



CONVICTIONS

issue number 17 - April - May 2009

Keep the faith of all time...

Dear Readers,

The two great evils of the present time, as Pope Pius XI has said, are on the one hand materialistic and atheistic communism, and on the other hand an unrestrained nationalism that wills to establish the supremacy of the strong over the weak, without respect to the divine and natural law.

That is why, from different directions and for a long time, a good many interior souls, faced with the unprecedented disorders and the tragic sufferings of the modern world, feel the need to have recourse to Mary. Already towards the end of the 19th century, in diverse countries and in particular, in convents of the contemplative life, the request was made of a consecration of the human race to the Immaculate Heart of Mary. Father Dore, the Superior General of the Eudists, in 1908 and in 1912, and Father Lintel, Jesuit, in 1914, have taken the initiative of petitioning the Sovereign Pontiff in order to obtain this universal consecration of the human race to the Immaculate Heart of Mary.



EDITORIAL

Afterwards, the Blessed Virgin made a request to Sister Lucy, on June 13, 1929, that the Pope, united with all the bishops of the entire world, make the consecration to the Immaculate Heart of Mary. But to Sister Lucy the Blessed Virgin explained her desires. She told her what must be the subject of this consecration: it is not the universal consecration of the entire world that she wishes, but the consecration solely of Russia.

Catholics know, consequently, that to remedy the evils of the modern world, this consecration of Russia is necessary. They feel the need of a collective prayer, which would assemble before God the profoundly Christian souls from different countries, to procure that the reign of God and of Christ be established more and more instead of the reign of pride and of covetousness. They likewise know that we will only obtain the exterior pacification of the world through the interior pacification of souls, in leading them to God, in working to establish in them the reign of Christ, to the innermost depths of their intelligence, of their heart and of their will.

For this return of lost souls to Him who alone can save them, it is important to have recourse to the intercession of Mary, universal mediatrix of all men. We say, of sinners that seem to be lost for good, that it is necessary to entrust them to Mary. It is the same for Christian people who are lost. All the influence of the Blessed Virgin is aimed at leading souls to her Son. Her prayer is so much the more powerful, as it is more enlightened and as it proceeds from a love of God and of souls that nothing can weaken or interrupt. The merciful love of Mary for all mankind exceeds that of all the saints and angels combined. The supplication of Mary is that of a Mother who is most enlightened, most loving, most strong. He who consecrates each day to Mary all his works, his spiritual exercises and all that he undertakes will experience this. He will regain faith and confidence, when all appears to be lost. And yet, if the individual consecration of a soul to Mary obtains for him daily great graces of understanding, of attraction, of love and of strength, what would not be the results of a consecration of the largest country in the world, made by the Supreme Shepherd, surrounded by the bishops of all the countries?

To obtain this act of the Sovereign Pontiff, it would be necessary that a great enough number of faithful have understood and grasped the meaning and the consequences of the requested consecration. As Mother Mary of Jesus, foundress of the Society of the Daughters of the Heart of Jesus (1841-1881), said it: "We do not live for ourselves; we must see everything in the plan of God. Our present sorrows – they would be heightened and we ourselves would be sacrificed in the disaster – purchasing and preparing the future and assured Triumphs of the Church. In the difficult times which we are going through, the Church has need of very generous, truly holy souls."

Then let us devote ourselves, as our Superior General has asked of us, to this Rosary Crusade, to obtain from the Sovereign Pontiff the consecration of Russia to the Immaculate Heart of Mary.

Father Jürgen Wegner

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Keep the Faith of all time, ... denounce the errors of Vatican II

It was obvious for Archbishop Lefebvre - and this is simply Catholic - that in order to keep Catholic doctrine, it was necessary to fight against the modern heresies. It is only a matter of fidelity to the Faith of all time: the Catholic Faith. This fidelity necessarily implies criticism and rejection of whatever is opposed to it: "The novelties of the Council, and the reforms issued from it."

Conference given by Fr. Alain Nély at Nanaimo on Monday 6th of April 2009

No hurry!

We may say, without too many risks of error, that since the year 2000, shortly after the major pilgrimage organized by the SSPX on the occasion of the latest Jubilee, Rome has changed its policy toward Tradition. Henceforth, it will urge a practical solution for the conflict, a canonical solution: hence the proposition of the famous "practical agreement."

Since the publication of the Motu proprio "Summorum Pontificum," there is much talk about the "position of the SSPX." It is strongly

criticized, especially by those who consider the Motu proprio as a trap to "bring back" the SSPX into the conciliar system and thus annihilate any resistance on the part of Tradition. These same persons add that, Roman authorities being modernist, we cannot have any contact with them, for any contact would only result in our getting contaminated. Others say that we have a good pope, who might even be perfectly traditionalist, as those who oppose him tend to make it believe. For these latter, even if everything is not perfect, we should sign a practical agreement without delay and work together, united in one and the same Church.

Without agreeing either with the ones or the others, the SSPX is in no hurry to respond to the effort made for this return "to full ecclesial communion." And it does not intend to run the risk of making a practical agreement which would resolve the problem only from a canonical point of view, leaving aside the doctrinal problem. Is it not reasonable to wait thus?

This stand seems justified by the very principle of our combat: while keeping in contact with Rome, and after having obtained, even in an imperfect manner, the two preliminaries we had asked for, before taking any other step, we want to begin the famous doctrinal discussions. As Archbishop Lefebvre already stated: "Our opposition is not only about the Mass, but also



about doctrine." The whole fight opposing us to what we can call "the new Rome," boils down to our opposition to the Second Vatican Council and to the "new theology" which was the instrument making it possible to coin the errors which we denounce. From the beginning, the combat waged by Archbishop Lefebvre was a twofold combat: in the Church and for the Church. To keep the faith of all time means to oppose "the Second Vatican Council and all the reforms issued from it."

A work of the Church

Archbishop Lefebvre wanted to achieve a work of the Church: he wanted to train priests according to the Tradition of the Church for a necessary renewal of the Church. He wanted to continue to hand down Tradition, i.e. the Faith, the sacraments, the holy Sacrifice of the Mass, and the Catholic priesthood. For this reason, the approval of his Society by Rome was for him the requisite sign from divine Providence and a condition sine qua non of its legitimacy. This he received in 1970 with the approval of the constitutions by the local Bishop, Mgr. Charrière, and in 1971 with a letter from Rome. With these two elements in his possession, the founder of the SSPX had the certitude of acting in the Church and for the Church, and thus silencing any accusation of sectarianism.

This definite will to hand down Tradition is the reason why the work of Archbishop Lefebvre found itself so soon, and unavoidably so, in public opposition to the Second Vatican Council and all its reforms. The opposition was not so much against the Roman authorities themselves, but against the new Church born of the Second Vatican Council: the conciliar Church. The opposition became manifest in facts first with the French bishops, and later more directly with Rome. The opposition was hard, brutal and ruthless.

To keep the Faith of all time, and hence to denounce the errors of Vatican II in order to serve the Church, such were the two elements clearly expressed in the Declaration of November 21, 1974: "We hold firmly with all our heart and with all our mind to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to the maintenance of this faith, to the eternal Rome, mistress of wisdom and truth.

We refuse on the other hand, and have always refused, to follow the Rome of Neo-Modernist and Neo-Protestant tendencies, which became clearly manifest during the Second Vatican Council, and after the Council, in all the reforms which issued from it."

Fidelity to the Faith called disobedience

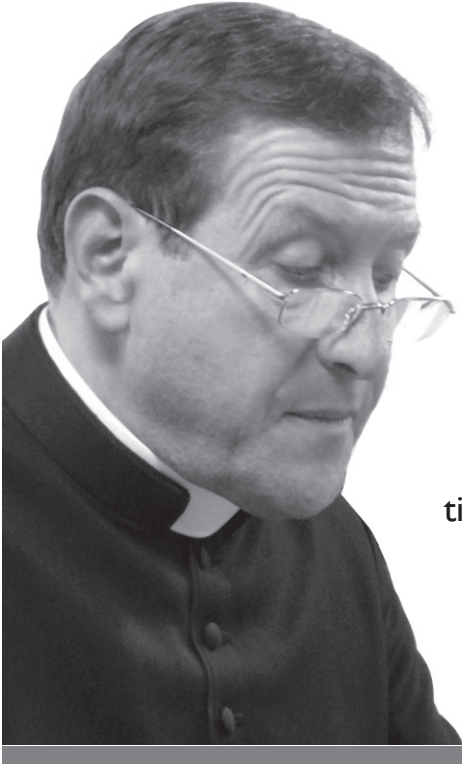
It was obvious for Archbishop Lefebvre - and this is simply Catholic - that in order to keep Catholic doctrine, it was necessary to fight against heresies, now the modern heresies. We cannot separate the two sides of the same medal. Consequently, we can say that there is neither "problem of Ecône" nor any "problem with the SSPX." It is only a matter of fidelity to the Faith of all time: the Catholic Faith. This fidelity necessarily implies criticism and rejection of whatever is opposed to it: "The novelties of the Council, and the reforms issued from it." This is the whole tragedy of the present crisis. As Paul VI said: "The Church has come to the point where it is inflicting blows to itself."

Until 1988, the fight seemed clear for everybody. However, after the episcopal consecrations and the publication of the *Motu proprio* "Ecclesia Dei Adflicta" some thought it possible to be both for Tradition and with the Council and its reforms. This is the grave error of the "conservative" *Ecclesia Dei* movements. Archbishop Lefebvre's combat "for the Mass of all time," which he could not separate from a genuine predication of the Faith, implied an analysis, and an opposition to errors and to the new doctrines of Vatican II. This resistance, called disobedience, first became manifest in the 70's and focused around the combat for the Mass: it was a refusal and a criticism of the new Mass. In the 80's, the fight consisted mainly in denouncing the scandals given by Rome and by the pope: visit to the synagogue of Rome, predication in a Lutheran church, repeated acts of false ecumenism with the Protestants and the Anglicans, and especially the great Assisi scandal, which Archbishop Lefebvre considered as the apostasy of Rome, and which was the determining reason for the consecrations which he had envisaged for a long time, and which took place two years later.

In a joint letter with Bishop de Castro Mayer, Archbishop Lefebvre wrote: "These past twenty years... sufficiently proved that the situation is resulting in a real self-destruction of the Church,

except in the circles where the ancient Tradition of the Church was kept..."

After the Assisi scandal, he specified: "For us, we remain unfailingly attached to the Roman Catholic Church of all time, yet we are forced to observe that the new modernist and liberal religion of modern and conciliar Rome is always moving further away from us."



Archbishop Lefebvre's combat "for the Mass of all time," which he could not separate from a genuine predication of the Faith, implied an analysis, and an opposition to errors and to the new doctrines of Vatican II.

The consecrations of 1988 were the apex of this twofold combat for the Church and against modernist errors. They expressed both the conviction and the necessity of transmitting the full sacramental force of the Church contained in the episcopacy to resist and fight against modernist errors. The four bishops were consecrated to hand down the Faith and to continue the Church.

In his sermon, Archbishop Lefebvre said: "It seems to me, my dear brethren, that I am hearing the voices of all these Popes - since Gregory XVI, Pius IX, Leo XIII, St. Pius X, Benedict XV, Pius XI, Pius XII - telling us: 'Please, we beseech you, what are you going to do with our teachings, with our predications, with the Catholic Faith? Are you going to abandon it? Are you going to let it disappear from this earth? Please, please, continue to keep this treasure which we have given you. Do not abandon the faithful, do not abandon the Church! Continue the Church!'"

Indeed, since the Council, what we condemned in the past the present Roman authorities have embraced and are professing.' ... I am simply a bishop of the Catholic Church who is continuing to transmit Catholic doctrine. I think, and this will certainly not be too far off, that you will be able to engrave on my tombstone these words of St. Paul: 'Tradidi quod et accepi - I have transmitted to you what I have received,' nothing else."

Not for the sake of his Society

The consecrations were the result of Archbishop Lefebvre's perseverance in his fidelity to the Church. In his eyes, he was duty-bound, not for the sake of his society, but for the sake of the Church. He said as much when he expressed the conviction that it was the "Operation survival for Tradition."

He also said: "I want that at the hour of my death, when Our Lord asks me: what have you done with your episcopacy, what have you done with your priestly and episcopal grace? I will not hear from His mouth these dreadful words: You contributed to the destruction of the Church together with the rest."

Twenty years after the consecrations, hence, forty years after the Council, this latter has become the absolute criterion of Catholicity, the most significant event in the theology and the life of the Church. We could say that it is the "specific difference" which enables us to distinguish between a pre-council era, and a post-council era. And though the council was merely pastoral, it has become a "super-dogma".

Pope Paul VI went so far as saying in a letter to Archbishop Lefebvre on June 29, 1975: "How can anyone today compare himself to St. Athanasius in daring to combat a council such as the Second Vatican Council, which has no less authority, which in certain respects is even more important than that of Nicea?"

Reading the post-conciliar texts, we have the impression that the History of the Church and its theology began with Vatican II, just like for moderns profane history began in 1789! "Reflections" concerning time and society, responses to new situations oddly become the norm of fidelity, the norm of the Faith. Faith is partly destroyed by these newfangled "reflections". Henceforth is a Catholic he who accepts Vatican II. Two "Faiths", two different conceptions are

confronted. There are two religions, two Masses, and dare we say it? Two Churches. The Church of all time and the new "Conciliar Church" as Msgr. Bugnini loved to call it.

The position of Archbishop Lefebvre regarding the council has never changed: "Because the Council is opposed to Tradition, we must reject the Council," and he used to sum up its ideas and spirit in one word: Liberalism.

These are the liberal ideas condemned by the previous popes, which, after the manner of Trojan horses, entered the Church by means of the Council:

- Freedom in itself, liberalism in the sense of autonomy: religious liberty,
- Equality: principle of collegiality,
- Fraternity: ecumenism.

Are you surprised to find here the great principles of the so-called French Revolution? Religious liberty, equality, fraternity became the constitutive elements of a new orientation which was at the heart of all the new reforms: ecumenism.

Comes from heresy - ends in heresy

In the 1972 manifesto, the Archbishop said: "This reform coming from liberalism, and modernism is completely poisoned. It comes from heresy and ends in heresy, even if all its acts are not formally heretics. Consequently, it is impossible for any conscientious and faithful Catholic to adopt this reform and to submit to it in any way whatsoever."

Indeed, the ideas and the spirit of the Council revealed themselves in the reform of the Mass. Forty years after the imposition of the Novus Ordo, we may raise the question: Why a new Mass, and a new rite?

We can answer with two main reasons: ecumenism, and new theology. To accomplish the dream of Paul VI: re-unite with the separate brethren, and achieve at any cost the unity destroyed four centuries earlier, such was the order of the day for this new Spring of the Church. The creation of a rite, which breaks the opposition, is the great intention of the Council, and the leitmotiv of the commission in charge of the elaboration of the Novus Ordo. The following lines could be read in the *Osservatore Romano* of March 19, 1965: "We must set aside any prayer which could be but the shadow of a stumbling block or of displeasure for our separate brethren."

From 1964 onward, Pope Paul VI entrusted the elaboration of the new rite to Msgr. Annibale Bugnini. Six Protestant pastors were present at the meetings of the Commission in charge of the work. Later, one of them, Max Thurian, belonging to the ecumenical community of Taizé, declared: "There is nothing in the Novus Ordo which would prevent a Protestant from celebrating it." The ideas and novelties of the Council were spread far and wide mainly through the Novus Ordo. According to the saying: "Lex orandi, lex credendi" (The law of our prayer becomes the law for our faith), the Novus Ordo was the living vehicle for the novelties.

Archbishop Lefebvre very rightly called it the "Mass of Luther." In 1975, he said: "We cannot help reaching the conclusion that principles being closely bound with practice, according to the Lex orandi, lex credendi, the fact of imitating the reform of Luther in the liturgy of the Mass infallibly leads to adopt gradually the very ideas of Luther."

Martin Luther denied the Catholic priesthood and the sacrifice.

Archbishop Lefebvre continued: "All these changes in the new rite are certainly dangerous because little by little, especially for the younger priests who do no longer have the idea of the sacrifice, of the Real Presence, of transubstantiation, and for whom all these concepts no longer have any meaning, these younger priests lose the intention of doing what the Church does, and no longer offer valid Masses."

Missa normativa

In 1967, the *Missa normativa* was presented by its author, Msgr. Bugnini, secretary of the Congregation for Divine Worship, on the occasion of the Bishops' synod in Rome. Most of the bishops rejected it, saying that it was not what the Council intended. But on April 3, 1969, Paul VI imposed the Novus Ordo Missæ, which is nothing but the normative Mass, without directly abrogating the former rite, something he did a year later on the occasion of a consistory, demanding that henceforth only the Novus Ordo Missæ be celebrated. The theology of the Novus Ordo Missæ is based upon the Paschal mystery and universal salvation, reducing the Redemption to Easter Sunday.

The Paschal Mystery took henceforth the place of the sacrifice and became the center of

the liturgy. All take part in the Resurrection of Christ, and by it all are saved. This notion of universal salvation, which was so dear to Pope John Paul II, and finds its basis in the New Theology of Henri de Lubac and of Karl Rahner, became the theology of the Council. It is found again in the separation of Church and State, in ecumenism, and in the new relationship between Faith and science. Everything is based upon human dignity, the autonomy and liberty of man.

The consequences are fatal: for the individual, human reason is no longer subject to divine Faith, the State must be neutral, above the divine law and the natural law. This is the way leading to "the silent apostasy"; henceforth neither the Church, nor the State can force any universal and eternal code of ethics upon the individual. The new theology logically leads to atheism: there is neither positive laicism, nor post-metaphysical thinking, nor continuity. All the discussions with atheism or the so-called dialogue with other religions can lead nowhere. The unique solution remains Our Lord Jesus Christ. The truth shall make us free, not human dignity.

"For almost 20 years," Archbishop Lefebvre said, (see *Fideliter*, n° spécial Rome et Mgr Lefebvre) "we have been trying with patience and firmness to make the Roman authorities understand the necessity of a return to sound doctrine and to Tradition, for the renewal of the Church, the salvation of souls and the glory of God. But they remain deaf to our supplications, even worse; we are asked to recognize the soundness of the whole council and of reforms which are ruining the Church."

Indeed, inspired with an unflinching faith in the primacy of Peter, the Archbishop never ceased to consider conciliar popes as genuine popes. The Archbishop knew that the Church cannot exist without a pope and that the crisis would be overcome only by the pope's return to Tradition in its integrality. For it is to him, and to no one else, that this power belongs.

Consequently, though aware of the danger of these discussions with a Rome which, once again, had no other objective than the integration of the Society into the modern Church, the Archbishop carried them on, in spite of all because he did not see any other means of saving souls than Tradition, and the return of the Church to Tradition. In 1988, he wrote: "We do not have the same manner of understanding Tradition. Cardinal Ratzinger sees it in the sense of reducing us, and leading us back to Vatican II. We see it as the return of Rome to Tradition. We do not understand each other; we are not on the same wave length."

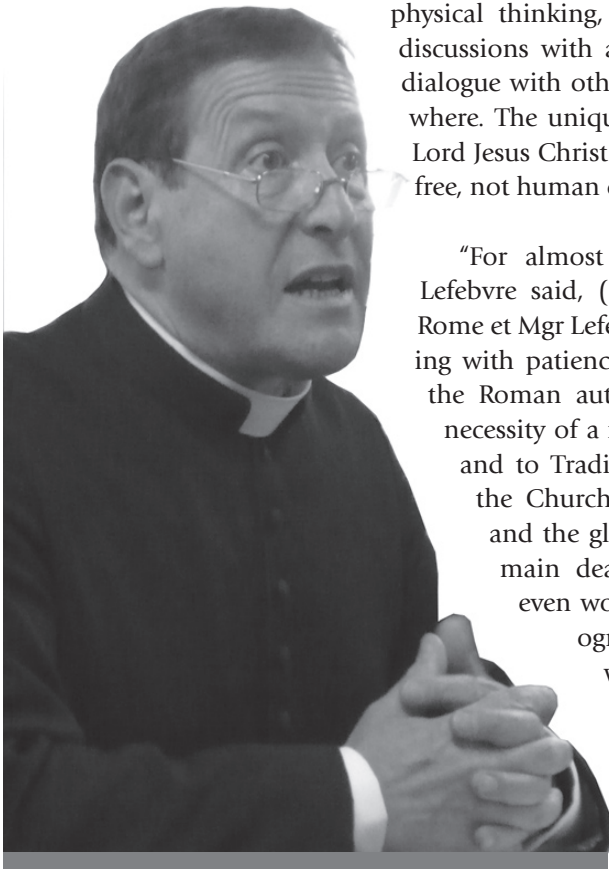
Even after the consecrations, he did not reject possible contacts with Rome, but said that henceforth "I will be the one setting the conditions."

Achieved through prayer

The two preliminaries and the famous doctrinal discussions requested by Bishop Fellay are the conditions set by our Superior General, following in the footsteps of our Founder. This is not done for our own sake but to help the Church return to Tradition.

The essence of our combat remains the same, it is twofold: fidelity to the Faith, to the Mass, to Catholic doctrine, to the love for the Truth. But it is also the propagation of this faith, the missionary spirit, devotion to the apostolate and consequently to the salvation of souls. It is to labor in the Church, in order to show the richness and the power of Tradition. We are convinced that this will be achieved mainly through prayer. But we must also co-operate with grace by our example, by our apostolate with souls who are increasingly ignorant of the least truths of the Faith, by our studies, and by our zeal.

Through the prayer of the Rosary, St. Pius V obtained the victory of Lepanto over the Turkish invaders, whereas for two years he had vainly tried to unite a divided Christendom to repel the enemy. In this same spirit, Bishop Fellay launched the two Rosary Crusades to which you generously took part, knowing that, now again, the victory belongs to Her who being the Mother of the Church is also She who puts an end to all heresies.



The Miracle of Christ in Dachau



Anne Barbeau Gardiner

Account by Fr. John Lenz

Christ in Dachau, or Christ Victorious. By John M. Lenz. Roman Catholic Books. 328 pages. \$22.95. First published in German in the mid-1950s, Christ in Dachau is a deeply moving account by Fr. John Lenz of the five years he spent in a concentration camp in Bavaria from 1940 to 1945. Perhaps the most striking aspect of his account is that it reveals how atheists of all stripes -- criminals, socialists, communists, and SS agents -- joined forces in Dachau to persecute Catholic priests. At the root of the misery of the concentration camps, Fr. Lenz remarks, was a Europe that had "turned away from Christ" and toward "a totalitarian system based solely on power." The same godlessness that led to the Third Reich now reigned in the camps, especially in the form of the active hostility of the atheist prisoners against the prisoner priests.

Today the media never stops its ridiculous campaign against Pope Pius XII for his alleged "silence" about the suffering in those camps, but it never reports on the complicity of left-wing atheists with the Nazis to inflict suffering inside the camps. According to Fr. Lenz, "The camp SS and the tough communist and atheist prison-

ers conspired to make our life a Hell." Yes, conspired, just as Pilate and Herod did in afflicting Our Lord. The atheists' hatred of Catholic priests was so intense there that Fr. Otto Neurerer, among other martyrs, ended up hanging upside down for 36 hours until he died, only because a fellow prisoner pretended to want religious instruction and then betrayed him. In another case, the SS in Dachau, along with communist prisoners, subjected Polish Bishop Michael Kozal to intolerable indignities before he died. Yes, communist prisoners serving as SS henchmen! When do we ever hear about that?

The subtitle of Fr. Lenz's book is Christ Victorious because the 2,400 Catholic priests interned in Dachau remained spiritually undefeated to the end, even though about a thousand of them died in what Fr. Lenz calls "the greatest martyrdom of priests in the history of the Church." They were offered their freedom if they would resign their priestly "office," but only two accepted and were released. Christ won a great victory in Dachau. The horrors were only half the story; those who embraced the cross, Fr. Lenz declares, witnessed Our Lord's triumph over the "powers of Hell."

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Denounced

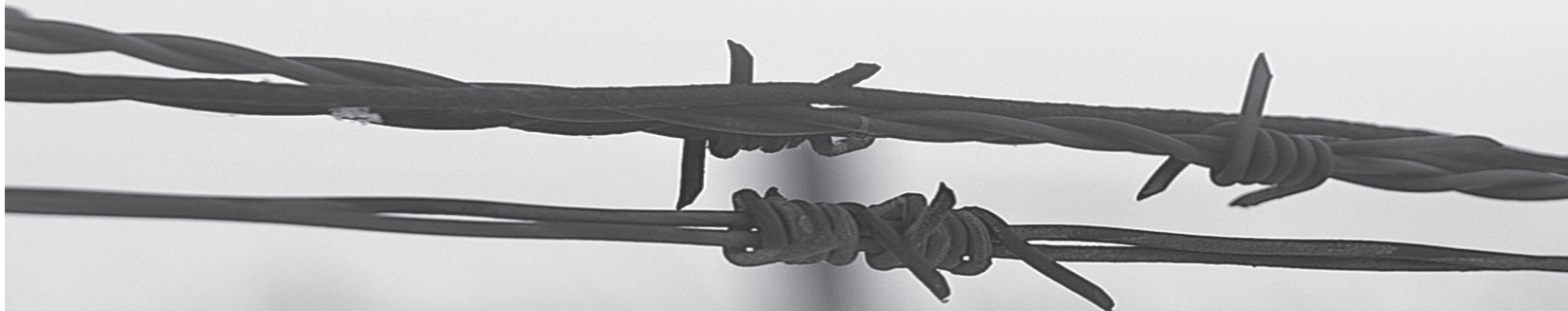
In 1938, right after the Nazi march into Austria, Fr. Lenz spoke to a farmer in his parish about the "godlessness of the new regime" -- and was denounced. Under interrogation he admitted to having said that the Nazi teachings were "atheist" and "anti-Christian." That was enough. He was imprisoned in Vienna for 17 months and ended up in Dachau in August 1940. There he found roughly three hundred of Austria's Catholic leaders who had been incarcerated since the "rape" of Austria. Every priest coming to Dachau -- many from Austria, most from Poland -- was immediately sent to the "punishment squad" with Jews and gypsies, because priests were also regarded by the Nazis as the "scum" of humanity.

After a week, Fr. Lenz was sent with others in sealed cattle trucks first to Mauthausen, then to Gusen, a hard-labor camp where criminals were "bosses." From the start, Fr. Lenz noticed that the dauntless Poles -- who were treated worse than others, especially if they were priests, doctors, or teachers -- had turned Gusen into a camp of prayer: "It was above all the Poles and their gallant priests who inspired this spirit of prayer." He was touched by the way they prayed together in their work-columns until an SS guard or capo came near, when they would lapse into silence. They would also pray together on Sunday around their 150 priests who "lived and suffered and died" with them. Throughout his ordeal at Gusen, Fr. Lenz says, "I never ceased to thank God for my suffering, and this more than anything helped me to bear the Cross." For the

first time he grasped the meaning of St. Paul's words, "I overflow with joy in every tribulation" (2 Cor. 7:4), for he realized that "this time of suffering, terrible though it was, was immensely profitable." He had spent three years in a Jesuit novitiate, but those three months in Gusen were worth "far more," for they made him discover "the sort of prayer which pierces the soul like a sword," the prayer of "unconditional surrender" to God's will. Sadly, the atheist prisoners in Gusen and Dachau were unable to make spiritual use of their sufferings: "As for the godless among us, camp life with all it entailed only served to make them more disillusioned, hard and bitter." Since they could not pray "in the apparent hopelessness and senselessness of our camp," these men would lose their self-respect and make their own lives as "tolerable as possible" at the expense of others. Their fellow prisoners had to use their clothes as pillows to prevent jackets and caps from disappearing in the night. Fr. Lenz concedes that not all the atheist prisoners were corrupt or hardened cases, but the "warm-hearted" among them were the exception to the general rule.

Willing tools of the SS

In what he says about the "godless" in the concentration camp, Fr. Lenz offers the perfect reply to Christopher Hitchens's boast in *God Is Not Great* [reviewed by this writer in the Dec. 2007 NOR -- Ed.], that "if a proper statistical inquiry" were made, atheists would be found to be "more moral than Christians." When atheists became the "real masters" of the concentration camps -- "Judas souls" who wore a yellow arm-



band and were "willing tools of the SS" -- they made life a living hell for their fellow prisoners. For the sake of a few privileges and better food, there was "no limit to which they [the capos] would not go in their godless, self-seeking practices." They were often more bestial and sadistic than the SS themselves in acting out their hostility toward the priests. Such a capo kicked Fr. Lenz all the way uphill as he carried a wheelbarrow full of gravel while the SS stood around "goading, abusing and jeering." Such a capo in charge of the infirmary boasted that no priest admitted there ever came out alive. And when a chapel was being prepared in Dachau, such a capo, an "atheist with an unspeakable contempt for us priests," was "cursing and swearing" as he bellowed out directions.

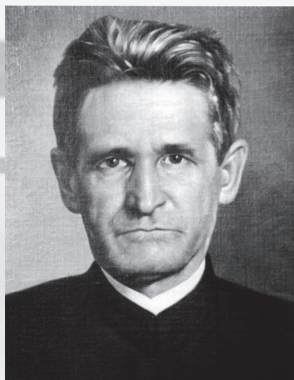
In December 1940, as a result of prolonged negotiations between German bishops and the Gestapo, the commandants at Gusen and other camps received orders from Berlin to send all priests back to Dachau. The bishops had failed to win the priests' release, but they had secured for them breviaries, a chapel, regular Masses, and a separate priests' block in Dachau. Fr. Lenz returned to Dachau on December 8, 1940, and settled into the cramped quarters of the priests' block, which now became "the largest and at the same time the most rigorous enclosed order in the world." The Catholic priests there, hailing from 136 dioceses and 24 nations, formed a great religious community in the middle of "Hell itself." Two-thirds of these priests were over 50, a quarter was over 60, and one was an octogenarian, the Lithuanian Fr. Stanislas Pujdo.

There were also two bishops: Dr. Kozal from Poland and Bishop Piguet from France.

Christ's Cross triumphed

Mass was first offered in the new chapel on January 22, 1941, the red crosses on the chapel's green windows testifying that "Christ's Cross had triumphed in the hell created by the Nazi swastika!" Even though the priests were still half-starved and full of lice, they joyfully sang "Christus vincit!" and basked in the "realization that Christ Himself was here with us in the Blessed Sacrament. Christ Himself, our Lord, our God was with us there in Dachau, fellow-prisoner with us behind barbed wire." From that day on, Christ remained in Dachau; His presence in the Blessed Sacrament became "the perpetual source of our spiritual and intellectual life." The priests were united each day in the Mass like the early Christians in the catacombs, and though the chapel was strictly forbidden to all except priests, they managed to let a few trusted lay prisoners enter the chapel, though there was always the danger of being "betrayed by spies." From this point on they also managed to send the Eucharist to others in the camp, especially to those who were near death. It was "a miracle of Christ in Dachau."

Fr. Lenz then founded a Rosary confraternity in Dachau, so that the priests would not only say the Rosary privately, but also communally. In May 1941 they received permission to have devotions to Our Lady in the chapel and hymns in choir, a victory Fr. Lenz sums up as: "Through Mary to Christ -- in Dachau." Eventually, they obtained a fine statue of "Our Lady of Dachau."



Father Rupert Mayer spoke out against anti-Catholic baiting campaigns and fought against Nazi church policy. His protests against the Nazis landed him several times in Landsberg prison and in Sachsenhausen concentration camp under the Kanzelparagraphen, a series of 19th-century laws that forbade the clergy to make political statements from their pulpits.

Rupert Mayer resolutely spoke out against the Nazi régime's evil in his lectures and sermons. Before the Sondergericht – one of Adolf Hitler's "special courts" – he declared "Despite the speaking ban imposed on me, I shall preach further, even if the state authorities deem my pulpit speeches to be punishable acts and a misuse of the pulpit."

Predictably, the new chapel and worship vastly increased the hatred and envy of the atheists in the camp. At times, the SS would burst in during the Mass and order all the priests at gunpoint to clear out, saying, "That's enough hocus-pocus for today!" And yet, amazingly, "their godless hands never opened the tabernacle in all those four years." Likewise, the left-wing atheists were bitter about the new chapel, and as "a counter-measure" wanted to set up a "political instruction" center in the camp but they were refused. Enraged, they kept watch over the priests "like vultures to seize upon the slightest peccadillo, the most trivial remark, a chance slip."

All this time the priests were "not spared" from hard labor. They still had the "exclusive" chore of carrying 500 metal buckets full of food, each holding around 50 liters and weighing around 160 pounds when full, from the kitchen to the various huts. Despite their overwhelming hunger and weakness, they also had to work on the 160-acre plantation in all weather. In 1941 one hundred priests starved to death, and in 1942 four hundred died that way. Why? Because the capos would steal from the priests' food so that there was never enough to go around, and besides that would fish up whatever meat was in a food-pail, leaving only potato-and-tur-nip soup, and not much of that either. Regarding the missing food, Fr. Lenz says, "Our Block Capo and his communist cronies certainly knew where it had gone," but it was useless to protest, for they would merely laugh. "They were communists and atheists," after all, and it was part of their "sacred duty, as it were, to take it out of

us in every way they could."

Bestial pleasure in punishment

But with the arrival of a new commandant in mid-August 1942, life improved for a year, for this one did not take "a bestial pleasure in punishment." Trucks now carried food to the huts, parcels from family and friends were allowed, and, to counter the pervasive corruption, priests began to occupy some "key positions in the camp." For example, a priest was for the first time put in charge of the chapel: "Our communist comrades were thus deprived of any further interference in our affairs."

But when the priests began to receive parcels from their families, friends, and sisters in religion at the end of 1942, "The rage and envy of our godless comrades knew no bounds. They threatened and bullied, but they still could not stop the flow of food parcels." Then all hell broke loose when the priests started distributing the contents of these parcels to the destitute in the camp. At that point, the "malice of our godless comrades" made them stir up the SS to punish both the priests and the destitute together: "The communists were only too ready to talk of our clothing and food action as 'proselytizing' and on at least one occasion they succeeded in setting the armed SS guards on the crowd of poorer prisoners which had gathered in front of the priests' block in the hope of assistance." So for a time, the priests were "forbidden to distribute clothing and food" or even visit the sick, thanks to the complicity of left-wing atheists with Nazis.



Edith Stein, German-Jewish philosopher, a Carmelite nun, martyr, and saint of the Catholic Church, who died at Auschwitz. In 1922, she converted to Christianity, was baptized into the Roman Catholic Church and was received into the Discalced Carmelite Order in 1934. She was canonized as Saint Teresa Benedicta of the Cross.

On July 26, 1942, the Dutch Bishops' Conference had a public statement read in all the churches of the country, condemning Nazi racism.

In a retaliatory response on July 26, 1942, the Reichskommissar of the Netherlands, Arthur Seyss-Inquart, ordered the arrest of all Jewish converts, who had previously been spared.

Edith Stein was captured and shipped to the Auschwitz concentration camp, where they were gassed on August 9, 1942.

Unfortunately, the new commandant stayed only one year, and in the spring of 1944, the priests were removed from the "better" posts because one of them was found to have smuggled out an account of the sufferings in Dachau. Fr. Lenz's own writings were seized, and he was punished with twelve days in the "standing bunker," a prison cell shaped like a chimney.

In the last years of the war, the camp was hit with epidemics of typhus, a disease carried by lice. At first, the infirmary was run by atheist orderlies who would steal the contents of parcels that patients received from families and friends. But as the typhus epidemic progressed, some of these died, while other orderlies fled for their lives, along with the SS guards, so that eventually the care of the dying was left to the priests. Meanwhile, the dauntless Polish priests "had achieved the seemingly impossible and obtained permission from the SS authorities to work among the dying in the typhus isolation block." Fr. Lenz volunteered to join them at a point when one hundred prisoners were dying daily from typhus. Nearly all these patients were Catholics, whether from France, Italy, Yugoslavia, or Czechoslovakia. When he could not speak a dying man's language, Fr. Lenz would use a small crucifix as his interpreter. Only one man ever refused his ministrations, and only three of the nursing priests died of typhus.

Chief enemy

It is worth noting that there were only 141 non-Catholic clergymen in Dachau, as opposed to 2,400 Catholic priests (not to mention a few

hundred seminarians and brothers). This suggests that the Nazi regime saw the Catholic Church as its chief enemy. Fr. Lenz points out that "two-thirds of Germany was Protestant when Hitler came to power" in 1933, yet in 1945 there were only 17 German Protestant ministers interned in Dachau (and 33 of other nationalities), while the Catholic third of Germany alone was represented by 190 Catholic priests. These figures are revealing especially when the Catholic Church in the person of Pope Pius XII is unjustly made to bear responsibility for the sufferings of World War II. The arrests and imprisonment of priests before and during the war was only a prelude, Fr. Lenz declares, to the Nazis' plan. They went as far as they dared at the time, but hoped eventually for a "great purge" of the Catholic Church after Hitler won his victory. For Hitler had boasted, "I shall crush the Catholic Church like a toad."

After the war, Fr. Lenz notes, many used to ask him how God "could permit such injustice" as the suffering of His priests at Dachau. He would reply, "One glance at the Cross of Our Lord and Redeemer surely provides us all with the only true answer." Christ in Dachau is to be highly recommended at this hour, when Christopher Hitchens boasts in his bestselling book that the morality of believers, as opposed to that of atheists, is "well below the human average," when militant atheism is marching in lockstep again, and when Europe is far more godless than in the 1930s.



During the Second World War Father Maximilian Kolbe provided shelter to refugees from Greater Poland, including 2,000 Jews whom he hid from Nazi persecution. He was also active as a radio amateur, with Polish call letters SP3RN, vilifying Nazi activities through his reports. On 17 February 1941 he was arrested, and on May 28 transferred to Auschwitz as prisoner #16670. In July 1941 a man from Kolbe's barracks vanished, prompting SS-Hauptsturmführer to pick 10 men to be starved to death, in order to deter further escape attempts. One of the selected men cried out, lamenting his family, and Kolbe volunteered to take his place. After three weeks of dehydration and starvation, only Kolbe and three others were still alive. Finally he was killed with an injection of carbolic acid.



Let Your Medal Show

Fr. Todd Angele

Membership in the Archconfraternity of St. Stephen is a great privilege. Holy Mother Church's liturgical law presupposes that the Mass server is a tonsured cleric, and that men or boys are used for serving Holy Mass only when a cleric is unavailable. In our day it can seem that the serving of the Holy Sacrifice by those who are not tonsured is the rule, but a look at the following from the Congregation of Sacred Rites makes it evident that this is not the case: "The server at Low Mass should be a tonsured cleric, if possible. If a tonsured cleric is not available, the server shall be a man or a boy of the laity who is well instructed in the ministerial duties to be performed and in the prayers to be said and who shall wear cassock and surplice at the altar" (Matters Liturgical, Wuest, Mullaney and Barry; Frederick Pustet Company, 1959; No. 186, b). Hence, the lay server in our parishes is being granted an honor normally reserved to tonsured clerics when he serves the Dread Mysteries.

Members of the Archconfraternity of St. Stephen take this a step further. Anyone who serves the Holy Sacrifice should, in view of the greatness of his task, take very special care to ensure he knows his duties well. Guild members actually bind themselves to do so by a special promise they make on the day of their induction into the Archconfraternity. When they are received into the Guild the new members make the following four promises:

To serve at the altar reverently, intelligently and punctually.

To make the short acts of preparation before, and of thanksgiving after, serving Holy Mass.

To observe silence in the sacristy, and great reverence in the sanctuary.

To recite daily the Guild prayer.

Archconfraternity Handbook.

The first rule is to serve at the altar reverently, intelligently and punctually. When a server is reverent he pays attention to what is going on

at Holy Mass. He does not joke or think about other things. He knows that Holy Mass is very important, so he follows what the priest is doing at the altar. The Guild member also promises to serve intelligently. To do this he must learn how to serve properly. Before a postulant can become a member and start wearing the Guild medal he must have all the Latin responses for Low Mass memorized. When the Guild member promises to be punctual he is saying that he will be on time when he is scheduled to serve. The server knows that he cannot arrive at the church at the last minute. He must arrive, at least, fifteen minutes before the ceremony begins, and sometimes he must arrive even earlier.

Of course, the contents of this first rule are nothing more than common sense. Anyone who knows the value of the Holy Sacrifice will consider it a duty to observe all of these regulations, even without being told to do so. Members of the Archconfraternity of St. Stephen do more, though. For them it is not enough to leave all this up to the common sense of the individual. Guild members take the seriousness of their sublime duties a step further by promising, on the day of their induction, to observe all of the above. This impresses on the minds of the servers the grandeur of the duties they fulfill.

Like any other important organization, the Archconfraternity has rules. By promising to follow these rules, the member is showing his understanding that he is joining something that is bigger than him. He is joining an organization with high ideals. He knows that in joining this organization he is taking on important responsibilities. Others will be relying on him to fulfill the promises he made to the best of his ability.

Isn't it true that just a few members of an organization can bring discredit on the entire organization? If Holy Mass frequently begins late due to the failure of servers to arrive on time, or if the congregation is regularly distracted by poor performance on the part of the Mass servers, the entire chapter of the Guild in that parish seems lax. The entire chapter seems remiss in its duties to

look after those things that pertain to the Holy Sacrifice in a worthy manner.

Now, let servers consider that this applies not only to the way they carry out their duties in the sanctuary, but also to the way they carry themselves outside the sanctuary. Guild members, being more thoroughly instructed with regard to the sacred liturgy than the average Catholic, can be a great source of edification to the other parishioners by setting an example of attending Holy Mass well. It is certain that the Mass servers can help turn the thoughts of those attending the Holy Sacrifice to God by their reverent demeanor in the sanctuary, they can also do so by maintaining such a demeanor even when not serving, but merely attending Holy Mass.

How about at other times? Can the members of the Archconfraternity help uplift the hearts of

others outside those times when they are serving or attending Holy Mass and other Church functions? Indeed they can! As members of this important organization, those inducted into the Guild do, in fact, have a position of leadership within the parish. Hence, the way the members behave outside of Church functions also has an impact on others. If their behavior is Christ-like, others will be edified.

Let all the members of the Archconfraternity keep these things in mind. Let them be aware that they can do so much good for souls by their good example, both within and outside the sanctuary. Let all guild members strive, with the help of God's grace, to carry themselves in such a way that it is obvious to others that they are members of this elite organization.

In short, let your medal show!

The Oblates

Expansion to Western Canada

In this issue, we will examine the expansion of the Oblates to Western Canada. Let us follow them, therefore, in their apostolate in Oregon. Oregon, you wonder? An American state? What does it have to do with Canada? Father Donat Levasseur provides the answer in his book " Histoire des Missionnaires Oblats de Marie Immaculée".

Rev. Fr. Roger Guéguen

Two requests for missionaries to Oregon were sent to the Oblates simultaneously. The first was addressed to Bishop de Mazenod himself by Bishop Norbert Blanchet, Archbishop of Oregon City in 1845 and 1846. The second was addressed to Father Bruno Guigues in Montreal, superior of the Oblates in North America, by Bishop Magloire Blanchet, brother of the Archbishop of Oregon City, who had recently been appointed bishop of the diocese of Walla Walla in Oregon.

The founder, Bishop de Mazenod, had not granted the first request, but when Fr. Gigués agreed to send missionaries to Oregon for the Bishop of Walla Walla, he honoured the promise of his North American representative. In 1847, Oregon was a vast territory comprising the

present states of Oregon and Washington, with ecclesiastical jurisdiction over British Columbia as well.

Fr. Ricard, the scholastics Pandosy, Chirouse, and Blanchet, and Br. Verney were chosen for this mission. They left Le Havre, France, on February 4, 1847, but only arrived in Walla Walla on September 5th.

Oregon

The newcomers opened several missions among the Yakima Indians, but I will skip the details. In 1852, Fr. Chirouse began missionary work among the Cayuses, another Indian tribe.

As Fr. Levasseur explains in his history, the activities of missionaries in Oregon bore little



Fr. Jean-Marie Lejacq

fruit due to various factors: the lack of resources, the propaganda that Protestant ministers spread against them and the American Indian war of 1855-1858. The main difficulty, however, was caused by two Oregon prelates who insisted on treating the missionaries as diocesan priests at the expense of their prerogatives as religious. Because of these circumstances, the Oblates decided to move to the diocese of Bishop Modeste Demers, whose diocese included Vancouver Island, the archipelago of Queen Charlotte and the mainland of British Columbia.

British Columbia

Fr. d'Herbomez, vicar of the missions, opened the OMI's first establishment in Esquimalt in 1858, on Vancouver Island. In 1859, the mainland of British Columbia benefited from the presence of the Oblates, who founded their first mission in the region of Lake Okanagan, run by Fr. Pandosy, Fr. Richard and Br. Surel. Missions were held in following years in the north and west of Vancouver Island and on the mainland at New Westminster. Based at New Westminster, the Oblates also ministered to the Indians in the surrounding regions.

In an agreement signed September 1st, 1860, Bishop Demers gave the Oblates the responsibility of evangelizing the Indians in British Columbia and caring for the Whites in various parts of his diocese. In 1858, Bishop de Mazenod petitioned the Congregation for the Propagation of the Faith in Rome to create an apostolic vicariate in British Columbia that would be entrusted to the Oblates with one of them acting as pastor. His petition was only granted at the end of 1863.

The next issue will cover the establishment and growth of the Oblates throughout the vast territory of Canada (1861-1898); however, first allow me to conclude this article with a few anecdotes. These anecdotes are excerpts from Fr. Andre Dorval O.M.I.'s book "La petite histoire oblate" [Anecdotes of the Oblates].

Fr. Jean-Marie Lejacq

A Breton from Finistère (where are they not found!), this priest spoke five to six Native tongues, as well as French and English. The stories told of him border on legend. The best-known anecdote tells of a bear who accompa-

nied him on a trail. One day, the reverend Father and four Native Americans set out to walk 240 miles to Lake Ootsa. The Natives were walking in front and Fr. Lejacq behind, absorbed in his breviary. Suddenly, the leader saw a large grizzly bear coming straight towards them. The four Indians bolted as fast as they could while the missionary, unaware of the danger, continued forward. The bear kept on toward him. When the bear was only a few feet away, the missionary looked up from his breviary quite naturally and held it out to the bear's nose, as if inviting him to smell it. The animal sniffed loudly, turned around and began to walk in front of him, as if to lead the way. He only left when houses began to draw near. During all this time, the Natives watched the scene curiously, following cautiously from afar. When they arrived at the camp, they hastened to tell, in great detail, the amazing adventure of Fr. Lejacq and his bear.

Another time, the missionary was sent for, in the middle of a cold night, to baptize a Native woman in Soda Creek. The poor woman was not baptized because, unmarried, she had been living with a white man. It was 30° below zero, and the missionary left on horseback. Halfway there, he stopped at a camp to warm up a little. His legs were stiff and already covered in frostbite. The Natives did their best to persuade him to stay the night, but he would not hear of it. As stubborn as any Breton worthy of the name, Fr. Lejacq was determined to reach the sick woman that very night. When he arrived, a few men came to meet him and told him: "It is too late, she is dead." The priest indeed found the woman in a state of apparent death. He did not give up, however. "Agatha, amota!" Agatha, get up," he ordered her. The old native woman opened her eyes and sat up in her bed. The Oblate baptized her and began a few prayers. Suddenly, Agatha fell back, dead.

Fr. Chirouse

A great missionary before God, he founded several missions among the Cayuses and Snohomish. He was the author of a grammar, a dictionary and a catechism in the Snohomish tongue. He was nicknamed "The good old Father," and a surprising adventure is told of the daring missionary. In the region of Puget Sound, Oregon, canoes were the most common form of travel. One day, Fr. Chirouse began a long jour-

ney to meet his superior, Bishop Blanchet. Wishing to be dressed suitably for such an important interview, he wore his best cassock, made from a white blanket that he had dyed a most beautiful shade of black, using the finest blackberries he could get. He left the mission with three Native paddlers. Shortly after their departure, the sea grew stormy and then furious. The crew fought as best they might against the raging waves, but to no avail.

The canoe capsized and the occupants were thrown into the water. By sheer strength, they succeeded in righting the canoe. Everyone climbed on board unhurt. But alas! The salt water had damaged the missionary's cassock. It was no longer the traditional black cassock of an ordinary priest. It looked more like the purple cassock worn by the Bishop himself!

The priest was appalled. He, a poor missionary, how could he appear in the presence of his bishop, wearing episcopal clothing? Would it not be presumptuous? While he considered his plight, the canoe capsized again and the "good old Father's" cassock was soaked in the salt water once again. When he climbed back into the canoe, all traces of the dye were gone. The cassock was as white as it was to begin with. Imagine—he was dressed in white, a prerogative reserved to the Sovereign Pontiff himself! Would he never come to the end of his troubles!

In the evening, the travellers camped on the banks of the river where they spent a pleasant night. Happily, when he awoke, Fr. Chirouse saw at hand a bush of beautiful wild blackberries.

He had never seen such an abundance of these invaluable berries, and he had never seen them so big, so juicy, or so black. Clearly the Lord was with him. He succeeded in restoring his cassock to the exact color he wanted and appeared before his superior without any apprehensions—wearing a black cassock freshly soaked in blackberry juice!

Fr. Pandosy

During the American Indian War (1854), his mission in Oregon burned down, and so he moved to the Jesuit house in Colville. In 1859, his superiors sent him to British Columbia to set up a mission at Sandy Beach.

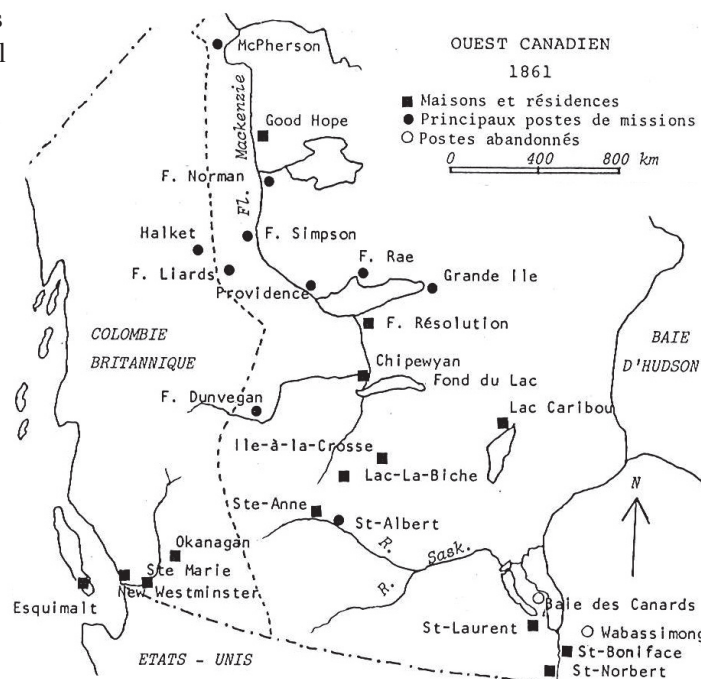
Accompanied by a dozen settlers, he arrived one day on the beautiful shores of the wide Lake Okanagan. They promptly set up a temporary shelter and rolled up in their blankets for the night. As he was about to fall asleep, the priest heard a strange noise outside the tent—a sound like a dry branch crackling under an animal's paw. It did not disturb the settlers, already asleep, but the Oblate became suspicious.

Without a sound, the missionary left the shelter. In the darkness, he saw their camp was surrounded by a band of Sushwap Indians who were eyeing the newcomers suspiciously. Fr. Pandosy had already experienced this kind of ambush during his stay with the Yakimas. He coolly returned to his tent, took a long knife from his luggage and stepped out slowly. He walked calmly towards a tree and began to carve a circle out of the trunk at about shoulder height. Puzzled, the natives watched him, carefully observing his movements. The priest then turned and walked about ten steps away from the tree, took his knife by the blade, and dexterously threw it so that it stuck in the very middle of the circle. Unperturbed, he calmly walked back to the tree, pulled out the knife and threw it a second and then a third time, hitting the circle in the middle each time. As he pulled out the knife for the third time, he noted that not a single Native remained! Laughing in his long beard, the missionary returned quietly to his shelter, packed his knife in his bag,

rolled up in his blanket and fell peacefully asleep, without even waking up his companions. From that time on, all the Okanagan Valley natives were deeply respectful of the priest with the long beard.



Fr. Pandosy



Can Home-schooling work?

Rev. Father Peter Scott

We often hear home-schooling ridiculed, as if it ought to take second place to a school education. We often see home-schooled children who are well behaved, but academically challenged, in one or in several areas. Not infrequently we see home-schooled children who have social and behavioral problems. Are these necessary consequences of home-schooling? Is it a second rate arrangement that really cannot work in practice, and that ought not to be attempted?

The role of the family in the education of children cannot and must not be underestimated. The answers to all these questions are to be found in the Church's Magisterium, which teaches us not only the principles, but also the moral and practical conclusions that follow from them. As Pope Pius XI points out in his encyclical *On the Christian Education of Youth*: "The first and necessary element in this environment, as regards education, is the family, and this precisely because so ordained by the Creator Himself. Accordingly that education, as a rule, will be more effective and lasting which is received in a well-ordered and well-disciplined Christian family; and more efficacious in proportion to the clear and constant good example set, first by the parents, and then by the other members of the household" (Dec. 31, 1929).

Not only possible but necessary

This is a fundamental statement, for it indicates that home schooling is not only possible, but that it is even necessary, and this in the plan of God the Creator Himself. There can be no education of children that does not have its foundation in the home. Home schooling is consequently of divine institution, of the natural law,

nor can there be any substitute for it, and especially not the state, nor the state run school. For in the same encyclical Pope Pius XI goes on to deplore the immorality of the totalitarian, communistic regime in Russia, that, breaking the natural law, steals children from their parents to pervert them with atheism, godlessness, and hatred.

Can we accept that the family, in theory necessary for education, is in practice unable to give this education, so that the school or the Church or the state must in some way take its place? To create such a dichotomy, to make such an opposition between the thesis (schooling at home) and the hypothesis (practically speaking, it is not possible) would be in fact to fall into a form of evolutionary Hegelianism, according to which schooling at home, formerly possible, would be now outmoded and outdated. The Church's teaching is the direct opposite. Homeschooling is consequently not only possible, but also the condition for an education that is effective and lasting. It is this environment that determines more than anything else the character, convictions, principles and morality of a man, and if it be not for good, then it will certainly be for bad, following the natural inclination of fallen human nature.

But what about the observation that home schooled children not infrequently fail in achieving satisfactory academic levels, in manifesting respect for authority and in developing good social and communications skills, and sometimes even fall into rebellion against the Church, religion and their parents along with the moral disorders that follow as a consequence? Is this a consequence of home schooling?

Not in the slightest! The Pope himself gives the answer, when he points out the conditions for successful home-schooling, conditions that are very infrequently not fulfilled. The first requirement is that the family be “well ordered” and “well disciplined”. This is a requirement of the natural order, necessary because grace builds upon nature, and the supernatural education in the Faith, catechism, sacrifice and the love of God consequently builds upon the practice of natural virtue and presupposes it.

Discipline

If Aristotle was correct when he gave this goal for education, “The true aim of education is the attainment of happiness, through perfect virtue”, then clearly without natural virtue there is no happiness nor any education. This means temperance, sacrificing one’s personal whims, putting the common good of the family above one’s personal preferences. It means working hard, living an ordered life, with a schedule for rising, going to bed, chores, study, and family activities, with everything in its place. It means the discipline of a child’s disordered inclinations be regular and firm discipline, whether it concern eating, speaking out of turn, playing games, performing chores, studying in a systematic way, or any other aspect of life that requires a temporary sacrifice of self-will. I call this discipline natural virtue, for it is done for a natural motive, namely to prepare a child to succeed in his life, to bring about harmony in the home, to draw the best out of a child’s potential. In itself such natural virtue is not necessarily directed by charity, nor motivated by the eternal salvation of the soul. Yet without it there can be no truly Christian education, and the practice of supernatural virtue becomes practically impossible, whether it be the dependence on the Church of the Catholic Faith, or the supernatural obedience to parents and superiors for the love of God, or the offering of sacrifices, especially hard work and study, for the greater glory of God.

Many of today’s parents, not having received the natural order and discipline in their own home life that was one taken for granted, are not able to pass it on to their children. Hence, despite the best of intentions, their home-schooling is very defective. The children fall behind, do not learn the spirit of self-sacrifice, nor that of obedience. The subsequent lack of interior self-

discipline can make them regret and complain about their home-schooling and the opportunities that they may have missed out upon, including the possibility of obtaining a higher paid and more professional job.

It is consequently imperative for home-schooling parents to instill order in the family, as well as self-discipline themselves. There must be a fixed schedule, with a time to rise, a time for prayers and breakfast, a time to start classes. None of this should be subject to improvisation or the changes of a whim, a caprice, a trip, shopping. Moreover, the inevitable interruptions of family life - sick babies and the like - must also be controlled, so that they do not break down the order and discipline of school age children. This means that the parents must set in motion a manner of handling unforeseen circumstanc-



es that they not become emergencies and crises, disturbing the order of family life. The larger the family the more difficult this becomes, and the more necessary it is to have the cooperation and help of older brothers and sisters, grandparents, friends and others to ensure this regularity. The willingness to accept help is in general a sign not only of humility but also of the value of regularity and discipline.

The family and the Church

The second requirement for home-schooling to be effective and long-lasting is that it be "Christian". By this the Pope does not simply mean that the family members be baptized, but that their life together as a family be penetrated by the Catholic Faith, that it be directed towards eternal salvation. This concerns the practice of supernatural virtue, which is the ultimate goal of all the order and discipline that parents will strive to implement in the family. Here the assistance of the Church is essential, not can it be considered an optional extra, for it has the God-given right to educate in the supernatural domain, as the family does in the natural order. It is very much upon the harmony of the relationship between the family and the Church, through its priests and religious, that the success of Catholic home-schooling depends. Pope Pius XI continues: "The Church therefore is the educational environment most intimately and harmoniously associated with the Christian family...So admirable too is the harmony which she maintains with the Christian family, that the Church and the family may be said to constitute together one and the same temple of Christian education" (ibid.). Consequently, the Church cannot possibly be opposed to home schooling. Its role is to complete, in the supernatural order, by the innumerable resources at its disposal, the work of the parents.

Just as the Church cannot be an effective educator of children without the support of their parents, so likewise parents must acknowledge that they need the Church's help, that all the circumstances in a child's life might work together to create a real and supernatural world view, form true morality, and promote submission to the truth. Parents who belittle the role of the Church, who think that they can teach religion by themselves, who refuse to ask the religious, the priests, or the Church to teach their children

catechism, miss out on a great asset. The limitation of the teaching of religion to the parents alone has not infrequently provoked a narrow-minded view of religion, and sometimes even rebellion against what is seen to be simply a parental choice. It is consequently within the parents' best interests to appreciate the educational environment of the Church, in which there is an "inexhaustible fecundity of educational works ... how marvelous, how incomparable is the Church's maternal providence!" (ibid.)

Good example

The final requirement for efficacious home-schooling is "clear and constant good example". We all learn primarily by example, and this in the supernatural domain, as well as in the natural order. It is for this reason that it is the crucifixion of Our Divine Savior Himself that is the perfect lesson for our own self-sacrifice. Since children depend primarily on their parents, it is from them first of all that they have a right to expect the good example, of natural discipline, of mutual self-sacrifice and love one for another, of true devotion in performing their religious duties, or harmony in the home. It is the failure of one or both parents that is the cause of the frequent failure of home-schooling. To a lesser extent the bad example of others, such as older siblings, grandparents and other relatives and friend, can undermine the value of true education. It is of the utmost importance that home schooling families take great care that their children are surrounded by consistent and harmonious good example for their earliest years, that by such example true virtue be learned, imitated and imprinted into their souls.

Home-schooling can and certainly does work, but like anything else, depending on being done correctly, with the necessary natural and supernatural resources, and in particular order and discipline in the home, cooperation with the Church and its priests, and a consistent good example. God will certainly bless those families who leave no stone unturned to ensure that these three conditions are met, who seek out traditional priests, in whom they can have trust and confidence, and this whether they are performing the schooling at home, or whether they are able to use traditional Catholic schools to support them in this great and ambitious endeavor.

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

Pope's astonishing letter of apology

Father Lombardi himself, the Papal spokesman, called this letter "unusual". In fact, it is practically unheard of that a Pope would give a letter of explanation of this kind, and it is certainly the first time that this Pope has offered such an apology and justification to the world's bishops. Yet, this is precisely what Benedict XVI did on March 12, in a long letter explaining and justifying the remission of the so-called excommunication of the Society's four bishops. It was undoubtedly prompted by the "avalanche of protests" that he had received and by the fact that most bishops did not agree with his decision, and were not afraid to say so, and resented that it was taken without consultation with them.

In the subdued and discreet language of *romanitas* the Pope says that "many bishops were perplexed" and that they found this measure "difficult to view positively". He also refers to the unexpected nature of a measure that was not at all collegial, as the bishops have now come to expect. In point of fact, the negative reaction was overwhelming, especially from Germany. This is what Cardinal Cordes (President of the Pontifical Council *Cor Unum*) had to say: "We have lived through the vehemence of the reaction in Germany to the lifting of the excommunication of the four bishops, and we can only rub our eyes in astonishment. Evidently, this is not just a question of persons, but of the very institution of the See of Peter, that seems to be the stumbling block".

Positive aspects

In his immediate Press Release, Bishop Fellay, Superior General of the Society of Saint Pius X, concentrated on the positive aspects of this letter. Far from reversing the lifting of the excommunications or coming out with any further condemnation of the Society, the Pope maintained and explained his previous decision, and this despite phenomenal pressure to the contrary. Furthermore, Bishop Fellay expressed his appreciation for the long-awaited doctrinal discussions: "we wholeheartedly thank the Holy Father for having placed the debate back on the level on which it must be held, that of

the Faith." Indeed, the Pope's letter reiterated the importance of the doctrinal discussions, explaining that the whole situation of the Society of Saint Pius X with respect to Rome is essentially a doctrinal one, and not just a disciplinary one: "...the problems now to be addressed are essentially doctrinal in nature and concern primarily the acceptance of the Second Vatican Council and the post-conciliar magisterium of the Popes". It is gratifying to see this, since the Society has long and frequently requested that Rome acknowledge that the differences are of a doctrinal nature and that discussions be on the doctrinal level, which until now it has always refused to do, attempting to trap the Society into accepting a purely canonical and disciplinary solution.

It should also be added that the joining of the *Ecclesia Dei* Commission to the Congregation for the Doctrine of the Faith is also much appreciated, reinforcing as it does the consideration of the whole work of Tradition on the level of the Faith, and the abandonment of any attempt for a false, artificial, legalistic solution, such as was used to incorporate the Indult communities back into the post-conciliar church after the consecrations of 1988. It also accepts that we can have reservations with respect "to the authority of the Council" and that the doctrinal differences with respect to Vatican II are "doctrinal questions" or "problems" that remain to be "clarified". These are huge admissions in the favor of Tradition, and we appreciate them very much. This letter contains no support to the recent statement by the German bishops that the Society would have to accept Vatican II in its entirety, but to the contrary condemns the modernists who want to have Catholic doctrine based solely on Vatican II: "Vatican II embraces the entire doctrinal history of the Church. Anyone who wishes to be obedient to the Council has to accept the faith professed over the centuries, and cannot sever the roots from which the tree draws its life".

There is a further aspect of this letter that is encouraging for the traditional movement, now under persecution for

forty years. It is the admission of the injustice of this persecution, and how directly it is opposed to Catholic charity. The Pope does not even hesitate to use the words "hate" and "attack" with respect to those who attack traditional Catholics, referring to the episcopacy of certain countries, such as Germany. Speaking about "unpleasant things... in Church circles", he has this to say: "At times one gets the impression that our society needs to have at least one group to which no tolerance may be shown; which one can easily attack and hate. And should someone dare to approach them - in this case the Pope - he too loses any right to tolerance; he too can be treated hatefully, without misgiving or restraint". It is certainly a curious anomaly that simply for lifting the so-called excommunications, the Pope has merited the same attacks as ourselves. It certainly shows the diabolical bitterness of the modernists in their attacks on Tradition.



Negative aspects

However, despite all the above, the Pope's criticisms of traditional Catholics make it very clear that he does not share our convictions. His motive is not that he believes that we are right in what we affirm concerning Catholic doctrine and the crisis, but rather "that we must have at heart the unity of all believers". It is "reconciliation" amongst Catholics and between Catholics and non-Catholics that is his goal. Here his liberalism is clearly visible. The Church should be broad and open enough to allow a place for traditional Catholics. Indeed, he believes that his embracing of us will force a change in our "interior attitudes", as it did in the Ecclesia Dei communities, such as Le Barroux and the Fraternity of St. Peter, that he says "enabled them to move beyond one-sided positions and broke down rigidity". Here he is sadly mistaken, for our combat is entirely doctrinal, and not a compromise for the sake of legality as in their case. That the Pope's goal is to force us to change into modern Catholics is made very clear in this surprising statement: "The remission of the excommunication has the same aim as that of the punishment: namely to invite four Bishops once more to return". It is consequently a different tactic than the threat of a punishment, but for the same purpose, that through association, contact,

discussion, kindness we might be induced to accept Vatican II. The Pope also made it clear in this letter that he considers the Society's positions to be a freezing of the Church's teaching authority in the year 1962, a gross caricature of the Church's unchanging Tradition, that is the deposit of the Faith handed down without change, but with development, always in the same sense. Bishop Fellay's response is that "far from wanting to stop Tradition in 1962, we wish to consider the Second Vatican Council and post-conciliar teaching in the light of this Tradition...without rupture".

The most tragic part of this letter, though, is the declaration of the Pope's priorities, namely that "there are more important and urgent matters" than the question of Catholic Tradition, and that in fact his priority has not changed: it is "the unity of all believers". He explains that this is to be done on two levels: firstly that of "ecumenism - a common witness by Christians to their faith", and secondly by "Interreligious dialogue - for all those who believe in God...to attempt to draw closer to one another, and to journey together, even with their differing images of God". This declaration of his priorities, as they have been since the beginning of his Pontificate, is the proclamation once more of the great liberal deception of Vatican II, deception that has brought about the indifferentism with which we are so familiar and caused the destruction of Catholic identity, and in many even the Catholic Faith itself. It IS the cause of the crisis, and the Pope stated it openly in his letter. Speaking of "all believers", he says, "their disunity, their disagreement among themselves, calls into question the credibility of their talk of God". This means that in speaking of God and religion we can only have credibility when we agree with those with whom we disagree! An impossible contradiction, and yet the Pope calls for an end to all disagreement among believers!

For the sake of truth and completeness, it must also be added that the Pope did not hesitate in this letter to attack the priests of the Society. Employing a whole list of liberal labels, he accuses them of "obstinacy and narrowness...one-sided positions and... rigidity, ...arrogance and presumptuousness, an obsession with one-sided positions etc.". Their motives for being priests are said to be "mixed" - although he admits that he does not know how much, with "various distorted and unhealthy elements". With all the retreats and examinations of conscience that make up a traditional priestly formation, with all the declarations that have to be made before ordination, one wonders what could possibly he considered unhealthy about the greater glory of God, the extension of the reign of our Divine Savior, the glory and defense of Holy Mother Church, the love of the priesthood and the Mass, the salvation of souls, starting with our own. May these be our prayer intentions during the discussions that are to come.

Coast to Coast

News and photos from the canadian district activities !!!



The Third Order of the Society of St. Pius X

A means of salvation and sanctification for faithful catholics of today!

By Father Gérard Rusak

Throughout history religious orders have provided for lay people a means by which they, who were admiring the spirit of a certain order, could participate in it and receive graces. These means were Third Orders. They were called a "Third" Orders in contrast with the "First" Order of male religious and the "Second" Order of sisters. Thus were born the great Third Orders of St. Francis, St. Dominic, St. Benedict, etc. And indeed, these were a great help for the sanctification of the laity. We can say, with little fear of error, that from the time of the formation of these Third Orders in the Middle Ages until our present day, sanctity has become more easily accessible to the laity. Saint Louis, King of France, St. Elizabeth, Queen of Hungary, St. Elizabeth, Queen of Portugal, St. Ferdinand, King of Castile, St. Thomas More, St. Catherine of Siena, all were lay persons and Third Order members. Many parents of saints, or famous persons who were also good Catholics, such as Christopher Columbus, also belonged to a Third Order. A Rule approved by the Church, through its discipline, is always a help to sanctity; the hierarchy and obedience in Third Orders are an aid to humility, without which sanctity is not possible.

It must be noted that, up until Vatican II, most of these Traditional Third Orders flourished. Third Order Franciscans, Dominicans, Carmelites, etc., were model Catholics. However, with the liberalization of the Orders themselves, the Third Orders also fell slowly into Modernism.



This, nonetheless, was providential, for it permitted the constitution of a new Third Order more adapted to our modern times and the evils of modern society: The Third Order of the Society of St. Pius X. Let us examine its history more closely.

After the catastrophe of Vatican II in the 60's, thanks to God, to Archbishop

Lefebvre and an unending list of good people, impossible to mention here, on November 1, 1970 the Priestly Society of St. Pius X was officially founded, with the approval of Rome. With time, as the Society grew, its priests began to see the need of a Third Order. (A "Second" Order of sisters had already been established.) It became only too clear that many among the laity were in a state of great confusion. They were lost, as it were, like one in a great forest without a compass. They were confused, not only doctrinally, knowing neither what to believe nor what to reject, but also in their spiritual and family life, they were lost in the maze of this deceiving modern world. The priests of the Society knew only too well that, even if the faithful were taught traditional doctrine, if they continued to live according to the spirit of the modern world, their souls would be in grave danger.

It was for this reason that, following a meeting of priests in September 1980, Archbishop Lefebvre requested suggestions and proposals to constitute a Rule for a Third Order. These were reviewed in November of the same year. Then on January 29, 1981, the Third Order of

the Society of St. Pius X was officially founded and approved by Archbishop Lefebvre. It is no mere coincidence that this took place on the Feast of St. Francis of Sales, author of "The Introduction to the Devout Life", a book which shows that sanctity is not only possible to the laity, but how to attain it. This volume would be a good complement to the Rule of the Third Order of which the entire purpose is the sanctification of the individual members and of those for whom they are responsible.



founded on meditation, the daily Rosary, spiritual reading, retreats, ...

In conclusion, we may say that the Third Order of the Society of St. Pius X is God's instrument in our modern times to sanctify those who, living in the world, do not wish to be of the world. They, who are faithful in all things to the Rule of this new Third Order, can be well assured that there is a mansion provided for them in heaven.

Let us now briefly consider this Rule, which indeed seems truly providential for all, but especially for young families obliged to live in the modern world. It takes into account the difficulties, for example, television, schooling, etc., that these Catholics encounter in their everyday life, and the proper

attitude to have towards them. It also takes into account the present crisis in the Church, and the means to keep our Faith: the Mass, to the exclusion of the Novus Ordo, study of the Catechism of the Council of Trent,... Finally, it retains the traditional tools of sanctification, which all previous Third Orders possessed: namely, a solid prayer life,

For more information to the Third Order of the Society of St. Pius X in Canada, or a copy of the Rule of the Third Order and an application form please write to the author at:

St. Raphael's Priory, 480 McKenzie Street, Winnipeg MB, R2W 5B9, raphael1@sspx.ca

Double Header at Nanaimo Church

Double events at Nanaimo, British Columbia's church on Palm Sunday, April 5th and Monday left parishioners well fed, both spiritually and physically.

The visit of two important Society of Saint Pius X priests included Holy Mass, a talk and a pot luck supper each day. Fr. Jürgen Wegner spoke after Mass on Palm Sunday and Fr. Alain-Marc Nély on Monday evening.

Fr. Jürgen Wegner expressed happiness at being with Fr. Greuter, pastor of Our Lady of Good Counsel Church in Nanaimo, since they've known each other for 17 years, and both hail from Holland. The new Superior of the Society in Canada said he was touched by the efforts that the faithful in Canada make for their faith. While Canadians might drive many hours to go to Holy Mass, Europeans happen to complain if they have to go 30 kilometers, he said.

Fr. Wegner's humour was evident during the social as he mixed with the group, taking photographs of children in attendance. When pressed for a short written comment, he jokingly wrote, "I'm the boss."

His serious message was an appeal to the faithful to be examples in everyday life. "I wear a cassock and people see

me and ask me questions, but what are you doing?" he said. "People are searching for the faith and for tradition. We must help them; we must think of the souls of the people living



in sin and what will happen to them when they go to Our Lord." By good example, people preach - not only with their mouths. In addition to good example, he said, people must continue to pray and to accept crosses and sufferings in their lives as a means of salvation. "When we are patient to accept the situation we are in, to pray and to wait for the moment of Our Lord, then our family, our neighbours, will come to the church," he said. "We need to do our best to bring them in, when we do our best, we will get them there."

Father Nély, Second Assistant to Bishop Fellay, addressed the group on Monday evening with a review of the historical position of the Society of Saint Pius X, Archbishop Lefebvre and the Vatican. (See article on page 4) "Even with the latest developments, nothing has really changed," he said, "as long

as novelties are still allowed in the Novus Ordo Mass."

Liberty, equality and fraternity, doctrines of the French Revolution and also the hand of Martin Luther, can be found in Novus Ordo Mass. "The new theology leads to atheism," he said. Thus, the Society must stand its ground when dealing with the Vatican.

The Society's battle is to maintain fidelity to the traditional Holy Mass and to continue the propagation of the Faith, by labouring in the church, and for the church. "This is our last chance to save the church and our souls," he said.

Parishioners expressed their gratitude for the visit of the two dignitaries, although it was heard to be said that two pot luck dinners in a row were a little difficult on the waistline.

By Margo Linder

Legion of Mary, Toronto - Acies, March 22nd

Bearing in mind the importance of devotion to Mary in the Legion system, each year there shall be a consecration of legionaries to Our Lady.

The consecration - which shall comprise both an individual and a collective consecration will take place on the 25 March or on a day close thereto, and will be known as the Acies.

This Latin word, meaning as it does an army ranged in battle array, is appropriate to a ceremony in which the legionaries as a body assemble to renew their fealty to Mary, Queen of the Legion, and from her to receive strength and blessing for yet another year's battle with the forces of evil. Moreover, the word is in effective contrast with praesidium, which contemplates the Legion, no longer drawn up



in united array, but split up into its various sections, each engaged in its own particular sphere of duty.

The Acies is the great central annual function of the Legion, so that it is necessary to stress the importance of attendance on the part of every member. The essential idea of the Legion, upon which all else is built, is that of working in union with and in dependence on Mary, its Queen. The Acies is the solemn expression of that union and dependence, the renewal-individual and collective-of the legionary declaration of fealty. Hence it is manifest that any legionaries who can attend, and yet fail to do so, have little or none of the spirit of the Legion in them. The membership of such persons is not an asset to the Legion.

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Spring 2009 Prairie Report

Spring Greetings from Winnipeg.

With the appearance of sand bags and high water we are most assured that our spring is not far away. It has been a very busy time here for our Parish with a most welcome visit by Father Scott who shared his vast knowledge with us through his Mission Talks.

During the Easter Preparations we watched in awe as our Church was changed from the warm welcoming faces of our statues and art, to a solemn draped sanctuary as we all walked with Our Lord through His Passion, to a brilliantly lit night of his conquering of death.

During the week leading up to Holy Week we were most fortunate to have

a visit from three most extraordinary young men. As many of our Parish were tiring from the many hours of preparing the Church for this most holy time, these three visitors brought a most welcome breath of fresh air as well as some needed smiles. They were even able to introduce us to a hidden delight we did not know lived with us, our own version of the Hamburgler, better known as Father Rusak. The light-hearted moments these young men brought, their strong knowledge of our faith and their abilities to serve during the Mass were greatly appreciated by everyone.

Through out the year one attends Mass, sees the statues, art and altar, sees the linens, flowers and candles, but never truly understands what it all means

until you walk through the preparation and delivery of this most holy of holies event.

Our Priests travel from Winnipeg to Dryden to Regina and all points between, through out the year with a smile and a prayer for all of us. They do this in all types of weather and all types of health never refusing or fussing at us for our phone calls or requests for help. They went away for a much deserved retreat from the cold weather and phone calls to a warm and quiet, wind swept vistas of Arizona. Thank You Fathers for all you have done for us over this past year. We hope you are well rested because this next year will be a very busy one!

Many Blessings for all from the Beautiful Prairies of Canada.

By Mrs Randy Gage



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.

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Announcements

Sacrament of Confirmation

Administered by Our Lordship
Bishop Bernard Fellay

Lévis, École Ste-Famille,
Friday 12 June 4.00 pm

Montreal Église St-Joseph,
Saturday 13 June, 10.30 am

Toronto Church of the Transfiguration
Monday 15 June, 6.00 pm

New Hamburg Our Lady Mount of Carmel
Tuesday 16 June, 6.00 pm



Requiescant In Pace

Marcia Anne Stansworth: * March 5, 1952, White Rock, BC
+ March 24, 2009, Vernon, BC

Lucien Lessard: + February 11, 2009, Ottawa, ON

Marielle Clément: + March 19, 2009, Montreal, QC



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905 Rang St. Mathieu
QC G9N 6T5

Toronto St. Michael's Priory (416) 251-0499
45 Guthrie Avenue
ON M8Y 3L2

New Hamburg Our Lady of Mt Carmel Academy (519) 634-4932
2483 Bleams Road
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Winnipeg St. Raphael's Priory (204) 589-4524
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MB R2W 5B9

Calgary Immaculate Heart of Mary Priory (403) 233-0031
401, 8th Street NE
AB T2E 4G8

Vernon Our Lady Queen of Peace Priory (250) 545-3516
3012, 37th St.
BC V1T 6G5



Corpus Christi Celebration

181 Lake Street, St. Catharines, ON
Holy Face of Jesus Church

Sunday, June 14th
10.00 am Solemnity of Corpus Christi
High Mass and Procession
celebrated by
H.E. Bishop Bernard Fellay,
Superior General of the
Society of St. Pius X

Priestly Jubilees and First Masses

25 years of priesthood

Fr. Daniel Couture

Sherbrooke, Sunday, June 21st, 10 am

Fr. Jean Violette

Lévis, Wednesday, June 24th, 10 am

Toronto, Thursday, July 2nd, 6 pm

First Masses Fr. T. Fortin

Toronto, Wednesday, June 24th, 7 pm

Montreal, Sunday, June 28th, 10 am



Readers' Letters

Dear Fr. Girouard,

I was really pleased to see in the past two issues of Convictions, some news, finally, about the former Transalpine Redemptorists of Papa Stronsay, Scotland. Since they made an 'agreement' with Rome in July 2008, I have found barely any news stories about them from other traditional Catholic publications. It is so sad that this once solidly traditional community of Redemptorists has been poisoned and now marches with the modernists, supposedly under the pretext of a false obedience to the Pope. It is amazing to read the complete turnaround in Fr. Michael Mary's thinking about the current crisis in the Church. On his community's website (papastronsay.blogspot.com), last July, he says "During most of these years, it is my opinion that I, personally, and traditional Catholics in general, tended to live a 'Practical Sedevacantist Catholicism.'" He goes on further to say that the consecrations of the four bishops by Archbishop Lefebvre was "Practical Sedevacantist Catholicism in action."

Now the erroneous decisions of Fr. Mary are showing their fruits. Two priests and three brothers have left the congregation, and he is now sending his seminarians to the Fraternity of St. Peter's seminary in Nebraska, USA. Please, I encourage you, to keep publishing noteworthy updates about the once traditional Transalpine Redemptorists. It is a very good example of what happens when giving up the fight for the truth.

Craig MacFarlane, Welwyn, SK



Father Nély's visit to Canada from Friday, April 3rd to Thursday, April 23rd

Father Alain Nély arrived on Friday 3rd in Vancouver. On Sunday 5th he blessed the palms for our parishioners of Langley. After Mass he gave the conference you can find in this issue of Convictions on page 4. Monday 6th he arrived on Vancouver island for a two day visit.



Priest retreat in Shawinigan (April 13-18)

This year nineteen priests participated in the yearly retreat in our Retreat house in Shawinigan. Father Nély followed the book of Monseigneur Lefebvre over the priesthood, to explain the mysteries of their vocation. The nineteen priests were coming from all over Canada and the States.



Good Shepherd Sunday in Montreal (April 19th)

We see our old District Superior Father Emily besides Father Nély.



Acies: Legion of Mary

On March 22nd. More than sixty members renew their Consecration to Our Lady in Toronto.



Reception to the Third Order of the Society
see article page 23

Baptism in Toronto
Sunday, May 3rd Father Wegner baptized Anne Marguerite, first child of Jose Mandap and Sophie Michelle Pueda.



Crowning of the statue of Our Lady in Winnipeg

Father Girouard crowns the statue of Our Lady in front of the priory on Sunday 3rd of May.