

CONVICTIONS



issue number 21 - January 2010

Prayer : a mission we all have

Dear readers,

The year 2009 has taken leave of us to leave room for 2010: as always, it is a time for resolutions and good wishes. A great many of you have sent yours to us. We return ours to you with all our hearts.

What is to be thought of good resolutions for the New Year? Are they useful? Are they followed by results? There are some who say that good resolutions don't work – or not for long. Too remote from our former habits, extreme, constrained, founded on the will, perhaps punitive, they quickly become forgotten. They only revive our culpability and our low esteem. Others claim that good wishes are praiseworthy, perhaps unwarranted for those whom you are not particularly fond of, and whom you feel yourself obliged to honor through courtesy, social status... and therefore not honest.



But in reality, even those who do not like to make resolutions for the new year, nevertheless cannot resist in making one or two: this year, I will no longer work on Sundays, I will say the rosary every day, I will visit my sick mother two times a week, I will lose two kg., I will eat less sweets, I will get back into sports, I will stop smoking...

To take resolutions responds to a need for actualization of self and a desire to perfect oneself as a person. The beginning of the year seems an opportune moment to do this because it is a beginning, the moment for a renewal, an occasion for changing. We set down objectives to better motivate ourselves. It's a question of self-regulation.

In 2002, a study was made. Since then, no other study has been taken on this subject, the evidence most likely being sufficient... Some 280 persons having precise objectives and globally compared had been initially questioned about their plans, then contacted again by telephone 6 months later. The telephone interview aided in evaluating the outcome, the success or the changes achieved that would attain the hoped for objectives. It turns out that amongst the persons who had set down their wishes at the time of the new year, 46% drew nearer to their goals, in proportion to 4% of those persons who had not taken the trouble to really plan their goals for the future. In other words, to be decided increases 11 times the chances of success! And this is true of every resolution and of every engagement.

There are three rules to observe in order to arrive at keeping one's resolutions and at maintaining the motivation alive all throughout the year.

The first: the resolution must come from yourself, it must correspond to convictions and values which are your own, and not imposed from the exterior through social pressure. It is the same as in the case of those who undertake therapy or a diet for reducing; the results are better when the person does it because she considers it to be important for herself rather than in order to please someone else.

The second condition of success is that one needs to have a certain competence in that which one is to undertake, that is to say, to feel that one is capable of reaching the goal without being forcibly prevented. If not, there arises the risk of discouragement. It is necessary to avoid resolutions which are out of our reach, such as to want to run the marathon if we have never run before or to learn to play the piano if we have no talent for music. If I have not the competence, there is more risk for me to become discouraged and to abandon it. The reverse is also true. If the goal to reach is too easy, the motivation will dwindle. One must choose one's challenges in relation to one's competence.

Lastly, the third and final condition of success for all who travel on the pathway of resolutions: we must receive help from those around us. We must feel united, affiliated and understood by noteworthy people of our circle. If these three conditions are not respected, you risk joining the majority of the people who have difficulty keeping their New Year's resolutions!

So, do not be afraid of commitments, the initial energy which you place in your wishes is a determining factor in their realization. The tradition of good resolutions for the New Year is therefore an excellent thing, of which it would be a pity to deprive oneself...

With my best wishes for the New Year,

Father Jürgen Wegner

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Prayer: a mission we all have

"Father, say a prayer for me!" "Sister, please pray for me!"

Probably every Catholic priest and religious has heard these words countless times. Sometimes people just make a general prayer request: "Please pray for me!" At other times, they have very specific intentions. Whatever the need, people are sure to ask for prayers of petition because they are convinced of their power. After all, Our Lord assures us: "Ask and you will receive; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened" (Luke 11:9-10).

This is especially true of the power of intercessory prayer.

Fr. Bernhard
Schwoerer



Our Lord Jesus Christ prayed for others

In His humanity, Jesus is our High Priest before the Father. This means that He is a mediator between the Father and all of mankind. Part of His role is to intercede for us in prayer. He presents our needs to the Father and pleads for mercy for our sins. No doubt the most outstanding example of Jesus interceding for the Father's mercy came when He prayed upon the cross, "Father, forgive them; for they know not what they do" (Luke 23:34). He pleaded for mercy,

not only for those who were actually carrying out His crucifixion, but also for all of us because He was dying to take away all of our sins. They were the real cause of His death. We must imitate this example of Our Lord and be ready to pray for those who cause us difficulties or who may even harm us in some way. This would fulfill what Our Lord Himself taught us not only by His example here, but also by His words. In the Sermon on the Mount He told us: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to

you, love your enemies, and pray for those who persecute you, that you may be children of your Heavenly Father, for He makes His sun rise on the bad and the good, and causes rain to fall on the just and the unjust" (Matt. 5:43-45).

We have another powerful example of Jesus' intercessory prayer found during the Last Supper account. Jesus turned to Peter whom He had made the leader among the Apostles, and said to him, "Simon, Simon, behold Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers" (Luke 22:31-32). The Lord prayed for strength for Peter both for himself and as an instrument of strength for the other Apostles. Do we ever imitate this prayer by praying for others in their special needs? We may learn of someone going through a trial; it is then that our prayers can support them to have courage and go on. We may learn of another person who is tempted to give up their faith or to fall into a sinful situation. In the face of the weakness of the flesh our prayers can be a great source of moral strength for others. If our love is to grow, it is necessary to expand the focus of our prayers to include the concerns we have for those who are in trial and tribulation.

Our Blessed Lady intercedes as well

Our Lady was no doubt the closest imitator of Jesus. As He prayed for others, we find evidence of Mary bringing the needs of others to her Divine Son as well. For example, at the wedding feast of Cana, Our Lady makes known to Jesus the needs of the young couple whose wedding celebration they were attending. Her prayer of concern was simple yet powerful, "They have no wine" (John 2:3). Our Lady's concern was for the young couple not to be embarrassed by a lack of wine for their guests. This would probably have forced them to cut short their weeklong wedding celebration. She was not asked to do something; she spontaneously saw the need and offered her words of intercession. They must have been very powerful because they moved Jesus to work His first miracle. And this happened despite the fact that He had indicated that it was not the time for Him to reveal Himself: "My hour has not yet come" (John 2:4). Because of this miracle Jesus worked at her request, He "revealed His glory, and His disciples began to believe in Him" (John

2:11). The marvel of Jesus' first miracle was the result of a humble but trusting plea of intercession by His mother. In our own lives, let us imitate Mary's spirit of spontaneously interceding for those who are in genuine need.

We see Our Lady again in an intercessory role springing from her spiritual motherhood of the Church. For nine days prior to the great feast of Pentecost, she was surrounded by the apostles and that first band of Jesus' disciples gathered together in the Upper Room in Jerusalem. They were prayerfully awaiting the promised gift of the Holy Spirit: "All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and His brothers" (Acts 1:14). Mary is joining her prayers to that of the first members of the Church, praying for the gift of the Holy Spirit to come. And, how powerful her intercession must have been to move the Holy Spirit to come! After all, He had already come upon her at Nazareth. At the precise moment she was overshadowed by the Holy Spirit, the Second Divine Person of the Blessed Trinity became Man in her womb. At Pentecost another great event would take place, namely, the Church was born when the Spirit came. Our prayers of intercession imitate the example Mary gives us in praying for the needs of our brothers and sisters in Christ. In a special way we should pray often for the many needs of the Church in our times. Do we pray for vocations? For our brothers and sisters in Christ who are persecuted? For the message of the Gospel to be spread by zealous missionaries in our time?

Other examples of intercession in the Sacred Scriptures

In the Old Testament Book of Exodus we have a powerful example of Moses intervening to save the Jewish people from God's wrath. The people had worshipped a pagan image of the golden calf and even sacrificed to it. It is then that we read, "I see how stiff-necked this people is," continued the Lord to Moses. 'Let me alone, then, that My wrath may blaze up against them to consume them. Then I will make of you a great nation.' But Moses implored the Lord, his God, saying, 'Why, oh Lord, should Your wrath blaze up against Your own people, whom You brought out of the land of Egypt with such great power and with so strong a hand?'... So the Lord relented in the punishment He had threatened

to inflict on His people" (Exodus 32:9-11,14). When we pray for peace in the world, ultimately we are praying that God will not punish us for our sins just as Moses implored God's mercy when His people had worshipped false gods. There is always a need for us to pray that God will forgive us our own sins as well as the sins of our brothers and sisters.



Another powerful Old Testament example of intercession involves the great prophet Elias. He had stayed with a widow in Sarepta who took care of his needs for food and drink for a whole

year during a time of famine. Her son became severely sick and died. The prophet interceded on behalf of the child's life, praying: "'Oh Lord, my God, let the life breath return to the body of this child.' The Lord heard the prayer of Elias; the life breath returned to the child's body and he revived" (1 Kings 17:21-22). Elias' prayer was powerful because it was the prayer of a very holy man. He prayed intensely for the sake of the woman who had showed him such kindness. When our prayers of intercession are motivated by compassion for those whom we see suffering, they take on a special strength because they are pleasing to God.

In the New Testament we also see convincing evidence of the power of intercessory prayer. Saint Paul was one who believed in its power. He himself prayed very often for his converts. He begins his letter to the Philippians with a beautiful sentiment of a prayer of thanksgiving. He writes: "I give thanks to my God at every remembrance of you, praying always with joy in my every prayer for all of you, because of your partnership for the Gospel from the first day until now... and this is my prayer: that your love may increase ever more and more in knowledge and every kind of perception, to discern what is of value, so that you may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ for the glory and praise of God" (Phil. 1:3-5, 9-11). This great Apostle of the Gentiles held all his converts in the various churches he established always close to his heart, and remembered them continuously in prayer. Saint Paul not only prayed for others, but he sought their prayers as well. He ends his letter to the Ephesians with this beautiful plea for prayer for himself as well as all those who are promoting the Gospel: "With all prayer and supplication, pray at every opportunity in the Spirit. To that end, be watchful with all perseverance and supplication for all the holy ones and also for me, that speech may be given me to open my mouth, to make known with boldness the mystery of the Gospel for which I am an ambassador in chains, so that I may have the courage to speak as I must" (Eph. 6:18-20).

The power of prayer in common

We have a great example of this in the early Church. We read that King Herod began to

persecute the Church (c.f., Acts 12:1ff.). He martyred St. James, the brother of St. John, by the sword. When he saw that the Jews were pleased with this, he went on to arrest Peter. We read in the Acts: "He had [Peter] taken into custody and put in prison under the guard of four squads of four soldiers each. He intended to bring him before the people after Passover. Peter thus was being kept in prison, but prayer by the church was fervently being made to God on his behalf" (vv. 4-5). As a result of this constant prayer, Peter was miraculously freed from the prison by the intervention of an angel. When he arrived at the place where the Christian community was assembled, we read: "He went to the house of Mary, the mother of John who is called Mark, where there were many people gathered in prayer" (v.12). Our Lord Himself told how powerful communal prayer could be. "Amen I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by My heavenly Father. For where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18:19-20). We experience this power of communal prayer when we pray together with other Christians at a prayer meeting, or say the family rosary, or are joined in prayer for common petition.

The saints are always interceding for us

It is amazing how saintly people like Padre Pio were constantly sought after for their prayers. A few days before he died, this great mystic of the twentieth century was asked by his religious superior, "What do you want written on your tombstone?" The Padre answered: "Write down: 'Here lies a priest who prayed.'" And pray he did. We could say of him what was said of St. Francis of Assisi, "He was not so much a man of prayer as he had become prayer personified." Padre Pio spent two hours each morning in preparation for his daily Mass which sometimes lasted for as long as 2 1/2 hours. In addition he always made a fifteen minutes thanksgiving after Holy Communion at the end of Mass. Furthermore, he constantly prayed the rosary throughout the day.

The reason he spent so long at Mass was because he made long remembrances in praying for both the living and the dead. Throughout his life he always prayed the Roman Canon at Mass. That prayer has a place before the Consecration

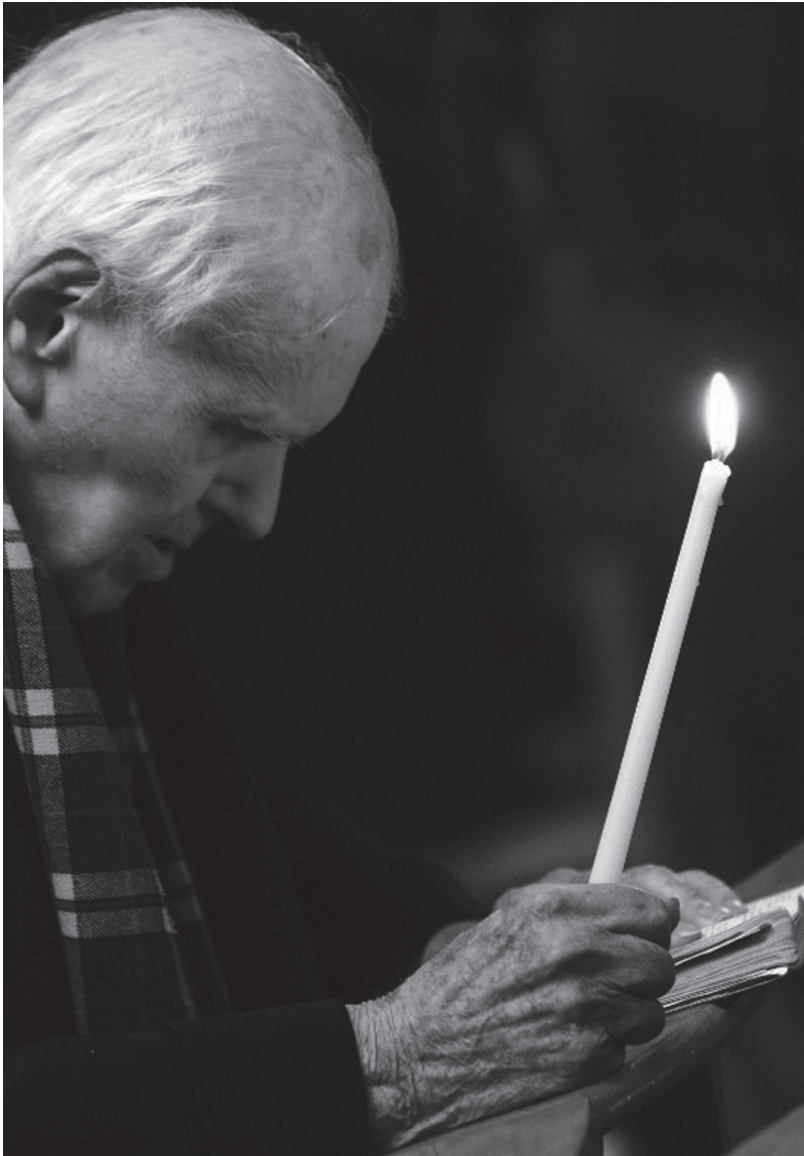
to remember the living. After the Consecration there is a similar place to remember the dead. He would spend at each of those two places of prayer as much as twenty-five minutes. He had many of the living to pray for. For example, he prayed for his penitents. Hearing confessions on an average of 15 hours a day, that meant he heard as many as 300 confessions daily. No doubt he prayed in general for all of them but maybe he remembered specific persons with a longer prayer. He also prayed for those he called his "spiritual children" to whom he gave spiritual direction and guidance. Some of them lived near his friary in southern Italy, while others were scattered throughout the world. No doubt he carried their needs before the Lord at Mass. It is also estimated that he received between eight and ten thousand letters a week from people who sought his guidance, his blessing, and his prayers. While he was alive, he would even tell people to "send me your Guardian Angel" if they had to bring urgent needs to him so he could pray for them. Sometimes he was approached with very unusual requests for his prayers, like the lady who asked him to pray for her husband to find work. When the Padre asked what kind of work he did, she answered "He's an undertaker!"

Fittingly, he also prayed for the dead. He had a great love for the souls in purgatory. He was once asked if any souls from Purgatory ever came to his Mass. He answered: "More people come to my Mass from purgatory than do the living!" By the way, in his later years after the building of a new church, there were over a thousand people at his Mass each day. Stories abound that souls in Purgatory were allowed to appear to him and request his prayers. One such story involved a Capuchin novice who had been stationed at the friary about 100 years before Padre Pio lived there. He appeared to Padre Pio one night in the chapel. Padre Pio asked who he was. He answered: "Padre Pio, I was a novice in this friary a hundred years ago. I did not do my work as sacristan! I am now in Purgatory doing my job. Please pray for me!" Padre Pio prayed for the novice and he never saw him again. Presumably he had gone to Heaven.

Trust in the power of intercessory prayer

Most Catholics and even devout members of other religions know and instinctively trust the power of prayer. As an old saying puts it, "There

are more things wrought by the power of prayer than this world imagines!" And people who pray know this power. When we pray for others, whether living or deceased, we are praying the "prayer of intercession." We are asking God on behalf of others to bestow His graces, His providential care, His guidance, and His mercy. The intentions we need to pray for are almost endless.



We should pray for the needs of the Church. This means, first of all, to pray for our Holy Father, the Pope, because he carries enormous burdens as the Supreme Shepherd of our Church. We can only imagine the tremendous concerns

he has for the needs of the Church throughout the world! We should also pray for our bishops for their burden is not an easy one. They are often criticized for difficult and painful decisions they must make. Archbishop Sheen once commented on St. Paul's remark that it was a good thing to desire to be a bishop. He said the Apostle said this because he knew that in his day bishops were sure to be martyred. Archbishop Sheen added: "Today, the martyrdom of bishops comes in different ways." They need our prayers! We should also pray for our pastors and all the priests who minister to us as well as the religious women and men who work for our spiritual good. Jesus Himself said we should pray for more religious and priestly vocations in the Church when He told us to ask our Heavenly Father, the Lord of the Harvest, to send more laborers to gather in the harvest.

Praying for our own personal needs

This does not mean that we should not pray for ourselves, because we all have our own physical as well as spiritual needs. Some people have the mistaken notion that they should not pray for themselves. This is a false idea. After all, Jesus taught us: "You shall love your neighbor as yourself" (Matthew 22:39). If we pray for the needs of our neighbors because we love them, must we not also pray for our own needs because we have a proper love of ourselves? Jesus assumes that we have this proper love of ourselves in order to properly love our neighbor. What we must condemn and reject is a self-centered or distorted self-love, not a love of self that is properly in line with God's love. Let us look at an example that Jesus Himself gives us. When He gave His disciples the Lord's Prayer, He taught us petitions that are directed at our own personal needs: "Give us this day our daily bread..."; "forgive us our trespasses ..."; "lead us not into temptation ..."; "deliver us from evil ..." (c.f., Matthew 6:11-13). The saints assure us that we must pray to God daily for the graces needed for our salvation. One of the favorite sayings of many saints was, "Pray as if it all depends on God; then go out and work as if it all depends on you."

Praying for others is a mission we all have

The Spiritual Work of Mercy, "To Pray For The Living And The Dead" reminds us that we have a mission to pray for others. Since each one

of us is a member of the Mystical Body of Christ, the Church, each one of us has a responsibility to pray for the good of the whole Church as well as for those whose lives we personally touch. The idea of praying for the living and the dead is connected with the "Communion of Saints" who are all united in the three-fold structure of the Church.

First there are the members of the Church who are still alive on earth. This aspect of the Mystical Body is called "the Church Militant" because, as St. Paul says, we are still "fighting the good fight" (c.f., 2 Timothy 4-7). This means we are still striving to resist the temptations of the world, the flesh, and the devil by practicing the Christian virtues. Not only do we ourselves need God's grace to do this, but so do our brothers and sisters in Christ. Many of them are not praying for themselves. And so we need to pray for them. Our Lady in her message at Fatima reminded us of this important point when she told the three little children, Lucia, Francesco, and Jacinta: "Many souls are lost from God because there is no one to pray and to offer sacrifices for them." Therefore, we must pray for them that they will receive from God all the graces they need to serve Him faithfully and win the crown of eternal salvation.

The second aspect of the Mystical Body is called the "Church Suffering." These are the souls in Purgatory who are being purified through suffering from the last vestiges of sin. Once purified, they can enter Heaven where they will enjoy the Beatific Vision of God for all eternity. They will be among the saints in God's Kingdom. It is our understanding that the souls in Purgatory cannot pray for themselves but merely endure their purifying sufferings. It is we who can pray for them to assist them more quickly through their intense sufferings. This is one of the reasons why the Church has the practice of offering Masses for the repose of the souls of those who die. Many of them need the abundant merits of the Holy Sacrifice of the Mass to help them. The Church also has the special remembrance of the souls in Purgatory on November 2nd, All Souls Day, as well as throughout the entire month of November. The greatest thing we can do for our loved ones who have died and for any of the souls in Purgatory is to pray that they will be quickly released to go to Heaven. Many people

frequently offer prayers for "those souls in Purgatory who have no one to pray for them." No doubt they will pray for us if we are in a similar situation of need. If those we pray for are already in Heaven, God will certainly give the graces to another needy soul.

The final aspect of the Mystical Body is called the "Church Triumphant." These are the saints in Heaven who are enjoying the bliss of eternal life. We do not pray for them since they do not need our prayers any longer. They have reached their eternal goal and won their crowns in Heaven. But we pray to them because they greatly help us through their powerful intercession with Almighty God.

At other times we invoke the intercession of the saints to plead before God's heavenly throne for our needs and the needs of others. Some people feel that it is wrong to ask the prayers of the saints or even the prayers of the faithful on earth. They have the mistaken notion that we should always go "directly to God" and not through others. They would argue that God loves all of us, and so He will listen to each of us when we pray directly to Him. This is true but only to a certain extent. God does love us but we also have our faults and those He does not love. So the power of our prayers is limited. Furthermore, the saints are very close to God and very pleasing to Him for they no longer have sin in their lives. We can apply to the intercession of the saints what often applies in the business world: "It's not what you know but who you know." The saints can get right through where we may stumble. After all, they enjoy God's deepest love and friendship. The saints, in their great love for us, would desire nothing more than to assist us by their prayers so that someday those of us who are still on earth as well as the souls in Purgatory will be among their number praising God forever in Heaven.

I can see God's hand guiding everything

*Looking back I am amazed at the working of God's Providence in my life,
from the way He called me to the Priesthood to where I am today.*

Fr. Paul Greuter

I grew up in Holland, the 11th of 16 children. There were more Priests in Holland than they had room for. I learned from the Canadian soldiers stationed in Holland that in many places in Western Canada the people had Mass only once a month and I felt a need to go there. It was not an easy decision for me since none of my family had left Holland.

I received my training in philosophy and theology in Edmonton Seminary in Alberta and was ordained in 1954 in the Diocese of Calgary. My first placement after ordination was to a parish in Drumheller where I was an assistant for five years. I was then assigned to the Twin Butte and Waterton lakes area for another five years, then to Cardston (where 85% of the population were Mormons) for another four years. In Cardston we also had to build a Rectory with voluntary labour. Next I went to Vulean for a short period of ten months (apparently I was not modern enough) and I was assigned the position as hospital chaplain in Calgary for another four years (where I apparently could do less damage). Each appointment was a difficult one for me but in the long run it has turned out much better than was expected. Even despite the fact that 1973 was a particularly stressful year since I became more or less an outcast among my fellow Priests, some of whom made a point of warning the parishioners about me.

It was around the mid 1960's when the changes came about in the Church. A table replaced the altar and the "simplifying the Mass"

entailed the reducing of the signs of reverence. My Catholic sense disagreed with these changes and with the exception of some vernacular I continued to offer the Mass as it always was before. Of course, as a result this made me quite unpopular not only with some of the lay folk but especially with the Bishop and Priests. It all came to a head in 1973 while I was chaplain in the hospital in Calgary. Every day at least one person would approach me and say "oh, you are that nut that Father so and so was talking about". It caused me to question myself as to whether I was doing any good at all in my Priestly ministry working under such stressful circumstances. I felt a nervous breakdown coming on and my doctor told me to take a month's leave immediately.

After this time I did not feel much better and, after seeing the effects of a nervous breakdown in another Priest, I made the decision to retire from active Priesthood. It was a difficult decision. I needed to go away, find a job to make a living and I also needed someone else to be present to continue my daily Mass. Just about that time a lady I had known in Cardston, Mary English, was now working in Calgary and about to retire since she was 65 years old. I approached Mary to ask her if she would be interested in being my housekeeper. After Mary spoke to her daughters she then consented to take the position as housekeeper. We decided to move to Vernon, B.C. since Mary had a friend living there and it was better for her that she moves to a place where she would at least know someone since I would be working all day.

We moved to Vernon in November 1973 and Mary was present each day when I offered up the Mass and she looked after me like a mother. We rented a home and made a little Chapel. In September 1977 two ladies from Salmon Arm, Mrs. Bustin and Mrs. MacPherson learned from Father Normandin that a traditional Priest was living in Vernon, B.C. The ladies persisted until finally they got in touch with me and asked if they could come for Mass. I had not expected any of this and yet how could I refuse them? The next Sunday they arrived at our home, a total of eight of them, whereas we had only enough room for four in our Chapel, the rest had to occupy the hallway. The following Sunday I had arranged to offer the Mass in the dining room with about twelve people sitting in the adjacent living room. It was then decided to transform the rumpus room in the basement of the house into a Chapel (in my spare time of course) and there we continued to offer up the Mass until May 1986. If I happened to be working at my job on the day shift, we held Mass in the afternoon, and when on afternoon shift we offered it in the morning.

In 1982 the Delview Hospital, where I was employed, closed its doors for good putting me out of work, but by that time the congregation had grown to such an extent that I was able to devote my full time for the people.

In 1985 the Ukrainian Catholics moved to a new Church and the old one was put up for sale. I approached the Priest to let him know that I was interested in purchasing it. Everything was working out fine until the Bishop got wind of it and put a stop to any transaction. It seems the sales contract was changed to state that the property could not be used as a Church. With that I lost interest in it. Mary English saw an ad in the newspaper advertising a hall for sale and contacted the real estate indicating an interest. The realtor arrived at the house and when he learned why we were interested in the hall he then told us that the hall would not suit our purpose. Then the realtor mentioned the Ukrainian Church being up for sale. We explained to him the negative experience we had in our attempt to purchase this property and the unreasonableness of the changes in the sales contract. The realtor replied that he knew quite a few of the Ukrainian Catholics and would speak to them about the situation. The people seemed very pleased that

their old Church was of interest to Catholics, that it would remain standing and would be used as a Catholic Church. Also they were quite angry when they learned what had happened regarding our desire to buy this property.

In March 1986 I preached a mission in Winnipeg and on the last day Mary English contacted me to tell me that the Ukrainian Priest had stopped by to ask if my offer still stood to purchase their old Church. It was the Feast of St. Joseph, March 19th. When I arrived back home the next day I met with the Ukrainian Priest, saw the real estate agent and the deal to purchase was in the works. Many changes had to be made in the Church and with the help of the two sons-in-law of Mary we managed to get the work done. On May 1st, the Feast of St. Joseph the Worker, we took official possession of the Church, hall and house and offered the first Mass in the Church on May 18th, 1986. Mr. W. Bonsel had carved a beautiful crucifix for the main Altar and his wife donated a beautiful altar cloth which she had embroidered herself. When Father Normandin ceased travel-



ling the country I was asked to go to other places such as Kamloops, Osoyoos, Nelson, Williams Lake etc. although I had served some of these places before.

Around 1988 the asbestos tiles that covered the side of the Church became loose and some had blown off because of the winds. Realizing this potential danger of someone being injured we got together to talk about what needed to be done. The windows of the Church were certainly far from being airtight. We agreed that all the windows needed to be replaced and new siding for the entire perimeter of the Church building, including the dome. We had to re-finance the mortgage and as a result our mortgage almost doubled. When the work was completed it looked like a brand new Church and everyone, including the Ukrainian Catholics, was very pleased with the end results. I put it all in the hands of St. Joseph. We got the good news that we could purchase the Church on his Feast Day and got official possession also on his Feast Day. So I asked him to look after the mortgage too and he did! I had received cheques from everywhere, not only from Canada but also the USA, the Yukon, from people I did not know and even to this day I still wonder how they knew about our Church. The parishioners were also so kind and generous... and so much so that in April 1993 our 10 year mortgage was paid off. When Bishop Fellay came for Confirmations I was able to give him the transfer of the property to the Society of St. Pius X. We had made the decision to do this since we realized that anything could happen to me (being 69 yrs. old) and the Society of St. Pius X was to us the only stable traditional Society to give the title to. We made arrangements with Bishop Fellay that I would remain in Vernon as long as I was able to do the required work and remain free to make any changes as necessary. We had an unexpected expense when the floor in the hall caved in (because of rotted timbers) and a cement floor was installed.

In the meantime I made a floor plan for a two-storey priory for the lot of the old house. I located a good architect who offered us the blueprints of a priory which exceeded our expectations and through the architect obtained a good contractor. The contractor began to dismantle the house in the beginning of April 1997 and we experienced a two weeks delay because the type of clay on

which we had to build was a problem. We then had to change the foundation and pour a cement basement floor twelve inches above ground level. Despite these setbacks I was still able to move into the new Priory by the end of July 1997. We left the basement unfinished but provisions were made at the time of building to install the rough plumbing for a future washroom. Whenever the Society would take over the Priory they could divide the basement as they so desired.

On August 14, 2000 the first stained glass window of Our Lady of Guadalupe consisting of more than 1200 pieces of glass, was installed in the Church. It was made by Michele Jackson with the help of her family and some parishioners. This same year became a very strained time for me and so I decided that for the good of the parish I should leave. I was in Vernon for 27 yrs. and it became obvious that the time had come for someone else to take over the parish at the end of September. I moved to an apartment in Abbotsford to retire. The Society did not have a priest to take over the Langley and Nanaimo Chapels. Even though it was not in my plan, I looked after the Sunday Mass in both places until August 2001. By then I felt it had become too much for me.

Some parishioners in Nanaimo talked me into moving to Nanaimo since they had only the Sunday Mass and no First Fridays or Saturdays or Holy Days of Obligation. It was the best move I could have made as they looked after me in all respects. When the people found out I could not cook, they even supplied me with fresh and frozen meals and a driver for long journeys. God's Providence has been with me all the way.

In everyone's life there are ups and downs and looking back I can see God's hand guiding everything. I did not want to go to Cardston but had I not, I would not have met Mary English who pulled me through a very difficult time and was not only my housekeeper but also my inspiration and support for 21 years. If the situation in Vernon had not happened I would never have ended up in Nanaimo where I hope to finish out the rest of my life as a Priest. God is so good even in sending us sacrifices. It is all for our greater good. I feel confident that as He has looked after me my whole life He will also look after me in my last days.

The Altar

Fr. Todd Angele



“One of the bloodiest battles of World War One was fought at Verdun. The Germans were threatening to overrun France. A stand was made at Verdun, as the French shouted: “They shall not pass.” For several months Verdun took a shelling and battering that left practically every building in ruins. At last the Germans retreated. A war correspondent made his way into the shambles. Not one building was left untouched. A French guard took him to the cathedral on the hill. The roof was shot away. The windows were shattered. The walls were full of holes. A giant shell was imbedded in the floor. Practically everything was demolished in the great temple of God except—except the altar. On its four beautifully polished pillars, it stood unmarred in the midst of the rubble. The sight of that altar aroused in the newsman the thought that religion and its altar will always remain.” This inspiring story was told by a Franciscan named Fr. Arthur Tonne. Fr. Tonne compiled many books of stories for priests to use in sermons and conferences. This little story is a beautiful introduction to our consideration of the Catholic altar.

In the Old Testament of the Bible we read how mankind offered sacrifices to God from the very beginning. From Adam and Eve all the way up to the beginning of the New Testament, sacrifices were offered to God. We read that Noe built an altar. After the Exodus, God gave very strict regulations for the building and use of an altar. The Catholic Church also has precise regulations for the construction of altars. All Catholics who love the Holy Sacrifice love the altar. The altar is the focal point of a Catholic Church. Let us have

a look at some of Holy Mother Church’s regulations concerning altars.

It must be a single stone, a figure of Christ, “the cornerstone.” Now, not all altars are made of stone. Many altars are made from wood, or even plaster. In such cases, though, there is always an altar stone which fulfills all the requirements given here. If the altar is made of marble or stone, the entire table of the altar is the altar stone. In altars made from other materials, the altar stone is a smaller piece of marble that is set into the table of the altar. The altar, or altar stone, must be consecrated by a bishop in a solemn way. Carved into the stone are five crosses. These represent the five wounds of Christ from which flow all graces. In the stone must be enclosed the relics of two martyrs. This reminds us of the first Christians who erected altars on the tombs of the martyrs, as we still can see in the catacombs. In each altar-stone there is an opening called a sepulcher where these relics are placed. This is sealed. When the priest kisses the altar, which he does several times during Holy Mass, he is venerating these relics.

Those who look after the altar are very privileged people. There are many services one can provide in this regard. All over the world, wonderful and talented people spend hours preparing flowers to adorn the altar. There are those who look after the altar linens. The candlesticks as well as the candles themselves require constant attention. Those who keep the altar clean by dusting it and removing any wax that may have spilled are certainly not to be forgotten.

These wonderful people, and they are found in every church, provide edifying examples of dedication and love for the Holy Sacrifice. Often the work these people do is unseen. They come to the church at times when no one is present, to look after the altar. Most people do not see the work being done, they see only the results. It is good to remember these people in our prayers, for they are truly looking after elements that are essential to the liturgy. The regulations mentioned above concern the way the altar is constructed. Holy Mother Church also has regulations about how the altar is to be adorned.

It must be covered with three white linen cloths which are blessed. The practical reason for these cloths is to absorb the Precious Blood should any of It be spilled. The linen cloths also remind us of the burial shroud in which Our Lord's Body was wrapped when It was placed in the tomb. On every altar there must be two candles for a Low Mass, and six for a High Mass. The candle represents Christ. The wax, which must be at least 51% beeswax, represents the body of Christ, the wick represents His soul and the flame represents the divinity of Our Lord. The major requirement for every altar is the crucifix—not merely a cross, but a crucifix. This altar adornment reminds us that the Holy Sacrifice of the Mass is the re-

presentation of Our Lord's sacrifice on Calvary. The crucifix is meant to be at a level that makes it easily accessible to the priest's view as he celebrates the Dread Mysteries.

The Missal on its stand or on a cushion is also an essential item for Holy Mass. Beautiful rugs and lace are often seen at the altar. Sometimes one hears people complaining about such expense. How different is the attitude of such people from the attitude of Faith that inspired those who built the great cathedrals! In the age of Faith no expense was too great for the altar. Although not strictly necessary, adorning the altar with flowers is a praiseworthy custom.

During Holy Mass let us look upon the altar and call to mind all the beautiful symbolism we find there. The altar represents Christ. This is another reason the priest reverences the altar so many times while celebrating the Holy Sacrifice. The altar is the place of

sacrifice, and that sacrifice is none other than the one offered by Our Divine Savior on Calvary, although in an unbloody manner. Every Mass requires an altar, and we absolutely require Holy Mass. It has been rightly said, "The world could sooner survive without the sun than without Holy Mass". Let every Catholic learn to love the altar, seeing in it an important means of sanctification.



The Oblates

After having considered – from the great writings – the beautiful achievements in the apostolate of the foundation and the development of the Oblates of Mary Immaculate during the first half century of their existence in Canada, the recounting of deeds which may have appeared tiresome to more than one reader, let us take a look at the “little” history of this congregation, where, in different words, we receive spiritual profit from these true stories taken from the annals of the oblates. So then, here is a sample extract from the “Little Oblate History”, written by Father Andrew Dorval!

By Rev. Fr. Roger Guéguen
Translation: Sr. Mary Raphael

The Blessed Virgin kept her promise

During his second journey at Lake Athabasca, in 1848, Father Alexander Tache had the happiness of baptizing a young Montagnais orphan, to whom he gave the name of John. “From now on,” the missionary Oblate tells him, “the Blessed Virgin will replace your deceased mother.” “Is that true?” asks the child. “Then what must be done to prove to her my love?” “It is easy,” answers the Father. “Say your rosary every day, and when you think of Mary, say mama, as you used to say to your mother when you were young. Do that, my John, and your heavenly mother will be happy with you; she will help you in your needs, right up to the hour of your death.”

The years passed and John remained faithful to this prayer. He is now eighty years old. One day, he falls seriously ill. His son, Peter, who is also a good Catholic, is saddened to not be able to have a priest come to assist his father in his last moments. The closest mission is 64 km. away and the missionary only comes every two years. A few days before Christmas, the state of the poor man becomes alarming. “Father,” Peter says to him, “I believe that you are going to

die soon.” “No, no,” feebly responds the invalid. “I am not dying.” “Oh yes,” repeats his parents and friends. “You are at the point of death. Prepare yourself to appear before the Good Lord.” “No,” keeps insisting the old Amerindian, “do not worry about me; I am not dying, I am sure of it.” “My God, why such obstinacy? Has the dear old man lost his mind? Oh, Blessed Virgin, have pity on him. Help him.”

It is now December 24th. Outside, the snow whirls. A storm is raging. Suddenly, someone knocks at the door of the poor hut. Peter opens it. A stranger, numb with cold, appears in the ray of light. “Would you be able to show me the path to Fond-de-Lac? I am lost in this awful storm.” “Of course, but first come in and warm yourself.” “Thank you,” says the visitor. “I cannot refuse. I am exhausted.” As soon as he enters, he notices the invalid, lying on his pallet in a corner of the room. In a quick glance, he becomes well aware that the old man is in his agony. Then, approaching the dying man, he sweetly suggests to him: “My good friend, death seems to be approaching; you must prepare yourself to die.” “No, no,” the old grandfather repeats again. “I am not dying.” “But it is God

who decides the hour of our death; we can do nothing about it." "I know that, my good man, but hear me well." Then showing proudly his rosary: "I have recited this every day for a very long time and the Blessed Virgin has promised me that I would not die before seeing a priest..." Touched by such faith, the visitor then opens his anorak of caribou skin and lets his Oblate cross be seen. "Well, my friend, your confidence has been rewarded. I am a priest. It was certainly the Blessed Virgin who sent me to you. She allowed me to lose my way in order to find you here." He then administers to him the last sacraments and, in the first hours of Christmas day, John, the old Amerindian, sweetly dies while whispering with the missionary and all his loved ones: "Holy Mary, pray for us, now... and at the hour of our death."

What a beautiful bishop in the ice!

Louis Veillot said one day to the Oblates, after an interview with Mgr Vital Grandin: "What a beautiful bishop you have in the ice!" A missionary for fifty years in the Great North of Canada, the merits of this man of God are known and we await the day when he will be proclaimed the first saint of the Church from Western Canada. His travels by snowshoe and in bark canoe accumulated to a distance equal to seven times around the world. These apostolic journeys he made like Saint Paul, in the midst of dangers of all kinds, suffering from hunger, from cold, from mosquitoes, from fatigue and from lice. The terrible night of December 15th, 1863, which he spent accompanied by a young Indian, on the Great Lake of the Slaves, is a proof of it. The young bishop was on his way to celebrate Christmas at Fort Resolution, two hundred kilometers from Fort Providence. In normal weather, with good sleigh dogs, it would take four or five days. "It's as easy as a leap of a cat," affirms Monsignor, in order to reassure his young fourteen year old companion. They therefore depart. The dogs are vigorous and the cold is intense. The days pass and all goes well. The mission is just ahead; yet a little effort... forward march! Suddenly the sun darkens, the clouds gather and a storm arises. In no time at all, the poor travelers are drawn into the whirlwind of a horrifying blizzard. "We had walked several more hours," later wrote Mgr Grandin. "We had shouted with all our strength, but only the tempest answered. We were on pure ice and the wind swept up the

snow as soon as it fell. Protected as well as we could by our sled and our dogs, my young lad sitting on me and leaning on me, we were prepared to die. The cold overpowered us and we were forced to get up and walk, wrapped in our coverings, in order to escape death. Then, a little later, we perceived two sleds. We cried out with all our strength. It was the father and the uncle of my companion, looking for us. We were just a quarter of an hour away from the mission." The following year, Mgr Grandin went to Rome to visit the Pope. Pius IX was given some details on the fatigues of his apostolic journeys, on the poverty and the solitude of the missionaries of the Great North. At the request of Mgr Grandin to be able to keep the Blessed Sacrament without a lighted lamp, since the mission did not have the means to pay the oil for it, the Pope answered: "Keep the Lord! Yes, keep Him. You have such a need of Him, you and your missionaries. Keep Him, without a lighted lamp."

They called it "Grouard"

A small village in the north of Alberta has the name "Grouard"; of old it was called "Little Lake of the Slaves". The French Canadians, the majority in this region, wanted to change this name, which did nothing to stimulate their sense of pride. Towards 1909, Father Constant Falher suggested giving this mission the name of Grouard, in honor of Mgr Emile Grouard, apostolic vicar of Athabaska. The French Canadians gave themselves to this idea. The Metis, on the contrary, in spite of their strong affection for their "Great Man of Prayer", did not seem very enthusiastic about this proposition. It was a difficult name to pronounce. As for the English Protestants of the place, they would have preferred an English sounding name, but hoping to gain the Cris to their cause, they proposed a name full of sweetness: "Mionouk", which meant "beautiful site". A resident of the place, who later became a Jesuit, related that a turbulent crowd held this position. They were going to vote. A supported conspiracy caused a rapid rise, to a peak, for this cause. A few Metis even imagined that Mgr Grouard was presented as a deputy against Mionouk...

"The evening for the vote arrives. A young Metis is seen to arise: "Mgr Grouard taught me the catechism and my prayers, and he taught me to read. Behold fifty years that he is amongst us and that he labors to teach us. Mionouk, he, what

has he done for us?" Another adds: "If I know something from the books, it is thanks to Mgr Grouard. Therefore, I vote for him." The name of Grouard seems to have the preference. However, the president of the assembly, both a good citizen and an excellent speaker in English and in Cri, is in favor of Mionouk. The tension mounts, Tempers get hot. Seeing themselves lost, the opponents try to stop the vote by demanding to keep the old name of Lesser Slaves Lake. The discussion lasts until two o'clock in the morning. Finally, the time to vote arrives. All the Catholics, except one, vote for Grouard. "We still have French blood in our veins," hurls a French Canadian. Another, crying with rage, responds: "I do not want to stay in a place that bears the name of a Catholic bishop." Grouard's blacksmith cannot control his enthusiasm: "If only for the assembly of this evening," he said, "I am happy to have come to the North." Mgr Grouard, himself, had to accept the accomplished fact. "It was done without my knowledge," he wrote in his memoirs; "I am perfectly innocent of all claim in this matter." In fact, after his golden anniversary, he departed to visit Lake Esturgeon. Upon returning, a week later, the trick had been played. His Episcopal village had changed its name. It was called Grouard.

An Oblate President

Father Albert Lacombe, O.M.I., (1827-1916), has become, especially in Canada, a legendary person. For more than sixty-five years he fulfilled with extraordinary dedication his priestly ministry amongst the Amerindians and the Metis of the Prairies. These latter knew how to appreciate him for his true value. They were quickly conquered by his great kindness and the interest that he showed them. When, according to their custom, the question arose of giving him a name, the Black-Foots called him *Arsous-Kitsi-Parti*, which signified for them: "The man with a good heart". Fr. Lacombe had consecrated the best of his energies to the evangelization of the Amerindians, scattered from the Red River to the Rocky Mountains. During his numerous travels, he smoked the peace pipe with the children of the woods. He taught them to pray, he healed their sicknesses, and he became their protector with the pale faces, invaders of their territory. To this apostolate, he added an important civil act. In several years, he became one of the most influential men of the West. He was involved in

the great events of the time (1849-1916): the development of the Church, the construction of the railroad, the uprising of Riel, the signing of treaties, the colonization of the West, etc. It is thanks to his rising to the Black-Foots that the Canadian Pacific was able to happily finalize the project of the railroad in the prairies. He knew how to pacify the proud Amerindians, discontent to see the "iron horse" traverse their hunting territory without taking into account past treaties with the Canadian government. On the subject of this peaceful intervention, the authorities of the Company have recognized the merits of Father Lacombe, as is highlighted in the following anecdote recounted by Father Paul-Emile Breton, O.M.I., in his book "The Great Chief of the Prairies" (1954, pp. 162-163).

One day, Father Lacombe receives a dispatch from President Stephen: "I invite you to come to dine with me, tomorrow, in my railroad car, at Calgary." The Oblate could not refuse. He goes with haste to this banquet of inauguration of the railroad. Around the table, the guests of honour and the "big hats" have taken their places: Mr. Stephen, Mr. Donald Smith, William Van Horne, R.B. Angus and many others. The laughter, the kind words, the evocations of the past spurt up from all sides. But can we imagine a banquet without a discourse? Mr. Stephen rises. After a short reminder of the history of Canadian Pacific, of the spirit of the recent progress, he hesitates for a moment and his voice becomes more serious. "Gentlemen," he says to his colleagues, "I regret to offer you my resignation as president of our Company." A gesture which is at the least surprising. Why? What had therefore come to pass? The directors look at one another, questioning themselves. No, they are not at all surprised. One can even discover on some of them an air of contentment. In his turn, one of them, Mr. Angus, begins to speak: "Gentlemen," he says, "we have amongst us a man who has rendered great service to our Company, first of all from the Red River, and still more recently, here, in this vast country of the Black-Foots. It is thanks to his influence that we have been able to pursue our undertaking in peace. I therefore propose that in replacement of Mr. Stephen, Fr. Lacombe be elected president of 'Canadian Pacific' for the day." These words barely spoken, the applause and the cheers from the directors are to the missionary a joyful ovation. Sur-

prised, touched by this delicacy, the humble religious feels his throat tighten. With an automatic movement, his hand clenches around his Oblate cross. He hesitates... "Gentlemen," he says, finally overcoming his emotion. "I thank you. What can I add?" Then, turning toward Mr. Stephen: "As for you," he says subtly, "I name you, in my place, pastor of the parish of Calgary." "Poor parishioners of Calgary," says the ex-president. "I feel sorry for you!"

The president for a day, using his privilege, claimed for himself at that moment and for always a free pass on Canadian Pacific. All his life, the missionary would travel at the expense of the Company. His pass, which read "Father Lacombe and Assistant", became legendary. One day, it seems, the ticket collector of the train discovered the famous ticket in the hands of two religious Sisters. "Sisters," he said jokingly, "I would very much like to know which one of you is called Father Lacombe?"

Brother Anthony and the docile swine

When Brother Anthony Kowalczyk arrived at Saint Paul of the Metis in 1897, this little village of Alberta had just barely begun. It comprised in total some fifty families. The "Blacksmith of God", as Father Paul-Emile Breton had so well called him, was not at all a robust missionary. Short in stature, timid and awkward, this Polish Brother spoke French with difficulty, and above all, he was one-armed. The year before, when he had worked in a sawmill, at the lake La Biche, the strap of the mill snapped up his right arm and crushed all the bones of the hand. To avoid the worst, they had to amputate his forearm. However, on the moral and religious level, the acquiring of Brother Anthony was precious for this young colony of Metis. Already his reputation for holiness had preceded him. He had been given the nickname of "Brother Ave", because he had the habit, before beginning a difficult task, to kneel down and to recite an Ave to obtain success. Many a time he had been seen doing extraordinary things. In spite of his unfortunate disability, the little Brother Oblate resolutely applied himself to the task. For ten years he is made the servant of the Cris and of the Metis of the region. Engineer, mechanic, gardener, blacksmith, he comes to the aid of all and of each one. Thanks to his ingenious work, the mission progresses. Soon the Sisters of the As-

sumption arrive and open a boarding school for a hundred children. Father Adeodat Therien, as superior, believes himself responsible for these newcomers. To procure for them abundant food at a good price, he decides to raise swine. The swineherd has already been found: it would be the humble Brother Anthony. Our one-armed Brother accepts gracefully these new boarders. If necessary, he would take some of his hours from sleep to take care of the pigsty. The superior also counts on the farm to complete the alimentation of these quadruped gluttons. Unfortunately, the hail destroys a part of the seed. The summer advances and there is no grain left for the swine. The poor beasts get by as best they can. There is, indeed, a field of turnips, excellent food for animals which would be ready to be eaten. But to reach it, it would be necessary to pass a field of oats which was not ripe enough to be cut. What to do? To wait, would be to condemn the swine to die of famine. Let them out into the turnip field? Yes, but how to arrive there without destroying the crop of oats?

On mature reflection, Father Therien decides to take the risk. He calls Brother Anthony and gives him the command to conduct the swine toward the field of turnips. "Be careful," he adds, "I do not intend that your animals stop on the way to tamper with the oats." "But, Father, that is impossible." "Impossible? That word is not French. Go on!" "Very well, Father, if you wish. I will lead the swine." The Brother goes to the pigsty. Before entering it, he kneels down to recite his Ave. He arises, opens the gate: "Kiou, Kiou, Kiou! Follow me, come to eat." The swine push themselves out of the pen. They are about a hundred and fifty which hasten towards the almost ripe field of oats. "Kiou, kiou! I forbid you to touch these oats. Come on, it is further that we must go; follow me."

Well, the superior, the Sisters and the Metis, who from a distance watch this procession of starving piglets, are witnesses of a nearly miraculous spectacle. Brother Anthony turns into a narrow path, between two rows of oats. For a moment, the swine hesitate, as if to consult one another. Then, in single file, they start again to docilely follow their master. They do not even touch one stalk of oats. All of them end up in the turnip field, where they take pleasure in stuffing themselves like p...!

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

Anglicans to be received into the Church

The November 4 Apostolic Constitution of Pope Benedict XVI opened up a new path for Anglicans "to be received into full Catholic communion individually as well as corporately" (*Anglicanorum coetibus*). It is a revolutionary new approach to the problem of "separated brethren", and one which some have called the Church's boldest move since the 'Reformation'. The novelty here is that Anglicans are being treated in the same way as the schismatic Eastern Orthodox when they return to the true Church. They will be allowed to retain their Anglican identity at the same time as becoming Catholic. They will be canonically and liturgically distinct from the rest of the Catholic Church, and will consequently be allowed their own parishes, bishops, married priests, liturgical and spiritual customs. This is normal for the Eastern rite Christians who return from schism to the bosom of the Church, for their liturgy, spirituality and traditions are ancient, just as those of the Latin rite. Moreover, they are essentially schismatics, not heretics, the few heresies being of recent origin and easy to correct (such as the denial of Purgatory, the Immaculate Conception or Papal Infallibility). Is this a just and correct analogy? A careful examination shows a multitude of differences:

1) There is first of all the motivation. The majority of those who request to enter into the Catholic Church have already separated themselves from the Anglican "Communion", such as it is.

They have done so not so much because of their rejection of Anglicanism itself, but because of the new orientation of the Anglican church since 1991, that has opened the priesthood and episcopate to women and active homosexuals, and blessed same sex unions, all of which are manifestly opposed to the Bible, foundation principle of Protestantism.

2) The second major difference is that Anglicanism has invalid orders and consequently no other sacraments than baptism and matrimony, unlike the Orthodox who have all seven valid sacraments.

3) A third difference is that Anglicanism is from its very origin entirely heretical and Protestant. From the time of Thomas Cranmer down, all the Anglican divines embrace the theories of Luther and the other Protestant reformers. Anglicanism truly is a form of Protestantism, which is why intercommunion with all Protestant sects has always been accepted. If it is true that the Oxford movement in the mid 19th century, brought a return towards a more traditional form of spirituality, worship and piety, this was not a rekindling of interest in Catholic aspects of Anglicanism, for these never existed. It was a discovery of some of the treasures of the Catholic Church. However, these High Church Anglicans, as they became called, did not follow Cardinal Newman's conversion of 1845, but chose to

stay Anglican. High Church Anglicans then did not have the courage to convert to the true Church, just as now.

4) A fourth difference and consequence of the fact that Anglicanism is a Protestant sect, is that it has no doctrinal authority or unity. There are as many different brands of Anglicanism as there are Anglicans. It is this broad latitude that they like, so that each one can choose his religious practice for himself.

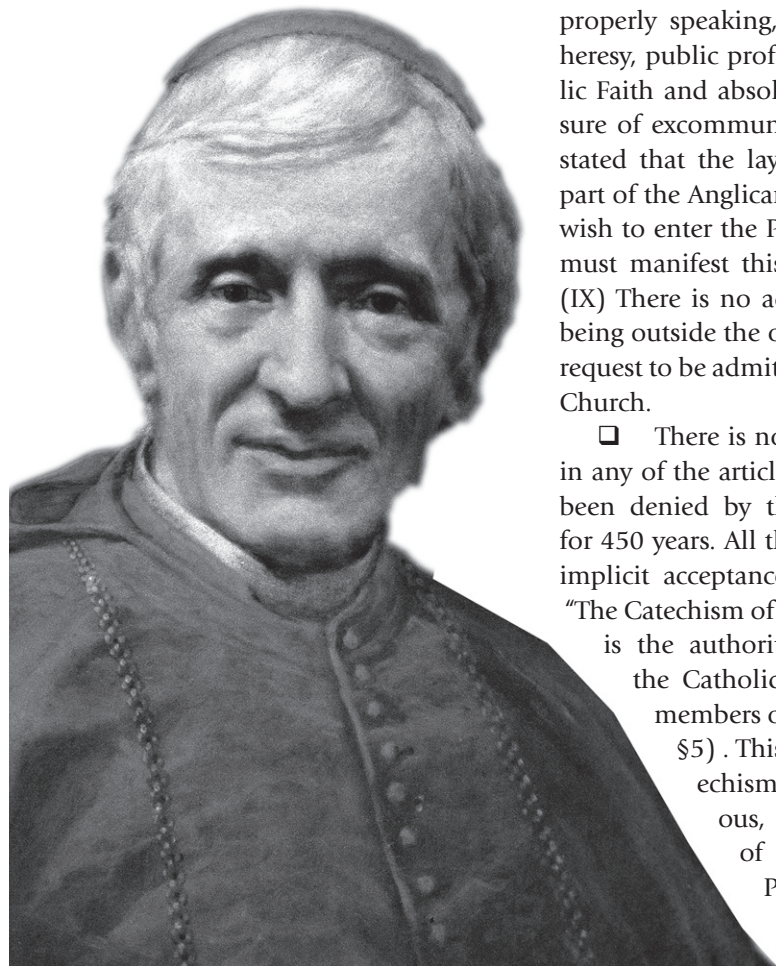
5) A fifth difference is that Anglicanism does not have the spiritual and monastic Tradition of the Eastern rites. It was the founder of Anglicanism, the King of England Henry VIII, who was responsible for the destruction of 1,000 monasteries in England. If in the past century some little effort has been made to form some religious communities, it is only by the rubbing off of some Catholic spirituality, not because it is an Anglican tradition.

6) A sixth difference is that there is in Anglicanism no liturgical uniformity. The entirely Protestant prayer books of 1549 and 1661 pretended to give such uniformity, but they have been supplanted in recent years, and the High Church Anglicans have in large part rejected or adapted them, following a variety of combinations between the new Anglican liturgy, and certain borrowed uses such as resurrecting the old Sarum rite in use in England before the "Refor-

mation", or the Tridentine rite in English, or the New Mass. There is no such thing as an Anglican liturgical Tradition, if it not be the 1661 prayer book.

Why, then, would the Pope be so determined to treat them in the same way as the Eastern Orthodox? He gives the explanation very clearly in this very Apostolic Constitution; namely the new definition of the Church of Christ given by Vatican II. It is said to "subsist in" the Catholic Church, rather than to be identical to it. It is for this reason that divisions among the baptized are to be considered as divisions within the Church, and are considered to harm the mark of unity that characterizes the true Church. Hence it is that Benedict XVI states in *Anglicanorum coetibus* that "every di-

Venerable John Henry Newman, (21 February 1801 – 11 August 1890) was a Roman Catholic priest and cardinal, a convert from Anglicanism in October 1845.



vision among the baptized in Jesus Christ wounds that which the Church is and that for which the Church exists". Hence it is that unity amongst the baptized is an absolute to be sought after at any cost, so much so that it is now "unity in diversity" that is the goal to be sought after. Traditional Catholic teaching makes the Faith, worship and sacraments the absolute, that determine the unity of the true and Catholic Church, as can be seen from the definition of the Church in the catechism. The separation of heretics and schismatics, as deplorable and sad as it might be, in no way harms Catholic Faith, worship, sacraments and hierarchical authority, because the Church of Christ is identical to the Roman and Catholic Church.

The consequences of this urgent need for a false unity with little real foundation cannot be acceptable to the Catholic mind. Hence are some of them:

□ There is to be no conversion properly speaking, with abjuration of heresy, public profession of the Catholic Faith and absolution from the censure of excommunication. It is simply stated that the lay faithful "originally part of the Anglican Communion, who wish to enter the Personal Ordinariate, must manifest this desire in writing." (IX) There is no admission of fault in being outside the one true Church, nor request to be admitted into the one true Church.

□ There is no profession of Faith in any of the articles of Faith that have been denied by the Anglican church for 450 years. All that is required is the implicit acceptance of this statement: "The Catechism of the Catholic Church is the authoritative expression of the Catholic Faith professed by members of the Ordinariate" (I, §5). This 1992 Vatican II catechism is quite ambiguous, especially on points of doctrine in which Protestants disagree with the Catholic Church, and the

implicit acceptance of this statement is something quite different than the oath condemning all the Protestant heresies found in the Tridentine Profession of Faith of Pius IV.

□ Anglicans are allowed to retain their Anglican liturgical books and prayers, their Anglican spirituality and pastoral customs: "The Ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church" (III). The small proviso of approval by the Holy See does not take away from the profoundly novel character of this provision that considers anti-Catholic Protestantism and liturgy to be a tradition that is to be maintained within the Catholic Church. The document goes on to state that all of this is a "precious gift" and "a treasure to be shared". What an insult to Catholics such as St. Thomas More, St. John Fisher and St. Edmund Campion who gave their lives rather than become Anglicans, and to true converts such as Cardinal Newman, who willingly, but necessarily, abandoned the invalid, heretical Protestant Anglican ceremonies to become true Catholics.

□ Married priests are to continue to be a way of life in this Ordinariate, as in the Anglican Church. Married ministers who enter the Ordinariate can be ordained, and future priests who are already married can be ordained. This is a very effective way of undermining the treasure of clerical celibacy, one of the great outward signs of the Church's holiness. If married Anglican 'bishops' cannot be accepted, such men can become priests with jurisdiction of an Ordinary all the same (Cf. Note published by the Congregation of the Doctrine of the Faith on October 20), thus getting around the "problem" of clerical celibacy that these Anglicans are not will-

ing to embrace. The tragedy of all this is that these Anglicans will be considered as Catholics and as Anglicans at the same time, thus blurring greatly the distinction between truth and error, Faith and infidelity, submission and independence. Cardinal Levada himself admits this, when he describes the tenuous and vague basis of this unity: "They have declared that they share

the common Catholic Faith as it is expressed in the catechism of the Catholic Church and accept the Petrine ministry as something Christ willed for the Church. (What does that mean? Papal infallibility? Real power of government, or just a place of honor?) For them, the time has come to express this implicit unity in the visible form of full communion." (Ib. in zenit.org). If we must

certainly fear that this acceptance confuse Catholics and only confirm these Anglicans even more in their false principles and traditions, we must nevertheless pray that they eventually truly convert to the full and entire practice of the Catholic Faith, outside of which there is no salvation.

European Court of Human Rights forbids crucifixes

Catholics throughout Italy and Europe were shocked by the November 3 decision of this institution of the European Union, forbidding the display of crucifixes in public schools, as a violation of religious freedom. It is of course the ultimate conclusion of a secularism that entirely separates religion from public life, and excludes the public profession of our Faith in the divinity of our Crucified Savior. The Italian government has appealed the ruling on the grounds that in Italy the crucifix is a "national symbol of culture and history".

Cardinal Bertone, Secretary of State of the Vatican also objected to this ruling, pointing out the anomaly that symbols of Halloween are tolerated, whereas those of Faith are not: "This Europe of the third millennium only leaves us the pumpkins of the feasts repeatedly celebrated and takes away from us our most cherished symbols". Explaining the crucifix as a "symbol of universal love, not of exclusion, but of acceptance", he then wondered "if this decision is or is not a reasonable sign". (Zenit.com November 3 & 5). It is more of a wonder that the Cardinal cannot see and declare more clearly that this decision is a war on God, a direct and frontal attack on the right of Christ Crucified to rule over society, and of the right of Catholics to public profess their Faith by such a sign. The Holy See's permanent observer to the Council of Europe, Monsignor Aldo Giordano, had an interesting explanation of the ide-

ology behind this decision, referring it back to a particular kind of secularism or laicism that characterizes the workings of the court. It uses "a concept of laicism in an exclusivist sense: that is, a laicism that tends to exclude, hence a laicism that creates an empty space." (Ib.) He is indeed right: all laicism excludes God from society, and denies his rights and teaching and legislative authority. It certainly creates a huge empty space in human life. However, he is wrong in affirming that there is another kind of laicism that "creates space for all positive contributions, for the social, for man, to address the great problems of humanity", as if there were no contradiction in allowing equally all religions and philosophies, true as well as

false, to publicly present their solutions for the problems of mankind. At least the court has understood that if laicism is not exclusive of preference for all religion, it is going to have to approve and live a contradiction, the contradiction of religious liberty. Laicism that is inclusive of religious signs and practices is certainly not so perverse as the radical laicism of the European court, but this radical laicism is really not more than the logical conclusion of the separation of religion from public life, thus making society incapable of professing any Faith. The answer is consequently not that of an inclusive laicism, but rather it is no laicism at all, but instead the public profession of the one true Faith in Christ the King.



Communion on the tongue forbidden in Calgary

Bishop Fred Henry of Calgary has publicly refused the ruling of the Congregation for the Doctrine of the Faith on the question of the traditional manner of receiving Holy Communion on the tongue. In effect, the Congregation ruled on July 24 of this year that it is not licit to deny reception of Holy Communion on the tongue, despite the current threat of the AH1N1 influenza virus. The good



bishop of Calgary, however, does not feel himself bound to respect the decisions of this highest office in the Roman Curia that shares the Popes authority on doctrinal questions.

It was on November 25, 2009 that Bishop Henry wrote a letter to "Fr. Blust and My Brothers and Sisters of the Latin Mass Community of St. Anthony's" in Calgary. After reminding the priests of the Fraternity of St. Peter and their faithful that he is the chief liturgist in the diocese, he ordered the temporary suspension of Communion on the tongue. His argument is that it is not a doctrine of Faith, or an absolute, and of course this statement is a correct one, but used in a sophistic manner. What he omits to say is that in our present times the reception of Holy Communion on the tongue is a necessary expression of the Catholic doctrine of the Real Presence, undermined and destroyed by the disrespect that almost invariably accompanies Communion in the Hand. He likewise omits to

say that this is the only way of protecting the particles of the Host, in which Christ is truly present, and is for this reason also a necessary expression of Faith in the Real Presence. He omits to say likewise that this is the most ancient Tradition and expression of reverence and adoration towards Christ Our God, and that it is not a privilege, but a necessary and inviolable part of the sacred Roman liturgy, over which no local bishop has any power. All that his argument proves is that Communion may have been administered in the hand in the early centuries of the Church, and that this is not a denial of the Faith.

Of course, his real reason for forbidding Communion on the tongue is not at all any real or imagined danger of spreading a virus. It is his dislike for the personal prayer and adoration that characterizes Communion on the tongue, so different from the community centered approach of a meal that everybody shares, that is characteristic of the *Novus Ordo*. This is his reasoning: "This is a difficulty for some, but we must remember that a Catholic spirituality is not an in-

dividual affair but communitarian from the get-go. For the love of our brothers and sisters we have mandated the sacrificing of a person preference in the manner of Eucharistic reception for a temporary period."

The priests of the Fraternity of St. Peter decided, rightly of course, to refuse to comply with his order. Clearly, they do not accept him as the "chief liturgist in the local Church", as he calls himself, and rightly so. The consequence was quite simply that they were suspended from functioning in the diocese, as was their Latin Mass community. The consequences of their compromise in placing themselves under the authority of a modernist bishop are only too evident. Particularly enlightening was the response of the Bishop, when presented with the clear and obvious contradiction between his decision and that of the Congregation for the Doctrine of the Faith. It is very short, but quite to the point: "I am well aware of what the Congregation decided but, quite frankly, it is not their call. It is mine." Who are the schismatics in the Church?

Doctrinal discussions with the Society begin

In a communiqué issued on October 26, the Congregation for the Doctrine of the Faith confirmed the conclusion that day of the first meeting with representatives of the Society of Saint Pius X to examine "the doctrinal differences still outstanding between the Society and the Apostolic See". It stated that the main doctrinal questions to be examined will "concern the concept of Tradition, the Missal of Paul VI, the interpretation of the unity of the Church and the Catholic principles of ecumenism, the relationship between Christianity and non-Christian religions, and religious freedom."

It is not expected to hear of any results of these discussions any time soon. They will continue at least once every three months. The great progress is that finally traditional theologians have the opportunity of presenting the Catholic and traditional viewpoint on all these modernist errors, as Archbishop Lefebvre originally requested in 1985. It is an implicit admission that traditional theology is not condemned by the Church, regardless of statements to the contrary by modernist theologians, such as Cardinal Schonborn of Vienna: "The SSPX will be told very clearly what is not negotiable for the Holy See. This includes such fundamental conclusions of the Second Vatican Council as its positions on Judaism, other non-Christian religions, other Christian churches and on religious freedom as a basic human right". Such seems not to be the attitude of the Congregation for the Doctrine of the Faith.

Coast to Coast

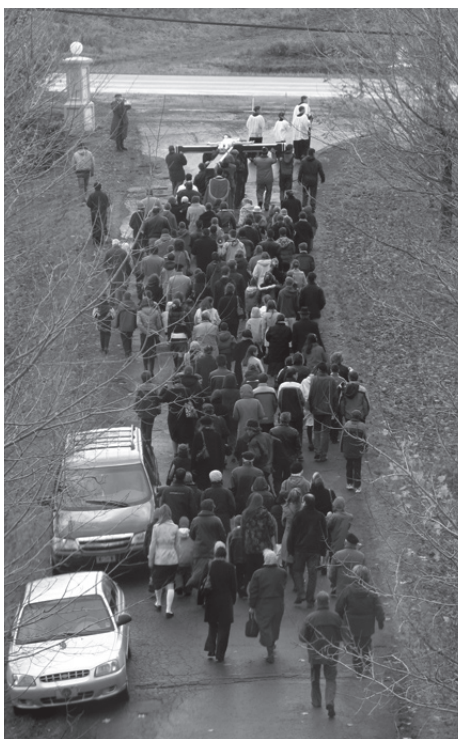
News and photos from the canadian district activities !!!



The most beautiful Calvary in the Region

By Abbé Vicent d'André Translation: Sr. Mary Raphael

The most beautiful, but also the oldest and one of the biggest. This describes the Calvary situated not far from



us, a Calvary that now makes up part of the history of our school and of our parish, since Sunday the 25th of October 2009, on the Feast of Christ the King. But let's start our story at the beginning.

On a lovely August day, the inhabitants of Saint-Joseph-de-la-Pointe-Lévis Parish are happy and proud to assist at the blessing of a grand Calvary, at the foot of which Mass will occasionally be celebrated. This Calvary is tru-

ly theirs: one has given a tree from his land to make the Cross, another for the gallery, this one has sculpted a life-sized Christ; we also see a beautiful statue of the Virgin and Saint John. We are in 1888, one hundred and twenty years ago. Since then, the years have passed and, with them, the seasons, the rain, the snow, the wind, the rigorous winters; each piece of the Calvary has needed to be replaced once or twice since the originals. There have always been generous souls found to repair, restore, and beautify it : in 1927, in 1941, in 1981 and in 1986. For many years, it was the Sisters of Our Lady of Good Counsel, residing in the hospice of Bishop Guay (which has since become the Holy Family School) who took on the task of caring for the Calvary, and repainting it every year or two, and they honoured the Calvary by taking the children to it on pilgrimages.

Then came the winter of 2008 during which the Calvary was felled by violent winds. The cross was recuperated by residents of Turgeon Road, where the Calvary is situated. This time again, a new team of volunteers, faithful from our chapel, went to work for

several months. A new cross had to be cut and sculpted, this time, in cedarwood : which goes to say that none of us will live to see it fall, and all of those who religiously restored it are hoping to die before having to do it all again! The three extremities of the cross were decorated with clovers, which had to be resculpted, since only one remained of the three. The Corpus fixed to the cross was a true work of art in metal, very much in demand by antique dealers, and so it was carefully hidden while waiting to be restored to its place. One of the hands of the Christ had been lost in the snow and needed to be replaced. A family man "lent a hand" for the mould for casting; there he was; hand in the air for the time it took; only to find out that the wrong hand had been offered!!! No worries, he also offered his other hand to Christ, proud to be able to say,





like Saint Paul : "I am attached to the Cross with Christ". To finish it all, the Corpus had to be entirely repainted, which was done by the hand of a master, following expert advice. And there we have it : the cross is ready to be reinstalled. Twenty-one feet high, 10 feet wide, it weighs about 500lbs and will be 27" high on its base. All that is left to do is to determine when the ceremony will take place.



Sunday of Christ the King seems to be the ideal feast to erect the cross, symbol of the reign of Christ over the earth. A team of strong men is trained to carry the cross; because it will be in a procession that we will go to the site of the blessing. The Mass is put forward an hour to 9 o'clock. Many neighbours decide to come, too; having been informed by pamphlets distributed to all the houses in the surrounding neighbourhoods. This excellent apostolate thus permitted many of them to rediscover the Mass of all time, that of their childhood.

One lady even told us what a relief it was for her to learn that, far from being "awful schismatics", we are real Catho-

lics, submitted to the Pope! Thanks in particular to a vigorous sermon by Father, taking up with conviction the traditional teachings of the popes on the royalty of Jesus Christ according to the encyclical Quas Primas!

After the Mass, everyone assembled in front of the school, while the men went to get the cross. Each was clamouring for the honour of carrying it; and so they relayed each other along the way. The sky was grey, the weather menacing, but no matter; we are present for the triumph of our King!

The procession gets underway with the singing of hymns. We render all the honour possible to Jesus Christ our King : we walk down the center of highway 132, and the po-



lice escort us. Some local political personalities and representatives of the Regional Historical Society of Lévis are there. The population from the area and people from the houses we pass in front of are along the road to watch, and some of them join us in the procession.



Then we are before the balustrade which has also been renewed. The cross is attached with a strap and lifted with a hydraulic boom, then guided into its original base. A sunbeam pierces the clouds and beautifies our Calvary. Father proceeds with the benediction of the cross, sprinkles it with Holy Water, kisses it respectfully, and then all of the crowd kneels in silence for a few minutes, to venerate the Cross. The street then echoes with the chant of "Christus Vincit".

There, the ceremony is finished; the sky has turned to blue and invites us to taste a good coffee and some donuts, to celebrate together. What a joy it is that God Almighty has permitted each one of us to participate, on this lovely day, in the glorification of the Cross of His Son! Thus come to mind, as of themselves, the words of Saint Louis-Marie Grignon de Montfort, when he was prevented by enemies of Christ from erecting a grand Calvary like we were able to do : "Let us plant the Cross in the center of our heart : it will be better placed here than anywhere else!"

Deo Gratias!

A busy Fall in B.C.

By Mr. Jonathan Leung

On October 11th, we had a beautiful procession in honour of the Blessed Virgin Mary, since it was the Feast of her Maternity. Banners were deployed, and the statue was carried on the shoulders of two men. Rev. Father Patrick Girouard, who arrived in BC a month earlier (on Sept. 11th !!) directed the prayers, and the full Rosary was said. The procession lasted 45 minutes, and went along Fraser Highway, a major Langley thoroughfare. It was the first time we covered such a long distance in a procession, and this gave the occasion to many people to see what a Catholic procession looks like.



From October 21st to the 27th, we received Rev. Father Jürgen Wegner in Langley, and he visited with the priests, the Brother, and the faithful. He also assisted to a meeting of our League of Christ the King. Father also took the opportunity of his stay to go visit our chapel in Nanaimo, and he met with Rev. Fr. Greuter.

We had the joy to see him again a month later, as he accompanied His Excellency Bishop Tissier de Mallerais, who came to BC from Nov. 27 to Dec 1st. Indeed, the Bishop conferred the Sacrament of Confirmation on Sunday 29th November in Christ the King Church in Langley. This year we had six children being confirmed with two of them coming from Nanaimo. His Excellency also blessed the newly expanded and renovated Langley rectory during this visit. It has now become the SSPX Priory for BC, and Vernon a mission. Always on the move, the good Bishop, accompanied by the two



priests and Brother Henry Mary, traveled on the same day to the island of Vancouver, and the next day confirmed three adults at our chapel in Nanaimo, with the presence of Fr. Greuter, who celebrated this year his 55 anniversary of priestly ordination. Both in Langley and in Nanaimo, a plentiful banquet was served after the ceremonies. We thank the Lord for all his graces, and for giving us a faithful clergy.

Activities from St. Pius X Priory, Fall 2009

By Fr. Dominique Boulet, SSPX

Shawinigan

Over the past months, several retreats were preached in Shawinigan, two in French and two in English, notwithstanding the Oblate Sisters', skilfully preached by Fr. Peter Scott, from Our Lady of Mount Carmel Academy, Wilmot, ON. Then, in view of our land sale and development project (see October letter of Fr. Wegner to the faithful), there was some activity on our property grounds. The most visible was the cutting of a number of trees that had to come down to make space for a future street. For a few days, we could hear the noise of chainsaw and timber-jack. But don't worry; we still have plenty of trees on our 20 acres property! For the record, the city Council of Shawinigan gave their approval to the project only two days before the prologue in view of the Municipal elections of November 1st. That is a sensible proof

that Divine Providence always blesses works undertaken under obedience to lawful superiors.

Montreal

The feast of Christ the King is a special feast day for the faithful at St. Joseph Church as it is on this day that we have our yearly parish dinner. Some of our young people were proud to dress up like saints. As usual, we had a raffle, and

the money collected on that occasion was used to offer Masses for the souls in Purgatory. This year, the dinner was enhanced by a special guest of honour, Mr. André Frament, from Action Familiale et Scolaire (AFS) in France, who spoke about the great importance of the early years for the education of young children. By the way, Mr. Frament also gave very inspiring talks in Shawinigan and in Ottawa.

Ottawa

As in Montreal, our young and young-at-heart faithful dressed up like saints on the very day of the feast of All Saints. May they imitate the saints not only with what they wear, but also with the practice of virtue? Over the past few months, our priests had the joy of giving the sacrament of baptism to several children.



The Prairie Report

By Mrs. Randi Gage

It has not only been an unusual weather season here in Winnipeg, it has been a few months of unusual events at the Priory. We have 'fixed' things, 'broke' others, 'found' items that again



got 'lost', 'dusted, cleaned and polished' for visitors, and through it all we managed to smile, well, 90% of the time. After many years of service our old church sign has been replaced by a new one. It is a welcome change for the front of our church.

Our newly ordained and assigned priest, Father Raymond Lillis has settled into his new office and is learning the many duties of mission and Convictions work. Next, the lessons of packing a car for travel in prairie winters, and the making of a winter survival kit. Father Rusak has published a deluxe edition of his Christian Warfare book, as well as a reprint of the popular pocket edition. You can find ordering information on our website at, www.sspcx.ca or call us at: 204-589-4524 or email Father at: raphael1@shaw.ca

The priory has been busy with visitors the past few weeks. Father Frédy Méry from Toronto stopped in for a moment of rest as he drove across Canada on his vacation. Now, call me crazy, but in my mind 'vacation' means rest, not driving from sea to sea, but Father

Méry really looks like he enjoys such an adventure. Our next visitors were Bishop Bernard Tissier de Mallerai and District Superior Father Jürgen Wegner for the first week of December. They were

here to perform our Confirmation ceremony on December 2 for 12 of our parishioners. Father Wegner had promised Bishop Tissier that he was going to visit "Winterpeg" where December is cold and snow. But we had enjoyed 5° Celsius and no snow. Thankfully,

the day our guests arrived, as promised, snow fell and so did the mercury to -26°. The Bishop enjoyed brisk walks in our crisp Winterpeg afternoons.

The evening of our Confirmations the church was bathed in candle light with the altar dressed in the finest linens, with red and white bouquets in honour of the Mass of the Sacred Heart. Vestments were spectacular and for some in the audience, items they had



never seen before. During the ceremony, each of those who were receiving confirmation, had their confirmation name called by the Bishop and received the sacred unction. Mass was

celebrated by Bishop Tissier with Father Wegner and Father Rusak acting as deacon and sub-deacon, while Father Lillis was the MC and our Archconfraternity of St. Stephen filled the other functions. The evening was well attended and very beautiful for those receiving their confirmation as well as those who were there to support and welcome them into the family of Christ's Soldiers.

The next morning after Mass, Bishop Tissier gave a conference on Archbishop Marcel Lefebvre. The conference took us from Mgr Lefebvre's days of being a most ingenious child to his adventures as a seminarian, novice, teacher, missionary, to the 1988 episcopal consecrations and the excommunication that followed, to its lifting by the Holy See in January 2009. It was a wonderful and entertaining walk through the history of our Society of Saint Pius X. It was also a look at the gentle teaching style that Bishop Tissier possesses. The room was filled with 90 faithful of all ages, who listened intently to the Bishop's every word. I would be remiss to not thank Mrs. Rose Pommer, our housekeeper, Mr. Stan Zigarlisky, Sacristan, for all their hard work and support they gave to the Fathers as well as myself as we prepared not only for the visit but the preparation of the church for the ceremony.

Blessings and Love from the Prairies for 2009.



*All the members of the Society of St. Pius X,
as well as those of Convictions Magazine,
pray that you may obtain God's graces in this New
Year.
May His infallible Star guide you towards the Light,
Peace, Truth, and Love of God.*



Addresses Pories

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Toronto	St. Michael's Priory 45 Guthrie Avenue ON M8Y 3L2	(416) 251-0499
New Hamburg	Our Lady of Mt Carmel Academy 2483 Bleams Road ON N3A 3J2	(519) 634-4932
Winnipeg	St. Raphael's Priory 480 Mc Kenzie St. MB R2W 5B9	(204) 589-4524
Calgary	Immaculate Heart of Mary Priory 401, 8th Street NE AB T2E 4G8	(403) 233-0031
Langley	Christ the King Priory 22630, 48th Ave. BC V2Z 2T6	(604) 530-1583

Funeral of Mr. Kosolofski

Mr. Emil Kosolofski, from Moose Jaw (SK), died of cancer at the age of 71. During his last years he was a parishioner at St. Michael's Mass Center in Regina, Saskatchewan. He spared no effort to attend the Holy Mass traveling over hundreds of kilometers if necessary, to make reparation to the Sacred and Immaculate Heart of Jesus and Mary on the nine first Fridays and five first Saturdays. God rewarded his devotion with the grace of receiving the last rites despite the long distance that was necessary for the priest to travel. Further recognition of Mr. Kosolofski's devotion to attend the Holy Mass was made by the many parishioners coming from the various Mass Centers of Saskatchewan, who traveled many hours to assist at his funeral. God has shown us that He is not outdone in generosity. Let us pray for the repose of Mr. Kosolofski's soul. May he rest in peace, amen.



Requiescant In Pace

Emil Kosolofski:	+ September 30, 2009, Regina, SK
Zora O. R. Anderson	+ November 12, 2009, Nelson, BC
André Goulet:	+ November 17, 2009, Montréal, QC
John E. Fisher	+ November 22, 2009 Kelowna, BC



His Lordship during the ceremony at Langley.

His Lordship Bernard Tissier de Mallerai in Nanaimo, together with Reverend Father Greuter and the confirmands.

Confirmations in Western Canada.



His Lordship with the confirmands in Winnipeg, during his conference on the life of our venerated founder Mgr Marcel Lefebvre, and while visiting the museum of St. Boniface Cathedral in Winnipeg.



Photos with the confirmands in Calgary. More than fifty children received the sacrament of confirmation.



Re-erection of a Calvary in Lévis

A team of volunteers went to restore it during several months.



Assumption Festival Calgary

Photos of the live music performed at our Assumption Festival, near Calgary, on Sunday, August 30. The pictures show Fr. Ockerse with Mr. Kelly; Mr. and Mrs. Nord. About 250 parishioners attended the annual festival, which starts off our school year. It was a successful afternoon of food, games, music and fun in the sun.

