

CONVICTIONS

issue number 18 - June 2009

Consecration of Russia to the
Immaculate Heart of Mary

Dear readers,

This past first of May, Bishop Fellay launched a third Rosary Crusade. After two victories, the new cause to stand up for is the consecration of Russia by the Holy Father, to the Immaculate Heart of Mary, according to the requests of Our Lady of Fatima in 1917.

Why such a move at the present time? Why appeal to the faithful with a period of prayer so long, up to March 25th, 2010? Why return to business which, it seems, had been settled by John Paul II in his time?

Heaven has its reasons, and their entire significance we do not necessarily understand. But he who looks around himself would realize that the world situation is far from corresponding to the promises that the Blessed Virgin had attached to this request, when in July of 1917 she addressed the three children of Fatima:

- The conversion of Russia to the Catholic faith.
- A time of peace in the world.
- The eternal salvation of a great number of souls.

The Marxist revolution had international aims. Russia, and after that the Iberian Peninsula, were only the starting points in order to better strangle Europe, this old World of Christendom. The Blessed Virgin therefore had good reasons to warn us. If communism was the great peril of the 20th century, its spirit has not disappeared and our modern democracies stemming from 1789 are, of course, all permeated with it. Today, Russia tries to awaken itself from a moral coma in which it has been plunged for a very long time. Everything remains to be done in order to restore its strength of former years, and yet it will be a long-term reeducation.

Its current government tries the impossible to bring the country out of its profound misery due to the economic and social ruin in which it happens to be. If in a few major cities the misery recedes, there are nevertheless millions of people who live in an extreme outcome from this situation. Children and adolescents abandoned by the millions live and die in the street, or survive through means of debauchery. With totally nationalist politics, the present Russian government works towards bringing back its dignity, even its sense of pride to this big nation which attaches itself with confidence to its leaders. Its exterior politics demonstrates that today Russia is a rampart for the Occident against Islam and a force in the world equilibrium against Atlanticism.

Russia has been confided to Mary by the preceding sovereign Pontiff, but not consecrated; the present situation clearly proves it. At Fatima, and indeed, in other places of apparitions, Our Lady has spoken to the children and asked them for prayers and sacrifices. If the Queen of Heaven transmits such requests about subjects so serious that concern primarily the leaders of the world, it is indeed a proof that heaven makes use of the most humble means in order to obtain for us the greatest graces, the greatest victories, in spite of the deployment of troops the most unimaginable implemented by the powerful of this world.

It is therefore necessary to involve our children in this great intention, because their prayers are powerful in touching the heart of God. At the school and also in the home, our rosaries must be raised to God with this faith in the victory, this hope of a genuine peace promised by heaven and this charity towards those men who are far from our Mother the Church, She alone who is able to obtain for us salvation.

In reality, the decision for such a crusade is of utmost importance, willed by Providence. We must respond favorably with enthusiastic interest to the call of our Superior General; the cause is vital for the future of the Occident.

Father Jürgen Wegner



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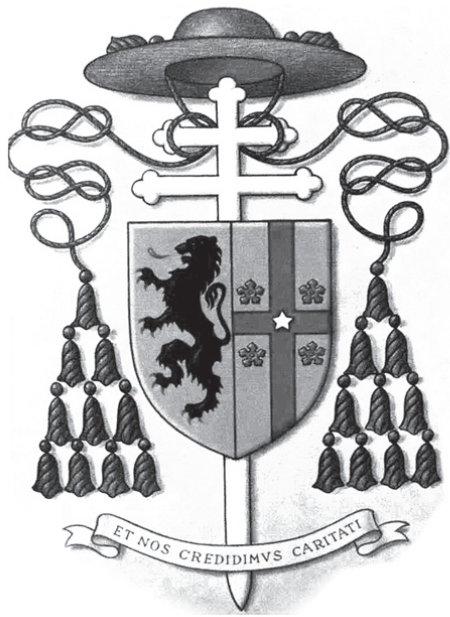
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A seed in our souls

Sermon by Archbishop Marcel Lefebvre,
Confirmations, October 19, 1975

My dear children,

Already for a long time, certainly, you have prepared yourselves to receive this sacrament of Confirmation; your parents, your priests, have taught you about what is the sacrament of Confirmation.

And today, here you are, with your parents near you, to receive this sacrament. You will notice that we have wished to give some solemnity to this sacrament of Confirmation, because it is a very great sacrament, very necessary today more than ever, in order to remain good Christian boys and girls. It is for this that you receive the sacrament of Confirmation.

The day of our Baptism, when the grace of Baptism descends into our souls, we receive it as a seed in our souls. It is a seed which must grow and which must invade every part of our souls, our souls fully, all entirely. It must make our souls become perfectly Christian, perfectly submitted to Our Lord, filled with the Spirit of Our Lord.

It is precisely this that Our Lord has wanted. That all of the sacraments add to the grace of Baptism another particular strength in order to help us to give our souls completely to Our Lord Jesus Christ, that we be completely under the influence of Our Lord Jesus Christ.

What is a Christian? It is he who is another Christ, he who is entirely given to Our Lord Jesus Christ, entirely submitted to Our Lord Jesus Christ, desirous that His kingdom come. It is this that you say in the Our Father: Thy kingdom come, Thy will be done on earth as it is in heaven. You will repeat it again in a little while.

Well, the grace that you receive, the grace of Baptism, grace of the sacrament of Confirmation, grace of all the sacraments, grace of the Holy Eucharist especially, all these graces are made so that your souls may be entirely given to Our Lord Jesus Christ. And this is not so easy! Our Lord is demanding. Our Lord wills that we love Him and that we do not love another thing, that we do not love the things which would take us away from Him.

Now today in this world, and moreover, as always, but maybe even more today than in the past, because science has made discoveries which unfortunately permit men to do much evil and to give much more scandal than in the past, well these scandals which surround us, want to tear us away from Our Lord Jesus Christ. And the devil uses all these means to snatch our souls from Our Lord Jesus Christ. The devil does not want that Our Lord Jesus Christ reign in us. He does not want it. He will do everything during your life, up to your very last breath, to try to tear you away from Our Lord Jesus Christ, who has con-

quered you both through Baptism and who now today, will conquer you more and will become your King still a little more through the sacrament of Confirmation. The devil does not accept this. So he employs all the means that are at the service of his intelligence – and he is crafty, the devil, really he is intelligent, with all those who are at his service, and all those who here on the earth have placed themselves at his service, to try to prevent souls from being in the so sweet, the so good reign of Our Lord Jesus Christ.

Well then, you are going to receive this sacrament of Confirmation which will give you a very great strength if you prepare your souls well. If you close your souls to the grace of the Good God, Our Lord cannot penetrate into your hearts, into your will, into your intelligence. But I am sure that your souls are well prepared, well disposed to do the will of Our Lord. And that is why the grace which you are going to receive in a few moments will transform your souls anew. That is why it is very important to receive the grace of this sacrament. It is Our Lord who has instituted these sacraments. It is not we who have invented them. It is not the Church that has invented these sacraments. It is Our Lord Himself. It is the Church that teaches us this.

It is Our Lord Himself who has wanted this sacrament of Confirmation. Consequently, we cannot do just anything, just any prayer, just any rite, just any gesture to give or receive the sacrament of Confirmation.

If I would say, in a few moments, in place of saying the prayer which is written in the Pontifical to give the sacrament of Confirmation, if I would invent a prayer of my own, as for example: "Receive the Holy Spirit". If that is all I said at the moment of imposing my hand on your head and of signing your forehead with the Sign of the Cross, well then, you would not receive the grace. You would not have the grace of the sacrament of Confirmation. You would have had a very lovely gathering, here at Ecône, but you would have left without the grace of the Confirmation.

Is that what your parents wanted? Have your parents brought you here to say a prayer and to return to your homes without having received the grace of the Confirmation? Is it for that that

they have brought you here? Certainly not. On the contrary, they have brought you here, to be sure, to be entirely certain, that I would use on you the rite which the Church has always used, which the Church has used for centuries. Because if the Church has practiced this rite for ages and ages and it has been happy with this rite and it has considered that this is the rite which Our Lord Jesus Christ has wanted, therefore you may be sure of receiving the sacrament of Confirmation from all times.

Even if, for example, I was distracted, in giving you the sacrament of Confirmation, even so you would have received the sacrament of Confirmation, because I would have performed the rite that the Church has always done and because in my intention, I want to do that which the Church has always done. That's what is necessary for what we call the validity of the sacrament, which means that the grace truly descends into our souls.



This is very important. We cannot do just anything. The sacraments have been instituted by Our Lord Jesus Christ. This is why today the situation in the Church is very serious. Because, sad to say, many priests today, and unfortunately, we must say that even bishops no longer want to follow that which the Church has done in the past.

They always want to innovate, to do something new, to invent new prayers, to invent new rites, under the pretext of putting the Church in tune with modern times, with modern man. But we cannot change all the things in the rite of the sacrament, without the risk of making the grace of the sacrament disappear.

It is the same thing with the Holy Sacrifice of the Mass. The priest cannot say just any words over the Eucharist and believe that Our Lord will be present in the Eucharist. That is not true. We must pronounce the words that the Church desires us to pronounce and that have been pronounced for centuries.

Therefore, you may be assured, that the rite that you will receive in a little while, that will be given to you, will be truly the rite of Confirmation and that you will receive this grace of the Confirmation.

You will depart strengthened by the Holy Ghost, by the grace of the Holy Ghost. In a little while, in a few moments – when I will begin the rite of Confirmation, I will extend the hands like this, over you, to call upon you, all the gifts of the Holy Ghost.

It will not be at that moment that you will receive the grace of the sacrament, but as you know, in all of the sacraments, the Church has wanted that there be some prayers that explain the grace of the sacrament, that show what is going to be done, as in the Holy Sacrifice of the Mass. The Offertory was precisely made to express the intention of the priest. The intention of the Offertory is the intention of that which he is going to do. It is a declaration of intention; that is the Offertory of the Mass.

Well, it is the same thing in the beginning of the rite of Confirmation: the Bishop calls for all the gifts of the Holy Ghost, so that the Holy Ghost will descend with his gifts.

It is to explain that which you are going to be given in the sacrament that will be delivered to you a few moments later.

Next, you will come and kneel in front of the bishop and it is at the moment when the bishop puts his hand on your head and makes the Sign of the Cross on your forehead, with the Holy Chrism, and pronounces the words of the Confirmation, that you will receive the grace of the sacrament of Confirmation. You say that that moment – a very small moment – is not long, but the grace of the Good God, this is something extraordinary. It is a true miracle which is performed at that moment, be certain of that.

What is this little gesture for the grace which you are going to receive, in comparison with the grace itself which you are going to receive? But the almighty power of God is infinite, and God, through a small gesture, gives you an immense grace.

It was not more difficult for the Good God to create the world, the mountains, all the stars that are in the sky. One instant was necessary, only one instant for the Good God to create all that. Well then, through a little word, through a little gesture that is made over you, the Good God can transform your souls and give them entirely to Our Lord Jesus Christ, if you desire it, if you are well disposed.

Then in your hearts ask Our Lord to prepare your hearts well, to make so that the grace would be abundant in you and that you could profit from this grace all your life. It is because this sacrament of Confirmation is not renewed. You will not receive it another time. We only receive the sacrament of Confirmation once, because it imprints a mark on our souls, which is visible by all the angels in heaven, by all the chosen ones in heaven, who see those who have been confirmed and those who are not confirmed.

There is a seal, a sign that is marked definitely in your souls and it is through this sign that you will receive the grace and it is this sign that must help you to be good Christian boys and girls.

You see how this is important, in order to save your souls, in order to go to heaven. Here below, it does not last but a few years, this time

that the Good God gives to us. Several years and it is finished. It is necessary to make a choice: either for the Good God, or against the Good God; for Our Lord or against Our Lord; either for the Blessed Virgin or against the Blessed Virgin. We must make a choice.

Well then, the Good God gives us several years. Make your choice. I am watching you. Where will you go? Will you choose the Good God? Or will you be against the Good God? Are you for Our Lord, or are you against Our Lord?

The Good God sees. He watches men walk towards eternal life. It is themselves who choose. The Good God guides us. He gives us some guides: the priests, the bishops, the pope, the entire Church. The Good God has taught us for two thousand years that which is necessary to do. Well then, during these few years which we spend on this earth, we have a choice to make, a choice to make for eternity.

And the sacrament of Confirmation will help us to make this choice. Once more, in coming here, you make your choice. You say: Yes, I choose the Good God; yes, I choose Our Lord Jesus Christ. Yes, I choose for my mother the most Blessed Virgin Mary.

There, my dear children, this is what you must think today. Thank your parents for having brought you here. Thank your parents for having prepared you to receive this grace of the sacrament of Confirmation. Thank the Good God for having given you Christian parents. How many millions of children do not receive the sacrament of Confirmation? Millions and millions of children that do not receive the sacrament of Confirmation, that do not choose Our Lord Jesus Christ because they do not have Christian parents, or because the parents do not take care of their children, they abandon them, or they do not lead them to Our Lord.

Then, thank the Good God very much for having given you good parents, thank your parents. You will thank them again in a little while. Upon leaving, after this sacrament, you will thank your parents for having brought you here and for having provided for you this sacrament of Confirmation, likewise you will thank all those who have helped you to prepare yourself to receive this sacrament.

Now, we are going to pray all together, with you, to ask the Holy Ghost to descend upon you in abundance. We will ask this especially from the most Blessed Virgin Mary. Because, you know, that there is no grace that is given without the most Blessed Virgin Mary. Everything passes through the most Blessed Virgin Mary. She is the channel through which all the graces come to us, because it is through her that Our Lord was given to us, through her Fiat. When she pronounced her Fiat, then she gave to us Our Lord Jesus Christ.

That is why Our Lord has wanted, through a mystery of His mercy, of His goodness, to arrange things so that all the graces come to us through the most Blessed Virgin Mary. She is our mother, the mother of our souls. That is why we must pray to her. We must invoke her often. We must recite our rosary in order to be always under the protection of the most Blessed Virgin Mary who will guard us and conduct us for eternity.

In the Name of the Father...



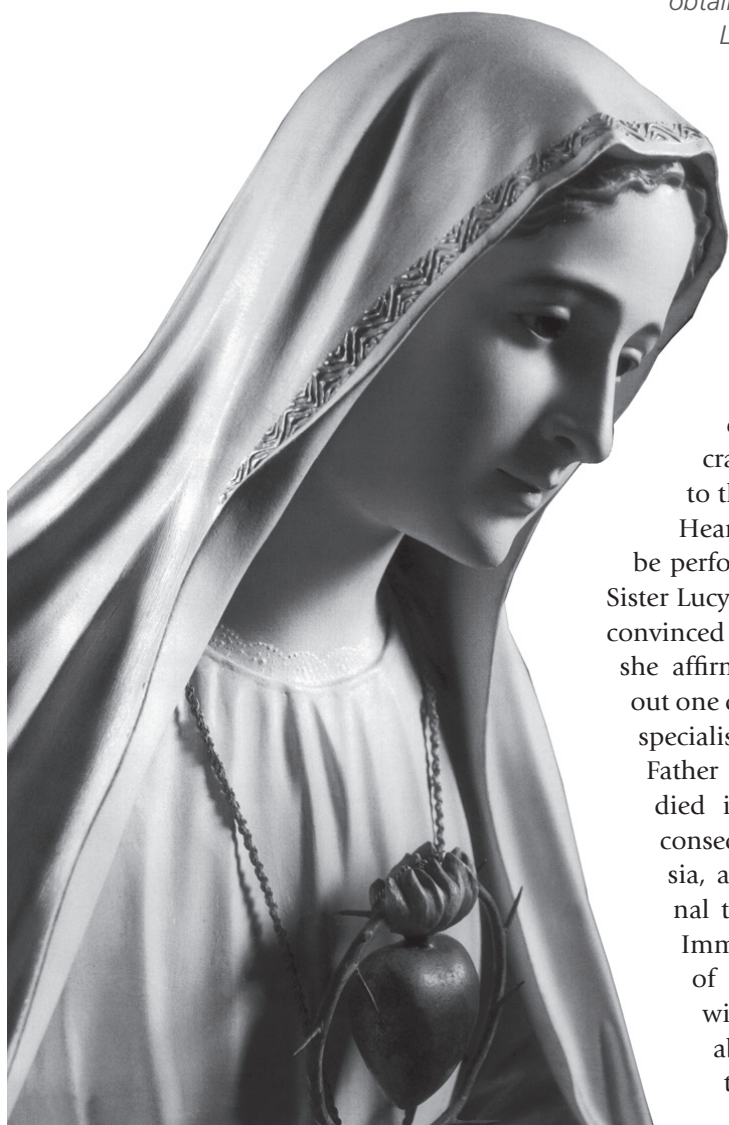
The Consecration of Russia to the Immaculate Heart of Mary

Answers to several important questions concerning the solemn and public act of reparation and of consecration of Russia, requested of the Holy Father by Our Lady, at Tuy, on June 13, 1929.

This article makes the fact evident, that the act of reparation and of the consecration of Russia to the Immaculate Heart of Mary has never been performed by any Pope up to now.

This must encourage us all, dear faithful, to be generous in the participation of this third Rosary Crusade, to which Bishop Fellay, Our Superior General, urges us, in order to obtain from the Holy Father the fulfillment of these requests from Our Lady of Fatima. Let us not forget to add to our prayers some daily sacrifices, to in a way do violence to heaven, so that this act of reparation and of consecration of Russia, on which depends the eternal salvation of hundreds of millions of souls, will be made as soon as possible.

Father Fabrice Delestre



In any case, the consecration of Russia to the Immaculate Heart of Mary will be performed one day. Sister Lucy of Fatima was convinced of this, and she affirmed it straight out one day to the great specialist of Fatima, Father Alonso, who died in 1981: "The consecration of Russia, and also the final triumph of the Immaculate Heart of Mary which will follow it, are absolutely certain and will be realized in

spite of all the obstacles. Therefore, let us pray with the holy hope of hastening the time of this consecration."

Has Our Lady requested the consecration of the world alone, of the world with explicit mention of Russia, or of Russia alone?

The response is without a doubt: Our Lady had come to ask for the consecration of only Russia to her Immaculate Heart. Both in words and in writing, Sister Lucy has repeated this very often all throughout her long life. Here are some examples of this:

Words of Sister Lucy: Conversation of Sister Lucy with Fr. Jongen, at Tuy, February 3, 1946:

During this conversation, without hesitation, the visionary declared: "The Holy Virgin asked for the consecration of Russia to the Immaculate Heart of Mary, by the Pope, in union with all the bishops of the world."

“Did she not speak of the consecration of the world?”

“No”! Conversation of Sister Lucy with Father McGlynn, in February, 1947: The messenger of the Immaculate above all firmly repeated to him the precise request of the consecrations: “No! No! Not the world! Russia, Russia!”

Conversation of Sister Lucy with Mgr. Hnilica and Don Luigi Bianchi, on May 14, 1982, at the Carmel of Fatima. Sister Lucy was of course questioned about the Act of Offering, performed the evening before, by Pope John Paul II, at Fatima: She remarked that Russia had not been the object of the consecration. But, God wanted “the consecration of Russia and of only Russia, without any addition.”

I will limit myself to citing a letter of Sister Lucy to the salesian Father Umberto Pasquale, dated April 13, 1980. She requested in a manner very concise but very clear to this priest, to whom she confided in since 1939, and who had asked her the following question in writing: “Has Our Lady ever spoken to you of the Consecration of the world to her Immaculate Heart?”

Here is the short response written by Sister Lucy: “Reverend Father Umberto, in response to your question, I will clarify things: Our Lady, at Fatima, in her request, has solely referred to the consecration of Russia. In the letter that I wrote to the Holy Father Pope Pius XII – according to the directive of my confessor, I asked for the consecration of the world with explicit mention of Russia.”

As Sister Lucy indicated clearly, the petition of the consecration of the world with explicit mention of Russia did not belong to the message of Our Lady of Fatima. It has to do with a secondary and additional request annexed and added on to the message of heaven, made to Pope Pius XII, according to that which her confessor had told her!

The conclusion is established by itself: Our Lady has requested the consecration of Russia, and of Russia alone, to her Immaculate Heart, at Tuy on June 13, 1929. She had announced on July 13, 1917, at Fatima, that she would come to request this consecration.

Why did she request the consecration of Russia, and not of another country?

There is, of course, a part of a mystery in the response to this question, seeing that, in great part, the Providence of God is beyond us poor mortals here below. Nevertheless, several pertinent reasons may be brought forward, which moreover help us to better understand the worldwide nature of the message of Fatima, as well as the designs of the infinite mercy of God for our times, so filled with tragedies and confusion. It would be proper to put this request from heaven back into its historical perspective, in remembering the initial plan of the Marxist revolutionaries to win over the entire continent of Europe, and from there the entire world. Here is an extract from the “Word of the chaplain” which I wrote for *Le Lien*, the newsletter of the Rosary Crusade, nr 82 (Oct. to Dec. 2006). The plan of these revolutionaries, whose aim was to destroy the Catholic faith in souls and also in all of Christian Europe, consisted of catching the Old World in a pincer movement, by fomenting simultaneous revolutions to seize the governments at the same time in three countries: the two countries more at the west of Europe (Spain and Portugal) and the large country at the east of Europe, Russia. This plan was clearly motivated by the propositions of Lenin to Trotsky, at Paris, in the first days of the Marxist conspiracy: “Our revolution is international. We will begin simultaneously in the Iberian Peninsula and in Russia, and one day the revolution will extend throughout all of Europe.”

The year chosen for the simultaneous revolutions in the east and in the west of Europe was 1910. And in fact, it was that year that the revolution triumphed in Portugal, through the collapse of the multi-secular monarchy and the establishment of the republic, desired by all the revolutionaries in the country. But in Russia, the situation was not ripe, and the revolutionaries had to wait seven years to fully triumph, in 1917.

It was precisely in that year that Divine Providence chose to directly intervene in the course of the world, by sending the most Blessed Virgin Mary to the earth, to appear to three poor children and to deliver to them a message which would be the powerful antidote for all of these revolutionary threats.

Indeed, it was truly the apparitions of the Queen of heaven at Fatima, which God decided to mark with a divine seal just as dazzling as it was incontestable (the great miracle of the sun on October 13, 1917, before a crowd of 70,000 to 100,000 people) which permitted the defeat of the revolution in Portugal. From 1910 to 1921, the country was plunged in a terrible decadence, the more radical revolutionary groups progressively eliminating the more moderate elements. There was a veritable atmosphere of "absolute terrorism" which reigned in these years. (...) However, during several years, thanks to the apparitions of Fatima and to the miracle of the sun, a very profound moral change was brought about throughout the country, supported by the immense fervour of an entire people towards Fatima which rapidly became the absolute spiritual center of the country, attracting many impressive crowds of pilgrims. The conversion of the country was brought about, and had great political consequences in 1926: on May 28, a military coup d'Etat, led by General Carmona, triumphed without any bloodshed, all the population being weary of the complete collapse in which fifteen years of republican and revolutionary government had run the country. Thus was sealed, in the west of the continent, the defeat of the Marxist plot.

But at Fatima, Our Lady was not satisfied to place a setback to one of the two jaws of the revolutionary pincers, which menaced Europe; she had also announced, on July 13, 1917, the great supernatural means which would put to rout the other jaw of these pincers: "the consecration of Russia to my Immaculate Heart and the Communion of reparation on the first Saturdays of the month. If my requests are heeded, Russia will

be converted and there will be peace." Unfortunately, these two requests have not been heeded by the authorities of the Church and whereas the supernatural events of Fatima contained all that could lead to a total triumph of the Catholic faith over Marxist atheism, the disobedience to the requests of Our Lady concerning Russia has led only to a half victory, clearly symbolized by the division of the European continent into two factions after the Second World War, the half of Europe (that of the East, that which was the side of the jaw of the pincers which had not been brought down by Fatima) consequently passing for several decades under the domination of atheistic communism.

Russia seemed, in the second part of the secret of July 13, 1917, as the scourge of God on the world. Our Lady solemnly warned that, if her requests are not heeded, the justice of God would use this country "to punish the world of its crimes, by means of war, famine and persecutions against the Church and the Holy Father". An essential supernatural means was then given by Providence to stop this scourge: the consecration of this country to the Immaculate Heart of the Mother of God, the act which would bring about its complete conversion.

To that Sister Lucy seems to add a third reason, an apologetic one, which considers the immensity of the territory of Russia, the country having the greatest area in the world. In fact, she declared to Mgr. Hnilica and to Don Bianchi on May 14, 1982, at the Carmel of Fatima: "Russia is an immense territory, well marked out, and its conversion will be noticeable, thus providing the proof of what can be obtained through the consecration to the Immaculate Heart of Mary".



Must the act of reparation and of consecration be made to the Immaculate Heart of Mary alone, or if not, to the holy Hearts of Jesus and Mary?

The direct requests of Our Lady, both on July 13, 1917 at the Cova da Iria as well as on June 13, 1929 at Tuy, call for a consecration of Russia only to the Immaculate Heart of Mary. The difficulty comes from two letters of Sister Lucy to Father Goncalves, her confessor, in May and June of 1930. The visionary has transmitted to him the message of Tuy of June 13, speaking of "a solemn and public act of reparation and of consecration of Russia to the most holy Hearts of Jesus and Mary".

The solution of this difficulty seems to be supplied by a different message from heaven, received by Sister Lucy in the spring of 1936, and revealed to Father Goncalves, her confessor, in a letter of May 18, 1936: "In a personal way, I spoke to Our Lord of this subject and, after a little time, I asked Him why He would not convert Russia until His Holiness made this consecration: "Because (said Our Lord) I want that all My Church recognize this consecration as a triumph of the Immaculate Heart of Mary, so as to spread her cult and to place, next to the devotion to my Divine Heart, the devotion to this Immaculate Heart."

These words of Our Lord give us the necessary insight to respond in an adequate manner to the question posed:

1) Our Lord appears to consider the devotion to His Sacred Heart as established in the world, and His words indicate implicitly that the establishment of this devotion was carried out thanks to a consecration already made, which could only be the consecration of the human race to the Sacred Heart, made by Pope Leo XIII on June 11, 1899;

2) To establish the devotion to the Immaculate Heart of Mary, heaven comes to ask for a new consecration, no longer of the human race but, for very precise and also very serious reasons, of one country alone, Russia, to this Immaculate Heart. This consecration must be made by the supreme authority of the Church: the Holy Father.

3) Once this consecration of Russia to the Immaculate Heart of Mary is carried out, the two devotions to the holy Hearts of Jesus and Mary, complementary, will be established side by side in the world and in the Church, bringing them great benefits.

Sister Lucy had undoubtedly a very keen understanding of all that, and that is why she transmitted the message of Tuy in speaking of a consecration to the most holy hearts of Jesus and Mary. Frere Francois de Marie des Anges made, apart from that, this relevant commentary of this transmission of the message of Tuy by the visionary: In reporting the divine request of the consecration of Russia, Sister Lucy speaks sometimes of a "consecration of Russia to the most holy Hearts of Jesus and Mary" and sometimes of a simple consecration "to the Immaculate Heart of Mary", which necessarily is intended at the same time to the Sacred Heart of Jesus. So true is it that "...to come to the Heart of Mary, that is to come to Jesus; to honour the Heart of Mary, that is to honour Jesus, to invoke the Heart of Mary, that is to invoke Jesus..." (From Saint John Eudes "The Admirable Heart", Book II, chap. 5); cf. Saint Louis-Marie Grignion de Montfort, "Treatise of the True Devotion", no. 148.

4) For what reasons is the union of all the Catholic bishops with the Pope in the accomplishment of the act of consecration of Russia requested?

The words of Our Lord in the spring of 1936, cited above, are a first explanation: "Because I want that all My Church recognize this consecration as a triumph of the Immaculate Heart of Mary..." So that the entire Catholic Church recognize the triumph of the Immaculate Heart of Mary, it is logical that it be called entirely to participate in the act of consecration which must assure this triumph! Thus all of the Episcopal body is called to join together with the Holy Father in this act of reparation and of consecration.

But there is also a second explanation, even more fundamental. In the two letters that she sent to Father Goncalves in May, 1930, Sister Lucy expressed the request from heaven as follows: "The good God promises to put an end to the persecution in Russia, if the Holy Father deigns to make, and orders the bishops of the Catholic world to make also, a solemn and public act of consecration of Russia..." The Pope

who decides to make this consecration must therefore use his supreme authority, and make an act of authority to order the Episcopal body entirely to come together with him. It is, no doubt, there, the formal reason for this request, and implicitly, we could legitimately think that the Pope who would make this consecration would only make use of his authority in a manner very diminished, very limited. Consequently, everything helps to make us think that this act of consecration will involve a rapid and total restoration of the pontifical authority, through the immense and immediate graces that it will bring, first to Russia, then to the Church and to the entire world: The Pope, having put all his supreme authority in this act, with a perfect supernatural spirit and a total confidence in the promises of the most Holy Virgin, will be amply paid

Mary, carried out by the Pope, who would order all the bishops to join together with him, would be completely agreeable to heaven, even if a great majority of bishops did not obey the Pope.

The argument which consists in saying that the request from heaven is impossible to fulfill in these times because it is impossible that all of the Catholic bishops obey the Holy Father and unite with him to perform this act, therefore is not a serious argument for he who understands clearly and exactly the request from heaven. But it has unfortunately been excessively (and improperly) used to dissuade the Pope from asking for this act of consecration, and also to throw discredit on the message of Fatima and its requests.

What is the nature of the promises made by Our Lady and set forth by her as some fruits of the act of consecration of Russia to her Immaculate Heart?

The promises made by Our Lady on July 13, 1917, in the second part of the secret are three in number:

1. "many souls will be saved and will find peace";
2. "Russia will be converted";
3. "there will be granted to the world a certain time of peace".

These three promises are clearly conditional: they will be fulfilled, declared Our Lady, "if what I am going to tell you will be done", or also "if my requests are heeded".

It is therefore very obvious that these promises will be the indubitable fruits of the act of reparation and of consecration of Russia to the Immaculate Heart of Mary, as well as of the engaging of the highest authorities of the Church "to approve and to recommend the practice of the devotion of reparation" of the first Saturdays of the month.

These promises are so linked to the requests of Our Lady that their complete absence in the world ever since 1929 suffices to demonstrate that the act of reparation and of consecration of Russia to the Immaculate Heart of Mary has nev-



in return through a magnificent restoration of the entire Church, which will begin by the re-establishment of authority, and then of order and of ecclesiastical discipline.

It is for this reason that it appears undoubtedly that an act of reparation and of consecration of Russia to the Immaculate Heart of

er been performed.

Will the solemn and public act of reparation and of consecration of Russia to the Immaculate Heart of Mary be performed one day?

From the number of messages from heaven received by Sister Lucy after the refusal of Pope Pius XI to accomplish the act of reparation and of consecration of Russia and from several totally unambiguous assertions of Sister Lucy, there is no doubt to be had: this solemn and public act of reparation and of consecration of Russia will be performed one day by a Pope who will have ordered all the bishops to come together with him. Communication of Our Lord to Sister Lucy, in August, 1931 at Rianjo. Sister Lucy has related this revelation of Rianjo several times, of capital importance in the organization of the message of Fatima, being given the persistent refusal of successive Popes to obey the request of heaven.

Letter of August 29, 1931, to Mgr. Correja da Silva, Bishop of Leiria: "... it seems to me that His Divine Majesty tells me: (...) 'Make known to My ministers, being given that they follow the example of the king of France, that they shall follow him in adversity. Never will it be too late to have recourse to Jesus and Mary.'"

Letter of 1936 of Sister Lucy to Father Goncalves: "Later, through the means of an innermost communication, Our Lord said to me, in complaining: 'They have not wanted to listen to My request! ... Like the king of France, they will repent of it, and they will do it, but it will be late. Russia will have already spread its errors throughout the world, provoking wars and persecutions against the Church. The Holy Father will have much to suffer'".

Conversation of February 3, 1946 with Fr. Jongen: "In 1931, from Rianjo where, by order of my superiors I went to rest for a month, I wrote a letter to His Exc. the bishop de Leiria, insisting about this same request, and I mentioned there the words of Our Lord: 'Like the king of France, they do not listen to My requests; the Holy Father will consecrate Russia, but it will be late'".

Communication of Our Lord to Sister Lucy during the springtime of 1936. I have already

given above the first part of this communication from heaven, in answer to the third question. Here is the second part of the communication: "But, my God", said Sister Lucy, "the Holy Father will not believe me if You do not prompt him Yourself with a special inspiration."

"The Holy Father! Pray much for the Holy Father. He will do it, but it will be late! However, the Immaculate Heart of Mary will save Russia, it is entrusted to her".

The assertions of Sister Lucy: "I limit myself to relate three strong and clear assertions of Sister Lucy, which show us well that she has never doubted that the act of reparation and of consecration of Russia would be carried out one day".

When in 1946 John Haffert asked Sister Lucy if the conversion of Russia would, without doubt, follow the consecration of that nation, the visionary declared: "Yes, that is what Our Lady has promised. It will happen."

When Father McGlynn, in February, 1947, wanted to know if the promise of the conversion of Russia was absolute or conditional, Sister Lucy responded: "The words in the secret 'In the end' signifies that it is absolute.]

When Father Alonso questioned her about the words of Our Lord: "The Pope will consecrate Russia, but it will be late", the visionary pointed out that "the Consecration of Russia and also the final triumph of the Immaculate Heart of Mary that will follow are absolutely certain and will be realized in spite of all the obstacles".

Father Fabrice Delestre, SSPX



Reliability...

Fr. Todd Angele

One of the most important qualities a Mass server can have is that of reliability. It is important that the Archconfraternity of St. Stephen officials have confidence that the members and postulants will be present, on time, when they are scheduled to serve. It is not difficult to see why this is so important. Consider the difficulty it causes others when the appointed server does not show up, or is late. Others have to set up the altar; this often means preparing things for the Holy Sacrifice in a mad rush, rather than with the dignity of movement called for by the sanctity of the sanctuary. Then, a replacement must be found. That is often easier said than done.

Sometimes, there can be circumstances beyond the server's control that prevent him serving when appointed. This would be the case, for example, when the server wakes up in the morning and is sick. Occasionally, there can also be other commitments that prevent the server from being present at the church when scheduled. In situations such as these the Guild officials must be comfortable in the knowledge that the servers will obtain a replacement for themselves.

In finding a replacement, the first thing a server must understand is that it is his responsibility to find a replacement. Therefore, it is not sufficient that the server simply inform the President or one of the priests that he will not be able to serve when appointed. It is not the responsibility of the President or the priests to obtain the replacement; it is the server's job to look after this.

The second thing the server must understand is that he needs to be reasonably certain that his replacement will be reliable. The server does not have this certainty, if he merely leaves a message on someone's answering machine. He must speak to his potential replacement in person. The server must also understand that just because he has spoken to someone about taking his place, he has not found a replacement until that person agrees to serve in his stead. A replacement may have to get

permission from his parents before he can commit to serving. So, until the possible replacement has agreed to serve, the burden remains with the server who was scheduled.

This lets the server know what his obligations are when it comes to finding a replacement. But what about replacing others? The best and most reliable members of the Guild are those who are always ready to help others by serving in their place. Those magnificently reliable servers show that they truly understand the great privilege it is to serve at the altar. Imagine the honor which is due to a server of whom it can be said, "he has never turned down an opportunity to serve"! On the other hand, it is a shame to find a server that does not value the opportunity to serve Holy Mass. In his book *The Hidden Treasure*, St. Leonard has the following to say regarding servers who do not value as they should the opportunity that is theirs in serving Holy Mass: "Those persons are sadly astray... who require to be begged and urged to serve Mass; when, in fact, they ought to compete with each other, and almost snatch at the missal, in order to gain the honor of fulfilling a function which the very angels and blessed ones in heaven look upon with envy." (pg 72)

Reliability is, indeed, a wonderful trait. This is recognized in all walks of life. Imagine a person who is consistently late for work. Would he be surprised to lose his job? By no means! In fact, most would be surprised if such a one did not lose his job. Now, if reliability is so valued in worldly matters, where the reward is an earthly remuneration, how much more should it be valued when it regards the service of Him Who died on the cross for the love of us? At Holy Mass the server truly serves Our Lord and Saviour Jesus Christ. Being faithful to the serving schedule is a means the Mass server has within his power of showing Our Lord the love he bears Him.

How admirable is the reliable server! When the alarm goes off announcing that it is time to rise, in order to be at the church on time to serve the early Mass, it is very easy to want to simply remain in bed for a few extra minutes, especially on cold, dark mornings! The server who overcomes that

natural inclination, so that he can make sure all is in readiness for the Holy Sacrifice in due time displays wonderful devotion to Holy Mass and to Our Lord, Himself. Compared to the sacrifices Our Lord made for us this is certainly a very small one, but one that pleases Our Lord immensely. Our Lord Jesus Christ sees these little sacrifices the

server makes and readily accepts them. They bring great joy to His Sacred Heart.

Isn't that a wonderful way to start the day, or, in the case of an evening Mass, to end the day? What a wonderful opportunity for Mass servers. Let the members of the Guild bear this in mind, and be reliable for the love of the Eternal High Priest.

Letter to an Altar Boy

Rev. Fr. David E. Rosage

DEAR JIMMY,

The other day I had a little experience which really did my heart a lot of good. As I was going around the back of the church on my way to the garage, I heard the closing sentences of an argument.

Joe Brown was telling two of his companions what he thought about the language they were using. Joe is quite a boy - one of the biggest and the strongest we have among the Knights of the Altar.

"It isn't at all smart, and it's not right for an altar boy to be saying such things," Joe was telling his companions.

His two playmates looked Joe over to see whether or not he was serious. But the look on his face soon convinced them, and they didn't have much to say in reply, for all the boys respect Joe very much. It seems, Jimmy, that almost every boy runs into a period in his life when he thinks he is showing his manhood by using all sorts of bad language. Boys often think it is smart to use some kind of profanity, and even filthy and impure language.

A boy's companions are often responsible for this bad habit. First of all, these companions use foul words and expressions all the time themselves. Second, if one of their friends does not use such language, they make fun of him and ridicule him. Of course, no boy wants his friends and his gang to laugh at him, nor does he want to be called a "sissy" because he doesn't talk as tough as the rest of the gang. Did any of your companions ever laugh at you, Jimmy, for not using strong language? If they did, I am proud of you, and I know our Lord is pleased with you too.

If a man or a boy "cusses" it proves he does not know enough decent words to express himself correctly. It also proves that he wants to be tough and "show off." Really, he has nothing to show off about, so he thinks his rough talk will show the world how tough he can be. Isn't he ridiculous?

As an altar boy, I hope you will never use bad language. You have the privilege of answering the beautiful prayers which the priest uses at Mass. Isn't there something wrong with our thinking if we praise Our Lord at one moment of the day and then insult Him a little later with foul talk?

There is still another very important reason why as an altar boy you should never acquire bad habits of speech. Our Lord uses your tongue very frequently as a cushion on which to rest when He comes into your soul in Holy Communion. The offense would be the more serious if you were to use that same tongue to speak disrespectfully of Our Lord, or to abuse His Holy Name.

People expect their altar boys to be just about perfect. They expect them to be different from anyone else in the neighborhood. They are very disappointed when they hear an altar boy using the rough and tough language of the boy in the street who has never had the opportunity and the privilege of serving Mass.

Jimmy, I should like to suggest a special crusade for all altar boys. Our Lord is insulted millions of times throughout the course of a single day by the profanity and filthy language which men use. Since altar boys are the special friends of Our Lord, His Knights of the Altar, they are the very ones who should make some reparation to our Lord for all these insults.

I should like to suggest that every altar boy say a little ejaculation quietly to himself every time he hears anyone use the wrong type of language. "Praised be Jesus Christ!" would be a very fitting suggestion. A boy can say this ejaculation whenever he hears profanity on the bus, on the street, at his work, or in play. No one will know he is making atonement for the sins of men. Did I say no one? I mean no one except Our Lord.

Will you be a Crusader, Jimmy? Perhaps you can even be a captain in this crusade by suggesting the practice to your friends and other altar boys.

Ought children to be spanked?

To this modern question, there is an obvious, age-old answer, concerning whether or not corporal punishment is an essential part of education. However, more important than the answer, is the why and the how of the answer, which can be best understood in answering the objections that are commonly presented.

Rev. Father Peter Scott

There is an objection that is incompatible with the Faith, that of the naturalism of Jean-Jacques Rousseau, who maintained that every child, born naturally good, is corrupted by his social environment, so that he should be allowed entirely to find himself, without any so-called negative influence, such as restraints, controls, exterior discipline, either from society or from his family.

cannot be considered in the purely natural order, but must be treated as one fallen through original sin. Although redeemed and sanctified through baptism, he still does not recover the preternatural gift of integrity, lost by our first parents, that maintains perfect control and order. "There remain, therefore, in human nature the effects of original sin, the chief of which are the weakness of the will and disorderly inclinations." (Ib.)



This error is clearly condemned by Pope Pius XI under the name of "Pedagogic naturalism" (Encyclical On the Education of the Redeemed Man". He teaches that the child to be educated

Quoting from the book of Proverbs, the Pope draws the conclusion, which is the theological explanation of the necessity of corporal punishment: "Folly is bound up in the heart of a child and the rod of correction shall drive it away" (Prov. 22:15). Disorderly inclinations then must be corrected, good tendencies encouraged and regulated from the tender age of childhood, and above all the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace, without which it is impossible to control evil impulses..."

Note that the Pope does not consider corporal punishment as effective in itself, as a purely natural means, but within the entire supernatural context of the elevation of fallen human nature to acts of supernatural value. The rod of correction of disorderly inclination is only of value inasmuch as it is in constant alliance with the teaching of the Faith and the cooperation with the working of divine grace. It is not the spanking alone that works, but corporal punishment

when it is seen as a preparation for the child's living according to the commandments and charity, by mortifying the disordered inclinations and selfishness of fallen human nature, that so often stand up as a powerful obstacle to God's working in the soul. The Pope's conclusion extends much further than simply the approval of corporal punishment, but includes in its condemnation everything that denies the duty of educators, and parents in particular, to correct, control, direct and punish the disorders to which all children are subject:

"Every form of pedagogic naturalism which in any way excludes or weakens supernatural Christian formation in the teaching of youth, is therefore false. Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and which relies on the sole powers of human nature, is unsound. Such, generally speaking, are those modern systems bearing various names which appeal to a claim to self-government and to unrestrained freedom on the part of the child, and which diminish or even suppress the teacher's authority and action, attributing to the child an exclusive primacy of initiative..." (Ib.)

Corporal punishment not psychological

Granted that there is a place for restraint, control and exterior discipline, as a Catholic must, are we not to admit that there are serious objections to the practical application of corporal punishment, objections that effectively exclude it, with the possible exception of some extreme cases? These arguments are principally of a psychological nature, namely that:

- corporal punishment is very burdensome, shameful and disgusting to the person who has to bear it, and that consequently it causes him to rebel against authority;
- corporal punishment humiliates the delinquent;
- and diminishes esteem for the person who inflicts it, interpreted as it frequently is, as an expression of frustration and lack of patience and charity on the part of the educator. (Cf. Quenette; *Education de la puereté*, p. 189)

These arguments are well expressed by no less an author than the greatest educator the Church has known, St. John Bosco: "To strike

one in any way, to make him kneel in a painful position, to pull his ears, and other similar punishments, must be absolutely avoided, because the law forbids them, and they greatly irritate the boys and lower the reputation of the educator" (In Avallone; *Religion, Reason & Kindness*, p. 80). The saint continues, speaking about his preventive system of education, drawing on his own wealth of personal experience: "If this system is carried out in our Houses, I believe that we shall be able to obtain good results, without having recourse to the use of the cane and other corporal punishments. During the forty years I have lived among boys, I do not remember having used punishments of any kind, and by the help of God I have always obtained not only what duty required, but also whatever I desired from those very boys in regard to whom all hope of good results seemed lost." (Ib.)

"To strike one in any way, to make him kneel in a painful position, to pull his ears, and other similar punishments, must be absolutely avoided, because the law forbids them, and they greatly irritate the boys and lower the reputation of the educator"

St. John Bosco

The truth of these observations, and the incomparable wisdom of a saint cannot be denied. We have all heard of cases in which corporal punishment has produced anger, resentment and rebellion, especially when inflicted under the influence of anger and impatience. We can all understand that corporal punishment, especially if done in public, is humiliating and shameful. We have all heard of cases of adults who now despise those who punished them physically when they were young, and we are all aware of the cruelty with which such discipline can be administered, which is nothing other than child abuse. How could we not be full of admiration for a system of education that excludes all these dangers, a system of constant and preventive vigilance, "based entirely on reason, religion and charity; therefore it excludes all violent punishment and tries to do without even the slightest chastisement" (St. John Bosco, *Op.Cit.* p. 74).

But corporal punishment is Catholic

Yet the traditional rite of penance, as contained in the Roman Ritual, Tit. III, Cap. 3, #4 orders the priest who is to absolve the penitent

from an excommunication in the external forum, that if he is a man, he is to be beaten with a rod or with cords, as he recites Psalm 50. This is corporal punishment in the Church's liturgy! Moreover, St. Paul, in his letter to the Hebrews, speaks of the chastisement of corporal punishment as the duty of a father, and a sign that he truly loves his son, so that only illegitimate children are to be deprived of this wonderful medicine. In applying this remedy to his son's rebellious fallen nature, he is really only imitating God, who likewise chastises because He loves, as the Apostle of divine love himself points out: "Such as I love, I rebuke and chastise" (Apoc. 3:19). Here are the words of St. Paul:

"For whom the Lord loveth, he chastiseth; and he scourgeth every son whom he receiveth. Persevere under discipline. God dealeth with you as with his sons; for what son is there, whom the father doth not correct? But if you be without chastisement, whereof all are made partakers, then are you bastards, and not sons....Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow; but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice." (Heb. 5:6-11)

Moreover, we are all aware of the inspired wisdom of Sacred Scripture, which speaks repeatedly and explicitly of corporal punishment, as in the following texts:

"Withhold not correction from a child: for if thou strike him with the rod, he shall not die. Thou shalt beat him with the rod, and deliver his soul from hell." (Prov. 23:13,14).

"He that spareth the rod hateth his son: but he that loveth him correcteth him betimes." (Prov. 13:24).

"The rod and reproof give wisdom: but the child that is left to his own will bringeth his mother to shame." (Prov. 29:15).

"He that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours... Give thy son his way, and he shall make thee afraid... Give him not liberty in his youth, and wink not at his devices. Bow down his neck while he is young, and beat his sides while he is

a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee." (Ecclesiasticus 30:1, 9-12).

Although we cannot help but understand how repugnant it is to administer physical punishment to those whom we love, we also realize how great an act of charity it can be. It is inconceivable that the new covenant of divine charity promulgated by our Divine Savior, could have nullified this wisdom of the old law, truly timeless and eternal as it is, for it is based upon the realities of fallen human nature and of grace. More yet: - we have all personally experienced the truth of these observations, namely that the child who is not punished in a real and physical manner becomes impossibly selfish, self-willed, paralyzed by his passions and by his sense of self-importance and independence, and ultimately a fanatical liberal, resistant to grace.

Can psychology and spirituality be reconciled?

Does not every child need to feel the authority of real punishments? Does he not have to realize that there is one who can control him even physically? Does he not need a strong character over him, with the kind of non-sentimental strength that will inculcate the good of self-discipline, learned as it is by inflicted discipline? Is not this mortification of nature essential to the work of grace in the supernatural life? Does not every child have a right to experience the combination of inner strength and firmness on the one hand, and tenderness and loving care on the other, that is the perfect imitation of the working of divine Providence?

But if all these spiritual observations are true, how can they be reconciled with the psychology of a child, so carefully understood and explained by St. John Bosco? Is there any way out of this apparent contradiction, any secret, then, to the application of corporal punishment? Is there any corporal punishment that neither incites to rebellion nor humiliates, and that does not demean the educator?

TO BE CONTINUED NEXT ISSUE

The Oblates

The Oblates of Mary Immaculate's expansion over the second half of the nineteenth century

In Eastern Canada (1861-1898): The Oblates were zealously working in three fields: the Indian missions, regions newly opened to pioneers and colonists, and lastly, the towns and villages of south-eastern Canada.

Rev. Fr. Roger Guéguen

The Indian missions

A primary observation about this first mission field is the incredible spread of the Oblate missions to the Far North: first to Betsiamites on the north shore of the Saint Lawrence in 1862, then Fort Chimo on Ungava Bay, in the heart of Inuit territory, in 1872. Among the Oblates who worked at these missions are famous missionaries such as Louis Babel, Charles Arnaud and Zacharie Lacasse.

The second major region of Indian missions was in Timiskaming, to the west of Quebec, near the Abitibi River, and all along Ontario up to James Bay. Ville-Marie was an important mission in this area, founded in 1889. More famous names are linked to this region: François-Xavier Fafard, known as Sapier, Joseph Guinard and the Breton Jean-Marie Nédélec, a man who completed the 13,000-kilometre canoe trip to the James Bay mission 21 times (this mission was part of the Timiskaming jurisdiction).

The third major region of the Oblate-ministered Indian missions was known as the Saint Maurice Missions. The Breton priest Jean-Pierre Guéguen, the appointed missionary to the region, ministered to the region from 1867 to 1899, making a 2,700-kilometre canoe trip every year, through rivers and lakes, interrupted by innumerable rapids and portages, starting from either Maniwaki or Timiskaming. On the trip he would visit seven main posts and many secondary intermediate posts.

Throughout all these missions, the missionaries learned the Native languages of the peoples to whom they ministered—the Montagnais, Al-

gonquin, Iroquois and Cree tongues; they wrote or reprinted prayer books, hymnals and catechisms in these languages. They also built chapels, whenever it was possible.

Among the settlers:

Maniwaki, Timiskaming, Mattawa

Ministering to the pioneer regions, also known as settler regions, was the second major field of activities in Canada.

The first region was Gatineau, where the Brothers in Maniwaki contributed significantly to settlement by developing large model farms, and building a sawmill and a flourmill.

In the second region, Timiskaming, the famous Brother Joseph Moffet began experimenting with topsoil quality. He was later called the "father of Timiskaming" because of his genius for organization.

The third region was the area surrounding Mattawa, located in Ontario, west of Timiskaming. The Oblates took up residence there in 1869. Besides officiating at the new parish, they visited the widely distributed population along the Ottawa and Mattawa Rivers and around Lake Nipissing. They ministered to settlers, Indians, men employed in builder's yards, and railroad workers.

Apostolate in the cities

The third sector of the Oblates' activities in Canada included various cities, such as Montreal, Quebec City, Ottawa, Hull, and Lowell (now in the United States). In Montreal, St-Pierre-Apôtre remained the main house of the region.



Bishop Adélarde Langevin

There the Oblates had charge of a church attended by over 8000 faithful. They preached in all the parishes of the Montreal diocese successively, as well as in many other parishes in dioceses throughout the country and even in the United States.

The Saint-Sauveur convent in Quebec City provided priests from 1853 on for a church that became a parish in 1867. Father Flavien Durocher played an important role in this area.

As for Ottawa, the Bytown College, a bilingual institution founded in 1848 by Bishop Guigues, must be mentioned. It was declared a university by the Canadian government in 1866, and a Catholic university in 1889 by a decree of Leo XIII.

For the record, the parish of Notre-Dame-de-Grâces in Hull, Quebec, must be mentioned in connection with Father Louis Reboul. As for Lowell, south of Plattsburgh in the United States, a Franco-American centre was founded there for work among some 500,000 French-Canadians distributed over the eastern states, and the Catholic Irish.

The first centre was located at St. Laurent Mission, south of Lake Manitoba. It was a great success; Bishop Adélarde Langevin declared in 1898: "This part of the vicariate progressed in giant steps."

The second centre was opened in 1867 at Fort Alexander, located at the mouth of Lake Winnipeg—an immense mission territory that stretched from Lake Winnipeg, to Nelson River, to Hudson Bay.

The third centre was formerly known as Qu'Appelle, now Lebret. Its location was chosen by Bishop Taché himself and entrusted to Father Joseph Ritchot. Soon the mission became the centre of five smaller posts. Moreover, five other missions with resident priests were successively opened around Qu'Appelle.

Bishop Langevin, mentioned above, was thus able to write at the end of his report to the General Chapter in 1898: "Our faithless savages, whose hardheartedness has become a byword all over the Northwest, are now willing to listen to the Word of truth."

At St. Boniface itself, the Oblates provided priests for the parish of St. Mary, in the new city of Winnipeg, and the parish of St. Charles, around 16 kilometres from St. Boniface. On September 22, 1871, the diocese of St. Boniface became an archdiocese and a metropolis, whose suffragans were the diocese of St. Albert, created that same day, and the apostolic vicariates of Athabaska-Mackenzie and British Columbia. Bishop Taché was made an archbishop at the same time. On a side note, a council took place at St. Boniface from July 16th to 24th in 1889, with the unique characteristic of being made up solely of Oblate bishops, with Archbishop Taché presiding: Vital Grandin, bishop of St. Albert; Henri Faraud, apostolic vicar of Athabaska-Mackenzie; Isidore Clut, his auxiliary bishop; Paul Durieu, coadjutor of Bishop Louis D'Hermobez of the apostolic vicariate of British Columbia, represented by Father Célestin Augier.

In the next issue, we will finish our historical investigations with the development of the various vicariates in the northwest and the west of Canada over the same period.



In Winnipeg, in 1880, construction began on a new St. Mary's church, which later became St. Mary's Cathedral. It was blessed in September 1881 and solemnly consecrated by the Archbishop of Montreal on September 25, 1887. Land was also acquired for St. Mary's Cemetery in the Fort Rouge area of the city.

In the West and North of Canada (1861-1898)

The vicariate of St. Boniface

This vicariate had large areas lopped off twice: first in 1864, when the vicariate of the Athabaska-Mackenzie missions was established in the Far North, and again in 1868, when the St. Albert missions were established. The vicariate of St. Boniface evangelized three different groups: the Sauteux, Cree, Assiniboines and Sioux; Whites; and Métis, usually mixed with the previous two groups. Bishop Alexandre Taché led this apostolate.

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

Papal ecumenism in the Holy Land

Nobody questions the openly political nature of the Pope's pilgrimage to the Holy Land, as an attempt to build bridges with Muslims, offended by his 2006 Regensburg speech, quoting from a medieval author who stated that Islam is a religion of violence (!). It is likewise an attempt to build bridges with Jews, who continue to falsely attack Pope Pius XII for supporting the Nazi regime, and also Benedict XVI for allowing his cause of beatification to be introduced, and for lifting the excommunication of the Society's bishops. Hence the constant preoccupation with interreligious dialogue, paradoxically interspersed with a fervent defense of the rights of women, so opposed by Islam.

He had this to say to King Abdullah II of Jordan: "My visit to Jordan gives me a welcome opportunity to speak of my deep respect for the Muslim community, and to pay tribute to the leadership shown by His Majesty the King in promoting a better understanding of the virtues proclaimed by Islam... the central role played in our respective religious traditions by the commandment of love. I hope very much that this visit, and indeed all the initiatives designed to foster good relations between Christians and Muslims, will help us to grow in love for the Almighty and Merciful God, and fraternal love for one another." Of what virtues and of what love is he speaking? Clearly not the supernatural virtues and love that Christ Our Lord showed us by his sacrifice on the Cross, for there is no mention either of Christ or of the Cross. It is not the bond of charity that unites the Church, the Mystical Body. He is only speaking of some vague, natural, philanthropic do-good feeling, confused with the supernatural charity that the Catholic Church has the mission to infuse through the sacraments.

The Pope then visited Jordan's state mosque, and although reports differ as to whether or not he prayed there, he certainly did deliver a discourse, in which he maintained that religion is "by nature, a builder of unity and harmony, an expression of communion between persons and with God", as if he had not heard of Our Lord's words: "Think ye, that I am come to give peace on earth? I tell you no; but

separation." (Lk 12:51), or again: "If they have persecuted me, they will also persecute you" (Jn 15:20), and "He that hateth me, hateth my Father also" (Jn 15:23). He went on to add that "Muslims and Christians... must today strive to be known and recognized as worshippers of God faithful to prayer, eager to uphold and live by the Almighty's decrees, merciful and compassionate, consistent in bearing witness to all that is true and good (but not to Christ, so it seems!) and ever mindful of the common origin and dignity of all human persons..." The least that could be said of such a discourse is that it is pure naturalism, allowing no place for revelation, grace, the distinction between the true supernatural Faith in Christ that saves from sin, and the false belief in a human system. More realistically, though, it promotes a grievous form of indifferentism, namely the belief that it does not matter what religion a man embraces, for if Muslims truly are worshippers of God, faithful to prayer, eager to live by God's decrees, merciful and compassionate, why on earth would anyone need or want to believe in Christ and become a Catholic?

The same sirene was heard with respect to the Jews once the Pope crossed into Israel. This is illustrated by the text of the prayer that Benedict XVI placed in one of the cracks of the Wailing Wall, the remnant of the foundation of the west wall of the temple, where Jews lament the destruction of their temple. This is a prayer that mentions neither the Trinity nor Christ, neither the Holy Ghost nor the Virgin Mary, neither the Redemption nor the Incarnation, nor any other Catholic doctrine for that matter. Carefully phrased that every element might be acceptable to Jews and Muslims alike, it was addressed to the "God of all the ages... God of Abraham, Isaac and Jacob" and simply requests "peace ... upon the entire human family", as if St. Paul had never written that it is Christ who is our peace, having brought us near to God by his blood (Eph 2:13 & 14).

The Pope continued his prayer to ask that God "stir the hearts of all who call upon your name, to walk humbly in the path of justice and compassion", as if this were in the

power of man to do without Christ and His Cross (=naturalism), as if Christ had not given us the most solemn command to ask all things in His Name, the only Mediator between heaven and earth: "Amen, amen I say to you: if you ask the Father anything in my name, he will give it to you. Hitherto you have not asked anything in my name. Ask and you shall receive; that your joy may be full" (Jn 16:23 & 24). For a Catholic, this can be no more than an expression of a natural desire, rather than a prayer to the Triune God, through Christ Our Lord. It is consequently not capable of supernatural fulfillment, and is a grave scandal, leading souls away from true prayer. The explanation given of this "prayer" in the official commentary of Father Caesar Atoire, delegate administrator of Opera Romana Pellegrinaggi, who accompanied the Holy Father on his pilgrimage, confirms this: "to go and pray precisely before the Western Wall is a way of saying that all of us are children of the one God and we try to follow what this God teaches us and thus we can find the way to live together, in harmony and peace". It is not a prayer at all, but a natural striving for a human understanding.

The logical conclusion of this striving for dialogue and reconciliation between Judaism and Christianity is the renouncement to all missionary work among the Jews. The Pope did not draw this conclusion publicly, but when welcomed by Chief Ashkenazi Rabbi Yona Metzger, he did not contradict or correct him in the slightest, although the Rabbi thanked the Pope for his "historic agreement and the commitment given by the Vatican that the Church will henceforth desist from all missionary and conversion activities amongst our people. This is for us an immensely important

message". (Jerusalem Post). The Pope, who spoke immediately afterwards, could have contradicted a statement essential to Metzger's discourse, but did not. Moreover, even if the statement is not true, the fact of allowing it to pass without comment is a grave scandal, reminiscent of the agreement of Balamand of 1993, promising to the Eastern Orthodox that in future there would be no proselytism.

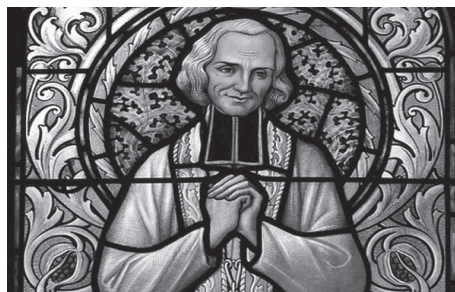
In order that Ecumenism be complete, it must include the other christian denominations; - and so it did, in the Pope's discourse to Holy Land Ordinaries, of all places, in the Upper Room, where the sacrament of the Holy Eucharist, efficacious sign of unity, was instituted. "The different christian churches found here represent a rich and varied spiritual patrimony and are a sign of the multiple forms of interaction between the Gospel and different cultures. (Is this the main difference between the different churches?) They also remind us that the mission of the Church is to preach the universal love of God and to gather, from far and near, all who are called by him, in such a way that, with their traditions and their talents, they form the one family of God. (Obviously this family is now something much broader than the Catholic Church!). A new spiritual impulse towards communion in diversity within the Catholic Church and a new ecumenical awareness have marked our times, especially since the Second Vatican Council..." Such is the Pope's pilgrimage of dialogue that can only result in a further weakening of all influence of Catholic doctrine and morality, replaced by the freemasonic politics of universal tolerance and the dignity of man.

Pope promulgates "Year for Priests"

We thank God for the May 12 decree from the Apostolic Penitentiary of a "Year for Priests", to mark the 150th anniversary of the death, or rather heavenly birthday, of the Curé of Ars, St. Jean-Marie Vianney. It will begin on the feast of the Sacred Heart, June 19, and will last one year. The stated goal is for priests "to lead a saintly life and to carry out the duties entrusted to them".

The decree announces a plenary indulgence under the usual conditions that can be gained by priests, by praying Lauds or Vespers before the Blessed Sacrament for this intention, and who "offer themselves with a ready and generous heart for the celebration of the sacraments, especially the sacrament of penance." A plenary indulgence can likewise be gained by the faithful, under the usual

conditions, on the opening and closing days of the Year for Priests, on the 150th anniversary of the death of St. Jean-Marie Vianney (August 4) and on the First Thursday of every month, under the condition that the faithful assist at Mass and offer prayers to "Jesus Christ, supreme and eternal Priest, for the priests of the Church".



We are grateful to the Pope for opening the spiritual treasures of the Church

and encouraging prayers for the sanctification of priests, although we might regret the present lack of precise indications as to in what precisely that sanctity consists. Let us make a special effort to observe the First Thursdays for priests and vocations, as the Church has encouraged us to do since 1936, when the Sacred Congregation of Rites approved the Votive Mass of Our Lord Jesus Christ, Sovereign High Priest, for the First Thursdays of the month, along with special exercises of piety for the sanctification of priests (the exact nature of which is not determined). Indeed, in many of the churches of the Society of Saint Pius X the Third Order members gather for a First Thursday Holy Hour, thus fulfilling their Third Order obligation of praying for priests and vocations.

Pope attacked on AIDS comments

It was on March 17, on the airplane on the way to Cameroon at the beginning of his first African voyage, that Pope Benedict XVI sparked a world-wide controversy. The strange thing is that controversy was engendered not by some new, unusual, surprising or unlikely comments, but by the very simple reiteration that the use of condoms is immoral, and cannot be the solution to the problem of AIDS - a most obvious and constant teaching of the Catholic Church.

Here is the offending text, in response to an interviewer: "It is my belief that the most effective presence on the front in the battle against HIV/AIDS is precisely the Catholic Church and her institutions. I would say that this problem of AIDS cannot be overcome with advertising slogans. If the soul is lacking, if Africans do not help one another, the scourge cannot be resolved by distributing condoms; quite the contrary, we risk worsening the problem."

"The solution can only come through a twofold commitment: firstly, the humanization of sexuality, in other words a spiritual and human renewal bringing a new way of behaving towards one another; and secondly, true friendship, above all with those who are suffering, a readiness - even through personal sacrifice - to be present with those who suffer. And these are the factors that help and bring visible progress."

The evidence for the truth of his statement is overwhelming, not only as a principle of Catholic morality, that condemns all forms of artificial birth control as a mortal sin, but also as an experiential fact. The only country that has succeeded in battling AIDS is Uganda, and this has been done not through the use of condoms, but rather by the promotion of chastity before marriage and fidelity afterwards.

Here are some pertinent remarks by Joseph Meaney of Human Life International: "Who could have imagined the cultural decay in the last 40 years? An object only associated with prostitution

and moral degeneracy then is now a sacrosanct medical necessity ardently defended by the most influential governments and institutions like the World Health Organization. It is time that we stood up for the truth...

Any honest expert such as Edward Green, director of the AIDS Prevention Research Project at the Harvard Center for Population and Development Studies, has to admit; "We have found no consistent associations between condom use and lower HIV-infection rates,"

Nevertheless, the Pope was publicly chastised and condemned for these remarks by several European governments, including the formerly Catholic countries of Belgium and Spain. The various episcopacies have come to the Pope's defense, both in Europe and in Africa, with statements such as this one from the Congolese bishops (May 5) concerning condom use: "[It] is not only an ethical disorder but above all the proof of the trivialization of sexuality in our society. Instead of preventing the spread of the disease, and without even guaranteeing complete security, [it] heightens human selfishness, worsens the problem, and encourages people to let themselves be

driven by their sexual instincts and divests sexuality of its religious and symbolic functions."

These statements by the Pope and the bishops are perfectly true on the natural level, and refer to the perversity of modern sexual licentiousness, opposed to the most elementary and fundamental principles of the natural law. However, it is by remaining on the natural level that they open themselves up to secular attack. Their considerations are all about the dignity of man, of human sexuality and of human relationships. But what about the commandments of God, starting with the sixth? What about the value of the virtues of virginity and chastity, of self-sacrifice and of the Cross? What about the marriage act as having children as its first and primary purpose? What about the sacredness of the marriage bond as a sacrament? What about AIDS as a punishment and a chastisement drawn upon mankind by the sins and perversions of the end of the 20th century? It is by placing itself on the secular level, and presuming to offer a secular and human solution to the AIDS problem, that the Church has opened itself to attack from without.

Montreal Cardinal denies Church's moral teaching

Over the Easter weekend, Cardinal Jean-Claude Turcotte of Montreal gave an interview to the newspaper *Le Devoir*. During that interview he expressed opinions directly opposed to the Church's explicit teachings on abortion and condoms. According to him, abortion is not something always and in itself evil, but can sometimes be justified, the unborn child being considered as a violent aggressor and the abortion being self-defense! It is scarcely believable, but here are his words, as reported in *LifeSiteNews.com*: "Personally I am against murder but can understand that sometimes, when someone is being attacked, they need to kill someone in self-defense. I am against abortion, but I can understand that in certain cases, there is almost no other choice than to practice it."

The context of this statement was the extreme situation of the 9 year old girl in Brazil whose mother and physicians arranged an abortion, provoking Archbishop José Cardoso Sobrinho of Recife, Brazil, to rightly declare the excommunication incurred automatically by Canon Law. It was precisely with Archbishop Cardoso that Cardinal Turcotte was expressing his disagreement. It is true that we must be compassionate, as have been the clergy of the diocese of Recife. However, the particular circumstances cannot change the intrinsic evil of the act of murder of the innocent, nor can they justify it at any time. If the end were to justify the means, then all morality would become subjective.

Coast to Coast

News and photos from the canadian district activities !!!



A Guided Tour of Our Printer

By Fr. P. Girouard

From March 9-16, Rev. Fr. Juergen Wegner, our District Superior, visited Winnipeg and Welwyn. On Wednesday March 10th we went to Dave's Quick Print, and were welcomed by two ladies with beautiful smiles: Connie Bardzy



(receptionist) and Jennifer Webb (customer service representative). I can assure you that they are always nice with customers, and didn't smile just for the picture. Our next step was to meet the General Manager, Mr. Bob Boutilier,



who generously agreed to have somebody give

us a guided tour of the premises. That person was Mrs. Irene Knight, who is in charge of our account and therefore has to deal with me on a regular basis (somehow she seems to survive this challenge). We can see her standing inside the Art Department, where the files we send are entered in their computers, and where everything is made ready for printing. The next step was to visit the immense room where are all the machines used for printing not only magazines, but also books, posters, calendars, business cards, and so forth and so on. The color covers of Convictions are printed on a very long machine, a Xerox IGEN, which is a digital color copi-



er that can print on paper as big as 14 x 20 inches, whether it be regular paper, satin, or glossy. The person working that machine is Mr. Rob McCowan. On the opposite side we were facing a print-



er that is almost as big: A Xerox Nuvera which prints out the inside pages of the magazine, collates them, adds to them the color covers, staples and then folds each copy. Its operator is Mrs. Bonnie



Muracz, and we can see her standing at the left of Mrs. Knight. We can also see that Fr. Wegner is enjoying the tour. A little further on, Mrs. Knight introduced us to the offset section, where some

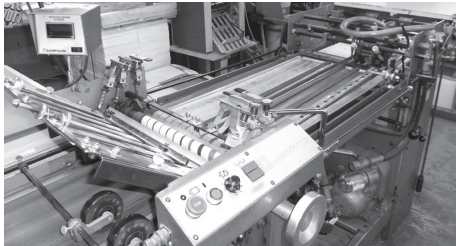


special work is being done (book covers and inside pages, posters, business cards, etc.). There we got acquainted

with Mr. Don McGregor who operates the one-color (black) offset press and Mr. Eric Wong, in charge of the two-color

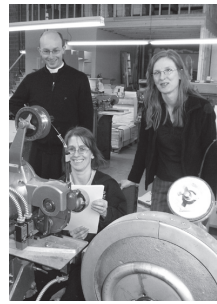


or press. Next, there was the big Baum folder machine where the inside pages of a book, for instance, are folded. The following step for the book could be the electronic stitching machine, oper-



ated by Mrs. Carolyn Sonnenberg (you can see two rolls of metallic thread; the

machine can staple or stitch up to 300 sheets together! Or the book could be bound with a special glue by using the C.P. Bourg 'Perfect Binding' machine,



operated by Mr. Tim Watt who operates an impressive cutter. If the customer wishes to, each book will then be wrapped by making use of the shrink paper machine. And, finally, af-



ter all that work, there is only one thing to do: A little trip to the Coke machine! Of course, there are many other employees and machines here, but we had to restrain ourselves a little bit. I hope you enjoyed this brief tour of the place where your magazine is being printed and where, God willing, we will make reprints of good but hard to find books.



First Holy Communion in Winnipeg

Walking through Winnipeg you find flowers are popping up all over. Planted in neat rows within well groomed beds the flowers are about to stretch and grow. Much like our church that has seen some of our 'wildflowers' stretch and grow into beautiful lilies of the field.

On May 24 seven of our Families celebrated the First Holy Communion of their daughters and sons. The children had studied very hard to learn their catechism and prayers, so as to know well what it means to receive Holy Communion. Over the months of study there were a great many laughs, a few tears, some anxious moments when it was test day, but on that beautiful Sunday all the pains were gone, replaced with smiling faces and enormous pride. Father Girouard had guided this group of seven since November 2008 and could not have been a more proud Father, as each of his charges knelt at the com-

munion rail awaiting the moment they would receive their Lord for the first time. After Mass there was a group picture, a time for thanksgiving, and then Father came back from the sacristy and gave each child a beautiful framed pic-



ture of Our Lady, a gift from Mr. Matthew Bobay of Dryden, Ontario.

The basement of the Church was filled to overflowing after Mass where everyone enjoyed a pot-luck meal hosted by the happy families. Five of the kids were able to attend, and were seated at the table of honor with Father. Two beautiful cakes were made by Mrs. Anna Barnia and Mrs. Rose Pommer and enjoyed by children of all ages. Cameras were the accessory of the day with flashes going off by the dozens.

With the arrival of Winnipeg style warm weather lawn work and gardens keep even our Priests busy. It is nice to know that a turn around the yard or a moment in the garden can help our far too busy Fathers a chance to recharge their batteries.

Until next time Blessings to all from the Prairies.

Mme Randi Gage, Winnipeg

Burial of Mister Heinrich Junke

Mr. Henrich Junke was born in Essen, Germany, September 3, 1927. He came to Canada in December 1951 and resided in Victoria, BC till 1953. Heinrich then moved to Kelowna, BC where he met his future wife Severna, and in 1954 he moved to Calgary. In June 1956 Henry and Severna were married on the Indian reserve around Sturgeon Lake in Northern Alberta. They moved back to Calgary and there Henry worked as a drywaller and plasterer until 1970.

They decided to move to Northern Alberta, and in Valleyview they bought a store and manned the local postoffice. On August 30, 1974 they bought a homestead outside of the town of Valleyview where Henry resided till his death. Henry taught drywalling to the natives on the Sturgeon Lake reserve till he retired.

Henry and Severna tried for many years to find the Tridentine Mass. In 1984 they heard that a priest was saying a regular Tridentine Mass in Peace River. This was Fr. Normandin, but they did not know him then. After going to Peace River and inquiring from the local priest about the Mass they were told to go home for, according to him, nobody said the Old Mass there anymore. They sadly went home and continued to 'suffer' the New Mass until they finally found the Society of St. Pius X Mass centre in Peace River in June of 2002. They never looked back!

Henry was a joy to know, as he always had a smile and a witty quip with which he entertained all who knew him.

Henry died of cancer with the consolation of the true sacraments administered by a priest of the SSPX in Valleyview hospital on March 23rd 2009. His funeral took place at the St. Francis Xavier Catholic Church on the Sturgeon Lake Indian reserve on the 30th March 2009.

Henry achieved in death what he so earnestly desired, but never managed to accomplish while alive – to bring as many of the natives from the reserve to the True Mass. At his funeral, which was celebrated by one of the SSPX priests who was a close friend of Henry, as many as 150 natives were among the SSPX faithful present. They all prayed the Rosary piously before Mass and many went to confession as well. Even the chief of the reserve was present and was honored to be one of the pall bearers. The priest, having just finished preaching 2 Ignatian retreats, treated them all to a ¾ hour sermon on the Catholic Faith, the stuff they hadn't heard in 40 years. During the whole Mass one could have heard a pin drop, they were all so intrigued by the "Old" Catholicism. After the burial everyone was treated to a pot luck lunch of bannock, fresh fish from the lake and a slew of every other kind of food, enough to feed a small city!

Henry's solid uncompromising faith together with his usual joviality and infectious smile will be sadly missed. God Bless you Henry, and may God grant you eternal rest. Amen.

Pilgrimage Rocky Mountain House - Sundre

On Thursday May 14, 2009, the town of Rocky Mountain House in the province of Alberta saw the start of the 10th annual pilgrimage organized by the Society of St. Pius X in honor of St. Joseph. This is a pilgrimage that consists of a 3 day walk of 96km that starts at the Society's church of Our Lady of Sorrows in Rocky Mountain House and ends at a beautiful log cabin style shrine built in honor of St. Joseph in the bush just South of the town of Sundre. The pilgrims assisted at the Holy Sacrifice of the Mass at 6:00am after which they were treated to a delicious hot breakfast catered by one of the many catering crews organized from the ladies of the Rocky Mountain House parish. 8:00am saw them kneeling in front of the church for the pilgrim's blessing. They then took up the processional cross and the new pilgrim statue of St. Joseph just blessed by Fr. Wegner, the Superior

of the District of Canada, and the march was on. This year the intention of the pilgrimage was the same as that for the Rosary Crusade announced by Bishop Fellay: The triumph of the Immaculate Heart of Mary through the consecration of Russia as requested by Our Lady at Fatima. Fr. Wegner also set a goal for the pilgrims: 750 rosaries for Our Lady over the 3 days of the pilgrimage!

Each of the 3 days of the pilgrimage was divided into 4 two hour walking periods in each of which the pilgrims traveled 8km. The 1st from 8:00am to 10:00am, the 2nd from 10:30am to 12:30pm, the 3rd from 1:30pm to 3:30pm and the 4th from 4:00pm to 6:00pm. The mid-morning and mid-afternoon stops afforded the pilgrims a ½ hour break in which they were revitalized with drinks, snacks and a good rest. A healthy lunch was served by one of

the dozen cooking crews at the mid-day stop, and after 1 hour's rest, the pilgrims gingerly stepped back onto the road for another blister banging session. In the evening the pilgrims were treated with a scrumptious hot dinner at the camp site for the night. To assist the youth to keep the time of the pilgrimage holy, the ladies were bussed back to Rocky Mountain House where they could bath and soak their feet in a nice hot tub before retiring for the night. The men and older boys who so wished were allowed to camp for the night at the camp site where, after a shower, most went straight to bed for some well earned sleep!

The next morning saw the ladies at the 6:00am Holy Mass celebrated by Fr. Wegner in Rocky Mountain House, after which they were bussed back to the camp for breakfast. The men at the camp had Fr. Herkel celebrate Holy Mass at

6:30am for them and then all joined in for a breakfast of French toast and syrup, fruit and yoghurt – it was Friday! - before the new day of the pilgrimage began. The Friday mid-morning break left the pilgrims sitting on the steps of St. Joseph's Catholic Church on the western outskirts of the town of Caroline. After the break the pilgrims processed, while singing the Rosary, through the town of Caroline, much to the admiration of the many people of the town preparing for their annual Rodeo! Friday night saw the campers at the James River Camp for the night and the ladies falling asleep in the vehicle driving them back to Rocky Mountain House!

Saturday began with a fresh bunch of faithful from Calgary joining in with the pilgrimage. Lunch break found them in a nice park on the West side of Sundre feasting on a delectable meal catered by one of the catering crews. After lunch, they marched through the busy town of Sundre praying the Rosary. Two youngsters, one with no shirt and the other play-

ing with his basketball, who approached and evidently had the intention to harass or poke fun at the pilgrims quickly scampered away into the local Sobey's when they noticed a 6'5"/350lb Fr. Ockerse standing by and glaring down at them over his sunglasses! Oh the cowardly weakness of the disorientated youth of today! After more uneventful walking throughout the afternoon the pilgrims gratefully arrived at St. Joseph's Shrine where they all enjoyed a hamburger dinner.

On Sunday, a large number of faithful from the different chapels of the Society of St. Pius X in Alberta congregated at the shrine for the final ¼ mile solemn procession, led by the celebrant (Fr. Wegner), deacon (Fr. Angele), sub deacon (Fr. Herkel) and a host of altar servers and torch bearers into St. Joseph's Shrine for the Solemn Mass sung by the Calgary choir and assisted by Calgary's phenomenal organist.

After Holy Mass, a magnificent BBQ consisting of a pig on a spit, +/- 300

Chicken legs and wings and a healthy smattering of side trappings was served for the enjoyment of all present. The men's cooking crew had put the pig on the roaster at 2:00am and, right up until the lunch was served, slaved at the BBQs doing a magnificent job of the cooking of the meats. It was wonderful to see the good spirit and hard work done especially by the ladies of Calgary as they prepared and then served the food to the hungry faithful. Sitting with feet up whilst eating to their heart's content the pilgrims and the many other faithful were informed about the success of their pilgrimage. They had offered 777 Rosaries to our Blessed Mother! May she be continually loved more and more by the faithful of this vast country dedicated to Her Most Holy Spouse St. Joseph. Many heartfelt thanks to all the different teams who worked so hard at the manifold tasks required to have made this 10th annual pilgrimage in honor of St. Joseph such a wonderful success. God Bless you all.



Addresses Pories

Lévis	Ecole de la Sainte-Famille 10425 Boul. de la Rive-Sud QC G6V 9R6	(418) 837-3028
Shawinigan	Prieuré St-Pie X, Maison de Retraite 905 Rang St. Mathieu QC G9N 6T5	(819) 537-9696
Toronto	St. Michael's Priory 45 Guthrie Avenue ON M8Y 3L2	(416) 251-0499
New Hamburg	Our Lady of Mt Carmel Academy 2483 Bleams Road ON N3A 3J2	(519) 634-4932
Winnipeg	St. Raphael's Priory 480 Mc Kenzie St. MB R2W 5B9	(204) 589-4524
Calgary	Immaculate Heart of Mary Priory 401, 8th Street NE AB T2E 4G8	(403) 233-0031
Vernon	Our Lady Queen of Peace Priory 3012, 37th St. BC V1T 6G5	(250) 545-3516



Announcements

Changments of priests in the Canadian District

- Toronto:** Father Steven Webber, appointed to the priory of Toronto. The past years Father Webber worked as vicar in the priory of Preston, Lancashire, Great Britain.
- Winnipeg:** Father Raymond Lillis, newly ordained will help Father Rusak in the priory of Winnipeg.
- Calgary:** Father Angele is appointed to the priory of Melbourne, Australia.
Father Leo Boyle is appointed prior of Calgary. For eleven years he was prior of the priory in Bristol, Great Britain.
- Vernon:** Father deVriendt is appointed chaplain of the Carmelite Convent in Quiévrain, Belgium
Father Girouard will take over his charge in Vernon.

We owe Father Angele and Father deVriendt a debt of gratitude for all the great deal of trouble they took for the apostolate of our country. In grateful recognition or their merits our prayers will follow them to their new field of work.



Requiescant In Pace

Regina Cane

+ 22 ma 2009, Montreal, QC



Crowning of the statue of Our Lady in Langley
Father Gerspacher crowns the statue of Our Lady.

Father Greuters visit to Langley
Father Greuter gives animated speeches to encourage the faithful



Funeral Mass for Mister Heinrich Junke

Father Francis Ockerse aided by his faithful prepares the chapel in order to proceed to a worthy ceremony for Mister Heinrich Junke.



10th Pilgrimage from Rocky Mountain House to Sundre
Next year we are awaiting many more pilgrims. A pilgrimage like this one will help every participant to experience his dependence on God and the true nature of his life: We all are guests on earth, and we all wander in many troubles and without rest until we arrive at our eternal home.



First Communions in our Pories of Calgary and Winnipeg

In Calgary nine children receive their First Communion from Father Angele. In Winnipeg two boys and five girls approached for the first time the Holy Table. They will never forget their communion-cakes prepared by two of our parishioners.

