

CONVICTIONS

number 23 - March - April 2010



Our Mission in Alaska

Dear readers,

Our Rosary Crusade is over! The goal envisaged was twelve million rosaries to be said between May 1st, 2009 and March 25, 2010. The faithful from many different countries of the world have gotten down on their knees to honor our Holy Mother of heaven. And behold, the devotion of thousands of faithful has produced a marvelous fruit. More than nineteen million rosaries said! What a beautiful gift our Superior General will present to the Pope to show him the support of the souls who pray: of priests, of religious, of families, of men, of women, and of children, who do not wish anything better than the victory of the Immaculate Heart of Mary.

EDITORIAL



The application that you had to penetrate the greatness of the privileges of Mary, the love with which you have consecrated yourselves to her, are so many links which unite you to our Immaculate Mother in a special way. Therefore maintain towards her a most zealous admiration! Do not ever be afraid to exalt her too much, she who will be resplendent for all eternity as the masterpiece of God, the most marvelous of creatures, the most radiant mirror of the divine perfections. It was in order to become the Mother of God that she had received from her Son all the gifts of nature and of grace. That is why the cult of the Virgin, at least if we understand it well, far from taking anything from the glory of God, re-ascends immediately to Him, the Author of all grace, who has willed her to be so great and so pure.

Have great confidence in the intercession of the Most Holy Virgin and entreat her earnestly to help you to keep your promises. Moreover, whatever may be the way of life that God reserves for you, act from now on with the aid of the Most Holy Virgin Mary, according to the nobleness contracted at Baptism; for the divine filiation gives to man not only the name, but also the quality of child of God. Mary, our Mother, will make us understand and love our obligations. Jesus Himself, from the height of His cross, has willed to ratify through a symbolic and efficacious gift the spiritual maternity of Mary towards men, when He pronounced these memorable words: "Woman, behold thy son." In the person of the beloved disciple, He thus confided all of Christendom to the Most Holy Virgin. The Fiat of the Incarnation, her collaboration in the work of her Son, the intensity of the sufferings endured during the Passion, and this death of the soul that she suffered on Calvary, had opened the heart of Mary to the universal love of humanity, and the decision of her divine Son has imprinted the seal of the all-powerful to her maternity of grace. Henceforth the immense power of intercession that was conferred to her from Jesus in her title of Mother, she consecrates entirely to save those whom He has designated from the height of the heavens, in saying to her again: "Woman, behold thy son."

Entreat, dear faithful, the Immaculate Virgin, to obtain for you a filial spirit in relation to God. May your Marian devotion be for you a rampart against temptations, an incentive for confidence in prayer, a stimulant in the struggle of every day to the service of God. Whoever consecrates himself to Mary belongs to her in a special way. He has become like a sanctuary of the Most Holy Virgin; the image of Mary helps you to banish with energy every bad thought; the love of Mary gives you the courage to undertake great things, to vanquish all human respect, to shake away egoism, to serve and obey patiently. The gaze being fixed interiorly on her, one obtains affection for purity, for humility, for charity, of which the soul of the Virgin was radiant; he conceives a strong aversion for sin, he battles against it in himself and he fights it with all his strength. When he sees the Immaculate Mary crush with her feet the infernal serpent, when he contemplates the Mother of God who raises in her arms her divine Son, his will can no longer have any complaisance with evil; on the contrary, he is proud to belong to Jesus and to Mary, he knows also that Mary hastens to do all that which Jesus commands or desires.

Place yourself therefore with confidence under the mantle which she opens by her two maternal arms, to welcome all of her children. May she teach you to pray as she did in her Magnificat, her gaze turned towards the All-Powerful with joy and acknowledgement, may she teach you docility, as she had in Cana, when she suggested to the servants to do everything that her divine Son would tell them; finally, may she obtain for you an immense fraternal and apostolic charity, as she had through her prayer amidst the first Christians united in the Upper Room.

Father Jürgen Wegner

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I am sure that you can imagine more comfortable ways of spending one's holidays... but maybe you cannot imagine what you will miss, if you never did it – the way to Compostela - I did it, the pilgrimage through Spain – and I would like to share my experiences with you.

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In the distance we hear a house door close, a car motor start and the crunch of the snow under the feet of children. It is a little prairie school of the Society of St. Pius X: St. Michael's Academy.

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The Acolyte, once he understands the office he is accomplishing, being called to the Holy of Holies, should then reflect on the vestments he wears and the honor due them.

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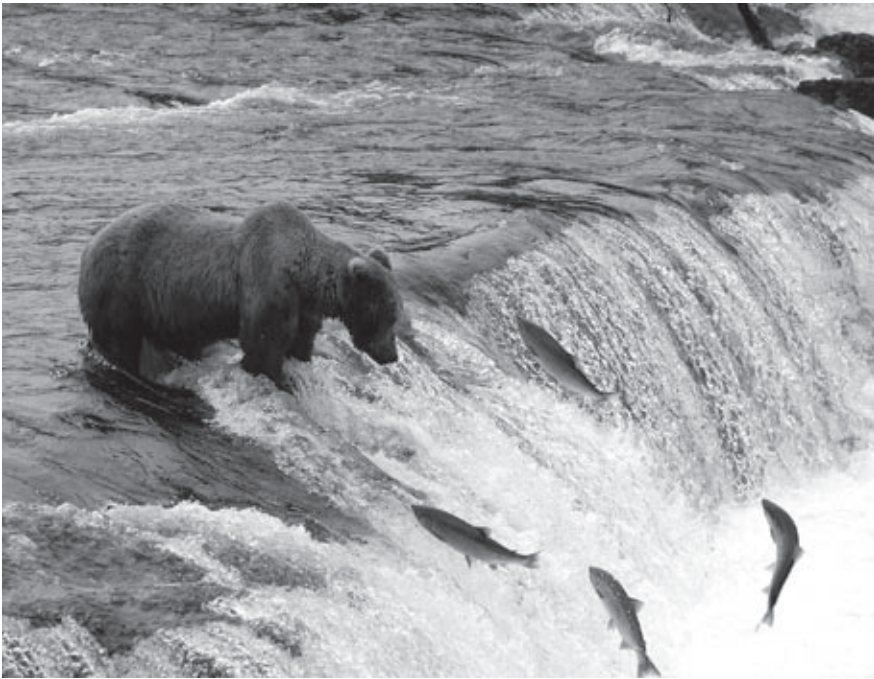
Many of our readers may not know the Society has a regular Mass Center in Alaska, more precisely in Anchorage. As it is a very special place, and the parishioners are commendable for their friendliness, zeal and piety, I thought it might be of interest to our readers to know a bit more about this State and this Mission.

By Rev. Fr. Patrick Girouard, SSPX

Why such an interest for Alaska?

How I came to discover Alaska

I must confess that, until three years ago, I



myself knew almost nothing about them. It has been thanks to the suggestion and highly communicative enthusiasm of a friend of mine, Miss Caroline Averkamp that I decided to try it out. Although I had first met Miss Averkamp in Kansas City (MO), where she is a much appreciated teacher at our St. Vincent's Academy, it is not sur-

prising that she suggested Alaska to me. Those who know her know also that she spends most of her free time on airplanes, visiting her friends and helping out the Society all over the place. So I was not surprised one day to receive a phone call from her while she was in Anchorage. Indeed, Miss Averkamp can phone you from anywhere in the world... Anyway, she told me I had to go there, and so forth and so on, telling me of a program for priests that the Mission is having. Miss Averkamp has been in so many places, I knew I could trust her experience. If she said it was wonderful, I could believe her. And so it is that I finally took the plunge and scheduled my first vacation there for the summer of 2007. Since then I have been addicted, and have returned every summer.

Alaska welcomes traditional Priests

Those who know me will say I am going to Alaska because I am being a bit selfish, and I am trying to escape the summer heat by going to a cool place. Well, in a way I do, and it is cool, believe me! Not so much temperature wise (15 to 22 C in the summer), but especially as a place to spend a few days of total rest. Plus, and this is not a negligible incentive, the parishioners want to have more than their regular monthly Sunday Mass, so they have set up a program to encourage traditional priests to visit. In a nutshell, if a priest is willing to spend

a minimum of seven days, the parishioners will provide him (for free) with the following: An all-round plane ticket; an apartment; all the groceries he desires; a car; a guide to help him when discovering around; a motor home if he wants to wander further on; and countless possibilities of going fishing! Moreover, Alaskan people are well known for their friendliness, generosity, and hospitality and our dear traditional people are even more so. In other words, and to quote those of the Godfather: "They made me an offer

I could not refuse!" So is it being selfish of me, if I have been going there every summer since that first one? I bet you! But I can't receive absolution, since I absolutely have no contrition! In fact, I have just booked my plane ticket and, God willing, I will spend fifteen days in Anchorage this coming summer!

But I have talked enough of my personal discovery of Alaska, and by now you are probably eager to know more about this place, so let me give you some information...

What is Alaska?

When Alaska was Russian

In 1725, Russian Tsar Peter the Great sent Vitus Bering to explore the North Pacific, and 3 years later the explorer sailed through the strait that was to be named after him. A second expedition was launched in 1733, and it led to the discovery of Alaska in 1741. Alaska means "A Great Country" in the native language of the Aleut tribe. Indeed, the first settlers of Alaska were Inuit (formerly called 'Eskimos'). The first "white" settlement was established at Three Saints Bay, Kodiak Island, by Grigori Shelikhov in 1784. A first oil seepage was discovered in 1853, and gold was found in many locations from 1862 to 1894.

Alaska becomes American

On March 30th, 1867, the US government bought Alaska from the Russians at the cost of \$7.2 millions (= \$95 millions in 2005). The negotiations were done by the US Secretary of State, Mr. William Henry Seward and the Russian Minister Eduard Andreevich de Stoeckl. An interesting fact about Mr. Seward is that he had given his support to the establishment of Catholic Schools in the US in 1850. Fifteen years later, he survived a knife attack during the John Boote plot that assassinated Abraham Lincoln. Maybe it has been God's way to thank him. Mr. Seward's name has been given to a peninsula and to many streets and highways. Even if Alaska became American, many Russian Orthodox churches remain in Alaska, and quite a few Russians still live there, since Alaska continues to have commercial ties with the Russian Federation. A major gold discovery in the Klondike River in 1896 led to the famous "Klondike Gold Rush" (1897-1900). Anchorage was founded in 1914, as a modest village around a train station.

A Japanese invasion!

On June 7, 1942, during the Second World War, Japan bombed Dutch Harbor, and invaded the Aleutians Islands of Attu and Kiska. Although of a small strategic importance, this invasion could eventually have led to an invasion of mainland Alaska. This was the only invasion of a US territory in North America by the Japanese. Due to their involvement in many other operations, it is only in May 1943 that the USA was able to launch a counter-attack to retake these islands. I will now let a historian give us more details on these operations of liberation: "The first assault was aimed at the snow-covered mountains of Attu, where Japanese forces were firmly entrenched and protected by land mines and booby traps. The ensuing battles ignited the biggest banzai charge of the war. Hundreds of frustrated Japanese, hand grenades pressed to their chests, made a desperate suicide charge at American lines. Over 2,300 Japanese were killed and 550 Americans died. By June 3, most of the Japanese garrison on Attu was annihilated. With Attu captured, the Allies turned their military might 170 miles east toward Kiska and the main Japanese base. On Aug. 15, 1943, American and Canadian troops invaded the island, but a combination of daring and Aleutian fog allowed the Japanese to evacuate their personnel and escape unharmed." (Cf. Website on Mr. Chris Calle's artwork on WWII; www/unicover.com).

The State of Alaska

On January 3rd 1959, under President Dwight Eisenhower, the US Federal government recognized Alaska as becoming the 49th State of the Union, with the town of Juneau (having today 31,000 inhabitants) as Capital. On March 27th, 1964, which on that year was Good Fri-

day, central Alaska suffered a terrible earthquake of a magnitude of 9.2 on the Richter scale! Damages to property were evaluated as high as \$311 million (of 1964!). The major industrial development of the oil industry in Alaska, which had started in 1953, culminated in 1977 with the completion of the Trans-Alaska Pipeline for natural gas. Alaska is therefore a wealthy State, even if times had been difficult in the 1980s, due to the low price of oil. Nevertheless, it is in 1980 that the State Legislature voted the creation of the "Permanent Fund Share" and of the "Dividend Fund", by which 50% of the royalties received from the oil companies are shared with all Alaska residents. Thus, in 1989, \$10 billion

biggest, lake Iliama is 1,600 km², or 1,000 sq. miles). Because of its size, its location, and weird shape, Alaska can also rightly boast of possessing the Northernmost, the Easternmost, and the Westernmost compass points of the USA! The State is so big it used to have four time zones (Pacific, Yukon, Alaska Standard, and Bering). In 1983, for practical purposes, the State decided to bring those back to two: the Alaska Standard Time and the Hawaii-Aleutian Standard Time.

Alaska is strong and rich, despite weird nights and days

Alaska is well known for its salmon, and fisheries constitute an important part of its economy. There is still a lot of gold being exploited in Alaska, as well as jade, a gem that has received the title of State Gem. Indeed, on the Seward Peninsula, an entire mountain is made of jade! Alaska's nick name is "The Last Frontier". Nevertheless, Alaska is quite modern also, and has a pretty good road system and all the modern accommodations and services. Alaska is rich. Indeed, there is no State Income Tax nor Sales Tax! Alaskans only have to pay a Federal Income Tax, and a few specific and local taxes (like on alcohol). That is nice, but, yes, summer days are long (in Anchorage you have about 22 hours of light then 2 hours of dusk), and winter days are short (only about 4 hours of daylight). Winters are fierce. Having 12 feet of snow in Anchorage in winter is an ordinary thing (no "global warming" visible in Alaska...). Alaska's flag has a blue backdrop, signifying the purity of the sky and the state flower ("Forget-me-not"). On it is the North Star, signifying the State's motto: "North to the Future", and also the "Big Bear" constellation, signifying both the strength of the Kodiak bear (one the most striking animal of the State) and the tenacity of Alaskans.



Mount McKinley or Denali (Athabaskan for "The Great One") in Alaska is the highest mountain peak in North America, with a summit elevation of approximately 20,320 feet (6,194 m). It is the centerpiece of Denali National Park.

were given out by the State to be shared among all Alaskans! We cannot conclude this brief historical review without mentioning that Alaska's Governor, Mrs. Sarah Palin, was chosen by the Republican Party to run for Vice-President in the 2008 federal election.

Some geographical features of Alaska

Alaska is a very beautiful place to be. It is also very big: 1, 530,000 km² (956,250 sq. miles). To make a comparison, let's say the Province of Quebec is only slightly bigger at 1, 540,000 km² (962,500 sq. miles). Seventeen of the USA's highest peaks are located in Alaska, and the highest mountain in North America is Mt McKinley, its summit reaching 6,194 m (20,320 ft). We can actually see it from Anchorage. There are also 70 potentially active volcanoes, 3,000 rivers, 100,000 glaciers, and 3 million lakes (the

The city of Anchorage

Anchorage is by far the biggest town in Alaska, being home to 280,000 of the State's 670,000 inhabitants. It has a big university, a major US Air Force base, an international airport, tons of restaurants, and many museums, including the splendid "Alaska Native Heritage Center", which is sprawled over 26 acres! I visited it in 2008, and was very impressed, especially by the trail along which you can visit the reproductions of the habitats of the various Alaskan Native tribes and nations. Some of these houses look like

those of the hobbits in “Lord of the Ring”! (See p.28). Anchorage has also many beautiful parks and sightseeing spots, as well as bicycle and hiking trails. There are important Russian and Japanese communities in Alaska, especially in Anchorage, as Alaska trades a lot with these two countries.

I could go on and on, but this is not supposed to be a book, so I will proceed more specifically with our SSPX Mission in Anchorage.



Anchorage is a consolidated city-borough in the U.S. state of Alaska. It is Alaska’s largest city and constitutes more than 40 percent of the state’s total population; only New York has a higher percentage of residents who live in the state’s largest city.

St. Therese Chapel in Anchorage

The very beginning

Fathers Daniel Couture and Walter Ranger were stationed at Immaculate Conception in Post Fall, Idaho. They were servicing Juneau, (the capital of Alaska) once a month. Fr. Couture called Dr. & Mrs. Martins in early January, 1986 and asked if there were people in Anchorage who would like to have the traditional Mass. Of course, the answer was YES! The Martins contacted Miss Diane Armitage, who they knew supported the SSPX. They also arranged for a newspaper advertisement and Miss Armitage arranged for the use of a classroom at Bear Valley Elementary School. Toward the end of January, Fr. Couture sent Fr. Ranger to Anchorage for a one-night stay. Mass was said at the School. The attendees included: Miss Diane Armitage, the Martins, the Hammers, Mr. & Mrs. Hugh Bradley, Lt. Col. & Mrs. Theodore Heller (retired), and Mrs. Moseian.

Organizing Mass in a chapel!

Mr. Bradley owned a building at the corner of Old Seward Highway and Klatt Road, which the Bradleys were using as a business called St. Joseph’s Books. He offered the use of the building for future Masses and Fr. Ranger looked at the building. In February (the next month) Fr. Couture came, said Mass at the Old Seward Highway and Klatt Road location, stayed for several days, and chose the name, St. Therese, Patron of Alaska Mission. It therefore became Chapel # 85 of the Society of St. Pius X, Southwest District. He also established a checking account, appointed Dr. & Mrs. Martins as coordinators, appointed Dr. Martins as Treasurer, negotiated the lease arrangement for the use of the Bradley’s building

(still in effect today), and taught Dr. Martins the responsibilities of Sacristan. Fr. Couture later on brought vestments, Benediction Candelabra and Monstrance, an alb, frontals, the silver Chalice and Mass Paten, Mass cards, and an altar stone with relics for St. Therese. He also arranged for the ¾ life size statue of St. Anne. He was always very generous to St. Therese Chapel, even coming to give a wonderful course during Lent on the Holy Shroud of Turin. At Fr. Ranger’s suggestion, parishioners individually, and once as a group, commissioned the Carmelites to make and embroider beautiful vestments and sew linens, which have been donated to the Society of St. Pius X for use at St. Therese Chapel. Before summer of 1987, Mr. Bradley had an addition made to the room in which Mass was

Mass at St. Therese Chapel in Anchorage.



said, as well as installing walls and doors to create a proper confessional. Once this room was enlarged, Dr. Martins built a proper-sized altar with two front steps. In January, 1989, Mr. Bradley died. The first funeral! After Mr. Bradley's death, Mrs. Bradley donated the inventory of St. Joseph's Books to the Chapel. There were only ordinary chairs until Archbishop Hurley gave Mrs. Bradley 6 pews for her chapel. Also, the Sisters of Providence gave Mrs. Bradley the ¾ life-size Crucifix, which she has placed to the side of the altar, owing to the very low ceiling in the chapel.

SSPX Priests on the Alaskan Mass circuit

It should be noted that by the 3rd or so visit of a SSPX priest, people in Fairbanks came and requested that the priest come also to Fairbanks, which was indeed done. Over the rest of 1986 and into 1987, Fr. Ranger and Fr. Couture took turns coming once a month for a 2-3 day visit usually beginning on Wednesday about mid-month. The circuit then included Juneau, Fairbanks, and Anchorage. Fr. Couture also came to Anchorage for the weekend each time there was a 5th Sunday in the month. These were the first Sunday Masses. During this era, the number of attendees expanded.

Outside view of St. Therese Chapel in Anchorage.



When, in the Spring of 1988, Frs. Couture and Ranger were transferred from Post Falls, the chapel went through six months with a new priest every month or every other month. One of these priests insisted upon having the Blessed Sacrament reserved and Dr. Martins built a tabernacle of rosewood. In late Fall of 1988, Fr.

Christopher Hunter was assigned to the chapel with a schedule that began on Saturday and included a Sunday morning Mass in Fairbanks, then a late afternoon/early evening Sunday Mass in Anchorage, plus 1 or 2 week day Masses and then on to Juneau one weekend a month. From the Spring of 1996 to that of 1998, Fr. Hunter was replaced by Father Katarof, who was then replaced by Fr. John Peek. In September 2001, Fr. Hunter was once again appointed as our Mission priest, coming from his priory of Veneta (Oregon) to say Mass every last Sunday of the month. He continues his very good apostolate to this day. Bishop Williamson came for confirmations in the Fall of 2000 and again Spring 2008. The Superior General, H.E. Bishop Fellay came for a pastoral visit in 2009.

Evolution of the Society's Apostolate in Alaska

The first 3 years saw an increase from about a dozen and a half regular attendees to about 35. Between the fall 1988 and the spring of 1996 the number of regular attendees over time fell to less than 15. Also during this time period, all of the faithful in Juneau either died or moved away, but the Gonzalez family moved to Sitka at about the same time and so the third leg of the Alaska circuit became Sitka. (Fairbanks, Anchorage, Sitka). Fr. Katarof insisted on spending Saturday night in Anchorage, since that was the only one of the three places which had the Blessed Sacrament reserved. So the schedule became: Friday night Mass, Saturday morning Mass with Benediction, Early Sunday morning Mass in Anchorage, Early Sunday afternoon Mass in Fairbanks with Fr. Katarof returning to Anchorage in the evening, then 1 or 2 weekday Masses in Anchorage and then on to Sitka. Between Spring 1996 and Spring 1998 the number of regular attendees grew from 15 to more than 60 (more than could fit if they were all there!). Finally, let us say that both Sitka and Fairbanks are no longer serviced. Only Anchorage remains.

The Chapel becomes too small

Because the number of regular attendees was already more than could fit into the chapel if all were present, and because a very large family moved to the area in 2002, beginning in January of 2003 till the present there have been 2 Masses on Sunday (weekend of the 4th Sunday of the month). At Fr. Hunter's decision, the early Mass

is the Missa Cantata (sung Mass), while the later Mass is the Missa Lecta (low Mass). The Schedule is otherwise the same as that established by Fr. Katarof: Friday night Mass, Saturday morning Mass with Benediction following, Sunday morning Mass (now 2), and when the airline schedule permits, Monday morning Mass. On Sundays when the priest is not here, some of the faithful gather at 10:00 am for Rosary, the Men's Schola practices at 11:30, and some of the faithful gather to chant the Votive Vespers of the Blessed Virgin Mary at 12:45. There have always been several faithful who visit the Blessed Sacrament daily since it was first reserved. During Fr. Katarof's tenure, Lt. Col. & Mrs. Heller found, purchased, and donated the beautiful, brass, liturgically correct tabernacle. In the beginning, the room that is now the server's sacristy was all the room there was for the SACRISTY. Fr. Katarof encouraged the enclosing of the space that is now the Sacristy. In summer 1997, Dr. Martins & Mr. Rick Woodard enclosed the space and built the sacristy with Sacrament and Vestment drawers.

Learning to Praise the Lord

From the beginning till 2001 there was a mixed choir, and after the chapel was enlarged, there was a small parlor American reed organ for the accompaniment of the singing. This choir was active from 1986 through 1988, less so between 1989 and 1995, and very active from 1996 through Spring 2001. In September 2001 the small reed organ was replaced by the donation to the Society of St. Pius X of a proper 10 ranks, 2 manual, with concave, radiating pedal board Estey model T reed church organ built in the 1930s. In September 2001, the two men who had been part of the mixed choir decided that they needed to meet to practice the Propers and thus began the Schola Cantorum. Immediately, a third man joined them. Two years later, a fourth man joined them. There have also been a couple of high schools boys who joined, but they left as they went off to college. The Schola is still made up of the 4 men.

The Boys Schola was begun in the Fall of 2006 with 4 boys. Presently, there are 5 boys who have been invested as Schola members, and 2 more boys who are studying music at the beginning level for a total of 7 boys involved in the program. There was an investment ceremony for the boys in 2006, 2008 and 2009.

Conclusion

The beauty, wisdom, and creative genius of God are manifest when we look with open eyes at His work of creation. Our planet is blessed with a diversity of climates, geographical features, and animals. Some of those can sometimes be very close to us, as can be sometimes experienced in Anchorage. Although it is only natural and good to believe the best place on earth is where we grew up, sometimes the Lord

Our commitment to Traditional Roman Catholic Liturgy and Doctrine is all spelled out on the outside Advertisement Board of the chapel.



enables us to discover other places, and to love them and to see His hand there too. Alaska is one of those places. And Alaskans, by their tranquil and friendly strength, make it a place where we feel welcome to enjoy God's creation. But our presence in Anchorage is also a new proof of God's goodness. Indeed, despite the terrible "Civil War" that has been devastating the Catholic Church for almost 50 years, He is still sending out missionaries to bring the true doctrine and the true sacraments to the four corners of the earth. Indeed, against all odds, a traditional parish has been founded in Anchorage, and is flourishing today with about 100 parishioners, including young families and lots of kids. Let us thank the good Lord for His help, and let us pray St. Therese, Patron of Alaska, for our Mission in Anchorage, so that it can continue to grow and to provide Alaskans with God's presence among them. And who knows, maybe I will see you there sometimes!

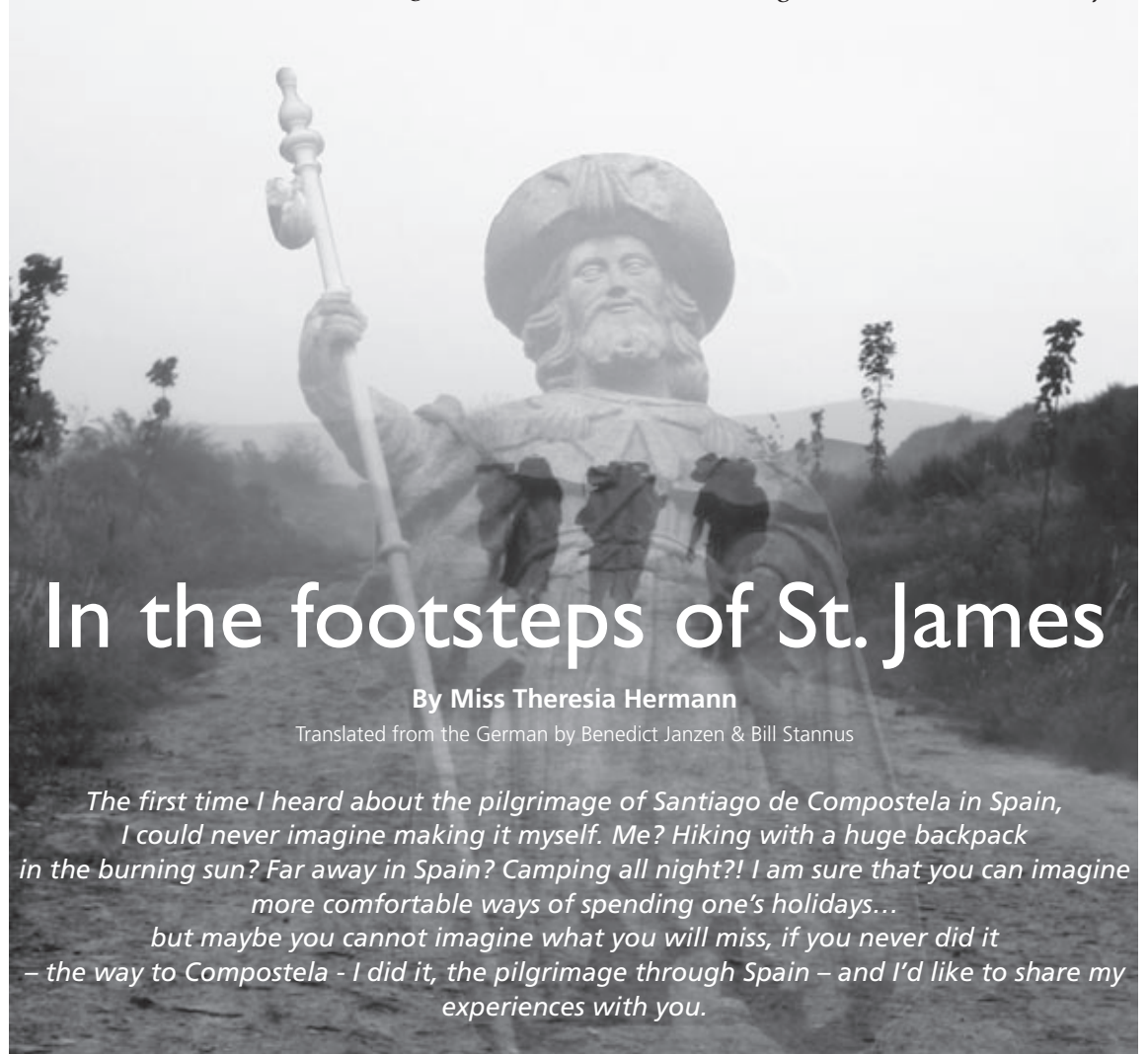
NB: My thanks for their help to Mrs Theresa Bradley (coordinator), Mr. Hugh Bradley, Ms Diane Armitage, Mr. & Mrs. Duane Hill, and Dr. and Mrs. Donald Martins (for the history of the Mission), but also to many others!

The legend of James

James the Greater, one of the twelve apostles of Jesus, was the son of Zebedee and the brother of John. Legend tells us that after the Ascension of Christ, James traveled to the roman province of Hispania, known today as Spain, to spread the Christian faith. Apparently, he did not have much success, and he returned to Palestine, where Herodes Agrippa seized him, then tortured and beheaded him. Herodes forbade the body of the Apostle to be buried, but the followers of James stole his body during the night and brought it, in a marble coffin, on board a small boat, whose crew consisted of angels. They then sailed their precious cargo across the sea. The current carried the boat to the Spanish province of Galicia, at the roman port of Iria Flavia, where they buried the Saint secretly in a nearby forest. Thus runs the legend in Spain. There is another legend, that Emperor Justinian presented the bones to the monastery in Sinai. With the invasion of Islam, the monks brought the relics

of the Saint to Spain for safety. As the Muslims began to conquer Spain as well, the people hid the relics at the precise spot where Santiago de Compostela lies today.

For many years, the grave of Saint James was forgotten. In the time between 818 and 834, a hermit named Pelaya had a vision: He saw strange lights and heard singing. Pelaya told the story of his vision to Theodemir, the bishop of Iria Flavia, who called for an investigation, which uncovered the grave of the Apostle. Afterwards, King Alfonso II proclaimed James the patron of his kingdom and had a chapel built on the site of his grave. Because of the strange lights, the people called the place in Latin "Campus Stellae", which signifies 'the Field of the Star'. The name was later changed by the people to "Compostela". History records many visions and miracles which occurred there. The legend goes on to say that the Apostle stood beside King Ramiro I in his stand against the Muslims in the year



In the footsteps of St. James

By Miss Theresia Hermann

Translated from the German by Benedict Janzen & Bill Stannus

The first time I heard about the pilgrimage of Santiago de Compostela in Spain, I could never imagine making it myself. Me? Hiking with a huge backpack in the burning sun? Far away in Spain? Camping all night?! I am sure that you can imagine more comfortable ways of spending one's holidays...

but maybe you cannot imagine what you will miss, if you never did it - the way to Compostela - I did it, the pilgrimage through Spain - and I'd like to share my experiences with you.

848. More and more pilgrims began to travel to Compostela. The chapel soon became a cathedral and developed into a popular place of pilgrimage. In the 12th and 13th centuries, the city grew to be even more famous. It was at this time that Pope Calixtus II proclaimed that all who traveled in a Holy Year to Compostela would have their sins forgiven. A Holy Year is always celebrated when the feast of Saint James (25th of July) falls on a Sunday – as it does this year. Pope Alexander III declared, a short while later, that Santiago de Compostela is a Holy City, just as much as Rome and Jerusalem. Thus, one can receive in Santiago, as well as in the aforementioned cities, a plenary indulgence. The pilgrimage to Saint James is one of the three great pilgrimages of Christianity.

Pilgrimages in the Middle Ages

The pilgrimage ranks among the most important phenomena of the piety of the Middle Ages. With no exceptions of rank, nationality or education, all took the staff of the pilgrimage: rich and poor, clerics and farmers, kings and professors, men, women and children. We can be sure that almost every man, in the height of the Middle Ages, depending on rank, funds and availability, made at least one pilgrimage to a nearby or far-away location. Bible-tradition speaks of Abraham, who left his home in Ur of Chaldea, as the first pilgrim. But after all, the life of every Christian symbolizes a pilgrimage; he is journeying to his real home. The pilgrim is not like the modern traveler, always looking for change and comfort. He is rather seeking for well-being through the forgiveness of his sins. Once the pilgrim arrives at his destination, he is hoping for forgiveness, intercession, healing of infirmities and protection from danger – It did not changed through centuries.

If one tries to understand the motivation behind the pilgrimages in the Middle Ages, he will find three types:

- 1-Pilgrimage of devotion;
- 2-Pilgrimage of penance;
- 3-Pilgrimage of delegation.

The pilgrimage of devotion is the purest form and can be divided into the pilgrimage of petition and the pilgrimage of thanksgiving. Necessity is usually the motive for such a pilgrimage. Often, pilgrimages were made as the result of a

vow or a promise, even as they are today. Another kind of pilgrimage is one of penance. At first, it was solely done in relation to the sacrament of penance. Indeed, Canon Law used to ascribe pilgrimages as penances for more serious sins. But it soon became voluntary and popular. This new tendency began at the time of Charlemagne and developed through the centuries. The pilgrimage would be made, for example, in reparation for a murder or a theft. If one arrived safely in Compostela, he received forgiveness. The pilgrimage was long, difficult and dangerous, and the criminal, journeying away from his home for a great while, would sometimes die along the way. The third kind of pilgrimage, dated from the late Middle Ages, is the pilgrimage of delegation, when one travels for the intentions of a particular person or group. The deputation of the decided journey made it possible that pilgrims could receive money, as one receives wages for a job.

In preparation for the pilgrimage

Before the pilgrim could begin such a long and dangerous journey, he would first have to put his personal belongings in order and prepare his soul for possible death. It was necessary that the parish priest and the wife of the pilgrim give their permission. In the end, financial support had to be arranged and a will written up. The basic inventory of things needed for pilgrims of Saint James was a pilgrim staff, a bag and a little bit of money. Every traveler who had to go by foot required good, practical shoes and also comfortable traveling clothes. Often, he wore a special leather covered coat and a wide felt hat, which protected him from the rain and cold.

From the time of the 11th century, the pilgrim used the Saint James seashell as a symbol. It was the sign that he had truly completed his trip. Later, in the 13th century, the pilgrim received a special document, "la Compostela", saying he had indeed been a pilgrim to Compostela. The seashell also had a practical use, as he could use it to drink water. Unlike today, the pilgrim received the seashell only for his journey home and wore it either on his hat or coat. After the pilgrim's death, the shell was buried with him in his grave. Soon after this period, this special apparel became a kind of uniform of the pilgrims to Saint James of Compostela, used throughout the centuries.



Meliðe



Santiago de Compostella



Portomarin

El Cebreiro



The way to Compostela

To the question, where does the pilgrimage begin, the Spaniards usually answer: "El Camino comienza en su casa" – "The journey begins at your house". And that is true. The way to Compostela is like a net which extends all through Europe. There are four well-known ways – from Paris, Vezelay, Le Puy and Arles through France, across the Pyrenees by Roncesvalles and Somport, which is, from Puente la Reina, a 600 km long path, and is the so called "Camino Frances". This was the route through northern Spain in the height of the Middle Ages, and connected the great cities of Jaca, Pamplona, Estella, Burgos and Leon with one another. The path passes through holy places and one could find Romanesque Art all along the way.

Until the 11th century, most of the time, the pilgrims could stay overnight at the Benedictine monasteries. They were allowed shelter at the monastery hospitals and hospices. From that century until the present time, many more hospitals and special hospices were built especially for the pilgrims, by kings, bishops, the rich, and orders of knights and societies. If there were

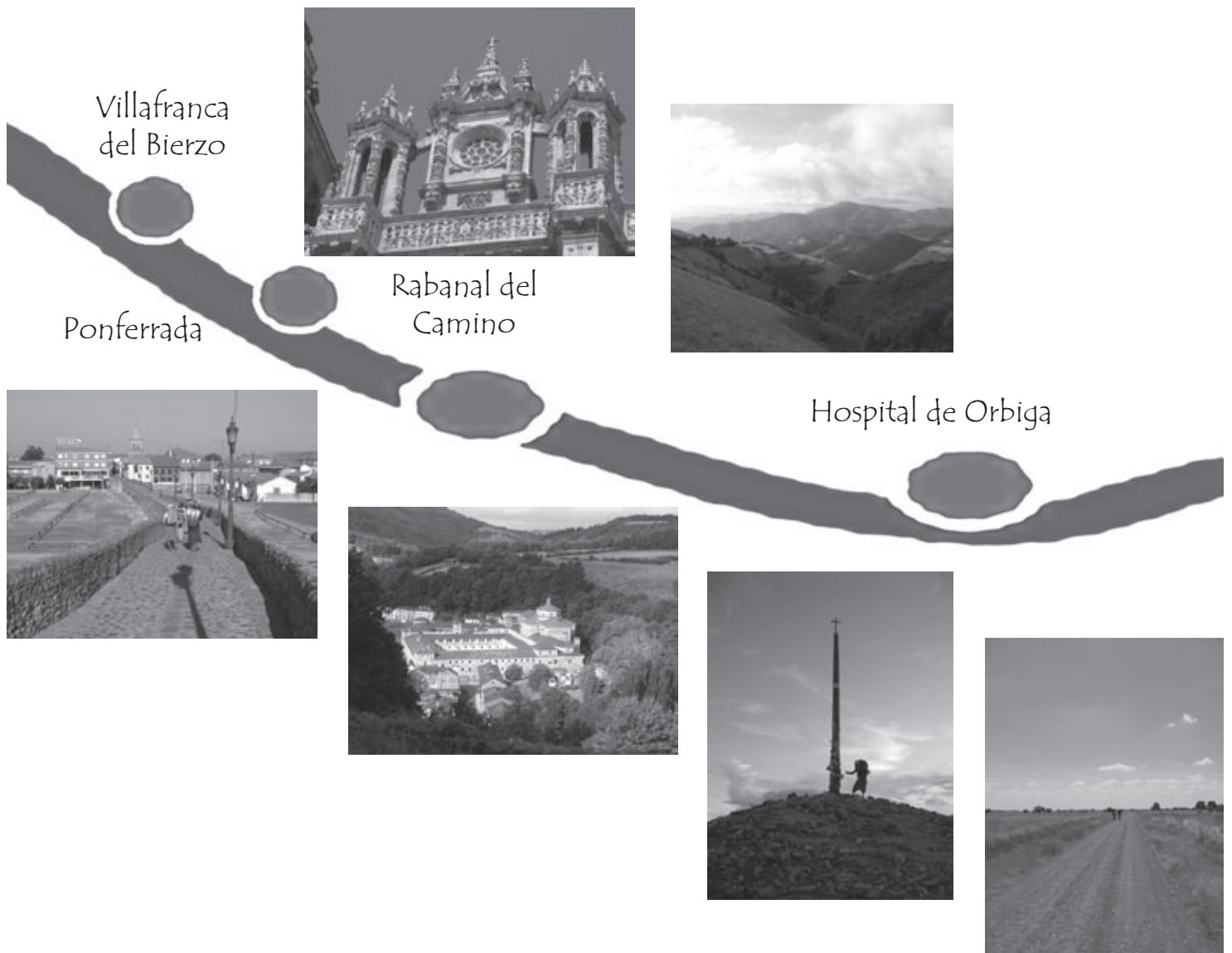
enough helpers in the hospital, they washed the hands and feet of the arriving pilgrims; this was always the custom after a long journey and was a commemoration of the Last Supper. Upon arriving in Santiago (Spanish name for 'St. James'), the pilgrims who were sick registered their names, places of birth and all their belongings, in case of theft or death. The length of time healthy pilgrims were allowed to stay at the same place was usually only one night, and never more than three. To control this, the pilgrim's staff would be marked. Many hospitals had, in memory of the twelve apostles, twelve beds. These beds usually had two or more sleeping guests in them, but sometimes there were also special sick rooms. All rooms usually had fireplaces that provided the opportunity to dry one's clothes and also shed light. The possibil-

ity for the pilgrims to shave, to wash, or to have their sandals mended, must have been something infrequent.

Good shoes were most important. A note from the 13th century from Astorga exempted shoemakers from punishment for working on feast days, when they would work for the pilgrims. Pious citizens frequently left stipends in their will for shoes for the pilgrims. Where the hostels offered care, it usually consisted of bread, water and vegetables. In the better equipped hostels, as those of Roncesvalles, there was also offered wine and meat at the table. When spiritual help was provided, the Church assisted the dying pilgrims not only with the sacraments, but also with the preparation of their will, and would provide them with a Christian burial and then properly dispose of their remaining belongings.

A pilgrimage today to Santiago

The pilgrimage has remained essentially unchanged over the centuries. Even now pilgrims come from all countries to Spain to walk the path to Compostela. We also did this with a small group of friends from three different countries in the summer of 2008. We started at Leon, about 300 km from Compostela on the Camino Frances and planned to walk between 20 and 30 km per day. Our backpacks weighed between 8 and 16 kg and we were equipped to sleep in our own tents even on cold nights and could easily survive two weeks. Of course there were the already mentioned shelters along the path. There, one could spend the night in a bed for a reasonable price. Because the rooms are usually large dormitories and mostly mixed, it is more pleasant to pursue one's way independently from the main stream of pilgrims.



The day for the pilgrim begins early in the morning. He is walking already before sunrise in order to profit from the cool morning. He frequently needs a flashlight to identify the path and the corresponding directions. The paths are so well marked, that he does not need a map. Everywhere there are seashells and yellow arrows to follow. Frequently one meets other pilgrims with backpacks and hats, dressed for hiking with solid footwear. Again and again you will meet the same people and exchange conversation in the most varied languages. The persons whom one meets in Santiago (= St. James in Spanish) differ greatly and are not infrequently surprising and of all ages. Exteriorly, the pilgrims appear more modern with their functional clothing, but good shoes are always priceless. As a symbol of sorrow for his sins, the pilgrim carries a stone in his backpack. It is a tradition to place it on the Iron Cross, close to Ponferrada. The hill with stones grows and grows, but there is a huge difference between the sizes of the stones. Gravel is found there, as well as little rocks.

cult. Almost every day the surroundings change and one sees the beauties of the Spanish landscapes. The view into a valley is indescribable after a long, difficult climb, as is the sunrise in the early morning. Nature's game of always changing colours is also hard to describe. However, the weather changes little. The nights are cool or cold, but days from noon to early evening are hot. It does not rain much, but when it does, it is heavy and long. Most pilgrims walk from early morning until noon and then take a long break with a siesta. When possible, they then wash their clothes and take a shower in the shelter. Afterwards, they walk through the early evening as far as they are able. All of the pilgrims carry their own supplies. Along the way, there are sufficient villages and towns for regular grocery stops. It is not complicated and everything one needs can be easily found. When we are honest with ourselves, we find that it is actually not as much as one would think.

Unlike the three-day pilgrimage from Chartres to Paris, the body becomes quickly used to the routine of the walk. Even the backpack is no longer heavy after the 2nd day. We suffered more from the beating sunshine, as there was almost always a light wind, and many underestimated the heat and were badly sunburned. But almost no one we met had serious difficulties with their

The roadside changes quite a bit, and so does the surrounding countryside: From sandy and dry to steep and stony, from pleasant to diffi-



Sahagun

Leon

Fromista

feet. The opinions differed greatly as to the proper footwear. From hiking shoes to sandals, flip-flops and casual loafers, we saw everything, but mostly hiking shoes – which we also chose to wear. As we were accompanied by a priest (Rev. Fr. Jürgen Wegner), we had daily Mass. Usually, we were able to find the key for a church for Mass and often it was a very beautiful and old church. However, when we were too far from a town, it was possible for the Mass to be said in the open air. One advantage here was that the altar server could not fall asleep as easily as in the comfortable chair-stall of some churches. We greatly enjoyed our independence and took each day as it came. The planning was very flexible, according to our needs.

Arriving at the goal of the pilgrimage

We reached Compostela on a weekday morning, together with many other pilgrims, and our first stop was the imposing cathedral where the bones of the Saint rest. A never ending stream of pilgrims forms a queue in front of the relics of Saint James, and unfortunately, at peak hours, it is impossible to pray there for very long. (However, during our stay in Compostela, we were able to have daily Mass at one of the cathedral's side altars, for which we were very glad). We had reached our goal and were happy, but also tired; we sat in front of the cathedral and consulted each other as to the continued orga-

nization of our pilgrimage. It is not unusual to be approached by some citizens of Compostela, who invite the pilgrims to stay in their homes at reasonable rates. Of course, this is not without risk, but often such invitations have the advantage of being right in the city, whereas the hospices and hotels lies far from the city or are quite costly. This we also experienced during our stay in Compostela. Without a doubt, the cathedral with the relics is the central point of this city. But also impressive is the whole city's center which, together with the cathedral and the Camino, forms part of our cultural heritage.

Unlike in the Middle Ages, we are no longer used to traveling long distances on foot. And of course, there are days when one wishes for a lounge-chair in the shade. However, as in the days of old, it is still possible for us, when we honestly try, to reach inner quiet and to become recollected on the way to Compostela. Much of what occupies our minds and weighs on us in our daily lives becomes suddenly secondary and passes to a lesser importance, where it actually belongs. One is alone, with oneself and with God. We invest much time and money in important or seemingly important things. Do we not frequently overlook the essential?

We will be there, on the way to Santiago, to Compostela – but what about you?



Burgos



St. Michael's Academy

Saskatchewan

In the distance we hear a house door close, a car motor start and the crunch of the snow under the feet of children. What is their destination? It is in the small village (approximately 150 people) of Welwyn, Saskatchewan. It is a little prairie school of the Society of St. Pius X: St. Michael's Academy.

Mrs. Connie Green - Teacher

Introduction to Our School

The talk of a Traditional Catholic School in Welwyn began in about the year 2002. Three families of the little congregation of twenty that made up Our Lady of Fatima's congregation decided that they would try to establish a school to make their parish have as much a "normal" par-

ish life as possible in these troubled times. The idea seemed a natural progression in imitation of the actions of the early Catholic missionaries who started schools almost as soon as their mission churches had been built.

The parents who were interested in starting a school began attending weekly meetings to

Importance of a Catholic Education

Saint Michael's Academy is a very important school to many other children of our parish and to me. It helps to form young adults that are strong in the faith and are intelligent enough to defend that faith.

For me, a grade 11 student, Saint Michael's Academy has helped me and continues to help me in many, many ways. First of all it does what most people would expect it to do, that is, it gives me a good Catholic education. Now what this education includes is more than what most people realize. First of all, it trains students in the Catholic Faith. This is the most obvious part. There is, however, a major part of the training that most people don't think about. I am referring to the habits and virtues that the students are taught to practice, which will help them to reach their final goal, Heaven.

St Michael's Academy has also given me something that home schooling alone could not give me, the experience of being in a classroom setting. It teaches students how to get along with others and it also gives the opportunities to practice patience and other virtues that are needed in the world today.

Most people cannot be home schooled. This means that there is a good chance that the children will be sent to a public school where they can lose the Faith. If these families had a Catholic school that they could send their children to, there would be a better chance for them to keep the Catholic Faith and be saved.

*Thus you can see why it is important that our school, a Catholic school, should continue.
(Patrick Van Den Bussche - grade 11)*

discern the hundreds of tasks that needed to be done. The list seemed daunting and endless: contacting government and health agencies about regulations for independent schools, making arrangements for the renting of the basement of the Church from the Society, finding or making desks, room dividers and chalkboards, deciding on curriculum (Our Lady of Victory's was chosen with Canadian content added), timetables, rules of the handbooks for teachers and students, and the hiring of teachers, to name just a few. Eventually, after a few other families moved here to join this daring endeavor, an elected school board was set up to deal with the administration of the school.

There has been many firsts for the school. The first day of school, September 6, 2005, with 23 children ranging from grades Kindergarten to Seven. The first Mass offered by Father Rusak for the student body. The report cards handed out by Father Girouard on the last day of the school year. The first field trip we did to the Motherwell Homestead National Historic Site. The first time some of the grade nine students won sixth place in the math competition in the name of St. Michael's Academy at the University of Regina. The first Music Festival award brought back home to our school. The visit of the First Assistant to

General Superior Bishop Fellay, Father Niklaus Pfluger, and the Superior of the Society for Canada, Father Rostand who approved the funding of our own first school building in 2007. Finally we are hoping to have our first graduating class in 2011.

In the spring of 2009 the Society of St. Pius X took St. Michael's Academy officially under its auspices, the elected school board was dissolved and Father Rusak our pastor out of Winnipeg, Manitoba became our headmaster.

God had been very good to us. This is our fifth year of operation. We have fifteen students attending this year ranging from grades Kindergarten to Grade 11 and three teachers and we have a wonderful principal. The students in grades ten to twelve are in our distance education program of Our Lady of Victory, an accredited American school, and receive their transcripts and diplomas from there.

St. Michael's Academy is an independent school. As such it receives no funding from the government and is run solely on tuition, fundraising and donations. The cleaning of the school is done by the teachers and the students. We have held annual skate-a-thons and bottle drives, sold

An International Opinion

St. Michael's Academy may not be a large and widely known school, but it is definitely a very special school. I come from a very large Traditional Catholic school in the United States and my class had about thirty girls in it. I was really struggling with my grades and trying to keep up with the rest of my class. My parents then decided to send me to Canada to attend St. Michael's Academy, a small Catholic school in Saskatchewan. I was very nervous about it. The small classes would be so different, and the number of students much, much smaller.

The first couple months it took time to get used to the new atmosphere. The teachers at St. Michael's Academy are wonderful. They understand the students and it is easy to see they have received from God the gift of teaching. The students were very kind in taking a new classmate into the school. At St. Michael's Academy I learned to develop good study habits and to persevere for success. Here I have achieved the highest grades I've ever had.

(Rebecca Koskinen - grade 9)

Courage

...Before our Welwyn school started, I would mostly stay at home and hardly got to know anyone. I would always be the shy guy in the corner. Today I am still a very shy person but I am able to handle myself better in a social activity. It not only helped me with this, but also my twin brother.

...

St. Michael's Academy has also helped students who have been struggling in other schools. It can provide one-on-one training just like a homeschooled student gets, but with the experience of a classroom environment.

(Matthew Van Den Bussche - grade 11)

chocolates, and done various other fundraising activities to try to keep our school going. Now we appeal to you. Please read these articles written by our Grade ten and eleven students to see the importance of your generosity.

St. Michael's Academy and the Future

Shortly before the end of the day the students begin to clean their classrooms. There is only a hand bell to ring, but when the clock reaches 3:45 pm, the hand bell is rung to signal that the classes for that day have ended. Students will rise for the ending prayers of the day, the Canadian flag is lowered from the outside flagpole, and students



then begin to pack their backpacks with the notebooks and textbooks they will need for that day's homework. Students smile and wave to each other as they head for home after their day of learning at St. Michael's Academy.

For most students the small community of Welwyn, Saskatchewan is home. Although this part of Saskatchewan is traditionally agricultural, that dependence on agriculture has been slowly changing. Saskatchewan is currently experiencing unprecedented growth. The fastest growing sectors in the province are potash, uranium, and oil and gas. Major expansions at

Why A Catholic Education Is Important To Me

You might ask "Why do you want to go to a Catholic school? Public schools are good enough." This is not true. At Catholic schools, virtues such as patience, perseverance, courage, obedience, and charity are practiced. I doubt if any of these virtues are practiced in a public school, at least not on a grand scale. Catholic schools prepare people so that they are good Catholics in the world when they must enter it. If you want to have good Catholics in this dark world of ours then I believe that we must make an effort to make sure that is what we get. In a Catholic school we are taught religion, a very important subject. Public schools do not teach this, I am afraid... Lastly, by being in a Catholic school, one gets to assist at Mass more often. Many priests have come to say Mass at our school. Numerous times the priests have stayed a few days longer so we could attend the Holy Sacrifice of the Mass another time.

This is why I want St. Michael's Academy to stay open. - (Monica Green - grade 10)

Five Years Ago

... I was homeschooled with my five other siblings from kindergarten to Grade 6. During my homeschooling days, I had a fair amount of free time, which I really enjoyed. Then it happened, the parents of the parish began to meet about starting a school. So for my Grade 7 year, I was attending classes of St. Michael's Academy. The classroom setting, the routine and rules were all so new compared to home. The new situation was fun until the novelty wore off. From then on, there was always an underlying feeling of wanting to go back to what I had had before.

Once I became used to school life, my desires of homeschooling began to wither. As one of the more senior students, I have begun to realize what good the school has done for me. Here are some examples. At home my grades were only average because I didn't really feel I had to give my best. Being put in a classroom environment caused a slight competition with my classmates that caused my grades to rise dramatically. In a classroom, there are people that are not your own flesh and blood, people with their own ideas and desires. Consequently, you are forced to "rub shoulders" and you must learn to get along and give up your own will.

Most importantly, however, is the Catholic atmosphere that as a student you are surrounded in. The school body attends every Mass that is during school hours, begins with morning prayers and classes begin and end with a prayer.

As you can see our school is very important to us!
(Daniel Green - grade 11)

numerous industrial facilities throughout the province has led to a major shortage of workers, especially skilled trades, for the construction work to complete these projects. There will also be the permanent jobs created at these same facilities. Welwyn and the surrounding communities are reaping the benefits of major industrial expansions in the area. The Rocanville potash mine, owned by PotashCorp of Saskatchewan, located 10 miles from Welwyn is currently doing a 2.8 billion dollar expansion. Mining/refining jobs are some of the best paying jobs in the area and PotashCorp plans to add another 270 permanent jobs. For every job created in mining it creates approximately 6 jobs in infrastructure in the surrounding communities.

Economic conditions

The economic conditions for the area might be very promising but unfortunately the economic conditions for St. Michael's Academy are not quite as rosy. As an independent school operating in the province of Saskatchewan, St. Mi-

chael's Academy receives no funding from the province. This has the advantage that St. Michael's can insure that the curriculum is Catholic in its entirety. It has the disadvantage that the school must be operated on a minimal budget.

St. Michael's is in its fifth year of operation and with God's blessing has a bright future ahead. Like all schools, St. Michael's Academy cannot continue without the generosity of people who are committed to seeing that our youth receive a good Catholic education. We have come to the point where we must ask for outside help. You have read the articles written by the students. You have read a little bit about the history of this almost unknown school of the Society of St. Pius X. If you could in some way help St. Michael's Academy financially, it would be greatly appreciated.

*Please send donations to;
St. Michael's Academy, Box 1
Welwyn, SK, SOA 4L0*

Teacher Needed :

*at St. Michael's Academy,
for the school year 2010-2011.*

Location

Welwyn is a mission parish which has Mass every two Sundays as well as on several weekdays of the year. There are about 80 parishioners and a chapel where the Blessed Sacrament is reserved. The parish is located in an isolated small village of less than 500 persons, the nearest other small town being about 10 miles away. The entire area is dedicated to farming and mining. This isolation may be considered a disadvantage for some, but it can have spiritual advantages.

About the school

The school itself is expected to have about 15 students from K-12 for the year 2010-2011. We have two experienced teachers that are committed at present for next year but due to the number of grades to teach we need another teacher. It is not necessary that this person have previous teaching ex-

perience as the program of the school is well laid out and the guidance of the other teachers is readily available. The school has been running now for five years and has attained a good degree of stability. You may find more information and pictures of our school at www.sspcx.ca/School/St_Michaels/.

Qualifications needed

We have already had several young men and women who have helped with the school over the years and have gone on to other careers or states in life. Generally, we are looking for someone who has sound moral principles and is serious about the Catholic Faith. This person ought to have a love for children, and be capable intellectually of teaching and morally of docilely following a program of studies. We have a teacher's handbook which we can make available to you. You will find our general school handbook on the website mentioned.

What is provided?

For the teacher who comes we would provide room and board as well as a small salary (which is negotiable). No Traditional Catholic comes to Welwyn for worldly reasons or wealth. However, this is a good place for some young person to discern their vocation and to give themselves with generosity to a Catholic school before finding the will of God for oneself. Likewise an older person who has still good health may want to give some of the latter years of his/her life in such an apostolate.

For more inquiries, please contact me, Father Rusak, the headmaster of St. Michael's Academy at:

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



The Clerical Garb

The Acolyte, once he understands the office he is accomplishing, being called to the Holy of Holies, should then reflect on the vestments he wears and the honor due them.

By Rev. Fr. Steven Webber, SSPX

The Acolyte, once he understands the office he is accomplishing, being called to the Holy of Holies, should then reflect on the vestments he wears and the honor due them. These garments are the Cassock and Surplice. We priests of the Society of St. Pius X received these special vestments on February 2nd, the feast of Candlemas. On that day we were reminded that we had to be 'a light illuminating the nations'. The black Cassock signifies our death to the world while the white Surplice invokes bright new life, the life of grace. At that moment we were marked as different from all others, called to be men of the altar, the servants of God. Do servers, especially those of the St. Stephen's Guild, recognize that they also, when vesting in the preparation for the Liturgy of the Church must first die to themselves as they put on the Cassock in order to show forth the glory of Christ embodied in the Surplice? Do they adopt this attitude as they approach the tremendous privilege of serving God at His altar?

History of the Cassock¹

Although in the beginning of Christianity there was no distinctive clerical dress, it soon developed from a Roman custom. The civil clerks, in the late Empire, were recognized by their 'cloaks' or birri - large, long, dark garment wrapped around the body. As early as the fourth century, the Church insisted that this garment not be confused with any purpose of following

an ascetical life. It was simply the distinct mark of a secular, Roman profession. Only over time would this pagan custom take on a Christian significance, as clerk's garments became clerical i.e. associated with the men of God. The sixth century witnessed this notable break between clerk and cleric as the clergy adopted the old Roman civil dress with its long tunic and voluminous cloak, whereas the laity instead opted for a shorter garment. Over the next few decades the Church, in different parts of the world, enjoined stricter norms for Her clergy. In Portugal, for example, sixth century documents mentioned that the cloak should reach to the feet. At the same time in England, we read that 'undraped lower limbs were not regarded as seemly in the clergy', and reminders became more frequent that clerics should not adopt the current fashions of worldly attire. Concern with proper dress was of such interest that at the Trullan Council in 691, it was prescribed that all who were enrolled among the clergy should wear at all time the robes appointed for their vocation, under pain of excommunication for a week. After the eighth century it was universally understood that all clerics were to restrain from wearing rich attire, bright colors, and extravagant ornaments. By 1222 the Church insisted that dignitaries and ordinary priests should be seen abroad becomingly clothed in the 'ecclesiastical habit' and should use 'closed copes'; indeed, this may have been the first time that clerical habits were imposed on secular clergy. This 'closed

cope' would have been a type of cassock, which fitted like a tunic. By the seventeenth century a universal rule concerning clerical dress was established in greater detail by Pope Urban VIII. The Catholic Encyclopedia notes:

[Urban] directed that the cassock should be confined with a cincture, and that the cloak worn over it should normally, like the cassock, fall as low as the ankles. The under-dress, the hose included, should be modest and dark in color. All embroidery and lace upon collar or cuffs was forbidden... Infringements of these regulations were to be punished with a pecuniary fine.'

Finally, the Third Plenary Council of Baltimore (1884) states, 'We wish therefore that when at home or when engaged in the sanctuary priests should always wear the cassock which is proper to the clergy. When they go abroad for duty or relaxation, or when upon a journey, they may use a shorter dress, but still one that is black in color, and which reaches to the knees, so as to distinguish it from lay costume.' The ceremonies and prayers attached to the reception of the Cassock make a perfect conclusion to this little history, expressing beautifully the significance of this vestment.

Blessing of the Cassock: 'O Lord Jesus Christ, Who hast condescended to clothe thyself with our wounded nature, we beg Thee of Thine immeasurable goodness to bless this garment which ecclesiastical superiors have sanctioned for clerics, as a token of the innocence and humility which should be theirs. Laying aside the vanity of secular garb, may these Thy servants wear the cassock, and in so doing may they likewise put on Thee, and be recognized as men dedicated to Thy ministry.'

Prayer for vesting: 'The Lord is my portion and of my inheritance and of my cup, it is Thou who will restore my inheritance to me.'

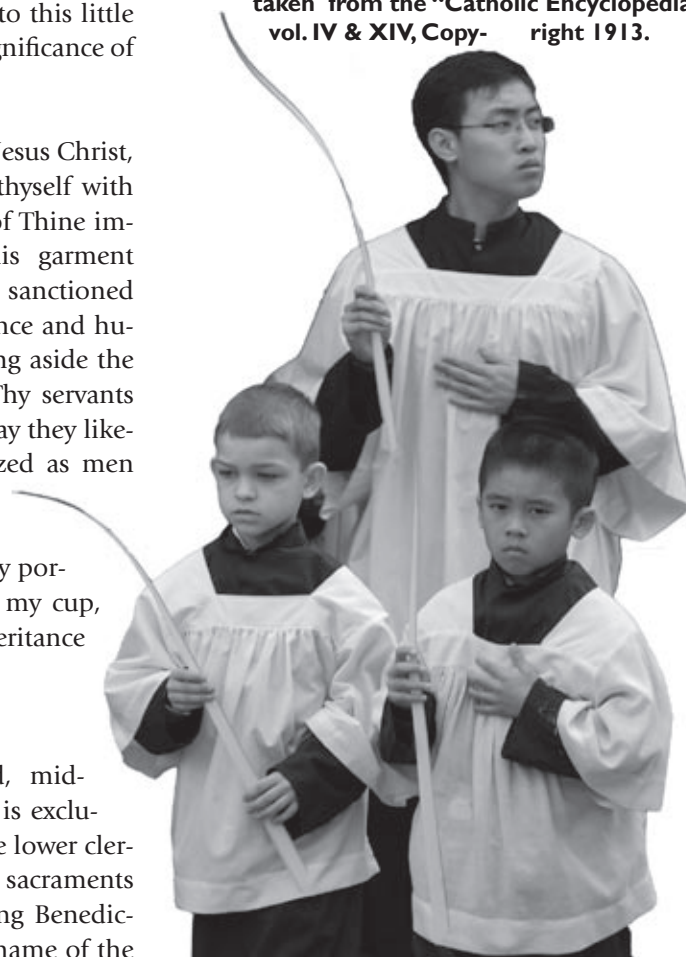
History of the Surplice

The Surplice is a large-sleeved, mid-length tunic, made of fine linen. It is exclusively a liturgical vestment which the lower clergy wears when in administering the sacraments or giving blessings, as well as during Benediction of the Blessed Sacrament. The name of the

"Surplice" roughly means something worn over (super) the customary fur clothing (pelliceae), prevalent in colder climates. Originally the surplice was a full-length tunic reaching down to the feet, but from the thirteenth century onward it was continually shortened until it finally reached the length we know today, becoming a universal custom by the fifteenth century. As the distinctive sacerdotal dress of the lower clergy, the Bishop, after giving the tonsure, places the Surplice on the candidate with these words: 'May the Lord clothe thee with the new man, who is created in righteousness and true holiness after the image of God.'

May these garments, which the server is privileged to wear be a constant reminder of the inner sentiments he must foster when serving Our Lord, both in dying to himself as he puts on the Cassock and living to Christ when he dons the Surplice. May habitual reflection on these spiritual realities encourage us all to serve God with greater devotion at the altar.

I. The following information in the article is taken from the "Catholic Encyclopedia" vol. IV & XIV, Copyright 1913.



The Oblates

To the Sources of Oblate Spirituality

Rev. Fr. Roger Guéguen Translation: Sister Mary Raphael

This article is intended to be a study of the masters of the spiritual life which have contributed to the formation of the congregation of the Oblates of Mary Immaculate and have rendered possible its providential mission, in particular in the northern regions of Boreal America. To search for the spiritual sources of Mgr de Mazenod: That is the object of this article. And, to do this, I will use, as a base for documentation, an article which appeared in 1942 in the *Études Oblates* (Oblate Studies), the quarterly magazine published by the Oblates of Mary Immaculate of the province of Canada, article entitled *Aux sources de notre spiritualité* (To the Sources of our Spirituality), written by Father Ovilla-A. Meunier, O.M.I., and inserted in the magazine from pages 28 to 41.

It is in his Rule that Mgr de Mazenod outlined the framework of oblate piety, "because it is there", affirms Cardinal Villeneuve, "where we find as it were the physiognomy proper to the oblate, not as apostle or laden with works, but formally as religious." Now, Father de Mazenod has had his favourite authors. It is to be in their interior depths that he withdrew himself to the house of his fathers to write up the code of his Rule. The founder has presented these masters as early as 1815: "We will live", he wrote to Father Tempier ... "under a rule, of which we will take elements from the Statutes of Saint Ignatius, of Saint Charles (for the Oblates), of Saint Phillip Neri, of Saint Vincent de Paul and of the Blessed Liguori."

Saint Alphonsus de Liguori

In order to justify his positions in the opinion of the Cardinals responsible for examining the Rule, Father de Mazenod constantly called upon the Liguorien Code, and from his pen abound declarations like this one: "He (Cardinal Pallotta) was disapproving one other thing that I proved to him to be textually in the rule of Blessed Alphonsus." Besides, in comparing the two codes, it is easy to prove the aforesaid assertion.

The accordance is so close, that it doesn't

explain itself either at random or by recourse to the common sources: it isn't restricted to the general lines, but it manifests itself right up to the title and the division of the chapters, the order of the articles and even the similarity of the texts. Thus, in the second chapter of the second part of the Rule, second chapter which consists of forty-one articles, twenty-seven come from Saint Alphonsus! We primarily find there the layout of our spiritual exercises: two periods of mental prayer (art. 254), the celebration of the holy Mysteries (art. 299), the visits to the Blessed Sacrament and to the Blessed Virgin (art. 257), the recitation of the rosary (art. 258), the chanting of the canonical Hours (art. 144) placed at intervals during the day, enclosed by the vocal prayers of the morning (art. 254), and of the evening (art. 260) and the double examination of conscience (art. 259), and joined together by short but flaming ejaculations (art. 247). And each week, those who were not priests (said the primitive rule), presented themselves at least three times at the holy Table, and two times at the tribunal of penance.

Still more from Saint Alphonsus, he takes articles from the Rule which stipulate other religious practices, as for example, the blessing from the Superior after the evening prayer (art. 260), the chanting in common of the divine Office (art. 145), the chapter of faults (art. 270), the penances and the corporal mortifications (art. 263 and following), the periodic meetings where they discuss the interests of the ministry (art. 282), the theological conferences (art. 283) and the monthly recollection, and lastly, the yearly retreat (art. 261).

From the same source, as well, come the beautiful texts concerning silence (art. 246 and following), the regular surroundings (art. 252), and the recommendations made to the priests about the service at table and the reading in the dining room (art. 294), adding that the Superior himself may give the example (art. 295).

In the past, at the head of the Rule of the

Saint Alphonsus Liguori (September 27, 1696 – August 1, 1787) was a Catholic Bishop, spiritual writer, theologian, and founder of the Redemptorists, an influential religious Congregation. He was canonized in 1839 by Pope Gregory XVI and declared a Doctor of the Church by Blessed Pope Pius IX in 1871.



Redemptorists, one could read the motto of the Oblates: *Evangelizare pauperibus misit me* ("He has sent me to evangelize the poor"), and on the frontispiece of several tracts of Saint Alphonsus is printed the traditional salutation of the Oblate religious family: *Laudetur Jesus Christus et Maria Immaculata*. Therefore, even in the Oblates' coat of arms, we encounter inspirations coming from that of the Congregation of the Most Holy Redeemer.

Saint Vincent de Paul

To Pope Leo XII, who asked the reasons for certain details of administration, Fr. de Mazenod responded in 1826: "It is like that in the Rule of Saint Vincent de Paul." He had therefore consulted this rule of which he calls upon again, when the commission of cardinals in charge of examining his code engaged him to produce some "historical precedents" capable of motivating his attitude.

Let us mention also the chapter "de relationibus cum proximis" (of our relations with our neighbour) of which Saint Vincent de Paul had provided both the title and the substance, and besides a dozen articles, of which the scattered arrangement cannot conceal the evident origin.

For ten years, the Mission of Aix, thus named in honour of the Founder of "the Congregation of the Mission", was dedicated to Saint Vincent de Paul, great patron of the Missionaries of Provence.

Saint Ignatius of Loyola

Let us remember that Father de Mazenod, in 1815, proposed to use as well Saint Ignatius. Now, anyone who has read the Rule of the missionaries of Provence cannot help but notice the influence of the Spanish soldier. Saint Ignatius had been consulted and his opinions had been accepted in many circumstances. Five times, the Rule has called upon his indisputable authority: a tribute rendered to him alone!

Thus, in the paragraph "of the management", after having cited Saint Ignatius at length, he makes a point of adding: "These are the actual words of this holy Founder, commented by Rodriguez, of which we adopt the spirit and the terms in our Institute."

A secondary, but real influence which ap-

pears clearly, concerning the vows of poverty and obedience, provides the Founder with strong considerations which prelude one or another chapter, considerations where intervene, in turn, the great doctors of the Church and in particular Saint Thomas of Aquinas.

Other influences

There are other sources to point out, although of lesser importance. Let us cite first of all the influence of Saint Leonard of Port-Maurice on the "Regulations of the Missions", incorporated in the second chapter of the Rule (First Part). We also point out Mr. Olier and the French School, which in like manner provided no less than three forms of pious exercises of Sulpician origin: the prayer in the morning, the spiritual communion "O Jesu vivens in Maria" which closes the meditation, and the Marian consecration "O Domina mea" which crowns the particular examination. These are the formal Sulpician contributions to the formation of Oblate piety.

Regarding the evening prayer, in accordance with the custom of Saint Sulpice, Fr. de Mazenod wanted to add a prayer for the intentions of the Superior. "It is the custom of Saint Sulpice," we read in the letter that stipulates it, "and I have more need of it than the Superiors of Saint Sulpice who live in retirement from active life."

In stipulating the particular examination to his disciples, Fr. de Mazenod eliminated, on the one hand, Mr. Tronson (spiritual author of the French school) and the reading of his examinations, and added, on the other hand, litanies that have the "flavour" of Liguorian spirituality. First of all, it was Saint Alphonsus of Liguori who infused the flavour of the frequent and regional litanies: Litanies proper to the Congregation, after the particular examination; Specific Litanies for each house, after the rosary; local Litanies during the missions; Litanies of the Blessed Virgin and Litanies of the Saints for all occasions; Litanies of the Immaculate Conception, of Saint Joseph, etc.

Liguorian flavour, also, in the choice of invocations. To the Fathers in charge of making the definitive wording, the Founder wrote, "I entreat you to change the conclusion of our Litanies: in place of saying 'Jesu Sacerdos', it must read 'Christe Salvator'". It is the aspect from which we must contemplate our divine Master: Saint Alphonsus of



Vincent de Paul (24 April 1581 – 27 September 1660) was a Catholic priest dedicated to serving the poor, and a Catholic saint. He was canonized in 1737.

Saint Ignatius of Loyola, (1491 – July 31, 1556) was a Spanish knight from a Basque noble family, hermit, priest since 1537, and theologian, who founded the Society of Jesus (Jesuits) and became its first Superior General.



Liguori had placed his Congregation under the protection of the Saviour."

Conclusion

Therefore, as we are able to notice from the reading of this article, Eugene de Mazenod did not take the attitude of an advocate of one school, on the contrary! History seems to have placed him deliberately at the crossroads of several great spiritual movements. Finally, what place will he occupy in the world of spirituality? Will future generations hail him as the leader who borrows from his predecessors what doesn't be-

long to him? Or will they simply affiliate him to one of the great spiritual families of whom we have just recalled the influence? To study the Founder from the cradle, to lift the veil that covers the innermost work of his soul, to witness the re-awakening of his psychology, to observe the assimilation or the elimination of outlying elements, in a word, to follow the evolution of his mentality until the day of the bursting of the envelope in which the education had been reserved, reveals a mighty personality. That is an indispensable, preliminary task! Then, and only then, the synthesis will be possible and the affiliation, if it will take place, will be legitimate.

Coast to Coast

News and photos from the canadian district activities !!!



The Priests' meeting at St. Thomas Aquinas seminary in Winona

By Rev. Fr. Dominic Boulet

In Canada, there are some things that we are so used to seeing that it is part of our life, like snow in winter and geese coming back in the spring. Similarly, what is the typical activity of SSPX priests during the month of February? It is the priests' meeting, of course! Once again, I was able to attend it: let me give you a report on that special event.

Yes, indeed, this past priests' meeting was quite eventful for yours truly. Let me pass on the hassle of international air travel, something that seems to be increasingly challenging. In our crazy times, we are told that man is "free" to do whatever he wants, and that it is ok to kill a baby in the womb of his mother or to get rid of an elderly person, as long as it is done "out of compassion"

and "safely". But when an honest citizen wants to board the plane and cross the border, he has the impression of being summoned by officers to prove that he is not a terrorist. Anyway, after going through that hassle, I was quite relieved upon arriving at the seminary of Winona, just on time for a conference of Fr. Yves Leroux.



By the way, you may wonder how St. Thomas Aquinas seminary is able to accommodate extra guests for a whole week, knowing that during normal times, the house is already filled to capacity. It is true that the North American seminary of the Society of St. Pius X, unlike those of the Novus Ordo, is bursting at the seams. So, in order to accommodate the visiting priests, the majority of seminarians have

no choice but to give them their rooms. The priests deeply appreciate the sacrifices of these seminarians who have to suffer this "Babylon exile" and use every basement or storage room to bunk with sleeping bags and air mattresses. Not only did the seminarians give up their rooms, but also they kindly entertained the visiting priests with a concert. This time, the special feature of the concert was an operetta composed and sung in Latin by the seminarians!



Having expressed such a sense of hospitality and self-denial towards the priests, the seminarians took their revenge during the hockey game, another tradition of the priests' meeting. Such occasion was given to them with the game of the "Flying Fathers" against the seminarians, held for the 19th time at the local arena: as usual the seminarians won 6 to 3. I wish that Sidney Crosby would be a Society priest!

Father Leroux gave a series of masterful conferences on



the question of the origin of civil authority and the evil of the so-called sovereignty of man. In particular, Father explained how the so-called division between the executive, legislative and judicial powers is false and that it is the "original sin" of our modern society.

Now the key features of the priests' meeting were the conferences given by Bishop Fellay to both priests and seminarians. The superior general of the SSPX spoke in a fatherly manner to his sons in the priesthood, and gave an overview on the situation of the Church and of our Society. His general impression is that there is almost no change in the situation of the Church: at the level of the local bishops, there is still a very strong opposition to Tradition, while there are some mixed signals coming from Rome. On one hand, there are some clear signs that the Pope favours a return to more order in the liturgy; but also, he is doing his best to save the Council, telling us that "whatever the Church does is in continuity with the past; therefore Vatican II is in continuity with Tradition". Bishop Fellay told us that more pressure is put on the Ecclesia Dei communities so that they must also say the New Mass. However, at the same time there are some religious communities that voted to come back to the Old Mass. This is the case of the Franciscans of the Immaculate Heart of Mary, a religious order with 140 priests, founded



in Italy about at the same time as our Society. Of course, Bishop Fellay had something to say about the doctrinal talks between the Society and the Holy-See. We are not going to Rome in order to "negotiate" a deal, but with the hope that these Romans will open their eyes to what is happening in the Church, and understand that the real cause of the disastrous situation of the Church is the Council and its reforms. With the doctrinal talks, Divine Providence is giving us the occasion to show publically and officially the opposition that lies between the modernist thinking and the doctrine of all time. Humanly speaking, it is not going to work, but we should remember that the Church is not just a human reality.

Last, but not least, the priests' meeting was also a very unique occasion to share with fellow priests who are also labouring in the mission field of Tradition, a source of mutual enrichment for everyone. Such occasion makes us deeply understand that the Society of St. Pius X is a true brotherhood.

Winter activities at Holy Ghost Church

Father Dominic Boulet

On a crisp day, in the cold of winter, what else can you do when you live by the Rideau Canal? Skating of course! This year, we were specially blessed with few but very nice days with excellent skating conditions. It happened that one of our skating parties coincided with the first meeting of the newly established youth group of Holy Ghost parish. On Sunday February 7, after Mass, Father Boulet gave a talk on his experience within a Catholic youth movement in France, inviting our youth to reflect on that example and to see what could be done for them in our parish. Our youth were amazed to find out about other young people who are not afraid to live

their faith very strongly and are quite happy. Among the people attending Fr. Boulet's talk, there was some that came from as far away as Montreal. Father had to juggle between the French and the English languages, something very typical in Ottawa, to give an opportunity for everyone to understand his talk in their native language. We were hoping to meet once again on the ice in early March, but Mother Nature would not allow us to get back on the ice until next year. Anyway, we are



sure that Father will always find something to do for us! Meanwhile, our parish is getting ready for the Holy Week: this year, the key function will be an adult baptism during the Easter Vigil.

The Prairie Report

By Ms. Randi Gage

During the past year I have watched as the door open on Sunday and a flood of people walk through. Giggling kids, grouchy teens, bleary eyed men and women who all come to enjoy the sung mass our men's choir provides us weekly. They come to listen and learn. They come to feel a part of something greater than themselves. They come to find that moment of peace and safety in this loud and dangerous world. They come for the great coffee that Diana makes, the sandwiches that abound, and the short time they can spend talking with others that understand and practice their faith daily in the oldest fashion of ways among the most modern of a world. One big, very big, family reunion held weekly, in a very small basement in the middle of the north end of Winnipeg.

I must report that we have once again lost one of the jewels of our Parish. Mr. René André passed away with his funeral held on March 6th. Mr. André was one of our many Special Grandfathers who was always kind and caring about everyone in the Parish. He will be missed.

It is now March and so we are well into Lent and Easter preparations. Dust is flying, brass is being shined and the sewing machine is once again busy making altar cloths, frontals and many other items to dress the many changes to come in a few weeks. We are also preparing for the arrival of Father Pfluger, the 1st Assistant to Bishop Fellay who will be giving a conference at the University of Manitoba in Winnipeg on March 30 at 7:30 pm.

So I will leave you now as I need to get back to the work at hand. Spring is on the way so, from the muddy middle of Winnipeg, I send you Blessings and Love until next time.

Pacific News

By Rev. Fr. Patrick Girouard

Enthronement

The Richard Moore family (plus a neighbour) hosted Fr. Gerspacher for the Enthronement of the Sacred Heart in their home. The ceremony took place on Sunday February 14th in the town of Chilliwack, which is about an hour East from Langley. Heart of Jesus, we place our trust in Thee!

Langley: A roof over our heads

Last November, the strong winds at the coast tore off not a few shingles from the roof of the rectory in Langley, necessitating a few months of tarps draped over most of the roof. But tarps are not a very strong protection against so many rainy winter days, and we had water leaks at a couple of places. It took some time for the insurance company to complete the necessary procedures, but it was finally all done. Therefore, on February 16th, a crew arrived with the necessary materials to renew the entire roof, covered by our insurance company. Instead of spending the nearly \$20000 on roof and water damage repair we are able to spend a little on the sac-



risties long in need of a facelift. Indeed, the renovation of



the sacristy has begun with the help of Mrs. Chris Goody and Adam Blokzyl. At present the plastering is being done by Mr. Mike Tracy.

A new parishioner in Langley

After Mass, on Sunday February 28th, Rev. Fr. Girouard conferred the sacrament of Holy Baptism on the third child of Jonathan and Cecilia Leung from Surrey, BC. It is a beautiful little girl named Bernadette Hin-Kit, and she was born on February 25th. She had been very quiet during the whole ceremony, until the baptism itself, when Father almost drowned her with baptismal water (which he does for all the kids by the way). Maybe Father has the nostalgia of baptisms by immersion? Anyway, there can be no doubt she was baptized, and afterwards the parents consecrated the child to



Our Lady, and a group picture was taken (see page 28), that included the whole family, the godparents, Mr. and Mrs. Michael Suzuki, and the Altar Boys, Marcel Damgaard (left), and Declan Farquhar (right). Deo Gratias!

World War III in Langley

For two Sundays in a row, Father Girouard has gathered some of the boys around him for two intensive sessions of Axis & Allies, the popular WWII strategy game. The first time was on February 28th. Six boys attended. We started with lunch together at the local McDonald's, where we have been able to see Team Canada win the Gold Medal at the Olympics. We then proceeded to the church basement and we started to play on two boards around 3pm. We later on had supper together while watching a WWII documentary with real footage on the Battle of Britain. We then resumed our games, and we stopped later that evening. The second session was March 7th, and 5 boys were present. We started earlier, and were able to finish around six pm. All the kids enjoyed the game and the opportunity to a closer contact with a priest. Father is planning to spend an afternoon with the girls, but the theme will likely not be as warlike as for the boys. Father asked the girls to give him suggestions...

Some distinguished visitors in Langley

We had the honor to have among us for a few days the First Assistant of the SSPX, Rev. Fr. Nicholas Pfluger, accompanied with our District Superior, Rev. Fr. Juer-gen Wegner, from March 20th to March 24th. On Sunday March 21st, we had a delicious parish breakfast in the church basement, and then an interesting Conference.



Addresses Pories

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Toronto	St. Michael's Priory 45 Guthrie Avenue ON M8Y 3L2	(416) 251-0499
New Hamburg	Our Lady of Mt Carmel Academy 2483 Bleams Road ON N3A 3J2	(519) 634-4932
Winnipeg	St. Raphael's Priory 480 Mc Kenzie St. MB R2W 5B9	(204) 589-4524
Calgary	Immaculate Heart of Mary Priory 401, 8th Street NE AB T2E 4G8	(403) 233-0031
Langley	Christ the King Priory 22646, 48th Ave. BC V2Z 2T6	(604)530-1583



Native Hut in Anchorage (Alaska)



Fr. Pfluger, 1st assistant of our General Superior visited the Canadian District. He arrived in Vancouver on Passion Sunday, celebrates Palm Sunday in Calgary.



Father Normandin celebrated his 85th anniversary in the Precious Blood Residence in Lévis. A special celebration has been organized for him in the evening.



In Winnipeg he gave a conference at Manitoba University: "The Second Vatican Council in question!" (We will publish this conference in our next issue). He also celebrated the Holy Week ceremonies in Toronto.

The priests from Holy Family School invited him for dinner. The priests from Shawinigan came over to join the Jubilar

Baptism in Langley. Fr. Girouard made sure that more than some drops of water would wash Bernadette's soul.



At the end of his trip Father Pfluger preaches the annual retreat for 16 priests from Canada and from the States.

Group photo of the Canadian priests and seminarians in Winona.



The two hockey teams: The Priests (in black, of course!) and the Seminarians at the priests meeting in Winona.



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