

JULY-AUGUST 2024

The

“Instaurare omnia in Christo”

ANGELUS

THE VOICE OF TRADITIONAL CATHOLICISM

NEW TO TRADITION

Fr. Ian Palko: New Trad Syndrome and Its Antidote

The New Trad's Guide to Staying Sane in Tradville by Sean McClinch

Michael Jordan on New Trad Syndrome and the Sacrificial Life

Four Ways in which the Prayers of the *Novus Ordo*

Differ from the TLM by Matthew Hazell

Julian Kwasniewski—Tolkien's Traditionalism: Conveniently Forgotten?

LETTER FROM THE DISTRICT SUPERIOR

Dear Reader,

The title of this issue of *The Angelus* contains a paradox: being new to something old. When Catholics speak of Tradition, they refer to what has always been in the Catholic Church: the same beliefs, the same worship, the same structure. These things have been with us 2,000 years now, and so are quite old!

Because, however, Tradition has been kept from “modern man” in the past half-century, many Catholics have had to seek it out and find it for the first time. Pope John XXIII famously called for an *aggiornamento* or updating of the Church when he called the Second Vatican Council. If the updating had been about employing more modern means for spreading perennial Catholic truths or about finding effective ways of converting secular nations in a revolutionary world, then it would have been a faithful modernization of the Church. After all, Our Lord says that the wise householder of the kingdom of heaven brings forth from his treasure things new and old (Mt. 13:52).

Vatican II, however, was much more about outdating Tradition than updating it. It substituted something entirely new for Tradition; it was not a renewal but a replacement. New liturgy, new social teaching, new ecclesiology, new catechism. As Archbishop Lefebvre expressed so frequently in *Open Letter to Confused Catholics*, it was a “new religion” (see pp. 57, 83, 131).

This left Catholics confused and lost because Catholicism is, by its very nature, traditional. It is a handing down of what was given to the Apostles by Our Lord Jesus Christ, not a creation of something new.

By founding the Society of St. Pius X, Archbishop Lefebvre provided to the Church a haven where disoriented Catholics could find, in an integral state, what Catholicism has always been and always will be. Throughout the decades, various causes have led faithful to seek and find Tradition, such as scandalous liturgies and heterodox behavior on the part of the clergy.

The influx of Catholics into SSPX chapels, however, has been greater than ever before in the past five years. Two main causes have led them to seek Tradition: their abandonment by their shepherds in the midst of the COVID-19 crisis, and the multiplication of scandals in the pontificate of Pope Francis. So many have been discovering anew the old faith with its traditional practices and are being refreshed in their souls. This old faith has a timeless vigor that gives supernatural life, including modern men of the twenty-first century. Tradition is flourishing!

This issue of *The Angelus* considers some of the challenges that Catholics face when moving from the Novus Ordo world to traditional Catholicism. It seeks to assist them on their way in a journey that is not always easy.

May God grant to the traditionalist movement continued growth in this crisis of the Church, so that Tradition may regain its true position, for the glory of God and the benefit of souls.

Fr. John Fullerton



Fr. John Fullerton

District Superior of the
United States of America

ON OUR COVER:

The Mass of Canon de La Porte
[at Notre Dame], Jean Jouvenet
(1644–1717).

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“To publish Catholic journals and place them in the hands of honest men is not enough. It is necessary to spread them as far as possible that they may be read by all, and especially by those whom Christian charity demands we should tear away from the poisonous sources of evil literature.”

—Pope St. Pius X

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New Trad Syndrome

& Its Antidote

Fr. Ian Andrew Palko, SSPX

Normally, a writer, especially on the theological subjects, should exclude himself from the narrative. Anecdotes are quite useless for demonstrating any universal truth, because one cannot logically argue from particulars to universals with certainty. What is true for one, may not be for many, or what is true for many, not for all. In fact, such personal accounts tend to belie a Modernistic approach to one's religion, as if one's concept of God should be formed by experiences.

Yet this writer thinks it imperative to introduce, now, a first-person pronoun, for the benefit of the reader and make what follows relatable. For, you see, despite being a Traditional Catholic priest, I am a “convert” to the traditional Catholic world, or perhaps better said a “Tradvert.” Not a convert to Catholicism—having been since infancy a Catholic—but introduced to the Mass of St. Pius V in my days at

Georgetown University. As I often tell people, it was the Jesuits there who brought me to Tradition, and not because of their orthodoxy or apostolic zeal. Rather, it was because even an unstudied, somewhat liberally-minded young man, raised without much catechesis but seeking to re-discover his Faith, could see that what those Jesuits peddled was not the Catholic Faith he had read about. Thus began a search for authentic Catholicism.

This led through a tortuous path of Mass attendance, first to the now-shuttered Mass at Old St. Mary's in Washington, D.C., then to a so-called “independent priest,” and eventually to the Society of St. Pius X. But later experience, especially as a priest, has shown that there was a separate path for this young man (parallel to that of many others) which, nearly 25 years later, is recognized as a path of tortuous doctrinal, historical, and spiritual formation. That path is the subject of this article.

The Neophyte and the Tradophyte

The tortuous path seems common for the “trad-vert,” or so-called “convert” to integral traditional Catholicism. The frequency of similar anecdotes does not prove it to be a universal phenomenon, but it is certainly a frequent one. It also seems to mirror the journey of the neophyte—the new convert—for most who do come to the practice of integral Catholicism, neophyte or tradophyte, instantly begin to realize they were missing out on much.

The neophyte often feels like a spiritual child, freshly washed with the Baptismal waters. Unlike neophytes, however, tradophytes do not begin with nothing. They bring at least a partial (often flawed) knowledge of the Catholic Faith along with their previous Sacramental and spiritual practices. They also bear with these a particular difficulty. It is like the man who learned French but has not spoken or used it for many years—it is difficult to go back to basics when you already know some of the basics. It is easier to pretend one is more advanced or mature in the Faith than he actually is, leading to a host of problems. To try to impress a fluent French speaker could be an embarrassment. To try to operate off a flawed view of one’s knowledge and practice of the Faith, lacking humility, can be more disastrous.

St. Paul already warned the Hebrews—Jews and converts who had some taste of the true religion—that “whereas by this time you ought to be masters, you have need to be taught again what are the first elements of the words of God: and you are become such as have need of milk, and not of strong meat.”¹

Like the neophyte, even once convinced of his lack of knowledge, seeing the mountain of knowledge to be gained, the tradophyte frequently lacks a clear, systematic path forward. The path is one over a glacier filled with hidden crevasses. Chief amongst these is a prideful desire to skip important necessary steps. Real growth takes time and effort, mistakes and remedies. Flowing from this is also a curious Gnostic spirit, especially when one has thought himself “duped” by the modern Church in which he grew up. Attached to this can follow a tendency to search after fantastical and esoteric apparitions, documents, revelations, or supposed conspiracies. From this flows a spiritual malady which could be termed “New Trad Syndrome.”

The Church has long known that these kind

of problems plague the neophyte.

The First Council of Nicaea established many disciplinary laws to help unify the Church. Amongst the canons is one that requires catechumens to wait and be tested in their Faith before being admitted to the Baptism.

In the same vein, though, the Council Fathers further required that after Baptism an even greater trial was needed before the neophyte could enter into religious life or to Holy Orders.² This sage advice was already given by St. Paul who warned St. Timothy that any bishop he should ordain should “not [be] a neophyte, lest being puffed up with pride, he fall into the judgment of the devil.”³

The neophyte and tradophyte are both children in the Faith. At the same time, however, such “converts” are often adults. This can present the problem of the adolescent—the half child-half man hybrid, childishly wanting to act as an adult without the concomitant responsibilities and necessary wisdom. This is a tendency of fallen nature, so we are reminded by Our Lord of the need to become as little children, and by many good spiritual authors as well:

[I]f we do not truly convert ourselves and become as children in simplicity and innocence, so that we may be docile to the voice of Truth; if we do not have a true hunger and thirst for justice, as newborn babes desiring the rational milk in order to grow unto salvation in Jesus Christ and to grow until the stature of the perfect man; if, finally, we do not take up the cross of Jesus and learn of Him meekness and humility, we shall never succeed in entering by the narrow gate of the mystical kingdom of God which is within us nor shall we ever find rest for our souls.⁴



La Leçon de catéchisme, Jules-Alexis Muenier (1863–1942).



Fr. Shane C. Pezzutti, SSPX

We need to discuss some serious setbacks that have been crippling the steadily-growing traditionalist movement within the Catholic Church for the last several years, and suggest some possible paths forward for the future. These issues are tough to talk about and even tougher to fully comprehend. They are sobering, dismally disappointing, and even shocking. We are talking about recent scandal and sexual abuse within the Church. However, this article will not be referring to the Church on a diocesan level which is infected by modernism and the “spirit of Vatican II,” but will rather hone in on scandal and abuse within “Tradworld,” the traditionalist movement, and even within the SSPX.

If we were to pen an article about scandal and abuse among the modernist clergy or faithful, such as exploded in 2002 in the USA or around 2019 with the Cardinal McCarrick scandal, it would be relatively easy to digest for us tradi-

tionals. We “expect” those kinds of bad fruits from the liturgical insanity of the New Mass and the doctrinal liberalism of Vatican II. Yet here we must grapple with the shameful truth that this level of crime and sin has stained even the traditional movement. These painful events have caused ripples of confusion, horror, and especially scandal among our clergy, faithful, and families.

The fact is that traditionalist priests have committed and been convicted of real sexual abuse of minors and adults. Traditionalist faithful have also been convicted of these same crimes. What’s more, traditional priests and faithful are actually in jail for these unbelievable crimes. This is incredibly sad and almost inconceivable, and unfortunately there continue to be cases of abuse coming to light.

Traditional priests and faithful are asking: *“How could this be possible? Wasn’t the reason we came to Tradition to be around holy priests and holy faithful, and leave the spiritually dangerous atmo-*



The Triumph of Death (detail), Pieter Bruegel the Elder (1526/1530–1569).

an “answer,” no matter how wrong it might be, helps us to cope with the anxiety of not “knowing.” We alleviate this stress by imposing a false and illusory paradigm of “order,” a kind of utopia, that is, by imposing simplicity and subjective “certainty.”

Traditional Catholics must be careful of precisely this kind of oversimplification. It is very easy to come to the Latin Mass and be absolutely blown away by the reverence, beauty, and holiness of the ceremonies we experience in Tradition; the incense, Gregorian Chant, vestments, *etc.*, and then, as it were, drenched in that Utopian “cure all” mentality, we can begin to oversimplify and start assuming that the Latin Mass must be everywhere filled with saints, that sin and scandal is impossible there, and that this Mass and chapel will make me and my family saints. We hear the Sanctus bells and smell the exquisite incense and see everyone dressed modestly, the ladies veiled and men in suits or

formal attire, and in a moment of oversimplification we can think that sin, and especially sexual abuse, is impossible in such an environment. We hear the priest’s good sermons and see his grave demeanor. We can then imagine a utopia, a “cure all” environment for ourselves and our children. Our feet begin to float off the ground because we are idealizing too much. However, when scandal comes, the psychological damage is therefore catastrophic. This is a trap that all of us set can set for ourselves and it is this mistake that can set us up for massive demoralization and let-down when a scandal arises.

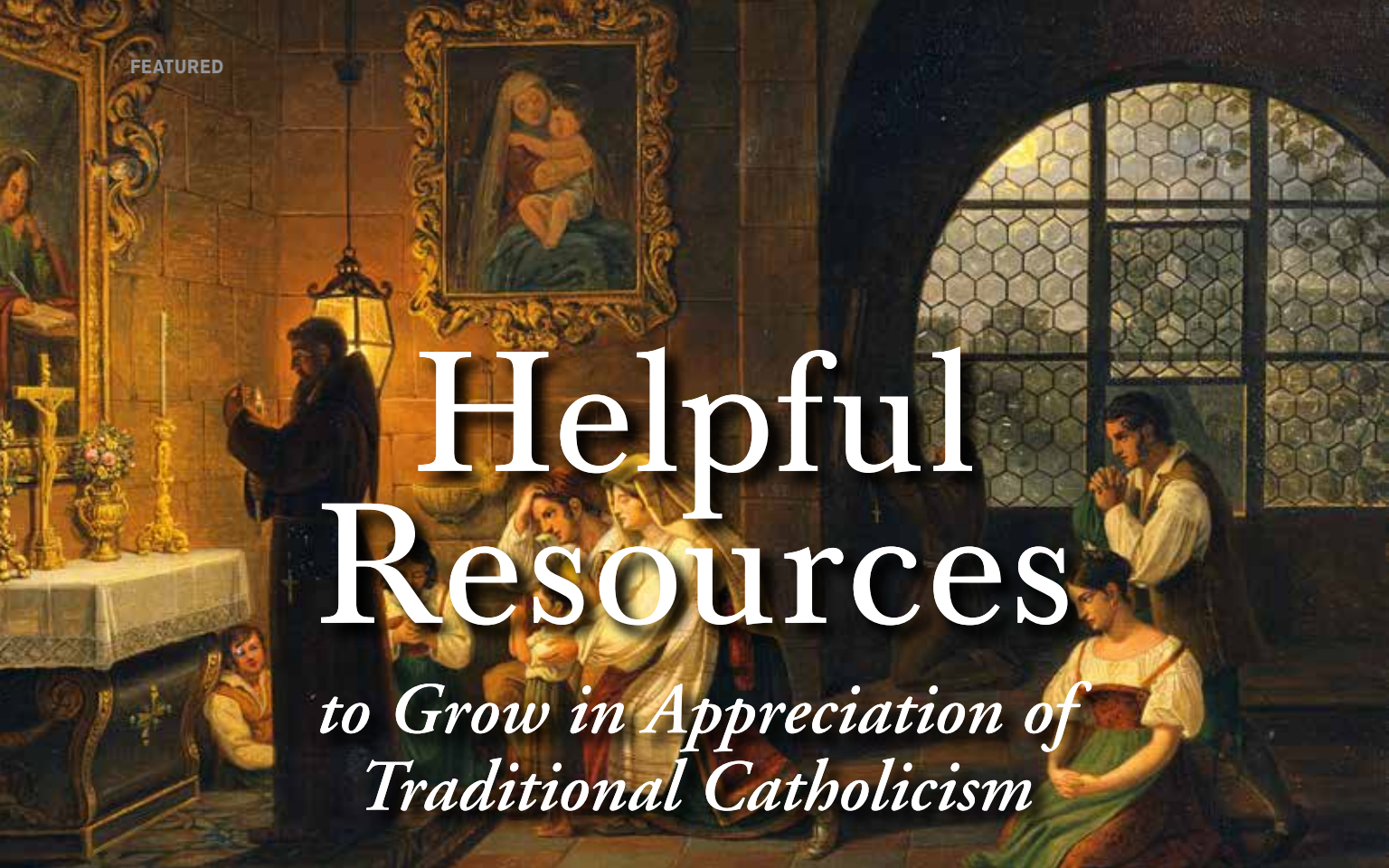
The bottom line is that we need to purify the very reason why we are “Traditional Catholics,” purify our intention, and look deep inside for unrealizable expectations we may have set. Of course there are many kinds of “purifications” which need to take place with respect to these kinds of scandals, like better abuse prevention programs, better response, *etc.* That is for another article. But, for starters, we can do our part by tempering the feelings of scandal and not spreading fear and anxiety.

The TLM, Tradworld, or the SSPX can never be some kind of “cure all” panacea that will provide us with a Utopian environment where the priest is always a saint, and the parishioners are angels. If we somehow expect this, even somewhat unconsciously, we can set ourselves up for serious disappointment. No, Tradworld is filled with sinners for sure. We all know that, and so we need to keep our feet on the ground.

Should we be scandalized at scandal within Tradworld? Of course. To not be scandalized by such things would be foolish and even inhuman. Nevertheless, let us strive always to temper that feeling of scandal within us by prayer, compassion, avoiding too much negativity, and the truth that even the greatest of men and women can fall very far.

May our Lady, Seat of Wisdom, help us to prevent all forms of abuse and to always respond to that abuse in a prudent and compassionate manner. May She help us to temper our reactions and actions in the midst of scandal, and to remember that the heart of man is indeed prone to evil from his youth, but the grace of our Lord Jesus Christ, for those who are of the truth, truly does reform us and transform us into real adopted children of God.

TITLE IMAGE: *David Gives Uriah a Letter for Joab*, Pieter Lastman (1583–1633).



Helpful Resources

to Grow in Appreciation of Traditional Catholicism

Sarah Damm

Growing up in the 1980s, my childhood did not include authentic Catholic devotions or traditions. I attended a Novus Ordo parish which did not have a tabernacle inside the church, nor were there kneelers or statues. I did not even learn the Prayer to St. Michael until my oldest daughter (now 21) was in Kindergarten. But from a very early age, I had a keen awareness of how blessed I was to be Catholic. The indelible mark on my soul from Baptism kept me tethered to the One, Holy, Catholic, and Apostolic Church.

And in God's mercy, when one of His own children has faith, He can truly move mountains in their life. Within the Catholic faith, there is always more to learn, understand, and experience. God is constantly taking us deeper, higher, or onto a new path which we have never stepped before. This makes our Catholic faith timeless. As St. Augustine describes God as "beauty of ancient days, yet ever new," in a prayer published

in Chapter X of his book, *The Confessions*, one cannot help but transfer this sentiment to our Catholic faith.¹

As I reflect upon my life, I was always looking for Tradition, even if I did not realize it. That is why my grandmother's devotion to Our Lady and the Holy Rosary made such an impression on me, even though no one else in my life prayed the way she did. And it is also why every time I discovered a new-to-me Catholic devotion or custom, I marveled at the profound way it reverences and honors God while strengthening my own faith and increasing my desire to follow Him more closely.

While I cannot pinpoint the exact moment I was compelled to attend the Traditional Latin Mass (TLM), it seemed like the natural next step when I did so for the first time on the first Saturday of August 2020.

Was there a learning curve? Absolutely.

But immediately, I recognized that something special, sacred, and sublime was happening at

the desire to veil at Mass. This desire grew over time, until it blossomed into a noticeable conviction.

As I began to settle into the beauty and rhythm of the traditional liturgy, I began to understand more and more that the Mass itself is not about me or what I get out of it. Mass is about the worship of God. As the Mass became a more prayerful, contemplative experience for me, I wanted to increase my reverence for God. Wearing a veil was part of this.

So, while it was a personal decision to veil, I also realized that “practices in the Catholic Church do not grow without a reason or theology behind them.”³ And so, I also learned that at the heart of veiling is the notion that holy things are veiled, and women are counted among those holy things.

Reading Traditionally-Minded Books

During the time I spent moving from the Novus Ordo to the TLM, I enjoyed several books that aligned with Traditional Catholicism. Here are two that were instrumental in helping me to become more traditionally minded.

- *Christus Vincit: Christ’s Triumph Over the Darkness of the Age* by Bishop Athanasius Schneider begins with his recollection of what

life was like growing up within the persecuted Church of the Soviet Union. He then responds to a series of questions from journalist Diane Montagna about a wide range of topics—from religious indifference and Vatican II to Fatima and the holy angels. While this book is not specifically traditional, it drew me into the authentic teachings of the Catholic Church and pointed me in the direction of Tradition.

- The *Sword and Serpent* trilogy by Dr. Taylor Marshall is a retelling of St. George and the dragon, and it takes readers back to the time of the earliest Christians and the Roman persecution. Within its pages, we meet Saints George, Christopher, Nicholas, Catherine of Alexandria, and Helena in quite an adventurous tale. While reading this trilogy, I felt a real connection to these saints and all that they endured to fight for, defend, and preserve the Catholic Faith. Their stories inspired me to remain strong and steadfast, and to be confident in following Jesus Christ and the One, Holy, Catholic, and Apostolic Church that He founded and ultimately belongs to Him.

I am so grateful that my family and I found the Traditional Latin Mass in 2020. While I have asked myself, more than once, “Where has this been all my life?” I am grateful that my children never will. They will know their Catholic heritage, the inheritance they received at Baptism, given to them by God and passed down through the power of the Holy Spirit by the apostles, martyrs, and saints. They will be able to imagine how their favorite saints observed Mass and that it is the same Mass that they observe, because “Jesus Christ, yesterday, and today; and the same for ever.”⁴ I am also grateful for the many conversations, books, talks, and other resources that helped to welcome me into Tradition.

Endnotes

¹ Augustine of Hippo, *The Confessions of Saint Augustine*, (Project Gutenberg eBook: translator Edward Bouverie Pusey, 2001), chapter X.

² Available from Angelus Press.

³ Elizabeth Black and Emily Sparks, *The Chapel Veil: The Symbol of the Spouse of Christ*, (Manchester, New Hampshire: Sophia Institute Press, 2022), 13-14.

⁴ Hebrews 13:8.

TITLE IMAGE: *The Interior of an Italian Church*, Johann Nepomuk Schödlberger (1779–1853).



A Spanish Lady, 1836 lithograph.



Getting Better Acquainted

with the Traditional Latin Mass

Michael J. Miller

Many twenty-first-century Catholics, including a significant number of students and young adults, are drawn to the Traditional Latin Mass by the awesome majesty of its silent ceremonies and the reverence with which it is celebrated. On the Feast of Corpus Christi in the year 1976, Archbishop Lefebvre preached in Écône: “How beautiful Sunday Mass is! All these faithful people gathered around Our Lord Jesus Christ, participating in His Passion, receiving His Body and Blood, going back home with peace in their souls, joy in their hearts, strengthened and ready to suffer, if necessary, with Our Lord Jesus Christ, to endure their trials better!”¹

How often, though, the same people who were so glad to discover a chapel staffed by the Society of Saint Pius X find themselves distracted during Mass, awkwardly trying to find their place in the missal, or anxiously wondering what they are supposed to be doing. The basic problem of unfamiliarity with the rituals is compounded by the language barrier, and maybe

also by an attention span that has been shortened by extensive use of electronic social media.

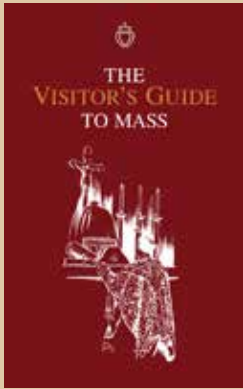
This article offers observations and suggestions to make attendance at the Latin Mass more meaningful and beneficial.

Preparation

St. Charles Borromeo was a great Italian bishop in the decades after the Council of Trent. Whenever priests of his diocese complained that they became distracted while celebrating Mass, he would advise them to collect their thoughts more carefully in the sacristy. Mass does not start with the opening bell. It involves preparation, both spiritual and practical, remote and immediate.

There are no vesting prayers for Catholic lay people, but on Sunday morning they should remember that they are going to the house of the Lord and dress accordingly. The first rule is modesty. The guidelines at St. Peter’s Basilica in Rome are:

Share These Resources with Family & Friends Looking to Learn More about the Latin Mass



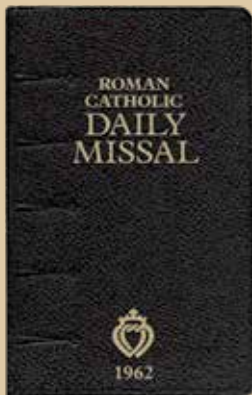
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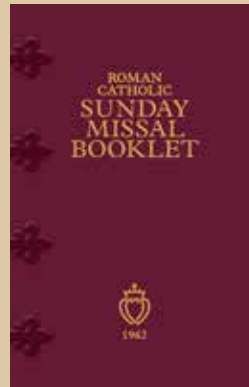


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In Hope We Are Saved

Angeline Tan

One of four Marian antiphons sung at different times within the liturgical year of the Catholic Church, the *Salve Regina* (“Hail Holy Queen”), extols the virtues and goodness of the Blessed Virgin Mary. Typically, Catholics recite this beautiful prayer at the end of the Rosary, calling upon the Holy Virgin Mary as our “Holy Queen” and “Mother of Mercy.”

From her very “Fiat” to become the Mother of God to her unflinching confidence that the Crucifixion and Death of Her Son Jesus was not the end of the story of Redemption, the Blessed Virgin Mary believed that God had “a future with hope” (Jer. 29:11) in spite of the untold sufferings Jesus had to suffer in His Passion. The Mother of God is the embodiment of the virtue of hope.

Hope is regarded as a theological virtue as its immediate object is God. The Catechism of Saint Pius X¹ states that “hope is the virtue by which we firmly trust that God will give us eternal life and the means to obtain it.”

Unfortunately, given the huge crisis in Holy Mother Church where many influential churchmen in the Vatican are seeking to undermine traditional Church teachings by claiming to “update” them, including through the bombshell document *Fiducia Supplicans* published on December 18, 2023, an increasing number of faithful Catholics are tempted to give up hope.

Moreover, the rising violence against Catholic churches and crisis pregnancy centers, the “canceling” of faithful Catholics from social media platforms, from their jobs and even from society because of their non-compliance with woke ideologies like the LGBTQ+ agenda, and the seeming reticence of the Vatican in matters such as these, have prompted many practicing Catholics to fall into despair and make statements like, “There’s no Pope,” “the Church is finished” or “the Novus Ordo Mass is always invalid.”

To exacerbate matters, the handling of the COVID-19 pandemic in 2020 displaced many faithful Catholics from their local parishes, with

into jaded rad-tradism is an attitude of gratitude. Happiness is not getting what we want but wanting what we have. Despite the situation of the world and the Church, we have a great measure of blessings, far more than we deserve. If we are regularly asking ourselves what return we can make to Our Lord for all that He has done for us rather than trying to figure out why He is allowing His Church to be in a crisis, we will be able to maintain purity of intention and a supernatural attitude in our traditional life.

One blessed opportunity that hopefully traditional Catholicism opens up for all is a greater measure of charity. Knowledge of evils done by others should motivate prayers for them and patience towards them. Instead of mulling endlessly over how the reigning Pope or another influential Vatican churchman has made another equivocal statement that seems to deviate from traditional Church teaching, we can instead pray for their spiritual edification in our daily rosaries and Holy Masses. Through Our Lady of Fatima, God calls all Catholics to pray and sacrifice for others who are still blinded by the numerous crises plaguing the Church and the world today, or who may even be part of the problems themselves.

The supernaturally savvy new trad will especially recognize that the solution to the problems of the Church and the world is holiness. Our Lord asks traditional Catholics to live in the state of grace, to practice virtue in the home and the workplace, to be pillars of their Catholic communities. The desire to practice holiness and spread holiness by example is both a manifestation of a supernatural spirit and a means to maintain that spirit.

Humility Is the Remedy

An important way for all Catholics to be aware of the evils in the Church and the world and still be stable in their faith is through the fostering of the virtue of humility. Humility is the very foundation of the spiritual life. Because it leads a soul to acknowledge his own nothingness before God, the soul is content with remaining a creature, is much less tempted to question God's providence or decisions, and does not waste important spiritual resources on fruitless angst regarding the evils of the world.

In his classic work *Humility of Heart*, Fr. Cajetan da Bergamo explains how humility assists the virtue of hope. It keeps the soul from



Christ Washing the Disciples' Feet, Benvenuto Tisi (1481–1559).



Tolkien's Traditionalism

Conveniently Forgotten?

Julian Kwasniewski

“**Y**ou probably wouldn't have wanted to get on Tolkien's bad side,” a friend of mine remarked. “He could have cussed you out in fifteen languages, twelve of which he made up himself!” Though Tolkien never had the reputation for curmudgeonly belligerence that Belloc and Chesterton were famous for, there was more of this in his character than is perhaps popularly imagined. World-famous for his fantasy epic *The Lord of the Rings* and its precursor *The Hobbit*, Tolkien is especially beloved to Catholics for his deep practice of the Faith and the subtle ways in which it permeates his creative work. Despite this popularity, much of his thought on the Church and its spirituality is little known—or at least not talked about.

More of an academic than figures like Belloc, Chesterton, or Evelyn Waugh, Tolkien was not an apologist like his friend C.S. Lewis. Consequently there is less material in which he explicitly speaks of the Church or his relationship with

the Church during the last decade of his life. Nonetheless, Tolkien was a traditionalist in many senses of the word, and, while not extensively vocal about the state of the Church following Vatican II, he was certainly troubled by it. Several comments on the liturgy and the theological atmosphere of the 1960s are extant in Tolkien's letters. Tolkien combines humility with criticism. He acknowledges that the changes and infidelities of churchmen and current ideas could not be equated with the defection of the Church, but he saw that they could provide an excuse for “scandal” and unbelief. His ecclesiology and spirit of faith is sound enough to be both disturbed and faithful.

Start with Humility: Snuffling Priests and Women in Trousers

Writing to his son Michael, Tolkien said on the feast of all saints in 1963 that “in the last resort faith is an act of the will, inspired by love. Our love may be chilled and our will eroded by



Prozession in der Alt-Katholischen Kirche,
Isaac Israëls (1865–1934).



The Mass:

A Literal, Historical, and Dogmatic Explanation of Its Prayers and Ceremonies

Fr. Paul Robinson, SSPX

The Mass: A Literal, Historical, and Dogmatic Explanation of Its Prayers and Ceremonies. By Pierre Lebrun, COIM. Translated by Harry Oesman. Vol. I. San Diego, Ubi Caritas Press, 2024. 620 pages, ISBN 979-8855681468.

It is in the Providence of God to allot talents unequally to His children. Particularly rare is the gift of genius. From time to time, there will appear a Thomas Aquinas, a Mozart, an Einstein—each appointed to make his contribution to the collective store of knowledge possessed by the human race.

When God created Fr. Pierre Lebrun, it is clear that He desired to bestow upon the early eighteenth century a virtuosic researcher and writer, for the greater glory of the Holy Sacrifice of the Mass. The timing was excellent. Two-hundred years of Protestant revolt against the Catholic Church had passed but the age of modern revolution was yet to come. The authentic Catholic spirit was still vibrant, the great graces pouring forth from the Council of Trent were still having their effect, and the Church was reasserting her true identity with a baroque exclamation point.

It was an ideal time for a deeper understanding and appreciation of the Roman Rite.

God equipped Fr. Lebrun with the necessary intelligence, work ethic, authorial discernment, and spiritual fire to provide the world with a four-volume work explaining the Mass of All Time. He would have produced ten volumes had he not died in 1729 at the age of 67. Still, the work that he was able to bequeath the world is a monument for posterity.

I myself was encouraged by Rev. Fr. Alain Nély, when he was Second Assistant in the SSPX, to acquire a copy of the first, and most important, volume of the work for the benefit of our religious brothers in Australia. When I dutifully did so in Paris in 2016, I discovered that Archbishop Lefebvre had written an introductory preface to the 1976 reprint saying that “nothing can be more salutary in our times than the rediscovery of the unfathomable riches of the Holy Sacrifice of the Mass,” expressing his pleasure that the book once more was in print, and wishing that it would receive a wide distribution.

I had the occasion to type up 25 pages of

notes on the book and delivered to the brothers not a few conferences on the Mass based on those notes. Sometime later, I was asked to do podcasts on the Mass in the Sacrament Series for the SSPX on YouTube. I recommended Fr. Lebrun's work while mentioning that, unfortunately, it had never been translated into English. One of the viewers of the podcast happened to be Mr. Harry Oesman, founder of Ubi Caritas Press. Upon hearing my lament, he set himself to fill this void in the Catholic English-speaking world. In early 2024, his work came to fruition, and the first volume of Fr. Lebrun's work is now available in English!

One of the unfortunate characteristics of many translations of the Fathers, and also the Douay-Rheims version of the Bible, is the use of an antiquated English that obscures the meaning of the text for modern readers. I was happy to find that Mr. Oesman's translation has nothing of a dusty feel about it, but rather is fresh and readable. We hear Fr. Lebrun telling us, for instance, that "The advent of printing made it possible to produce large numbers of missals, and made it impossible to keep it as squirreled away as it had been" (p. xlv). Or, on page liv, "Like them, M. de Vert had allowed himself to be dazzled, on the specious pretext of seeking a simple, literal, and historical meaning; but, like them, in willing to grasp it, he, too, has been deceived."

Having mentioned these things, it remains to explain exactly why Fr. Lebrun's work is a classic and deserves to be read. Are there not innumerable books available today on the Mass? What could possibly be said in the 1700s that is more enlightening than what is being said in the 2000s?

As mentioned above, the great value of the work is that Fr. Lebrun did ground-breaking research on the origin and precise meaning of each part of the Mass. The medievals were accustomed to assign a mystical meaning to each part of the Mass, to provoke spiritual reflection. For instance, in the book on the Mass written by Pope Innocent III and recently published by Angelus Press, the Pope compares each part of the Mass to the stages of Our Lord's Passion. Others, such as the abbot Claude de Vert named above, sought to find a merely practical purpose in each of the ceremonies of the Mass, in reaction against the purely mystical explanations of the Middle Ages. He claimed, for instance, that the only reason for lighting candles at the Mass was

to provide light and that incense was introduced to banish bad odors (p. liii)!

Fr. Lebrun explains why a one-size-fits-all strategy for explaining the ceremonies of the Mass is limited. Sometimes, there was a practical reason for the introduction of a ceremony; sometimes, there was a mystical reason. Sometimes there was neither. To find the actual reason for the origin of ceremonies, Fr. Lebrun explains, one must discover the place and time that they appeared, how the ecclesiastical authors of that time understood them, and how the ceremonies expressed the signification intended (pp. lxi-lxii).

This is what Fr. Lebrun did for each ceremony of the Mass; he was the first to do so, and he did it thoroughly and masterfully. What did he discover? Innumerable fascinating things about the Mass that is so dear to us!

For instance, candles were not originally lit at daytime Masses, but the Eastern churches started having them lit for the Gospel and eventually for the entire Mass. This practice was ultimately introduced into the Roman Rite (p. 52). The primary reason for the procession with the sprinkling of holy water before the Sung Mass on Sundays is to honor the Resurrection of Our Lord and specifically His journey from Jerusalem to Galilee (p. 64). The triple striking of the breast at the Confiteor, according to St. Augustine, is to show that we want to break our hearts, so that God may give us new ones, and that we repent for sins of thought, word, and deed (pp. 94-95). The opening and closing of the priest's hands throughout the Mass at the "Dominus vobiscum" is to signify the affection and ardor with which he greets the faithful (p. 141). The incensation of the faithful during the Mass indicates that they are the "good odor of Jesus Christ" and that they are meant to have their eyes lifted up to Heaven, just as the incense rises up (p. 247).

These and many other wonderful aspects of the Mass are systematically explained in Fr. Lebrun's work. Reading about them cannot fail to awaken in the heart of today's faithful Catholic a more profound appreciation for the sublime ceremony at which, in the words of Fr. Lebrun:

Jesus Christ offers Himself to His Father for our sake...as the Eternal High Priest, He renews every day the oblation He once made on the Cross. In it, He gives Himself to be eaten by the faithful, who thus find at the Altar the sustenance for their spiritual life, since, in it, they are nourished by God Himself (p. xli).



Lex orandi, lex credendi

Four Ways in Which the Prayers of the Novus Ordo Differ from Those of the Traditional Latin Mass

Matthew Hazell

So, you have previously attended the *Novus Ordo* and are new to the traditional Latin Mass, or have been attending for a little while. You have begun to appreciate the increased reverence with which the traditional Mass is celebrated, and noticed the obvious differences with a typical modern Mass, such as the Priest facing *ad orientem*. You might also be starting to wonder what other changes there are. Of course, many books and articles have been written about this, but by way of an introduction, here are four noticeable ways in which the prayers of the *Novus Ordo* differ from those of the traditional Mass, along with the reasons why.

1. The Intercession of the Saints

When one compares the traditional and modern orders of Mass, it becomes quite obvious that we ask for the intercession of the Saints much more often in the traditional liturgy. In the *Novus Ordo*, the *Confiteor*—which is optional—

has had the specific mentions of Saint Michael the Archangel, Saint John the Baptist, and Saints Peter and Paul removed. Similarly, after the Lord's Prayer, in the *Libera nos* the words “and by the intercession of the blessed and glorious ever-Virgin Mary, Mother of God, of your blessed Apostles Peter and Paul, of Andrew, and all the Saints” were omitted by the liturgical reformers. The prayer *Per intercessionem beati Michaelis* at the blessing of incense during the traditional offertory was deleted entirely.

This reduction of intercession is also noticeable in the feasts and memorials of the Saints. Let us examine a small selection of prayers that occur during the summer months.

The Postcommunion of Saint Bonaventure (July 14) asks that “through the prayers of your blessed Confessor Bishop Bonaventure, we may obtain forgiveness.” In the *Novus Ordo*, only a proper Collect is assigned to this memorial, with the *super oblata* (Prayer over the Offerings) and Postcommunion taken from the Common of Pas-



Justin Muzzy

1. 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 as an only child in a small town of 1500 in central New Mexico. My mother's Spanish ancestry extends several hundred years to the exploration of Coronado into the northern territories from Mexico and eventually the establishment of the Camino Real in the 1800s, with my family settling a few miles off the Camino in what is now the valley south of Albuquerque. As such, there is a rich Catholic culture in my heritage and of course many blended customs and traditions that have their European, Mexican, and native origins.

My religious upbringing was in Novus Ordo life in a small parish in the 80s and 90s. I, like so many others, had perhaps a shaky but regular exposure to the Catholic Faith through the

Novus Ordo sacraments, diocesan catechism classes, and my parents and grandmother doing their best to augment my instruction. I served on the altar, read as lector, and helped as sacristan throughout my adolescence.

As close to the bosom of small parish Church life as I was, during my teenage years (like so many) I experienced a gradual weakening of faith under the stronger influences of public school and secular youth culture, helped along by the emasculated atmosphere of the ecclesial body of the Novus Ordo. While it was OK to go to mass and serve on Sundays, you just weren't "cool" if you practiced virtues such as chastity, temperance, fortitude, fear of the Lord, *etc.*, in a public manner, most especially outside the boundaries of the Church property. The standard was and still is in diocesan life to have a separate faith life from your weekly existence. Sins are often overlooked and excused as long as you make things right in your mind by Saturday evening or Sunday morning.



Fr. Paul Robinson, SSPX

Why doesn't the SSPX do the pre-55 Holy Week ceremonies?

The SSPX was founded by Archbishop Lefebvre at Ecône, Switzerland, in 1970. At the beginning, the so-called 1965 missal was the liturgy used at Ecône. The Archbishop accepted its slight modifications to the traditional Mass at first before finally settling on the 1962 books promulgated by Pope John XXIII as the SSPX's normative liturgy in 1974.¹ This decision had an immense impact on the traditionalist movement, as all of the traditional orders founded afterwards likewise make use of the 1962 missal.

Included in that missal are the ceremonies of the Reformed Holy Week promulgated by Pope Pius XII in November of 1955. Since the SSPX observes the 1962 liturgy, it likewise has always performed those Holy Week liturgies.²

In the past ten years or so, there has been a movement within the so-called *Ecclesia Dei* communities—those traditional groups whose

existence was permitted by Rome after Archbishop Lefebvre consecrated four bishops for the SSPX in 1988—to perform the old or pre-55 Holy Week ceremonies. This movement also has the support of various prominent lay traditionalists, and much debate has taken place online on whether the pre-55 or the Pius XII Holy Week is better.

The Holy See granted permission to the *Ecclesia Dei* communities, in 2018, to perform the pre-55 Holy Week ceremonies on an experimental basis for three years. After those three years passed, the permission was neither renewed nor rescinded and many chapels of the Fraternity of St. Peter and the Institute of Christ the King continue to perform the old ceremonies. This has led some SSPX faithful to ask why the SSPX does not do the same.

The answer derives from the fundamental differences between the SSPX and the *Ecclesia Dei* communities. Archbishop Lefebvre's decision to make the 1962 missal normative in the



Fr. Yves le Roux
District Superior of Canada

THE LAST WORD

Dear Reader,

What Is New? Tradition! Let “the Youth of God” Rise Up

St. Vincent de Lérins in his famous *Commonitorium* teaches that the Church is tradition: “All possible care must be taken that we hold as true that which has been believed everywhere, always, by all,” he writes.

Catholic tradition is nothing other than the transmission of the teaching of Our Lord, under the beneficent guidance of the Church of Rome upon which the Savior Himself bestowed the privilege of infallibility.

This infinite respect for the divine teaching is expressed in a magisterial way by St. Paul. Not only does he adjure his disciple Timothy to keep the deposit of the Faith, but he is even more explicit when addressing the Galatians: “Though we, or an angel from heaven, preach a Gospel to you besides that which we have preached to you, let him be anathema.”

Everything that amounts to a novelty in the Church gives off as it were a rotten odor.

There does however exist a healthy homogeneous evolution within tradition. This explains why certain popes such as Pius IX or Pius XII proclaimed the dogmas of papal infallibility and the Assumption of the Blessed Virgin Mary.

Indeed, tradition is an unfathomable treasure thanks to which each generation deepens its faith. It is a source ever overflowing with life. The soul that drinks at it will always find a doc-

trine that is sure and...new!

The soul finds there a doctrine that is sure, for tradition does not transmit ideas, which are changing by nature, but realities. An idea is nothing more than an element of a man’s thoughts, which are essentially variable, whereas tradition transmits a divinely revealed doctrine that is the highest and surest form of the real. It *is*. And it can never vary because it participates in the immutability of God.

And nonetheless, tradition is a doctrine that is ever new, not in the sense that it teaches novelties that reek of heresy, but in the sense that it is profoundly and really true.

Indeed, the truth is always new for the soul that feeds on it, for he finds in it an original freshness that rejuvenates him and fills him with joy. Errors are nothing but a stew of old sophisms refuted and condemned many a time already.

A century ago, modernists boasted proudly that they were rejuvenating the Church with their new doctrines. St. Pius X defined this heresy in decisive terms as “the sewer of all heresies.” Their doctrine was not new; it was anything but that. It was simply updating old lies issued by the devil’s agencies.

The truth is a gushing spring water; error is a stagnant pond in which heresies proliferate like so many deadly germs.

We leave it to General de Charette to express in a few eloquent words this oldness of the world and to praise the youth that rises up to defend the truth like the promise of a new dawn rising in the heart of the Tradition of the Church.

“...it is as old as the devil, this world that they call new and that they want to build upon the absence of God...Old as the devil...They tell us we are the lackeys of old superstitions; we can only laugh! In the face of these demons that are reborn century after century, we are the youth, gentlemen! We are the youth of God.”

In Christo Sacerdote et Maria,
Fr. Yves le Roux

The Society of Saint Pius X is an international priestly society of over 700 priests. Its main purpose is the formation and support of priests.

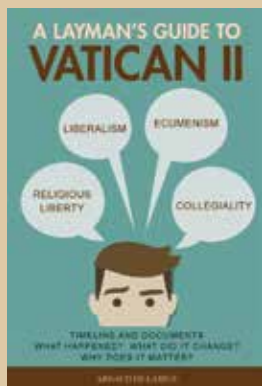
The goal of the Society of Saint Pius X is to preserve the Catholic Faith in its fullness and purity, not changing, adding to or subtracting from the truth that the Church has always taught, and to diffuse its virtues, especially through the Roman Catholic priesthood. Authentic spiritual life, the sacraments, and the traditional liturgy are its primary means to foster virtue and sanctity and to bring the divine life of grace to souls.

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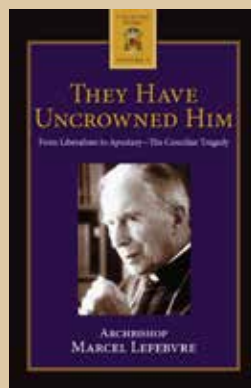
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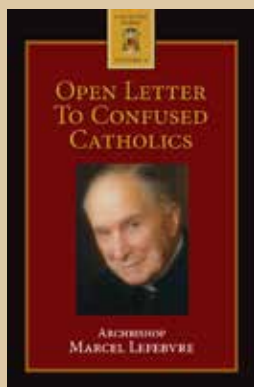
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