



S S P X



The Angelus

"Instaurare omnia in Christo"

Domestic Church

Dangers in Youth: Lessons from
St. Augustine's Confessions

The Disqualified Father

Making the Home a Church Out East



Dangers in Youth:

Lessons from St. Augustine's Confessions

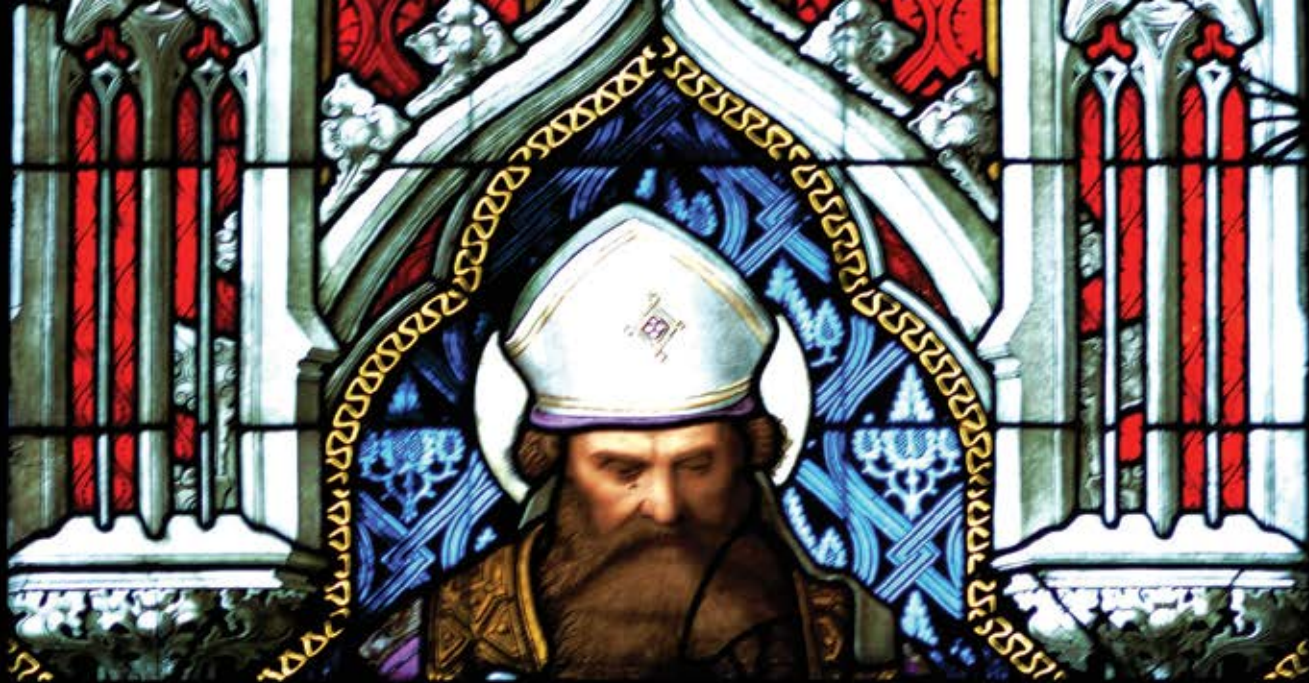
By Andrew J. Clarendon

Although he is today a saint and one of the greatest Fathers of the Church, St. Augustine did not start out as such; in fact, he is one of the most famous converts in history. Officially a catechumen for some 30 years, it was only after a long and torturous development aided by God's grace that the future Doctor of the Church was able to overcome his doubts and finally become a Catholic. About 10 years after his baptism on Easter of 387, Augustine wrote the story of his life from his birth in 354 to the death of his mother St. Monica in the autumn of 387. Written in Latin, the work is called *Confessions*, the first autobiography. As a prolonged meditation and prayer while recounting various chronological events, the work is a three-fold confession: a confession of praise of God, a confession of faith as it deals with his conversion, and a confession

of his past sins. Since the saint reviews his life from the beginning, there are many lessons in the work for parents and the youth, lessons that are universally applicable to all. Augustine first wishes to praise God for His mercy, but he also explicitly states that he is telling about his sins so that "I and all who read my words may realize the depths from which we cry to you. Your ears will surely listen to the cry of a penitent heart." While describing his youth, Augustine focuses on three basic categories that led him into danger: delay of baptism, poor educational methods, and bad companions.

The Path to Baptism

In Augustine's time and place, baptism was





The Disqualified Father

by Philippe Labriolle, Psychiatrist

Practically speaking, compared to the woman, man is weak. Although modern legislation has withdrawn the prerogatives of the father which were those given by Aristotle and St. Paul, this fragility has always been present, not just in today's world.

The Fragility of the Father

In order to demonstrate this, let us go back to Genesis. Adam senses that something is missing. The other animals which he has just named cannot give him the proximity for which he yearns. God hears him, that is to say, God agrees that Adam is incomplete, and therefore, he plunges him into a deep sleep and fashions Eve from his side. The first couple is made from the incomplete Adam whose complement, Eve, will dominate over him. This is not an imaginary situation; this is Revelation: it really happened

this way! Analogically, man is fragile because he ignores the complementary object which he needs—the object of his searchings and of his thoughts. This complement is capable of crushing him or, on the contrary, of withdrawing from him.

This sounds abstract, but if we observe the birth of an infant, we see that he is the most vulnerable creature that can exist. He cannot live independently; he is utterly ignorant. And whoever is utterly ignorant is insecure, incompetent, and prey to superstition. This is the starting point from which he needs to grow out of progressively in order to acquire maturity,

Gender Theory

by Patricia Barrio de Villanueva

Editor's Note: This talk, given on August 18, 2018, was the third of a series of conferences for the young adult gathering in Córdoba, Argentina, on the subject of "Attacks on Modern Youth." Professor Patricia Barrio de Villanueva has given multiple conferences at young adult meetings. She is a professor of history at the Universidad Nacional de Cuyo, Mendoza, and the mother of a Society of Saint Pius X priest. In this conference she addresses the historical antecedents and the false foundations of so-called "gender theory." The oral style of the talk has been retained throughout.

A Cultural Revolution

Today we are going to speak of what we may call a "cultural revolution." When we speak of revolution we must always understand that it is a deep change, a fundamental one; and we could also say—and in this I follow the writings of Calderón Bouchet—that the concept of revolution is the process of man distancing himself from God. It is a long process that begins, first of all, in modernism. When we speak of culture, without

defining it too scientifically, we refer to all those things that we do: art, customs, laws, our way of organizing ourselves, our style of dress, our form of interaction with our friends, husbands, boy and girl-friends. All that which forms something intangible but essential in the life of mankind, all this is culture. What I am trying to say is that we are not going to talk about the economic revolution; we are referring to man's space of cultural activity and productivity.



close to Dad, one in front of him, two others on each side, the more easily to be reminded—gently, but firmly—that this was quiet time.

Conclusion

From the time we were little, the very first thing we did as we set out on a trip was to pray our Rosary. Francis was killed in a car accident just 20 minutes into a journey home, so almost certainly right after finishing his Rosary. Dad prayed the entire 15 decades of the Rosary for many years, often taking a walk by himself for this purpose. So it was that God in His most bountiful mercy called him to Himself, as He had Francis, just moments after one such walk in the company of Our Lady.

Our Heavenly Father, ever compassionate and understanding as we make our way in this valley of tears, has a way of speaking most paternally in times of sorrow.



The Family

A School of Sanctity

by a Benedictine Monk

In the Rule of St. Benedict, he describes the monastery as a “school of sanctity.” When we think of a school, we have the concepts of teacher, student, and knowledge, which is passed on to the student. In spite of the very clear hierarchy established amongst the members of the monastery and the many teachers found amongst the monks, the only true teacher is Our Lord Jesus Christ. He teaches the monks sanctity, the only subject worth learning. In the *Gloria in excelsis Deo...*, we chant “... *Tu solus Sanctus...*” Jesus is therefore the only one that possesses sanctity and the only one capable of teaching that subject. Our Holy Mother the Church is like the mother of a family that teaches all of her children about the life of Jesus. Her main goal is to form in each one of us another Christ and to direct the steps of our life towards Him. The more we learn

about the person of Christ, the more He sanctifies us. Whether we belong to the monastic family or to the Catholic family that forms our parishes, Our Lord is the one who communicates life, through the Church, to every family.

Christ has two ways of living on earth: the first was visible, when he historically lived amongst us 2,000 years ago, walking through Judea; the second is mysteriously invisible as He prolongs His life in the members of His Mystical Body, the Church. His visible life was completely turned towards this invisible life of grace, hidden like leaven in the depths of souls. He openly spoke of His upcoming passion and death as the means of granting us life. When His historical presence came to an end by His death on the Cross, His spiritual life of grace was beginning in the depths of souls. In a certain way, all that is



found in His teaching foretells His death, which was the beginning of the life of the Church. His death on the Cross was the means He chose to penetrate our souls with the grace of His life. We are called upon to prolong the life of Christ by permitting Him to live His life within us. In order to accomplish this goal we must participate in His death by letting our “old man,” inclined to sin, die. When we read the gospels, we find Our Lord continually teaching us about the Kingdom of Heaven found within us. We are taught to fast,

to be victorious over the temptations of the devil in the faithful souls that cooperate with His grace to reject the suggestions of the enemy of mankind. He mystically continues to suffer and die in the souls of those persecuted Christians in the Middle East and across the globe. His life is mysteriously prolonged by the lives of today’s Catholics living in the state of grace. Every virtue or good work accomplished by the human soul is, in fact, an act accomplished by Our Lord Himself. “You can do nothing without me.”



give alms, and pray in secret, where only the heavenly Father will see and reward His children. Like a treasure hidden in a field, Christ is hidden in our minds and hearts, dwelling mysteriously in us, living His life through our life, and sanctifying us daily.

Jesus continues to belong mysteriously to the history of this world, not in the same way as He did 2,000 years ago, but by living the lives of the members of His Church by means of His grace. Throughout the span of history, upon every continent, at every social level, He lives by grace in the secret of the hearts of men that are united to Him. He continues to teach His truth by the mouths of His faithful bishops, priests, catechism teachers, and mothers of families. He continues to pray through the desires of every baptized soul that truly seeks His kingdom. He continues

St. Benedict calls the monastery a school of sanctity, which could be applied to the Catholic family as well as to the entire Church. Our Lord is the only man that is in Himself holy, He is therefore, the only one capable of teaching this subject. In His divine wisdom, He desires that man become the instrument of communicating grace to his fellow man. He has given the power and obligation of teaching to the members of the Church. The bishops and priests have a very grave duty to teach the truth to the souls hungering for God, but this duty is not exclusively reserved to them. The parents are the first educators of their children. They too must know the necessary doctrine and give the example of a moral life as a means of transmitting eternal life to their souls. Their family must also become a school of sanctity.



Assumption of the Most Blessed Virgin

by Archbishop Marcel Lefebvre (sermon given on August 15, 1979, St. Marys, Kansas)

My dear brethren,

In a few words I would like to show you how much the Most Blessed Virgin Mary, in this painful crisis that the Church is going through, should be our guide and our model. With her we are certain not to go astray. We shall look to her, we shall ask her what she did during the course of her life, what she has to teach us, and we shall see that the Most Blessed Virgin Mary teaches us just what the Church has taught us ever since, in the course of 20 centuries.

The first element that concerns the Most Blessed Virgin Mary, and that announces her, is found in the protogospel, in Genesis, where already Mary is presented as a queen going forth to battle, as the queen of hosts, queen of armies who gathers about herself all the forces of God, all the graces of God, and this to fight

whom? To fight what? To fight the devil!

It is God Himself who announces this to the devil: "I shall place between thee—the devil, Satan—and the Virgin Mary an enmity." So the Virgin has an enemy. And not only an enmity between the Virgin Mary and Satan, but an enmity between the progeny of Satan and the progeny of Mary; between the world, between everything represented by those who are the children of Satan, between those who struggle against God, who detest God, and the Son of Mary, Our Lord Jesus Christ, and all those who will be the children of the Virgin Mary.

There are then, by the will of God, two armies in the world: an army of the children of the Virgin Mary, and an army of the children of Satan. And between them, God has placed an enmity, an enmity that will last until the end of time, until



Paray-le-Monial has become a much-frequented place of pilgrimage since 1873, as many as 100,000 pilgrims arriving yearly from all parts of Europe and America. The most venerated spot is the Chapel of the Visitation, where most of the apparitions to Blessed Margaret Mary Alacoque took place. Next comes the Basilica of the Sacred Heart, in charge of secular chaplains, formerly the church of the monks, which is one of the most beautiful monuments of Cluniac architecture (10th or 11th century).



April 15, 2019

A Tragic Day

by Louis du Fayet de la Tour

In a single and tragic day the temple of the light, known as Notre Dame, evaporated like smoke into the fiery air. Her sacred roof was devoured by an odious blaze which burned and billowed like a monster amidst the throes of death. Profaned by these furious and chaotic flames the millenary roof of this Lady of Stone was ripped away causing her spire to fall and her ancient vaults to lie broken. The 15th of April, Holy Monday, was the day when, during the night, the light disappeared and was drowned in a field of shadow.

Faced with this sad spectacle, modern man could only hold up his camera to capture the image of this edifice in agony. He tweeted it; he liked it; but all he shared was his confusion. He sent his ethereal messages—a mere second of emotion facing a dying eternity. Others, already

sons of Hell, spread their hatred or indifference, jibing the sacred which was in flame: these are the sons of the Pharisees who mocked Christ upon the Cross. But those who cried, who sighed, or even those who sneered, all contemplated the vast grave silhouette of the great Lady of Stone who emerged from the torment of fire, somewhat stunned but standing still amid this Dante-like dance among the deformed shadows. But the man of 2019, does he really know what it is that he sees? Or does he merely gaze while grasping nothing?

Because he who looks without truly seeing doesn't understand that it is beauty that draws itself away from the city of art; it is twilight of the now banished light of Paris; it is God Himself who is going away, God who is leaving France—His ungrateful daughter who has so denied Him.



A Premonition to Visit

A few weeks ago, I had the chance (or the premonition) to go visit the cathedral. With my spouse, we stayed seated for several minutes below the high roof, between the walls kissed by light. Then, at the back in the chapel where one hides God, we recited our rosary behind a pillar under the gaze of the windows of a thousand faces. These people tell the story of a nation of builders; they tell of the hunt of St. Hubert, the harvest, or the martyrs of the first centuries. What splendor! Does one realize what this cathedral envelops between its walls? The Gothic cathedral, the French geniuses of their times who loved God; it is the temple of truth, of light given to men, of Revelation that nourishes our intelligences, of charity that transcends our will, of grace that penetrates the depths of our hearts. The Word of God was made flesh and the Faith

was made stone. The cathedral is the temple constructed by free men, from the rural lands and from all over the nation in order to build its high walls, to open its immense bays on the colorful perfumes of paradise to touch the heavens with its towers. The cathedral is a catechism in stone; it is the Church who sees and who teaches.

The cathedral is Heaven opened upon the earth; it is the chest of a thousand colors, scintillating with all of its fire, protecting within its womb the miracle of religion. If God died upon wood, He is resurrected in stone and this stone came from the entrails of the earth, formed at the dawn of time. It is the stone of the altar; it is the eternal stone that carries the Holy Sacrifice. The French, out of love for God, dug up the earth to extract the stones coming from the foundation of ages. They carved them and mounted them upon pillars, designed the audacious arches, invented the flying buttresses that carry the >



Yellow Vests, I Understand You, But...

by Fr. Xavier Beauvais, SSPX

Editor's Note: This text originally appeared in the January 2019 publication *L'Acampado*.

One of the characteristics of modern man is to qualify himself as a consumer, or a man who integrates into a society of consummation. Tocqueville, in the 19th century, already predicted that man—and the society of the 20th century—would be of weak spiritual stature who is always on the lookout for material usefulness in things or personal interests, beneath a State of paternal appearance, but totalitarian at its core. This particularity of modern man permits us to qualify him as a “*homo economicus*.” When money seductively dominates those who live in society and when it is placed above man’s natural end (which determines equivalence

among things) society converts itself into a grand shopping center and the citizen into a producer and consumer being.

What are the Traits of an Entrepreneur?

His principal goal is not always gaining the bait. What preoccupies and absorbs the businessman, what fills his life and gives motivation to his activity is the interest of his business. This is where the business man concentrates his work, his preoccupations;

Christian Culture

Man is a machine who is made to produce and consume. Conversely, there is a profound difference between economic and spiritual goods.

The Nature of Economic Good

The nature of economic goods consists in being exchanged and consumed. The nature of spiritual goods consists in being expressed and communicated. The magnanimity of a spiritual good does not change, rather, it communicates

life. It is for this reason that it would be wrong to denigrate, in the name of an abstract spirituality, economic goods. It would also be wrong to overstate, in the name of obtuse materialism, economic goods, as is the case today. It would be equally erroneous to put these two categories of values on the same playing field.

- Economic goods, one makes use of;
- Spiritual goods, one savors. The expression comes from St. Augustine, according to whom,
- Perishables, correspond to their *uti*, their utility.



itself. It does not consume itself; it expresses itself. And the more that is communicates and expresses itself, the more it enriches, grows, and the more powerful it becomes. On the other hand, economic goods, money or material goods change, are used up, and are consumed. This signifies that they may be bought or sold. No one, on the other hand, can buy or sell spiritual goods, because they are not merchandise. This is not to say that material goods are contemptible. Their status of being bought and sold implies a just price. This just price is established upon a basis of moral criteria, therefore, economic exchanges can be acts of justice.

In this case, the act of buying and selling, which is proper to economic goods, includes a certain spiritual value which, among non-spiritual goods becomes concrete and a part of

—The things that do not perish, corresponds to their *frui*, their enjoyment.

The first are a means—to consume. The others, by enjoying them—grow. But the consumerist man does not establish distinctions. For him, the only things that count are earthly goods. It is the era of plastic: to have and use, to use and throw away, and to buy a new one. And of course, we must recognize this and react against it. This metaphysics of “nothing” is achieved by the possession of a great number of things and the widespread death of all ideals. The sickness of our Western, and formerly Christian heritage, is abundance: to have all that is material and to reduce to the maximum all that is spiritual. Surrounded by objects, man feels empty, the contrary of what St. Paul wrote to the Corinthians: “Having nothing, we



Keeping the Home Fires Burning

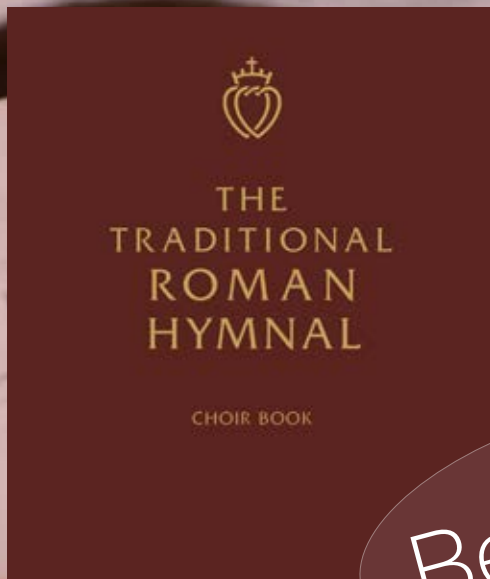
by John Rao, PhD

Our world is all too profoundly shaped by the anti-theological, anti-logical, and ultimately therefore totally willful philosophical school of Nominalism that was one of the chief pillars of Martin Luther's religious revolution. Operating with this truly arbitrary and erratic intellectual vision, modern men find it very hard to accept clear rational judgments regarding all of the consequences that must necessarily flow from Luther's radical assault on both the Mystical Body of Christ as well as the natural order that she works to cleanse and perfect. This unwillingness is not very surprising, because such consequences are so horrendous for social order in general that Protestants quickly hunted for expedients to flee from them, with Luther himself at the head of the pack historically.

But want it or not, there is no possible escape

from the physical and psychological conflagration to which one of its elements, Luther's doctrine of the "freedom of the Christian man," exposes not just the Mystical Body but each and every visible, substantive, authoritative social "body" as well, including the most fundamental "corporation" of them all: the family, the domestic Church. This deadly understanding of "freedom," which first stoked its fires under the always vulnerable earthly frame of Holy Mother Church, sets the family and every other social corporation ablaze in exactly the same way that it torches the mystical model serving all of them as their common, supreme guide. It does so in three ways, one of them straightforward in its violence, the other two indirect in character but even more effective in the long run. Let us examine each of these three weapons of familial and general >

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Q & A

by Fr. Juan-Carlos Iscara, SSPX

Considering the present crisis of the Church, what does it mean to pray “for the intentions of the Holy Father”?

When, for gaining an indulgence, we pray for the intentions of the Holy Father, we are praying for four specific, objective intentions. The *Raccolta* (a collection of indulgences that used to be published by the Sacred Congregation of Indulgences) states that the pope’s intention always includes the following, very Catholic intentions:

- The progress of the Faith and triumph of the Church.
- Peace and union among Christian Princes and Rulers.
- The conversion of sinners.
- The uprooting of heresy.

These are the objective intentions for which we pray, those that correspond to the faithful discharge of his office. Whatever other personal intentions he may have, we pray for them also, as long as they do not contradict those already stated intentions—that is, do not pray for the



Scala Santa Uncovered

On April 11, 2019, the *Scala Santa* (Holy Stairs) were opened to the public without the wooden covering that had been in place for some 300 years. The *Scala Santa* are believed to be the stairs Our Lord climbed in order to be brought before Pontius Pilate for trial on that first Good Friday. The stairs were identified by St. Helena during her visit to the Holy Land and, along with the true Cross, brought to Rome by her son, the emperor Constantine the Great. The stairs were later installed in the Basilica of St. John Lateran (the cathedral church of the diocese of Rome) and instantly became a special place of veneration. Traditionally, pilgrims would ascend the stairs on their knees in an act of penance and adoration.

The stairs are composed of various types of marble and have small crosses carved in various places to mark the spots where drops of Our Lord's Blood fell as He descended the stairs on His way to Calvary following His scourging and crowning with thorns. Over the centuries, the

marble of the stairs began to wear away due to the sheer number of pilgrims making the ascent. In 1723, Pope Innocent XIII ordered that the stairs be covered with wooden planks so as to preserve them from further wearing away.

A private philanthropic organization, Patrons of the Arts in the Vatican Museums initiated the project to restore the stairs and the 16th century frescos surrounding the stairs. The organization also funded the restoration, carried out by experts from Vatican Museums. When the wooden planks began to be removed, restorers found numerous notes and coins tucked into the spaces between the planking left by pilgrims over the past 300 years. Paolo Violini, the director of the restoration project stated, "The steps are made of many different kinds of marble and cleaning them revealed their beauty."

The *Scala Santa* remained uncovered until June 9, 2019 when they were once again covered with wooden planks to preserve the integrity of the marble.





Catholic Political Hopes

by Luis Roldán

Editor's Note: This is a transcript of a conference given for seminarians. The oral style has been retained throughout.

I am going to frame this conference as if it were a dialogue with one of these characters, trying to use for their side the arguments I have been hearing daily for over 30 years. But for this to work, we need first to define what we should understand by this term of Catholic political hope.

The word *hope* describes two realities: on one hand, a passion and on the other, the theological virtue.

The passion means that there is something for which I hope: some good that I want, that I desire, but that I do not yet have. St. Thomas Aquinas says that hope has two defining factors: the object of hope is a "*bonum arduum*"—a good that is cannot be

obtained without effort, without fighting for it; but it must also be a *possible* good. A thing that I can obtain easily with no bother or struggle would never be the object of hope. And that which cannot possibly be done is also never the object of hope; except, perhaps, for someone with some mental problem!

Regarding the theological virtue, the object is certainly God; God hoped-for. And in this life, God is indeed a *bonum arduum*—He is difficult to obtain, He must be fought for. Battle is man's life on earth, as the prophet says—no one will be crowned who has not fought valiantly, adds St. Paul. God is not an easy prize; and if this good is a possible one, it also means that it can be lost. To hope for something does not mean having certainty, to be sure that we will gain it; it means the knowledge that with effort, it is possible. And here we do not only refer to supernatural hope. >