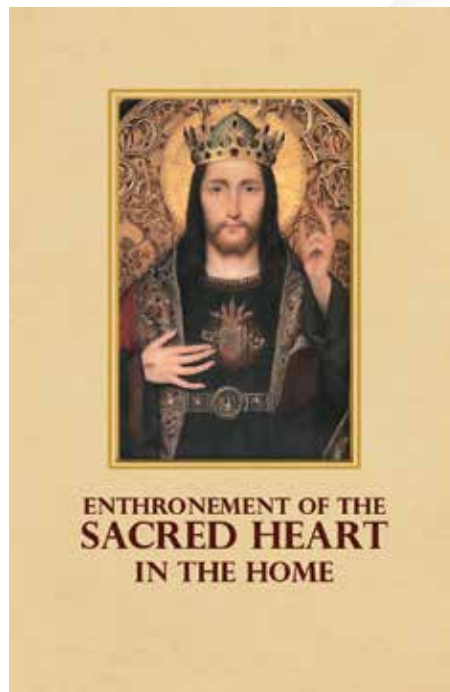
of the Pope were echoed by those of his successor Paul VI at the same council’s closing: “The old story of the Good Samaritan has been the model of the spirituality of the Council.” In the Gospel, this story is a parable that indicates in an illustrated way what mercy is. Fifty years later, Pope Francis is simply persevering, with all the brilliance and media publicity involved in the initiative of a Jubilee, in the new vision adopted by John XXIII and Paul VI. “The Church’s first duty,” he recently repeated, “is not to hand down condemnations or anathemas, but to proclaim God’s mercy, to call to conversion, and to lead all men and women to salvation in the Lord.”<sup>4</sup>

What mercy? What conversion? What salvation? And so lastly, what indulgence? These are the questions put more and more often to Catholic consciences over the last fifty years. And the opening of the latest Jubilee highlights their urgency.

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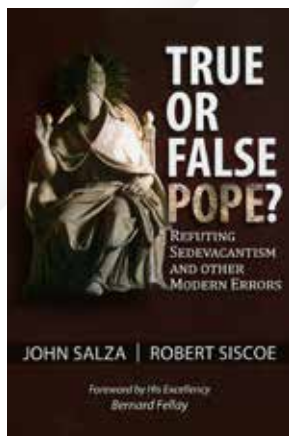
# Enthronement of the Sacred Heart In the Home

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## True or False Pope?

Refuting Sedevacantism and Other Modern Errors

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Foreword by His Excellency, Bishop Bernard Fellay

“A comprehensive and definitive refutation, firmly grounded in ecclesiology, has been sorely needed. We thus pray that True or False Pope? finds its way to many Catholics of good will. Mr. Salza and Mr. Siscoe’s book will surely afford much clarity to the reader.”

“*True or False Pope?* is simply luminous. Covering a vast territory with unique clarity, it surpasses every work of its kind and is arguably one of the most important books written on the post-conciliar crisis.”—Fr. Steven Reuter, SSPX, Professor, Natural Law Ethics, St. Thomas Aquinas Seminary, Winona

192 pp. – Hardcover – STK# 8665 – \$16.00

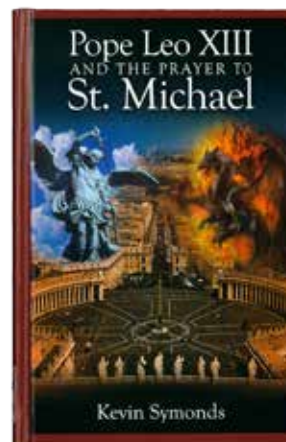
## Pope Leo XIII and the Prayer to St. Michael

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Mention is often made of Leo XIII and a famous vision of an attack being made or planned by the devil against the Church. The facts about this vision, however, have been unclear for many decades, for there are different versions of what occurred, and of what was or was not said in that vision. To provide clarity about Pope Leo’s vision, Kevin J. Symonds began a historical investigation to arrive at the facts, to distinguish between rumor and the authentic history of the event, as well as to explain its meaning for our time and in particular of the contemporary Popes.

Related to this vision is the well known Prayer to St. Michael and a special prayer of Exorcism. What became known as the Leonine Prayers began to be recited after Masses throughout the world, taking their name from Leo XIII, but their origin came from his predecessor, Blessed Pius IX. Moving into the twentieth century, the author then examines the relationship between Pope Leo’s vision and Fatima, and the decision of Pius XI, after the Vatican’s reconciliation with the Italian government, to continue the Leonine Prayers while adding the conversion of Russia as their intention.

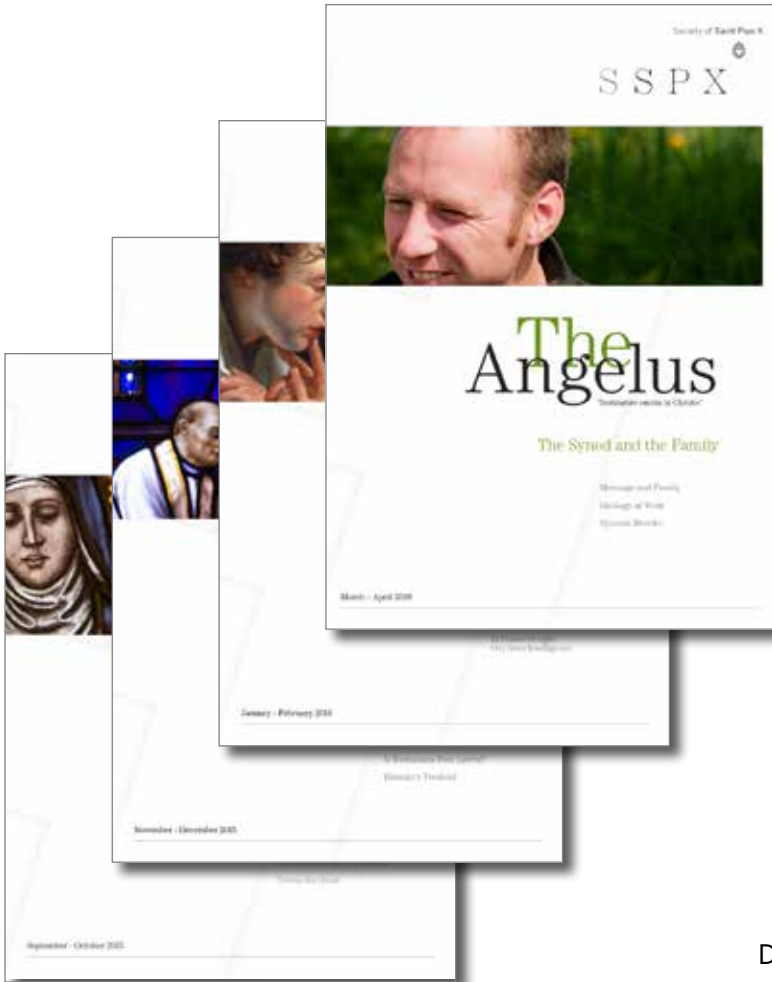
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