



issue number 15 - February 2009

CONVICTIONS

The Lifting of the
excommunication

Dear readers,

This issue # 15 of Convictions marks the beginning of a new and important phase in the life of our District magazine. Thanks to the zeal and experience of Fr. Wegner, who had been for many years Superior of the District of Holland-Belgium and at the same time in charge of its magazine, Convictions is receiving a new impulse, a new life, a new importance. As we said in our last issue, it is now being published ten times a year (instead of four) and the number of copies printed will be doubled. We are also working with Canada Post to benefit from their program assisting small publications like Convictions.



Many people asked me how I was going to be able to come out with ten issues (still in both languages) every year? I answered: I cannot! Indeed, it was already quite a challenge for me to publish four times a year. This means we have to make drastic changes if we are to attain our new objectives. Basically, and remaining open to future adjustments, Rev. Fr. Wegner and myself have divided the work in two categories: The creation part (articles, pictures, lay-out, design...) will be done in Toronto; the publication part (final proof-reading, printing, mailing, subscription management...) will stay in Winnipeg. Time permitting, I will still do some translations and write the occasional article, but I will not be tied to the writing of a regular editorial, as was the case until now.

We will see how this will work out, but I am pretty confident that things will go smoothly with such a new arrangement. I would like to thank heartily everybody who has contributed to the magazine and helped me out since I was given this task in November, 2002. Special thanks to Mrs. Kathy Trithart who spent so much time helping me out and who bore with such patience my occasional impatience! Please, continue to help us, as this is not the end, but rather a new beginning! Please read carefully the information notice below. God bless you all!

Father Patrick Girouard

VERY IMPORTANT NOTICE

1) ALL MATERIAL TO BE PUBLISHED (articles, pictures, news reports, comments from the readers etc.) is to be sent FROM NOW ON to Rev. Fr. Wegner at St. Michael's Priory in Toronto, Ontario (see address on page 24). If your material is on a computer support, please e-mail it to Father Wegner at the following e-mail address:

j.wegner@rogers.com

2) ANY REQUEST OR QUESTION DEALING WITH SUBSCRIPTIONS AND/OR MAIL DELIVERY must continue to be addressed to Rev. Fr. Girouard at St. Raphael's Priory in Winnipeg, Manitoba (see address on page 24). You can also reach him by e-mail:

convictions@shaw.ca

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Have we won...?

On July 7, 2007, Pope Benedict XVI liberated the Tridentine Mass by the Motu Proprio Summorum Pontificum. Now on January 21, Cardinal Giovanni Baptista Re, the prefect of the Congregation for Bishops, signed the decree lifting the excommunication for the bishops of the Society of St. Pius X.

So both the preconditions the Society had established before wanting to enter into negotiations with Rome are fulfilled. Some say that now all is done and the final solution is nearby and others fear just the opposite: that the Society is trapped and condemned to disappear.

Texts compiled by father Jürgen Wegner

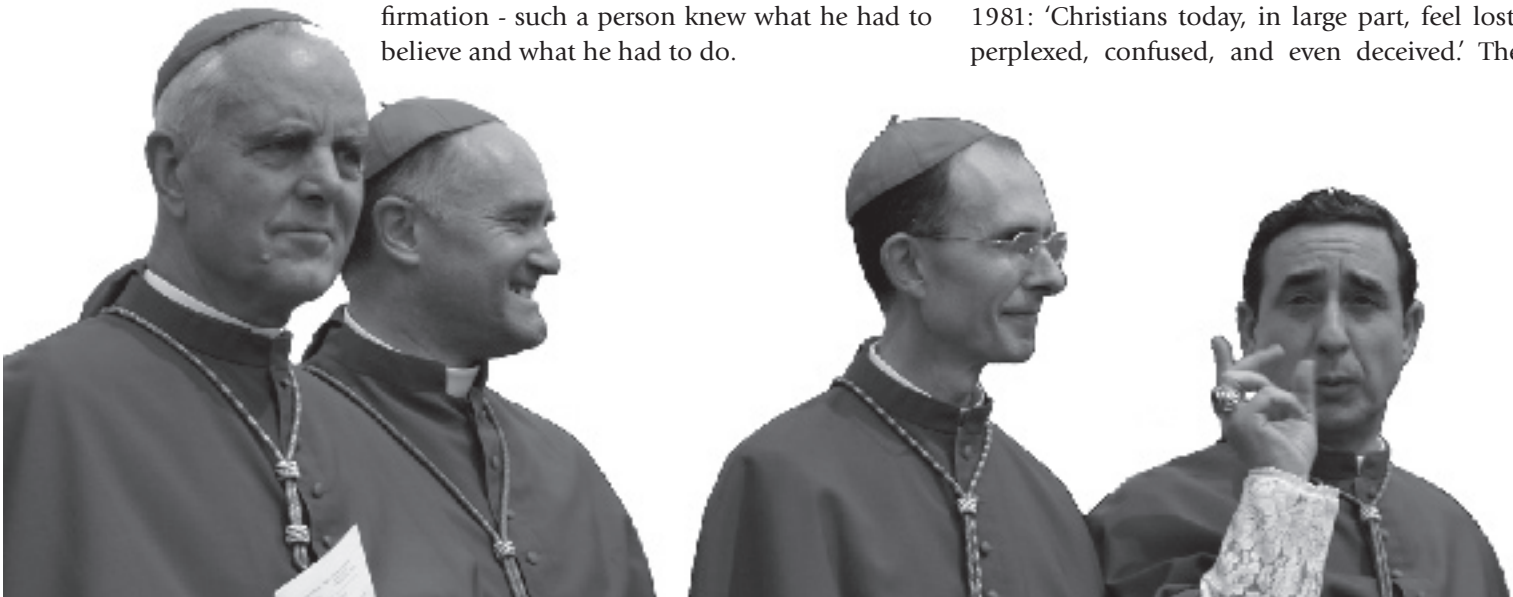
Why did Archbishop Lefebvre start up the Society of St. Pius X?

Archbishop Lefebvre gives us his reason in the first chapter of his "Open Letter to Confused Catholics" (published in 1985): "Who can deny that Catholics in the latter part of the twentieth century are confused? A glance at what has happened in the Church over the past twenty years is enough to convince anyone that this is a relatively recent phenomenon. Only a short time ago the path was clearly marked: either one followed it or one did not. One had the Faith - or perhaps had lost it - or had never had it. But he who had it - who had entered the Church through Baptism, who had renewed his baptismal promises around the age of twelve and had received the Holy Ghost on the day of his Confirmation - such a person knew what he had to believe and what he had to do.

Many today no longer know. They hear all sorts of astonishing statements in the churches, they read things contrary to what was always taught, and doubt has crept into their minds.

On June 30th, 1968, at the close of the Year of Faith, His Holiness Pope Paul VI made a profession of the Catholic Faith, in the presence of all the bishops in Rome and hundreds of thousands of the faithful. In his introductory remarks, he put us on guard against attacks on Catholic doctrine which, he said, 'give rise, as we regretfully see today, to trouble and confusion in many faithful souls.'

The same words crop up in an allocution of His Holiness Pope John Paul II on February 6, 1981: 'Christians today, in large part, feel lost, perplexed, confused, and even deceived.' The



Holy Father summarized the underlying causes of the trouble as follows:

'We see spread abroad ideas contrary to the truth which God has revealed and which the Church has always taught. Real heresies have appeared in dogma and moral theology, stirring doubt, confusion, rebellion. Even the liturgy has been harmed. Christians have been plunged into an intellectual and moral illuminism, a so-

ciological Christianity, without clear dogma or objective morality.'

This confusion is seen everywhere - in conversations, in books, in newspapers, in radio and television broadcasts, in the behavior of Catholics, which shows up as a sharp decline in the practice of the faith as statistics reveal, a dissatisfaction with the Mass and the sacraments, a general relaxation of morals."

Prot. N. 126/2009

Congregation for Bishops Decree

In a letter dated December 15, 2008, and addressed to His Eminence Cardinal Dario Castrillón Hoyos, President of the Ecclesia Dei Pontifical Commission, Bishop Bernard Fellay, on his behalf and that of the other three Bishops consecrated on June 30, 1988, requested again the lifting of the excommunication *latae sententiae* formally pronounced by a Decree from the Prefect of this same Congregation for Bishops dated July 1, 1988. In the above mentioned letter, Bishop Fellay, among other things, stated: "We are still as steadfast in our determination to remain Catholic and to place all our strength at the service of the Church of Our Lord Jesus Christ, which is the Roman Catholic Church. We filially accept her teaching. We firmly believe in the primacy of Peter and in its prerogatives, and this is the reason why the present situation makes us suffer all the more."

His Holiness Benedict XVI - touched with fatherly compassion over the spiritual difficulty manifested by those concerned by the sanction of excommunication and confident that the commitment they expressed in the above quoted letter of sparing no effort to go further in the necessary discussions with the Authorities of the Holy See concerning the issues still pending, and thus of being able to reach quickly a full and satisfactory solution of the problem raised at the origin - has decided to re-consider the canonical standing of the Bishops Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta with respect to their episcopal consecrations.

This act expresses the desire to consolidate reciprocal confidence in our dealings, to intensify and give stability to the relations of the Society of Saint Pius X with the Apostolic See. This gift of peace, at the end of the Christmas celebrations, is also intended to be a sign for the promotion of unity in charity in the universal Church, and to thereby remove the scandal of division.

It is wished that this step be followed without delay by the full communion with the Church of all the Society of Saint Pius X, in testimony of a true fidelity and genuine recognition of the Magisterium and of the authority of the Pope by the proof of visible unity.

According to the faculties expressly conceded to me by the Holy Father Benedict XVI, by virtue of the present Decree, I remit the censure of excommunication *latae sententiae*, pronounced by this Congregation on July 1, 1988, from Bishops Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson, and Alfonso de Galarreta, and as of this day, I likewise declare void of juridical effects the Decree published at the time.

Rome, from the Congregation for Bishops, this 21st day of January, 2009.

Card. Giovanni Battista Re
Prefect of the Congregation for Bishops

Why did archbishop Lefebvre consecrate bishops?

On June 2nd, 1988, four weeks before archbishop Lefebvre consecrated the four bishops he wrote in a letter to the Pope: "For indeed, if the ordinary Christian is authorized to ask the competent Church authorities to preserve for him the Faith of his Baptism, how much more true is that for priests, religious, and nuns? It is to keep the Faith of our Baptism intact that we have had to resist the spirit of Vatican II and the reforms inspired by it. The false ecumenism, which is at the origin of all the Council's innovations in the liturgy, in the new relationship between the Church and the world, in the conception of the Church itself, is leading the Church to its ruin and Catholics to apostasy.

Press Release from the Superior General

The excommunication of the bishops consecrated by His Grace Archbishop Marcel Lefebvre, on June 30, 1988, which had been declared by the Congregation for Bishops in a decree dated July 1, 1988, and which we had always contested, has been withdrawn by another decree mandated by Benedict XVI and issued by the same Congregation on January 21, 2009.

We express our filial gratitude to the Holy Father for this gesture which, beyond the Priestly Society of Saint Pius X, will benefit the whole Church. Our Society wishes to be always more able to help the Pope to remedy the unprecedented crisis which presently shakes the Catholic world, and which Pope John Paul II had designated as a state of silent apostasy.

Besides our gratitude towards the Holy Father and towards all those who helped him to make this courageous act, we are pleased that the decree of January 21 considers as necessary "talks" with the Holy See, talks which will enable the Priestly Society of Saint Pius X to explain the fundamental doctrinal reasons which it believes to be at the origin of the present difficulties of the Church.

In this new atmosphere, we have the firm hope to obtain soon the recognition of the rights of Catholic Tradition.

Menzingen, January 24, 2009
+Bernard Fellay

Being radically opposed to this destruction of our Faith and determined to remain within the traditional doctrine and discipline of the Church, especially as far as the formation of priests and the religious life is concerned, we find ourselves in the absolute necessity of having ecclesiastical authorities who embrace our concerns and will help us to protect ourselves against the spirit of Vatican II and the spirit of Assisi.

That is why we are asking for several bishops chosen from within Catholic Tradition, and for a majority of the members on the projected Roman Commission for Tradition, in order to protect ourselves against all compromise.

Given the refusal to consider our requests, and it being evident that the purpose of this reconciliation is not at all the same in the eyes of the Holy See as it is in our eyes, we believe it preferable to wait for times more propitious for the return of Rome to Tradition. That is why we shall give ourselves the means to carry on the work which Providence has entrusted to us."

Why did the Society establish preconditions?

Bishop Fellay will explain in his Statement to the Society's members and friends, January 22, 2001 why the Society demands Rome to fulfill first the following preconditions:

- that the Tridentine Mass be granted to all priests of the entire world
- that the censures against the Bishops be declared null.

"The principles that are to guide us through this rather new situation are the following:

1. Given that Rome has initiated this effort, it is normal that the Society take it with the seriousness that it deserves.
2. Our distrust is extreme, keeping before our eyes on the one hand the very recent example of the Fraternity of St. Peter, and on the other hand the continuity in the post-conciliar direction, which is constantly reaffirmed.
3. The Society has in no way the intention of modifying its principles and its general goal. The so abundant fruits of Grace, on the one hand, and the conciliar disaster on the other just go to reinforce its determination to conserve Catholic Tradition.

4. If there were to be an agreement it could only be seen in the perspective of giving back to Tradition its rights of citizenship, even if the final triumph will only be obtained gradually.

Why does the Society demand for theological discussions?

“When we take a stand, this is interpreted as a delay, a voluntary procrastination. Our intentions and our good will to really discuss 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.” (Bishop Fellay in his letter to Friends and Benefactors #73, October 23, 2008)

Why does the Society refuse a mere practical solution?

“After the publication of the *Motu Proprio Summorum Pontificum*, which acknowledged that the Tridentine Mass was never abrogated, there raises a certain number of questions concerning the future of the relations of the Society of St. Pius X with Rome. Several persons in conservative circles and in Rome itself have made themselves heard, arguing that, since the Sovereign Pontiff had acted so generously and thus given a clear sign of his good will towards us, there would be nothing left for the Society to do but to ‘sign an agreement with Rome’... We would like to take the opportunity of this Eastertide letter to review once again the principles governing our actions in these troubled times and point out a few recent events which clearly indicate that, basically, nothing has really changed except for the *motu proprio*’s liturgical overture, so as to draw from all this the necessary conclusions.

The fundamental principle that dictates our action is the safeguard of the faith, without which no one can be saved, no one can receive grace, no one can be pleasing to God, as the First Vatican Council states. The liturgical question is not paramount; it only becomes such inasmuch as it is the manifestation of an alteration of the faith and, consequently, of the worship due to God.

A notable change of orientation took place at Vatican II with regard to the Church’s outlook, especially on the world, other religions, the State, and even itself... One cardinal at the Council could even speak of ‘the 1789 Revolution in the Church’...

At the same time, the Church’s relationship with the other religions underwent a transformation. Since Vatican II, Rome has avoided any negative or depreciatory observations about other religions. For example, the classic term of ‘false religions’ has completely disappeared from ecclesiastical vocabulary. The words ‘heretic’ and ‘schismatic,’ which used to designate the religions closer to the Catholic Church, have also disappeared, except when they are occasionally employed, especially the term ‘schismatic,’ to label us. The same holds true for the term ‘excommunication.’ The new approach is called ecumenism, and contrary to what everyone used to think, it does not mean a return to Catholic unity, but rather the establishment of a new kind of unity that no longer requires conversion.

Obviously, these new views completely disrupted the Church’s relations with the other religions. It is impossible to speak of a superficial change; for what they want to impose on the Church of our Lord Jesus Christ is a new and very profound mutation. John Paul II consequently was able to speak of a ‘new ecclesiology,’ admitting an essential change in the part of the theology that treats of the Church. We simply cannot understand how they can claim that this new understanding of the Church is still in harmony with the traditional definition of the Church. It is new; it is radically different and obliges the Catholic to observe a fundamentally different behavior towards the heretics and schismatics, who have tragically abandoned the Church and scorned the faith of their baptism. From now on they are no longer ‘separated brethren,’ (contin. page 9)

Letter of the Superior General of the Priestly Society of Saint Pius X

Dear faithful,

As I announce in the attached press release, the excommunication of the bishops consecrated by His Grace Archbishop Marcel Lefebvre, on June 30, 1988, which had been declared by the Congregation for Bishops in a decree dated July 1, 1988, and which we had always contested, has been withdrawn by another decree mandated by Benedict XVI and issued by the same Congregation on January 21, 2009. It was the prayer intention I had entrusted to you in Lourdes, on the feast of Christ the King, 2008. Your response exceeded our expectations, since one million seven hundred and three thousand rosaries were said to obtain, through the intercession of Our Lady, that an end be put to the opprobrium which, beyond the persons of the bishops of the Society, rested upon all those who were more or less attached to Tradition. Let us not forget to thank the Most Blessed Virgin who has inspired the Holy Father with this unilateral, benevolent, and courageous act, too. Let us assure him of our fervent prayers.

Thanks to this gesture, Catholics attached to Tradition throughout the world will no longer be unjustly stigmatized and condemned for having kept the Faith of their fathers. Catholic Tradition is no longer excommunicated. Though it never was in itself, it was often excommunicated and cruelly so in day to day events. It is just as the Tridentine Mass had never been abrogated in itself, as the Holy Father has happily recalled in the *Motu Proprio Summorum Pontificum* of July 7, 2007.

The decree of January 21 quotes the letter dated December 15, 2008, to Cardinal Castrillon Hoyos in which I expressed our attachment "to the Church of Our Lord Jesus Christ which is the Catholic Church," reaffirming there our acceptance of its two thousand year old teaching and our faith in the Primacy of Peter. I reminded him that we were suffering much from the present situation of the Church in which this teaching and this primacy were being held to scorn. And I added: "We are ready to write the Creed with our own blood, to sign the anti-modernist oath, the profession of faith of Pius IV, we accept and make our own all the councils up to the First Vatican Council. Yet we can but express reservations concerning the Second Vatican Council which intended to be a council "different from the others (cf. Addresses by Pope John XXIII and Paul VI)." In all this, we are convinced that we remain faithful to the line of conduct indicated by our founder, Archbishop Marcel Lefebvre, whose reputation we hope to soon see restored.

Consequently, we wish to begin these talks - which the decree acknowledges to be necessary - about the doctrinal issues which are opposed to the Magisterium of all time. We cannot help noticing the unprecedented crisis which is shaking the Church today: crisis of vocations, crisis of religious practice, of catechism, of the reception of the sacraments... Before us, Paul VI went so far as to say that "from some fissure the smoke of Satan had entered the Church", and he spoke of the self-destruction of the Church. John Paul II did not hesitate to say that Catholicism in Europe was, as it were, in a state of silent apostasy. Shortly before his election to the Throne of Peter, Benedict XVI compared the Church to a boat taking in water on every side. Thus, during these discussions with the Roman authorities we want to examine the deep causes of the present situation, and by bringing the appropriate remedy, achieve a lasting restoration of the Church.

Dear faithful, the Church is in the hands of her Mother, the Most Blessed Virgin Mary. In Her we place our confidence. We have asked from her the freedom of the Mass of all time everywhere and for all. We have asked from her the withdrawal of the decree of excommunications. In our prayers, we now ask from her the necessary doctrinal clarifications which confused souls so much need.

Menzingen, January 24, 2009
+Bernard Fellay

but brothers who 'are not in full communion'... and we are 'deeply united' by baptism in Christ in an 'inamissible' union...

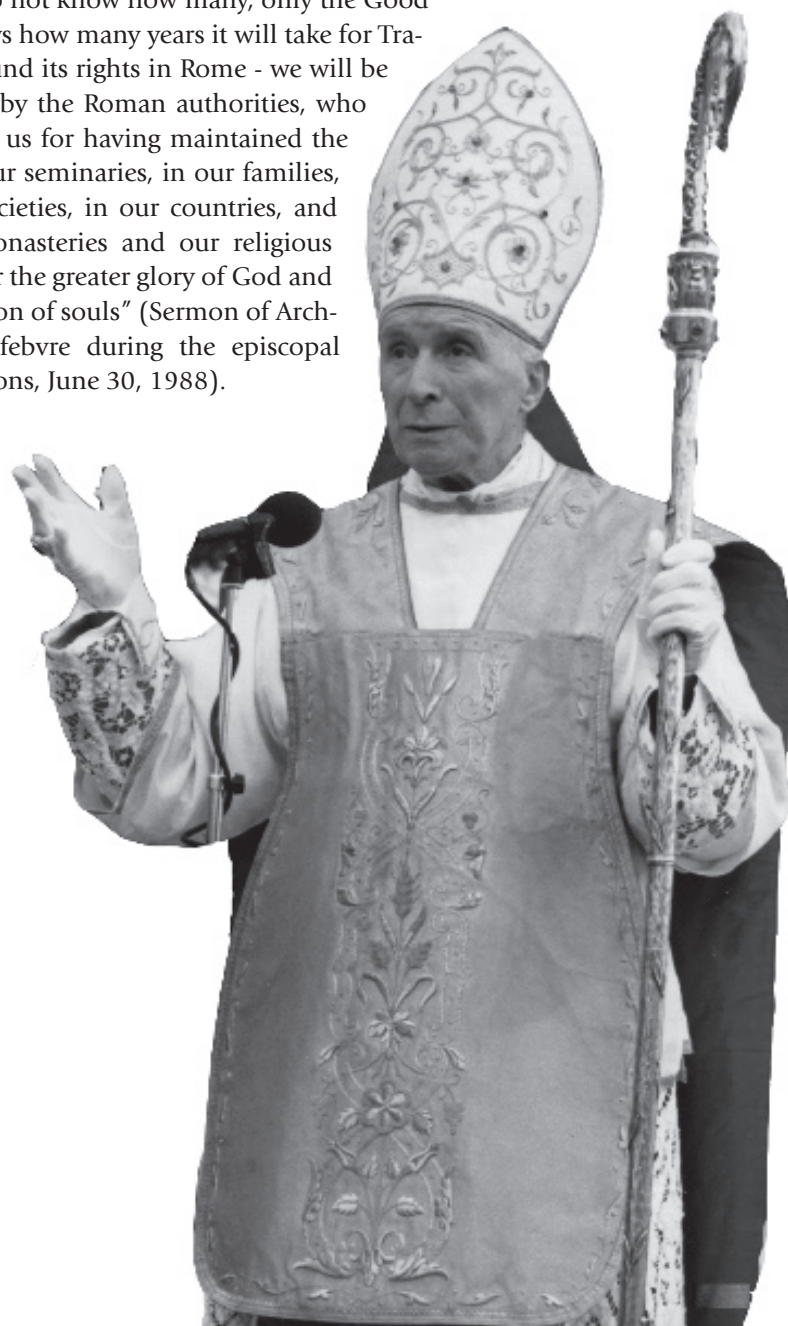
Add to this the pope's positions on religious liberty, and we can easily conclude that the combat for the faith has not slackened over these last few years... The *motu proprio* that introduces the hope of a change for the better in matters liturgical is not accompanied by the logically related measures that should follow in other domains of the Church's life. All the changes introduced at the Council and in the post-conciliar reforms, which we denounce precisely because the Church had already condemned them, have been upheld... So long as facts do not corroborate this new assertion, we must conclude that nothing has changed in Rome's intention to pursue the conciliar course despite forty years of crisis, despite vacant convents, abandoned rectories, and empty churches. Catholic universities persist in their aberrations, and the teaching of the catechism is uncertain while Catholic schools are no longer specifically Catholic: they have become an extinct species...

For these reasons the Priestly Society of St. Pius X cannot sign an 'agreement.' It definitely rejoices at the pope's desire to reintroduce the ancient and venerable rite of the Holy Sacrifice of the Mass, yet it also observes the opposition - sometimes very tenacious - of entire bishops' conferences. Without giving up hope and without impatience, we can see that the time for an agreement has not yet come." (Bishop Bernard Fellay, Letter to friends and Benefactors, #72, April 14, 2008)

What is the Society's most intimate purpose?

"We place ourselves in God's providence. We are convinced that God knows what He is doing. Cardinal Gagnon visited us 12 years after the suspension: after 12 years of being spoken of as outside of the communion of Rome, as rebels and dissenters against the Pope, his visit took place. He himself recognized that what we have been doing is just what is necessary for the reconstruction of the Church. The Cardinal even assisted pontifically at the Mass which I celebrated on December 8, 1987, for the renewal of the promises of our seminarians. I was supposedly suspended and, yet, after 12 years, I was practi-

cally given a clean slate. They said we have done well. Thus we did well to resist! I am convinced that we are in the same circumstances today. We are performing a historical act. Unfortunately the media will not assist us in the good sense. The headlines will, of course, be "Schism," "Excommunication!" to their heart's content - and, yet, we are convinced that all these accusations of which we are the object, all penalties of which we are the object, are null, absolutely null and void, and of which we will take no account. Just as I took no account of the suspension, and ended up by being congratulated by the Church and by progressive churchmen, so likewise in several years - I do not know how many, only the Good Lord knows how many years it will take for Tradition to find its rights in Rome - we will be embraced by the Roman authorities, who will thank us for having maintained the Faith in our seminaries, in our families, in civil societies, in our countries, and in our monasteries and our religious houses, for the greater glory of God and the salvation of souls" (Sermon of Archbishop Lefebvre during the episcopal consecrations, June 30, 1988).





Misconceptions about serving...

Rev. Father Todd Angele

It is very rare that important things, truly important tasks, are delegated to children.

Isn't it true that the most crucial of tasks are nearly always looked after by adults? The operative words here are nearly always, for there is at least one thing, something of extreme importance, that is almost always looked after by children. The task spoken of here is the serving of Holy Mass. That the Holy Sacrifice of the Mass is of paramount importance need not be proven to the Catholic mind, for all Catholics are keenly aware that the re-presentation of Our Divine Lord's sacrifice upon our altars is the central act of worship given to us by God Almighty. Padre Pio once said that the earth could sooner survive without the sun than without the Mass. In our day the Faithful who attend the chapels and Mass centers of the Society of St. Pius X make manifold sacrifices and go to great lengths to do so. To the Catholic mind the importance of Holy Mass is self-evident.

Yet, in spite of this conviction, the serving of Holy Mass, the serving of Holy Mass well is not always given the emphasis it should. The reason for this is most assuredly not due to a lack of regard for the Holy Sacrifice, so great is the love of the Faithful for the Dread Mysteries. Why, then, is a lack of excellence in serving Holy Mass found on too many occasions? Perhaps the answer lies in the fact that in our day it is most frequently the case that the serving of the Holy Sacrifice is left to boys. The modern mentality is to expect less and less of children in the way of excellence in all too many areas of life. And yet, in those places where excellence is required of the Mass servers, excellence is found to be commonplace. Indeed, boys, even very young boys, are

capable of achieving high standards in the sanctuary with the proper example and training.

Training servers in the proper execution of their duties during Holy Mass is an important task, for the Mass server, although often quite young in years, is important to the Holy Sacrifice. It is, therefore, important that one not lose sight of the importance of the Angelic Office due to the youth of the majority of those who fulfill it. It would also be a mistake to assert that men ought not to serve Holy Mass. Nothing could be further from the truth. Let it also be understood that the serving of the Dread Mysteries is available not only to single men, but also to married men. Some people labor under the misconception that married men ought to be excluded from the altar steps. Let history dispel this false information, for there have been many examples of married men serving the Holy Sacrifice. Let the example of St. Thomas More, celebrated Lord High Chancellor of England under King Henry VIII, be a sufficient example for the purposes of this article. Two errors to be avoided, then, are that the serving of Holy Mass is not particularly important, and that it ought to be reserved exclusively to boys or, at least, to single young men.

The question then arises, how is the standard of serving elevated? How does a parish go about instilling in the servers and non-servers alike the vast importance of the office of the Mass server? How does a parish instruct the servers not only in the correct manner of serving, but also in the devotion which should animate all those who kneel within the sanctuary? The best means of achieving good results in this area is the foundation within a parish of a servers' guild. A servers' guild, due to its sublime objective, would have high standards which all the servers, men

and boys alike, would be expected to achieve. A servers' guild would have proper guidance, so that the servers would be inspired with the confidence that they could achieve and maintain that high standard, being led by competent and compassionate leaders. A servers' guild would help its members achieve the aims of the guild through regular instruction not only in the correct manner of carrying out the ceremonies of Holy Mother Church, but also in the meaning of those ceremonies. As the servers' knowledge of the Church's grand Liturgy grew, so also would their love for the Church's public acts of divine worship grow.

Is this an unattainable, utopian dream? By no means. There is just such a guild which exists. It is called the Archconfraternity of St. Stephen, and it is functioning at this very moment

within the District of Canada. The first Chapter of the Guild of St. Stephen in Canada was started by Rev. Fr. Francis Ockerse on December 26, 1999, at Our Lady of Sorrows Church in Rocky Mountain House, Alberta. That Chapter has flourished and now has seventeen members who have achieved a very high level of excellence in the sanctuary. Immaculate Heart of Mary Church in Calgary started its Chapter in December of 2002, and now has forty-nine members and several postulants.

Having a successful chapter of the Archconfraternity of St. Stephen is a lofty goal, but one which is attainable for any chapel or Mass center. In the future further articles about the Guild and the Liturgy will be printed here. The more the Faithful know about these topics, the more they will love them.

Our Standard

The knights of Christendom used to march into battle with great pride under their different standards. The standard was a flag bearing the symbol of a house. The soldiers marching into battle would march beneath the banner of the lord who was over them.

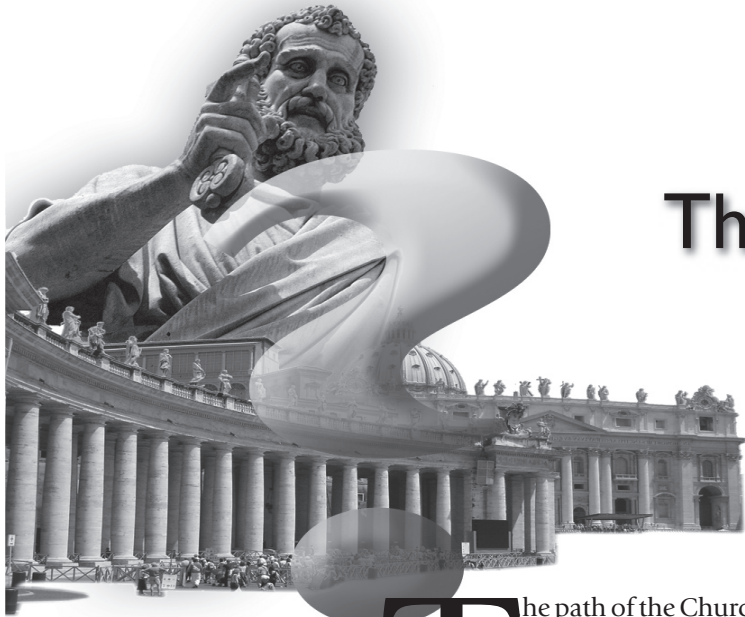
The standard was so important to these great men of honor that they would give their lives to keep the enemy from bringing it down. As long as the flag was flying there was hope of victory.

The members of the Archconfraternity of St. Stephen, like the knights of old, have a standard of their own. It is the Guild medal. The medal of the Archconfraternity is not only a beautiful sign, but is also filled with symbolism. At the medal's centre are the letters XP which are the first two letters of the name "Christ" in Greek. Above these letters rests a crown which symbolizes the crown of victory given by God to all those who overcome evil. Beneath the letters are found palm branches, the symbol of martyrdom, which naturally makes members of the Archconfraternity think of their holy patron, St. Stephen.

The Latin words on the medal, *Cui servire regnare est*, are the Archconfraternity's motto. In English this phrase means "To serve Christ is to reign". In these few words the great honor the server receives in serving holy Mass is expressed. While fulfilling this angelic office, as St. Bonaventure calls it, the server is serving Christ Himself. Hence, he fulfils an office which is performed in heaven by the angels themselves—that of ministering to Our Lord around the very throne of God.

Let the members of the Archconfraternity of St. Stephen, then, understand the meaning of the medal they wear; let them wear it with pride, for to serve Mass is a great honor, and to uphold that for which this emblem stands is no small thing.

Let those who serve Mass be aware of their responsibility to give good example to the other parishioners, for "to whom much is given much is expected". Let Guild members love the medal of the Archconfraternity, and keep themselves pure so as not to cast any tarnish upon this sublime symbol, for it is our standard.



The Church is going to disappear...

Rev. Father Jürgen Wegner

The path of the Church, down through the centuries, has had its moments of victory, moments of great success, of resplendent holiness, of positive moral influence on the members in the interior and even outside of its Mystical Body. But, in making an overall summary, we must humbly admit that this path has not been a triumph without defeats. The Church has also experienced times of enormous difficulty and of painful failures. And this is caused by her enemies. Already Saint Peter had warned the faithful on the subject of future difficulties: "Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world" (1 Peter 5:8-9).

Thus we see that the struggle of the Church is not a simple human matter that depends on the genius of man. It is a struggle against the "powers of darkness". It is easy, already now, to know the end of this battle. It will not end differently than did the life of Jesus Christ in the year 33. The work of the Redemption in the eyes of men turned out to be a catastrophe: The Lord was accused, condemned and publicly executed. The sentence and the sufferings were most humiliating. Jesus died on the cross. The world triumphed – so it believed – in its complete victory and in the total fiasco for the cause of the faith. And yet: precisely this defeat caused a changing in the entire history of the human race.

The work of Jesus, of the apostles and of the Church will never and nowhere be crowned by a forceful and everlasting success. Whoever wishes

may take up a history book, he may study the times of the persecutions, Arianism, the time of the Albigensians, the Renaissance, Secularization, Evolutionism, Communism, Atheism, and very quickly he will see how many times the Church has been vanquished, persecuted, put aside, marginalized and ridiculed by her enemies, sometimes even undermined and corrupted by traitors from within!

G. K. Chesterton summed up these defeats of the Church by speaking of the death of the Church: "Christianity has undergone a great number of upheavals and in each one of them she dies." But always she arises again and re-emerges from the ruins, "because she has a God who is accustomed to the way out of the tomb."

Today the Church is in crisis. Christian countries turn in large numbers to new religions. An ever-increasing number of faithful fall away from the Church. The desire to be saved by Christ diminishes. The scandals in the interior of the Church are only one of many reasons for this walkout. A generalized indifference takes hold everywhere. To live the faith becomes less and less of an acceptable alternative to a life without God.

If we would like to explain this tendency we cannot ask the explanation from those who have given up all religious practice. St. John tells us of them: "They went out from us, but they were not of us. For if they had been of us, they would no doubt have remained with us; but they were to be made manifest, that not one of them is of us" (1 John 2:19). The imperfections of the Christians and the scandals which they cause may

never be a sufficient reason to leave the Church. The crowd who chose Barabbas on Good Friday proved that the credibility of those who preach is not the only element and even not the first element in the decision for or against the faith. Often the infidel himself is unable to express his reasons. Therefore it's not up to him to explain the satisfactory conditions for returning to the faith. Is it necessary that the dead resuscitate so that he will return to the faith? Is it necessary that the Pope nominate bishops who are more worthy? Is it necessary that the Church allow the "remarried" divorcees to receive the sacraments and women to become priests? And even if all of these conditions were filled, the infidel would find others! To believe demands accepting the realities coming from God and preached by the Church, it demands not placing conditions, setting aside all the prejudices and submitting ourselves to the truths of the faith.

Among the prejudices and the conditions that the infidel has – in order to believe – he includes the success of the Church. She must be accepted by men of power, she must be in the praises of great masses and then he would claim to want to believe.

On the contrary, the Church does not look for success on this earth. Jesus did not want it, either. God said clearly, "Let no one deceive you in any way, for the day of the Lord will not come unless the apostasy comes first and the man of sin is revealed, the son of perdition, who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God" (2 Thess. 2:3-4). St. Luke poses the question, if the Son of man will still find faith when He returns (Luke 18:8), and Saint Paul knew already that "there shall come a time, when they will not endure sound doctrine, but according to their own desires, they will heap to themselves teachers, having itching ears: And will indeed turn away their hearing from the truth, but will be turned unto fables" (2 Tim. 4:3-4). In the Gospel of Saint Matthew we read, that "because iniquity hath abounded, the charity of many shall grow cold," (Matt. 24:12) and that "no flesh should be saved, unless those days had been shortened" (Matt. 24:22). In a word: we must admit that the true faith, towards the end of the world, will be less and less accepted.

Actually, this sad vision helps us to not lose courage. The value of the Church does not depend on its visible success. It is not the successful outcome in the eyes of the world that is demanded. No one knows at which point of history is situated the present day and when the end is approaching. It is not necessary to know what will be the state of Christianity tomorrow. The future of the Church is not in our hands. The duty of the faithful is to believe, to work for the kingdom of God and to be ready at every moment for the coming of the Lord. May He find His servant watching? What we must do is easy: pray, receive the sacraments, do penance, profess our faith, live our faith.

To believe demands accepting the realities coming from God and preached by the Church, it demands not placing conditions, setting aside all the prejudices and submitting ourselves to the truths of the faith.

And what is more, in our times, we must be watchful and suspicious of false prophets. Numerous are those who promise us heaven, who threaten us with terrible punishments, who speak to us of various apparitions. Let us keep our faith simple. Let us base our judgment on our catechism, on the liturgy, on the certain doctrine of the Church of all times.



Who can teach?

Rev. Father Peter Scott

We all know who ought to teach - all those who have responsibility for education, namely teachers, parents, guardians and priests. However, we are also very much aware of the fact that there are many who ought to teach who cannot, not a few of them being professionally trained teachers. The other side of the coin is that there are many others, who do not consider themselves teachers, and who were not formally trained as such, but who ought to teach, for they are forced by circumstances to do so. Can they really teach? Are they fooling themselves? What does it really take? Can parents really be considered to be teachers? Can home-schooling ever be a viable alternative? Can a Catholic priest or scoutmaster, without a teaching degree, really teach?

This series of brief articles attempts to answer these questions, by identifying one by one the various elements that make a person capable of teaching. Education is here to be understood in the fullest sense of the term, in the light of which the answers will become clearer. As Pope Pius XI points out in his 1929 encyclical *On Christian Education*, education is the means by which men seek to acquire a perfection higher than themselves, but yet the impulse towards it is implanted in their rational nature by the Creator Himself. Education is consequently that striving for perfection that is most in accordance with human nature, which the natural law makes us yearn for and impels us to obtain, but which can only achieve its true completeness in the supernatural order, by grace, for its very purpose is the obtaining of a perfection greater than ourselves. Education is consequently not a right so much as a special favor or privilege to which nature inclines us. This truly broad vision of education ought to encourage the large number of us who have the

responsibility for some kind of education to prepare ourselves to draw the most out of the souls entrusted to us.

Goal of education

A first principle of solution to these questions lies in the end, the goal to be achieved by education. A man cannot teach unless he understands what he is trying to do. The goal of education is nothing other than the last goal of human life, "with which the whole work of education is intimately and necessarily connected" (Pius XI, *Ib.*) Aristotle understood this particularly well when he gave this rather enigmatic description of the goal of education: "The true aim of education is the attainment of happiness, through perfect virtue". It could hardly be otherwise, since happiness is the goal of every human life. The striving for happiness is the foundation of all good, of all morality. A true educator is, then, one who knows what true happiness is, and who is able to share it with others. A first condition for being able to educate is to be happy in oneself with true happiness. Our Divine Savior expresses this perfectly when he begins the moral education of his disciples with the Beatitudes: "Blessed (i.e. truly happy) are the poor in spirit...the meek...those who mourn...those who hunger and thirst after justice...the merciful...the pure of heart...the peacemakers...those who suffer persecution for justice sake" (Mt. 5:3-10).

But in what does this happiness consist, that is the goal of education? Manifestly not in the passing physical, sensual, material happiness that so many seek, showing thereby their lack of true education. Father Edward Leen, C.S.Sp., in his commentary on this text of Aristotle, has this to say: "Happiness is the good life, and education works towards this by creating those intellectual, moral and emotional dispositions that are most favorable to the development of divine grace and its attendant virtues. Aristotle is right in judging the virtues to be the stepping-stone to a satisfactory life. Of course, he could not know of any virtues but the acquired ones. Christian education disposes the soul for the operation of the infused virtues." (What is True Education?, Tradibooks, 2008; pp. 23 & 24).

Happiness is the fruit of the possession of goodness, and goodness is attained by growth in grace and the practice of virtue. Education creates

true happiness in the soul by enabling it on this earth to grow in goodness in its acts by the practice of virtue, and in its being by the increase of sanctifying grace. It is because education enables a man to practice virtue that Pope Pius XI teaches that "education consists essentially in preparing man for what he must be and for what he must do below, in order to attain the sublime goal for which he was created" (Divini illius magistri). Clearly this happiness in the practice of virtue is supernatural, and both transcends and is compatible with all our human sufferings, pains and disappointments, in exactly the same way as Our Divine Savior retained his perfect happiness, that of accomplishing his Father's will, at the moment of his bitter agony in the garden of Gethsemane.

Happiness versus enthusiasm

The first requisite of an educator is, consequently, that he be happy - happy in himself, in his vocation, in his duty of state. He must be happy because he seeks after true virtue, the imitation of Our Lord Jesus Christ; happy consequently in the midst of suffering, hardship, insults; happy, come what may, despite his failings and weaknesses, because he is striving for goodness, that is, perfection, as commanded by Our Lord: "Be you therefore perfect, as your heavenly Father is perfect" (Mt 5:48). Without this happiness, the educator cannot possibly draw another man's will. He might be able to instruct another man's mind, but he will never be able to induce him to seek for goodness, for the practice of virtue in his own turn, if he cannot give him the example of true happiness. This is a fundamental observation for every wanna-be educator. If we are sad, bitter, disillusioned, envious, jealous, angry, impatient, troubled we are not fit to be a teacher, and our words will make little or no impression. To the contrary, if our interior happiness overflows, as it ought to, in exterior joy, and in the tranquility of order that makes for peace of soul, we can already begin the work of educating.

How often our lack of self-control, our moodiness, our emotional instability, our pettiness undermines the education we are pretending to give to others! How destructive is the inconstancy that comes from the fact that we are really not happy in ourselves, with our crosses, with Divine Providence and with our lot in life.

Folks in the world have understood the psychological importance of exterior happiness, and

it is why they employ enthusiasm to teach technical skills, not to mention their false philosophies of life and religions. It is enthusiasm that attracts new adepts and draws others to learn their system, for this superficial and passing happiness mimicks the true happiness for which we all long. It is the key to the success of all kinds of groups, from evangelical sects to yoga meditation groups. Catholic education cannot possibly imitate this enthusiasm, for its goal is supernatural virtue and happiness, and any attempt to do so will but form an empty bubble, ready to burst, as do the charismatics. It simply will not last.

Education creates the intellectual, moral and emotional dispositions that are most favorable to the development of divine grace and its attendant virtues.

Such enthusiasm can only be a very small part of education that is properly called "Christian", that has little to do with enthusiasm but everything to do with the real goodness of our lives, for that goodness alone which is supernatural can make us truly happy. This goodness is primarily in the practice of infused virtue, perfected by charity, but is not limited to purely interior virtue. For this virtue, once acquired, directs and sanctifies everything in our lives, all our activities and all our works. It produces the happiness in the performance of our daily duties for God alone, of which happiness Our Lord said: "And your joy, no man shall take from you" (Jn. 16:22). The Church confirms this, for in this does "the unsurpassed excellence of the work of Christian education" become "manifest and clear, for after all it aims at securing the Supreme Good, that is, God, for the souls of those who are being educated, and the maximum of well-being possible here below for human society" (Pius XI. Ib.).

It is the interior peace, the joy in being a Catholic consecrated to the glory of the most Holy Trinity, preparing his eternity through the daily Crosses of every day, that radiates true interior happiness. For this the state of grace alone does not suffice. How many there are who do not draw

upon the treasure of sanctifying grace, who leave it untapped for they do not act under its inspiration, but forget that they are Catholics in the performance of their daily duties. It is the longing for perfection that makes the difference. This is the prerequisite of being a teacher that so many teachers lack. It can easily be understood why it is that the religious, who have chosen a state of perfection in life, have traditionally been known and seen to be the best teachers.

A language of the heart

St. John Bosco understood this very well when he developed his preventive system of education, drawing boys by his example, that is by the happy striving for all the perfection of which a man is capable, that he might be able to share it with others. It is summarized in his motto "religion, reason and kindness", which takes the place of forcing children by the threat of punishment, as in the repressive system of education. For he pointed out that it is the longing to please God, and to please his instructors as God's instruments, that is the key to the education of the child, and that this longing is the fruit of charity burning in the soul of his instructors. To bring forth this desire to please, the teacher must constantly show that he is seeking God's honor and glory alone, that he is acting in a reasonable and just way to achieve this goal, and that the charity that he has towards Almighty God is manifested by the constant practice of kindness and thoughtful consideration towards those for whom he is responsible, in fulfillment of this most supernatural and extraordinary of moral principles, given by our Divine Savior Himself: "Amen I say to you, as long as you did it to one of these my least brethren, you did it to me" (Mt. 25:40). St. John Bosco uses the expression "the language of the heart", meaning thereby the love of a cheerful giver that both God and men appreciate so much. Here is how it is explained by one of his Salesians:

"The Preventive System enables the pupil to take advice in such a manner that the educator can always speak to him in the language of the heart...The educator having once succeeded in gaining the heart of his subject, can afterwards exercise a great influence over him, can caution, advise and even correct him...The practice of this system is wholly based on the words of St. Paul, who says: 'charity is patient, is kind. It beareth

all things, hopeth all things, endureth all things' (I Cor 13:4-7)" (A Treatise on the Preventive System, in Fr. Avalone).

Teaching worthy of the name, that is able to touch the heart and move the will, is consequently necessarily a great source of satisfaction, of interior joy, despite the hardships and frustrations that accompany it. Pope Pius XII understood this well when he spoke to French Catholic professors and students of the joy of teaching: "No matter how soul-satisfying be the 'joy of knowing', it finds its complement in the joy of teaching. To teach! What a sublime task, by which man, in the humble measure of his created capacity, participates in the action of the Incarnate Word. St. Thomas sums up admirably this dignity of the teacher: 'As it is a greater thing to give light than to shine alone, so also it is a greater thing to pass on to others things we have contemplated, than to contemplate alone.'" (Allocution of April 24, 1946, in Education [Papal Teachings], Solesmes, § 452).

This joy in teaching is the immediate effect of its being motivated by the holy ideal of charity, as St. Paul practiced and recommended: "I have shewed you all things, how that so laboring you ought to support the weak, and to remember the word of the Lord Jesus, how he said: It is a more blessed thing to give, rather than to receive." (Act 20:35). Again, let me quote Pope Pius XII, who described the vocation of the Catholic educator in the following words: "These feel themselves irresistibly drawn to protect children from evil in order to give them to God, to undergo weariness and discomfort in order to form men who will serve Christ, the Church and human society in a worthy manner. And this is your ideal; this is the love that has conquered your hearts and to which you have pledged your lives! It is this splendid ideal, this love which participates of the love of God Himself, which inspires you and which sweetens the severity of your work" (Ib. §444).

Whether, therefore, we are called to teach manners and prayers to pre-schoolers, or Math and English to grade schoolers, or History and Science to high schoolers, or a trade to adults, or philosophy or technical knowledge in a university, it is always the love of learning, the desire for perfection, the supernatural yearning to share one's love with others and draw them also to perfection, and to true happiness, that is the first and most necessary pre-requisite for every teacher.

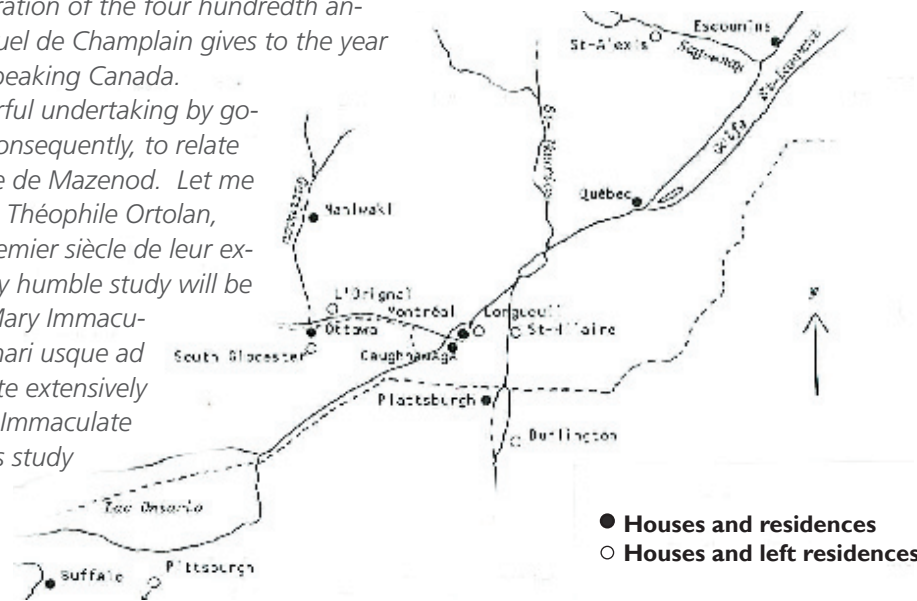
The Oblates of Mary Immaculate

*During this year of the one hundred-and-fiftieth anniversary of the apparitions of Our Lady at Lourdes, under the title of the Immaculate Conception, it seemed to me to be perfectly fitting to look at the history of the religious congregation in Canada that is proud to be named after this very special title of Our Lady. Moreover, the commemoration of the four hundredth anniversary of the foundation of Quebec City by Samuel de Champlain gives to the year 2008 a special meaning for the history of French-speaking Canada. It would be good to begin the story of that wonderful undertaking by going back to the foundation of that congregation; consequently, to relate its origins and the life of its founder, Bishop Eugene de Mazenod. Let me recommend to my readers the excellent work of Fr. Théophile Ortolan, o.m.i., *Les Oblats de Marie Immaculée durant le premier siècle de leur existence*, Paris, 1914-1932, 4 volumes. As for us, my humble study will be limited first to the implantation of the Oblates of Mary Immaculate in Canada, then to their wonderful growth a mari usque ad mare up to the 1950's. For this purpose, I will quote extensively from *The History of the Missionary Oblate of Mary Immaculate – Toward a synthesis*, from Fr. Donat Levasseur. This study was published in two volumes in 1983.*

Rev. Fr. Roger Guéguen

Implantation in Canada

We owe the coming of the Oblates to Bishop Ignace Bourget, the second bishop of Montreal. On May 3, 1841, Bishop Bourget, then 41 years of age, burning with zeal for the good of his diocese and for the entire Church in Canada and North America, made a trip to Europe seeking religious help for his diocese. While passing through Marseilles, he providentially met with the founder of the Oblates, Bishop de Mazenod. He explained to him his urgent need for missionaries, and made a request for at least four Oblates to evangelize the faithful and the Indians. There is a long story about the challenges and struggles he went through before receiving a favourable answer from Bishop de Mazenod, but let me be brief. The founder of the Oblates chose one of the first volunteers, Father Jean-Baptiste Honorat, to be the superior of the new mission. To him he associated Fathers Adrien Telmon, Jean Baudrand, Lucien Lagier and Brothers Basile Fastray and Louis Roux. The Oblates left Marseilles on September 30th and arrived in Montreal on December 2nd. Then, on December 7th, they left the Bishop's residence to take possession on the morrow — the feast-day of their Patroness — of the parish of St-



Hilaire on the Richelieu, which was entrusted to them. This parish was also responsible for a place of pilgrimage located nearby, on Mount Beloeil, dedicated to the Cross.

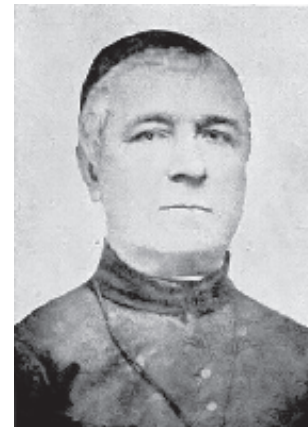
First Activities: Longueuil, Montreal

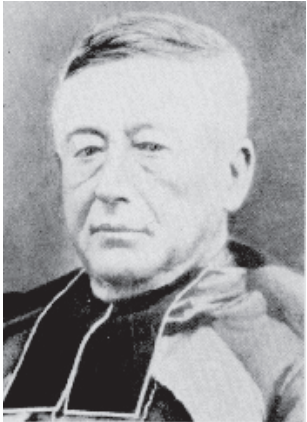
To begin with, there was the diocese of Montreal. Right away, the Oblates undertook to preach three missions, one at St-Hilaire itself, another at Beloeil and the third at St-Vincent-de-Paul. From the time of their arrival, the Oblates began giving itinerant missions to serve French and Irish Catholics scattered over a vast region dominated by Protestants and deprived of religious assistance: these areas were called the Eastern Townships. Father Lucien Lagier gave the first mission there on January 24, 1842.

To respond to an urgent need for school teachers, the Oblates taught at St-Hilaire, and then at Longueuil; Father Telmon brought together in this latter place some ladies dedicated to teaching, under the direction of Eulalie Durocher, the future Mother Marie-Rose, founder of the congregation of the Sisters of the Holy Names of Jesus and Mary. (cf. *Communicantes* #16)

- Houses and residences
- Houses and left residences

To evangelize the faithful and the Indians the founder of the Oblates chose one of the first volunteers, Father Jean-Baptiste Honorat (1789-1862), to be the superior of the new mission.





In 1847, Bytown became the seat of a new diocese of which the first pastor was Father Eugène-Bruno Guigues (1805-1874), chosen by all the Bishops from Canada.

The Oblates had scarcely been established at Bytown when Archbishop Joseph Signay of Quebec City asked them to serve the Indian missions of St-Maurice, the Saguenay and the North Shore of the St. Lawrence River. A new empire, indeed, was opening itself to the zeal of the Oblates. On October 15, 1844, a new residence was established at St-Alexis-de-la-Grande-Baie, in the Saguenay district. Here were found intrepid apostles like Flavien Durocher, Charles Arnaud. (1826-1914)



St-Hilaire was rather far removed from Montreal and difficult to reach. That is why the Oblates did not hesitate in August of 1842 to proceed to Longueuil, where a benefactor, Mr. Olivier Berthelet, had given them a house. In 1848, Bishop Bourget settled them in a poor area of Montreal, the suburb of Ste-Marie, where they opened a public chapel dedicated to Saint Peter the Apostle. In 1855, Bishop Bourget also entrusted to the Oblates the Iroquois mission of Caughnawaga, near Montreal.

Bytown, Indian missions, lumber camps

Soon, an establishment of the Oblates was founded in Bytown, today Ottawa. Father Telson arrived in Bytown on January 24, 1844 and became responsible for a population of several thousand Catholics living in and around the city. Soon after, answering to his appeal, other Oblates came to join him and also some Grey Nuns of Montreal founded by Saint Marguerite d'Youville. In 1845, under the direction of Sister Élizabéth Bruyère, the congregation of the Grey Nuns of the Cross, dedicated to works of charity and education, was founded in Bytown.

In the month of May 1844, Bishop Bourget entrusted Father Nicolas Laverlochère with jurisdiction over the missions to the Indians scattered from Bytown up to Temiscaming and Abitibi. From 1847 onwards, he went even as far as Moose Factory, to James Bay, and, from 1848 onwards, he went to Fort Albany. In 1849, an establishment for the missionaries was opened at Maniwaki to serve not only the Indians of the North and of the Saint-Maurice region, but also the Indians and Whites from the surrounding areas.

In the beginning of 1845, the ministry to the lumber camps began. These were itinerant missions addressed to many groups of men who had come from the parishes of the south to work up north in the forest industry. They began in the lumber camps of the Gatineau, and then of the Ottawa River. In regards to these missions, special mention must be made of the legendary Father Louis Reboul.

Diocese of Bytown

In 1847, Bytown became the seat of a new diocese of which the first pastor was Father Eugène-Bruno Guigues, chosen by all the Bishops from Canada. In 1848, the new Bishop asked the Oblates to found the college of Bytown, and then to take on the direction of his major seminary.

Such works were permanently assigned to them in 1856, including the service of the church of St. Joseph and of the cathedral. Oblate residences were opened in the area: at South Gloucester from 1848 to 1855, and at Orignal from 1849 to 1855.

In the diocese of Quebec, Indian missions, St-Alexis, Quebec

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Missions and foundations in the United States

From Longueuil, then from St-Pierre-Apôtre in Montreal, the Oblates preached a number of retreats and missions to Canadians who had emigrated to the United States. The urgent religious need of emigrants from Canada led the Oblates of Canada, at the request of the bishops, to take on the responsibility for French-speaking parishes at Plattsburgh in 1853, and at Burlington from 1854 to 1856. They also served several stations and outposts dependent on these parishes. In 1851 they accepted the English-speaking parish of Holy Angels in Buffalo, and in 1861 the French-speaking parish St-Pierre (today Our Lady of Lourdes) in the same city.

In concluding this article, let us report that Bishop de Mazenod, the founder of the Oblates of Mary Immaculate, complained a number of times that a people as Catholic as the one of Canada was not furnishing enough vocations for the Congregation. As a matter of fact, from 1841 to 1861, there were only about 60 admissions to the novitiate and some 26 final oblations. If he were still living, what would he have to say now!

In an up-coming article, we will continue with the study of the implantation of the Oblates in the West and North of Canada.

The Secret of the Rosary

A Book Review by John P. Stratford

The amateurs of meditations and Marian prayers would do well to learn to appreciate the new edition of a classical title of Saint Louis Mary Grignon de Montfort, edited by "Traditions Monastiques". This compendium is as instructive as it is edifying: in a few words, it's a treatise of the methods of reciting the Rosary, and a "rosary" of authoritative anecdotes that will edify you and deepen your appreciation for this so popular devotion.

It is not by coincidence that so many men and women saints have utilized this means of sanctification. Like a ladder of Jacob, it brings us, step by step, mystery by mystery, towards a greater knowledge and love of Jesus and Mary through the course of their pilgrimage from earth to heaven. Therefore, by definition, it is a means of contemplation. This narrative is so savory that it delights us a little each day – by the way – it is divided into "Roses" – of mini chapters – of which you may cheerfully scent the sweetness.

For those whose soul contemplates visual images while praying and meditating, the work contains beautiful polychrome illustrations (twenty in all) in an antiquated style, radiating colors which remind one of the stained-glass windows of some churches, in their qualities of contrast and brilliance. These illuminations were inspired from an ancient psalter from Ingeburge of the 12th century, by the monks of the ancient "Abbey of Our Lady of Fidelity" (Jouques). They breathe of a freshness which captivates us and transports us into the mystery being meditated.

I cite for you here a brief extract of the Twenty-fifth Rose so you can have a taste of this book, which, I think, must be taken "to the letter" in order to savor its spirit. "Never will anyone really be able to understand the marvelous riches of sanctification which are contained in the prayers

and mysteries of the Holy Rosary. This meditation on the mysteries of the life and death of Our Lord and Savior Jesus Christ is the source of the most wonderful fruits for those who use it...

The meditation on the mysteries and the prayers of the Rosary is the easiest of all prayers, because the diversity of the virtues of Our Lord Jesus Christ and the different stages of His life which we study refresh and fortify our mind in a wonderful way and help us to avoid distractions. For learned people, these mysteries are the source of the most profound doctrine, but simple people find in them a means of instruction well within their reach" (pp 100-101).

After having read this book, you will have a new perspective of what the Rosary is, and if you are not familiar with it yet, this book will be a good starting point for approaching the subject.

In conclusion, I end with a reflection which is not in the text, but which is completely within the context, the extract of an interview held in 1957 between Father Fuentes and Sister Lucy, a seer of Fatima (1917) who became a religious. "...Father, the Holy Virgin, in these latter times in which we are living, has given a new effectiveness to the usage of the Rosary. Its usage proves to be so effective that there is no problem, whatsoever the difficulty, be it in temporal affairs or above all of a spiritual nature, that affects us personally, our families, the world or religious communities, as well as the lives of the people and the nations, which cannot be resolved through the use of the Rosary; there is no problem, I tell you, whatever it may be, which cannot be resolved through the prayer of the Holy Rosary. With the Holy Rosary, we are sanctified, and we are saved. With the Holy Rosary, we console Our Lord and we obtain the salvation of a great number of souls..."



What is happening in the Church?

This column strives to keep the reader up to date with some of the more important statements, events, challenges that confront the Church in Canada, Rome and the world.

Keeping in mind the fact that the Church militant does not just consist in the works of Tradition, but in all those who keep the true Faith, even if they do not love and defend it as they ought, it hopes to keep Catholics aware of good and positive developments, as well as the betrayals of modernism, in order to understand the situation of the Church in all the complexity of its reality.

Rev. Fr. Peter Scott

But an act of tolerance

Pope Benedict XVI's understanding that in interpreting all the changes in Vatican II, the principle of continuity must be accepted, namely that there is no rupture, no opposition, no contradiction, but simply development in the same direction, is confirmed by his statement that the 2007 Motu proprio is but an "act of tolerance". As everyone knows, tolerance does not reflect a right, but simply an act of prudence by authority in allowing something it does not like, in order to avoid a greater evil. In order to calm down the French bishops, Benedict XVI declared that this is his attitude towards the traditional Mass. We have to believe that he really means what he says. The consequence is that he does not accept that there is a right to the traditional Mass guaranteed by Quo Primum, for it is of the nature of an act of tolerance that it can be withdrawn. A second consequence is that if the Motu proprio was only an act of tolerance, then it follows that it can be done away with, and that the traditional Mass could now be abrogated: - although he admitted in 2007 that after nearly 40 years of suppression it had never really been abrogated.

Do not believe, then, that Benedict XVI believes that the traditional Mass is the building block for rebuilding Christendom in the 21st century, nor that it is the basis for restoring all things in Christ. This was confirmed by Cardinal Castrillon Hoyos, President of the Ec-

clesia Dei Commission in a September 16, 2008, conference marking the first anniversary of Summorum Pontificum. In this conference he refused any kind of opposition between the traditional Mass and the new Mass: "The Eucharist should never become a point of contrast and a point of separation. What is more important: the mystery of God who becomes bread or the language by which we celebrate the mystery?...When we are before the greatest expression of love for humanity - the Eucharist - how can we fight?" (catholicnews.com). He has missed the whole point of how the New Mass corrupts the Faith and undermines the supernatural interior life of grace. It is precisely because we love the Holy Eucharist and we love the souls who strive to nourish themselves with It for eternity

that we must fight against error, heresy, and naturalism.

The logical consequence of this position is that the use of the Motu proprio is only to be considered for exceptional celebrations, and not all the time. That is why this Cardinal, who is responsible for drawing up the Vatican's rules for the implementation of the Motu proprio, attacks those groups, communities and individuals who have applied to his Commission for authorization to have not just one Mass a week, but every Mass in the traditional rite, and not just at one church in a town, but at every church. He says of such people, always asking for more, that they are "insatiable, incredible...they do not know the harm they are doing" (op. cit.). Can Tradition expect any real help from such officials?

Salvation of Humanity

In an address given on October 28, 2008, on "The Second Vatican Council in the pontificate of John Paul II", Pope Benedict XVI reiterated some fundamental statements concerning the Papacy of his predecessor, pointing out how profoundly and entirely he was a man of Vatican II: "In practically all his documents, and especially in his decisions and his behavior as Pontiff, John Paul II accepted the fundamental petitions of the Second Vatican Council, thus becoming a qualified interpreter and coherent witness of it. His constant concern was to make known to all the advantages that could stem from acceptance of the Conciliar vision..."

Of what is he the qualified witness and interpreter, then? What is this specifically conciliar vision? It is found a few lines afterwards: "the anxiety for humanity's salvation which motivated the Council Fathers, guiding their commitment in the search for solutions to the numerous problems of the day". What a precise and accurate summary! The attempted parallel to St. Bonaventure's work "Itinerary of the soul to God", on the sanctification of the soul, does not change the reality. Notice the focus on the salvation of souls, and not on the salvation of hu-

manity, for they are not at all the same thing. Improving the lot of humanity, the rights of man, religious freedom, social justice, was indeed the focus of the new humanism of Vatican II, which Paul VI rightly called “the cult of man” (Dec. 7, 1965).

This address rather reminds one of the September 2008, letter that Pope Benedict XVI wrote for the 30th anniversary of the death of Pope Paul VI, the Pope who appointed him as archbishop and elevated him as a Cardinal. For in this letter Benedict XVI praises Paul VI



not for his contribution to the Catholic Church and the salvation of souls, but for his contribution to humanity. “This Pontiff’s name remains linked above all to Vatican Council II... With the

passage of years the importance of his pontificate for the Church and for the world is becoming ever clearer, as is the priceless heritage of teaching and virtue which he left to believers and to all humanity” (CNA website). These very true words describe well the humanism of both Paul VI and Vatican II. The heritage is not that of Catholic doctrine and supernatural virtue, but the teaching of universal human rights and freedom, that made him “so close to the hopes and expectations of men and women of his time” (Ib.)

Former Redemptorists receive faculties

In a statement made on their blogspot on November 22, the former Redemptorists from Papa Stronsay Island (Scotland) announced that, on October 31, the local Ordinary, Bishop Peter Moran of Aberdeen, had granted faculties to two of their four priests.

It is not explained why it took more than five months since their so-called “reconciliation” for these faculties to be granted, nor why it was that the other two priests of the community did not receive faculties as well. It was not explained whether or not the priests of the community had abstained from hearing confessions during those five months without faculties, nor was it explained whether the brothers went to Confession to Novus Ordo priests during these five months, or not at all! It was not explained, either, how Bishop Moran has resolved the differences of ecclesiology with them that the Bishop had feared might be an obstacle to granting faculties. It is, however, stated that the jurisdiction to hear Confessions was only granted for the island of Papa Stronsay and for the monastery chapel on the island of Stronsay.

It is, however, stated that they are still a community that is not incardinated anywhere in the Church structures, either individually as priests or collectively as a community, and that these are only interim faculties. It is certainly unusual to grant faculties without any canonical situation within the Church: in fact it is an entire anomaly. Such faculties are but a favor that can be removed at any time. For a priest has normally to be under a superior (either a Bishop or a religious superior) to receive faculties, but a priest who is not incardinated into a diocese or religious order is not under any such superior. These non-Redemptorists are still not incardinated as priests of the diocese, and their community is not recognized either, either of diocesan right (under

the bishop) or of pontifical right (under Rome). They consequently have no rights that are recognized as such in Canon Law. Yet they claim: “we are being supported and accommodated without anybody asking us to compromise anything”.

But if they had not compromised, why would they write: “Surely since the Motu proprio of July 7, 2007 there should be forgiveness and a return to trust in the Church. This is what we have done. We trust the Church. We trust the Holy Father.” (Ib.) It does not take much experience with conciliar Rome to understand that this begging for forgiveness for the past is the admission that they were wrong for 20 years. It does not take much history to see that saying that one who trusts the authorities of the conciliar church and of the Pope, is entrusting oneself to those who are destroying the Church from within. How can you trust in one who admits after forty years that the traditional Mass was never abrogated, but does not regret that it was in fact illicitly and illegally forbidden for those forty years? How can this not be a compromise?



Catholic school system in Ontario under fire

On September 28, 2008, Bishop Durocher of the Alexandria-Cornwall diocese defended the Catholic school system against the new aggressiveness of secularism, that has become a direct challenge to the existence of publicly funded Catholic schools in Ontario. The move to eliminate all public funding of Catholic schools would be devastating to the Catholic school system. If Bishop Durocher's argument was interesting, it was not only because he argued from the principle of protection of minority religious education guaranteed by the Constitution. The Catholic Register of October 12, 2008, reports him as saying: "that false notions of the separation of church and state are gaining favor in public opinion.

Increasingly, many are beginning to believe this separation means that no religious arguments should be present in public debate and there should be no sign of any religion in any public institutions. This is a far cry from the origins of the idea of the separation of church and state."

It is certainly refreshing that a Bishop identifies the crux of the problem of the Church and the modern world: the refusal of the Social Kingship of Our Lord Jesus Christ, of the union between life and religion so necessary to the integrity of both. If there is and has always been a Catholic education system, it is to apply the principles of Catholic Faith to all life and learning, it is precisely that the Faith might influence public life and the state.

The bishop certainly appreciates that there are degrees of separation and that, namely, the US model of no one religion being favored above the others "was never a part of our institutional history, as church and state often collaborated on the creation of schools and

social services" (Ib.). The problem, Your Lordship, is that now the Church Herself has requested separation of Church and State, in particular in the Vatican II decree on Religious Liberty, so ruthlessly applied by Rome ever since. The Church has requested that the secular state eliminate religious teachings from the public domain, as in Spain and in Paraguay. As soon as one accepts the principle of separation of Church and State, and consequently of equal liber-

ty of all religions and equal expression of all opinions, as the Second Vatican Council teaches, the Catholic Church has no right to insist on any special consideration. If the Catholic school system were not already dead, due to immorality, lack of religious practice, failure to frequent the sacrament of Penance, absence of any real catechetical instruction, and low standards, it would certainly die thanks to the conciliar principle of Religious Liberty.

Morality of organ harvesting

A very interesting contribution to the whole consideration of the morality of the removal of organs from person said to be brain dead has come from an unexpected source. It is the New England Journal of Medicine that published last August 14 an article that demonstrates beyond all serious doubt that the harvesting of organs is done from persons that truly are living, and that in point of fact it is the harvesting of the organs necessary for life, such as lungs, heart, two kidneys, complete liver and pancreas, that is actually the cause of death. The authors do not conclude that organ transplantation ought not therefore to be done, but to the contrary justify it on the purely utilitarian non-principle that the person was going to die in any case. This we cannot accept, for the end does not justify the means, and you cannot kill a person on account of the good that can come to another person. Nevertheless, the passage below illustrates the principle that the donor of the organs is indeed a living person, and hence that the act of taking the organs is the deliberately termination of life, and that organ transplantation can only be justified as the taking of one life to save or prolong another life - that is, by playing God. The title of the article is "The dead donor rule and organ transplantation" and it was written by Dr. Truong & Professor Miller.

"Since its inception, organ transplantation has been guided by the overarching ethical requirement known as the dead donor rule, which simply states that patients must be declared dead before the removal of any vital organs for transplantation. Before the development of modern critical care, the diagnosis of death was relatively straightforward: patients were dead when they were cold, blue, and stiff. Unfortunately, organs from these traditional cadavers cannot be used for transplantation. Forty years ago, an ad hoc committee at Harvard Medical School, chaired by Henry Beecher, suggested revising the definition of death in a way that would make some patients with devastating neurologic injury suitable for organ transplantation under the dead donor rule.

The concept of brain death has served us well and has been the ethical and legal justification for thousands of lifesaving donations and transplantations. Even so, there have been persistent questions about whether patients with massive brain injury, apnea, and loss of brain-stem reflexes are really dead. After all, when the injury is entirely intracranial, these patients look very much alive: they are warm and pink; they digest and metabolize food, excrete waste, undergo sexual maturation, and can even reproduce. To a casual observer, they look just like patients who are receiving long-term artificial ventilation and are asleep.

The arguments about why these patients should be considered dead have never been fully convincing. The definition of brain death requires the complete absence of all functions of the entire brain, yet many of these patients retain essential neurologic function, such as the regulated secretion of hypothalamic hormones. Some have argued that these patients are dead because they are permanently unconscious (which is true), but if this is the justification, then patients in a permanent vegetative state, who breathe spontaneously, should also be diagnosed as dead, a characterization that most regard as implausible. Others have claimed that "brain-dead" patients are dead because their brain damage has led to the "permanent cessation of functioning of the organism as a whole." Yet evidence shows that if these patients are supported beyond the acute phase of their illness (which is rarely done), they can survive for many years. The uncomfortable conclusion to be drawn from this literature is that although it may be perfectly ethical to remove vital organs for transplantation from patients who satisfy the diagnostic criteria of brain death, the reason it is ethical cannot be that we are convinced they are really dead.

Over the past few years, our reliance on the dead donor rule has again been challenged, this time by the emergence of donation after cardiac death as a pathway for organ donation. Under

protocols for this type of donation, patients who are not brain-dead but who are undergoing an orchestrated withdrawal of life support are monitored for the onset of cardiac arrest. In typical protocols, patients are pronounced dead 2 to 5 minutes after the onset of asystole, on the basis of cardiac criteria (See footnote), and their organs are expeditiously removed for transplan-



tation. Although everyone agrees that many patients could be resuscitated after an interval of 2 to 5 minutes, advocates of this approach to donation say that these patients can be regarded as dead because a decision has been made not to attempt resuscitation.

This understanding of death is problematic at several levels. The cardiac definition of death requires the irreversible cessation of cardiac function. Whereas the common understanding of "irreversible" is "impossible to reverse," in this context irreversibility is interpreted as the result of a choice not to reverse. This interpretation creates the paradox that the hearts of patients who have been declared dead on the basis of

the irreversible loss of cardiac function have in fact been transplanted and have successfully functioned in the chest of another. Again, although it may be ethical to remove vital organs from these patients, we believe that the reason it is ethical cannot convincingly be that the donors are dead.

At the dawn of organ transplantation, the dead donor rule was accepted as an ethical premise that did not require reflection or justification, presumably because it appeared to be necessary as a safeguard against the unethical removal of vital organs from vulnerable patients. In retrospect, however, it appears that reliance on the dead donor rule has greater potential to undermine trust in the transplantation enterprise than to preserve it. At worst, this ongoing reliance suggests that the medical profession has been gerrymandering the definition of death to carefully conform with conditions that are most favorable for transplantation. At best, the rule has provided misleading ethical cover that cannot withstand careful scrutiny. A better approach to procuring vital organs while protecting vulnerable patients against abuse would be to emphasize the importance of obtaining valid informed consent for organ donation from patients or surrogates before the withdrawal of life-sustaining treatment in situations of devastating and irreversible neurologic injury..."

Note: Asystole: Insufficiency of heart contractions, producing a drop in heartbeat rate.



Our Lady of Mount Carmel Academy

Announces that it will be opening for its second year of operation on Tuesday, September 1st, 2009. It will be adding a Kindergarten grade, and so the elementary school for boys and girls will be grades K - 8. Our Lady of Mount Carmel also operates a high school for boys, grades 9 - 12. It takes boys as boarders from fifth grade upwards, provided the family background is stable. It is now open for inscriptions for the next school year. Contact the school office for

the package of information. Our Lady of Mount Carmel Academy is also seeking additional high school and elementary school teachers for this coming school year. Ontario certification is not required. Please apply to the Principal, Father Peter Scott, 2483 Bleams Road, New Hamburg, ON N3A 3J2, or call (519) 634 4932 or e-mail olmc@sspx.ca.

Canadian Mass Centers

NB	Miramichi	Our Lady of Sorrows Mission	3111 Route 118, Kirkwood	E1N 6C8	10:00 am, every 8 weeks	(506) 622-4704 ¹
NS	Halifax-Dartmouth	Coastal Inn Concorde	379 Windmill Road		7:00 pm, every 8 weeks	(902) 454-8212 ¹
QUEBEC	Lévis	Holy Family Priory & School	10425 Boul. de la Rive-Sud	G6V 9R6	10:00 daily 07:00 am	(418) 837-3028
	Lévis	Residence of the Precious Blood	69 rue Saint Louis	G6V 4G2	7:30, week 7:20 am	(418) 837-3715
	Beauceville	Marie-Reine Chapel	301, 41 ^{ème} rue		5:00 pm, monthly	(418) 837-3028
	Sherbrooke	Our Lady of Lourdes Church	1024 rue McManamy		10:00 am	(418) 837-3028
	Shawinigan	St. Pius X Priory & Retreat House	905 Rang St. Mathieu	G9N 6T5	10:00 am, daily: 7:15 am	(819) 537-9696
	Montreal	St Joseph's Church	166 Rue Dante		8:00 & 10:00 am	(514) 270-1324 ²
ONTARIO	Ottawa	Holy Ghost Portuguese Community Ctr.	115 Echo Dr.	K1S 1M7	10:00 am	(613) 266-3971 ²
	Toronto	St. Michael's Priory	45 Guthrie Avenue	M8Y 3L2		(416) 251-0499
	Toronto	Church of the Transfiguration	11 Aldgate Avenue	M8Y 3L4	8.00 & 10.30 am	(416) 503-8854
	Orillia	Church of the Canadian Martyrs	364 Regent St.	L3D 4C8	12:00 or 05:00 pm	(416) 251-0499 ¹
	Sudbury	St. Philomena Mission	50 Brady St.	P3E 1C8		(705) 524-2243 ¹
	New Hamburg	O.L. of Mount Carmel Academy	2483 Bleams Road E.	N3A 3J2		(519) 634-4932
	Wyoming	Sacred Heart of Jesus Church	520 Ontario St.		1 st & 3 rd , 5:00 pm	(519) 634-4932
	St. Catharines	Holy Face of Jesus Church	181 Lake St.	L2R 5V8	10:00 am	(905) 704-0038 ³
MB	Winnipeg	St. Raphael's Priory	480 McKenzie St.	R2W 5B9	9:30 am	(204) 589-4524
MB	Winnipeg	Our Lady of the Rosary Church	478 McKenzie St.	R2W 5B9		
ON	Dryden	St. Theresa of the Child Jesus Chapel	324 McIntyre Dr.		4 th Sun., 10:00 am	(807) 937-6631 / (807) 937-6510 ⁴
SK	Welwyn	Our Lady of Fatima Chapel	South-West Main St.		1 st & 3 rd , 10:00 am 5 th 5:00 pm	(306) 733-2134 / (306) 645-4568 ⁴
SK	Regina	St. Michael's Hall	134 - 13th Avenue	S4N 2Y4	2 nd Sun., 10:00 am	(306) 586-9358 ⁴
SK	Saskatoon	Park Funeral Chapel	311 Third Avenue N	S7K 2H9	2 nd Sun., 5:00 pm	(306) 373-7916 ⁴
ALBERTA	Calgary	Immac. Heart of Mary Priory	401, 8th St. NE	T2E 4G8		403-233-0031
		Immaculate Heart of Mary Church	235 8th St. N.E.	T2E 4G6	7:15 & 10:00 am	
		St. John Bosco Private School	712 Fortalice Cres S.E.;	T2A 2E1		
	Rocky Mountain House	Our Lady of Sorrows Church	5036 51st St.		7:30 & 9:30 am	(403) 845-6341 / (403) 845-6497 ⁵
	Edmonton	Queen Alexandra Community League Hall	10425 University Ave.		1 st Sun., 9:30 am	(780) 434-2726 ⁵
	Redcliff	St. Anne Mission			2 nd Sun., 10:00 am	(403) 504-5568 ⁵
	Peace River				3 rd Sun., 10:30 am	(780) 332-1381 ⁵
	Sundre	St. Francis Xavier Mission			4 th Sun., 9:30 am	(403) 233-0031 ⁵
BRITISH COLUMBIA	Vernon	O.L. Queen of Peace Priory	3012-37th St.	V1T 6G5	10:00 am	(250) 545-3516
	Langley	Christ the King Church	22630 48th Avenue		10:00 am	(604) 533-3358 / (604) 530-1583
	Kamloops	Holy Name Mass Center	730 Cottonwood		2 nd & 4 th , 3:00 pm	(250) 579-8982 / (250) 578-8675 ⁶
	Kelowna	Fernbreae Manor	295 Gerstmar Rd		One weekday a month	(250) 545-3516
	Port Hardy					(250) 949-7968 ⁶
	Williams Lake					(250) 398-5539 ⁶
	Nanaimo	Our Lady of Good Counsel Church	4334 Jingle Pot Rd.		11:00 am	(250) 758-3430
	Victoria	St. Ann's Chapel	835 Humboldt St.		Last of month, 4:00 pm	(250) 474-1213
	Nelson					250-352-6762

For more informations phone: ¹ Toronto priory, ² Shawinigan priory, ³ OLMC Academy, ⁴ Winnipeg, priory ⁵ Calgary priory, ⁶ Vernon priory



Coast to Coast

News and photos from the canadian district activities !!!

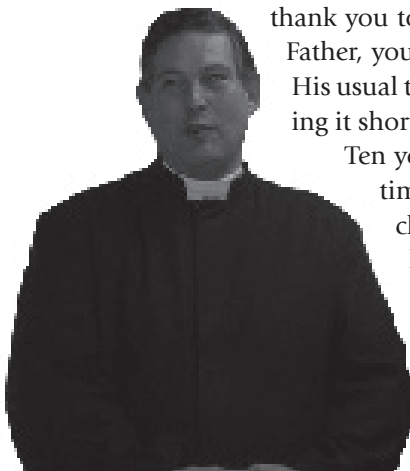
Father Ockerse ten years in Rocky Mountain House

On October 5th, 2008, the parishes from Rocky Mountain House, Sundre and Edmonton gathered together in a small hall outside of Rocky to wish Father Ockerse well and to congratulate him on his tenth year as our parish Priest. The laughter and food flowed as we all gathered with loved ones, family and friends to talk and tell stories of our experiences with Father.

The Potluck was organized by Erin Fillinger, a very energetic young lady who also runs the choir and helps with the preparations of the children's First Communions. Erin made the phone calls asking the parishioners to help gather rosaries for Father. At the dinner Father Ockerse was presented with a card of 2700



rosaries. The life of a parish priest is not an easy one as he must listen and help us all in our spiritual and non-spiritual lives. I know these rosaries will go a long way to help him help us all. Father sat down and was extremely grateful by all the generosity given to him and was generous in turn by keeping his thank you to a few minutes. For those of you who do not know Father, you may not know how long he can keep a topic going. His usual time is about 45 minutes, so we all thank him for keeping it short.



Ten years are a long time in the eyes of our parish. In this time we have grown by leaps and bounds. Our small church is slowly breaking at the seams as the large families get larger and the young people get married and bring in new people. Father has gone a long way to help organize fun activities for all and help bee's to do work on our old church. I don't know where I would be without his constant encouragement and his usual "Just keep plodding on".

(Lee Patenaude)

First Communion Rocky Mountain House



Here are some pictures of the four First Communicants. They are Caitlin and Sarah and the boys are Brian and Jeremiah.



Father Ockerse was pleased to pose with the four children after Mass Christmas day and gave a nice sermon on the benefits of First Communion.

St. Stephen's Guild Tubing Party

Wholesome recreation is necessary for the spiritual formation of every child. If an element of challenge is added, all the better. When Father Wegner brought the members of the St. Stephen's Guild together for a "tubing party," on a ski resort north of Barrie, Ontario, the element of challenge was present in full force...it was raining!

For those readers who are new to "tubing," the requirements are: a large rubber inner-tube, a snow-covered hill, and gravity. Add a bit of moisture for slickness, and you have a fast ride with much enjoyment ahead of you!



Such was the experience of the St. Stephen's Guild that December afternoon. The only concern was in trying to get back to the top as fast as possible for another thrilling descent. Some went down solo, while others linked themselves in large groups numbering as many as twelve! Providence blessed the day with warm weather, and a large window in the downpour for nearly the entire time of our visit.

After a reluctant departure, the group retired to the lodge for supper where a healthy appetite, built by hours of outdoor activity, was satisfied. What a success!

(Father Dominic May)

Axis and Allies in Welwyn: The event, on December 23–24, was open to the boys and girls of Our Lady of Fatima Chapel who were over 12. 14 people over two days including Fr. Girouard and supervisor Mr. Gerald O'Reilly participated in the tournament. The turnout was fantastic, and those who never played the game before were introduced to an incredible strategy game, and those who have already played the previous version of the game were thrilled to play the new and improved Anniversary Edition. Axis & Allies was purchased by the parish so that the parishioners will be able to play the game together on a regular basis.





In Dryden (Ont.) Father Rusak blesses Mr. and Mrs. Zapatelli. They celebrate their jubilee of marriage: 60 years! We congratulate and thank them so much for the rare example of fidelity they are giving us.



On December 21st, 2008, the parishioners of Langley (BC) welcomed Father Wegner. Father Wegner was visiting Western Canada for the first time.

Last Page:

- Axis and Allies in Welwyn.
- St. Stephen's Guild Tubing Party
- Two of our courageous teachers of the Holy Family School in Québec.
- In Saskatoon (SK), on Dec. 14th, Father Girouard administered the Sacrament of Baptism to Jenaya Marie Myers, fourth child of Wesley and Candace.
- First Communion in Rocky Mountain House
- Father May's engagements on December 8th.
- St. Stephen's Guild Calgary: Enrollment ceremony on December 26. Communion of the servers and group photo.

Sister Maria Barbara

On November 23, 2008, Rev. Fr. Niklaus Pfluger, First Assistant of the Society of Saint Pius X, gave the habit to two young women in our chapel of Monthey, Switzerland. One of these is Barbara Rose, now Sister Maria Barbara, from Oakville, Ontario. After their postulancy, they were found worthy to receive the habit of the Oblate Sisters of the Society and to be accepted to the Novitiate.

Fr. Pfluger cited the epistle of the day and explained in his sermon that which was essential in human life, namely, to grow in the knowledge of God and His holy will, to live worthy of God, and to become rich in good works. The perfect man must give himself entirely to God. We ask the question: "Why is it so difficult for modern man to follow this divine calling?" And yet this call is addressed to each one, of course in different ways. The reason for our difficulties is found in a false idea of God. Many of us picture God as an officer who only asks for the accom-

plishment of certain duties. He is not for everyone the God who deserves to be loved with all of our strength and with all of our heart. He is not the God who asks everything from us. What is more, we have our distinctive ideas of life, our own plans and expectations. We try to realize them without taking into account the will of God and that which He wants us to do.



In the parable ten virgins waited for the bridegroom, as was their duty, but five were foolish and were not ready when he arrived. Man will only be ready at the right moment when he is ready at every moment, when he is entirely directed towards God and when God has become the only reason for his life. It is disastrous to immerse ourselves in many activities and to lose the essential plan. Despite the fact that we await the arrival of the bridegroom, we do not approach the wedding feast. The parable of the talents shows us what we must do to be ready at the decisive moment. For one thing, we see that it is not

important if we possess one, two or five talents, but that we employ the talents that God has given us, each one as he has received them.

Finally, Fr. Pfluger described the dispositions of the soul that aspires for holiness. First of all, they are docility, abandonment and unreserved open-mindedness, as we find in the apostles. Next there is enthusiasm for Christ and for imitating His life. These two first dispositions are crowned by humility, shown by Saint Theresa of Lisieux in her way of spiritual childhood.



