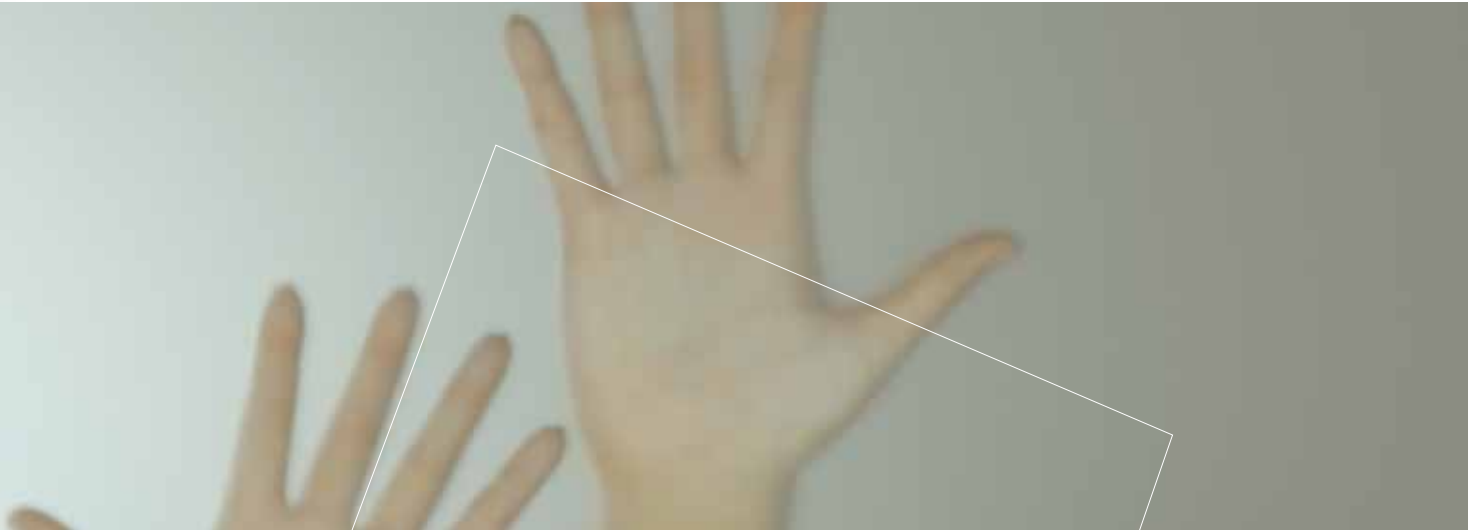




S S P X



The Angelus

“Instaurare omnia in Christo”

Addictions

An Interview on Catholicism
and Alcoholism

Giving Words Their Meaning

Drug Addiction, Abuse,
and Dependency



It's "Catholic to Drink":

An Interview on Catholicism and Alcoholism

By Anonymous

Oftentimes it can be difficult to understand the trial of addiction and how it can affect families since many do not have first-hand experience of such afflictions. As a result, Angelus Press decided to reach out to a traditional Catholic who struggles with alcohol addiction and find out first-hand about his experiences. We posed some common questions about alcoholism and Alcoholics Anonymous (AA) to him, as he has gone through AA, has maintained sobriety for some years, and is a practicing traditional Catholic husband and father. For understandable reasons, he will remain anonymous.

First, let's discuss addiction as a whole. What would you say to someone who says that drinking is not an addiction?

Sure, that's the basic one. "Drinking" is not an addiction. Compulsive consumption of alcohol, or drinking out of a physical—or mental need—is absolutely an addiction. That's alcoholism.

So before I go any further with this answer or the whole interview, I'll be clear, I'm not a doctor, and I'm not qualified to speak on the

physiological or psychological effects, other than how it affected me. Nor am I a therapist or a priest. But I can speak about my experiences, and the experiences of the many recovering men and women I have come to know.

In the literature of Alcoholics Anonymous, alcohol is described as "cunning, baffling, powerful." I agree with that characterization. And addiction is a tricky thing to discuss, because it has only been in the last few decades that

Addiction:

Giving Words Their Meaning

By Godeleine Lafargue

Dependency, addiction, *habitus*...there are many terms for dependent behavior developed to an unreasonable extent by some object such as drugs, computers, music, chocolate, tobacco, *etc.*

Habitus is the term used in moral philosophy. It is taken from scholastic Latin and should not be confused with the word habit, which applies to a behavior made up of mechanical forces. A *habitus* is the activity of a faculty, whereas in the case of a habit, the subject remains passive. A habit is a physical automatism, whereas a *habitus* requires an act of the human will.

In philosophical terms, a *habitus* is defined as a quality that modifies a subject in a stable way. In simpler terms, a man's behavior is durably modified by a *habitus*; for example, he becomes generous or learned. This modification cannot be changed easily so long as it is anchored in

a man. For this reason, it is difficult for a just person who has acquired the *habitus* of justice to accomplish an unjust act. It should be noted that the use of the word "quality" in philosophy is not to be taken in the ordinary sense of the word used when we say that someone has many qualities. It is a qualification, an attribute added to a person, as when we say, for example, that someone is white or sick. But let us take this analysis further.

Man possesses multiple faculties and each of his faculties can be perfected or deteriorated by the acts he poses with his will. We ordinarily call these virtues or vices. A man uses his faculties in an ordered or disordered way, thus begetting virtue or vice through the repetition of his acts. When his sensitivity is regularly ordered according to right reason, a person becomes



St. Raphael is one of the seven archangels who stand before the throne of the Lord, and one of the only three mentioned by name in the Bible. He appears, by name, only in the book of Tobias. Raphael's name means "God heals."

Disguised as a human in the Book of Tobias, Raphael travels alongside Tobit's son, Tobias. Once Raphael returns from his journey with Tobias, he declares to Tobit that he was sent by the Lord to heal his blindness and deliver Sarah, Tobias's future wife, from the demon Asmodeus. It is then that his true healing powers are revealed, and he makes himself known as "the angel Raphael, one of the seven, who stand before the Lord" (Tobias 12:15).

St. Raphael is the patron saint of travelers, the blind, bodily ills, happy meetings, nurses, physicians, and medical workers.



Drug Addiction, Abuse, and

Dependency

By Ross Keiser, M.D.

Any discussion of these issues should start with two disclaimers. First, the research and laws are rapidly changing, often politically and emotionally charged, and frequently contradicting each other. Second, the terminology and definitions vary considerably. In this article the attempt is made to provide a general overview, with the full understanding that many readers may disagree with part or all of the statements therein.

Terms and Definitions

There are a variety of definitions for drugs or substances, drug addiction, abuse, and dependency in professional literature, depending on the source, and these have changed over time.

Clinically, the most commonly used definitions of these are provided in the Diagnostic and Statistical Manual of the American Psychiatric Association (DSM5), all subsumed under the heading of substance-related disorders.

For regulatory use, the most common terminology and classifications are provided by the U.S. Food and Drug Administration (FDA). In legal matters, federal, state and local statutes are used. In many instances, the definitions in laws are in contradiction to the DSM5 and/or the FDA. Among users, a wide variety of terms are used, varying by time and location, and often are rather inaccurate. For example, the term narcotics refers to sedatives, but many statutes list stimulants and hallucinogens as narcotics.

The FDA uses the term “drugs” and the DSM5 uses the term “substances.” These terms



Give Me My Error or Give Me Death

By John Rao, D.Phil. Oxon.

Obstacles to the cure of an addiction are legion, but the most basic is the refusal of the addict to admit that he has a problem. Such a denial allows the addiction to fester, untreated, thereby often engendering further and perhaps even more dangerous allied dependencies. Although we are well aware of this fundamental impediment to liberation on the part of those denying their physical bondage to such external stimulants as alcohol and drugs, we are generally much less conscious of its existence and significance in the lives of all-too-many other people refusing to admit and to treat a dependency of a different kind: an internal spiritual and intellectual addiction to what one might label a personal pet error, whose erroneous character is either totally inconceivable to the individual cultivating it, or angrily denied by

him should a critic point out that it logically contradicts everything else the addict seems to hold dear. Unacknowledged and untreated, dependency on such a contradictory error wreaks havoc with the fundamental truths to which the addict openly, but illogically, may still wish to cling, bringing not just fatal spiritual and intellectual damage, but also susceptibility to the more familiar physically destructive types of bondage noted above.

An Addiction to Error

An unacknowledged, addictive commitment to a pet error can, of course, be explained as simply one of the many tragic consequences of an individual's possession of a fallen >



W. M. G. 1859



Peter and John Healing the Cripple at the Gates of the Temple, Rembrandt van Rijn, 1659

May I Help You?

By Fr. Dominique Bourmaud

When in good health, we humans, being a gregarious species, tend to congregate and mix readily. However, when in trouble, we tend to shy away from people. And, when in deep trouble, the need of getting out of our miseries, the urge to bring normality in our life, force us to confide in a trustworthy friend. This someone we know may not be able to have all answers, but at least, he will offer a word of good counsel along with going out of his way to get us back on track.

In no rare instance, the issue of addiction applies to parishioners already used to unburdening themselves to their pastor. They may end up unburdening not only their sins but also their psychological and physical woes, onto a familiar authority figure, the priest. Even equipped with medical training or applied psychology, the priest may not give the

impression that he is a professional therapist or psychologist. His spiritual authority may never be confused with whatever medical knowledge he might possess otherwise. Such a *faux pas* could endanger his spiritual authority. These limits having been set, what is the role of a priest confronted with a difficult case? In what ways can he prove helpful to a parishioner going through turmoil?

The Confessor

Each priest is entitled to absolve our sins, however grave these may be. In this, the Pastor has the gift of bringing back God's friendship to the soul. It is a gift of divine grace, a power superior to creating new worlds. On the human



The Value of Silence

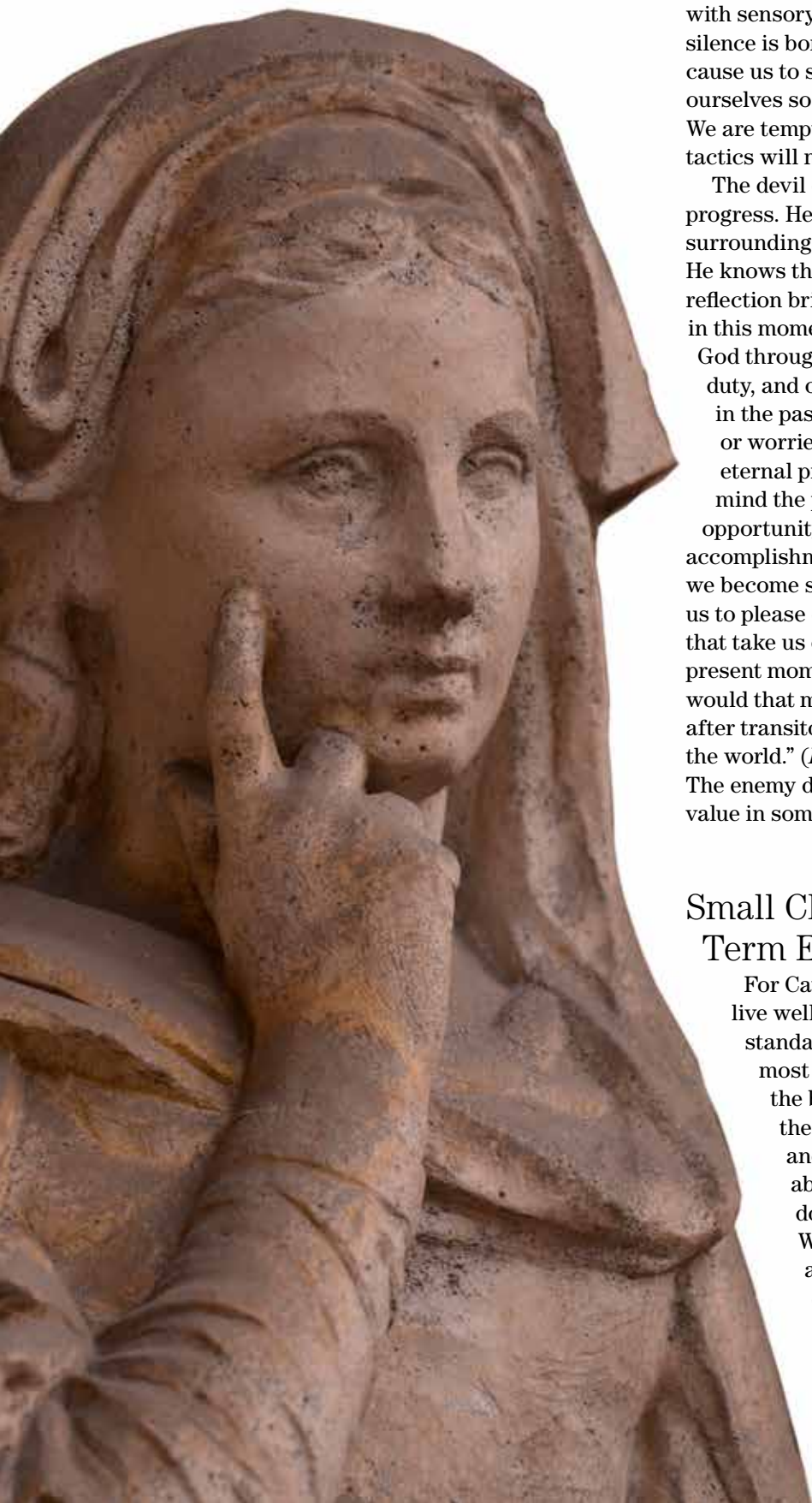
By Jane Carver

“In the solitude and silence of the wilderness... for their labor in the contest, God gives His athletes the reward they desire: a peace that the world does not know and joy in the Holy Ghost.”— St. Bruno

When we think about silence, we often imagine “the absence of talking or noise.” Do we consider that other elements in our life are departures from silence not only in our ears, but in our minds and bodies? In a certain sense, in today’s world, we are “addicted” to sensory stimulation. The world sees silence as a painful vacuum of emptiness that must be filled—silence doesn’t make money or get us ahead! Therefore, it must be rejected as worthless and a waste of time. When we have a moment of free time, do we instinctively pull out our phones or in some other way, fill the silence? Our bodies seek luxury and

comfort. Our eyes seek the latest updates on social media, news, sports, or celebrity gossip. We expose ourselves to a plethora of information that can rob us of our peace. Our eyes and ears are addicted to looking outwards at the world ever-seeking to satisfy our curiosity with music and other forms of entertainment. Can we call this silence?

When we do have a moment of silence, on a retreat for example or a walk through nature, our mind is more easily uplifted to the things of God or into self-reflection. Surely, upon introspection, we want to see order and thus live peacefully. Sometimes, rather, we find that we do not match up to our ideal—the ideal we have for ourselves in life and how we measure up to the spiritual ideal of God. Sometimes this gaze upon ourselves is displeasing enough for us to want >



to reject moments of true silence and fill them with sensory distractions. The world tells us that silence is boring, uncomfortable, and can even cause us to suffer. Therefore, we should distract ourselves so that we do not suffer the silence. We are tempted to believe that these avoidance tactics will make us happy and fulfill us.

The devil does not want us to make spiritual progress. He, being the father of lies, can use our surroundings to persuade us to avoid silence. He knows that a moment of silence and uplifting reflection brings us into the present moment. It is in this moment that we can practice virtue, love God through the accomplishment of our daily duty, and only truly suffer—since suffering in the past or in the future are memories or worries about suffering. God is in an eternal present. When we are able to call to mind the present moment, we can seize that opportunity for union with God by the loving accomplishment of our daily duty. Is this not how we become saints? Noise and stimulation beckon us to please our mind and body with distractions that take us out of the reality and truth of the present moment. “Oh how good a conscience would that man preserve, who would never seek after transitory joy, nor ever busy himself with the world.” (*Imitation of Christ*, Bk. 1 Ch. 20) The enemy does not want us to see the infinite value in something so small.

Small Choices, Long-Term Effects

For Catholics who are doing their best to live well and raise their children under the standard of Christ, the enemy will be the most insidious. Perhaps it will start with the buying of yet another screen, but will the watching time for husband, wife, and children slowly increase? What about the things we are supposed to be doing with that precious gift of time? What is gained by these distractions as compared with the losses? Let us consider some of the consequences. In the world today, suffering is the greatest evil. It's true that

Letter to a Young Man on Purity

By Fr. Vincent Gélineau

Dear Augustine,

Having just arrived at law school, you discover a moral void that distresses you. Your fellow-students in the lecture hall are much more interested in the famous Thursday night parties than by the subtleties of the Civil Code. You know very little about these parties, but what they say is enough to dissuade you: girls, alcohol, drugs, “music” that’s more than doubtful...this frivolity sickens your Catholic soul. You remember these terrible orders of the 19th Century Italian Free-Masons: “It has been decided in our councils that we don’t want any more Christians, let us not make martyrs, but let us popularize vice amongst the multitudes—that they breathe it through all five senses, that they drink it, that they are saturated by it. Make vicious hearts, and

you will no longer have Catholics...In order to demolish Catholicism, it is necessary to begin by suppressing women. The word is true, but since we cannot eliminate the woman, let us corrupt her along with the Church.”

You feel it: this revolutionary propaganda, which aims at moral decadence, can be reduced to the promotion of the sin of impurity, this sin so attractive which drives so many souls to hell. You also, you fear to be carried away by this current, because the temptations are violent and you are lucid about your weakness.

In order to encourage you, remember those models who enthused your adolescent heart. Remember the freshness of the life of St. Dominic Savio, and at the same time his firmness on this subject. Remember Pier Giorgio Frassati, that young Italian student, radiant with joy, with piety

When Bishops Meet

By Gabriel S. Sanchez, J.D.

Fr. John W. O'Malley, an eminent historian who has penned monographs on the early Jesuits, the Council of Trent, the First Vatican Council, and Vatican II, has now come forth with a "synthesis" of sorts on his conciliar writings, *When Bishops Meet*. Styled as an elongated essay, this work pulls together O'Malley's insights on Trent, Vatican I, and Vatican II. As such, it is less of an academic analysis and more a reflection on the three councils which have shaped post-Reformation Catholicism, for better or worse. Although O'Malley presents scholarly disinterest throughout, it is difficult not to read him as a sympathizer with Vatican II, a council which he recognizes as a break from both Trent and Vatican I, not to mention every other ecumenical council which preceded it.

With that in mind, a traditional Catholic may

take pause. Why read such a book? Why digest another in a long line of books which both seek to vindicate Vatican II and explain away its obvious "problem areas"? Moreover, given the near-to-heart place Trent and Vatican I hold in the hearts of many traditionalists, why trust O'Malley's commentary? Will he not castigate these historic gatherings as retrograde, outmoded, and obsolete? Certainly it is hard to escape the sense that O'Malley may, with qualifications, cast all three aspersions upon these crucial events of 16th and 19th-century Catholicism. Yet any fair-minded reader of *When Bishops Meet* must concede that O'Malley handles his subject matter with remarkable skill, all the while demonstrating a depth of learning that could not allow even the most partisan churchman from intentionally distorting the history of the Church

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The most Blessed Virgin Mary, in the first instant of her conception, by a singular grace and privilege granted by almighty God, in view of the merits of Jesus Christ, the savior of the human race, was preserved free from all stain of original sin.

Blessed Virgin Mary, Stained-Glass Window, Church of the Sablon, Brussels, Belgium.





The Dispenser of Holy Water



By Guy de Maupassant

Editor's Note: The following article by Guy de Maupassant appeared originally in *Nouvelles de Chrétienté* No. 174 Nov/Dec 2018.

It is customary at Christmastime to read stories to children. This story that we are proposing to the readers of the *Nouvelles de Chrétienté*, is not properly speaking, a Christmas story, but a Christian account, because its author is not a writer known for his fervent Faith. But, once upon a time in France when it was still Christian, certain writers had fallen away from their baptismal promises, but found their Faith again in a moment of definitive re-conversion. This was the case for Paul Verlaine in *Sagesse* (1880), of Francois Coppee in *La Bonne Souffrance* (1897) and of Guy de Maupassant in *Le Donneur d'eau Benite*, published by the review *La Mosaique* on November 10, 1877.

Once upon a time there was a small house situated near the entrance to a village. Established there was a wheelwright who married the daughter of a farmer. Since they both worked a great deal, they were able to amass a small fortune. But sadly, they had no children, which caused them much suffering. At last, they had a son whom they named John. They caressed him one after the other enveloping him in their love and cherishing him so much that they could not go more than an hour without gazing upon him.

When John was five years old, a group of acrobats passed through the country and established a stage in the town square.

John, who saw them, snuck out of the house >

The Eighth Arrow

By Brendan D. King

In a recent YouTube interview, Catholic priest turned Fantasy novelist Fr. J. Augustine Wetta reveals that the idea for his novel *The Eighth Arrow* came during a conversation with British Fantasy novelist Philip Pullman. Fr. Wetta, who admires Pullman's writing abilities while disagreeing with his atheism, was intrigued by the fact that the latter had written a novel set in the same fictional universe as John Milton's *Paradise Lost*. As they talked, Fr. Wetta suggested that Pullman could also write a novel set in the same fictional universe as Dante's *Divine Comedy*. Pullman replied that he hates Dante, but urged Fr. Wetta to write such a book himself. The resulting novel, which was published last September by Ignatius Press, is already being compared to the writings of the Inklings. This is its story.

After spending 3,000 years with his fellow tricksters in the Eighth Circle of Hell, Odysseus, the anti-hero of Homer's *Iliad* and *Odyssey*, has two unexpected visitors. In a voice with "a faintly Trojan ring," one of the visitors asks, "You there—you two, who burn together, speak. Tell us who you are and how you died."

Odysseus replies, "I am Odysseus, King of Ithaca, and this blistered mess to my left is brave Diomedes, Conqueror of Thebes."

The visitor replies, "Speak to us then, Odysseus of Ithaca, for I am Publius Vergilius Maro, singer of tales. With me walks the poet Dante of the Alighieri."

Odysseus responds, "It was my curiosity that killed me. Had to see the far ends of the earth. Fell right off the edge and landed here." But as the two visitors are departing, Odysseus notices that Dante is leaving footprints behind.

Realizing that there must be a way out of Hades, Odysseus cries out a prayer to the goddess Athena, whom the Greeks called the *Parthenos*. To his shock, the flames die away and before him stands a woman robed in stars. She wears the storm shield of Zeus in her left hand and wears a helmet upon her head. Timid as fawns before a stream, Odysseus and

Diomedes creep out of the fire and into her shining presence.

"Odysseus," she says in a voice as clear as a bell, "You called. I have come. Tell me, though, why have you waited so long to invoke my assistance?"

Odysseus replies, "Virgin Goddess, forgive us. You know everything already, so you must know that we have always had more courage than wisdom. Release us from this prison, and we will offer you a hundred bulls, pour forth rich, honeyed wine at your temple, and dust the fires of your altar with barley."

The Virgin answers, "You used your wit as a weapon, Odysseus. You squandered your talent among brutes like Agamemnon and Achilles. And the worst of it, you son of Laertes, is that you knew better. Therefore, it is fitting that you find yourself in this prison." She admits, however, that a general is needed. One who knows the geography of Hell and who can be as gentle as a dove and as wise as a snake.

When Odysseus pleads for the job, the *Parthenos* replies that the King she serves "has no use for a lying, thieving, adulterous, idolatrous crook like you." She explains that to be worthy of her service, they must prove themselves. Before seeking to enter Heaven, they must bear witness to the Nine Rings of Hell and learn the limits of evil. Opening her cloak, she gives Odysseus and Diomedes their armor, swords, shields, Odysseus' bow, a quiver of arrows, and a small leather pouch.

The *Parthenos* explains that she will not be with them for the journey. As they both lied and swindled their way into Hell, they must fight their way out. Adding that they now know their weakness but not her true name, she urges them to prefer their wits to their swords, to trust their armor over their arms, and to let mercy triumph over justice.

As she departs, Odysseus asks whether it was Zeus who consigned them to this prison. The *Parthenos* responds that it was not Zeus, but "He of the Four-Letter Name."



From Disinformation

to True Information

By Fr. Alain Lorans

Editor's Note: The following is a transcript of conference given by Fr. Alan Lorans, August 12, 2018 during the Summer University of the Society of Saint Pius X in St. Joseph des Carmes School (France). The oral style of the conference has been retained throughout.

Theme: 1968-2018 Chaos: How Can We Reconstruct Society?

If we take the tryptic around which the theme of this summer university articulates itself this year: order, disorder, and restoration of order, and if we apply it to the domain of the media, which is the topic of this conference, we can bring up three stages: Information, disinformation, and re-information. The order corresponds to true information; the disorder to disinformation, and naturally, you will say that restoring order is to "re-inform."

The term *disinformation* has reappeared several decades ago and in particular under the pen of Vladimir Volkoff who authored two books: the *Set Up* as well as *A Short History of Disinformation*.

Re-information is more recent. This is a term which the alternative media, the media on the net (especially right wing media), use in order to oppose themselves to the official disinformation, to counteract the disinformation of the great press or what the Anglo-Saxons would call the *mainstream* media which is the dominating current, exclusive thought, and the proper way of thinking.

When you consider these terms, you may think that they are quite clear and that we can apply them to the theme of our summer university. Information, order; disinformation, disorder; re-information, return to order. However, in reality, it's not that simple.

I would like to show you that it is not certain >