



S S P X



The Angelus

“Instaurare omnia in Christo”

Angels: The Messengers of God

“Love’s fire”: Angels in
the Divine Comedy

The Human Side of Angels

Making artistic Sense of the Angels

Letter from the Publisher

Dear readers,

The Angelus magazine has a place in each traditional family because it fulfills a purpose in the combat for Tradition. It provides food for thought to the heads of our spiritual family, and helps them to formulate the right principles which they will apply practically to life's circumstances.

This is what we have been doing since the creation of the magazine, almost 40 years ago. This is what we have done again this past year. We cannot afford to leave aside the burning questions of the day: The American geopolitical issues, such as the Middle East, and the papacy dilemma, along with the ecumenical thrust towards Luther.

And so, at first glance, it may seem incongruous and obsolete to focus on the abstract question of angels. We believe in angels and in their activity among men, but this remains most likely an academic topic with little to no impact on our day to day struggles in this finite world of ours. Is this to say that angels have no history and are disinterested with our lot? Anyone who has been involved with souls knows that the struggle is between good and evil: The good influences led by our good God and His angels and the bad ones, led by the devil and his allies within and without. Any priest will tell you that he feels like an exorcist as he puts on the confessional stole or administers the sacraments, climbs up the altar and defends Catholic principles throughout his day to day pastoral problems.

This issue, joined by the loose thread of the angelic kingdom, offers various spotlights on the angels, whether it be in literature and music, in theology and human psychology touching on repentance or fragility, or in the seeming oddity of exorcism today. It also covers interesting topics like St. Bernard and Fatima—we can never hear enough of it. Here, we initiate the liturgical study of the Roman rite which will guide us throughout this year. The issue concludes with *The Angel of the Storm*, a must read of John Senior in the section "Theological Studies."

It is our hope that, as you go through this magazine, you realize how close we are to the original purpose of *The Angelus*, offering us the principles to combat God's battles with all his auxiliary troops.

Fr. Jürgen Wegner
Publisher

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“Love’s fire”:

Angels in the *Divine Comedy*

by Andrew J. Clarendon

The Dominican Father Paul O’Sullivan describes angels as “pure spirits, the mighty Princes of Heaven who stand before God, gazing on His unveiled presence...[the] burning fires of love, filled to overflowing with the plenitude of happiness...[who] who are the perfect images of God, mirrors of His Divine perfections...each in his own special way.” While the superior angels, such as the highest hierarchy of the choirs of the Seraphim, Cherubim, and Thrones, especially “are said to assist before the throne of God,” it also true that the angels are sometimes sent by God for a particular purpose or mission outside of Heaven. The word angel itself is derived from the Hebrew word for messenger, and it is one of the consoling features of our faith that each human being has his own guardian angel, “a gift of divine providence.” As angels are

pure spirits who only appear to man’s physical senses for extraordinary reasons, the images of Michael, Raphael, and Gabriel in Scripture, or the guardian angels in the lives of the saints, involve the angels “stooping to our limitations, bowing to our penchant for thinking in pictures... [taking on] the appearances of bodies for our comfort...that we might the more easily accept the angel, his message, his companionship.” It is only natural that the great artists should follow the angels’ own direction and attempt to convey some sense of these beings in physical form—one thinks of Fra Angelico’s depiction of the Annunciation or the stained glass windows of Chartres, for example. Among the poets, the greatest and most extensive treatment is, unsurprisingly, that of the *Divine Comedy*, in which Dante first shows angels as the helpmates



of human souls in *Inferno* and *Purgatorio* before presenting the higher choirs in *Paradiso*.

The Angelic and the Demonic

Mirroring the angelic—and demonic— influences in our earthly life, Dante not only includes the fallen angels in his presentation of hell, but also includes an impressive episode of an angel who is sent by God to assist in the Pilgrim in his journey. Having passed the sins

putti as in later Renaissance art, Dante presents a warrior angel, a prince of Heaven who easily opens the Gate of Dis with a wand of office and scornfully upbraids the demons before going back to Heaven. As human beings alone are no match for the fallen angelic intellect, so are the demons no match for one vested in God's power. Msgr. Glenn's summary of St. Thomas' *Summa* shows how this scene illustrates the angels as instruments: "When God has an angel apply its powers to a creature, the angel is *sent* to that creature. God is the sender and the first principle



of the flesh in upper hell, the Pilgrim and his guide Virgil find the gates of the infernal fortress of Dis, barred against them. From the rampart "more than a thousand fiendish angels" scream at them as Dante Christianizes pagan myth and has "three hellish Furies stained with blood" call on Medusa to turn the Pilgrim into stone. The journey to God is unable to proceed; the Pilgrim and his guide are completely outmatched, and all that Virgil can do to help is to cover the Pilgrim's eyes lest the paralyzing despair of Medusa destroy him. "A blast of sound, shot through with fear" announces the arrival of God's messenger, and the explosion of the conflict between grace and demonic insolence causes "Hell [to] begin to tremble." The demons and the damned scatter as the angel imitates the Lord, walking on the water of the nearby river Styx. Not one for depictions of

of the effect produced by the angel sent; God is also the ultimate goal or final cause of the work so produced. The angel is God's minister or intelligent instrument; by its being sent, it renders ministry to God."

Understandably, the good angels are much more involved in the operation of Purgatory, where, although the poor souls are much in need of help, their salvation is sure and their arrival home is only a matter of time. The central metaphor of the whole *Divine Comedy* is that of the exodus, so it is fitting that the souls arrive to the great mountain of Purgatory in a boat driven by a gloriously bright angel and are singing Psalm 113: "*In exitu Israël de Aegypto*." Higher up, in a valley that makes up part of ante-Purgatory—a place of delay in which certain souls must wait before beginning the work of Purgatory >



The Human Side of Angels

by Fr. Dominique Bourmaud, SSPX

Angels seem to live in horizons foreign to us, so foreign that we can only babble two words about them, make an act of faith, and soon forget about them. Although not accurate, this can hardly satisfy your legitimate curiosity to delve into the angelic state.

Angels are God's highest creatures. The Nicene Creed alludes to them when speaking of God's creative act which made all things 'visible and invisible... those in heaven and those on earth.' They inhabit neither a material body nor the material world. They live in a place rather by acting upon other creatures: just think of the way the devils have power from God to possess humans. Angels are the greatest creatures that came out of the hand of God. Their keen mind can perceive immediately and infallibly the

consequences of their acts. One mental leap suffices for them to reach the highest causes of things. Their will, too, wants to jump directly to the infinite. St. Thomas admits that, from the purely natural perspective, the angel cannot sin. No angel could love himself without loving firstly and more intensely this God found in the depth of his nature.

I realize that you are eager to get to the question of the angelic sin. Yet, perhaps, we need to consolidate our understanding of the angels by contrasting them with men.

Angels indeed surpass men in natural perfection, especially our spiritual faculties. Our intelligence and will could never measure up to them. Man lives in a material physical world and knows everything from sense perception, >



Sanctus, Sanctus, Sanctus:

Making Artistic Sense of the Angels

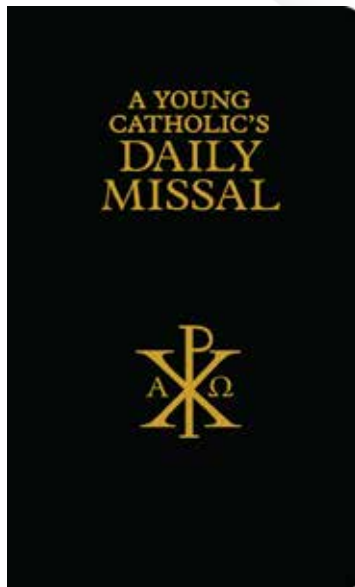


by Dr. Andrew Childs

Angels have long held a pride of place in art. They intoxicate the artistic imagination, adorning countless churches in painted, mosaic, sculpted, and carved depictions ranging from the sublime—in gloriously idealized human form—to the fanciful, and on occasion, the hideous. We know that they sing—continuously, in the


case of the Seraphim surrounding the throne of God—and composers, as we will consider below, have made frequent and wondrous attempts to depict their musical utterance. Of all the created order, few things fascinate artist and observer as angels do; from earliest childhood, we know of their existence, and try somehow to make >

A Young Catholic's Daily Missal



The *Young Catholic's Daily Missal* is designed to open up the spiritual treasures of the Mass for young Catholics from the time of their First Communion up through their preteen years. This missal conforms to the rubrics and norms of the *1962 Missale Romanum* and includes the full Ordinary of the Mass in Latin and English, and the Masses for Sundays and Holydays in English with paraphrases of the Propers. For all the other days of the year, there are explanations, printed in smaller type, of the Introit, Epistle and Gospel. These, along with the Common of Saints, make this missal ideal for daily use. Finally, this missal contains morning and evening prayers; instructions on the meaning of the Mass; and an array of traditional devotions. Illustrated throughout.


42 ORDINARY OF THE MASS



THE PRIEST KISSES THE ALTAR

MY God, the Priest walks up the steps to the altar, and kisses it with respect. I cannot do that, but yet I should like to assist him. So while he prays aloud and in Latin, I will say the very same thing to myself in English, My God. Thou hast pardoned the Priest his sins; pardon me mine, because I am sorry that I ever did them. I know that I do not deserve Thy pardon; for I always begin again to offend Thee. Do not think of me, but of the Saints whose relics are inside the altar, and of all the Saints in glory. For their sakes pardon me all my sins.

43 INTROIT



INTROIT

Read this Introit, if you have not yet marked in your little missal. It belongs to the feast of the Sacred Heart.

THU divine Heart of Jesus loves us; He has delivered us from the sin that kills the soul, and He gives us His graces. You must not think any more of yourself; think of Him Who is about to come as a victim on the altar.

If you wish God to be very much pleased with you, promise Him that you will do everything as well as you can; so that when He comes you may be able to say to Him: My God, I intend to work for Thee, in order to please Thee. Whatever I do will be done for Thee. My Jesus, I give Thee this day.

280 PROPER OF THE SEASON

must love your enemies and pray for those who do you harm. Only then will you be the children of God; for you will do as God does. You know that God does good even to enemies; God makes His sun shine upon the good and the bad. Be good like the good God.

SATURDAY AFTER ASH WEDNESDAY

INTROIT. God has heard Me, and has had mercy on Me, says Jesus, upon the cross. With Jesus let us say: I thank Thee, O God, because Thou hast delivered me from my enemies.

GOSPEL. O God, hear our prayer, and help us to keep all the days of fasting well. By making many sacrifices, to cure our soul make rock for us.

EPISTLE. If you are good to your neighbor, if you are charitable, says Jesus, God will reward you. He thought Jesus back to life after He was dead, and placed Him in heaven; He will give life to your soul, and give you heaven, if you do all you should to honor God, especially on Sundays.


Verse of Ash Wednesday, p. 277.

GOSPEL. It was dark at night; the Apostles were in a boat upon the lake, and had great difficulty in rowing, for the wind was high. Jesus came to them, walking upon the water, when it was bound. They sight. The Apostles thought they saw a ghost and were afraid. He stepped into the boat and the wind stopped. When they came to the shore, Jesus told them to get up and He took them. Always have confidence in Jesus, and He will always help you.

FIRST SUNDAY OF LENT

In the city of Rome the Mass is said today in the church of Saint John Lateran. The patron of this church are Jesus the Savior and Saint John the Baptist. Jesus, who was baptized by Saint John over us.

281 FIRST SUNDAY OF LENT




INTROIT. With Jesus in the desert we pray to God, for He has promised to help us if we say our prayers well.

PRAYERS. O God, every year we begin the holy season of Lent on this day as the Church wishes us to do. Great that we may be really good, and make our little sacrifices generously.

EPISTLE. Saint Paul repeats what the prophet Isaiah said: Now is the right time to do penance; do not let the chance slip away. Now is the right time to correct our

603 LITANY OF THE HOLY NAME



VARIOUS DEVOTIONS

DEVOTIONS TO OUR LORD

Litany of the Holy Name

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God the Father of heaven, have mercy on us.
God, the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,

Jesus, splendor of the Father, have mercy on us.
 Jesus, brightness of eternal light,
 Jesus, King of glory,
 Jesus, saint of justice,
 Jesus, Son of the Virgin Mary,
 Jesus, most lovable,
 Jesus, most admirable,
 Jesus, mighty God,
 Jesus, Father of the world to come,
 Jesus, Angel of great counsel,
 Jesus, most powerful,
 Jesus, most patient,
 Jesus, most obedient,
 Jesus, meek and humble of heart,
 Jesus, lover of chastity,
 Jesus, lover of us,
 Jesus, God of peace,
 Jesus, author of life,
 Jesus, example of virtues,
 Jesus, zealous lover of souls,
 Jesus, our God,
 Jesus, our refuge,
 Jesus, Father of the poor,
 Jesus, treasure of the faithful,
 Jesus, Good Shepherd,
 Jesus, true light,
 Jesus, infinite goodness,
 Jesus, our way and our life,

Exorcism Today

Interview with an Exorcist

Editor's Note: The following is an interview with an exorcist. The conversational style has been retained throughout.

In many countries, more people believe that Satan is superior to God. Could this increased belief in Satan be a way to get people back to God?

To me, this phenomenon suggests that most people are desensitized about Satan, and treat him as a fairy tale evil spirit. This has been promoted by Halloween celebrations as well as *Harry Potter* movies. There is a sick fascination for Satan, in the exact proportion as the Catholic religion is losing ground unfortunately.

In the course of the exorcisms which you have performed, how could you recognized

the presence of Satan?

I think that his personal characters are hatred, the fake and the ugly, typically the opposite of the Christian disciple who is enamored of charity, the true and the beautiful. In all the exorcisms I have performed, there is this terrifying abominable side of Satan who hates souls, whose aim is to deter them from their eternal destiny and, to reach his goal, will use all types of lies and disgusting behavior.

Have you experienced something comparable to the session in the movie *The Exorcist*?

Yes, I was in the Philippines and, accompanied by a doctor, we assisted a lady, whose past had been involved with a sorcerer who finally cast a spell on her. She is Catholic and suffers much



The Holy Sacrifice of the Mass:

The Grandeur of the Roman Rite

by Fr. Christopher Danel

“Countless goods, incomprehensible wonders and mysteries are contained in the Holy Sacrifice of the Mass. This holy Sacrifice is too great, too precious and too glorious to be adequately expressed in words or to receive an appropriate name: it surpasses all created knowledge, it is unspeakably grand and sublime.” – Msgr. Nicholas Gihl

Introduction

Of the commentaries on the liturgy of the Roman Rite, one of the most edifying is *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*, by Rev. Dr. Nicholas Gihl. We will henceforth examine some aspects of the Mass of the Roman Rite

based on his fundamental opus and presenting his work.

A word about the author is in order. Monsignor Gihl was a priest of the Archdiocese of Freiburg in Breisgau, in Baden-Württemberg, Germany, whose liturgical expertise was appreciated in Rome during his lifetime. He earned his doctorate during the pontificate of Pope Pius IX and published his principal study at the very end of the same, sealing it with his preface from St. Peter’s Basilica in 1877. He was active during the pontificate of Pope St. Pius X, was created a Monsignor by Pope Benedict XV, and was later honored also by Pope Pius XI.

The French translation of the study was received with great acclaim, after which the first English translation appeared in 1902, published by Herder in St. Louis. The

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And of Persons There Are Only These:

Human, Angelic, and Divine

by Dr. Michael Berton

It is impossible for anyone to have no notion of angels. However, contemporary depictions are often caricatures of their true nature. Many ancient cultures evidenced belief in immaterial agents of good or evil. Moreover, certain philosophical movements in those eras postulated spiritual beings that complemented earlier mythical depictions. These attempted to explain reality in terms of a great chain of existents above material things that mediates the sub-lunar world with its ultimate cause or principle. Such often implied that things necessarily poured forth from that source in a cascade of evermore complex, changeable, limited beings. The virtually infinite highest principle, seemingly, acted without liberty and from necessity, finding its power exhausted in the formless, unlimited, infinite potentiality of the co-eternal, uncreated principle of unformed matter.

The Assumptions of Man

A central assumption was that the universe has an eternal duration of endlessly great repetitive cycles, with its ultimate necessity only occasionally disrupted by idiosyncratic, chance events and actions. To accept this narrative

about the universe and ourselves, of course, raises unsolvable problems concerning human liberty. Such assumptions imply the ultimate source of existing as being unable to bring forth limited, less simple, material things without the necessary assistance of co-eternal spiritual intermediaries to assure that it may remain pure



St. Michael the Archangel, whose name means, "one who is like God," led the army of angels who cast Satan and the rebellious angels into Hell at the end of time. He is depicted as leading the souls of the departed from this life to present them to our Lord for the particular judgment.

Mosaic of Saint Michael on the facade of the Serbian Orthodox Church in Trieste, Italy



Do the Angels Move the Heavens?

by Fr. Paul Robinson, SSPX

If you take some time to head outside each evening for a month and make some close observations of the stars, you will notice two things. Firstly, the stars make a complete rotation in the sky roughly every 24 hours. Secondly, the stars always keep the same positions relative to one another. Practically all of the ancient civilizations were profoundly, and even obsessively, aware of these two facts about the heavens. For them, the heavens seemed the best place to start in order to discover the ultimate meaning of the universe, and so they gazed intently at the skies, looking for answers.

A persistent question naturally arose for the ancient stargazer contemplating these two star facts, their perfectly circular and seemingly eternal rotations: what makes the stars go round? In this article, we will consider three different

answers: the ones of Aristotle, the medieval scholastics, and Newton.

Aristotle's Notions of Motion

Aristotle of Stagira, affectionately dubbed "The Philosopher" by his fans throughout the ages, had an answer for just about everything. As such, there was no chance that he would leave the celestial motion question unaddressed. His answer, in itself, was simple: Love makes the world go round. The philosophical argumentation behind the answer, however, takes some effort to untangle.

The question, for Aristotle, was not so much, "What moves the stars?" as "Where does movement as such come from?" One's answer to



Guardian Angel with the Child, painting from the side altar in the baroque Jesuit Church, Vienna (18th century) Shutterstock.com | Renata Sedmakova



The Renaissance of the Twelfth Century and Its

Guardian Angels

by Dr. John Rao

Any Christian interested in the springtime of western Christendom—and the absurdity of Enlightenment denigration of the “Dark Ages” along with it—should pick up the Harvard historian Charles Homer Haskins’ classic work, *The Renaissance of the Twelfth Century*. This justly celebrated text, published and republished since 1927, catalogues the manifold intellectual and cultural achievements, as well as the general spirit of rebirth and hope, characterizing what was an overwhelmingly religion-driven age, Catholic to its very core.

A Formidable Challenge

Even if the renaissance in question brought up many problems that profound thinkers and

saints would be forced to struggle to overcome from the 1100s down to our own time, these dilemmas emerged in the midst of a commitment to one unified goal: the need to fulfill the message of the Incarnation by transforming all things natural through the supernatural teaching and grace of Christ. Aside from its consequences for civilization in general, what that commitment engendered was a substantive respect for the complexity of social life and the central importance of the individual person within it underscoring our purely naturalist contemporaries’ celebration of “diversity” and “human dignity” for the empty sloganeering that it really is.

Every era has its key movers and shakers—its “guardian angels”—and I would like to call attention to two of these with respect to the >

twelfth century renaissance, the first of whom is unfamiliar to most of us: a professor at the budding University of Paris known in his day by

always in the context of a rich and diverse social order that cannot be reduced to one, monolithic Leviathan.



the name of Peter “the Cantor” (d. 1197). Peter Cantor insisted that transformation in Christ required ecclesiastical guidance not of some undifferentiated mass community, but, rather, of a multifaceted network of societies with immensely varied vocations in life, each made real through the work of its individual members, and each presenting peculiar obstacles to holiness. In short, the Church had to construct as many supernatural pastoral ladders to heaven as there were distinct natural human activities, socially organized, but always with the awareness that it was the individual representatives of these activities who were destined for eternal life.

It was this project of individual redemption through recognition of different pastoral approaches to diverse social vocations that Innocent III, perhaps the most famous and grateful pupil of Peter Cantor, took up at the end of the century. Innocent applied it to individual Christians in general by means of a more refined spelling out of the basic social activity of the Church as a whole in the Fourth Lateran Council. He also utilized it in dealing with more specific concerns, as with his support for institutional guidance of persons engaged in higher education, men and women committed to St. Francis’ life of Apostolic Poverty, and even the special pastoral labor involved in redemption of those who had fallen into the unacceptable “profession” of ladies of the night. If time and space permitted, it would be equally possible to demonstrate that the great scholastic systems of men like St. Thomas Aquinas are characterized by their concern for individual minds, souls, and redemption, but

St. Bernard’s Heroic Witness

Our second and much more famous protagonist in this task of sanctifying the individual through a natural world of varied human vocations is St. Bernard of Clairvaux (1090-1153). Yes, it is true that the great saint’s suspicion of the possibly secularizing effects of the work of contemporary philosophers illustrates the kind of battles that emerged as a result of the century’s mobilization of all of the manifold natural tools at man’s disposal. Nevertheless, he served as a “guardian angel” for one of the most dangerous and destructive of the many human social groups whose individual members were in desperate need of redemption; the group that historically was the very first target for transformation in Christ: the military, whose natural soldiering vocation had to be redirected from its march to hell to the service of a just cause that might actually aid it in its own peculiar ascent of Mount Carmel.

This labor—so politically incorrect in our own time, which loves to deal with its most difficult problems by refusing to acknowledge them as such—began in the tenth century through the monks of Cluny and their efforts to turn the existing, anarchic soldiery, sarcastically labeled “the *malitia*”, into an honest Christian *militia*. They accomplished this work by convincing at least some members of the *malitia* to abandon their evil ways and use their arms to guard otherwise helpless pilgrims on the perilous road to the shrine of Santiago de Compostella in Spain instead. This enterprise ultimately gave birth



Fatima and the Present Life

by Fr. Alvaro Calderón, SSPX

The message of all anti-modernistic or counterrevolutionary apparitions – if we may use these ugly names for such beautiful realities – correspond to the first law of Divine love: the deeper the human misery, the greater God’s mercy manifests itself. For instance, Saint John of the Cross, in the first of his *Sayings of Light and Love*, says: “The Lord has always revealed the treasures of His wisdom and spirit to souls, but now when the face of evil exposes itself more and more [he is speaking at the time when Protestantism had engulfed half of Christendom], so does God reveal His treasures more.”

To young Lucia, anxious because she will not be taken to heaven soon, the words of the Blessed Mother, “My Immaculate Heart will be your refuge and the way that will lead you to God”, are but an echo of the loving words to Juan Diego at Tepeyac,

“Am I not here, who am your mother? Are you not under my protection?”

The way to God in these terrible times of the manifestation of the mystery of iniquity, and our refuge, are the Two Hearts united: the devotion to the Sacred Heart of Jesus and to the Immaculate Heart of Mary. This is what Heaven and the Popes have proposed as the means of protection for the faithful and the Church. And it is what the message of Fatima states formally and explicitly.

The message of Fatima has a special character: the Blessed Mother came to warn us of the seriousness of the times.

“Seriousness”: this is the term that describes the tone, the mood of the soul, so to speak, of the Fatima message. The word *serious* is short for *severe*, which has more negative connotations, but we would dare say is more accurate in this >



The Language of the Angels

by a Benedictine Monk

One of the greatest difficulties of being a foreigner is the lack of communication with the citizens of his adopted country. The language barrier separates him from the others in a sometimes-brutal way. The Jewish people of the Old Testament departing from Egypt certainly experienced this: "...when he came out of the land of Egypt: he heard a tongue which he knew not" (Ps. 80:6). Their sense of confusion in a foreign land, listening to a strange tongue, perpetually wandering through the desert must have been a cause of great suffering. They were guided by a supernatural presence of a pillar of light by night and a column of cloud during the day until they finally reached the Promised Land.

In Search of Our True Fatherland

This pilgrimage of the Jews in the desert is often compared to the earthly existence of man wandering through life like a foreigner seeking his true Fatherland. Like the wandering Jews, our souls were born into this land of exile, surrounded with great dangers and even greater

graces. We too were granted a guide, like a pillar of light, from the Fatherland to lead us into the Kingdom of Heaven. Our guide is our Guardian Angel who is a citizen with full rights and privileges of our true Fatherland. We were born in this land of exile and we do not even speak the language of our real family. We are like foreigners, separated from the citizens of our own country, on the wrong side of the border and listening to an unknown language. Our guide is

Lourdes

Apparitions of the Immaculate Conception
February 11 - March 2, 1858

by Dr. Marie-France Hilgar

Who was Bernadette Soubirous? Born on January 7, 1844, she was the daughter of a miller reduced to poverty. A simple young shepherdess, submissive, sickly, unappreciated, but who had the incredible possibility of seeing, many times, the mother of Our Lord.

The First Apparition

The first apparition took place on February 11, 1858 in the grotto of Massiabelle. Here is the manner in which Bernadette narrated what happened: "I saw a lady dressed in white; She wore a white dress and a white veil with a blue waistband and a yellow rose on each of her feet. Her rosary was yellow too. She took the rosary from her arm and made the sign of the Cross. I

managed to do likewise. The Apparition moved the rosary beads between her fingers without moving her lips. When it was over she made a sign to me to come near her, but I did not dare." The second apparition took place three days later with about ten people present who saw Bernadette in ecstasy. The third apparition, on February 18, was one of the four longest. For the first time, the Virgin spoke: "Would you be so good as to come back here for fifteen days. I do not promise you happiness in this world, but in the next." The fourth and fifth apparitions took place on the following two days. By then, 30 people were present at the grotto. The next day was for Bernadette her first official questioning by Jacomet, the commissaire de police. The next day the Virgin did not appear, and on her way back from the grotto, Bernadette said in a



discouraged voice: “I don’t know what I did to cause the Lady not to appear!”

Dr. Dozous was invited to come to the grotto the following day to observe Bernadette first hand, and to uncover in the name of medical science the “sham of Massiabelle.” Dozous went home deeply shaken in his incredulity. He became, however, one of the most prominent witnesses in the events at Lourdes. On the following day, 300 people were present. The Apparition said to Bernadette: “Repentance! Repentance! Repentance! Pray to God for sinners” and asked her “to climb on her knees into the grotto and to kiss the ground in a sign of repentance for sinners”. The ninth apparition explains the origin of the spring of water. Bernadette explained: “The vision told me to go and drink from the spring. Since I did not see it, I went to drink from the river. She told me it was not there I was to drink and with her finger pointed under the rock. I went there and found only a little brackish water. I put my hand into it but was unable to take any. Then I dug with my hands and so could take some. Three times I threw the water away since it was dirty; the fourth time I managed to drink. She made me eat some of the grass which grew around the spring.” On that evening of February 25th, Bernadette was interrogated by the Imperial Procurator. She was threatened with prison if she did not promise not to return to the grotto, but Bernadette made no such promise. On Friday the 26th, there was no apparition. By contrast, the next day the apparition occurred as 800 people looked on. The apparition indeed came the following day; nearly 1,100 people were there. There was an unpleasant surprise in store for Bernadette: a policeman invited her to accompany him to appear before the Examining Magistrate. Jacomet, the Commissaire de Police and the bailiff were present for the interrogation. This was Bernadette’s third questioning. She responded to their usual threats of imprisonment with serenity and firmness.

On March 1, the twelfth apparition took place. Some 1,300 people were present. For the first time, a priest, Abbé Dézirat, was there to witness Bernadette’s ecstasy. The following day, 1,600 people were present at the grotto. In Bernadette’s

words: “The Lady told me to go to tell the priests to build a Shrine there. I went to the parish priest to give him the message. He stared at me for a moment and then spoke to me reassuringly: ‘What is this Lady’s name?’ I told him I did not know. He told me to ask her name. The next day I asked but she only smiled.” The parish priest of



Lourdes assumed a position of doubt regarding the seer.

Making Sense of a Miracle

The priest’s uneasiness about the events at Massiabelle provoked him into saying a few rather unkind words. Bernadette was nervous >

Singers Today, Catholics Tomorrow

by SSPX Sisters

So many Catholic mothers today weep over a child gone astray in our poor world! When the prodigal son hastened home, it was because of the thought of the incomparable joy he had once known in his father's home. Parents have a very simple means of developing and fostering this joy in their children: song. Education is above all a respiration, and song spreads the perfume of good humor that is so conducive to physical and moral health, it helps to awaken the intelligence, removes the danger of vice and corruption, and contributes to the flowering of virtue. And it is so natural an inclination for human beings that they can scarcely refuse to quench their thirst with it. What will our children sing later on, when their heart fills with enthusiasm, if no one forms them with beautiful music? They will take pleasure in modern songs, those influential agents of moral

depravation. Yes, song is powerful over the heart of man, for the bad or for the good. And we might add that it stimulates the capacity to listen, which can spare a child many difficulties in school; plus, the study of rhythm influences the order of the brain, developing logic and the capacity to reason.

Music and Music

How to go about it concretely? By listening to beautiful pieces of music or songs, we form our children's ear; prefer baroque music (Vivaldi, Bach, Handel, *etc.*) or classical music (Haydn, Mozart, *etc.*) and folk songs. The harmony of the sounds should elevate the sentiments and not excite them; romantic music that is more passionate is to be used sparingly. We must obviously keep the



doors of our homes resolutely closed to diabolical music such as rock music that too many young Catholics enjoy listening or dancing to, because of their parents. Yes, we must know how to give our children their fill of beauty, and later on ugliness will disgust them. Parents should play a CD sometimes in the car or on Sundays and feast days in the living room. And they should be the first to sing; fathers can sing for their children a good old folk song or Catholic song, with a tone and gestures that will captivate their audience; when putting the little ones to bed, mothers can reward them for a day well spent by singing them a hymn or lullaby.

In All Circumstances

Little ones will quickly learn the children's songs that the whole family sings for them with the appropriate gestures and dances ("Here we go Looby Loo"). As they grow, they will join their voices to those of their parents in the car, while doing dishes, and during evenings spent together as a family. It is good to sing rounds; they are easy and teach children to hold their voices without being thrown off by the others. Thus, song becomes a pastime and banishes boredom. But that is not all, like we said: we should also use it in difficult, more tense moments ("No matter what, I always go on smiling..."). How many conflicts are calmed, how many disputes between brothers and sisters can be dissipated by singing together: there

is nothing like a song for creating a common spirit. We can sing while working to keep the atmosphere joyful, or on walks to encourage the little ones ("Row, row, row that boat"). Holidays should be full of song; before opening their presents, the little ones can process to the nativity scene in the living room to sing a hymn to the Child Jesus. And it is often a simple way of pleasing others. It is good to prepare a song for a visit to the grandparents, for a family party, a wedding anniversary, and why not with adapted lyrics composed by the older children. Older children should be encouraged to participate in the school choir where they will learn a healthy control of their breathing and voices along with a priceless collection of polyphony pieces.

Lastly and above all, we must not isolate this need for song and this joy found in singing from the spiritual lives of our children: we can sing at night prayers, sing the *Gloria Patri's* in the rosary, and grace before and after meals, and we should love to participate in the sung Mass on Sunday. Singing is praying twice, with one's body and soul. And as the dispositions of the body help those of the soul, song makes prayer more ardent and more fervent: see how abundantly the liturgy uses chant.

"Singing belongs to one who loves," says St. Augustine. Where there is love, there is joy, and joy is the mother of song. For the Church, song is a need, it is the expression of her love. Let us foster this need in our children, and the day will come when they will be constantly singing deep down in their souls the interior song we call thanksgiving.

And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, He also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word in peace; Because my eyes have seen thy salvation, Which thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory of thy people Israel.

Luke 2:25. Stained glass window, Ridgefield





Q&A

by Fr. Juan-Carlos Iscara, SSPX

Note: This set of questions and answers has been prompted by the recent discussions over Pope Francis’s *Amoris Laetitia*, and its “pastoral” consideration of allowing the divorced and remarried to be admitted to the sacraments. Here we set down the moral principles which should guide the answer to be given, not only to that particular problem, but also to a question that we are often asked in our ministry. (This set of Q&A is based on the excellent article by Rev. Fr. Hervé Gresland, SSPX, published in *Le Rocher c’est le Christ* n. 109, October-November 2017.)

What (or who) is a “public sinner”?

A “public sinner” is a *person who lives habitually in the state of grave sin*—which sin is also *notorious* and *scandalous*. “To live habitually in sin” means that the person has not simply committed isolated sinful acts, but lives in such a manner that the situation of sin is perpetuated. “Notorious” means that this habitual sinful state is known by many as a fact and is therefore impossible to conceal. Moreover,

The “Celebration” Continues

As has been mentioned in previous “Church in the World” columns, the Vatican of Pope Francis has been encouraging the “celebration” of the 500th anniversary of Martin Luther’s revolt against the Church including a joint prayer service presided over by Francis and a female Lutheran “bishop” which took place in Sweden last year. In October of last year, the seeming rehabilitation of Martin Luther continued unabated, as several bishops made remarks (either in print or verbally)



which effectively praised Luther as a reformer. Bishop Nunzio Galantino, the secretary-general of the Italian Bishops Conference went so far as to call Luther’s revolt “an event of the Holy Spirit” in a conference given at the Pontifical Lateran University on October 19, 2017. Bishop Galantino was appointed to his post by Pope Francis.

In response to Galantino, Cardinal Gerhard Mueller, the former Prefect of the Congregation for the Doctrine of the Faith, wrote an article for an Italian Catholic journal rebuking those who try and see Luther’s actions as anything but a revolt against the Church herself. Mueller stated:

“...in the book written by Luther in 1520, *De captivitate Babylonica ecclesiae*, it is absolutely clear that Luther has left behind all of the principles of the Catholic Faith, Sacred Scripture, the Apostolic Tradition, the magisterium of the Pope and the Councils, and of the episcopate. In this sense, he upended the concept of the

homogeneous development of Christian doctrine as explained in the Middle Ages, even denying that a sacrament is an efficacious sign of the grace contained therein. He replaced this objective efficacy of the sacraments with a subjective faith. Here, Luther abolished five sacraments, and he also denied the Eucharist: the sacrificial character of the sacrament of the Eucharist, and the real conversion of the substance of bread and wine into the substance of the Body and Blood of Jesus Christ. Furthermore, he called the sacrament of episcopal ordination, the sacrament of Orders, an invention of the Pope—whom he called the Antichrist—and not part of the Church of Jesus Christ...

It is therefore unacceptable to assert that Luther’s reform “was an event of the Holy Spirit.” On the contrary, it was against the Holy Spirit. Because the Holy Spirit helps the Church to maintain her continuity through the Church’s magisterium, above all in the service of the Petrine ministry: on Peter has Jesus founded His Church (Mt. 16:18), which is “the Church of the living God, the pillar and bulwark of the truth” (I Tim. 3:15). The Holy Spirit does not contradict Himself.

While Cardinal Mueller’s response is laudatory, it must be remembered that he no longer speaks on behalf of the Congregation of the Doctrine of the Faith, and therefore he is not in a position to penalize Bishop Galantino or demand a retraction of his statements.

Aside from the public statements of various bishops, the Vatican itself has been working on painting the Protestant revolt in a positive light. The *Osservatore Romano*, the official newspaper of the Holy See has itself published numerous articles consistent with Bishop Galantino’s understanding of Luther. The Vatican Philatelic Office issued a stamp commemorating the anniversary which shows the Crucifixion of Our Lord and at the base of the Cross are the figures of Martin Luther and Philip Melancthon (the original “theologian” of Protestantism). The stamp is an affront to Catholic sensibilities since it replaces the traditional figures of Our Lady and St. John with arch heretics!

Capuchin Theologian Dismissed by the USCCB

Fr. Thomas G. Weinandy, a Capuchin Franciscan priest and well known theologian, was fired by the United States Conference of Catholic Bishops as a theological advisor within hours of publishing the letter he wrote to Pope Francis expressing his concern about Francis' words and actions. Fr. Weinandy decided to make his letter to Pope Francis public after receiving no response from the Pope, even though he had hand delivered the letter to Francis personally.



In the letter, which was very respectful in its tone, Fr. Weinandy called the pope's attention to the fact that:

"...a chronic confusion seems to mark your pontificate... Allow me to offer a few brief examples. First there is the disputed Chapter 8 of *Amoris Laetitia*. I need not share my own concerns about its content. Others, not only theologians, but also cardinals and bishops, have already done that. The main source of concern is the manner of your teaching. In *Amoris Laetitia*, your guidance at times seems intentionally ambiguous, thus inviting both a traditional interpretation of Catholic teaching on marriage and divorce as well as one that might imply a change in that teaching... Second, too often your manner seems to demean the

importance of Church doctrine. Again and again you portray doctrine as dead and bookish, and far from the pastoral concerns of everyday life. Your critics have been accused, in your own words, of making doctrine an ideology... the Church is one body, the Mystical Body of Christ, and you are commissioned by the Lord himself to promote and strengthen her unity. But your actions and words too often seem intent on doing the opposite. Encouraging a form of 'synodality' that allows and promotes various doctrinal and moral options within the Church can only lead to more theological and pastoral confusion. Such synodality is unwise and, in practice, works against collegial unity among bishops."

Towards the conclusion of his letter, Fr. Weinandy states:

"Holy Father, this brings me to my final concern. You have often spoken about the need for transparency within the Church. You have frequently encouraged, particularly during the two past synods, all persons, especially bishops, to speak their mind and not be fearful of what the pope may think. But have you noticed that the majority of bishops throughout the world are remarkably silent? Why is this? Bishops are quick learners, and what many have learned from your pontificate is not that you are open to criticism, but that you resent it. Many bishops are silent because they desire to be loyal to you, and so they do not express—at least publicly; privately is another matter—the concerns that your pontificate raises. Many fear that if they speak their mind, they will be marginalized or worse."

It is very clear from the USCCB's immediate firing of Fr. Weinandy that his final observation is completely accurate. Many have expressed similar concerns that any deviation from the "party line" being promoted by the Vatican of Pope Francis will not be tolerated and those who do will be immediately crushed without mercy.

The Clandestine Church Takes Action for a Bishop's Liberation

A prayer chain was launched in December of 2017 for the liberation of the bishop of the diocese of Wenzhou, who has been under house arrest for seven months.

On May 18, Bishop Peter Shao Zhumin disappeared from his diocese after being “invited” to meet with the local Bureau of Religious Affairs. Six months later, the faithful of the diocese have decided to pray and fast for their bishop on the 18th of every month.

A few days before the 19th congress of the Chinese Communist Party, the prelate was supposedly led from Beijing to Xining, a city in the province of Qinghai, 1,500 miles from his home. This is the fourth time the bishop has disappeared like this since he succeeded Bishop Vincent Zhu Weifang at the head of the diocese in September of 2016.

Last June, the German ambassador in Beijing and Greg Burke, director of the Holy See Press Office, both asked the Chinese authorities to restore Bishop Shao's freedom.

According to Ucanews, the authorities have

informed Bishop Shao that in order to obtain his freedom he will have to recognize the Church's independence from the Holy See and concelebrate a Mass with a bishop not recognized by the Vatican.



Human Stem Cells Used as Spare Parts

With a revision of the law on bioethics scheduled for 2018, a team of French biologists has just tested a therapy using embryonic human stem cells to treat an eye disease.

Retinitis pigmentosa affects nearly 30,000 patients in France. Macular degeneration due to age affects over 1.5 million.

The December 20, 2017 issue of the journal *Science Translational Medicine* reveals the results of an experiment conducted on rats. After placing on the surface of their retina a “patch” made of modified embryonic human stem cells, researchers observed that the rats with transplants performed better and for a longer period of time on the visual acuity test than animals of other groups.

In the light of these results, an authorization request for a clinical trial on human patients

will be filed in March of 2018.

Based on natural law and God's sovereignty over all creatures, the Catholic Church forbids the manipulation—and destruction—of human embryos, even for therapeutic purposes: one cannot do wrong for a good cause.





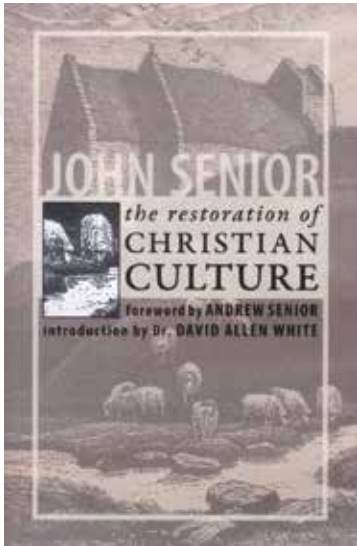
The Angel of the Storm

by Dr. John Senior

As you go by a field of buckwheat after a thunderstorm, you will often notice that the buckwheat has been scorched quite black. It looks as though a flame had passed over it, and then the farmer says "It's got that from the lightning." But how has it happened? I will tell you what the sparrow told me, and the sparrow heard it from an old willow tree that stood—and is still standing—by the side of a field of buckwheat. It's quite a venerable great willow, but wrinkled and aged, with a crack down the middle—and grass and brambles growing out of the crack! The tree leans forward, and the branches hang right down to the ground like long green hair.

In all the fields round about, there was corn growing, rye and barley and oats—yes, the lovely oats that have the appearance, when ripe, of a whole string of little yellow canaries on a bough. The corn was a wonderful sight; and the heavier the crop,

the deeper it stooped in meek humility. But there was also a field of buckwheat; it was just in front of the old willow. The buckwheat didn't stoop like the other corn; it held itself up proudly and stiffly. "I must be just as rich as the grain," it said, "and I'm much better-looking. My blossoms are beautiful, like apple-blossoms; it's quite a pleasure to look upon me and mine. Do you know anyone finer, my dear willow?" The willow tree nodded his head as if to say, "You may be sure I do!" But the buckwheat was simply bursting with pride and said, "The stupid tree! He's so old that his stomach has grass growing on it." And now a terrible storm blew up. All the flowers in the field folded their leaves or bent their delicate heads while the storm passed over them. But the buckwheat stood up straight in its pride. "Stoop down like us!" cried the flowers. "No need whatever for me to!" answered the buckwheat. "Stoop down



The Restoration of Christian Culture

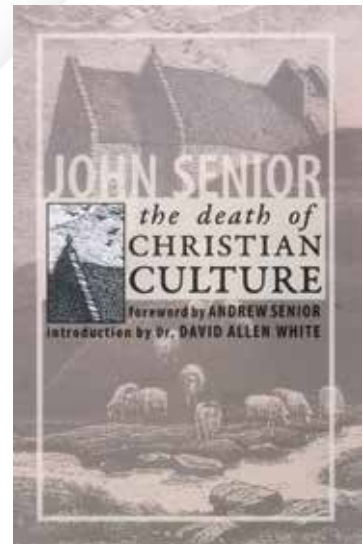
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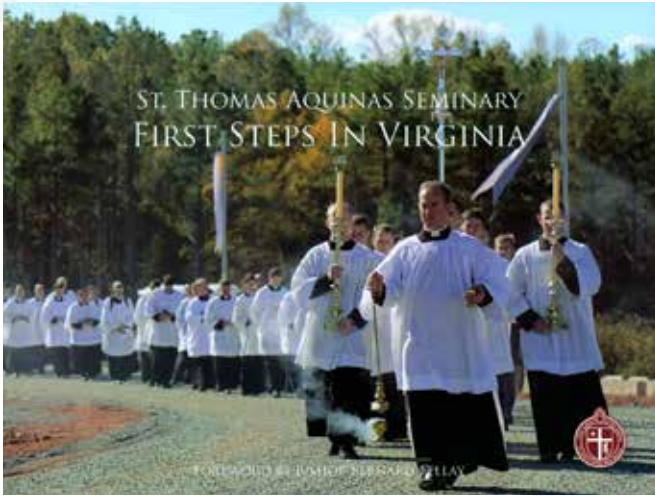
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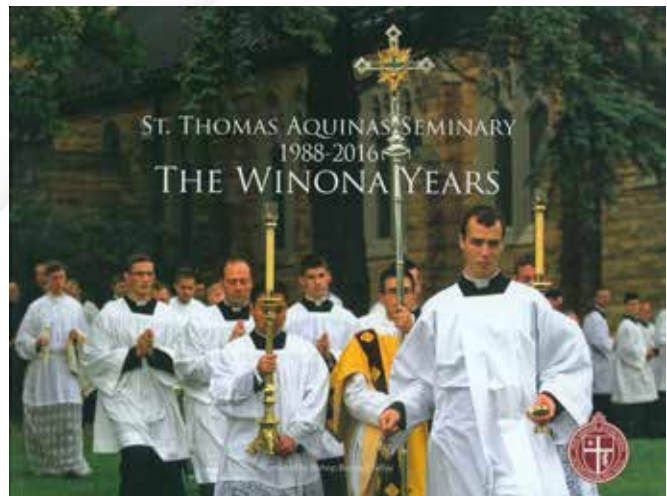
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