



S S P X



# The Angelus

“Instaurare omnia in Christo”

## The Final Consolation of the Church

Tragic Death, Comedic Death

Is Euthanasia Ever Lawful?

Eternity's Treshold



G. NINCHE RI

In life's last moments, the Church becomes more motherly to sustain the soul in her last agony. Between the apostolic blessing, the prayers for the dying, and the sacrament of the great departure, we are constantly reminded that 'life is changed, not taken away', that 'we should not be as others who have no hope. And after death, she multiplies her suffrage for souls powerless in Purgatory



MONTREAL



# Tragic Death, Comedic Death

---

by Andrew J. Clarendon

---

Death is the all-important moment made up of all past moments upon which depends all future moments. It is when the will is fixed upon what it loves most—ultimately, either self or God—and, as St. Augustine puts it, by the weight of this love either sinks or rises. The conflict between our opposing loves, our terrible human freedom that cannot choose not to pursue the goal of happiness but can disastrously choose the wrong means and thus miss the goal entirely, is explored in many artistic works. In literature, one of the genres centered on the conflicts that arise in pursuing happiness is drama. The basic distinction in drama between tragedy and comedy—the sad or happy ending, obstacles overcome or not—highlights the essential conflict all men face. Tragedy focuses on the weakness of humanity, on our flawed condition, on how our mistakes can destroy us and those dear to us; in a humbling, piteous, and even frightening manner, the hero is opposed by forces against which he cannot win, is forced to make a choice, in choosing makes a mistake, and experiences the resulting suffering which leads to a profound awareness of the human condition before his eventual death. Comedy, on the other hand, focuses more on the individual within and opposed by some aspect of society. In spite of some suffering



---

# Is Euthanasia Ever Lawful?

---

by Fr. Arnaud Séléigny

---

Euthanasia may be defined as “the act by which someone deliberately terminates the life a patient, even at the behest of the patient or of the family if the individual is not able to make known his will in the matter.”

It remains to judge the morality of this action. Let me state at once that euthanasia is nothing else than homicide. Moreover, if it is “voluntary” on the part of the patient, it is also suicide, which, according to St. Thomas, is the worst form of homicide (*Summa Theologica*, I-II, q. 73, a. 9, ad 2).

There is in euthanasia, therefore, egregious malice, an especially unreasonable act, an act of singular gravity against divine law.

Let us briefly examine the reasons for the exceptional gravity of the sin of euthanasia in its

two elements, homicide and suicide.

Homicide is the most serious sin of injustice that can be committed against one’s neighbor since it deprives him of the greatest good he possesses and to which he has an absolute right: life. It is an explicit violation of the Fifth Commandment: “Thou shalt not kill.” An individual, even at the express request of the “victim,” and even with a general authorization granted by public law, may not take away the life of another, because it belongs only to God, and He alone may give it or take it.

What adds to the particularly odious and abject character of this specific act is the condition of the victim. In effect, euthanasia is only envisaged by a vulnerable person, diminished by sickness, made miserable by mental distress, sorrow, pain and suffering,

>

# Eternity's Threshold

---

Extracts from *The Sacraments in the Christian Life*, by Fr. Philipon

---

Almost every page of Sacred Scripture reminds us that man's life on earth is fleeting, so fleeting in fact as to be terrifying. "Man cometh forth like a flower . . . and fleeth as a shadow" (Job 14:2). Saint Paul's words often sound all too true: "The time is short... this world as we see it is passing away" (I Cor 7:29). On the day of baptism life is full of promise, and the end seems far off. But before a man knows it, old age is upon him, and death is just around the corner—any moment could be his last. His day of toil is ended; his turn now to leave the world. Christ provided for every need. When death approaches, He is again present to impart one last sacrament, so that the dying Christian may leave the world as befits him.

## A Purifying Sacrament

As he thinks back over the years, bitter regret may fill his soul, regret over the years of sin, over the numerous graces wasted and squandered. There is so much of this in the life of many a man or woman, so many sins committed, so many graces unheeded. But if the sinner must tremble at the approach of death, is there nothing to fear

for the man who was fervent and faithful? Would that it were so! But the Christian is not left to himself. At this last hour Christ Himself comes to comfort His faithful with His almighty power of redemption and with His close presence. To prepare them for this hour of final combat He instituted a special sacrament: extreme unction whose effect is summarily given in this prayer: "Cure, we beseech Thee, O our Redeemer, by



the grace of the Holy Spirit, the ailments of this Thy sick servant; heal his wounds; forgive his sins; relieve him of all miseries of body and mind; and graciously bless him with perfect health within and without that, being made well again by the gift of Thy goodness, he may be able to take up anew the duties of his state in life.”

Even after a long life of sin, if the Christian receives the sacrament of the dying with the appropriate dispositions, he will go straight to heaven without having to go to purgatory. For what confirmation is to baptism, extreme unction is to the sacrament of penance. As confirmation gives the fullness of the grace of configuration to Christ inaugurated in baptism, so does extreme unction bestow the fullness of the grace of purification begun in penance.

In the view of the Church Doctors this sacrament is, above all, the “consummation,” the completion, of Christ’s purifying action in the soul. “Extreme unction”, says St. Albert the Great, “denotes the full purification of body and soul through the removal of every impediment that would occlude the state of glory to either of the

parts of man, that is, to body or soul... Because it takes away every vestige of sin, extreme unction makes possible the immediate entrance to heaven.”

The very symbolism of the sacrament of extreme unction is strikingly suggestive of the effect it produces, namely, the utter removal of all trace of sin in every part of man, in body as well as soul. In the name of Christ the priest applies the holy anointings to every organ of sense, because it is in the senses that every moral defilement has its beginning. Thus, the anointing is applied to the eyes, the ears, the nose, the lips, hands and feet.

The sacrament overlooks none of the faculties of man that may have been accomplices to his sins. The Church is concerned that every possible source of sin be purified. It is her wish that the Christian who is preparing to appear before God should be spotlessly clean throughout. This is the purpose of extreme unction, than which there is nothing that better reveals her earnest wish that every stain of sin be removed from the dying Christian, so that he may be restored, as >



# Last Rites

---

By Fr. Christopher Danel

---

The term “Last Rites” in common use typically refers to the Sacrament of Extreme Unction, but in a wider context, it can refer to the whole complex of rites used to assist the dying, or at least those who are in danger of death from illness, injury, or the decay of old age. The principal part of this complex consists of Penance, Viaticum (the final reception of Holy Communion), and Extreme Unction. To these three Sacraments, there are auxiliary rites which have come down through the past twenty centuries of Catholic use. These consist of the Apostolic Blessing in articulo mortis and the Commendation of the Soul, along with the Seven Penitential Psalms, the Litany of the Saints, and a ceremony that can be used for the visitation and care of the sick in general. These various parts of the rites for the sick are found in the Roman

Ritual of Pope Paul V (1614, called Pauline) reissued with very little revision under Bl. Pius XI (1925).

## Historical Sources

That the Sacrament of Extreme Unction was established by Jesus Christ is *de fide*, and there is the testimony of St. James in his Epistle, Is any man sick among you? Let him bring in the priests of the Church, etc. *But the precise liturgical history* of the Sacrament in the first eight centuries is somewhat obscure, and there seems to have been a great multiplicity of local customs. The eighth-century Gelasian Sacramentary provides a series of older prayers within the context of rites for the sick, and the Carolingian





supplement to the Gregorian Sacramentary (Hadrianum) supplies some further detail. It would be the Ritual of Theodulph d'Orleans (AD 797) and the Pontifical of St. Alban's Abbey in Mainz (AD 950) which would do the most to lift the mists, and both of these had a great influence on the rituals used throughout the Middle Ages and into the Tridentine era, at which point the Pauline Ritual definitively codified those rites, as we shall now consider.

### “Pax huic domui”

The priest enters the home or room of the sick person with the invocation mandated by Our Lord Jesus Christ when he sent out the twelve apostles and the seventy-two disciples (cf. Mt, ch. 10; Lk ch. 10). He commanded them: And when you come into the house, salute it, saying: Peace be to this house (*pax huic domui*). To this priestly greeting the response is given: *Et omnibus habitantibus in ea* – And to all who dwell therein. He sprinkles the infirm, the sickbed, and the room with holy water, reciting the *Asperges*. The oldest extant rituals contain this rite, and that of Theodulph indicates that a small amount of ashes were to be mixed into the water. The three prayers which follow this aspersion in the rite of Extreme Unction were already in established use by the ninth century. The first prayer begins: Along with our lowly coming, O Lord Jesus Christ, let there enter into this home unending happiness, divine blessing... Drive forth from this place the spirits of evil, let thine angel of peace come hither... O Lord, extol thy holy name in our esteem, and bless + what we are about to do. Sanctify the coming of thy unworthy servant, for Thou are kind, Thou art abiding with the Father and the Holy Ghost through all eternity. Amen.

### Penance

At this point the sick person, if able, will make his Confession using the customary ritual for the reception of this Sacrament, and will be given Absolution and a private penance according to his condition. To his private penance, earlier

centuries added some trace of public penance as well. It was the practice of St. Isidore of Seville (†636) to have an assisting priest clothe the infirm in a hairshirt and sprinkle him with ashes. There is a detailed account of this rite written by one of St. Isidore's priests, and the practice became widespread through the High Middle Ages. This final public penance of previous ages harkened back to the words of St. Ambrose: If anyone has a hidden sin, let him assiduously do penance for Christ... Let him implore Christ with tears, implore Him with sighs, and implore the whole people with cries. At this point, the *Confiteor*, *Misereatur*, and *Indulgentiam* are said, and the rites continue.

### Viaticum

Having made his Confession, the infirm is prepared for his reception of Holy Communion for the last time, potentially, and it is of grave precept that he receive It. Receiving the *Panis Vitae* – Our Lord substantially present, Who said, “I am the Bread of Life” – will be the most suitable accompaniment of the infirm to the threshold which separates this life from the next. Viaticum, in fact, means an assistance or accompaniment for the journey. The ceremony of Viaticum is the same as for the ordinary administration of Holy Communion to the sick, except for the very act of reception, at which point the priest says: *Accipe, frater, Viaticum Corporis Domini nostri Jesu Christi, qui te custodiat ab hoste maligno, et perducatur in vitam aeternam. Amen.* – Receive, brother, the Viaticum of the Body of the Lord Jesus Christ. May He protect thee from the hostile foe, and lead thee into life everlasting. Amen.

### The Penitential Psalms and the Litany of the Saints

In earlier centuries, it was the customary practice for those surrounding the sickbed to recite the Seven Penitential Psalms and the Litany of the Saints for the spiritual aid of the infirm as the priest continued with the rite, and >

# The Balm of Sickness

---

Pope Pius XII. Radio message to the sick, November 21, 1949.

---

How often in welcoming and blessing groups of pilgrims who gather at the feet of the common father of all the faithful, Our anxious thought has flown to those who were absent, to you above all, beloved sons and daughters, the sick and infirm of Italy and of the whole world, who cannot come here with those others, because you are nailed to the cross of your sufferings.

How often has Our heart yearned to visit you, to pass in your midst in much the same way as Jesus did during His earthly life, on the shores of the lake, along the roads, in the homes, and as He continues to do in the Eucharist, in the shadow of the great Marian shrines, blessing and healing. But how is it possible to visit you, scattered as you are over the whole surface of the globe, in which there is not one corner that is immune from sickness and suffering?

And so We thought of visiting you with Our word, of making Our voice travel to the very end of the earth, reaching all without exception, wherever you may be, in hospitals, in sanatoria, clinics, private domes, to speak with each of you alone, to bend over your bed, to make you feel the tenderness of Our paternal affection, to apply to your sufferings the balm of the passion of our Savior Jesus Christ, a balm which, if it does not always heal, at least always brings comfort and relief.

As the Holy Year approaches, We would like to prepare you for this great period of grace by helping you better to understand and appreciate the harvest you can reap by meditation on the sufferings of Jesus: a harvest which can sweeten your bitter lot with patience, enlighten it with hope, transfigure it with the consciousness of its value and of its fruitfulness.



The balm of the passion of Jesus will give you the patience to bear this trial. It is often very difficult for poor human nature, oppressed by the weight of sickness, or by an acute or chronic illness which tortures by its intensity or endlessness, to be resigned, to go on believing that God loves it still when He lets it suffer so! Is it not crucified? Yes; but look at Him Who is “the crucified” par excellence. Do you recognize Who it is? He is the beloved Son, in Whom the Father is well pleased. (a) Behold Him, look into His eyes, and tell the Good God that you believe that He loves you.

suffering lasts so long! Will it perhaps last forever? That may be only your impression, but it may be, alas, that your sickness is humanly speaking incurable, and that this you know. You have prayed, but have not obtained either a complete cure or even an improvement. And so you feel that God has abandoned you.

Then a sense of discouragement fills your heart, and overcome by suffering and despondency, you let a groan escape you. Unless this becomes a complaint, your Heavenly Father will not reprove you for it. He hears it as if it were a lament of His beloved Son, to Whose voice



Stretched perhaps on an uncomfortable bed, as you turn now to one side and now to the other without ever finding peace, look at Jesus, held immobile by the nails which fix Him to the rough wood of the bare cross.

Is your throat burning with fever? Are the medicines bitter? To Jesus on Golgotha they gave only vinegar and gall. (a) And so to each of your complaints He replies sweetly: “Ah yes! I know how it is; I experienced the same pains. Having taken upon Myself all sufferings, by that experience too, I am compassionate and merciful.”

This balm, too, will support your hope. Perhaps you feel it tottering at times. The

He seemed to remain deaf. Look on Jesus, then. Prostrate in agony He had prayed: “My Father, if it is possible, let this chalice pass Me by; only as Thy will is, not as Mine is.” (a) Dying on the cross He had cried: “My God, My God, why hast Thou forsaken Me?” (b) And, obedient unto death, He exclaims: “Father, into Your hands I commend My spirit.” (c) But behold Him later: risen, glorious, blessed for all eternity!

No; your suffering will not last forever. Open your heart to immortal hope, and say with the afflicted Job: “I know that my Redeemer liveth, and that on the last day I shall rise up from the dust ... and in my flesh I shall have sight of God.” (a) Give >

# Legend of the Locket



---

From Fr. Finn's *Mostly Boys* (New York: 1896), pp. 90-95

---

I was in my first sleep when the sound of the doorbell awakened me, whereupon I sprang from my bed, and, after a few hurried preparations, hastened to throw open the door. It was a bitter cold night in January, and the moon without threw its pale light over the wan spectral snow-covered landscape. The sharp gust that swept into the hall as I opened the door made me pity the delicate-looking child who stood at the threshold. Her hair gleamed with a strange and rare effect in the moonlight, long golden hair that fell in graceful ripples about her shoulders. She was lightly dressed, this little child, as she stood gazing straight and frankly into my eyes with an expression at once so beautiful and calm and earnest that I shall never forget it. Her face was very pale, her complexion of the fairest. The radiance about her hair seemed to glow in some

weird yet indescribable fashion upon her every feature. These details I had not fairly taken in when she addressed me. "Father, can you come with me at once? My mother is dying, and she is in trouble."

"Come inside, my little girl," I said, "and warm yourself. You must be half frozen." "Indeed, Father, I am not in the least cold." I had thrown on my coat and hat as she made answer. "Your mother's name, my child?" "Catherine Morgan, Father; she's a widow, and has lived like a saint. And now that she's dying, she is in awful trouble. She was taken sick about a few hours ago." "Where does she live?" "Two miles from here, Father, on the border of the Great Swamp; she is a stranger in these parts, and alone. I know the way perfectly; you need not be afraid of getting lost."



A few minutes later we were tramping through the snow, or rather I was tramping, for the child beside me moved with so light and tender a step, that had there been flowers instead of snowflakes beneath our feet I do not think a single petal would have been crushed under the airy fall of her fairy feet. Her hand was in mine with the confiding clasp of childhood. Her face, for all the trouble that was at home, wore a gravely serene air, such as is seldom seen in years of sprightly, youthful innocence. How beautiful she looked! More like a creature fresh from the perfect handiwork of God than one who walked in the valley of sin, sorrow, trouble, and death. Locked upon her bosom I observed a golden locket fashioned in a heart shape. She noticed my glance, and with a quick movement of her fingers released the locket and handed it to me. "It's a heart," I said. "Read what's on it, Father." "I can't, my little friend; my eyes are very good, but are not equal to making out reading on gold lockets by moonlight." "Just let me hold it for you, Father. Now look." How this child contrived, I cannot say; but certain it is, that at once, as she held the locket at a certain angle, there stood out clearly, embossed upon its surface, the legend: "Cease! the Heart of Jesus is with me." "Mamma placed that upon my bosom one year ago, when I was very sick, Father." And kissing the locket, the child restored it to its place. We went on for a time in silence. I carried the Blessed Sacrament with me; and, young as she was, the girl seemed to appreciate the fact. Whenever I glanced at her, I observed her lips moving as in prayer, and her eyes seemed, in very truth, fixed upon the place where rested in His sacramental veil the Master of Life and of Death. Suddenly the girl's hand touched my sleeve - oh, so gently! "This is the place, Father," she said in soft tones that thrilled me as they broke upon the stillness; and she pointed to a little hut standing back in the dim shadows of three pine trees. I pushed open the door, which hung loosely upon its hinges, and turned to wait her entrance. She was gone. Somewhat startled, I was peering out into the pallid night, when a groan called me to the bedside of the dying woman. A glance told me there was no time to lose. The woman lying in that room had hardly reached middle life, but the

hand of Death had touched her brow, upon which stood the drops of sweat, and in her face I read a great trouble. I was at her side in an instant, and, God be thanked for it, soon calmed and quieted the poor creature. She made her confession, and in sentiments of faith and love such as I have rarely seen, received the Last Sacraments of the Church.

Standing beside her, I suggested those little prayers and devices so sweet and consoling at the dread hour. I noticed, as the time passed on, that her eyes frequently turned toward a little box at the farther end of the room. "Shall I bring you that box?" I asked. She nodded assent. On placing it beside her, she opened it with trembling hands and took out the dress of a child. "Your little daughter's dress?" I said. She whispered, and there was love in her tones: "My darling Edith's." "I know her," I continued. "She brought me here, you know."

I stopped short and caught my breath. The woman half rose in her bed; she looked at me in wonder that cannot be expressed. I, no less amazed, was staring at a golden, oval locket fastened to the bosom of the child's dress which the woman was holding in her hands. "Madam," I cried, "in the name of God, tell me, where is your daughter? Whose is that locket?" "The locket is Edith's. I placed it here on the bosom of her dress when my little girl lay dying a year ago. The last thing my darling did was to hold this locket to her lips, and say: 'Cease! the Heart of Jesus is with me.' She died a year ago."

Then the mother's face grew very sweet and very radiant. Still holding the locket in her hands, she fixed her eyes straight before her. "Edith, my dear Edith, we are at last to be united in the Sacred Heart. I see you, my darling. 'Cease! the Heart of Jesus is with me.'" Her voice faded with the last syllable into silence. She and Edith were again united.



# Awakening Goodness

---

by SSPX Sisters

---

“Bring to life in the hearts of the children a generous interest in their fellows; awaken in them, by conversation and example, a profound sympathy for the poor and ignorant, and prepare them to be the benefactors of their race. That’s Christian education. While approving science, I find that such an education is worth all the sciences” (St. Pius X).

We already know that the child is not born naturally good. We must be convinced that this little blond or brown-haired tot bears in its soul the troublesome consequences of original sin: ignorance, weakness, a disordered love of pleasure, and malice. It was by love that the child was created, and it is to love God and men, our brothers, that it is on earth. That is why it is by spreading good all round that the child will most perfectly fulfill the mission the good God has

entrusted it.

Christian parents need to make the education of their children in goodness an essential part of their vocation as educators. Unfortunately, too few really think about it, perhaps because they are exclusively occupied by the details of education and lack a comprehensive view. And yet, a person’s goodness must be the inseparable companion of the charity by which we shall be judged on the last day of our life. “It is by this sign that they will know that you are my disciples.” “Charity is good, is kind, thinks of others,” as St. Paul teaches us in his first Epistle to the Corinthians (Cor. 13).



## The Mainspring of Courtesy

True goodness is not improvised. One may experience bouts of goodness, and that can also depend on temperament. The important thing is to cultivate the virtue so as to possess it habitually and supernaturally. The benevolence of a good man has as its principle the goodness of his heart. It is even the hidden spring of the Christian courtesy that should be an expression of our genuine sentiments.

We stress goodness. One may, and it often happens, find real charity, the proverbial “heart of gold,” beneath a brusque, or even disagreeable, demeanor. But this person with a “heart of gold” will not be able to do all the good God expects of him if he persists in keeping the roughness of his character.

Goodness attracts, reassures, facilitates conversation. It presupposes the possession of several virtues: a peaceable spirit, a serenity of heart that is reflected on the countenance,

gentleness, patience, even-tempereness grounded in an unshakeable confidence in God, self-forgetfulness and attention to others, modesty, prudence, etc. It calls for a well-tempered character, capable of making the right decisions in order to do good. For it takes strength to be gentle, patient, and good.

“Prepare your children,” said St. Pius X, “to be the benefactors of their race.”

## Don't Wait

This education in goodness must start early for a charitable bent of mind and kind reflexes to suffuse an entire life. It is all the more necessary in that the little child, absolutely dependent for everything upon its parents, is naturally egocentric. Everything turns around its little self so that it lacks nothing. It sees the adults take care of it with a devotion it cannot comprehend >



# Do Manfully

---

by Fr. Gillilan

---

A complaint often heard by many young women looking for a Catholic spouse today is: “Where are all the men?” Unfortunately, many young men seem to have gone AWOL in the combat for the reign of Christ the King. If they are not running with the devil, they are at least running with the world. This race they run is not St. Paul’s but their own. Why are many of our young men sprinting away from Christ’s call to leadership and fatherhood? Ultimately, they have not the maturity to “man up.” The road most traveled is by far the easiest road traveled.

If maturity is needed, then what matures a man? A priest once said that three things were needed to mature a man: love, suffering, and responsibility.

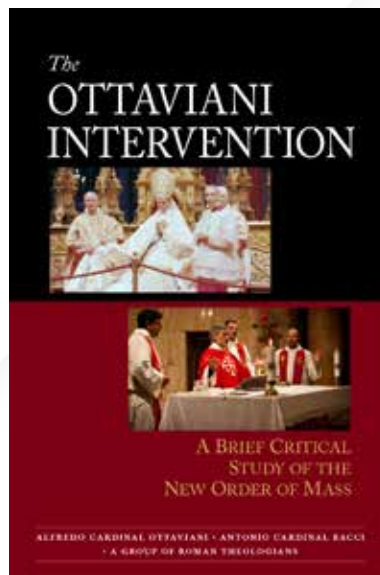
## Love

Not the emotional and sentimental love that weakens the will and effeminizes society, nor the lustful “love” that enslaves our youth, but it is the sacrificial love that young men need. They must love something outside of themselves. They must love a woman. This Woman is firstly the greatest of all women that walked the face of the earth, the Blessed Mother. She is the mother of fair love and of chaste love, both of which will teach all men to love properly. She was loved first by God, and she knows what it is to love in return. The next woman they must love is their own earthly mother. She who gave them birth must be loved and thanked for the gift of life. Thirdly, they must love their sisters and their feminine relatives. The love of these women is ordered and good. It protects and safeguards. It honors their name.



# The Ottaviani Intervention

## A Brief Critical Study of the New Order of Mass



"It is evident that the *Novus Ordo* has no intention of presenting the faith as taught by the Council of Trent, to which, nonetheless, the Catholic conscience is bound forever. With the promulgation of the *Novus Ordo*, the loyal Catholic is thus faced with a most tragic alternative."

This statement, made with absolute and definitive clarity, from Section VI of the *Ottaviani Intervention*, was made in response to what might be considered one of the most critical moments in the history of the Catholic Church since the original Pentecost Sunday, the traditional worship of the Roman Church was about to be replaced.

The issue of the ongoing liturgical revolution in the Catholic Church became critical on April 28, 1969, when Paul VI announced the *Novus Ordo Missae*. It was the last chance for action within the traditional channels of ecclesiastical authority. Somehow the pope had to be dissuaded from implementing this substitute for the traditional Catholic Mass of the Roman Rite. This attempt, ultimately unsuccessful, was done in *A Brief Critical Study of the New Order of Mass*...or what has become known as the "Ottaviani Intervention."—From the Introduction



# Consecration of Our Lady of Sorrows Church, Phoenix



The bishop wraps and seals the relics that will be integrated into the altar.

The bishop reads the certificate testifying the authenticity of the relics.



The relics are carried into the church



The bishop sprinkles the outside and the inside of the church with Gregorian Water



The bishop writes the Latin and Greek alphabet in the ashes.



The bishop sprinkles the altar with water and signs it with the sign of the cross.

The relics are buried in the altar.



# SSPX Ost-postolate

---

by Fr. Pezzutti

---

**The Angelus:** After the interview of Fr. John Jenkins on his Polish apostolate, we are pleased to hear from another American priest laboring in the Eastern parts of Europe, Fr. Shane Pezzutti. And, by way of introduction, Father, would you mind telling us about your background before joining the SSPX shock troops?

**Fr. Pezzutti:** Well, I was born in Columbus, Ohio, and I am the oldest of 8 children from a Catholic family. After attending Catholic schools, I graduated with a degree in the history of philosophy. My journey to Catholic Tradition began with the reading of papal encyclicals, comparing them with the texts of Vatican II and discovering the many contradictions. Later, I went to the SSPX Mass in Cincinnati. I was so impressed by the priests there, the altar servers, the people, and the Gregorian chant that I never

returned to the indult Mass in Columbus.

**The Angelus:** Did you find your vocation to the priesthood in Cincinnati?

**Fr. Pezzutti:** Yes, it was at the Cincinnati chapel that I met traditional Catholics like the future Fr. Themann and his family, but later I met Fr. James Doran. He was replacing the pastor one weekend, and after Holy Mass we spoke together and he invited me to visit Winona. So, I owe a lot to him for his great priestly inspiration. Then, as a seminarian, I was also tremendously blessed to have Fr. Yves le Roux as Rector, another outstanding priestly example for all of us at the seminary. I was ordained a priest in 2010.

**The Angelus:** Was Eastern Europe your first assignment?

# Christian Culture

blasphemous pictures which mocked Our Lord Jesus Christ and priests. Teaching catechism publicly to children was forbidden. These were the terrible errors of Russia, which Our Lady of Fatima warned us about.

**The Angelus:** How about the priory? Were things pleasant there?

**Fr. Pezzutti:** Well, Lithuania has some very unique and actually quite tasty food, but I had to get used to some of it. By way of anecdote, at that time, we had an intimidating Lithuanian cook. After a while, I got up enough courage to ask her to make some lasagna, which I was missing terribly! She answered very seriously, “Oh, no; we don’t have comfort here.” Lasagna is comfort? She was serious! I thought that was funny.

Anyway, our priory in Kaunas is kind of a center for a lot of the missions in Eastern Europe, but of course it depends on our headquarters in Poland. It is a really nice building, and presently it houses three priests. We take care of as many as six mission chapels: two in Lithuania, two in Russia, and one chapel in both countries of Belarus and Estonia. The priory hosts also an Oblate sister of the SSPX from Lithuania, and sometimes pre-seminarians.

**The Angelus:** What were your first duties in the strange new world of the East?

**Fr. Pezzutti:** My first priority was to learn the intimidating Lithuanian language, and to solve the various visa troubles which arose. After that, Fr. Stehlin soon visited Kaunas in order to take me on my first mission run to Latvia and Estonia. My duties were basically the following: I had to help in Lithuania on the second and fourth weekends and on the first and third weekends to travel to Latvia and Estonia, which was pretty difficult. I usually left by bus on Friday morning. After over four hours on an old Soviet bus I arrived in Riga, Latvia, where the Society actually works together with a Byzantine Rite priest.

**The Angelus:** What did it feel like to be celebrating Mass in a bi-ritual church?

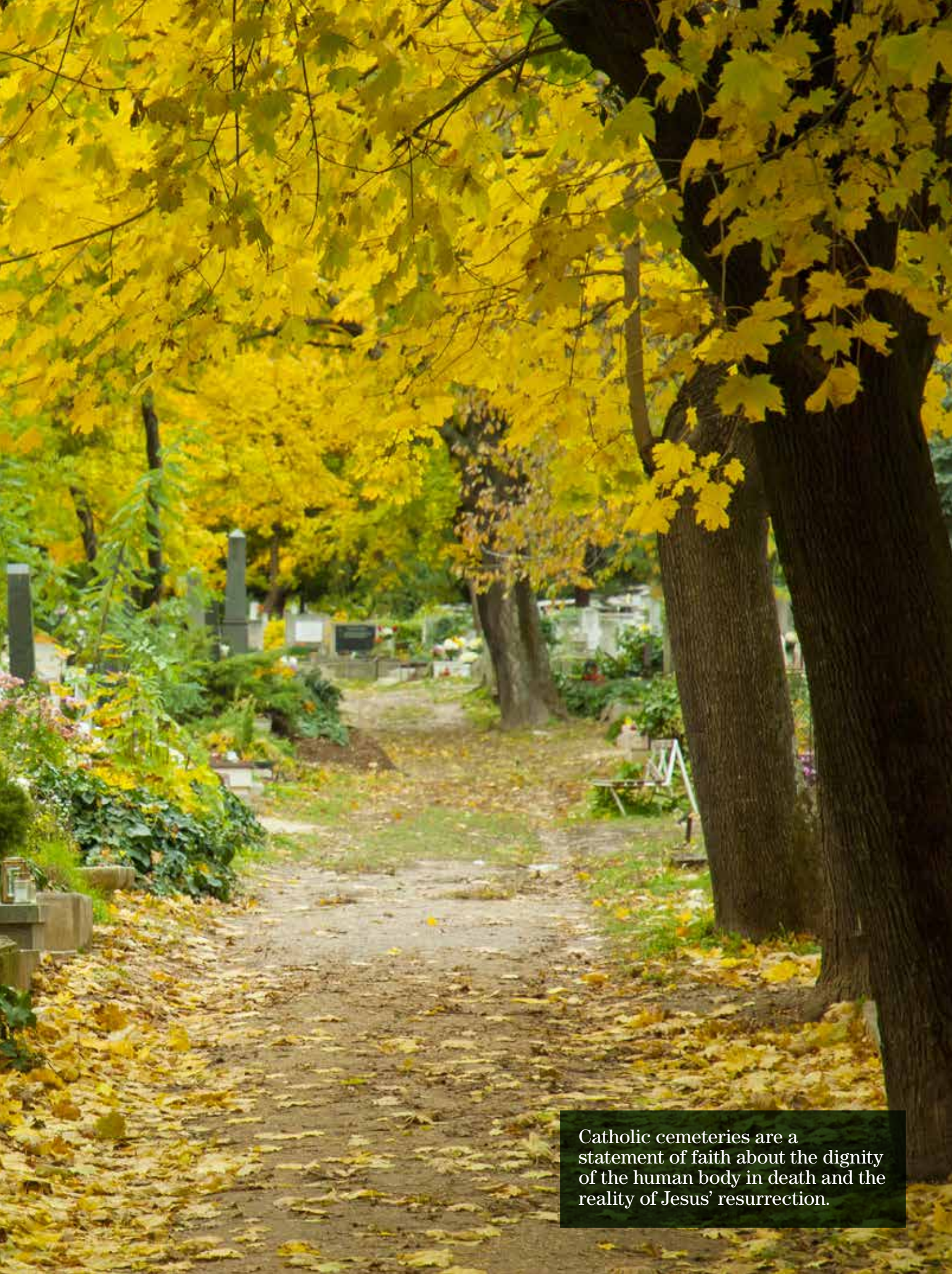
**Fr. Pezzutti:** That was a whole new world to me even though I had always been interested in the Eastern Rites. In Riga, we have an Eastern Rite Community there, and a Latin Rite Community which I was responsible for. Both groups were very thankful for my presence. Also, at first, it was also a little awkward to get used to the fact that the priest there was married, as you

Priory in Kaunas



Fathers Bösiger and Pezzuti in Belarus





Catholic cemeteries are a statement of faith about the dignity of the human body in death and the reality of Jesus' resurrection.

# The Dwelling Place of God

---

by a Benedictine Monk

---

“For unto thy faithful, O Lord, life is changed not taken away: and the abode of this earthly sojourn being dissolved, an eternal dwelling is prepared in heaven.”—Preface for the Mass for the Dead

The mystery of our earthly human life certainly includes our passing from this world to be judged by God. We will be rewarded according to our merit or punished for our sins. Every time we see a friend or relative die, this reality is placed before our soul. As members of the Church Militant, we must ask ourselves the question: How do I avoid eternal darkness and the pains of hell, and how do I enter into the dwelling place of God filled with charity and light?

God has no desire to send our souls to hell,

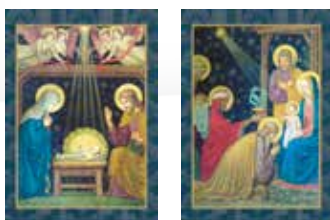
but if we refuse to follow Him to His glory by willfully rejecting His invitation to become a true child of God, He respects our decision. It is not God, but the revolted soul that chooses to be in the company of the damned that dwell in darkness, hatred and injustice in the bowels of hell. “O God, Who wills not the death of a sinner, but rather that he be converted and live...”

The most effective way of avoiding evil is to practice good. The best way to avoid hell is to desire to go to heaven. Our catechism tells us that we were created to know, love and serve God here on earth and to be eternally happy with Him in heaven. He thought of us from all of eternity and has prepared a place for us in heaven. He wishes to dwell in us and He wants His very Being to become our dwelling place. He desires to communicate to the human soul His goodness,

# Christmas Cards

Authentically Catholic Christmas Cards are a great way to remind friends and family of the true cause of our joy: The birth of Our Lord at Christmas. Each of our Christmas cards contains a beautiful picture relating to the Nativity as well a focused, Catholic greeting.

Nativity, 10 cards and envelopes, boxed. STK# 8060\* \$7.95  
Three Wise Men, 10 cards and envelopes, boxed. STK# 8061\* \$7.95  
Three Wise Men, 25 cards and envelopes, boxed. STK# 8061X\* \$15.95



Beuronese-style

20 cards/ 21 envelopes. Boxed. STK# 8429\* \$17.95



The Mother and Child

20 cards/ 21 envelopes. Boxed. STK# 8428\* \$17.95



The Birth of Our Lord

Visit [www.angeluspress.org](http://www.angeluspress.org) — 1-800-966-7337

Please visit our website to see our entire selection of books and music.





---

# Q & A

---

by SSPX priests

---

## What are the fruits of the sacrament of Extreme?

The Council of Trent explains them very clearly. “The effect is the grace of the Holy Ghost, whose anointing takes away sins, if there are any still to be expiated, and removes the trace of sin; and it comforts and strengthens the soul of the sick person. This anointing occasionally restores health to the body, if health would be of advantage to the salvation of the soul.”

## Is there a difference between Extreme Unction and the Sacrament of the Sick?

It is difficult to not see a serious novelty in the new rite which takes the place of Extreme Unction. The Catechism of St. Pius X called it “a sacrament instituted for the spiritual as well as for the temporal comfort of the sick in danger of death.” Its effect is principally to cure the sickness of the sin, the traces of sin and



### Martin Luther to be Honored in Rome

The civil authorities of the city of Rome have decided to name a square after the famed heretic Martin Luther. On September 16, the city formally named a square on the Viale Fortunato Mizzi, located a number of blocks from the



ancient Coliseum, as the Piazza Martin Lutero.

The Seventh Day Adventist council in Rome began the initiative to name a Roman square in honor of Luther since 2017 will mark the 500th anniversary of the beginning of the Protestant revolt against the Faith.

It has also been reported that The Vatican did not offer any opposition to the project. This may well be the first sign that there will be some effort put forward by the Vatican to rehabilitate Luther or, at the very least, lift his excommunication, an effort that is being pushed by some of the more progressive ecumenists in the hierarchy. Adding to this concern is the reported fact that the Vatican is working with the Lutheran Church in Germany to join in “celebrating” the 500th anniversary of the Reformation which is said to have begun with Martin Luther posting his “95 Theses” to the Wittenburg Castle Church.

Once again we are able to observe the fruit that the rampant false ecumenism ushered in by the documents of Vatican II has produced: an arch heretic and the result of his labors are “celebrated” by the Vatican and the City of Rome.

### News Flash! Chimpanzees are NOT people!

In an earlier issue of *The Angelus* it was reported in these pages that a lawsuit had been brought in New York State Supreme Court asking that two chimpanzees (Hercules and Leo) be declared to be persons and be “freed” from their captivity at the State University of New York at Stony Brook.

At the time of the original report, the judge had not handed down a ruling but, given the current state of affairs, it was not far fetched to imagine that the judge would rule in favor of “personhood” for the chimps.

We are now able to report that on 30 July 2015, Judge Barbara Jaffe handed down her ruling. Hercules and Leo are not persons, the judge wrote and added, Animals, including chimpanzees and

other highly intelligent mammals, are considered property under the law... They are accorded no legal rights beyond being guaranteed the right to be free from physical abuse and other mistreatment.

One may be tempted to think that, thankfully, common sense and right thinking prevailed. This would, however, be overstating the case. “Rights,” properly speaking, can only be assigned to persons, so it is quite incorrect to say that animals have the “right” not to be abused or mistreated. Human beings have an obligation not to abuse any of God’s creatures not because the creatures have rights but because of God’s positive law.



## The Health of the Church in Germany

Even while we have been painfully watching the German bishops' attempts at undoing the Church's teaching on the indissolubility (as well as other aspects) of marriage, statistics were released over the summer which indicated that the Church in Germany is in a state of utter collapse. This year, 218,000 Catholics officially left the Church, an increase of 22% over last year's staggering number of 165,000. Over all Mass (Novus Ordo) attendance stands at just under 11% of those who still call themselves Catholic.

Needless to say, the German Bishops' Conference were quick to make excuses and to explain that this near total implosion of the Faith is really not so bad. Cardinal Marx (the president of the German Episcopal Conference) explained that "the joy of the faith and the charisma of Pope Francis" will help the Church in Germany preach the gospel more effectively. There is no doubt that we are witnessing a complete denial of reality on the part of the German bishops, who refuse to see and acknowledge the crisis so evident to anyone with eyes to see. But then, denial of the reality of the present deplorable state of the Church has been a hallmark of almost every bishop in the world, up to and including the current Bishop of Rome.



304 pp. – Softcover – STK# 8654 – \$16.95

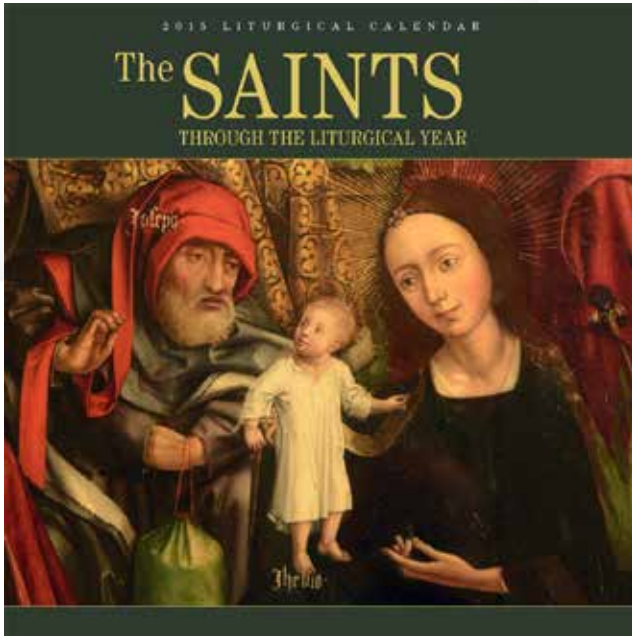


## The Golden Door

The Life of St. Katharine Drexel

The inspiring story of a modern-day saint. At the time of her death in 1936 Mother Katharine Drexel had established over 60 schools and Xavier University, the first Catholic university in the country for its Negro citizens. To accomplish her part in this work it was estimated that she had given away \$12,000,000 of her inheritance—but from her viewpoint it was not a sacrifice but a privilege.

# Angelus Press 2016 Calendar



The 2016 Liturgical Calendar presents inspiring photographs and works of art depicting famous saints. Each month features a beautiful image of a saint whose feast occurs during that month. Our complete liturgical calendar includes the class and liturgical color of each day of the year according to the 1962 Roman Missal, as well as current disciplinary law and recommended traditional discipline for all days of fast and abstinence.



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

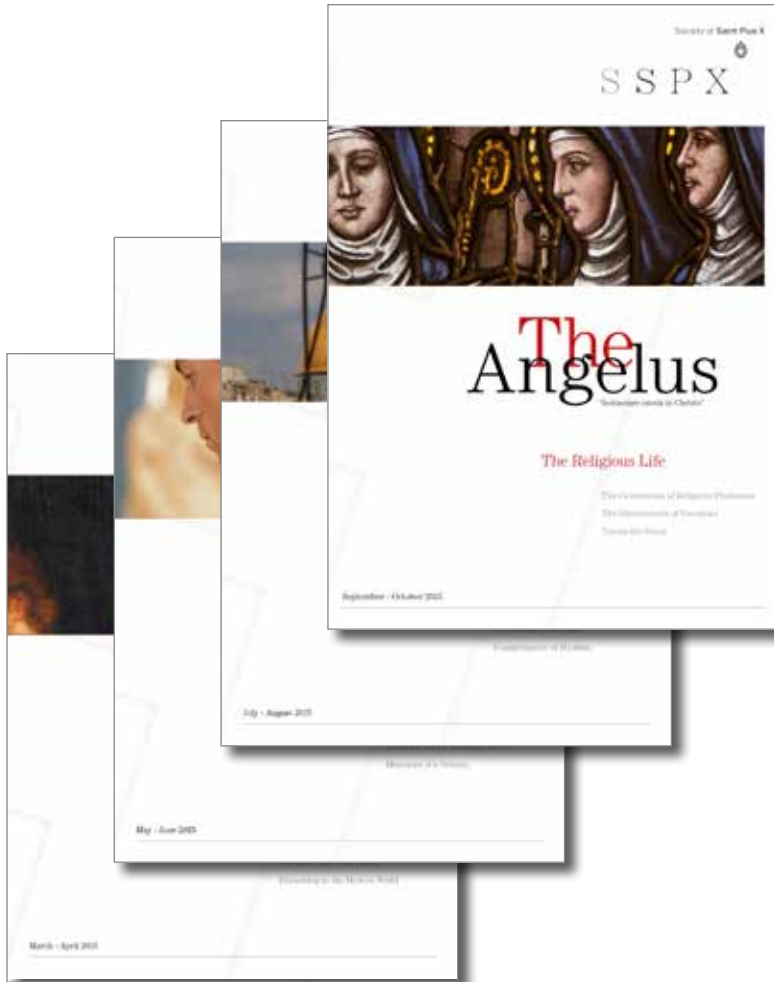
December

© Holy Family Basilica of St. Servais, Maastricht, Netherlands

# The Angelus

"Instaurare omnia in Christo"

Simply the Best Journal of Catholic Tradition Available!



For over three decades, *The Angelus* has stood for Catholic truth, goodness, and beauty against a world gone mad. Our goal has always been the same: to show the glories of the Catholic Faith and to bear witness to the constant teaching of the Church in the midst of the modern crisis in which we find ourselves. Each issue contains:

- A unique theme focusing on doctrinal and practical issues that matter to you, the reader
- Regular columns, from History to Family Life, Spirituality and more
- Some of the best and brightest Catholic thinkers and writers in the English-speaking world
- An intellectual formation to strengthen your faith in an increasingly hostile world

## Subscribe Today

Don't let another year go by without reading the foremost journal of Catholic Tradition.

### PRINT SUBSCRIPTIONS

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_ Country \_\_\_\_\_  
 CHECK  VISA  MASTERCARD  AMEX  DISCOVER  MONEY ORDER  
 Card # \_\_\_\_\_ Exp. Date \_\_\_\_\_  
 Phone # \_\_\_\_\_ E-mail \_\_\_\_\_

Mail to: Angelus Press, PO Box 217, St. Marys, KS 66536, USA

### PLEASE CHECK ONE

United States  
 1 year \$45.00  
 2 years \$85.00  
 3 years \$120.00

Foreign Countries (inc. Canada & Mexico)  
 1 year \$65.00  
 2 years \$125.00  
 3 years \$180.00

All payments must be in US funds only.

### ONLINE ONLY SUBSCRIPTIONS

To subscribe visit: [www.angelusonline.org](http://www.angelusonline.org). Register for free to access back issues 14 months and older plus many other site features.

Plus, all magazine subscribers now have full access to the online version of the magazine (a \$20 Value)!