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The



“Instaurare omnia in Christo”

# ANGELUS

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## CATHOLICISM AT THE EDGE OF THE WORLD

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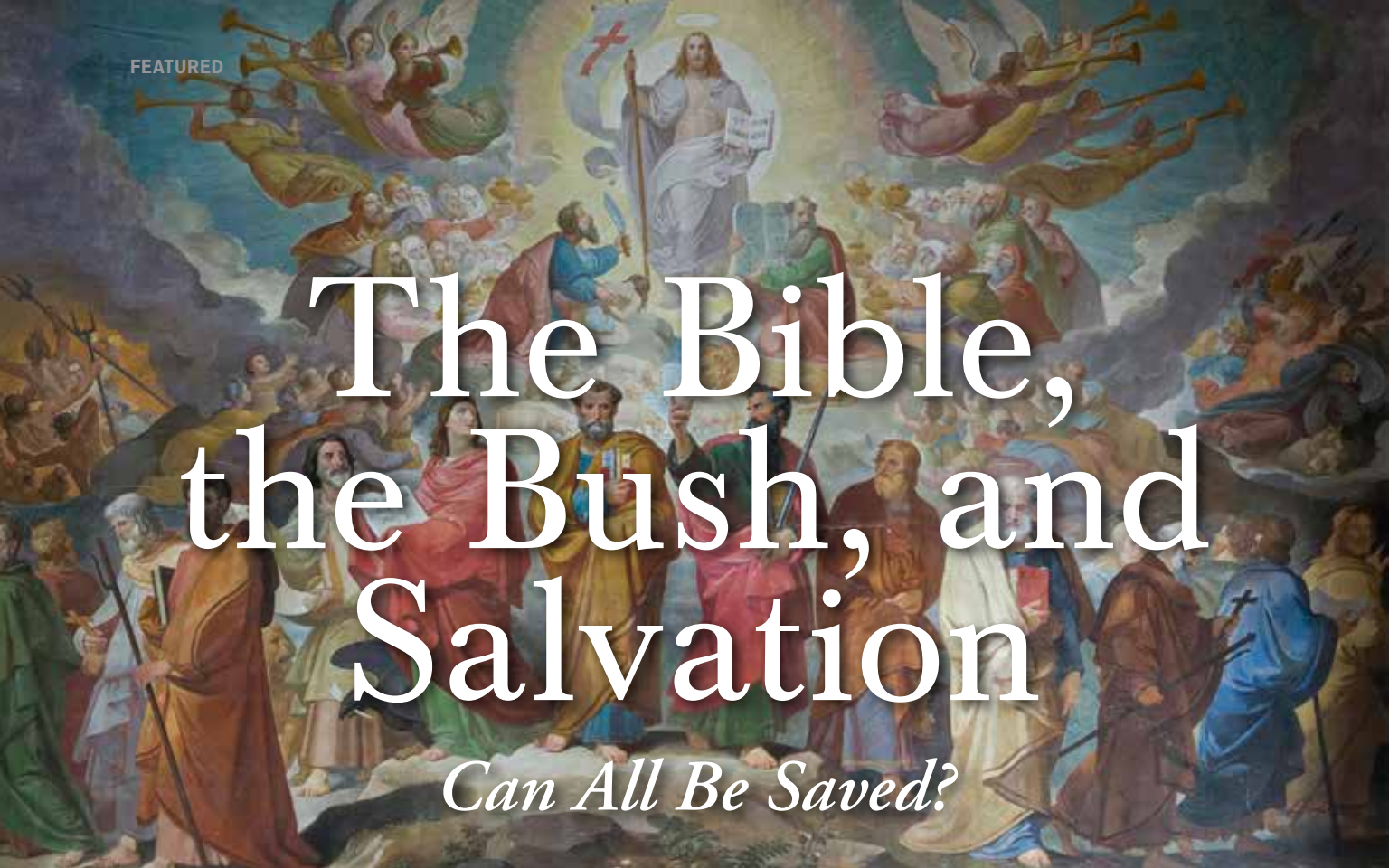
Pauper Peregrinus: Why Does the Church Have Missionaries?



## Martyrs of Nagasaki, 1622

This painting depicts the mass killing at Nagasaki in 1622, when more than 55 Christians were executed. It became known as the Great Genna Martyrdom. The victims included Europeans, Japanese, and Koreans. Missionaries are tied to stakes in a fire pit; samurai men with swords are decapitating Christian families. The crowd included Europeans, Chinese, and Africans, as well as Japanese. The precise details suggest that it was painted by an eyewitness.





# The Bible, the Bush, and Salvation

*Can All Be Saved?*

Fr. Jonah Garno, SSPX

## Introduction

**T**he greatest concern for a follower of Christ must be the salvation of souls. On the cross a cry of anguish issued from the parched mouth of Our Blessed Lord: “I thirst!” This thirst was a thirst, not for water or wine, but for human souls which He longed to save by the merits of His passion. It was a thirst which was only quenched by the chalice of His bitter sufferings on the Cross.

This thirst is shared by all who strive to become other Christs. As His life grows within them, it forms in them that mind “which was also in Christ Jesus.”<sup>1</sup> They take on his perspectives and his desires. They are moved by his spirit. They are possessed more and more by this thirst for souls which flows from Charity and which grows with it. “The Charity of Christ presses us!”<sup>2</sup>

For such a one, it is distressing to see so many souls lost in these dark times. “How much more is man abominable, and unprofitable, who drin-

keth iniquity like water?”<sup>3</sup> In the words of the Psalmist, “They are all gone aside, they are become unprofitable together: there is none that doth good: no not one.”<sup>4</sup> The whole world seems bent on wickedness, and mankind seems swept along by a mighty current of iniquity that rushes towards the precipice and then plunges them into the abyss.

What is still more troubling is that it seems that many are incapable of coming to the truth, especially in this time of apostasy. In countries of the so-called “first world,” the constant stream of anti-Catholic propaganda keeps many from the truth. People in these regions are inundated by the lies and half-truths of the media. If they hear of the Church, they hear of it only in a negative light. Clerical scandals are published in the most public forums, and all that could put the Church in a bad light is noised abroad. Error is exalted. Truth is hidden and distorted, and it seems that even those who are searching for it cannot find it.

If we turn our attention to the poorer countries of the “third world,” the situation is more troubling still. For perhaps centuries, poor natives lived and died without access to the truth. In the Americas and Africa as well as other places, human beings with souls created for heaven had no contact with missionaries. So many, it seems, never had a chance. This state continues today as many poor people still live in remote regions steeped in paganism and superstition. Poverty and ignorance reign supreme. How many countless persons pass through life without ever hearing of Jesus or the salvation that He died to procure them? How many arrive at the judgment seat of God to hear of Him for the first time?

Even if there are some among these poor people today who seek the truth, where can they find it? The church had only begun to make progress in these pagan lands when the growing work of the missions was destroyed by modernism. The Church no longer seeks to spread the Gospel. She encourages members of non-Catholic sects to remain as they are. The crisis in the Church, beginning with the Second Vatican Council, has produced a crisis in Faith and has caused a corresponding crisis in vocations. There are few priests left to preach the Gospel, and many of those who are in the ranks of the clergy are hirelings who flee at the approach of the wolf.

This state of affairs is distressing indeed for followers of Christ, and it is perplexing as well. We know that no one goes to Hell but through his own fault, and God gives all men sufficient grace to be saved.<sup>5</sup> The Scripture assures us that God wills all men to be saved and that none should be lost. “As I live,” saith the Lord God, “I will not the death of the wicked, but that he turn from his way and live.”<sup>6</sup> Furthermore, Jesus Himself declares that “it is not the will of our Father Who is in heaven that one of these little ones should perish.”<sup>7</sup> St. Paul emphatically declares that “God will have all men to be saved, and to come to the knowledge of the truth.”<sup>8</sup>

However, we also know that various conditions are required for salvation, namely Faith and membership in the Catholic Church. Has not the Church always expended great efforts and resources to draw souls into her bosom? Our Lord Himself states that “He that believeth and is baptized shall be saved: but he that

believeth not shall he condemned.”<sup>9</sup> These conditions seem impossible to realize in the case of the many persons described above. How, then, can they be saved? Do the words of the Scriptures admit of some exception? Is there salvation outside the Catholic Church? How does God provide for those who lack the ordinary means of salvation?

## The Modern Solution

The modern Church addresses this question by changing the Church’s doctrine. Certainly, the Church once believed that salvation is only found in the Church, but this doctrine, so they say, has changed. They water it down introduc-



St. Paul, pointing with his right hand and, with his left hand, holding an open copy of the Gospel and a sword. All drawings are by Tommaso Minardi (1787-1871).



# The Forgotten World:

## *The Failure of the Catholic Mission to Aotearoa*

Fr. Ian Palko, SSPX

*Ko wai kite atu?  
Kei whea aku hoa I mua rā  
I te tōnuitanga?  
Ka haramai tēnei ka tauwehe,  
Ka raungaiti au, e.*

*Where are they now?  
Where are the friends of former days  
Who once lived in prosperity?  
The time of separation has come,  
Leaving me desolate.*

*From E pā tō au, a waiata tangi  
(song of lament) of Ngati Apakura.*

**L**egends of a long-ago sunken land, Atlantis, have persisted in Western mythology from the time of Plato even to the present. Ironically, though, the last major inhabitable land mass to be colonized, New Zealand—known to its discoverers, the Māori, as Aotearoa—turns out to be part of a massive sunken eighth continent, Zealandia.

Polynesian settlers arrived on the shores of Aotearoa, which is the size of the state of Colorado, sometime between A.D. 1250–1300.

Unlike their often-associated neighbors, the Australia aborigines, these Polynesian Māori built a complex hierarchical culture with a respect for the role of tradition in passing on intricate quasi-religious mythologies and tribal and family histories. They built stable settlements which relied on fishing, hunting, and agriculture in the verdant lands. The arid climate of Australia provided barely enough for the smaller nomadic groups of Aborigines, who were in that “Sunburned Country” long before the Māori landed in New Zealand.

After the sighting of New Zealand by the Dutch explorer Abel Tasman in 1642, Captain James Cook sailed around the islands in 1769. Intermittent whaling expeditions had contact with the Māori, but it was not until 1815 that the first European settlers arrived along with Samuel Marsden, an Anglican Priest from the



# The Paris Foreign Missions Society

## *and Catholic Evangelization in Southeast Asia: A Brief Overview*

Angeline Tan

Located in the chic 7th *arrondissement* of Paris, near the Boulevard Saint-Germain and the River Seine, Rue du Bac is a fascinating and quaint street that appeals to French residents and foreign visitors alike.

The many antique shops, boutiques, delectable pastry and cheese shops, as well as the famous Grande Epicerie de Paris that dot the street attract locals and secular tourists amidst their errands or *flânerie*.

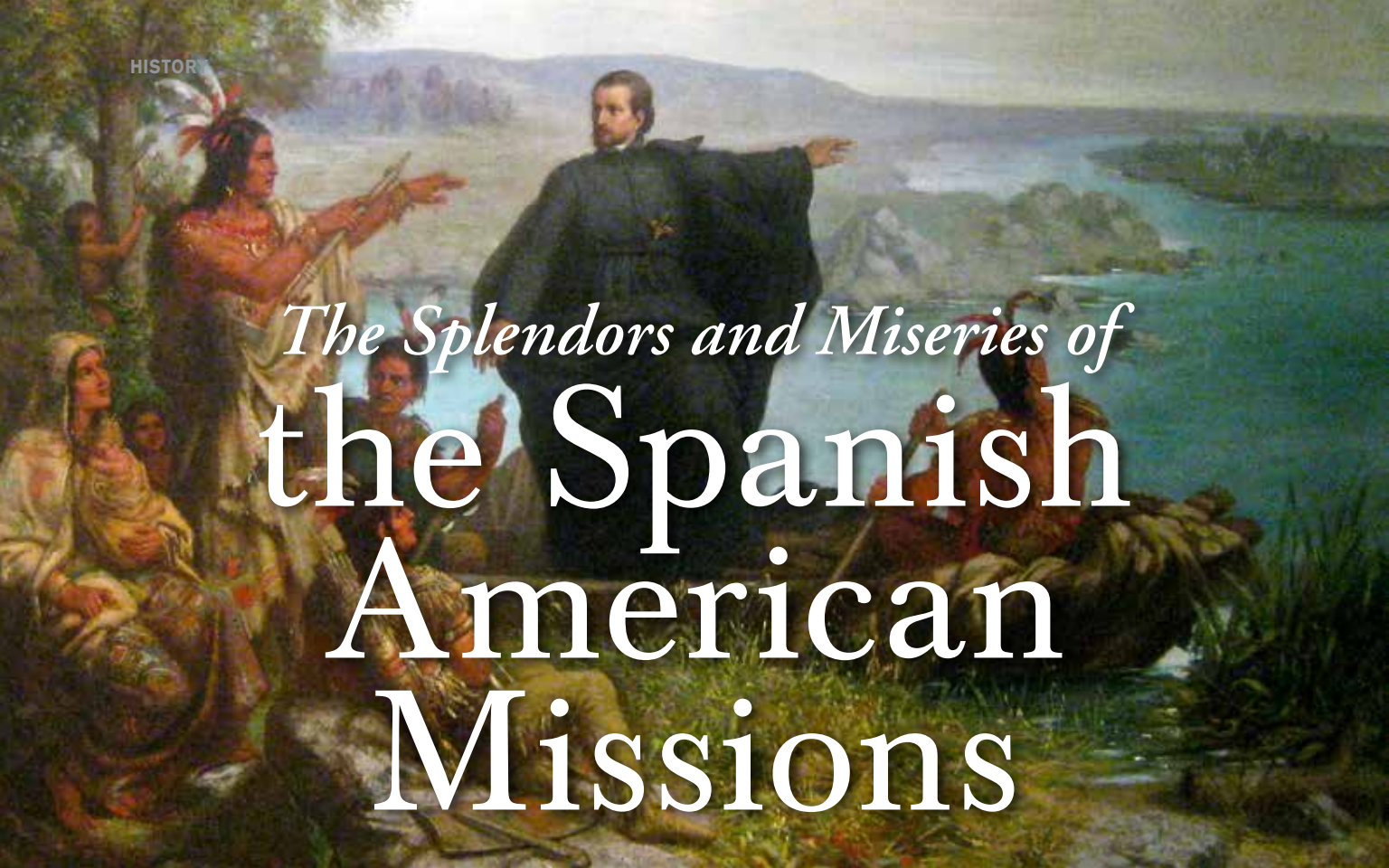
Of particular interest to many Roman Catholic pilgrims would be the chapel of the Motherhouse of the Daughters of Charity, now known as Notre Dame de la Médaille-Miraculeuse, located at Number 140 Rue du Bac. It was at this humble chapel where the Blessed Virgin Mary appeared to St. Catherine Labouré, a religious of the Daughters of Charity of Saint Vincent de Paul, unveiled the Miraculous Medal to the saintly nun, and instructed her to propagate it.

Yet perhaps not many people are aware of the significance of the buildings numbered 118, 120 and 128 along the same street. The unassuming quality of these buildings belies the fact that they have served as the headquarters and seminary of the Société des Missions *étrangères* de Paris or MEP (Paris Foreign Missions) for hundreds of years.

### Origins of the MEP

Founded in response to the atmosphere of general reform of the Church after the Council of Trent, as well as to the Congregation for the Propagation of the Faith, the MEP was one group whose only apostolate would be the foreign missions.

Rather than being a religious order, the MEP was and still is a congregation of secular priests who abide by a rule approved by the Holy See as well as the Foreign Missions seminary. After joining the congregation, all missionaries promise to dedicate their entire lives to the service



*The Splendors and Miseries of*  
 the Spanish  
 American  
 Missions

John Rao, D.Phil. Oxon.

As is so often the case with respect to their boasting in other realms, liberal and modernist apologists often talk about “missiology”—the “science” of missionary activity—as though they invented it *ex nihilo*. This pretension is definitively refuted by even a cursory glance at the history of Spanish missionary work in America. And given the depth of the Spanish academic revival at institutions like the Universities of Salamanca and Alcalá that paralleled the voyages of discovery and played an enormous role at the Council of Trent as well, one wonders how anyone of good will could possibly neglect it. Nevertheless, the splendors of Spanish American missiology and the practical achievements emerging from its speculations were marred by a battery of real miseries as well, some of the consequences of which continue to weigh down heavily on the life of the Church in this entire region.

It seems to me that one major reason for neglect of Spanish missiology is the fact that

many Catholics feel that the two Dominicans first popularly associated with it in America, Antonio de Montesinos (1475–1540) and Bartolomé de Las Casas (1484–1566), threw the entire work of Christianization of the New World into disrepute with their bitter criticism of the early colonists’ behavior towards the Indians in the Caribbean. But whatever contribution their assault may have made to the growth of the anti-Catholic and anti-Spanish Black Legend, there is no denying that the great theologians of the school of Salamanca, with Francis de Victoria (1483–1546) heading the list, took the issues concerning evangelization and its relationship to Natural Law that they raised extremely seriously.

The debate that de Montesinos and de Las Casas immediately aroused helped to shape the future attitude of the Spanish Monarchy toward the activities of the different Conquistadors and the spread of the Faith in general. Its policies were reflected in the Ordinances





# *The Miraculous Features of the Image of* **Our Lady of** **Guadalupe**

Prof. David Clayton

**M**any readers, I imagine, will be familiar with the famous image of Our Lady of Guadalupe in Mexico. It is an image “not made by human hands” which was given to St. Juan Diego, a poor Aztec man, in 16th century Mexico, and which caused millions to convert. It influenced both the Aztecs and the occupying Spaniards who were convinced of its validity, and it continues to draw devotion today from Christians from all over the world.

In this article I thought I would point out some features of this image that are not generally well-known, and offer some personal thoughts as to what the implications of these features are.

It contains some details clearly derived from Aztec culture and others from traditional Christian culture and amongst these, interestingly, some not normally associated with the Spanish Christian culture of the day. What is remarkable about this image is how these disparate aspects are combined so as to form a unified image that has great appeal throughout the centuries.

The aspects that relate to Aztec culture are as follows: Our Lady’s hairstyle, with the central parting, was the sign of a maiden, a virgin. The ribbon and bow around her waist signified that she was pregnant. And then the quatrefoil roses articulated in sepia lines on the pale brown-ochre shawl signify royalty. The Aztecs looking at this would recognize immediately the meaning of these features.

But this image spoke to the Aztecs of more than their own culture because it has elements that come from traditional Christian culture too. These are universal in that they speak in some respects to all people of Christ. It is these elements which were noticed by the 16th-century Spaniards and which have resonated with so many Christians from all over the world since. We can see, for example, the blue shawl, a common color for Mary’s outer robe. It is said to denote royalty, and Marian chapels often have their walls painted in this color too.

Similarly, the eight-pointed stars represent her connection with the “eighth day” of Creation, ushered in by her Son, Jesus Christ, who rose on the eighth day of the week. Stars are not the only heavenly bodies represented. The moon is portrayed too. This is in accord with scripture in that it shows Our Lady as the woman of the Apocalypse (Apoc. 12:1-3), with the upturned crescent moon.

Another feature which interests me greatly is the nimbus of light around her. The account of the woman in the Book of the Apocalypse describes her as being “clothed in the sun.” The golden nimbus around her whole person might correspond to this. However, this is more complicated. I suggest that its presence here is to indicate the presence of Christ within her womb. It is not there so much for Our Lady, the “God-bearer,” but rather for her Son, who is God!

Take a close look at the gold envelope that surrounds her, called a mandorla. This is not,

# Discovering the Wonders of Femininity

with Fr. Karl Stehlin's *The Dignity,  
Mission and Vocation of Women*

Amanda Evinger

If you told me when I was a young woman that I would be sitting in an SSPX chapel early on a First Saturday morning with my husband and six children, wearing a modest dress and crowned by a gorgeous chapel veil, bone-tired but grateful for my life of homeschooling and homemaking, I would have never believed you—and I mean *never*.

For many of us traditional Catholic women, coming to realize the marvelous nature of our God-given femininity is not something that just happened “overnight.” Especially for those of us raised without a traditional Catholic family, it has likely taken much personal prayer, study, and seeking counsel to discover Our Lord’s beautiful designs for womanhood. And even then, we still find ourselves struggling to purify ourselves from the modernistic feminism and other harmful attitudes that have been ingrained into us by the world. Even for those of us who were tremendously blessed to have a solid Catholic upbringing, it can still be challenging to live as a true daughter of God, and appreciate what it really means. At times, it can be far too easy for “traditional cradle Catholics” to take for granted the ethereal truths that have been handed down to them gratuitously by

self-sacrificing family members, friends, priests and religious.

One enlightening remedy for women who desire to “find themselves” in the truest sense of the phrase—that is, to find their worth in God’s eyes and realize the mission He has given them—is to immerse themselves in venerable spiritual reading. Personally, I have drawn much inspiration from the words of faithful Catholic priests who highly esteem the feminine nature. Having been raised in a radically feminist, anti-Catholic family and educational environment, I have had to search relentlessly for the absolute truth about human sexuality, womanhood, marriage, motherhood, and more. Over the years, I have especially appreciated the books and sermons of Fr. Karl Stehlin, SSPX, a priest with 35 years of pastoral experience. Fr. Stehlin penned the gem-packed little masterpiece *The Nature, Dignity, and Mission of Woman* (Angelus Press, 2013), which serves as a lovely contemplation on and defense of authentic femininity. Over the years, it has helped teenage girls and women of all ages rediscover the immense dignity of being a woman when lived out in union with God’s creative designs. Its message helps to ward off the brutal attacks

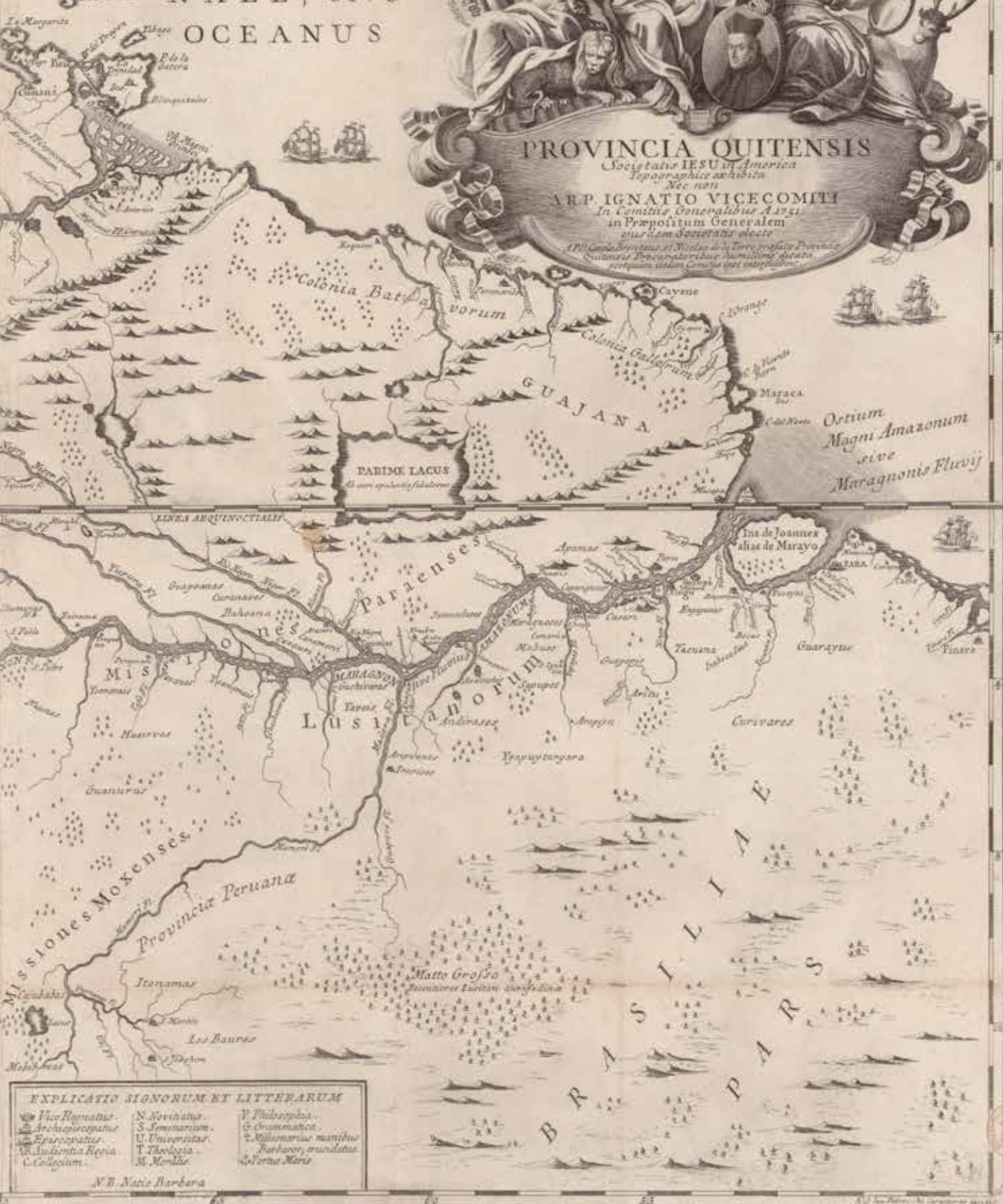


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MARE  
SEPTENTRIO  
NALE, sive  
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**PROVINCIA QUITENSIS**  
*Societatis IESU in America  
 Typographicè exhibitis  
 Nec. 1681*  
**VRP. IGNATIO VICECOMITI**  
*In Comitibus Generalibus A. 1751  
 in Praesepitum Generalem  
 eisdem Societatis electo*  
*(P) Capta Septima et Nona de Intra pro parte Provinciae  
 Quitensis Procuratoribus Humillimis diebus  
 septuaginta octavo Calendia Iulii interfectum*



**EXPLICATIO SIGNORUM ET LITTERARUM**

Vice-Royatus	N. Novitatus	P. Philosophia
Archiepiscopatus	S. Seminarium	G. Grammatica
Episcopatus	U. Universitas	M. Militariae manus
Audientia Regia	T. Theologia	B. Barbarae, sordiditatis
Collegium	M. Monasterium	C. Civitas Nova

N. B. Natio Barbara



# My Path to Tradition

Steven Farley

**Tell us a little about yourself. Where did you grow up, and what was your level of exposure to Catholicism as a child and as a young adult?**

I grew up in a town of 1200 in western Oregon, a logging town. My exposure to Catholicism came from the few Catholic kids in school and the stories my father would tell about his time in a Catholic hospital in the late 1940's. A young nun smuggled a watermelon to his room under her habit for him and his roommate. That kindness stuck with me. My strongest connection to Catholicism came through Tolkien and Shakespeare during my long Protestant winter that lasted into my thirties.

My journey to Catholicism was mainly intellectual. I was dating a Catholic woman who didn't know her faith well. She began attending

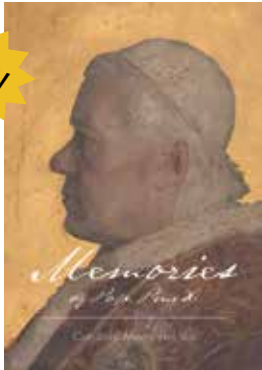
my Protestant "church" with me, but had no intentions of converting. So I grabbed something Catholic to read and debunk: the *Little Flowers of St. Francis of Assisi*. I pointed out how silly and fantastical the stories sounded. That failed miserably. Then I heard about this Catechism business, so I figured that wouldn't be too hard to pick apart. This was the "first new Catechism in four hundred years." Halfway through I was ready to be Catholic; however, it was too close to Easter so I was made to wait until the next Easter, over a year away. That was a bitter pill—but I swallowed it. The year after, I entered the Church.

**What experience first piqued your interest in Tradition?**

I think my interest in Tradition was always a driving force in my search for Home. From the time I realized that Catholicism was some-

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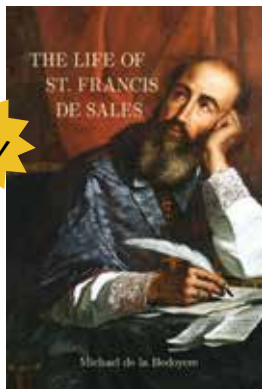
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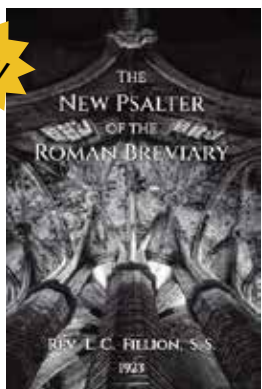
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# Why Does the Church Have Missionaries?

Pauper Peregrinus

If you were to read the literature put out by some modern missionary organizations, you could be forgiven for thinking that the Church exists to provide housing, health care, and clean water for all. This is the error for which Romano Amerio, in his superb work *Iota Unum*, coined the phrase “secondary Christianity.” It consists in imagining that the main task of Christians is to promote the welfare of man on earth. But while the corporal works of mercy are certainly a part of the gospel, they are not that for which the Church and her missionary orders were principally founded.

As one might expect, it is our Lord Himself who gave to the Church her true missionary charter. Intercepting St. Paul on the way to Damascus, Christ told him that he was to be sent to the nations, *to open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me* (Acts 26:18).

Despite these dominical marching orders, some modern theologians have implied that the Church’s missionary work was never really needed. They have argued that people can be saved without having to hear about *the faith that is in Christ*. Such a requirement would be unfair, they protest: what of the poor Polynesian or native American who lived and died without seeing a Christian preacher? Isn’t it enough if such people are at least ready to believe in a hypothetical message from God, should a missionary one day arrive?

The trouble with this is that a readiness to believe is, by definition, not yet faith. But it is faith that saves us. The logic of the Apostle to the Gentiles is water-tight: “*Whosoever shall call on the name of the Lord, shall be saved.*” *How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher?* (Rom. 10:13-14). As Pope St. Pius X said in his *Oath against Modernism*, echoing the



# Thematic Unity

## *in the Final Sundays after Pentecost and its Disappearance in the Liturgical Reforms*

Matthew Hazell

**A**s we reach the end of the liturgical year, there is a shift in the tone and tenor of the prayers in the traditional Roman Missal. As Blessed Ildefonso Schuster tells us:

A profound feeling of sadness pervades these Masses of the remaining Sundays after Pentecost, as though to prepare us for the coming of the Redeemer. Human nature in deep humiliation groans under the weight of its iniquities and of the divine chastisements. Man can no longer rise from this state, and has learned by experience that without the help of God he can do nothing good. We can only hasten by prayer and the humble confession of our own helplessness the hour of divine mercy.<sup>1</sup>

So, on the 20th Sunday after Pentecost, we pray in the Collect that we “may be cleansed from every offense,”<sup>2</sup> and in the Secret prayer we ask, in anticipation, that the Eucharist “may purge all evil from our heart.”<sup>3</sup> In the following Sunday’s Collect, we beseech the Lord to keep us in His “constant care,” that He might protect us and keep us “free from all troubles,”<sup>4</sup> and in the Postcommunion we pray for “purity of heart.”<sup>5</sup> On the 22nd Sunday after Pentecost—replaced this year by the feast of Christ the King, with the Sunday propers used on the ferial days following—we declare the Lord to be “our refuge and our strength” in the Collect,<sup>6</sup> echoing the previous Sunday’s Gradual from Psalm 89, “O Lord, You have been our refuge, from one generation to the next” (v. 1). We also

pray in the Secret “that this saving oblation may never fail to free us from our guilt and protect us from all adversity,”<sup>7</sup> and in the Postcommunion that the Eucharist “may bring us help in our weakness.”<sup>8</sup> On the 23rd Sunday after Pentecost, we find this Collect:

Pardon the offenses of Your peoples, we pray, O Lord, and in Your goodness set us free from the bonds of the sins we have committed in our weakness.

In the Secret prayer, we acknowledge our unworthiness to receive the gifts of God, yet rejoice that by His grace He chooses to bestow them on us, bringing the sacrifice of His beloved Son to completion and glory.<sup>9</sup> This joy is recapitulated in the Postcommunion, where we also ask the Lord that we “may not be subjected to human dangers.”<sup>10</sup>

There is thus a unity running through these final Sundays: of longing to be freed from our sins and iniquities, asking the Lord for His protection and merciful pardon, begging Him to help us in our weakness. All this culminates in the Last Sunday after Pentecost, in which we pray for the merciful Lord’s “healing remedies” (Collect),<sup>11</sup> to be “freed from earthly passions” (Secret),<sup>12</sup> and that “whatever is evil in our minds may be cured” by the Eucharist (Postcommunion).<sup>13</sup> That these prayers occur alongside All Saints and All Souls is particularly apt, as is their placement towards the end of the liturgical year, when we begin to look towards



# The Prob of the

Excerpt from *A Bishop Speaks*, 2nd ed.,  
2007, pp. 81-85

## The Truth of the Church

**T**he Truth of the Church has evident implications which embarrass Protestants and, alas! a number of Catholics imbued with liberalism.

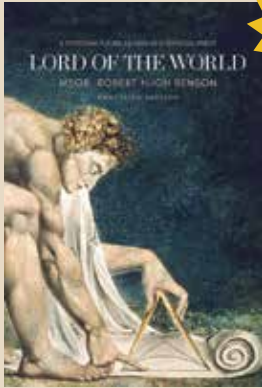
From now on the new dogma that will take the place of the Truth of the Church will be the dignity of the human person and the supreme benefit of liberty, two concepts which it has avoided defining clearly.

According to our innovators it follows that freedom to make public manifestation of the religion of one's conscience becomes a strict right of every human being, a right with which no-one living may interfere. Whether the religion be true or not, whether it bring virtues or vices in its train matters little to them. The only limitation would be a common good which these innovators are careful not to define.

This belief would necessitate a revision of the agreements between the Vatican and some nations that rightly grant preferential treatment to the Catholic religion. On the question of religion the State should be neutral. Many State constitutions would need revision, not in Catholic States only. Did it ever occur to these new legislators for human nature that the pope is himself the head of a State? Will he be invited to laicize the Vatican?

It would follow that Catholics would no longer have the right to labor for the establishment or re-establishment of a Catholic

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