

CONVICTIONS

Issue number 20 - November 2009



Devotion to the
Immaculate Heart of Mary

Dear readers,

Our Lady asked the children of Fatima to pray the Rosary and to pray it every day. She invites us to recite the rosary so that Communism will not be spread throughout the world, so that sinners will convert, and she promised the triumph of the Immaculate Heart at the end of our efforts. Since March 25th our Superior General invites us to a third Rosary Crusade. He would like the Catholic faithful to unite throughout the world and to say – all combined – twelve million rosaries.

But is it the multitude of rosaries that the Superior General seeks? Is the quantity of prayers the cause of the request of the Blessed Virgin at Fatima?

Certainly, the great number of rosaries manifests our fervour and our devotion. We love our dear Mother from Heaven and we have confidence in her. Naturally, we take our rosary in order to tell her we love her, to entrust her with all our problems, to request her intercession and to sing her praises. Thus the frequent recitation is nothing less than the proof of our Marian devotion.

Mary never allows herself to be overcome in her goodness. If we on our part are faithful and generous in our prayers, she, on her part, will also show herself generous. If we meditate on the Rosary every day, she will give us – as she has done since the time of St. Dominic – the grace to make ourselves resemble Our Lord Jesus Christ. The prayer of the Rosary has a force all its own. Through Mary, the words of the “Our Fathers” and the “Hail Marys” are like doors which permit us to enter into the life of Jesus. Whoever meditates attentively on one or several of the fifteen mysteries will place himself in the hands of the Blessed Virgin. She will take his hand and reveal to him her Divine Son. It is through her that the faithful will always understand better who Jesus Christ is, what are His intentions and His reasons, how He loves us and how much He has suffered for us. It is also through the intercession of the Virgin Mary that we then receive the grace of a strong will. The prayer of the rosary helps us to change our life. From the Annunciation to the Crowning in Heaven, each step of the life of Our Lord finds her there. And each mystery reveals to us another characteristic, another virtue. The rosary is the perfect and complete school of the Christian life. Having once entered into this school, the faithful person who recites his rosary regularly will progressively change his thoughts, his words and his actions.

He who loves his rosary will begin to say it constantly. In visiting a friend he will think of Mary on her way to Elizabeth, as she hastens to render service to her cousin. He will regard the intense prayer of Mary who, in spite of the pains of the voyage, always keeps her heart united to her Divine Son.

When falsely accused, he will admire the patience and the renouncement of Jesus, who takes His cross to place it upon His shoulders. Jesus embraces His cross with love, seeing therein the instrument of salvation, seeking nothing else but the accomplishment of the will of the Father. And so, with the rosary in our hands, we will ask through our sufferings to obtain the same patience, the same love. Maybe we will have to grit our teeth, but without a doubt we will come to find the graces which Mary has prepared for us. Maybe we seek the reason why we are overwhelmed by an injustice: the example of Jesus carrying out the will of the Father will give to our tormented soul the strength to accept the divine will without complaining and without rebelling. If we are envious of the new car of our neighbour: what must we do? Let us take up our rosary. Let us meditate the mystery of the Ascension. We see the apostles, their gaze fixed on heaven, where their Master has gone. We will very quickly come to understand the triviality of the things of this world and the importance, the beauty, the perpetuity of that which God has promised.

There it is – the reason for which the Blessed Virgin has given us the Rosary, which she wishes us to say every day. That is what our Superior General wants of us: That we become true Christians – Christians who resemble Our Lord Jesus Christ.

Father Jürgen Wegner



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What is devotion to the Immaculate Heart of Mary?

If someone were to ask you what devotion to the Immaculate Heart of Mary means, would you be able to answer them? Would you think it important to do so? Do you know yourself what this devotion is?

Fr. Gerard Rusak, SSPX

Introduction

I think we should all reflect on these questions. The dramatic words of Our Lady, on June 13, 1917, to Lucy, one of the seers of Fatima, incite us to do so. It was the second apparition of Our Lady at Fatima. At this point, the Blessed Virgin had just promised that Jacinta and Francisco would soon go to heaven but it would not be so soon for Lucy. She had a mission to accomplish. Our Lady, then spoke these three sentences: "Jesus wishes to make use of you in order to make me known and loved. He wishes to establish in the world devotion to my Immaculate Heart. To whoever embraces this devotion, I promise salvation; those souls will be cherished by God, as flowers placed by me to adorn His throne."

The third sentence is the most striking for us. Our Lady promises salvation to those who embrace the devotion to her Immaculate Heart. That should be enough to interest any soul to discover the essence of this devotion. But what is more, Our Lady says that those souls who have this devotion will be as flowers placed by her before the throne of God. Could there be any better result of our life here on earth, than to bathe in the presence of God and please Him for eternity?

Our Blessed Mother says that those souls devoted to her Immaculate Heart will one day be united in the company of great saints like St. Thérèse the Little Flower. Since this is true, considering the Church's approval of the Fatima Message, it is absolutely necessary for each one of us that we understand what is meant by devotion to the Immaculate Heart of Mary. This is especially true for us in modern times, as is clear from the second sentence in the quote above. Jesus "wishes to establish in the world devotion to my Immaculate Heart." Clearly, that means it was a devotion which was not present in the Church up until Fatima. God knew that it would not be needed until our times, and thus He awaited the opportune moment to establish it.

Our sources: In this article, without having recourse to any other sources than Fatima, we would like to discover what this devotion is, in order to practice it and live it, and thus, save our souls. We would like to do this in two parts:

1. The basic meaning of this devotion according to the six apparitions of Our Lady at Fatima.
2. Additional clarifications, thanks to the apparitions of the Angel of Portugal and the apparitions of Pontevedra, Tuy, and Rianjo.

Part I: Devotion to the Immaculate Heart according to the Fatima apparitions

Consecration and Reparation: If we are to become flowers before the Throne of God, we must realize in what this devotion to the Immaculate Heart of Mary consists. The common consensus from the interpretation of the Fatima Apparitions is that this devotion is very simple, and in fact could be reduced to three words: "Consecration and Reparation". I say three words because the "and" is an equally important word as both Consecration "and" Reparation are necessary for this devotion. We will see, however, that both are really themselves quite straightforward, and may be lived by the most simple child, as they were first by the three children of Fatima. We will see what Consecration and Reparation mean, and the practices associated with them in this devotion.

Consecration

In the first apparition on May 13, 1917, the Blessed Virgin Mary asked the children a fundamental question upon which all the succeeding graces they were to receive, depended. Their response may be compared to Our Lady's "Fiat" (May it be done to me according to Thy Word) at the Annunciation. The question is extremely simple, so is the response. Our Lady asked: "Are you willing to offer yourselves to God to bear all the sufferings He wants to send you, as an act of reparation for the sins by which He is offended, and for the conversion of sinners?" "Yes, we are willing." There you have the very substance of the devotion to the Immaculate Heart. In Our Lady's question is included both the idea of Conse-

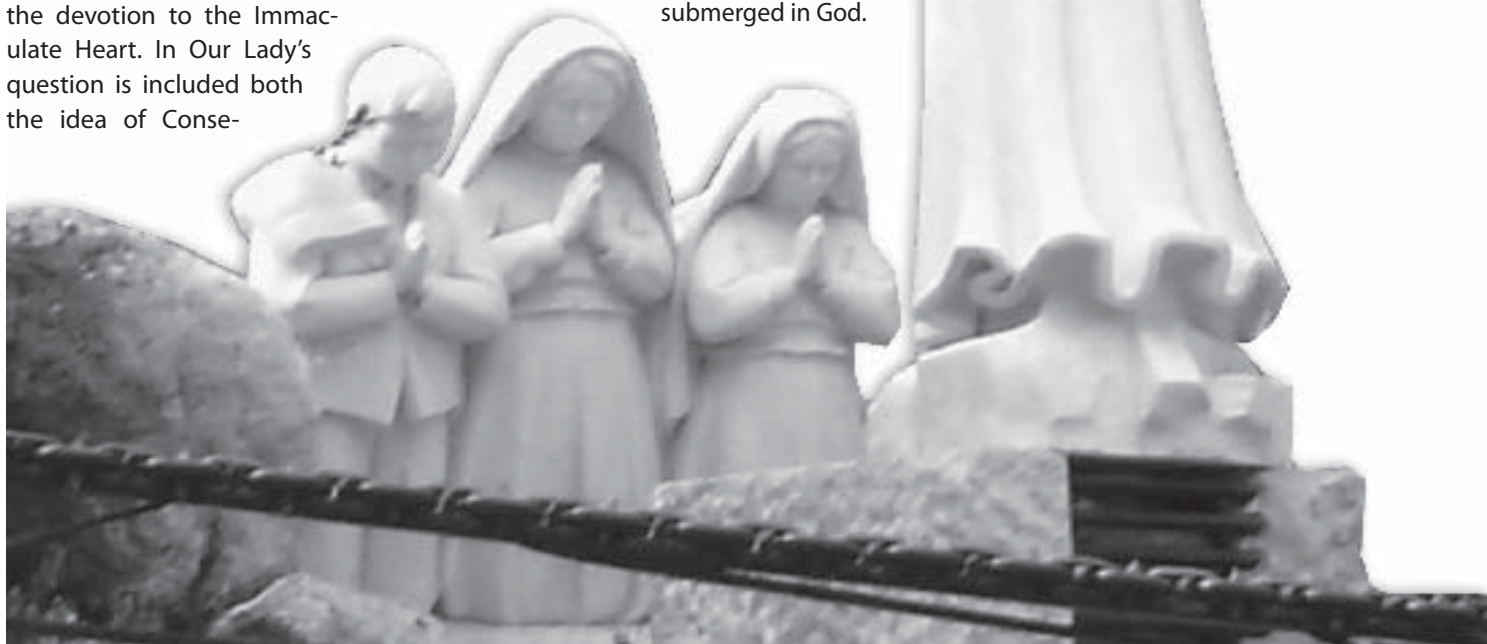
cration and Reparation. She is asking what is most dear to her heart from these children.

1. That they completely offer themselves to God. (Consecration).

2. That they do so as an act of Reparation to God, (she will explain for which sins later), and for the conversion of sinners. These are the two intentions dearest to the Heart of the Blessed Virgin. The Immaculate Heart has not yet been mentioned by Our Lady of Fatima but we have the substance of the devotion. It is on June 13th that the children were formerly introduced to the Immaculate Heart. When Lucy almost balked at the suffering which lay before her to propagate this devotion on earth, with the

words: "Am I to stay here alone?" The Blessed Virgin replied: "No, my daughter. Are you suffering a great deal? Do not lose heart, I will never forsake you!

My Immaculate Heart will be your refuge and the way that will lead you to God." It was at the moment when she pronounced those last words that she opened her hands and communicated to the children the reflection of an immense light. In it they saw themselves as submerged in God.



Lucy declares: "Jacinta and Francisco appeared to be in the part of that light which elevated itself to Heaven, and I in the part which spread itself on the earth. In the palm of the right hand of Our Lady there was a Heart, surrounded by thorns which seemed to pierce it. We understood that it was the Immaculate Heart of Mary, outraged by the sins of humanity, which demanded reparation." "It seems to me that on that day, that reflection of light had as a principal goal to instil in us a knowledge and a special love towards the Immaculate Heart of Mary... Since that day, we felt in our hearts a more ardent love for the Immaculate Heart of Mary." We may say that at that moment, the children understood the devotion to the Immaculate Heart of Mary.

Practices related to Consecration

The first aspect of this devotion, that is, Consecration, may be linked to certain practices dear to Our Lady:

1. The daily Rosary;
2. The wearing of the Brown Scapular;
3. The Morning Offering.

The Rosary: There was no request more repeated at Fatima, apart from Reparation, as that of the prayer of the Rosary. In each of the six apparitions, Our Lady asked the children to pray the Rosary, or to continue praying the Rosary (5 decades – according to the Portuguese). It would be redundant to give all the quotes here. In all except the September apparition, she used the expression "pray the Rosary every day". Finally, she solemnly called herself by the name of Our Lady of the Rosary on October 13, 1917. Thus for one truly consecrated to the Immaculate Heart, the Rosary is the most basic prayer of one's daily life. This is not to say, it is considered greater than the Mass, it is simply, something one cannot miss, on any day.

The Scapular of Our Lady of Mount Carmel: Another sign of Consecration to Our Lady is the wearing of the Brown Scapular. This was indicated by Our Lady who appeared during the miracle of the sun on October 13, 1917, as Our Lady of Mount Carmel. This linked the wearing of the brown scapular and the devotion to the Immaculate Heart. In this age of immodesty and human respect, the scapular is a special garment of consecration for men and women. The strings of the brown scapular usually show up when wearing an immodest garment. Blessed Jacinta warned that:

"the sins that bring most souls to Hell are the sins of the flesh. Certain fashions are going to be introduced which will offend Our Lord very much. Those who serve God should not follow these fashions. The Church has no fashions: Our Lord is always the same." While some may be tempted to remove the scapular instead of dressing modestly, truly consecrated souls never hide their devotion to Mary nor remove it, to make themselves more at home in the world.

The Morning Offering: While some of these practices may seem merely external, it is the spirit in which they are practiced, which gives them life. This spirit is laid out well in the Morning Offering prayer, which contains in a nutshell, the entire devotion to the Immaculate Heart of Mary. This prayer was not given by Our Lady but it was formulated according to Fatima while the Church still held to Traditional practices. I give it here as we find it on page 9 of the book, *Christian Warfare*: O my God, in union with the Immaculate Heart of Mary, (here kiss your brown scapular as a sign of your consecration), I offer Thee the Precious Blood of Jesus from all the altars throughout the world, joining with It the offering of my every thought, word and action of this day. O my Jesus, I desire today to gain every indulgence and merit I can and I offer them, together with myself, to Mary Immaculate, that she may best apply them to the interests of Thy most Sacred Heart. Precious Blood of Jesus, save us! Immaculate Heart of Mary, pray for us! Sacred Heart of Jesus, have mercy on us!

Notice for the moment, how in this prayer, we offer our every thought, word and action of the day to God in union with the Immaculate Heart of Mary. We have therefore offered everything we have. There is nothing closer to total consecration than this. If we are offering all our thoughts words and actions, we must take care to do them well, so as not to offer a lame victim to God.

The second phrase illustrates the act of Consecration even more clearly: O my Jesus, I desire today to gain every indulgence and merit I can and I offer them, together with myself, to Mary Immaculate, that she may best apply them to the interests of Thy most Sacred Heart. Our merits and the indulgences we gain are our spiritual property, by this, we have just given all to Mary Immaculate and renounced our rights.

Consecration of Russia

The above prayer then summarizes well, the aspect of Consecration to the Immaculate Heart of Mary contained in devotion to the Immaculate Heart. But there is a public act of Consecration requested by Our Lady also: the Consecration of Russia. On July 13th, Our Lady of the Rosary declared: "To prevent this, [war, famine, persecutions] I shall come to ask for the Consecration of Russia to my Immaculate Heart, and the Communion of Reparation on the First Saturdays." It would only be at Tuy, on June 13, 1929, that Our Lady would come back and request the Consecration of Russia. But already, we see that the spirit of Fatima is not only that we should consecrate ourselves to the Immaculate Heart, but countries, cities and enterprises should also make this Consecration. We see also the importance of praying that the Pope, in union with the Bishops of the world, consecrate Russia to the Immaculate Heart of Mary. Thus, the importance of our present Rosary Crusade.

We have seen then the first aspect of the devotion to the Immaculate Heart of Mary: that of consecration both individual and private. But there is another aspect of this devotion, no less essential and without which it cannot exist: Reparation.

Reparation

We cannot deceive ourselves and think we are truly devoted to the Immaculate Heart, no matter how many Rosaries we say, how scrupulously we wear her scapular, nor how many pictures we may have of her hanging in our home or our workplace, if we do not make Reparation. Reparation is the fuel for the love of the Immaculate Heart, without it our devotion is dry and sterile. Our Lady clearly indicated Reparation as an essential mark of devotion to her Immaculate Heart at Fatima. Remember on May 13th, the Blessed Mother stipulated the first conditions for further graces: "Are you willing to offer yourselves to God to bear all the sufferings He wants to send you, as an act of reparation for the sins by which He is offended, and for the conversion of sinners?"

The prayer of Reparation: On July 13th, Our Lady indicated to the little children how they were to make reparation, by a very simple prayer. "Sac-

rifice yourselves for sinners, and say often to Jesus, especially whenever you make a sacrifice: O Jesus, it is for love of Thee, for the conversion of sinners, and in reparation for the offences committed against the Immaculate Heart of Mary."

This prayer has three parts: 1. It affirms our love of Jesus; 2. It requests the conversion of sinners (an intention very dear to the Heart of the Blessed Virgin); 3. It repairs specially those sins committed against the Immaculate Heart of Mary. Which sins these are, will become clearer at Pontevedra. We remark that Our Blessed Mother wants us to say this little prayer often whenever we make a sacrifice. Many Catholics, make their morning offering, but few offer their actions during the day to keep the fire of that offering alive. Many see their lives as a constant cross and sacrifice, but fail to offer individual actions to Jesus, and formulate a supernatural intention. This prayer could be said, when we have to brush our teeth, wash the floor, stop at a red light (or obey some other civil law), or when we have to put up with some one disagreeable, or do anything in our duty of state, which we do not particularly like. The possibilities for sacrifice are innumerable even in a very ordinary life. Our Lady wants this sacrifice and reparation. It was after she taught the three children this prayer that the Blessed Virgin showed them Hell and said: "You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart."

The prayer: "O my Jesus": After enunciating the three secrets of Fatima, Our Blessed Mother taught the children another prayer of reparation to be recited after the decades of the Rosary: "When you pray the Rosary, say after each mystery: O my Jesus, forgive us [our sins], save us from the fires of hell. Lead all souls to Heaven, especially those who are most in need [of Thy mercy]."

Reparation and the conversion of sinners: Mary, Our Mother, insisted on the aspect of reparation for the conversion of sinners, because her Heart suffered immensely under the cross at Calvary to save them. Thus we understand her declaration of August 19, 1917 related by Lucy: "Then looking more sad, Our Lady said: "Pray, pray very much, and make sacrifices for sinners, for many souls go to Hell because they have no one to make sacrifices and pray for them."

Sacrifices: The children, were very impressed by this request and made all kinds of sacrifices. Lucy relates one in particular: "Some days after [the apparition of August 19], we were following a path with our sheep and I found a piece of rope which had fallen from a cart. I took it and amused myself by attaching it to one of my arms. I did not take long to notice that the rope hurt me. I then said to my cousins: 'Look, that hurts! We could attach it around our waist and offer this sacrifice to God.' The poor children accepted my idea immediately and we then decided to share that rope among the three of us. A sharp stone, rubbing on another, served as a knife. Whether because of the size and roughness of the rope, or because sometimes we squeezed it too much, that instrument made us suffer horribly. Sometimes Jacinta shed some tears because of the discomfort which the rope caused her. I told her on several occasions to take it off, and she replied, 'No! I want to offer this sacrifice to Our Lord in reparation and for the conversion of sinners.'"

Our Lord took note of their sacrifices and even the rope. Thus, Our Lady would declare on September 13th: "God is satisfied with your sacrifices, but He does not want you to sleep with the rope. Wear it only during the day." We are perhaps terrified by such generosity, but Our Blessed Mother later told Sister Lucy, no doubt in order to ease the fear of faint-hearted souls: "The sacrifice required of every person is the fulfillment of the duties of his state in life and the observance of God's law." Therefore, God does not require extraordinary sacrifices of most souls, but only that which pertains to the keeping of their duty of state and the Ten Commandments. Finally, on October 13th, with a sorrowful air, the Blessed Virgin warned: "Men must not offend the Lord Our God any more, for He is already too much offended!" It is clear, the message of Fatima urges us to repair our offenses already committed, and thus avoid committing new ones. A soul in the business of reparation, is rarely one involved in destruction. Those, however, who have no care for reparation, easily fall into new offenses.

Practices of Reparation

The essential practices of reparation given at Fatima are the First Saturdays of Reparation, and to offer often the sacrifices contained in our duty of state with the simple ejaculatory prayer: "O Jesus, it is for love of Thee, for the conversion of sin-

ners, and in reparation for the offences committed against the Immaculate Heart of Mary." If we do that we can say we are making reparation like the children of Fatima, if not, we may wonder if our reparation is up to par.

Fatima points

If I may add, a personal reflection, we might consider these acts of sacrifice and ejaculatory prayers, as Fatima points. Many credit cards today offer a point system for rewards. Some companies offer points just for purchasing their products. Gaining Fatima points could be an incentive to offer various actions throughout the day with the above ejaculatory prayer. Fatima points earn for us true devotion to the Immaculate Heart. Have you earned your Fatima points today?

Communion of Reparation

The second reparatory practice, which could equally earn such Fatima points, is "the Communion of Reparation of the First Saturdays". It was announced, but not made explicit, on July 13, 1917 by Our Lady of the Rosary. The Blessed Virgin did not yet speak of Five First Saturdays. That was reserved for the apparition of Pontevedra. Nevertheless, souls who are truly consecrated to Our Lady and want to repair will not limit their reparation to five Saturdays in their life. They will make Reparation every day, and try to renew it more solemnly once a month on the first Saturday, if possible; by a Communion and Confession of Reparation. Such was the practice of Sister Lucy who was promised heaven by Our Blessed Mother and had the spirit of true devotion to the Immaculate Heart of Mary. Thus, we have given, from the very apparitions of Fatima the two essential aspects of devotion to the Immaculate Heart of Mary, so conducive to salvation: Consecration and Reparation. With these two pillars, generous souls will be able to easily scale the heights of sanctity and one day become flowers before the Throne of God.

In Part II, we hope to show how these aspects of Consecration and Reparation were illustrated by the apparitions of the Angel of Portugal, and those of Our Lady at Pontevedra, Tuy and Rianjo.

The Immaculate Heart of Mary, a devotion for our time

Some devotions are more appropriate than others for certain times in the history of the world. The main idea of devotion, of course, remains the same throughout all the ages – it is a special love for God and His saints. But the manner in which we express that love and the particular focus of our attention changes from generation to generation. We might say that the special love is the essential part of devotion, while the manner in which it is expressed is accidental.

Fr. Emanuel Herkel, SSPX

Feeling strangely about the Sacred Heart

Non-Catholics looking at our devotions, without understanding them, often have trouble with this distinction. They see a picture of the Sacred Heart of Jesus bleeding, surrounded by thorns and burning with fire, and they are repelled; it is strangely outside of their usual thoughts about Christ. Many modern Catholics also feel strangely about the Sacred Heart; it is an old devotion they have abandoned. A traditional Catholic seeing the same picture is moved to make an act of love for Christ. This difference in reaction is largely a matter of training. We have been accustomed to this devotion to the Sacred Heart, which has been very popular in the Church for hundreds of years. Protestants hardly know of it, and in addition many Protestants have an unjustified fear of statues and paintings in their Churches, a fear which is sadly imitated by modern Catholics.

The result of this strange repulsion is a general lack of love. Granted, the essential part of devotion could exist without much accidental expression, but that is not normal. If we love

in our hearts, we let it show in our words and our deeds. In a sort of circle, these words and deeds of love will increase the essential love in our heart and help to foster love in the hearts of our neighbours.

Now let us apply these ideas to explain the development of the devotion to Mary's Immaculate Heart. It is a common thing today to find a picture of the Immaculate Heart of Mary in a Catholic home, often beside a picture of the Sacred Heart of Jesus. This was not common in the past. Not one Church or Cathedral of Medieval Europe was dedicated to the Heart of Jesus or Mary, as a title of honour. The artistic portrayal of the Sacred Heart of Jesus, as an object of devotion exposed to our view, only began with the revelations made to St. Margaret Mary Alacoque in the 1600's. The artists' paintings of the Immaculate Heart began even later.

What does this mean? Is our devotion the same as that which existed in the Middle Ages and the Early Church? How did this modern devotion come about?

Let us start by examining the oldest record of Christianity, the gospels. St. Matthew, in his opening chapter, enumerates the ancestors of our Lord's earthly family and concludes with these words: "Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." If in the entire Bible there were no further mention of Mary, this single reference would be enough to justify all the devotion to her over the past 2000 years. Mary is the Mother of Christ, the Mother of the Son of God become man. Surely she must be revered as such.

In St. Luke's gospel we find the famous words of the Angel Gabriel: "Hail, full of grace, the Lord is with thee, blessed art thou among women." In the same first chapter we read the praises from St. Elizabeth: "Blessed art thou among women, and blessed is the fruit of thy womb." In the second chapter we read that the Bethlehem shepherds "found Mary and Joseph and the Infant lying in the manger." Jesus sanctified everything He touched. The crowd desired to touch Him because virtue went forth from Him. Even today, when people go in pilgrimage to the Holy Land, they are shown the places where Christ was born, where He was transfigured, where He was crucified. And what happens? All who are followers of Christ kneel down and pray, because this is holy ground, sanctified by Jesus.

If these places are holy and deserving of respect, what shall we say about the Mother of Jesus? She bore Him in her womb, she nursed Him at her breast, she lived in constant contact with Him for 30 years. If the places known to Christ

were sanctified by His presence, how much more holy is His mother? The prophecy made by Simeon, speaking to our Lady during the presentation of the infant Jesus in the Temple, is an indirect reference to the devotion we are considering: "Behold this child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed." This im-

age of a sword through the heart is often used to portray the Sorrowful Heart of Mary. Two direct references are found in the second chapter of St. Luke's gospel: "Mary kept all these words, pondering them in her heart." "And His mother kept all these words in her heart." These last verses easily turn our minds towards devotion to the Immaculate Heart of Mary, but, as I have written, the manner of our devotion changes from age to age. Devotion to our Lady certainly existed in the earliest ages of the Church, but not in the same external manner that we have it now.

Earliest Painting

The earliest paintings of our Lady show her in the role of the Mother of God. In the catacomb of St. Priscilla, one of the most ancient in Rome, is found a painting of the Madonna and Child. Some icons of a similar theme are attributed to St. Luke. Beautiful words in praise of Mary have come down to us in second century writings of St. Justin Martyr, St. Irenaeus and Tertullian. In the year 431 AD, when the Christians gathered outside the Council of Ephesus heard that the council fathers had upheld Mary's dignity



as Mother of God, they were filled with joy and spontaneously organized a torchlight procession.

During the Middle Ages the most important developments of Marian devotion were an increase of prayers, monuments and praises. The "Hail Mary" prayer was completed by the composition of the second half – "Holy Mary...". The Angelus and the Rosary were preached as popular devotions. Every Saturday was customarily consecrated to our Lady. Thousands of churches and cathedrals were consecrated to Mary's name under many titles. The Litany of Loreto gives a partial list of the titles by which she was praised. The greatest danger occurred at the time of the Protestant Reformation. The poison of heresy spread and many of those who left the Church were inflamed by a destructive violence against devotion to Mary. Numberless pictures and statues were destroyed out of blind hate. It seemed that devotion to the Blessed Virgin was going to be diminished or obscured. Looking back on the past 500 years, we see that the opposite has happened. The principles of Marian devotion were reaffirmed by the Council of Trent, and the popular practice of this devotion, for the average Catholic, has at least as much importance as it did during the High Middle Ages, probably more. St. Bernadine of Sienna, a Franciscan missionary in Italy before the Protestant Reformation, and St. Francis de Sales, bishop of Geneva, Switzerland, after the Protestant Reformation, both preached specifically about devotion to the Heart of Mary. From this time, various devotions to Mary's Heart began to develop. However, it was not until the mid-1600's that the devotion became widespread, due especially to the efforts of St. John Eudes, a French priest who preached parish missions and founded the Eudist Congregation to continue his work. St. John Eudes was the first to write a book about devotion to the Sacred Hearts of Jesus and Mary. Through his influence, the feast of the Holy Heart of Mary was celebrated for the first time in 1648. Since then its popularity has continued to grow.

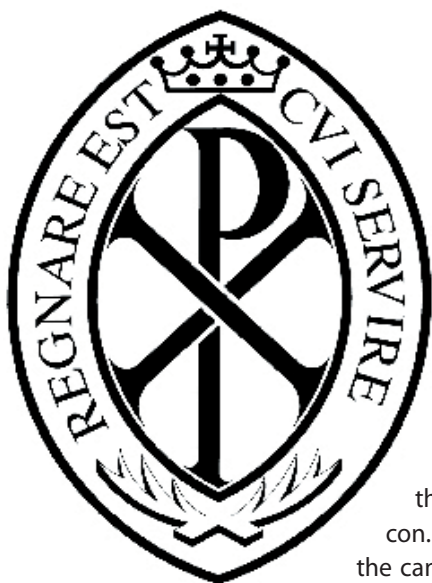
Heaven itself took an interest in promoting this devotion. The apparitions of the Sacred Heart of Jesus to St. Margaret Mary, beginning in 1673, spread the devotion to the Heart of Jesus in the universal Church. It was only normal that devotion to the Heart of Mary would spread at

the same time. Then, in June 1917, our Lady appeared at Fatima, Portugal, and granted a vision of her Sorrowful and Immaculate Heart to three children, Lucia, Francisco, and Jacinta. At Fatima our Lady spoke several times about the necessity of a devotion of reparation to her Heart. Most importantly, our Lady asked for the consecration of Russia to her Immaculate Heart and the Communion of Reparation on first Saturdays. Pope Pius XII, in 1944, influenced by this apparition, extended the Feast of the Immaculate Heart of Mary to the universal Church as a feast day for the octave of the Assumption – August 22.

Conclusion

We will consider the specific meaning of these devotions, considering devotion to the Hearts of Jesus and Mary together because their external manner of expression is nearly identical. We learned already that the essential of this or any devotion is love for God and His saints. The heart is a universal symbol of love; that is easy to see, but the other details of this devotion each have meaning. The fire burning above the two Hearts is a symbol of burning or ardent love, and the circle of thorns is a symbol of our sins, which pain the two Hearts by rejecting divine Love. We live in an age that has turned away from God, and we are called upon to make reparation. To St. Margaret Mary, our Lord spoke of His "Heart that loves so much and is so little loved in return." In the same way our Lady of Fatima appeared again in 1925 to the child Lucia, now a nun, and told her: "Look, my daughter, at my Heart, surrounded with thorns with which ungrateful men pierce me at every moment by their blasphemies and ingratitude. You at least try to console me..."

Here is what we must learn from the devotion to the Immaculate Heart of Mary. It is not just a devotion of love for our Blessed Lady and her divine Son; it is a specific devotion of compassion and awareness of the suffering that our sins cause to Jesus and Mary. It is not just a pretty picture or a new title of honour which we bestow on Mary; it is a call to lead our entire lives in a way that pleases God. The sins of the world are greater now than they were in the past; this is truly a devotion for our time. The love of God and His saints is wounded. We must do what we can, with the love of our small hearts, to make reparation.



What is an Acolyte?

Fr. Todd Angele

What is an Acolyte?

Altar servers are commonly referred to as acolytes. Why is that and what is an acolyte? The Catholic Encyclopedia has the following to say on the subject: An acolyte is a cleric promoted to the fourth and highest minor order in the Latin Church, ranking next to a subdeacon. The chief offices of an acolyte are to light the candles on the altar, to carry them in procession, and during the solemn singing of the Gospel; to prepare wine and water for the sacrifice of the Mass; and to assist the sacred ministers at the Mass, and other public services of the Church. In the ordination of an acolyte the bishop presents him with a candle, extinguished, and an empty cruet, using appropriate words expressive of these duties. Altar boys are often designated as acolytes and perform the duties of such. When a member of the Archconfraternity of St. Stephen is serving the Holy Sacrifice of the Mass or some other liturgical function, he is fulfilling an office which is so important that it is actually one of the minor orders given as a step toward the sacred priesthood. As stated above, the order of acolyte is, in fact, the highest of the minor orders. The next two steps toward the priesthood after the order of acolyte are the sub-deaconate and the deaconate, which together with the priesthood itself form the major orders.

When one considers that the office of serving Holy Mass, the very duty of looking after this sublime mission is conferred by a bishop by means of the highest of the minor orders, one sees more clearly the importance Holy Mother Church places on the service rendered by those who look after the sacred ceremonies of the Catholic liturgy. How does the mind of the Catholic Church on this matter compare to estimation of Guild members in this regard? Isn't it true that all too often those entrusted with the sacred office of the acolyte do not esteem this grand privilege as they should? A few simple questions will help the member of the Guild of St. Stephen examine himself in this regard. Does the Guild member fulfill the promises

he made upon enrolment, that is does he serve reverently, intelligently and punctually? He serves reverently if he pays attention to what he is doing in the sanctuary; if he does so for the glory of God. He serves intelligently when he takes the time and puts out the effort to learn the duties he must perform while serving the liturgical functions. In order for the Guild member to be truly intelligent in his serving of Holy Mass and other functions, he must not be satisfied with mediocrity. Hence, he will continue studying his Latin until he has truly mastered its pronunciation. Too frequently servers are satisfied by putting an "O" at the end of every word in the first half of the Confiteor and an "M" at the end of every word in the second half. The truly conscientious server applies himself to pronouncing the Latin correctly.

Punctuality is such an important attribute for a Mass server that Fr. Hamilton MacDonald included it in the promises the postulants make upon arriving at full membership. Isn't it a truly edifying thing to see servers of all ages who look forward to fulfilling the office entrusted to them in the sanctuary? The Archconfraternity of St. Stephen has many members throughout the world who are thoroughly reliable. When they are scheduled to serve everyone rests at ease, knowing that the servers will arrive, will be on time and will attend to their duties with respect and diligence. These are servers who do not need to be begged or coerced to serve the Holy Sacrifice, for they know how much their service pleases Our Lord and how many blessings it brings down upon themselves and their families. It is true for everyone that from time to time fatigue can set in for a number of reasons, but the diligent server does not let this get in the way. If he knows he will not be able to make it to the church to serve, the responsible Guild member organizes a replacement, and a fervent server considers himself fortunate to have been asked to replace one of his fellow servers. In the Archconfraternity of St. Stephen there are many such good examples. Some of the most fervent members actually lin-

ger around the sacristy hoping that one or another will not turn up and they will be able to replace someone! There are a few other things servers can do that show their respect for the office they fill. Those servers show a greater understanding of the grandeur of their mission when they arrive in the sacristy in a presentable fashion. Clean hands and faces, combed hair and clean shoes are good indications that the server understands the respect owed to the sanctuary. Let members of the Archconfraternity of St. Stephen be keenly aware of the view Holy Mother Church takes of the duties they perform. Are these duties difficult to carry out? No. Is it because of that they are lowly and unimportant? By no means! The highest of the minor orders confers the dignity to look after these duties. It is for this reason that girls do not serve the Holy

Sacrifice. If one ever wondered why girls do not serve Holy Mass, his answer lies in the fact the Mass server is actually performing duties that are attached to one of the steps leading to the sacred priesthood. Now, as is well known, women may not become priests. Therefore it is not fitting that they perform those duties attached to sacred orders. Very often, it is through the serving of Holy Mass that a boy first realizes he is being called to the priesthood. Serving the Holy Sacrifice can awaken such a desire in a person. The fact that girls do not serve the Dread Mysteries helps to teach the faithful the Catholic truth that the priesthood is reserved by Our Lord to men. Let the men who serve, then—whether they be men in fact or men in potency—be truly grateful for the wonderful gift that is theirs; the gift of fulfilling the office of an acolyte.

Letter to an Altar Boy

Rev. Fr. David E. Rosage

Dear Jimmy,

We have All-American football players and basketball players, All-American executives, and what have you. Why should we not have All-American altar boys? In my opinion they rate as high as any of our other All-Americans.

To be an All-American football player or a first-class basketball player, or to get into the major leagues, requires a lot of hard work, long hours of practice, and years of training. Besides, a player must have special qualifications to begin with. Now what qualifications must a boy have to become an All-American altar boy? The qualities which people like to see in an ideal altar boy are many. I think they could be listed under four headings.

1. An altar boy should be a boy of real character, pure in heart and mind. Yes, a boy who serves Mass must have a good character. He must be better than the average boy. Two qualities should distinguish an altar boy from most other boys. He should have a special love for our Lord in the Blessed Sacrament. He should show this love by receiving our Lord frequently in Holy Communion and also by visiting Him often in the Tabernacle.

2. An All-American altar boy should be intelligent. Not only must he learn the Latin prayers, but he must also pronounce the words correctly and with devotion. Likewise, he must be able to recite the Mass prayers from memory. A certain

amount of intelligence is required to know what to do around the altar, to time actions correctly, and to move about with grace and with a certain dignity. An altar boy must also know what to do under certain circumstances which may arise. For example, if the priest should need something at the altar, the server should know where to find it and bring it without causing confusion.

3. To be an All-American altar boy, a server must be trustworthy and reliable. When scheduled to serve an early Mass, he must not only be there, but he must be on time. On certain mornings it may require a great deal of sacrifice to keep an appointment, but a good altar boy makes the sacrifice willingly. "Be on time" is an ironclad rule for an All-American altar boy.

4. The last qualification is very important. When performing his duties as an altar boy, a young man must be neat and clean in appearance. Never should he venture into the sanctuary with dirty shoes. His hands and face must be clean. His hair must be combed and brushed.

Jimmy, these are some of the standards which an altar boy must meet. Any altar boy who has these qualifications is listed as an All-American altar boy in my books.

Check yourself carefully and see how well you measure up to these standards. What is your batting average, Jimmy? Are you likely to be voted an All-American altar boy?

Ought children to be spanked?

In the previous article we considered the necessity of corporal punishment in the Church's teaching, as a necessary means to teach self discipline and overcome self-centeredness. Yet we also saw the profound psychological reasons why St. John Bosco, amongst others, greatly discouraged the use of corporal punishment, as incompatible with his supernatural system of education, based upon the practice of religion, the explanations of reason and the expression of kindness.

Rev. Father Peter Scott

It now remains to be seen whether these two viewpoints can be reconciled, whether there is such a thing as corporal punishment that neither incites to rebellion nor humiliates, and that does not demean the educator. A first and fundamental distinction needs to be made, and it is between corporal punishment before the age of reason and that which is applied to the child once he has acquired this use of reason.

Before the age of reason

Some silly parents can be seen entering into long explanations to four year old little Johnny why he has done something wrong or how he has hurt Jesus, by hitting his sister, not sitting still in church, or some other act of disobedience. It is not that the explanation is bad. However, it cannot be expected to have any direct impact, changing the child's behavior. Not yet having the use of reason, his behavior is determined by his bodily wants and needs, and by his instincts and impulses. He is not a pure animal, for he has human nature, but the human and reasonable side of his nature has not yet been actuated. It cannot determine behavior. His behavior will be modified in the same way as an animal's behavior is modified, namely by a show of force, proving that the adult parent is in charge, is not intimidated by him, nor afraid of his tantrums, anger, tears or other passions, and that he will insist on submission. He must be forced to submit, as an animal is trained, a dog for example, or a horse is broken. In this way his emotional and instinctive nature is trained, so

that when his reason and will develop they will have a readily submissive lower nature that they can in turn control.

This show of force, which insists on control, can be done in various ways. However, raising one's voice to repeat the same thing several times over is not one of those ways. This is rather to show impotence, the inability to control the child. This show of force must be immediate for it to be related by the child to the act of disobedience or disordered screaming or the like. An immediate smack, that stings, that shows the parent's disapproval, that demonstrates that the parent is indeed in control, and that he will not tolerate this behavior, is by far the most effective means. The child from his early months of life can learn in this way what behaviors are unacceptable, and if there is consistency in these simple light punishments from a very early age, the child will learn discipline before he has any idea what it really is. It is true that other signs of displeasure, such as a look of disapproval or rebuke, can suffice to correct the behavior - but only if the parent shows that he really is in control by sometimes applying corporal punishment and showing that there are consequences. It is certainly true that the firmness of the application of spanking to little children before the age of reason must be combined with love and affection, so that they never lose the trust in and abandonment to the educator so necessary for him to maintain control. Consequently, there can be no effective punishment without posi-

tive reinforcement of good behavior, without a show of affection that the child can appreciate. Likewise, anger, frustration, annoyance on the part of the parent will destroy the good effect of punishment, for they show that the parent is not really in control at all, and will undermine the child's confidence and trust. Nevertheless, affection does not have to be shown at the same time as the punishment. The withdrawal of the desired affection, combined with a show of force, is an extremely effective punishment both for animals and for children. The affection is only to be given once the punishment is given and the crying over with. Otherwise mixed, contradictory signals, will also nullify the effect of the punishment. Furthermore, the parent in whom tenderness and firmness are combined together, will be very sparing in his application of corporal punishment. The purpose is to show disapproval, and that he is in charge and will not tolerate a certain behavior. The child who is already well disciplined, will respond to a look, remark, or a word. Consequently, the earlier and the more consistently the child is spanked, the clearer the union between tenderness and firmness, the less frequent will the spankings be as the child grows older. This being said, it must always be remembered that no two children are alike, and that some children have a particularly rebellious nature, that requires a much more active show of force, whereas others with a more gentle disposition, respond much more quickly. Once harnessed in self-discipline, though, the difficult choleric have the disposition to achieve much more.

After the use of reason

What about the child who has attained the use of reason? Surely the simple show of force is no longer going to work on him? Can his behavior, now becoming more and more reasonable in its motivation, be changed by the impression of punishment on the lower, sensitive nature? Is it not likely to make him rebel, now that he is in control of his own free will? It all depends. It is certainly true that the disciplinary approach must change radically once the child attains the use of reason. A punishment that is not understood as just and reasonable will certainly be counterproductive. An explanation is always necessary first, to demonstrate that reason and justice require that something be done to make up for the fault, that religion requires that some-

thing be done to compensate God for the offence, that true kindness requires that a parent not sit idle and tolerate wrongdoing. Once the educator has taken the time to explain all these things, the child who is used to corporal punishment will readily accept what he deserves. In fact, he will be greatly relieved that by a brief spanking he can make up for the thoughtless or silly fault and for the problem he caused, and regain the affection of the educator. In such a case of an accepted and embraced corporal punishment, none of the contraindications given by St. John Bosco apply. There is no chance of rebellion. It is quite simply a case of just penance, applied by the parent or educator, and accepted by the child with very salutary effects. There is nothing more normal, for we all need to do penance, and we adults would be very happy to be able to do our penance in such a simple way. Sure, it is humiliating to be spanked, but if the child accepts the humiliation in acknowledgement of his fault, he will receive his reward, a return to the usual harmony and affection.

The problem arises if the child refuses to acknowledge his fault, or refuses to be sorry for it, or refuses to accept that it is reasonable and just to be punished for it, or refuses to accept that it is the best way to make up to God. It is in such cases that corporal punishment does not work, but instead creates a very rebellious attitude. It can happen in those who have no sorrow for their fault, or who are not used to being spanked. In such cases, other means of discipline must be used. It is in such cases that St. John Bosco's very precious wisdom must be applied. Self discipline can then only be acquired voluntarily. Consequently, other persons are to be contacted to help the child to understand, other ways of explaining are to be tried, motives of religion are to be applied, other means of obtaining sorrow are to be investigated, other privileges are to be withdrawn that will not build up resentment, but will be accepted as just. Yes, it is true, children ought to be spanked, and with firmness, but when they are very young, more sparingly as they grow older, and once they have attained the use of reason only when they understand and accept the reasons for the spanking, and always with patience, justice and affection, never with anger or harshness.

The Oblates

The Oblates of Mary Immaculate spread throughout the West and North of Canada in the second half of the 19th century.

Rev. Fr. Roger Guéguen

The vicariate of Athabaska-Mackenzie

The Oblate missionaries in this vicariate were both isolated and far from St. Boniface. Aware of the importance of their missions, however, they soon began to ask for a bishop who would remain in their region. Father Grollier was the first to make such a request, and Bishop Taché promptly saw to its fulfilment. In this way a new apostolic vicariate composed of the districts of Mackenzie and Athabaska was established on May 13, 1862 and entrusted to Bishop Henri Faraud. Two years later, November 30, 1864, this apostolic vicariate became a religious vicariate separate from that of St. Boniface. Bishop Vital Grandin, the coadjutor of St. Boniface, was in charge of the vicariate until another bishop could be appointed to it, which was only in the summer of 1865.

The Inuit, Alaska and the Yukon

Three apostolic missions of the Oblates were of especial significance:

1. The first was the courageous attempt to evangelize the Inuit around the Arctic Ocean, but which has never reached tangible success.

2. The second mission was to Alaska, where the seed did not take root immediately either.

3. The third important operation was the founding of a mission in the Yukon, as the Whites poured in seeking Klondike gold. If only men were as enthusiastic for holiness as for yellow metal...

The era of pioneers was not over in this apostolic vicariate. Bishop Grouard, Bishop Faraud's successor, described the missionaries' lives in 1898 in this way, "Both the fathers and the brothers are obliged to carry out work of all kinds. Teaching our savages, and studying their languages for this purpose, preparing books that must be printed and bound, hearing confessions, visiting the sick, who are sometimes at a considerable distance, both in winter and summer, teaching school wherever it is possible--such is the task of Northern missionaries, like missionaries everywhere else; but our missionaries also have to carry out a thousand

other tasks in order to obtain their scanty food or to protect themselves from the cold. They help the brothers with fishing, building, logging, and gardening, wherever the ground can be cultivated with some hope of success. In other words, the concerns of material existence, the struggle for life take up a great deal of our time, and please notice that this work is not necessary for the sake of a certain ease or in order to live somewhat comfortably, but really so that we do not die of cold and hunger. No one is dispensed from work if he wants to live in our missions." (Missions, 36 (1898), pages 180-181)

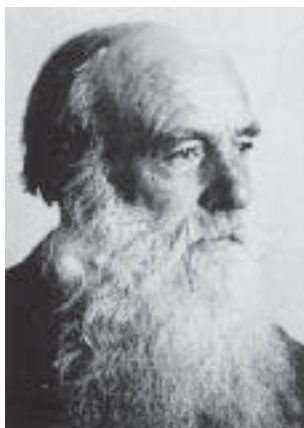
Besides carrying out the material work required for the maintenance of the missions and the life of their personnel, the brothers had to virtually become captains, navigators, and mechanics for the steamboats they had built themselves to deliver supplies to the missions. Bishop Grouard, in order to avoid the exorbitant cost of having supplies delivered by the Hudson's Bay Company, had decided to furnish his vicariate with two boats. One, christened the St. Joseph, traveled the Athabaska river and the lake, beginning in 1893. The other one, christened St. Alphonse, began its work on the Athabaska river and the Mackenzie river in 1895. The heroic collaboration of the Grey Nuns of Montreal with the Oblates must be pointed out as well, especially thanks to their presence in the schools and orphanages, and by their charitable visits to homes.

The vicariate of St. Albert and Saskatchewan

In 1868, four years after the vicariate of Athabaska-Mackenzie was established, another religious vicariate, that of St. Albert, was separated from St. Boniface and put into the care of Bishop Vital Grandin. Many missions were contained in this vicariate, including that of Portage La Loche and St. Pierre on Lake Caribou, and, in the north-west of the vicariate, Cumberland House and Peli-



Mgr Henri Faraud



Mgr Emile Grouard

can Lake. Many Oblates worked in these missions. One of them was to become famous later on, Father Ovide Charlebois, who was nicknamed "The Hermit of Cumberland". The southern part of the vicariate of St. Albert, which included more or less the valley of the Saskatchewan River, developed quickly. In the newly founded missions, the Oblates ministered to the prairie Crees, who had not had many missionaries before 1861, the Métis and the Whites. In southern Alberta, other missionaries began work among the Blackfoot nation. The first mission to open there was Our Lady of Peace (Calgary), in 1873. Father Albert Lacombe played a major part in evangelizing the Blackfeet by gaining the confidence of the tribe's chief, Crowfoot, and obtaining from the Canadian government help to establish an industrial school for them, opened at Dunbow in 1884. He was its first director. The missionaries in southern Alberta also ministered to the Assiniboine Indians and the Whites, who began moving to this area in the 1880's. In order to understand the missionary activities in the Saskatchewan valley and in the prairies, the profound change that took place in this area, beginning in the 1880's, must be understood.

In 1870, many Manitoba Métis, uprooted by the pioneers, began moving west. The countless herds of buffalo, the main resource and food supply of the Indians and the Métis that covered the prairies in summer began to disappear never to return. In 1883, the railway began to bring many pioneers and Whites of all nationalities, who needed priests and churches. The Indians lost their lands and reassembled on reserves; treaties with the government gave them a number of privileges in compensation. In 1879, Father Leduc declared, "These events are extremely important for us, and the vicariate will have to change its structure completely in a few years." (Missions, 17 (1879), p. 435.) The Métis and the Indians, whose way of life had been shattered, suffered from extreme poverty. Difficulties in gaining respect for their rights caused them to resent the government and even the Whites. Their resentment eventually culminated in the Métis rising of 1885, supported by the Indians and led by Louis Riel, during which two missionaries, Father Léon Fafard and Father Felix Marchand were killed, victims of their own devotion to their work. Other missionaries were mistreated, and seven churches and missions were either completely destroyed or severely dam-

aged. Father Lacombe successfully kept the Blackfoot tribes in order; Bishop Grandin and Father Joseph Lestanc soothed the Métis and the Indians in the St. Albert district at the beginning of the rising. Other missionaries were less successful. These missionaries were opposed to a rising that was doomed to failure. However, when defeat ensued, they did not fear to defend the vanquished before the general-in-chief. Bishops Taché and Grandin used every possible means to obtain an amnesty for political prisoners. The graces given to a number of the prisoners, the conversion of two Indian chiefs and the Christian deaths of the prisoners condemned to death, including Louis Riel, rewarded their efforts.

The missionaries, both to the west and the north, usually established missions near the Hudson's Bay Company trading posts when the area was not yet developed, since the nomad Indians usually came to the trading posts a few times every year. When the Indians came, they would hold mission exercises, usually consisting of teaching the Faith with the Catechism and the Sacraments. During the rest of the year, they would minister to the people near the mission, visiting Indian camps, and answering sick calls, even when long distances were involved. In their ministry, they used the Indians' language, question-and-answer catechism, picture catechisms that illustrated the mysteries of the Faith: the story of the Redemption, dogma, morals, the Sacraments. Among picture catechisms, the one published by Father Lacombe was popular. Holy cards, hymns and prayer books in the Indian languages were also commonly used. The missionaries considered schools to be extremely important. Not only did they provide an indispensable formation in Christian life, but they provided a necessary general education. In major centres, they opened boarding schools, where the nuns provided precious and necessary assistance. The Oblates were always near their flocks and devoted to their interests, and so they gave advice and help according to their means. The Oblates supported the industrial schools opened by the Canadian government as a means of help to Indians who would inevitably mix with the Whites. The schools that they directed were also very useful for the Christian formation of the Indians. The Oblates often became peacemakers between tribes and negotiators between the Indians and the Whites to make the best of the inevitable invasion of Indian territory



Mgr Vital Grandin

by the Whites. Among their remarkable peace negotiations, the following stand out. "In January, 1861, Father Lacombe put an end to the conflict between the Cree and the Blackfeet; Father Jean-Marie Caer did the same in 1863; Father André worked as an agent of the American government to negotiate peace between the Sioux and the state from 1863-1865, and was eventually shamefully betrayed by the military authorities. Bishop Taché left the Vatican Council in 1870 at the government's request, to establish peace, and again in 1885, to be betrayed as well by the promises of the authorities. Father Lacombe prevented the shedding of blood in 1883 over the construction of the railway and, in 1885, successfully kept the Indians on the government's side." (Gaston Carrière, O.M.I., *La réponse des Oblats de l'Ouest canadien à la perception de la « mission »* chez Mgr de Mazenod, manuscript, p. 15.)



Mgr Louis d'Herbomez

The vicariate of British Columbia

The Oblates had been working in Oregon since 1847, and in 1858 they changed their centre of activity to the diocese of Bishop Modeste Demers. On Vancouver Island, the Oblates had already been ministering to the Whites in Esquimalt and in Victoria and the local Indians. On January 7, 1864, a school called St. Louis was established in Victoria. A mission near Fort Rupert was opened in 1863, later to be transferred to Habledown Island. Even the islands in the Queen Charlotte archipelago were visited. In continental B.C., the evangelization continued. Two missions were founded, one in 1859 on Lake Okanagan, and the other in the following year at New Westminster. Moreover, several missionary expeditions were carried out to the regions of Fort Hope and Fort Yale, on the lower Fraser. In 1861, they doubled their activities. Two chapels were built at New Westminster, one for the Indians, the other for the Whites; another was built for the Indians at Fort Hope. The St. Mary's mission was inaugurated. A long expedition was organized to minister to the Whites and Indians in the Mount Cariboo gold mine area. Roughly 12,000 Indians were visited and instructed by the missionaries during 1861. On December 20, 1863, an important event marked the development of these missions. The Holy See declared continental British Columbia and the Queen Charlotte archipelago an apostolic vicariate and entrusted it to the Oblates, who became thus much freer in their organization. Father Louis D'Herbomez, the vicar of the missions, was

appointed apostolic vicar and established his residence in New Westminster and chose St. Charles' church as the seat of his vicariate. In 1865, he founded a school under the patronage of Saint Louis there, and, the following year, he transferred the Oblates who had been working at the school in Victoria there. Later, in 1893, Bishop Durieu opened a minor seminary that existed until 1909. The New Westminster missionaries developed an active ministry not only among the white population, which was growing rapidly, but also among the many Indians in the area.

Two missions founded in the north of the vicariate should be pointed out, namely Saint Joseph's (1867) on Williams Lake, founded for the Whites and Indians in the Caribou mines area, and 500 kilometres to the north, the mission of Our Lady of Good Hope, on Lake Stuart, for the two to three thousand Indians scattered over the huge region. In the south-east of the vicariate the residence of Saint Eugene (Cranbrook) was founded for the Kootenay of the upper Columbia, and to the east of the Fraser, the mission of Kamloops. Moreover, the Oblates became responsible for the parish of Vancouver, the last city on the railway since 1885, which was developing rapidly. The work of the missionaries in British Columbia was unique in some respects: the assembly of Indians in central missions to prepare and celebrate with great festivities some feast days, and the missionaries' care to form the Indians in the trades and in agriculture by starting trade schools. A social and religious organization of the Indians established by Bishop Durieu, known as the "Durieu system", based on the Indians' traditions and culture, attempted to assemble the converts in villages, where they would be governed by chiefs who were responsible, under the authority of the bishop and the missionary, to make the laws of God, the Church, the state and the local Indian government respected. The system also included the practice of public penances for public sins, a custom that had to be practiced with care, and that began to disappear after 1893.

What were the results of the missionary work in British Columbia? Bishop Durieu described it in 1866 in this way: "The six tribes that we have been preaching to for over a quarter of a century have made great strides in civilization. Surrendering to the gentle influence of the Faith, they have given up their nomad lifestyle to live in groups around

the churches, and today are villages on the same level as those of the European immigrants... Unfaithfulness has been put to an end among these six tribes, drunkenness is now unknown among them... [However,] there are still several tribes of savages immersed in the darkness of idolatry." (Missions, 24 (1886), pages 121-122.)

Remember

What a wonderful reward for this congregation whose only desire was to evangelize the poor all over the world! And what a resounding response to those who criticize the missionaries' methods these results, comments upon which would be superfluous, are, just as the Jesuit Fathers' results in the well-known "reductions" in Paraguay in South America were. The facts are there, and

speaking clearly to all those of good will. These facts bring honour to the Catholic Church, who, however, is constantly maligned for the good deeds that she has never ceased to perform for the souls she has reached. What would have occurred if the Church had imitated the methods of the WASPs (White Anglo-Saxon Protestants) in the United States, methods that moreover are glorified in Hollywood's Westerns! But the Roman Catholic Church is a good mother who is only concerned about one thing, the salvation of souls, and she is ready to sacrifice everything else if need be. To her be all honour and glory, as to the Blessed Trinity, and to her glorious army of missionaries who is mainly composed of French-Canadians and French!

Let us remember them!



Mgr Paul Durieu

Letter asking Members of Parliament and all the people of Canada to reflect on the possible consequences of Bill C-384

21 September 2009

The Parliament of Canada is soon expected to debate private member's Bill C-384, an Act to amend the Criminal Code (right to die with dignity), which aims at legalizing euthanasia and assisted suicide in Canada.

Those wishing to re-open this debate are no doubt motivated by concern for the sufferings of others. An unfortunate understanding of compassion has led them to suggest euthanizing the most vulnerable instead of providing them with proper care, effective pain control, and social, emotional and spiritual support until their natural death. It is always important to be as clear as possible about intentions and possible consequences when we consider human acts, so as to assure the greatest good and limit any harm to the persons directly affected and also to the wider community.

Unfortunately, some of the terms being proposed for this debate are misleading or unclear. This can only lead to discussions that are confusing and unhelpful, and also makes it difficult to find common ground from which to assess the risks and impact of proposals for new legislation.

From the Catholic perspective, it is legitimate to use medication and other means to alleviate suffering, even if a side effect can be the shortening of life expectancy. It is also legitimate for someone to refuse medical procedures that are found to be especially burdensome. But what is never acceptable is the direct and intentional killing of the depressed, handicapped, sick, elderly or dying (Catechism of the Catholic Church, nos. 2276-77).

It is hard to see how any legislation legalizing euthanasia and assisted suicide would protect the most vulnerable in our society. What confidence and trust could they possibly have that their lives would continue to be protected by health-care providers, family and friends, or society at large? Euthanasia and assisted suicide, by their very nature, mean there is no longer a common duty for all to protect the lives of others. There is also the well-founded fear that euthanasia and assisted suicide can be imposed on individuals as a way to save costs and lessen demands on care-givers. Inevitably, the result would be a society even more fragmented, with its members living in greater isolation and anxiety.

As this debate resumes in our country on such an important question, the Catholic Bishops of Canada invite: The members of the Parliament of Canada – elected representatives in the House of Commons as well as Senators – to use clear definitions in their upcoming debates, and also to consider the profound impact that such legislation would have on the lives of individuals and on the wider community; All Canadians to become better informed about euthanasia and assisted suicide, and to promote instead palliative and home care to help those in need and their care-givers; Catholics, our brothers and sisters who belong to other Christian communities or other faiths, and all who appreciate the beauty and dignity of life, to engage in this debate civilly and respectfully, so as to witness a profound reverence for the inherent dignity of each and all human life.

Most Reverend V. James Weisgerber
Archbishop of Winnipeg

What is happening in the Church?

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

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

Rev. Fr. Peter Scott

Pope publishes new encyclical

The third encyclical of Pope Benedict XVI starting with the words *Caritas in veritate*, "Charity in truth", is dated June 29, 2009, and purports to be a new expression of the Church's social teaching.

About the title

This title is clearly adapted from the expression used by St. Paul, "that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive, but doing the truth in charity" (Eph 4:14,15) Note, however, the reversal of the order of the words "truth" and "charity". It is certainly reassuring to hear the reminder that charity and truth cannot be separated, for "truth needs to be sought, found and expressed within the 'economy' of charity, but charity in its turn needs to be understood, confirmed and practiced in the light of truth" (§2)? It seems, at first, to be a very attractive way of looking at social questions, to go above and beyond the simple consideration of "justice" and "rights" mentioned by pre-conciliar Popes, and to consider that "charity is at the heart of the Church's social doctrine" (§2). It is also consoling to hear that "it is not a case of two typologies of social doctrine, one pre-conciliar and one post-conciliar, differing from one another: on the contrary there is a single teaching..." (§12)! Furthermore, we are happy to hear the reminder that man needs God: "because integral human development...requires a transcendent vision of the person, it needs God" (§11).

New concept of charity

Alas, though, the apparent similarity with Catholic teaching goes little further than the words used, words whose meaning is radically changed. The first inkling of this is contained in the very title. The encyclical is not addressed uniquely to Catholics, but also to "all people of good will". The understanding and acceptance of this document is not something that requires the Catholic Faith. This is also clearly apparent from the introduction, which does not pretend to outline the principles of a Catholic social order, but rather the principle for "integral human development" for all men, which is considered to be charity. There is, from the very beginning of this encyclical a new concept of charity, defined as "the principal driving force

behind the authentic development of every person and of all humanity" (§1)! Clearly the Pope cannot be speaking of the supernatural and infused virtue of charity, for that would be to affirm that every man is in the state of sanctifying grace and that no man is in mortal sin! No, the "charity" of which he writes belongs to every man: "Because it is a gift received by everyone, charity in truth is a force that builds community, it brings all people together without imposing barriers or limits." (§34). He is referring to the new concept of charity that he elaborated in his very first encyclical *Deus caritas est*. There he explained the Church's "true humanism" (§ 9 & 30), namely that the Church teaches man his humanity by rising above the distinction between a natural self-love and a divine self-sacrificing love, for "the more the two (*eros* and *agape*) find a proper unity in the one reality of love, the more the true nature of love in general is realized" (*ib.* §8). Love is consequently a "single reality" (*ib.*). No longer ought we to speak of supernatural charity as such, but we must rather say that charity knows no such distinctions, but embraces all human love. Hence the definition of charity in this present encyclical: "Charity can be recognized as an authentic expression of humanity, and as an element of fundamental importance in human relations" (§ 3). Charity belongs, then, to all mankind, and is characteristic of all good human relations. This is naturalism, which equates the natural and supernatural motives for charity, by merging them into one. There is consequently no distinction to be made between the Church's supernatural role with respect to her own members and a much more extensive, more universal and higher role that she has with respect to all of humanity, and which the Pope proclaims to be her ultimate purpose.

Church's higher purpose

Basing himself upon Vatican II (*Gaudium et spes*) and the encyclicals of Pope Paul VI (*Populorum progressio*) and John Paul II (*Sollicitudo rei socialis*) on the same subject, he declares that henceforth the Church "is at the service of the world", and that consequently in whatever she does (e.g. works of charity,

divine worship) she “is engaged in promoting integral human development. She has a public role over and above her charitable and educational activities: all the energy she brings to the advancement of humanity and of universal fraternity...” (§11). Her goal, that transcends and goes above and beyond her particular activities, is here defined as to further the principles of the French revolution, following the ideal of freemasonic naturalism. Hence her fundamental role in the process of globalization, as we shall see. Truth is likewise redefined. It is no longer to be considered as the correspondence of the mind to exterior and objective reality, and consequently as something fixed, firm, absolute and unchanging. To the contrary, truth is of its very nature a communication or sharing with others, to such an extent that a person who shuts himself up in his own “truth”, as objective as he might consider it to be, has really shut himself up in his subjective opinions, and cannot possibly attain truth, for the simple reason that he cannot dialogue or share opinions with others. Here is the Pope’s definition of truth, playing on the Greek expression for the Word (of God): “Truth, in fact is *lógos* which creates *diá-logos*, and hence communication and communion”. Truth requires communication with others’ truth. The very next sentence explains what he means by communication, namely if a person is not willing to let go of his personal opinions, he cannot have the truth: “Truth, by enabling men and women to let go of their subjective opinions and impressions, allows them to move beyond cultural and historical limitations and to come together in the assessment of the value and substance of things.” (§4). Without such a sharing with others there is no truth, for man is isolated in his “subjective opinions”. Note that there is no distinction between firmly held convictions of Catholic Faith, and other firmly held opinions. In both cases, there cannot be truth without mutual sharing.

It is for this reason that “the mission of truth is something that the Church can never renounce”, by which he means that “the Church searches for truth” (§9). Yes, the Church’s mission is to search for truth (and to proclaim and recognize it), not to teach “the” truth as something already acquired. Here is the explanation, given in the same paragraph, why it is humanism (=fidelity to man) that is the basis of the Church’s mission of truth: “Fidelity to man requires fidelity to the truth, which alone is the guarantee of freedom and of the possibility of integral human development. For this reason the Church searches for truth”. Hence the most extraordinary statement that “Truth frees charity from the constraints of ... a fideism that deprives it of human and universal breathing space.” (§3). Fideism, previously a term to indicate the heresy of those who deny the role of reason, is here used as a pejorative term to describe those whose personal convictions of Faith prevent them from indulging in dialogue, and who consequently cannot attain truth, for they do not have the human development necessary to share.

Evolution of truth

The contradiction with the Church’s pre-Vatican II teaching is manifest and obvious, which is why the Pope feels the need to justify himself. Note that he does not deny that the pre-conciliar Popes say different things, but rather affirms that “there is a single teaching, consistent and at the same time ever new” (§12). He goes on to explain what he means by this apparent (and indeed real) contradiction - both new and old at the same time. It is the perfect justification of the liberal, who lives in objective contradiction with himself, incoherent with his own conclusions, finding the coherence elsewhere than in the objective truth. “Coherence does not mean a closed system (understand by this, a system of traditional teaching, closed to dialogue from without): on the contrary, it means dynamic faithfulness to a light received.” The so-called continuity with the past is consequently not the teachings themselves, but the “unchanging light” that situates post-conciliar teachings “within the great current of Tradition” (Ib.).

Globalization

The novelty of this encyclical and its principal practical focus is without a doubt globalization, defined as “the explosion of worldwide interdependence” (§33). In itself, the Pope describes this phenomenon as “neither good nor bad” (§42). However, he encourages us to view it not just as a predetermined economic process, but rather to see it in a positive sense: “We should not be its victims, but rather its protagonists” (Ib.) You might wonder how this breaking down of borders, this formation of a freemasonic one world governmental and economic system, how this destruction of the remainders of Christendom, with its religious and cultural identity, separated and distinct from paganism and false religions, could possibly be viewed in a positive sense. The answer is that, if embraced in a humanistic sense, this globalization is a real opportunity for the dialogue necessary for integral human development, for charity in truth. Globalization is, therefore, truth: “The truth of globalization as a process and its fundamental ethical criterion are given by the unity of the human family and its development towards that which is good. Hence a sustained commitment is needed so as to promote a person-based and community-oriented cultural process of world-wide integration that is open to transcendence.” (Ib.) Globalization of humanity is consequently necessary and good, something to “steer” and not condemn, provided that it is centered on the human person and his community, and allows some openness to God by religious liberty. Hence the encyclical’s preoccupation with the ethics of ecology and the environment, of energy use and population growth, of poverty and consumerism, of international aid and tourism, of democracy and religious liberty.

Dialogue = human development

However, above all these considerations lies the universal brotherhood of mankind, on account of which man will attain

to his human development only inasmuch as he relates with diverse other men. Religion is essential in making known to man this reality that relationships with others are at the same time that which is most human in him, and that which is transcendent. All religions do this, but Christianity does it particularly well, on account of its focus on love. Here is the text, that at first might seem obscure, yet given what has gone beforehand, it really is very clear: "The Christian revelation of the unity of the human race presupposes a metaphysical interpretation of the 'humanum' in which relationality is an essential element. Other cultures and religions teach brotherhood and peace and are therefore of enormous importance to integral human development." (§ 55). Note that in this entirely naturalistic context, "integral human development", which consists in dialogue with others, has replaced eternal salvation as the goal of religion.

There is another consequence of this naturalism. After stating that "reason always stands in need of being purified by faith", which is certainly true, for without the true Faith, reason customarily falls into error, the encyclical then goes on to draw the following horrendous and shocking parallel: "For its part, religion always needs to be purified by reason in order to show its authentically human face. Any breach in this dialogue comes only at an enormous price to human development." (§ 56). For us, it is inconceivable and blasphemous to affirm that the divine truth of revealed religion can be corrected by fallible human reason. But if truth is dialogue and religion is but a means to integral human development, then the conclusion follows logically. But where does that leave the true Faith and the Catholic religion? As one amongst many personal opinions.

One world government

The most shocking and long-reaching conclusion of the encyclical's positive promotion of globalization, on a human and cultural as well as economic level, is the call for an international authority to impose it legally, to enforce in an obligatory manner the dialogue between economies, cultures, religions and peoples as promoted by this integral humanism. The Pope in fact calls "for a reform of the United Nations Organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth, ... to arrive at a political, juridical and economic order which can increase and give direction to international cooperation for the development of all people in solidarity... there is urgent need of a true world political authority (which) would need to be vested with the effective power to ensure security for all..." (§ 67). The meaning of this paragraph has already been greatly debated, but the obvious and logical conclusion is the loss of national sovereignty and consequently of any possibility of union between the Catholic Church and a Catholic state. It means the effective establishment of the

one world order that Freemasonry has long fought to achieve. Pope Leo XIII described and condemned very clearly the "ultimate purpose" of Freemasonry, "namely, the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere 'Naturalism'" (Humanum Genus § 10). The religious justification for a new world order, based upon human dignity, fraternity and equality, and brought about by universal democracy, is of course not a new one. It was precisely the humanitarian dream of the Sillon movement, condemned by St. Pius X in 1910, for its embracing of the principles of the French revolution.

"We fear that worse is to come: the end result of this developing promiscuousness (understand, dialogue), the beneficiary of this cosmopolitan social action, can only be a Democracy which will be neither Catholic, nor Protestant, nor Jewish. It will be a religion... more universal than the Catholic Church, uniting all men to become brothers and comrades at last in the 'Kingdom of God'. 'We do not work for the Church; we work for mankind!... We ask ourselves, venerable Brethren, what has become of the Catholicism of the Sillon? ... (It) is no more than a miserable affluent of the great movement of apostasy being organized in every country for the establishment of a One-World Church which shall have neither dogmas, nor hierarchy; neither discipline for the mind nor curb for the passions, and which, under the pretext of freedom and human dignity, would bring back to the world... the reign of legalized cunning and force..." (Our Apostolic Mandate §40). Can our judgment of Pope Benedict XVI's self-proclaimed humanism be any different? If only it could be! If only his humanism that does not exclude God, could be less of a humanism, and more of a true God-centered religion. However, it is not the case. If the Pope condemns a humanism without some concept of God; "A humanism which excludes God is an inhuman humanism" (§ 78), then his "humanism open to the Absolute", is a human humanism. It excludes the supernatural order of revelation, grace, obedience and submission to authority. It is for that reason that a bad conscience is not defined as that which refuses to discern God's will and admit the guilt of disobeying it. It is defined, rather, as "a conscience that can no longer distinguish what is human" (§ 75), a most logical consequence if you believe that revelation is when "God reveals man to himself"(Ib.).

Surely prayer and penance, the love of the Cross and of sacrifice, the Rosary and the Sacraments, truly supernatural means that they are, can be the only response to such a public manifesto of humanism, to such a radical application of the principles of egalitarianism and fraternity as to make truth exclude the personal and private possession of the truth, and to effectively reduce charity to the authentic expression of humanity and the universal brotherhood of man.

Coast to Coast

News and photos from the canadian district activities !!!

Late Summer 2009 in Winnipeg

By Mr. Craig MacFarlane



And I do mean LATE Summer – as summer still has not arrived, but the rain has - daily! Ah! the joys of living in Manitoba. Our Parish has been quiet with Father Rusak away in July for the family camp in Ontario, where I hear it, yes – rained, but everyone had a great time. As you can see from the accompanying photo on page 25, the camp was well attended.

Father Girouard was busy during July packing his things for his move to BC, we will all miss him. He is currently away for his much needed vacation and rest before his big move. He will be leaving us the end of August once we give him one of our famous Pot-Luck Dinners after Mass on August 30. We are awaiting the arrival of our new priest Father Raymond Lillis who will join us mid September. I haven't personally met Father Lillis, but I hear he is a very gentle and kind priest with a wonderful smile. Many in our Parish have met him during their trips to Winona.

Now for some very sad news. For those that have not visited our parish, in front of our Priory was a large, white statue of the Sacred Heart of Jesus, 'was' being the operative word here. A few weeks ago some of the locals thought it might look much better moved forward, onto its face.

They also wanted a souvenir of their moving experience, so they took the right arm away with them. The statue was made of concrete and shattered across the back and left arm. One of our parishioners has taken it home to try and restore it. A replacement statue of the same size will cost \$7,000 and up, if we can find one. But that is not all, we have also had our brick stairs re-



arranged and parts removed, some of the brick flying at other items. For those that know the placement of our statues, Our Lady is still standing, only scared a bit and in need of a paint touch-up, but she is fine.

Another of our famous figures was injured on or about the same day as the

Sacred Heart statue, Stan Zigarlisky, our Sacristan, fell off a ladder and broke his wrist. When you see Stan ask him how he managed this, the story will make you smile.

We had a visit from our Seminarian Jonathan Prescott. He was home for a short vacation and to celebrate his birthday. I was fortunate to be in attendance for his birthday lunch where he tried to blow out a sparkler on top of his swan cake, sorry no pictures available. When Jonathan left us there were those of us who never thought he would make it, call us the doubters. I am please to say the young priest to be who was home this summer has grown into a gentle soul, a kind man and a future strong leader of our church. Jonathan, you have done us all proud! It takes more than studies to make a Priest.

As far as weddings and births, nothing to report this time, again, but I hear something is in the air in one of those departments. Promise to update as soon as I know who and when.

A very happy birthday to our Housekeeper extraordinaire Rose Pommer.

From the wet and soggy Winnipeg, I send everyone Blessings and Love.

A Triumph for Tradition in Regina (SK)

By Mr. Craig MacFarlane

Sunday June 14th, 2009, was a historic day for the parishioners of the Society's mission in Regina. The Traditional Latin Mass was once again celebrated at the 112 year old St. Joseph's church for the first time in over 42 years. The church is located approximately fifteen minutes east of Regina in the village of St. Joseph. The village is home to the historic church and rectory, also called St. Joseph's, which was built in 1897 by German Catholic settlers. In 1967, the church was abandoned, and a new modernist church was built in another town five minutes away. Most of the sacred items were all left behind: the high altar and two side altars, the beautiful elevated pulpit, statues, stations of the cross, confessional, vest-



ments, altar stones, altar cards, and altar cloths. In the early 1990's both the church and the three story stone rectory beside it, were sold to a private owner who providentially preserved all the sacred items the church housed.

The faithful from the mission in Regina knew that beautiful St. Joseph's church was just sitting empty, and so determined to try to have Mass said there. The idea was brought to Fr. Girouard in November of 2008, and he agreed that we should try to have permission to use the church. The owner was then contacted, and he graciously agreed to let the church be used for Mass. However, Mass could only be celebrated in the summer, since the heating system no longer works. The parishioners started planning for two summer Masses to be held at St. Joseph's in June and July. Beginning in February after Mass in Regina, the faithful held a meeting to plan out the details for the June and July Masses. Committees were formed to take care of the cleaning, singing, altar serving, Mass supplies and vestments, etc. Two weeks before the June Mass, a number of the faithful got together and gave the church a thorough cleaning - which it needed since it wasn't being used, except for storage.

Finally the day arrived to go to Mass at St. Joseph's. The church bells once again rang out, announcing the start of Mass. The feast was the solemnity of Corpus Christi, and everyone was more than thrilled to have Mass in this glorious

church, especially considering that the Mission in Regina normally has Mass in a rented hall. Many other faithful came from Yorkton and Weyn to assist at the Mass, and many of them helped to sing in the choir and serve as altar boys. The holy sacrifice of the cross was once again offered to God, in the true manner for which St. Joseph's church was built 112 years ago. This was certainly a day of triumph for Tradition, and it was a dream come true for the faithful.



After Mass, the faithful gathered on the church grounds to have lunch. There were even some new people who came to this special Mass. We thank St. Joseph, in whose honor both the church and village are named after, for the help he gave us to have Mass celebrated in this beautiful church. We know that he was looking down from heaven with joy, at the fact that this church was once again being used for the worship of Almighty God after so many years of abandonment. Finally, we also had the joy of having a Mass there on July 12th and September 13th as well.

Deo Gratias!

Some more News from Winnipeg & Dryden

By Mrs. Randi Gage



Well according to the calendar it is summer, but here in Winnipeg it has been more like fall with rain and rain and cool temperatures. But we are hearty stock and find time to enjoy the outdoors as much as we can.

Father Rusak is away on his summer break and attending the Family Camp in Ontario. This year all the campers will be introduced to the wonders and beauty of heavens we can see through a telescope. Late nights will be spent watching the many shooting stars, finding different planets and feeling the joy that the heavens hold, if only on a minimal scale. It can only increase the awe and wanting of the full scope of wonder that heaven holds for us all.

We have learned that our much loved Father Girouard will be leaving us for a warmer place, so British Columbia we reluctantly send him your way. For those of you that do not know Father Girouard is a gentle Father who loves to laugh and can be a grump as well. But the most important thing to know about our Fr. Girouard is he is always thinking of what is best for each of us. Oh yes, and he loves Rose's cookies!

It has been a quiet July, so our most exciting thing has been watching the garden and the grass grow. No wedding or babies to report this time, but stay tuned we do have some developing news we are following.

For now I send Blessings and Sunshine to everyone. Until next time....



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From Welwyn (SK) to... Manitoba!

By Mr. Craig MacFarlane



On the final day of school for St. Michael's Academy (Welwyn, SK), the students and staff went on a field trip to Brandon Manitoba, and Shilo Military Base, which is twenty minutes east of Brandon. In Brandon the first place the school went was to the Riverbank Discovery Centre. This is a wildlife refuge right in the city of

Brandon. The students were able to see various wildlife such as a deer, a turtle, frogs, and a variety of birds. The next stop was the Commonwealth Air Training Museum. This museum is a national historic site, and was used during world war II to train pilots for battle. The last place visited was Shilo Military base, for a guided tour of the Canadian Artillery Museum, which houses an impressive display of tanks and artillery.



Farewell Luncheons For Fathers de Vriendt and Girouard



Today the parishioners of Christ the King Church in Langley hosted a farewell luncheon for Father De Vriendt. On this occasion

Fr. Gerspacher was also present, back from his trip in Northern BC. Father De Vriendt was presented with a spiritual bouquet. The nicely framed document was presented by Miss Mary-Kate Goody and Krista Suzuki on behalf of the parishioners.

Attached is a photo of the going away cake Rose made for Father Girouard. If

you would like to add it to the Prairie Report, please do. For your information, if you look at the two crosses you will see one has a heart and the other a star. The heart has an arrow pointing to Winnipeg where Father "Left his Heart" and the other arrow points to BC where he will be "Reaching for the Stars", those are Rose's words. The event was

very well attended and Father seemed very pleased with all his "Hugs". He received many Spiritual Bouquets, a new alb and surplice, a limited edition coin of Our Lady and Mrs. Gage made him 4 of his favourite big linen dinner napkins.



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Parish Mission in Langley (BC)

Fr Alphonsus Maria, C.S.S.R, has come to deliver a Parish Mission to us August 31st to September 2nd. The Parishioners of Christ the King thoroughly enjoyed the sermons delivered by Father. His rhetorical style has really captured the attention of many of us.

After the first sermon on Gerard Majella, patron of expected mothers, we lined up to venerate the relic of the saint. Father celebrated the Sung Mass on Sunday. Here, Father can be seen giving the papal blessing to the faithful. About 40 people were in attendance.



Readers' Letters

Dear Editor,

I am writing to alert the readers of Convictions to a new venue for the study of the Latin language, something which may be of great interest to those with a special devotion to the Latin Liturgy, whether they be clergy or laypeople. It is called the "Carmenta Online Latin Classroom" (www.CarmentaLatin.com), and is offering an eight-semester Latin course completely online. Classes are taught by a real, live teacher, and they utilize web conferencing technology, allowing a group of students, each participating by means of his own home computer and connected to each other and to the instructor by live group audio and video, to converse and interact as though in a traditional face-to-face classroom setting. I thought I would pass this information on to you, as some of your readers might benefit from it like I do.

Continue your good work of apostolate,

Andrew Kuhry-Haeuser



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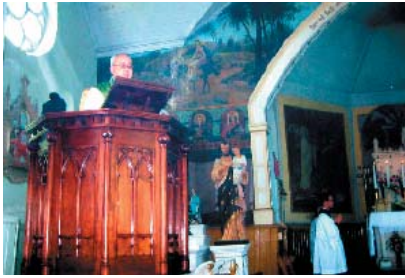
Announcements

Sacrament of Confirmation

**Administered by Our Lordship
Bishop Bernard Tissier de Mallerais**

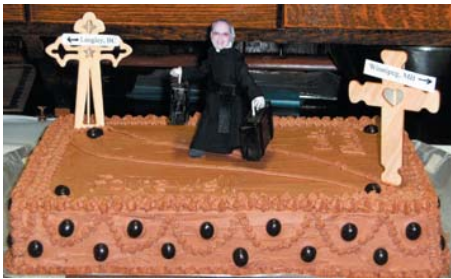
Langley :	Church of Christ the King Sunday Nov. 29 th 10 am
Nanaimo :	Our Lady of Good Counsel Monday Nov. 30 th 11 am
Winnipeg :	St. Raphael's Priory Wed., Dec. 2 nd 5 pm
Rocky Mountain House :	Our Lady of Sorrows Church Saturday, Dec. 5 th 3 pm
Calgary :	Immaculate Heart of Mary Church Sunday, Dec. 6 th 9.30 am





For the first time in 42 years, the Traditional Mass was celebrated at the 112 year old St. Joseph's church, near Regina (SK).

On the final day of school for St. Michael's Academy (Welwyn, SK), the students and staff went on a field trip to Brandon (MB), and to the Military Base at Shilo.



Winnipeg: The going away cake Mrs Rose Pommer made for Father Girouard.

Mass, procession and parish feast in Shawinigan on the Feast day of the Assumption.



Priestly Jubilees: Fathers Violette and Méry celebrated respectively their 25 and 30 years of priesthood.

Farewell party for Father de Vriendt. He leaves Canada to continue his priestly work as chaplain of the traditional Carmel in Quiévrain in Belgium.



Marriage Jubilee in Montreal: Fr. Boulet blesses the couple after 25 years of married life. Photo of the Family with children, grandchildren...

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