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The Angelus

“Instaurare omnia in Christo”

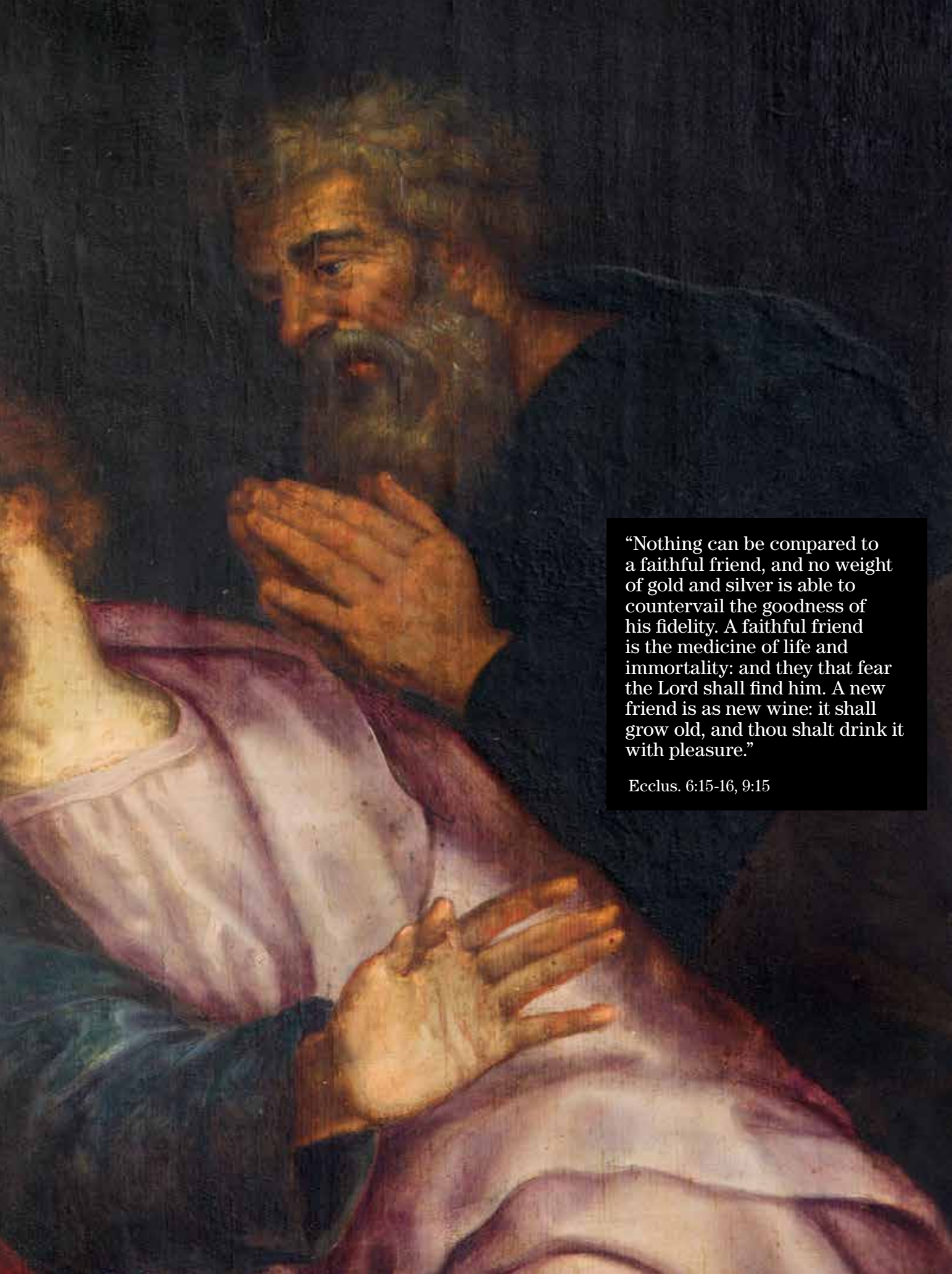
Friendship and the Faith

The Virtue of Friendship

Our Lord: The True Friend

Friendship in the Modern World





“Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity. A faithful friend is the medicine of life and immortality: and they that fear the Lord shall find him. A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure.”

Ecclus. 6:15-16, 9:15

Letter from the Publisher

“Life is not worth living if it is without friends.” This humane statement of the philosopher Aristotle applied particularly to St. Paul, who could not bear living alone without trusted company. St. Augustine too spent his life longing for good friends. His *Confessions* testify to the growth of friendship in him from mere camaraderie to a genuine love as found among pagans, and ultimately to the Christian and divine friendship out of charity.

If love is the very reason for friendship, then making friends is an essential component of human life, and their choice, good or bad, will define us since “a man is known by the company he keeps.” And the love of friends prompts us to have confidence, to be frank and to pray for each other. Indeed, in order to acquire our perfect stature as a social person, we must look for support and faithful counselors both for mind and soul who share our intimate struggles in life.

Hence, much of this issue of the *Angelus* deals with this capital topic, which today, like love, has been devaluated to mean everything and, worse, anything. From a married man’s view point of marriage as friendship to a Benedictine’s understanding of it, passing through a scientific analysis of adolescent issues, the traditional educator will find some tools on hand to capture the importance of and the need to channel the relationships of their subjects.

May this issue prompt all, young and not so young alike, to grow in friendship with souls grounded in a higher love, to quote again the *Confessions*: “Blessed is he who loves his friends in Thee.”

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The Angelus

"Instaurare omnia in Christo"

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The Virtue of Friendship

by Dr. Peter E. Chojnowski

¹ Peter Chojnowski, *Saint Augustine as Educator: The Confessions* (Post Falls, ID: Pelican Project, 2005), p. 31. The quotations from *The Confessions* come from Book IV, chapter 4.

In Search of a Friend

It is in St. Augustine's *Confessions* where we find one of the poignant and penetrating psychological and moral analyses of true friendship. The example which he employs from his own life occurred during his 20th year when he had returned to his home city of Thagaste after a two-year study of rhetoric at Carthage. It was his meditation on this friendship which was "sweet" to him and, yet, ultimately, a failure, which serves as an admonition to St. Augustine that in the absence of God, every human heart must feel discontented, even in the most intimate of friendships. The young man who "had gone to school together and had played games together" with Augustine as a child, would become a far greater friend when the two met again. For St. Augustine, the two became "one soul in two bodies." The young man was "flowering like me with youth and very dear to me because of our common studies";¹ just as it would be impossible for any man to be without himself, so too "my soul could not endure to be without him."

This friendship, which in so many ways resembles the ideal friendships of the biblical David and Jonathan and the *Iliad's* Achilles and Patroklos,



² Ibid., p. 33.

³ Ibid.

⁴ Ibid., p. 34.

⁵ Aristotle, *Nicomachean Ethics*, trans. Terence Irwin (Indianapolis, IN: Hackett Publishing, 1985), p. 207, Book VIII, 1155a.

⁶ Ibid.

was suddenly held up to the light of Divine Truth when the young man fell mortally ill less than one year into his renewed friendship with Augustine. Due to St. Augustine's early defection from the Catholic Faith to the Manichean sect, his friendship with the young man had caused the young man himself to renounce the Catholic religion of his parents. This bond, not based on truth or charity, was thrown into crisis due to the young man's parents' insistence that their son be baptized when he lost consciousness due to his illness. When the young man regained consciousness and heard Augustine's derision of the sacrament, he "was horrified with me as if I were an enemy" and insisted that if Augustine was to remain his friend, he must desist from such words. St. Augustine says that he was "struck dumb."²

When the young man died a short time later, Augustine relates, "My heart was made dark by sorrow and whatever looked upon was death." Here St. Augustine makes reference to the psychological state in which everything that he experiences is understood to be a *privation*, a lack, rather than an *actual* and intellectually satisfying reality. The internal state of experienced emptiness and the felt emptiness of all things overwhelms St. Augustine: "My native place was a torment to me, and my father's house was a strange unhappiness....I had hated all things, because they no longer held him. Nor could they now say to me, 'Here he comes,' as they did in his absence from them when he lived....Only weeping was sweet to me, and it succeeded to my friend in my soul's delights."³ Looking back on his sadness at a distance of some 20 years, St. Augustine realized that if he had invested his greatest love in Him Who has no beginning or end, he would not have mourned so violently, nor been so disconsolate over the death of his friend. If he had loved his friend "in God," he would have been filled with hope rather than with emptiness and nausea over life itself.⁴

Friendship as Virtue

What St. Augustine recounts concerning a friendship long past, expresses in perfect psychological and spiritual clarity the reality of a "true friendship" or "character friendship" as this was classically presented in Books VIII and IX of Aristotle's *Nicomachean Ethics*. Why would true and perfect friendship be spoken of at all in a text on ethics? Why especially would two out of ten books of Aristotle's primary ethical treatise be dedicated to friendship in its various forms and manifestations? In his usual way, relying on the common experiences of the philosophical part of the population and that of the general mass of men, Aristotle writes at the beginning of his discussion, "the next topic to discuss is friendship; for it is a virtue or involves virtue, and besides is most necessary for our life."⁵

Friendship's *necessity* for the life of virtue is mentioned first in regards to friendship's connection to the life of happiness (*eudaimonia*); just as virtue is a necessary component in the life of human happiness, so too "no one would choose to live without friends even if he had all the other goods."⁶ Moreover, not only is friendship the *sine qua non* of happiness and flourishing in one's personal life, but it also "seems to hold cities together and legislators would seem to be more concerned about it than about

⁷ Ibid., pp. 207-209, 1155a10.

⁸ St. Thomas Aquinas, *Summa Theologiae*, trans. Fathers of the English Dominican Providence (Westminster, MD: Christian Classics, 1981), II-II, Q. 23, Art. 1.

⁹ Aristotle, p. 210, 1155b20.

¹⁰ Chojnowski, *St. Augustine as Educator*, p. 32.

¹¹ Aristotle, p. 213, 1156b30.

¹² *ST*, II-II, Q. 23, Art. 1.

justice. For concord would seem to be similar to friendship and they aim at concord above all, while they try above all to expel civil conflict, which is enmity.”⁷

The generic “friendship” which involves a reciprocal exchange of goods is not the form of friendship which Aristotle, St. Augustine, or St. Thomas Aquinas understood as an ideal condition for the perfection of the virtuous life. Even though the “object” of all friendship is the “loveable,” there are two forms of friendship (i.e., the useful and the pleasurable) in which what is loved in the “friendship” is not the persons themselves but the good that we receive from them, the useful or the pleasurable. Even though Aristotle understood all economic relations to be forms of useful friendships and mentioned that the young are known for pleasure friendships, such friendships, because they love the thing gained from the person rather than the person himself, are referred to by St. Thomas Aquinas as “a kind of concupiscence.”⁸ What makes a friendship a true and perfect example of friendship is not loving *yourself* in the friendship, but truly *loving the other for their own sake*.⁹

What is crucial to understand here is that the good which we wish to the friend *for his own sake* is a manifestation of the good which we wish to ourselves, since *the friend is another self*. Here we see how closely St. Augustine’s experience of being “one soul in two bodies” fits into Aristotle’s schema of true friendship. The critical qualifying word in Aristotle’s portrayal of the friendship which is “love of another self” is the word *decent*. The decent or virtuous person wills to his friend what he wills to himself. What does the decent person will to himself and, hence, to his friend? For Aristotle, perhaps the greatest benefit of virtue is the satisfaction the virtuous man has contemplating his own life. He can take pleasure in the objective goodness of his friend’s existence because he takes pleasure in his own existence; hence St. Augustine’s, “sweet to me above every sweetness of that life of mine.”¹⁰

What else does the good man wish for himself that he also wishes for his friend? One interesting thing that is present in Aristotle’s portrayal of the good man is that he enjoys spending time with his friend, *because he finds it pleasant to spend time with himself*. Since he has filled his mind with many studies and beautiful and good things he has plenty to think about and share. Also, he finds spending time with himself agreeable because “his memories of what he has done are agreeable and his expectations for the future are good.” Spending time, sharing the experiences of the virtuous life are spoken of by Aristotle when he says that true and perfect friendship cannot be attained until men have “shared much salt together,” have had, literally, a *convivial* relationship over a decent span of time.¹¹ Since it is the intellectual part of himself which is loved most by the good and virtuous man (he gratifies the most controlling part of himself, obeying it in everything), it is *conversation* or the mutual verbal engagement of that controlling intellectual part, which manifests “a certain mutual love...since friendship is between friend and friend: and this well-wishing is founded on some kind of communication.”¹²



¹³ ST, II-II, Q. 23, Art. 1 *sed contra*.

¹⁴ ST, II-II, Q. 23, Art. 1.

¹⁵ ST, II-II, Q. 23, Art. 5, ad 2.

Charity as Perfect Friendship

*It is written (JN. XV, 15): I will not now call you servants...but My friends. Now this is said to them by reason of nothing else than charity. Therefore, charity is friendship.*¹³

Even though Aristotle indicates that the most sublime love for a friend *for his own sake* is still rooted in one's love for oneself, his grasping of true character friendship as the manifestation of an altruistic love of another for the good to be found in him, surely is a high point in Classical Greek morality. What is relatively unknown is how closely St. Thomas Aquinas's account of the theological virtue of Charity resembles Aristotle's account of true character friendship.

This is rendered with perfect clarity by the fact that St. Thomas has as the first question in the section on the highest theological virtue of Charity, "Is Charity a type of friendship?"¹⁴ The above citation of Our Lord's statement recorded in the Gospel of St. John proves that the answer to this question is in the affirmative. What is of great significance, however, and indicative of the very essence of the life of grace, is the clear allusion St. Thomas makes to Aristotle's analysis of the different kinds of friendship and their relation with the theological virtues. Whereas Faith adheres to God because of the truth we receive from him, and whereas Hope leans on God because of the eternal good which is expected from him, "God is loved by charity for His own sake: wherefore charity regards principally but one aspect of loveableness, namely God's own goodness, which is His substance, according to Ps. 105, 1: *Give glory to the Lord for He is good.*"¹⁵



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The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

I Kings 18:1

Rembrandt Harmenszoon van Rijn,
David and Jonathan



Friendship in the Modern World

by James Vogel

Friendship is one of the most neglected virtues in the modern world. I say virtue deliberately; in its highest form, it is a habit or disposition to do good. And while the ubiquity of social networking may seem to indicate that friendship is flourishing, I think a careful look at the question will demonstrate otherwise.

Aristotle, in Book Eight of his *Nicomachean Ethics*, provides the basic framework for this discussion. Although others in this issue have delved into Aristotle's teaching more deeply, let me share a quote from the Philosopher to lay the groundwork:

"Without friends no one would choose to live, though he had all other goods; even rich men and those in possession of office and of dominating power are thought to need friends most of all; for what is the use of such prosperity without the

opportunity of beneficence, which is exercised chiefly and in its most laudable form towards friends? Or how can prosperity be guarded and preserved without friends?...And in poverty and in other misfortunes men think friends are the only refuge. It helps the young, too, to keep from error; it aids older people by ministering to their needs..."

It is this character of universality which is striking. People of every age, before and after Christ, valued friendship and saw it as one of the components of living the good life. Elevated and ennobled by Our Lord, the theme of friendship would find recurring praise in the writings of the Fathers and the saints. But if friendship can be claimed by Greek pagans, Christians, and deracinated moderns alike, there must be a distinction or a multiplicity of definitions.

Elements of Friendships

Aristotle notes that true friendships are rare because of the time and familiarity necessary for their development. Facebook may tell us we have hundreds of “friends” but the term is cheapened in such a way. Furthermore, virtual communication, even by text or video chat, hardly affords us the opportunity to have long and profound conversations, to discover where similar perspectives and opinions exist, and to challenge one another to higher or better things. A wise man once noted that in the modern world, colleges are often the place true friendships develop, specifically because they are obliged to spend so much time together in the context of study and reflection.

C. S. Lewis, the famous Anglican writer of the 20th century, treated friendship in his work *The Four Loves*. Although flawed in some respects, there are several sections where he follows Aristotle. As a voice closer in time to our own, I will share some reflections.

Lewis argues that friendship is the least jealous of all loves because it is not limited to two people and is often better when there is a small group of friends. He says that by ourselves, we are rarely sufficient to “call the whole man into activity” due to our unique temperaments and personalities. Assuming all the other conditions of friendship, a third and even fourth friend can bring out elements of each other that no one person can on his own. In Lewis’s words, “within those limits we possess each friend not less, but more as the number of those with whom we share him increase.”

The Implications for a Catholic

The most profound reality relates to the God Who “no longer calls us servants, but friends” (Jn. 15:15). That topic is addressed elsewhere in this issue, so I will simply mention some other aspects of the question. On the broad side of things, the nature of the Mystical Body of Christ is such that we are all intimately connected through our baptism and the life of the Trinity that dwells within us. This gives friendship a

dimension that the pagan Aristotle could never have imagined.

We know that our penances and prayers can strengthen and fortify the Mystical Body and that our sins and failings can harm it. We are not spiritual individualists like the Protestants who reduce the spiritual life to a merely personal affair. We bear a serious responsibility not just for our own salvation, but for those of our friends.

Fr. Servais Pinckaers, a 20th-century Dominican, reflects on this broad view of friendship as it relates to the entire moral life:

“Several important themes in ancient moral thought have disappeared from modern ethics precisely because of the latter’s emphasis on the concept of obligation....The theme of friendship was prominent among the Greek Fathers, even those who lived in the desert....It reached its climax in St. Thomas, who defined charity as friendship with God (IIaIIae, q 23) and who described the work of the Holy Spirit in the world as a work of friendship.”

On the stricter and more specific level, one also sees the universality of friendship in the economy of salvation. If Aristotle correctly notes that friends tend to be similar in age, disposition, and station, the example of the Church makes it clear. Priests tend to have friends who are priests, religious with religious, husbands with wives, and so on. In any case, the centrality of friendship is evident.

Friendship and Marriage

St. Thomas says it is natural for husband and wife to be friends. Because of the different types of friendship, the profundity of this comment can easily be missed. It is easy to see how the friendships of utility and pleasure play a role, and not too difficult even to see how both spouses, in a healthy marriage, mutually pursue the good for each other and their family.

The reality, however, is much more profound. Those of us who are married know that we take a vow “till death do us part.” Unlike priests, who bear the mark of the sacrament on their souls for eternity, the wedding pact is not forever. That being said, the love of friendship is something



that, God willing, will last in Heaven, even after the marriage bond no longer exists.

Can we then say that friendship is, in a way, the most important aspect of marriage? I stress the phrase *in a way* because the purpose of the sacrament is to provide grace and to signify something visibly. This eternal aspect of friendship should be an encouragement to husbands and wives to strengthen the bonds of charity between them.

Further, the conditions of family life should provide a normal and fertile soil for friendship even on a natural level. The shared time together, the common interests of domestic life, and the real, not virtual interaction, lend themselves to friendship easily. And echoing Lewis's point from earlier, friendship with other married couples is an enormous support and help, especially in the modern world.

On the Practical Side

Cicero, in his famous treatise *On Friendship*, says the following:

“Let this be ordained as the first law of friendship: Ask of friends only what is honorable; do for friends only what is honorable and without even waiting to be asked; let zeal be ever present, but hesitation absent; dare to give true advice with all frankness; in friendship let the influence of friends who are wise counselors be paramount, and let that influence be employed in advising, not only with frankness, but, if the occasion demands, even with sternness, and let the advice be followed when given” (13, Loeb translation).

Seen through the eyes of a Christian, we can apply Cicero's advice still today. We are all born into communities (the family), nourished by communities (schools and communities), and grow to join new ones (marriages, religious houses, etc.) In every circumstance, we need the candid advice of friends to help navigate life's choppy waters. It is often the “other self” alone who can speak to us candidly, correct us, and help us grow in virtue. Far more often than not, it is our friends who correct the inevitable blind spots we all have.

As I mentioned earlier, Aristotle notes that friendships tend to develop among those who share similarities: sex, age, interests, etc. It's not that friendships are impossible between men and women, or sinners and saints, but that the circumstances for the birth of such a friendship rarely exist. Nevertheless, Aristotle mentions that “such friendship requires time and familiarity; as the proverb says, men cannot know each other till they have ‘eaten salt together’; nor can they admit each other to friendship or be friends till each has been found lovable and been trusted by each” (*Ethics*, 8, III).

One of the reasons we experience a dearth of friendship today, even if we value it properly, is because we rarely eat salt together. Without going into the manifold debates over the Internet, smartphones, and technology in general, no one can deny that the day-to-day “living together” is increasingly rare. We truly have no companions, a Latinate word meaning someone with whom we eat bread. Without this real interaction, with the necessary conversations, and arguments, and even games, the soil in which friendship can be cultivated is very thin indeed. And without experiencing human friendship, how much more difficult is it to befriend the God-Man who took on flesh so that we might be friends with Him?



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Friendship—

Good for Mind, Body, and Soul

by Randall C. Flanery, Ph.D.

We Americans are a lonely people and are only getting lonelier. Between 1985 and 2004, the number of people in the United States who felt they had someone they could discuss important matters with dropped by more than a third; now fully a quarter of the population declare that they have no one to confide in (McPherson & Smith-Lovin, 2006). For the majority, their only confidant is a family member. The average social network, constituting both family and friends shrank from 2.94 people to 2.08. The study documents an astonishing disappearance of human closeness, especially friendship in the social life of our country.

At the same time, the U.S. population has become more depressed and suicidal. A century ago depression was rare, only one percent became depressed during their lifetime. The

prevalence of depression swelled dramatically in subsequent generations, the bulk of the growth occurring among adolescents and young adults (Cross-National Collaborative Group, 1992). Currently, a quarter of young adults (18-29 years of age) have already experienced major depression (Kessler et al., 2003).

Attempted and successful suicide accompanies depression and has grown accordingly during the same period, especially for adolescents, young adults, and the elderly. The rate of successful suicides for adolescents has increased from 3.5 in 1960 to 11.3 per 100,000 in 1988 (CDC Health Statistics, 2003). Among the elderly, those over 65 years of age and especially males, have shown a comparable increase in suicide. As we have lost connection to each other via friendship, we are self-destructing.



Friendship is an endangered species in the human landscape; lest it disappear entirely, it would be a benefit to individuals and their communities to learn how to re-establish full, intimate friendships.

The Varieties of Human Friendship

The decline of human friendship would have mystified ancient Greeks, who saw the fullest expression of friendship as superior even to marriage. True, authentic friendship was rare, the product of the intellect and the will, and had to be predicated upon the highest virtues. According to Aristotle (*Nicomachean Ethics*) personal friendship could be based on utility, pleasure, or goodness.

Friendships based on utility are useful to both parties, expecting the more or less equitable exchange of benefits, an informal *quid pro quo*, if you will. Should the exchange become unbalanced, then the friendship is likely to deteriorate. An example might be your neighbor, who lends you his chain saw, and you let him use your pressure washer; you exchange Christmas cards and alternate attending each other's social events.

In friendship predicated on pleasure, the enjoyment of each other's company based on shared activities and interests is what binds. Once the pleasure is gone, so is the friendship. For men, fishing buddies or golf partners might be an example of a pleasure-based friendship. For women, perhaps a quilting group or a book club.

The third and most elevated basis for friendship is virtue, in striving for what is best for the other. Without doubt, virtue-based friends would exchange goods and services and enjoy each other's company, but there is a commitment beyond simply the benefits to be gained by the relationship. A willingness to make personal sacrifices for the sake of the other, rather than attend to one's own needs and desires, distinguishes it from hedonistic or utilitarian friendship.

Virtue-based friendships will be more stable, better able to withstand the ebb and flow of

difficulties most human relationships encounter. A virtue-based friendship embodies more choice without the natural incentives of benefits received, pleasures gained, or the biological imperatives of family to sustain it. It is the most demanding and rarest of friendships.

Depression

Current theories of depression presume that individuals with certain biological and psychological vulnerabilities may become depressed when exposed to stressful or traumatic events. The biological vulnerability constitutes an overly reactive nervous system, particularly in response to stress. Psychological vulnerabilities are attitudes, beliefs, expectations, and explanations which are used habitually but are inaccurate and dysfunctional. For those prone to depression, these cognitive distortions highlight beliefs that the world is a dangerous, threatening place in which you, the individual, are helpless to confront the challenges of living. In other words, bad things will most assuredly happen, you can't keep them from happening, and when the awful events occur, the effects will be devastating.

We all experience adversity—romantic disappointments, job loss, conflict in close relationships, trauma, loss due to death or geographic relocation, illness or injury, physical and intellectual decline of aging, to mention only a few; but most of us do not become depressed. Much depends upon the social context and the meaning ascribed to the event. Individuals who already believe themselves to be deeply flawed, e.g. defective, unlovable, helpless, or incompetent, when subjected to adverse events, may despair. Those who are optimistic, have a healthy appreciation for themselves, and expect to prevail are less likely to become depressed.

Interpersonal relationships play an integral role in the onset and recovery from depression. Often strained relationships or loss of an intimate relationship can trigger depression, while stable, satisfying marriages and friendships are protective (Joiner, 1997). Should depression develop, an extensive social network can >

Theme Friendship



St. Jerome and
St. Paula

promote recovery (Johnson et al., 1999). This does not mean that having friends and satisfying familial relationships will prevent you from experiencing negative emotions; far from it. Sadness, loss, self-doubt, discouragement are

very much a part of the human condition; it is what you do with those experiences that will make the difference. Your friends can have a great deal to do with the meaning you ascribe to these difficult events.



Friends of the Depressed

Let us assume that a friend has become depressed; he is suffering, reproaching himself, avoiding those who know him, and neglectful of his obligations and his recreations. He does not accept social invitations, does not answer the phone, and indeed does not engage in most of the activities he previously enjoyed. How would his authentic friends respond to his plight?

The research cited above did not utilize any Aristotelian distinctions for the basis of friendship. Having an extensive social network with frequent interactions was protective, regardless of the quality or basis of the friendship. Which type of friendship would offer the most robust of protections?

In a friendship based on utility, in the short term the friend might intensify his efforts to engage with his friend, assuming a history of satisfactory exchange of benefits. A temporary deficit in benefits obtained would be tolerable but should the imbalance persist or grow, we would expect that the parties would spend less and less time with each other. If the *quid pro quo* of invitations to each other's home or trading cigars ceased, the friendship would begin to dissipate.

If the basis of friendship was the pleasure of each other's company, again we might expect a temporary burst of effort to re-establish the enjoyment, followed by a decline in the relationship. Depressed individuals can be exasperatingly self-absorbed and communicate pessimism, hopelessness, and helplessness. It would not take long for someone seeking pleasurable company to start looking elsewhere.

The response would take a different course for a friendship based in virtue. Personal negative consequences would be of minimal consideration by the one who would console the depressed sufferer. Indeed, the consoler might more energetically approach the depressed friend in order to do what would be best for the other; and the misery of the other might become to some degree his own. The consoler would not be easily put off. Not only would the friends be willing to attend to the friend, he or she might feel obliged for the betterment of the friend.

More importantly a friend in virtue would also

be willing to share with the depressed friend the ways in which his judgments about himself and others are in error, even though the friend might not welcome the correction. A friend in virtue might challenge his friend's despair and self-pity, and appeal to him to accept his suffering as part of God's plan for him, a cross to not only be born but embraced, for suffering is not the worst thing that can happen to someone.

While being an authentic friend seeking the good in friends will expand your social network and would be good for your health and your soul, it is not the primary reason to seek friendships based in virtue. Ironically, that would turn a friendship of the highest order into a utilitarian friendship of the lowest order.

Friendships based on virtue can be cultivated, and we have a concrete example to guide us. It is often difficult for me to believe the supernatural reality that Christ is my friend, and yet that is what the Gospels tell me repeatedly and emphatically. And it is the example that Christ exemplifies for His followers. That should be sufficient for me to endeavor to be as excellent a friend as I can be. God in His Wisdom has created the world and human character such that being and having friends is really good for human beings on the natural level.

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The Romans would, according to custom, scourge a condemned criminal before he was put to death. The Roman scourge, also called the flagrum or flagellum, was a short whip made of two or three leather (ox-hide) thongs or ropes connected to a handle. The leather thongs were knotted with a number of small pieces of metal, usually zinc and iron, attached at various intervals. Scourging would quickly remove the skin. According to history, the punishment of a slave was particularly dreadful. The leather was knotted with bones, or heavy indented pieces of bronze.

(Altar of the Passion, Maastricht, Netherlands)



Our True Friend

by Fr. Paul Robinson, SSPX

There are two ways to move the will of another towards one's own: fear and love. And Our Lord Jesus Christ came onto this earth to "draw all things to Himself" (Jn. 12:32), to incline our rebellious wills to say to our Father, "*Thy Will be done on earth as it is in heaven.*"

Fright or Love of Love?

Unless we give up our own wills and in a sense our own lives, we will surely perish (cf. Jn. 12:25). This is the first motive for surrender that our Savior provides us, and it is frequent in the Gospels. When He comes to us, there is already a love present in our hearts, the love of the world, and "if anyone loves the world, the love of the Father is not in him" (1 Jn. 2:15). And so He drives

the fear of God into our hearts, that it may cast out love of the world. Love gives way to fear, but only so that fear in turn may be cast out by love, for "he who fears is not perfected in love" (1 Jn. 4:18). The presence of divine fear is meant to be a stepping stone to divine love, a frightful but necessary intermediate stage to intimate and eternal union with God.

Our Lord came that we may have this life of divine love and have it abundantly (Jn. 10:10). But how many souls, fearing the loss of fear, refusing to relegate brimstone and judgment to the spiritual background, keeping their hearts contracted and tremulous, scruple to turn their gaze from their own misery to God's mercy, carry their Christian life as a joyless burden, and eke out their days with a faint hope of escaping eternal retribution. Msgr. Robert Hugh Benson



points out that Catholics are endowed with such extensive knowledge of God's divinity, that they tend to neglect the closeness of Christ's humanity: "Catholics...above all others are prone...to forget that [Christ's] delights are to be with the sons of men more than to rule the Seraphim, that, while His Majesty held Him on the throne of His Father, His Love brought Him down on pilgrimage that He might transform His servants into His friends" (*The Friendship of Christ* [Longmans, Green & Co.: London, 1912], p. 6).

But what could pain more the Sacred Heart of our Divine Friend than the coldness of souls who have been lavished with His own life and admitted to the secrets of divine love? Indeed, He went to great lengths to convince us of His friendship, proofs of which are especially found throughout St. John's Gospel.

Our Lord's Love in John's Gospel

Friendship is a two-way affair, and its currency is love. Where two parties are seeking the well-being one of another, there is friendship. In both his Gospel and his first Epistle, St. John is at pains to convince us that such love exists, at least on the part of Our Lord. Twice Our Lord claims to have the greatest possible love for us as a friend, in that He lays down His life for us (Jn. 3:16, 15:13). In the five chapters dedicated to the Last Supper discourse (13-17), Our Lord frames everything in terms of His love and friendship for His disciples. He washes their feet to teach them to love one another and then gives them the commandment explicitly (13:34), a commandment that He repeats again (15:12), and which St. John made the dictum for his entire life. He protests His love for His disciples (15:9), speaks of the Father's love for them (16:27), and assures them that He will both provide a place for them in His Father's house (14:2) and intercede for them with the Father in their every request (14:13). He says that He will never abandon them (14:18) and asks the Father that He may never be separated from them (17:24).

St. Jerome recounts for us a story which

has become famous: "The Blessed Evangelist John lived at Ephesus down to an extreme old age, and, at length, when he was with difficulty carried to the church, and was not able to exhort the congregation at length, he was used simply to say at each meeting, 'My little children, love one another.' At last the disciples and brethren were weary with hearing these words continually, and asked him, 'Master, wherefore ever sayest thou this only?' Whereto he replied to them, in an expression worthy of John, 'It is the commandment of the Lord, and if this only be done, it is enough'" (*Commentary on Galatians*, Bk. 3, ch. 6).

But love must be mutual for there to be friendship. And so, because Our Lord desires to create the truest friendship possible, He most touchingly asks the Apostles to love Him in return: "He who loves me will be loved by my Father, and I will love him and manifest myself to him (14:21)...Abide in me, and I in you (15:4)...Abide in my love (15:9)." And, just as He has proved His love by countless acts of goodness towards them, especially the laying down of His life, so also they are to prove their love for Him: "He who has my commandments and keeps them, he it is who loves me" (14:21; cf. 15:10). In addition, attachment to Christ must include detachment from the world, which is distinguished by its inability to love Him. In fact, it hates Him as it does also those who are linked with Him in the bonds of friendship (15:18-25).

From these two paragraphs alone, who could contradict Benson's moral: "If there is anything clear in the Gospels it is this—that Jesus Christ first and foremost desires our friendship" (p. 9)? May this article move the reader to read the Gospels again from this particular optic, as well as the first Epistle of St. John. Besides the moving discourse of the Last Supper, there are many other examples of the beautiful friendships forged by Our Lord during His earthly life (see, for example, the book by Father Ollivier, O.P., *The Friendships of Jesus*).

But perhaps that frightful doubt, that satanic scruple, that false humility comes back to haunt us, saying: "All of this love was for His chosen ones, the Apostles, and for His special favorites, the saints. For me to look for such love would >

Theme Friendship

be gross presumption! He might redeem me, yes, but don't you think about being His close friend."

May the mere expression of this temptation excite sufficient horror to wipe away such a perverse caricature of Jesus Christ. And if it does not, let us return to His own assurances, so lovingly pronounced: "Come to me, *all* you who labor and are burdened, and I will give you rest"



St. John, the Evangelist, *The Grandes Heures of Anne of Brittany*.

(Matt. 11:28); or His words to St. Margaret Mary after revealing His Heart: "Behold this Heart which has so loved men as to spare Itself nothing, even to exhausting and consuming Itself, to testify to them Its love" (Croiset, p. 59).

Having been convinced of the perfection of Our Lord's love for us and of His desire that we love Him, let us turn to the saints to understand somewhat how we should comport ourselves towards this True Friend.

The Love of the Saints

"The consciousness of this friendship of Jesus Christ is the very secret of the Saints," says Msgr. Benson (p. 10). What we discover when we read those places wherein they have disclosed their prayers is a staggering frankness, boldness, tenderness, confidence, and mutual comprehension, exceeding the greatest of relationships here below, mother and child, husband and wife.

St. Teresa of Avila relates that a certain religious asked prayers of her, and then tells us quite frankly what followed. The utter aptness of this episode to provide a model for friendship with Our Lord will excuse the length of the quotation:

"I went back to my place where I was in the habit of praying alone, and began to pray to our Lord, being extremely recollected, in that my simple, silly way, when I speak without knowing very often what I am saying. It is love that speaks, and my soul is so beside itself that I do not regard the distance between it and God. That love which I know His Majesty has for it makes it forget itself, and think itself to be one with him; and so, as being one with him, and not divided from him, the soul speaks foolishly. When I had prayed with many tears that the soul of this religious might serve him truly I remember I said, 'O Lord, thou must not refuse me this grace; behold him,—he is a fit person to be our friend.'"

He is a fit person to be our friend! Such is the prayer of a saint to Our Lord Jesus Christ! But my own exclamation points are justified by the words of the saint herself, who, seemingly embarrassed at what she just related, continues as follows:

"Oh, the great goodness and compassion of God! How he regards not the words, but the desire and the will with which they are spoken! How he suffered such a one as I am to speak so boldly before his Majesty!" (ch. XXXIV.10).



Msgr. Benson states that “the essence of a perfect friendship is that each friend reveals himself utterly to the other, flings aside his reserves, and shows himself for what he truly is” (p. 17) and his words are amply verified in the sanguine Carmelite.

Those who have attended Ignatian retreats may be familiar with the prayers of St. Claude de la Colombière for visits to the Blessed Sacrament, found in the *Christian Warfare* prayer book (pp. 85-88). He was the spiritual director of St. Margaret Mary and was anxious to dissipate the chilling breath of Jansenism. One of his prayers is entitled “The True Friend” and it addresses Our Lord by speaking with great confidence of His love and attention to our prayers and least desires. The next prayer in the book has us enter into a conversation with Our Lord and has Him saying to us: “Speak to me, as you would to your best friend. Tell me what is in your mind, on your heart; speak without fear, with the simplicity of a child.”

The scope of this article is too limited to consider all of the practices of the soul who wishes to return the friendship of Our Lord, but let this one remain in the mind from the reading of this article: intimate conversation with Him, a total communing of the soul with Our Lord. To quote Msgr. Benson once more:

“[Our Lord] demands that all...conventions should cease; that we should be entirely open and honest with him, that we should display ourselves as we really are—that we should lay aside, in a word, all those comparatively harmless make-believes and courtesies, and be utterly real” (p. 19).

Conclusion

Each of us has the sad experience in this life of the fragility of friendship. It can flame up with great intensity almost by a fortunate chance and continue swimmingly for months, only to fall off suddenly and violently. Or it can build up over the years through faithful contact, only to slowly fade away into oblivion. This unreliability, inconsistency, and tenuity of human relations leaves us longing for an ideal Friend, one in

which “final disappointment is impossible...the one Friend who cannot fail” (ibid., p. 20). Such is Our Lord Jesus Christ, the Incarnate Word of God. He came down on this earth that we might be one with Him. “Just Father,” He prays, “I have made known to them thy name, and will make it known, in order that the love with which thou hast loved me may be in them, and I in them” (Jn. 17:26). Will we, then, cast out fear in order to abandon ourselves to Him with perfect love?

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Contemplating Wedlock

by Pope Pius XI and Pope Pius XII

Here we present extracts from papal addresses touching not only on courtship but also on the proper relations between newlywed spouses. The latter can be easily translated for behavior between fiancés.

Christian Marriage

To the proximate preparation of a good married life belongs very specially the care in choosing a partner; on that depends a great deal whether the forthcoming marriage will be happy or not, since one may be to the other either a great help in leading a Christian life or a great danger and hindrance. And so that they may not deplore for the rest of their lives the sorrows arising from an indiscreet marriage, those about

to enter into wedlock should carefully deliberate in choosing the person with whom henceforward they must live continually: They should, in so deliberating, keep before their minds the thought first of God and of the true religion of Christ, then of themselves, of their partner, of the children to come, as also of human and civil society, for which wedlock is a fountainhead.

Let them diligently pray for Divine help, so that they make their choice in accordance with Christian prudence, not indeed led by the blind and unrestrained impulse of lust, nor by any desire of riches or other base influence, but by a true and noble love and by a sincere affection for the future partner; and then let them strive in their married life for those ends for which the state was constituted by God.

Lastly, let them not omit to ask the prudent



advice of their parents with regard to the partner, and let them regard this advice in no light manner, in order that, by their mature knowledge and experience of human affairs, they may guard against a disastrous choice and, on the threshold of matrimony, may receive more abundantly the divine blessing of the Fourth Commandment: “Honor thy father and thy mother, (which is the first commandment with a promise), that it may be well with thee and thou mayest be long-lived upon the earth.”

Harmony of Souls (November 22, 1939)

While the ageless yet ever fresh hymn of Christian love still sings in your hearts, the Church today celebrates the feast of a young Roman, St. Cecilia, traditional patron of music. And for us it is an opportune occasion to say a few words to you on the importance of concord and constant harmony between husband and wife.

Perhaps you will think that it is useless to talk to you of harmony in these days when the perfect attunement of your hearts as yet knows no discord. But are you not aware that with use even the finest musical instrument goes out of key and must therefore be frequently tuned? This also happens to human wills whose good intentions are liable to slacken.

The first condition of harmony between husband and wife and of consequent domestic peace is a constant good will on both sides. Daily experience teaches us that in human disagreements, as the great Manzoni says, “Right and wrong are never divided by so clean a line that either side has only one or the other.” Although Sacred Scripture compares the wicked woman to a yoke of oxen that moves to and fro and by not being steady disturbs the work (Ecclus. 26:10), and likens the quarrelsome woman to a leaky roof in cold weather (Prov. 27:15), it observes as well that the wrathful man ignites quarrels (Ecclus. 28:11). Look around you and learn from the example of others that marital discord most frequently arises from failure of both parties to confide, to compromise, and to forgive.



Thus you will learn the sweetness of harmony between husband and wife. “With three things,” says the Holy Book, “my spirit is pleased, which are approved before God and men: the concord of brethren, the love of neighbors, and man and wife that agree well together” (Ecclus. 25:1-2). Surely, dear newlyweds, with every means at your disposal you will protect this precious harmony against the perils of internal and external dissension—two perils above all: suspicions too quickly aroused and resentments too slowly allayed.

From the outside, the wicked jealousy of third parties, spawners of calumny, at times introduces a disturbing note of suspicion into the peaceful harmony of married life. Listen once more to the warning of Sacred Scripture: “The tongue of a third person hath cast out valiant women and deprived them of their labors. He that harkeneth to it shall never have rest” (Ecclus. 28:19-20). Cannot one instrument off-key ruin the harmony of a performance?

But brief discordance, which in a musical performance may offend or at times surprise the ear, becomes instead an element of beauty, when by skillful variations it ends in an expected chord. So it should be with the clashes or passing disagreements to which human weakness always exposes husbands and wives. These discords must be quickly resolved and there must sound again the friendly modulations of souls ready to pardon and thus to find once more that chord of instant compromise in that tonality of peace and Christian love which today enchants your young hearts.

The great Apostle St. Paul will tell you the secret of this harmony preserved or at least each day renewed in your household. If you are moved to anger, he warns against yielding to its temptations: “Do not let the sun go down on your anger” (Eph. 4:26).

When the first shadows of evening invite you to reflection and prayer, kneel side by side before the crucifix, which will watch over your repose through the night. And together, with heartfelt sincerity, repeat: “Our Father who art in heaven—forgive us—as we forgive....” Then false notes of bad moods will be stilled, the discords will be transposed into perfect harmony, and your souls

will resume together the canticle of gratitude to God who gave you to each other.

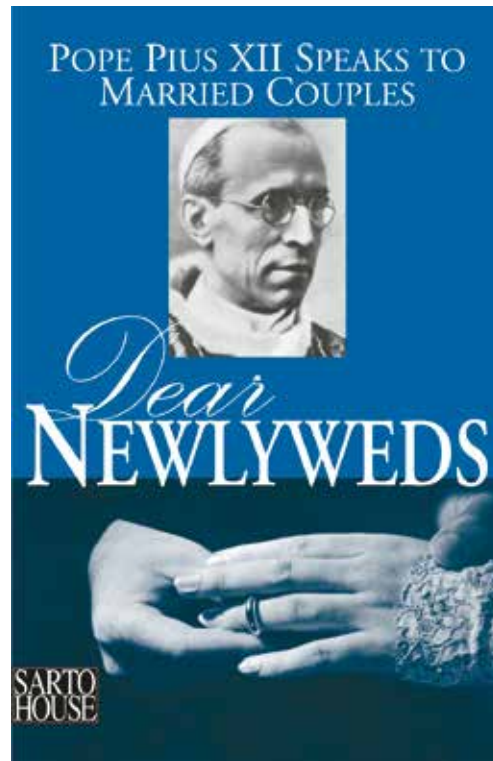
Forgetting Offenses (July 10, 1940)

[W]e wish to turn our thoughts back to you, dear newlyweds. In the journey which you have just undertaken will you not perhaps one day have to practice this forgetting of wrongs in a measure which some consider above human capacity? Such a case, although fortunately rare among husbands and wives who are truly Christian, is not impossible, since the world and the devil attack the heart whose impulses are very hasty and assail the flesh which is weak. But without going to these extremes, in ordinary daily life how many minor disagreements, how many slight clashes there are which can create a latent, sorrowful state of aversion between husbands and wives if a remedy is not found at once! Then too, between parents and children. Though authority is to be upheld and rights respected, though it is to be sustained by warnings or reprimand, or even when necessary by punishment, how deplorable it would be for a father or a mother to display even the least sign of resentment or personal revenge! Frequently this is enough to crush or destroy all confidence and filial affection in the hearts of children.

Dear sons and daughters, you should be ready every day to forgive wrongs received in family or social life, as indeed every day you will repeat on your knees before the image of the Crucified One, “Our Father...forgive us our trespasses as we forgive those who trespass against us” (Mt. 6:12). And if you do not see Christ visibly bow His head towards you with a smile, His brow crowned with thorns, you will know nevertheless, and you will believe with strong faith and absolute loyalty, that from the Divine Fountain, from the hands and feet of Jesus Our Savior, above all from His heart, always open to you, the redemptive blood will shed its forgiving stream as fully on your souls as you yourselves have generously pardoned others.

Dear Newlyweds


Build a Marriage to Last a Lifetime



Over the span of his 20 years reigning as the Vicar of Christ, Pope Pius XII took time out of his constantly busy schedule to visit with, console, and advise young newlyweds. These are those talks.

Dear Newlyweds should be placed in the hands of every newly-married couple. It is a book to read, ponder, cherish, and be guided by, all through married life. Newlywed, married, and engaged couples will be inspired and uplifted by Pius XII's explanation of Matrimony and his insight into the practical problems of everyday marriage. *Dear Newlyweds* is a book to turn to again and again. It is a sure guide as new difficulties arise—problems of discipline in the rearing of children, temptations against fidelity, relationships with elderly parents, and much more!





“O excellent Cross, that has received beauty from my suffering Lord! O Cross, long desired, ardently loved, constantly sought after, and now, at length prepared for my wishing soul! Receive me from among men and present me to my Master, that He who by thee redeemed me, by thee may receive me.”

St. Andrew the Apostle during his passion on the cross
(Crucifix, St. Bavo Cathedral, Gent Belgium)

The *Pax* Ceremony

by Fr. Christopher Danel

Friendship with God, the foundation of the Communion of Saints and thus the basis of friendship among those who share the life of charity, finds one of its principal expressions in the Sacred Liturgy by way of the conferral of the peace of Christ—that peace which the world can neither give nor take away—and this is shown most resplendently through the ceremony called “the *Pax*.” As the *Pax* (meaning Peace) shows so clearly, the peace of Christ flows forth from the altar of God and indeed from the Sacrament of the Body and Blood of Christ to those united in friendship with God in His Holy Church and who share in the abundance of graces and spiritual blessings which this divine friendship bestows.

In its strict sense, the *Pax* ceremony in the Roman Rite is considered the traditional expression of fraternal charity exchanged by the

clergy after the *Agnus Dei* at a Solemn or Pontifical Mass. As this charity which animates souls comes forth from God, the *Pax* as well comes forth from Him: from the altar—the pre-eminent symbol of Christ in a church—and from Christ Himself in the Blessed Sacrament which has just been consecrated and which rests upon this same altar. The *Pax* originates and passes on like a message or gift coming directly from Christ, therefore the rite takes place in this way: the Priest kisses the altar and in such a way he symbolically receives the *Pax* from Christ. Then the Priest gives the *Pax* to the Deacon by means of a liturgical embrace and by saying to him: *Pax tecum* (Peace be with you), which the Deacon reciprocates with: *Et cum spiritu tuo* (And with thy spirit). The Deacon then gives the *Pax* to the Subdeacon in the same way, and the Subdeacon gives the *Pax* to the clergy



assisting in choir and to the *Cérémonie* (MC), through whom it is passed to the clerics serving in the sanctuary. In a Pontifical Mass, in which a Bishop is the celebrant, the Bishop gives the *Pax* to the Assistant Priest and Assistant Deacons as well. The symbolism of the Priest kissing the altar before giving the *Pax* holds true for other times in the Mass as well. For example, he kisses the altar (=Christ) before turning to salute the entire Church—those present in body and those in spirit—with the benediction *Dominus Vobiscum* (the Lord be with you), auguring the blessing and presence of Christ upon them.

The liturgical gesture used for the *Pax* resembles a reserved embrace. In this we see the traditional sobriety, nobility, and decorum of the Roman Rite in comparison to the exuberant rites of the East. It is indeed not so much a gesture of embrace as it is a discreet and stylized representation of a reverential kiss. The *Pax*, in fact, has also the name of *osculum pacis* (the kiss of peace) or φίλημα ἁγιον (=philema hagion, the holy kiss). It is necessary to consider that in cultures of antiquity the kiss has a different meaning; among those who are not related to each other, it is primarily a gesture of reverence or respect. This same reverence is inferred also in the ceremonial kiss of the Priest's hand at Mass, especially considering that his hands have been consecrated.

In a wider sense, the *Pax* ceremony can be considered not only as the specified gesture itself, but also within the context of the entire set of gestures and prayers from the end of the *Pater Noster* up to the *Pax* itself. The prayers of this set all have the peace of Christ as their common thread and all lead to the *Pax*. This set has the following five components: the Embolism (with *da propitius pacem*); the Fraction (with *Pax Domini*); the *Agnus Dei* (with *dona nobis pacem*); the *Oratio ad pacem* (with *pacem meam do vobis*); and the *Pax* (with *Pax tecum*).

The Embolism

The words at the conclusion of the *Pater Noster* (...*libera nos*...) serve as the phrase which is elaborated upon in the prayer called the Embolism. This prayer is “linked” to the conclusion of the

Pater Noster, as it begins with those very same words (*Libera nos*) and it develops them into the larger theme of Christ's peace which the Priest implores—through the intercession of Our Lady and the Saints—to free souls from the spiritual and temporal evils and perils of this life: *Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris*... (Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come...). Thus he implores protection from the abiding consequences and pains of past sins, protection from the evils which threaten souls at present, and preservation from unknown dangers ahead. The central words of the Embolism are: *Da propitius pacem in diebus nostris* (mercifully grant peace in our days). There is a particular gesture made by the Priest as he pronounces those central words imploring Christ's peace: he crosses himself with the paten and kisses it. Symbolically, it recalls that the peace of Christ is won by way of His redemption of man on the Cross. Liturgically, it provides a glimpse of the ceremonies of the ancient Papal Mass, which was the basic template of the Roman Rite. The Roman *Ordines* from at least the ninth century describe the ceremony of antiquity in which the Roman Pontiff kisses the paten at this very point (at *Da propitius pacem*), and the paten is then passed to the assisting clerics to kiss in succession, in such a way that the paten acts as a “*Pax* instrument.” The use of such an instrument will be described further on.

The Fraction

At the conclusion of the Embolism comes the Fraction, in which the Host is fractured into three parts. The symbolism of the three parts is considered to represent the Blessed Trinity, the three parts of the life of Christ (earthly life, Passion, eternal glory), as well as the three parts of the one Mystical Body (militant, suffering, triumphant). The smallest piece is placed into the chalice for what is called the commingling (*commixtio*). Before the Priest does so, he traces three crosses with this small fragment over the chalice, and pronounces a blessing of peace: *Pax Domini sit semper vobiscum* (the Peace of the >

Faith and Morals

Lord be always with you), and this is what places the Fraction squarely in the context of this set of prayers connected to the *Pax*. The prayer of the commingling expresses the final fruit of this peace, which is everlasting life: *fiat accipientibus nobis in vitam aeternam* (May this...be to us who receive it propitious to life everlasting). The small fragment of the Host placed into the chalice also reflects the antiquity of the Roman Rite in that it is a remnant of the ceremony used in the Masses celebrated in the City of Rome in the earliest centuries to denote unity in time and unity in place. In the Papal Mass, a portion of a Host reserved from the Roman Pontiff's previous Mass (the *Sancta*) would be brought to him to commingle with the Precious Blood in the chalice at his present Mass as a sign of the unity of all Masses and all believers in time. In addition, on Sundays a Host from his present Mass (the *Fermentum*) would be sent in procession to each of the parishes of Rome, where it would be commingled in the chalice at the parochial Mass as a sign of the unity of all Masses and all believers in place and the unity of the Church in general. In both cases (*Sancta* and *Fermentum*), the fragment was placed into the chalice with the same commingling ceremony used in every Mass of the

true Roman Rite since that time up to the present, that is, with three crosses and the "*Pax Domini*."

The *Agnus Dei*

Here the Priest and ministers (i.e., Deacon and Subdeacon) recite the *Agnus Dei* while it is sung by the choir and faithful. The imprecations are for the mercy of Christ in the first two strophes, but in the third, it beseeches His peace: *Dona nobis pacem* (Grant us Thy peace). This is precisely due to its proximity to the *Pax* ceremony and its context in this set of prayers associated with the *Pax*. In fact, this imploration of peace is substituted on Maundy Thursday at the *Missa in Cæna Domini* by a third *Miserere nobis*, and is omitted altogether on Good Friday and at the Easter Vigil, because the *Pax* is not given on those occasions.

The *Oratio ad Pacem*

This is the prayer for peace recited *sottovoce* by the Priest before giving the *Pax* to the Deacon. It is the final imploration for peace and recalls the Lord's words to the Apostles in St. John XIV,





27: "Peace I leave with you, my peace I give unto you." It beseeches Christ's peace for the Church: *eamque secundum voluntatem tuam pacificare et coadunare digneris* (vouchsafe to grant her peace and unity according to Thy will). This prayer is omitted not only during the Easter Triduum, when the *Pax* is not given, but also at Requiem Masses, since the *Pax* is omitted in these as well, for they are offered not for present peace but for the repose of the dead. It is clear by its subject how closely the *Oratio ad Pacem* is linked to the *Pax* ceremony itself.

The *Pax*

Having already considered the ceremonies of the *Pax* above, a brief consideration can now be given to another important aspect of this rite, and that is its location in the Mass. The *Pax* placed between the Canon and the Communion is specifically Roman and from Rome the use extended also to the Ambrosian Liturgy of Milan. Its placement at this point of the Mass is clear from the writings of Pope Innocent I (AD 416) whose explanation is similar to that of Tertullian on this point: that the *Pax* serves also as a *signaculum orationis*, that is, a kind of final seal upon the Canon of the Mass, a seal of fraternal charity. The *Pax* at this location of the Mass is also a proximate preparation for Holy Communion, which is recalled also by St. Thomas Aquinas in the *Summa* when he describes how each element of the Mass serves as a preparation for Communion, including the *Pax* (*S. Th.* III, q. 83, a. 4). It can also be noted that the *Pax* occurs in other ceremonies, though not exactly with the same rites: in Baptism and Confirmation, the celebrant graces the recipient of the sacrament with the blessing *Pax tecum*; this is said also during the ceremonies of Ordination by the prelate to the newly-ordained, and the liturgical embrace of the *Pax* is exchanged on that occasion.

The *Pax* Instrument

An analogous way of passing the *Pax* is by means of an instrument. It has been seen above that the paten was used as a *Pax* instrument in

the Papal Mass, but it was not entirely practical that the paten normally serve this function in other Masses, not only because it is immediately required for the Fraction, but because of not infrequent damage or indignity suffered by the paten in the process, as decried by some local councils (e.g., Spain in 1512 and Milan in 1523). Therefore several types of other instruments emerged to serve as instruments through which the *Pax* could be passed. They are called by various names, such as *instrumentum pacis*, *osculatorium*, *portapace*, or simply *pax*, and the rubrics of the Missal describe their use (*Ritus servandus* X, 3). If their origin traces to a substitution of the paten for this role, their employ nevertheless became deferred to the moment of the *Pax* itself, and they were used to pass it to others in the sanctuary at that time. It would be presented especially to a bishop in attendance and even to certain dignitaries (magistrates, barons, nobles) as described in the Ceremonial of Bishops (*Cær. Episc.* I, 24.6 and 30.2). The various types of instruments were a cross, the Book of the Gospels, or more commonly, a small holy image engraved on ivory or silver-clad wood, from which the terms *Pax Brede* or *Pax Board* derive. The images on these *Pax Bredes* would be images of the Crucifix most commonly, but also of the Annunciation, Ascension, Blessed Sacrament, or Agnus Dei. They are still seen in the treasuries of the larger basilicas of Europe and are indeed exquisite works of art.

The rite of the *Pax*, in conclusion, is the manifest expression of fraternal charity which itself flows from the source of charity: the Triune God, who is charity Himself (*Deus caritas est*). It reflects the surety that those who are in divine friendship with the Father are bestowed the peace of Christ and the interior tranquility of soul which is the balm of the Holy Ghost. "So great is the gift of peace," wrote St. Augustine, "that even in this earthly and mortal life there is no word we hear with such pleasure, nothing we desire with such zeal, or find to be more thoroughly gratifying" (*De civitate Dei*, XIX, 11), and that this peace is consummated in eternal life: "This is the final beatitude, this the ultimate consummation, the unending end" (*ibid.*, 10).

The Birth of *The Angelus*

An interview with Irene Slovak

At the present time, the Society of St. Pius X is enjoying an ever-widening apostolate with the organic growth of its parishes, its many priestly and religious vocations, and the numerous religious houses and monasteries affiliated with it. As the tree bears more fruit, it is to be feared that its connection with the roots of the traditional movement may somewhat diminish. Forgetting the past is a sure recipe for failure. Here are a few considerations about the humble beginnings of one aspect of the life of Tradition in the United States: Angelus Press and its magazine, *The Angelus*.

The Angelus: Mrs. Slovak, perhaps a short history of the first years of the Society in the United States is in order.

Irene Slovak: The Society of St. Pius X was first established in the U.S. in Armada, Michigan, after a visit of Archbishop Lefebvre, and this led to the establishment of the seminary of Armada which functioned for a few years until 1979, when it moved to Ridgefield, Connecticut, and operated until the opening of Winona in 1988. The headquarters of the SSPX moved rapidly to Oyster Bay, New York, with Fr. Clarence Kelly being appointed the first District Superior. He printed a small bulletin for the English-speaking world titled *For You and for Many*.

The Angelus: I understand that Father Bolduc was instrumental in the work of *The Angelus*.

Irene Slovak: In 1974, Fr. Hector Bolduc, originally from New Hampshire, was ordained priest at Ecône by Archbishop Lefebvre. A group



of Catholics in Houston, Texas, contacted the Archbishop to ask for a priest for their group, which numbered by then about 200 people. He answered their request and sent Father Bolduc to tend to the care of the American faithful in the Southwest portion of the country. He purchased a church property in Dickinson, Texas, on November 18, 1976. This became Queen of Angels, which was dedicated by the Archbishop July 10, 1977. Also involved in the work there were to be the long-lasting fixtures of the Dickinson priory: Sister Grace and Father Carl.

The Angelus: Could you present to our readers these heroes of the first hour?

Irene Slovak: Father Bolduc was very dynamic and could be described in layman's terms as a "mover and shaker." He laid the foundation, and we are indebted to him. At the end of his life he was concerned for the records he had of the early years, which he said filled a dozen four-drawer file cabinets. He wrote, "I have never been asked for my recollections of the early SSPX days although I was involved in the purchase, acquisition, and building up of most of the large houses or churches of the SSPX, all of which are still thriving."

Not much has been recorded of Sister Grace. With the help of Father Bolduc, she literally escaped from her Benedictine convent in Arkansas to join the traditional movement to preserve her sanity and her vocation. She was a fixture at Queen of Angels for many years helping the priests and lending support wherever she was needed. She was the school nurse as well.

At the same time, Father Carl, a Capuchin from Wisconsin, as was the custom in the good old days of the penal colonies, had been relegated to Australia to amend his traditional leanings. As if by Divine Providence, there he met with the Archbishop, who was attending the Melbourne Eucharistic Congress held in 1973. Father was very unhappy with the changes in the Church after Vatican II, and he asked the Archbishop to help him. The Archbishop responded to his request and sent him to join Father Bolduc in Texas. He never formally joined the SSPX but, as there were so few priests in the beginning, he and Father Bolduc traveled many air miles to

missions all over the southwest part of the U.S. and Mexico. When he wasn't traveling he was enlisted as printer for *The Angelus*. Father was very experienced, having worked as a printer on one of the six Indian reservations in Montana where he was the pastor during the 1960s. During the mid-1980s Father Carl was prior at Queen of Angels.

The Angelus: I do not quite understand. You spoke about *For You and for Many* as the official bulletin of the Society in the U.S. Why then have another one, *The Angelus*, which fulfilled exactly the same function?

Irene Slovak: Here we would have to go back to the question of the Nine, priests who eventually broke away from the Archbishop in 1983. But by 1977, Father Kelly's publication *For You and for Many* was printing things and emitting judgments on issues which were not in agreement with the aims of the SSPX. I know there were particularly heavy criticisms of the Pope with a covert tendency to sedevacantism. The Archbishop wrote Father Bolduc asking him to establish a new publication that better represented the principles of the Society and of its founder. Later on, the Archbishop created the U.S. Southwest District and entrusted it to Father Bolduc who, by that time, had acquired properties in several states, the largest being St. Mary's in Kansas in 1978. The apostolic field had grown so much that it made sense to divide the U.S. into two districts.

The Angelus: So, when was *The Angelus* created? Was it produced before or after Angelus Press itself?

Irene Slovak: The first issue was published in January 1978. In the beginning, only the monthly periodical was being produced, printed, and mailed from Dickinson. However, there was a separate entity called "Angelus Press" that sold many books already in print. Practically speaking, Angelus Press was incorporated in the state of Texas as something completely independent of the SSPX. Its first president was Father Bolduc.

In June of 1978 there is an insert in that issue of *The Angelus* which reads in part: >

“Archbishop Marcel Lefebvre, Superior General of the Society of St. Pius X, has appointed THE ANGELUS PRESS as official editor and publisher of books, pamphlets, and all official publications of the Society emanating from International Headquarters of the Society in Switzerland.”

The Angelus: What was the reason for the name and the logo of *The Angelus*?

Irene Slovak: Father Bolduc chose it and dedicated it to Our Lady as Queen of Angels, the same name as the Dickinson chapel. The logo was crafted by a local woman artist in Dickinson. The quill and paper represented the written word.

The Angelus: The title and a logo for a magazine are nice enough, but by themselves they do not get things done. Who were the leading figures behind the scenes?

Irene Slovak: Naturally enough, the first crew to work at the magazine were gathered from among the parishioners. The “Angelus ladies” were Sue Broussard and Irene Slovak on the more practical side of things. Carlita Brown was an extraordinary typist, did all of the layouts, and prepared each page for printing. Dr. Mary Buckalew was also involved right from the start as a reliable proofreader. Father Bolduc had to eventually leave Dickinson for St. Mary’s after the fire which consumed the Immaculata Church. In June of 1984 Father Laisney came and took over the job of Editor as well as District Superior. Carlita was enlisting people to write. It was the grass-roots, but many good writers came forward as there were few outlets for traditional Catholic writers to pursue. Dr. Malcolm Brennan wrote a column on the English Martyrs. Dr. Mary Buckalew kept an on-going column variously titled but having finally been titled “Catholic Truth vs. the Spirit of Vatican II.” She also was immensely helpful as she proofread the many books that were published. American seminarians at Ecône gave us a glimpse from the cradle of the SSPX. And there was always an article about Archbishop Lefebvre or from him; “The Bishop Speaks” was a regular one.

The Angelus: Any other prominent writers at the early stage of the magazine?

Irene Slovak: I can recall Mary Martinez who wrote from Mexico but was also our Vaticanist pen. Father Carl created the popular column “Ask Father Carl,” which became later the “Questions & Answers.” Then we had always some priestly help: Father Cooper and Father Laisney; Father Post came on board when he was posted to Dickinson.

I must mention also the great support given us by Michael Davies. We met him at a Remnant Forum in late 1978, and I remember that we asked Michael to write for *The Angelus*. He jokingly related the outcome of the deal by explaining that the balance finally tilted to the side of “Yes” right when he was offered a bottle of Scotch by gracious ladies all too happy to reel in such a big fish!

The Angelus: Did you have a mailing list to start with or was the first publication a shot in the dark?

Irene Slovak: At the beginning, we printed about 1000 copies. A Catholic publication in the Northeast had ceased publication. Father Bolduc acquired all of the names of their subscribers as well as equipment to make name plates and a machine to stamp the names for mailing purposes. That was our humble first mailing list and from it we received many subscriptions. The high watermark of 3500 subscribers was reached during the 1980s and 1990s. Father Carl was getting his hands dirty as he bought and ran an old offset printing press which served for a long decade, until 1991, the year *The Angelus* moved to St. Louis. Over the years a collator was purchased which put to rest the tiring job of hand collating each issue as well as the books. The last issue we worked on was the one dedicated to the death and burial of the Archbishop in March 1991. That was the saddest one we ever did but the most gratifying. What a debt we owe to him. One of the happiest memories I have was during one of his visits I was able to tell him, “Thank you.”

The Angelus: How would you describe the spirit which moved you in these early years?

Irene Slovak: Now we come to the heart of the matter. What motivated us? We were fighters. Most of us had fought vigorously in our own



parishes against the changes of Vatican II. When it became necessary for us to leave our parishes, we broke many ties with family and friends and even our revered priests who considered us to have “left the Church.” We were outcasts from our own fellow Catholics. We witnessed good priests who resisted the changes put out to “pasture” by their bishops and we wept for them.

Archbishop Lefebvre gave us a home and sent us priests who were also fighters like he was. *The Angelus* became our means of communication to others, to those who were also suffering, often without the Mass or Sacraments, to encourage them in the fight for the Faith. Our joy was in being able to be a link that spread the Apostolic Faith so that others might know it had not died. We are blessed to have been in the company of these early pioneers who paved the way for the growth of the Society. They were fearless, unhampered by human respect.

The Angelus: Were there any improvements in time? Perhaps the first issues of *The Angelus* proved too simple? Did anyone complain about the content of the articles?

Irene Slovak: Our articles never gave the suspicion of sedevacantism, even when criticizing the strange behavior of the Pope at times.

However “simple” it was in the beginning, we never shied away from telling the truth about the errors of Vatican II, and never concerned ourselves with trying to please our adversaries.

The Angelus: What about the publishing side? Which books were edited and published by the Angelus Press?

Irene Slovak: We mentioned getting Michael Davies from England to write for us regularly from December 1978 onwards. By the following August, he had already written his first book of the *Apologia* and before too long the famous Liturgical Revolution trilogy comprising *Cranmer’s Godly Order*, *Pope John’s Council*, and *Pope Paul’s New Mass*. Other little books of Michael Davies were also published and, in 1982, the Archbishop’s *I Accuse the Council*. All such books were the work of Angelus Press. The volunteers were collating the books by themselves: we gathered around a large table, set the various copies by reams and started turning around the table joining the third set to the second to the first until, finally, the whole book was gathered and set apart.

I recall being so proud of the first book of Michael Davies we printed. Michael had just arrived at the airport and while riding back

(Clockwise from top left) Angelus staff members Irene Slovak, Carlita Brown, and Sue Broussard; Fr. Carl Pulvermacher with his printing press; the printshop; Archbishop Lefebvre signs copies of *I Accuse the Council*; a visit from Michael Davies (center).





toward Dickinson he was handed a copy, hot off the press. To our embarrassment, when he opened the book, the pages inside were upside down. Happily, Michael had a very good sense of humor, but he also never let it be forgotten, retelling the story at every opportunity. He was also fond of joking about our way of setting the book: "This is the way these Angelus ladies produce a book: they gather the pages together and they glue them in a toaster!"

The Angelus: Were there any other apostolates you were involved in, in the printing world of Angelus Press?

Irene Slovak: By 1979 or 1980 we branched off and started the printing of a calendar for the traditional world. And then we had holy cards which were made into Christmas Cards.

The Angelus: What was the original spirit of *The Angelus*? Would you say that it has varied substantially later on?

Irene Slovak: With the dedication and leadership of the Archbishop, Father Bolduc, and Father Carl, we had a determination to fight against the injustice of having our Faith and our Mass become something we could no longer recognize as Catholic. There was a fire that spurred us on to stand up against the forces that would silence us if they could. We never fooled ourselves that we were ever more than a little spark, but with Our Lady's help we hoped some found comfort and support in what was done here.

We can't appreciate what doesn't cost us something or require sacrifice to attain. Now we are in our twilight years looking back. It has been a situation that has lasted almost our entire lives. Are we tired? Yes. Would we have done it differently? No. We stood as a contradiction then to all the Modernist heresies that had come into the Church.

Our work at the beginning was a breakthrough to voice the message of Tradition to the world. Souls were in expectation of the growing movement around the whole country. Our prime duty at that time was to spread the message of the Archbishop as clearly and simply as could be: the defense of the Mass of all times, the

arguments against Vatican II, and the crusade of Catholic family life in our traditional circles.

Needless to say, the early stages of the struggles have left their marks and are still present in the publications of the Angelus Press as the present large selection of the yearly catalog bears witness. Also the Society's means of reaching souls has grown considerably. In a world where the media's ongoing revolution from words to image advances, the printing apostolate has somewhat taken the back seat behind the Internet, its websites and blogs, and the short videos which are meant to guide people to more serious thinking and reading. Yet, all in all, we cannot say that things have varied substantially from what they were 36 years ago, as the present purpose of *The Angelus* as the written word of the SSPX testifies:

"The main goal of the Priestly Society of Saint Pius X is to preserve the Catholic faith in its fullness and purity, to teach its truths, and to diffuse its virtues. Authentic spiritual life, the sacraments, and the traditional liturgy are its primary means of bringing this life of grace to souls. *The Angelus* aims at forming the whole man: we aspire to help deepen your spiritual life, nourish your studies, understand the history of Christendom, and restore Christian culture in every aspect."

The Angelus: Do you have any last thought about the place or mission you were called upon to fulfill as one of the "Angelus Ladies"?

Irene Slovak: Looking back I have to wonder, "Why me?" How did I come to be involved in this work at this critical time in the Church's history? God has blessed me abundantly through the Society. There was and still is a special bond among those who were part of these early years. I think it is a credit to those missionary priests who, together with the laity, worked so hard to rebuild what the new Church had rejected. We shared the pain of losing the Church we grew up in and then the joy of finding it again. God bless them, and we pray for the day when the Catholic Church returns to the Faith of our Fathers. If it is true that the pen is mightier than the sword then let's use it with the courage of our predecessors.



A Monk's Insight into Spousal Love

by a Silver City Benedictine Monk

In human terms, friendship and love are always associated with beauty. But the problem is to determine what true beauty consists of and to apply it to the unchanging spiritual beauty. Only having answered satisfactorily these preliminary questions shall we be in a position to explain what is conjugal friendship.

Beauty for the Eyes

In general, there is a mutual attraction between spouses that is formulated by the desire of the beauty that each one admires in the other. Thinkers explain the various qualities necessary to produce beauty: clarity, integrity, and proportion. For example, here is a little girl in a sunny field. She sees one flower that she admires more than

the others. The flower is beautiful because of the clarity in which it is bathed, and this light reveals its bright colors. The flower has integrity since it enjoys unity: the stem, leaves and petals compose the whole flower. If it were mowed down and cut into many pieces, its integrity would be lost and its beauty would cease. The harmony and proportion between the different parts of the flower contribute to its beauty as well. If its members were deformed or mutilated the beauty would be lost. When the child discovers the beauty of the flower, she is drawn by it. A certain transformation takes place in her behavior. You can almost see the beauty of the flower in the face of the child and in the way she laughs and skips, and in her desire to share her happiness with her mother.

Human beauty is both similar and dissimilar to that of the flower. The human body, as a creation >

Spirituality

of God, is a reflection of God's beauty. The integrity of the body and the proportion and harmony of its members, as well as its clarity, convey its beauty. But what clarity the body enjoys, it has it really from its soul. At death, all beauty disappears: we have only a corpse! The soul is therefore the light and beauty of the body. The soul's beauty can be perceived mostly by the way it animates the body. But a higher clarity exists in souls living in and for God. The clarity of the baptized soul is the light of God Himself dwelling in the depths of the soul, restoring His image and likeness to its original splendor. The beauty of the body is the soul and the beauty of the soul is God Himself.

What Is Spiritual Beauty?

If those preparing for marriage consider exclusively the visible beauty, they are heading for an early disappointment, because time and illness take their toll. As the body grows dull, the material beauty fades; but if considered as a person rather than an object, the spouse never ceases to grow in beauty. An old grandmother normally has a wrinkled face, calloused hands and a few extra pounds, but who would dare say she is ugly? The wrinkles were written on her face by the love it took to educate her children in difficult circumstances. Her calloused hands show the generosity of her love in doing her daily household chores. The extra pounds are a tribute to the love wherewith she cooked the thousands of meals for her children. Materially her beauty has faded; spiritually, her beauty has reached an extraordinary splendor, the splendor of God Himself Who dwells in her soul. She is beautiful because she permitted God to transform her soul with His beauty. She chose a divine Spouse before choosing a human one.

Just as the beauty of the flower admired by the little girl transforms her face, so the beauty of God, admired by the faithful soul, restores the splendor of His image and likeness in the soul of His spouse. In a sermon on the Cantic of Canticles, St. Gregory of Nyssa explains how the object we contemplate transforms our life:

“Human nature truly resembles a mirror when it thus undergoes a certain metamorphosis according

to the free choices that reflect themselves in her: if she gazes upon gold, she appears to be golden and presents the splendor of this matter from the fact that it is shining upon her soul; on the contrary if she considers some hideous object, she models herself upon the ugliness of the object by introducing it into her soul and reproduces, upon the form of her own soul, the





likeness of a frog or a toad or a millipede or some other hideous thing, according to the object that she chooses to gaze upon.”

The soul that habitually gazes upon the beauty of God becomes the mirror of the divinity. Its very life is transformed into His Beauty. Our soul moves by our desire and prayer in order to return to our Creator. As we approach Him, we cannot help but admire His Beauty through contemplation. We move towards Him and take our rest in Him.

The kingdom of heaven is like a merchant seeking fine pearls. He finds one beautiful pearl and sells all he has in order to buy the pearl. This merchant is God seeking your soul. He shows compassion and, despite the hideous marks of sins, He recognizes behind them His own image and likeness. And so, He goes and sells all that He has. He sold His Only Begotten Son for thirty pieces of silver to buy back the beauty which your soul had thrown away. He asked His Son to spend every drop of His blood to redeem your soul. Behold the price of one soul, more precious than anything on earth in God’s eyes. But God cannot save us without us. He is willing to buy the pearl, but the pearl must be willing to be owned by God. “And the Word was made flesh and dwelt amongst us.” He asks our “flesh” to lead a spiritual life in order to dwell in Him.

Spousal Love

Archbishop Sheen once wrote that God created all things through His love, but He wished to preserve the human race in time through spousal love. In His plan the spouses are bound by mutual love and its fruit is the child. When the parents remain united the child grows and his soul develops in perfect security. He observes on a daily basis the love that his parents have for each other and he is aware that his life comes from that mutual love. His happiness as a child is to love and to be loved by his parents. The stability and joy of the mutual love of his parents is the atmosphere in which his soul finds its natural and supernatural balance.

Unfortunately, the atmosphere of today’s society is quite different from that of God’s plan. The parents are often separated or their union is seriously compromised by constant bickering

and quarreling. The very threat of dissolution of their harmony has a direct effect on the fruit of their union...the child. The child in this unhappy situation spends the most formative years of his life in an atmosphere of division and war between his parents and, as a result, suffers from an inner tension. The logical consequence of this revolt from God’s will is the violent society in which we live, where the absurdity of meth addicts, drive-by shootings, and abortion becomes a commonplace reality.

The best remedy to any sickness is preventive medicine. Before a marriage can be lived according to God’s plan, the soul eligible for marriage must first of all espouse God. The espousal between God and the soul is frequently referred to in Holy Scripture (see *Canticle of Canticles*). In his Epistle to the Ephesians (5:22), St. Paul speaks of the union of man and wife as an image of the union of Christ with His Church. By this analogy we can analyze human espousals in order to build up a certain understanding of our union with God.

Only a profound spiritual life can restore the image and likeness of God in our souls and foster the supernatural bond of charity amongst all the members of the family. This alone can restore the “soul” of the Catholic family to God’s image and likeness. When He dwells in each family member, He makes His mansion in that home. The example of a Catholic family living an intense union with God can become a reference point to today’s pagan world.

When someone desires to leave his dissipated lifestyle, he can, like our Lord’s first disciples, ask the question “Master, where do you dwell?” And Our Lord will respond by showing him the peace, charity, and beauty of the Catholic family, and say: “Come and see.” “Come” is an invitation to love God by changing our lives, which is truly movement towards Him. “See” is an invitation to take our rest in contemplating God’s Beauty, and to let Him transform our lives by being the light of our souls, of our families, and ultimately of society. This twin moment of motion and rest between God and His creature seals the friendship. It is upon this friendship that the Catholic family and all society must be built.

The Sacrifice of Praise

by Fr. Thomas Hufford, SSPX

King David first employed the expression “sacrifice of praise” at a time when the Lord God found something wanting in the animal sacrifices. Though the exterior offerings were correct and accomplished frequently, there was not understanding or true submission or love; they failed to conform interiorly in their sacrifices. God introduces the sacrifice of praise as a new kind of sacrifice that can remedy this vice, the mindless offering of a victim. The Church passes on this teaching with an intention that we also will live up to what is signified in the sacrifice of praise.

What Is Signified

According to St. Thomas, in every sacrifice

there is a sign and there is something signified by the sign. Both are offered. “The visible sacrifice, which is offered to God exteriorly, is a sign of the invisible sacrifice, by which someone offers himself and the things that are his, to the service of God.” The sign (here, the audible sacrifice) and the invisible interior sacrifice are both necessary to make a sacrifice of praise.

The sacrifice of praise, therefore, is something much more than the offering of perishable words, spoken or sung. The thing signified is nothing short of the whole self and everything that one has. St. Robert Bellarmine clarifies:

“We have here to notice the difference between the praise of God, and the ‘sacrifice of praise’; we may praise God with our lips alone, but the ‘sacrifice of praise’ can only be offered by those who, on the altar of their hearts, light up the



fire of charity, on which to pour the incense of praise to God; that is to say, by those who believe and understand, to a certain extent, that God is supremely good, and after knowing and believing so much of him, love him with their whole heart, admire and praise him, as being most beautiful, most perfect, and most wise.” To acknowledge God as the sovereign Good and to declare our total dependence on Him is to adore Him. What is signified is equivalent to what is expressed through the holocaust.

Anyone who offers this sacrifice, by that fact renounces whatever could spoil his offering, and adheres loyally to God. “No one offers this sacrifice, and is evil,” says St. Augustine, “for life and tongue agree.” St. Albert insists on holiness, Cassiodorus on purity and detachment: “Only he who is clean from earthly vices immolates the sacrifice of praise.” The sacrifice of praise makes such a claim upon our will and our affections. This is also what Archbishop Lefebvre preached to seminarians in Mortain:

“Is our soul totally given over to God? Do our prayers come from the heart or only from the lips? Are the psalms which we recite the daily expression of our own sentiments? Still more, do we exercise perfectly our obedience to God? That is precisely the touchstone of our piety and devotion. Those who love God obey His commandments.”

A Sign of Great Worth

One may argue that if the thing signified (the whole self and everything that one has) is dear to us at all, the visible sacrifice should also be dear to us. How can the word represent something so costly? Words are cheap.

In the sign of the sacrifice of praise is a worth that is based not on the cost involved in speaking or singing, but on clarity of expression. St. Augustine says, “No sign so expresses and signifies the intention of the heart as the word... and devotion cannot be better revealed than through the devotion of praise.” St. Thomas follows this reasoning when he ranks the sacrifice of praise highest of all the Old Testament sacrifices: “Because every



Girolamo dai Libri. 1474–1555. *Manuscript Illumination with Singing Monks in an Initial D*, from a Psalter. The Metropolitan Museum of Art, New York.

representation is made through some signs, and among signs words have primacy, the sacrifice of praise seems to have pre-eminence.”

To a man of faith, the sacred word is precious, and for this reason it is pronounced with reverence. Church legislation on sacred music requires this kind of care by insisting that a musical setting of a sacred text is church-worthy only if it communicates that sense of the sacred inherent in the text.

Though words can clearly represent our soul with its needs, its gratitude, and its sorrow, they can declare God’s excellence only imperfectly. The Book of Ecclesiasticus exhorts us to compensate for the deficiency of our words, through frequency and fervor: “We shall say much, and yet shall want words: but the sum of our words is, He is all....Glorify the Lord as much as ever you can, for he will yet far exceed.” >

For the saints, the paradox that this sign of great worth doesn't cost us is further reason to be grateful and to offer it frequently. "We do not have to go to Arabia seeking frankincense," says St. Augustine. And St. Thomas says, "A man ought to sing frequently because of God's greatness, because of the multitude of interior goods He gives to us, and because of the multitude of sins."

Moreover, these words link our spiritual sacrifices to the sacrifice of the altar. An act of self-denial or a work of mercy may indeed cost us. It receives formal expression through such words as "Laudamus Te" and "Kyrie eleison."

The Sacrifice of the Altar

That the sacrifice of praise is ordered to the sacrifice of the Mass and a good Holy Communion is clear from the text of the Holy Mass itself. Early in the Canon is a commemoration especially "of them who offer, or for whom the Mass is offered." This "Memento of the living" makes our offering explicit by the term "sacrifice of praise." The sacrifice of praise is a preparation and thanksgiving for Holy Mass.

On our part, the invisible interior oblation in the sacrifice of praise is not different from what we immolate when we offer ourselves in union with the Host at Holy Mass. Indeed, it is by the sacrifice of praise that we formally unite our spiritual offerings to the sacrifice of our Lord; the Holy Eucharist then enables us to give adequate thanks to God. Baptized Catholics do not offer to God a collection of isolated spiritual sacrifices that have nothing to do with the one Sacrifice of the New Law, nor should we want to. What is a Catholic, anyway? Archbishop Lefebvre said, "Essentially, a Catholic is one who offers himself as a victim on the altar with Our Lord." We become Catholic by our Baptism, which gives us a share in the royal priesthood of Christ, a power to worship God by uniting to our Lord's one Sacrifice.

St. Ignatius of Antioch assures the Ephesians that it is through His Son that God the Father hears them singing with one voice to Him; hence the union with Christ in His Mystical Body enables us to surrender ourselves to God and to

offer ourselves with His Son through His own sacrifice of praise. Here is one conspicuous example; notice the first person singular. "Into thy hands I commend my spirit," He prays from the cross already as Head of His Church. That union of Head and members is much closer than that which is found in any army, city, or other human society. "These words are prayed as it were by one person...for Christ and the Church are one person," says St. Thomas. And now we surrender ourselves to God through Christ, when at Compline every night we sing with the Church in the first person singular: "Into thy hands I commend my spirit."

By the sacrifice of praise, the Church's sacrifice is continuous, and not only because the praise is offered continuously, though in different places. The Church's sacrifice is continuous because our offering is sustained from one Mass to the next, in us. Though nature will require interruptions in the actual prayer, a man can be said to pray continuously by praying at fixed hours regularly, by consecrating the hours following his prayer, and by desiring to pray. Sung prayer in particular has the advantage of leaving deep impressions in the soul, so that our sacrifice is prolonged. A chant will remain in the mind for hours after the actual prayer has ceased; thus it can reinforce our consecrated times away from actual prayer and sustain us in our offering, and poetically stir the desires to pray again.

For our good, the Lord God wants not the sign only, but also what is signified: the whole self and everything that one has. God wants the one who offers himself through the sacrifice to think about what he is doing, to will the offering with all his heart, and to offer all through our Lord, Jesus Christ. "Offer to God the sacrifice of praise." Let us vigorously shun the vice of mindlessly offering words without interior conformity of soul!



The Sack of Rome

by Michael George

The Beginnings of a Catholic Modernity

The Catholic Church we grew up in has a style (in its system of organization, art, devotion and so forth) which dates in large part from the sixteenth century, a style which is different from that of the early Christians, of late antiquity, and the Middle Ages; it is the modern Catholic Church. Catholicism after the Council of Trent was not a mere reaction to modernity as some have claimed; it was a true rebirth of the Church of all time.

The ideas and attitudes that sprang from the Renaissance and bourgeois revolutions have been hegemonic for some time, and we tend to forget that “modernity” is a period that Catholicism once dominated (giving us, for example, the

modern calendar) and that the tussle over the world’s direction continues; “modernity” is an argument between the Church and the post-Renaissance. It could have been very different, but the Church did not give in to defeatism and was full of people with projects and ideas and, above all, saints.

During the Renaissance this was not the case. The Papacy, mainly concerned with Italian wars and politics, was heavily influenced by the spirit of the times. Pseudo-reformists of all kinds—not just Protestants but even some Catholic kings—demanded changes that would suit them politically. This often meant trying to end Papal supremacy over the Church, for which this was one of the most dangerous times. What eventually got it on the road to true renewal (a tragicomic word now but a true one then) was the Sack of Rome. >

Christian Culture

The 1527 sack of Rome by a mutinous imperial army was not just a disaster for the Papacy and the city of Rome, it was also one of the last acts in a series of Italian wars running from 1494 to 1530. The result of these wars was the end of the Renaissance in Rome, the crushing of an embryonic Italian modernity that gave every sign of being the precursor to today's liberal modernity and, lastly, the beginning of a century and a half period of hegemony for what can best be described as Baroque modernity. Most importantly of all, these wars decided what kind of reform the Church was going to have.

The Renaissance in Italy was not only something that looked back to the pagan past. It was also a prefiguration of the modern world of today in many ways. The Italian principalities in the late fifteenth century were growing into societies based on an urban bourgeoisie and ruled by prince politicians. The aristocracy and land-based wealth and power lost influence. There was a social levelling in the interests of commerce; it foreshadowed eighteenth- and nineteenth-century Europe.

As in post-Enlightenment Europe, the Renaissance in Italy was accompanied by a sort of Italian nationalism that saw itself as the revival of ancient Rome. This spirit was similar to later romanticist nationalism which would seek justification in ancient or even prehistoric origins. Forty years of Italian wars saw constantly shifting alliances and a total lack of Italian unity. Its embryonic romanticist (because not based upon real historical reality) nationalism was shown to be without foundation. The Italians were the first Europeans to toy with this, and to their credit never again took it seriously, the Risorgimento notwithstanding.

Since the eleventh century the Papacy had been struggling to maintain the freedom of the Church, firstly from the Holy Roman Empire and later on from the French monarchy. The Renaissance was a period of Italianisation of the Papacy, which tended to see freedom of the Church as something much the same as "freedom of Italy." Unfortunately, what this meant was the perpetuation of a balance of mutually competing small to medium powers in the peninsula. This appeared to provide a measure of security to

Rome, but the fall of Constantinople to the Turks in 1453 would put Italy on the frontline of a multiseular struggle with Islam that its jealous statelets were incapable of dealing with.

Control of Italy was also considered to be the key to hegemony in Europe because of its wealth and strategic value and the presence of the Papacy. King Charles VIII of France began the Italian wars with his 1494 invasion to secure the Kingdom of Naples, which nevertheless eventually remained with the Spanish Trastamara dynasty. The wars continued, but by 1525 were now centred over Lombardy and its rich and strategic capital, Milan.



Charles V

The Background to the Tragedy

The background to the Roman tragedy of 1527 was the conflict between Emperor Charles V (also known as Charles I of the Spanish kingdoms of Castile and Aragon), and Francis I of France. It is the story of two very young and ambitious monarchs who began their careers as Renaissance princes but ended very differently; Charles understanding his role in a more and more Christian way (eventually abdicating to end his days in a Spanish monastery), while Francis, despite being utterly defeated time and again,



refused to abandon the Renaissance notion of *raison d'état* preached by Machiavelli and becoming an embittered figure and spoiler in the Catholic world.

In 1525 Francis I sent yet another army to Italy to force Milan into submission. At the Battle of Pavia this army was destroyed by Spanish, Italian and German armies fighting for Charles I, and Francis himself captured. Francis signed the Treaty of Madrid with Charles agreeing to relinquish Milan, but as soon as he returned to his country he denounced the treaty as having been obtained under duress. Pope Clement VII (Giulio de' Medici), who irresponsibly played

Sultan. In that year, the Turks attacked Hungary, wiping out its army, nobility and king at the Battle of Mohacs on August 29, 1526. Most of Hungary would remain under Turkish control for two centuries. A line was crossed here by calling in the Turks, but it was already a line blurred by the Renaissance and thinkers like Machiavelli who claimed there should be a distinction between "statecraft" and morality and that the good of the state might require monarchs to make choices that were immoral from the standpoint of the faith.

For his part Pope Clement attempted to overthrow the governments of Genoa and Siena, both loyal to the Empire, but failed. Then he



Francis I



Clement VII

at politics and war, wavering between the pro-French and pro-Spanish parties, threw in his lot with Francis.

The anti-imperial league established at Cognac on May 22, 1526, was joined by Pope Clement VII, which caused it to become known, as was the custom, as the Holy League. The members of such Holy Leagues often had motives of various kinds but this one was more mundane than usual. Not only did it include the Papacy, Francis I, Venice and, later on, Henry VIII, but also as "silent partner" Suleiman the Magnificent, the Turkish

invaded the Kingdom of Naples with the idea of expelling the Spanish from Italy. After a few skirmishes, he was glad to sign a truce in March 1527. He believed that this agreement would allow him to now withdraw from the conflict, sending his troops home (apparently to avoid having to pay them) despite the fact that there were now two imperial armies at large in Italy, also unpaid, angry and with very little to stop them from reaching Rome. Emperor Charles had not issued an order recalling them from the peninsula. >

The imperial forces now united and descending towards Rome consisted of 10,000 German landsknechts, 5,000 Spaniards, 2-3,000 Italians, who were joined by perhaps 15,000 deserters from the defeated League armies, brigands and adventurers of all types. While it is true that many of the Germans were Lutherans, it is not possible to give this expedition any ideological motive. However, a city full of riches governed by Pope Clement, who had behaved more like an enemy warlord—and a rather hopeless one—was an attractive objective. They reached the outskirts of Rome on May 4th led by Charles, the Duke of Bourbon. The defenders on the walls put up some resistance initially and the Duke was killed in one of the first assaults. This not only had the effect of galvanising the imperial troops who swept away all opposition; it also removed the commander most respected by the soldiers and capable of keeping order. What followed was merciless pillaging and violence against the population, (estimated at 55,000), six thousand of whom died on the first day.

The Pope fled Saint Peter's Basilica at the last minute and escaped via a covered passageway to Castel Sant'Angelo, an impregnable fortress. The Swiss Guards all died covering his retreat. The profanation of churches and relics of the saints horrified all of Europe. Rome's population fell by 30,000 and almost all its housing was destroyed by fires. In the end, it was the plague which caused most of the troops to leave, but the city was under their control until February 1528.

Victory out of Disaster

The paradox in all this is that the profound shock and humiliation of the sack of Rome led in fact to its greatest victory. At the dawn of the modern era, it regained its nerve. It retained from among the material aspects of the Renaissance (its architectural and artistic advances were corrected and reinterpreted in the Baroque) what could be retained. However, the Church, and the Baroque modernity now being born, firmly rejected what had to be rejected and with the Council of Trent gave a solemn burial to the mentality of the Renaissance, the Spirit of the Age.

Both Emperor Charles and Pope Clement soon realised that they could not do without each other. Charles was facing the enormous threat posed by Lutheranism and Islam, and what was needed most of all was an influential and strong Papacy. Clement also came to understand that the Papacy was something much more than an Italian principality. There was too much at stake for the leadership of the universal Church to be engaged in intrigues and petty wars.

On February 24, 1530, Pope Clement crowned Charles Emperor in Bologna. It was the last such Papal coronation. Prior to this ceremony both Charles and the Pope resided in the same palace in the city, discussing the future of the Italian peninsula. After his coronation, Charles personally led the force that captured the city of Tunis from the Muslims. This enterprise, like that of restoring order to the Western Mediterranean and preserving it from the Turkish menace, could never have been undertaken by the Italy of the Renaissance, plagued as it was by petty wars and philosophical questioning of the Christian basis of its civilisation.

Pope Clement underwent a change in personality after these traumatic events of 1527. As an exterior sign, he grew a beard as penance, starting a Papal fashion that lasted until the beginning of the eighteenth century. On the other hand, plagued by doubts, he could not bring himself to call a council to reform the Church. The Council of Trent was still some years off.

The Counter-Reformation

The Council of Trent and the Counter-Reformation produced a style of Catholicism that is still with us today. Devotional life, art (neo-Gothic is very much a minority phenomenon in the Catholic world), governance and priestly formation, our understanding of our role in the modern world: all give the modern Church a Baroque flavour. Which is only right; the Baroque is the Church's answer to the challenge of "modernity." Indeed, the Baroque—in art, society, philosophy and mentality—was the first successful and worldwide modernity.

Historical correctness tells us that the modern



world began with the Renaissance, continued on through the Enlightenment, nineteenth-century Capitalism, the Godless secular wars of the twentieth century arriving at, according to Fukuyama's famous thesis, the "End of History"—the never-ending triumph of secularist consumer society, against which nobody can hope to fight and win. Those who don't like the "progress" of modern history usually accept this sketch of change as true, which is unfortunate because it amounts to a defeatist admission of the inevitability of bourgeois liberal modernity.

The Renaissance: An Abortive Modernity

Contrary to what most believe, the progress of the kind of modernity dominant today was not inexorable. The Counter-Reformation was not a rear-guard action; the Renaissance and its offspring, Protestantism and bourgeois society, were defeated, bottled up in countries located around the North Sea for over a century. In the meantime, the Church began a period of worldwide expansion within and beyond the Baroque world which was also global and which it inspired. It was just as great a period as the Middle Ages (when Christianity was united but completely surrounded by violent threats to its existence) and a truly universal triumph for Christianity. The religion and society inspired by the Counter-Reformation and Trent is fully viable and relevant for the modern world today; it flourished and was hegemonic and did not collapse from within (until the 1960s, but that is another story), but was overwhelmed by military attacks and the fortunes of dynastic politics.

The World Today

Today we live in a world where the triumph of the individualist, secularist, bourgeois values we reject is clear. In the sixteenth and seventeenth centuries, the "First World" was the Catholic Baroque world; other worlds existed (one of which is now dominant and into which we have been co-opted), but the Baroque was hegemonic. So much so that its influence went beyond lands

that fully belonged to it, and it was imitated by Bach, at Versailles, etc.

The modern world in which our values were once hegemonic can be changed again, just as it was when the Renaissance was defeated. Looking back at that defeat it is clear that it became possible, not just because of catastrophes like the sack of Rome or military actions, but due to the appearance of pillars of strength like saints, religious orders and great figures in civil society to back them up. During the Counter-Reformation, saintliness was upheld once more. The Church once again began to feel the saints in its midst and canonise them. Thanks to this minority, Europeans not only did not despair, but set about creating a new civilisation which was the first to become truly global. Today is not the time for the influential minority to retire. The values and enemies fought against four hundred years ago are not going away, and neither must we.

Hopefully these thoughts are stimulating for orthodox Catholics, who often think of the last few hundred years as a slow defeat for what they value; while the post-Vatican II crisis is obvious and has its own reasons, modernity as a whole has been a period of unprecedented expansion, consolidation and unity for the Church. On the other hand, its enemies are now suffering from a crisis that is far deeper. Heterodox sects, while attracting numbers because of good organisation and financing (and lack of response on our part) are ideologically too silly these days to be taken seriously. As for materialism and hedonism, like the old pagan world, it is no match for the truth. Extreme Islam will cause pain of course before being silenced by its own methods, but it cannot convert masses of Christians or even ex-Christians and a real jihad would only force them to stand tall again. The good news is that if the Church and the Christian world can change in the light of reality, like Emperor Charles and Pope Clement after the sack of Rome in 1527, it can reasonably win the battle for the hearts and minds of the modern world.



Victimae Paschali Laudes

Christians, to the Paschal Victim
offer sacrifice and praise.

The sheep are ransomed by the Lamb;
and Christ, the undefiled,
hath sinners
to His Father reconciled.

Death with life contended:
combat strangely ended!
Life's own Champion, slain,
yet lives to reign.

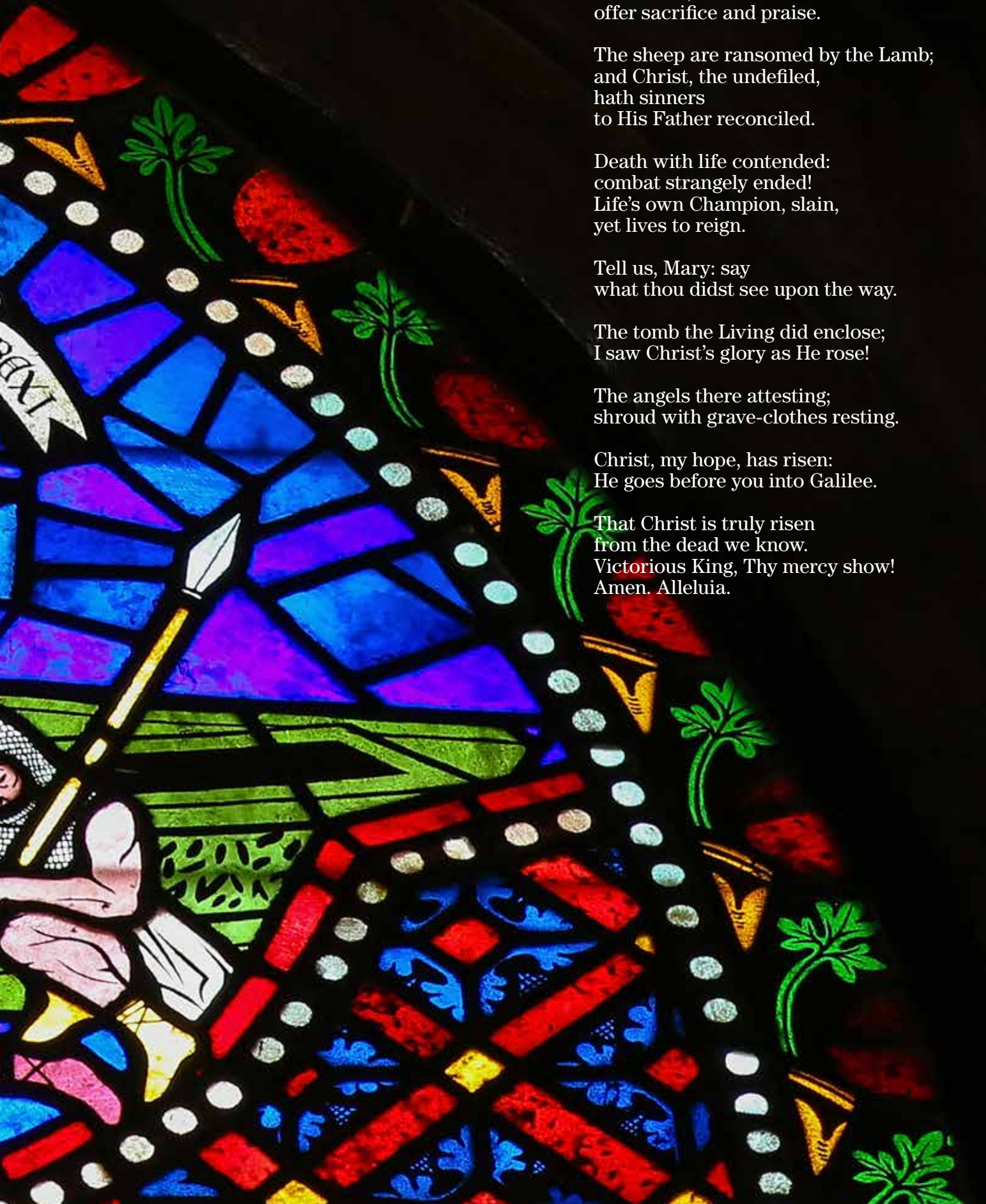
Tell us, Mary: say
what thou didst see upon the way.

The tomb the Living did enclose;
I saw Christ's glory as He rose!

The angels there attesting;
shroud with grave-clothes resting.

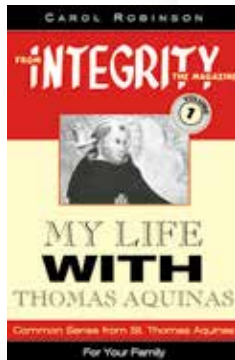
Christ, my hope, has risen:
He goes before you into Galilee.

That Christ is truly risen
from the dead we know.
Victorious King, Thy mercy show!
Amen. Alleluia.



Integrity Series

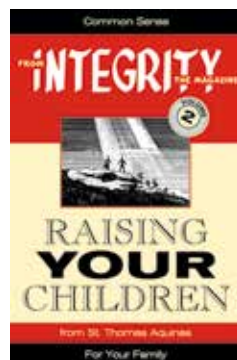
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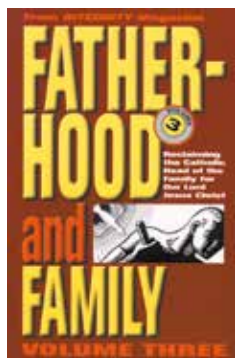
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200 pp. – Softcover –STK# 6721 – \$13.95



Motherhood and Family

If a mother is truly the heart of the home, then she must know how to think and act according to God's plan. This volume addresses Catholic motherhood head-on, avoiding the Scylla of Protestantism—that woman is ultimately her husband's doormat—and the Charybdis of feminism—that a woman's dignity lies in detaching herself from God's order. A perfect gift for any mother!

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The Father's Blessing

by Richard Mathieu

A Memorable Scene

“It was the first of January, 1842,” wrote M. A. Béchar. “The honorable Auguste-Norbert Morin, then a judge of the Kamouraska court, was making his way to Quebec, intending to get home for New Year’s Day. The bad roads, however, having delayed him, he stopped at the parish church of his birth: St-Michel-de-Bellechasse. It was a little before the New Year’s Day high Mass. Descended from his vehicle, Monsieur Morin at once sets about looking for his respectable father among the crowd round the door of the church. He soon locates him, and there, in front of the whole parish, the Honorable Judge Morin takes off his hat, kneels down in the snow, and asks his father’s blessing.” [Madeleine D. Ferland, *Coutumes populaires du Canada-français*, p. 88.]

Thus our fathers used to do, and we should too! But what does this French-Canadian custom entail? From time immemorial, on New Year’s Day, the first day of the civil year, a custom has existed in French-Canada of the whole family receiving the father’s blessing. To do it, the whole family gathers, and the eldest boy asks the father of the family to bless the household. The father then lifts his hands and traces the sign of the cross above his children while saying, “May the blessing of Almighty God, the Father and the Son and the Holy Ghost, descend on you and remain forever.” “Amen,” the family responds.

This blessing harks back to those of the Old Testament. Under the primitive law, we see the patriarchs and great personages of the Mosaic Law—Noah, Jacob, David, Tobias...—call >

down blessings upon the heads of their kneeling sons. This supernatural custom of the Old Testament was conserved under the New Law. Jesus Christ did not come to destroy the Law, but to fulfill it (Mt. 5:19). It is related of St. Thomas More that he asked his father's blessing daily.

Filial Piety

Filial piety is a virtue that comes under the general heading of justice. It is just to honor our parents for all they have given us. "Our parents are our greatest benefactors. What sufferings," says St. Ambrose, "your mother endured on account of you. The sleepless nights! The privations of food! The anguish when you were in danger! What pains and what labor your father endured to earn your keep and clothing! And if your parents have suffered so much for you, how can you be ungrateful to them!"

To respect our parents means venerating them from the bottom of our heart as representatives of God and expressing this veneration by our words and deeds. The Book of Ecclesiasticus says: "God hath made the father honourable to the children" (3:2-3). And further on: "He that honoureth his father shall have joy in his own children....Honour thy father, in work and word, and all patience: That a blessing may come upon thee from him, and his blessing may remain in the latter end" (3:6, 9-10).

God Himself has taken care to sanction the observance of this commandment, something He did not do for His other precepts: "Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee" (Exodus 20:12). What a shame for a son to despise his mother or his father!

A Father's Blessing

When a father blesses his son, in a certain way he takes God to witness that his child has respected the Lord's commandment and that he therefore deserves Heaven's blessing. The father implores God to bless his son, that is to say, to heap him with the good things of heaven and earth.

"Parental benediction of the children has salutary effects. This is seen in Noe's blessing of his children Sem and Japhet, the first of whom was an ancestor of the Messias, and the second the root of the Europeans...; and in Tobias's blessing of his son before his voyage. Honor your father, that he may bless you; this benediction is the foundation of the children's house (Ecclus. 3:10)." [Francis Spirago, *Catéchisme populaire catholique*.]

No human respect, then, should hold back the father's blessing of his children who deserve it. Heaven is full of all the good things pious children need so much. Parents have received from God the power to bring them down upon their children. Not failing to do so is a mark of faith and a gage of prosperity.

The Encouragement of Our Bishops

Our bishops have always shown themselves vigilant in upholding our traditions. Glory be to them! It was they who preserved our people in the midst of so many perils to which it was exposed in a world in which perfidious Albion was expanding its despotic rule. Msgr. Athanasius Forget, the first bishop of St-Jean Quebec, encouraged his priests not to let the custom of the New Year's Day blessing be lost in these terms:

"The entire family is ennobled, consecrated, and sanctified by the paternal blessing. The parents who give it and the children who receive it are united forever in a supernatural affection that, far from lessening natural affection, renders it unbreakable by giving to all, parents and children, gages of peace, reciprocal generosity, and natural devotion. On the contrary, where they no longer know how, or no longer want, to bless, the home ceases to be a sanctuary, the parents are uncrowned of their authority, and the children deprived of a safeguard and a protection that nothing else will ever replace. The New Year's Day paternal benediction is a tradition that must be maintained and re-established." [Msgr. Athanasius Forget, Encyclical Letter to the priests of his diocese, December 3, 1935.]



A Holy Race, a Royal Priesthood

Keeping this tradition means conserving much more than one might think, much more than a pious custom. It is to propagate the “glorious garland of flowers with which our brow is wreathed.” Already in 1882, in the motherland, a priest was encouraging the fathers not to give up, but to hold high the torch of the paternal blessing. This shows us the affiliation of our French-Canadian benediction.

“Certainly, such an institution is for all times and all climes. But when democracy has overthrown every barrier between father and son, and imposed her egalitarianism on them, she thinks she has wrought something wonderful when they are nothing more than comrades. I

have come to remind you of what you are, and to tell you once again: Do not abdicate. Remember the sublime name St. Paul gave to the fathers of his time: a holy race, a royal priesthood. Today, alas! dispossessed of everything, chased out everywhere, should we be condemned to see the home without God? Passing from generation to generation, the blessing will perpetuate among you the tradition of faith, virtue, Christian dignity, and the family spirit that causes you to be called a blessed race.” [Abbé Baunard, Closing speech to the Catholic Congress of Lille, November 26, 1882.]

Translated from the SSPX Canadian District's magazine, *Carillon*, No. 1, January 2015.

Isaac Blesses Jacob

“God give thee the dew of heaven, and of the fatness of the earth, abundance of corn and wine. And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings.”

Gen. 27: 28



“Go East”

Interview with Fr. John Jenkins, SSPX, priest in the Autonomous House of Eastern Europe

The Angelus: Father Jenkins, you were assigned to Eastern Europe in 2004. How was it that you were sent to Poland? Do you have any Polish heritage or family in Poland?

Fr. Jenkins: No, my family has been in Connecticut since 1635, and the ancestors of my maternal grandmother arrived in America even earlier. The Jenkinsees and the Williamses are all Welsh in origin, so I am sad to say there is not any Slavic influence in the family. However, St. Paul says that in Our Lord “there is neither Jew nor Greek, Barbarian or Scythian, but Christ is all and in all.” Thus a priest, who is “according to the order of Melchisedek” and has neither “family nor genealogy” [Heb. 7:3], must be ready to be sent to any and all nations of the earth.

One could say that the true proof of being Catholic, or universal, is this willingness to be

sent to all nations, like the Apostles. A priest is not for himself, but sent by someone, sent for the salvation of others. Each and every priest has to be a missionary in some sense or he will lose either his sense of mission or even his Catholicity. So it has always been for me a great privilege to be sent to other countries to preach the gospel, even at the cost of leaving a beloved family.

The Angelus: Was Eastern Europe your first post after ordination?

Fr. Jenkins: My first nomination after my ordination was to Switzerland, to the priory in Geneva, where I was given the responsibility for the chapel at Lausanne. It was a very agreeable assignment, and was very close to Ecône and so I had the pleasure of being “close” to the Archbishop. But it was in Lausanne, a few minutes



before the evening Mass on Wednesday that I heard a phone ring in the sacristy. It was quite a surprise to hear Fr. Selegny on the other end of the line (he was General Secretary at the time) informing me of my new assignment to Poland!

The Angelus: And yet how to preach the gospel if you don't know the language? Did you study French or Polish before?

Fr. Jenkins: Of course one of the first things to be done upon arriving in another nation is to learn the language. However, one must not think that a priest can do nothing if he doesn't know the language. Although it may not seem so at first sight, the Latin language is an enormous pastoral instrument in itself. Latin guarantees the essential work of the priest for the faithful. The priest can say the Mass, the breviary, the rosary, the sacraments and even hear confessions with the aid of a small card on the first day of his arrival. Thus all the essential needs of the faithful

public offices, but even for the pastoral care of the faithful.

The Angelus: Is the difficulty of learning a language profound?

Fr. Jenkins: The missionary's life is full of many sacrifices and many labors, many of them unseen and which only God can reward. I do think that the difficulty in learning a language is one of the most sanctifying for a priest. It demands a profound discipline of the mind to constantly bend one's self-expression to the objective rules of grammar in order to be understood. Learning a language also teaches humility because you are reduced to the stage of an 'infant' (not being able to speak) for quite a long time. The task of translating the sermon often reduces the flowers of rhetoric to simple and clear statements that can be understood, which actually helps the faithful as well as the priest to concentrate on what is most important.



Bajerze church: Brother at work



Cross blessed for the school



Sunday Mass at our Warsaw church

can be fulfilled as the priest prepares himself for preaching in their language.

For the priest learning a new language, Latin provides the mental scaffolding upon which to learn the grammar of another language. For example, the Slavic and Baltic languages are very much like Latin in their grammatical structure of seven cases and multiple declensions. The teaching and learning of Latin is essential for the mission of the Church, not only as an official language of her

Learning a language is above all a lot of work! If you ever come across a book that promises you a language "without difficulty" or "in ninety days," I can guarantee you that it is simply not true! However, the effort is worth it, as with each language you can preach to so many more souls.

The Angelus: What about the life of the missions? What is the daily life in the missions of Eastern Europe? >

Christian Culture

Fr. Jenkins: I arrived in Poland in 2004, some eight years after the establishment of the missions in Eastern Europe. Fr. Stehlin had already bought a small house which became the priory, and this house had just recently been added on to when I arrived. The Sunday Masses were held in the rather small chapel with some 40 people at the time (now there are close to 400 and a large church). The difficulties were immense, especially financially and materially as well as spiritually. Poland at that time was just coming out of the nightmare of Communism, and it was a bit like salvaging what one could from an enormous shipwreck to make some sort of life boat.

The first work is always assuring the basic functioning of the priory and the regular offices, and to begin preaching the Catholic Faith to everyone whom you can. Of particular importance are the preaching of the Spiritual Exercises of St. Ignatius. These exercises give a fundamental understanding of the principle truths of faith with a specific goal

The Angelus: What other unique apostolates do you have? How is life different as a missionary today, as opposed to previous centuries?

Fr. Jenkins: One of the main activities that I am able to do in Poland is to preach conferences to university students. About two to three times a month I preach a conference on a topic by the invitation of a professor or one of the faithful. Topics include not only the crisis of the Church but also Sacred Music and Western Culture, or, for instance, why the Mass ought to be in Latin. For these conferences there can be well over 100 people, and there is always a discussion with questions and answers that typically last longer than the conference itself. This is very important especially for those who are about to enter public life after their studies.

Also the Internet and modern communication, which is not free of danger, nonetheless provide the means to reach many people whom we could never reach otherwise. Not only by our website [[http://](http://piousx.org.pl)



A missionary priest, Fr. Jenkins



Fr. Stehlin on the pilgrimage to Czestochowa



Confirmation in Warsaw

of putting these truths into practice. Many of our faithful came to know about Tradition by the five days they spent in our priory following these Exercises. Catechism, of course, every Sunday is a sacred obligation for the priest that can never be neglected. Also it is important to give recollections during the important times of year such as Lent and Advent. In Poland during the months of May and October there are special devotions to Our Lady and conferences to be preached.

piousx.org.pl] but also by our online radio station [<http://radio.fsspx.pl>] we are able to transmit many of the conferences to thousands of people with very little additional effort. Following the example of St. Maximilian Kolbe we have always tried to use technology as much as we can to promote the Faith. But simple correspondence, even electronic, is not sufficient. The priest must go to the people.



The Angelus: Can you tell us about the travel involved in serving the mission chapels?

Fr. Jenkins: In Poland in the beginning we traveled almost exclusively by public transport—trains and buses, simply because the cost and the conditions of Polish roads did not allow for traveling by car. Normally each priest would have two or three chapels to celebrate Mass for the faithful each Sunday. The distances would be three to six hours by train, sometimes more if there was not a good connection. This time spent on the train may be difficult, but it can also be put to good use—not only as a sacrifice for the souls you are about to meet, but also plenty of time to say one’s breviary and even talk to a few people in the train of spiritual things.

Even though the missions start small, often with only 10-15 people, they are not intended to stay that way! With the work of the retreats, conferences, and recollections, and especially with catechism and the adorning of the Mass with truly sacred music, a chapel will naturally grow. In fact the chapel will grow in measure of how perfectly the faithful can live therein the entire Christian life, and not just Sunday Mass. For larger chapels, such as the one in Poznan, which now has over a hundred faithful, I would also travel to say the Mass for each first class feast, in addition to the holy days of obligation. When God grants us the priests and the means to accomplish it, these larger chapels will be able to live the entire liturgical life, become priories, and in turn send out their priests to other missions.

The Angelus: What is most important for a missionary priest?

Fr. Jenkins: Perhaps the most important for the priest in the missions is an understanding that he is there for the people and not for himself. A priest who is searching for consolation or comfort in the missions will always get in trouble or at the very least will drive the faithful away and make his apostolate fruitless. He must be generous with his time, and not think that he sacrificed six hours of travel just to say Mass quickly and leave as soon as possible.

The Angelus: Is it difficult establishing a small chapel?

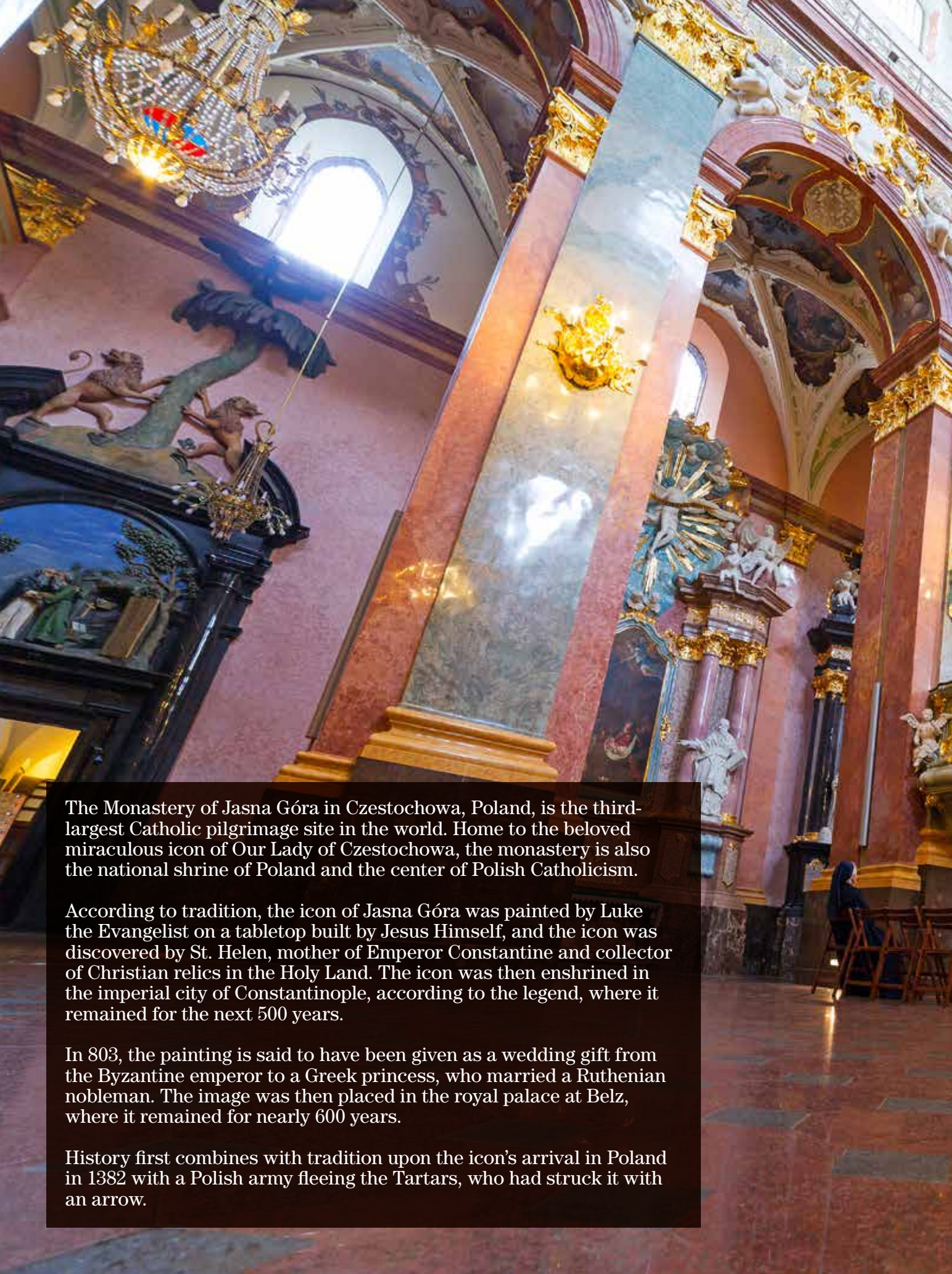
Fr. Jenkins: There is much patience to be practiced in the establishing of a small chapel. Many times there will not even be a sacristan to prepare the Mass, nor anyone to clean the chapel, and so the priest must do this himself. There might be no one who even knows how to serve the Mass. The music will often be far from what it should be. Most if not all of the faithful are very ignorant of most simple religious truths. So the foolish priest might think that he is wasting his time.

Yet nothing is further from the truth! In fact if everything is imperfect, if the liturgical life is not being lived, it is only proof that these people need the priest! This is the reason why he is being sent to this chapel, to give this life to them! The sacrament of orders is above all a sacrament to put order into souls, and by putting order into souls you bring order to society. To give order to souls you must start somewhere, sometimes just by teaching someone how to clean the chapel, and by word and example bring them to such a state that you can finally give them Our Lord Himself in Holy Communion.

The Angelus: What would be the most satisfying moment in your life as a missionary in Eastern Europe?

Fr. Jenkins: The good Lord has blessed our work here in Eastern Europe so abundantly that I could not easily count the blessings. However, perhaps the most important would be the founding of our two schools here in Poland. The Apostles were sent to “teach all nations,” and so teaching is the fundamental work of the Church. The founding of a Catholic school is not only a great satisfaction as an instrument of transmitting the Faith, but also it is, as it were, the fulfillment of God’s promise that His word shall never pass away. Even though we priests become old and tired as the years go on and the labor never stops, there is the next generation receiving the doctrine of Our Lord by means of the school.

And we know, as certain as God is faithful, that some of these young souls will one day have the courage to share what they have learned with peoples of far away nations and so bring about the extension of God’s Kingdom on earth. May God grant us many holy priests and many holy religious vocations!



The Monastery of Jasna Góra in Czestochowa, Poland, is the third-largest Catholic pilgrimage site in the world. Home to the beloved miraculous icon of Our Lady of Czestochowa, the monastery is also the national shrine of Poland and the center of Polish Catholicism.

According to tradition, the icon of Jasna Góra was painted by Luke the Evangelist on a tabletop built by Jesus Himself, and the icon was discovered by St. Helen, mother of Emperor Constantine and collector of Christian relics in the Holy Land. The icon was then enshrined in the imperial city of Constantinople, according to the legend, where it remained for the next 500 years.

In 803, the painting is said to have been given as a wedding gift from the Byzantine emperor to a Greek princess, who married a Ruthenian nobleman. The image was then placed in the royal palace at Belz, where it remained for nearly 600 years.

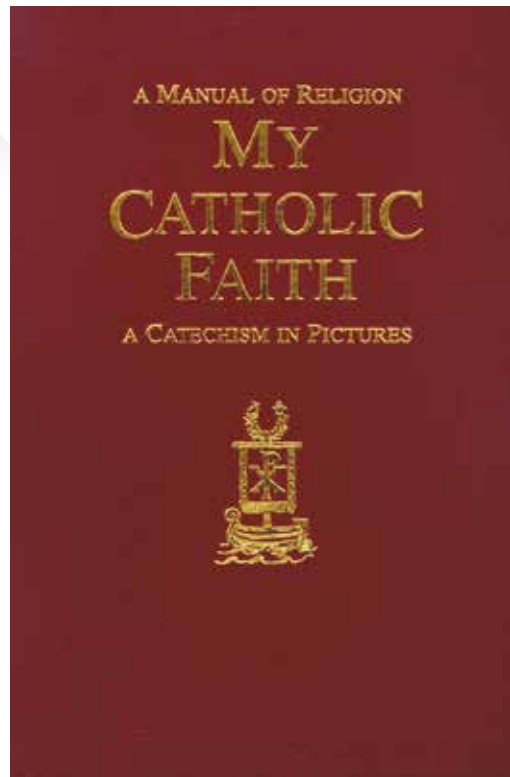
History first combines with tradition upon the icon's arrival in Poland in 1382 with a Polish army fleeing the Tartars, who had struck it with an arrow.



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Q & A

by SSPX priests

Is courtship always associated with marriage? What are its goals and dangers?

Courtship, unlike dating, is a mutual association of a young man and a young woman in order to prepare an eventual marriage.

There are two main goals in the immediate preparation of a marriage.

- First, one must seek to gain a sufficient knowledge of the prospective spouse's character and dispositions.

- Second, one must aim to perfect the virtues necessary to be a good husband and wife.

Courting someone is no pleasure party, and can be a source of temptation, as is the case of intimate and frequent meetings with a person of the opposite sex. However, such occasion of sin is normal and necessary in order to discern whether or not the two parties are willing to marry.

The danger inherent in this circumstance is exacerbated only if one does not have a clear idea of what one is seeking.

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Q&A

Are there any obstacles to learning the character of one's prospective spouse?

There are many such obstacles, but we shall focus on two.

In the first place, the limited time of a courtship renders it difficult to assess accurately the character of one's boyfriend or girlfriend. Often, the young couple does not have anything more than a passing acquaintance before beginning courtship, meaning that they have only a few short months in which to evaluate their prospective partner. So time is restricted for a choice which engages one for life and, most often, for eternity.

This problem is compounded by the fact that in courtship men and women are often poor judges of each other's true nature, and this for obvious reasons. First of all, each party resorts easily to no small dissimulation, that is to say, endeavors to highlight his or her good qualities and hide the defects. Next, love is blind. Both are often smitten by the other, and this infatuation causes much overlooking and excusing faults present in the other. Experts say that when a man loves a woman, if she is bad he can't see it, she can do no wrong.

How might one overcome such difficulties?

One simple way to get inside knowledge of the partner is spending time with each other's family. Although this method cannot supplant direct interaction, it remains a key element of courtship. It is by observing a person living in the bosom of his or her family—where they are most at ease—that their true nature can become apparent. It also allows one to come into contact with individuals from the same background as the friend but who have no special interest in winning one's approval nor are the object of a

blind fancy. If one dislikes the members of the family of one's boyfriend or girlfriend, it might indicate that the pleasure of intimacy is likely to disappear after years of living together.

In particular, a young woman should watch closely how her boyfriend treats his mother. This will give her great insight into the vision which he has of womanly dignity. If he is dismissive of the opinions and judgments of his mother, it is likely he is going to be unwilling to seek counsel at the hands of his wife. She can also remark whether he is insensitive to the innumerable sacrifices made by the woman who has nourished him from infancy. If he is disrespectful to her or takes her for granted, the young lady can be reasonably sure that the gentlemanly attention which he pays to her is nothing more than a mask which will quickly be dropped after she says "I do."

The young man, for his part, should observe two things in the young lady he is courting. In the first place, he should note how she behaves in the presence of her father. He ought to mark the attitude with which she complies with his just and reasonable requests, which will do much to reveal to what extent she has the spirit of submission necessary to fulfill generously the precept of St. Paul: "Wives, obey your husbands as the Lord." If she is slow to follow his counsels or treats them with a noticeable levity, this means that she might have a hard time acquiescing to his direction as the head of the home.

Furthermore, he ought to watch how she conducts herself with her younger siblings and especially the toddlers. A mother provides a child's first formation as a human being, and this requires no small spirit of self-sacrifice. Since a newborn is wholly helpless and is oblivious to the needs of those around it, it will not politely wait for a good moment in its mother's schedule to make known its desires or needs. It is by studying how his girlfriend handles the non-cute and inconvenient demands of her younger siblings that he may form an idea of whether she is mature enough to handle the rigorous duties of motherhood.

Are there any more general lessons to be gained by observing each other's families?

It is important to observe the parents of



each family, how they interact with each other and with the children. This is because children imitate the habits of their parents. A young woman should pay particular attention to how her boyfriend's father treats his wife and children. This will be a strong indicator as to what manner of husband and father her young man will be. Conversely, the young man should pay attention to what manner of mistress of the home is his young lady's mother.

This point can be broadened to include the general form of government of the home. The young man and young woman should attentively consider and discuss with one another the manner of education, discipline, prayer life, and, not least of all, financial expectations which permeate one another's homes. Again, the environment in which one grows up invariably colors what one judges to be normal behavior. Thus, if either has a strong disdain for the manner of life predominant in the home of their companion, it is a good sign that after the glow of the honeymoon has faded there will arise serious and painful disagreements as to how the household should be run.

Q&A

How else can young people gain knowledge of one another? Do they not need to interact and do things together?

Since marriage is a kind of friendship, it is cultivated by shared experiences and activities. Those activities should be preferred which help fine-tune virtues necessary for marriage. Activities which merely encourage dissipation or even sin are by no means profitable and only serve to prepare unhappy marriages.

Where possible, it is advisable for a young couple to join one of the youth groups—such as Exsurge in Post Falls or Aciem in St. Marys

—offered in the parish. This serves to remind the couple that marriage is a public institution intended to preserve society at large. God did not primarily intend it for the personal happiness of the young man and woman. Belonging to such a group will encourage them to rise above the mutual selfishness and self-absorption to which star-crossed lovers are inordinately prone.

In particular, such groups give young ladies the chance to see the character of their men. A necessary component of a successful marriage is the respect a woman has for her husband, and this respect is most properly earned when he conducts himself in the world outside the home in a manner worthy of honor. Pope Pius XII notes: "Since the reputation and public esteem of a husband affects the honor and standing of a wife, the man, out of respect for her, should strive to surpass his equals and distinguish himself in his own field" (Pius XII, *Dear Newlyweds* [Sarto House], p. 157).

To be more precise, she can pay attention to a variety of the qualities which will indicate his motivation to be a good head of the home. To mention a few, she can observe:

- **His initiative.** A successful husband and father must be ready to lead his family. This translates into seeing what needs to be done and acting without being prodded by others. Far too often, men abdicate this role to their wives, not infrequently with disastrous results. Having a spirit of initiative will earn him a good reputation and thus draw down honor on his wife. The young woman can watch her young man's behavior in this youth group and see how much he strives to excel in this social setting.
- **His responsibility.** As the head of the home, the man must shoulder numerous and often demanding obligations. The happiness of his household will depend in a large measure on his faithful execution of those duties. Although the duties involved in a youth group do not compare to those of a father or husband, they tell a great deal about future responsibilities.
- **His handling of humiliations or setbacks.** Married life will involve many failures and trials. The natural tendency of human

nature is to wilt before them and to escape, whether in childish activity, alcohol, an affair, or workaholism. It requires much fortitude to resist this cop-out and address these setbacks. A young lady can gain valuable insight in considering how her young man rises to such occasions in a demanding social environment such as is found in these youth groups.

Q&A

What about those who do not have access to such youth groups? What could they do besides meeting their partner's family?

Here are few general suggestions. As a rule, those activities—such as hikes or quiet meals together—ought to be preferred which foster conversation and healthy discussions. It is by talking to one another—on anything of the future common life but also on any other things—that the couple can learn whether they like one another and are willing to commit to one another. Activities which discourage discussion serve more to obscure than to reveal whether the two will enjoy living with each other.

Also, it would be profitable to make a point of joining one of the lay apostolates in one's chapel (e.g., the Holy Name Society, the Legion of Mary, Altar Society, or some other such organization). Along these lines, they should seek opportunities of donating their time in works of charity, such as visiting people in old folks homes or even helping at a local soup kitchen. Again, the goal is to help one another remember that by considering the foundation of a new household, they are assuming a responsibility to perpetuate and promote the welfare of a larger society.

This is not to say that one can never engage in activities which are more specifically meant

to be pleasant for the couple, but these ought not to form the sole nor even principal part of the courtship inasmuch as they ill-prepare young people for the crosses and responsibilities of married life. It is precisely in these crosses that the couple will find true joy together.

What role ought prayer to play in the prospective courtship?

Fr. Raoul, S.J., in his book *Christ in the Home* rightly emphasizes the need of the young man and woman to pray by relating an adage common in his day that one ought to pray once when embarking on sea (or before taking off), twice when going to war, and three times when about to be married. If circumstances permit, they ought especially to assist frequently at the Holy Sacrifice of the Mass, wherein is to be found the deepest source of the graces necessary for a good marriage.

Finally, when possible, they ought to follow a retreat, especially a five-day Ignatian retreat if they have never done it, which provides souls a special grace to discern the will of God for them. St. Ignatius recommends making a retreat when faced with a major decision in life, and few things are more momentous than to yoke one's temporal and eternal fate with this or that person.



Consistory for the Creation of New Cardinals

In January, Pope Francis announced that on Saturday, 14 February, there would be an Ordinary Public Consistory for the creation of new cardinals. This was fully expected since the number of cardinals under the age of 80 (and thus able to participate in a conclave to elect a new pope) had dropped to 105, which was below the unofficial number of 120 “voting” cardinals established by Pope Paul VI.



The new voting Cardinals are:

- Archbishop Dominique Mamberti, Prefect of the Supreme Tribunal of the Apostolic Signatura
- Archbishop Manuel José Macario do Nascimento Clemente, Patriarch of Lisbon, Portugal
- Archbishop Berhaneyesus Demerew Souraphiel, C.M., of Addis Abeba, Ethiopia
- Archbishop John Atcherley Dew of Wellington, New Zealand
- Archbishop Edoardo Menichelli of Ancona-Osimo, Italy
- Archbishop Pierre Nguyễn Văn Nhơn of Hà Nội, Việt Nam
- Archbishop Alberto Suárez Inda of Morelia, Mexico
- Archbishop Charles Maung Bo, S.D.B., of Yangon, Myanmar
- Archbishop Francis Xavier Kriengsak Kovithavanij of Bangkok, Thailand
- Archbishop Francesco Montenegro of Agrigento, Italy
- Archbishop Daniel Fernando Sturla Berhouet, S.D.B., of Montevideo, Uruguay
- Archbishop Ricardo Blázquez Pérez of

Valladolid, Spain

- Bishop José Luis Lacunza Maestrojuán, O.A.R., of David, Panama
- Bishop Arlindo Gomes Furtado, of Santiago de Cabo Verde, Archipelago of Cape Verde
- Bishop Soane Patita Painsi Mafi of Tonga, Island of Tonga

In a press conference after the announcement of the names of the new cardinals, the Holy Father’s press secretary, Father Lombardi, explained the desire of the pope that the College of Cardinals reflect the universality of the Church, hence the choice of cardinals from places with small Catholic populations such as Myanmar (formally Burma) and Tonga.

It is worth noting that two archbishops from traditionally cardinalial Sees were not named to the Sacred College: Archbishop Chaput of Philadelphia and Francesco Moraglia, Patriarch of Venice. While Pope Francis’s desire to make the College of Cardinals more international could explain this omission, many have noted that both Chaput and Moraglia are among the more “conservative” bishops in the Church.

Cardinal Burke Gives Another Interview

In early January, His Eminence Raymond Cardinal Burke gave an interview to a representative of the “New Evangelization Project.” The stated purpose of this project is “to address the Catholic ‘Man Crisis’ and the unique evangelization needs of men” and it is about this crisis that Cardinal Burke was questioned.

When asked to give his impression of the current state of men in the Church, His Eminence stated: “I think there has been a great confusion with regard to the specific vocation of men in marriage and of men in general in the Church during the past 50 years or so. It’s due to a number of factors, but the radical feminism which has assaulted the Church and society since the 1960s has left men very marginalized. Unfortunately, the radical feminist movement strongly influenced the

News from Tradition

Church, leading the Church to constantly address women's issues at the expense of addressing critical issues important to men—the importance of the father, whether in the union of marriage or not; the importance of a father to children; the importance of fatherhood for priests; the critical impact of a manly character; the emphasis on the particular gifts that God gives to men for the good of the whole



society.

Cardinal Burke then went on to say, “The goodness and importance of men became very obscured and, for all practical purposes, were not emphasized at all. This is despite the fact that it was a long tradition in the Church, especially through the devotion of St. Joseph, to stress the manly character of the man who sacrifices his life for the sake of the home, who prepares with chivalry to defend his wife and his children, and who works to provide the livelihood for the family. So much of this tradition of heralding the heroic nature of manhood has been lost in the Church today.”

His Eminence also made reference to how this “man crisis” is related to the Sacred Liturgy. He stated: “The Church becomes very feminized... Apart from the priest, the sanctuary has become full of women. The activities in the parish and even the liturgy have been influenced by women and have become so feminine in many places that men do not want to get involved.

“Men are often reluctant to become active in the Church. The feminized environment and the lack

of the Church's effort to engage men has led many men to simply opt out. As an example, it became politically incorrect to talk about the Knights of the Altar, an idea that is highly appealing to young men. The Knights of the Altar emphasize the idea that young men offer their chivalrous service at the altar to defend Christ in the sacred realities of the Church. This idea is not welcome in many places today. Aspects of the Church's life that emphasized the man-like character of devotion and sacrifice have been de-emphasized. Devotions that required time and effort were simply abandoned. Everything became so easy, and when things are easy, men don't think it is worth the effort. There has been, and continues to be, serious liturgical abuses that turn men off.

“In many places the Mass became very priest-centered, it was like the ‘priest show.’ This type of abuse leads to a loss of the sense of the sacred, taking the essential mystery out of the Mass. The reality of Christ Himself coming down on the altar to make present His sacrifice on Calvary gets lost. Men are drawn to the mystery of Christ's sacrifice but tune out when the Mass becomes a ‘priest show’ or trite.

“The rampant liturgical experimentation after Vatican II, much of which was not sanctioned by Vatican II, stripped the Rite of the Mass of much of its careful articulation of the Sacred Mysteries that had been developed over centuries. The Mass seemed to become something very familiar, performed by men; the profound supernatural sense of the Sacred Mystery became obscured.

“The loss of the sacred led to a loss of participation of women and men. But I think that men were really turned off by the loss of the sacred. It seems clear that many men are not being drawn into a deeper liturgical spirituality; today, many men are not being drawn to service at the altar.

“Young men and men respond to rigor and precision and excellence. When I was trained to be a server, the training lasted for several weeks and you had to memorize the prayers at the foot of the altar. It was a rigorous and a carefully executed service. All of a sudden, in the wake of Vatican II, the celebration of the liturgy became very sloppy in many places. It became less attractive to young men, for it was slipshod... I think that this has contributed to a loss of priestly vocations. It



requires a certain manly discipline to serve as an altar boy in service at the side of the priest, and most priests have their first deep experiences of the liturgy as altar boys. If we are not training young men as altar boys, giving them an experience of serving God in the liturgy, we should not be surprised that vocations have fallen dramatically.”

In speaking of the Traditional Mass (the “Extraordinary Form”) and its attraction to men in particular, Cardinal Burke said: “It is also clear that many men will respond to the Extraordinary Form of the Roman Rite, the rite celebrated before the Vatican II Council reforms.

“I have been very struck by the number of young men who were attracted to the Extraordinary Form of the Mass... Men are attracted because the Extraordinary Form is very highly articulated; it demands a man’s attention to what’s happening. Even the use of a hand missal where there’s a verbal accompaniment to the action of the Mass can help a man more fully enter into the Mass.”

Near the end of the interview, His Eminence was asked what advice he would give to priests in order to draw men to the Church. He answered: “First of all, be manly yourself. In other words, cultivate your own manly qualities, because the priest is first and foremost the spiritual father; he is a man. You need to have manly qualities of selflessness, chivalry, and discipline to avoid situations improper for a priest. A priest must have the manly confidence and credibility to be a spiritual father to his flock, giving clear, firm guidance with kindness and charity.

“Secondly, I’d advise priests to give special attention to men and to look for ways to draw men into the life of the Church.”

Needless to say, the interview is worth the time to read in its entirety. It can be found at: www.newemangelization.com/uncategorized/cardinal-raymond-leo-burke-on-the-catholic-man-crisis-and-what-to-do-about-it/ Please note that “New Emangelization Project” and its website are not, per se, Traditional and should therefore be read with a certain amount of discretion. This being said, many items found on the website are of significant interest and value.

Professor Roberto de Mattei, a Voice of Catholic Reason

Professor Roberto de Mattei is an Italian historian and a devout Catholic who may be most familiar to readers of *The Angelus* as the author of *The Second Vatican Council: An Unwritten Story*. Of late, he has taken to writing short essays on topics of great interest to traditional Catholics, and two of his most recent deserve special attention.

The first was a piece written immediately following the murder of the “journalists” of *Charlie Hebdo* by Muslims. In it, Professor de Mattei reminds his readers that Islam in general, and the group who sponsored the attack in Paris in particular, are working to destroy Christian civilization and Catholicism. He writes: “The attack on the editorial staff at *Charlie Hebdo* was carried out to the yell of ‘Allah akbar!’ vindicating Mohammed, insulted by the caricatures, and behind the terrorists’ Kalashnikovs 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 replicate the extermination of the ‘infidels’ wherever they may be, but also indicated the procedures: ‘Place explosives in their streets. Attack their bases, irrupt into their homes. Cut off their heads. So that they don’t feel safe anywhere! If you can’t find the explosive or the ammunitions 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.’

“We have been deluded into thinking that

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the war in course is not that declared by Islam on the West, but a war that is being fought inside the Muslim world itself and the only way of saving ourselves is to help moderate Islam to defeat fundamentalist Islam, as was written in the *Corriere della Sera* on January 11th by Sergio Romano, an observer, who is even considered intelligent as well. The most repeated slogan in France is to avoid the ‘amalgam,’ that is, the identification of moderate Islam with radical Islam. However the common aim of all of Islam is the conquest of the West and of the world. Those who don’t share this objective are not moderates, but simply not good Muslims...”



De Mattei then proceeds to remind us as well that it is not only Islam which poses a threat to Christian civilization and Catholicism, but also the secular and relativistic ideas embodied in the likes of *Charlie Hebdo*. The Professor writes: “From its very foundation, *Charlie Hebdo* has been a newspaper wherein satire was placed at the service of a philosophy of libertarian life, the roots of it being imbedded in the anti-Christian ideas of the Enlightenment. The French satirical newspaper became famous because of its caricature of Mohammed, but its disgusting, blasphemous vignettes to vindicate homosexual unions should not be forgotten. The editors of *Charlie*

Hebdo can be considered an extreme but coherent expression of the relativist culture now widespread in the entire West, in the same way as the terrorists who slaughtered them can be considered an extreme but coherent expression of the hate against the West by the entire, vast Islamic world.”

This essay concludes with Professor de Mattei reminding all of us of the only sure way to defeat Islam and the Enlightenment secular culture. He writes: “Further, there is only one truth wherein the world may find peace, which is tranquility of order: Jesus Christ, the Son of God, in Whom all things must be ordered in Heaven and on earth, so that the peace of Christ is achieved through the Reign of Christ indicated as the ideal of every Christian by Pope Pius XI in his encyclical *Quas Primas* of December 11, 1925.

“Islam cannot be fought in the name of the Enlightenment and even less so by relativism. The only thing that can oppose it is the natural and Divine law, denied radically by both relativism and Islam. For this reason we are raising the Crucifix which secularism and Islamism reject and we are making of it a banner of life and action.”

The second essay concerns itself with the historical circumstances surrounding the pontificate of Pope John XXII in the 14th century. John XXII, in a number of sermons, denied that the souls of the just enjoyed the Beatific Vision before the general resurrection of the dead at the end of the world, even though this was contrary to the perennial teaching of the Church. He was immediately taken to task by churchmen and theologians of his day for making this heretical statement. It was not until the day before his death that he finally renounced his heresy, but not before he persecuted many of those who called him to repent of his errors. Professor de Mattei concludes this essay with the following:

“On December 20, 1334, Cardinal Fournier was elected Pope, taking the name of Benedict XII (1335-1342). The new Pontiff wanted to close the issue with a dogmatic definition, the constitution, *Benedictus Deus* of January



29, 1336, where he expresses thus: ‘We, with apostolic authority, define the following: According to the general disposition of God, the souls of all the saints...already before they take up their bodies again and before the general judgment, have been, are and will be with Christ in heaven...and these souls have seen and see the divine essence with an intuitive vision and even face to face, without the mediation of any creature’ (DS 1000; Dz. 530). It was an article of faith referred to again on July 6, 1439, by the Bull *Laetentur Coeli* at the Council of Florence (DS, 1305; Dz. 693).

“Following these doctrinal decisions, the thesis sustained by John XXII must be considered formally heretical, even if at that time the Pope sustained that it was still not defined as dogma of faith. St. Robert Bellarmine, who dealt amply with this issue in *De Romano Pontifice (Opera Omnia* [Venetiis, 1599], Book IV, chap. 14, coll. 841-844), writes that John XXII supported a heretical thesis, with the intention of imposing it as the truth on the faithful, but died before he could have defined the dogma, without therefore, undermining the principle of pontifical infallibility by his behavior.

“The heterodox teaching of John XXII was certainly an act of ordinary magisterium regarding the faith of the Church, but not infallible, as it was devoid of a defining nature. If we had to apply the Instruction *Donum Veritatis* (May 24, 1990) to the letter, this authentic teaching, even if not infallible, would

have had to be received as a teaching given by Pastors, who, through the Apostolic Succession, speak ‘with the gift of truth’ (*Dei Verbum*, 8), ‘endowed by the authority of Christ’ (*Lumen Gentium*, 25), ‘by the light of the Holy Spirit’ (ibidem). His thesis would have required the degree of adhesion called ‘offering the full submission of the will and intellect, rooted in trusting Divine assistance to the magisterium’ and thus ‘within the logic of faith under the impulse of obedience to the faith’ (Monsignor Ocariz, *Osservatore Romano*, December 2, 2011).

“The defenders of Catholic orthodoxy, instead of resisting the Pope’s heretical doctrines openly, would have had to bend to his ‘living magisterium,’ and Benedict XII would not have had to oppose his predecessor’s doctrine with the dogma of faith which declared that the souls of the just, after death, enjoy the Divine Essence with intuitive and direct vision. But thanks be to God, some good theologians and prelates of the time, moved by their *sensus fidei*, publicly refused their assent to the supreme authority. An important truth of our faith was thus able to be conserved, transmitted, and defined.”

We have, then, from the pen of a fine historian, a reminder that refusing assent to false teaching, even when it comes from the highest ecclesiastical authority, is the right and duty of every Catholic.

Both of these essays, as well as other of Professor de Mattei’s writings, can be found on the blog *Rorate Caeli* (<http://rorate-caeli.blogspot.com>).

Pope Francis to Canonize Blessed Junipero Serra

While flying from Sri Lanka to Manila in the Philippines, Pope Francis stated his intention of canonizing Blessed Junipero Serra, the Franciscan missionary priest who founded the first nine of the twenty-one Californian missions which stretch from San Diego in the south to San Francisco in the north. It is known that he personally baptized thousands of native peoples whom he brought to the faith and gathered them to live around the

various missions he established. Since his death in 1784 he has been recognized for his sanctity, and his grave at the San Carlos Borromeo de Carmelo mission has been a destination for many pilgrims.

In canonizing Blessed Junipero, Pope Francis is, once again, bypassing the normal process of canonization which would require a further miracle attributed to the Blessed. This “equipollent” canonization has long been

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News from Tradition

recognized in the Church and the rules for such a canonization were established by Pope Benedict XIV (31 March 1675 – 3 May 1758). Specifically, the pope can dispense with the required miracles in the case of someone who has an ancient cultus (reputation for sanctity amongst the faithful), a general constant attestation by trustworthy historians to the virtues or martyrdom of the person, and an uninterrupted fame as a worker of miracles.

To many, the choice of Pope Francis to canonize Blessed Junipero because of his work in converting thousands to the Catholic faith came as a surprise given the Holy Father's strong aversion to proselytism. One need only read his words proclaimed in the Basilica of St. Paul Outside the Walls on 25 January 2015 to understand the surprise. Pope Francis stated: "The woman of Sychar asks Jesus about the place where God is truly worshiped. Jesus does not side with the mountain or the temple, but goes deeper. He goes to the heart of the matter, breaking down every wall of division. He speaks instead of the meaning of true worship: 'God is spirit, and those who worship him must worship in spirit and truth' (Jn. 4:24). So many past controversies between Christians can be overcome when we put aside all polemical or apologetic approaches, and seek instead to grasp more fully what unites us, namely, our call to share in the mystery of the Father's love revealed to us by the Son through the Holy Spirit. Christian unity—we are convinced—will not be the fruit of subtle theoretical discussions in which each party tries to convince the other of the soundness of their opinions. When the Son of Man comes, he will find us still discussing! We need to realize that, to plumb the depths of the mystery of God, we need one another, we need to encounter one another and to challenge one another under the guidance of the Holy Spirit, who harmonizes diversities, overcomes conflicts, reconciles differences...Our shared commitment to proclaiming the Gospel enables us to overcome proselytism and competition in all their forms. All of us are at the service of the one Gospel!"

Even the civil authorities in California have long recognized the great work of Blessed Junipero Serra, though only his humanitarian efforts. One of the two statues for California in the National

Statuary Hall of the United States Capitol is of him. It is interesting to note as well that other states have chosen Catholic religious as their representatives in Statuary Hall: Hawaii chose St. Damien of Molokai, Arizona chose Fr. Eusebio Kino, S.J., and Washington chose Mother Joseph of the Sisters of Providence.





Friendship and True Love in Adolescence

Christian Attitudes and Choices

by Fr. Jean-Pierre Boubée

Introduction and Overview

It is self-evident that we are called upon to have numerous relations with many other persons, ties with family and friends, professional relations, and those arising from the apostolate. The Greek philosophers observed that “social relations,” what Aristotle calls the City, constitute the essential fabric of man’s happiness, and this he bases on *friendship*. Even more important: the society you will have, your relations, your friendships, will be the vectors of your salvation or of your betrayals. Finally, among friendships, the most crucial one is that of marriage. It is “the great affair.” But marriage, elevated by a sacrament, concludes in charity.

General Notions

Love and Friendship: much confusion. The trampoline of the cerebral confusion is the word *love*. Between love and charity, the modern Church has created an inextricable tangle.

At the opposite end, the man of the street, brutalized by carnal materialism, cannot imagine a love or friendship without sexual connotation or at the very least some personal sensual or sentimental satisfaction.

(a) Love is a fundamental notion. It is a movement of the appetite, of desire, from the instincts of the senses to the highest functions of the spirit (from chocolate ice cream to God). There are eleven passions and all of them in one way or another are related to love. Among the passions you have, for example, hatred, desire, fear, confidence... And all of these passions relate in some way to love. I like chocolate, so I desire it, and when I’m offered some I enjoy it. I don’t like snakes, so I shun them and when I chance upon one I’m afraid... And so all eleven passions are related in one way or another to love.

In human beings, the attraction, the motion toward a good goes beyond the passions, the lower movements of the soul, and finds its expression in the will, a spiritual faculty. Human love should >

always end by being nobler.

Love that is supernatural in its origin and in its object is called *charity*. The most perfect love of neighbor is of this order: to love another as oneself for the love of God.

Things that are “lovable” and hence good are of several kinds: the *useful* are not loved for themselves but as a means to something else; the *pleasant* are things sought for the sake of self-satisfaction; those that are called *befitting*, or upright and honorable, because they are desired for their own sake.

(b) Friendship, according to Aristotle and St. Thomas, is founded on mutual benevolence or reciprocal kindness. It is only possible because of a certain likeness (So, not with gold fish). It requires *reciprocity*, or else it is not friendship. True friendship entails mutual enrichment.

The same reasons for loving are to be found in friendship:

– Utility (and sometimes futility, which is the useful for us in its worldly aspect).

– Pleasure. The sensible aspect being the most immediate and most apparent to youth, they will more readily choose their friends among persons of pleasant appearance, or be moved by a more sensual desire. This is ordinarily what inexperienced youth in discovering the vigor of their feelings call “love.”

– Virtue (*Ethics*, VIII). Why speak of friendships founded on virtue? Because by it man does well and becomes good. This is what constitutes virtue. “Virtuous” friendship will have this twofold effect. (In passing, observe that here is a criterion by which to tell if a friendship between children or love between prospective marriage partners is good.) N.B. There are two elements for consideration in friendship: the *choice* of friends and the *quality* of friends one meets, for instance, by volunteering in good causes.

The first two types of friendship are less close because they lead more easily to mere concupiscence, to a love sought principally for the advantages it brings. These two kinds of friendship are fragile, being linked to the good or the pleasure one expects from one’s friend: The first type is frequent among the elderly, the second among young people, Aristotle observes. A couple of remarks: Love is not always reciprocal, so it can cause suffering. It can outlast the difficulties of a friendship.

APPLICATION. In friendship, there is not only love, there is also reciprocity. One can love someone without being loved: there is love indeed, but not friendship. In friendship there is mutual giving. The friends put what they have in common. In every friendship there is a communication of goods, or sharing, but the nature of what is shared remains to be seen. If the goods are false and illusory, the friendship is vain; if they are real goods, the friendship is true. The more excellent the goods shared, the more excellent the friendship.

If, for example, I place at my girlfriend’s disposition the CDs I listen to, but it is not good music, then far from lifting up my girlfriend to the good, I lead her astray. This is not a good friendship. If, on the contrary, I offer my girlfriend a good book for wholesome relaxation, I show thereby that my friendship is good.

Hence the questions you should ask yourself: What about my girlfriend attracts me most? and what do I try to contribute to her? If it is because she is from a rich family and she is worldly, then my friendship is not good.

Virtue ought to be appreciated more than wealth. If I like someone because he is rich, my friendship is based on material goods; therefore it is not based on something solid. It is flighty, it is frivolous. In considering our girlfriends, we should ask ourselves: What am I looking for in my girlfriend’s company? What do I desire? Is it simply self-centered satisfaction or is it the true good of my friend?

(a) Philosophical reasons. By nature, man is sociable. He cannot attain his last end without society. Were he cast alone into existence, he would perish physically; he would be unable to speak, unable to make use of what is specific to him: his reason. This simple observation of reality coupled with common sense led Aristotle to consider that the finality of man, his happiness, will not be reached except in the exercise of virtue in living with others. And he devotes two books of his *Ethics* just to the consideration of friendship.

(b) Theological reasons. These have been excellently summarized by the Reverend Tanquerey in his admirable *Treatise on Ascetical and Mystical Theology* (1930), in which he liberally quotes St. Francis de Sales:



“585. 1. In God’s initial plan, creatures were designed to raise us up to God by reminding us that He is the Author and the *Exemplary Cause* of all things. *Since the Fall, however, creatures so attract us that if we are not on our guard they will turn us away from God, or at least retard our progress towards Him.* We must then react against this tendency, and by the spirit of faith and of sacrifice make use of persons and things as *means* to reach God.

“586. 2. Among the relations we have with others, there are those that are willed by God, such as those born of family ties or imposed by our duties of state. *These relations must be maintained and supernaturalized.* One is not relieved from duties imposed by the natural law because one aspires to perfection; on the contrary, one is thereby obliged to fulfill them in a more perfect manner. These relations must, however, be supernaturalized by being directed toward our last end, God. The best way to accomplish this is to look upon those with whom we come in contact as the children of God; our brethren in Christ; respecting and loving them because they possess qualities which are the reflection of the divine perfections, and because they are destined to share in God’s life and in His glory. In this way, it is God Whom we esteem and love in them.

“587. 3. There are, on the other hand, relations which are *dangerous or bad*, which tend to lead us into sin either by stirring up within us the spirit of the world or by creating in us an inordinate attachment to creatures by reason of the sensible or sensuous pleasure we find in their company. It is our duty to flee from such occasions as far as we can, and, if it be impossible to avoid them, it is incumbent upon us to *remove them morally* (to make the danger remote) by fortifying our will against the disordered attachment to such persons. To act otherwise is to hazard our sanctification and our salvation, for *‘he that loveth danger, shall perish in it’* (Eccles. 3:27). The greater our desire for perfection, the more must we flee from dangerous occasions, as we shall explain later when speaking of faith, charity and the other virtues.

“588. 4. Lastly, there are relations which in themselves are neither good nor bad. They are merely *indifferent*. Such are visits, conversations, recreations. These may by reason of circumstance and motive be rendered useful or harmful. A soul striving after perfection will by *purity of intention* and by a

spirit of *moderation* turn all such relations into good. First of all, we must seek those only which are truly *conducive* to the glory of God, the welfare of souls, or to the relaxation which health of body and mind requires. Then, in the enjoyment of these we must exercise prudence and reserve, and thus conform all our relations to the order willed by God. Hence, we must not indulge in long, idle conversations which constitute a loss of time and an occasion of fostering pride and lessening brotherly love, nor must we give ourselves to protracted and violent amusements, that fatigue the body and depress the spirit. In short, let us ever keep before us the standard laid down by St. Paul: ‘All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him’ (Col. 3:17).”

The Friendships of Youth

In life, one should not be sparing in friendship. If the first love of our heart goes to parents and then family, the circle will necessarily grow. One needs to find nearby a heart always open and ready to listen to us, a heart inclined to help us, a heart happy to share our joys and our sorrows.

There’s no need to be Catholic to need friends, but religion will perfect our friendships. The blood of our Lord, far from extinguishing friendship, will purify it by transfiguring it. Without the outlook of faith, friendship is often mixed with selfishness and self-love. By the Lord’s action in us detaching us from ourselves, we are enabled to establish strong bonds with those whom we love.

Just take a look at *Introduction to the Devout Life*. In it, there are no fewer than six chapters on the subject: “Evil and Frivolous Friendship,” “On Frivolous Attachments,” “Of Real Friendship,” “Of the Difference between True and False Friendship,” “Remedies against Evil Friendship,” and “Further Advice concerning Intimacies.”

Friendships participate in various aspects of our personality: Depending on their cause and aim, friendships can be natural, necessary, or selected. Among these, to mention a few, there are those between parents and children, childhood playmates, peers at school and as adults, coworkers and colleagues in a group or club, between boys and girls, and between spouses. >

Friendship between the soul and God is a case apart.

Masculinity and Femininity in Friendship

While friendship "in principle" does not have a sexual connotation, the reality of psychological differences between the sexes cannot be overlooked: From the cradle, the attentive eye perceives the differences in their ways of engaging the order of social relations, and these differences only increase with age. We perceive similarities, but also differences of feeling and of manner of interacting with others. These differences have been intended by the Creator for the sake of complementarity, and end by exerting a force of attraction. Consequently, you cannot act as if this psychological development doesn't exist. It means that the closer one draws to adulthood, the less should this reality be treated lightly. Even in adulthood, one should never play with the fire of passion.

Good and Evil Friendships

The following paragraphs are taken from the Very Reverend Adolphe Tanquerey's *Treatise on Ascetical and Mystical Theology* (1930):

"We shall explain its *nature* and its *value*.

"595. A) Its Nature.

"a) Friendship being an interchange, a mutual communication between two persons, it receives its character chiefly from the variety of the communications themselves and from the diversity of the things communicated. This is very well explained by St. Francis de Sales: 'The more exquisite the virtues are; which shall be the matter of your communications, the...more perfect shall your friendship also be. If this communication be in the sciences, the friendship is very commendable; but still more so if it be in the moral virtues in prudence, discretion, fortitude and justice. But should your reciprocal communications relate to charity, devotion, and Christian perfection, good God, how precious will this friendship be! It will be excellent, because it comes from God; excellent, because it tends to God; excellent, because its very bond is God; excellent, because it shall last eternally in God. Oh how good it is to love on earth as they love in heaven: to learn

to cherish each other in this world, as we shall do eternally in the next' (*Introduction to the Devout Life*, Pt. 3, Ch. 19).

"In general, then, true friendship is an intercourse between two souls with the purpose of procuring each other's good. It stays within the limits of *moral goodness* if the good mutually shared belongs to the natural order. *Supernatural* friendship, however, stands on a far superior plane. It is the intimate intercourse of two souls who love each other in God and for God with a view of aiding each other to attain the perfection of that divine life which they possess....The ultimate end of this friendship is God's glory, the proximate end their own spiritual progress, and the bond of union between the two friends is Our Lord....

"596. b) Thus, supernatural friendship instead of being passionate, all-absorbing, exclusive after the manner of sentimental friendship, is marked by *calm reserve* and *mutual trust*. It is a *calm*, self-possessed affection precisely because it is rooted in the love of God and shares in His virtue. For the same reason it is *unwavering*; it grows, unlike the love that is founded on passions and which tends to grow cool. With it goes a *prudent reserve*. Instead of seeking familiarities and endearments like sentimental friendship, it is full of respect and reserve, for it seeks nothing but spiritual good. This reserve does not exclude *confidence*. Because there is mutual esteem and because one sees in the other a reflection of the divine perfections, there arises a strong mutual trust. This leads to an intimate intercourse since each longs to share in the spiritual qualities of the other, thus establishing an exchange of thoughts, of views, and a communication of holy desires for perfection. Because such friends desire each other's perfection they do not fear to point out their respective defects and to offer mutual help for their correction. This mutual confidence excludes all suspicion and uneasiness and does not allow the friendship to become all-absorbing or exclusive. One does not take it amiss that one's friend should have other friends, but one is rather glad of it for his sake and the sake of others.

B) The *value* of such friendship is evident. a) It has been praised by the Holy Ghost. 'A faithful friend is a strong defence: and he that hath found him hath found a treasure....A faithful friend is the medicine of life and immortality' (Ecclus. 6:14-16). Our Lord



Himself has given us an example in His friendship for St. John, who was known as 'the disciple whom Jesus loved' (Jn. 13:23)....

"598. b) True friendship has three important advantages, especially for the priest in the ministry:

1) A friend is a protection for virtue, a *strong defence*.

2) A friend is also a *sympathetic counsellor* to whom we willingly bring our doubts and offer our difficulties in order that he may help us to reach a solution.

3) Lastly, a friend is a *comforter*, who will listen with sympathy to the story of our sorrows, and who will find in his heart words of comfort and encouragement.

"Assuredly, care must be taken that such friendships do not interfere with the charity due to all, that they be supernatural....

"We shall speak of its *nature* and *dangers*, and of the *remedies* to be applied.

"600. A) Its Nature.

"a) False friendship has for its foundation external or shallow qualities, and for its purpose the enjoyment of the sight and charms of its object. Hence, fundamentally it is but a sort of masked egotism, since one loves the other because of the pleasure he finds in his company. Undoubtedly, he is ready to be of service to him, but this again in view of the pleasure he experiences in drawing the other closer to himself.

"b) St. Francis de Sales distinguishes three types of false friendships: *carnal* friendship in which one seeks voluptuous pleasure; *sentimental* friendship, based mainly on the appeal outward qualities make to the emotions, 'such as the pleasure to behold a beautiful person, to hear a sweet voice, to touch, and, the like'; *foolish* friendship, which has no 'other foundation than those empty accomplishments styled by shallow minds virtues and perfections, such as graceful dancing, clever playing, delightful singing, fashionable dressing, smiling glances, a pleasing appearance, etc.'

601. c) These various kinds of friendship generally begin with adolescence and are born of the instinctive need we feel of loving and being loved; often they are a kind of deviation of sexual love [or at least they are indicative of the development of this faculty and its attendant sensibility]. In the

world such friendships arise between young men and women and go by the name of 'fond-love.' In cloistered communities they exist between persons of the same sex and are styled: particular friendships....

"602. d) The *characteristics* whereby sentimental friendships may be recognized are gathered from their *origin*, *development*, *effects*.

1. Their *origin* is *sudden* and *vehement* because they proceed from a natural and instinctive sense of sympathy. They rest upon exterior and showy qualities. They are attended by strong and, at times, passionate feelings.

2. Their *development* is fostered by conversations at times insignificant, but affectionate, at others, fond and dangerous.

3. These friendships are impetuous, all-absorbing, and exclusive; the illusion that such affection will last forever is often brusquely destroyed by separation and the forming of new attachments.

"603. B) The *dangers* of such friendships are apparent.

"a) They constitute one of the *greatest obstacles to spiritual progress*. God Who does not want a divided heart begins by making interior reproaches to the soul and, if it hearkens not to His voice, He gradually withdraws, leaving the soul without light and inward consolations. In proportion as the attachments grow, the spirit of recollection is lost, peace of soul vanishes, as well as relish for spiritual exercises and love of work.

"b) Hence a great *loss of time*. The absorbing thought of the friend hinders both mind and heart from devoting themselves to piety and to serious work.

"c) All this ends in *dissatisfaction* and *discouragement*; sentimentality gains control over the will, which loses its strength and languishes.

"d) It is at this point that *dangers threatening purity arise*. One would wish, indeed, not to trespass the bounds of propriety, yet fancying that friendship confers certain rights, one indulges in familiarities of a more and more questionable character. Now the descent is swift, and he who risks the danger will end by perishing in it.

"604. C) The *remedies* against such friendships are:

"a) To resist them in their beginnings. It is all the easier then, for the heart is not yet deeply at- >

tached. A few energetic efforts succeed, especially if one has the courage to mention the matter to one's director and to accuse oneself of the least failings in that regard: If one waits too long, the process of disentangling the heart will prove far more difficult.

"b) To root out these affections successfully, radical measures must be taken: 'You must cut them, break them, tear them; amuse not yourself in unravelling these criminal friendships; you must tear and rend them asunder.' So it is not enough to renounce intercourse with one to whom we are thus attached, but we must not even deliberately think of him; and should it be impossible to avoid all association with him, we shall on these occasions show courtesy and charity, but never indulge in any confidences or bestow any special marks of affection.

"c) The better to insure success, positive means must be used. Let one's activities be wholly devoted to the fulfillment of the duties of state, and when, in spite of all, the object of such affections presents itself unsought to the mind, this should be made the occasion of eliciting acts of love toward God: 'One is my beloved, One is my troth forever.' We thereby profit by temptation itself to increase within us the love of Him Who alone is worthy to possess our hearts.

"605. At times it happens that there is in our friendships a mixture of the sentimental with the morally good and the supernatural. One truly desires the supernatural good of a friend and at the same time craves the joy of his company and his words, sorrowing overmuch at his absence. This is well described by St. Francis de Sales: 'They begin with virtuous love, with which, if not attended to with the utmost discretion, fond love will begin to mingle itself, then sensual love, and afterwards carnal love; yea, there is even danger in spiritual love, if we are not extremely on our guard; though in this it is more difficult to be imposed upon because its purity and whiteness makes the spots and stains which Satan seeks to mingle with it more apparent and therefore when he takes this in hand he does it more subtly, and endeavors to introduce impurities by almost insensible degrees' (*Devout Life*, Ch. XX).

"606. Here again we must watch over the heart and take effective means so as not to be carried as it were insensibly down this dangerous grade.

"a) If it is the good element that predominates,

one may continue such a friendship whilst purifying it. For this, one must first of all forego what would foster sentiment, like frequent and affectionate conversations, familiarity, etc. From time to time one must deny oneself meetings otherwise in order, and be willing to shorten conversations that cease to be useful. In this way one gains control of sentiment and wards off danger.

"b) If the element of sentiment predominates, one must for a considerable period of time renounce any special relations with the said friend beyond the strictly necessary, and when one must meet him one should abstain from speaking in terms of affection. Sentiment is thus allowed to cool; one waits for a renewal of relations until calm is restored to the soul. The renewed association then takes on a different character. Should it be otherwise, it must be severed forever.

"c) In any case the results of our examination must be put to profit so that they may redound to a further strengthening of our love for Jesus Christ. We must protest that we want to love only in Him and for Him, and we should read frequently Chapters VII and VIII of the second book of the *Following of Christ*. It is thus that temptations will become for us a source of victory."

In conclusion, we may notice that these authors on the spiritual life never entertain any illusions about absolute purity, and they constantly dread the loss of spiritual perfection. Why is this? The soul is not ready. It is still undergoing the apprenticeship of its sentimental education, and then the torrent is unleashed before the dikes have been built.

Friendships Leading to Marriage

It is apparent that a particular friendship between two young people of the opposite sex, barely out of high school, should not be countenanced. Such friendships can instantaneously turn romantic, with all the problematic consequences, despite whatever reassurances the parties involved might proffer. Yet there does come a time when it is appropriate to start thinking of marriage. It goes without saying that one ought to be sufficiently master of one's vessel so as to be able to control precocious sentiments and feelings and to know when one may deploy them. But life is never that simple.

You are no longer at the stage of pure, platonic



childhood friendship.

Sometimes, a lack of vigilance in adolescence may have led you to go beyond the bounds of simple prudence. In the disorders of youth, rare are the cases that lead to marriage, especially in a chaste, balanced way. Such relations are not really part of the natural process of growing up. They are seriously detrimental to the apprenticeship of self-mastery and comprehension of and submission to the divine plan. Chastity, of heart at least, does not really find in them its normal course.

Later on, it may have happened that by underestimating original sin you engaged in high-risk behaviors: SMS, vacations, partying, etc. The signs of passion? He or she only talks about one person; an excessively strong desire to go somewhere. If the partner gets sick, the anxiety felt is not normal for that age group, etc.

With Marriage in Mind

As for everything else, the readiness is all. What they are preparing themselves for:

The woman receives in order to bear fruit: she needs patience... She should develop a taste for all the arts that are the flower of the civilization that it will be her duty to inculcate in the hearts of her future children....

“Keep girlhood’s native sincerity. But the feelings welling up are generally more secret and obscure. Thus it is within her inmost self that the young lady must learn to purify her feelings; while some inward obscurity is natural, nonetheless she ought to learn to clarify and sort out her sentiments. She should prepare herself more for motherhood than for drawing attention. She should have a care for her interior in order better to give of the riches of her femininity, the transmission of the best things of life, those which are conducive to the spiritual life.” [F. Charmot, *L’amour humain*, p. 169.]

The man gives himself: he needs to learn to be decisive. The young man, whose eyes are more naturally susceptible to concupiscence, must learn self-mastery, but he must also clarify, purify, and order his sensibility, senses, feelings, passions, and intentions. His will is more exposed than a girl’s and the transparency of his intentions makes them easier to discern. His goal: energy, self-mastery, helpfulness, kindness.

“Discipline of the will. Avoidance of sins of impu-

rity is not enough. Staying in the state of grace is a duty that only calls for action in times of peril. A duty for all is not a method of education for the young. Young men need to acquire a virtue superior to simple passive resistance against serious temptations. We might compare those who avoid mortal sin to passers-by in the street and those who are in training to be mountain climbers. The first take themselves in hand only when they stumble; accidents happen against their will. The others are pushing themselves to overcome one by one steep blocks of stone. They are striving to reach the peak inaccessible to the crowd. This peak is self-mastery. Young men ought to attain not only purity in fact, but the very rule and dominion of the soul over the senses. Before marriage the hierarchy of their powers ought to be definitively established in them; spirit must be sovereign.” [Ibid., p. 27.]

For both of them: There comes a time when the sense of life reaches its fullness. It is in the image of Christ; it is gift; it is love.

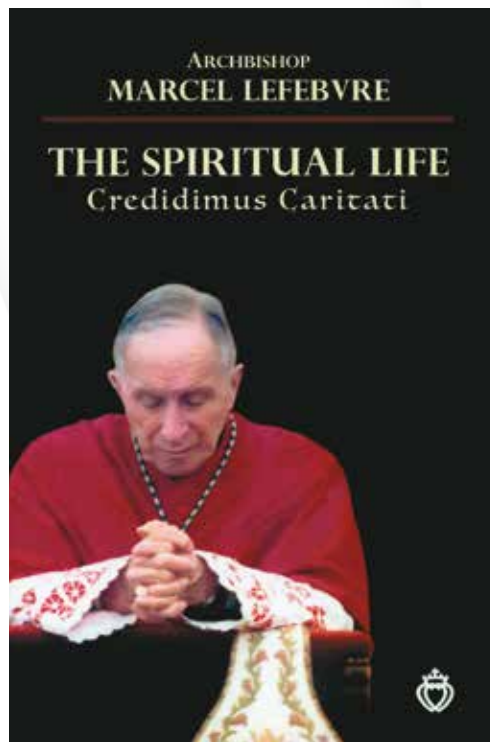
Sometimes, by waiting too long marriage is postponed indefinitely. Then, with added maturity, one comes to fear it because it seems that one no longer loves anyone as passionately as one thinks one ought to. One part of love is the desire of another’s good, which is an achievement of a lifetime, a response to a sort of vocation.

Marriage: The sentimental education of youth will only be achieved when marriage appears in their eyes as an ideal toward which they ought to orient all the powers of their youth.

A Loftier Love

The most beautiful success of love is a *vocation*. By way of conclusion I’ll close with a line from Father de Chivré explaining it: “[A vocation] is the privilege of moral nobility and courageous energy, for to love is to live like God...all the while being a poor human being. The greatest audacity of love is to bring down to earth a divine manner of life.”

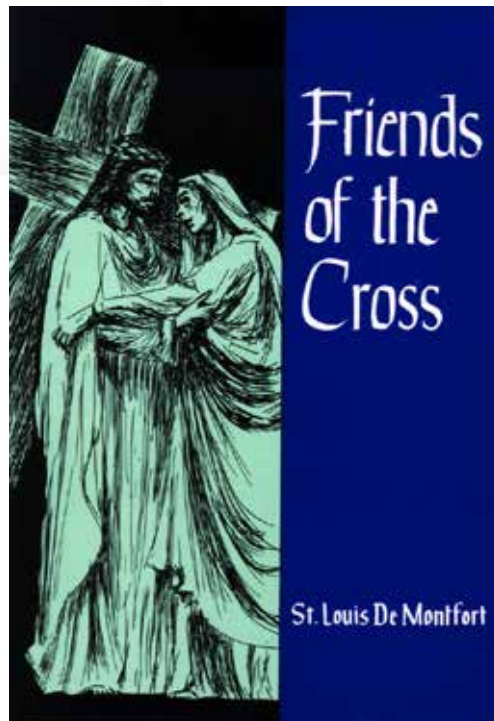
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Letters to the Editor

Dear Angelus Press,

My name is Father Yakov Rohrer. I am a Russian Orthodox priest, physician, and pastor of Our Lady of Kazan parish in Urbana, Ohio. I am writing in response to an article which appeared in the July-August issue of *The Angelus*, Gabriel S. Sanchez's "No Light from the Orthodox East on Christian Marriage." In it, the author touched on three topics: (A) Contraception; (B) Marriage legislation; and (C) Church unity.

With respect to contraception, the Orthodox Church is certainly aware of the sin of Onan in the Book of Genesis where God slew Onan because he did a detestable thing, something which was against the natural law. With regard to the Church Fathers, nothing could be clearer than St. John Chrysostom's condemnation of the sin of contraception in his 24th Homily on Romans. A fellow Russian Orthodox priest, Fr. Gregory Naumenko, in a 1992 article from the publication *Orthodox Life*, states the true position of the Orthodox Church on contraception: it is prohibited.

Regarding the topic of marriage legislation, Fr. Theodore Mackin, a Jesuit priest, has shown in his book *Divorce and Remarriage* that in the early Church there were specific causes in which marriages could be dissolved. These conditions were recognized in both the Eastern and Western Church, so if you criticize the Orthodox Church for being lax in terms of marriage, you have to criticize your own Church at the same time for not "getting it right." What has happened is that since the break between the churches in 1054, the Roman Church has so to speak "tightened its regulations" while the Orthodox East has maintained its original legislation.

Finally, on the topic of Orthodox-Catholic reunion, I believe the Roman Church first has to recognize the Orthodox Church as being part of the True Church. I think the easiest approach to whether the Orthodox Church is part of the True Church is to look at some of our miracles and other supernatural signs that occur in our churches and ask yourself if God could work these wonders in any church that was not the True Church.

I believe that what Mr. Sanchez has written in *The Angelus* was not done out of malice but rather because he had some bad information and simply didn't have all of the facts. I hope, in the interest of journalistic integrity and honesty, that you will print a clarification on Mr. Sanchez's article.

I hope you find my comments useful, and I would enjoy hearing from you. I look forward to reading future articles in *The Angelus*.

Yours in Christ,
Archpriest Yakov Rohrer, M.D.



Dear Father Yakov,

Thank you for your thoughtful reply to my article, “No Light from the Orthodox East on Christian Marriage,” which appeared in the July-August issue of *The Angelus*. One of the points you raise is that the Orthodox Church considers contraception a serious sin. While I am aware of Orthodox priests and hierarchs who hold this view, it is neither widespread nor taught authoritatively. In the United States, several jurisdictions, including the Orthodox Church in America and the Greek Orthodox Church, openly permit contraception so long as the couple is open to having children and the contraception used has no abortive effect. The Russian Orthodox Church’s authoritative document, *The Bases of the Social Conception of the Russian Orthodox Church*, chapter 12(3) reaffirms this position. I know of no official statement from any particular Orthodox church that unequivocally condemns contraception in the manner and to the degree the Roman Catholic Church and the Eastern churches in communion with her do.

As to your second point, concerning marriage and divorce in the Orthodox Church, I wish to refer you to a recent essay by Archbishop Cyric Vasil, S.J., Secretary of the Congregation for Oriental Churches, which appears in the anthology *Remaining in the Truth of Christ: Marriage and Communion in the Catholic Church*. In it, Archbishop Vasil documents the problematic creation of ecclesiastical divorce in the Eastern Orthodox Church due to the conflation of Roman-Byzantine civil law and Orthodox canon law at the close of the first millennium. Following this move, the Eastern Church was assigned full authority over blessing and examining marriages, meaning that it “had to conform its practices to State and civil legislation. Then once civil legislation began to allow divorce and successive remarriages, the Eastern Church was obligated to recognize these practices.”

Such recognition carried a steep price for Eastern Orthodox doctrinal coherence. While numerous *ex post facto* “theories” have been put forth over the centuries to justify the Orthodox practice of ecclesiastical divorce (though sometimes different terminology is used), the hard reality is that the Byzantines, by accepting divorce duties from the State, exported the idea to other parts of the Orthodox world, including the emerging Russian and other Slavic churches. Now, more than 1,000 years later, after it became cemented in Orthodoxy’s doctrine, ecclesiastical divorce remains an intractable source of contention between the Western and non-Catholic Eastern churches.

With respect to your final point, concerning the reunion of Catholics and Orthodox, as a former Orthodox Christian who was initially reared in the

Letters to the Editor

Ukrainian Greek Catholic Church, I pray that through the Grace of God and the intercession of the Blessed Virgin Mary, we may all be *one* as Christ commands. Unity cannot come at the price of truth, however, and getting to the truth of what continues to divide Orthodoxy from Catholicism was, in no small part, one of the aims of my article.

With blessings in Christ our Lord and King,

Gabriel S. Sanchez

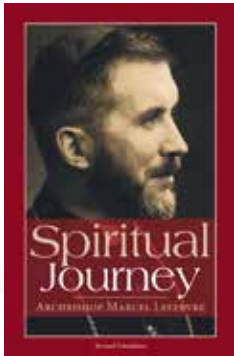
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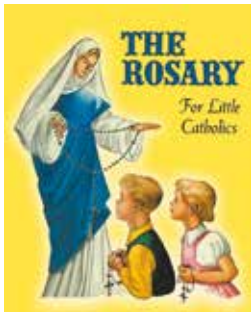
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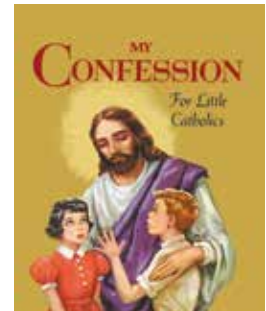
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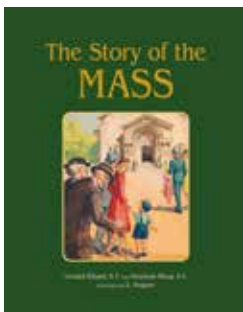
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The Last Word

Dear Readers,

“I will call you my friends” (Jn. 15:15).

Man has been created in the image and likeness of God, one in Three Divine Persons, and these Three are related between themselves by knowledge and love.

It is therefore deeply rooted in man’s heart to seek the knowledge and the love of others. This desire has a divine origin, and thus is stronger than death.

One who, in our very days, can abundantly testify to this, with the most difficult cases—apparently so difficult that even Pope Francis admitted publicly that there were no answers, although there are—is a modern-day Don Bosco, a young priest called Fr. Matthew Dauchez. Father Dauchez has been working with abandoned children roaming the slums and the public dump of Manila for about two decades. He has now 13 centers, sheltering more than 1,300 kids wounded by every kind of abuse. In his book *Begging for Love*, Father Dauchez shows with heart-rending stories that the deepest need in a human heart is, indeed, the need of a friend.

When the volunteers meet the children at night, on the street, the question which draws them in is not: “Are you hungry, sick?” or “Do you need a home?” It is rather: “Do you want to be my friend?” Remember, many of these children have received all sorts of abuse from relatives, and many under ten years old have run away from home.

And when, having been accepted at the Foundation, they discover and accept the mercy and grace of God, they will infallibly seek to share their newly discovered happiness with their family, regardless of the past offenses, like this 12-year-old boy who made the following night prayer in front of the other children: “I would like to say that, despite all my mum did to me—and I do not know why—I still love her.”

When the love of God enters a human heart, it divinizes it. These children have truly become “merciful as their heavenly Father.” Let us “become like unto them” and we too “shall obtain mercy” and become the friends of God.

Fr. Daniel Couture

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