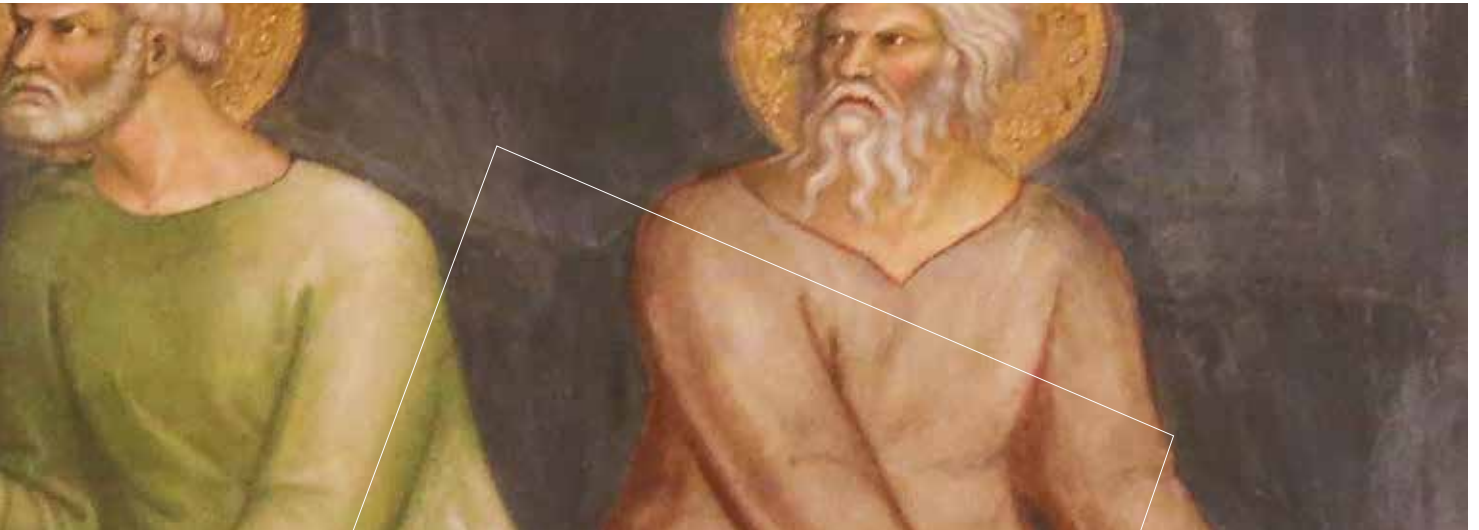




S S P X



The Angelus

“Instaurare omnia in Christo”

Vocations

Archbishop Lefebvre: The Priestly
Vocation

“You Have Come to Seek Our Lord”

Fatherly Care and Vocations

Letter from the Publisher

Dear readers,

In recent years, the U.S. District of the Society of Saint Pius X has marshalled its publishing apostolate to call renewed attention to the topic of vocations. Some of you may ask, "Have we not read about this topic already? What more is there to say?" I am confident, as you take in and reflect on the contents of this issue, that you will agree there is much more to be said—more than a single issue of this magazine can hope to contain.

The collapse of vocations is one of the most visible signs of the ongoing crisis in the Catholic Church, a crisis that continues more than a half-century after the close of the Second Vatican Council. An anti-clerical, anti-religious mindset infects the Mystical Body of Christ, leading to a situation where parishes all across the country continue to be condensed and closed, monasteries are emptied, and the traditional understanding of the priesthood is all but lost. "Communion services," where lay ministers profane the Blessed Sacrament with unconsecrated hands, have taken the place of daily Mass in dioceses across the country, and the internet, a remarkable tool too often leveraged for disseminating error, is now the primary outlet for "catechesis."

I implore you, the readers of *The Angelus* magazine, to take to heart the articles in this issue. If you are parents, think carefully about what you are doing to direct your children to hear Our Lord's call. If you are a young person, take the contents of this issue as an opportunity to examine your life, pray fervently, and follow the path God has placed before you. No matter what station you have been allotted in life, please allow the contents of this issue to assist you in being a faithful soldier for Jesus Christ.

As always, please keep the Society of Saint Pius X in your prayers, particularly its publishing arm Angelus Press, and please be assured that all of us are keeping you in ours.

Fr. Jürgen Wegner
Publisher

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Archbishop Lefebvre

The Priestly Vocation

by Bernard Tissier de Mallerais

The “Great War”

(1914-1918) Marcel Lefebvre did not eat his fill: the black bread was sticky on the inside and disgusting; the American chickens were rotten when they arrived. Fortunately, there was the soup kitchen. Jeanne, his older sister came home:

“Here is the milk can, I filled it at the soup kitchen, but there isn’t enough; there are so many people waiting in line...”

The soup was gone in no time, and once the table was cleared, the children did their homework.

“Time for prayers,” said Madame Lefebvre. “We will pray for Uncle Louis who is in a concentration camp in Pomerania, and for Papa in Holland.” And with their mother, the five children recited the rosary with their arms outstretched in the form of a cross.

The next morning, Marcel was on his feet at 5:45 to go serve Mass for his favorite priest in a private home, for the school was occupied by the German army. He went out into the street and over on the corner of the rue de l’Abattoir, he saw two soldiers standing there in their grey-green uniforms; they seemed to be waiting for him. Marcel turned and ran back home.

Fr. Desmarcheliers came to the house at noon: “Why didn’t you come this morning to serve Mass?”

“There were soldiers in the street, and if they had caught me, they would have beaten me with the butts of their guns; it’s the same risk every morning, going out before the curfew ends at 6.”

“Then you should have taken the rue de Réservoir!”

Was it a safer street? By no means. But Marcel



was resolute: “Very well, Father, I shall continue to serve your Mass. I’ll see you tomorrow!”

The constant worries, their mother imprisoned for a week in the cellars of the town hall where she would catch tuberculosis of the bones: these were great trials for the five children.

“It changed us,” Archbishop Lefebvre would say later. “Even if you’re only nine, ten, or eleven years old, you can’t help it...War is really a terrible thing... Obviously, it affected us, the older children. We five, we were scarred by those events, and I think that in part, at least, we owe our vocation to them. We saw that human life was insignificant and that one has to know how to suffer.”

Then came the Armistice, the end of the

“Conference of St. Vincent de Paul.” As a member, he visited the poor of the city with a comrade.

“Maman, put me in charge of the chicken coop and the rabbit hutch. You can pay me a little bit, right?”

“Of course, son, but what will you do with the money?”

“Buy a bicycle.”

“Why?”

“To visit my poor with Robert Lepoutre.”

“Very well, my son. You shall have your bike.”

One day in 1923, he entered a hovel on a street corner and found a cripple in a wheelchair inside: it was a paralyzed watchmaker.



war, and on November 11, 1918. Marcel’s older brother René, who was at the minor seminary in Versailles, received the cassock then left for Rome; he would be Marcel’s forerunner.

An Apostolic Teenager

(1917-1923) Marcel entered the Congregation of the Blessed Virgin Mary, where the members learned the feasts of Our Lady. Then at the age of 13, he joined the Eucharistic Crusade, whose badge he proudly wore and whose motto he loved: “Pray, receive communion, make sacrifices, be an apostle”—it expressed the dearest desire of his heart. To be an apostle, to give of himself: that was his ideal.

At the age of 16 he entered his school’s

“Sir, I’m going to clean up all this mess for the love of God and repaint your shop.”

And when he’d finished: “Now, since your fingers are still as skillful as ever, I am going to find you some clients!” And he did as promised. Two days later:

“Marcel,” asked Bernadette, his younger sister, “My watch stopped working, do you know any watchmakers?”

“Yes, go to this address!”

At 25 rue de l’Observatoire, Bernadette did not see any watchmaker, but she knocked anyway.

“Come in.”

“Oh,” she said when she’d opened the door, “I must be mistaken; I’m looking for a watchmaker!”

“That’s me! What can I do for you?”

“It’s my watch...”

“I’ll fix it for you; come back in a week.” >

“You Have Come to Seek Our Lord...”

by Archbishop Marcel Lefebvre, Epiphany 1972, Ecône, Switzerland

My dear friends, my dear brethren,

In think that in this ceremony today, the very angels of heaven are assisting along with the saints, and along with your parents and friends who have already gone to the eternal dwelling of the Father. Today, they are all rejoicing with us, giving thanks at the thought that today, my dear friends, you are going to put on Our Lord Jesus Christ. This means nothing else than this very habit with which you will be girded in a few moments. You have come to this house like the Magi, the Three Kings. Drawn by the star, the star of your vocation, in the midst of a world that is troubled, disoriented and no longer knowing where it can find the solution to its problems. In the midst of priests who are themselves equally disoriented and no longer knowing what the

priesthood is, you have received a special grace - whether through the influence of your parents, or through priests friendly to us—you have received this extraordinary grace of a priestly vocation.

Seek Our Lord

What drew you to come here? Why have you come and why have you chosen this seminary? Why have you come to these mountains, to this out-of-the-way place in Ecône? You have not come here to find any posh resort, in a purely human and material sense. Nor have you come to pursue the human sciences. These you could have found elsewhere, and many of you have already done studies in the universities, where you were called to work, to study.



You have come here to seek Our Lord Jesus Christ, He who is the solution to all problems. And after a few months of reflection, some of you told me in the letters you wrote to apply for this year, that you understood that in this house what is given to you above all is the knowledge of Our Lord Jesus Christ. He is your Master. He is the Object of your science, He is the source of your sanctification. That is what we and all your professors desire to give you above all—the knowledge and love of Our Lord Jesus Christ. Therefore, this habit which you will put on will be nothing more or less than the echo of the words of St. Paul: *“Induimini Dominum Iesum Christum—Put ye on the Lord Jesus Christ!”*

Therefore, from the very beginning when this seminary was founded at Fribourg, already back then it seemed to be wise and necessary to place the Crucifix into the hands of those especially who were beginning the year of Spirituality, so that during this year of meditation, during this entire year of reflecting on their vocation, they many find, in the Crucifix, the solution to all their problems, a firm perseverance in their vocation, and firmness in the Faith, which is the reason for everything we shall ask of them during the course of this year, and in the years to follow.

Imitate Christ

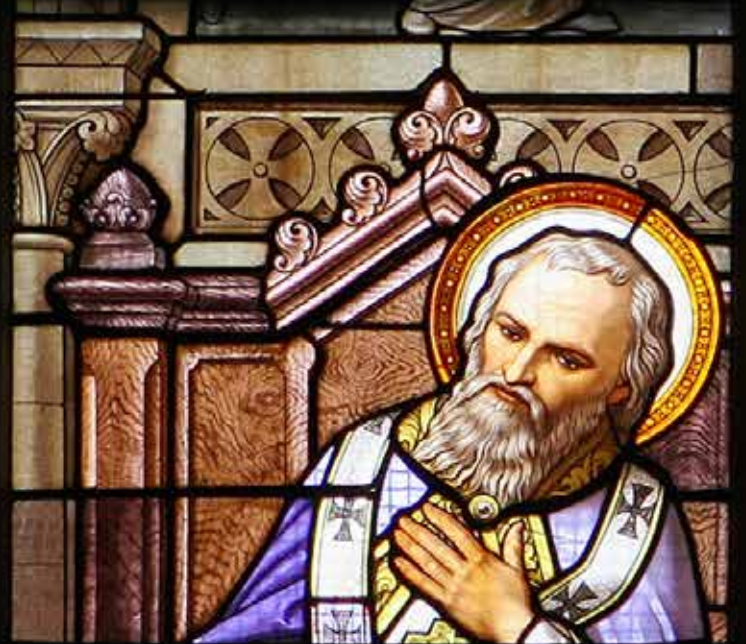
To follow Our Lord Jesus Christ, to imitate Him, to “put Him on,” is no small thing, especially in our modern world, and especially in the present time. My dear friends, the present time cries out for heroes at a time when everything seems to be vanishing in the structure of society, and even in the structure of the Church. This is no time for tepid souls, for souls who give up in the face of the troubles or doubts which are circulating all over the world, even on the divinity of Our Lord Jesus Christ, and even throughout the Catholic Church. The time belongs to those who believe—believe in Our Lord Jesus Christ, who believe that Our Lord Jesus Christ by His Cross has given the solution to all the problems of our life, even personal problems.

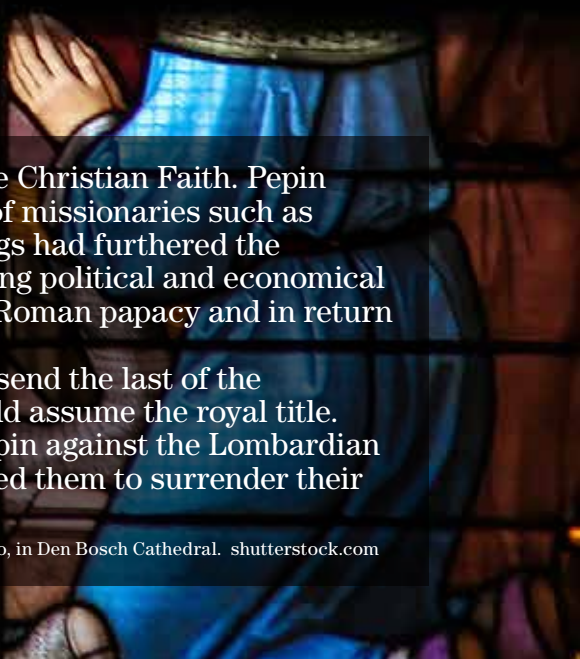
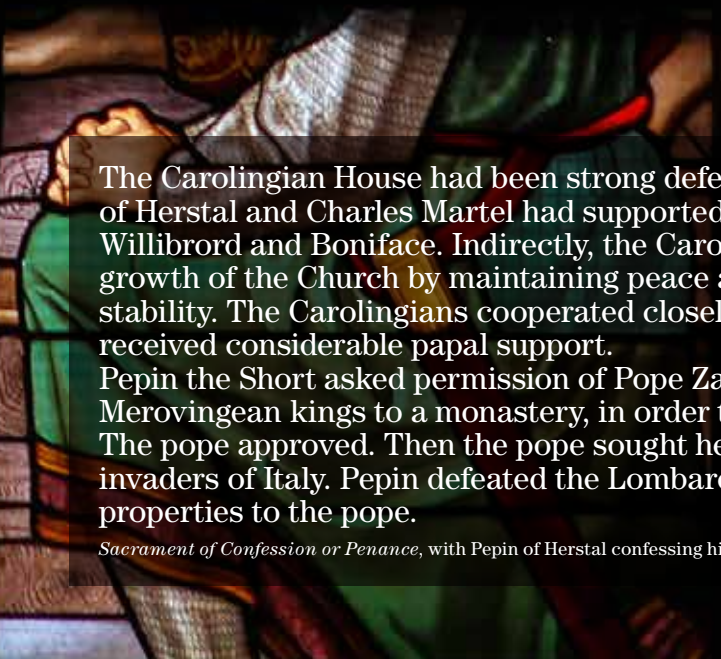
You have meditated on these things during the good retreat given by Frs. Barrielle and

Riviere. You have seen that you must undergo a conversion, you must do penance as Our Lord Jesus Christ gives us an example on the Cross, but you have understood that this must be done through love, out of charity, for the love of God, for the love of souls, for the love of your own



soul. For the Cross of Our Lord Jesus Christ is a Cross which breathes love. The Office for Our Lady of the Seven Sorrows says it explicitly in the beautiful liturgy for that day: *“Dilectus meus rubicundus, candidus, totus desiderabilis...”* >





The Carolingian House had been strong defenders of the Christian Faith. Pepin of Herstal and Charles Martel had supported the work of missionaries such as Willibrord and Boniface. Indirectly, the Carolingian kings had furthered the growth of the Church by maintaining peace and providing political and economical stability. The Carolingians cooperated closely with the Roman papacy and in return received considerable papal support.

Pepin the Short asked permission of Pope Zacharias to send the last of the Merovingian kings to a monastery, in order that he could assume the royal title. The pope approved. Then the pope sought help from Pepin against the Lombardian invaders of Italy. Pepin defeated the Lombards and forced them to surrender their properties to the pope.

Sacrament of Confession or Penance, with Pepin of Herstal confessing his sins to Saint Wiro, in Den Bosch Cathedral. shutterstock.com



Do I Have A Religious Vocation ?

by Fr. Albert, O.P.

“Do I have a religious vocation?”

This is a question that often haunts the minds of young Catholic men and women as they think about their future, either because they have heard about religious life in books or sermons, or have been in contact with religious in one way or another. Unfortunately, most of the time they don't really understand what religious life is and even less what a vocation to the religious life is, so often this question is posed badly and so literally “haunts” them like a sort of threatening spectre that they instinctively flee, all the while feeling guilty about doing so. They worry about whether they might “have” a religious vocation as one might worry about whether one “has” some sort of disease, disease all the more frightening since its real nature seems to be unknown. On top of this, it is not at all clear how one goes about knowing whether one “has” this disease or not, which just makes things worse.

A Calling for a Privileged Few?

In an excellent book on the subject entitled *Religious Vocation: An Unnecessary Mystery* (TAN reprint, 2005), Fr. Richard Butler, O.P., explains that the problem is that in modern times

a religious vocation has come to be considered as a sort of special calling for a privileged few who, consequently, must receive a special interior revelation of this fact by some ineffable experience that is shrouded in mystery.

“We have to sympathize with the perplexed

Samuel, Samuel

by Fr. Ian Andrew Palko, SSPX

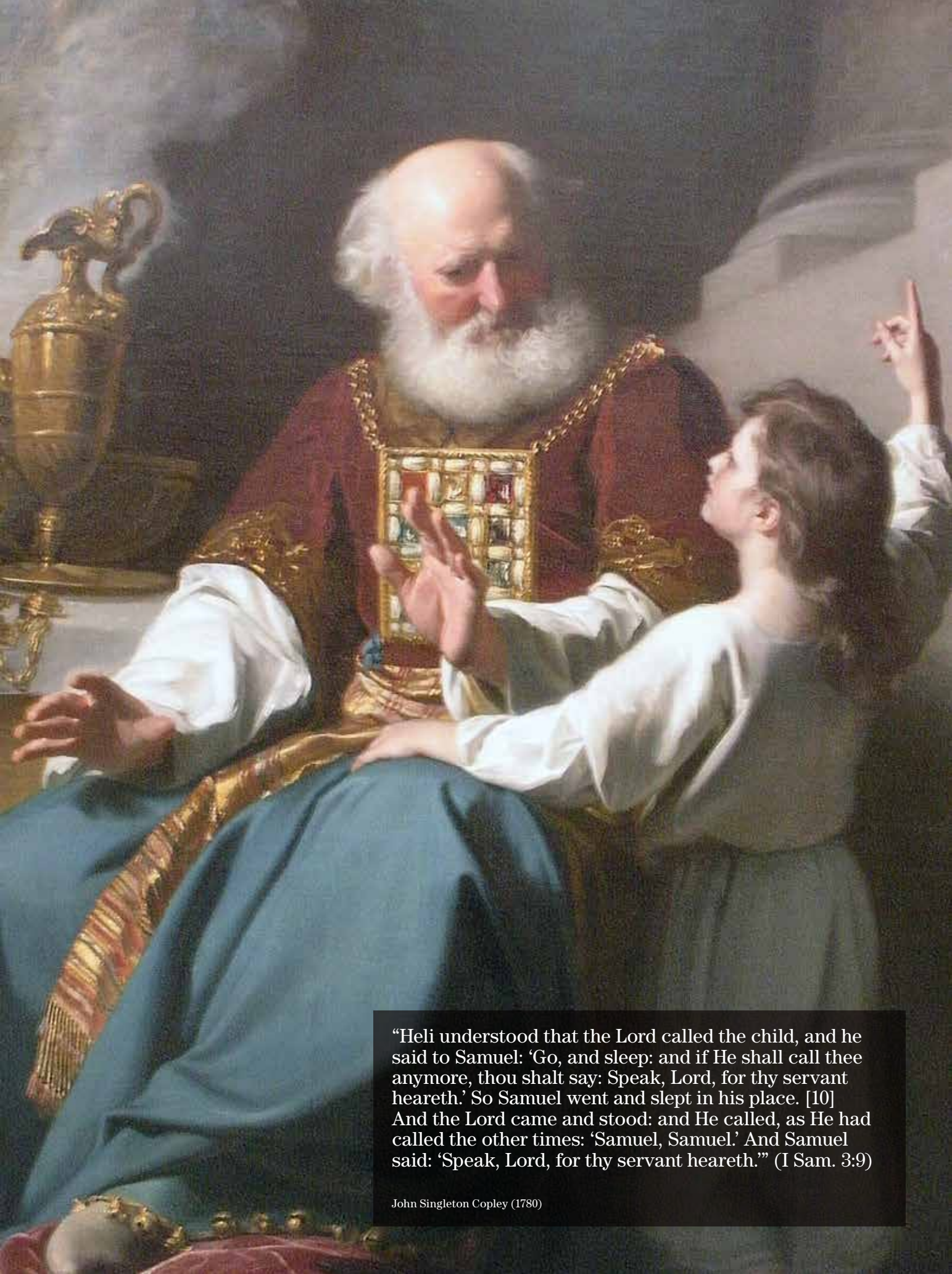
¹ Archbishop Marcel Lefebvre, Sermon at the Mass for Priestly Ordinations (Sept. 20, 1980).

“He has chosen us...and yet, my dear friends, do we not sometimes have the feeling that we have chosen ourselves? That we made our own decision about our vocation and the we said, ‘I want to be a priest, and I choose the priesthood?’ What an illusion!”¹

New Votive Masses Introduced

In the waning months of 1962, the final typical edition of the *Missale Romanum* before the liturgical revolution rolled off the presses. Some of its new ink, however, was passed by, little noticed. A scant number of faithful know of it, and few are the number of priests who use the five additional Votive Masses related to religious and priestly vocations. So quiet their introduction, and so infrequent their use, that a search through all the electronic library catalogues in the world for the Gregorian Chant of these Masses revealed two copies—one in Poland, and the other in the Vatican Library. A small school in New Zealand now has a photocopy of the latter.

Within the Epistle of one of those Masses, the *Missa ad Vocationes*



“Heli understood that the Lord called the child, and he said to Samuel: ‘Go, and sleep: and if He shall call thee anymore, thou shalt say: Speak, Lord, for thy servant heareth.’ So Samuel went and slept in his place. [10] And the Lord came and stood: and He called, as He had called the other times: ‘Samuel, Samuel.’ And Samuel said: ‘Speak, Lord, for thy servant heareth.’” (I Sam. 3:9)

John Singleton Copley (1780)



Priestly Celibacy at Risk

by Fr. Dominique Bourmaud, SSPX

In the course of the year 2017, Pope Francis alluded to the difficulty for priestly recruits in some dioceses in Brazil. He opened the debate on the possibility of ordaining some *virii probati*—virtuous men—to the priesthood although they would be engaged in the bonds of marriage.

What are the arguments brought in favor of the exception to the celibate priesthood in the West? We are being told that priestly celibacy is not a custom based on Revelation and it bears only ecclesiastical force. Others say that priests in the West should be granted equal liberty to the East which does not follow this practice. Also, the penury of priests would be largely done away were married *virii probati* granted the access to the priesthood. In order to shed light on this delicate question, we shall question the Church doctrine and its consequent practice on the matter.

The Supremacy of Consecrated Celibacy

Continence is the abstinence from the use of marriage. This abstinence may be either temporary or definitive. The latter case applies to those who embrace perpetual chastity for a motive superior to marriage, that is to say, the religious or priestly consecration. In this very thing, this state in life excels that of marriage, as Pius XII mentioned in his speech of Sept. 15, 1952: “This doctrine which establishes the excellence and superiority of virginity and celibacy over marriage has been solemnly defined, as a dogma of divine Faith, by the Council of Trent, and the Fathers and Doctors unanimously taught it.”

Not only does consecrated celibacy surpass marriage, but the Gospels reveal the profound >



Fatherly care and Vocations

by Fr. Yves le Roux, SSPX

You have all heard about the French Revolution and the regime of terror which ran for a few months under the ill-famed Robespierre, sending throngs of innocent victims to the guillotine. The days of the bloody revolution have passed. Today, we are facing another type of revolution, a soft one, so much the more dangerous as it is softer. The French Revolution brought about a strong reaction, especially from the Catholic regions of Vendée and Brittany. The soft revolution puts us to sleep...we do not lose our body, but our soul. The light is dimmed. The enemy lines are not drawn. Alexander Solzhenitsyn, an expert in revolution if there ever was one, said something to that effect: "People are more readily enslaved with pornography than with prison towers."

And, what is the terror which is at the heart of this soft revolution? It is the fear of not being

"politically correct." Whoever does not profess the creed and tow the line is an outcast, a fascist or, worse, a Nazi! Spiritually, he is no better than if he had lost his head under the knife of the guillotine.

No Father without God

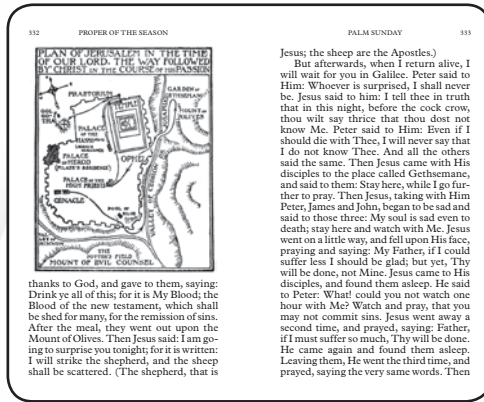
But, we need to explain what the revolution is, deep down. Monsignor Gaume gave this definition: "I am the hatred of any order in which man is not both god and king." This means that, under the revolutionary spirit, any authority is targeted, any hierarchy is a mortal enemy. Hierarchy comes from two Greek words: *Hieros* and *archè*, which mean "sacred order." The term implies that all authority is a participation in



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The Holy Sacrifice of the Mass:

The Prayers at the Foot of the Altar

by Fr. Christopher Danel

What is most holy must be treated in a holy manner; therefore, a careful preparation for the mystery of the Divine Sacrifice is required. How cautious should we not be to keep ourselves wholly and unreservedly for Christ, who so greatly honors us, as to descend unto us and place Himself in the priest's hands when the words of Consecration are pronounced!—Monsignor Nicholas Gihl

Introduction

In this article we will examine the prayers at the foot of the altar, presenting solely the work of Monsignor Nicholas Gihl in his fundamental liturgical commentary *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*. Monsignor Gihl was a priest of the Archdiocese of Freiburg in Breisgau whose work of liturgical research took place during the time frame spanning the pontificates of Popes Pius IX to Pius XI, including that of

Pope St. Pius X. The early years of his work were contemporaneous with the last years in the work of the eminent Benedictine liturgist Dom Prosper Guéranger of Solesmes. The English translation of his study appeared in 1902; the original is: Gihl, Nikolaus. *Messopfer dogmatisch, liturgisch und aszetisch erklärt* (Herder: Freiburg im Breisgau, 1877).

The first principal division of the Mass liturgy, which includes the prayers at the foot of the altar, bears a preparatory character; it may be considered as the public and common



On the Priestly Vocation

by Fr. Hugh F. X. Sharkey, S.F.M.

Editor's Note: Reverend Father Hugh F. X. Sharkey, S.F.M., a native of Saint John, New Brunswick, Canada was both a missionary and poet. He was born into a devout Catholic family of Irish descent and, as a member of the Scarborough Foreign Mission Society, spent several years in China. The story told here is a moving account of the love of Christ through the love of one's neighbor and should be read with a large handkerchief at hand. Subheadings were not added in order to maintain the document's original integrity, though the paragraphs have been broken up.

The happiest years of my life were those in far-off China. Not in all the world is there a more sublime and soul-satisfying vocation than mine. Why does God choose one man to be a priest rather than another? The question must have an answer. In the inscrutable designs of Divine Providence everything has its purpose and its meaning. This is particularly true of a vocation to the priesthood. I suppose that only in eternity can the question be completely answered. And yet, every priest likes to guess at the answer in

time. I am inclined to believe that the reason why God chose me to be a priest may be found in the story of Wong Li. At least, I am going to relate this striking incident from my missionary experience as a possible explanation why God called to His priesthood one so unworthy as I. It lies between the winding river and the hills of Chekiang, this city of my story, and the Chinese call it Tsingtien—Green-fields. Tsingtien, like most of China's rural cities, is walled round on every side as a protection against two old and



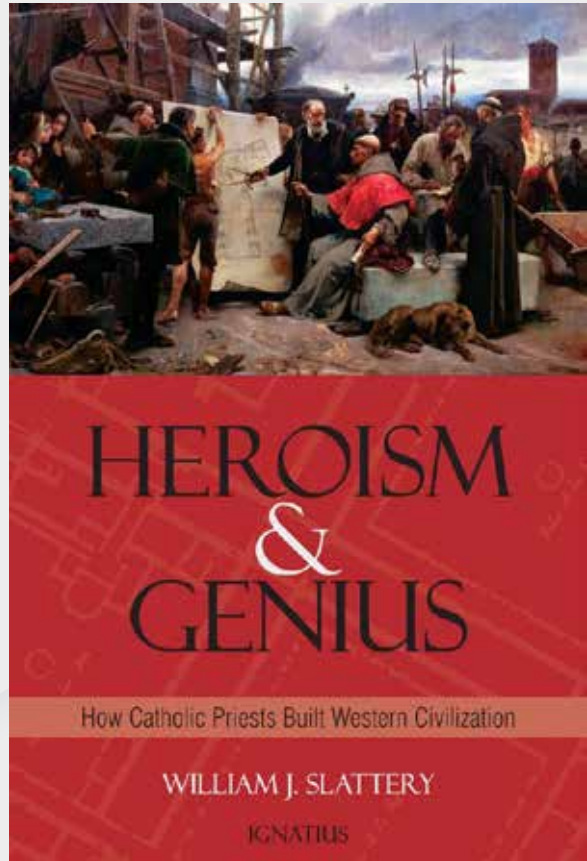
Heroism and Genius

By Fr. William J. Slattery (Ignatius Press, 2017)

We live in a time when the Faith of all times is being thrown in the muck or down the drain. This being so, it is refreshing to read a book which makes no bones to defend this Faith. Not only does it defend it, but it boldly sings the praises of known and unknown Catholic Churchmen. And not only does it praise the men of the cloth for their religious achievements, the *cultus*, but it praises them especially for advancing *culture* itself, embracing the education, social life, economics and many other ingredients which have produced the Western civilization. It is with this rather polemic endeavor to mainstream scientists and media that Fr. Slattery writes a cogent history, if unusual, of the Catholic achievements up until the Middle Ages.

For, throughout the 250 or so pages divided unequally into ten chapters, we are witnessing the making of Christendom drafted by the Church Fathers amid the ruins of the Roman empire, rising from the foundations during the Carolingian era in the midst of the Dark Ages, and finally reaching full bloom with the Christian civilization of the High Middle Ages.

The author renders us a welcome service by going into great detail of how the Irish monks Christianized Barbarian Europe in the early medieval times. Not only are we provided with the relevant biography of the Benedictine monks and their respective monasteries in the mainland, but we are also acquainted with their specific method of apostolate, as compared to the Italian monks, especially concerning their manners of teaching and confessing. And here, Alcuin, Charlemagne's right hand, is rightly given pride of place. The other section describes the various cultural traits proper to the late Middle Ages, with chivalry and the crusades, the troubadours and discoveries in architecture or music, and even, a shock to many readers, some inroads into free-market economics. A short chapter, which is right in



the center of the book, squarely defines “the Mass of All Times” as the backbone of Christian culture.

Reading the introduction to *Heroism and Genius* strikes us with the author's passionate pen, the idealistic thought and the breadth of vision which has given life and spice to the whole work. And if we did not know what the book is all about, a clue is provided from the rather lengthy subtitle: *How Catholic Priests helped build—and can help rebuild—Western Civilization*. This, then is the main purpose of the book: to foster vocations to the traditional priesthood among youth who are highly idealistic. May Fr. Slattery's contribution be instrumental in fulfilling this wish!

—Fr. Dominique Bourmaud, SSPX

To Truly Seek God

by a Benedictine monk

“Hearken, my son, to the precepts of the master and incline the ear of thy heart; freely accept and faithfully fulfill the instructions of a loving father...” (Prologue of the Rule of St. Benedict)

The Prologue of the Rule of St. Benedict is a type of summary of the entire Rule. His very first words of the Prologue invite the potential candidate to the monastic life to “hearken” and to “incline the ear of his heart.” St. Benedict asks the future monk to listen to a very quiet invitation that can only be heard by the ear of the heart. The heart is that inner chamber where Our Lord in the Gospel of St. Matthew invites the soul to enter and pray to the Father in secret. Prayer is not just speaking to God, but especially listening to God. He speaks to the soul only when the soul learns to be quiet. When the soul peacefully thinks about his existence and the direction he desires to give

to his life, God does speak to him in very clear terms. All of the circumstances of his life seem to speak of God and he sees Him truly as a loving father inviting him to the everlasting wedding feast of Eternal Life.

Once St. Benedict has taught the soul to listen to God’s gentle invitation to the religious life, he encourages us to be grateful to the kindness shown to us: “What can be sweeter to us, dearest brethren, than this voice of Our Lord inviting us? Behold in His loving mercy, the Lord showeth us the way of life” (Prologue). Human happiness is essentially based on loving and being loved. The most noble object of our love is God Himself. To love God and to be loved by God is the most perfect happiness that man can attain. God Himself shows us this way that leads to life, which is the road that God uses to seek us and the road

The Greatest of All Time:

A Consideration of the Superlative

by Dr. Andrew Childs

The use of superlatives involves risk. In conferring on anyone or anything Greatest of All Time (GOAT) status, the speaker or writer potentially jeopardizes both his credibility, and to a lesser extent that of his champion: failure in assessment of the highest can cast doubt on one's assessment of everything beneath it. In particularly egregious cases, one risks rhetorical exile; banishment with the likes of Gorgias to the Land of Blah Blah, where the winds of lofty and meaningless pronouncements howl. The use of a superlative is serious and should be rare. In what follows, we will consider further the advisability of making superlative statements; then, I will make one, and justify it. You'll meet my GOAT (and it may eat your Best Of list...).

Cocktail Party Firecracker?

Before we address the GOAT, however, consider a nefarious opposing construct, the Cocktail Party Firecracker—a bold authoritative pronouncement of an important sounding phrase, seemingly definitive at first hearing, though not intended for careful consideration; based on truth, but vague enough to avoid real scrutiny; purposefully designed not to invite challenge or debate; best

detonated in polite company with the intent to delight, but also to embolden the hearer with a sense of instant expertise in some important field or pursuit. Example: “Beethoven is the grandfather of Rock-n-Roll!!” Pop! This statement qualifies as a CPF due to its provocative nature—the alignment of the great Classical composer with the Great Cultural Scourge titillates, casting Beethoven as a rebel—but also because it makes a plausible

“A mother is she who can take the place of all others, but whose place no one else can take.”

Cardinal Mermillod



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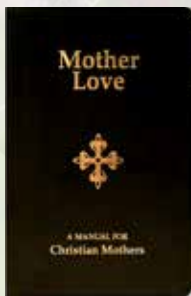
Motherhood and Family

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The Three Estates

And the Counterrevolutionary Vocation

by Dr. John Rao

Catholics generally think of modern revolutions in conjunction with the religious persecutions that have frequently accompanied them. But if believers wish to fight systematically against such horrors—that is to say, if they wish to engage in militant counterrevolutionary action—they should first seek to understand the underlying principles shaping the more Catholic political and social order that the revolutionary vision ravaged.

Those principles were not more suitable for promoting Catholic Christendom because of any supposedly unbreakable connection with hereditary monarchies. Such monarchies could indeed be legitimate and good, but they did not always act for the benefit of Christian order. The superiority of the pre-revolutionary vision was really owed to its innate sense of respect for the political and social dimension of human vocations in life. And it is for this reason that I would argue that it is an absolutely essential part of the vocation of any counterrevolutionary activist who is concerned for a substantive restoration of Christendom to recapture the broader understanding of that concept that I am referring to here.

A Broader Sense of Vocation

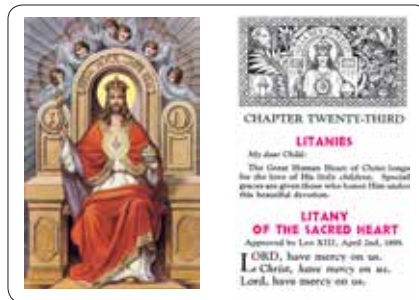
Normally, when we speak of vocations we think of these on a personal level, with regard to a specific individual's basic career choice. In the

Catholic world, this is usually even more limited to treatment of a personal decision for the priesthood or religious life. But here, too, we are quite used to recognizing the fact that a particular individual vocation emerges out of a social context; out of



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The Domed Basilica of Charles the Great

by Dr. Gerald L. Browning

The warm, bubbling waters that dotted the countryside of an area known today as Aachen in Western Germany were there well before men came to build their castles and churches. These thermal springs which originated deep below the marshy wetlands were a favorite place for Neolithic hunter-gatherers who had discovered their wonderful healing qualities for their battle wounds and for the rigors of early farming. The baths or the *thermos gallo* as the Romans would later call them, were quite simple in construction, probably small stone buildings with arched entrances leading into ceramic, water-filled enclosures with plumbing systems that allowed the water to run through them. Here, men could bathe and clean themselves in pure, mineral comfort.

The springs were important enough for the

Romans to establish early cities there. Julius Caesar, in his famous letters concerning the Gallic campaign (58-51 B.C.), remarked how the spas were important reasons for claiming Gaul. “The Gauls had many things tending to luxury as well as civilization.” He also described in vivid detail the attitude of the Gauls toward the spas. “...they bathe promiscuously...a large portion of the body being in consequence, naked.” The springs were so desirable that beginning in the first century A.D., the lands around Aachen were fought over by succeeding waves of invaders, first the Celts from Brittany, then followed by Romans, Muslims, and Goths. Later, Carolingian kings were said to have loved luxuriating in the *aquae spadenae* or the warm fountains that the Romans had built and enjoyed using with family and friends. >



The Dome and the Basilica

The early basilica was based on the Eastern Byzantine design method, principally the use of the octagonal concept of church design. This included the use of domes, arches, and columns which would characterize later Roman design (400-600 A.D.). Scholars believe that much of the architecture of Aachen's basilica was based on that of San Vitale the stunning northern Italian basilica built by the Emperor Justinian in the mid-fifth century A.D. As with other castles in Germany, the basilica formed one of the cornerstones of its defense. Circular in nature so that it was difficult to ascend, and with carved beveled slits, it formed a protective

stone bulwark against attack. It was essentially an eight-sided box of stone with each side supported by a columned arch. A squinch or a stone octagon allowed the box to assume eight sides with eight columns. The columns were equal in size-kept together by "traveling arches" that led into one another and finally formed a perfect circle. Some theologians have suggested that the octagonal design of the dome represented the "eighth day of the creation as the new redeemed creation of God. The walls of the castle merged with it to form an outpost for observation into the surrounding countryside, announcing its presence to friend and foe, a pillar of God standing in the way of the brutal men who attempted to destroy it. Although the basilica >

Exterior view of the Basilica



Education to Dependency

by SSPX Sisters

“But *Maman*, I don’t feel like it!” Indeed, for 7-year-old Therese, this argument was quite serious! Would Mme. Martin, weary of the battle, give in to her little general?

On the road, we have to stop at a red light whether we are in a hurry or not, whether we feel like it or not; in the same way, it is absolutely necessary for our little ones to learn that in life, we first do what we must and not what we want. Teaching this is an art, for a child’s obedience and dependency must be developed and oriented towards full maturity, and not servilely cultivated.

What is the goal of obedience? To bring a child to do good, and more profoundly, to bring him to want the good. Obedience, therefore, is not a goal in itself; it is a means, and it is to be practiced in good measure, according to a child’s age and capacities and depending on the circumstances.

Age and Obedience

A small child who has not yet reached the age of reason needs to acquire certain automatic reflexes: he does not yet know what is right and what is wrong. His parents will teach him what he must do and not do through their reactions to his actions: a smile from her mother will encourage Catherine, who was the first to come when called; his father’s tone of voice will stop Benedict when he starts answering back to an order. For the early years, renowned educators speak of “training.” This word offends our ears, but it is a reality: the child does not yet have the use of his reason and he must acquire reflexes (that will become virtues later on): “yes” means yes; “no” means no! If his parents say something, it should be put into action immediately. For



Q & A

by Fr. Juan-Carlos Iscara, SSPX

Is pre-natal genetic testing morally permissible?

A genetic disorder is a consequence of defects in single genes or in whole chromosomes, parts of which may be lost, duplicated, or misplaced. It may also be due to the interaction of multiple genes with external factors in fetal or early post-natal development.

Ongoing research has permitted scientists to identify the genetic basis of many diseases. At the same time, it has allowed the development

of tests to detect the presence of the genes associated with those diseases, or predisposing those who inherit the gene for a disease. The overall aim of genetic testing is to diagnose the disease early enough to initiate treatments that will prevent permanent and irreversible damage, even death.

Prenatal testing is performed to determine whether a particular genetic disease is present in the offspring before birth. It is suggested that the information may be used by the parents to plan ahead for raising a child with disabilities. >

Traditional Rite Trappist Monastery to Close

The abbey of Mariawald, in the Westphalia area of Germany will be closed and the monks will be transferred to other abbeys. Following the issuance of *Summorum Pontificum* in 2007, the abbot of Mariawald, Dom Josef Vollberg requested permission from Pope Benedict XVI to begin using the Traditional Rite for Holy Mass and the Divine Office, which was granted. (Pope Benedict approved the change saying that this represented “renewal of the church in the spirit of tradition”) in 2008. Since that time, the monastery has been celebrating the Mass and Divine Office using the traditional liturgical books.

‘Keep the Rule, and the Rule will keep you.’ It must also be said, and more certainly, that no one can survive without the Holy Sacrifice of the Mass. The traditional form in which we now celebrate the Mass, seems to suit us to an extraordinary degree. And also, the reawakened wisdom of centuries seems to help the Priest, more Priest, and the monk, more monk.”

Unfortunately, the Vatican under Pope Francis did not look kindly upon this return to tradition and forced Dom Vollberg to resign as abbot in 2016. He stated at the time that his resignation was taken so as to avoid the danger that the abbey could be



In a 2013 interview, Dom Vollberg spoke about the effects that returning to the Traditional Liturgy has had on the monastic community. He stated: “We must not underestimate the spiritual enrichment, which has been brought about by the search for and rediscovery of the sources. Important features of ecclesial tradition can now once again play a significant role. Our monastic vocation receives its character from the Rule of St. Benedict, which we have vowed to observe. The Rule of St. Benedict and the Latin Liturgy, in the older form constitute a symbiosis, within which the one fosters the understanding and significance of the other. Just as the Holy Sacrifice is offered daily, so is a portion of holy Rule read every day, and usually, it falls to me to interpret it. And undoubtedly, there is a lot of truth in the old adage:

closed contrary to the wishes of the community. Dom Vollberg continued at the abbey as prior while Dom Bernardus Peeters from a Dutch monastery would become the non-resident abbot.

Now, in 2018, it was announced that the abbey would close its doors and the monastic community would be dispersed to other Trappist monasteries. While the announcement cited various reasons for the closure, there can be little doubt that the unstated reason for the closure was to rid the Church of this traditional Trappist monastery. The current administration in the Vatican has consistently shown hostility to any religious order or community that has made an attempt to restore the traditional liturgy; one need only to remember the treatment received by the Franciscan Friars of the Immaculate.

Paul VI to be Canonized Later This Year

In February, Pope Francis announced that he will be canonizing his predecessor, Paul VI a saint towards the end of 2018. In making the announcement to the priests of Rome, Francis reportedly quipped that “Benedict and I are on the waiting list.” This flippant comment clearly indicates



Paul VI meeting with Archbishop Romero on June 21, 1978, shortly before Paul VI's death on August 6, 1978.

that even Pope Francis has come to realize that the seemingly unending parade of post Vatican II popes canonized has become almost comical. As one

popular blog writer has said, canonizations have become nothing more than election to the Vatican II Hall of Fame.

Paul VI's cause for canonization had been on hold for many years after Dom Luigi Villa published his well researched book *Paul VI Beatified?* which documented many reasons why the former pope should *not* be raised to the honor of the altars. The reasons included in the text were that Paul VI was certainly a Communist sympathizer as well as a Freemason. It was not until after Dom Luigi's death in 2012 at the age of 95 that Paul's cause was taken up once again. Dom Luigi Villa was appointed by Pope Pius XII to uncover the infiltration of Freemasonry within the Church.

In addition to Paul VI, Pope Francis also announced that he would canonize Archbishop Oscar Romero, the murdered Archbishop of San Salvador, El Salvador, by recognizing him as a martyr. Although Romero was gunned down while offering Mass, many have questioned whether his murder was carried out *in odium fidei* (hatred of the Faith) as is required to recognize a person as a martyr, or rather because Romero had become a political figure in El Salvador.

German Bishops Approve Communion for Protestants

During their annual meeting, the German Bishops Conference approved (by a large majority of votes) allowing the Protestant spouses of Catholics to receive Holy Communion. Although this has long been a practice in Germany, it has never received the official approbation by the bishops unit now.

Although the bishops state that this is to be done on “a case by case basis after talking with a priest,” there is little doubt that the “case by case basis” will become the universal norm in Germany. There is no mention in the statement issued by the bishops that the Protestant must acknowledge the Catholic teaching on the Real Presence of our Lord in the Blessed Sacrament nor the need for the Protestant to have received sacramental absolution. Obviously, these requirements would beg the question: Why has the Protestant

spouse not become a Catholic if he or she believes what the Church believes about the Eucharist? Of course, the answer is simply that syncretism has become so ingrained in the post Vatican II ecclesiology that even mentioning the idea of conversion to the true Faith is anathema.

Of course, in addition to this false ecumenism, the bishops of Germany also have to assure that the *Kirchensteuer* or “church tax” revenues continue to flow from the German government. In recent years, there has been a decrease in the number of Germans identifying as Catholic, which has led to a decrease in the amount of revenue received by the Church in Germany. This has led some to speculate that the bishops of Germany are doing all in their power to keep the faithful happy, even at the expense of the loss of their souls.



The Integrity of Archbishop Marcel Lefebvre

by Fr. Paul Robinson, SSPX, Part 2

Editor's Note: Part 1 of this theological study can be found in the March-April edition of *The Angelus*.

The Changing Principles Objection

The members of the Resistance split Archbishop Lefebvre into two entities: the pre-consecrations Archbishop and the post-consecrations Archbishop, without seeming to realize that, by doing so, they destroy the Archbishop's integrity.

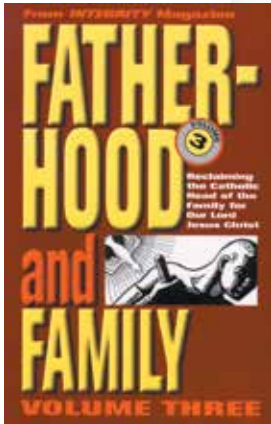
The pre-consecrations Archbishop wanted autonomy for the SSPX under the authority of Rome, the right to try the experiment of Tradition, a canonical recognition "as is." This first Archbishop is the same as the one identified by Sanborn, the part soft-liner and part hard-liner who wants recognition from a hierarchy that he opposes in many respects.

According to the Resistance, the second Archbishop Lefebvre realized, at the time of the con-

secrations, that the first Archbishop Lefebvre was wrong—not just in the question of a prudential discernment, but in the very principles which directed his negotiations with Modernist Rome. Recognizing his mistake, the Archbishop then rejected the false principles under which he had operated during his entire ecclesiastical career and embraced the hard-liner ecclesiology: you cannot place yourself under the authority of Modernists, and so no canonical recognition should be accepted until Rome returns to Tradition. This second Archbishop, according to the Resistance narrative, staunchly upheld his new ecclesiology for the remaining two and a half years of his life, and wanted his priestly society to follow that ecclesiology in all future dealings with Rome.

The Resistance, then, agrees with Sanborn's first point above: the Archbishop was a man of wavering principles in ecclesiology. From there, however,

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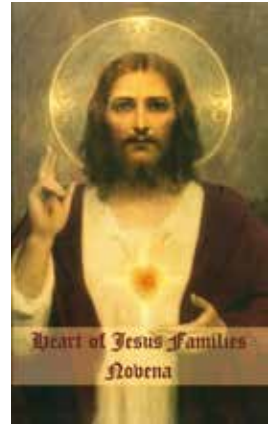
Fatherhood and Family

The role of Catholic fatherhood has been diminished in three ways. First, it has become smaller. Fewer things are defined as a father's distinctive work. Second, fatherhood has been devalued. Third, and most important, fatherhood has been decultured—stripped of any authoritative social content or definition. The question is, what do fathers do? The tragedy of our society is that it can't answer the question and neither can most Catholics. Forward-thinking *Integrity Magazine* gives answers.

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If you missed last year's conference here's your chance!

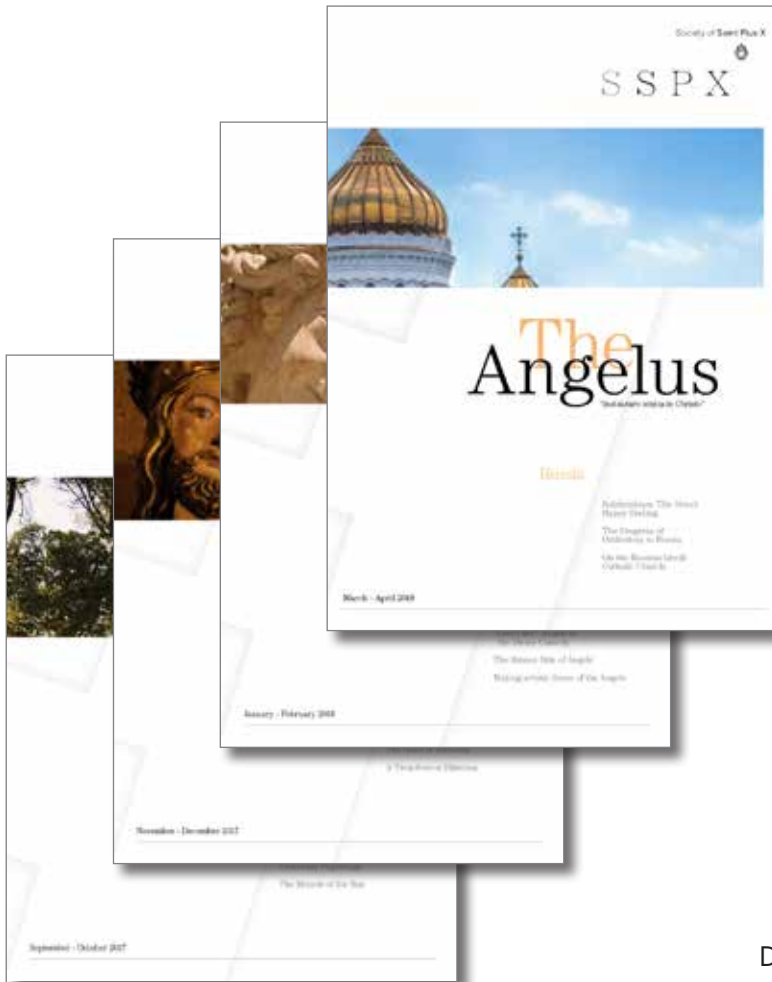
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