



S S P X



The Angelus

“Instaurare omnia in Christo”

The Religious Life

The Ceremonies of Religious Profession

The Discernment of Vocations

Teresa the Great

In, Not of, the World

by Andrew J. Clarendon

¹ T. S. Eliot, "The Dry Salvages" in *Four Quartets* (New York: Harcourt, 1943), 200-205.

The monk, like all truly Christian men, is a walking paradox: one who renounces his will to gain freedom, one who leaves the world to save those in it, one who is an ascetic because he is a lover. The hard road of monasticism is the easy road to paradise. In the flow of the hours of the Divine Office, in the cycle of the Liturgical year, in the passage of the seasons and years, the monk contemplates the eternal: for him
to apprehend
The point of intersection of the timeless
With time, is an occupation . . .
No occupation either, but something given
And taken, in a lifetime's death in love,
Arduous and selflessness and self-surrender.¹

Looking back across the centuries, it is also apparent how the founders of various orders, while focused on the eternal, were also a product of their own place and time. St. Benedict and St. Francis of Assisi, for example, were two different men from different times who established two different orders to respond to different problems, problems central to their time but always

A Non- Convent- ional Tour

Various Authors

Carmelite Life

Carmel! This word evokes a mysterious world of grates, veils, high walls, fasting, penances... How could any sane 21st-century girl be attracted to such austere existence?!

Well, quite probably because she had some experience of the Love of God which has awakened in her a thirst for solitude, silence, and separation from the world so as to best enjoy the intimate company of her Beloved in a life of prayer and contemplation.

Also, she is drawn to Carmel because she wants to save souls on a grand scale and pray for priests. "The zeal of a Carmelite embraces the whole world. In the heart of the Church my Mother, I will be love," said St. Theresa of the Child Jesus, the most famous daughter of St. Teresa and universal patron saint of the Missions.

And, finally, to quote St. Theresa again, because "to love is to give all and to give oneself." Hence, the aspirant to Carmel feels drawn to a life where there are no half-measures: "To give all in order to possess all."

St. Teresa wanted her daughters to possess certain aptitudes in order to thrive in Carmel:

- Good health and nervous balance, plenty of common sense and a joyful disposition: "God preserves us from gloomy saints."
- Great desires, a magnanimous heart capable of loving much, a resolute will and lots of courage: "I won't have nuns who are ninnies..."
- A strong faith and confidence in God, assured that despite one's weakness: "I can do all things in Him who strengthens me."
- A tender love for Mary, the Mother, Queen and Beauty of Carmel since Carmel is truly her



Order: “May it please Our Lord, sisters, that we may live as true daughters of the Virgin.”

“All of us who wear this sacred habit of Carmel are called to prayer and contemplation because that was the first principle of our Order and because we are descended from the line of those holy Fathers of ours from Mount Carmel who sought the precious pearl of which we speak, in such solitude and contempt of the world” (*Interior Castle*, Fifth Mansion, Ch. 1).

Franciscan Sisters of Christ the King

“Francis, go, repair My house, which as you see is falling completely to ruin!” Thus spoke Our Lord Jesus Christ from the Crucifix in the Church

of San Damiano to Saint Francis of Assisi, who took Our Lord’s words quite literally, and with his own hands rebuilt San Damiano and St. Mary of the Angels. But Our Lord was speaking of the worldwide Church....

Our founder, Fr. Eugene N. Heidt, was drawn to the Franciscan heritage by the close link between Franciscan spirituality and “good Catholic sense.” Franciscan simplicity, poverty in imitation of Christ as an expression of charity, love of Jesus in the Blessed Sacrament, and deep respect for the priesthood are aspects of the spirituality of St. Francis. Our Lord’s Incarnation, Nativity and Holy Name, His Passion and Death, His Kingship, devotion to Our Lady and her Immaculate Conception, and devotion to St. Joseph—brought by the Franciscans from the Holy Land—all are particular Franciscan devotions and yet are >



The Discernment of Vocations

Interview with Fr. Mark Stafki and Mother Mary Joseph

The Angelus: Mother Mary Joseph, what are your connections with potential vocations?

Mother Mary Joseph: As the Mother Superior and acting Novice Mistress of the Franciscan Sisters of Christ the King, one of my duties is to assess the suitability of applicants to the religious life in our Community.

The Angelus: What are the ingredients necessary for a religious vocation?

Mother Mary Joseph: We begin with the broad requirements of canon law, namely, no canonical impediments, a right intention, and suitability to the way of life. The right intentions—desire to serve God in the best possible way, desire to sanctify oneself in order to give God greater glory—are not always easy to determine. We are creatures of mixed motives; natural and even

base motives can be mixed with the supernatural. We hope that the higher motives predominate, through the grace of God. The right intention must be augmented by knowledge of the practices of religious life, and gaining this knowledge is one of the purposes of the postulancy and novitiate.

As for suitability, some temperaments and personalities find community life too challenging, and some people simply are not meant for it, in spite of their good intentions. The demands of the apostolate also must be taken into consideration. A certain measure of good physical health is needed as well as good mental health and a reasonable level of intelligence.

The Angelus: Is there a difference between the various orders?

Mother Mary Joseph: The call to the religious



Whoever desires to serve as a soldier of God beneath the banner of the Cross in our Society, which we desire to be designated by the Name of Jesus, and to serve the Lord alone and the Church, his spouse, under the Roman Pontiff, the Vicar of Christ on earth, should, after a solemn vow of perpetual chastity, poverty and obedience, keep what follows in mind. He is a member of a Society founded chiefly for this purpose: to strive especially for the defence and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of public preaching, lectures and any other ministration whatsoever of the Word of God, and further by means of retreats, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's faithful through hearing confessions and administering the other sacraments. *(St Ignatius of Loyola)*



Aggiornamento Comes to The Jesuits

by Fr. Jonathan Loop

¹ “The most important work of the General Chapters is the studied accommodation of the rules of their Institute to the changed conditions of the times. This, however, must be done in such a way that the proper nature and discipline of the Institute is kept intact” (Address of May 23, 1964).

Toward the close of the Second Vatican Council, Pope Paul VI asked that all religious congregations update their constitutions in accord with modern times. He reiterated this expectation in his decree *Ecclesiae Sanctae* published in 1966, where he asked all major religious orders to call a special chapter to update their constitutions.¹ As the General Superior of the Holy Ghost Fathers, Archbishop Lefebvre oversaw such a meeting in September 1968. At this congregation, Archbishop Lefebvre was saddened to find that a majority of the delegates wished to introduce radical and far-reaching changes to the Constitutions which would be wholly destructive of the order. Seeing that his advice was not wanted and that the delegates were determined to sidestep his authority, he sought counsel from Bishop Antonio Mauro at the Congregation for Religious. After explaining his situation to the Curial official, he received the following response: “I am going to give you some advice that I have just given to another Superior General who came to see me about the same thing. ‘Go on,’ I said to him, ‘take a little trip to the United States. It will do you good.’ As for the chapter and even for the congregation’s present business, leave it to your assistants!” Knowing then that the Congregation would not support his efforts to preserve the >

The Best Part

by a Benedictine Monk

Interior life, spiritual life, contemplation—these expressions all designate the same reality, and this reality is the very reason for our bulletin. Indeed, *The Echo of Our Lady* was founded to help its readers, and especially priests, develop within themselves a treasure more precious than all the gold in the world. We work according to our God-given gifts, conscious of our limitations while endeavoring to do something useful for the good of souls and of the Church.

The Inversion of Order

A surely inspired line from Catholic author Georges Bernanos (1888-1948) has come down to us: “Nothing about modern civilization can be understood unless you recognize that it is a

universal conspiracy against any kind of interior life.” Indeed, we see the serious, deleterious consequences of this reality accumulating before our eyes. By the abuse of technology, our consumer society relentlessly pursues its work of destruction all the while defending its essential principle: the primacy of action. Even if it had no other purpose, it would already be more destructive than a bulldozer crushing everything in its way. Religious life and contemplative monasteries no longer have any place and have become incomprehensible, being considered useless and unprofitable. Nowadays evil is spread everywhere, not sparing even good Christian families, in which vocations are scarcely able to emerge.

Everything has been constructed to mold sub-humans. Bernanos wrote that modern civilization

The Ceremonies of

Religious Profession

by Fr. Christopher Danel

The ceremonies for religious profession are considered “sacramentals of persons,” under which heading the blessing of abbots and abbesses is also included. To consecrate something means to separate it from the world so that it becomes entirely dedicated to the service of God. It becomes wholly His own. Such is the case of the consecrated religious, and the ceremonies of the Church have been shaped over the centuries to not only express this separation from the world, but also to shroud the individual in the blessed habit and to specifically consecrate him or her to God in conformity with the vows of chastity, poverty, and obedience.

There are various ceremonies of religious profession according to the different religious orders and institutes and which reflect their particular customs. There is some variance

especially between the ceremonies of the monastic orders and those which are non-monastic. Here we present first of all some of the historical aspects of the profession ceremonies, followed by the ceremonies of the Roman Pontifical, then a glimpse at the profession ceremonies used in some of the religious communities of Tradition.

The Profession of Monks

The ceremonies themselves are the result of the natural development in the religious life over the centuries, primarily in its monastic form. Specific ceremonies for the entrance into the monastic life were developed in tandem with the elaboration of monastic rules for cenobites, such



Teresa the Great

by a Carmelite Nun

“The birth of Saints brings joy to everyone since the benefit of it belongs to all,” says St. Ambrose. This year has been marked by the joyful celebrations surrounding the 500th anniversary of the birth of St. Teresa of Jesus (March 28, 1515–2015). The Holy Mother, as she is often called, has been the object of the veneration and love of generation after generation, not only within the Order of Carmel to which she belongs, but throughout all of Christendom and beyond.

She is known as a great saint and mystic, as the Reformer of the Carmelite Order, and as an invaluable guide on the subject of mystical theology thanks to her writings, which have earned her the praise of many saints and popes over the ages and have caused her to be honored on a par with the doctors of the Church long before Paul VI officially declared her so in 1970.

The Church calls her *Mater Spiritualium*, the Mother of interior souls, recognizing her unique charism to lead them by the way of prayer to perfect union with God at the summit of the Mount of Perfection.

No doubt, her world-wide popularity and renown are due, for a large part, to her enchanting and lovable personality which is kept alive through her books, written in a lively, colloquial style, revealing to us delightful qualities of virile courage and tender love, of holy madness and robust common sense, making her one of the most colorful women of all time.

She was a gift from God, sent at a precise moment in history, to be a powerful antidote against the outbreak of Protestantism in 1517 and all its consequences by giving to the Church an in number praying of fervent souls dedicated >



in it, she was fervent, whereas when she became slack in prayer, her fervor dwindled.

She thus spent twenty years of her religious life between periods of great piety and periods of relative lukewarmness, accommodating herself to the general ambience of her convent where the spirit of laxity and worldliness had crept in since the rules of the enclosure were no longer strictly

This conversion at the age of 39, impelled her to surrender herself completely to Our Lord, without the least reserve. She gave herself with fresh determination to a serious life of prayer, and it was not long before the good Lord responded by raising her to a state of inspired contemplation and lavishing upon her extraordinary mystical graces. She refers to this



Bl. Anne of Jesus, Saint Teresa of Avila and Bl. Anne of St. Bartholomew

in force. During these years she was shackled with attachments and miserable habits that she felt too weak to break: “I wish I knew how to describe the captivity of my soul at that time,” she later wrote, until the day when she was granted the grace of a profound conversion of heart at the sight of a statue of the “Ecce Homo” covered with wounds. As she fell in tears at her Mother’s feet like another Magdalen, she reached the conviction once and for all that: “All our efforts are unavailing unless we completely give up having confidence in ourselves and fix it all upon God.”

time in her autobiography: “Until now the life I was describing was my own; but the life I have been living since...is the life which God has been living in me.”

Through the power of this Divine Life, Teresa would now embark on a glorious adventure of love and conquest in the service of her Lord and His Blessed Mother Mary “whose habit she wore” by reviving the primitive ideal of her Order of Mount Carmel in the spirit and strength of her St. Elias, whose cry was: “As the Lord liveth in whose sight I stand...With zeal I have been zealous for the Lord God of Hosts.”

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The Little Flower

by Fr. Delmanowski, SSPX

“‘You really are a saint!’ some one said to her. ‘No, I am not a saint; I have never done the works of the Saints. I am a very, very little soul on whom the good God has outpoured the abundance of His grace. You will see in Heaven that I am telling you the truth.’” Perhaps the most popular saint since her canonization, St. Therese of Lisieux is known for her child-like spirituality. Often referred to as the *Little Way*, this spirituality has been promoted and encouraged by the popes since her death. Providence raises up special souls for each era. If one but read the lives of famous saints, for example, St. Benedict or St. Ignatius of Loyola, one sees that God used them in order to reform the Church, to bring back Christian fervor in a time where charity had begun to grow cold. Yet, in all of them we find nothing more than the re-echoing of the Gospel.

The Carmelite from Lisieux is no different. In his book *A Retreat with St. Therese*, Fr. Liagre, C.S.Sp., points out that “Thérèse is the living commentary of the Gospels, the most beautiful commentary because the most simple.” In her one finds a soul appointed by Divine Providence to show what souls presently require, a holiness aimed at the prevailing lack of interior life and profound narcissism. With the help of Fr. Liagre’s book, a beautiful synopsis of the essential elements of her spiritual life, one sees that her “Little Way” is simply an application of the Gospel.

Faith in Merciful Love

“And we have believed in the charity which God hath to us” (John 4:6). These words are a >



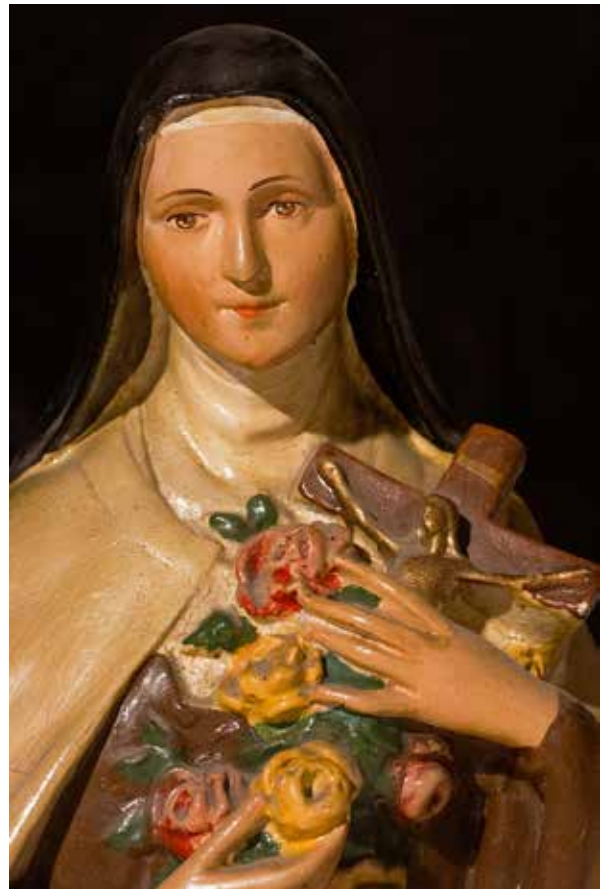
of view, a great joy to her because it gave her another opportunity to express her helplessness to Jesus. And in her childlike manner she added that this profits the soul so much that she would almost look for more ways to be found at fault, not that she would want to offend the good God, but so that she could be ever more plunged into the mercy of God.

The Desire to Love

St. Therese goes still further. “You want me to tell you a means to become perfect. I know only one, Love” (*Autobiography*, p. 367). The only proper response for love is love itself. Therese, therefore, when she understood herself loved by Merciful Love was aroused with a great desire to love in return. She later wrote: “The cry of the dying Jesus ‘I thirst’ goes on echoing in the depths of my heart, kindling within it new fires of zeal. I would give my Beloved to drink...” (*Autobiography*, p. 88). As St. Augustine writes: “God thirsts to be thirsted for.” The soul, in seeing its own misery and wretchedness, and being loved because of it, will be drawn to love in return and will be filled with a great desire to love.

St. Therese was known to say that her “one desire is to please Jesus” (*Autobiography*, p. 152). This is a beautiful expression of the Gospel because it shows that great desire to love God. Her soul was full of humility because of her wretched state as a sinner and yet still full of confidence because she counted on Merciful Love to implant into her nothingness the love that was lacking. Here we can see the necessity of faith in Merciful Love, for it makes our wretchedness the condition for believing ourselves capable of loving God and opens the soul to God to allow Him to accomplish His work in it.

When a soul thus surrenders itself to Merciful Love God places in it His own desire to be loved. “Our God is a consuming fire” and He consumes it with strengths like His, measureless and infinite. The soul is divinized and made like Him, for “He who is joined to the Lord, is one spirit” (I Cor. 6:17). St. Therese’s life is an illustration of this sublime doctrine. As she told one of her sisters on



the night of her death: “There is no more to say... love is the only thing that matters.” In this one word is found the whole summary of the Gospel. She once wrote in a letter to her sister Céline: “In times of aridity when I am incapable of praying, of practicing virtue, I seek little opportunities, mere trifles, to give pleasure to Jesus; for instance a smile, a pleasant word when inclined to be silent and to show weariness. If I find no opportunities, I at least tell Him again and again that I love Him; that is not difficult and it keeps alive the fire in my heart. Even though this fire of love might seem to me extinct I would still throw straws upon the embers and I am certain it would rekindle.”

The Virtues of St. Therese

Faith in God’s Merciful love for her and

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The Mission San Carlos Borromeo was the headquarters of the Alta California missions headed by Father Junípero Serra from 1770 until his death in 1784. It was also the seat of the second president, Father Fermin Francisco de Lasuen. The mission buildings had fallen into disrepair by the mid-19th century, after the Mexican secularization act of 1833, but were restored beginning in 1884. It remains a parish church today. It is the only one of the California Missions to have its original bell tower dome.





Insights on *The Angelus*

Interview with Fr. Kenneth Novak, Editor Emeritus

The Angelus: Fr. Novak, could you re-introduce yourself to our readers?

Fr. Novak: I have been a priest in the SSPX for 22 years. I got involved with the apostolate of *The Angelus* in 1992, 17 days after being ordained, and I stayed there for 17 years.

The Angelus: Why were you chosen to be the editor?

Fr. Novak: That is a good question! I think the word got out that I was involved with the yearbook and worked at a newspaper when I was in high school. Perhaps they thought that I had the gift of gab, and was able to keep people interested in the magazine.

The Angelus: What was the state of the Angelus Press and the magazine when you began?

Fr. Novak: Angelus Press was in debt but had a reputation for printing books that English-speaking traditional Catholics should read on Archbishop Lefebvre and the crisis. Some of the books published under me were *Archbishop Lefebvre and the Vatican*, *Spiritual Journey*, *The Mystery of Jesus*, *Open Letter to Confused Catholics* (three or four reprints), and *I Accuse the Council*.

The Angelus: Do you know what had been printed before you came on the scene?

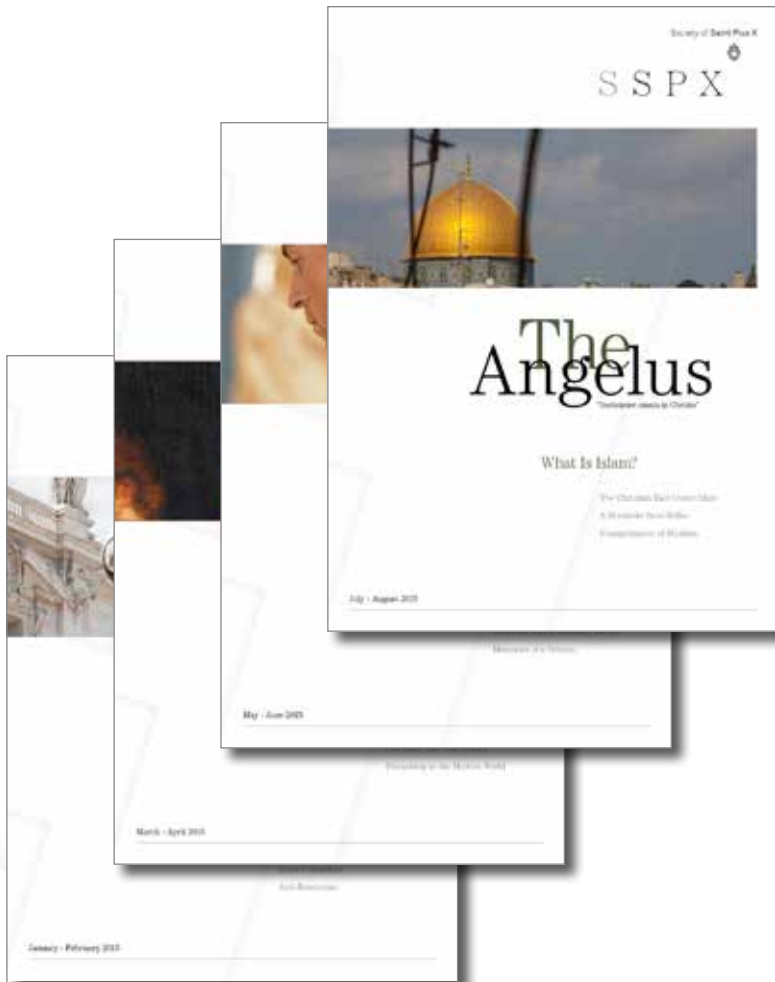
Fr. Novak: There was *The Church's Year* by Goffine. And even earlier, Angelus Press had printed the *Apologia* books of Michael Davies.

The Angelus: Which books do you remember printing as you came in?

The Angelus

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Chant: Song of the Sacrifice

by Fr. Thomas Hufford, SSPX

“And so they sang a hymn, and went out to mount Olivet.”

Sacrifice gives to chant its reason for existence, and not only because it stirs up our devotion and moves us to offer.

We read in Psalm 21, after the narration of the passion of our Lord, that divine praise is a fruit of His sacrifice: “In the midst of the Church will I praise thee.” Derived in part from the joy of glorifying His Father and redeeming souls, this praise gives a perfection to His sacrifice. Likewise when the Church offers sacrifice with our Lord, the divine praises sung in her sacred music lend something to the perfection of that sacrifice.

Song as Musical Art

St. Thomas’s elevated teachings about song will be clearest if we first examine closely today’s common usage. Some today employ the term “song” as a gauge of value, and they reveal a wide discrepancy in their appraisals. One figure of speech found in dictionaries belittles songs: “for a song, very cheaply.” To make one only requires a breath and a voice and a school-boy’s training, if that much. Thus the expression, “I got it for a song,” which indicates that it cost me almost nothing.

The contrary estimation recognizes something in the song that is beyond price. An example appears in *Our Mutual Friend*, by Charles Dickens, where a cabinet maker ingenuously charms a dolls’ dressmaker: “I’ve heerd tell that



you can sing most beautiful; and I should be better paid with a song than with any money, for I always loved the likes of that.” Perhaps this second evaluation stems from a greater appreciation for things of the spirit.

A musician makes of the mind an interior studio. There, he fashions and orders the sounds into a spiritual composition within the soul. The concert artist Pablo Casals was asked how he would set out to learn a new piece. He explained that he would take the music and study it at his desk; then he would put the music down and go to his cello and play it. A violin student asked Peter Salaff, violinist of the Cleveland Quartet, “So when you perform quartets, you are constantly pre-conceptualizing the pitch and the sound quality and the expression?” That teacher replied,

“Well, if I don’t, I’m soon reminded that I should!” Students of music know that music is not just an exterior work, because their directors and teachers declare time and again that they should “hear it in the head” before they sing or play.

The song in this way already precedes the breath and the voice. As a word is first inside the intellect before it passes through the voice into something sensible, so the song is complete, in a way, inside the higher part of the soul before it becomes an external work. This power to reproduce the song in the mind is a virtue called art. So when St. Thomas had occasion to define song, he could have referred to the art somewhere in the definition by calling it a work of musical art or “a musical composition for singing,” as we find it defined in one of our own

Orchestra of the Blessed in Heaven, Döbling Carmelite Church, Vienna, Austria. (Renata Sedmakova - www.shutterstock.com)



Education of the Will

by the Sisters of the SSPX Translated from *Fideliter*, March-April 2015.

The two chief faculties of the soul are intellect and will, splendid powers of the human soul created in the image of God but in which original sin has left deep wounds: ignorance in the intellect and malice in the will. The education of the will is of crucial importance for a child's entire life. This is what will make of him or her an adult and a Christian. Dear mothers, the education of a child's will is a noble and arduous mission that is the keystone of its entire education. Indeed, before God and men, your child will be worth what its will is worth. If it is good and strong, your child, with the help of God's grace, will inherit heaven; if it is weak and craven, your child is headed for the worst downfalls.

The education of the will consists in cultivating in the child the love and pursuit of the good despite the obstacles. To do this, we must strive to teach

the love of what is good, to provide worthy models, and to stimulate daily the training of the will by means of the most ordinary actions.

Let's teach our children first of all to love what is good. We ought to know how to encourage them, and to acknowledge their good deeds. We should be interested in what they love and what they seek, so as to be able tactfully to guide—or correct—their choices, form their tastes, and guide them in their choice of friends.

Children need to be stimulated by examples, so let's give them models: in the life of our Lord, in the lives of saints and Christian heroes, let's teach them to love and to admire virtue and valiance. Love calls for and leads to imitation. Let's also point out to the children the example of the simple, hidden virtues in those around us. The mother ought to speak to them about the courage of their



father, who sets out daily, despite weariness or bad weather, to work for the family's livelihood. The father ought to point out to them all their mother does tirelessly: cooking, housekeeping, countless thoughtful acts of devotedness to her family, and so on. The example of those around them in their daily life ought to be a stimulant to the children to do good too. We should often remind our children that we are made for heaven, and that this life is only a pilgrimage, more or less long, and that we must be heading for our goal: God, God whom we must love above all things in and through the least actions of daily life. "To please Jesus" should become a child's genuine desire.

It is the daily repetition of little efforts sustained by grace that gradually forges the will: the children will become habituated to do what they ought to do before doing what they like. For example, at the end of a short break, necessary after school, the children will do their homework before going out to play; they will tidy up their room and make their bed in the morning (once they're able to) before running off to other occupations. The children should be trained to eat whatever they are served and not to snack between meals, to obey promptly and willingly, not to procrastinate, not to whine over trifles... How many little occasions there are in daily life in which the children, prompted by an adult, can

little by little form and fortify their will! What an inestimable treasure for the future!

The child must learn to will, but also to will with perseverance in spite of the obstacles encountered on the way. Only those who persevere reach the goal. Let's encourage our children to keep on going till the end: to start over a badly written homework assignment, not to tolerate sloppily done homework. Let's teach them to finish what they begin, to remount if thrown from a horse, not to turn back if it starts to rain during a walk. The children must learn to ardently and wholeheartedly desire a greater good. It's raining and the weather's bad? Well, let's sing as we walk. A child is sulking, he doesn't like these vegetables? then let's have a big smile to please Jesus! Doing a chore takes a lot? Then yes, I'll do my best for the salvation of souls. When a child takes up an activity (learning a musical instrument, a sport, or even a game), in the beginning he discovers the attraction of the novelty, which quickly wears away when it comes to daily practice. That is when the child should be encouraged to persevere by showing him the desired goal. Except for obvious lack of aptitude, do not let the child give up an activity when he "doesn't feel like it anymore," but help him to will it.

Dear mothers, the good seed will spring up for eternal life!



Kenyan Safari

Interview with Fr. Matthew Stafki

The Angelus: Father, would you kindly introduce yourself and explain the reasons for your first appointment?

Father Stafki: My family is from the Twin Cities area and I was ordained last year. But I sincerely do not know why I was sent right away to Africa. I suspect that my exposure to other cultures might have something to do with it since I lived in Quebec and France.

The Angelus: Did you settle immediately in Nairobi, Kenya?

Father Stafki: It was not quite as simple as that. I had to get to South Africa while things were getting settled in Kenya. I stayed at the priory of Johannesburg, and helped around the school and the missions. Later on, I went to Kenya but stayed as a guest at the Missionary

Sisters of Karen near Nairobi. So it was not until December that I was able and relieved to unpack my bags in my own room at the Holy Cross Priory in the capital city.

The Angelus: What was your first impression of Kenya?

Father Stafki: I was expecting a Third World country. I was surprised to see a country half Westernized. I was shocked at the amount of people everywhere. They are out of the house all the time, and they walk everywhere. Kenyans by and large are no lazy bones. When you drive on the left side as all English former colonies, you are always on the watch because the road belongs to the pedestrians!

Another interesting thing is that, although Kenya is predominantly Protestant, the Catholic



Church is well implanted. If you wear the cassock, everybody knows who you are, and just being out taking a walk is a preaching by itself. The people, even the Muslims of Mombasa, are cordial and respectful to us as priests.



Father Stafki: They live close by, and when needed, you enjoy the silence of the area, but also because they have a wonderful spirit, always joyful, full of energy. They are lovely and a real blessing. In the long run, subject to the generosity of benefactors, the plan is to buy the property



The Angelus: Besides these pleasant things, did you get less attractive impressions?

Father Stafki: What struck me getting into the city was the stench, burning plastic and trash everywhere, and big trucks burning diesel like crazy. Then, one of the most unpalatable things I have come across is to be approached by a beggar at every street corner. If you are a priest, and a *mzungu* at that—a white man—you are bound to have shillings in your pocket and to give alms away in favor of these fake poor!

The Angelus: Did you mention that your first lodging was at the convent?

Father Stafki: Yes, I stayed at the convent of the Missionary Sisters of Jesus and Mary. They were established in 2010 and they took over the former priory of Karen, a peaceful suburb of Nairobi. At present, there are about twenty such Sisters at the convent, under the direction of four Oblate Sisters of the SSPX to help them establish themselves until they have enough professed Sisters. They are doing very well, slowly growing. Some are from Europe, some from Kenya, Uganda, and Nigeria.

The Angelus: How would you describe the presence of the missionary convent in the shadow of the priory?

behind the priory and set up a convent. They will be teaching and helping around the mission complex. This is their main apostolate along with the care for the sick, and the older nuns are already busy and working.

The Angelus: How is the relation with the Kenyan government?

Father Stafki: It could not be better. The “Marcel Lefebvre Society” is a Catholic organization officially recognized by the Kenyan government: compliments of former Archbishop Ndingi, friendly to Tradition, who resigned his position a few months after giving us the green light.

The Angelus: Tell us about your new home, which the Society had acquired just before I left Kenya in 2009.

Father Stafki: When I finally settled in the priory, my first impression was something oppressive, dark, dingy, not very home-like. The new prior, Fr. Bély, felt the same way. Whenever someone was visiting, they would go straight to the sisters. That told me that there was something off-putting about the priory. So, right away, we started cleaning the place, repainting the inside, redecorating, getting new furniture. The place needed fresh blood to come in to >



Q & A

by SSPX priests

Is *Catholic Trivia* faithful to Catholic teaching?

I recently purchased the traditional version of *Catholic Trivia*. The first question was: “Anger is considered a sin against which commandment?” The answer given was: “The fifth,” and the fifth commandment tells simply: “Thou shalt not kill.” Now here is my first question. Is *Catholic Trivia* faithful to Catholic teaching? And if yes, how do you explain that anger applies to the fifth commandment?

Thank you for your email and your inquisitive eye which is obliging us to check some of the questions and answers of *Catholic Trivia*. Without a doubt, it is absolutely faithful to Church teaching, and you may certainly use it without scruples or worries as a tool and illustration of the Catechism. As regards the fact that abusive anger is an act against the fifth commandment, this is not quite as subjective as we might think at first sight. Killing the innocent is a violent act committed against one’s neighbor and is usually the final blow which comes out of a person in a fit of anger or, on the contrary, with



“We are at the end. Europe is dying!”

Cardinal Carlo Caffarra, the archbishop of Bologna, Italy, in a recent interview stated the following concerning societies that embrace and glorify homosexuality:

We are at the end. Europe is dying. And perhaps, it doesn't even want to live, because no civilization has ever survived the glorification of homosexuality.

I am not speaking of the practice of homosexuality. I am speaking of the glorification of homosexuality. For various ancient peoples, homosexuality was a sacred act. The word used in Leviticus to condemn this glorification of homosexuality clothed with a sacred character in the temples and pagan rites was “abominable.”

The only two civilizations which have resisted homosexuality for thousands of years are the same that have opposed homosexuality: the Jews and Christians. Where are today's Assyrians? Where are today's Babylonians? And yet the Jews were merely a tribe, a “nobody” in comparison to the other political-religious societies. But the laws concerning sexual acts as we find within the book of Leviticus became the highest form of civilization [Christianity]. Hence my first thought: we are at the end... My second reflection is purely of Faith. Before such facts as these, I always ask myself: how is it possible that the mind of man be so blind to such fundamental evidence [that glorifying homosexuality leads to the destruction of society]? And I came to the conclusion: all this is literally a diabolical work. This is the last defiance which the Devil is throwing at God the Creator.

Although speaking of Europe, there can be no doubt that His Eminence's words can certainly be applied to American society as well.

In another interview, Cardinal Caffarra spoke about a letter which he received from Sr. Lucia dos Santos of Fatima while he was charged with beginning the Pontifical Institute for Studies on Marriage and Family. When asked about a prophecy by Sister Lucia which concerns “the final battle between the Lord and the kingdom of Satan” his Eminence responded: *At the*

start of this work entrusted to me by... John Paul II, I wrote to Sister Lucia of Fatima through her Bishop as I couldn't do so directly. Unexplainably however, since I didn't expect an answer, seeing that I had only asked for prayers, I received a very long letter with her signature—now in the Institute's archives. In it we find written: “The final battle between the Lord and the reign of Satan will be about marriage and the family. Don't be afraid,” she added, “because anyone who works for the sanctity of marriage and the family will always be fought and opposed in every way, because this is the decisive issue.” And then she concluded: “However, Our Lady has already crushed its head.”

It seems fair to say that these two interviews should be read in conjunction with one another: his Eminence sees the clear hand of Satan in the pushing of the homosexual agenda and that



the attack on marriage and the family is tied to Fatima. This should remind all of us of the importance of fulfilling in our families the desires of Our Lady as she proclaimed to the three children at Fatima in 1917, particularly the daily Rosary and the five First Saturdays.

¹ rorate-caeli.blogspot.com/2015/06/cardinal-what-sister-lucia-told-me.html#more.

The Illogic of the Worldly Mind

For a number of weeks this past summer, all media outlets were abuzz with the “transformation” of former Olympic athlete Bruce Jenner into a “woman” who now wishes to be called Caitlin. Needless to say, all these worldly thinkers were praising Bruce for the courage it took to make his “transformation” a public spectacle and immediately began to call him Caitlin and use the feminine pronoun “she” when referring to him. As we well know, no amount of surgical or hormonal treatments can ever change the fact that Bruce Jenner is a male genetically and therefore can never be a female. We should also note that these “treatments” are sinful in that they are contrary to the Fifth Commandment in that they mutilate an otherwise healthy body.

While praise was being heaped upon Jenner and supporting his “choice” to live and dress as a woman even though he remains genetically a man, another news story broke concerning Rachel Dolezal, who was head of a local branch of the National Association for the Advancement of Coloured People (NAACP) in Washington. It turns

out that Dolezal is actually a Caucasian woman who made the “choice” to be black even though she is genetically white, as testified to by her parents. For a week or so, the media chose to berate this woman for masquerading as something she is not, and she was even forced to resign as head of the NAACP chapter and from some other boards of directors.

The irony and illogic of the reactions of the world to these two events is obvious to anyone using their God-given intellect. While Jenner is praised for living out his desire to live as a woman although he is genetically a male, Dolezal is ridiculed and criticized for her desire to live as a black woman although genetically a white woman. Why is Jenner praised and Dolezal maligned for effectively doing much the same thing? Simply because our society has bought whole and entire into the homosexual propaganda that seeks to destroy marriage and family life as God intended it to be and as humanity has understood it since creation.

Legalized Euthanasia in Belgium

Although Belgium had legalized euthanasia for the terminally ill a number of years ago, the European country has now widened the definition of those able to end their lives to include those who have persistent suicidal thoughts.

A 24-year-old Belgian woman who suffers from depression and has had a “death wish” since childhood has been granted the right to die—even though she’s not terminally ill.

Doctors gave approval for the woman, identified only as Laura, to be euthanized by lethal injection after she spent her life battling suicidal thoughts and has been in a psychiatric institution for the past three years. “Life, that’s not for me,” she said.

In charity, we can only hope and pray that Laura will not take the step of ending her life but this new-found “right” and that Belgium will not sink ever deeper into its godlessness whereby man himself becomes the sole arbiter of right and wrong.





The Priest

A Apostle Consecrated to the Sacred Heart of Jesus

by Bishop Alfonso de Galarreta

“O bone Jesu, fac cor nostrum secundum Cor tuum!” “Oportet illum regnare” (I Cor. 15:25). These two sentences sum up, as it were, the intimate link that exists between the priesthood and devotion to the Sacred Heart of Jesus: firstly, that we have a heart like unto the Heart of our Lord Jesus Christ, and then that we consecrate our life to bring about the reign of the Heart of Jesus. These intimate links might be summarized by saying that the priest must consecrate himself to the Heart of Jesus, he must consecrate himself to reparation, and he must be an apostle of the Heart of our Lord.

St. Thomas Aquinas says that man is a debtor in relation to God for two reasons. Firstly, because of the benefits he has received; for example, the whole of creation, the Incarnation, the Redemption, our Lord Jesus Christ, the Sacred Heart of Jesus. But he is also a debtor in relation to God because of his sins,

and therefore his need to make reparation, expiation, and satisfaction for sin, which offends God. To consecrate oneself means to give to our Lord, to His Heart, our person and our goods—our exterior and interior goods, goods of a material, corporal, and spiritual nature, goods both natural and supernatural. Consecration then involves renouncement of ownership of these goods, and at the same time donation of all.

Consecration is a donation that is by definition entire and for always. At the same time, one dedicates one's life to the service of our Lord Jesus Christ, for the priest is the man of God, the religious of God. He is consecrated and dedicated to God. His entire life is offered and devoted to God. That is why we, more than anyone else, must fulfill the duty of charity, of love, which fulfills and perfects the essential act of the virtue of religion. >