



S S P X



The Angelus

“Instaurare omnia in Christo”

Social Media

The Screen Teen

Connected, Depressed,
and Alienated

In Comes Google;
Out Goes Intelligence



Throughout history, developments in technology and communications have gone hand-in-hand. The latest technological developments, such as the Internet and mobile devices, have taken the science of communication to a new level.

In today's world, it's common to see tablets and smartphones everywhere you go. The process of human communication has evolved over the years, with many path-breaking inventions and discoveries heralding revolutions.

- The invention of pictographs or the first writings in the ancient world gave us written communication. These writings were on stone and remained immobile.
- The invention of paper, papyrus, and wax, culminating in the invention of the printing press in the 15th century, made possible the transfer of documents from one place to another, allowing for uniformity of languages over long distances.
- The latest revolution is the widespread application of electronic technology, manifesting itself in text messages, e-mail, and the transfer of documents over the World Wide Web.



Letter from the Publisher

Dear Readers,

In 1940, who would have thought it possible for man to walk on the moon? In 1970, who would have believed he could set his finger on the pulse of the world and be only one click away from everything? Is this a blessing or a curse? When it comes to technological advances, it is quite common to encounter two extremes: total rejection or unconditional approval. For some, it seems as if the world only harnesses technology against God and the Faith. For others, it is a divine blessing which allows us to transmit our thoughts, our beliefs, and our love at the speed of light. The prudent attitude probably stands in the middle.

The utter condemnation of social media may be a reflex of self-preservation, and understandably so. This condemnation usually turns out to be a good tactic for a while. But can it be the final answer to form the men and women of tomorrow who are going to be plunged into the "Church of Google"? There must come a time when mom and dad, religious and secular educators alike, will offer guidelines, warnings, and appropriate advice to those under their charge, thus gradually making them take responsibility for their own decisions.

One such educator explained that "in a college environment, dealing with young adults, our role is not to impose but to guide, set rules, and check. The adult needs to stand on his two feet and be responsible for his acts, firstly, in a loosely protected environment and then, on his own, in the real world of work or of modern university."

This issue of *The Angelus* is intended to acknowledge the existence of a new and invasive lifestyle, to appreciate its advantages, and acknowledge its pitfalls. Thus forewarned, it should help us form and inform our conscience and that of those entrusted to us.

"These new possessions and new instruments which are within almost everyone's grasp, introduce a most powerful influence into men's minds, both because they can flood them with light, raise them to nobility, adorn them with beauty, and because they can disfigure them by dimming their luster, dishonor them by a process of corruption, and make them subject to uncontrolled passions." (Pius XII, *Miranda Prorsus* on movies and TV)

Fr. Jürgen Wegner
Publisher

January - February 2016
Volume XXXIX, Number 1

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

Subscription Rates

	1 year	2 years	3 years
U.S.	\$45.00	\$85.00	\$120.00
Foreign Countries (inc. Canada and Mexico)	\$65.00	\$125.00	\$180.00

All payments must be in U.S. funds only.

Online subscriptions: \$20.00/year. To subscribe visit:
www.angelusonline.org. Register for free to access
back issues 14 months and older. All subscribers to the print
version of the magazine have full access to the online version.

Contents

Letter from the Publisher	4
Theme: Social Media	
– The Screen Teen	6
– Youth on the Internet	10
– The Virtue of Prudence	16
– In Comes Google, Out Goes the Mind	20
Faith and Morals	
– Rome Speaks on Modern Media	26
– The History of Lent	32
Spirituality	
– The King’s Herald	38
– The Role of Parents in Confession	42
– The Tradition of Slowness	46
Christian Culture	
– Mark the Music	54
– “I’m Proud of You”	58
– Seven Thousand Islands	60
– Questions and Answers	69

The Angelus

“Instaurare omnia in Christo”

The Angelus (ISSN 10735003) is published bi-monthly
under the patronage of St. Pius X and Mary,
Queen of Angels. Publication office is located at
PO Box 217, St. Marys, KS 66536.
PH (816) 753-3150; FAX (816) 753-3557.

Periodicals Postage Rates paid at Kansas City, MO.
Manuscripts and letters to the editor are welcome
and will be used at the discretion of the editors.
The authors of the articles presented here are solely
responsible for their judgments and opinions.
Postmaster sends address changes to the address above.

©2016 BY ANGELUS PRESS. OFFICIAL PUBLICATION OF THE
PRIESTLY SOCIETY OF SAINT PIUS X FOR THE UNITED STATES AND CANADA

News from Tradition

– Church and World	74
– Vatican II and the Jewish Question	78
– The Last Word	87

The Screen Teen

Extracts from Fr. Boubée's study, *Modern Technologies... from superman to the cave man*

“That little kid is so smart; you should see him on his computer!”
“I got mine a touch-screen tablet for Christmas.” This commonplace conversation between two mothers is going on while the children focus their lively attention on their little Game Boy, unless they are in the process of sending one of their 50 daily text messages.

The last sixty years have witnessed an astonishing evolution in the tools we use every day. In particular, the world of the electronic screen has made its way into our manner of knowing, our way of communicating, our professional relations, our leisure time, and in many cases, it has become the very foundation of our judgment.

All technology brings with it new and marvelous possibilities in which we are allowed to partake. But an honest analysis will allow

us to draw the line between the *admirable*, the *useful*, and the *harmful*.

The Human Way of Life

Man is wonderfully structured to attain the highest forms of understanding.

– His senses allow him direct contact with the world around him, and the intellect is thereby able to grasp the nature of things;

Theme Social Media



adults start writing before they start thinking, and the result is a kaleidoscope of disconnected statements.

All the more so when culture amounts to an Internet cut-and-paste. Many of the assignments given by teachers are really asking for a monstrous caricature of knowledge, since the final product never went through the intellect. No abstraction took place, no comprehension, no judgment in the intellectual sense of the word. How could there be any synthesis, or any rigorous analysis of the essential points of a given topic?

For the older generation, the ever-expanding bazaar of forums, blogs, and other points of exchange on the Internet is, unfortunately, more a kind of zoo because of this absence of reflective thought.

A False Construction of Personality Through the Game

In the natural order of things, the child or the adolescent prepares himself for his future life as an adult in many ways, and games hold a predominant place among those ways. Games immerse the child in a universe that is “like real

life,” a kind of unreal reality, if we may use that contrast.

For young people especially, their whole being is involved in the game: body, emotions, intellect, and judgment. In a way, they are digesting the enormous amount of information that they have received and they are testing it out in the real world. Even in the gentlest organized game, like a board game, or in a more elaborate and exciting one, like a soccer match, the whole personality is involved: but here we mean *the real personality, in a real world*.

Computer games, game consoles, and little electronic games tear young people out of the true perception of reality through sense and intellect, and plunge them into the entirely unreal. These modern players step into the picture, but not into the real world, through an intense and nearly exclusive use of certain senses. The way the players throw themselves into the game is by reconstructing themselves inside a world that has nothing to do with the one that they are called to live in.

These games, therefore, do not serve the purpose of constructing their personalities for the future, as would the traditional games construct the genuine, legitimate behavior of a child.

Youth on the Internet

Connected, Depressed, and Alienated

by Randall C. Flanery, Ph.D.

The appropriate use of any new significant technology is a challenging matter and has always raised questions regarding its consequences for the individual and within the society. Just as people anguished about the harm that could result with the advent of the telephone, radio, or television, so are we worried about the social consequences of the Internet. We are especially concerned for our youth, who are the most frequent users of the Internet and who prefer text messaging, email, Snapchat, Twitter, and Social Networking Sites like Facebook, all of which are designed to make the exchange of personal information extremely easy.

The ostensible purpose of many of these Internet applications is to enhance human relationships. The combination of human nature and the compelling availability of the Internet

lends itself to a time-consuming, compulsive submission to our devices, such that their use actually has the effect of diminishing human relationships. With increasing use, these devices can lead to loneliness, alienation, depression, and addiction. It is very hard for us humans to remain masters of the technology and not become its slaves.

Compulsive Use of Digital Devices

The use of the Internet by youth to conduct their personal business has become almost ubiquitous. In this essay, I will use the term “youth” to refer both to teenagers, age 13 to 17 years, and to young adults, 18 to 30 years.



There are many differences related to the developmental stages of life of these two groups; as such, their appropriate use of digital technology will differ respectively. Individuals in both stages are transitioning from the emotional and financial dependence of adolescence, into becoming fully functioning, autonomous adults who have established their own households, are launched on a career, and have found a marriage partner. In both stages, the person is cultivating the habits and beliefs that will be the foundation for living their lives. Thus, an essential task for them is establishing relationships of all kinds.

Contemporary youth can hardly imagine maintaining a network of friends without the cell phone and social media sites. Seventy-five percent of teens and 93% of young adults own mobile phones. Nearly all adolescents and young adults go on line daily, the majority doing so more than a dozen times a day. To what purpose are they accessing the Internet? To obtain information, to acquire things, but definitely for social networking.

On the face of it, access to the Internet, and hence to SNS, is promoting frequent communication with friends. These friends are connected, at least superficially. The Internet transmits images and information almost instantaneously. You can readily post an image of the restaurant you are going to eat at, a selfie of you and your friend, a comment on the food, a comment on the friend, and a comment on the comments of your other friends. This communication has the appearance of a conversation. It appears to promote companionship; you certainly know a lot of details. But does it really enhance the relationship?

Diminishment of Personal Relationships

Sherry Turkle, a clinical psychologist and a long time researcher of the use and misuse of computer technology for human purposes, has documented¹ that reliance on modern digital communication has damaged human relationships. We are substituting “sips” of

Internet communication via texts, tweets, Facebook updates, and emails for authentic human-to-human conversation. Convinced by the immediacy and volume of personal information exchanged, and believing that multitasking is actually efficient, “We turn to our phones instead of each other;” with insidious interpersonal consequences.

The specific consequences are that we can no longer sustain attention to one another and that we are losing the capacity to be empathic, thereby degrading human relationships in the process. Turkle sees the proper process of conversing, which is a key to cultivating relationships, as a “virtuous circle” in which we reflect within ourselves, “alone with our thoughts,” which prepares us to talk to others. Self-reflection then leads to conversation in which both parties attend carefully to what is said, how it is said, and what is not said. Essential to the process is empathy, which encompasses one’s being able to imagine the world from another’s perspective and to conceive how the other is thinking and feeling, even if it is not fully articulated. Out of these conversations comes new material, new content to be considered in solitude, which will broaden and deepen our understanding of ourselves and others. An unintended consequence of the ubiquitous availability of digital communication technology, a technology most highly utilized by adolescents and young adults, is that while being connected 24/7, we truly know each other less well, and if we do not exercise prudence about the use of this technology, we will end up lonely and alienated.

Most youth go online multiple times a day, every day, and spend several hours a day on online activities. Youth are even sacrificing their sleep, in order to spend more time “connecting.” When connecting, you are not performing other human activities, including wholeheartedly attending to the person in front of you.

Adolescents are notorious for not wanting to converse with adults, except when they want to, and then only as long as they want to. Even before smartphones they had ways to exclude themselves from everyone else. The smartphone is always available, even in the middle of an undesirable conversation. Furthermore, there >

The Virtue of Prudence

Doing the True

by Dr. Peter Chojnowski

It was as a young boy come down with a fever stemming from a prior stomach ailment that St. Augustine remembers, in his *Confessions*, an incident which revealed to him a form of worldly “prudence,” which could never come to be equated with the true virtue of prudence. Because of a long standing custom in Catholic circles, based upon a “realistic,” “we can’t be perfect,” “they have to live in the world,” mentality, St. Augustine had attained the middle years of childhood without being baptized. He had indeed entered into the life of the catechumen by being “signed with the sign of his cross and seasoned with his salt,” indicating the initial rites now included in the preparatory part of the traditional sacrament of baptism; but as to the “laver of salvation,” he had been denied this on account of his mother Monica’s fear that the grace of baptism would make the “inevitable” sins of youth even more egregious. When the young Augustine was in danger of death, his mother then arranged for his baptism. The fever, however, broke, meaning that the “prudent” plan of delaying baptism, a grace that would be denied him for some 22 more years, was back in effect. In this regard, St. Augustine relates how the mentality that caused his mother to deny him access to the supernatural fountain of grace, also caused friends

In Comes Google,

Out Goes the Mind

by Fr. Dominique Bourmaud, SSPX

The first time I felt uneasy about the “black box,” my first laptop computer, was when my friend Raymond, a self-taught programmer, started tapping nervously on the keyboard, bringing out flashes of information on the screen. This was hardly human behavior. Either Ray had lost his mind or this was his way of relaxing his tight nerves.

Just Another Technological Discovery?

It is common knowledge that civilization adapts to technology and that modern inventions deeply affect human behaviors. It is easy indeed to see the change in culture produced by the various modifications of human language alone,

that vital vehicle of thought. Major changes occurred, for example: from the unwritten story of blind Homer, who could remember a 20,000 line *Iliad*, to the same poem couched on papyrus 700 years later as a written text in scriptura continua “withnobreakeandallinone”; continuing changes occurred from the uninterrupted text, to the separate words and sentences; and further changes continued from the hand-written manuscripts, to Guttenberg’s printed books. Man’s mind has certainly gone through new modes of thinking and processing words as human language became fixed, perfected, and multiplied indefinitely. Can we say the same of the latest human invention, the Internet? A 2010 New York Times Best Seller, *The Shallows*, written by Nicholas Carr (W. W. Norton and Cy, New York), squarely addresses the question.



One of the first modern computer experiments was shown at Xerox's Research Center of Palo Alto in the mid-1970s. The presenter demonstrated the flexibility of the system of "multitasking" by having several windows on the screen. On one of them, he was composing software code. He then clicked on another which displayed a newly arrived e-mail message. He quickly read and replied to the message, then hopped back to the programming window and continued working. While most of the audience applauded warmly the feat, someone angrily exclaimed, "Why in the world would you want to be interrupted—and distracted—by e-mail while programming?"



Homer

This is a question few teenagers will ever raise today. "I click, therefore, I am" is their motto and, incidentally, the cause of much stress. Teens and young adults need to know details of the lives of their peers, coupled with a terrific anxiety about being out of the loop. If they stop sending messages, they risk becoming invisible. That is why, in 2010, the average teenager was spending more than 11 hours a day connected to some social media.

The advocates of the Web praise it for its ability to "conduct 34 conversations simultaneously across six different media." They hope that this "technology-induced ADD" will develop new cognitive habits... "to navigate the age of constant connectivity." Leaving room for the hyperbolic twist, there is little doubt that the average computer user is beginning to function

like a PC, categorizing and assessing bits of information, with speed and disorder. In this jungle law of the "survival of the busiest" brain cells, the battle is lost by those cells that support linear thought, the ones we use in traversing a lengthy narrative or an involved argument, the ones we draw on when we contemplate things.

Deep Mind Boggling

Carr's best seller is riddled with brain studies on neurons and synapses which are as revealing as they are intriguing. We learn that the nervous system is endowed with great plasticity which



Papyrus

allows it to adapt to behavior and environment. But plasticity does not mean elasticity. The paths of least resistance become the vital paths, and they tend to lock us into a rigid behavior, crossing the point of no return. It can have pathological repercussions, with some unsweetened names like depression or obsessive-compulsive disorder.

Knowing what we know today about the brain's plasticity, if one were to set out to invent a medium that would drastically rewire our mental circuits, one would probably end up designing something like the Internet. Repetitive, interactive, addictive stimuli will produce rapid alterations in brain circuits. Chemical changes will become anatomical changes. Said simply: they create different brains.

Just as neurons that fire together wire together, neurons that don't fire together

>



Rome Speaks on Modern Media

Pius XII. *Miranda Prorsus* (Extracts) — Pontifical Commission for Social Communications, *Church and Internet*

Miranda Prorsus (Pius XII, Sept 8, 1957)

¹ Cfr. Sermo ad cultores cinematographicae artis ex Italia Romae congregatos, d. 21 Iunii, a. 1955: A. A S., vol. XLVII, 1955, p. 504.

² Cfr. Matth., XI, 30

Just as very great advantages can arise from the wonderful advances which have been made in our day, in technical knowledge concerning Motion Pictures, Radio and Television, so too can very great dangers.

For these new possessions and new instruments which are within almost everyone's grasp, introduce a most powerful influence into men's minds, both because they can flood them with light, raise them to nobility, adorn them with beauty, and because they can disfigure them by dimming their luster, dishonor them by a process of corruption, and make them subject to uncontrolled passions, according as the subjects presented to the senses in these shows are praiseworthy or reprehensible.¹

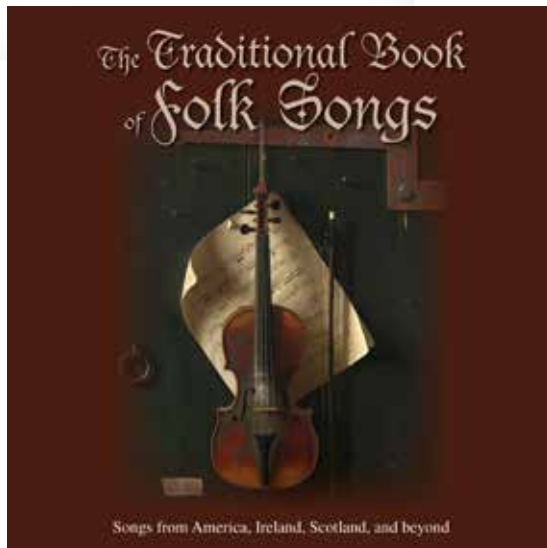
In the past century, advancing technical skill in the field of business frequently had this result: machines, which ought to serve men, when brought into use, rather reduced them to a state of slavery and caused grievous harm. Likewise today, unless the mounting development of technical skill, applied to the diffusion of pictures, sounds, and ideas, is subjected to the sweet yoke of the law of Christ,² it can be the source of



- The educational impact of wiring up schools and homes and giving computers to kids has been disappointing.
- The University of Chicago’s Austan Goolsbee studied the impact of subsidized Internet rollout in California’s school system in the late 1990s: The program worked to extend Internet access, but there was no impact on learning outcomes.
- As broadband rolled out across North Carolina, Urban Institute researchers found “modest but statistically significant and persistent negative impacts on student math and reading test scores.”
- On the other side of the Atlantic, Carnegie Mellon’s Rodrigo Bello and colleagues looked at schools in Portugal and found significant declines in ninth-grade national exam scores as broadband use increased; meanwhile, “students in schools that block access to websites such as YouTube perform relatively better.”
- And looking at results from across the countries that take part in the Program for International Student Assessment (PISA), test scores are lower among students who use computers intensively.

The Traditional Book of Folk Songs

Songs from America, Ireland, Scotland, and beyond



Contains simplified sheet music and easy guitar chords that are quick to learn and fun to play. This songbook is sure to keep everyone—young and old alike—entertained around a campfire or in the living room. It is our hope that having collected these songs into one convenient volume, you will be encouraged to gather your friends and family—and sing! Contains 123 songs.

- American Cowboy Songs
- American Folk Songs
- American Patriotic Songs
- Irish Songs
- Scottish Songs
- English Songs
- Miscellaneous Songs

The History of Lent

by Fr. Christopher Danel

The principal means of preparing for Easter has historically been with a dedicated Fast, along with prayer and almsgiving. It is essentially a time for interior purification and renewal, a sacred time of living the Christian life more intensely. This period begins with the Septuagesima preparation, which leads to Ash Wednesday and the forty days of Lent, which conclude with Passion Week and Holy Week. Its Latin name, *Quadragesima*, refers to the forty days, while its English name, *Lent*, derives from *lencten*, an Old English term for springtime.

Septuagesima

This three-week preparation was added gradually to the beginning of Lent, once the

latter was solidly established everywhere as a forty day period. It might be supposed that the Byzantine practice was adopted in the West by way of Italy, but its appearance in the West is rather more widespread than localized. Besides Italy, it was seen in England, Ireland, Spain, Northern Gaul, and Provence. Sources indicate its existence in Rome at the beginning of the sixth century. It had a retrograde development: before Quadragesima (fortieth day, beginning of Lent), the preparation was extended an additional week to Quinquagesima (fiftieth day, the count being rounded off) and then again to the sixtieth day, Sexagesima. The Council of Orleans (AD 541) refers to Sexagesima, and certain liturgical peculiarities point to the time when Sexagesima existed before Septuagesima was added. Some historical liturgical books began

Faith and Morals

St. Leo the Great (†461) and St. Jerome (†420) both attest to the apostolic origin of the Church's forty day fast, in imitation of the same fast not only of Moses and Elias, who thereby

public life. While a fast prior to Easter was kept universally in the Church, its length was not uniform prior to the fourth century. Furthermore, the fast led up to Good Friday until the fifth century, at which point it was reckoned to conclude at Easter.

In some places the faithful fasted only during the few days preceding Good Friday, whether it be a few days, the whole week, or even forty hours, in commemoration of the forty hours Christ lay in the Sepulchre. There are some indications that the penitential practice in its more rigorous form came from the Patriarchate of Alexandria, known for its asceticism. In Syria the fast was especially rigorous, with the taking of only water, salt, and bread during the week preceding Easter, and nothing eaten at all during the Sacred Triduum. St. Leo attests to the forty day practice in Rome, as does St. Athanasius in a letter he wrote while in the Eternal City in AD 341. St. Peter Chrysologus (†450) indicates that the practice spread from Rome to the influential cities of Turin and Ravenna and beyond.

In the sacred liturgy, there is a distinct penitential tone. The altar is no longer decorated with flowers, the organ is no longer played, and the vestments are violet. Often gold altarware makes way for silver, and standing reliquaries are removed from the altar. Bishops use a simpler miter (or a combination of the *simplex* and the *aurophrygiata*, of yellow-cloth), setting aside the more ornate one called the "precious miter." Historically there were also some mutations in the vestments for deacons and subdeacons, *viz.*, folded chasubles and the deacon's broad-stole.

The most distinctive element of the season, however, is that each day is assigned its own unique Mass texts, which provide a very rich instruction to both the observant faithful and, in earlier centuries, the catechumens. After the Postcommunion, the ferial Lenten Masses also include an *Oratio super populum*—a Prayer over the People.

prepared themselves for the encounter with God, but principally the fast of the Lord Jesus Christ, who consecrated the forty day fast by His own observance of it at the beginning of His

Laetare Sunday

During the middle portion of Lent occurs what the ancient Roman liturgical documents





The King's Herald

by Fr. Dominique Bourmaud, SSPX

This past year saw the celebration in the French provincial town of Poitiers of its illustrious bishop, Cardinal Pie, who was born 200 years earlier. In the aftermath of the French Revolution, he was a prominent figure of the Catholic hierarchy to request a return of France under Christ's sweet yoke.

Cardinal Louis-Édouard Pie (1815-1880) was arguably the leading French bishop of the 19th century. No other country had been so much affected by the Revolution and, after the Napoleonic wars and the various shortlived attempts at a Christian Restoration, the "little Emperor", Napoleon III (1852-1870), did very little to favor religion. He played too much on the side of the Italian Resorgimento which was dealing its death blow on the Papal Estates to secure the unification of Italy under Masonic auspices.

By that time, the Catholics were divided

behind two religious leaders, the then bishop Pie of Poitiers and Bishop Dupanloup of Orléans. The latter was known for his eloquence and his approach of compromise vis-à-vis the liberal movement set up by Félicité de Laménais. As liberalism became condemned by Gregory XVI in *Mirari Vos*, Dupanloup adopted a mitigated version, voiced by Montalembert in Belgium under the slogan of "A Free Church in the Free State" which begged only for the liberty of the Catholic religion.

This was the context of the long episcopate of



Cardinal Pie and Notre Dame la Grande of Poitiers, his burial place

the bishop of Poitiers. Pope Pius IX appointed Pie to the episcopate on September 28, 1849. In France, he contributed much to the restoration of religious life which had been eradicated for 40 years by the French Revolution. He created many parishes, established in his seminary a canonical faculty of theology, founded for the missions of the diocese the Oblates of Saint Hilary, and brought the Jesuits to Poitiers and the Benedictines to Solesmes and Ligugé.

His Battles

Very early in his priestly career, Father Pie took to anti-liberal principles. No sooner was he out of the St. Sulpice seminary than, as vicar general of Chartres at age 29, he expressed his

leitmotiv in no uncertain terms: “The liberal neo-Catholic party is child of the Revolution, and the Revolution is satanic in its essence.” His life and his mind would be in perfect harmony with this fundamental thesis.

Cardinal Pie was the champion of orthodoxy against the error of *liberalism* (the State is free from Church laws) and *naturalism* (human life is free from divine laws). He became the flag-bearer in the battle against the Revolution. He wrote two Synod instructions “against the errors of the present days and of philosophy.” This explains why Pius IX requested some of his writings which would become the basis for his most famous publications, the Encyclical *Quanta Cura* and the *Syllabus of 80 Modern Errors*. Here are some thoughts of Cardinal Pie on this twin scourge:

“The legislation professes indifference, >

The Role of Parents in Confession

by Michael J. Rayes

I smiled when I looked down the line of anxious and intently focused souls: My two adolescent boys were in line for confession that Sunday morning. I turned my head forward and breathed a happy sigh as I gazed upon the closed tabernacle doors. When I know that my family enjoys sanctifying grace, nothing else matters. Bills, politics, work, and unfinished house projects all seem insignificant. Yet I struggle to remember the advice of St. Therese of Lisieux for myself and my children: “Our Lord needs from us neither great deeds nor profound thoughts. Neither intelligence nor talents. He cherishes simplicity.” Regardless of our hardships and our busy schedules, how can parents inculcate in their children a devotion to the sacrament of penance? How do parents know when to push and when to back off regarding their child’s need

for confession?

Parenting a Habit of Confession

St. John Baptiste de la Salle taught, “Fathers and mothers owe four things to their children: maintenance, instruction, correction, and good example.” You may have to discuss specific sins with your little ones to help them before a particular confession, but it is never licit to ask your child what he or she revealed after they received absolution. You could ask in general, how did it go? Your child may voluntarily reveal his or her sins and imperfections to you anyway, especially if you have already created an environment of open communication. But do not insist. Remember that the Church imposes a seal



The confessional is the usual venue for the sacrament in the Roman Catholic Church. Priest and penitent are in separate compartments separated by a grid or lattice. A crucifix is sometimes hung over the grille. The priest will usually sit in the middle and the penitents will enter the compartments to either side of him. The priest can close off the other compartment by a sliding screen so that only one person will be confessing at a time. There is a screen and a kneeler to kneel on so the penitent can confess anonymously. A crucifix or cross might be placed above the screen or anywhere near the penitent to aid in prayer.

The Tradition of Slowness

by a Benedictine Monk

Let there be no slothful brother who wastes his time in idleness
or gossip, neglecting reading, harming himself and disturbing others.
Let the monk be slow to speak, quick to listen. Let us be certain that we shall
not be heard for our much speaking. (Rule of St. Benedict)

Slowness, handwriting, reading books ... and being old-fashioned, Tradition lives in the many forms of the true, the good, and the beautiful. But there is also prudence, that guardian of the virtuous. The prudence of ponderation, reflection, and consideration has a loyal ally, that ancient Roman virtue of *discretio*, discretion, meaning balance, measure, and moderation.

Far from pipe-dreams and romanticism, the natural, deliberate, slower pace of things such as handwriting, reading, and ponderation, has been wisely determined by a Divine Intention.

There is indeed a redemptive virtue in all things established by God. St. Benedict writes “Let us hasten to do now, what may profit us for eternity.” In such sublime matters requiring deeper reflection and consideration as eternity, a certain slowing down may be the best thing to hasten.

Scripta manent

Written documents endure

While visiting the archives of Rheims which

Mark the Music

by Fr. Thomas Hufford, SSPX

In the 1850s, a young cleric from the seminary in Padua formed a schola of little boys, the *Cantores Fanciulli*. That seminarian, Giuseppe Sarto, was passing on to those children the art of chant, a study that he had begun some years before through lessons in his home parish with the curate, Don Pietro.

When Giuseppe was a boy, the two met almost every day during the vacation time. Don Pietro taught him how to listen well, and he cultivated in him a discerning love for sacred music. In time Giuseppe would recognize in sacred music occasions for grace, and the liturgy itself became his chief school of spirituality. He grew to be a man whose heart belonged completely to God, committed to pursuing the common good of the Church.

When Giuseppe became Pope Pius X, this

good shepherd wanted all Catholics to benefit from the grace-filled opportunities of the liturgy, and he intended to obtain this objective in part through education. Our patron's claim regarding the purpose of sacred music reveals also one of the fruits of music education in Catholic schools. Sacred music exists, "so that the faithful through this means may be the more roused to devotion, and better disposed to gather to themselves the fruits of grace." If sacred music fosters in us a disposition for the reception of grace, then music education in Catholic schools fosters a predisposition for it.

A music teacher like Don Pietro hopes that his students will someday be receptive in mind and heart to the graces occasioned by sacred music at Holy Mass, and that they will become men who will serve the common good in the Church, but

Christian Culture

the heart and to provoke our devotion when we praise God. So important is the musical element in producing this effect, that St. Thomas defends the use of sacred music in divine worship, even in the event that the words are not understood. If the one who hears the sacred music cannot understand the words, but knows that they are sung for the praise of God, the music stirs the affections to support his devotion, and this is a sufficient cause for the use of music in Church.

The love of good sacred music not only serves our devotion, but it can be a refuge from evil, for the soul is drawn to things for which it has affection. When St. Thomas prescribes five remedies for bad thoughts, the first one to be taken before all others is that the mind be occupied with prayer. St. Thomas cites St. Paul, “And be not drunk with wine, wherein is luxury; but be ye filled with the holy Spirit, speaking to yourselves in psalms, and hymns, and spiritual

canticles, singing and making melody in your hearts to the Lord,” and he declares that vocal praise in particular is a bridle restraining the soul from the destruction of sin.

Serve Loyally

Seamen of old knew the value of song for rousing and uniting men in their service of a common good. The sea shanty does not simply coordinate parts mechanically; it animates the society and strengthens the members in their pursuit of a goal. It may be an arduous goal, but through song, its goodness more evidently outweighs the pain involved in attaining it. Indeed, without song, that goodness may not appear to be worth it! Men who fished for menhaden off the Atlantic coast in the 19th century made their own an older saying, “The



“I’m Proud of You”

by SSPX Sisters

“Stand up straight! Pull up your socks! Stop making so much noise! Stop! You are incorrigible! Come here! Don’t go over there! Don’t touch that! Be careful!” Such a litany of orders repeated all day long is enough to tire even the greatest good will. Doubtless, parents have to warn, correct, and admonish their children. But it is important to encourage them just as much and even more, by knowing how to congratulate them wisely. Which approach will be the more stimulating: “You better watch out if you don’t pass next time!” or, “You really are capable of passing if you put your mind to it; I’m sure I could be pleased with you”?

Optimism is a great quality in an educator. It enables him to see the child’s aptitudes (every child has some), and to hope for his progress despite the difficulties, without becoming

discouraged at the length of the task. It enkindles in the child the self-confidence necessary for any undertaking.

Alan is disorderly, and his room is never clean; dirty socks are lying around in the midst of his Playmobiles. Are we to yell at him that he is disorderly and good for nothing and that we have already told him a hundred times to pick up his things? No, of course not! That would only anchor the idea that he will never change. First we have to set a simple, concrete, and accessible objective for him. Success on this one objective will be an encouragement for him to progress on to something more difficult. “In order to learn to keep your room tidy, you will make the effort of putting your clothes away every evening; it isn’t hard, you are capable of doing it and I will help you to remember.” And for a fairly long period

Seven Thousand Islands

Interview with Fr. Peter Fortin, SSPX

The Angelus: Fr. Peter Fortin, you have an older brother already a priest in the Society and working now in Australia. Can you present yourself to your US readers?

Fr. Peter Fortin: I was ordained last year at St. Thomas Aquinas Seminary. After a short time spent in Canada caring for the Ottawa chapel, I was transferred to the Philippines on New Year's Eve. When yet a seminarian, a priest asked me where I saw myself after ordination, and my response was "Southeast Asia". In most of our US SSPX chapels, we have Filipinos who had always struck me as being hard working, generous, and overall happy. They have a deep sense of piety, which is part of belonging to a very Catholic culture. The Faith is very much a part of their daily lives. They keep the old Spanish custom of greeting priests and religious by taking their hand and pressing it to their forehead.

The Angelus: Have you traveled much in your new mission area?

Fr. Peter Fortin: I have also travelled to Malaysia and Saba. But I am based in Manila, and I service the missions of Tanay and Baguio. St. Philomena Chapel in Tanay, Rizal is set in the mountains to the southeast of Manila. It is a very beautiful area that overlooks Laguna Lake, which is set in a volcano crater. I am struck by the generosity and fervor of the faithful, who have almost finished their little chapel.

Baguio is very beautiful as well. Set in the mountains to the north of Manila, it was founded as a resort town by Americans over 100 years ago because it is quite cooler at the higher altitude.

The temperature can drop to about 60 degrees at night. During the Second World War, the Japanese took over the area and captured the US service men and executed them.



There is a great appreciation for the US effort to liberate the Philippines from the occupying Japanese forces. MacArthur and the American servicemen are much appreciated. I remember speaking with one of our US parishioners who had gone to Manila in the 1950s, and he told me to give the country a “hello” from him. He said that in all his travels he has never ran across a more amicable people. It is true, the Filipinos are very friendly and altruistic.

The Angelus: What is the Filipino way of life? How does it have an impact on the apostolate?

Fr. Peter Fortin: We are talking about a third world country. This means that the government and institutions thrive on corruption. Truly, it is not so much what you know, but who you know.

This means also that most people live from hand to mouth with no savings for difficult

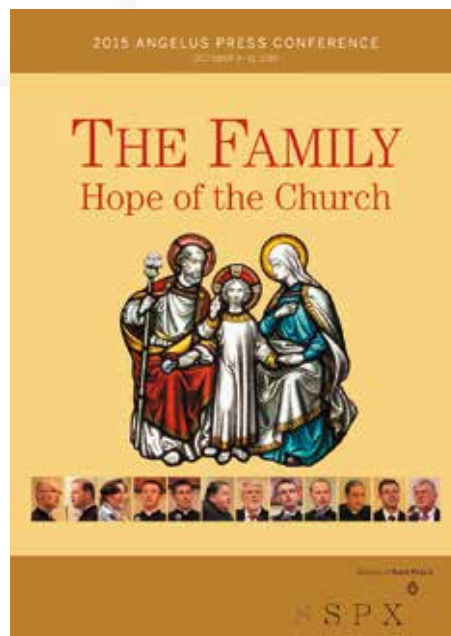
times, but it is the norm everywhere, and life goes on. That is why they have a cheerful face and never lose hope. Mind you, The Filipinos are very well connected! There is a strong sense of family and friendship. In the Philippines one is never more than three steps away from someone else in a position to help. For a priest, it a beautiful apostolate to see our parishioners really committed to their faith and to Tradition. It is very edifying to see the sacrifices that many make.

The Angelus: You are now pretty much settled in your “mission” country. What was your first impression of the surroundings?

Fr. Peter Fortin: I would not qualify the Philippines as a “mission” country, since it was brought to the Faith in the 16th century. With a population that is 80% Catholic, it is the only >

2015 Angelus Press Conference

The Family—Hope of the Church



Available as a boxed CD set or **digital download**

The 2015 Angelus Press Conference presented 13 important lectures from traditional Catholic speakers. Topics included, The Nature of Marriage, Catholic Education and the School, Answers to Modern Attacks on the Family, Courtship and Preparation for Marriage, Psychological Dangers to the Family, How to Foster Vocations, The Family as the Domestic Church, The Blessed Virgin Mary, Spouse and Mother, St. Therese's Family: A Model for Today, Marriage and Civilization in the West.

Visit www.angeluspress.org — 1-800-966-7337

Please visit our website to see our entire selection of books and music.



Q & A

by SSPX priests

Is lying ever lawful?

There is little doubt that lying is forbidden by God's law (8th Commandment) and that being a negative commandment (*Thou shalt not lie.*), it obliges always and in every case, unlike a positive commandment (*Thou shalt honor father and mother.*), which obliges only when needed.

This absolute necessity was dramatically shown by Our Lord before Caiphas and the whole Sanhedrin when He answered clearly, "Yes, you have said it," meaning: "I am Christ and the Son

of God." And Our Lord knew full well that his confession would lead to the crucifixion. So, the principle stands that "we must not do evil that some good may come from it" (Rom. 3:8).

This being said, one has no obligation to tell the truth when it is uncalled for. Also, one is entitled to distract the hearers to some other issue. The moralists allow the use of amphibology (a statement which might be taken in two ways, like: "Peter is not at home," meaning: "to see you") if a prudent person would understand it given the circumstances. Similarly, moralists explain that one cannot simulate an action (a minister >

The Marian Apparitions at Lourdes were reported in 1858 by Saint Bernadette Soubirous, the 14-year-old miller's daughter from the town of Lourdes in southern France.

From February 11 to July 16, 1858, Bernadette reported 18 apparitions of "a Lady." She described the lady as wearing a white veil and a blue girdle; she had a golden rose on each foot and held a rosary of pearls. Despite initial skepticism, these apparitions were eventually declared to be worthy of belief after a canonical investigation, and the apparition is known as Our Lady of Lourdes.







Conscience Wrongly Understood

In an interview granted while he was in Rome, Archbishop Blasé Cupich of Chicago made the following statement regarding the divorced and civilly remarried and their decision that they should approach the sacrament of the Eucharist: “If people come to a decision in good conscience then our job is to help them move forward and to respect that.



The conscience is inviolable and we have to respect that when they make decisions, and I’ve always done that.”

This astounding statement clearly shows a false understanding of the Church’s teaching on conscience. The Church has always spoken of the inviolability of one’s conscience and the duty everyone has to follow his or her conscience. This being said, St. Thomas Aquinas reminds us that it is quite possible for a person’s conscience to be in error (*i.e.*, erroneous). It is for this reason that we must look to the teachings of the Church to be our guide and not presume that our conscience is correct. Simply put, the role of the bishop or priest is to work to correct anyone who is following an erroneous conscience. Bishops and priests fail in their duty when they confirm individuals in their error by not clearly articulating the objective truth found in the teachings of Sacred Scripture and Holy Tradition.

The implication in the quote from Archbishop Cupich is that whatever a person’s conscience tells them to do is right for them. In other words, what is subtly hidden here is a rejection of objective truth and a reliance on subjectivism, which holds that something is true only if I accept it as such. Quite obviously, such thinking is at odds with the Faith as well as with philosophical thought up through the Enlightenment.

China’s One Child Policy Ends

Communist China has announced that it will put an end to its one child per couple policy and allow parents to have two children, all in the name of helping to “balance” the population. In recent years, many have called for an end to this policy, which was implemented in 1979, saying that it was ultimately harming the Chinese people by causing an imbalance in the ratio of men to women and by creating an aging population. With this change in policy, China joins a growing number of industrialized nations that have come

to realize that there is no future for any country that has negative population growth. Europe in particular has been seeing its native populations effectively dying out and, as a result, have opened their borders to immigrants in large numbers. While the immigrant peoples have solved the problem of a shrinking work force, they have often brought their own cultural elements which frequently are at odds with the host country’s long established culture.

Texas and Planned Parenthood Funding

In mid-October, Texas health officials announced that the state would no longer provide Medicaid funding to Planned Parenthood clinics throughout the state. This decision was in the wake of undercover videos coming to light which showed Planned Parenthood personnel discussing the sale of body parts and tissue from the victims of abortions performed in their facilities.

The Texas governor, Greg Abbott, ordered an investigation into Planned Parenthood some months ago and the response to the investigation was the cutting off of Medicaid funding for the organization. Governor Abbott issued a statement saying that the decision by Texas health officials “is another step in providing greater access to safe health care for women while protecting our most vulnerable—the unborn.”

The Texas decision follows moves by other states to stop the public funding of Planned Parenthood. Louisiana governor Bobby Jindal is currently involved in a law suit brought by Planned Parenthood after his state ceased funding of the organization. Additionally, in the U.S. House of Representatives there have been calls to stop federal funding for Planned Parenthood in light of the videos. Although there may not be much success in defunding Planned Parenthood, particularly on the national level, the simple fact that it is even being discussed is indeed progress towards closing down the group that is the largest purveyor of death and contraception in our nation.





Vatican II and the Jewish Question

by Fr. Gabriel Billecocq, SSPX

I. History of the Schema at Vatican II

The Background

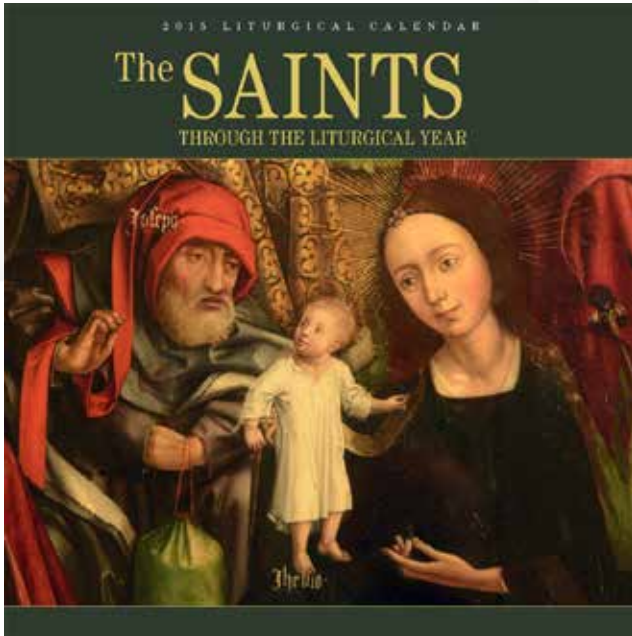
On June 5, 1960, in the motu proprio *Superno Dei Nutu*, John XXIII outlined the organizational structure for the preparation of the Council. In addition to the eleven commissions he instituted, three secretariats saw the light of day, one of which was to promote the unity of Christians. This secretariat was presided by Agostino Cardinal Bea, assisted by Fr. Johannes Willebrands. The first function of the secretariat was to invite non-Catholic Christians to send observers to the Council, and to help them follow and understand the discussions. But in 1962, the secretariat was, by a decision of John XXIII, given the same status as a conciliar commission with the authority to draft texts and present them in the aula.¹

Considering its name, it might seem strange that this secretariat should be occupied with the Jews. In reality, even before the secretariat was ranked as a commission, Pope John XXIII, at the suggestion of Jules Isaac, had already verbally commanded Cardinal Bea in 1960 to draw up a schema treating of the Jews. That is how the Jewish Question came to be assigned to that secretariat.

The Genesis of *Nostra Aetate*

The cardinal met with several leading Jews at the same time that he began to work on the initial draft of a decree. In June 1962, after bitter discussions, a text forty-two lines long was written and then had to be examined by the central preparatory commission. But a leak to the press raised a commotion over the initiative to have Jewish observers at the Council. The news caused a crisis: the Jews were divided, the Arabs saw in it an implicit recognition of

Angelus Press 2016 Calendar



The 2016 Liturgical Calendar presents inspiring photographs and works of art depicting famous saints. Each month features a beautiful image of a saint whose feast occurs during that month. Our complete liturgical calendar includes the class and liturgical color of each day of the year according to the 1962 Roman Missal, as well as current disciplinary law and recommended traditional discipline for all days of fast and abstinence.

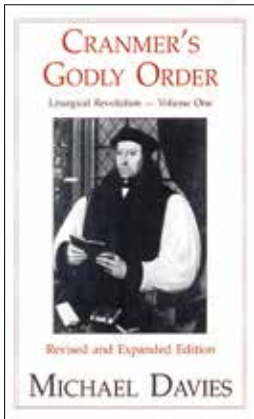


Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

December

© Holy Family Bookshop of St. Servais, Maastricht, Netherlands

372 pp – Hardcover – STK# 3069* – \$31.95



Cranmer's Godly Order

Michael Davies

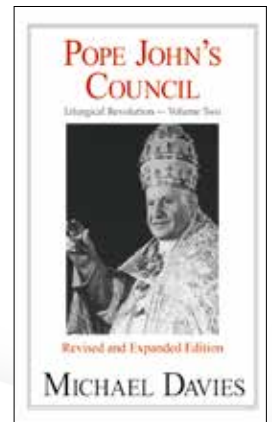
Cranmer's Godly Order is a classic...revised and expanded by Mr. Davies during his final years. Drawing upon the best of Catholic and Protestant scholarship and on primary sources, Davies traces the steps by which the ancient Catholic Mass became the Lord's Supper in the Church of England. And these steps were changes—as Popes and Reformers alike were at pains to stress.

521 pp – Hardcover – STK# 8283* – \$31.95

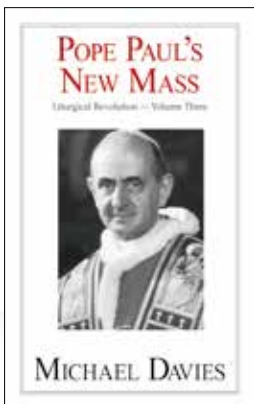
Pope John's Council

Michael Davies

Volume Two of the Liturgical Revolution series, *Pope John's Council*, was revised and expanded by the author before his death. Few books can rival its clarity and objectivity. An incredible pattern emerges: a pastoral Council hijacked by a clique of theological liberals who consign to the trash the documents of the Council Preparatory Committee (of which Archbishop Lefebvre was a member), shut off the microphones of those who attempt to defend the Faith (suffering this indignity was no less than the illustrious Cardinal Ottaviani), and co-opting the media so that their spin became "reality"!



752 pp – Hardcover – STK# 8424* – \$29.95



Pope Paul's New Mass

Michael Davies

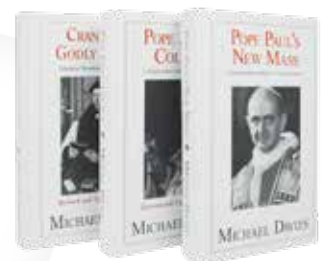
Pope Paul's New Mass is the third and final book of the Liturgical Revolution trilogy. It is the unparalleled history of how the New Mass was devised, created, and implemented. Beyond this, a list of the manifold liturgical problems of the past generation is documented: from Mass facing the people and revolutionary legislation to Communion in the hand and the problem of the Offertory. For over thirty years this book has been considered the most thorough critique of the New Mass in the English language.

3 Volumes – Hardcover – STK# 8446 – \$63.95

Set: The Liturgical Revolution

Michael Davies's monumental Trilogy:

1. *Cranmer's Godly Order*
2. *Pope John's Council*
3. *Pope Paul's New Mass*



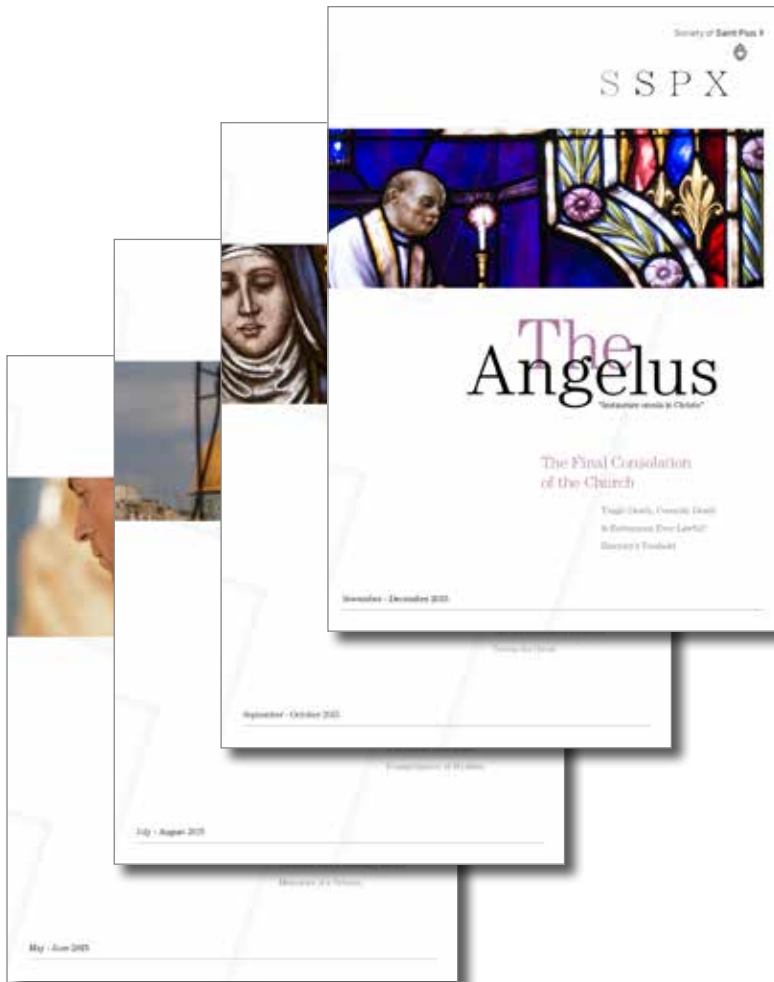
Visit www.angeluspress.org — 1-800-966-7337

Please visit our website to see our entire selection of books and music.

The Angelus

"Instaurare omnia in Christo"

Simply the Best Journal of Catholic Tradition Available!



For over three decades, *The Angelus* has stood for Catholic truth, goodness, and beauty against a world gone mad. Our goal has always been the same: to show the glories of the Catholic Faith and to bear witness to the constant teaching of the Church in the midst of the modern crisis in which we find ourselves. Each issue contains:

- A unique theme focusing on doctrinal and practical issues that matter to you, the reader
- Regular columns, from History to Family Life, Spirituality and more
- Some of the best and brightest Catholic thinkers and writers in the English-speaking world
- An intellectual formation to strengthen your faith in an increasingly hostile world

Subscribe Today

Don't let another year go by without reading the foremost journal of Catholic Tradition.

PRINT SUBSCRIPTIONS

Name _____
 Address _____
 City _____ State _____ ZIP _____ Country _____
 CHECK VISA MASTERCARD AMEX DISCOVER MONEY ORDER
 Card # _____ Exp. Date _____
 Phone # _____ E-mail _____

Mail to: Angelus Press, PO Box 217, St. Marys, KS 66536, USA

PLEASE CHECK ONE

- United States
- 1 year \$45.00
 2 years \$85.00
 3 years \$120.00

- Foreign Countries (inc. Canada & Mexico)
- 1 year \$65.00
 2 years \$125.00
 3 years \$180.00

All payments must be in US funds only.

ONLINE ONLY SUBSCRIPTIONS

To subscribe visit: www.angelusonline.org. Register for free to access back issues 14 months and older plus many other site features.

Plus, all magazine subscribers now have full access to the online version of the magazine (a \$20 Value)!