



S S P X



The Angelus

“Instaurare omnia in Christo”

Politics

The Americanist Problem

Building Society

Liberalism and Integralism in America

Letter from the Publisher

Dear readers,

Throughout this year, 2017, we will be seeing new faces on the geo-political horizon. In the foreground, we will have a newly elected president of the United States, whose agenda is bound to have ripple effects throughout much of the world. On the European front, things will also be on the move.

The time may be right for us to return to basics and hold fast to the Christian perspective over the government, society, and the nation's philosophy of life. Those who set laws, run governments, and make history follow basic ideas and ideals and, unfortunately, also ideologies. However removed these guidelines may seem to be from the truths of the catechism, they may profoundly impact the salvation or damnation of millions of souls. What proofs do I have for stating this?

First, let me call attention to a resounding statement from that eminent pope and statesman Pius XII, made on June 1, 1941 in the thick of World War II: "Of the form given to society, in harmony or not with the divine laws, there depends and filters the good and evil of souls, that is to say, the fact that men, all called to be vivified by the grace of Christ, breathe, in the contingencies of the earthly course of life, the sane and life-giving air of the truth and the moral virtues, or, on the contrary, the morbid and often mortal virus of error and depravity."

Next, another churchman writes, in June 2015, after the U.S. Supreme Court decision allowing gay marriages, quoting Heraclitus, who used to say: "It is necessary that the people fight for the law as they do for the walls of the city." This churchman adds: "As I advanced in age, I discovered the importance of legislation in man's life. . . . The only two civilizations which have survived for thousands of years are the same that have opposed homosexuality: the Jews and the Christians. Where are today's Assyrians? Where are today's Babylonians? . . . Hence my first thought: we are at the end."

These words, delivered by a retired cardinal of the Church, no doubt sound apocalyptic to us. Are we to cross our arms and bury our heads in the sand? It is high time for us to gather our forces, as the same cardinal exclaims: "Believing families are the true fortresses. And the future is in the hands of God."

We are no better than our ancestors. If we are men of faith, if we preserve the heritage of our fathers, if we stand firm in our beliefs and our morals, God will not abandon His little remnant. Should we not often utter the words of the liturgy, "Our help is in the name of the Lord"? And like David, facing the modern-day Goliath, it is time to shout our faith: "You are coming to me with swords and armor. But I am coming to you in the name of the Lord of Hosts."

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Contents

Letter from the Publisher 4

Theme: Politics

– The Americanist Problem 6
– Building Society 10
– Liberalism and Integralism in America 15
– The Spirit of '76 20
– From Americanism to the City of God 23

Faith and Morals

– The Purification 28
– The Americanist Heresy 34

Spirituality

– The Diaries of Monsignor Joseph C. Fenton 38
– Go Steady, Christian Soul! 44

Christian Culture

– Politics and Cultural Americanism: 48
– Truth, Words, and Duty 56
– Why Do Children Lie? 60
– Questions and Answers 65

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News from Tradition

– Church and World 70
– The Apostolic Exhortation *Amoris Laetitia*: 75
– The Last Word 87



The Americanist Problem

Two Aspects of the Americanist Problem:
Braquemart and the Prince von Sunmyra

by Dr. John Rao

Braquemart and the Prince von Sunmyra are certainly not household names for Traditionalist Catholics, especially in conjunction with the subject of Americanism. Nevertheless, the lesson to be learned from the men who bear these appellations in Ernst Jünger's novel, *On the Marble Cliffs* (1939), seemed useful to me with respect to Americanism from the moment I first read this powerful work—so much so that I ended my chief study of Church History by calling attention to it. That lesson has been on my mind still more this year as the global socio-political situation has worsened, and concerned and frustrated American Catholics have pondered what they should do properly to respond to it.

The protagonists of *On the Marble Cliffs* are two siblings—the unnamed Narrator and Brother

Otho. Living lives of study on the edge of a city called the Marina, both of them are horrified by the growing threat presented to the civilized order of their environment by the barbaric will of a tyrant identified as the *Oberförster* and his brutal, primitive, slavish minions.

Part of the reason why the brothers understand the mounting danger is because they realize that they themselves were once “part of the problem” that gave rise to the malevolent forces now nearing the Marina. They—like Jünger in his real life involvement with what he later came to believe to be all too parochial-minded nationalist organizations—had once “ridden with the Mauretanians”: one of the unruly bands of warriors fighting in the confused wake of the disastrous “war of the Alta Plana” that seem to have aided the *Oberförster's* cause. But



they had decided that it was necessary for them to change their ways in order to prevent falling into the abyss.

Change, in their case, meant making a clear break with the mindless, militant activism that at first had captivated them—though without succumbing either to the rapidly degenerating ethos of the once fully cultivated Marina or even mere pursuit of decent but ultimately directionless personal goals. This break, at least to begin with, involved the inner man. On the one hand, it required courageous resistance to the charge of “defeatism” that the militant would inevitably level against them for “retiring from the fight.” On the other, it demanded rigid commitment to the painstaking, systematic, intellectual and spiritual labor of deepening their understanding of the basic pillars of civilization and the central problems bringing about its current collapse.

Return to the sources

It was this return *ad fontes*, to the sources—which, in the brothers’ case, signified a literal reexamination of natural plant life from a cloister-like setting near the Marina by the marble cliffs giving the novel its name. Still, living an atomistic existence in pure tranquility was not the ultimate goal of their project. It was this “quiet time” that would prepare them to reconnect with reality so as to reenter the fight against the *Oberförster* more effectively.

Moreover, there was no question in their mind of neglecting their former militant friends during their temporary “leave.” For confused though these former comrades-in-arms still might seriously be, all of them nevertheless had an instinctive sense of the evil brewing in their troubled environment and its dire consequences. The ultimate duty of the Narrator and Brother Otho was to renew a stronger and more solid alliance with their militant friends through their personal study and spiritual reinvigoration. This and this alone would guarantee that the coming battle with the tyrant would lead to a better world, and not simply the replacement of one present monster with a different but similar

beast. Describing the entire internal and external character of the struggle at hand, the Narrator tells us:

Now battle had to be joined, and therefore men were needed to restore a new order, and new theologians as well, to whom the evil was manifest from its outward phenomena down to its most subtle roots; then the time would come for the first stroke of the consecrated sword, piercing the darkness like a lightning flash. For this reason individuals had the duty of living in alliance with others, gathering the treasure of a new rule of law. But the alliance had to be stronger than before, and they more conscious of it. (Chapter XX)



Ernst Jünger (29 March 1895 – 17 February 1998) was a highly decorated German soldier, author, and entomologist who became famous for his World War I memoir *Storm of Steel*. In the aftermath of World War II Jünger was treated with some suspicion as a possible fellow traveler of the Nazis.

Deeper Questions

Just as the threat to the Marina from the *Oberförster* is about to burst into the open, the brothers receive a visit to the marble cliffs >



Building Society

by Fr. Michael McMahon, SSPX

Angelus Press: What role should the school play in the social formation of a child?

Fr. McMahon: As we know man is both material and spiritual, having a body and a soul, and this human nature is also social. Simply put, man is meant by his very nature—body and soul—to live in society, in community with his

fellow man. This is the very essence created by Almighty God. The stupidity of “social contracts” and “noble savages” aside, common sense, sound philosophy, and long experience clearly demonstrate the most basic need from cradle to grave of one man for another. Walk to your kitchen, open up the refrigerator door





and pull out something to eat; now stop and think for a moment on the multitude of social interdependencies implied in this simple and mundane action before you eat that piece of mom's chocolate cake.

Angelus Press: Sounds delicious, but what of the school's role?

Fr. McMahon: A complete school, one perfect in the philosophical sense, must form a man in the totality of his nature. Educators must leave nothing to chance, but must carefully construct a curriculum which aims at forming body, soul *and* the social aspect of human nature. Rolling the balls out, for example, at gym class with no care to order and organization, with no plan or purpose is a dereliction of duty and basically a waste of time. Each hour and facet of the school day must be meticulously planned and supervised with a keen eye to formation. What goes for the body in physical education and the intellect in the classroom must go as well for social formation. Thus it is incumbent upon those in charge to be cognizant of the need to direct and form their students socially, to form this nature which God has made.

Angelus Press: Father, the need is obvious, as obvious as human nature itself, but how is it done?

Fr. McMahon: Before answering *how*, it would be first important to describe *what*. The essence of living in society, whether it is in the basic unit of the family or any other group or organization, is an understanding of and service to the common good and proper order of that community. Thus correct formation in view of the individual taking his proper place within society

will focus there; constructing an environment which fosters this knowledge and service. A great work by teachers and administrators will be their vigilance in first the selfless recognition of neighbor, then of a common good or goal, and one's own role in being a member and also a servant of both. You can already see that a man must possess humility, knowing he holds a place, plays a role in a larger community, thus accepting a responsibility to fulfill his duties to family, school, country and Church. "Get out of your own bellybutton" is a frequent refrain familiar to my students. In other words, stop thinking only of yourself, your needs, your comfort and be a man—recognize your duties and responsibilities to your neighbor, to your class, to the Academy, and to the Mystical Body. It is truly a beautiful thing to see a young man blossom from the immature, pure receiver to a generous giver and contributor.

Angelus Press: Is there more "what"?

Fr. McMahon: Certainly. The goal is a well-formed man who understands that he is to serve a good greater than himself, more important than his own likes, dislikes, whims, and desires; that he is not "*A#1, top of the list nor king of the hill.*" In one word, he is meant to be a gentleman. This concept is so important that it demands definition and explanation. The dictionary can get us started: *A man whose conduct conforms to a high standard of propriety or correct behavior.* This gentleman must be of noble and strong character, one carefully formed and solidly founded upon perennial principles, both of reason and faith. A Catholic gentleman—and in the most profound sense there can be no other—is simply a man grounded in reality >





Liberalism and Integralism

by Gabriel S. Sanchez

The 2016 Presidential Election has come and gone. No matter who prevailed, there was little expectation going in that the result would do anything except further polarize much of the country. Catholics of various ideological stripes took to social media and other, arguably more savory, outlets to stump for their preferred candidate, often relying on attenuated arguments to “prove” that the Church’s social magisterium dictated voting for mainline Candidate A over Candidate B (or vice versa). Some opted to keep faith with Catholic philosopher Alasdair MacIntyre’s provocative dictate: “When offered a choice between two politically intolerable alternatives, it is important to choose neither.”

Who can blame them? Long past are the days when the American faithful could expect to find authentically Catholic political candidates,

particularly at the national level. Indeed, arguments have been put forth that no Catholic, regardless of the strength of his convictions, can live out his faith fully in public office; the forces of liberal secularism, and the temptation to compromise with them, are simply too powerful. Moreover, the faithful have seen time and again the promises of ostensibly “pro-life” candidates go unfulfilled while the highest court of in the land—comprised mostly of Catholics!—issues rulings contrary to natural and divine law.

And yet American Catholics press on with the hope that liberalism, in either its Republican or Democratic guise, will save them. For more than a century, Catholics have been told there is no contradiction between being a “good American” and a “good Catholic” despite the fact that the United States, from its inception, professed >

Theme Politics

liberal dogmas contrary to Catholic teaching. People may fight over the “true” or “original” meaning of documents such as the Declaration of Independence and the Constitution of the United States, but the reality is that when it comes to religion, particularly the true religion which is Catholicism, America has no place for it in public life. At best, religion is a “private affair” to be “tolerated”; once it openly contradicts the liberal Zeitgeist, however, the Faith becomes anathema.

The Integralist Thesis

Many, perhaps most, Catholics, including those who define themselves as “traditional,” don’t want to hear any of this. It’s too unsettling. They would prefer instead to believe that even though liberalism is rotten right now, it will get better in the future so long as the “right candidates”

take office and pass “good laws.” Lost is the understanding that liberalism, at its core, is antithetical to the Catholic Faith—a point made repeatedly by numerous holy popes, bishops, theologians, and philosophers from the 18th century onward. Liberalism, for example, rejects the social kingship of Christ. His rule must yield to the will of the people, no matter how barking mad their transient wants and desires may be. As for the Church, her only respectable place is off in the corner and her voice, should it ever be heard, must never speak against the amorphous values of liberal ideology and certainly not about man’s true and final end, which is Heaven.

This is nothing less than a perverse reversal of the proper relationship between Church and State, one which is now so engrained in the ethos of the United States that few American Catholics bother to question it anymore. What should be recognized as an undeniable tension between

Reflection of the St. Patrick’s cathedral in the facades of the surrounding buildings.

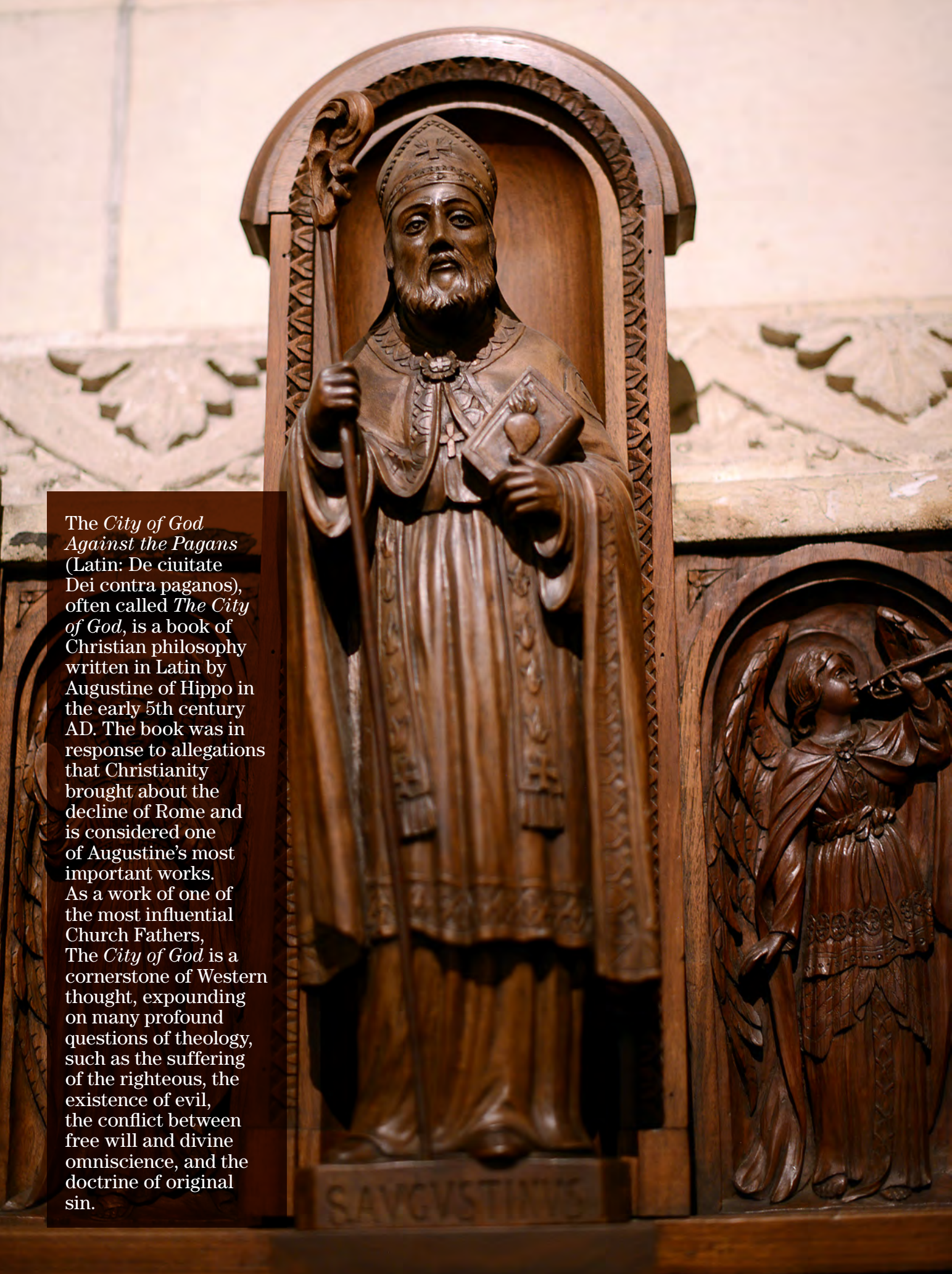


The Spirit of '76

by a Benedictine monk

In this beautiful country of the United States, “we the people” that compose it are Americans. The word “Americanism” can cause a dilemma. We can be confused between an error condemned by the pope and our love for our country. Our Founding Fathers, from the pilgrims on the Mayflower to the pioneers on the western frontier, were essentially concerned with survival. If we consider the very hostile and bitter elements of nature and the upheavals of the European and Native American nations, the American people were obliged to fight for survival. The fighting spirit of our pioneering ancestors was often called *The Spirit of '76*. Just as we can understand Americanism in two ways, *the Spirit of '76* can be interpreted in two ways: a strong character showing the virtue of fortitude, or a revolutionary attitude throwing off all authority.

The Spirit of '76 refers to the spirit of the American Revolution, which was, in a certain way, the forerunner of the French Revolution. The French elite, in their pleasant Parisian tea-rooms, were philosophically preparing a revolution against God, and as a result the French kingdom was overthrown and most of the “tea-room philosophers” were beheaded. Our Founding Fathers were familiar with this French “philosophy of illumination.” They were heavily influenced by these errors long before the two revolutions were fought. The American Revolution was a continuation of the English-French hostilities on American soil and a trial run of the anti-Catholic French Revolution. These two Revolutions seemed to have infused a sense of self-sufficiency to the American population and mistrust of European authority. America made her



The *City of God Against the Pagans* (Latin: *De ciuitate Dei contra paganos*), often called *The City of God*, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works. As a work of one of the most influential Church Fathers, *The City of God* is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin.



From Americanism to the City of God

by Gabriel S. Sanchez

Thomas Storck and Brian M. McCall, two towering writers in the field of Catholic social teaching, have both released books in recent years which wrestle with the social, political, and economic crises of our time—crises which cannot be divorced from the ongoing ecclesiastical crisis that has plagued the Catholic Church for half-a-century.

How Did We Get Here?

Storck, who has written on Catholic social and economic thought for over three decades, has pulled together a collection of his more recent magazine and journal pieces in *From Christendom to Americanism and Beyond: The Long Jagged Trail to a Postmodern Void*

(Angelico Press 2015). Rather than be read as a straightforward history of modernity-to-postmodernity, Storck's book should be approached as an extended meditation on the waning days of Christendom during the period wrongly labeled as "the Enlightenment" before exploring the most destructive and widespread ideology of the last 300 years: liberalism. For only by unmasking the roots of liberalism can Storck accurately track the rise of Americanism, that is, the idolization of the United States's experiment in liberal democracy at the expense of Catholic truth. Storck, it should be noted, is neither an alarmist nor a reactionary in the emptyheaded, kneejerk sense. He, however, an astute analyst of the modern age who isn't afraid to sound the alarm when the forces of secularism threaten the right understanding of the proper Christian >

Feasts of Our Lady:

The Purification

by Fr. Christopher Danel

“On this day the Virgin-Mother brings the Lord of the Temple into the Temple of the Lord; Joseph presents to the Lord a Son, who is not his own, but the Beloved Son of the Lord Himself, and in whom the Lord is well pleased: Simeon, the just man, confesses Him for whom he had been so long waiting; Anna, too, the widow, confesses Him. The Procession of this solemnity was first made by these four, which afterwards was to be made, to the joy of the whole earth, in every place and by every nation” (St. Bernard, *First Sermon on the Purification*).

The Law and the Gospel

Thus forty days after the Nativity of the Savior at Bethlehem, Our Lady fulfilled the Law of the

Most High in regard to the birth of a son, the pertinent parts of which are paraphrased as follows from the twelfth chapter of Leviticus: “If a woman shall bear a male child, she shall be unclean seven days. And on the eighth day the infant shall be circumcised, but she shall remain three and thirty days unclean [i.e., for a total of forty days]. And when the days of her purification are expired, she shall bring to the door of the tabernacle a lamb of a year old for a holocaust and a turtledove for sin [or two turtledoves, cf. Lev 12:8], and shall deliver them to the priest, who shall offer them before the Lord, and shall pray for her, and so she shall be cleansed.” Furthermore, if the son be the firstborn, he is to be especially dedicated to God, according to Exodus 13:2, “Sanctify unto me every firstborn that openeth the womb among the children





According to the Mosaic law a mother who had given birth to a man-child was considered unclean for seven days; moreover she was to remain three and thirty days “in the blood of her purification”; for a maid-child the time which excluded the mother from sanctuary was even doubled. When the time (forty or eighty days) was over, the mother was to “bring to the temple a lamb for a holocaust and a young pigeon or turtle dove for sin”; if she was not able to offer a lamb, she was to take two turtle doves or two pigeons; the priest prayed for her and so she was cleansed. (Leviticus 12:2-8)

Stained glass window, Church of St. Leo, Montreal, Canada



The Americanist Heresy

Extracts of Leo XIII's *Testem Benevolentiae* (January 22, 1899)

This Apostolic Letter, addressed to Cardinal Gibbons, was the outcome of the French version of a book on the founder of the Paulist Fathers, entitled *The Life of Isaac Hecker*. Its preface contained dangerous statements which gave rise to a violent controversy in France over what was labeled “Americanism.” It permitted Leo XIII to correct certain opinions all too prevalent in our own age, not only in America but in the entire Western world.

We send you this letter as a testimony of that devoted affection in your regard, which during the long course of Our Pontificate, We have never ceased to profess for you, for your colleagues in the Episcopate, and for the whole American people, willingly availing Ourselves of every occasion to do so. . . . The opportunity also often presented itself of regarding with admiration that exceptional

disposition of your nation, so eager for what is great, and so ready to pursue whatever might be conducive to social progress and the splendor of the State. But the object of this letter is not to repeat the praise so often accorded, but rather to point out certain things which are to be avoided and corrected, yet because it is written with that same apostolic charity which We have always shown you, and in which We have often addressed you.

The Principles

The principles on which the new opinions We have mentioned are based may be reduced to this: that, in order the more easily to bring over to Catholic doctrine those who dissent from it, the



is to be accorded to those *who have left all things and have followed Christ.*

Lastly, not to delay too long, it is also maintained that the way and the method which Catholics have followed thus far for recalling those who differ from us is to be abandoned and another resorted to. In that matter, it suffices to advert that it is not prudent, Beloved Son, to neglect what antiquity, with its long experience, guided as it is by apostolic teaching, has stamped with its approval... So that if among the different methods of preaching the word of God, that sometimes seems preferable by which those who dissent from us are spoken to, not in the church but in any private and proper place, not in disputation but in amicable conference, such method is indeed not to be reprehended; provided, however, that those who are devoted to that work by the authority of the bishop be men who have first given proof of science and virtue.

Hence, from all that We have hitherto said, it is clear, Beloved Son, that We cannot approve the opinions which some comprise under the

head of Americanism. If, indeed, by that name be designated the characteristic qualities which reflect honor on the people of America, just as other nations have what is special to them; or if it implies the condition of your commonwealths, or the laws and customs which prevail in them, there is surely no reason why We should deem that it ought to be discarded. But if it is to be used not only to signify, but even to commend the above doctrines, there can be no doubt but that our Venerable Brethren the bishops of America would be the first to repudiate and condemn it, as being especially unjust to them and to the entire nation as well. For it raises the suspicion that there are some among you who conceive of and desire a church in America different from that which is in the rest of the world. One in the unity of doctrine as in the unity of government, such is the Catholic Church, and, since God has established its centre and foundation in the Chair of Peter, one which is rightly called Roman, for where Peter is there is the Church.

A woman symbolizing Justice stands at door of the building "State." Soldiers block the steps to members of different denominations. (Thomas Nast, 1840 – 1902)



The Diaries of Monsignor

Joseph C. Fenton

Some Insights into the Man and His Times

by Fr. Jacob Peters

Few traditional theologians at the Second Vatican Council more antagonized the majority of progressivists among the *periti* (theological experts) than Msgr. Joseph Clifford Fenton. Those familiar with the issues debated at the Council will easily recognize his name and the subject with which he is most closely associated: religious liberty; his intellectual duels fought with his adversary, Fr. John Courtney Murray, S.J., were legendary fare within Catholic academia in the 1950s.

As more histories of the Council period are available, one may be more than mildly surprised that the clerical opponents, in addition to their scholarly antagonisms, not infrequently harbored strong personal feelings about each other as well. Msgr. Fenton has left for posterity a treasure trove of diaries chronicling more than two dozen

trips to Rome from the period of 1948 to 1966. In them we learn much about the man who played a major role at Vatican II as a member of its Central Preparatory Commission; and we also attain insights into how he earned the enmity of progressive theologians such as two of the titans of the 20th century: Fr. Henri de Lubac, S.J. and Father Yves Congar, O.P.

After a particularly heated meeting in Rome during March of 1962, one graphic clash was recorded in the diary of Fr. Congar: “After some time, Fenton is so vile, so foolishly negative, so aggressive, so entirely out of his senses, that Msgr. Philips [Gerard Philips, a theologian at the Catholic University of Louvain in Belgium] stands up and says, with emotion, strongly and calmly: Under these conditions, it is impossible to work, and I retire. Because (addressing Fenton)



you accuse everybody of heresy.” Fr. de Lubac’s diary offers a substantially similar account. Msgr. Fenton’s recollection of this incident in his diary is very brief: “At the afternoon meeting, Philips launched a verbal attack against me, and I replied in kind.”

While Msgr. Fenton’s six-foot plus, full-sized frame and strong personality probably contributed toward his proclivity to attract powerful and outspoken enemies, they weren’t the major reasons. At the age of 38, 13 years after his ordination to the priesthood, he became the editor of what was at the time one of the most prestigious theological journals in the United States, the *American Ecclesiastical Review*. From 1939 until his retirement in 1963, he taught fundamental and dogmatic theology at Catholic University in Washington, D.C. He was

the first secretary of the Catholic Theological Society of America. Though often portrayed by the victors at the Council as a theological lightweight (Congar actually had tried to prevent his appointment to the Central Preparatory Commission on the grounds that he had little following in the United States), his decade-long debate with Fr. J. C. Murray should have been sufficient to solidify his theological credentials and reputation, even among his opponents both in the United States and Europe.

Such vitriol as exhibited toward Fenton both before and after the Council should provoke a curiosity of a different stripe: what *was* the personality of the man who so prominently manned the lonely post of safeguarding Catholic theological tradition as it was assaulted from after the Second World War until his sudden >

Go Steady, Christian Soul!

by Fr. Dominique Bourmaud, SSPX

Many readers have meditated on the passage from the Gospel of St. John, Chapter 14: “My Father will give you the Paraclete, so that he may be in you eternally. You will know Him, because He will dwell within you. We shall come to him, and make Our abode in him.” This revelation of Christ’s who, along with the other divine Persons, takes possession of the soul, resonates within us. Indeed, the spiritual life consists in the union of the soul with God as close and perfect as can be. But we may feel intimidated by an ideal which seems so far out of reach. Are we are so often prey to sudden changes of mind and mood? Is there not also something amiss to speak of a state of rest when Christian authors speak of struggle and progress? So, what are we to make of this “dwelling,” of this presence of the Paraclete who may “be in you eternally”?

Meandering Through Life

Christian life, according to these words of Our Lord, is not found in a constant movement from good to evil and from evil to good. It is something stable and permanent. He who has nothing firm, whose life is a perpetual return from sin to penance and from penance to sin, has good reason to fear that virtue has never taken root. This hesitant Christian, who serves two masters, whose God is all too often his belly, who falls, regrets, and falls again, is best described in the prayer of St. Augustine:

“Under Thy lash our inconstancy is visited, but our sinfulness is not changed. Our suffering soul is tormented, but our neck is not bent. Our life groans under sorrow, yet mends not in deed.

If Thou spare us, we correct not our ways; if



Politics and Cultural Americanism:

Buy Their Fruits?

by Dr. Andrew Childs

As the present volume considers the issues of politics and Americanism, I begin with a definition of terms. The dictionary defines “election” as “the selection of a person or persons from among candidates for a position, especially political office.” We find “fatigue” rendered as “extreme tiredness after exertion,” and “weakness in materials, especially metal, caused by repeated variations of stress.” All who endured the catastrophic spectacle of the American presidential election process of 2016—a rhetorical gladiatorial combat of unprecedented gruesomeness—might reasonably conclude that the realm into which we enter can in fact admit no hope, Dantean allusion intended. But as scholarship demands objectivity and precision, as our Faith demands hope, and given the present charge to consider not only politics but the American condition, we can define ‘election fatigue’ as follows: “The state of *mental* weakness resulting from repeated stressful exposure to candidates of questionable virtue for a formerly recognizable and venerable political office” (see: *debasement of the political process, philosophical chickens coming home to roost*).

In the immediate American political past, we have been compelled to watch a horrible accident: two reckless trains colliding head-on—carrying

Truth, Words, and Duty

by Patrick Murtha

Living in a Post-Truth Era

For all the brave orations about the liberty to have and hold any thought or to speak, on whim or with wisdom, any word; for all the proud and sometimes cowardly boasting about being in a land where freedom of speech reigns free and supreme; for all the supposed despising of orthodoxy and of that much maligned word called “truth”: at the end of all these, modern man, like ancient man and medieval man, actually loathes the lie. In principle he pronounces that the lie has its place in society, perhaps as a comfort or a convenience or to spur or to solve a conflict. And so, he speaks shamelessly like Mr. Shaw’s Grand Duchess, saying “All great truths begin as blasphemies,” when the truth of the matter is far simpler and less seemingly paradoxical: all great truths begin

as reality. Or he speaks with judicial decision, as did Justice Breyer in *United States v. Alvarez* (2012): “False factual statements can serve useful human objectives,” when the truth of the lie is this: the social value of a deceit is no better than the virtue or the benefit of a disease. In practice, however, he quietly believes that the lie can have no more part in a healthy society than poison can play in a healthy diet. And so, he disputes the utility of “alternative truths” and “post-truths” and “false facts.” This reality does not appear so evident when the press, the politician, the professor seem so seeped in the academic or popular fads, which turn out to be nothing more newfangled and often flawed trends disguised as truths, novel or ancient errors robed like erudition; when so much that is lectured and learned as true is little more than an unintended



yet unreasonable misrepresentation at best or a deliberate and definite deceit at worst. Nevertheless, what is said about modern man actually admiring and even loving, like a secret and even sincere love, the idea of orthodoxy, may be realized as true in the Oxford Dictionary's choice for the "word of the year." There were so many new-crafted words they could have chosen, but they rightly chose, perhaps for the wrong reasons, "post-truth." The word itself means that mere emotions or individual gut-feelings hold more sway over public discourse than do demonstrable facts or reason; and it is often used, rightly or wrongly, to style the state of affairs that led to Mr. Trump's nomination as president or to express the events that freed Britain from the Europe Union. It is a word that more than implies that emotions and sentiments and mere whims and desires have, in our modern times, replaced reality as the source of truth.

The reason this choice of word is significant is that it reveals the certain concern over what a good many writers believe to be a grave error of our time: the ignoring or the ignorance of truth. Some may even be ashamed to think or to say it, as this realization revolts against the very notion that every word and every thought ought to be free to be expressed, and yet the apprehension of this error may indeed lead to dispelling the

false understanding of freedom of speech. It does offer a possible flicker of sunlight through the dense fog of this modern license, a certain hope and even happiness in truth. And perhaps what G. K. Chesterton said of former days, may be also true of these latter days, that "the heretic was proud of not being a heretic. It was the kingdoms of the world and the police and the judges who were heretics. He was orthodox" (*Heresies*, p. 1). The irony now, however, is that journalists and the anarchists believe that the common man, particularly the conservative, not so much the kings or the politicians or the police, have gone mad with heresy.

The Fierce Discernment of Truth

Nevertheless, it can never be overstated that the loss of truth is at the root of our loss of humanity and even our loss of happiness. In order to return to reasoning and restore the contemplation and comprehension of reality, modern man must return to a fervent and even fierce desire for veracity, and to a scrupulous and unsentimental discernment of truth, but I fear this will take more logic and more labor than modern man is willing to provide. For the first task would be to return to thinking, which is >



Why Do Children Lie?

by SSPX Sisters

God is truth itself. He can neither deceive nor be deceived, as we say in the act of Faith. And thus He has given us language in order to express, like Him, truth alone. So why do children, who are created in His image and likeness, tend to lie?

First of all, there are little ones who have too much imagination. They easily invent stories and create personalities or imaginary situations. The boundary between dream and reality becomes unclear in their minds. In the evening, for example, they say that the teacher punished one child for saying bad words, although nothing of the sort actually happened and they simply mistake their dreams for reality. We must teach these children to keep their feet on the ground, for example by entrusting them with a concrete responsibility like setting the table or feeding the

dog, and requiring them to do it regularly every day. When we read them a story, it is important to point out whether it is a true story or a fictional story, and we should choose stories preferably from the former category. Need we add that television, computers, and video games cause even more harm to them than to other children, since they flatter their tendency to flee reality?

This unfortunate habit of not living in reality can also be the fruit of pride. In the stories he makes up, and of which he is the hero, Peter always takes center stage. To brag to his comrades, he tells them he lives in a very big house, that he takes fencing and karate, and that his dad is a fighter pilot. It is the virtue of humility that will bring Peter back to reality. His father will explain to him that there is no stupid job, and that besides, he loves his job even though



it is humble, because he sees in it his duty of state, God's will for him to feed his family and sanctify himself, just like Our Lord, Who was a humble carpenter in Nazareth. In the family, simplicity and poverty are loved and practiced, for that is the spirit of the Beatitudes.

But now we come to Theobald, who is also a liar, but for another reason. He has a fearful temperament, shirks his responsibilities and is afraid of being scolded. He lies to cover up his naughtiness ("It wasn't me."), even if it means someone else will be punished in his stead. So he needs to be encouraged to face the truth. Besides, a fault confessed is half redressed. "But," says Mom, "if I find you have lied, you will be punished twice, once for your naughtiness and once for your lie." He will realize that a lie has a heavier price than loyally owning up to his fault. To make it easier for children to confess, our attitude must be like that of our Father of Mercy, always ready to pardon the repentant sinner; parents who are severe and not understanding enough will only strengthen their child's fear and the lies born of it.

which he humbly sees himself for what he is—and what we all are, in truth, before God: poor sinners in need of forgiveness.

Let us give our children the example of unfailing truthfulness: no false excuses to the teacher ("I'll write you a note saying you couldn't do your homework because you were sick."), and no false reports given by Mom to Dad or vice versa ("I'll sign this test you got a bad grade on myself, don't mention it to your father, he would scold you.").

A child in the habit of always telling the truth receives here below a reward for his loyalty: he earns the trust of his parents. He is proud to deserve it and his parents are proud to grant it to him:

"Are you the one who dented the car with your ball?"

"No, Dad, it wasn't me."

"Good, I believe you, you are not a liar."

And a complicit smile unites father and son. "Let your 'yes' be 'yes,' and your 'no' be 'no'; all the rest comes from the devil."

The Truthfulness of the Parents

The habit of loyally recognizing his faults can only help a child to make good confessions in



Q & A

by Fr. Dominique Bourmaud, SSPX

Can lay persons, or even non-Catholics, expel demons?

The order of exorcist is the third of the minor orders, being, like the other minor orders, a participation in the diaconate. It gives to the cleric a real power over the devil. However, it is forbidden for him to use that power, He must first receive the order of the priesthood, with its much greater power over the devil. It is in virtue of this power that the priest performs the exorcisms in the rite of baptism, or in the blessing of

holy water and some other sacramentals. Furthermore, if a priest is to do a formal exorcism, he must receive explicit permission from his bishop (*Rituale* XI, I, 1), required by the Church on account of the dangers involved in this personal struggle with the evil one and his minions.

However, this does not mean that a person who is not a priest does not have any power over the devil. To the contrary, it is the valid sacrament of baptism, which makes us members of the mystical body of Christ, one with our divine >



Q&A

Why do we use the name “Jesus” for Christ?

Answer: The names given by Almighty God in the Old Testament are in general symbolic of the reality of what a person is. Examples include Adam and Abraham. We see this also with Josuah, (or Josue, in the Vulgate), who was chosen to lead the chosen people into the promised land. In fact, we read that this name was given by Moses to Oshea (Osee in the Vulgate), the son of Nun, in Numbers 13:17. The meaning of the name is “Jehovah saves,” or “Savior,” for he would save the Israelites from the forty years’ exile in the desert and lead them to victory. The holy name of “Jesus” is in fact nothing other than the Greek form of this name, as can be seen in Acts 7:45, written in Greek, which uses the name of Jesus for the Joshua who led the Israelites when they brought the tabernacle into the promised land: “Which also our fathers receiving, brought in with Jesus, into the possession of the Gentiles, whom God drove out before the face of our fathers.”

We read also in the Old Testament that this name was not infrequent after the return from the Babylonian captivity. The author of the book of the Ecclesiasticus, originally written in Hebrew by Jesus, the son of Sirach of Jerusalem, was translated into Greek by his grandson, also called Jesus. Since the text that we have available is the Greek one, it is the Greek form of the name which is used. Also Nehemias 7:7.

All of this was but a preparation for the use of the holy name of Jesus in the New Testament for the Savior of the world, the chosen One, the Son of God who would save sinners. Although St. Matthew’s Gospel was originally written in

Aramaic, the version that we have is the Greek one, and so the Greek form of the name of “Jehovah saves” is obviously used in the text in which the divine mission of Christ is declared by the angel of the Lord to St. Joseph: “And she shall bring forth a son: and thou shalt call his name JESUS. For he shall save his people from their sins” (Mt. 1:21). The same name is given by St. Luke, writing in Greek, when he describes the apparition of St. Gabriel to the Blessed Virgin Mary at the moment of the Annunciation, but without the explanation of the meaning of the name: “And thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High” (Lk. 1:31).

Hence the veneration that is given to the holy name of Jesus, the sweetest of all names, honey to the mouth and melody in the ear of the faithful, for it expresses the reality of all that God the Son has done to take away our sins, to give us a share in the divine life, and to open the gates of heaven. This veneration is perfectly expressed in the Litany of the Holy Name of Jesus, which ends with the expression of our dependence on Him: “O Lord, give us a perpetual fear as well as love of Thy holy Name, for Thou never ceasest to govern those Thou foundest upon the strength of Thy love.”

Q&A

Can I confess as sins actions or words that I did not realize were sinful at the time I did them?

This question concerns the remote matter of the sacrament of penance, namely the sins that are to be confessed. This is necessary matter, that must be confessed, if it concerns mortal >

Pope Francis creates 17 New Cardinals

On Sunday October 9, 2016, Pope Francis had announced that he would create 17 new cardinals in a consistory which would be held on November 19, 2016. Of the 17, only 13 are under the age of 80 years and thus are eligible to vote in the next conclave to elect a successor to Pope Francis. The new cardinals are:

Emeritus of Mohale's Hoek Lesotho
Father Ernest Simoni, presbytery of the
Archdiocese of Shkodrë-Pult, Scutari, Albania.

The three Americans on the list are all rather interesting in their own right. Archbishop Farrell was named Prefect of the Congregation for



Archbishop Mario Zenari, Italy
Archbishop Dieudonné Nzapalainga, Central
African Republic
Archbishop Carlos Osoro Sierra, Spain
Archbishop Sérgio da Rocha, Brazil
Archbishop Blase J. Cupich, U.S.A.
Archbishop Patrick D'Rozario, Bangladesh
Archbishop Baltazar Enrique Porras Cardozo,
Venezuela
Archbishop Jozef De Kesel, Belgium
Archbishop Maurice Piat, Mauritius
Archbishop Kevin Joseph Farrell, U.S.A.
Archbishop Carlos Aguiar Retes, Mexico
Archbishop John Ribat, Papua Nuova Guinea
Archbishop Mons. Joseph William Tobin U.S.A.
Archbishop Anthony Soter Fernandez,
Archbishop Emeritus of Kuala Lumpur Malaysia
Archbishop Renato Corti, Archbishop
Emeritus of Novara Italy
Archbishop Sebastian Koto Khoarai, Bishop

Laity, Family, and Life a few weeks before the announcement of the consistory. All Prefects in the Roman Curia are Cardinals, so Farrell being given the “red hat” was to be expected. The other two Archbishops named present a clear message about the particular direction Pope Francis intends to take the Church.

Archbishop Blase Cupich of Chicago was one of Pope Francis's first episcopal appointments for the United States. He has a long record of favoring the same “reforms” that Pope Francis seems intent upon forcing upon the Church, particularly regarding immigration, the environment, and, most worrying, the Sacrament of Marriage and the reception of Holy Communion by those in adulterous civil marriages. Even though the Archbishop of Chicago has traditionally been raised to the College of Cardinals, Pope Francis's desire to make the College more international has often led to the omission of naming some



archbishops from traditionally cardinalial Sees from the College of Cardinals. It seems the Holy Father's desire to have likeminded bishops given the "red hat" outweighs his desire to internationalize the College.

Archbishop Joseph Tobin, a member of the Redemptorist Order, is the current Archbishop of Newark, NJ. At the time of his elevation to the College of Cardinals, he was the Archbishop of Indianapolis and previously he was secretary to the Congregation of Religious. In that role he was very instrumental in making sure that the apostolic visitation of all the American Orders of Women Religious became a "non-issue" and facilitated allowing those orders which have all but abandoned traditional religious life (and in some cases have abandoned the Catholic faith—at least in practice) to continue as they are. Tobin's appointment to the Archdiocese of Newark was announced on November 7, 2016. His elevation to the College of Cardinals is even more interesting since neither Newark nor Indianapolis has ever had one of its archbishops given the "red hat."

Here again we see that Pope Francis is seeking to remake the College of Cardinals by naming bishops who are "on the same page" as he is regarding the nature of the Church. In addition, Tobin is said to have a personality very similar to that of Cardinal Timothy Dolan of New York. It will be very interesting to see how these two Cardinal Archbishops interact with each other since only the Hudson River separates their archdioceses.

Noticeably absent from the list is Archbishop Charles Chaput of Philadelphia. This is the second time Chaput has been passed over even though Philadelphia has a long tradition of its archbishops being made a Cardinal. Although no great lover of the Traditional Mass and a very strong proponent of Religious Liberty (American style), Archbishop Chaput has made it clear that he will not go along with many of the more radical ideas which Pope Francis has put forward over the past three years. This may well be the reason he continues to be passed over in favor of bishops more amenable to Pope Francis's revolution.

King Kigeli V Ndahindurwa of Rwanda dies

King Kigeli V Ndahindurwa, the last Catholic king of Rwanda, died at the age of 80 on October 16, 2016. He came to the throne of Rwanda in 1959 and ruled until the abolition of the monarchy in 1961, when he was forced into exile. He eventually came to reside in the United States where he lately worked to raise money to assist the orphans and refugees of Rwanda who were suffering from the results of the tribal warfare which gripped Rwanda for so many years.

The following message was posted on the king's website: "It is with a very heavy heart that we announce that His Majesty King Kigeli V Ndahindurwa, the last King of Rwanda, died early this morning. He was a devout and dedicated believer and the last anointed African Roman Catholic king to reign over a full country. Funeral details, the heir to the Royal throne of Rwanda, and related details are being discussed and will be announced in good order. His Majesty, born as Jean-Baptiste Ndahindurwa in 1936, took the regnal name of Kigeli V upon his

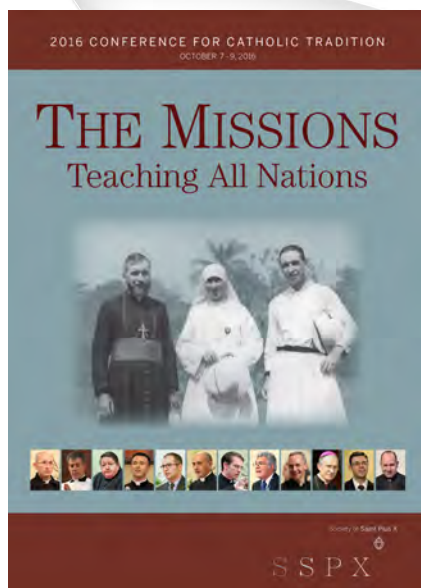
rise to the throne."

In charity, it is proper to pray for the repose of his soul, but his death is also an opportunity to reflect on the great missionary activity in Africa which brought about the conversion of large sections of that vast continent to Our Lord and His Holy Church. It was through the efforts, aided by Divine grace, of bishops and priests like Archbishop Lefebvre that so many souls were won for our Lord Jesus Christ. In a time when we are faced with a secular world which calls us to make all civilizations of equal value, it is good to remember that it was God's holy Church which for many decades kept peace amongst the various warring African tribes by giving to the native peoples a Faith which transcended natural human ties. Without the Faith, fallen human nature once again takes over and results in the kind of tribal warfare and genocide which the people of Rwanda experienced in the latter 20th century.

King Kigeli V Ndahindurwa

2016 Angelus Press Conference Audio Recording

The Missions: Teaching All Nations



The 2016 Angelus Press Conference presented 11 important lectures from traditional Catholic speakers. Topics included, The Three Ages of a Mission's Life, The Jesuit Missions in Paraguay, Decline of the Missionary Spirit Since Vatican II, The Gate of the Beautiful: A Conversion Story, Islam and the Middle East, A Traditional Approach to Protestantism Today, The Jesuit Response to Protestantism, Mexico and Central America, Archbishop Lefebvre, the Missionary, Charles de Foucauld, The Catholic Church as the New Israel and Round Table Q&A.

A Diabolical Disorientation

by Fr. Thouvenot, SSPX

For the past fifty years, the Church has been going through an unprecedented crisis. The confusion continues to grow and the best term used so far to describe the gravity of the situation is that of Pope Paul VI, who spoke of the “self-destruction of the Church,”¹ that is, her destruction by the legitimately established authorities of the Holy Church of God. Archbishop Lefebvre spoke of “the masterstroke of Satan,” which consists in “the spread of the revolutionary principles introduced into the Church by the Church’s own authority”: “Satan has truly accomplished a masterstroke: he has managed to have those who keep the Catholic Faith condemned by the very men who should defend and propagate it.”²

It is very difficult to maintain in all circumstances a balanced judgment so as to stumble neither into heresy, be it modernist or liberal, nor into schism, be it theoretical (Sedevacantism) or practical (separa-

tion from the ecclesiastical authorities).

In order to do so, we believe it important to point out a dichotomy that was introduced from the very start of the Council.

Pope John XXIII, invoking the signs of the times, attributed a double goal to the conciliar assembly: on the one hand, a general reform of the Church (*ad intra* goal), and on the other hand, an openness to the world to put the Church to work for the unity of the human race (*ad extra* goal). The general reform of the Church was sullied by the spirit of adapting to the present times under the cover of an *aggiornamento*, in which pastoral care took over doctrinal teaching.

As for openness to the world, far from leading the world to adore the true God, it has led the Church to place herself at the service of globalized humanity.


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A Young Catholic's Daily Missal



The Young Catholic's Daily Missal is designed to open up the spiritual treasures of the Mass for young Catholics from the time of their First Communion up through their preteen years. This missal conforms to the rubrics and norms of the 1962 Missale Romanum and includes the full Ordinary of the Mass in Latin and English; the Masses for Sundays and Holydays in English with paraphrases of the Propers. For all the other days of the year there are explanations, printed in smaller type, of the Introit, Epistle and Gospel. These, along with the Communion of Saints, make this missal ideal for daily use. Finally, this missal contains morning and evening prayers; instructions on the meaning of the Mass; and an array of traditional devotions. Illustrated throughout.

42 ORDINARY OF THE MASS




THE PRIEST KISSES THE ALTAR

My God, the Priest walks up the steps to the altar, and kisses it with respect. I cannot do that; but yet I should like to assist him. So while he prays aloud and in Latin, I will say the very same thing to myself in English. My God, Thou hast pardoned the Priest his sins, pardon me mine, because I am sorry that I ever did them. I know that I do not deserve Thy pardon, for I always begin again to offend Thee. Do not think of me, but of the Saints whose relics are inside the altar, and of all the Saints in glory. For their sakes pardon me all my sins.

43

INTROIT



INTROIT

Read this Introit, if you have not one marked in your little missal. It belongs to the feast of the Sacred Heart.

The divine Heart of Jesus loves us; He has delivered us from the sin that kills the souls, and He gives us His grace. You must not think any more of yourself; think of Him Who is about to come as a victim on the altar.

If you wish God to be very much pleased with you, promise Him that you will do everything as well as you can; so that when He comes you may be able to say to Him: My God, I intend to work for Thee, in order to please Thee. Whatever I do will be done for Thee. My Jesus, I give Thee this day.

280 PROPER OF THE SEASON

must love your enemies and pray for those who do you harm. Only then will you be the children of God; for you will do as God does. You know that God does good even to his enemies. God makes His sun rise upon the good and the evil; He gives His rain to the good and the evil.

SATURDAY AFTER ASH WEDNESDAY

INTROIT: God has heard Me and has had pity on Me, says Jesus, upon the cross. With Jesus let us say: I thank Thee, O God, because Thou hast delivered me from my enemies.

COLLECT: O God, hear our prayer, and help us to keep all the days of fasting well, by making many sacrifices, so that our souls may be made rich by us.

EPISTLE: If you are good to your neighbors, if you are charitable, says Jesus, God will reward you. He brought Jesus back to life after He was dead, and placed Him in heaven; He will give life to your soul, and give you heaven, if you do all you should to honor God, especially on Thursdays.

Text of Ash Wednesday, p. 277.


GOSPEL: It was dark at night; the Apostles were in a boat upon the lake, and had great difficulty in rowing, for the wind was high. Jesus came in their walking upon the water, where it was heard distinctly. The Apostles thought they saw a boat and were afraid. He stepped into the boat and the wind dropped. When they came ashore, people brought the sick to Him and He healed them. Always have confidence in Jesus, and He will always help you.

FIRST SUNDAY OF LENT

In the city of Rome the Mass is said today in the church of Saint Peter's Letters. The patron of this church are Jesus the Saviour and Saint John the Baptist, Jesus, who was baptized by Saint John upon us.

281

FIRST SUNDAY OF LENT



INTROIT. With Jesus in the desert we pray to God, for He has promised to help us if we say our prayers well.

PRAYERS. O God, every year we begin the holy season of Lent on this day as the Church wishes us to do. Grant that we may be really good, and make our little sacrifices generously.

EPISTLE. Saint Paul repeats what the prophet Isaiah said: Now is the right time to do penance; do not let the chance slip away. Now is the right time to correct our

843

LITANY OF THE HOLY NAME

Jesus, splendor of the Father, have mercy on us;
Jesus, brightness of eternal light,
Jesus, King of glory,
Jesus, sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, most lovable,
Jesus, most admirable,
Jesus, mighty God,
Jesus, Father of the world to come,
Jesus, Angel of great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of charity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, author of life,
Jesus, example of virtues,
Jesus, zealous lover of souls,
Jesus, our God,
Jesus, graciously hear us,
Jesus, Father of the poor,
Jesus, our refuge,
Jesus, Good Shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, our way and our life,

842

VARIOUS DEVOTIONS

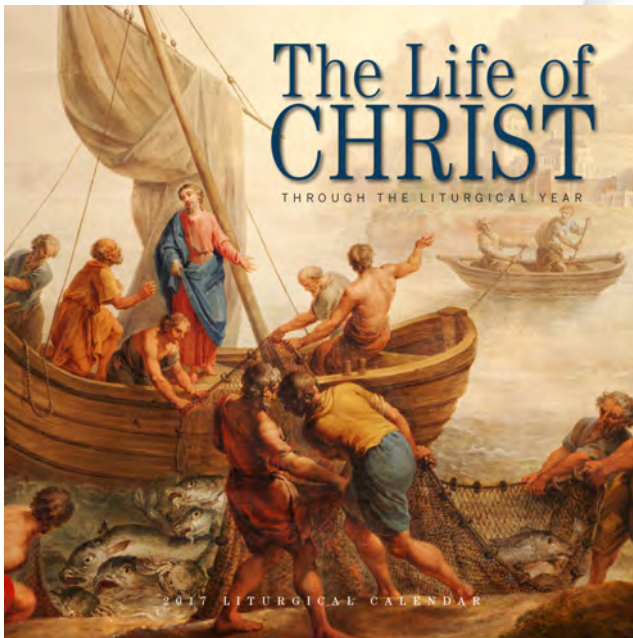
DEVOTIONS TO OUR LORD

Litany of the Holy Name

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God the Father of heaven, have mercy on us!
God, the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,

The Life of Christ

Through the Liturgical Year



The Life, Death, Resurrection, and Heavenly Glory of Our Lord Jesus Christ is the central focus of every liturgical year. And so it is fitting that the *2017 Liturgical Calendar* should assist the faithful in following the yearly liturgical cycle through some of Christendom's most splendid depictions of Christ's earthly ministry and heavenly reign. These images are captioned by appropriate Scriptural quotations which can serve as sources of meditation throughout each month.

Pilate therefore said to him: Art thou a king? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth my voice. (Jn. 18:37)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Legend:
 ☉ Solemnity
 ☽ Feast
 ☼ Memorial
 ☽ Commemoration
 ☼ Observance

September 2017 November 2017
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 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

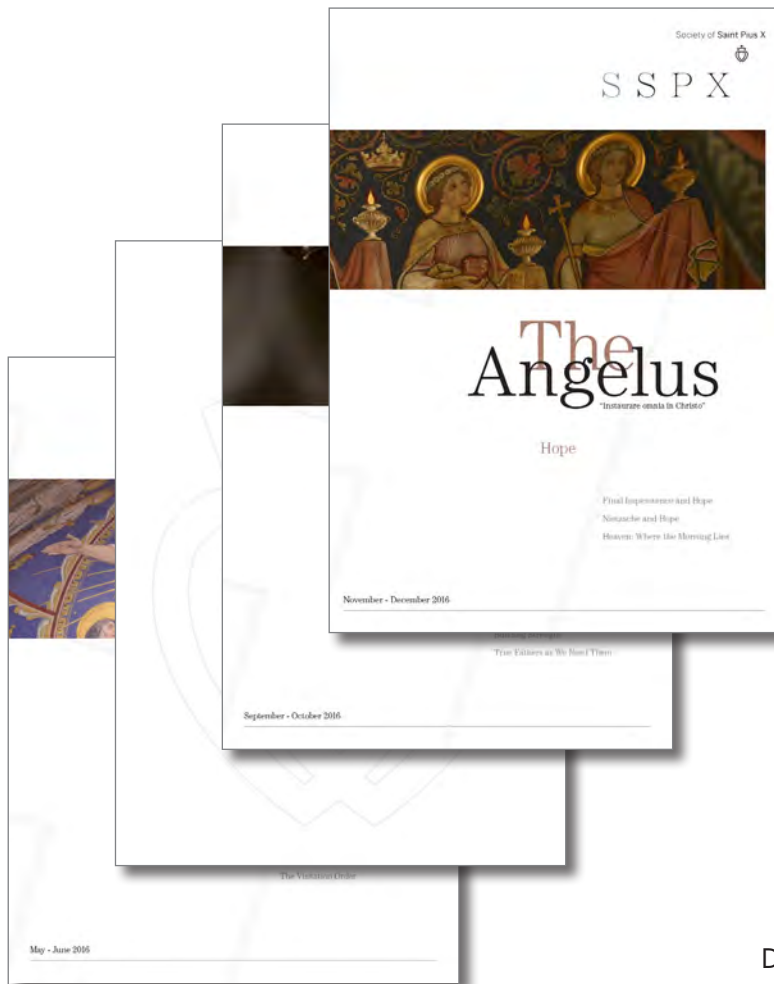
October

Mosaic, 8th century, Apsse of Cathedral of Aachen, Germany

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