



S S P X



# The Angelus

“Instaurare omnia in Christo”

## Friendship and the Faith

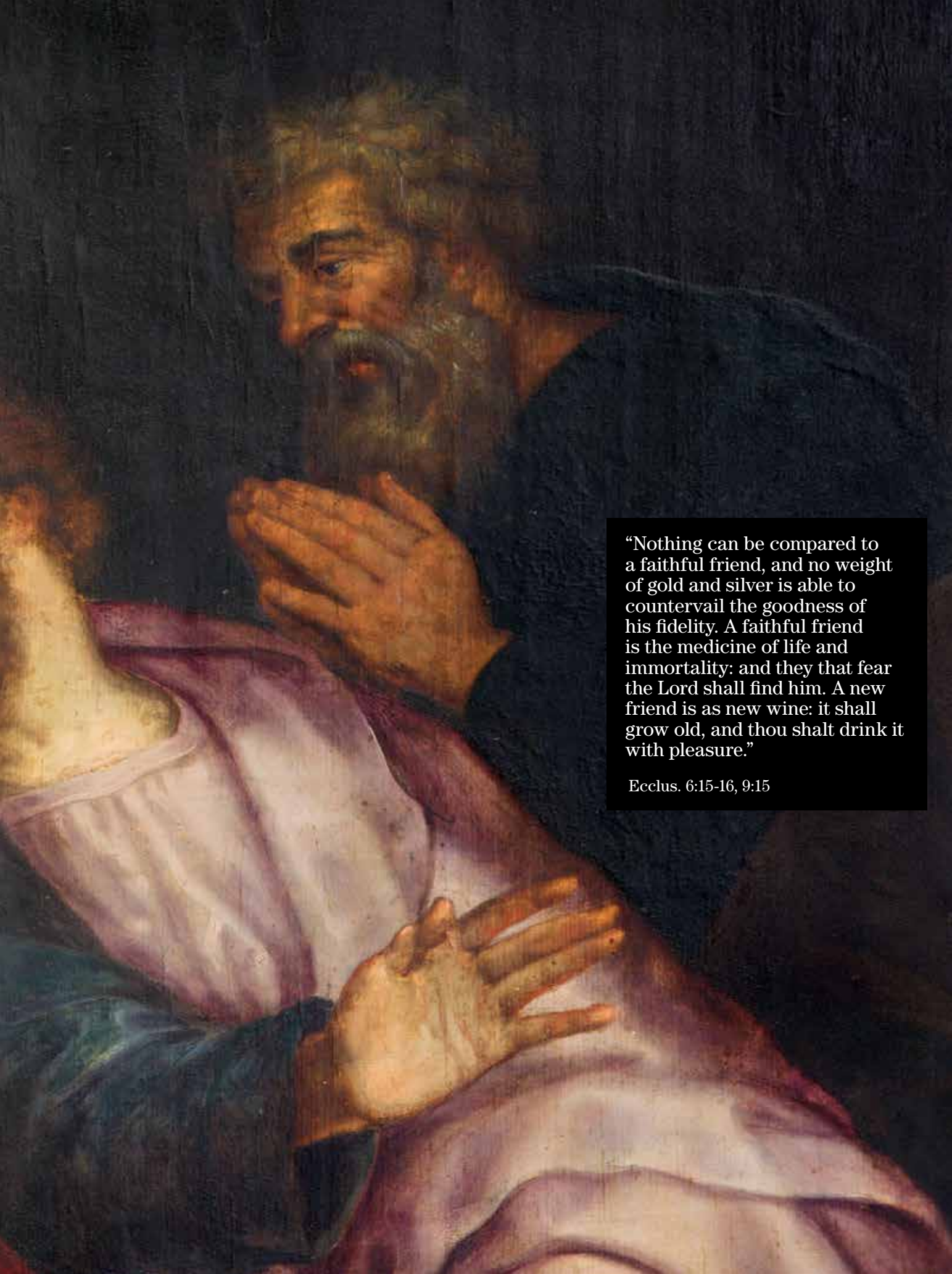
The Virtue of Friendship

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.”

Fr. Jürgen Wegner  
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## Contents

Letter from the Publisher	4
<b>Theme: Friendship and the Faith</b>	
– The Virtue of Friendship	6
– Friendship in the Modern World	11
– Good for Mind, Body, and Soul	14
– Our True Friend	20
<b>Faith and Morals</b>	
– Acts of the Magisterium: Contemplating Wedlock	24
– Liturgy: <i>Pax Domini</i>	30
– Social Doctrine: The Birth of <i>The Angelus</i>	34
<b>Spirituality</b>	
– A Monk's Insight into Spousal Love	39
– Spirituality: The Sacrifice of Praise	42
<b>Christian Culture</b>	
– History: The Sack of Rome	45
– Family Life: The Father's Blessing	53
– Missions: "Go East"	56
– Questions and Answers	63

# The Angelus

"Instaurare omnia in Christo"

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## News from Tradition

– Church and World	67
– Theological Studies: Friendship and True Love in Adolescence: Christian Attitudes and Choices	73
– Letters to the Editor	82
– The Last Word	87



# The Virtue of Friendship

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by Dr. Peter E. Chojnowski

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<sup>1</sup> 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";<sup>1</sup> 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,



<sup>2</sup> Ibid., p. 33.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid., p. 34.

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

<sup>6</sup> 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."<sup>2</sup>

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."<sup>3</sup> 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.<sup>4</sup>

## 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."<sup>5</sup>

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."<sup>6</sup> 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





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*





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# Friendship in the Modern World

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by James Vogel

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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.

Friendship—

# Good for Mind, Body, and Soul

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by Randall C. Flanery, Ph.D.

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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.

## Theme Friendship

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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.



# Our True Friend

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by Fr. Paul Robinson, SSPX

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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

## 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).



# Contemplating Wedlock

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by Pope Pius XI and Pope Pius XII

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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.



# The *Pax* Ceremony

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by Fr. Christopher Danel

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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

## Faith and Morals

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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,





# The Birth of *The Angelus*

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An interview with Irene Slovak

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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



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).





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# The Sack of Rome

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by Michael George

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## 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. >





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# The Father's Blessing

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by Richard Mathieu

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## 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 >

# “Go East”

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

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**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 Jenkinse 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



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# Q & A

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by SSPX priests

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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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Friendship and True Love in Adolescence

# Christian Attitudes and Choices

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by Fr. Jean-Pierre Boubée

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## 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 >



# 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