

JULY-AUGUST 2021

The

“Instaurare omnia in Christo”

# ANGELUS

THE VOICE OF TRADITIONAL CATHOLICISM

## THE HOLY LAND

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# LETTER FROM THE PUBLISHER

Dear Reader,



**Fr. John Fullerton**  
District Superior of the  
United States of America

It is my privilege to present to you the new format of *The Angelus* magazine.

For those of you who have been subscribed since the first years of the 80's, you will have witnessed the variations from the simple offset in-house printing by the late Fr. Pulvermacher to the professional printing with stylish shades of black and grey. Later in the 90's, it displayed colors on the front cover, and only in the 2010's did we work at having the entire colored magazine. It also had a facelift in line with the branding which the SSPX extended to the whole world, with the view to unify and recognize genuine publications from adulterated texts.

I am confident that the new look will meet with the approval of our readers, as it offers easily readable wonderful material, along with the high-resolution photos you have enjoyed in the past decade.

The current issue deals with the birthplace of Our Lord. The Holy Land was the object of constant strife from Abraham until Christ's time, ever sought after by pilgrims and knights, and still today the prime area of conflict in the world.

Through the magazine, we hope to provide you with the flavor of the Middle East, with the sense of adventure and piety of the continuous flow of pilgrims, monks and soldiers coming from all regions to venerate the holy places where heaven and earth met two thousand years ago.

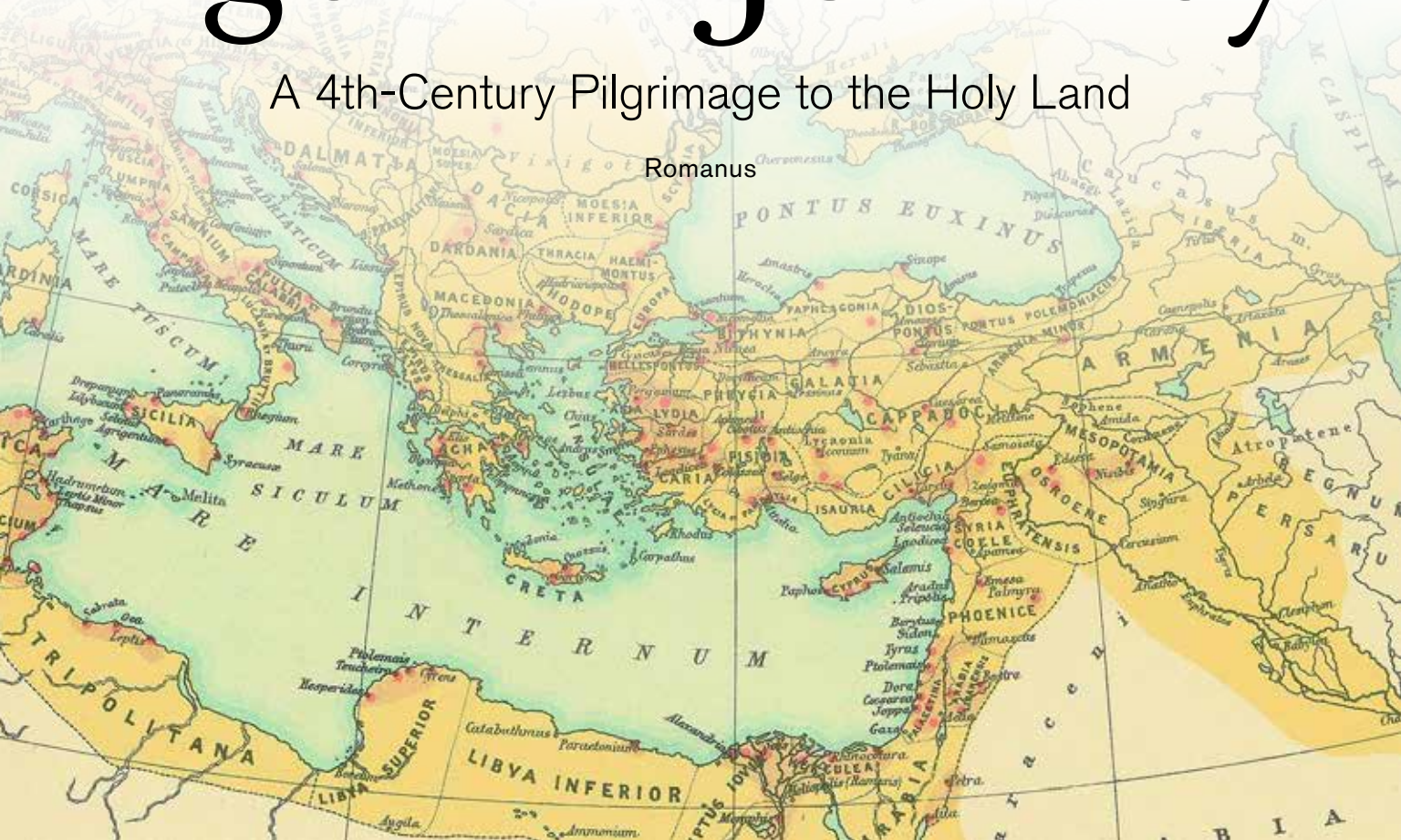
We are pleased also to introduce the first of a series of interviews with some of our District priests who have been involved in a specific apostolate. I am sure that it will draw much attention and show better the multifaceted aspect of our extensive apostolate "to restore of all things in Christ."

Fr. John Fullerton  
Publisher

# Egeria's Journey

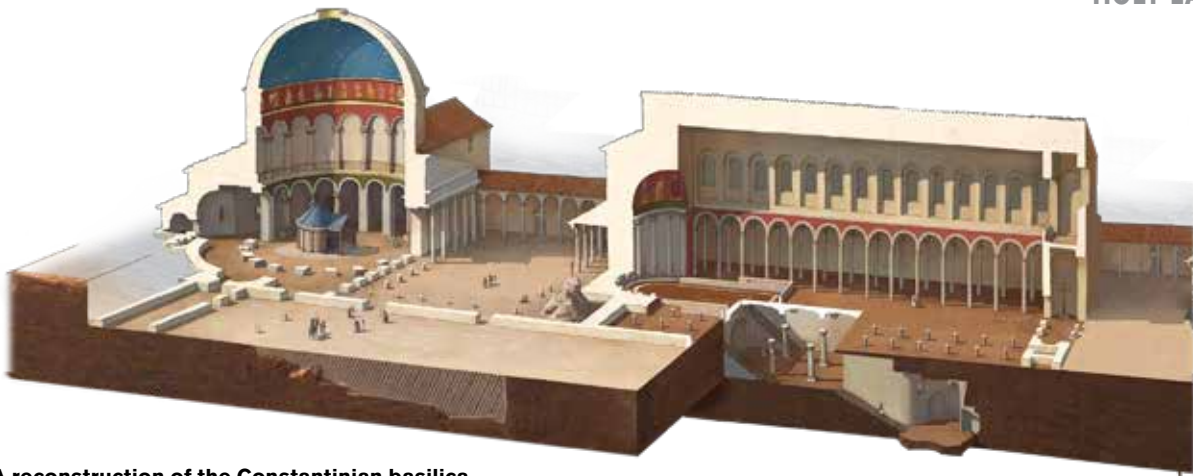
A 4th-Century Pilgrimage to the Holy Land

Romanus



Constantine's conversion ushered in an era of peace for the Church and planted the first seeds of Christendom. The imperial treasury was opened for the building of churches—large ones—testimony of the gratitude of the emperor to the God of the Christians. In Rome itself he ordered the construction of imposing basilicas over the tombs of the martyrs, and later, having moved his capital to the East, in the Holy Land he restored the places most sacred to Christians, places that pagan emperors had tried to obliterate—the grotto of Bethlehem, Golgotha, the Sepulcher, the Mount of Olives. . . Successive Christian emperors

and bishops and monks continued this work, erecting basilicas, shrines and memorials on almost every place mentioned in the gospels. With this era of peace upon them, with a restored confidence, Christians renewed their purpose of following in the footsteps of Our Lord by reproducing His dispositions in their souls. But human nature being what it is, they were also eager to follow Him in a more material way, up and down the roads He trod during His earthly life and thus increase, in a sensible way, their intimacy with Christ: to be a bit closer to Him by sitting at Jacob's well under the midday sun, by perhaps sipping wine at Cana of Galilee, or walking



A reconstruction of the Constantinian basilica.

by the daily fasts, and because of the rather high mountain they have to descend.

At Gethsemani, the passage of the Gospel narrating the arrest of Our Lord was read.

During the reading of this passage there is such moaning and groaning with weeping from all the people that their moaning can be heard practically as far as the city. And from that hour everyone goes back on foot to the city singing hymns. . .

Having returned to the church of the Holy Sepulcher, the bishop addressed the people, comforting them, admonishing them not to grow weary, but to have hope in God who will bestow great graces on them for their efforts.

On Friday, all proceeded to the adoration of the Cross, much as we do today (but per-

haps without the devotional excess that Egeria mentions):

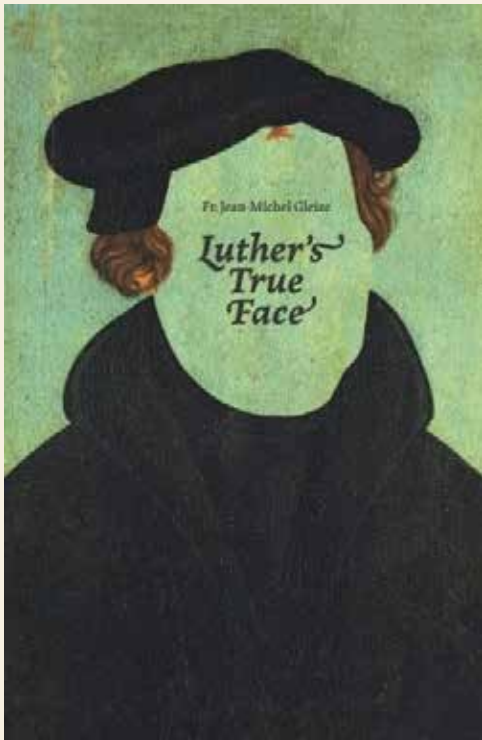
The bishop holds the sacred wood of the cross with his hands, while the deacons keep watch over it. There is a reason why it is guarded in this manner. It is the practice here for all the people to come forth one by one, the faithful as well as the catechumens, to bow down before the table, kiss the holy wood, and then move on. It is said that someone (I do not know when) took a bite and stole a piece of the holy cross. Therefore, it is now guarded by the deacons standing around, lest there be anyone who would dare come and do that again. . .

It was followed by a 3-hour-long office of readings.

First, whichever Psalms speak of the Passion are read. Next, there are readings from the



A mosaic map of 6th century Jerusalem found under the floor of St. George's Church in Madaba, Jordan.



# Luther's True Face

by Fr. Jean-Michel Gleize, SSPX

October 31, 2017 marked the 500th year anniversary of the famous episode (and birth of Protestant revolution), when Luther nailed his 95 theses to the door of the Church of Wittenberg. Naturally, the revolutionaries have every reason to celebrate. But what is utterly shocking is that Catholics have joined their celebration. Pope Francis participated in the 500th anniversary of this revolution. This "is quite simply a scandal" (p.12). And why so? Why is this man's action simply unacceptable?

"The much dwelt on cliché of Luther as 'an obscure monk who rose from his cell,' one day in 1517 to overturn Christianity is the creation of superficial (19th century) and self-serving (Protestant revolution) literature, and couldn't be farther from the truth" (p.37). If so, what is the truth?

Written by French scholar and clergyman, Fr. Jean-Michel Gleize, of the Society of Saint Pius X, *Luther's True Face* provides an in-depth look at the "Father of Protestantism." More than just a theological analysis, Fr. Gleize's study offers crucial historical details about Luther's life, the times in which he lived, and the state of the Catholic Church in the early 16th century.

Also included in this first English edition of *Luther's True Face* is an introduction by Bishop Bernard Tissier de Mallerais, as well as several appendices, and a copy of Pope Pius XI's landmark encyclical *Mortalium Animos* (on religious unity).

While Fr. Gleize approaches his subject matter through a Thomistic lens and delves deeply into Luther's doctrine, this volume is accessible to all Catholics who wish to learn about the origins of Protestantism and come away with a deeper understanding of what continues to divide Catholics and Protestants to this very day.

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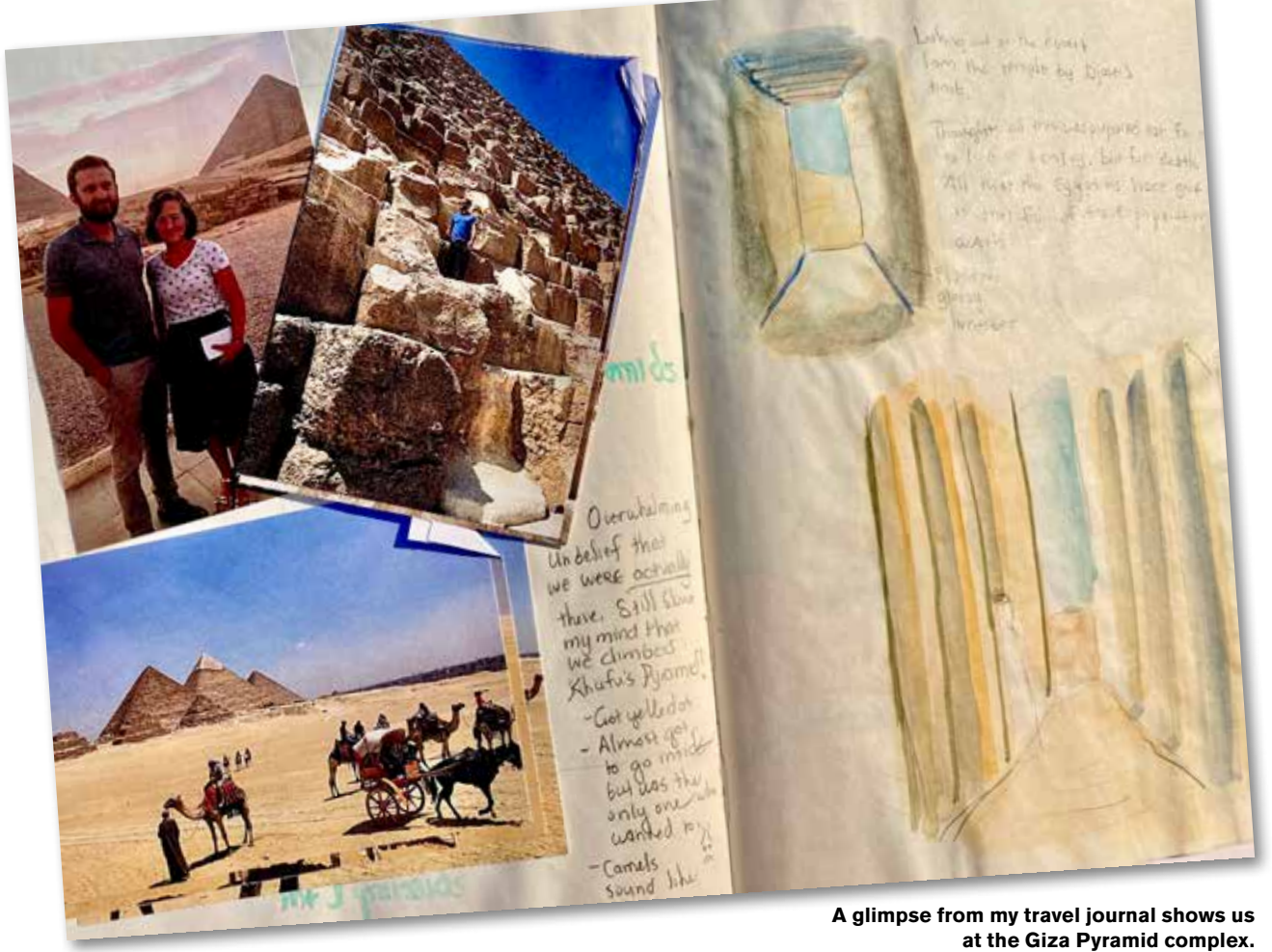
# Egypt and Jordan:

Not quite the Holy Land, but *close*.

Thoughts and insights from a Traditional Catholic pilgrim.

Bridget Bryan





A glimpse from my travel journal shows us at the Giza Pyramid complex.

sibly longer. You can find engravings of them carved on knife handles from that era, near Uruk, the kingdom of Gilgamesh the King. That's near Ur, where Abraham was from. Thus, Abraham would have been familiar with this type of housing. Some experts have wondered if Noe's family, after the flood, had a similar style of housing. Seeing the reed pillars was like seeing a relic of the old patriarchs who were types of the Savior.

All these connections, from the reed pillars to Abraham and Noe flashed into my head as I passed into the Bedouin tent. Nerving out on the topic was saved for the travel journal, and total attention was given to a good cold beer and lunch with my fellow travelers.

The rest of that day was spent viewing temples and pyramids, inside and out: the Red, Bent, and Djoser's Step Pyramid (the very first successful Egyptian pyramid), and an old crumbled pyramid. The only thing that would have made all that even better would have been to be able to bring my students there too.

What does the inside of a pyramid look like? Well, the really old ones are ornate,

while the "newer" ones at Giza are plain inside. We descended into a pyramid older than Moses. Inside it, carved on the ceiling were stars—they looked like starfish—but this expression is so similar to the stars the French use in ecclesiastical decorations. Also carved into the vertical walls, with the precision of a laser cutter, were litanies in hieroglyphs, praying for the soul of the deceased pharaoh and his people. "Litany" took on a whole new meaning for me after seeing that—the form had been around for nearly 4000 years, and carved so precisely in such an ancient age!

At one moment, while exploring Djoser's complex, I stood alone in a deserted stone funeral hallway, its limestone ceiling, walls, and floor polished and glossed by the Sahara wind. The view looked out at golden sand and blue sky. It dawned on me that all these buildings were prepared not for men to live in and enjoy, but for their preparation for death. The wonder began to form: is most of what the Egyptians have given us the fruit of their preparation for death?





# The Church of the Transfiguration [Mount Tabor]

Built on the peak of Mt. Tabor, the current church is part of a Franciscan monastery complex, and was completed in 1924. It was built on the ruins of an ancient (4th-6th-century) Byzantine church and a 12th-century church of the Crusader Kingdom period.

The church contains three grottoes representing the three huts which Peter desired to build—for Jesus, Moses and Elias—Elijah.

The Grotto of Christ is in the eastern part of the church. Steps lead down to a lower level containing a sanctuary roofed with a modern vault.

There is a chapel in each of the two towers at the western end of the church. The Chapel of Elijah is located in the south tower; the north tower holds the Chapel of Moses.

In the upper part of the church there is a mosaic on a gold ground representing the Transfiguration. On August 6 the sun strikes a glass plate set into the floor so that the golden mosaic is briefly illuminated.





# My All-Night Vigil in the Church of the Holy Sepulchre

Fr. Hugh Barbour

**I**t can happen in the life of a Christian, and especially in the life of a priest, that he receives favors from the loving Providence of God which exceed all his expectations and which he never sought or even imagined. I do not mean the supernatural graces to be expected through that progress in the life of prayer, penance, and works of mercy which is the common and blessed lot of all who take the practice of the faith to heart. I mean rather unexpected consolations, discoveries, I might even say “perks,” along our way here below. In this narration, I will share with you just such a kind bonus I received from the “Giver of every good gift.”

In Lent of the year 2011 I led a pilgrimage to the Holy Land of some faithful who

were knights and dames of the Equestrian Order of the Holy Sepulchre of Jerusalem. I am a Knight Commander of this order, which, since I am a priest, means that I am also a titular canon of the Church of the Holy Sepulchre. St. Pius X, by the way was a member of this order as a bishop and patriarch, and then was the Grand Master of the order as pope. There have been a number of sainted knights and dames. The order began in the 12th century at the time of the first crusade and the recovery of Jerusalem, and still thrives, despite the twists and turns of history, to the present day. Blessed Pius IX reorganized the statutes of the order, bringing it directly under the Holy See. This was in part to provide the popes with a means of



# The Tragedy of the Fourth Crusade

Gabriel S. Sanchez, J.D.

**T**he ill-fated Fourth Crusade to win back Jerusalem for Christendom resulted in a series of errors, misdeeds, and outright horrors that drove a rift between East and West that continues to this day. Although it is commonplace for contemporary Catholics to romanticize aspects of every crusade undertaken, not all were carried out with the same righteous intentions as others. From nearly its inception, the Fourth Crusade was destined for failure and, despite the protestations of Pope Inno-

cent III, the endeavor quickly took a sinister turn as both Catholics and Eastern Orthodox Christians were victimized.

As there exists a vast array of literature on the Fourth Crusade, this article will limit its contents to a “bird’s eye view” with commentary on what the Crusade still means today for the remnants of Christendom and the possibility of reconciling the Great Schism between Catholics and Orthodox that took place in 1054 and continues to the present day.



**Tomb of Pope Innocent III in St. John Lateran, Rome.**

his army outnumbering the Crusaders, the Byzantine Emperor Alexios III retreated, fled the city, and was quickly deposed. While Isaac II returned to the throne, the Crusaders demanded that Alexios IV be named co-emperor in order to ensure his extravagant promises were kept. Unsurprisingly, they were not.

Due to the Empire's financial difficulties, Alexios IV ordered that religious objects, including icons, be melted down so the silver, gold, and jewels that adorned them could be used to pay the Crusaders. This shocking display of iconoclasm caused massive unrest in Constantinople, leaving Alexios IV unsure if he could maintain his grip on power without the Crusaders. He also had need of the army to help him ward off an assault from the deposed emperor Alexios III, who had amassed his own army in Adrianople. While Alexios IV and the Crusaders were away from the city, the citizenry rose up against Constantinople's remaining Latin residents, an act which brought down the wrath of the Venetians. In August 1203, they set fire to the

city, leaving an estimated 100,000 Greek and Muslim inhabitants homeless.

By January 1204, Isaac II had died, and Alexios IV's reign was under constant attack. Alexios Doukas, a nobleman who was head of the imperial finances, spearheaded further Byzantine animus against the Latin occupiers. He used his influence to overthrow and execute Alexios IV before taking the throne as Alexios V. On April 8, 1204, Alexios V and his army had repulsed the Crusaders. Hindered by bad weather, the Venetians were unable to use their ships to come to the Crusaders' aid. This military blow severely demoralized the Crusader Army. Again, Innocent III sent word prohibiting further military action against the Greek Orthodox in Constantinople, but his letter was suppressed by members of the clergy who had accompanied the Crusaders.

A few days later, weather conditions improved, allowing a combined Crusader and Venetian force to undertake a three-day sack of Constantinople with murder, rape, and pillaging becoming the order of the day.



# *Gerusalemme Liberata?*

The Holy Land after World War I

John Rao, D.Phil. Oxon.

**I**t was with the above words, the title of Torquato Tasso's epic poem of 1581 on the liberation of Jerusalem in the First Crusade, that the Kingdom of Italy illuminated state buildings in Rome to celebrate its British ally's capture of the Holy City from the Ottoman Empire during World War One. And indeed there were many Catholics that December of 1917 who were also ready to see the hand of God in this particular victory of the Entente over the Central Powers. To them, such a triumph meant that with Palestine in

the Ottoman Empire, but how many Catholics there are in the entire world. (Cited by Silvio Ferrari, "Pio XI, la Palestina, e I Luoghi Santi," pp. 909-924, in *Achille Ratti, Pape Pie XI*, Ecole Francaise de Rome, 1996, p. 909.)

Unfortunately, the Great War was actually to prove to be the catalyst of a twentieth century Jerusalem and Palestinian nightmare that still frightfully shakes the peace of the globe in 2021. This is due to the fact that Britain made not one but three plans for the postwar future of the Arab region of the enemy Otto-



**Capture and occupation of Palestine by the British.**



**4th Sussex Regiment marching through Bethlehem, December 9, 1917.**

*Western* Christian hands, control of the Holy Places, which had been given by the Turkish authorities to the Orthodox in 1757, could now be returned to representatives of the Roman Church. As Pasquale Baldi wrote in *La Questione dei Luoghi Santi* of 1919:

Today, the improbable has become a fact; today, due to a prodigious combination of events that we regard as providential, Italy, France, and England, three nations that took part in the Holy Wars, hold Jerusalem under their dominion. Today, then, the Catholics of the whole world can expect that the hour of justice may finally sound. Today, they can finally hope that for the Sanctuaries of Palestine the splendors of the era of Constantine may be renewed. . . Today it no longer matters how many Greeks there are in

man Empire. Worse still, all of these plans rudely conflicted with one another and could not therefore bode anything but long-term trouble for Palestine and the Middle East as a whole; trouble that almost immediately saw understandable Catholic hope for control of the Holy Places take second place to fear of a much more worrisome threat.

Pasquale Baldi built his hopes upon the Sykes-Picot Agreement of May of 1916, as modified by the events of 1917-1918. That agreement had envisaged a joint Anglo-Franco-Russian responsibility over the Arab regions of the Ottoman Empire. The Bolshevik Revolution in the fall of 1917, and then the Soviet signing of the Treaty of Brest-Li-

# Meditations on St. John's Gospel

## Chapter Seven

### Pater Inutilis

**S**t. John henceforth will present us Our Lord during the last year of His life, beginning with His third journey to Jerusalem, according to our evangelist. Our Lord's altercations with the Jews during this sojourn are related in chapters 7 to 10, where we hear Him stating the divine origin of His teaching and therefore the obligation to accept it.

Gone are the days when in Jerusalem "many believed in his name, seeing his signs which he did." We have just seen that of His very disciples many found His sayings hard to accept and walked no more with Him, and even an apostle is now a devil. Now Calvary is in the picture: the world hates Jesus; the Jews want to kill Him and send ministers to apprehend Him; His own brothers do not believe in Him.

Parenthetically, it may be the moment to talk more about Our Lord's "brothers," already mentioned when, after the wedding at Cana, He went down to Capharnaum with "his mother and his brethren and his disciples." Given that "a prophet hath no honor in his own country," "his own" knowing him too well just as one of them and not acting as

a prophet, Jesus' brothers do not believe in Him. This, of course, will not be true of all of them. Who are these brothers? For a start, they are not children of Mary and Joseph. God had wanted that "a virgin. . . bring forth a son" and had blessed her vow of virginity, "How shall this be done, because I know not man?" And the angel answering said to her: "The Holy Ghost shall come upon thee. . ." St. Jerome had no difficulties in showing that the Bible readily uses "brethren" for relatives and kinsfolk other than siblings of the same parents, *e.g.*, Abraham and Lot, uncle and nephew, are called "brothers" and the Church has gladly defined the perpetual virginity of Mary.

Jesus' "brethren" are His cousins. We do not know how many siblings St. Joseph may have had (but one brother was called Cleophas) nor therefore how many cousins Jesus had. Mary of Cleophas was the mother, notably, of St. James the less, called elsewhere "James of Alpheus." Most likely, Cleophas married Alpheus' widow. The Blessed Virgin Mary then could easily have a sister-in-law named Mary. James, therefore "the brother of the Lord," is one of the Apostles; so too Jude

# An Interview

## With Fr. Paul Robinson, SSPX

### **What is your background?**

I grew up in Louisville, Kentucky, where I attended an independent traditional Catholic school for grades 1-12. Then, I spent five years at the University of Louisville to get a Masters in Engineering in 1998. After two years working in the field, I started my seminary formation and was ordained in 2006.

### **When did you join the seminary? Which seminary? Were you surprised of the appointment?**

I was assigned to Holy Cross Seminary in Australia three years after I was ordained. Both Fr. MacPherson, the current rector of Holy

Cross, and I were stationed in Saint Mary's. It was the summer of 2009 and we had both traveled up to Winona for the ordinations, but from different directions. Shortly after I arrived, he pulled me aside and told me I was being transferred to the seminary in Australia! It was definitely not something I had anticipated but the practical circumstances were unambiguous: Fr. Griego had been my superior in Saint Mary's for two years before being appointed rector at Holy Cross, he requested my transfer the following year, and the request was granted.

### **Could you tell us an anecdote you wish to share?**

After I learned that I was being transferred to the seminary in Australia, I called the seminary to ask for details about the assignment. No one answered the phone, so I left a message, something like, "Hello, this is Fr. Paul Robinson calling from the USA. I wanted to speak to Fr. Griego about my transfer to Holy Cross, so if he could give me a call back, that would be great." Well, Fr. Griego was away and none of the community knew that I was coming! You can imagine the questions and head-scratching that this message caused, especially among the priests,



# A Pilgrimage to the Heavenly Jerusalem

By a Benedictine Monk

**F**rom Christian antiquity until the present the land graced by the human presence of Our Lord Jesus Christ has witnessed many pilgrims. All seek to receive a grace or some divine assistance in life. Although they all arrive at the very place where Our Lord was born, crucified and rose from the dead, they only see a material place occupied by real human beings, both good and bad. They must make an act of faith in this Holy Land, sanctified by the blood of Christ, to receive the graces that God wants to grant them.

Both in the Old and the New Testament the Holy Land was a figure of the Heavenly Kingdom. This pilgrimage may be seen as a symbol of our earthly existence seeking the way to the Kingdom of Heaven. St. Gregory of Nyssa, in his commentary of the life of Moses, compares the pilgrimage of our life with the ascent of Moses to the top of Mount Sinai and

the forty years journey in the desert seeking the Promised Land.

In the book of Exodus, God invited Moses to the top of Mt. Sinai. This was a frightful place with terrible lightning, thunder, and the thick darkness of a cloud. St. Gregory explains that when the soul first seeks God, he escapes the darkness of sin by embracing the light of faith which leads to a virtuous life that St. John calls “. . .*the light shining in the darkness.*”

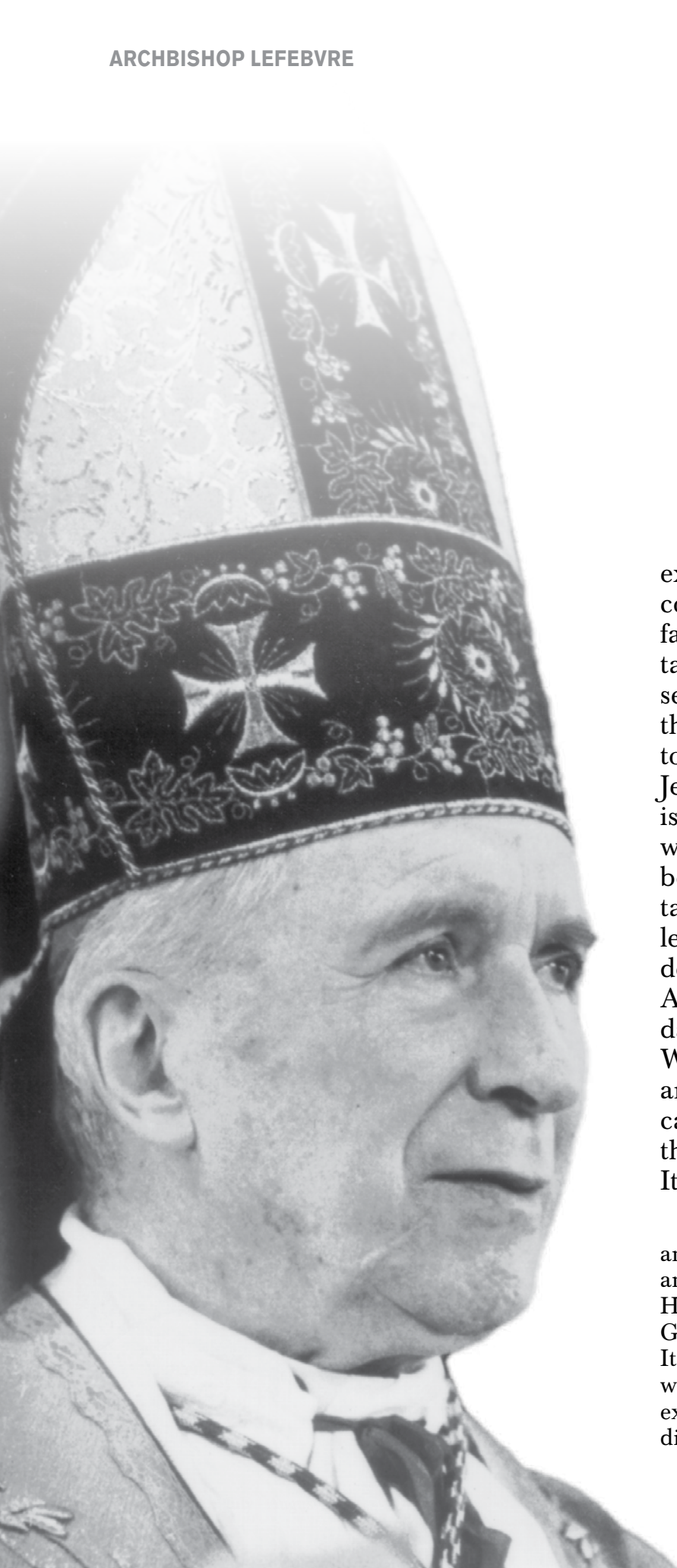
As the soul advances towards God through contemplation, he realizes that in spite of the light of faith, there remains the very thick darkness of mystery. He must go beyond what the five senses offer to his intelligence and even what the intelligence itself thinks it sees. It is precisely in the presence of this reality of the Invisible and the Unknowable that the soul will “*see*” God, albeit a hidden and invisible God. The light of faith and the darkness

# The Pass

The

Briefly, I would like to try to explain what it seems to me our course of action should be in the face of these sad developments taking place in the Church. It seems to me that we can compare this agony the Church is suffering today to the Passion of Our Lord Jesus Christ. You see how astonished the Apostles themselves were when Our Lord was taken and bound after the kiss of Judas. He is taken away. He is clothed in a scarlet robe, mocked, beaten, weighed down with the Cross. And the Apostles run away; they are scandalized. It is not possible that He Whom Peter proclaimed: "Thou art the Christ, the Son of God"—can be reduced to this plight, this humiliation, this destruction. It cannot be. They run away.

Only the Virgin Mary, with St. John and some women remain with Our Lord and keep the faith. They will not abandon Him. They know that Our Lord is truly God, but they also know that He is man. It is precisely this union of the divinity with the humanity of Our Lord that poses extraordinary difficulties. Our Lord in fact did not want to be merely man; He wanted



# ion of the Church

## 1982 Ordination Sermon

Archbishop Marcel Lefebvre

to be a man like us, with all the results of sin yet without sin, apart from sin; but He wanted to accept all the consequences: sadness, fatigue, suffering, thirst, hunger, death. Yes, right up to His death, Our Lord embodied this extraordinary thing that so scandalized the Apostles, as it indeed scandalized many others who turned their backs on Our Lord and did not believe in the divinity of Our Lord.

Throughout the history of the Church, one comes across these people who are so surprised at the weakness of Our Lord that they cannot believe He is God. This was the case with Arius. Arius said no, it won't do, that man cannot be God, because He said He was less than His Father, that His Father was greater than He. He is therefore less than His Father. He is therefore not God. And then Our Lord said that astonishing thing, "My soul is sorrowful, even unto death." How could He, with the Beatific Vision, seeing God in His human soul, and thus far more glorious than weak, far more eternal than temporal, His soul already in eternity and blessed, yet here He is, saying, "My soul is sorrowful, even unto death," and goes on to utter those astonishing words we could never imagine on the lips of Our Lord, "My God, my God, why hast Thou abandoned Me?" Hence the scandal, alas, which spreads among weak souls. Arius takes practically the entire Church with him in saying this Man is not God.

Others, on the other hand, go the other way and say that perhaps everything Our

Lord endured, spilling blood, the wounds, the Cross, all that was imaginary. They were external phenomena but not real. Rather like the archangel Raphael, when he went with Tobias and later revealed to him, "You thought I was eating when I had dinner with you, but I am nourished with a spiritual nourishment." The archangel Raphael did not have a body like that of Our Lord Jesus Christ. He was not born of an earthly mother, as our Lord was born of the Virgin Mary. Was Our Lord an illusion like that and only appeared to eat, but did not really eat, or appear to suffer but did not really suffer? There were those who denied the human nature of Our Lord Jesus Christ: the Monophysites, the Monothelites, who denied the human nature and the human will of Our Lord Jesus Christ. Everything about Him was God (they claimed), and everything that seemed to happen was only an illusion.

So you see what happens to those who are scandalized by reality and truth. Let me make a comparison with the Church of today. We thought the Church was truly divine, that she could never deceive herself or deceive us.

Well, it is true, the Church is divine; she cannot lose the truth. The Church will always be the guardian of truth. But she is also human. The Church is human and indeed more human than Our Lord Jesus Christ was. Our Lord could not sin. He is the Holy One, the Just One par excellence.

The Church, if she is divine and truly divine, transmits to us all the things of God



Fr. Juan Carlos Iscara, SSPX

## When discussing questions of morality, reference is often made to the “natural law.” What is that “law”?

The natural law is, according to Saint Thomas, nothing other than the participation of the rational creature in the eternal law. Therefore, we must begin with the notion of eternal law. St. Thomas explains that it is the plan of divine wisdom by which God directs all the actions and movements of creatures in order to the common good of the entire universe.

The natural law is the same eternal law made known to man through natural reason.

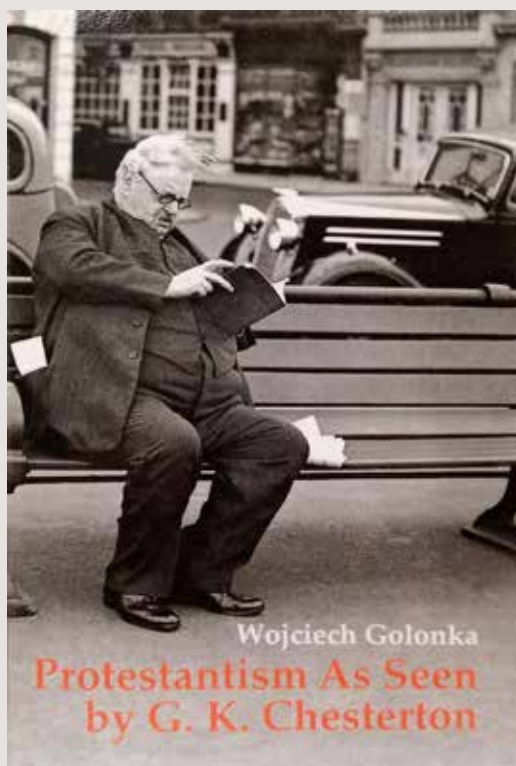
God, in fact, knows and orders from all eternity what is convenient and proportionate to rational nature; and that ordination existing in the divine mind is called or constitutes the eternal law. In creating man, God intimated this eternally conceived ordination into him in his own nature; therefore, by the mere fact of being born, every man is subject to this law. This participation in the eternal law, or the moral order constituted by God, is the natural law objectively considered.

When man reaches the use of reason, he knows, at least, the first principles of natural law (*e.g.*, “one must do good and avoid evil”) as something that he has an obligation to fulfill, and this participation of the eternal law is the natural law subjectively considered.

Natural law is so named for two reasons. First, because it encompasses only the pre-

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# Substantial Change in the Liturgy

Fr. Albert P. Marcello

In his magisterial work *Enchiridion Liturgicum*, Polycarp Radó, O.S.B. proves the thesis: “The sacred liturgy does not beget, but follows upon faith, expresses it, and for this reason is an excellent theological *locus*.”<sup>1</sup> Such a statement is proven clearly by Pius XII in *Mediator Dei* and *Munificentissimus Deus*, and Radó assigns the first two parts of this thesis the theological note of *fidei*

*proxima*.<sup>2</sup> In the latter Apostolic Constitution, Pius XII states that “the liturgy of the Church does not engender the Catholic faith, but rather springs from it, in such a way that the practices of the sacred worship proceed from the faith as the fruit comes from the tree.” Such an argument goes back at least as far as St. Augustine of Hippo in his *De dono perseverantiae*.<sup>3</sup>

While this author certainly commends Dom Alcuin Reid, O.S.B. for his emphasis on the objectivity of the liturgical tradition and otherwise providing a beautiful and otherwise theologically accurate reflection on these matters in his recent article on “liturgical integrity,” one must part company with his criticism of Pius XII’s teaching in *Mediator Dei* on the primacy of faith before the liturgy as being a