



S S P X



The Angelus

“Instaurare omnia in Christo”

Digital Dependence

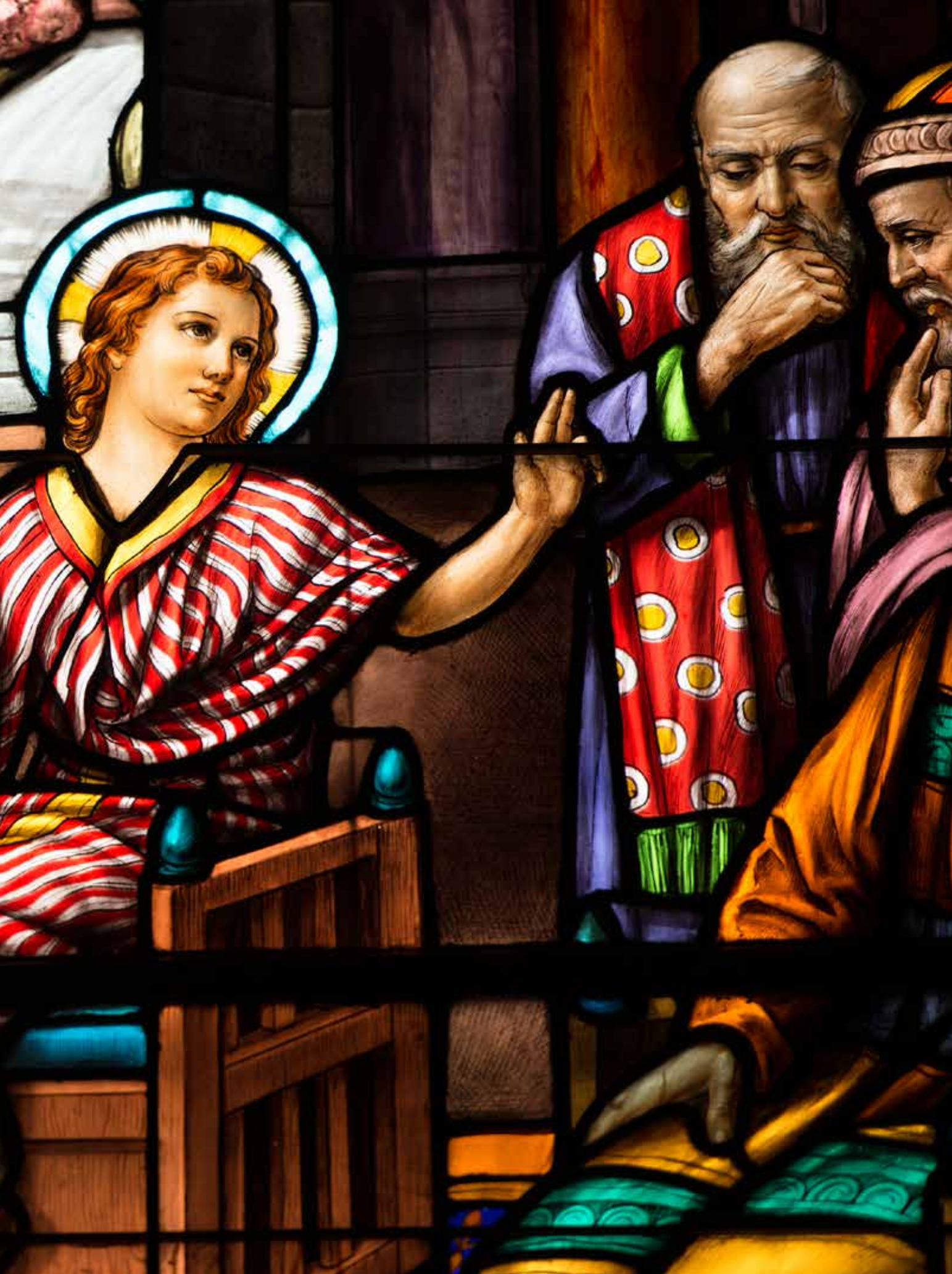
A Harmful Dependence

The Birth of the Digital

Smartphones



It is common knowledge that civilization adapts to technology and that modern inventions deeply affect human behaviors. It is easy indeed to see the change in culture produced by the various modifications of human language alone—that vital vehicle of thought. Man's mind has certainly gone through new modes of thinking; He processes words as the human language becomes fixed, perfected, and multiplied indefinitely.



Letter from the Publisher

Dear Reader,

The present issue of *The Angelus* deals with technology and communication. This year, we are celebrating the 40th anniversary of Angelus Press, the central instrument of communication of the Society of Saint Pius X (SSPX) in America. Originally founded to defend the Faith and provide the public with the proper teaching of Archbishop Lefebvre, we are proud to say that, today more than ever, we are still dedicated to this purpose with the SSPX extending far and wide within the continent and even spreading the message of Tradition to the whole English-speaking world.

Technology is a very pertinent topic in this issue. Few of you will be surprised that we are addressing this theme after a study of social media in January 2016. Most of us acknowledge how encroaching the screen devices have been to public and private life. Need we make illustrations? Google's top leaders define man simply as a computer machine, reduced to zeroes and ones. Silicon Valley had told us time and again "Privacy is dead. Get over it!" Mark Zuckerberg, the guru of Facebook, is facing scrutiny before Congress.

The giants of the Web world possess human data, communication means, monetary power and intrusion into countries in ways that an enemy army could never have dreamed of before. A worldwide revolution has taken place and politicians are only waking up to the threats these foreigners are bringing over their country. China is spanned by its Great Wall, but Google knows no border. And no web giant fears local courts which operate at a snail's pace when they are already light years ahead treading other laws under foot; The lion is out of the cage.

Yet, it is within our own sphere of influence that we can act. Modern technology needs to be assessed properly within our human existence. Is it a rhetorical question to ask who, between man and the machine, is the master and who is the slave? Whether we like it or not, the Web with its multiple tentacles is here to stay. We are confronted in all walks of life with a new and invasive lifestyle and we need to appreciate its interests and pitfalls. Thus forewarned, it should help us to inform our mind and form our conscience as well as those entrusted to us.

Fr. Jürgen Wegner
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40th Anniversary

Angelus Press

Interview with James Vogel, Editor-in-Chief of Angelus Press

Editor's Note: The following is an interview with James Vogel, Editor of Angelus Press and Communications Director for the U.S. District of the Society of Saint Pius X.

Let's start from the beginning. When was Angelus Press founded and for what purpose?

Angelus Press was founded in 1978 in Dickinson, Texas, by Fr. Carl Pulvermacher, OFM. We began as an apostolate of the Society of Saint Pius X to provide traditional Catholic literature and doctrine to Americans confused by the changes in the Church after the Second Vatican Council and the introduction of the New Mass. Although run almost entirely by volunteers, Fr. Carl Pulvermacher and his small band of faithful helpers ensured that, in the whirlwind of changes happening in the 1970's, faithful Catholics could find reliable, traditional Catholic

teaching. Shortly after this humble beginning, Archbishop Lefebvre gave us the mandate to be the official publisher of his works in English. He wanted to be sure that Americans and other English-speaking Catholics would know of his work and that of the Society of Saint Pius X.

Was Angelus Press intended to only be the publishing apostolate for the U.S. District?

The history is a bit complicated since there were technically two separate U.S. Districts at the time. Once the Districts were united to form a single U.S. District, we gradually became the publishing arm of the whole SSPX in America.



You have referred to Angelus Press as an apostolate. What do you mean by that? Because I think many think of the Press as a publishing business.

There is no doubt that there is a financial or business aspect to what we do: we have lights to keep on, websites to run, and employees to pay. But we don't exist to make money as such; when we have, for instance, our yearly production planning meetings, the first question is never "Which books will make the most money?" The questions are: what do the priests want the faithful to have? What will help people restore all things in Christ in the modern world? And, of course, this is something that applies not just to our books, but our videos, our annual conference, and so on.

What would you identify as some of the main challenges to running and maintaining this specific apostolate of the Society of Saint Pius X?

I would say there is one "internal" and one "external." Internally, so to speak, I don't think

most followers of the SSPX realize how Angelus Press has grown to be more than just a publishing house. Essentially, we are the communications department for the District: we publish all the newsletters, run the websites, handle e-mails and calls from priests and faithful, *etc.*

Externally, we are trying to find the best way to reach souls in 2018. We just finished a huge survey to see how people can be reached most efficiently: the written word? Videos? Audio products like podcasts? With limited time and resources, it's a challenge to know how the voice of Tradition can resonate as loudly as possible.

Finally, for those out there who wish to assist Angelus Press's apostolate, what can they do to help?

First and foremost, to pray for the apostolate. One of the most encouraging things, every week, is seeing that there are souls out there looking for the truth. When a priest calls wanting to learn the Old Mass, or someone has finally found a "safe haven" in one of our chapels, it makes >





Tilting at Windmills

A Warning from 1605

by Andrew J. Clarendon

The primal curse of Genesis remains: “with labour and toil shalt thou eat thereof all the days of thy life...In the sweat of thy face shalt thou eat bread till thou return to the earth of which thou wast taken.” All attempts to fabricate a new paradise on earth have failed, with the experiments of 20th century atheistic materialism standing as particularly deadly examples. Nevertheless, man has employed the gift of the intellect to develop ways to try to make life easier or to at least solve certain problems in our fallen world. From the most primitive tools to today’s supercomputers, technology is, in a wide sense, both “applied science [and] the things people make and use”; the word itself comes from the Greek for “art” or “skill.” Dante and Shakespeare among others, write eloquently about how it is natural to man to imitate the

Creator by using or even improving upon what is found in nature. In *The Winter’s Tale*, for example, Shakespeare cites cross-breeding flowers as “an art / Which does mend nature—change it, rather—but / The art itself is nature.” Today, in the midst of rapid developments in technology that were recently the stuff of science fiction, mankind is faced with a Pandora’s box of future advancements with at least partially unknown consequences. We are at—or perhaps beyond—a crossroads, one that involves both the individual and the planet as a whole. Interestingly, the poets have not only sounded warnings today and as the Industrial Revolution was beginning, but also centuries earlier. One of the earliest examples pointing to this ambivalent relationship between man and the machine is the famous windmill episode in Miguel Cervantes’ >

Theme Digital Dependence

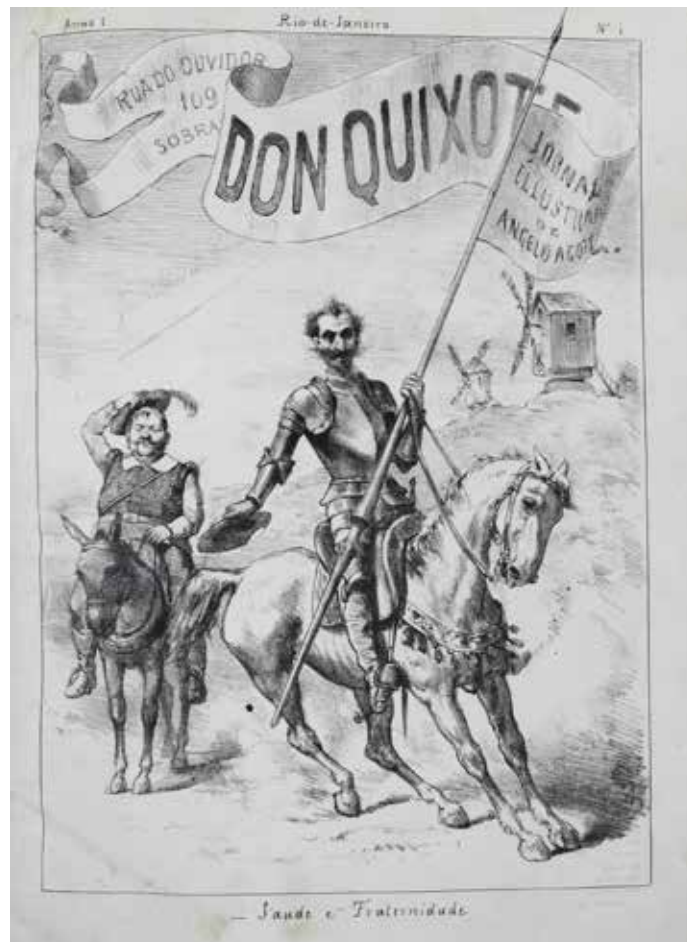
1605 comic masterpiece *Don Quixote*.

The Shift to Modernity

Occurring early in the novel, this iconic moment illustrates central concerns of the work itself as well as the great cultural shift from the medieval to the early modern period. Quixote is an *hidalgo*, a minor nobleman, who spends his time reading chivalric romances—knights in shining armor, damsels in distress, fantastic magical adventures, and the like—until one day his wits turn, and he decides that it is his mission in life to become a knight errant, riding out to seek adventure. After an initial sally, Quixote convinces his neighbor, Sancho Panza, “a peasant and an honest man...but not very smart” to join him as his squire. So, the greatest comic odd

couple in literature sets out on the dusty roads of La Mancha to right wrongs and battle foes. The episode with the windmills is, appropriately, the first adventure the two encounter and is a type for all the rest. Seeing “30 or 40 windmills” on a plain before them, Quixote’s crazy imagination turns them into what he calls “monstrous giants.” He goes on to tell Sancho that he plans to “take all their lives, and with their spoils we’ll start to get rich. This is righteous warfare, and it’s a great service to God to rid the earth of such wicked seed.” Although Sancho tries to warn him, Quixote attacks; after his lance gets stuck in one of the sails, he is lifted into the air and thrown to the earth, with his horse on top of him.

At the most basic level, this is slapstick comedy: the proud man is literally brought down to earth—an image of humility. The core of Cervantes’ genius, however, is to include a





A Harmful Dependence

for the Mind of the Youth

by Fr. Philippe Bourrat

Screens and digital devices, which have taken hold on the lives of people, are not just useful machines. They transform the human universe, simulating behaviors. What is their effect on the human mind and upon social behavior?

The constant connection of man to the machine, with the occurrence of the smartphone, is one of the most visible manifestations of the digital and social revolution that has occurred in developed countries since the beginning of the new millennium. In 2013, 21 million French people owned a smartphone. The numbers would then jump to 40 million within a year. While waiting to increase the power of the human mind by the widespread implantation of digital devices, everything is done in order that dependence on this pocket computer becomes irreversible. Applications of all types have invaded every aspect of daily life, thus drawing up the priorities

and the outlines imposed upon a contemporary human life: games, videos, services, commerce, health, leisure, culture, information and security; everything passes by the mobile screen. In addition to the initial function of communication: telephony is now social networks.

The result is another life, traced by technology itself: that which consists in relying essentially on the data of the smartphone, the constant consultation of the machine distances more and more from real life, from the persons and realities which surround us. A new happiness is drawn up through the expression of one's tastes, the publication of one's least sentiments,



Knowing Who We Are

by Fr. Dominique Bourmaud, SSPX

Lately, journalists have picked their brains about a new social trend. It is the trend made of a long list of scandals perpetrated by middle-age highly successful leaders. The journalists are quite correct in asking the question: how is it that such powerful figures of the modern age, involved with the young, could go down the path of violence over powerless victims? No doubt, this is because they did not respect them but, most of all, they did not respect themselves. In other words, they had difficulty coming to grips with their true size and role in life, in a word, with who they are.

From a different angle, we now have social media gurus facing Congress and mega moral issues, like Mark Zuckerberg, but they too ignore who they are and their role in life. Zuckerberg, for one, appears to have difficulties knowing who

he is, with his cool look, unpretentious, dressing with clothes which appeal to kindergarten children rather than adults. But he is not a child, he is a giant and one of the richest men on the planet ever. His virtual empire and colossal fortune seemed to have made him forget the sense of responsibility and duty to society. Like Prometheus, he is playing at god on behalf of fallen men.

A Different Type of Life

Like many of my readers, I have lived in an era when nothing was taken for granted: no free lunch, no easy way out of homework and chores, no nonsense allowed by our parents. We knew life was meant to be hard lived, ploughing >

The Birth of the Digital

by Fr. Jean-Dominique, O.P.

Screens have been invited into human relationships; they modify interactions between men and affect their sociability. Ultimately, their impact is even political. Using imagery in language, here are some observations on this phenomenon.

Humanity is rich in imagination. It has invented the most unbelievable mythological creatures, the Loch Ness monster, the blue Smurfs, and the green two-legged aliens surging upon earth in UFO's.

It has succeeded still more in the current day. It has placed in focus a bizarre creature: cold, metallic, omnipresent, though invisible, all-powerful and yet so fragile, an octopus with a thousand tentacles, and soft as a newborn lamb. What a marvel! It is so cheerful that it dispenses you from smiling, so admirable that it frees you from admiring, so serviceable that it doesn't oblige you to serve, so prudent that you don't have to look ahead, so intelligent that no thought is necessary,

so lively that it doesn't require you to live.

You have guessed it; it is Mr. Digital.

Let us see to what degree this extra-terrestrial of a new genre has visited the earth, our life, our heart, and above all, our social life. Because it is not nothing for a man to be a "social animal"! It is in the common life, in the innumerable relations who make the family, the village, and the community in which one will be fully human and fully Christian. What has become of social life and the beautiful Christian society since the debarkment of Mr. Digital?

Let us consider it in relief, in situations that have, in reality, all existed.



Frequent Electronics

Cecilia is engaged and she is so happy. However, there is something that causes her chagrin. For professional reasons, her fiancé Vincent has left the country. Six months away, an emptiness ensues that a few rare visits will not satisfy. Alas, Cecilia confides to a friend: “We console ourselves. Every day, we send each other emails.”

Excuse me, Cecilia? You write kind words to your fiancé, you open your heart, you express your affections and your mutual plans in the same way one buys a train ticket, with this cold and conventional means of communication, open to indiscreet glances! You give Digital a right to see your heart, which God alone visits! You deprive your fiancé of the beautiful stationary with your favorite designs that you love, which he will then love, and your own beautiful handwriting. What would you say if your good Vincent would offer you instead of beautiful, freshly opened roses, delightful in both color and scent, plastic flowers? A false support soon engenders a false love.

A Screen Between People

Mrs. Simone is a mother of a family. She and her husband were inspired numerous years ago to adopt the Traditional Mass, sacraments, and doctrine. Their children were educated and instructed in good schools. God gave them six children. Six children and a husband, not counting numerous relationships with neighbors, ought to suffice to satisfy the talent of a woman for communication. But no, they crudely invite Digital to their home.

—Come in, make yourself at home!

And Mr. Digital accepts the invitation. With calculation, there are now 20 screens in their home, counting the smartphone (pocket Digital) of the older children!

The saddest part of this affair is the fate of the youngest. As all children, he goes to see his mother often to receive a kind word, a smile, for a hug, or some other necessity. He thus approaches his mother, who is ironing. But, horror of horrors, what does he see behind the ironing board? The

indispensable Digital. Mrs. Simone irons while watching tv. The child finds the heart and mind of his mother plunged into a screen. Poor orphan!



A New Genre of Friendships

We were invited on Saturday night to the home of some good friends. With good Christians, a good meal and selection of wine, it is always a joy to see them again. We arrive on time, though not too soon to be a nuisance. Mrs. Boitsansoif, that’s their name, opens the door for us precipitously. “Excuse me, I was delayed.”

The noise of the microwave, which comes from the kitchen, foretells of reheated leftovers. It is not a problem; the friendship overlooks all. The father of this large family is a balanced, cultivated man, competent in his profession.

“Would you like to drink something?”

“Very much so; homesickness has already made me thirsty.”

We sit down, happy to be able to converse >

Theme Digital Dependence

on subjects that unite us. But suddenly, my friend Boitsansoif gets up, opens his computer and consults Mr. Google (an accomplice of Digital). His favorite player won the tennis tournament! He sits down to celebrate the victory. Then my friend takes out his pocket Digital. Look what I saw yesterday! He displays before our eyes 20 photos of an antique car that passed in front of his house yesterday—the same one that my neighbor shines on Saturdays. And we took advantage of this to look at some photos of a mutual friend and his last vacation, without forgetting to look at the last messages that his friend Digital spattered on his device (for everything is urgent). Politeness kept us from revealing our thoughts: If I am a bother to you, I can leave!

But something strange held our attention. Besides some noise from the kitchen, a profound

But this evening, nothing such as this is occurring in the Boitsansoif household. And we shared our amazement with our friend:

“Your children are perhaps out tonight?”

“No, they are all upstairs in their bedrooms.”

“Well, congratulations! They are truly well behaved.”

“Oh yes, they leave us be. They each have their games, according to their age: tablets with innumerable video games for the smallest viewers so that the older children can watch movies (of which perhaps there is 1 in 100 which does not wound purity?), or they exchange messages on Twitter or Facebook. Mr. Digital has brought peace to our home.”

Thank you, Digital, but it is the peace of a cemetery. And when the children leave their tomb, when, constrained by their parents or obliged by hunger, they condescend to come to the table, it is with glassy eyes, the faces of beaten dogs in a dinosaur-like approach. And in the course of the meal, they bring only empty words, reflections on the poorly-cooked quiche, exchanges of words without sentences, and sentences without heads or tails.

Truly, this visit to the house of Mr. Digital was splendid!

Concrete Friendships

Let us leave the family circle now. Our friend Bricolo recently established himself in a small village of the province. He plans to construct a garage to shelter his car. Around here, winters are rugged, people have told him. Before raising the framework, he must pour a concrete slab. It is not very complicated, but the young Bricolo is inexperienced. What would you do in his place? Nothing is simpler! I ask Mr. Digital. I sit down in front of my computer, I open the empty screen of Mr. Google, I type “concrete screed” and that’s it: the preparation of the ground, the width of the slab, the quantity of sand, of cement, of gravel and water for the intended area, everything is explained, the menu is served, click to order.

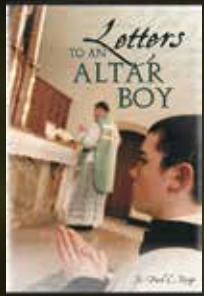
Very good, but my friend Bricolo has had another idea, you can compare.

The newcomer crossed the street (a dead end). Across the street lives an elderly man of the



silence reigns in the house. And yet our good friends have eight children. At our house, when everyone is home, we laugh, we cry, we invent games that end in a fray; the children are alive!

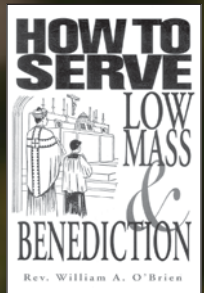
There is no better way to instill a love of God in your sons than by teaching them to serve the Holy Sacrifice of the Mass.



Letters to an Altar Boy

The duties of an altar boy aren't always easy. The author aims at convincing boys that serving Mass is a great privilege and a profound honor compared only to that of the priest at the altar.

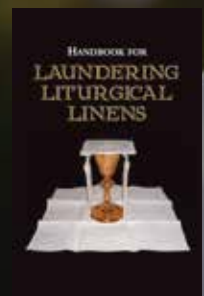
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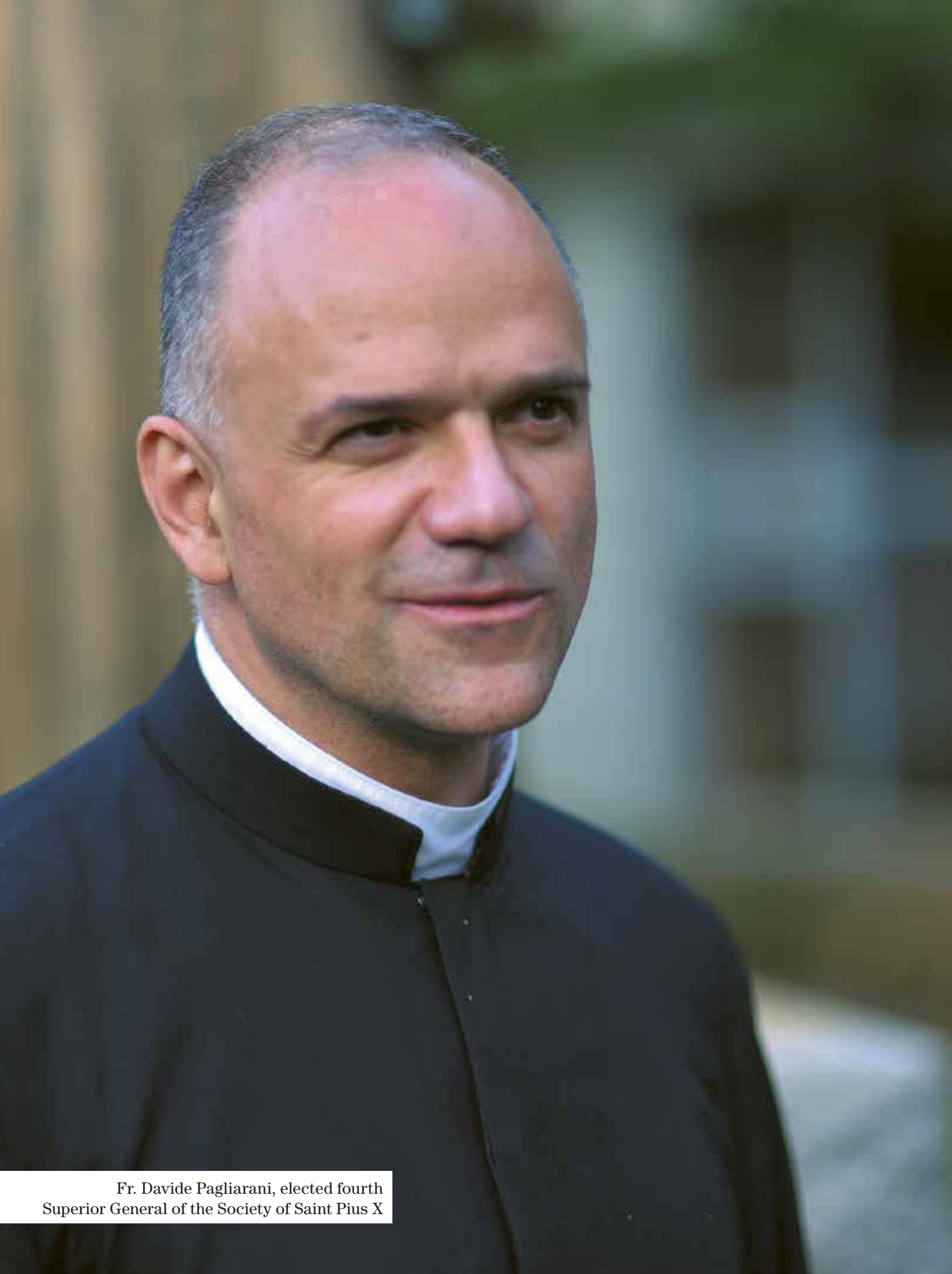
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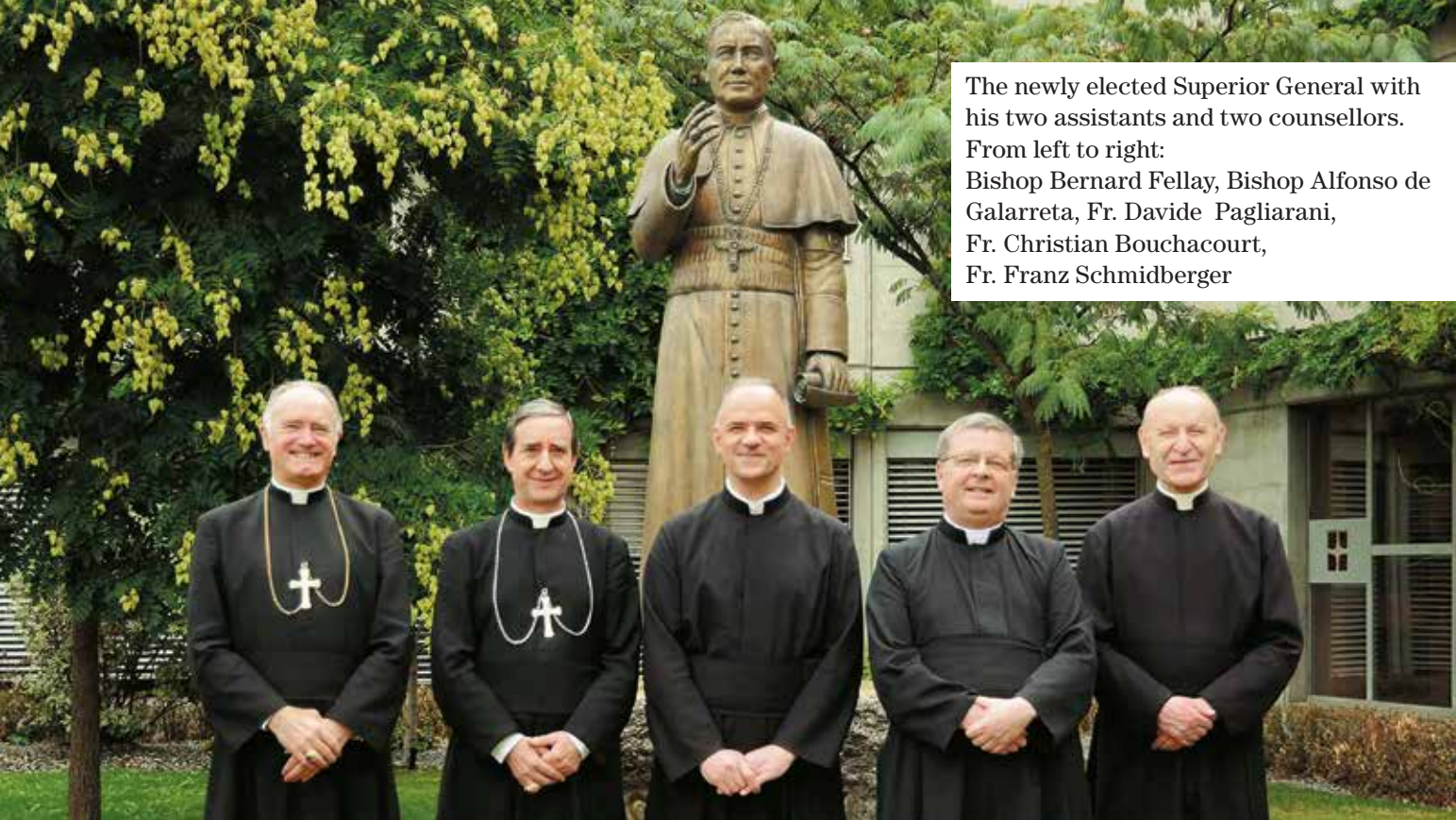
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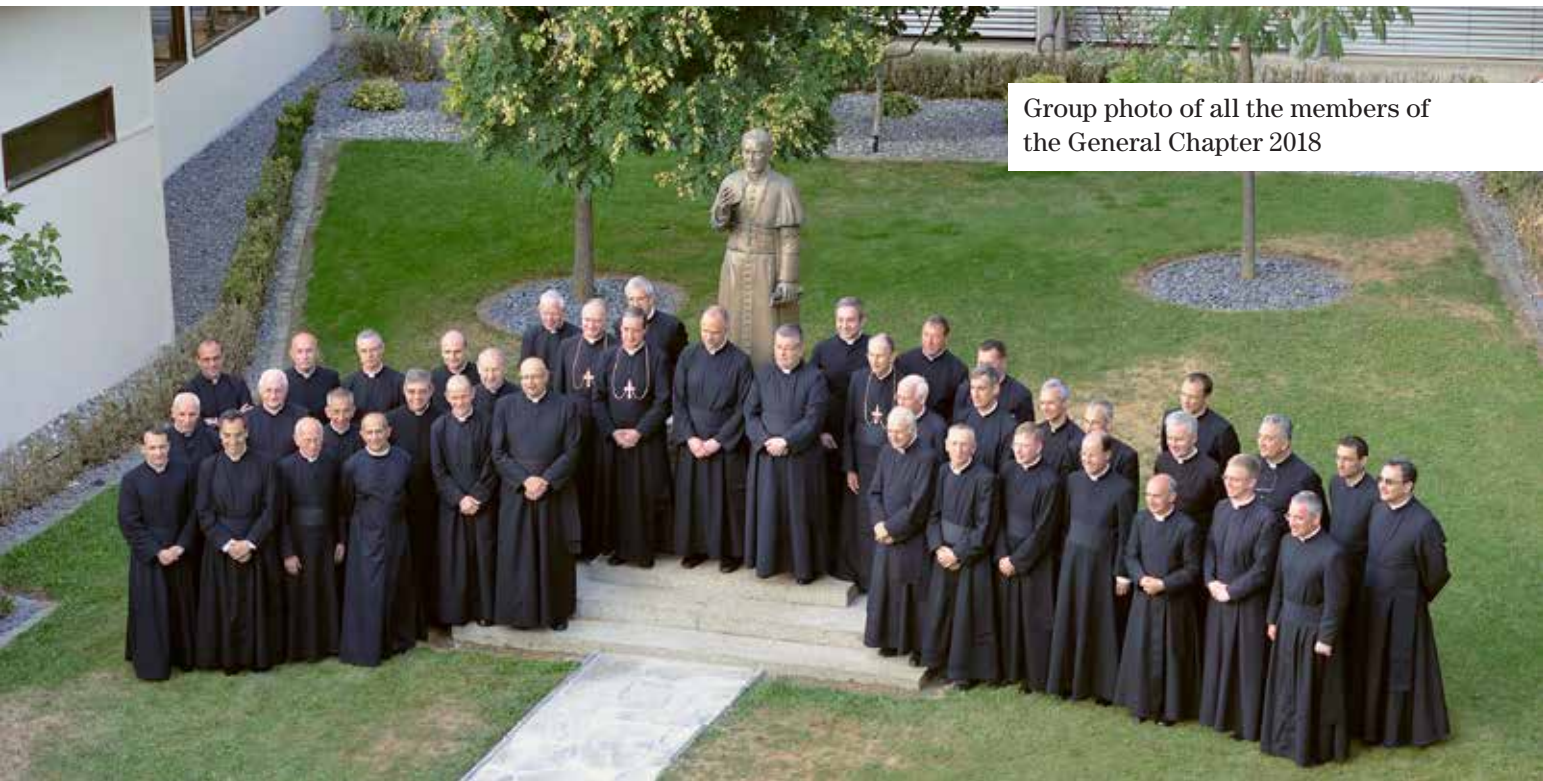


Fr. Davide Pagliarani, elected fourth Superior General of the Society of Saint Pius X



The newly elected Superior General with his two assistants and two counsellors. From left to right: Bishop Bernard Fellay, Bishop Alfonso de Galarreta, Fr. Davide Pagliarani, Fr. Christian Bouchacourt, Fr. Franz Schmidberger

General Chapter 2018



Group photo of all the members of the General Chapter 2018

Smartphones

by Fr. Alvaro Calderon, SSPX

The Means of Communication

Communication is a matter of paramount importance for a human being, because he is by nature social. Without communication in neither family nor society, there is no education and man does not develop his personality. And communication is even more important for the Christian, because Jesus Christ has willed that between Himself and His faithful there should be a union so great that it should be like that which is in the bosom of the Holy Trinity: "I do not ask only for these (the Apostles), but also for those who, through their word, shall believe in me, that they shall all be one. As Thou, Father, are in me and I in Thee, that they shall also be one in Us, so that the world believe that Thou hast sent me" (Jn. 17). From thence, this brings

about communication and union with God, which likewise brings about communication and union with our fellow men: charity, the divine love which has as its object both God and our neighbor. Without communication there is neither Church nor salvation.

For this reason is there also a fundamental importance to the *means of communication*. Yes, we are using this expression on purpose, since there is so much talk nowadays about the *media of communication*. What is the principal means of Christian communication? The principal means of Christian communication is the *Eucharist*. Men have always united themselves to God through sacrifice and have communicated with one another by sharing a supper, and the Eucharist is both: divine sacrifice and divine supper, by which the

The Holy Sacrifice of the Mass

The Introit

by Fr. Christopher Danel

“The *Introit* strikes the tone and note proper for the ecclesiastical day and Mass: the chord thus struck sounds again after shorter or longer intervals, in the Gradual as well as in the Offertory and Communion. As the variable prayers and didactical readings also harmonize with these pieces of chant, there pervades throughout the whole Mass a uniform fundamental tone, namely, the idea of the feast or the thought of the day.”
—Monsignor Nicholas Gihl

Introduction

In this article, we examine the *Introit*, presenting the work of Monsignor Nicholas Gihl in his fundamental liturgical commentary *The Holy Sacrifice of the Mass: Dogmatically, Liturgically,*

and Ascetically Explained. Monsignor Gihl was a priest of the Archdiocese of Freiburg in Breisgau whose work of liturgical research took place during the time frame spanning the pontificates of Popes Pius IX to Pius XI, including that of Pope St. Pius X. The early years of his work were contemporaneous with the last years in the work of the eminent Benedictine liturgist Dom Prosper Guéranger of Solesmes. The English translation of his study appeared in 1902; the original is: Gihl, Nikolaus. *Messopfer dogmatisch, liturgisch und aszetisch erklärt* (Herder: Freiburg im Breisgau, 1877).

The *Introit* as Keynote

While at all times the unchangeable prayers at



The Cathedral of Chartres

by Dr. Marie-France Hilgar

The cathedral of Chartres represents the high point in the development of Gothic style. The vicissitudes of time and the depredations of man have affected Chartres far less than other cathedrals and it is here as nowhere else where one can experience the spiritual enchantment that the medieval cathedrals were intended to evoke in man. The stained-glass is almost intact, and on the portals one can follow the entire development of Gothic sculpture. The cathedral is 426 feet long, 108 feet wide and a height of 121 feet. The north tower is 377 feet high.

The History of the Cathedral

On the site of the present cathedral, in heathen times, it was a grotto with a fountain which was

dedicated to the mother goddess. According to an old source, the picture of a virgin who was to give birth was venerated there. The Christian missionaries believed this cult to be prophetic of Mary, and ever since, the Madonna has been honored in that place. The celebrated miraculous image in the crypt, *Notre-Dame-sous-terre*, is still visited by pilgrims today. The statue has repeatedly been restored over the centuries with the least possible departure from the original. The bones of the Christian martyrs, who had been cast into the fountain, rendered it holy and endowed it with miraculous powers. In the Middle Ages, the sick gathered near the fountain seeking to be healed. In the crypt, remnants of a building of the 9th century are still preserved. After a fire in 1020, a church of the same dimensions of the present cathedral >



stones. On the right is the sculptors workshop. One of them is drinking water during a pause. His co-worker is wearing some kind of bonnet that ties under the chin.

5. In the central northern part is, on the left, David and beneath, the suicide of king Saul. On the right is Salomon and beneath, king Jeroboam kneeling in front of golden calves. In the center is St. Anne holding in her arms the child Mary.

6. In the northern side of the transept is a young Salomon, looking somewhat like Louis IX. His scepter displays a *fleur-de-lys* and the blue coat lined with ermine fur is, of course, the coat worn by French kings.

7. In the south façade of the transept are four lancets where the great prophets carry the evangelists on their shoulders. The idea is that the New testament rests on the Old.

8. The Virgin with the seven gifts is found on the north side of the nave. Six doves with halos, presented around the Virgin symbolize six of the

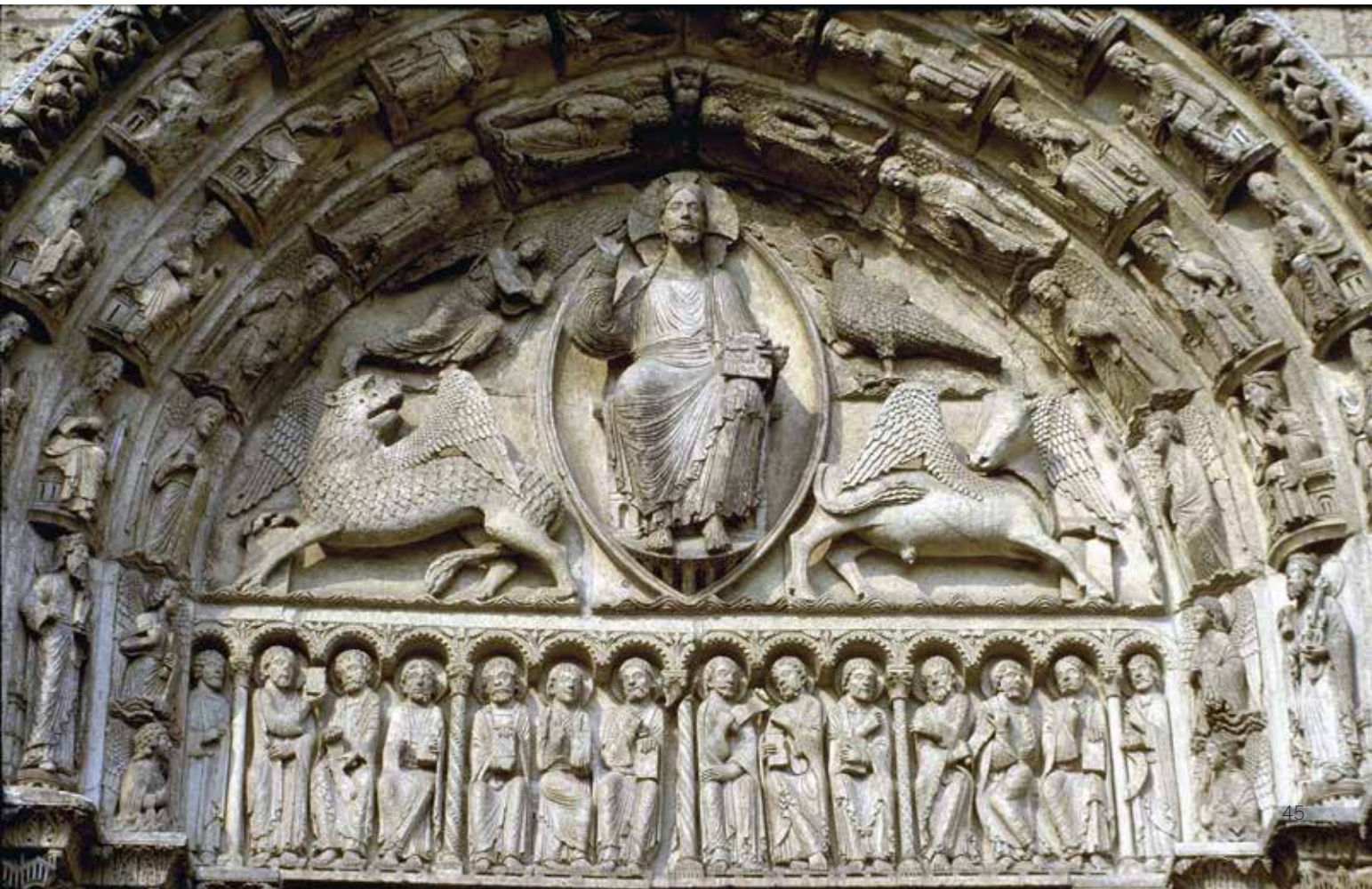
seven gifts from the Holy Ghost. The seventh, the Child Jesus, is in a halo at the level of the Virgin's womb. He represents, symbolically, Wisdom.

9. In the stained-glass of the Assumption, in the southern lower side is the Dormition of the Virgin. Mary, lying in bed is surrounded by the Apostles. They show great sadness, but with restraint.

10. The last one of the stained-glass windows we will discuss is that of St. Nicolas and the three children. It dates from the 13th century and shows the three children in a salting keg. One can appreciate how much the art of stained-glass has evolved, including more details, using yellow, silver and colored enamels.

In one of the southern chapels, there is a window of the late Middle Ages. Thus, in Chartres, one can follow the development of Gothic stained-glass through the 12th, 13th and 14th centuries.

Christ in Majesty with symbols of the Four Evangelists; tympanum of C. door of West front, "Royal Portals," ca. 1145-1170



Book Review

Half-Life: The Decay of Reality

By Fr. Jean-Pierre Boubée, SSPX (Angelus Press, 2018)

At long last, a balanced and easy to read booklet about the cyber world!

Many a parent is at a loss before the tsunami of screen devices which confronts them and their loved ones. These tools are designed to facilitate life, to offer information ready at our fingertips, to communicate with anyone all the time and everywhere. Yet, after the first inebriating sense of this nectar of the gods, adults realize quickly the hypnotizing effect of these powerful machines: information overload; loss of rest; loss of thoughtful time to digest things; lack of privacy and control over their children.

After 40 years spent educating the youth, Fr. Boubée starts with the way man is naturally meant to think and act. This is a healthy start before delving into the problems created by the world of screens.

“Man is wonderfully structured to attain the highest forms of understanding. His senses allow him direct contact with the world around him, and the intellect is thereby able to grasp the nature of things. Grappling with that reality, he can then assemble his ideas, compose them, and link them together. These ideas lead him to make practical and prudent judgments. The role of man’s will is then to move toward the good, which leads to proper love. The will is meant to regulate the emotions or passions in order to keep them from being as disordered as they would otherwise be. Being so structured, man aims at his own perfection, all in respecting that order willed by the Creator which is called morality; what is noblest in morality is in fact a form of love which is called charity. That is how man functions.”

From this vantage point, the author is in a position to survey the new trend. He needs only confront man’s normal action with the person who sees through a screen. Without being altogether negative, the reality imposes itself to us all. Our age is fast losing the sense of reality and the sense of personality. Teens are

HALF-LIFE

THE DECAY OF REALITY



disengaged from properly human activity. Ours is a “click, copy and paste” age, not the age of thinking and memorizing. The social media feeds the acting and character creating at the expense of serious and lasting friendship.

There are multiple reasons—I mean excuses—for the older generation to adopt the *laissez faire* attitude in this regard: powerlessness, fear of being a control-freak, naiveté or discouragement. Yet, nothing is reason enough to surrender the battleground of your children’s souls to the enemy. This is why every head of family, every educator, every adult needs to read this short study of Cyberman.

—Fr. Dominique Bourmaud, SSPX



The Quest of Literature to Define the Child

by Jane Spencer

“All children, except one, grow up,” wrote J.M. Barry of his young hero, Peter Pan. The child’s transformation into an adult—which Peter cleverly sidestepped—is usually unavoidable. In the past two hundred years, children’s authors influenced by the philosophies of their eras have treated the process of “growing up” from widely differing standpoints. Their work reflects evolving and often bitterly contending opinions regarding the adult that the child is meant to become; what does it *mean* to mature, and what is the child in relation to the adult? The Catholic answers that maturing is the development of a “sound mind in a sound body,” sound because the whole child is being trained to achieve Heaven. This article will examine a few opposing philosophies about growing up which arose around the critical time of the 18th century, and how these were manifest in children’s literature.

The early Puritan would emphasize (often morbidly) that the child must be trained to fight against his inherently sinful nature; the adult is the guardian angel who guides him in this spiritual purification. Later Enlightenment thinkers, however, rejected the supernatural, focusing instead on training the child to think

and act rationally. Following the Enlightenment, late 18th century children’s literature began to glorify the child’s own natural freedom and imagination. Rejecting the idea of original sin, it often portrayed the child as a pure being untouched by corrupt society who should, in fact, be imitated by adults instead of instructed >



Fatima 1917-2017

By Fr. Bertrand Labouche, SSPX (Angelus Press, 2017)

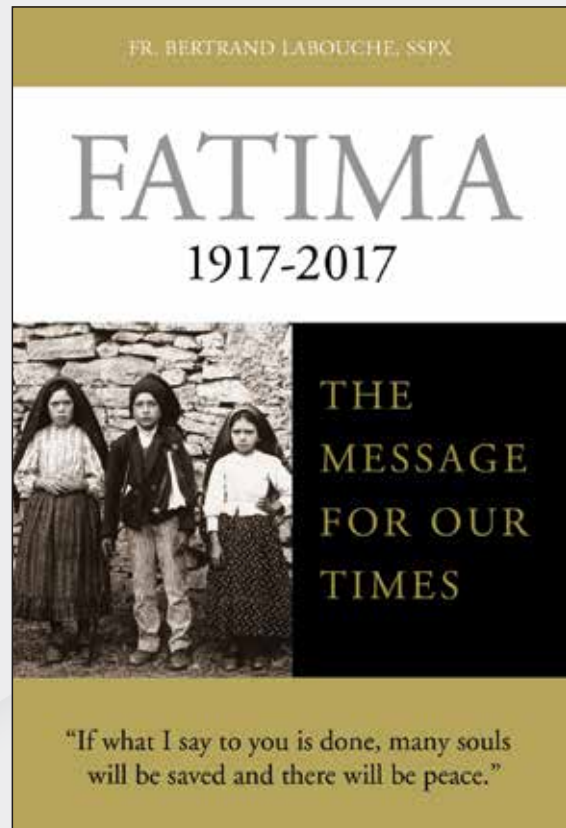
In his book, *Fatima 1917-2017*, Father Labouche gives an account of the apparition from the perspective of one who is in a unique position to do so: he has not only lived in Fatima for 10 years, but also studied the Faith that paints its landscape in vivid colors. He presents first-hand insight into the children's characters alongside details such as "the why" behind the First Saturday devotions, which correspond to the five offenses against the Immaculate Heart of Mary.

Father also addresses a hot-button topic in today's Vatican: the Third Secret. We learn the key to it in all its simplicity: keeping the Faith, come what may!

Echoing her message at Lourdes, Our Lady explains to the little seers: "Many souls go to hell because there is no one to pray and do penance for them." Not only this, but she also shows them hell, the place where poor sinners go. The children, consoled with the promise that they would go to heaven, nonetheless courageously took on the means to ensure that they would not be going there alone! Jacinta would add many sacrifices to her prayers and—when the time came—consent to die in a hospital alone. As for Francisco, his main concern was to console Our Lord, to spend time with *Jesus Escondido*, the "hidden Jesus."

What, then, is the cost of a life without penance? The loss of souls. What is the gain for the Christian? Everything. It is Father's unique perspective that will make the reader rethink and remodel his own life according to this very spirit. From the Rosary Crusade called for by Bishop Fellay in 2016 to the threats to society posed by ISIS, extremist groups, and an ever-growing interest in Satanism, Father presents these very different pieces as of a puzzle, fitting together to give us a clear picture of our battle lines. As Sister Lucy said, we are either fighting with Christ or for the enemy. There is no middle ground.

Yes, Our Lord is much offended, but Our Lady



has come to save sinners, whose conversion is "the theme which comes back most often in Fatima, after that of the Immaculate Heart of Mary."

Let us take for our models, then, the three shepherds who hearkened to her message and lived the timeless one: "Unless you become as little children, you shall not enter the Kingdom of Heaven."

—Christina Kochanoswki



S S P X

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Blessing Your Children

Anonymous

Can anything in a Christian family equal in beauty to the sight of children who, from the youngest to the oldest, present themselves each night with reverence before their father and mother to receive their blessing before retiring to rest? This touching ceremony enobles a family and consecrates authority; natural affection infuses a spark of the love of God, and the domestic hearth becomes a threshold of Heaven! God grant that this pious custom may be ever maintained where it already exists, and be adopted where, either through neglect, or the chilling effect of a Protestant atmosphere, it has hitherto not been practiced!

A blessing imparted in the name of God is more than a good wish: it is also a prayer. Such a solemn invocation of the authority of God, made by a parent for his children, cannot

fail to be efficacious. The Holy Ghost Himself makes Ecclesiasticus say: The father's blessing establisheth the houses of the children (Ecclus. 2:11).

The sign of the Cross was still unknown in the time of the Patriarchs. The day had not yet dawned when the Man-God, by dying the ignominious death on the Cross, was thereby to change that sign of foolishness into one in which the great St. Paul, and all Christians after him, were to glory. The Patriarchs of old, in blessing their children, extended their hands over their heads. With such a rite did Abraham bless Isaac, and Isaac his son Jacob, and Jacob his twelve sons. Under the Old Law, only the fathers seemingly had the privilege of giving their blessing to their children; but under the New Law—ever since, through Mary, women have >



Teaching Little Ones Devotion to Mary

by SSPX Sisters

Mom or Mommy? Dad or Daddy?

“Oh Mommy, I love you so much I can’t even tell you how much!” What mother would not be touched by such words from her little four year old daughter? They are a child’s way of expressing his gratitude. Of course, the greatness of a mother’s sacrifice and her great love remain partially hidden. But a child, even a small child, feels the love in his mother’s heart. He sees—or rather he knows—that Mom is always there... for him. If he falls down while playing, he runs to Mom. If his sleep is interrupted by nightmares, he cries for Mom. If he is thirsty or sick, without even thinking about it, he knows that Mom can help him.

Yes, even in the eyes of a small child, a

mother’s heart is indispensable and unlimited. In his own way, he tries to show his love in return. The flowers with no stems picked with so much affection for Mom! “Dad does that for Mom, I’m going to do it too.” When Mom is sick or tired, her child comes to her with a glass of water and a kiss. “Mom does that when I am sick; I’m going to do it too.”

You know well, dear mothers, that your child has another mother, the Mother of God Himself. Your greatest desire is for him to learn to know this excellent Mother who, without being visibly present in your house, pours out her motherly affection on each one of her children. During the inevitable separations that occur here below between mother and child, what a consolation to know that this same Mother will watch over him!

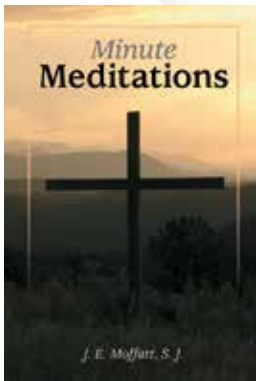
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Fr. Giuseppe Sarto, after many successive ecclesiastical functions, was elected to the papacy in 1903. His chief care as the Vicar of Christ was for the priestly formation in seminaries, the fight against Modernism, and the promotion of the frequent reception of the Eucharist by young children and among the faithful against the heresy of Jansenism. He also taught dogmatic and moral theology wherein he implemented the doctrine and methodology of St. Thomas in seminaries and restored Gregorian Chant in the liturgy.





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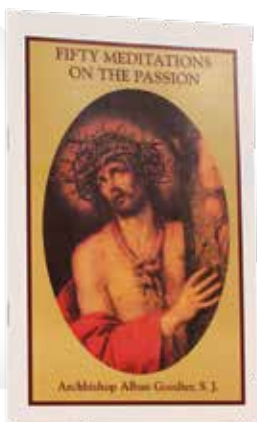
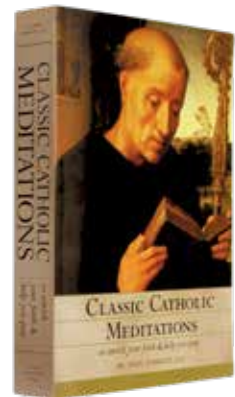
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Sacred Art

Woven Into the Canvas of the Catholic Faith

by Brian M. Fahlstrom

From the holy card used to mark our place in the missal, to an ancient fresco of the Good Shepherd in the catacombs, artistic images have been woven into our daily lives of faith as Catholics from the beginning of the Church to the present day. Is art worth thinking about during this time of crisis, decline, and spiritual warfare? Yes, as we can see that sacred images have always been with us, no matter the state of the Church or world. Christ Himself made an image on the veil of St. Veronica during the hours of His Passion.

The suffering face left impressed upon the cloth of Veronica has long been considered the ultimate image of faith. Medieval scholars, taking the name of Veronica, connected the Latin *Vera* (true) with the Greek *Eikon* (image)—making a “true image” of Christ. Veronica showed

great faith, pity, and charity extending her soul towards Jesus. This act resulted in Our Lord giving an image of Himself in return. There is also the Shroud of Turin, and the tilma of Juan Diego, miraculously “painted” by the Blessed Virgin—an image which led to the conversion of a nation. These types of miraculous images are called in the Greek, *Acheiropoieta*, “Icons made without hands.” Following from these examples given to us by supernatural means, men of faith have in turn attempted to use raw material like stone, mineral, fiber and wood to create images which may in turn help us look towards Heaven, leading us through our senses to contemplate things which are not of the senses, but of faith.

The making of images and their use for prayer and meditation is inherently Catholic, and deeply woven into the faith. We can see >



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Keep Learning ∴ Keep Growing ∴ Keep the Faith



Q&A

by Fr. Juan-Carlos Iscara, SSPX

Editor's Note: The intent of this recurring series is not to write an academic paper on the matters covered, but simply to provide our reader with some basic information. Therefore, to avoid burdening these answers with an excess of footnotes, some of the sources lightly used in our research are not properly acknowledged.

What is “addiction”?

Until recently, medical literature defined

“addiction” only in reference to compulsive drug abuse despite detrimental consequences. Thus, the World Health Organization defined it as “the state of periodic or chronic intoxication detrimental to the individual and to society, produced by the repeated consumption of a drug. Its characteristics include an overpowering desire or need (compulsion) to continue taking the drug and to obtain it by any means, a tendency to increase the dosage, and a psychological, and sometimes physical, dependence on the effects of the drug.”

>

Archbishop Sheen and New York vs. Peoria: The Saga Continues

For over four years, the Archdiocese of New York and the Diocese of Peoria (Illinois) have been engaged in a civil court battle over the mortal remains of Archbishop Fulton Sheen. Sheen, who died in 1979, was buried in the crypt of St. Patrick's Cathedral in New York, (ostensibly at his own request) since he had spent most of his time as a bishop living, working and preaching in the Archdiocese, although he was ordained a priest for the Diocese of Peoria.

In 2002, the Diocese of Peoria officially opened the cause for his canonization. At that time, Edward Cardinal Egan, then the Archbishop of New York, agreed to allow Archbishop Sheen's remains to be moved to Peoria when the time came during the canonization process. Between 2012 and 2014, Sheen's cause had moved forward with the Congregation of Saints having declared that Sheen exhibited "heroic virtue" and recognizing a miraculous cure through Sheen's intercession. The next stage in the process would be the examination of the mortal remains and the taking of first class relics from the body—this is necessary before the Beatification of Archbishop Sheen could take place.

It was at this point, in 2014, that Timothy Cardinal Dolan refused to allow Sheen's body to be moved from St. Patrick's to Peoria for the official identification and the taking of relics. Dolan also stated that the Archdiocese of New York had no desire to pursue the canonization of Archbishop

Sheen. Because of this deadlock, Sheen's cause for canonization has been suspended until the Diocese of Peoria could obtain his mortal remains. In 2016, the family of Archbishop Sheen officially petitioned, in the New York State court to have Archbishop Sheen's body removed from the crypt of St. Patrick's and brought to Peoria. Over the ensuing two years, courts have ruled in favor of New York rather than Peoria in an agonizing game of judicial ping pong. All the while, the Archdiocese of New York has maintained that its only reason for fighting the transfer is that Archbishop Sheen's request was to be buried in St. Patrick's Cathedral.

In the beginning of June of 2018, an Appellate Court in New York handed down what was hoped to be the final judgment in the case. The presiding judge ruled that although Sheen had requested to be buried in New York, the cause for his canonization overruled his final request (which, as the Diocese of Peoria argued in court, was somewhat vague in the first place). On June 15, 2018 the Archdiocese of New York announced that it would move to appeal this decision.

Of course, one is left wondering what would be the motivation of Cardinal Dolan and the Archdiocese of New York to continue to delay the continuation of Archbishop Sheen's cause for canonization (especially considering the cost of continuing litigation when the Archdiocese is struggling to keep parishes and schools open).





German Bishops and Protestant Communion

At the conclusion of their annual meeting earlier in 2018, of the German Bishops' Conference issued "pastoral guidelines" for allowing the Protestant spouses of Catholics to receive Holy Communion when attending Mass. Although this had been going on unofficially for years, this marked the first time the practice had received official acceptance. Only a few bishops objected to the issuance of the guidelines and, in a meeting with all the German bishops gathered in Rome, Pope Francis told them to find "unanimity" concerning the guidelines instead of clearly articulating true Catholic practice.

After considerable outcry, the Congregation for the Doctrine of the Faith made public a letter to the German Bishops' Conference forbidding the implementation of the guidelines. The Prefect, Cardinal Luis F. Ladaria wrote to Cardinal Marx (president of the German Episcopal Conference):

"At the end of our fraternal conversation on May 3, 2018 on the document *"Mit Christus gehen..."* ["Walking with Christ. On the path of unity. Interconfessional marriages and joint participation in the Eucharist. A pastoral guide from the German episcopal conference."] we determined together that I would inform the Holy Father about the meeting.

Already in our audience of May 11, 2018 I spoke with Pope Francis about our meeting and gave him a summary of the conversation. On May 24, 2018, I again discussed the question with the Holy Father. Following these meetings I would like to bring to your attention the following points, with the explicit approval of the pope.

1. The multiple ecumenical efforts of the German episcopal conference, in a particular way the intense collaboration with the council of the Evangelical Church of Germany, deserve recognition and appreciation. The joint commemoration of the Reformation in 2017 has shown that in recent years and decades a foundation has been found that allows bearing witness together to Jesus Christ, the Savior of all men, and working together in an effective and decisive way in many areas of public life. This encourages us to move forward with trust on the

road of an ever deeper unity.

2. Our conversation of May 3, 2018 showed that the text of the guide raises a series of problems of noteworthy significance. The Holy Father has therefore reached the conclusion that the document is not ready for publication. The essential reasons for this decision can be summarized as follows:

a. The question of admission to communion for evangelical Christians in interconfessional marriages is an issue that touches on the Faith of the Church and has significance for the universal Church.

b. This question has effects on ecumenical relations with other Churches and other ecclesial communities that are not to be underestimated.

c. The issue concerns the law of the Church, above all the interpretation of Canon 844 CIC. Since in a few sectors of the Church there are open questions in this regard, the dicasteries of the Holy See concerned have already been instructed to produce a timely clarification of these questions at the level of the universal Church. In particular, it appears opportune to leave to the diocesan bishop the judgment on the existence of "grave and urgent necessity."

3. For the Holy Father it is of great concern that in the German episcopal conference the spirit of episcopal collegiality should remain alive. As Vatican Council II has emphasized, "the Episcopal bodies of today are in a position to render a manifold and fruitful assistance, so that this collegiate feeling may be put into practical application." (Dogmatic Constitution *"Lumen Gentium"* no. 23)."

Although this document prohibited the implementation of the guidelines, it is clear that it did not put an end to the possibility of the practice. Additionally, it praises two of the most detrimental innovations of Vatican II: ecumenism and collegiality. Some have pointed out that Pope Francis realized that the time was not ripe >

Fortes in Fide

by Fr. Jean-Michel Gleize, SSPX

On June 21, Pope Francis will travel to Geneva to participate in the celebration of the 70th anniversary of the foundation of the World Council of Churches. This year, 2018, also marks the anniversary of the episcopal consecrations made by Archbishop Lefebvre with the assistance of Bishop de Castro-Mayer on June 30, 1988, at the Seminary of Ecône, exactly 30 years ago.

Continuing the Fight

In many respects, the event on June 30 was the crowning of the fight begun by the Fathers of the *Coetus* during Vatican Council II. The former Archbishop of Dakar and the Bishop Emeritus of Campos turned out to be the only survivors, the only ones to remain faithful and defend the Tradition of the Church to the end against the novelties introduced into Holy Mother Church by the liberals and

modernists. In a sense, the consecrations in Ecône were already included in the resolution made by the two prelates just after the Council, 20 years before June 30, 1988, as can be seen in this letter sent by Bishop de Castro-Mayer to Archbishop Lefebvre on May 21, 1968: "Allow me, dear Archbishop Lefebvre, to ask you most frankly: can we, by our attitude, make people believe that every one of the Council's documents can be admitted without reserve?"¹

Thirty years later, we would like to offer our readers a glimpse of the correspondence between Archbishop Lefebvre and Bishop de Castro-Mayer during the first 10 years after the end of the Council. These archives kept at the Seminary of Ecône² offer an enlightening testimony of these decisive years, during which Tradition's "Operation Survival" took shape little by little, leading up to the historic day of June 30, 1988. They reveal the role of the bishop of



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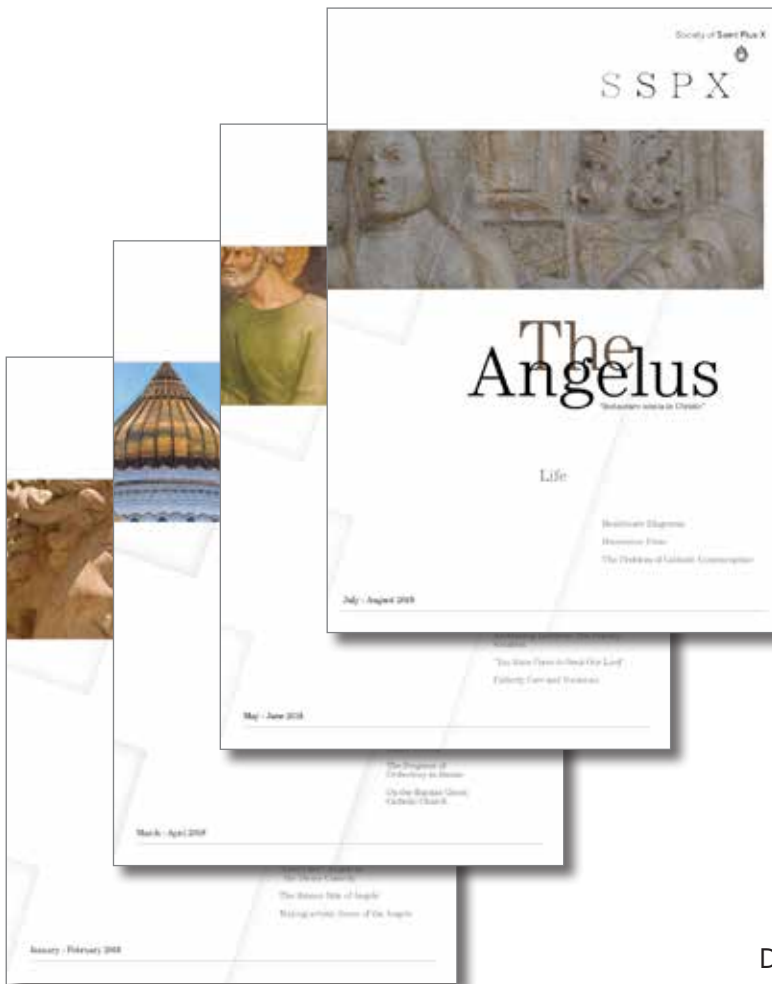
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