

CONVICTIONS



“Forming Catholic Minds”

THE TRUE CATHOLIC PRIEST

H.E. Bishop de Galarreta's Integral Sermon

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Issue # 14 - October - December 2008

FROM THE DISTRICT OFFICE

On The Importance Of Convictions



By Rev. Fr. Jürgen Wegner,
SSPX

Dear readers,

For several years you have been receiving our magazine *Convictions*, and we are very pleased you enjoy reading it. You are sending us, quite regularly, letters of encouragement and appreciation. A reason to go ahead and to go even a step further! Indeed, we are pleased to tell you that *Convictions* will undergo a transformation that will make it even more attractive. It will appear more frequently in order to give you actual information. Its "Coast to Coast" feature will be enhanced. From February on, you will receive *Convictions* every month except August and January,

which is ten times in the year. The price will nevertheless remain the same than the one announced since last March (\$25.00/year)!

What do we want to improve in the new version, and what are the reasons which motivated us to change the already existing publication? First of all we want to supply you with more actual information concerning the Catholic Church and the Traditional Movement in Canada. *Convictions* must be the voice of Catholic Tradition in Canada and we want this voice to penetrate all the catholic circles and institutions. An interesting press review will be integral part of future editions and none of the major events of the Society of St. Pius X will pass without being mentioned and illustrated.

The new format of *Convictions* will provide interesting information from Canadian religious history, lives of local saints, the origin and development of typical Canadian congregations, work and achievements of famous national and local catholic personalities. *Convictions* will introduce also to the beauty of liturgy not only those who are honoured by being admitted to altar service, but also those who piously follow the

ceremonies from their place in the church. And sure, *Convictions* will give us the necessary arguments to defend us against the most common accusations running down the Catholic Church and our Catholic Faith. Parents will find short educational essays in each issue of *Convictions* giving advice and help. These and many other subjects will be presented in a popular, modern, stimulating and at the same time well founded style.

But if we want *Convictions* to become known all over the country, we will need your appreciated collaboration. Up to you to help us make *Convictions* more and more be known! Give it to your friends, give some copies to your Novus Ordo parish priests, and don't hesitate to distribute them to groups of Catholics. In other words: be apostles! In order to support you and to make contacts easy, we decided to establish *Convictions* representatives in each of Canada's provinces. So you will be able to easily approach *Convictions* with your proposals, comments, corrections and improvements. We are looking forward to next year, glad to collaborate "to Restore All things in Christ."

**May God bless you all at
Christmas and in 2009! ←**

EDITORIAL

Christmas and the Present Crisis



By Rev. Fr. Patrick Girouard,
SSPX

Dear readers,

Let us reflect today on the relation or, I even dare say, the resemblance between Christmas and the present crisis of the Catholic Church. Even if the two seem to be ages apart, both as a matter of time and regarding their essence, there is,

nevertheless, a similitude between the two. Please, let me try to explain this...

Firstly, what do we see in the Crisis of the Church? We see the authorities of the Church betraying their mission of transmitting in its integrality the deposit of the Faith and the sacredness and splendor of the Liturgy. This unfaithfulness has brought the Church down the

slippery road to the abyss. Countless souls, even consecrated ones, have lost Faith and Morals. Some of them left the outward structure of the Church, while others still seem to belong to Her although they really don't. The beacon that the Church was appears to be almost completely extinguished. Those Catholics who remain united to the Church of always are being persecuted and banned from the churches built by their ancestors for the glory of Tradition. Very few people, unfortunately, understand where Truth lies. Very few give Our Lord the homage due to Him. We pray and we sacrifice to obtain the return of the Church to her Tradition. Yet, our hopes seem always to be in vain. And we are let to ask ourselves: What sense could there be in such a crisis? How can we reconcile it with the Wisdom and Love of God?

Secondly, what do we see in Christmas? We see Joseph, the Just Man, and Mary, the Immaculate Conception, having to submit to an order of a pagan Emperor who was regarded as the son of Jupiter. We see that, even though Mary was at the end of her pregnancy, they both had to leave Nazareth and all that they had prepared for the birth of the Child. They had to leave the security and warmth of their home, and even St. Joseph's source of income. We see that there was no room for them in the whole town. They had to make do with a dilapidated stable, and to share the place with an ox and an ass. We see the Second Person of the Most Holy Trinity, inseparably united to a real human body and soul since the day of the Incarnation, being born like any other son of man. (The only differ-



Joseph and Mary travel to the Census. By William Hole

ences being that His mother didn't suffer and didn't lose her virginity). The Creator had become a creature, born of a creature. His umbilical cord had to be cut and tied, His little body had to be washed and dried, His bottom had to be covered with a diaper, and He had to be wrapped up against the cold of the night, and put in a manger. We see that no family was there to help and to rejoice and fawn over the little baby. No cigar was smoked, no cognac drunk, and no candies were given around. Yes, it was a cold, dark and lonely night on the mountains of Judea. The only people surrounding the Holy Family were a few shepherds brought there by the message and singing of the Angels. The only light was a miraculous Star. And this was the birth of the King of Kings and Lord of Lords! And we are let to ask ourselves: What sense could there be in such a series of events? How can we reconcile it with the Wisdom and Love of God?

And these two questions, which we are asking ourselves for the second time, give us the answer to our preliminary interrogation about the existence of a

similitude between Christmas and the actual Crisis of the Church. Indeed, when we consider both cases, we realize that, humanly speaking, they make no sense. They are both Mysteries. Yes, we know that God wants souls to be saved, and that He loves His faithful servants. That's a given, right? But, then, why would He decide to have Jesus Christ born in such poor, obscure, and painful circumstances? Why not, instead, make His birth so splendid that it would awe the most obtuse minds and would be remembered vividly for ages? Why submit Joseph and Mary to such mental anguish, to such material uncertainties, to such physical discomfort? Would not more followers have been attracted to the true God, if He would have treated Mary, and Joseph with all the kind attentions only a God can provide? Similarly, why not preserve the Church from her enemies, and why not provide His faithful followers with all the consolations and the help they should get from the Hierarchy? Would not more souls be attracted to the real Catholic Church if God would give her the victory on this earth?

We find the answer in the Old Testament: *"For my*



Joseph and Mary seek lodging at Bethlehem. By James Tissot



The Nativity of Our Lord

thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.” (Isaiah 55, 8-9). We find it also in the New: “For the foolishness of God is wiser

than men; and the weakness of God is stronger than men... And the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that he might bring to nought things that are: That no flesh should glory in his sight.” (1 Cor. 1, 25, 29).

In other words, God has reasons and plans we cannot understand with our feeble minds; and anything that happens has also an invisible side to it, and we call this the *Will of God*. Christmas teaches us that, yes, God is wise and loving, but also that He sanctifies us by submitting us to what we cannot understand on a natural plan. God wants us to adopt a supernatural outlook, and to be totally opened to the unexpected and to the humanly incomprehen-

ble. He wants us to look beyond the obvious, and to see His wisdom and His love in everything. He wants us to trust Him totally, like small children trust their parents. These reflections help us to understand that, in the actual crisis of the Church, we must imitate Mary and Joseph in their trust and their submission to the Unfathomable Will of God: “*Our Father... Thy Will be done, on earth, as it is in Heaven!*”

Merry Christmas, and a Happy and Holy New Year!

N.B.

We decided to reproduce, little by little, a 1878 book from a French priest, Rev. Fr. Pluot, about the deaths of persecutors. It will remind us that God always has the last word. (See the 1st part on p. 19) ←

COVER STORY

The True Catholic Priest



By H.E. Bishop Alfonso de Galarreta, SSPX
Translated from the French by Fr. P. Girouard

Editor’s note: On the occasion of the priestly ordination of Rev. Mr. Benjamin Campbell, which will take place on December 30th in our beautiful Kansas City church, we thought of translating and

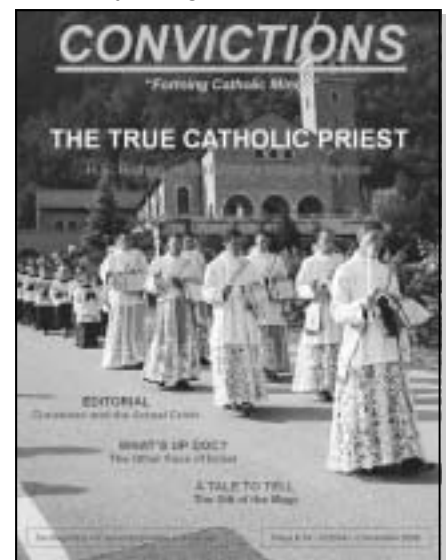
publishing the integral version of this magnificent sermon, pronounced by Bishop de Galarreta at the Ordination ceremony that took place at Écône on June 27th last. I heard many sermons during the 27 years I have been with Tradition, and I can assure you that this one deserves a prominent place in our Catholic homes.

Your Excellencies, Dear confreres, Dear Candidates for Ordination, and my Dear Brethren,

When we consider what the thought of the Church about the priesthood is, whether it be in the Scriptures, especially in St. Paul, or in Tradition, and this thought is condensed in the Roman Pontifical, we realize how Archbishop Lefebvre, our holy founder, has truly been the steward “*fidelis et prudens*”, faithful

and prudent; and we could add: strong, valiant, as he did no other thing than to faithfully hand over to us what he had received from Holy Mother Church, that is to say: the true Catholic Priesthood.

And this is true to such an extent that, as for ourselves, the only thing we have to do is to

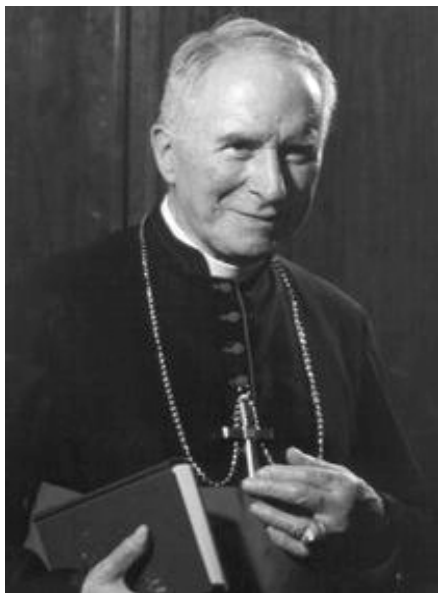


live what he transmitted to us, to live what we have received, or, more precisely, to live what we are. Priestly holiness is simply to live what we are. I would like to talk to you about this teaching which we have received, about this priesthood, not in an exhaustive manner, of course, but in its essential elements, in those elements which seem to me to be the essential ones.

The Priest is ordained for the Holy Sacrifice of the Mass

Firstly, let us say that the priest, by his priesthood, is ordained for sacrifice, to the Holy Sacrifice of the Mass. He is above all the man of the worship of God, the man consecrated and established to offer the true worship to the only true God. He is established also as a mediator, as an intermediary between God and men, especially by the offering of prayers and sacrifices. He is mainly and essentially the man of the Holy Sacrifice. There is no priesthood, there is no priest, without the Holy Sacrifice of the Mass.

*Archbishop Lefebvre
(1905-1991)*



St. Paul the Apostle, in his epistle to the Hebrews, says it very clearly: *“For every high priest taken from among men is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices, (dona et sacrificia), for sins.”* (Heb. 5; 1-3) And after having showed that the priest must have compassion over the sinners, in other words, that he must have sentiments of compassion and mercy towards sinners, because he himself is clothed with weakness, the Apostle adds: *“And therefore he ought, as for the people, so also for himself, to offer for sins.”* It seems to me that we accomplish this in a triple manner.

It firstly signifies that we must place the holy Mass at the centre, at the heart, of our spiritual life, of our priestly life, of our life, period. And that it is from the Mass, from the holy Mass, and from the celebration of the holy Mass that we must obtain all graces of sanctification for ourselves and for the faithful. This also means that for us, priests, our primary means of apostolate is the holy Mass. This is truly what Archbishop Lefebvre handed over to us.

Secondly, it signifies that we must accomplish this role of mediator by prayer. There is a mediation of the priest by prayer, whether it is public or private prayer. By the liturgy, of course, but also by a life of personal and private prayer. The priest is ordained to mediation between God and men. In other words, it is a prayer of supplication, of intercession, of mediation, of reparation, of expiation, above all, of propitiation.

In the Gospel according



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to St. John, Our Lord himself said to the Apostles: *“You have not chosen me: but I have chosen you and appointed you, that you should go, and should bring forth fruit, and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it to you.”* (John 15; 16).

Therefore, there is, indeed, a role of intermediary through prayer. What a powerful role is this function of the priest, not unlike that of Moses, in the Old Testament, when by his prayer he obtained forgiveness for his people or, again, when the Israelites' success in battle was depending on his prayer. It is a power over God's grace which is similar to that of Elias, who had the power of opening and closing the firmament.

Our Lord himself gave us the example. Archbishop Lefebvre used to refer to Our Lord as to the *“Great Supplicant”*. He is the most excellent model of priestly prayer. And, once again, the most excellent priestly prayer is the holy Mass.

Such is therefore the example we have received from Our Lord, a mediation to render God propitious, not only to the Church, to the Christians, to the Mystical Body, but also to the world. As St. John Chrysostom



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says, we are constituted to pray for everybody.

Therefore, it is the holy Mass, the holy sacrifice of the Mass, that must be the model and the soul of priestly prayer. And we realize this first essential aspect by conforming ourselves to Our Lord Jesus Christ, Priest and Victim.

We find here an identification that is required, an ever increasing conformity to Christ in our sacerdotal lives. *“Imitamini quod tractatis”* – the Pontifical itself says that: *“Imitate what you are handling”*. Therefore, imitate Our Lord in the Holy Mass. But, at Mass, Our Lord is the Priest. He is the oblation. He is the sacrifice. He is the victim. Thus there has to be a two-fold imitation.

We must try to resemble more and more everyday to Our Lord priest, in his holiness, in his seeking unceasingly for the glory of God: Everything is ordained towards the glory of the Father. We must imitate Him in His concern for the salvation of souls and in His mercy. Holiness, glory of God, and mercy. But we also must conform ourselves to Our Lord, victim, oblation, sacrifice.

But sacrifice always implies a destruction, especially in

the sacrifice of holocaust. There has to be a destruction, a death, mystically speaking, especially at Mass. It is first and foremost in the example of the Mass that we must get this spirit which is the true priestly spirit. And – to say this in simple terms – it is there that we must joyfully and willfully accept all the sufferings, the contradictions, the problems, the misunderstandings, the miseries..., the list of man’s woes is a very long one.

And it really is this that we must assume: we must accept with resignation to bear the Cross. We cannot but feel the Cross as a cross - otherwise it would cease to be one - but we must unite it to Our Lord’s Cross, we must live it in Him, to obtain all the graces we need, for the sinners and for Holy Mother Church. I do think that there lies the summit of priestly life; it is its flower or, rather, its fruit.

The priest is ordained for the preaching of the Truth in its integrality and in its purity

The second essential element of the priesthood is the preaching of the Truth. Our Lord Jesus Christ is Truth itself. *“I am the Truth”* (John 14; 6). And he came into this world to bear witness to the Truth, as He said to Thomas. But Holy Mother Church is the column and the support of Truth.

It follows that to preach the Truth is an essential task of the priest. He must therefore prepare himself for it. He must be able, or must make himself able, to teach the Truth. And he must dedicate himself to predication. For St. Paul, to be an apostle was mainly to preach, to teach. It is to be a doctor, a mes-

senger, a herald who always proclaims the word of God – those are his very words: the word of God, the word of Truth, the holy words of Our Lord Jesus Christ, the words of Faith, the holy Doctrine.

And such is really the example given us by Our Lord. His public life has been one of preaching, of teaching, of revealing Truth to the souls. And it is even His command: *“Go and teach all nations”* (Mat. 28; 19). And this means all men.

And this predication must be faithful. What is required in the exercise of one’s functions is fidelity. What we expect from a minister is his faithfulness. A minister must be faithful to his ministry, to what he has been asked to transmit. But to be faithful is primarily to preach the Doctrine in its integrality, and then to teach it in all its purity. As you can see, all of the Faith, and nothing but the Faith. We cannot add to it, neither can we take something away from it.

And this predication, integral and pure, must necessarily be that of Tradition. We must preach in accordance to the teachings of Tradition, to the traditional predication, which is the criterion and the norm of the Faith. The main and first criterion

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of the Faith. Thus is St. Paul giving the truth to us: *“For we are not as many adulterating the word of God, but with sincerity, but as from God, in the sight of God, we speak in Christ”* (II Cor. 2; 17). Precisely, he is proud of not adulterating the Faith. And he also says to Timothy: *“Hold the form of sound words, which thou hast heard from me in faith, and in the love which is in Christ Jesus”*, in other words, the pure and perfect teaching. And he adds up: *“Keep up the good deposit by the Holy Ghost, who dwelleth in us”* (II Tim. 1; 13-14).

Thus is the priest receiving the Holy Ghost, in a very special manner by his ordination, so that he will keep this teaching, this Tradition, to teach it, to preach it. Those are truly the criterions of catholicity. Let us recall St. Paul’s words in his epistle to the Galatians: *“But though we, or an Angel from heaven (therefore whoever, whether it be a priest, a bishop, a cardinal, or a pope) preach to you beside that which we have preached to you, let him be anathema”* (Gal. 1; 8).

The criterion of the Catholic Faith and of the predication of the priest is Tradition. It is the conformity to the Tradition of the Catholic Faith. And we always refer to that truth. This is

what makes us strong. We are not establishing *“a magisterium above that of the Pope’s magisterium”*. We simply refer to the magisterium of the Popes and to the constant teaching, to the Tradition, of the Catholic Church, to that which is above us and above the Pope.

Then, the priest must preach also with authority, with strength – an essential quality of predication. Evidently, this does not mean with violence or aggressiveness. It means ‘strength’, to be strong. St. Thomas says clearly that the priest much preach and teach with authority, because he is the instrument, the minister of God. Therefore, he has the authority, he is vested with God’s authority, for this function. Therefore, not only must he teach the Doctrine, not only must he exhort the faithful to practice virtue, but he also must correct the faults and deviations, whether it is by denouncing evils, or by blaming the guilty.

And if it concerns a matter of Faith, a doctrinal question, then he must present a solid refutation. St. Paul emphasizes: *“...able to convince the gainsayers.”* To convince or to confound the contradictors. He says so to Titus: *“These things speak, and exhort, and rebuke with all authority”* (Titus 2; 15). And again he says that the priest must be somebody who is: *“...embracing that faithful word which is according to doctrine: that he may be able to exhort in sound doctrine, and to convince the gainsayers”* (Titus 1; 9). Those are St. Paul’s instructions to Titus.

Therefore, to defend the faithful against any doctrinal contamination is an integral part

of this obligation to preach. The priest must battle against errors and false doctors, against heresies and heretics.

For he is the guardian of the truths of Faith, and he also is the guardian of the well being of the souls; and their first good is, as a matter of fact, this Truth in them, the Catholic Faith. St. Paul is very specific on the matter. Remember what he says to Timothy: *“I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by his coming and his kingdom: Preach the word, be instant in season, out of season, reprove, entreat, rebuke with all patience and doctrine”* (II Tim. 4; 1-2). For sure, we need to be patient with the faithful and the guilty in order to correct them, but he doesn’t only mean this.

Indeed, when he says we must do this with patience, he also means that it is something difficult, a suffering, a battle. He predicts – it is his spiritual legacy – that a time will come when men, when Catholics, will turn their backs on truth and will open their ears to fables. This is when the priest must be vigilant. *“...take pains in all things, do the work of an evangelist, fulfill thy ministry”* (II Tim. 4; 3-5).

This defense of the Faith

St. Paul’s instructions to Timothy



and of the souls is really a duty. We must, therefore, denounce errors, heresies, and also those who spread errors and heresies. This evidently implies strength. In the measure with which the battle continues and the crisis is prolonged, it will mainly be our patience and our strength that will be called upon and tested. This is the reason why St. Paul says to Timothy: *“But thou, O man of God... fight the good fight of faith”* (I Tim. 6; 11-12).

For the Apostle of the Gentiles, it is a good fight, not a bad one. But we have to fight, we have to battle. Through his words to Timothy, St. Paul reminds us that, by the imposition of hands, we didn't receive a spirit of shyness, a spirit of fear, but rather *“of power, and of love, and of sobriety”* (II Tim. 1; 7). Notice that he firstly makes mention of strength.

The priest is ordained for the reign of Our Lord over persons and institutions

The third essential element is that the priesthood is entirely ordained to Our Lord Jesus Christ, entirely ordained to establish the reign of Our Lord. *“For no one can lay another foundation but that which is laid: which is Christ Jesus”* (I Cor. 3; 11). Again, these are words coming directly from St. Paul.

In other words, we cannot seek to build this mystical body which is the Catholic Church outside this unique foundation that Our Lord Jesus Christ is. And the one who builds upon another foundation, builds a merely human building and, as we can see today, a humanistic creation. Therefore, the first thing the priest has to do is to

build his whole priesthood, his whole life, all his apostolate, upon Our Lord Jesus Christ, as upon their essential foundation.

And, at the same time, Our Lord must be the goal of all his efforts. Because we have been constituted to *“omnia instaurare in Christo, to establish all things in Christ”* (Eph. 1; 10). To establish all, to restore all, to unite all – as the Greek version says – in Our Lord Jesus Christ. The purpose of the apostolate, the goal of the priesthood, the finality of Holy Mother Church, is Our Lord Jesus Christ. It is to establish everything upon Our Lord Jesus Christ, to get our inspiration, for everything, from Our Lord.

The priest can have no other wish, no other intention, than to consecrate his life, his whole life, all his efforts, all his work, so that Our Lord becomes everything, in everything and in everyone.

But this must be done with regards to Our Lord in his entirety: his doctrine, his priesthood, his grace, his sacrifice, his kingship, his Church, his Blessed Mother: Our Lord as a whole.

Moreover, it must be Our Lord for everyone, because there is no salvation without Our Lord. There is no other name by which we can be saved. It is a gift and, at the same time, a requirement. Our Lord is for everyone, not only for Catholics, or for those who practice well their religion. No! Our Lord must be for everyone.

Then, we must ordain everything towards Our Lord: All for Him. St. Paul is very clear:



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“For all things are yours... and you are Christ's, and Christ is God's” (I Cor. 3; 22-23). This is what the will of God is, the will of the Father: That everything be brought back to God, to Himself, by Our Lord Jesus Christ.

As for us, priests, we only are cooperating in bringing everything back to God. This is the reason why Archbishop LeFebvre was often summing up our position with these words from St. Paul: *“Opportet Illum regnare, for He must reign”* (I Cor. 15; 25). Yes, Our lord must reign.

The priesthood is a work of Christianization. Our duties are completely ordained towards evangelization and the establishment of the reign of Our Lord in all its extension, on the individuals as well as on the institutions, to both of them equally. Evidently, *“in quantum possumus”*, in as much as we can in the world of today.

Nevertheless, our aim is the kingship of Our Lord on the individuals and on society, and we are working to achieve this goal. We stand for a State that is denominational as a consequence of the reign of Jesus Christ. And this is not merely a political question; it isn't a question of opportunity: Is this reign



*Archbishop Lefebvre with
consecrated bishops,
June 30, 1988*

possible or not? No! This is a matter of Faith! *“Opportet Illum Regnare”*. Pope St. Gregory the Great was saying the same thing previously: There are heretics who deny the divinity of Our Lord, and others who deny His humanity, and some who deny the kingship of Our Lord Jesus Christ. All are heretics.

**By the Consecrations,
Archbishop Lefebvre wanted
to safeguard the Catholic
priesthood**

As you can see, my dear Brethren, this simple exposition of the priesthood, and of its essential elements, shows more plainly how much Archbishop Lefebvre has been faithful in handing down to us the true Catholic priesthood.

And it also clearly shows how much the ecclesiastical authorities have gone astray. Indeed, we find in them a radical opposition to all that I just said. And we are witnessing this even to this day.

Let us, for example, consider the recent trip of the Holy Father to the United States of America. This trip is, so to speak, typical. It reveals, indeed, a teaching that is always underlying the words and actions of the Pope; a teaching that is applied at varying degrees, accord-

ing to the various persons and circumstances. We are not saying that he preaches only error, or that he preaches always error. We are not saying that. But if we dig up the underlying principles, we find precisely this naturalistic and humanistic spirit, which is not properly speaking supernatural, but rather human. It is a human vision, where man is at the center of things.

It is a predication that favors liberty of conscience and of religion. And this is exactly contrary to Christianization, which consists in establishing, and bringing back, everything in Christ. Here, everything is independent; man is autonomous – whether it is in his conscience or in his social life.

Yes, these Roman authorities are doing a work of de-Christianization that is completely at odds with these rules of Our Lord Jesus Christ. Whether they want it or not. Why? It is because they stick to liberal and modernist principles which have been denounced by the Church for the last two centuries. They only have to read the encyclicals of the preceding Popes.

Moreover, Truth is not preached anymore. They are in search of Truth. The main means of apostolate nowadays is dialogue. What does this have to do with the vocation of the priest who must preach, and preach the Truth? Who must teach according to Tradition?

Thus do we see how what is truly the Chair of Truth, the Chair of Wisdom, has become, in the best of cases, a chair of confusion and, in the worst one, a chair of error. It is terrible! And this is what we are

dealing with! The sacrifice of the Mass is diminished; it is becoming blurred and obscured; to the point where it even becomes an obstacle to the Faith, to the Grace of Our Lord, and to the truly Catholic spirit that is founded on the Cross, on the sacrifice of the Cross. This is terrible!

The Scriptures say, speaking of Heli’s children: *“Wherefore the sin of the young men was exceeding great before the Lord: because they withdrew men from the sacrifice of the Lord”* (I Kings 2; 17). Their sins were great, since they have been condemned by God. And their punishment was death.

In any case, this shows us the importance and the necessity of the Consecrations, done 20 years ago. For if we have done this action, it was specifically with the goal of saving the Catholic priesthood. Therefore we are proud of this action, but not as if it was a kind of rebellion against the authority of the pope. Indeed, we do not boast of this action in its apparent disobedience, but rather as an act of real resistance against the destruction of the priesthood. We are proud of it insofar as we did it simply to preserve the Catholic priesthood.

And when we are talking

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about saving the priesthood, we are talking also of saving the Catholic Faith and the Catholic Church. This is why we are proud of Archbishop Marcel Lefebvre. It is thanks to such a grueling set of circumstances that his greatness was revealed, showing us a giant in the Faith. Indeed, we must not forget that the Archbishop has been the principal savior of Tradition. Oftentimes people say to us: “*You are lefebvrists*”. And we always answer: “*We are not lefebvrists, we are Catholics*”. But I nevertheless want to emphasize that we indeed are disciples of Archbishop Lefebvre, and that we are truly proud to be.

We must not let ourselves be drawn into the logic, the semantic of the enemies. Of course, “*lefebvrists*” is used in a contemptuous manner. It means that we would not be Catholics, because we are lefebvrists. Of course not! To the contrary, it is because we are Catholics, and because archbishop Lefebvre was Catholic, that we are his disciples.

On the other hand, today, people believe because they obey. They do not obey because they believe. For them, it is not anymore about supernatural Faith, but what comes first is obedience. You are Catholics if you obey, not if you believe. But in reality, obedience must be a consequence of Faith.

Therefore, if we have clung to this savior of Tradition, it is because he was truly catholic. This point having been made, we still boast about his person. We are very happy to have taken part in this battle, and we will be very happy to continue this fight, and to have part in the



Newly ordained Priests

sufferings, the pains, the contradictions, and even the condemnations which he endured.

We are not ashamed of the Gospel of Our Lord. We are not ashamed of Our Lord Jesus Christ. We are not ashamed of the Catholic Faith of always. We are not ashamed of the Catholic Church of always. Consequently, we are not ashamed of Archbishop Marcel Lefebvre.

Our relations with Rome must be seen in the light of the Catholic Faith

And this brings me to speak briefly about our actual situation. Maybe you have heard, here and there, that we have been given an ultimatum from Rome, from Cardinal Castrión Hoyos. I think that to call this an ‘ultimatum’ is to say too much. It really is an exaggeration. There is, obviously, a desire to scare us, to build pressure for the reaching of a purely practical agreement, which has always been His Eminence’s proposition.

You evidently know already what our position is. This path which they wish to impose upon us is a deadly one; for us it is the way of death and we will absolutely not follow it. We cannot commit to betray the public profession of Faith. We cannot

follow that path. It is impossible.

And we cannot, insofar as we want to keep Tradition and to build up this mystical body which is the Church, we cannot let ourselves be hired up for a demolition venture. You just have to recall what we have already said. It is impossible.

Obviously, our answer to Rome is in line with what we have already asked, and for a long time at that, it is to say to follow the steps with the prerequisites, and these would eventually lead to a discussion, to a theological debate. And even more than that but to a doctrinal debate, and even more than that but to a debate on the Acts of Magisterium, and again, even more: to a debate about the Faith.

This is the only path we will agree to. This is the only path we are asking for. Evidently the response of the Society is along those lines, and it will always be.

But what does the near future have in store for us? I don’t know. I think that, most likely, all of this will produce a pause or stagnation in our con-

Priest administering the sacrament of baptism



tacts with Rome. It will, less likely, lead to a new condemnation against us. And, even less likely, it will lead to a lifting of the decree of excommunication before a discussion about the catholic Faith. Anyway, to some sort of discussion, as I have explained earlier. So this is it. I presented you with these probabilities in a decreasing scale, as I see them, because this remains a purely personal point of view.

Help from Providence and protection from the Blessed Virgin Mary

Finally, I would like to remind you, dear candidates for the ordination and dear confreres, of the words of Our Lord before to ascend into heaven, words that seem to me to contain parts that are so beautiful and that form like the quintessence of the Gospel: *“And Jesus coming, spoke to them, saying: ‘All power is given to me in heaven and in earth’”* (Matt. 28; 18) We have Christ the Universal King talking here, the Master of History and of the Church! *“All power is given to me in heaven and in earth”*.

“Going, therefore, teach ye all nations” (ibidem, v.19). And here we truly have Christ the Priest, the Doctor of Truth. It is Christ the Truth who speaks.

“...baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (v.19). Here we have Christ the Life, Christ the Priest, who communicates grace; Christ who gives us this direct order of converting them, of giving them grace.

“Teaching them to observe all things whatsoever I



Our Lady of Victory

have commanded you” (v.20). *“Whatsoever I have commanded you”*: absolutely everything. We truly have here Christ the Lawgiver who establishes the moral law and who asks us to teach it.

“He that believeth, and is baptized, shall be saved: but he that believeth not shall be condemned” (Mark 16; 16). It is Christ the Judge and Remunerator who announces this to us.

“And behold I am with you all days, even to the consummation of the world” (Matt. 28; 20). Here speaks Christ the Savior, the Redeemer, the Head of the Church. It is the Most Sacred Heart of Jesus who foretells his help, in his almighty power and his Mercy. Therefore, we have nothing to fear.

Our Lord himself told the apostles: *“...but have confidence, I have overcome the world”* (John 16; 33). And Our Lord does not speak here only about the mundane people; the context shows clearly that in this *“I have overcome the world”* he includes the ecclesiastical authorities of the day, since, just a little before, he was talking about the Pharisees and Sadducees. In other words, Our Lord said he

vanquished *all* of his enemies.

As for us, we are serving this very same almighty Lord, King of Kings, Lord of Lords. Therefore, we have nothing to fear. As always, Divine Providence will give us, for the future, all that we need.

What is God preparing us for? We do not know.

Nevertheless, whether it is amidst sufferings, in the heat of battle, in joy, in victory, we remain always confident and reassured. Indeed, our hope is well established in God, in his Providence, and in Our Lord Jesus Christ.

And this is the reason why we are today praying, in a special manner, to the Blessed Virgin Mary, and particularly to Mary as being the Immaculate, the Wholly Pure one. For she is truly the path leading to Our Lord Jesus Christ, the assured way to go to Christ, to live from the life of Christ.

It is the Immaculate who has received the promise of victory. *“Ipsa conteret”*, she will crush the Devil’s head (Gen. 3; 15).

Already, with Mary, the victory has started. The final victory will also come through the mediation of the Immaculate, through the triumph of the Immaculate and Sorrowful Heart of Mary.

Let us be filled with this trust, and let us be courageous in our ministry, and in the fulfillment, a little bit better everyday, of the exigencies of the Catholic priesthood. Amen! ←

WHAT'S UP DOC?

The Other Face of Israel



By Jean-Claude Dupuis, Ph.D.
Translation: Fr. P. Girouard

The medias tell us almost on a daily basis about the Israeli Palestinian conflict, but we nevertheless have trouble to understand what is really at stake in the powder keg that is the Middle East. This flood of information could in fact be a part of a global disinformation strategy. If they talk enough about the conflict, we will end up forgetting its harsh reality. But the reading of the French book *L'Autre visage d'Israël* {=The Other Face of Israel} (Paris, Al Qalam, 2004) help us to get a clearer picture of what is going on. The writer, Mr. Israel Shamir, is a Israeli Jew of Russian descent who has converted to Christianity a while ago. He has been fired from the prestigious and liberal Jerusalem newspaper *Haaretz* because of his stand in favor of the Palestinians. He describes for us the scandalous oppression of the first inhabitants of Palestine by the new State of Israel: The army that hinders the harvest of olives; tank crews amusing themselves by crushing automobiles with their behemoths; police refusing to protect Palestinians against the attack of fanatic Israeli colonists; the exclusion of Palestinians from important public and private corporations; the

destruction of their villages by bulldozers; and regular bombardments of helpless populations. His testimony helps us to understand how a resolution from the United Nations Organization had in the past qualified Zionism to a form of racism. South African Blacks never had to suffer such harsh treatments during the time of apartheid.

The most interesting aspect of the book is the explanation given on the fundamental cause of the Israeli Palestinian conflict. The balance of forces is so disproportionate between the two enemies that Israel could easily crush its foe, or at least negotiate a very advantageous ceasefire. However, Tel Aviv is seeking neither victory nor peace because it needs a low-intensity conflict to go on, so that the country's security will not be seriously at risk, but at the same time will keep the Jews from Israel and abroad in a state of alert. According to Mr. Shamir, the Israeli State has not been able to create a truly national community from all those Jews of diverse origins that came over from their respective countries. Israel is nothing but a mosaic of communities that turn their backs to each other. Russian Jews remain Russians, Moroccan Jews remain Moroccans, American Jews (the most numerous group) remain Americans, etc. These communities didn't succeed in blending together in the manner of the USA's 'melting pot'. The Jewish religion isn't a factor enough to bring a true unity among these communities. In fact, modern Jews are not really interested in Judaism as a spiritual reality. Those who are really seeking spiritual satisfaction tend to turn towards Christianity, as the

writer himself did. The unique element susceptible to create some unity in Israel is the 'Palestinian Threat'. The Jew living in Israel defines himself with regard to the 'Other', to an 'Enemy' that threatens him with a new Holocaust.

On the other hand, Palestinian terrorism which, according to Mr. Shamir, makes more noise in the medias than destruction on Israeli soil, encourages Jews outside Israel (especially the powerful American community) to help and uphold unconditionally Israel's imperialistic policies. Indeed, without Washington's military and financial help, Israel's importance in Middle East politics would only be proportionate to its real size, that is to say that of a tiny country of 4 million people. But thanks to the blind help of the one Mr. Shamir calls 'the great Dumb one of the White House' (G. W. Bush), Israel can dominate the whole region. The author of the book also links Zionism to World Globalism when

Israel Shamir



WHAT'S UP DOC?

he tries to show how Israel's socio-economical structure foreshadows the future One World Government, which has nothing to make us be cheerful about, concerning civic liberties.

Mr. Shamir's book also teaches many facts about Israel's history that are not widely known: 1-If England promised in 1917 to create in Palestine a national home for Jews, it was to incite American Jews to work at having the USA enter the First World War; 2-In 1967, the Israeli Air Force bombed an American destroyer, killing and wounding more than a hundred sailors, because the ship was in a position to detect Israel's plans for the 6-Days War. Washington didn't protest. 3-After the fall of the USSR (1991), American medias started a false rumor according which Russia would see the birth of a wave of anti-Semitism. The result (and probably the goal) was that a million Jews decided to leave and to immigrate to Israel; 4-In 2000, Prime Minister Ehud Olmert, who was then Mayor of Jerusalem, ordered the destruction of

Prime Minister Ehud Olmert



The Church of the Nativity in Bethlehem

archeological sites of churches and monastery, in an attempt to eradicate the signs of Palestine's Christian past; 5-An Israeli General had declared, in a recent interview, that terrorism must be fought by using the same tactics as those used by the SS to repress the Warsaw ghetto uprising (1944); Israeli Armed forces and police are supposed to have tortured more than 100 000 Palestinians since the beginning of the Intifada (1987).

Let us point out to the fact that Mr. Israel Adam Shamir belongs to what we call the political left. His praises for the Spanish Reds, the French troubles of May 1968, and Che Guevarra, are likely to make our readers squirm. Nevertheless, he succeeds to overcome the prejudices of his ideological family and to understand the motivations of the 'Right', especially regarding immigration problems. In fact, Mr. Shamir thinks the traditional opposition Right/Left is but a kind of intellectual snare devised by One Worlder ideolo-

gists. In Israel, the fight between the 'hawks' of the Likoud Party and the 'doves' of the Labor Party would be nothing else than a sort of screenplay used to hide a real identity of views and goals. The same would apply for the opposition between 'conservatives' and 'liberals' in most of our Western societies.

To grasp Mr. Shamir's religious thinking is difficult. The writer says he converted to Christianity, but remains vague about the Church he belongs to. According to some he would even be a Catholic, although his Israeli civil papers state he is an Orthodox. His mellow commentaries about Islam make us wonder. Shamir's Christianity seems to us a bit on the Gnostic side of things. Indeed, he values Simone Weil and René Guénon as his guides. Would that be a consequence of Russian Orthodox spirituality? His theological thought is not of the same strength than his political one. Nevertheless, we must admit he is right on target when he denounces the stupidity of 'Zionist



An Israeli soldier fires on a church in Bethlehem

(...) Within the venerable church, the stench from corpses and the wounded made the atmosphere unbearable. State of the art cameras helped Israeli snipers, installed on baskets suspended from cranes, to shoot at whoever moved inside the church. They killed monks, priests, and refugees. (...) They did so with impunity, knowing full well they have the western medias at their beck and call. (...) Through CNN's magic mirror, this ancestral church became 'a place where some Christians think Jesus' birth would have taken place'. The refugees were called terrorists. The monks and priests were described as being their hostages. (...)" (Op. Cit. pp. 112, 116, 117).

The Vatican's reaction must not have been very strong, since I do not recall it to have even made the headlines at the time. I must say that I was, like most people in those days, more preoccupied by 9-11 and the attack on Afghanistan. Was the attack on the church of the Nativity a way for Israel to 'thank' Pope John Paul II for his 'pilgrimage' to the Wailing Wall in 2000? ←

Christians', those American fundamentalists who support politically and financially all of Israel's strategic interests in the Middle East. As for him, Mr. Shamir declares that Zionists don't seem to differentiate much between their Muslims enemies and Christians, as we have been able to see when Israel's army attacked the Church of the Nativity in Bethlehem (October 2001): "What a coincidence! This incursion (into Palestinian territory) started precisely at the time when US Air Force bombers were blasting away afghan towns. Apparently, Ariel Sharon's government is using the American expedition in Afghanistan as a diversion to help them to re-conquer Palestine. (...) The church of the Nativity, in Bethlehem, was built in the year 325 A.D. It is the only remnant of the three greatest Christian buildings of the Holy Land. (...) But Jews have strictly nothing to do with the inviolability of churches. Of course, among themselves, they are not all agreeing on the issue. Zionists who follow the teachings of Rabbi Kook, the most important religious faction among Judaism, say that all churches must be destroyed without delay, even

before mosques! (...) The other important group, the 'traditionalists', think there is no emergency, and that this will be achieved by the Messiah Avenger of the Jews, when he will arrive. As for the secular Jews, they couldn't care less. That is why the Israeli army never felt a twinge of conscience to encircle the church and to maintain the most cruel siege of its history.

Forty monks and priests remained at their post in the church with two hundred refugees. During a whole month the Israelis refused to let food or water be brought to the besieged.

Modern day Bethlehem



FROM THE GENERAL SUPERIOR

Why a New Crusade?



Letter # 73, by H.E. Bishop Bernard Fellay, SSPX

Dear Friends and Benefactors,

In this letter, I would have liked to give you first of all some news about the internal life of the Society. However, current events in the Church at large and especially concerning the developments in favor of Tradition compel us to dwell longer upon these topics of a more external nature, because of their importance. Once again, it seems to us necessary to tackle this subject, so as to express as clearly as possible something which might have caused some concern at the beginning of the summer. As the media related in a rather surprising manner, I must say, we did receive an ultimatum from Cardinal Castrillon Hoyos. But the thing is rather complex and needs to be clarified in order to be well understood. A glance back at recent past events will help us to grasp things a little more clearly.

1. Our Pre-conditions

From the very first times

when Rome approached us and proposed some solutions, that is, at the beginning of 2001, we clearly stated that the manner in which Church authorities were treating the problems raised by those who desired to attempt the experience of Tradition with Rome did not inspire confidence in us. Logically we had to expect to be treated in like manner once the issue of our relationship with Rome would have been settled. Since that time, and in order to protect ourselves, we have been asking for concrete actions which would unequivocally show Rome's intentions towards us: the Traditional Mass for all priests, and the withdrawal of the decree of excommunication. These two measures were not sought directly in view of gaining some advantage for ourselves, but to re-instill into the Mystical Body a breath of traditional life, and thus, indirectly, help to bring about a sound rapprochement between the Society and Rome.

The first responses were hardly engaging and were rather a confirmation of our misgivings: it was not possible to grant freedom for the Mass, because, in spite of the realization that the Mass had never been abrogated, some bishops and faithful thought it might be a repudiation of Paul VI and of the liturgical reform... As for the excommunication, it would be lifted at the time of the agreement.

In spite of this demurrer, we did not cut the slender thread of fairly difficult relations, aware as we were that what is at stake far exceeds our own plight. It is not a matter of persons, but of an attitude which for centuries has been that of all the members of the Church, and which remains ours, unlike the new spirit,

called "the spirit of Vatican II." And it is obvious for us that this new spirit is at the root, and is the main cause of the present misfortunes of Holy Mother Church. Hence, the basic motivation behind our actions and our relations with the Roman authorities has always been to do prudently all we can to bring about the return of the Church to what she cannot deprive herself of without rushing headlong to suicide.

Our situation is very delicate: on the one hand, we recognize both the Roman authorities and the local bishops as legitimate. But on the other hand, we contest some of their decisions, because, in various degrees, they are opposed to what the Magisterium always taught and ordered. In this, there is no pretence on our part of setting ourselves as judges or of picking and choosing. It is nothing more than the expression of an extremely painful observation of a contradiction which goes against

Cardinal Castrillon Hoyos





Pope Paul VI (r. 1963 - 1978)

2 – In 2007, One of the Pre-conditions was Fulfilled, the Motu Proprio

In 2007, the new Sovereign Pontiff Benedict XVI finally granted the first point we had requested, the traditional Mass for the priests all over the world. We are deeply grateful for this personal gesture from the pope. And it causes us a great joy, because we have a great hope that we can see in this a renewal for the whole Mystical Body.

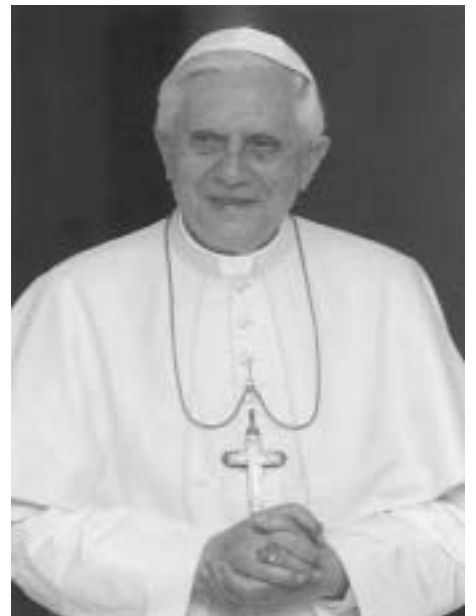
Yet, the Motu Proprio has become (because of the very nature of what it states and gives back, i.e. the traditional Mass), the object of the fight we mentioned earlier in this letter, because the traditional worship is opposed to the cult which meant to be “new”, the “Novus Ordo Missæ”. It has become an occasion of fight between the progressists, who give lip service to their full ecclesial communion while they more or less openly oppose the orders and the dispositions coming from the Sovereign Pontiff, and the conservatives, who consequently find themselves in a situation where they resist their bishops... So whom are we to obey? The progressists know quite well that what is at stake is much more than a liturgical dispute. In spite of the efforts of the Motu Proprio to minimize opposition by affirming continuity, what is at stake is the very fate of a Council which meant to be pastoral, and which was applied in such a way that Paul VI already could speak of the “self-destruction of the Church.”

3 – Hope of a Rapid Fulfillment of Second Pre-condition

This first step of Rome in

our direction gave us to hope that a second would soon follow. Some signs seemed to point this way. But, whereas we had long ago proposed the itinerary we had mapped out, it would seem that Rome has decided to follow another route. In spite of our reiterated request for the withdrawal of the decree of excommunication, and as it seemed that there was no longer any major obstacle to prevent the accomplishment of this act, we witnessed a sudden turn of events: Cardinal Castrillon Hoyos wants to impose upon us conditions before going any further, even though we had clearly said that we expected a unilateral act. Our attitude seems to him ungrateful towards the Sovereign Pontiff, and even worse: haughty and proud, since we continue to openly denounce the evils from which the Church is suffering. Our latest Letter to Friends and Benefactors particularly aroused his displeasure. This earned for us an ultimatum, the precise conditions of which we still have not yet been able to figure out.

Pope Benedict XVI (r. 2005 - present)



both our Catholic consciences and faith. Such a situation is extremely grave, and cannot be treated with levity. This is also the reason why we move only very slowly and with the utmost prudence. If we are obviously greatly interested in obtaining a situation which is concretely livable in the Church, the clear awareness of the much more profound key issue which we have just described, forbids us to place the two issues on an equal footing.

It is so clear for us that the issue of the faith and of the spirit of faith has priority over all, that we cannot consider a practical solution before the first issue is safely resolved. Holy Mother Church always taught us that we had to be ready to lose everything, even our own life, rather than lose the faith. What is strange is that the blows are now coming from within the Church, and that is the stark reality of the drama through which we are living.



Tridentine Mass

For either we accept the canonical solution, or we will be declared schismatic!

When we take a stand this is interpreted as a delay, a voluntary procrastination. Our intentions and our good will to discuss really with Rome are doubted. They do not understand why we do not want an immediate canonical solution. For Rome, the problem of the Society would be resolved by that practical agreement; doctrinal discussions would be avoided or postponed. For us, each day brings additional proofs that we must clarify to the maximum the underlying issues before taking one more step toward a canonical situation, which is not in itself displeasing to us. But this is a matter of following the order of the nature of things, and to start from the wrong end would unavoidably place us in an unbearable situation. We have daily proofs of this. What is at stake is nothing

more nor less than our future existence. We cannot, and will not leave any ambiguity subsist on the issue of the acceptance of the Council, of the reforms, of the new attitudes which are either being tolerated or fostered.

Confronted with these new difficulties, we take the liberty of appealing once more to your generosity. Given the success of our first rosary Crusade to obtain the return of the Tridentine Mass, we would now like to offer to Our Lady a new bouquet of a million rosaries (5 decades) to obtain the withdrawal of the decree

of excommunication through her intercession. From November 1st until the Feast of the Nativity of Our Lord, we will take it to heart to pray with renewed fervor that, in these difficult hours of history, the Holy Father may fulfill with fidelity his august functions in accordance with the wish of the Sacred Heart of Jesus for the good of all the Church. We are utterly convinced that such a gesture coming from the Sovereign Pontiff would have as profound an effect on the Mystical Body as the freedom of the traditional liturgy. Indeed, the excommunication did not cut us off from the Church, but it has driven away a good number of her members from the Church's past and from her Tradition. And she cannot deprive herself of them without suffering serious harm. It is truly obvious that Holy Mother Church cannot ignore her past, since she has received everything and is still to this day receiving everything from her divine founder,

Our Lord Jesus Christ.

Through the excommunication, what has been censured and penalized is the very attitude which specified the combat of Archbishop Lefebvre, i.e. this relationship to the Church's past and to her Tradition. Since then, because of this reprobation, many fear to come to the sources of living water which alone can bring back the good old days of Holy Mother Church. Yet, Archbishop Lefebvre did nothing more than adopt the attitude of St. Paul, to the extent that he requested that the following words be engraved on his tomb: *"Tradidi quod et accepi"*—I have handed down what I have received. Did not St. Pius X himself write that the *"true friends of the Church are not the revolutionaries, nor the innovators, but the traditionalists"*?

For this reason, dear faithful, we launch again this Rosary Crusade on the occasion of our pilgrimage to Lourdes for the 150th anniversary of the Apparitions of the Blessed Virgin. We thank the Mother of God for the maternal protection she extended over us during all these years, and especially for the twenty years since the Episcopal consecrations. We entrust to her all your intentions for yourselves, your families and your work. To her we entrust our future and beg for this fidelity to the faith and to the Church without which no one can work out his salvation. I thank you wholeheartedly for your untiring generosity which enables us to continue the magnificent work founded by Archbishop Lefebvre. We ask our good Mother in Heaven to protect you and to keep you all in her Immaculate Heart. ←

THE DEATH OF PERSECUTORS

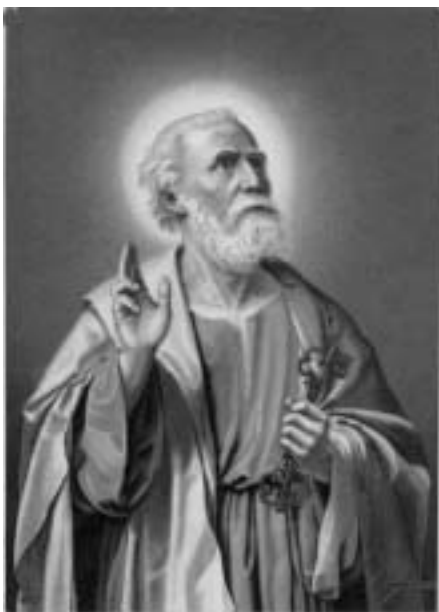
Nero, Precursor of the Anti-Christ

*By Rev. Fr. Pluot
Translation: Fr. P. Girouard*

The first Pope was St. Peter. The first persecutor of the Church and of the Papacy was Nero, a man defiled with all kinds of vices and crimes. He was worthy, indeed, to start up this infernal and diabolical endeavor. We say diabolical, because to attack and battle relentlessly the most excellent work of God here below, i.e. the Church, belongs properly to the devil.

After seven years spent in Antioch, and after having preached Christ and having carried the light of the Gospel to the Pont, Bithynia, Cappadocia, and the other Provinces of Asia Minor, St. Peter finally went, in the year 42, where his destiny and the will of his Master were calling

St. Peter



Roman Provinces in Asia Minor

him, i.e. to Rome, the heart itself of the Empire. Assuredly, these 25 years in the center of the pagan world constituted a truly full, dangerous, and meritorious life; a life dedicated to the dispelling of the darkness of idolatry, to the establishing of Christ's reign in place of that of the false gods, to the exhorting an old world, that was dying of decay and debauchery, to lead a better life, a supernatural and divine life. It also was a life dedicated to the task of giving some nobility to an enslaved people that had since long ago lost any dignity, and that had slavishly bowed the head to the most infamous tyrants and crowned monsters. Thus St. Peter worked tirelessly, and by all means possible, to propagate this beautiful Christian doctrine that was soon to transform both society and individuals, and that was to renew entirely the West and the East. What a shame that we are so ungrateful, and so indifferent, that we fail to understand the benefits Christianity has bestowed the world; Christianity, which is the sole foundation and support of true civilization, now, as it was in the past! Only Christianity has pulled us away from

corruption and barbarity, and without it we are going back to our baseness.

But this apostolate was too successful not to provoke all the hatreds of Hell and of its henchmen, and not to make them use their wealth to try to drown the young Church and her doctrine in the blood of her faithful and of her apostles. One day, a wonderful opportunity presented itself. Calumny was the weapon of choice. We see that nothing is new in our world of today. According to the historian Tacitus, Nero had been rightly accused, by the people itself, of having set on fire the four corners of Rome to get the pleasure and the idea of what the fire of Troy had been like. The tyrant therefore rejected the blame on the Christians, who at the time were already the object of the hatred and spite of the pagans. Another Roman author, Lactantius, said that Nero was furious to see so many pagans abandon the cult of idols and, indeed, Tacitus says that, during the persecution, everybody was astonished to discover there were so many Christians in Rome. Let us listen to Mr. De Champagny, a

THE DEATH OF PERSECUTORS



Tacitus

member of the French Academy: *"When the opportunity arose, when a burnt down Rome was clamoring for better victims than rams and bulls, Cesar rapidly found his. In dealing with such culprits, the roman tradition of tolerance was put aside, especially in view of the necessity where Cesar was of rejecting on others the crime of which public opinion was accusing him. Should we go so far as to affirm that, for Nero, who was afraid of any power and of any doctrine, who condemned philosophers to exile, who persecuted Apollonius, and who provoked the great Jewish Rebellion, the setting of Rome on fire was only a means to allow him to get to the Christians and, by crushing them, to get the support of a dissatisfied roman people? In any case, the Christians perished (in 64 AD), guilty, according to Nero, of burning Rome and, according to the people, of using witchcraft; guilty, according to Tacitus, of being hated by the whole human race."*

Consequently, the tyrant had them hunted down everywhere, to submit them to tortures unheard of before, and that only his depraved mind could have invented. We do not have room to detail these. Let us briefly mention that the first martyrs were covered with animal skins and delivered to the cruel teeth

of dogs. Others were covered with resin and other flammable substances, and served at night as torches for Nero's vast gardens, where he enjoyed riding his chariot by himself. (These gardens belong now to the Vatican, and are in part adorned by St. Peter's basilica itself!) The tyrant crowned his reign and completed his works by throwing St. Peter and St. Paul into the Mamertina prison, and by crucifying the one and beheading the other (June 29, 67). But be patient O Christians, because the chastisement is coming in less than a year! Yes, Lactantius says: *"He would not have to boast of going unpunished; indeed, God looked with compassion on the sufferings of His people"*.

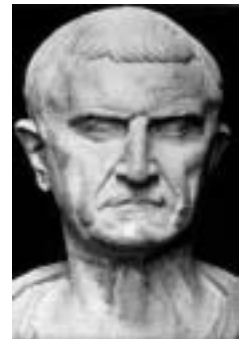


Nero

As a matter of fact, God soon gave rise, from the depths of Spain, to an avenger for so many crimes. Galba, condemned to death for having dared to condemn publicly the behavior and the exactions of the tyrant, Galba who had been asked by commander Julius Vindex to have mercy on the human race, whose master was its scourge, Galba proclaimed himself Emperor of the Gauls. He was soon recognized and accepted throughout the Empire. On the other hand, the Roman Senate declared Nero Enemy of the State, condemned him to be thrown off the Tarpeian rock

and, after having stripped him of his royal garments, scourged him publicly. Nero, who had once said that none of his predecessors had enjoyed a power as absolute as his, Nero, to escape the supreme chastisement, fled to the property of one of his emancipated slaves. There, hidden in the marshes, he had his secretary put him to the sword. Others say that he killed himself by his own hand, while affirming that he had been able to find neither a friend to defend his life, nor a foe to take it away from him. In any case, his only and final regret was to see the end of such a good musician as himself: *"Qualis artifex pereo! He said; Such an artist is perishing with me!"*

Thus the world and the Church, and especially the Papacy, were delivered of a monster that was worthy to become at the End Times, as many people believed then, the precursor of the devil and of the Anti-Christ. Indeed, not able to find anywhere the tomb of this most cruel beast, some thought (said Lactantius) that his body had been carried away to come back just before the end of the world. Thus was punished the first persecutor of the Papacy. Thus Divine Providence wanted to give a lesson to all those who, in the following centuries, would try to prevail against the Church of Jesus Christ. ←



Galba

FROM COAST TO COAST

British Columbia Langley: (By Jonathan Leung)

On October 26th, about 100 people celebrated with splendour the Feast of Christ the King. After Holy Mass, Rev. Fr. Gerspacher led the faithful in a splendid procession of the Blessed Sacrament (**Pic. 1**). The same day was chosen for the blessing of a beautiful church bell. You can see it placed on a yoke made by Father's brother (**Pic. 2**). The schola and Father sang the seven psalms, and he blessed the bell (**Page 32, Pic. "A"**). Then Father blessed the bell tower, which has been donated by his parents when they were still living (**Pic. 3 and 3-b**). Finally, you can see a nice view of the front of our church (**Pic. 4**).



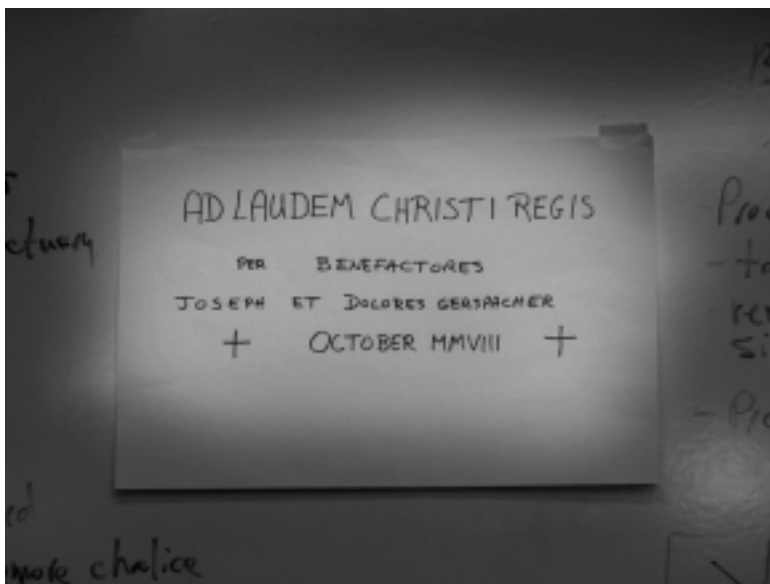
Pic: 1



Pic: 2



Pic: 3



Pic: 3-b-A granite plaque with this lettering will be affixed on the bell tower



Pic: 4

COAST TO COAST

Saskatchewan

Welwyn: (By Craig MacFarlane & Angèle Mailloux)

On October 13th, we had the great joy to receive Rev. Fr Jürgen Wegner our new District Superior. Father took the time to give us a conference about the encyclical *Humanae Vitae* (Pic. 5). On the other hand, our students did some skits and played musical instruments to recreate him (Pic. 6).

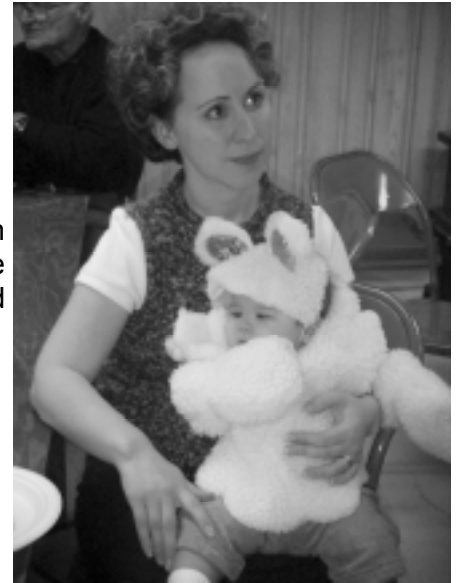
On November 1st we had our All-Saints day party, where we represented saints and played some games. One of them was to hit Satan's head with a stick. Newly immigrants from Pakistan participated with joy (Pic. 7,8,9. Also: Page 32, Pic. "B" & "C").



Pic: 5



Pic: 6



Pic: 7-Julian Lillis is the Lamb of God



Pic: 8-Monica Halliday vs. Satan



Pic: 9-The Pagées: The 8 Maccabees Martyrs

Manitoba

Winnipeg: (By Fr. Girouard, R. Gage, R. Beauregard)

On Sunday Oct.12th, we had the honor of having Fr. Wegner as our guest. He celebrated Mass, and we then had a Parish dinner (Pic. 10,11). Father also gave us a conference on Pope Paul VI's encyclical *Humanae Vitae*. Many modernist Bishops and lay people opposed this document since its publication in 1968.

On Oct.19th, Fr. Rusak blessed medals for the altar boys, and received them officially into the Archconfraternity of St. Stephen. This ceremony rewarded the boys after many months of training (Pic. 12,13,14).



Pic: 10-(L-R) Mr. S. Zygarliski (Sacristan); Fr. Wegner; Fr. Rusak



Pic: 11-MMrs. Elaine André and Marie-Anne Procca



Pic: 12-Fr. Rusak receives the Altar Boys



Pic: 13-Official Prayer after Mass



Pic: 14-After the Ceremony of Reception

COAST TO COAST

Winnipeg:

Still on October 19th, Fr. Rusak administered the sacrament of Baptism to Caleb Joshua, the eleventh child of Mark and Elfriede Hammerling. At the end of the ceremony, the happy parents consecrated the baby to Our Lady (**Pic. 15**). During that consecration, the newly baptized baby was lying on our main altar, under the statue of the Blessed Virgin. (**Pic.16**).

On November 2nd, after Sunday Mass, we had our traditional day of fun in the church basement, in honor of the Feast of All Saints. A meal was eaten first, and then the kids dressed up as saints. They had to give us clues, and we had to guess whom they represented. (**Pic. 17,18,19**).



Pic: 15



Pic: 16



Pic: 17-St. Martin's beggar refused his cloak!



Pic: 18-All the 2008 saints



Pic: 19-After the skits, a good Tug-Of-War!

Winnipeg:

Here are some more pictures from this day of good fun (**Pic. 20,21**). Finally, from Nov. 9 to 15, we received Mr. André Mailloux from Welwyn. He came to work on the insulation of our guest house on Church Avenue. (**Pic. 22**). It is a good thing, because winter suddenly arrived here on Nov. 7th! (**Page 32, Pic. "D"**).

Quebec

Lévis: (*By Patrick & Marie-Anne Roy*)

On Sunday, November 2nd, Fr. Vincent d'André, the sympathetic new Rector of Holy Family School, opened the All Saints Day party (**Pic. 23,24**).



Pic: 20-Fishing for gifts!



Pic: 21-The Keller girls, Elfriede and Angelika, enjoy a moment of rest while kids play



Pic: 22



Pic: 23



Pic: 24-St. Bernadette and her friends look at Our Lady of Lourdes

COAST TO COAST

Lévis:

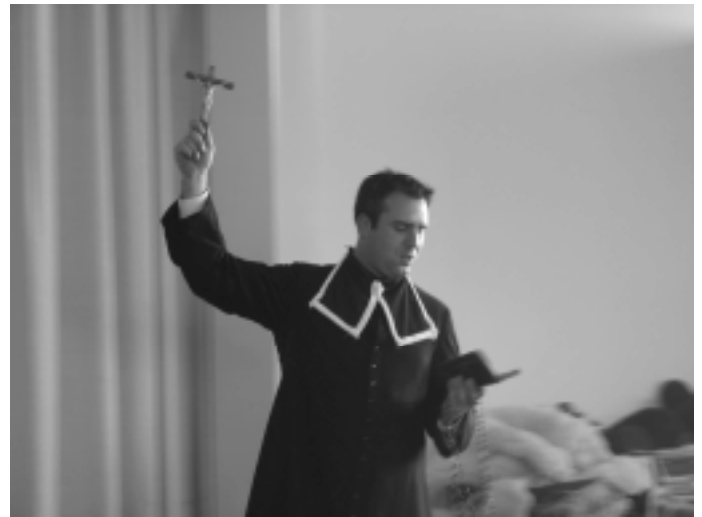
We had lots of children and adults who represented saints and holy people. But sometimes not so holy: for instance, Erick Lambert played the cruel Pharaoh (**Pic. 25**), while his brother Roger was Moses escaping through the Red Sea (**Pic. 26**). Matthieu Genois was a convincing St. Louis de Montfort (**Pic. 27**), while four high graders represented some martyrs during a skit on the life of St. Francis Xavier (**Pic. 28**). Our dear Doctor Jean-Claude Dupuis, teacher at the school and a writer for *Convictions*, rejoiced at seeing the holiness of his children! (**Page 32, Pic. "E"**). Also, it is a very young David (Virginie Lambert) who had slain the terrible Goliath! (**Page 32, Pic. "F"**). Finally, they all sang together on the stage of our auditorium (**Pic. 29**).



Pic: 25



Pic: 26



Pic: 27



Pic: 28



Pic: 29

AT THE TAIL, A TALE TO TELL

The Gift of the Magi



By O. Henry (1862-1910)

O'Henry is the pseudonym of William Sidney Porter (1862-1910), an American author well known for his wit and his knowledge of human nature. Even if his short stories were written about a hundred years ago, they still contain lessons of life that are worth pondering upon, and that are at the same time funny, refreshing, and moving.

One dollar and eighty-seven cents. That was all. And sixty cents of it was in pennies. Pennies saved one and two at a

Della feeling sorry for herself



time by bulldozing the grocer and the vegetable man and the butcher until one's cheeks burned with the silent imputation of parsimony that such close dealing implied. Three times Della counted it. One dollar and eighty-seven cents. And the next day would be Christmas.

There was clearly nothing to do but flop down on the shabby little couch and howl. So Della did it. Which instigates the moral reflection that life is made up of sobs, sniffles, and smiles, with sniffles predominating.

While the mistress of the home is gradually subsiding from the first stage to the second, take a look at the home. A furnished flat at \$8 per week. It did not exactly beggar description, but it certainly had that word on the lookout for the mendicancy squad.

In the vestibule below was a letter-box into which no letter would go, and an electric button from which no mortal finger could coax a ring. Also appertaining thereunto was a card bearing the name "Mr. James Dillingham Young."

The "Dillingham" had been flung to the breeze during a former period of prosperity when its possessor was being paid \$30 per week. Now, when the income was shrunk to \$20, though, they were thinking seriously of contracting to a modest and unassuming D. But whenever Mr. James Dillingham Young came home and reached his flat above he was called "Jim" and greatly hugged by Mrs. James Dillingham Young, already introduced to you as Della. Which is all very good.

Della finished her cry and attended to her cheeks with the powder rag. She stood by the window and looked out dully at a grey cat walking a grey fence in a grey backyard. Tomorrow would be Christmas Day, and she had only \$1.87 with which to buy Jim a present. She had been saving every penny she could for months, with this result. Twenty dollars a week doesn't go far. Expenses had been greater than she had calculated. They always are. Only \$1.87 to buy a present for Jim. Her Jim. Many a happy hour she had spent planning for something nice for him. Something fine and rare and sterling--something just a little bit near to being worthy of the honor of being owned by Jim.

There was a pier-glass between the windows of the room. Perhaps you have seen a pier-glass in an \$8 flat. A very thin and very agile person may, by observing his reflection in a rapid sequence of longitudinal strips, obtain a fairly accurate conception of his looks. Della, being slender, had mastered the art. Suddenly she whirled from the window and stood before the

Della looking at her reflection



AT THE TAIL, A TALE TO TELL

glass. Her eyes were shining brilliantly, but her face had lost its color within twenty seconds. Rapidly she pulled down her hair and let it fall to its full length.

Now, there were two possessions of the James Dillingham Youngs in which they both took a mighty pride. One was Jim's gold watch that had been his father's and his grandfather's. The other was Della's hair. Had the queen of Sheba lived in the flat across the air-shaft, Della would have let her hair hang out the window some day to dry just to depreciate Her Majesty's jewels and gifts. Had King Solomon been the janitor, with all his treasures piled up in the basement, Jim would have pulled out his watch every time he passed, just to see him pluck at his beard from envy.

So now Della's beautiful hair fell about her rippling and shining like a cascade of brown waters. It reached below her knee and made itself almost a garment for her. And then she did it up again nervously and quickly. Once she faltered for a minute and stood still while a tear or two splashed on the worn red carpet.

On went her old brown jacket; on went her old brown hat. With a whirl of skirts and with the brilliant sparkle still in her eyes, she fluttered out the door and down the stairs to the street.

Where she stopped the sign read: "Mme. Sofronie. Hair Goods of All Kinds." One flight up Della ran, and collected herself, panting. Madame, large, too white, chilly, hardly looked the "Sofronie."

"Will you buy my hair?" asked Della.

"I buy hair," said Madame. "Take yer hat off and let's have a sight at the looks of it."

Down rippled the brown cascade.

"Twenty dollars," said Madame, lifting the mass with a practiced hand.

"Give it to me quick," said Della.

Oh, and the next two hours tripped by on rosy wings. Forget the hashed metaphor. She was ransacking the stores for Jim's present.

She found it at last. It surely had been made for Jim and no one else. There was no other like it in any of the stores, and she had turned all of them inside out. It was a platinum fob



Della sells her hair

chain simple and chaste in design, properly proclaiming its value by substance alone and not by meretricious ornamentation--as all good things should do. It was even worthy of The Watch. As soon as she saw it she knew that it must be Jim's. It was like him. Quietness and value--the description applied to both. Twenty-one dollars they

Della Shopping for Jim's Christmas present



took from her for it, and she hurried home with the 87 cents. With that chain on his watch Jim might be properly anxious about the time in any company. Grand as the watch was, he sometimes looked at it on the sly on account of the old leather strap that he used in place of a chain.

When Della reached home her intoxication gave way a little to prudence and reason. She got out her curling irons and lighted the gas and went to work repairing the ravages made by generosity added to love. This is always a tremendous task, dear friends--a mammoth task.

Within forty minutes her head was covered with tiny, close-lying curls that made her look wonderfully like a truant schoolboy. She looked at her reflection in the mirror long, carefully, and critically.

"If Jim doesn't kill me," she said to herself, "before he takes a second look at me, he'll say I look like a Coney Island chorus girl. But what could I do--oh! What could I do with a dollar and eighty-seven cents?"

Jim comes home



At 7 o'clock the coffee was made and the frying-pan was on the back of the stove hot and ready to cook the chops.

Jim was never late. Della doubled the fob chain in her hand and sat on the corner of the table near the door that he always entered. Then she heard his step on the stair away down on the first flight, and she turned white for just a moment. She had a habit for saying little silent prayers about the simplest everyday things, and now she whispered: *"Please God, make him think I am still pretty."*

The door opened and Jim stepped in and closed it. He looked thin and very serious. Poor fellow, he was only twenty-two--and to be burdened with a family! He needed a new overcoat and he was without gloves.

Jim stopped inside the door, as immovable as a setter at the scent of quail. His eyes were fixed upon Della, and there was an expression in them that she could not read, and it terrified her. It was not anger, nor surprise, nor disapproval, nor horror, nor any of the sentiments that she had been prepared for. He simply stared at her fixedly with that peculiar expression on his face.

Della wriggled off the table and went for him. *"Jim, darling," she cried, "don't look at me that way. I had my hair cut off and sold because I couldn't have lived through Christmas without giving you a present. It'll grow out again--you won't mind, will you? I just had to do it. My hair grows awfully fast. Say 'Merry Christmas!' Jim, and let's be happy. You don't know what a nice-- what a beautiful, nice gift*



Jim enfolds Della

I've got for you."

"You've cut off your hair?" asked Jim, laboriously, as if he had not arrived at that patent fact yet even after the hardest mental labor.

"Cut it off and sold it," said Della. *"Don't you like me just as well, anyhow? I'm me without my hair, ain't I?"*

Jim looked about the room curiously. *"You say your hair is gone?"* he said, with an air almost of idiocy.

"You needn't look for it," said Della. *"It's sold, I tell you--sold and gone, too. It's Christmas Eve, boy. Be good to me, for it went for you. Maybe the hairs of my head were numbered,"* she went on with sudden serious sweetness, *"but nobody could ever count my love for you. Shall I put the chops on, Jim?"*

Out of his trance Jim seemed quickly to wake. He en-

AT THE TAIL, A TALE TO TELL

folded his Della. For ten seconds let us regard with discreet scrutiny some inconsequential object in the other direction. Eight dollars a week or a million a year--what is the difference? A mathematician or a wit would give you the wrong answer.

Jim drew a package from his overcoat pocket and threw it upon the table. *"Don't make any mistake, Dell,"* he said, *"about me. I don't think there's anything in the way of a haircut or a shave or a shampoo that could make me like my girl any less. But if you'll unwrap that package you may see why you had me going a while at first."*

White fingers and nimble tore at the string and paper. And then an ecstatic scream of joy; and then, alas! A quick feminine change to hysterical tears and wails, necessitating the immediate employment of all the com-

forting powers of the lord of the flat.

For there lay The Combs--the set of combs, side and back, that Della had worshipped long in a Broadway window. Beautiful combs, pure tortoise shell, with jeweled rims--just the shade to wear in the beautiful vanished hair. They were expensive combs, she knew, and her heart had simply craved and yearned over them without the least hope of possession. And now, they were hers, but the tresses that should have adorned the coveted adornments were gone. But she hugged them to her bosom, and at length she was able to look up with dim eyes and a smile and say: *"My hair grows so fast, Jim!"*

And then Della leaped up like a little singed cat and cried, *"Oh, oh!"* Jim had not yet

seen his beautiful present. She held it out to him eagerly upon her open palm. The dull precious metal seemed to flash with a reflection of her bright and ardent spirit. *"Isn't it a dandy, Jim? I hunted all over town to find it. You'll have to look at the time a hundred times a day now. Give me your watch. I want to see how it looks on it."* Instead of obeying, Jim tumbled down on the couch and put his hands under the back of his head and smiled. *"Dell,"* said he, *"let's put our Christmas presents away and keep 'em a while. They're too nice to use just at present. I sold the watch to get the money to buy your combs. And now suppose you put the chops on."*



The magi, as you know, were wise men--wonderfully wise men--who brought gifts to the Babe in the manger. They invented the art of giving Christmas presents. Being wise, their gifts were no doubt wise ones. And here I have lamely related to you the uneventful chronicle of two foolish children in a flat who most unwisely sacrificed for each other the greatest treasures of their house. But in a last word to the wise of these days let it be said that of all who give gifts these two were the wisest. O all who give and receive gifts, such as they are wisest. Everywhere they are wisest. They are the magi. ←



*Adoration of the Magi
by Antwerp Mannerist*