



S S P X



The Angelus

“Instaurare omnia in Christo”

The Social Doctrine
of the Church Today

Christ, the King of the Economy

Archbishop Lefebvre and Money

Interview With Traditional
Catholic Businessmen





It is not surprising that the Cross no longer triumphs, because sacrifice no longer triumphs. It is not surprising that men no longer think of anything but raising their standard of living, that they seek only money, riches, pleasures, comfort, and the easy ways of this world. They have lost the sense of sacrifice” (Archbishop Lefebvre, Jubilee Sermon, Nov. 1979).

Milan — fresco from San Marco church, Jesus’ teaching on the duty to render to Caesar the things that are Caesar’s; and to God, the things that are God’s.

Letter from the Publisher

Dear readers,

Because he is body and soul, man has basic human needs, like food, drink, clothes, and shelter, which he cannot obtain unless he has basic, minimal possessions. The trouble is that possessions quickly engender love for them; love breeds dependence; and dependence is only one step away from slavery. Merely human wisdom, like Virgil's *Aeneid*, has stigmatized it as "the sacrilegious hunger for gold."

For the Catholic, the problem of material possessions is compounded with the issue of using the goods as if not using them, of living *in* the world without being *of* the world. This is the paradox best defined by Our Lord in the first beatitude: "Blessed be the poor in spirit, for theirs is the kingdom of heaven."

Our civilization is fast heading towards decomposition partly for not understanding these basic truths. Besides, the social fabric has suffered greatly from a twin process which only increases the crisis. Firstly, we have witnessed the reduction of politics to mere economy. To this is added the issue that the financial world, to the amount of 98%, is a vast lottery, a mere speculation without real exchange.

It is difficult to not see in this the ultimate descent into the abyss of lucre, butting heads with the evangelical wisdom. "Where is our heart, there is our treasure." We all know the worries and sweat parents undergo to provide their children with a Catholic school and education. They deprive themselves of many things which they would enjoy had they given in to selfish pursuits. Selfishness thinks twice when it comes to give life, but very little when it comes to succumbing to a gratifying pleasure.

Our Lord, who suffered hunger and cold, is aware of even our smallest needs. In His mercy, He wanted us to go through life as exiles in this vale of tears, so as to long for the other life "where neither rust nor moth consume, and where thieves do not break through nor steal" (Mt. 6:20). There is something deeply human and refreshing at throwing a well earned dollar in the beggar's hat for the sake of Christ who told us that there will always be poor in this world.

Fr. Jürgen Wegner
Publisher

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Fr. Jürgen Wegner
Editor-in-Chief
Mr. James Vogel
Managing Editor
Fr. Dominique Bourmaud
Copy Editor
Mrs. Suzanne Hazan
Design and Layout
credo.creative
(Eindhoven, The Netherlands)
Mr. Simon Townshend
Director of Operations
Mr. Brent Klaske

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Interview with

Traditional Catholic Businessmen

Interview conducted by Angelus Press

The Angelus recently asked a handful of traditional Catholic businessmen some questions related to the Faith and their daily work. We have kept the responses anonymous.

Angelus Press: Can you tell us how the Faith influences your business practices?

“I try to see every major decision in the light of the Faith, which keeps me grounded on moral questions, especially principles of justice. Thoughts of eternity or even just the quiet presence of the Blessed Sacrament help put things in perspective, making even big problems manageable.”

“The Catholic Faith influences our business decisions in as much as we try to treat others as Christ told us: to love our neighbor as ourselves for the love of God.”

“One area where the Catholic Faith has influenced me directly is in my hiring practices. In the early days of my business career, I would go out of my way to give a chance to traditional Catholics with little or no background in my company’s line of work to help build up their experience and set them on the pathway to successful careers. Also, in accordance with principles of justice and the social teaching of the Church, I would make sure to pay married men with families higher wages than unmarried men, even if the latter were more experienced or skilled.”

Angelus Press: Is there any particular aspect of the Church’s social doctrine which you have found relevant?

“Every business owner or manager ought to read and re-read *Rerum Novarum*.”



“Forgive us our trespasses as we forgive those who trespass against us.”

“We demonstrate our love of God by loving our neighbor and helping him to prosper.”

Angelus Press: How do you balance prosperity and success with detachment and humility?

“Statistically speaking, most businesses fail—even good ones—within a few years of their founding. There are a multitude of things that can and do go wrong which are nearly impossible to

foresee. Assuming you are fortunate enough to succeed in some measure, it has little to do with your personal talents or worth. There are too many moving parts. To the extent that I succeed it is only by the grace of God and the hard work and loyalty of my employees. To take too much personal credit for success would be a mistake, I think.”

“This is done by keeping in mind that all that we have is a gift from God and all that is ours is our sins.”

>

St. Patrick's Church, New York, reflected in facade of office buildings.



Spiritual Poverty

by Fr. Ceslas Spicq O.P., classes given in 1973 at Ecône on St. Luke's gospel.

“Blessed are the poor” is the first Beatitude given both in St. Matthew, who counts eight such blessings, and in St. Luke, who counts only four. In St. Luke, the stress is on all forms of poverty, including suffering, mourning, and hunger. The same author also adds the four opposite curses: riches, satiety, exuberant joy, and popularity. All too often, a quick read has led to the belief that only the poor are God's chosen ones and the rich are cursed as such, and that these Gospel maxims could be the logo of the Theology of Liberation. Nothing can be further from the truth, as we will see by analyzing the proper scriptural meaning of the Beatitudes.

The Poor in Spirit

This Beatitude of the poor is given an abstract touch in St. Matthew by the addition: “poor... in spirit.” This means that not all the poor are blessed but only those who are spiritually so. The best translation from the original is: “Blessed are those who have the sense of their indigence.”

The same concept of spiritual poverty is

evoked with the other Beatitudes mentioned by St. Luke: “Blessed are those who [presently] suffer hunger after justice's sake; they shall be satiated.” Hunger is the mark of poverty and privation. We are again dealing with the poor: oppressed and defenseless persons who have no hope but in God. Far from being the exception, this was the life of the immense majority in antiquity, which enjoyed no citizenship, no



protection, and no rights whatsoever, with only too rare exceptions. Such too was the lot of much of Israel's political situation: a country ravaged by wars and tribulations within and without.

The imprecation which St. Luke brings up against the rich follows the meaning we gave to the blessings. Jesus does not curse the human riches, satisfaction, and joy as such. The curse falls only upon those who are not, and refuse to become, His disciples. Jesus directs His discourse to two clear-cut and abstract categories: the type of the rich like Dives, and the type of the poor like Lazarus of the same parable. What He means is that the poverty of the latter is as much a help to Christ's disciples as the riches of the former is rather an obstacle.

We are Begging Creatures

"Blessed are the poor." The Greek *ptochoi* has a definite realistic sense of "beggar," "vagabond," and "tramp." In St. Luke, Our Lord seems to direct His words specifically to His disciples, using the term "you" rather than the "they" of St. Matthew. Hence, the sense would be that: "For you, my disciples, without money or possession, who have left behind the means of subsistence, poverty is a blessing, because now, you are really dependent on God and you are entitled to expect everything from Him." It has inspired the practice of all evangelical counsels lived by monks and nuns who profess the three vows. It is interesting to notice also that the practice of the vows is intimately connected with the theological virtues. One practices poverty because one hopes and expects all from God; obedience because one believes and submits himself to God; chastity because one loves God above all else.

And this is in line with the Biblical tradition which praises those who know that they are nothing and are happy to be so. In the Bible, God in person takes care of the birds, which neither amass nor sow the fields. Spiritual poverty, that is, poverty of heart, means dependence. For St. Thomas Aquinas, poverty deserves the dignity of virtue only when we recognize ourselves as the clients of divine Providence. The apostles left all for Christ and became thus dependent on Him to

care for them.

The Greek term for "poor," *ptochos*, comes from *ptosso*, which means "to diminish oneself," "to shrink." Hence, it has the sense of humiliation, oppression, and not of mere physical indigence. St. Albert the Great defines the poor as the one who is not self-sufficient. The human creature has been described as "an ardent vacuity which, though open to all things, is a congenital naught." This nuance runs through the psalms which are characterized by the resignation and submission of the creature to God's will. We are light years away from the atheistic workman so praised in some circles >



Christ the King of the Economy

by Brian M. McCall

Christ the King of the Economy: Refuting the Errors of Economic Liberalism¹

¹ This article is a condensed version of the argument contained in Brian M. McCall, *To Build the City of God: Living as Catholics in a Secular Age* (Angelico Press, 2014).

The term “economics” originally meant the study of household management. The art of household management, or economics, is not merely an internal art, whereby financial management of the household, its labor and material allocation, and services acquisition, for example, take place within the scope of a single household. Rather, households are not completely self-sufficient but must interact with one another and with the wider community in order to meet their needs. Exchange transactions among households are the basis of economic activity. Reality and reason posit that such exchanges are under the control of Christ’s direction. All of economics, all of society, must be regulated by the eternal law, the constitution of Christ the King. The dogma of the Kingship of Christ over all societies means that all of human life must be under the empire of Christ the King. Just as there can be no separation between Church and state, there can be no separation between the Church and economy. Christ is King not only of political societies but of economies as well.



² Leo XIII, *Rerum Novarum*, no. 16 (emphasis added).

³ Pius XI, *Quadragesimo Anno*, no. 41.

Some argue that the phrase “Catholic economics” is nonsensical because there can be no “Catholic” economics; there is only economics. Those making such claims fail to understand that economic activity involves human action—investing, buying, selling, laboring, *etc.*—which has moral implications and is therefore subject to the law of Christ. We are whole beings. We cannot compartmentalize our existence or actions. We cannot be Catholics on Sunday or Catholics with respect to our religion but something else Monday through Friday at the office. To claim economics is somehow devoid of moral significance is to deny that it is a human activity.

In the same vein economic liberals will often seek to disqualify the Church from speaking on economics, claiming “it is just a science.” Even if economics were a science, which it is not, it cannot on its own answer the important questions about what we should do. Leo XIII shortcut this line of argument when he said in *Rerum Novarum*, “We approach the subject with confidence, and in the exercise of the rights which manifestly appertain to Us.”² Pius XI echoed this statement more strongly in *Quadragesimo Anno* when he proclaimed, “there resides in Us the right and duty to pronounce with supreme authority upon social and economic matters,” and later stated that these issues are “subject to Our supreme jurisdiction.”³ This was not a new idea. These pontiffs were not stating a new truth, but they were merely reminding people that this has been the case since the beginning of Christianity. Church history is filled with cases of economic issues being settled by the Church in councils, papal decretals, ecclesiastical courts, and various synods. The very first Ecumenical Council of the Church, in Nicea, issued canons dealing with an economic issue, usury. The papal archives are littered with these questions, from *Naviganti*, dealing with sea loans, to *In Civitate*, dealing with credit sales, to *Vix Pervenit*, summarizing the teaching on usury.

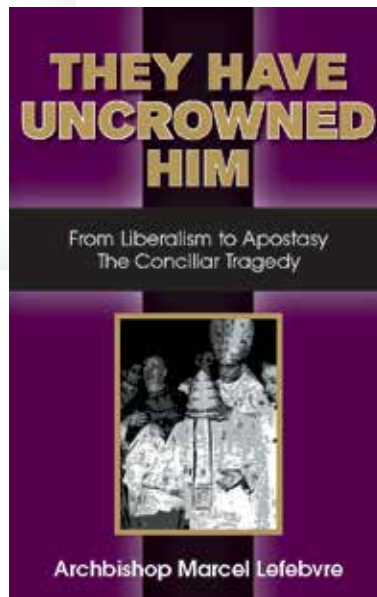
Catholic economic doctrine is not new. The Church did not create a social and economic doctrine in recent times to supplement its sexual morality. The doctrine Leo XIII and Pius XI teach is merely the continuation of a long tradition going back to the ancient pre-Christian world. Aristotle had placed economics as a sub-discipline of politics (itself a part of ethics) and which Christians later understood to be itself subordinate to theology. The principles expounded in *Rerum Novarum* and its progeny are part of the perennial teaching of the Catholic intellectual tradition. Leo XIII and Pius XI certainly have applied this constant teaching to new situations (fractional reserve banking, the rise of communism, organized labor activities), but the doctrine they apply is not new.

Unlimited Greed or Rational Constraint?

The central assumption underlying all of liberal economic thought in contrast to Catholic economic doctrine is greed. Now economic liberals do not always use that word; they may call it “profit motive” or “self-interest” or “wealth maximization,” but all of these terms boil down to the same thing.

More clever economic liberals will mask this principle by saying that it is only valid within the economic “framework.” Once wealth is generated, >

They Have Uncrowned Him



If we wish to see Christ reign, we must first understand how they have uncrowned Him.

This work is the fruit of a lifetime of service and study for Christ the King. Beginning by tracing the origins and nature of liberalism, it examines how that liberalism infected the Church in the 19th and 20th centuries. Moving from there, the Archbishop shows how that same liberalism, so long condemned, triumphed in a "revolution in tiara and cope."

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Mammon Said....

by a Priest (from *Fideliter*, No.229, pp.14-16)

It isn't easy for a Christian to remain free from the influence of money. To illustrate this difficulty, here is the fictitious story of a family father who has not yet succeeded. The articles that follow will offer him some paths he could take.

He is a good Catholic. He is an executive and earns a good living. And it's a good thing, too, for there are mouths to feed at home. He has often meditated on Our Lord's words: "You cannot serve two masters, God and Mammon." This morning he sets off for a typical day of work.

He begins the day with his little morning ritual: a quote from the Bible on one of his cell phone applications. Today the quote reads, "For where thy treasure is, there is thy heart also." He immediately follows this reading with

a quick look at his bank account on his *My Online Banking* application. Rent has to be paid tomorrow, and he needs to make sure how much money is there; after checking, he finds pretty much the same amount as there is every month: he has not yet started saving up. But let's be honest: he checks his account even when he is not expecting any transactions... This little habit allows him to give thanks to God on the 25th of every month. For a quote from Scripture that inspired him? No, because it's his payday: Alleluia!

Stopped on his way to the office by a red light next to a little shop, he smiles inside at all those modest people he sees doing the same thing every day: buying lottery tickets that have them dreaming of winning a fortune. What madness to waste so much money on mirages! But his



Pentecost and the Sundays of the Year

by Fr. Christopher Danel

The series of Sundays which follow Pentecost are an extension, subtle and serene, of this mystery which flows into the days of summer and later into those of fall, and we know this period simply as the Time after Pentecost. As Dom Guéranger explains it, the Holy Ghost “wishes to take up His abode within us, and to take our life of regeneration entirely into His own hands. The liturgy of this Time after Pentecost signifies and expresses this regenerated life, which is to be spent on the model of Christ’s and under the direction of His Spirit” (*The Liturgical Year*, vol. X, p. 4). Therefore, we first examine the source of this sanctification of liturgical time by considering the history and liturgy of Pentecost.

The History of Pentecost

The splendor of the Paschaltide liturgy reaches its conclusion on the fiftieth day (*pentekosté*), which is the annual commemoration of the descent of the Holy Ghost at Pentecost. Among the Hebrews, there was a feast also known as Pentecost or the Feast of Weeks (Shavuot). Along with Passover and the Feast of Tabernacles (Sukkot), it was one of the three great pilgrimage

feasts for which devout souls travelled to the Temple in Jerusalem in accord with the Law, as expressed in several passages of Exodus and Deuteronomy, *e.g.*, “Thrice a year shall all thy males appear before the Lord thy God” (Ex. 23:17). The Holy Family’s participation in these annual pilgrimages is seen in the Gospels, and it is for this reason that such large numbers >



Papal Teachings

Motu Proprio, *Fin Dalla Prima Nostra*, concerning popular Catholic action, by Pope Pius X, Dec. 18, 1903

In our first Encyclical to the Bishops of the world, in which we echo all that our glorious predecessors had laid down concerning the Catholic action of the laity, we declared that this action was deserving of the highest praise, and was indeed necessary in the present condition of the Church and of society...

Our illustrious predecessor, Leo XIII, of holy memory, traced out luminously the rules that must be followed in the Christian movement among the people in the great Encyclicals *Quod Apostolici Muneris*, of December 28, 1878; *Rerum Novarum*, of May 15, 1891, and *Graves de Communi*, of January 18, 1901; and further in a particular *Instruction* emanating from the Sacred Congregation for Extraordinary Ecclesiastical Affairs, of January 27, 1902.

And we, realizing, as did our predecessor, the great need that the Christian movement among the people be rightly governed and conducted, desire to have those most prudent rules exactly and completely fulfilled, and to provide that nobody may dare depart from them in the smallest particulars. Hence, to keep them more vividly present before people's minds, we have deemed it well to summarize them in the following articles, which will constitute the fundamental plan of Catholic popular movement.

I. Human society, as established by God, is composed of unequal elements, just as the different parts of the human body are unequal; to make them all equal is impossible, and would mean the destruction of human society. (Encyclical *Quod Apostolici Muneris*.) >



✠ Canonica - Col. Vatic. 200 Città del Vaticano ✠
Mons. Giovanni Bressan
Canonico di S. Pietro

attesta che questa stola di seta bianca ricamata in oro, con stemma, fu usata per le bresime dal Serro di Dio Papa Pio X, quando era Patriarca di Venezia.
17 Febbraio 1942.

Giovanni Bressan



Pope Sarto's Éminence Grise

Compiled by Fr. Dominique Bourmaud

Pope St. Pius X and Rafael Merry del Val: It is hard to imagine two personalities more different. The former was born in the Venetian countryside to a humble family which knew hardship and probably hunger as well. Before his election to the papacy, his entire life was spent in rural rectories and provincial chanceries, far from the spotlight and from places of power.

Merry del Val (1865-1930), on the other hand, came from one of the most prominent families of the continent, had received a cosmopolitan and polyglot education, and was at home in the embassies and most exclusive circles of every European capital. The lives of these two ecclesiastics, which seemed destined to travel on separate ways, crossed almost by accident and ended up so closely interwoven that it is hard to separate them even today.

From Ambassador's Son to the Pope's Ambassador

According to Merry del Val's biographer, Pio Cenci, Leo XIII himself placed del Val at the Academy for Noble Ecclesiastics due to his noble lineage and linguistic skills, as he had mastered perfectly the main European languages. Not yet a priest, the Pope used him for diplomatic missions in England, Germany, and Austria. In a pontifical curia that was laboriously seeking to regain its international role and scope after the loss of temporal power in 1870, this descendant of the illustrious English Merry family and of the even more illustrious Spanish house of del Val was a God-send. Merry del Val's rapid ascent was due, in addition to his family background, to his solid historical-juridical education, his innate capacity



The Archbishop and Money

by Bishop Bernard Tissier de Mallerais, SSPX

Marcel Lefebvre, the son of the boss of a midsized business in northern France, inherits the qualities of initiative and organization from his ancestors. “He could have been director of a factory,” esteems his Vicar General of Dakar, the Swiss Fernand Bussard, “and even CEO of Nestlé without a problem.” And a Swiss knows the price of money and the use one can make of it!

Marcel will always be careful about how his subordinates use the subsidies he grants them, a practice he continued to employ, whether he was superior of a missionary station in Gabon, the Archbishop of Dakar in Senegal, or the founder of the Society of St. Pius X.

Money? It Is About a Good Investment

From his mother, besides his sense of order, Marcel inherits the virtue of order. He loves to set order to things and people, and to organize them to their ends, that is to say, for apostolic success. Employing the financial and human resources he has at hand, he manages the goals and final realization



¹ Father Henri Gravand, *témoignage*, Aiguebelle, Nov. 20, 2000.

² Circular Letter “Towards an ever more fruitful Apostolate,” Dakar, May 1, 1952. in *Pastoral Letters*, Angelus Press Kansas City, MO, 1992, p. 36.

of his projects in a rational way, knowing how to maintain the balance among the diverse activities which money and talents afford him.

For instance, he exhorts his missionaries to “not invest everything in constructions and restorations at the expense of evangelization”: the car travels are expensive, and they must secure the payment of the catechists. “Yet, certain priests spend everything in buildings; they need everything, and then they have nothing left to start the apostolate.”¹

“To inventory the means we dispose of, to organize them and put them to good use with moderation, with order, is to grant our help to the work of Providence.”²

Experience will teach Marcel Lefebvre that, if he disposes of the third of the total sum needed for a project, he may initiate the construction: Providence will follow up, so to speak. With this rule of thumb in mind, he will begin the construction of each of the three new sections of the seminary of Écône, from 1971 to 1973. For the first section, the St. Pius X building, he convokes a meeting with the architect Delaloye and the contractors, Pedroni, Porcellana, *etc.* “One million five hundred thousand francs” is the estimation of the architect at the end of the session. Archbishop Lefebvre thinks: “I do not even have the third. I cannot begin, I give up!” Lo and behold, he is called on the phone. His bursar is calling him from Paris: “A benefactor has just put on your account 500.000 francs.” He returns and declares to these men: “Sirs, I have what I need to start. It is fine. This is the green light from Providence!”

He loves to explain how one needs to exercise the simple virtue of >

“There is a way of organizing our pastoral work like a business, an industry, or any secular activity. Why should we use less intelligence than worldly people to organize our ministry with the providential means that are given to us? (Archbishop Marcel Lefebvre)





Father of the Poor

by a Benedictine monk

*“Veni Pater pauperum, veni dator munerum,
veni lumen cordium.”*

*“O come Father of the poor, O come giver of
gifts, O come light of hearts.”*

These words of the sequence of the Mass of Pentecost help us to understand the concept of religious poverty. It is only when the soul has willfully stripped itself of its dependence upon material goods that it can call upon God as the “Father of the poor.” The soul that depends exclusively upon God knows true joy. This spiritual dependence begets a confidence that surpasses all material riches. It is through this confidence that the religious soul tastes the freedom of being a child of God. St. Francis of Assisi explained to his brothers that by renouncing material possessions, they receive all

as a gift directly from God. The bitter pilgrimage of this life becomes like the delightful pathway of a child strolling through his father’s garden. The child possesses nothing, but receives all he needs from a loving Father. This gives the soul great peace. The only difference between the child of God and the man of materialism is that the former knows that he receives all from God and the latter does not. The materialist imagines that his possessions depend upon his personal excellence and cleverness. The religious soul is aware that he is loved by God and desires to love Him in return, hoping to rejoice eternally with Him in heaven. The anxiety of the miser is the fear of losing his wealth in this life and the absolute certainty of losing it at the moment of death. For the materialist there is no lasting hope.

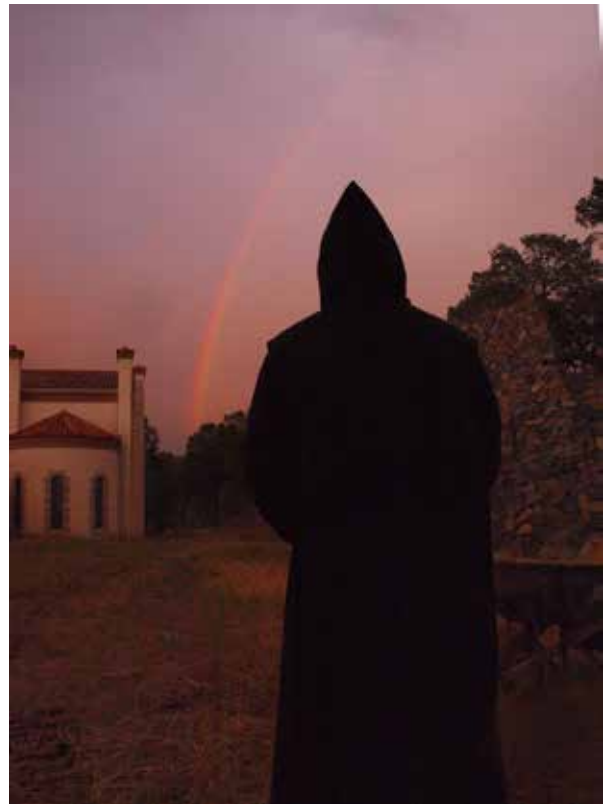
To be able to see God a certain spiritual >

Spirituality

nakedness is required. A Carthusian monk once wrote: “Man can see God with the naked eye... [in many souls] it is the nakedness that is lacking.” Clear-sightedness comes from this spiritual nakedness. A soul detached from sin and from all the encumbering obstacles which separate it from God is the hallmark of this nakedness. The spiritual stripping of the soul is the example left to us when Our Lord was stripped of His garments thereby showing us His confidence in His Father. It was Christ, poor and naked, nailed to a cross that obtained for all of humanity the exceedingly great riches of eternal life. He invites us to imitate Him by renouncing enslavement to the possession of material goods. This does not mean that the religious soul possesses nothing: *“O Lord, You are my inheritance. You are the one who will restore my inheritance to me.”* The cleric says these words each time he puts on the surplice to serve mass or chant the office.

The office of matins for the feast of St. Agnes contains a beautiful passage concerning the wealth of St. Agnes. She was a thirteen-year-old girl stripped of her possessions and tortured, and when about to be put to death, she joyfully encourages her executioner to strike without fear. Our Holy Mother the Church describes her as being completely covered with jewels and precious stones. How can this poor, tortured child on the brink of death be presented as someone covered with so much wealth? Her wealth is obviously spiritual. She is covered with the virtues which she practiced during her short life. They are a gift from God that she joyfully offers to her Father. In the book of Ecclesiasticus we read: *“In every gift show a cheerful countenance, and sanctify thy tithes with joy. Give to the most High according to what He has given to thee...”* Every virtue that the saints practice is a gift from God. They are given the light to recognize this and the delicacy to return these gifts, united with their hearts, to God.

Everything comes to us from God and flows into our souls, and all must return to God, including our souls. The wealth of the soul that has vowed poverty, or at least has gratefully accepted it as coming from God, is the practice of the virtues flowing from God into the soul. True beauty and wealth of the soul is the possession



of God dwelling and living therein by grace. In this way God Himself exercises His virtues in and with the soul. Material goods become only a means by which the soul practices virtue. A story from the desert fathers illustrates this truth. A monk was once given a basket of delicious-looking fresh figs. He decided through charity to give the figs to another he considered to be in greater need than himself. The second monk thought of another who should receive them, and the third monk offered them to still another until the figs returned to the first monk without so much as one missing. They became the *figs of charity*. In a certain way this is how the Father of the poor comes to visit His children. He gives a true gift that will last for eternity. He pours into their hearts the necessary light to be spiritually adorned with the practice of virtue. The gift of the material object itself becomes the means to love Our Father. The love of God is our true wealth.

“O come Father of the poor, O come giver of gifts, O come light of hearts.”



Music and Catharsis

by Dr. Andrew Childs

¹ Ingram Bywater, trans.

We can—and, I would argue, we must—develop our ability to undergo and endure catharsis, the release of human tensions and perplexities, even monumental and complex emotions, through our habitual exposure to great art, simply because we ultimately benefit from it. Catharsis teaches the limits of human experience through vicarious exposure, recalls past experience and emotion in ‘purified’ artistic form, consoles in times of present or lingering suffering, and prepares us for the overwhelming experiences we will inevitably face. Music, in particular, allows controlled access to those emotional heights and depths, infrequently but universally experienced; when forced to operate under extreme psychological conditions, endurance may depend on our meaningful participation in—and submission to—this prior experience.

Catharsis in the Classical literary sense represents a purgative or purifying evocation of pity or fear through tragedy. In his *Poetics*, chapter 4, Aristotle states, “Imitation is natural to man...and it is also natural to delight in works of imitation. The truth of this second point is shown by experience: though the objects themselves may be painful to see, we delight to see the most realistic representations of them in art...”¹ Two chapters later, he >

² *Webster's College Dictionary*

³ Fetal heart rate increases steadily from weeks 5-12, gradually stabilizing between 120 and 160 beats per minute. Initially, however, the hearts of the mother and child beat at the same rate.

⁴ "Ebb," Edna St. Vincent Millay

defines tragedy as "the imitation of an action that is serious and also, as having magnitude, complete in itself. . .with incidents arousing pity and fear, wherewith to accomplish its catharsis of such emotions." We have come to accept a much more general sense of the word as meaning, "the purging of the emotions or relieving of emotional tensions, especially through a work of art, as of tragedy or music."² It remains in either sense, a matter of the heart.

At the Feast of the Annunciation, the Word became flesh in order to dwell among us. Twenty-one days later, the Sacred Heart beat for the first time inside the womb of His mother, and two immaculate hearts beat as one.³ Thirty-three years later, this Heart beat its last—emptied and crushed by the weight of history's sins. God took on our nature, our will, our flesh—our "muddy vesture of decay"—primarily to redeem us, but also to teach us of the overwhelming immediacy and intimacy of His love for us. The Sacred Heart teaches us of this love; He teaches us also of our own capacities, and that our hearts can feel incomprehensible joy, and unimaginable sorrow. The heart is designed to beat—in an average lifespan, nearly three billion times—and it is designed to break. Excruciating or exquisite, the pain of heartbreak in many ways defines the human condition. It certainly represents one of the most profound connections we have with God.

"Imitation is natural to man...and it is also natural to delight in works of imitation. The truth of this second point is shown by experience: though the objects themselves may be painful to see, we delight to see the most realistic representations of them in art..." (Aristotle)

The modern reader-listener lacks comprehension not because he cannot read literally or hear accurately; rather, he lacks imagination and empathy, having detached from the reality of overwhelming emotion through the creeping numbness of an increasingly virtual and therefore unreal modern condition. As we habituate to the convenience of not knowing how to do, we hardly notice that we have forgotten how to feel; in the end, we risk not knowing how to be. We risk, literally and figuratively, losing heart; what remains of it, in the words of the poet, is "like a hollow ledge, holding a little pool left there by the tide, a little tepid pool, drying inward from the edge."⁴ The heart still exists, but one that, lacking the energy to break, can only gradually dry up.

We know by faith, however, that the Sacred Heart breaks continuously for us; scientific proof exists for this. In 2013, a Eucharistic miracle occurred in

Rediscovering the Obvious

Having Christ as King Requires A Catholic Social Doctrine

by Dr. John Rao

Alexander Solzhenitsyn once noted that anyone having grown up under the Soviet regime later found it very difficult to escape the general influence of Marxist-Leninist presuppositions, the way in which these distorted the definition of words, and the conclusions one drew from them. The same is true for those who have been raised in the liberal western pluralist world, Roman Catholics included.

Even we, who call ourselves traditionalists and firmly believe that Christ is meant truly to be King of the universe, find anti-Christian presuppositions regarding the individual, society, and freedom so much part of our historical baggage that we are often tempted to define that regal authority in terms which assume the naturalist perspective. Like Solzhenitsyn, in his battle with Enlightenment-inspired Marxism-

Leninism, we, too, find it difficult to shake off the remaining chains encompassing our minds, hearts, and souls, chains engendered by our Enlightenment-inspired pluralist environment. These chains, unfortunately, prevent us from recognizing basic truths that should be clear, perhaps even obvious, to a believer.

Among these basic truths, themselves often only partially understood or accepted, is the fact that proclaiming Christ as our King binds us to the work of building a world quite different from the fallen one which currently denies Him from reigning. The explanation, promotion, and defense of this arduous but essential transformation of all things in Christ has come to be known to us as “Catholic Social Doctrine.”

Even a brief glance at the history of Christendom indicates that both ecclesiastical

The Spiritual Testament of

John Shakespeare

by Mary Buckalew, Ph.D.

Sometime during the late 1700s—more than 250 years after Henry VIII had begun, and almost 200 years after Elizabeth I had all but completed, the destruction of the Catholic Faith in England—a curious thing happened in the town of Stratford-on-Avon in the home which had once belonged to John Shakespeare, father of England’s greatest literary boast, William Shakespeare. Between a roof tile and a rafter, a worker named Joseph Moseley discovered a crudely constructed five-page paper booklet purporting to be the spiritual testament, or will, of John Shakespeare.

The booklet was turned over to Edmund Malone, the most respected Shakespearean scholar of the day. After diligent study, Malone pronounced the document authentic and included it in his first (1790) edition of Shakespeare’s works. Subsequent scholars disagreed with Malone and, on the basis

of style, spelling, and penmanship inconsistent with Elizabethan writing, pronounced it a fake and consigned it to oblivion. The original disappeared altogether, but fortunately two copies had been made, one of them by Malone himself.

It was not a fake.

But it would be another hundred and fifty years before its peculiarities, how it had come into being, and why it had been so carefully hidden would be understood.

Its style was inconsistent with Elizabethan writing because it had been composed by an Italian Catholic cleric—in fact, none other than St. Charles Borromeo, Cardinal Archbishop of Milan; because it had been translated into English and copies handwritten by priests trained for the English mission in the overseas college, its spelling and penmanship “tended towards uniform

Character Formation

From SSPX Oblate sisters (*Jesus Christus*, No. 153, January 2016)

The heart of the child is formed along with the formation of his character. During the first few years of the child's life, it is the mother's responsibility to form his heart because he spends more time with his mother than with his father, who is usually away from home during the day to provide for the needs of the family. It is the father's role, however, to perfect this formation as the child grows up. The child looks up to his mother to learn how to conduct himself and to imitate her. As well, he looks up to his father, who represents strength, courage, and manliness; each of these are characteristics the child will need in order to become a fully mature adult.

A Generous Heart

To develop the heart of a child, let us first bring forth to him good examples, in order to teach him to love good things and goodness itself. And we believe the first example to present to the child is that of Our Father in Heaven, our Creator. From the time of his baptism, your child's soul possesses sanctifying grace, which makes it a temple of God, a house of God. Naturally, you

will speak of the goodness of God, who is called the Good God because He is good. The child's pure soul does not need to "understand" in order to believe. The child believes what his mother tells him; he believes in this God that lives in his heart. The mother also believes and loves the Good God; her example is paramount here. That is enough for the child. Ah, dear mothers, if you only knew the power you wield by the mere fact of being his mom, to fill your little one's heart



with notions of Christian life!

No one can replace you, or your vocation, at this stage of your child's life. In order to foster in his soul the growth of the Faith received in baptism, you need to know to "consecrate" your time through talking to him about the God that lives in him. The more your child (and you!) live in the presence of this truth, the easier will be the formation of his heart. It is never too soon; the younger the child is when these ideas are being instilled, the more he will learn to live with a good heart. Keep in mind always that it is easier to correct a little one's imperfections before the habits have been acquired. That is why we should start as soon as possible—and why not from the cradle? The child is already testing his parents' reactions.

To encourage the life of the heart, the senses need to be tamed, mastered. A misdirected sensibility guided by selfishness desecrates the heart, extinguishes its life, and leads to its distortion.

Let us explain this. To love is to give oneself and to give to another. To be sensual is to look out for oneself, to gather for oneself. As you see, sensuality is opposed to love. That is why it is necessary to fight the faults that are, in essence, the childish and adolescent forms of vices. What we don't correct now will grow into vices and sinful habits later on. All sin is a form of selfishness; it is to prefer oneself, one's whims and will, over another's will (that is, over God's will made known to the child through his mother). The best way to correct selfishness is to provide occasions for positive acts of love, acts of charity.

Little Things Matter

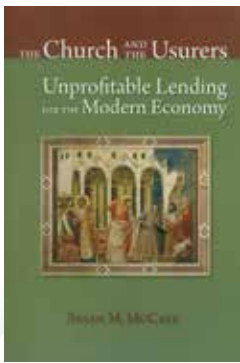
It is up to you, dear moms, to teach your child the small, seemingly insignificant acts, the seeds of which will germinate in his heart. Let us take a look at St. Thérèse of the Child Jesus. After >





The Council of Trent emphasize the intimate connection between the Sacrifice of the Mass and the priesthood (Sess. XXIII, cap. 1): "Sacrifice and priesthood are by Divine ordinance so inseparable that they are found together under all laws. Since therefore in the New Testament the Catholic Church has received from the Lord's institution the holy visible sacrifice of the Eucharist it must also be admitted that in the Church there is a new, visible and external priesthood into which the older priesthood has been changed."





The Church and the Usurers

Dr. Brian McCall

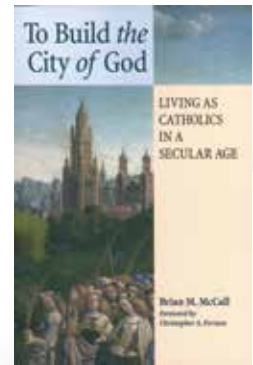
Considers the question of usury and its application to the modern age. It looks at this subject in light of Sacred Scripture, Aristotelian philosophy, and the constant and decisive teachings of the Church. Those inclined to dismiss the Church's teaching as outdated or somehow changed will be in for a shock.

296 pp – Softcover – STK# BD374 – \$16.95

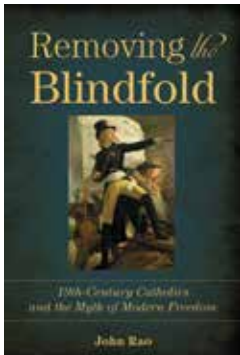
To Build the City of God

Dr. Brian McCall

Much has been written on the general outlines of Catholic social, economic, and political thought, but what Catholics need today is a guide on how to live out these principles in their daily lives. Chapters on marriage and the family, dress, education, profit and wealth, debt, politics in the age of Obama, and more.



200 pp – Softcover – Afterword – Bibliography – Index – STK# 8623 – \$14.95



Removing the Blindfold

Dr. John Rao

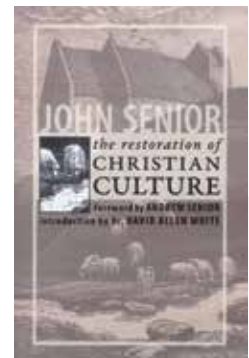
Dr. Rao explains the conundrum Catholics face in dealing with the current socio-political climate and traces the roots of this problem back to the French Revolution. Shows how many modern Catholics have embraced some form of revolutionary thought without even being aware of it.

142 pp – Softcover with dust jacket – STK# 8256 – \$22.95

The Restoration of Christian Culture

Dr. John Senior

Dr. Senior warns of the extinction of the cultural patrimony of Greece and Rome and medieval Europe. He offers ideas for recapturing and living the cultural traditions of classical and Christian civilization by bringing the wisdom of Aristotle, Augustine, and Aquinas into touch with the social, political, and personal life of "modern man."





by Fr. Franz Schmidberger, SSPX

What might a Christian Social Order look like in our own day and age?

The Christian Social Order rests upon the natural law implanted in every man and expressed objectively in God's Ten Commandments. In addition, it recognizes the obligation to the one and only religion, instituted by God, the Catholic Church with its Deposit of Faith and its treasure of grace. Power in the state and in society has for its origin not the people, but God. (Rom. 13:1).

Christian Social Order, of course, grants civil

recognition to marriages celebrated in church, whereas it gives no recognition to civil divorce. The indissolubility of marriage is even one of its basic pillars. Thus it condemns unmarried couples living together with relations prior to or outside of marriage. It forbids the sale of contraceptives. Likewise it bans blasphemy, homosexuality, and pornography from public life; it punishes abortion; and proscribes both euthanasia and drugs.

Mother Angelica dies

Mother Angelica, the Poor Clare nun who founded Eternal Word Television Network (EWTN), died on Easter Sunday after years of declining health following a severe stroke towards the end of 2001. Although in the minds of most traditional Catholics, EWTN has become synonymous with the mainstream Novus Ordo Catholic media, it should be noted that Mother Angelica herself had begun to embrace more and more of traditional Catholicism. EWTN began to take on its clearly Novus Ordo identity soon after Mother Angelica relinquished direct control over the network.

In 1993, following a “living” Stations of the Cross, performed in the presence of Pope John Paul II during World Youth Day in Denver, in which a woman portrayed our Lord, Mother Angelica broadcast her famous rebuke of the state of affairs of the Church. Among much else, she said: “They have changed our churches. They have closed them. And now we’re not even allowed to kneel when that awesome Presence comes down into that one little Host. I’m tired of your witchcraft. I’m tired. I’m tired of being pushed in corners. I’m tired of your inclusive language that refused to admit the Son of God is a man. I’m tired of your tricks. I’m tired of your deceits...I’m so tired of your liberal Church.... This is not an accident. We’ve swallowed this for thirty years. And I’m tired of it...I’m a Roman Catholic... You spread your errors to children, and our children don’t even know the Eucharist anymore, they don’t understand that it is the

Blessed Sacrament, that it’s the body and blood of Jesus Christ. Your catechisms are so watered down. I don’t like your Church. You have nothing to offer. You do nothing but destroy.”

Soon after this broadcast, Mother Angelica returned to the traditional habit of the Poor Clares and to her monastery. She also famously critiqued a pastoral letter regarding the Eucharist written by Cardinal Mahony (then the Archbishop of Los Angeles), in which she cited the heresy rampant in the document, and for which she gained much opprobrium from many



bishops in the United States.

Clearly, by God’s grace, Mother Angelica had come to see the reality of the supposed “springtime” in the Church ushered in by Vatican II and had the courage to speak out, even though she still embraced the documents of Vatican II. May she rest in peace.



New Apostolic Nuncio to the United States

Pope Francis has appointed French Archbishop Christophe Pierre as the new Apostolic Nuncio (Ambassador) to the United States. He replaces the Italian Archbishop Carlo Viganò, who turned 75 in January and had represented the Vatican in Washington since 2011.

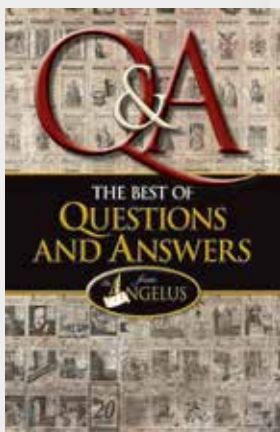
The Apostolic Nunciature is a relatively recent position for the US, since formal diplomatic relations between the Vatican and the United States were established only in 1984. Previous to this, the pope was represented in the United States by an Apostolic Delegate. While the Apostolic Nuncio is an ambassador of the Vatican, his role in the United States is mostly confined to ecclesiastical affairs, particularly with the choosing of candidates who are to be named bishops and being the channel by which American bishops communicate with the Holy See.

Archbishop Pierre is only the second French-speaking prelate to represent the Pope in the

United States. The only other was the Belgian Archbishop Jean Jadot, who was Apostolic Delegate from 1973 until 1980. It was Jadot who was largely responsible for helping to shape the rather progressive nature of the American episcopate during the waning years of the pontificate of Paul VI.



344 pp—Hardcover—STK# 8343*—\$25.55



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Chapter 8 of *Amoris* *Laetitia*

by Fr. Jean-Michel Gleize, SSPX

Father Jean-Michel Gleize, professor of ecclesiology at the SSPX seminary of St. Pius X in Ecône, comments on the chapter 8 of the post-synodal Apostolic Exhortation *Amoris Laetitia* released on April 8, 2016.

1. The Apostolic Exhortation is striking in both its amplitude and its structure. It is divided into nine chapters and includes over 300 paragraphs. The most sensitive issues are dealt with in Chapter 8 (¶291-312), starting with ¶293. After discussing Catholic marriage and the Catholic family, the document examines “situations of weakness.” We will restrict ourselves here to this long-awaited section. We are of course aware of other points worthy of consideration and analysis, such as ¶250 on homosexuals, the section on the erotic aspects of love, “a specifically human manifestation of sexuality” (¶150 -152), as well as the positive and more normal

aspects of the document, wherein it recalls the doctrine of marriage, its grandeur, and indissolubility. All this will be examined in due time: since we cannot say everything at once, we will make distinctions... and making distinctions does not mean denying or forgetting!

2. The Exhortation speaks first of all of purely civil unions and cohabitation, in ¶293-294:

“The choice of a civil marriage or, in many cases, of simple cohabitation, is often not motivated by prejudice or resistance to a sacramental union, but by cultural or contingent situations. In such cases, respect also can be shown for those signs of love which in some way reflect God’s own love.” [...] “All these situations require a constructive response seeking to transform them into opportunities that can lead to the full reality of marriage and family in conformity with the Gospel. These couples need to be welcomed and guided patiently and discreetly.”

The Synod

The decentralization of the Church offends
the Faith and common sense

by Roberto de Mattei

On October 17, 2015, Pope Francis announced how the Synod on the Family is going to conclude. In the few days just before the end of the work by the assembly of bishops, they have reached an impasse, and the way out of it, according to the Pope, would be the decentralization of the Church.

This impasse is due to the division among those within the hall: between those who refer with firmness to the perennial Magisterium on marriage, and those “innovators” who want to overturn two thousand years of Church teaching, but above all, to overturn the Truth of the Gospel. It is, in fact, the Word of Christ, the natural and Divine law, that a valid marriage, celebrated and consummated [ratum et consummatum] by the baptized, cannot, under any circumstances, be dissolved by anyone.

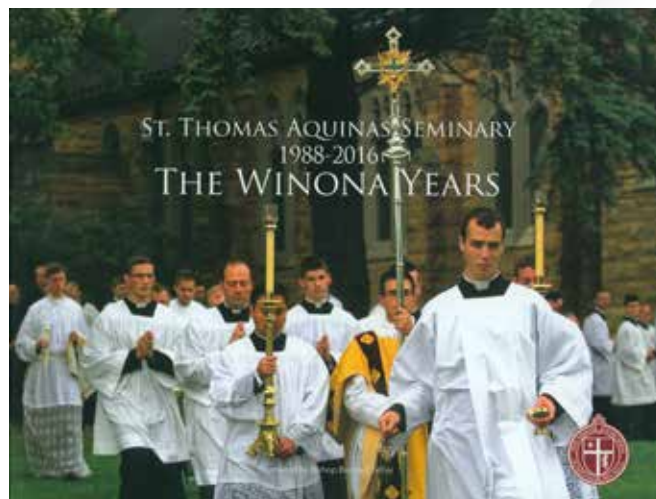
A single exception to this would annul the absolute, universal value of this law, and if it were to

fall, the entire moral edifice of the Church would collapse. Marriage is either indissoluble or it isn't and a disassociation between the principle and its practical application cannot be admitted. Between thoughts and words and between words and facts, the Church insists on a radical coherence, the coherence the martyrs have borne witness to throughout history.

The principle that doctrine doesn't change, but its pastoral application does introduces a wedge between two inseparable dimensions of Christianity: Truth and Life. The separation of doctrine and praxis is not of Catholic doctrine, but of Hegelian and Marxist philosophy, which turns upside down the traditional axiom according to which *agere sequitur esse*. Action, in the perspective of the innovators, precedes being and conditions it; experience does not live the truth but creates it.

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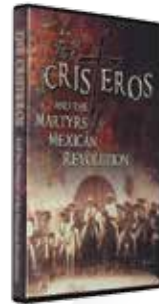
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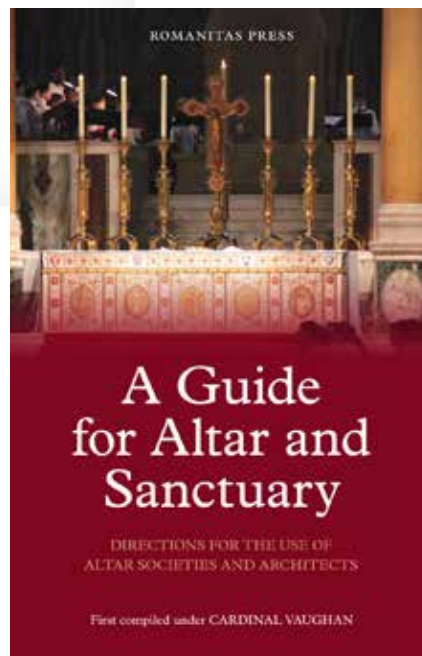
The War of the Vendée

As the French Revolution attempted to destroy both God and man, a number of French peasants from the Vendée, along with their nobility, rose up to defend the Sovereignty of Christ against the greatest terror the world had seen since the persecution of Diocletian. Truly inspiring! He tells of the French peasantry, and the nobility who joined them, who rose up to defend the Sovereignty of Christ against the greatest terror the world had seen since the persecutions of Diocletian, and nearly succeeded.



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A Guide for Altar and Sanctuary



In a period when many Catholic churches are being restored to a traditional sense of function and beauty, the re-availability of this invaluable book could have perhaps not come at a more providential moment! It is packed with helpful information for altar societies, sacristans and others who have care of the sanctuary and altar, the sacred vessels, linens, and vestments used in the Roman Liturgy.

If you want to ensure that your sanctuary, altar and liturgical requisites are in conformity with the best traditions and mindset of the Roman Catholic Church, this book will help you obtain that goal!

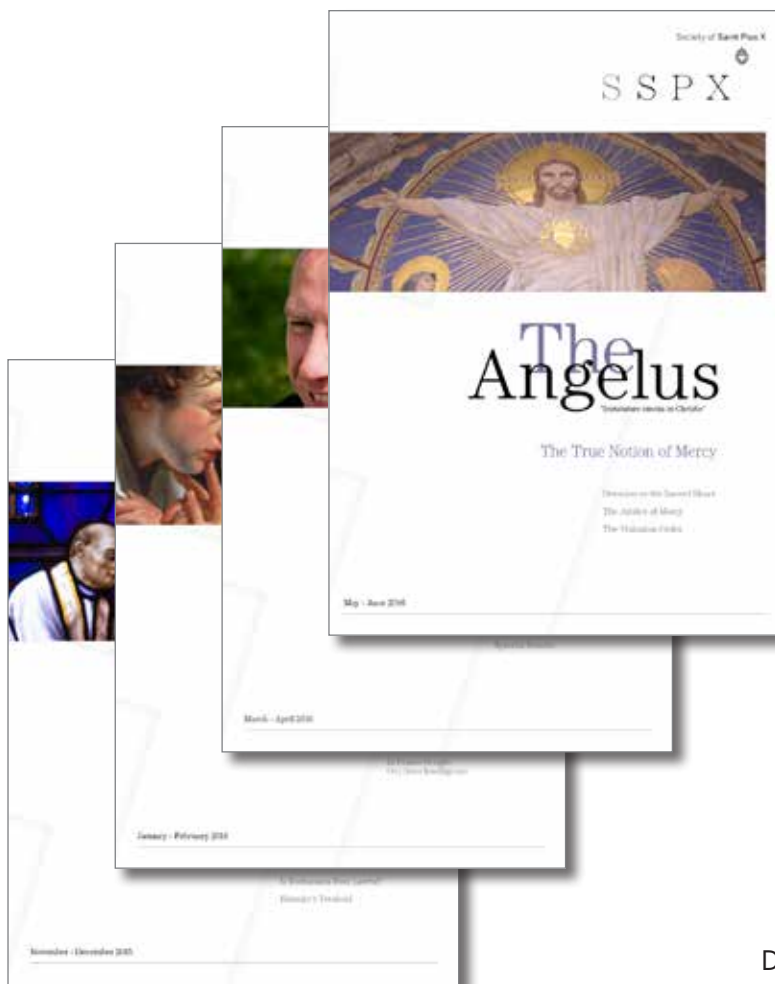
This little volume is also a God-send to any Catholic that wants to learn more about the sacred liturgy and sacred spaces.

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