



S S P X



# The Angelus

“Instaurare omnia in Christo”

## What Is Islam?

The Christian East Under Islam

A Reminder from Belloc

Evangelization of Muslims

“Muslims rightly distrust Catholics who pretend to see only similarities between Islam and the Church. They respect a convinced Catholic who practices his religion, believes in it firmly, and endeavors to make known its truths and its benefits.”

(Archbishop Lefebvre, Dakar, March 26, 1961)





# What Is Islam?

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by James Vogel

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Any history or description of Islam that is limited to a short article is bound to speak in generalities and over-simplify. That being said, I hope to provide a brief introduction to the nature of Islam and its internal differences. We often speak of Islam as a single, monolithic entity, whereas the reality is much more complex, both in history and today.

## What Is Islam?

To say that Islam is simply a religion, albeit false, tells only part of the story. It is simultaneously a set of religious doctrines, a political worldview, a complex series of financial and legal rules, and cultural standards. As Serge Trifkovic put it in *The Sword of the Prophet*:

“There is ‘Christianity’ and there used to be ‘Christendom,’ but in Islam such a distinction is impossible. To whatever political entity a Muslim believer may belong...he is first and foremost the citizen of Islam, and belongs morally, spiritually, and intellectually, and in principle totally, to the world of belief of which Muhammad is the Prophet, and Mecca is the capital.”

As a religion—or even a Christian heresy, as Belloc claimed—the dogmatic principles are relatively few and straightforward. The entire Muslim creed is said to be summarized in the oft-repeated sentence: “There is no God but God and Muhammad is His prophet.” The “five pillars of Islam” include this prayer, other daily prayers, almsgiving, fasting, and the pilgrimage to Mecca once in one’s life.

Islam appears to be a mix of various tribal



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# The Christian East Under Islam

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by Anonymous

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For well over a millennium the Mohammedans have conquered, persecuted, and, at times, attempted to wipe out the Christians of the East. Catholic, Orthodox, and Oriental (i.e., those who only accept the first three Ecumenical Councils) Christians have had their identities shaped under Islamic rule, typically with negative, if not disastrous, results. While the rise and cancerous spread of Islam in the Middle East and on across North Africa into Spain is often seen as the subject of history books, Muslim dominance in the region is hardly a thing of the past. With radical Islamists today carrying out terrorist strikes among the last remnants of Western Christendom while more organized and brutal efforts are underway to eliminate the last Christian populations in the Arab world, events which began in the seventh century

under the auspices of a false prophet reverberate today, not just at the socio-political level, but the ecclesiastical as well. Roman Catholics, understandably disturbed by the seemingly daily reports of Muslim violence in their own backyards, may recall with understandable nostalgia the days of organized Latin resistance against the Islamic horde, whether at Lepanto or the gates of Vienna. But they would do well to remember the oftentimes tragic experience of their Eastern brethren and their heroic attempts to keep the Light of Christ shining in the lands where the Apostles themselves first began to spread the Gospel.

Although a full accounting of the emergence of Islam is far beyond the scope of this article, it is important to recognize that within a half-century of the death of Muhammad in 632, >

The Battle of Lepanto took place on October 7, 1571, when a fleet of the Holy League, a coalition of southern European Catholic maritime states, led by Spain decisively defeated the fleet of the Ottoman Empire on the northern edge of the Gulf of Corinth, off western Greece.

Painting of the Battle of Lepanto by an unknown painter in Saint Paul's Church (Paulskerk), Antwerp, Belgium





# On Islam

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by Hilaire Belloc

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There remains, apart from the old Paganism of Asia and Africa, another indirect supporter of Neo-Paganism: a supporter which indeed hates all Paganism but hates the Catholic Church much more: a factor of whose now increasing importance the masses of Europe are not yet aware: I mean Islam. Islam presents a totally different problem from that attached to any other religious body opposed to Catholicism. To understand it we must appreciate its origin, character and recent fate. Only then can we further appreciate its possible or probable future relations with enemies of the Catholic effort throughout the world.

How did Islam arise? It was not, as our popular historical textbooks would have it, a “new religion”. It was a direct derivative from the Catholic Church. It was essentially, in its origin, a heresy: like

Arianism or Albigensianism.

When the man who produced it—and it is more the creation of one man than any other false religion we know—was young, the whole of the world which he knew, the world speaking Greek in the eastern half and Latin in the western—the only civilised world with which he and his people had come in contact—was Catholic. It was still, though in process of transformation, the Christian Roman Empire, stretching from the English Channel to the borders of his own desert.

The Arabs of whom he came and among whom he lived were Pagan; but such higher religious influence as could touch them, and as they came in contact with through commerce and raiding, was Catholic—with a certain admixture of Jewish





The *Historia Compostelana* says St. James (Sant'Iago in Spanish) was buried at Santiago de Compostela. He appeared to fight for Christians against the Moors at the Battle of Clavijo, 844, gaining the title Matamoros (Moor-slayer). "Santiago y cierra España" ("St. James and strike for Spain") is the battle cry of Spaniards: "St. James the Moor-slayer, one of the most valiant saints and knights... has been given by God to Spain for its patron and protection." (Cervantes, *Don Quixote*).

# The Lepanto Lectures

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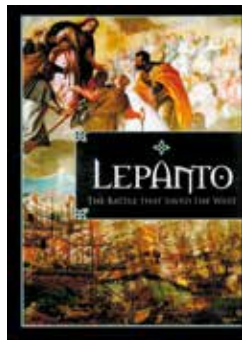
## The Knights Templar

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Who are the Knights Templar? Who were the men who inspired St. Bernard and stirred the hearts of all Europe, but met an infamous end at the hands of the King of France, accompanied by a papal suppression of this knightly order? This talk presents the true story of this military religious order, born in the heroic age of the Crusades, and which was only brought down as victim to the greed and treachery of others.



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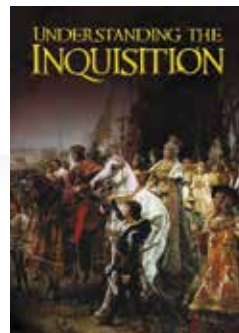
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On October 7, 1571, the Battle of Lepanto decided the future of Europe, yet few Europeans, and even fewer European Americans, know the story, much less how close Western Europe came to suffering an Islamic conquest. Christopher Check tells the exhilarating story of Lepanto, first in his own words and then through the poem of G. K. Chesterton.

## Understanding the Inquisition

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With his characteristic clarity, Christopher Check reviews one of the modern world's most frequent attacks against the Catholic Church, the Inquisition. In this talk he examines the origins of the Inquisition, its purposes and procedures, and explains that far from being a horrible institution, the Inquisition was a merciful court that protected and saved Europe in many ways.



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# The Evangelization of Europe's Muslims

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by Fr. Patrick Laroche, SSPX

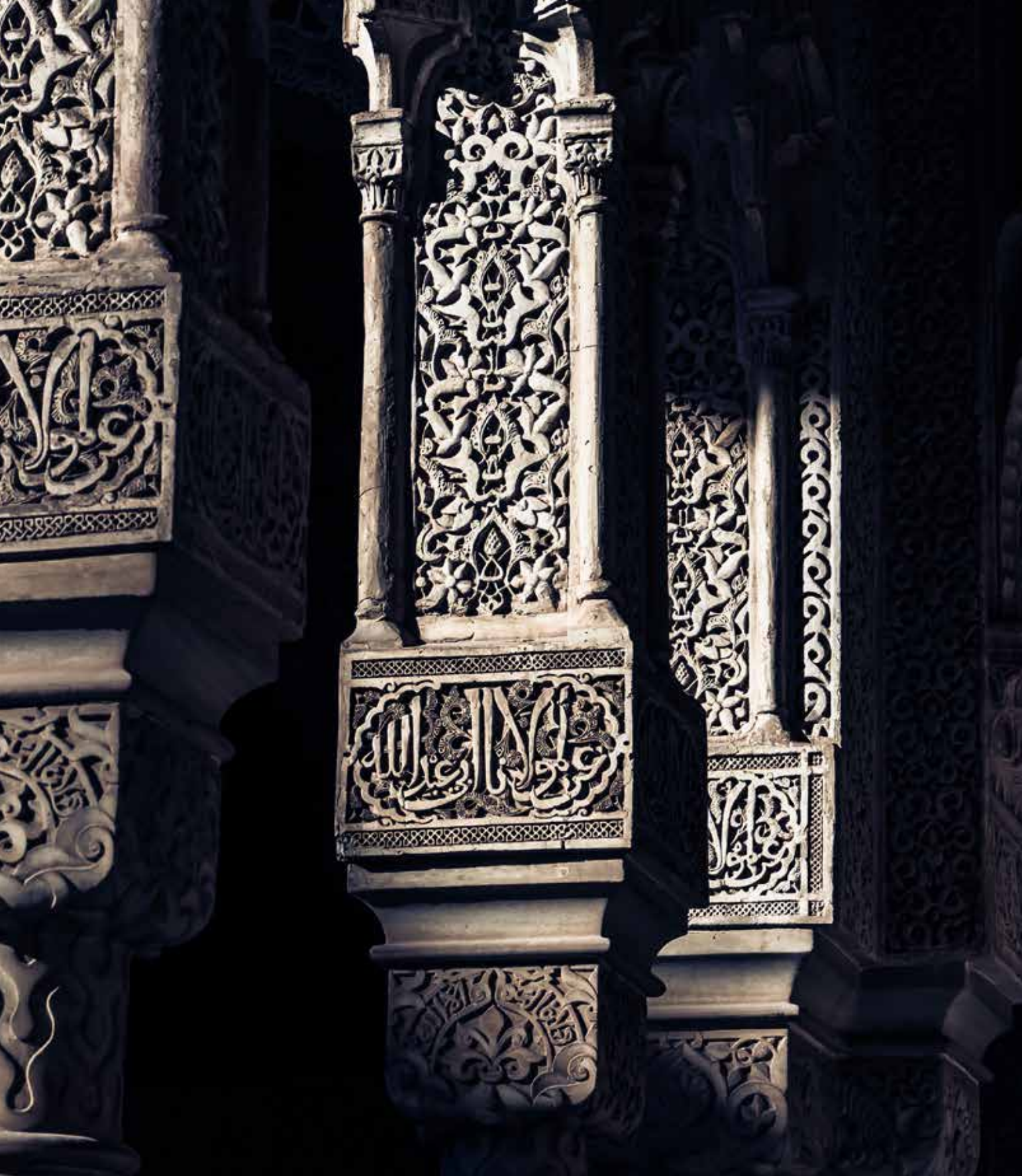
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<sup>1</sup> J.-M. Gaudeul, *Appelés par le Christ, ils viennent de l'Islam* (Paris: Cerf, 1991).

Extracts from a conference given at Paris by Fr. Laroche, a professor at the Zaitzkofen Seminary and author of a doctoral thesis on the evangelization of the Muslims in France (Strasbourg, 2001).

## Catechumens Coming from Islam

The variety of persons and situations makes it difficult to classify different kinds of conversion. Fr. Jean-Marie Gaudeul, the new Secretary of the SRI (Secretariat for Relations with Islam), a few years ago wrote a book on catechumens of Muslim origin: *Called by Christ: They Come from Islam*.<sup>1</sup> The roads which lead from Islam to Christianity are numerous, he says, but they can be classified in five categories in which God calls these Muslims who wish to become Christians. Without wishing to give too much importance to classifications, we can mention: (1) those who are fascinated by the personality of Jesus, to whom they begin to pray, experimenting with His power and goodness, and who finish by recognizing Him as the Son of God; (2) those who seek a community according to God, a community >



Islamic art developed from many sources: Roman, Early Christian art, and Byzantine styles were taken over in early Islamic art and architecture; the influence of the Sassanian art of pre-Islamic Persia was of paramount significance; Central Asian styles were brought in with various nomadic incursions; and Chinese influences had a formative effect on Islamic painting, pottery, and textiles.



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# Insights into the Quran

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by Fr. Dominique Bourmaud, SSPX

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At the heart of the Islamic religion is the Quran, which translates “recitation.” For the Muslim, the Quran is the Book of Allah himself and this is why each verse starts with: “Allah said...”

## Importance

An uncreated and divine book, it contends that it contains all knowledge to the extent that all other things are insignificant, including scientifically proved miracles which “smell the devil.” The apostate Renan concluded from this: “The liberals who defend Islam do not know it. Islam is the indistinguishable union of the spiritual and temporal realm; it is the reign of dogma; it is the heaviest chain which humanity has ever borne.”

The Quran, so it is said, was entrusted by the Archangel Gabriel to Muhammad on the “night of the revelation” in the grotto of Mount Hira. Afterwards, not unlike Moses, Muhammad came down to the valley and gave the revelation to his auditors, who wrote it down gradually from his teaching.

The Quran is written in Arabic and, although it pretends to be clear and exhaustive, the intellectual leaders very quickly interpreted it and produced commentaries, namely, the Sunna (sentences drawn from the life and teaching of Muhammad) and the Sharia (Islamic legislation).

It would be difficult to exaggerate how much the Quran has influenced the formation of the Muslim mind. It has given birth to many historical and linguistic studies. It has turned Arabic into a world language, the lingua franca >



# Catholics in the Middle East

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by Fr. Christopher Danel

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The Catholics of the Middle East profess the same Catholic faith and participate in the same sacraments as all other Catholics, according to the liturgy of their ancient Rites. There are twelve Rites in the Catholic Church, organized into three liturgical families. The most widely known are the Roman Rite and the Byzantine Rite, but that leaves ten more, and the Catholics of the Middle East belong to at least seven of these.

The three liturgical families are those based on the ancient Patriarchates of Rome, Alexandria, and Antioch. The Patriarchate of Jerusalem was the liturgical ancestor of all of these, but did not retain a Rite of its own. Rome is the ultimate source of the three extant Western Rites: Roman, Ambrosian, and Mozarabic. From Alexandria come the Coptic and Ethiopian Rites used in Egypt and Abyssinia. From Antioch come the Armenian,

Syriac, Maronite, and Chaldean Rites used in the Middle East, as well as the Syro-Malankara and Syro-Malabar Rites of India. Constantinople (formerly Byzantium) developed the liturgy of Antioch into the form now known as the Byzantine Rite, which is thus included in the Antiochene family. Constantinople was elevated to the status of Patriarchate in 381 and since then its Rite has spread widely, with a prominent Middle Eastern Catholic community adhering to this Rite. Each of the current Catholic Patriarchs descending from these ancient Sees governs the faithful of his Rite within his Patriarchal territory in submission to the Primacy of the Apostolic See of Rome.

In addition to the Catholics of the Middle East, there are also sizeable communities of Orthodox adhering to the same liturgical traditions, and this has a significant impact on Catholic life in the

# Relativism Cannot Stop Islam

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by Roberto de Mattei

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“*Marcher contre la Terreur*” (March against Terror) was the title *Le Monde*, the *Corriere della Sera*, and the major Western newspapers used to present the grand, secularist demonstration of January 11, 2015. Never has there been a slogan more hypocritical than this one, imposed by the mass-media as a reaction to the massacre in Paris on January 7. What sense is there in speaking about Terror without adding the adjective “Islamic”? The attack on the editorial staff at *Charlie Hebdo* was carried out to the yell of “Allah akbar!” vindicating Muhammad, insulted by the caricatures, and behind the terrorists’ kalashnikov there is a precise vision of the world: the Muslim one.

It is only now that Western secret services are beginning to take seriously the threats by Abdu Muhamad al Adnani published in a multi-

lingual communiqué spread widely on September 21, 2014, by the on-line daily *The Long War Journal*. “We will conquer Rome, we will break its crucifixes, we will make slaves of the women, with the permission of Allah, the Exalted One,” the spokesman of “the Islamic State” declared to his followers, and he didn’t simply call for the extermination of the “infidels” wherever they may be, but also indicated the procedures: “Place explosives in their streets. Attack their bases, burst into their homes. Cut off their heads. So that they don’t feel safe anywhere! If you can’t find the explosives or the ammunition, single out the American infidels, the French infidels, or any of their allies: smash their craniums with a rock, kill them with a knife, run them over with your cars, hurl them into mid-air, suffocate them, or poison them.”



# The Light of Faith

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by a Silver City Benedictine Monk

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While travelling through a major European city several years ago, I had to stop for fuel a few miles from the scene of a riot. The local government officially identified it as “racial and religious unrest.” A group of Muslims were protesting what they considered to be an injustice against the laws of their religion. There was a long line of vehicles carrying police and Special Forces, with sirens screaming, snaking their way to and from the scene of the conflict. While paying for the gas, the Arabic-looking cashier asked: “As a Catholic priest, what do you think that we, as Muslims, must do to be at peace in this country?” I replied, “Seek to know the absolute truth about Jesus Christ.” Her response seemed to be a mixture of irony and despair as she said something like: “You are probably right, but do you think we really can?”

A few years later I had the joy of baptizing an adult Muslim, and I finally understood the despair with which the gas station attendant asked her question. I was able to observe the development of the gift of faith in a soul leaving the error of Islamism, and it was only then that I realized the total sacrifice that God asks of them. The Muslim religion is so structured that to leave it is a type of social suicide. All ties are broken with their society and often even with their own family. A good Muslim family is encouraged by their religion to murder the family member that has left Islamism. For a Muslim to become a Catholic they are literally risking their lives. God gives all that the soul needs to embrace the faith, but that soul must courageously sacrifice all that God asks of him. For a Muslim, this sacrifice sometimes includes martyrdom. >



# Spirituality



God seems to convert the Muslims by the gift of a great interior light of faith needed to abandon everything to God. On the natural level, light is an extraordinary creature. It is the means by which we see the visible world that surrounds us. An entire mountain can be placed inside of us by means of light. The surprising thing about sight is that the image that arrives on the retina is upside down and is mysteriously turned around by our mind so that we see the objects as they really are, that is to say the sky above the mountain instead of below it.

The light of the faith acts in like manner. If we use the eyes of our soul only to materially satisfy our intellect, the image that we perceive is in a certain way upside down. We would be lacking a supernatural perspective. We therefore need the light of faith to place the object of our intellect in its proper position with respect to God. It is precisely this gift of faith that the Muslims lack. Many government officials, all over the western world, would like us to believe that the Muslim religion is essentially the same as the “Christian religions” with a few exceptions. This is profoundly false. Their perspective of religion is very materialistic, as is their god of war and self-destruction. Their idea of heaven is sensual pleasure. Without the light of faith their supernatural world is really upside down.

The Muslim that I baptized several years ago had an intense desire of God. The first time he came to Mass was a Christmas day. He was seeking to discover, as he said himself, something

spiritual about the feast of Christmas. Although he was not baptized, he stood in the confession line. Once inside, he asked why people looked worried coming in and left apparently relieved! His journey to God took seven years. During this time, two Novus Ordo priests encouraged him to remain Muslim. One priest even asked that he explain the Quran to him.

He was finally convinced to seriously study the Catholic faith by the example of a young and large Catholic family, not by their words, but rather by what they were..., i.e. charitable. He observed charity amongst the members of the family and the mutual love of the spouses. He saw the presence of God in the pure hearts of that young family. Seeing the fatherhood of a good family he wanted to be able to call God his Father. By God’s grace, and the courage to risk his life for God, he was baptized. ...“But as many as received Him, He gave them the power to be made the sons of God, to them that believe in His name.”

God decided that this earth would be a battleground of good and evil. On one side is the Church with her children, on the other is the wickedness of Satan and his slaves: the children of light opposed to those dwelling in darkness. God has sent light into the darkness and He helps all who wish to receive it. The Muslim religion is so devised as to block out that light, but there are some “seated in darkness and in the shadow of death” that yearn for this light. It is our duty in charity to pray for them and help them to receive the light of faith.



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# How to Speak to Muslims

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by Joseph Fadelle

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Joseph Fadelle, from Iraq, was born in 1964 into a Muslim family. He was baptized and received into the Catholic Church in the year 2000. Ten years later he published his autobiography, *The Price to Pay*, in which he recounts his conversion to the Catholic religion.

(Interview conducted by Ladislav Anquetin.)

**The Angelus:** How did you look upon the Catholic religion before your conversion?

**Joseph Fadelle:** All I knew about Christians is what the Quran tells us; namely, that Christians are polytheists, ungodly, and impure. That's the only idea I had of Christianity.

**The Angelus:** Did you consider Christians to be your enemies?

**Joseph Fadelle:** I did not consider them so much as enemies as misguided. The Quran tells us that these are people who are far from the

right path, therefore people gone astray: They are unclean, ungodly, and so we don't mingle with them, we don't go near them. In fact, in the Quran there are also verses that say: "Kill the polytheists." But I didn't know any Christians; I had never been around any or approached them or tried to get to know them.

**The Angelus:** At what point in your life did you begin to have doubts about Islam?

**Joseph Fadelle:** It was the first Christian I met who invited me to read and understand the >



**The Angelus:** Was this dream decisive for you?

**Joseph Fadelle:** Yes and no. The dream is not the foundation and basis of my faith. I met Christ in the Gospel. The dream was only the invitation to enter the Christian religion and to know Christ Jesus.

**The Angelus:** Subsequently you were shot at, chased, imprisoned... You had to flee from your

**The Angelus:** Even your family and friends are supposed to kill you?

**Joseph Fadelle:** What is important for them and what comes first, even before bonds of blood or friendship, is pleasing God, satisfying him, doing his will. So it is the commandment of their God to kill anyone who leaves Islam that takes precedence. Obviously, they are going to obey. That may seem surprising, but even the family

As for the Church, her principal mission is evangelization, she ought to be preoccupied with evangelizing the whole human race, and, therefore, Muslims too.



family, who threatened you, your country, your friends. Why is it so difficult to leave Islam?

**Joseph Fadelle:** In the Quran, which is considered to be the word of God, it is written: “Kill anyone who leaves Islam.” Besides that, there is a “hadith” of Mohammed—and whatever Mohammed says is very important for Muslims—that says: “Whoever among you should leave Islam, kill him.” That is the reason why it is so difficult to leave Islam.

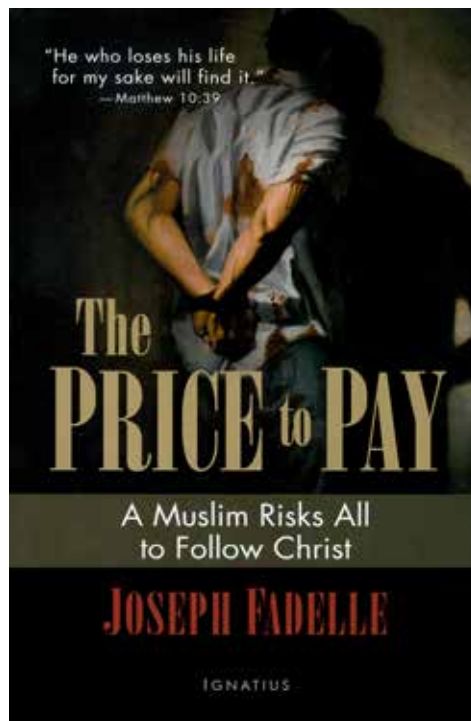
is going to kill in order to accomplish the will of God.

**The Angelus:** Have you ever had a chance to explain yourself to Muslims or to your family? In other words, how can one proselytize Muslims?

**Joseph Fadelle:** I am in touch with many Muslims in France, but also through the Internet with Muslims in Arab countries. The basis of the contact and of the discussion with them is to >

# The Price to Pay

A Muslim Risks All to Follow Christ



*The Price to Pay* is the powerful story of Joseph Fabelle's conversion to Catholicism. He risks everything—family, friends, his inheritance and home, and even his life—in order to follow Christ. In a dramatic and personal narrative style, Fabelle reveals the horrible persecution endured by Christians living in a violent and hostile Muslim world.

# The Hermit of the Sahara on Muslims

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by Mme Danièle Masson

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Charles de Foucauld was a former military officer in Algeria. Later on, after a sudden conversion at the feet of Father Huvelin in Paris, he was ordained priest at the turn of the 20th century. His mind was set on evangelizing those regions he had visited earlier, and he became a hermit dwelling in Western Algeria near Morocco.

## An Urgent Need

He committed to paper his intention: “To do the most good that can be done at present for the Muslim populations, so numerous and so abandoned, by bringing into their midst Jesus in the Most Blessed Sacrament, just as the most Blessed Virgin sanctified John the Baptist by bringing Jesus near to him.”

In 1905 he wrote to Raymond de Blic about the need to convert the Muslims: “The work I’m doing is preparatory. It may be that a few souls of good-will come before the others: all these souls are made for truth, for the true religion, heaven; they all must and consequently can secure their salvation and sanctify themselves. But outside the Catholic religion, especially outside the Christian religion, few souls are not in a habitual state of mortal sin. The three concupiscences—sensuality, pride, avarice—reign as queens in most souls. The outsides of the Muslim world are seductive, as persons with heavy make-up and tawdry finery seem from afar: when you see them up close, they are horrid.”

The same haunting thought comes as a refrain in his writings. In a letter to Father Huvelin, dated 1907, he reproaches the million European



# La Sainte-Chapelle

and the Crusades

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by Dr. Marie-France Hilgar

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The Sainte-Chapelle, located within the Palais de Justice complex on the Ile de la Cité is a diminutive yet perfect example of the Rayonnant Style of Gothic Architecture. It was erected by Louis IX, king of France, to house the Crown of Thorns and a fragment of the True Cross, precious relics of the Passion. Louis had purchased them in 1239 from the Byzantine Emperor Beaudoin II for the exorbitant sum of 135,000 livres (the chapel only cost 40,000 livres to build). Two years later, more relics were brought. Louis commissioned the Sainte-Chapelle to serve as a reliquary casket enlarged to an architectural scale. In the flamboyant thinking of the 13th century, the idea was to elevate the Kingdom of France to be the leader of Western Christianity. The original plan of the Chapel dates from 1241. After breaking ground in

January 1246, the Sainte-Chapelle was rapidly constructed, and completed April 25, 1248. The structure is 118 ft. long, 56 ft. wide and 139 ft. in height.

Fronted by a two-story porch, the Sainte-Chapelle has the emphatically vertical proportions of Gothic architecture which had been perfected during the 12th century. The architectural model is that of a building with a single nave culminating in a chevet with seven panels. Outside the design concentrates on the essentials—a sober base and heavy buttresses contrasting with the lightness of the upper parts. The slate roof is dominated by a spire made of cedar, 108 feet high, a masterpiece of finesse, made in the 19th century, but the exact replica of the 15th-century piece.

The lower chapel is dedicated to the Virgin >

# Christian Culture

Mary. Low vaulted ceilings rest on fine columns. The walls are decorated with trifold arcades and 12 medallions representing the Apostles. Fleurs de lys are on an azure background. The towers are an homage to Blanche de Castile, St. Louis's mother. The vaulted ceiling is painted to resemble star-filled heavens. The floor contains tombstones of important reverends. The lower chapel used to be reserved for palace staff.

The upper chapel is resplendent in its Gothic architecture—light, color, and space blend to inspire a sense of harmony between art and religious faith. This part of the building was reserved for the King, his close friends and family, as well as for displaying the religious relics. Supported by slender piers, the vaulted ceilings seems to float over magnificent stained

are the dominant colors, in contrast with 15th-century western rose windows. In these panes the full biblical story of humanity is recounted, from the Creation to Redemption through Christ.

Over the centuries, the Sainte-Chapelle suffered the vicissitudes of time. It was damaged by fire in 1630 and again in 1776. The stained-glass windows of the lower chapel were removed following a flood when then Seine overflowed in 1690. Perceived as a symbol of both religion and royalty, the Sainte-Chapelle suffered considerable damages during the French Revolution. Its furniture and rood screen disappeared. The organ was transported to Saint-Germain-l'Auxerrois. The spire was knocked down, the tympanums damaged, the holy relics scattered. Most of the statues were saved.



glass windows. Most significant of the sculpted decorations are the statues of the 12 Apostles, which lean on the columns marking the bays. Their finely featured faces impart a sense of serenity in all who contemplate them.

The Sainte-Chapelle is renowned for its richly hued stained-glass windows comprising 6,456 square feet in area. Two-thirds of the pieces are original works representing the finest examples of 12th-century craftsmanship. Reds and blues

Following a period of disaffection, in 1803 the stained-glass windows were stored in a two-meter space in order to use the building as a repository for the state's archives. Starting in 1837, significant restoration was undertaken and by 1868 the Sainte-Chapelle was returned to its previous splendor. The stained-glass windows were removed during World War II in anticipation of the German invasion of Paris. Following the war every piece was meticulously replaced. While



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# Let's Read!

Learning to Love Reading

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by SSPX Sisters

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“If my children liked to read, they’d get a solid formation, they wouldn’t go stir crazy on rainy days, they wouldn’t be easy targets for media propaganda.” So then, how does one awaken in children such a desirable attribute?

The number of qualities a child acquires by imitating those around him is incalculable. If you yourself read regularly with visible pleasure and interest, if family conversations pleasantly revolve around books read by members of the family, then a large part of the work has already been done.

Before learning to read, a child gets familiar with books on mother’s lap. Quite often, a little one left to himself will have “read” a picture book in 30 seconds; he will have seen everything and looked at nothing. With mother, one takes the time to examine every drawing: Where is the

cock? What color is the cat? So doing, the child develops an ability to concentrate while acquiring a rich and precise vocabulary.

When books are a part of the family’s universe, at about five or six, a child will ask to learn to read. He wants to do as the grown-ups do; he is tired of having to have help to read a story; he wants to understand the allusions he hears in the conversations of the older children. Offer him a alphabet book, and until it’s time to go to school, teach him to recognize the sounds of his language. Home instruction may go further if mother has some training or a teacher’s advice.

The apprenticeship of reading is paramount. Reading must become easy enough so that the child’s attention is no longer on the act of reading but on the content of the book. Relentlessly banish books that employ the global or semi- >





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# The Sacrifices of Motherhood

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by Michael J. Rayes

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“How big is he?”

Karisa Bugal had barely enough strength left to whisper her question. She struggled to look up at the doctors who delivered her baby while medical staff wheeled her to intensive care.

Mrs. Bugal knew she was sacrificing her own life to save her baby on that cold November day in 2014. Her doctors made this very clear during labor and presented grim options to the young mother and her husband. Mrs. Bugal chose to have an emergency delivery to save her son. Her baby boy was delivered, but the mother died soon after, leaving behind a husband, a toddler, and a healthy newborn baby.

Motherhood involves the formation and management of your children. But this requires sacrifice; sometimes, incomprehensibly deep sacrifice. How do we make sense of the call for

sacrifice—ultimately, surrender to God’s will when we would rather have things go our way?

## The Depth of Sacrifice

We parents may sometimes be deluded by the wonders of modern medicine and technology. We do a good job of subduing the earth and ruling over it (Gen. 1:28). But our own strong wills may be mixed up with this dominion. We oftentimes struggle when we must resign ourselves to circumstances because we don’t want to let go of control. This dichotomy of control and resignation brings the sacrifices of motherhood to mind.

There are many mundane sacrifices, or daily hardships, of living as a Catholic wife and >



# The Lord's Vineyard

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by Fr. Ferrelli, SSPX

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**The Angelus:** Father Ferrelli, could you introduce yourself?

**Fr. Ferrelli:** I was ordained in June of last year. And my first assignment has been Argentina and now Chile.

**The Angelus:** Were you surprised when they told you that you had been assigned to South America?

**Fr. Ferrelli:** Usually most priests remain in their native country at first, or somewhere using their own language. So I was about as surprised as anyone with Italian ancestry and a certain inclination towards studying languages could be. My first thoughts were, "This isn't going to go over very well with the family, Mom in particular." After some sweet-talking and a bit of time, however, we all got used to the idea that it

wasn't all that bad.

**The Angelus:** How did you prepare for such a change in language and culture?

**Fr. Ferrelli:** I did what anyone would have done; try not to think about it too much: final exams were just around the corner. My superiors advised me wisely to immerse myself in Mexico undergoing intensive Spanish. Prior to that time I didn't really know too much Spanish, so it was pretty necessary. One of my best memories during the preparation for the big leap was to commit myself to trying the various wines from Mendoza which one can find in the States. There is no better way to assimilate oneself into another culture than by the assimilation of the various foods and drink it has to offer!

**The Angelus:** Where were you stationed first?



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# Q & A

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by SSPX priests

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## Can a Catholic use Google, Amazon, and similar corporations?

On the website of the Society of St. Pius X, there is a fund-raising appeal that entails using Amazon, using Google Inc. What is the duty of a Catholic regarding the use of a corporation one knows to have a reprehensible agenda and to use its profits to foment evil purposes?

The case mentioned here seems to be one of

necessity. As long as one is going to do online shopping through Amazon—which has become the rule—some tax money will necessarily go to some tax-exempt company which has a good or an evil purpose. If it profits the SSPX, it will be used for a good purpose and that is a good effect.

This case also is a perfect illustration of what the moralists call the principle of “double effect or indirect voluntary.” One action, in itself good or indifferent, has two effects, the first good and the other evil. Can I morally perform this action? As long as I intend the good effect and >



# The 1974 Declaration Forty Years Later

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by Fr. Jean-Michel Gleize, SSPX

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1. Titular Archbishop Guido Pozzo, secretary of the Pontifical Commission *Ecclesia Dei*, recently gave an interview about the relations between Rome and the SSPX.<sup>1</sup> No-one can put himself above the supreme teaching authority of the Church [magisterium], he said; and since the teachings of the Second Vatican Council must be considered as those of the genuine Catholic supreme teaching authority, the Roman authorities cannot require less of the SSPX than does the 1989 Profession of Faith. The Profession of Faith, in effect, enounces submission in principle to the teachings of Vatican II according to the different degrees of assent indicated. Msgr. Pozzo is very clear: at the very most the Holy See is ready to grant to the SSPX that “the teachings of Vatican II have an extremely variable degree of authority and binding character, depending on the texts.” For example, “the declarations on religious liberty, non-Christian religions, and the decree on ecumenism, have a different and inferior degree of authority and binding character” than

the Constitutions *Lumen Gentium* on the Church and *Dei Verbum* on Divine Revelation, which “have the character of a doctrinal declaration, even if they include no dogmatic definitions.” The nuances notwithstanding, it remains that the two types of documents are both authoritative and binding. The only concession made is the recognition of a mere difference in the degree of authority and of requisite assent. What conclusion may be drawn, if not that the Society ought to recognize, in varying degrees, the authority and binding character of all the specified documents. Now, this is precisely what is not acceptable. For it is precisely in the documents named that the Rome of neo-modernist tendencies is clearly manifest, the Rome that “we refuse and have always refused to follow,” whatever may be the degree of authority ascribed in vain to these texts.

2. In the eyes of Msgr. Pozzo, the fundamental reason for which the authority and binding character of these teachings cannot not be called in question

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