

CONVICTIONS

issue number 22 - February 2010

Compostelan Holy Year

Dear readers,

Every year, Lent offers us a providential occasion to advance in our Christian life and to spur us on to obtain again the mercy of God so that, we ourselves, may become more merciful towards our neighbour. The Church offers us several specific commitments which will help us to pursue our spiritual development: these are prayer, fasting and almsgiving. I would like here to dwell on the subject of giving alms. It is a definite occasion to come to the aid of those in need, and at the same time, an ascetic effort to free ourselves from the attachments to the goods of this world. How strong is the enticement to material goods, and how firm must be our decision to not idolize them! Jesus affirms in a clear manner: "You cannot serve God and money." (Lk 16, 13).



The giving of alms helps us to conquer this permanent temptation: it teaches us to go to meet the needs of our neighbour and to share with others that which, through divine grace, we possess. Almsgiving is based on a sort of justice; because the most legitimately acquired goods only belong to the rich as a deposit that Providence has entrusted to them, so as to be their dispensers, first of all to themselves and their close relations, and secondly to the poor. Almsgiving is not only a counsel, but a precept; the rich are the debtors of the poor of Jesus Christ; they unjustly hold in their possession that which does not belong to them, when they do not give alms, proportionately to the resources at their disposal, and in keeping with the needs of the poor. According to the teaching of the Gospels, we are not the owners but the administrators of the goods which we possess: these must not be considered as our exclusive property, but as the means through which the Lord calls each one of us to be an instrument of charity. The beloved apostle, after Jesus, said clearly that the mercy, the charity, the almsgiving practiced towards the poor is the proof and the guarantee of our love for God; "He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him?" (1 Jn 3, 17). Saint Augustine in turn reminds us of this same truth with an extraordinary insistence: "Yes, God had willed to have need of us, and you would dare to close your hand! However, he only demands of us a part of that which He has provided for us; for what have you that you have not received? Be therefore the administrator of the goods of God and not the usurpers."

The Gospel sheds light on a characteristic aspect of Christian almsgiving: it must remain hidden. "Let not thy left hand know what thy right hand doth," said Jesus, "so that thy alms may be in secret" (Mt 6, 3-4). The direct motive for giving alms is to help our neighbour. But the motive for almsgiving which is much more important than helping our neighbour, invisible to the eyes of the flesh but nevertheless the primary reason for giving alms, is the love of God and the desire to do all for the greater glory of God. "Give to your brother who is in indigence," Saint Augustine tells us. "To which brother? To Jesus Christ himself!" Thus, all must be accomplished for the glory of God and not for our own. If, in doing a good action, we don't seek the glory of God and the true well-being of our brothers, but rather we expect in return a personal advantage or simply some praise, we place ourselves from that moment apart from the spirit of the Gospels.

Almsgiving trains to generosity and love. On this subject, how significant is the Gospel episode of the widow who, in her destitution, casts into the treasury of the Temple "all she had, even her whole living" (Mk 12, 44). This little money, insignificant, becomes an eloquent symbol: this widow gave to God not what she had as superfluous, and not even all that she has, but all that she is. Herself, all entirely. Almsgiving involves and commits he who gives. The giving of alms is more than a limited, accomplished act. Almsgiving is a habitual disposition to give, to be generous, and urges on to be attentive to the needs and to the deprivations of others. I no longer choose to whom and when I am going to give. I am ready to give at any moment and to any person. I do not choose my reasons and when I have nothing more to give, I have satisfied my obligations of almsgiving. Yes, almsgiving implies primarily to love and to find joy in giving.

Dear readers, Lent invites us to train ourselves spiritually, particularly through the practice of almsgiving, in order to grow in charity and to recognize Jesus himself in the poor. May the Blessed Virgin Mary, faithful Mother of the Lord, help us to engage ourselves in the "spiritual combat" of Lent with the weapons of prayer, fasting and the practice of almsgiving, so as to reach the celebration of Easter being entirely renewed in spirit.

Father Jürgen Wegner

CONVICTIONS

issue number 22 - February 2010

480 McKenzie Street, Winnipeg, MB, R2W 5B9
Tel / Fax: 204-589-4524, convictions@shaw.ca

“Forming Catholic Minds”

Publisher:

Rev. Fr. Jürgen Wegner
District Superior

Editor:

Rev. Fr. Patrick Girouard

Chroniclers

Rev. Fr. Emanuel Herkel

Translations:

Rev. Fr. Patrick Girouard

Printer:

Dave's Quick Print, Winnipeg

Subscription Rates:

Canada: \$ 25.00 CND, USA: 30.00 USD
International: 35 USD or 28 Euro
Price per issue: \$ 3.00 CND

Contributions:

You may contribute to this apostolate of the Good Press by submitting articles or information, which could foster the Restoration of Christ's Social Kingdom, through the enrichment of both the human and the religious aspects of our readers' lives. Please mention your sources. We do not send back any documents. Finally, money being war's fuel, we gladly accept any donation even though small.

Responsibility:

The authors of the articles presented here are solely responsible for their judgments and opinions.

© SSPX 2010

Official Publication of the Priestly
Society of Saint Pius X for Canada

CONVICTIONS is a work of apostolate
done under the patronage of the
Immaculate Heart of Mary and
St. Pius X, and is published
ten times a year.

Editorial _____ **2**

Giving alms is a definite occasion to come to the aid of those in need, and at the same time, an ascetic effort to free ourselves from the attachments to the goods of this world.

Rev. Fr. Jürgen Wegner, SSPX

Doctrinal discussions _____ **4**

At the end of the sermon that he delivered on Dec. 19, 2009, Bishop de Galarreta gave some information and comments on the doctrinal meetings between Rome and the Society of Saint Pius X.
Mgr Alfonso de Galarreta

St. James the Greater _____ **7**

The Compostelan Holy Year takes place every time that the feast of Saint James (the 25th of July) falls on a Sunday. They have been in 1999, 2004, 2010 and the next holy year will be 2021. For this occasion we present to you the life of the apostle.

James of Voragine

Third Order Secular of St. Francis _____ **14**

The Third Order Secular of St. Francis is an ecclesiastical association of the laity, originally founded by St. Francis of Assisi. It is a state of perfection for persons living in the world.

Mr. Tony La Rosa

Education & Liturgical Year (Part I) _____ **16**

The relevance, importance and precise effect on children of following the Church's liturgical year escape not a few parents.

Rev. Fr. Peter Scott, SSPX

The Oblates of Mary Immaculate _____ **19**

The Founder: Charles Eugène de Mazenod.

Rev. Fr. Roger Guéguen, SSPX

What's happening in the Church? _____ **23**

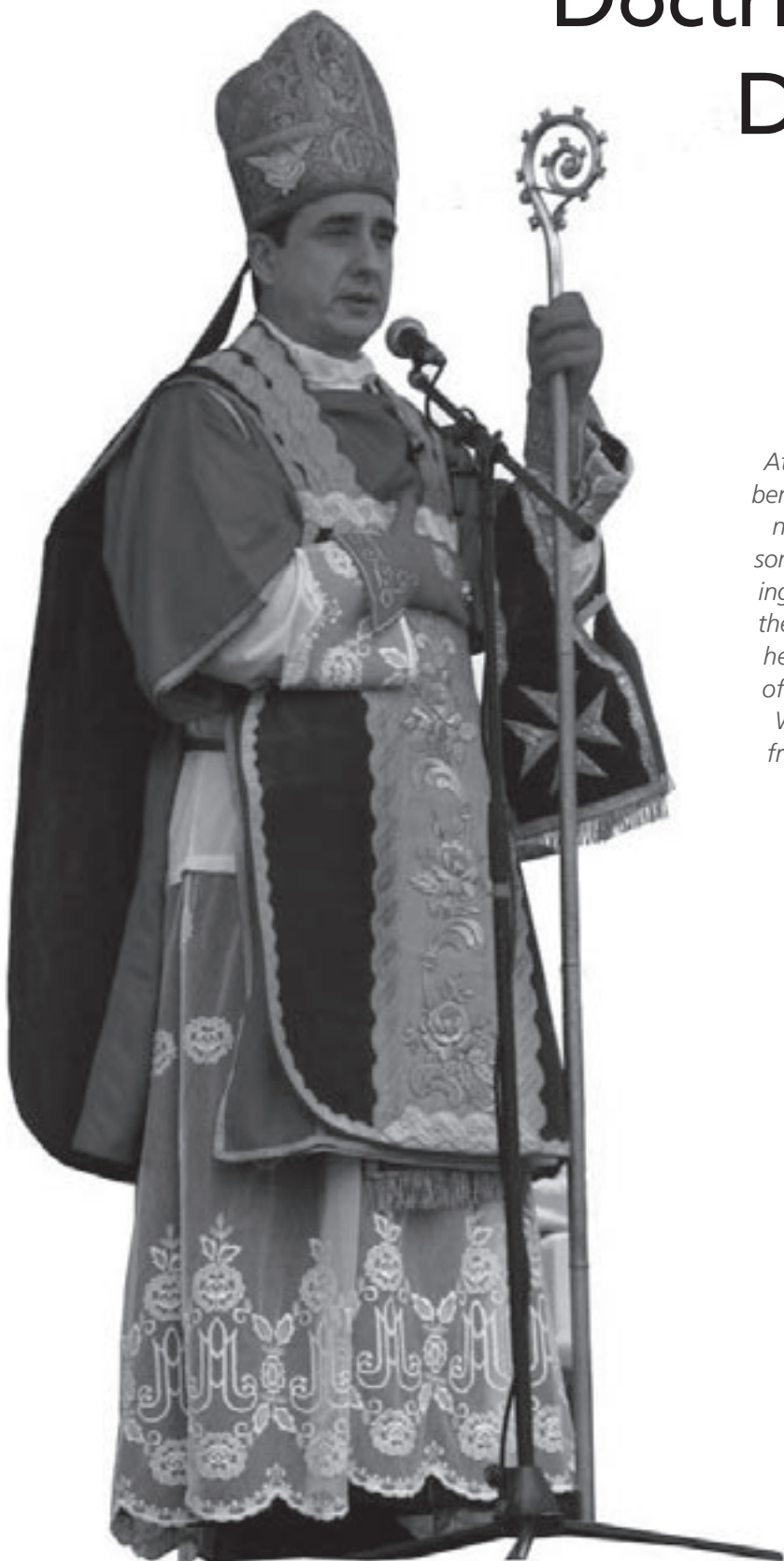
News from the Church

Rev. Fr. Peter Scott, SSPX

Coast to Coast _____ **26**

Activities of the SSPX in Canada

Doctrinal Discussions



At the end of the sermon that he delivered on December 19, 2009, during the priestly ordinations at the seminary of La Reja (Argentina), Bishop de Galarreta gave some information and comments on the doctrinal meetings which had begun last October, between Rome and the Society of Saint Pius X. This judgment, coming from he who is at the head of the delegation of theologians of the Society of Saint Pius X, is particularly interesting. We give here large extracts of his sermon, translated from the French translation for the readers of the DIC1 Website.

Mgr Alfonso de Galarreta

Bishop de Galarreta described as “good” the climate in which took place the first meeting with the roman theologians, in view of the circumstances and the expectations.

“Last October 26th, the first meeting with the roman Commission took place, and if I obviously cannot mention certain details, certain circumstances, or certain things which had been said, I can however tell you in broad outline what has happened and what we have done. This first meeting was relatively good; I say relatively because it is indeed according to the circumstances in which we find ourselves, and in accordance with the hopes which we may really have. Thus, in considering these circumstances and that which we may expect, the meeting has been good.”

Then Bishop de Galarreta made clear that the discussions are good because they are exclusively doctrinal and because they concern solely the Second Vatican Council and the postconciliar magisterium.

“It was good first of all because these contacts take place clearly on a doctrinal level. It is a matter of a commission whose purpose is the study of doctrinal questions, and which does not have as its goal to consider neither theoretically or practically any agreement, no matter what, of a nature that is purely juridical, purely canonical, purely practical. That is completely out of the question. And this has been well clarified. It is a discussion which solely and exclusively concerns doctrine.

“Secondly, it is a discussion about the Second Vatican Council, and the postconciliar magisterium. Precisely: the Council and the postconciliar magisterium, the postconciliar magisterium and the Council. The topics, the themes which we will deal with have been well established; they are those which concern all the issues, all the themes which we have criticized for forty years, especially the religious liberty, the modern liberties, the liberty of conscience, the dignity of the human person – as they say – the rights of man, the personalism, the ecumenism, the interreligious dialogue, the inculturation, the collegiality; this egalitarianism, this democracy and this destruction of authority which has been introduced into the Church; as well as all the notions of ecclesiology which have totally changed that which is the Church; this question of the auto-conscience of the Church, the Church-communion, the Church-sacrament, the Church-People of God..., all these new notions on the relation between the Church and the world. Then, the question of the Mass, of the new Mass, of the new missal, of the liturgical reform..., and of other themes still. And what is most important – and which has been established in a very clear manner – is that the only common and possible criteria of these discussions is the anterior Magisterium; I repeat: the only common and possible criteria that we accept, and it is a sine qua non condition for these discussions, is the Magisterium prior to the Second Vatican Council, the Magisterium of all times, the Tradition.”

The work method adopted by the members of the commission is likewise, in the eyes of Bishop de Galarreta, a guarantee of seriousness.

“I also consider that this was a good beginning, if we look at the method which has been adopted. There will be reunions every two or three months: three months when it’s a matter of a new theme, two months when we carry on with the same theme. If we begin a theme that we will continue, the following reunion may be in two months; but if we have to prepare a new question, we have need of three months. And it has been well established that the Society – the delegation which I direct – will be the first to furnish a work on a precise theme. (...) The roman experts must respond to us in writing and afterwards, on the basis of these two texts will be the oral discussion, which will also give rise to a written document.

“It was good first of all because these contacts take place clearly on a doctrinal level. It is a matter of a commission whose purpose is the study of doctrinal questions, and which does not have as its goal to consider neither theoretically or practically any agreement, no matter what, of a nature that is purely juridical, purely canonical, purely practical...”

“Everything is recorded, from their side as well as ours, and what is more, it is filmed, in front of you, in front of the Church, in front of God. At the end of each confrontation, we draw up an evaluation which says if there are coinciding points of view, or not, and where the problem is. We define, we refine, and after each question we write up a file which is transmitted to the other members of the Congregation for the Doctrine of the Faith, if the Prefect deems it appropriate, and to one other Congregation if this dicastery is concerned with the theme studied – for example, that of the Mass will of course be in collaboration with the

Congregation of the Liturgy, of the divine Cult. And afterwards on all the themes discussed, a file, a summary drawn up in writing – as I have said – is handed in to the Pope and to the Superior of the Society. Once again, this commis-

They are people with whom we can speak, they understand our language, they understand that which we say, they understand very well our objections. We may speak peacefully and in full liberty,

sion does not have as its purpose to result in – which would be disastrous – a sort of doctrinal agreement. No! We go simply to give a testimony of our faith, to defend it, to do the best that we are able, and anyway we will defend the honour of God, the honour of Our Lord and the honour of the Church, that which is the essential, if you have well understood what I said in the beginning (of this sermon) on the mediation and the office of the priest, and it is what, in any case, suffices.”

It is the first time that they give us the possibility of presenting to them a doctrinal criticism, profound, founded on the Magisterium of all time, it is the first time! - it is clear that we must do it.

The intellectual quality of the roman interlocutors permits them to perfectly understand the objections formulated by the theologians of the Society of Saint Pius X. But Bishop de Galarreta recalls, only Our Lord can enlighten the minds.

“Our interlocutors – I refer here specifically to those who negotiate with us in this commission – are people with whom we can speak, they understand our language, they understand that which we say, they understand very well our objections. We may speak peacefully and in full liberty, that is sufficient. If, up to there, everything depended on our corresponding to the grace of God, from now on we may say that everything depends entirely on the grace of God; because God, and only He, is the interior Master who can enlighten the minds and convert. Only God can do that, and as we do not know the designs of God, we don't know up to where this will go. That which we certainly know is that He can do everything. To God, nothing is impossible. And He can convert when He wills, how He wills, to whom He wills.”

If he recognizes the part of uncertainty which exists in every human endeavor, Bishop de Galarreta reaffirms clearly the double certitude which is that of the Society of Saint Pius X in these discussions.

“I make these things explicit to you so that you will have tranquility and the necessary assurance. If these circumstances, which seem to me absolutely sure, would change, then we clearly know that which we are not disposed to accept. If we don't perfectly know how things will evolve, we know very clearly, on the other hand, that which we have not the intention to do, on any account: first, to yield about the doctrine, and secondly, to make a purely practical agreement. With these conditions and the dispositions which they have of accepting for the first time a discussion of the Council – it is the first time that they give us the possibility of presenting to them a doctrinal criticism, profound, founded on the Magisterium of all time, it is the first time! – it is clear that we must do it. Afterwards, God knows! Prudence shows us what we must do now, but not exactly what we must do in three or six months, because the circumstances may change. However that may be, it is clear for us that the mission of the Society, before anything else, before even going to Rome, is essentially to give a testimony of faith. We must continue, to safeguard, to transmit, to live the true Catholic priesthood. We must guard, defend, live, transmit the true Sacrifice of the Mass.”

The Golden Legend: St. James the Greater

The pilgrimage to Santiago (James) de Compostela is one of the three great Catholic pilgrimages. The end is the tomb of the apostle Saint James, James the Greater, situated in the crypt of the cathedral of Santiago de Compostela in Galicia (Spain).

The pilgrimage to Compostela ranks among the three most important pilgrimages of Christianity, after Jerusalem and Rome. But it was only after the taking of Granada in 1492, under the Catholic reign of King Ferdinand of Aragon and Isabella the Catholic, that Pope Alexander VI (Rodrigo Borgia, pope from 1492 to 1503) declared that Compostela was, with Rome and Jerusalem, one of the "three great pilgrimages of Christianity".

The Compostelan Holy Year or Jubilee (Xacobeo) takes place every time that the feast of Saint James (Feast of the apostle), the 25th of July, falls on a Sunday, which happens four times every twenty-eight years. This happens with a regular sequence every 5-6-11-6 years. It results that in every century there are fourteen Jubilee Years. They have been in 1999, 2004, 2010 and the next holy year will be 2021.

*For this occasion we present to you the life of the apostle,
as it was related by James of Voragine between 1261 and 1266.*

Interpretation of his name.

This James the apostle is said James the son of Zebedee, brother of S. John the Evangelist and Boanerges, that is the son of thunder, and James the Greater. He was said James, son of Zebedee, not only in flesh but by the signification of the name, for Zebedee is interpreted "giving" or "given", and James gave himself to God by martyrdom of death, and he is given to us by God for a special patron. He is said James, brother of John, not only by flesh but by similitude of manners. For they both were of one zeal and of one quest and of one will. They were of one zeal to avenge our Lord, for when the Samaritans would not receive Jesus Christ, James and John said: "If it pleases thee, Lord, let fire descend from heaven and destroy them". They were of like quest to learn, for these two were they that demanded of our Lord about the Day of Judgment and other things to come. And they were of one will, as they asked that one of them might sit at the right side of Him

and the other on His left side. He was said the son of thunder because of the sound of his predication, for he frightened the evil and excited the slothful, and by the highness of his preaching he did marvels in converting them to the faith. We can apply to him what Bede saith of S. John, that he thundered so loud, that if he had thundered a little louder, the entire world might not have comprised him. He is said James the Greater, like as that other James is said James the Lesser. First by reason of his calling, for he was first called by Jesus Christ; secondly by reason of familiarity, for Jesus Christ was seen to have greater familiarity with him than with James the Lesser. Like as it appeared at the raising of the maid, and at His holy transfiguration. Thirdly, by reason of his suffering. For among all the apostles he was the first that suffered death. As he may be said Greater because he was first called to be an apostle, he may also have this name as he was the first called to everlasting glory.

Fight against the Magicians

James the apostle, son of Zebedee, preached after the ascension of our Lord in Judea and Samaria, and afterwards he was sent into Spain to sow there the word of Jesus Christ. But when he was there he profited but little, for he had converted unto Christ's law but nine disciples, of whom he left two there, to preach the word of God, and he took the other seven with him and returned again into Judea. Master John Belet saith that he converted there but one man only, and when afterwards he preached the word of God in Judea, there was an enchanter named Hermogenes with the Pharisees, which sent Philetus his disciple to S. James to overcome him before all men, and to prove his preaching false. But the apostle overcame him before all men with clear reasoning, and did many miracles before him. Philetus then returned to Hermogenes, and proved the doctrine of James to be true, and recited to him his miracles, and said that he would be his disciple, and desired and counseled Hermogenes in like wise to be his disciple. Then Hermogenes was angry, and by his craft and enchantments he made Philetus in such wise that he might not move, and said: "Now we shall see if thy James may save thee".

James, they cried, howling in the air and saying: "James the apostle of God have pity on us, for we burn before our time has come". To whom James said: "Wherefore come ye to me?" And they said: "Hermogenes hath sent us to thee and to Philetus to bring you to him, and the angel of God hath bound us with chains of fire and tormenteth us". And James said: "The angel of God shall unbind you and bring him to me bound, but hurt him not". Then they went and took Hermogenes and bound his hands, and brought him so bound to S. James, and they said to Hermogenes: "Thou hast sent us thither where we were strongly tormented and grievously bound". And then said they to S. James: "Give to us power against him that we may avenge his wrongdoings against you and our scorching". And James said to them: "Lo! Here is Philetus before you, why take ye him not"? They answered: "We may not touch him, not even as much as a flea that is in thy couch". Then said James to Philetus: "To the end that thou do good for evil, like as Christ bade us, unbind him". And then Hermogenes was all confused. And James said to him: "Go thy way freely where thou wilt, for it appertaineth not to our discipline that any be converted against his will", and Hermogenes



The Pilgrimage to Saint James of Compostela

The pilgrimage to Saint James of Compostela began when the tomb of the apostle was miraculously discovered in Galicia about the year 800. This tomb had been rediscovered by the hermit Pelayo (or Pelagius) who had had a revelation in his sleep. He had been guided by a star in the sky, from which comes one of the etymologies put forward for Compostela: Campus Stellae or area of the star.

Tomb of St. James the apostle

After investigation, the Church of the region declared that the tomb in question was of James the Apostle, brother of John the Evangelist and the first apostle martyr of Christianity. The first writings mentioning the preaching of James in Spain go back to the VII century. They had been taken up again in the XII century



Then Philetus sent his servant to S. James and let him have knowledge hereof. Then S. James sent to him his sudary or head cover and said: "Say to him that our Lord redresseth them that be hurt, and unbindeth them that be enmeshed"; and as soon as he was said this and touched the sudary, he was unbound and loosed from all the enchanting of Hermogenes, and arose up and went joyfully to S. James. Then Hermogenes was angry, and called many devils, and commanded them that they bring to him S. James bound, and Philetus with him, to avenge him on them, so that S. James' disciples might not dare insult him anymore. Then when the devils came towards S.

said to him: "I know well the ire of the devils, but if thou give to me somewhat of thine that I may have with me, they shall slay me". Then S. James gave to him his staff. Then he went and brought to the apostle all his books of his false craft and enchanting to be burnt. But S. James, because the odour of the burning might do evil or harm to some fools, he made them to be cast into the sea. And after he had cast his books into the sea he returned, and holding his feet said: "O thou deliverer of souls, receive me penitent, and him that hath sustained till now calumnies of thee". And then he began to be perfect in the dread of God, so that many virtues were done by him afterward.

His Martyrdom

And when the Jews saw Hermogenes converted they were all moved of envy, and went unto S. James and blamed him because he preached Christ crucified. And he proved clearly the coming and passion of our Lord Jesus Christ in such way that many believed in our Lord. Abiathar, who was High Priest that year, moved the people against him, and then they put a cord about his neck and brought him to Herod Agrippa. And when he was led to be beheaded by the commandment of Herod, a man having the palsy cried to him. And he gave him health and said: "In the name of Jesus Christ, for whom I am led to be beheaded, arise thou and be all whole, and bless our Lord thy Maker". And soon he arose and was all whole. A scribe named Josias, which put the cord about his neck and drew him, seeing this miracle fell down to his feet and demanded of him forgiveness and that he might be christened; and when Abiathar saw that, he made him to be taken, and said to him: "But if thou curse the name of Christ thou shalt be beheaded with him". To whom Josias said: "Be thou accursed, and accursed be all thy years, and the name of our Lord Jesus Christ be blessed world without end".

church hath established that his feast shall be hal- lowed in the eighth kalends of August, whereas is the most fitting time.

Queen Lupa and S. James' sepulture in Spain

And as Master John Beleth saith, who wrote about this translation diligently: "When the blessed S. James was beheaded, his disciples took the body away by night for fear of the Jews, and brought it into a ship, and committed unto the will of our Lord the sepulture of it, and went with- al into the ship without sail or rudder. And by the conduct of the angel of our Lord they arrived in Galicia in the realm of Lupa". Indeed, there was in Spain a queen that had as name, and also by de- serving of her life, Lupa, which is as much to say in English as a she-wolf. And then the disciples of S. James took out his body and laid it upon a great stone. And soon the stone received the body into it as it had been soften wax, and made to the body a stone as it were a sepulcher. Then the disciples went to Lupa the queen, and said to her: "Our Lord Jesus Christ hath sent to thee the body of his disciple, so that him that thou would not receive alive thou shalt receive dead", and then they re- cited to her the miracle in order; how they were



and incorporated into the Codex Calixtinus. The apostle James had left the Near East in the 1st century with the mission to preach the word of Christ in the West even into the Iberian Peninsula. Having returned to Palestine, he was beheaded by command of King Herod Agrippa. His remains, gathered up by his companions, were carried away in a small boat. Guided by an angel, the craft crossed the Strait of Gibraltar before it ran onto the coast of Galicia.

First Church

Theodomire, bishop of Ira-Flavla (today Padron), acknowledged this tomb to be that of St. James in 835 and King Alphonus II of Asturias built a church there. However, it wasn't until the year 1884 that Pope Leo XIII confirmed by his authority, in the apostolic letter Deus omnipotens, the recognition of the relics of St. James by the archbishop of Compostela.



Then Abiathar commanded to smite him on the mouth with fists, and sent a message to Herod, and got consent that he should be beheaded with James. And when they should be beheaded both, S. James desired a potful of water of him that should smite off their heads, and therewith he baptized Josias, and then soon they were both beheaded and suffered martyrdom. S. James was beheaded the eighth kalends of April on our Lady's day of the Annunciation (March 25), and the eighth kalends of August (July 25) he was translated to Compostella. And the third kalends of January he was buried, for the making of his sepulcher was from August unto January, and therefore the

come without any sail nor rudder to the ship, and they required of her a fitting place for his holy sepulture. And when the queen heard this, she sent them unto a right cruel man, by treachery and by guile, as Master Beleth saith, and some say it was to the king of Spain, to have his consent of this matter, and he took them and put them in prison. And when he was at dinner the angel of our Lord opened the prison and let them escape away all free. And when he knew it, he sent hastily knights after, to take them, and as these knights passed to go over a bridge, the bridge brake and overthrew, and they fell in the water and were drowned. And when he heard that, he repented

and doubted for himself and for his people, and sent after them, praying them to return, and that he would do like as they would themselves. And then they returned and converted the people of that city unto the faith of God. And when Lupa the queen heard this, she was much sorrowful, and when they came again to her they told to her the agreement of the king. She answered: "Take the oxen that I have in yonder mountain, and join ye and yoke them to my cart or chariot, and bring ye then the body of your master, and build ye for him such a place as ye will", and this she said to them in guile and mockery, for she knew well that there were no oxen but wild bulls, and supposed that they should never join them to her chariot, and if they were so joined and yoked to the chariot, they would run hither and thither, and should break the chariot, and throw down the body and slay them. But there is no wisdom against God. And then they, that knew nothing of the evil courage of the queen, went up on the mountain, and found there a dragon casting fire at them, and that ran on them. And they made the sign of the cross and he brake in two pieces. And then they made

blessed S. James, so that S. James appeared to him and said: "Come and follow me into Galicia", and then his bonds brake and S. James vanished away. And he went up into the high tower with his bonds in his neck, and sprang down without hurting, and it was well sixty cubits of height. And as Bede saith: "There was a man that had done a foul sin, of which the bishop doubted to absolve him, and sent him to S. James with a schedule in which the sin was written; and when he had laid the schedule upon the altar, on the day of S. James he prayed S. James, that by his merits his sin might be forgiven and effaced. And after, he opened the schedule and found the sin effaced and struck out. And then he thanked God and S. James".

A speedy trip with S. James

Thirty men of Lorraine went together on pilgrimage to S. James about the year of our Lord a thousand and sixty-three, and all made faith to other that every man should abide and serve each other in all that shall happen by the way, except one, who would make no covenant. It happened

Pilgrimage

Following the trading routes of their epoch, the pilgrims to Saint James, from all ranks, but especially nobles, ecclesiastics and merchants, went to Galicia. The kings of Navarre and of Leon improved the roads and constructed bridges so as to facilitate trading and the repopulation of northern Spain, once the Saracens had been driven out.

Four routes

The last book incorporated into the Codex Calixtinus is attributed to a monk of Poitiers, Aimery Picaud. He indicates there are basically four routes to Compostela in France, of which three merge at Ostabat in the



Atlantic Pyrenees, then at Puente la Reyna in Spain, to form the French path.

Scallop shells

The pilgrims have the custom of bringing back as proof of their journey some scallop shells, which they attach to their coat or to their hat, from whence the name shells of Saint James has been given to these mollusks. The

the sign of the cross upon the bulls, and soon they were meek as lambs. Then they took them and yoked them to the chariot, and took the body of S. James with the stone that they had laid it on, and laid on the chariot, and the wild bulls without governing or driving of anybody drew it forth unto the middle of the palace of the queen Lupa. And when she saw this she was abashed and believed and was christened, and delivered to them all that they demanded, and dedicated her palace into a church and endowed it greatly, and after ended her life in good works.

Miracle of the effaced sins

Bernard, a man of the diocese of Mutina, as Calixtus the pope saith, was taken and enchained and put into a deep tower, and called always the

that one of them was sick and his fellows abode and waited on him fifteen days, and at last they all left him, save he that promised not, who abode by him and kept him at the foot of Mount St. Michael. And when it drew to night the sick man died, and when it was night, the man that was alive was sore afraid for the place which was solitary, and for the presence of the dead body, and for the cruelty of the Barbarians, and for the darkness of the night that came on. But soon S. James appeared to him in likeness of a man on horseback and comforted him and said: "Give me that dead body before me, and leap thou up behind me on my horse". And so they rode all that night a fifteen-day journey, so that they were on the morning to see the sun rising at Montoya, which is but half a league from S. James. Then S. James

left them both, commanding him that was alive, that he should assemble the canons of S. James to bury this pilgrim, and that he should say to his fellows that because they had broken their faith their pilgrimage availed them not. And he did his commandment, and when his fellows came they marveled how he had so fast gone, and he told to them all that S. James had said and done.

S. James saves the victims of cruel men

And as Calixtus the pope reports, there was a man of Germany, and he went with his son to S. James about the year 1090, and came to Toulouse to be lodged, and their host made them drunk. Then the host took a cup of silver and put it in their trunk. And on the morn, when they were gone, he followed them as thieves, and bare them on hand that they had stolen his cup, and said that they should be punished if the cup were found on them. And he found it in the trunk, and soon they were brought to judgment. And then the sentence was given, that all that they had should be given to the host, and that one of them should be hanged. And then the father would have died for

voutly S. James into his help. And S. James appeared to him before them that kept him, and they awoke, and he brought him into the highest of the tower, and soon the tower bowed down so low that the top was even with the ground. And he went, without leaping, and unbound of his irons. Then his keepers followed after, but they had no power to see him.

When the Devil looks like S. James

Hugo de S. Victor reports that the devil appeared in likeness of S. James to a pilgrim, and told to him many things of the unhappiness of the world, and said to him that he should be well blessed if he slew himself in the honour of him. And soon he took a knife and slew himself; and then the host in whose house he was lodged was held suspect, and was sore afraid to be put to death for this. Then he who was dead revived again, and said that the devil had caused him to slay himself, and brought him into great torments. And S. James ran, and brought him before the throne of the judge, and when the devils accused him, he got that he should be restored to his life.

shell of Saint James was the sign at the end of the trip that it was a new man who returned to the country. It became one of the recognizable characteristics of the pilgrim, with the pilgrim's staff, the pouch, and the wide-rimmed hat. The shell was sometimes engraved in the stone on walls or on tops of pillars in churches.



Pilgrims booklet

The travel booklet of the pilgrim is a

document which looks like a passport. It has two functions: to permit its carrier to prove he is a pilgrim, and thus to benefit from the advantages accorded to them, especially the access to lodging, and to obtain at each stopping place a stamp with the indication of the date of passage, permitting its carrier to prove the route traveled. This proof permits him to obtain the Compostela certificate upon arriving at Compostela.

Compostela certificate

The condition is to have traveled at least the last 100 kilometers on foot (or 200 km by bicycle) and to have had it stamped in their pilgrim's travel booklet.

his son and the son for the father. At last the son was hanged, and the father went forth weeping on his pilgrimage to S. James, and came again thirty-six days after, and then went to see his son, and cried and wept, but the son which was hanged began to comfort him and said to his father: "Right sweet father, weep no more, for I was never so well at ease, for the blessed S. James hath always sustained me and held me up, and hath fed me with sweetness of heaven"; and when the father heard him speak, he ran soon to the city and did so much that the people came, and his son was taken down all whole, as though he had never had harm, and the host was hanged who had put the cup in the trunk.

A merchant was despoiled by a tyrant and was wrongfully put in prison. And he called much de-

There was a young man of the country of Lyons, as Hugh the abbot of Cluny witnesseth, that was accustomed to go often to S. James, and the night before he should go there he fell in fornication. And the next day he went forth. On a night it happened that the devil appeared to him in likeness of S. James, and said to him: "Knowest thou who I am"? And he answered: "Nay". And the devil said to him: "I am James the apostle, whom thou hast used to visit every year, and I am glad for thy devotion. But it is not long since thou, in going out of thy house, fell in fornication, and hast presumed to come, not confessed thereof, wherefore thy pilgrimage may neither please God nor me. It appertaineth not to do so, for who that will come to me in pilgrimage, he must first show his sins by contrition and by confession, and after, by going on

pilgrimage, punish them and make satisfaction". And this said, the devil vanished away. Then the young man was in great anguish, and disposed himself to return home again to his house and confess his sins, and then to begin again his journey. And then the devil appeared to him again in likeness of the apostle, and warned him in no wise to do so, but said to him: "This sin may in no wise be forgiven but if he cut off his members generative. But yet he should be more blessed if he killed himself, and be a martyr for the sake of him". And he, that same night, when his fellows slept, took a knife and cut off his genitals, and with the same knife smote himself into the belly. And his fellows awoke, and when they saw this thing they were sore afraid and soon fled away lest they should be taken as suspect of the homicide. And after, as they made ready his pit to bury him in, he revived again, and then they were all abashed and fled away. And he called them again, and told all that was befallen to him, saying: "When I at the suggestion of the devil had slain myself, the devils took me and led me towards Rome, and soon S.

hundred, would escape the mortality that was in France, and would visit S. James, and he took his wife and children and went thither. And when they came to Pampelona his wife died, and his host took from him all his money and his mare, upon which his children were carried. And this man, that thus went all discomfited, and carried his children on his shoulders, and led one after him, was in great anguish and sorrow. Then came a man to him, upon an ass, which had pity on him, and lent to him his ass to bear his children. And when he came to S. James, and had done what he would, and prayed, S. James appeared to him, and demanded if he knew him, and he said nay. And S. James said to him: "I am James the apostle, who have lent thee mine ass, and yet I shall lend him to thee to return. And I let thee know that thine host is fallen from a balcony and is dead. And thou shalt have again all that he hath taken from thee". And when all this was done, he returned joyous with his children to his house. And as soon as his children were taken off from the ass, it was not known where it became.



First Holy Year

It seems that the first holy year dates back to Beranger de Landore in 1322, when he was able to take possession of the cathedral of Compostela. Named archbishop of Compostela in 1318, it took him in fact four years to take possession of his see, disputed by a Galician. In 1322, a year when July 25th was a Sunday, he could finally "celebrate his first solemn Mass on the altar of the apostle". It seems very plausible that he had been the founder of a jubilee year at Compostela in order to perpetuate the remembrance of that Sunday by attracting pilgrims from the entire Christian world.

Plenary indulgence

To obtain the plenary indulgence, one must fulfill the following conditions: visit the cathedral of Saint James of Compostela, say some prayers, receive the sacraments of confession and Holy Communion.

James came after us, and blamed strongly the devils of their fallacy. And when they had long strived together, S. James constrained them to come into a meadow, where the Blessed Virgin sat speaking with many saints. And the blessed S. James complained for me, and then she blamed strongly the devils, and commanded that I should be restored again to my life. And then S. James took me, and rendered to me my life again, like as you see". And three days after his wounds were whole, and there appeared nothing but the traces where the wounds were, and then he reprised again his journey, and found his fellows, and recited to them all this in order.

When S. James lends his mount

And as Calixtus the pope reports, there was a Frenchman, about the year of our Lord eleven

Three knights and the miraculous bread

Three knights of the diocese of Lyons went to S. James, and one of them was required of a poor woman for the love of S. James to bear her sack upon his horse; and he bare it. After, he found a man sick, and set him on his horse, and took the burden off the man, and the sack of the said woman, and followed his horse afoot. But he was so broken with the heat of the sun, and with labour to go afoot, that when he came to S. James in Galicia, he was strongly sick. And during three days, his fellows prayed and advised him as to the health of his soul, which three days he lay speechless, and his fellows abiding his death. The fourth he sighed greatly, and said: "I thank God and S. James, for I am delivered by his merits. When I would have done that which ye warned and admonished me, the devils came to me and strained

me so sore that I might not do nothing that appertained to the health of my soul. And I heard you well but I might not answer. And then the blessed came, and brought in his left hand the sack of the woman, and in the right hand the bourdon of the poor pilgrim that I helped by the way, and held the bourdon for a spear, and the sack for a shield, and so assailed the devils as all angry, and lift up the bourdon, and so frightened the devils that they fled away; and thus S. James hath delivered me by his holy grace, and hath rendered to me my speech again. Call me the priest, for I may not be long in this life, it is time to amend our trespasses toward our Lord". And then he turned himself to one of his fellows, and said to him: "Friend, ride no more with thy lord, for certainly he is damned, and shall perish shortly by evil death, and therefore leave his company", and then he died. And when he was buried, his two fellow knights returned, and that other said to his master this that he had said to him, and he took no notice and refused to amend himself. And soon after he was smitten with a spear in battle and died.

be sold, but always the chains with which he was bound loosened. And when he had been sold fourteen times he was bound with double chains. Then he called S. James to his help, and S. James appeared to him and said: "Because thou wert in my church, and thou asked nothing by the health of thy soul, but demanded only the deliverance of thy body, therefore thou hast fallen in this peril. But because our Lord is merciful, he hath sent me to buy thee. And soon his chains brake, and he, bearing a part of the chains, passed by the countries and castles of the Saracens, and came home into his own country in the sight of all men, which were abashed of the miracle. For when any man would have taken him, as soon as they saw the chain they were afraid and fled. And when the lions and other beasts would have ran on him, in the deserts whereon he went, when they saw the chain they were so afraid they fled away.

It happened in the year 1238 in a castle named Prato, between Florence and Pistoia, that a young man of feeble mind, deceived by the advice of an old man who wanted to gain to himself his in-

Jubilee

The jubilee lasts one year, starting from the opening of the Holy Door of the cathedral, the 31st of December before the holy year, which symbolically marks the beginning of the grand ceremonies which would later take place. This door is only opened at the time of the Compostelan Jubilee Year.

Pilgrimage 2010

The Saint James Pilgrimage will be organized this year from Canada from July 28th to August 14. The pilgrimage will start at Burgos and follow the French path to Compostelle. (about 400 km) Pilgrims should be able to walk 25 km per day and to carry everything they need in their backpacks. Lodging in hostels and tents.

For more information please contact the Priory of Toronto: (416) 251-0499



And as Calixtus the pope saith, there was a man of Viriliac who went to S. James, and his money failed him by the way. And he had shame to beg and ask alms, and he laid under a tree, and dreamed that S. James fed him. And when he awoke he found a loaf, baked under ashes, at his head, and with that loaf he lived fifteen days till he came again to his own place, and ate sufficiently twice a day of the same loaf, and always on the morn he found it whole in his satchel.

When S. James frees prisoners

Also the same Calixtus reports that a burgess of the city of Barcelona went to S. James about the year of our Lord eleven hundred, and required only that he should never be taken by any enemies, and as he returned by Sicily he was taken in the sea by Saracens, and led often to fairs to

heritance, set fire in the corn of his tutor which had charge to keep him. Then he was taken, and convicted of this trespass, and was judged to be drawn and burnt. Then he confessed his sins, and avowed himself to S. James. And when he had been long drawn in his shirt upon a stony way, he was neither hurt in his body or in his shirt. Then he was bound to a stake, and fagots and bushes were set about him, and fire put thereto, which fire burnt the wood and his bonds, and he always called on S. James, and there was no hurt of burning found in his shirt nor in his body, and when they would have cast him again into the fire, he was taken away from them by S. James, the apostle of God, to whom be given laud and praising.

Are you called to the Third Order Secular of St. Francis?

The Third Order Secular of St. Francis is an ecclesiastical association of the laity, originally founded by St. Francis of Assisi. It is a state of perfection for persons living in the world. The religious strive after perfection by observing the three vows of poverty, chastity, and obedience and live in community according to their Rule, whereas the members of the Third Order Secular live in the spirit of the vows in fraternal unity according to their own separate Rule.

Mr. Tony La Rosa

St. Pius X vindicates the religious purpose of the Third Order in a special document, wherein he asserts that the Third Order "does not differ from the other two Franciscan Orders in nature but only in as far as it pursues the same purpose in a way peculiar to itself." As St. Pius X states this, we can affirm that the purpose of the Third Order consists in this - that its members put into everyday practice the precepts of Gospel perfection and serve as models of Christian life for the imitation of others.

Pope Benedict XV gives the following admonition: "Our Franciscan Tertiaries shall by purity of faith, by innocence of life, and by cheerful zeal diffuse far and wide the good odor of Christ, and be to the brethren that have gone astray both a reminder and an invitation to come to a sense of their duties. This the Church asks, and expects of them."

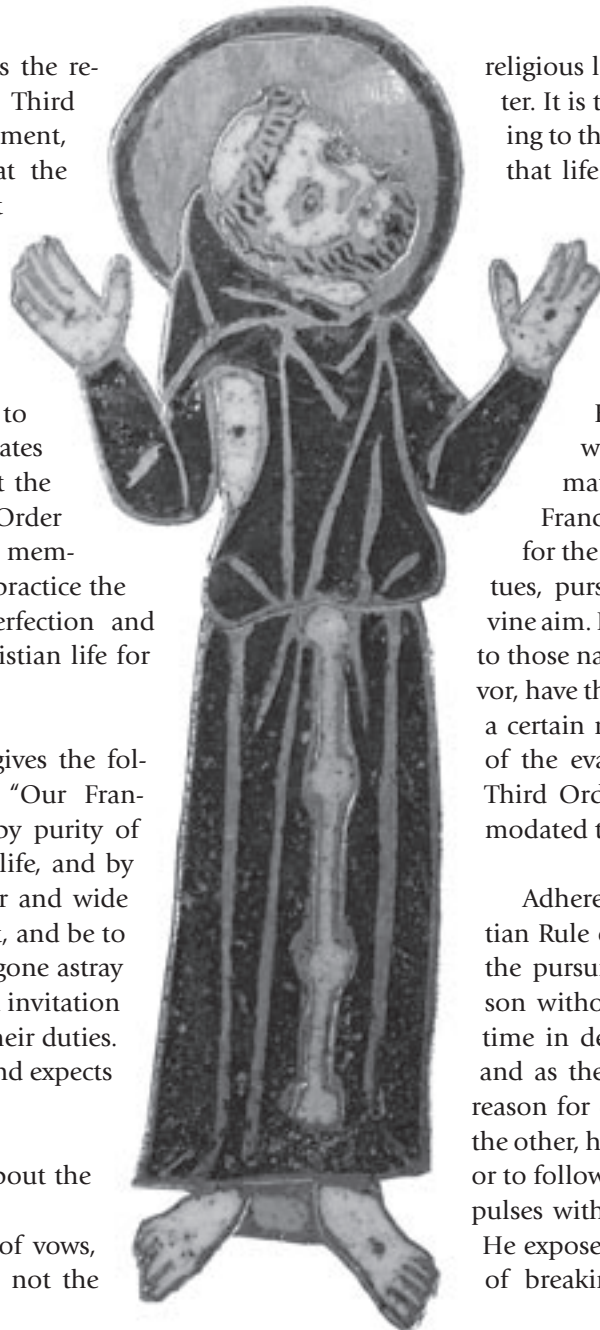
Pope Pius XI says about the Third Order:

"It is not the rigor of vows, not a life in common, not the

religious life according to the letter. It is the religious life according to the spirit. It is the spirit of that life and perfection carried into the family, into everyday life - the ordinary life of the world."

And our beloved Holy Father Leo XIII wonderfully states: "As a matter of fact, the first two Franciscan Orders, shaped for the practice of superior virtues, pursue a more perfect, divine aim. But they are open to few, to those namely who, by God's favor, have the grace of aspiring with a certain rare zeal to the sanctity of the evangelical counsels. The Third Order, however, is accommodated to the many."

Adherence to a practical Christian Rule of life is a great help in the pursuit of perfection. A person without a rule wastes much time in deliberating what to do, and as there is often no decisive reason for doing the one thing or the other, he is liable to do nothing or to follow merely his natural impulses without a thought of God. He exposes himself to the danger of breaking resolutions and of



delaying and omitting duties. The result will be inconstancy and weakness of character. On the other hand, obedience to a good rule saves time, opposes self indulgence and moodiness, necessitates many acts of virtue, fosters regularity and constancy in the practice of piety, strengthens the will, and imparts order to life. The Third Order is not for the few as are the other Franciscan Orders, but for the many. St. Francis instituted it for the sanctification of the faithful. The Rule of Pope Nicholas IV, to some extent, frustrated the purpose of the Order. He felt such demands (of the former Rule) could not be made on the faithful. For this reason, Pope Leo XIII ordered a mitigation. In doing this, a revival set in. A multitude of rigid regulations would not be in harmony with the Franciscan character. St. Francis was broad minded in the best sense of the word. It is true that the mitigated Rule lacks Franciscan fervor and unction, but it is characterized by Franciscan simplicity, moderation, and consideration. By this Rule, millions have reached a high degree of sanctity. It is the book of life, the hope of salvation, the marrow of the Gospel, the key to Paradise, and the bond of eternal alliance. A saintly American bishop wrote: "One of the greatest favors God can bestow on a layman is to fortify him by the Tertiary Rule and the counsels of the Third Order. He who observes the Tertiary Rule and strives to acquire the Franciscan spirit is sure of everlasting life."

The Rule of the Third Order Secular of St. Francis. In the very early years of the twentieth century, the Third Order found itself adapting slightly to changes instituted by Pope Leo XIII, but much remained untouched. Fourteen sections of the Rule basically prescribe the following:

1. Simplicity and modesty in dress.
2. Keeping away from dances and shows which savor of license and avoiding all forms of dissipation.
3. Temperance in eating and drinking.
4. Fasting and abstinence on particular days.
5. Monthly Confession and Holy Communion.
6. Praying daily one of three Offices approved by the Church.
7. Making a last will and testament.
8. Leading others by setting a good example.
9. Maintaining charity towards others.

10. Refraining from taking unnecessary oaths and using indecent language.
11. Attending Mass as often as possible and attending the monthly meetings.
12. Contributing to a common fund for the needs of poor members and for the dignity of worship.
13. Visiting sick members.
14. Praying for deceased members.

Some members of the Third Order of St. Francis include St. Louis IX (Patron of the Third Order) St. Elizabeth of Hungary (Patroness of the Third Order), Pope St. Pius X, Blessed Angela of Foligno, St. John Mary Vianney, St. Rose of Viterbo, St. Margaret of Cortona, St. Angela Merici, St. Ignatius of Loyola, St. Philip Neri, St. Camillus of Lellis, St. Jane Frances, St. Vincent de Paul, Pope Pius IX, Pope Leo XIII, Pope Benedict XV, Pope Pius XI, Pope Pius XII, Dante Alighieri, and Christopher Columbus.

Conditions for Entry

1. Candidates must be above the age of fourteen, in good character, peace-loving, and above all of tried fidelity in the practice of the Catholic Faith and in loyalty to the Roman Church and the Apostolic See. In these troubled times, this means adherence to the Traditional Roman Rite, avoidance of the Novus Ordo Rite, and acceptance of Pope Benedict XVI as the legitimate Roman Pontiff.

2. Married women may not be received without the husband's knowledge and consent, unless their confessor judges otherwise.

3. Candidates must undertake a one year novitiate before making their profession, in which they promise to observe the Rule for the rest of their lives.

Contact Information

The Third Order Secular members in Canada are under the direction of Fr. Freddy Mery of the Society of St. Pius X (S.S.P.X.), who has been delegated authority by a community of Capuchin Friars living in Morgon, France. If you are interested in becoming a member or if you would like more information about the Third Order Secular, please contact Tony La Rosa at (905) 951-8450 or via e-mail at tlarosa@rogers.com. You may also visit our website: <http://thetraditionalthirdorderofstfrancis.blogspot.com>.

Education & Liturgical Year

Part I - Is there a relationship?

The importance of a precise memorization of the questions and answers of the catechism escapes no traditional Catholic parent and educator. The relevance, importance and precise effect on children of following the Church's liturgical year escape not a few.

Fr. Peter Scott, SSPX

A parent who does not succeed in teaching his children to accurately repeat the questions and answers of the catechism according to his age and abilities, must consider himself a failure as an educator, not equipping his children with the knowledge they need to face up to an unbelieving world. However, many parents make no effort to explain the cycle of the Church's year, the usage of the daily Missal and the meaning of the texts of the major feasts to be found therein, not forasmuch considering themselves culpable. There is, indeed, something very simple about the teaching of a compilation of statements and facts, of obligations and laws to be followed to get to heaven. Children will readily memorize, and are in fact drawn to the rather cold and

logical summary of religion found in the catechism, finding it "easier to practice a legalistic religion...to think of religious duty as the observance of a law rather than as the achievement of a life." (Cf. Leen, Fr. Edward, What is true education? p.179). It could hardly be otherwise, for the effort of learning by heart is much less than that required for embracing interiorly what is presented.

But who is unaware of the fact that many children who learned well their catechism, later on fall away from the practice of it? Why, if not because the catechism has not had the profound effect it ought to have had in forming the character of the adolescent who turns away from



the practice of religion. It has not captured his imagination, inspired his will, formed his way of thinking, planning, hoping and desiring in a truly pedagogical way, corresponding with his aspiration to live a life of real meaning and value. This is not the fault of the catechism, for it is not designed to do this, but rather to present a logical summary of the Faith.

Holy Mother Church's education

There is, however, a parent who does know how to form character in a truly supernatural manner, to captivate our minds and wills by immersing us in the divine drama of the work of Redemption of fallen mankind. It is Holy Mother Church, and She has her own way of instructing and drawing us into the most fundamental and sublime supernatural realities upon which our entire supernatural makeup depends; namely the divine adoption, the supernatural life of grace, the indwelling of the Holy Ghost, the participation in Christ's Redemption, the Imitation of Christ, the Mystical Body through which the graces of the Redemption are applied to our souls, the Blessed Virgin, Mother of the whole redeemed race. All these truths are present in the catechism, but do not hold a particularly prominent place. Yet, they are fundamental to the Church's liturgy, and are presented to us constantly throughout the liturgical year with incredible variety, imagination and forcefulness. In this way the Church's year is truly pedagogical, and forms supernatural character, the re-living in our own selves of the mysteries of Christ's life and death, in a way that the abstract study of the catechism cannot do. All other things being equal, the child who has been taught to live and to love the liturgical cycle is much more likely to make his own these fundamental teachings of the supernatural order.

We who are in Tradition consider ourselves truly blessed to have the holy Sacrifice of the Mass, to be able to assist at it every Sunday, and receive the sacraments frequently. We forget that this is not a goal, but simply the beginning of the life of grace, centered as it is around the person of Jesus Christ, which finds its fullness only when our entire day, week and year follows the cycle of mysteries presented to us by the Church. Nobody expresses this more eloquently than Pope Pius XII, in his magnificent encyclical on the Sacred Liturgy:

"Throughout the entire year, the Mass and the Divine Office center especially around the person of Jesus Christ: this arrangement is so suitably disposed that Our Savior dominates the scene in the mysteries of His humiliation, of His redemption and triumph. While the Sacred Liturgy calls to mind the mysteries of Jesus Christ, it strives to make all believers take their part in them so that the divine Head of the Mystical Body may live in all the members with the fullness of His holiness. Let the souls of Christians be like altars on each one of which a different phase of the Sacrifice, offered by the High Priest, comes to life again, as it were: - pains and tears which wipe away and expiate sin; supplication to God which pierces heaven; dedication and even immolation of oneself made promptly, generously and earnestly; and finally that intimate union by which we commit ourselves and all we have to God, in whom we find our rest; 'the perfection of religion is to imitate whom you adore'" (Cf. *Mediator Dei*, § 151 & 152).

The "average" Mass attendee could well consider this impossible to comprehend. For his contact with the liturgical year is limited to the readings at Sunday Mass, and some sacrifices during Advent and Lent, so that he can celebrate afterwards. He has not reflected on the proper chants and prayers of each Mass, and how they relate to the liturgical season, and is certainly not familiar with the antiphons and hymns in the Divine Office. He is consequently unable to relive the mysteries, from the longing and expectation of Advent, to the docility to the action of the Holy Ghost, so as to be on fire with divine love, during the season of Pentecost. If we allow this to continue to be the case with our children, they also will remain spectators, untouched and unmoved by the divine mysteries that pass them by.

Yet children are perfectly capable of being instructed in the meaning of each phase of the liturgical year. More yet, they are incredibly open to the symbolic meaning which the sacred liturgy presents to their senses, understanding by a divine intuition that Our Divine Savior's example is given that they might walk in his footsteps. The reason is that they learn through their senses, and it is through these same senses that the Liturgy adores, prays, begs and thanks the

Most Holy Trinity. Dom Marmion explains this very well:

“It is a psychological law of our nature - matter and spirit - that we should pass from the visible to the invisible. The outward elements of the celebration of the mysteries serve as rungs in a ladder whereby our souls may rise to the contemplation and love of heavenly and supernatural realities. This is, moreover, as we sing at Christmas, the dispensation of the Incarnation itself: ‘that while we acknowledge Him to be God seen by men, we may be drawn by Him to the love of things unseen’ (Preface of the Nativity)” ...Christ’s mysteries are truly not only examples, and subjects of contemplation; they are likewise sources of grace... The mysteries of Jesus are states of His Sacred Humanity; all His graces came from His Divinity in order to be communicated to His Humanity, and through His Humanity to each member of His mystical body...” (Cf. *Christ in His Mysteries*, pp. 23 & 24).

Opposing errors

In order to truly appreciate the sequence of events in the life of Christ, His Blessed Mother, and the saints, that makes up the liturgical year, we must consequently avoid two errors. The first error is to consider these events from a purely historical perspective, as something that simply happened at some time in the past, and that is consequently not particularly relevant to us. It is the error of grown ups penetrated by the scientific way of thinking, and is roundly condemned by Pope Pius XII: “Hence the Liturgical Year devotedly fostered and accompanied by the Church, is not a cold and lifeless representation of the events of the past, or a simple and bare record of a former age. It is rather Christ Himself Who is ever living in His Church” (Ib. § 165).

The opposed and modernist error is to depreciate the value of the physical events in the life of Christ, such as the poverty of the Incarnation or the bitter sufferings of the Passion, in favor of the “illusion of a higher mysticism” (Ib. § 162) or vague remembrance of a glorified Christ. It is to condemn this error (so prevalent since Vatican II) that Pope Pius XII condemns those “who have gone so far as to want to remove from the churches images of the Divine Redeemer suffering on the Cross”, (Ib.) replacing it with a risen Christ. The same could be said not only of the

abolition of crucifixes, but also of all the realistic statues and holy pictures, picturing the real life of Christ and of the saints - now so often replaced, when they even exist, by surrealistic images, that have no correspondence with reality. Children need this realistic presentation to the senses, notably of the sufferings of the Blessed Mother, the Saints and of Our Lord Himself. For without them the Incarnation, and the religion of the Incarnate Word are entirely evacuated.

Preparation

The liturgical year thus understood must be prepared. The texts of the Mass and Divine Office ought to be carefully read over ahead of time. If need be a commentary, such as found in a good daily Missal or Dom Guéranger’s *The Liturgical Year* or Pius Parsch’s *The Church’s Year of Grace*, can be of great help. The reading of stories or texts from Sacred Scripture can also be very helpful. These can be from the Old Testament, when appropriate, in which case they need to be paraphrased or abbreviated and explained. Such is the case of the story of Creation and the Fall for the time of Septuagesima, or Isaiah’s prophesy of the Babylonian captivity and return there from in the time of Advent. Often the very texts of the Mass will suggest appropriate readings, such as the Psalms or the story of Job or the prophet Daniel and the three young men in the furnace, symbol of the Resurrection. Frequently, they will be from the New Testament, as is the case of the Nativity, or any of the mysteries in the lives of Our Lord, the Blessed Mother or the apostles that are directly told in Sacred Scripture.

Mary Reed Newland has this to say concerning such reading: “Reading from the Old Testament to children teaches them many things. It probes far back to the roots of our own liturgy. It follows the course of events from the Fall to the coming of Christ at Bethlehem and prophesies His glorious resurrection on Easter. It draws the whole plan of the redemption for them and begins to illuminate the prayers of the Mass. And together with the lives of the martyrs and saints of the New Testament, it gives them the best answer of all to the widespread proposition that men and women who love God in the heroic manner are sissies and cannot compete with cowboys and space cadets today.” (In *Raising your Children*, Integrity Vol. 2, p. 166 & 167).

The Oblates

The founder: Mgr Charles de Mazenod

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

Introduction

After we were somewhat extensive on the question of the arrival and the apostolate of the Oblates of Mary Immaculate in Canada during the XIXth century, it is high time now for us to turn our attention to the glorious figure of the founder of this congregation: Bishop Charles-Joseph-Eugene Mazenod. And for this, I made use of the book entitled General Dictionary of biography, history, literature, agriculture, commerce, industry, the arts, sciences, morals, customs, and political and religious institutions of Canada (second volume), written by my Breton compatriot Father Louis le Jeune, and published in 1931 by the University of Ottawa.

Charles-Joseph-Eugene de Mazenod

He was born at Aix on the 1st of August of 1782. In 1790, he followed his parents beyond the Alps. Why? Because the French revolutionary Constituent Assembly threatened the royalist nobles with despoilment and death. In 1802, Eugene returns to Aix where his mother has been living for several years, the women being able to return to France, just after the Reign of Terror. At the age of twenty, he refuses the pleasures of the world, putting all his energy to the service of the poor and the ignorant, the sick in their homes and in hospitals. He contracts at this same period a solid and holy friendship with Charles, son of the marquis of Forbin-Janson: because both had their thoughts inclined toward the priesthood, owing to the moral and religious calamities of the time. His parents eventually authorized him to enter the seminary of Saint-Sulpice at Paris, in October of 1808. He is ordained deacon by Cardinal Fesch, on June 16, 1810, and

receives the priesthood at Amiens (a town in the north of France) on December 21, 1811. As soon as he is back at Aix in 1812, Father de Mazenod devotes himself to preaching and to the works of zeal and of reform of the public morals: his conferences in the Provençal language attracts listeners from amongst the working class and the poor, nearly all doomed to religious ignorance and corrupted by the Revolutionary prejudices.

First Collaborators

Very quickly and urgent becomes the necessity to unite some devoted and generous collaborators to assist the popular Missions, in order to remedy the lamentable state in which the Revolution, in twelve years time, had plunged the rural parishes, of which he knew very little before: this is the beginnings of the plan for his Institute.

In the space of five years, some pious priests hasten to his community, founded at Aix. The group took the name of "Missionaries from Provence" in 1816, electing Father de Mazenod as their superior. Immediately rural missions open up, of which the success was so well appreciated that they needed to accept some from the other dioceses, even outside of the Provence. This unforeseen extension brought about the new name of "Missionary Oblates of Saint Charles", special patron of the family de Mazenod. From 1818, the Constitutions were established and the first vows were pronounced in private.

At the end of 1825, Father de Mazenod, encouraged by the bishops, who were satisfied by the apostolic labor of his religious, goes to Rome,

in order to seek from the Holy Father the Supreme Canonical institution of his growing Institute. Pope Leo XII grants to the Constitutions a papal brief of praise and a formal and definitive approval. The decree was signed on February 17, 1826. And simultaneously, Pope Leo XII, from his own initiative or inspiration, changes the denomination of Oblates of Saint Charles to the appellation of "Missionary Oblates of Mary Immaculate".



In 1827, the uncle of Father de Mazenod, Mgr Charles-Fortune de Mazenod, bishop of

Marseille, chose his nephew for vicar general, as we was highly and generally esteemed because of his anterior apostolate. On September 30, 1837, the pope named Father de Mazenod auxiliary bishop to his uncle. On April 17, 1832, he succeeded his resigning uncle to the Episcopal see of Marseille, thus assuming the simultaneous government of his religious Institute and of his diocese. He passed away at the Episcopal Palace, on May 21, 1861, leaving to his Oblates this testament: "Charity, charity, charity!"

Oblate spirituality

What is the particular ideal of the Oblate and what must be his spirit? (See the end note) One thing is certain: that he, and only he, will understand the spirit of the Oblate who knows profoundly the spirit of the founder. Now the spirit of the founder is set down first and foremost in the oblate rule. There, and principally in the preface of the fundamental chapter "of the purpose of the Congregation", the ideal and the spirit of the Oblate are clearly expressed.

In the chapter "of the purpose of the Congregation", it tells in the first place (articles 1 and 2) of the principal end: the evangelization of the poor in assiduously imitating the virtues and the examples of Our Lord, in distributing to all the bread of the divine word through missions, retreats, catechisms and other spiritual exercises.

Articles 6 and 7 give as a motive of the foundation the lamentable state of a large part of the clergy, just as Mgr de Mazenod had already said in the Preface. His sons will apply themselves to heal this wound through prayer, counsels, good example, and priests' retreats. The idea of Mgr de Mazenod is clear: the so-called French Revolution had to a large extent destroyed the religious Orders, suppressed their beneficent activity; he thus wanted to found a new institute which would compensate for them, which would be as much as possible the sum of all those lapsed institutions. Its end would therefore be to bring back to life the activity and the primordial zeal of these institutions. Is it different now, after Vatican II?

Mgr de Mazenod speaks of the extensive field that opens up in front of them, of the immense work of salvation which would be the fruit of the labours of the Oblates. He made a listing of

the long series of duties which would be incumbent to his sons.

1. "They will apply themselves entirely to revive the piety and the original fervor of these Holy Religious Orders, to resuscitate their virtues, their diverse ministries, and the holy observances of the ordered life they used to live, namely, the practice of the evangelical counsels..." (Followed right below)

2. "...The love of retirement and of silence, the contempt for the vanities of the world, the banishment of frivolousness which is unworthy of the religious spirit, the horror of riches, the mortification of the flesh and of the will..." And as a later explanation, the paragraphs on silence, on prayer and on the other religious exercises, and lastly, on mortification and corporal penances. Upon reading these paragraphs, one would believe he was reading a rule for contemplatives.

3. Is added therein the Opus Dei of the monastic orders, i.e. the recitation in public and in community of the Divine Office, obligatory for the Oblates. Even manual labor is not forgotten.

4. Finally, the active life of the modern Orders and congregations: the missions and retreats; the extraordinary and the parish ministries; the pulpit and the confessional; the special care given to priests and to the formation of clerics in the seminaries; the directing of the youth; the assistance to prisoners and to the dying; the missions for the infidels and the heretics.

Definitely, it is a sphere of activity and a program of action without limits. Actually, it's a purpose and a mission so vast, that it seems scarcely possible that it be more extensive. Whenever God calls, when there's a question of divine honour, when there are souls in distress, the Oblate needs to be there, he needs to set to work, he needs to devote himself, he needs to sacrifice himself.

This vast and immense extension of the proposed goal is the first characteristic trait of the Oblate. It has to be acknowledged that this end must not be evaluated with the measures of human prudence. No, this end could only be proposed by an apostle, a man who knows no measure when it is a question of the work of God, a soul set ablaze with a fire destined to spread itself over the world to attract it to God.

Men with a caliber

The second characteristic is closely related to the first. This goal, immense in its expanse, could only be realized by men with a caliber and an attitude entirely special. Mgr de Mazenod develops this idea in the Preface of the holy rule. The Oblates need to be:

1. apostolic men
2. ready, when needed, to become victims,
3. saints
4. must have complete abnegation of self,
5. souls with an inexhaustible zeal for attaining perfection,
6. armed with all the virtues,
7. totally detached from self and from terrestrial things,
8. prompt to consecrate all to the greater glory of God.

Thus, these words from the Preface of the holy oblate rule give the second characteristic of the Oblate : A love that does not calculate, but that simply devotes itself without restriction. The name Oblate, "he who offers himself", expresses this idea perfectly. It is a love that blazes towards God like an all-consuming flame, in order to make His glory radiant, first and foremost in the soul and the life of the Oblate himself and then through all creation. This love, consequently, seeks neither personal interest, nor worldly goods, nor anything else on earth, be it what it may – but God above all, God alone. For the glory of God! This glory presents itself to the eyes of the Oblate as the only truly desirable good on earth. The gaze of the Oblate must be fixed on this. It is solely for this that he immolates himself. This must radiate in his soul and in his life. The Oblate must therefore strive toward personal sanctity, practice the renouncement of self, the abnegation, making untiring efforts to achieve the virtues, being willing to consecrate all to Him, even his life. This love makes him leave his solitude in order to win souls for God, souls who will sing the hymn of His glory, so that this song will become ever more powerful on this earth where the glory of God is so often disregarded and scorned.

Thus this divine love, as an ebbing of tide, returns toward the earth and becomes, in the first place, fraternal love: "They will live together as brothers." The brotherly sentiments that unite

our communities have their source in this love of God. Where this love is altogether great, there also the fraternal love will know no bounds, and the houses and the entire Congregation will really only form one big single family. Here is a source of joy and of happiness for the Oblate, also a source of strength in the accomplishment of his serious obligations.

The same love for God returns and pours out its waves on the world under the form of zeal for the salvation of souls, an ardent zeal that knows no limits, neither in extension nor in intensity, an apostolic zeal that embraces the entire world. This is the love of neighbour which rushes wherever souls in distress call for help. It is for this reason that the poor have preference in the ministry of the Oblates: "Evangelize the poor", but also in the world of the infidels, where is found the poorest of the poor. For this reason, the Oblates have accepted the more difficult missions at the North Pole, in Africa, in Asia. There is where the Oblates' specific terrain lies.

The Oblate must therefore be: A religious filled with an unlimited love of God, who gives of himself without reserve to any task that God imposes on him for the salvation of souls; struggling without letting up so as to attain to the perfection of personal sanctity; a Religious dedicated without calculations to the greater glory of God everywhere that – if it is lawful to express oneself thus – the distress of God and the distress of souls call him, with a love that does not calculate and does not hesitate, a Religious who devotes himself magnanimously to God and because of Him to the souls, in the first place, of his brother oblates, that this love may warm them and make them strong for their apostolate; then for all the other souls, with unlimited zeal conducting them to God for His greater glory.

"Amongst you have charity, charity, charity and outwardly have the zeal for the salvation of souls." This testament of Mgr de Mazenod is the summary of what the rule says about the ideal of the Oblate.

Immaculata

A third characteristic results from the name that Mgr de Mazenod has given to his sons: "Oblate of Mary Immaculate", he who is offered to the Blessed Virgin.

The amazing ideal of the Oblate is almost too exalted and too arduous for weak human beings. No doubt Mgr de Mazenod perceived it. For this reason, he had wanted that the life and the flow of activity of the Oblate be guided through the maternal hands of the Immaculate Virgin. There we will find the third characteristic of the Oblates.

It is the Immaculate who must help the Oblate to arrive at the marvelous ideal that is proposed to him. To sing the praises of Mary Immaculate in his soul through his love and devotion towards her, to announce her glories throughout the entire world: here is the important duty of the Oblate of Mary Immaculate.

What magnificent ideal for all times, the ideal of the Oblate! We could say the same thing of the congregation founded by Mgr Marcel Lefebvre. Don't we also find there the same aspirations to sanctity and methods of apostolate similar to those of the Oblates? Yes, what an ideal full of actuality for our times, which strongly requires for dedicated and upright men, which means men who live entirely for a great purpose and who devote themselves to it unreservedly. Let us therefore be the priest who is always and everywhere on the spot where the glory of God and the salvation of souls call him, irresistibly urged forward through charity, which does not calculate nor hesitate, who devotes himself unreservedly to his personal sanctification and to the apostolate, who is animated with an ardent zeal for the salvation of souls and united by the bonds of a profound charity to his brothers in religion, and who, guided by the maternal hands of the Immaculate Conception and supported by them, only recognizes one sole great end: that God be glorified by everyone, He who wants that all men be saved.

Note: These considerations were taken from an article written by Father Robert Becker, O.M.I., assistant general. The article in question appeared at Rome on January 25, 1949, and has been inserted in the Oblate Studies, 1949, volume eight. The Oblate Studies is the quarterly journal published by the Oblates of Mary Immaculate from the Province of Canada.

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

SWITZERLAND BANS MINARETS

There are at present only four minarets attached to mosques in Switzerland and they are not presently being used for the loud Muslim call to prayer. However, the Swiss are concerned about the ever increasing vocal minority of Muslims in their country, and on November 29 voted 57.5 % in favor of introducing into the Swiss constitution an article forbidding the construction of minarets throughout the country.

The strange thing about this whole affair was the position of the Swiss Catholic bishops, who expressed their strong opposition to this vote, both beforehand and afterwards, on the basis of the religious liberty of Vatican II. Here are some excerpts from their text of December 1, 2009:

"It (the people's decision to prohibit the construction of minarets) represents an obstacle and a great challenge on the path of integration in dialogue and mutual respect...the prohibition of minarets does not contribute to a healthy coexistence between religions and cultures but, on the contrary, it deteriorates it." (Cf. Zenit).

Also from their warning of last September against an affirmative vote:

"The minarets, like the bell towers of churches, are a sign of the public presence of a religion...The general prohibition to construct minarets would make more fragile the necessary efforts to es-

tablish an attitude of reciprocal acceptance, in dialogue and mutual respect." (Ib.)



The Federation of Protestant churches in Switzerland reacted in the same way, stating that it:

"considers the decision taken today by vote as an attack on fundamental liberties. It is unacceptable that religious minorities must now expect an inequality in the way they are treated...The universal validity of human rights, and in particular the right of freely practicing one's faith, are achievements which we cannot renounce." (Cf. dici.org)

Why is it that the people's common sense considered otherwise? The Society of Saint Pius X was not silent on this issue, and the November 18, 2009 declaration of its District Superior for Switzerland, Father Henri Wuilloud, explains the fallacy in the liberal arguments against this popular vote. It denounced:

"...the confusion maintained...between the fact of tolerating every person, whatever his religion, and that of tolerating an ideology that is incompatible with the Christian tradition. He who knows it cannot find Islamic teaching acceptable. How could one, moreover, encourage the propagation of a system of thought that incites husbands to beat their wives, the 'faithful' to massacre 'infidels', justice to impose physical mutilations and chastisements and the ensemble of Muslims to reject Christians and Jews?...The Conference of the Swiss bishops, anchored in uniformity with the texts of Vatican II, is opposed to the Church's traditional teaching and apostolic mission to such an extent as... to place on the same footing the word of He who asks us to love our enemies and he who commands us to put them to death... Consequently, the Swiss district of the Society of Saint Pius X invite every person of good will to refuse to approve the propagation of Islamic teaching and to vote 'yes' on the initiative forbidding the construction of minarets." (Cf. dici.org)

John Paul II & Pius XII approach beatification together

The joint beatification of Popes Pius IX and John XXIII on September 3, 2000, was manifestly a political gesture, an attempt to reconcile the real sanctity of the Pope of the Syllabus of errors with the human kindness of the Pope of the anti-syllabus, of Vatican II. It was clearly an effort to maintain the balance between conservatives and liberals, that neither would feel favored at the expense of the other. It is difficult to see anything different in Pope Benedict XVI's simultaneous decrees of the "heroic virtue" of Popes John Paul II and Pius XII, issued on December 20, 2009. The decrees give both of them the title of Venerable, and opens the way to the process of beatification, once a miracle has been proven through the intercession of the Venerable. Although Father Lombardi, director of the Vatican press office, denied that these two processes are "paired", but rather maintained that they are "completely independent of one another", he also made a very interesting reference to John Paul II's decree of Beatification of Popes John XXIII and Pius IX, making a distinction between the personal virtue and the specific historical decisions made by a Pope. "In beatifying one of her sons, the Church does not celebrate the specific historical decisions he may have made, but rather points to him as someone to be imitated and venerated because of his virtues" (Cf. Zenit, Dec. 23, 2009). The Church's veneration would not, therefore, be an approval of any particular decisions, but rather of personal virtue. For one who knows that prudence is the highest of the moral virtues, and that it governs all the other virtues as well as all the specific historical decisions that we make, such a distinction seems entirely false and arbitrary, invented in a vain attempt to harmonize the manifest contradictions between the pre-Vatican II and post-Vatican II Popes. The objections to the beatification of Pope Pius XII, the Angelic Pastor, are lifted by this artificial distinction between historical decisions and virtue, as they were for Pope Pius IX. In the latter's case it was his repeated condemnation of liberal errors, and religious liberty in particular, that were thus overcome. In the case of Pope Pius XII, it is the obstacle to ecumenism with the Jews that is overcome, namely that certain Jews have falsely accused him of remaining silent in face of the Nazi persecution of Jews during World War II, whereas nobody was more instrumental in saving them than Pius XII. The same reasoning will be used to evacuate Pius XII's repeated condemnation of modern errors, for example in his 1950 encyclical against the Modern Errors, *Humani generis*, and his 1947 encyclical on the liturgy, *Mediator Dei*, condemning the errors of the New Mass 20 years ahead of time.

The same false distinction is in fact going to be used to bring about the beatification of John Paul II, regardless of the disastrous decisions, and great loss of Faith, that character-

ized his 26 years in the See of Peter, and from which he cannot be exempt from all responsibility. The following assessment by an author who is in no way a traditional Catholic, shows how much such a proposed beatification goes against the elementary and logical principle that virtue for a Pope is "Papal virtue", virtue in the exercise of his office:



"Though Catholics and others are loathing to admit it of an otherwise beloved Pope, John Paul II oversaw a Church which deteriorated in both its inner and outer life. His callous indifference toward the victims of priestly sexual abuse in refusing to meet personally with a single one of them, and his stubborn refusal to compel the resignation from office of any of the bishops who aided, abetted, and covered-up the abuse, are testamentary to his utter failure: not as a Catholic or a theologian, but as a Pope. And this is precisely why he should not be canonized. For in the Catholic (and popular) understanding, canonization is not simply a technical decree indicating one's everlasting abode in Paradise; it is, in addition, the Church's solemn endorsement of a Christian's heroic virtue. The question the Catholic Church must ask herself is: Was John Paul II a model of 'heroic' papal virtue? Contrary to leftist media reportage, the late Pope was not an authoritarian despot, bent on enforcing Catholic orthodoxy on an unwilling church. Quite the contrary: theological liberals and dissenters flourished in all of the Church's structures, from lay politics and Catholic universities, to the ranks of priests and bishops. Not a single pro-abortion Catholic politician has been excommunicated from the Church; only a handful of openly heretical priests were asked to stop teaching theology, but were otherwise permitted to exercise their priestly ministry unhindered..... After John Paul II, the Catholic Church is virtually indistinguishable from the Anglican Communion. Everyone has their seat at the table, liberal and conservative, high church and low." (Cf. Eric Giunta in *RenewAmerica*, August 14, 2009).

POPE PRAISES CHARISMATIC LEADER

Cardinal Josef Cordes was honored with a personal letter from Benedict XVI on the occasion of his 75th birthday, the week before Christmas. The main purpose of the letter was to thank him for his "contribution to the genesis and the growth of the World Youth Days" and for his "commitment to (lay) movements in his role in the Pontifical Council for the Laity". (Cf. Zenit of 12-22). In fact, the Pope was very specific about the charismatic and Pentecostal nature of the movements encouraged by Cardinal Cordes, not only showing his clear approval of them as charismatic, but going so far as to say that the Church can no longer exist without them: "The charismatic movement, Communion and Liberation and the Neo-catechumenal Way have many reasons to be grateful to you. While at the beginning the organizers and planners in the Church had many reservations in regard to the movements, you immediately sensed the life that burst forth from them - the power of the Holy Spirit that gives new paths and in unpredictable ways keeps the Church young. You recognized the Pentecostal character of these movements and you worked passionately so that they would be welcomed by the Church's pastors...Here were men who were deeply touched by the spirit of God and that in such a way there grew new forms of authentic Christian life and authentic ways of being Church...They need a guide and purification to be able to reach the form of their true maturity. They, nevertheless, are gifts to be grateful for. It is no

longer possible to think of the life of the Church of our time without including these gifts of God within it." (Ib.)

Let no one affirm, then, that the Pope does not support and encourage the charismatic movement, or that he believes in the traditional doctrine that it is through the Mass and the sacraments, and our traditional prayers and devotions, that the Holy Ghost is communicated to us. He has manifestly embraced the charismatic thesis that in this post-Vatican II age the Spirit is given through non-structured, non-clerical, humanistic organizations, although they despise traditional Marian and sacramental devotion.

EPISCOPALIAN "BISHOP" ORDAINED

PRIEST

James B. Lipscomb, former Episcopalian "bishop" of Saratoga was one of those who objected to the ordination of Gene Robinson, an openly practicing homosexual, as an Episcopalian bishop. He eventually left the Anglican Communion and was received into the full communion of the Catholic Church in 2007. On Wednesday December 2, he was ordained a Catholic priest by Archbishop Favorola of Miami at the Bethany retreat center in Lutz, of which he is the director, in the presence of his wife and 100 diocesan priests (Cf. Americatho of 12/6/09).

CHURCH REVERSES MODERNIST CHANGE TO CANON LAW

The 1983 Code of Canon Law contained a radical novelty concerning the sacrament of matrimony. It was an exemption from the canonical form, according to which all Catholics, in order to contract a valid marriage, are bound to marry in the presence of a Catholic priest and two witnesses. It was also an exemption from the prohibition against the marriages of Catholics with disparity of cult (i.e. with non-baptized persons) or mixed marriages (with somebody baptized in a sect); those prohibitions are rarely enforced, but still exist in the Church's law. This exemption was granted to all those who had abandoned the Church by a formal act, that is who had apostatized. The novelty lay in the admission that once a person was baptized in the Catholic Church and had received the indelible mark of baptism on his soul, he could cease to be a Catholic, so that he was no longer bound by the laws of the Catholic Church.

This iniquitous law, found in Canons 1086, 1117 & 1124 of the 1983 Code, was directly a consequence of the spirit of religious liberty, allowing a person to determine his own religion, according to his conscience, and consequently allowing him to leave the Catholic Church and still marry validly in the eyes of God. This could only matter for a person who tries to live in

the state of grace. But how can a person be in the state of grace who has deliberately abandoned the one true Church in which he was baptized? In practice, this exemption caused great confusion, for the marriages of formal apostates had then to be considered valid. What happens when such a person's marriage (without grace) breaks up, and he attempts to return to the Catholic Church? He finds out that he is no longer free to marry before God. The other difficulty about the interpretation of this law was that of determining precisely what a formal act of apostasy is.

Consequently the October 26 Motu proprio, "Omnium in mentem", of Benedict XVI, released on December 15, 2009, is most welcome. It abolishes entirely the exemption from the canonical form of marriage for those who have formally left the Catholic Church, and retains the general principle that they, like all baptized Catholics, are subject to the Church's laws (Canon 11 of the 1983 Code). Archbishop Coccopalmerio, president of the Pontifical Council for Legislative Texts, gave this explanation: "this clause, following much study, was held to be unnecessary and inappropriate" (Cf. Zenit). It is the least one could say

Coast to Coast

News and photos from the canadian district activities !!!



Lévis (QC): An Unforgettable Day

Rev. Fr. Medard Bie Bibang
Translation: Sister Mary Raphael

Sunday, December 20th 2009. The city of Lévis wakes to an early morning frost. A few kilometres away there is a school containing a chapel within which a moving ceremony will take place. I will let you guess. Naturally, Sunday Mass! No... First Communion! Not that, either. A ceremony which brings to mind the great era of those who went to deliver the tomb of Christ, fallen into the hand of pagans: Engagements in the Eucharistic Crusade. Here we are. After having devoutly assisted at Sunday Mass, sixteen young children would commit themselves, some as Page, others as Crusader in the noble and valorous Eucharistic Crusade. These courageous children would, that Sunday afternoon, put into practice what Saint John the Baptist had cried to them in the Mass of the Day: "Prepare the way of the Lord..."

Everything started at 2 p.m. with a meeting summarizing the basis and the form of the Engagements about to take place. The assembly was composed of 26 children and some very attentive parents. After this half hour meeting, we made our way to the chapel, banners in the lead. The introduction to the ceremony was the invocation to the Holy Spirit, followed with a brief sermon by the Chaplain. The body of the ceremony was animated with Crusade hymns, the Engagement of twelve Pages followed by four Crusaders, concluded by the Consecration prayer for Crusaders. We cannot omit mentioning the very much appreciated presence of our district superior, Father Wegner, and of several parents, whose presence added a

touch of solemnity to the beautiful ceremony.

The soul was overflowing but the body also deserved its share of joy. To this end, an excellent snack prepared by our devoted Sisters awaited us in a welcoming room appropriately decorated for the occasion. There again, we were honoured by the charming presence of several parents. "Time flies..." observed many of the children, hesitating between prolonging the pleasures of the

generously laden table, and a speedy trip to the skating rink. Everyone was so happy that the parents and children agreed to add half an hour to the good times. After this prolongation, the truth that "Here below, all good things must come to an end..." had to be admitted. And so I watched my Crusaders leaving, and at each departure, a phrase echoed in my heart like a leitmotiv: "What an unforgettable day!"

Langley (BC): Making Rosaries

The Legion of Mary in the Philippines is very active and a great inspiration to us. They hand out many rosaries, scapulars, Miraculous and St. Benedict's medals to school children, prisoners and to the thousands of people who come to the Medical Mission in the summertime. We do not have the occasion to do this kind of apostolate over here, but what we can do is support them in what they are doing. Would you like a fun and useful activity to do with the kids or to fill some of your quiet time if you are perhaps elderly or shut-in? We have been making rosaries with our children for many years. They love to thread the beads and practice counting them, even those that are as young as two years! With a few rosaries going at the same time, the children can keep beading and the parents and older children can make the knots and bead the occasional decade. Either a lively discussion goes on or a music or conversational CD is playing as we work. You will be surprised how many rosaries you can make with a little group.

We have already had one rosary-making class at Christ the King Church. If you are outside of the parish, have a look at Our Lady's Rosary Makers for supplies and how-to instructions (www.olrm.org/publications/how_to_make_a_rosary/). If you have any questions, email us at legion@tojesusthroughmary.org. Fr Gerspacher has recently sent a package of these supplies to the Philippines. Toronto provided the handmade rosaries, an auxiliary in Vernon made the scapulars and Father bought the medals. If you would like to help support the cost of the medals and the shipping, which was over \$300, then it would be much appreciated as well as a perfect Lenten almsgiving. We will also need donations for future shipments, both to the Philippines and elsewhere like Gabon where the need is also great. If you would like to make a contribution, please see a Legionary in Langley or mail a cheque made out to Priestly Society of St. Pius X or SSPX to the Langley address on page 27 of this issue. Do make a note that it is for mailing sacramentals to the Missions. Thank you very much!

Winnipeg (MB): Prairie Report

By Ms. Randi Gage

The New Year has arrived with all of its splendour and majesty. Over the Christmas time our Church was dressed in her finest through the assistance of many Winnipeg decoration elves. From garland draped aisles to wise men resting on a wreath window, the joy of the season was felt throughout the sanctuary.

Our Archconfraternity of St. Stephen has seen its numbers grow as the young men study hard and learn how to serve the Mass. Their joy and pride seen during the Christmas Season only added to the enjoyment of the blessed time. With Lent and the Easter Season fast approaching our servers will be once again busy learning new duties to make our Mass beautiful.

The young women of our Parish have started their Guides of Mary Immaculate program. Everything is in the development stage, but with the excitement and youthful energy, spring should be a very active time.

January was such a busy month I think I missed it! We had a visit from our District Superior Father Jürgen Wegner who learned firsthand what it means to do Mission Travel in a Manitoba Winter. I do hope the two days of being snow

More news from British Columbia

By Rev. Fr. Gerspacher, SSPX

Dominic Linder married Zhongyang Liu on December 5th, 2009 at Our Lady of Good Counsel Church in Nanaimo, BC. with Fr. Paul Greuter officiating. Fr. Greuter baptized Dominic in Vernon in 1982; Zhongyang is from Beijing, the Capital of China, and a week before she had received the Sacrament of Confirmation at our Nanaimo church, from Bishop Tissier de Mallerai's hands. We wish them the many blessings of God.

The community would like to thank all those who helped decorating our churches in Langley, Nanaimo, and Vernon for Christmas. Our teams indeed have been very imaginative and dedicated, and the results have been delightful and a great spiritual boost to our parishioners and to us. Thank you also for all those numerous and generous material and spiritual Christmas gifts we received. They have been a good sign our work among you was appreciated. Room doesn't allow us to show pictures of those decorations apart from those at Langley. Nevertheless, they can give a good idea of the quality that was attained in all three locations.

Fr. Dominique Boulet visited Beautiful British Columbia, spending a week visiting Nanaimo, Langley where he celebrated his 51st Birthday on January 18th, then went on to Vernon to visit the faithful as well as tumbling down the ski hills of Silver Star mountain for two days. He left, happy and rested (hopefully...), on Saturday 23rd.

bound in Welwyn gave him a chance to rest and enjoy the winter wonder land that surrounded him and Father Rusak.

We have a new baby boy born in December to Patrick and Melissa Mercier. Mom and baby are happy and healthy with very proud big sister Samantha watching over them both. Word has it that there are one or two more new arrivals due in the next few months.

Sadly we lost a very dear member of our community, Doris Seavers passed away during the Christmas Season. She was able to fix any rosary that had been prayed apart and with her sister kept the altar flowers well attended.

It is the time of the year when ceremonies are the order of the day. With Lent arriving on February 17th we are all moving at a new pace around the priory. Hot on the heels of removing the Christmas decorations, comes the preparations for Easter, where we will enjoy a visit from another of our guiding Fathers.

For now I will say all is well in Winnipeg, cold but beautiful, we have all made it through the colds and flu, the Rosary Crusade is growing by the day and our Fathers are busy-busy with both happy and healthy. A special Thank You to everyone who donated to our Beggar Lunches, last year we provided 2900 bag lunches to those who knocked on our kitchen door.

Happy New Year with Blessings from the Prairies.



Lévis

Addresses Pories

École de la Sainte-Famille (418) 837-3028
10425 Boul. de la Rive-Sud
QC G6V 9R6

Shawinigan

Prieuré St-Pie X, Maison de Retraite (819) 537-9696
905 Rang St. Matthieu
QC G9N 6T5

Toronto

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

New Hamburg

Our Lady of Mt Carmel Academy (519) 634-4932
2483 Bleams Road
ON N3A 3J2

Winnipeg

St. Raphael's Priory (204) 589-4524
480 Mc Kenzie St.
MB R2W 5B9

Calgary

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

Langley

Christ the King Priory (604) 530-1583
22646, 48th Ave.
BC V2Z 2T6



General view of Christmas decorations inside the church in Langley.



Rev. Fr. Greuter celebrates the wedding of Dominic Linder and Zhongyang Liu.



Photo of the newly married Linder couple.



A view of the whole Nativity Scene.

A close-up on the Crib itself.



Langley (BC) Even young kids were eager to learn Learning Rosary Making, thanks to the Legion of Mary



A generous hamper from the Langley parish. About to deliver the goodies to a needy family (N.B. No, we didn't give out the 3 kids!)



Langley (BC) Fr. Boulet with parishioners during his vacations



Holy Family School, Levis: After having devoutly assisted at Sunday Mass, sixteen young children commit themselves, some as Page, others as Crusader in the noble and valorous Eucharistic Crusade.



Christmas decoration in Winnipeg: inside the church and outside.

