

CONVICTIONS

A silhouette of a person in a trench coat holding a flashlight, set against a sunset background with a building and trees.

number 24 - May - June 2010

What is paranormal?

Dear readers,

"They call us atheists. And assuredly, we acknowledge it: we are atheists of the false gods, but not of the supremely true God, father of justice, of wisdom and of the other virtues, without any compromise with evil". Seventeen centuries have passed since Justin, jurist and martyr, had written these words in his first Apology (n. 6, 1-2). Even today, the supremely true God, transcendent and personal, who has manifested Himself in Christ, is contested, rejected, at times mocked by those who in the name of a humanism without transcendence, claim themselves free from all dependence and, alleging a liberty without limits, proclaim themselves sole artisans of their own destiny.



At the root of the aberrations of today's man who appears to not perceive the presence of God, we find, among other things, the promised attempt, above all through the Occidental so-called post-Christian culture, to construct an anthropocentrism supported by the idols of the ancient pre-Christian religions and of the neo-pagan religions. The motives at the origin of this attempt are multiplied. Many, steeped with scientism and with pragmatic materialism, experience a serious existential unrest due to the loss of the meaning of life, disappointed as they are through the promises of certainty which science has not been able to keep. Moreover, in the environment where reigns an unrestrained individualism, there is scattered the sensation that Christianity is no longer able to respond to the profound thirst of the human heart for goodness, a heart plagued with the anguishes of daily existence and dissatisfied with the responses of the technicist society.

What does it profit to go to the moon, if it is to commit suicide there? This question of an unfathomable profundity is of Andrew Malraux, in his work "The Human Condition". He presents in question the Promethean will of modern man (of becoming master of his own destiny). In the past it was said: "Man makes, and in making, is made". The heirs of the telematic era in the Occident know that man risks the unmaking of himself. The acceleration of the rhythms of life, the technology which changes the life of work and family every day, the accumulation of information that comes to us by radio, television, email and the internet, and the frenzied search for success may easily lead man to break apart.

Thus, since the last century, the phenomenon of the sects and in particular the present New Age, has resurfaced on the worldly scene: They are the old and the new cultural and religious forms which claim to give an answer to the most ancient hope of man, the hope of a new era, of a time of peace, of harmony, of reconciliation with one-self, with others, with nature. It is precisely of the inescapable nostalgia for happiness in man, citizen of the third millennium, materially satisfied but spiritually dry, and of the actual apostasy from Christ promulgated by the New Age and by the sects, that we would like to speak about in the next issues of "Convictions".

Madame Martie Dieperink, who was a student of protestant theology at the end of the sixties in the last century, has always had a great interest for all that which was spiritual. Following the mode of the times, as a student, she left for India to follow a guru and to expose herself to this world of religions and of practices from the countries of India and the Orient. She had remained there more than a year, had practiced transcendental meditation, yoga, had been in contact with the spirits, in a word, she had plunged herself in this religious world which fascinates people today. Since her return from India, even now, forty years later – she suffers the consequences from these contacts and fatal practices. Incapable of resuming a normal life, she has taken up, as a mission, to inform and warn others of the dangers of these religions.

Madame Martie Dieperink has been in contact with the Society of Saint Pius X for more than fifteen years, and had accepted to write a series of articles to be published in the official bulletin of the Society in Holland. Very quickly these articles were greatly diffused. Many have read them through interest. The very personal and agreeable style renders the reading easy. The fact that it is a question of an authentic witness who speaks of her own experiences is convincing. In view of the great interest which these articles have aroused among many faithful, even outside of traditional circles, Madame Dieperink has assembled them into a book. The diverse articles will remind us that the spirituality of the oriental religions, the first heterodox Gnosticism, the religious syncretism, the esoteric cults, the cabal, the alchemy and the astrology unite themselves in a vain effort to put Occidental man in the absolute center of reality, making of him a fetish, an idol who artificially occupies the place of Christ, of Him who, true God and true man, is Lord of the cosmos and of history, of which He is "the Alpha and the Omega" (Ap. 1,8; 21,6), "the Beginning and the End" (Ap. 21,6).

Father Jürgen Wegner

CONVICTIONS

number 24 May - June 2010

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"Forming Catholic Minds"

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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: Canada: \$ 3.00 CND

In the USA: \$ 4.00 USD

Contributions:

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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.

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"Religion is not a private issue. It was not so in any time period, for religion played a role even in universities. But, later on, Faith and reason were divided. Now we realize more and more the religious impact on our social and political life, and we start asking about religion. Hence, you invited me to speak about the Second Vatican Council."

By Rev. Fr. Niklaus Pfluger, SSPX

Decrease of religion

“Not every valid council in the history of the Church has been a fruitful one; in the last analysis, many of them have been a waste of time. Despite all the good to be found in the texts it produced, the last word about the historical value of Vatican Council II (two) has yet to be spoken.”¹

This council, called for short Vatican II, was an assembly of nearly all Catholic bishops in the Vatican between 1962 and 1965. Until now this council, its documents, and their interpretation have influenced the Catholic Church, and thus also the societies in which the Catholic Church has at least a factor of influence. I want to speak of:

1. how this council affected the so-called “Catholic world”;
2. about the rupture with and through the Council: it’s a new theology against the “old doctrine”;
3. about its new self-image, and finally about some problematic documents. We don’t speak here about religion as something abstract, something in an ivory tower! Take religion always as something real, something that matters in your everyday life!

Unaccomplished promise

If we look simply at statistics we can realize that the percentage of Catholics who practise their religion has tremendously decreased within the last 40 years. There has been no other period of time in world history in which the religious practice in a single religion has decreased so much without any pressure from the outside than that within the Catholic religion between 1965 and 2005. The decrease of religious practice is a phenomenon that can be recognized worldwide. Together with this collapse of religious practice, there became a change in political thinking. People who stopped practising their faith changed their positions concerning abortion, euthanasia, gay marriage and so on. A good example is Spain, where at the end of the 60s, about 90 percent of the people attended Sunday Mass in comparison to a few percent now, as in all the countries of Europe. Spain now has one of Europe’s most liberal legislations on abortion and gay marriage; it has also one of the lowest birth rates in Europe, while it was one of Europe’s most conservative societies in the 60s. The impact of Catholic practice on such matters is scientifically proved, as you surely know. It is

quite the same in Quebec, in Portugal or in Italy.

If we agree about these facts – they’re obvious – we can look for the reasons. And my answer is that Vatican II is the main reason for this development. Vatican II is the main cause for the collapse of religious practice and thus for the swing to leftist, liberal positions in our western societies.

A Change of Society

First, I say the “main cause”, because there are other causes as well. In the 50s, the western world saw a boom in economy, which brought wealth to the majority of people. “Wealth to everybody”, was a slogan of the German Christian democrats. Societies changed from agricultural to industrial. People moved from the countryside to the cities. The children even from the countryside had access to higher education. The world changed, and people had big hopes for the future. It was a period of unclouded optimism. This affected Catholic people a lot, even more than the French Revolution; Catholicism was strong among simple people, outside the cities, without higher education. In the intellectual elite the spirit was rationalist, atheist, mostly liberal. For the intellectual elite at the end of the 19th and the beginning of the 20th century it was clear: “God is dead”.

Why do I think so? First, I say the “main cause”, because there are other causes as well. In the 50s, the western world saw a boom in economy, which brought wealth to the majority of people. “Wealth to everybody”, was a slogan of the German Christian democrats. Societies changed from agricultural to industrial. People moved from the countryside to the cities. The children even from the countryside had access to higher education. The world changed, and people had big hopes for the future. It was a period of unclouded optimism. This affected Catholic people a lot, even more than the French Revolution; Catholicism was strong among simple people, outside the cities, without higher education. In the intellectual elite the spirit was rationalist, atheist, mostly liberal. For the intellectual elite at the end of the 19th and the beginning of the 20th century it was clear: “God is dead”.

In the 20th century things began to change. The better thinkers among the educated people realized the weaknesses of modern ideologies. Both communism and fascism led to moral ca-

tastrophes. Perhaps communism had some attraction to the academic youth in the 20s; it was over when the Iron curtain came down within Europe. Fascism lost the little rest of its false glamour in Auschwitz. So we had a new interest in Catholicism among the educated since the 50s, but the sociological base remained in the rural population. And this population was caught by the modernization in the 50s. The younger attended universities; they left their villages, went into new professions, and changed their lifestyle by taking up a social career. In this process, the religion of their parents belonged to the world they were going to leave, the world from which they desired to free themselves. In a time when the children of the liberal bourgeoisie discovered the Catholic faith, the children of the Catholic farmers lost this faith, becoming one with them. It's paradoxical.

Catholics and other Christian confessions

This is one reason for the decline in religious practice. But it is not the significant one. The significance is inside Catholicism. Why? Why not compare the decline in religious practice in the Catholic Church with other Christian confessions and with other religions? Take a look at the protestant communities within the USA. Here we had the same starting point: religion was strong in the rural areas, in the so-called "bible belt", away from the liberal coasts and the big cities. The younger people tried to emancipate themselves from the lifestyle of their parents, and also from their values. It was the Vietnam War which gave the pretext for this movement of protest and emancipation. The burning "stars and stripes" were the symbol of this protest. Sexual promiscuity, rock music, the Woodstock "spirit", were part of the life of these young people. Sex and drugs and rock'n'roll, but surely not Jesus Christ and confession and Sunday Mass. So far, there was no difference between Catholics and Protestants. But at the end of the 60s, in the beginning of the 70s, this brave new world of flower power and marijuana began to lose its innocence. People didn't consume just marijuana any longer, but changed to cocaine and heroin. They became addicted, and some very popular rock stars died. The political movement became more radical. It wasn't flower power any longer; it was hard, dirty, ugly and uncomfortable. And all who didn't want to understand nevertheless woke up at least when AIDS came in the early

80s. If you look at the protestant communities in the USA, you will realize that they increased in correlation to this development. When the hippie wave went away, when the party was over and the headache came on, the Americans went back to their religion. In 1980 Ronald Reagan became president, and he was the first president since the 50s who preferred a religious rhetoric. And he was backed by the new Christian movement, the Christian Coalition and so on. There are some statistics about these protestant groups. They all show the same: that those groups which were strict in their teaching and morals had success, while those which had tried to adapt the "flower power" spirit of sex, drugs and rock'n'roll had not. There is a significant movement from so-called "liberal" protestant communities like the "Episcopal church" towards conservative groups, which we call "evangelical". And in politics you see it in the pro-life movement: even senators from the democrats called president Obama for a guarantee that no public money from his health care plan would be used for abortion. And he gave it. There is no way to make politics against the religious majority in today's USA.

Comparison with Islam

It is quite similar in the Islamic world. Until the Islamic revolution in 1979, young, urban people tried to be like their counterparts in the West, similar in style, morals, and atheism. The Arabs fought the Israelis not for religion, but for national ideology. But since the 80s, things changed completely. Religion became the most important political issue in the Islamic countries. Either Islamic parties are in charge, or the secular governments are confronted with strong Islamic opposition movements and try to overcome them by religious politics.

And now compare this to Catholic countries. There, religious renaissance did not happen. Why not? Because the Church had changed. The Catholic Church had adapted to the spirit of the 60s. And when the former flower-power kids realized how primitive this spirit was, there was no church which correlated with this insight. So the flower-power kids in Catholic countries became nihilists, cynics, but not Christians. They stayed agnostic, not to protest against religion, but because the (Catholic) religion did not affect them. They have no religion, but they know that they should have one. A German philoso-

pher, very left-wing, Jürgen Habermas, formulated it very well: "There is a consciousness for the missing."

Does Catholicism not affect these people? You have two possible ways to answer this question: first, because the Catholic religion is something stupid, outdated, nonsense. If you chose this answer you should explain why Evangelical Christianity in the USA or Islam is doing as well as it is. The other possible answer to the question is to say that the Church is in bad shape. To say, that the Catholic religion is still the answer to the questions of life, is my choice. I believe that the Catholic faith is the only way to heaven and this is true at all times, under all lifestyles, be it that of a farmer in the middle ages, a merchant in renaissance Venice or a student in today's Winnipeg. If you prefer this answer you may ask what the reason is for the current situation in the Church. And all churchmen, be they right or left, will answer that Vatican II is the roadmap for today's Church politics: Vatican II, this bishop's assembly.

The way to the Council

We spoke about the change in western society in the 1950s. So the Church had to find an answer to the new challenges. The first attempt to do so was under Pope Pius XII, who modernized the Church in a very clever way. He used new techniques, but he didn't forget the risks and negative developments which social change brought with it. In all, he remained strictly within Catholic doctrine. This Pope was very successful in his time. Most of the western European governments were run by Christian democrats during that time; he had a big influence on the academic debate in the 50s. He was surely the most powerful pope in modern times. Unfortunately, many of Pius' reforms were not adopted by the local churchmen in their everyday work. The Church had grown cold. Both priests and lay people were self-satisfied. They did not realize the social change which was in progress. Some proposed a council. Pius XII was very sceptical; there was a lack of competent and orthodox theologians; he knew the risk of how such an assembly could get out of control. His successor John XXIII was brave or naive enough – decide on your own – to call for a council. He was one-sidedly optimistic. Modern theologians² began to speak about a necessary reform of the Church. They didn't understand by "reform" a true re-

form of hearts and minds, a true interior conversion and renewal. They were determined to change the structure of the Church and its doctrine: a true revolution. Vatican II began. Pope John XXIII gave the starting shot with his "aggiornamento" – to live and teach according to the times. "We have to update the Church," he said, "to the new living conditions in the modern world, making us acceptable to modern man."³ A complete wrong and a particularly naive illusion was expressed in the longest document of Vatican II, "Gaudium et spes".⁴ Forty years later, Pope John-Paul II would speak about "the silent apostasy"...

The Roman curia prepared documents for the Council which followed the spirit of Pius XII's reforms, profoundly rooted in Catholic doctrine. Unfortunately, a group of bishops – foremost from France, Germany, Belgium and the Netherlands – called for further reforms. They led the way and combined their subversion with theological positions which were in contradiction to the Catholic doctrine of Pius XII. This group strove that the prepared documents be rejected. Instead of these documents, new schemas were made.⁵

The first concerned the liturgy.⁶ The Roman liturgy was in Latin. There were different reasons for that. One is uniformity throughout the world, which manifests the unity of Christians. Another is that Latin is a language which doesn't change any more, so it is timeless. But the language is not the most important element of a rite. The order of the Catholic rite in its structure comes out of the third century and was finally defined in the 16th century. Like a "dogma" of Catholic liturgy is the known sentence: "Lex orandi lex credendi" – The way we pray is the way we believe. All liturgical rites, prayers, chants, ceremonies, which make up even the whole liturgical year, are a perfect expression of the faith; the liturgy, i.e. the Catholic ritual, reflects the Catholic faith. On the other hand, this sentence expresses that any change of the prayer in any rite or liturgy will necessarily change the faith, the doctrine (expressed in the liturgy).

The most complete and unmitigated expression of the Catholic faith is the Mass, "the Mass of all time"⁷, because the Church believes "quod semper, quod ab omnibus, quod ubique"⁸ – what has always, what has by everyone, what has everywhere – been believed.

The catholic faith about the Mass

What's the Catholic faith about the Mass? There are sacrifices in all religions. But the idea of sacrifice has been realized in a unique and decisive way in the immolation of Christ on the Cross. The agonizing and bloody death of Christ is an exterior act whereby His interior oblation is expressed. "He offered Himself because He willed to do so." He offered Himself to suffering and death of His own free will. It is love, expressed in obedience, that is, in the total offering of His human will to the divine will, which gave value to His bloody immolation on the Cross. His act of offering is of itself an act of expiation, the perfect reparation for the sins of mankind. Jesus accomplishes the sacrifice in the name of all men – *propter nos homines et propter nostram salutem*.⁹ He is the Priest of mankind in the most rigorous sense.

The Mass is a sacrifice only because of its relation to the sacrifice of the Cross. The Council of Trent says: it is the same sacrifice because it is the same Priest, the same Victim, offered in another manner; at the Mass, this same sacrifice is offered in a sacramental and symbolic way. The Mass is the sacrament of the sacrifice of the Cross in so far as the latter continues to exist. The Mass makes the Cross present once again. That is why the Council makes it clear that the Mass possesses all the virtue of the sacrifice of the Cross and applies its fruits to us. Christ Himself is contained in the Eucharist exercising this power and applying it here and now to all those who share in the Eucharist. Christ died for everyone, but to be saved and justified we have to believe in His redemption and salvation; we have to accept the power of His sacrifice. That's the reason why we have to believe in the Faith and to attend Holy Mass.

A New Mass – a New Faith

Is it a coincidence that the first document in Vatican II – as we said – speaks about liturgical reform, about a Liturgy updated to modern times? Or inversely, why create a new Mass? By the way, it's plain and simply false to say that the Council didn't want a new Mass; the *Novus Ordo Missae*, the Mass from Pope Paul VI was a posterior creation, not the idea of Vatican II. That's wrong. It is the Mass of the Council; the Council wanted the new Mass. Monsignor Annibale Bugnini was appointed in 1964 to create the NOM – *Novus Ordo Missae*, the New Rite of

Mass. 1964 was during the Council! In the commission elaborating the new Mass there were six Protestant theologians among the Catholic experts. And you understand the Protestants gave their opinions.

Again, why a new Mass? Now, more than 40 years later, we can objectively notice that the ideas of the Council are conveyed by the New Rite of Mass. That was the best way to spread all the novelties like ecumenism, religious liberty, liberalism, collegiality and so forth. But already at that time, during the Council, existed a main idea, a guiding-light: Bugnini's objective for the new Mass was to "remove everything which could be even the shadow of a stumbling block for our separated brethren or could cause them any displeasure."¹⁰ We can quote also what Jean Guitton said.¹¹ What is the displeasure for the Protestants? Sacrifice

The protestant theology about the Mass

To put it in a nutshell: What is the protestant theology about the Mass? The Mass of Martin Luther is the so-called "German Mass". Andreas Karlstadt,¹² Luther's friend, wanted to de-catholicize the Mass. In 1521, at Christmas, he celebrated the German Mass in secular clothes and gave communion under both species; he used the vernacular. The next day, Karlstadt got engaged. After that, many monks and nuns left their cloisters. Why such a violent alteration of the "Mass"? Behind it we find the Protestant theology about the Mass: There is no longer a sacrifice (expressed rather was the meal, with both species, vernacular) or any priesthood (with secular clothes, marriage).

The new Mass was to be like the Protestant mass. When the new Mass started, the faithful saw a Protestant mass. Archbishop Lefebvre gave conferences entitled "La Messe de Luther". Why? The new Mass is not only a Protestant mass; the theology of the new Mass goes further, in fact we have a new theology. With the concept of the Paschal mystery there is no longer a sacrifice; the Redemption is reduced to only one day – the paschal mystery.¹³ And with the theory of the universal salvation, everybody is "saved and justified".¹⁴ Everybody goes to heaven. The basis for this new theology is the concept of the "anonymous Christianity" and "anonymous Christians" by Karl Rahner, the most important Catholic theologian on Vatican II. With his "new theology" the Church no longer needs any mis-

sion, any conversion, any apostolate; the Church is no longer the unique "Ark of the Covenant", but merely one way between other ways, churches and religions. Because everybody is already redeemed (and justified), nobody understands the necessity of the Sacrifice. Consequently, we need a new Mass! With the New Theology, you cannot understand the old Mass, the meaning of expiation or the remission of sins.¹⁵

And consequently, immediately after the Council, the Catholic Mass, the so-called "old Mass" was condemned. In 1967, the *Missa normativa* – a test or trial Mass – was presented by Annibale Bugnini, secretary to the Congregation for Divine Worship on the occasion of a bishops' synod in Rome. Most of the bishops rejected the project because it did not correspond to what the majority of bishops at the Council desired. But the Pope and all the reformers wanted a completely new Mass. On April 3rd, 1969, the NOM was imposed by Paul VI. Priests were not to say any other Mass than the *Missa normativa*. In May 1976, on the occasion of a consistory, Paul VI demanded that henceforth only the NOM be celebrated. A low resistance to the NOM started. Only in Spain was an opposition formed: Over 1,000 priests from Spain appealed to Rome: "Let us keep the Mass!" Bugnini's answer: "The Mass is abrogated forever!"

Destruction of liturgy

So I accuse Vatican II for being the reason for the loss of faith within the Church. Cardinal Ratzinger, who is now Pope Benedict XVI, once pointed out that the "destruction of liturgy" is the main reason for today's crisis in the Church. And when he was named Pope he did the right thing: he allowed the celebration of the Mass in the pre-Vatican II rite.¹⁶ But as long as the majority of priests and local bishops prefer the Vatican II rite, as long as in the seminaries and Sunday sermons and catechism, the Mass is not really explained, the crisis will remain. It is very easy to destroy the faith, but it is hard to rebuild it.

I bring such attention to the liturgy, as it is the most relevant change Vatican II brought about. It affects all of the faithful. And you can explain, by this, the whole council. Under these conditions and this roadmap the council published documents which were ambiguous. It was clear that a change, a reform was intended, but the documents remained unclear as to how these reforms should be realized. For both the faithful

and the clergy, the old doctrine lost its validity. An uncontrolled change began, everyone felt responsible for making a new religion and putting the old aside. In the name of the Council one could justify the greatest nonsense, such as the destruction of church interiors mostly into a wretched style or the different new teachings. The wish to break with one's roots was exaggerated with an obsession to change everything in church. The result was a complete change in the every-day practice in parishes.

This change prevented a Catholic renaissance, when the optimism of the 60s had gone, when the party was over and the people looked for values which were stable. The Church which such searchers found was highly-influenced by the wrong ideas of the 1960s and hence couldn't convince those who had just turned away from these ideas. (TO BE CONTINUED)

1. Ratzinger, Joseph. Principles of Catholic Theology: Building Stones for a Fundamental Theology. (San Francisco: Ignatius Press, 1987), 378.

2. Cf. Franz Schmidberger (Superior General of the Society of St. Pius Xth from 1982-1994), Time Bombs of the Second Vatican Council. (Kansas City, Angelus Press, 2005), 5.

3. Ibid.

4. Gaudium et Spes, Pastoral Constitution on the Church in the Modern World; December 7th, 1965.

5. Wiltgen, Ralph. The Rhine Flows into the Tiber.

6. Sacrosanctum Concilium, The Constitution on the Sacred Liturgy; December 4th, 1963.

7. As Archbishop Marcel Lefebvre habitually said.

8. St. Vincent of Lerins.

9. From the Nicene Creed: "For us men and for our salvation."

10. Osservatore Romano, March 19, 1965.

11. Jean Guitton, an old friend of Paul VI, related in 1993, "That the pope wanted, in full awareness, to remove from the Mass what could displease the Protestants." Max Thurian, one of the six experts said: "Nothing in the new Mass can really displease a Protestant" From: Catechism on the Crisis of the Church, Matthias Gaudron, Rex Regum 1997, p. 93. Cf. Just as quote 106, Ibid.

12. Andreas Rudolf Bodenstein, auch: Andreas Rudolff-Bodenstein von Karlstadt, Haufig auch nur als "Karlstadt" bezeichnet, (* um 1482 in Karlstadt; + 24. Dezember 1541 in Basel) war ein deutscher Reformator des 16.

13. Cardinal Wojtyla, The Sign of Contradiction. Communio-Fayard 1979, p. 31 and 119.

14. Ibid.

15. A few years ago, statistics in Germany proved that for 95% of all the practicing Catholics, the Catholic Mass and the Protestant supper mean the same thing!

16. Motu proprio, Summorum Pontificum, 7/7/2007

What is paranormal?

In search of the paranormal

By Mrs. Martie Dieperink

Contemporary man is seeking. He is in pursuit of a little happiness or relaxation and, if he is religiously inclined, he is in search of God, or rather the divine as many call it these days.

Many people are in search of something because they are no longer sure of the traditional values they might have been taught in church. They prefer to go on a journey of discovery themselves and to explore new areas. There is truth in seeking. The Bible promises: "Seek and you shall find." I have done this myself. I too was one of the many seeking people for a number of years.

My interest in the paranormal came from my parents and I was sensitive to it. During my studies of theology in the sixties at Utrecht in the Netherlands (I am a Dutch lady) I was enthralled by Eastern religions and I also attended the lectures of Professor Tenhaeff, the renowned Dutch parapsychologist. I even stayed in an ashram in India for one year. In that community I went more deeply into the studies of yoga and contacted a guru. I was especially interested in the fact that yogi's claim to have experienced God. I longed for a living experience of God and I hoped to find God in India. For twenty years I was closely associated with the New Age movement.

People in the New Age believe that a totally new time will come – a New Age – a time of light, love and peace.

They believe that we ourselves are able to create paradise on earth.

According to them we have not yet fully developed our consciousness.

They believe we could acquire unknown divine powers

by developing our consciousness to

a much higher

Many people are in search of something because they are no longer sure of the traditional values they might have been taught in church. They prefer to go on a journey of discovery themselves and to explore new areas. There is truth in seeking. The Bible promises: "Seek and you shall find."

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degree. This would enable us to communicate with spirits, to become clairvoyant and to make use of cosmic forces through which we could heal others and ourselves.

In our post modern time there is a tremendous thirst for paranormal experiences. These experiences transcend normal sense perception. There are people who hear, smell, see, know or feel things others do not. For instance, we cannot see angels with our normal/natural eyes. However, there are people who claim they have seen angels. Isn't that very interesting?

Irene van Lippe Biesterfeld, a Dutch princess, writes in her book *Dialog met de natuur* (A Dialogue with Nature):

"It was quite true what Mary (a friend) had said: I too had the capacity of learning to read energies in the chakra's and aura around us. I discovered this when I attended courses to satisfy my tremendous curiosity to look behind things."¹

There are so many possibilities to satisfy this spiritual curiosity these days: all kinds of New Age books are available, there are paranormal fairs and the Harry Potter books enable children to become familiar with the world of magic.

A new world

The hypno-therapist Van der Heide writes in the *Paranormal Journal* (August '99):

"Welcome to the Paranormal Fair of 'View'. For many years 'View' has organised well-attended fairs on the paranormal and on healthcare. Everything focuses on the spiritual, paranormal and alternative therapies and treatments. Visitors and workers in alternative health fields are all searching for factor X in life. However, no one has absolute wisdom. We talk about spirits, haunted houses, chakra's, guardian angels, clairvoyance, mesmerism, faith, the stars, the spheres ... but nobody really knows exactly how Life, the SPIRIT, the Cosmos is put together ... no one knows precisely what God, Jesus, Mary, Allah or Krishna had in mind."

From his words we can conclude that we go into a new mental world when we seek new possibilities and paranormal experiences. This new way of thinking differs fundamentally from the traditional Christian way of thinking that many people, especially the older generation, know from their parental home. These days the old

certainities are being exchanged for new uncertainties. According to Van der Heide we cannot know things for certain. But are we really improving if we exchange the old certainties for a new uncertainty? Is it not dangerous to dabble with forces that are unknown to us? Suppose we end up in quicksand and sink? For this reason we will examine the forces we contact in the paranormal world.

Whenever we start out on a journey to an unknown destination we take precautionary measures. For instance, we take a map with us to be able to find the way. Is it not also necessary to take precautionary measures when starting out on an exploration of unknown regions in the spiritual world? According to hypno-therapist Van der Heide it would be best to rely on our own intuition. He writes: "Nothing beats your own intuition when it concerns your own existence. Life is the art of learning to listen to your own feelings."

But if I travel to an unknown destination and rely only on my own feelings for guidance, I can easily get lost. My own sense of direction can fail. I too have taken decisions based entirely on my own feelings. I intuitively felt that I had to go to India in order to seek my happiness there. In retrospect, however, I realise that this was not the right decision at all. I have experienced that intuitions and subjective feelings can be deceptive. Just as in our normal world we need a reliable guide when we go on a journey of discovery, so it is in the spiritual realm: you cannot do without a trustworthy guide.

But in these times anyone who knows things for certain is looked on with suspicion. If you express a conviction, you can hear the following reproach: "You are so sure of everything, you'd think you had God in your pocket." It is true, we can easily become arrogant if we are sure of our ground, thinking that we know everything so well, but is it wrong to be sure about our destiny? We expect a map to show clearly how we can reach our destination. We are not satisfied with a map that only shows vague lines, are we? If factor X, God, is love – and even Van der Heide speaks of LOVE – would He allow people to remain in doubt concerning their eternal well-being? For this reason we want to have objective guidelines that will help us discover which forces we contact in the paranormal world.

Can we make use of the Bible?

A lot of people are put off by the idea that the Bible expresses absolute truth. The new way of thinking is not only rather vague but it is also relativistic. Buddha, Jesus, and Krishna are lumped together. It is difficult to understand why the Bible should be true, but not the Hindu books. In these times we are easily accused of discrimination if we regard one religion good and another bad.

In the New Age movement the Bible is considered an interesting book, but it also provokes resistance and rejection. People in the New Age tell us that the Bible is out of date because it belongs to a bygone Piscean Age. But this cannot be the real reason for their rejection since the Hindu books are even older than the Bible and they are popular in the New Age and not classed as out of date. There is another reason for the rejection. What really matters is that the Bible warns people of practices propagated by New Age people, for example, channelling. Of course this provokes resistance. John Klimo writes in his book *Channeling* that churches wrongly claim that they have an exclusive right to communicate with the Transcendence and have to forbid channelling as being idolatry. The Christian point of view seems to be narrow-minded and this is exactly what I thought. That the Old Testament forbids spiritualism was, in my view, an outdated standpoint. Today we can take a much broader view and, during my student days, I went to séances several times. Whatever seemed to be negative, namely the existence of hell, the devil, the anti-Christ and demons, I put out of my mind. I didn't want to think about it. And so these 'outdated things' are often brushed aside as intimidation or being relics from the past. We are more enlightened!

Two mental worlds seem to collide with each other. It looks as if Christians and those in the New Age don't understand one another. In post-modern thinking different truths can exist side by side, but that doesn't make the actual gap smaller. I know both worlds from my own experience and I know how great the gap is. In this document we will examine which collision of spirits takes place in this conflict. Can this conflict indicate a struggle between powers and forces in the unseen world of spirits? Is it really true that all religions experiences come from one and

the same common source? It is as if Christians and those in the New Age receive inspiration from different spirits.

It is indeed not recommended to adopt a narrow-minded attitude. I still like to keep a broad view. If we look for an adequate answer to the question of which forces we contact in the paranormal world, we must find out as much as possible on the subject. That means we need to take New Age experiences seriously, but we also must not ignore the Bible. Therefore this exploration of the paranormal world is based on my personal experiences, New Age literature and the Bible. It may well be that the Bible will turn out to be not such an outdated book but, on the contrary, a highly topical one.

The paranormal world does exist

For a long time people in the West – rationalists but also Christians – were not interested in miracles and the existence of a spirit world. It seemed as if the Bible consisted only of dogmas. Although Christians accepted that miracles occur in the Bible, they often didn't believe they could happen today. This being the case it is understandable that people will turn to other sources. For example, people went to Jomanda who is a well-known Dutch medium, because something did happen there. However, faith in miracles, also among Christians, is making a come back in these days. H. Stoffels, sociologist of religion, announced in his inaugural lecture dated 22nd February 2002: you are again allowed to believe in miracles.

The first thing we can say about paranormal experiences is that they do exist. We cannot brush them aside as if it was simply imagination. When people tell us that they have paranormal experiences, let us take them seriously. Let us first listen to what they have to say. In the sixties the late professor Tenhaeff tried to prove, on the basis of numerous examples, that telepathy and clairvoyance exist. Clairvoyance means that a person can see into the future. I have had predicting dreams. Once I dreamed that my grandmother told me she was going on a journey. I knew from a book on dreams that it meant that she was going to die. And so she did.

Telepathy means that one has an extrasensory contact with others. Let me give an example.

You have the thought or idea to phone a friend and as you go to the phone that friend calls you. I did not find it difficult to believe with professor Tenhaeff that paranormal experiences are real for the simple reason that I had them myself. Spontaneous telepathy is a rather common paranormal experience. Most people have had such experiences once in a while. There are peripheral areas of the paranormal and there is no need to call these experiences supernatural or miraculous. However, remarkable experiences also occur in the paranormal world; they cannot be classed as just natural happenings. These gifts are usually developed by training or initiation.

The various areas within the paranormal world can be identified as follows:

- Firstly, a person can have remarkable gifts like telepathy and clairvoyance which goes beyond the normal. To know the future various aids are used like palmistry, tarot cards, I-Ching, and horoscopes.

- Secondly, it has become popular to communicate with spirits. These spirits can transmit all kinds of information and give inspiration to compose music or write a book. They also help the paranormal healer. Contacting spirits is called "channelling."

- Thirdly, paranormal powers can be developed, for instance, by means of magic and sorcery in order to help and cure people (white magic) or to harm them (black magic).

Now I want to give some idea of the extraordinary experiences that occur in the Bible as well as in the alternative circuit.

Extraordinary experiences in the Bible

Numerous biblical stories testify of experiences that transcend the normal sense perception. When the notion "paranormal" is understood in a broad sense and refers to all experiences that transcend the normal sense perception, the Bible can be considered to be the most paranormal book in the world. Miracles occur from beginning to end.

Modern theologians maintain that the miracles in the Bible never really took place; they are fairy tales since miracles do not happen. This is a remarkable thing because, in our post-modern time, the interest in paranormal experiences has returned. People who are interested in the para-

normal will not find it difficult to believe that the Bible is not a fairy tale. It tells stories that really have happened. People really have seen angels. Also today we can have the same remarkable experiences. Wonders never cease.

Let me give some examples of extraordinary paranormal experiences in the Bible.

1. People may have the gift of prediction. Joseph had predicting dreams.

"Now it fell out also that he told his brethren a dream that he had dreamed: which occasioned them to hate him the more. And he said to them: Hear my dream which I dreamed. I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about, bowed down before my sheaf. 8 His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred." (Genesis 37:5-8)


We read about the Holy Spirit:

"But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come, he shall shew you." (John 16:13)

2. Angels appear to human beings in order to deliver a message from God. The appearance of angels occurs at all crucial events. They were present, of course, at the birth of Jesus Christ. The angel Gabriel announced to Mary that she would bear Jesus.

"And the angel being come in, said unto her:

But if I travel to an unknown destination and rely only on my own feelings for guidance, I can easily get lost. My own sense of direction can fail. I too have taken decisions based entirely on my own feelings. I intuitively felt that I had to go to India in order to seek my happiness there. In retrospect, however, I realise that this was not the right decision at all. I have experienced that intuitions and subjective feelings can be deceptive. Just as in our normal world we need a reliable guide when we go on a journey of discovery, so it is in the spiritual realm: you cannot do without a trustworthy guide.



Hail, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.." (Luke 1:26-29) From her reaction we can conclude that Mary really saw the angel and heard his voice. The shepherds in the field also saw angels.

"And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people... And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will. " (Luke 2:9,14)

3. Numerous miracles testify to a supernatural power. When the widow's son at Zarephta fell ill and died, Elijah raised him from the dead. Jesus healed many sick people, he cast out demons and he raised people from the dead. The apostles also performed many miracles. "And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself unto them; but the people magnified them. And the multitude of men and women who believed in the Lord, was more increased: 15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least, might overshadow any of them, and they might be delivered from their infirmities." (Acts 5:12-16)

4. Many miracles occur in nature. Elijah prayed that rain would stop and, later on, that it would rain again. And that is exactly what happened. Jesus rebuked the winds and the sea, and there was a great calm. He multiplied some bread and fish to feed at least 5,000 people.

There are many more examples of miracles in the Bible but, for now, I simply want to make the point that paranormal experiences do occur in the Bible. They are miracles (works) of God.

Paranormal experiences in the New Age

As already stated, people believe in miracles again. Many people in the Netherlands went to Jomanda, a medium, because they had seen or heard that remarkable things happen there and people seemed to feel better afterwards. Certain-

ly remarkable paranormal things happen in the New Age movement just like they happen in the Bible. The big question is what kind of miracles happen there. When Jomanda lays hands on a person, does she transmit – like the apostles – the Holy Spirit? Is it just humbug or does something really happen? And if something does happen, what is it?

Professor Tenhaeff, the parapsychologist, was of the opinion that the Bible is full of paranormal experiences and he compared them with the experience of psychics and clairvoyants. For instance, psychics can tell fortunes just like the prophets in the Bible. According to him it is a general human capacity to have or to develop paranormal gifts. He thought it very interesting that eastern yogis can develop their paranormal capacities by means of yoga techniques.

New Age books claim that eastern yogis can perform the same miracles Christ did. A guru conjuring an orange out of the air has been compared to the multiplication of food by Christ. The appearance of a guru after he has died has been compared with the resurrection of Christ. I also was of the opinion that all miracles were of God.

The guru in the ashram who was an elderly lady called 'the Mother' had great paranormal powers. She could read my mind. She was able to go into a trance, she could leave her body and appear somewhere else and she also had a healing gift. I experienced she had a supernatural power and I assumed that everything that was supernatural came from God...

The idea that the development of paranormal gifts is a fairly common human capacity is also found in Christian literature these days. Pastor Piet Schelling writes in his book Jomanda, heks of heilige (Jomanda, saint or witch) "As for the paranormal talent, my pre-supposition is that paranormal gifts belong to the creation of God and that a healing work can come from these gifts. Paranormal gifts belong to the creation and each individual human being can get them. Jomanda can also possess such creative gifts."²

According to him paranormal gifts are in fact innate and, if we are religious, we say that God

has created them. He overlooks the fact that people usually don't have these powers by nature, but that they have developed them by means of training, a technique or initiation. What happens during training or initiation? Contact is made with the world of spirits. For instance, Jomanda receives help from the spirits of the dead during her healings. Then you can no longer say she uses a general or common human power to heal people.

Negative experiences

In Piet Schelling's book I did not read that people could also have negative experiences with paranormal healers like Jomanda. For instance, I heard of a young boy with Down's syndrome who lived with his parents and used to listen to CD's. A friend of his parents brought a package into which Jomanda had radiated energy and she advised them to put it under his pillow; this apparently would do him good. They did so. The boy did not know what to do. He felt he was thumped and beaten left and right and lost a lot of weight. His parents brought him to an exorcist who prayed for him twice and calm returned.

The great question is: how do we explain such negative experiences? During a conversation, which the exorcist and I had with Jomanda, she simply brushed aside the negative incident. It was not her fault. In such a case, negative things that are already in a person manifest themselves. Of course a person can fall ill because of psychic problems but we cannot explain the boy's troubles in this way. He had no psychic problems and had, on the contrary, the feeling that it came to him from outside. If his troubles were due to an inner problem, his parents would have discovered that much earlier. The most plausible explanation is that the boy was affected by a negative force outside himself. After my return from India, where I was initiated by the guru, I was suddenly confronted with a long period of ill health and suffering, for instance, I had excruciating pains which made a normal life impossible.

I was perfectly healthy when I went to India. I remember that I had negative predicting dreams about Holland in the ashram which gave me the impression that a difficult time lay ahead of me. I had no negative thoughts and I

forgot about those dreams. I was thinking about my studies and I wanted to bring them to a good conclusion. The source of this difficult time can be traced back to my stay in the ashram.

In his book *Tussen Wetenschap en Mystiek* (Between Science and Mysticism) Rolf Wennekes writes that people who practice Transcendental Meditation can have serious mental and physical complaints even those who had been perfectly healthy beforehand.

I am not the only one who has had negative experiences. If that were the case I could think that I was to blame. What happened to me has proved to be a common recognisable pattern found with people who have entered the paranormal world. The conclusion is that it is possible to contact negative forces in the paranormal circuit.



Jomanda, Dutch medium during a healing session

Why one can get negative experiences in the paranormal world cannot be ignored. During my involvement with the New Age I read a book about a Hindu who started meditating and, for many years, struggled with mental disorders. He could not understand why this happened to him since he had not practised any dangerous techniques. He talked about his problem with all gurus he knew in India but none of them could explain it satisfactorily. I also did not understand why I had to suffer. Sri Aurobindo wrote in his books that suffering was a necessity for the fur-

ther evolution of the world. But does a loving God impose such torture on human beings? My great question was: why do I end up in darkness when I am actually seeking God?

A warning in the Bible

I finally found an answer to my question in the Bible. Having scarcely looked at the Bible for many years, I started reading it with new eyes. This book warns us about negative paranormal experiences. During my time with the New Age I simply did not see the warning passages in the Bible. I was young and unaware of dangers. After



Dreams in Holy Scripture: The angel appears to Saint Joseph telling him to leave Bethlehem and to flee to Egypt. Rembrandt van der Rijn, 1645.

a long period of suffering, my eyes were opened. The Bible warns about the negative experiences I had endured and so I understood what had happened to me.

In the Bible we read that not only do good angels exist, but also evil spirits, called demons, Satan being their ruler. It warns against practices through which one comes into contact with such dark powers. This happens, for instance, through spiritualism, that is, the practice of calling up spirits. The Bible teaches that we have to test the spirits to see whether they are of God, because false signs and wonders are also possible. Jesus warns us: "For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect – if that were possible." (Matthew 24:24) A clear distinction is made between the real wonders of God

and the counterfeit miracles of Satan.

Professor Tenhaeff was strong against making a distinction between real wonders of God and false wonders of Satan. With regard to the account of Simon the magician in Acts 8 he writes that it is an error of orthodox Christians to consider paranormal powers as either divine or devilish gifts. According to him the saints have performed the same miracles as witches and magicians. Capacities which are in general attributed to human nature underlie paranormal powers.

However, in his argument he makes a certain logical error. It is not true that orthodox Christians and authors only later on made a distinction between real and false wonders and condemned Simon's paranormal powers. The Bible does and so does Jesus. Professor Tenhaeff fails to make the necessary distinction. Man has a general capacity to contact the unseen world. If man did not have that capacity, he would not be able to see an angel. We have a spiritual aerial for making contact with the spiritual world. But the crucial question is: to which spirits have we tuned our aerial. If good and evil spirits exist, then it is necessary to tune our aerial to the good angels and not to the evil ones.

It is also a general human capacity to transmit energy. When a mother lays her hand on the sore spot of her child's knee after a fall, the pain can go. But paranormal healing is something else. Mesmerist Frank den Ouden writes in his book that spirit guides assist him when healing and this gives him the ability to heal better. The question is which spirits does he contact? How do we know whether we are exposed to positive or negative energy? This is a vital question since I, and others, have experienced being exposed to negative forces.

1. Irene van Lippe-Biesterfeld. *Dialoog met de natuur*, Deventer: Ankh-Hermes, 1995, p. 43.
2. Piet Schelling. *Jomanda, heks of heilige?*, Kampen: Kok, 1995., p. 42.

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

“Anglican Catholics” for the US, Canada & Australia

The leaders of the “Traditional Anglican Communion” in both the US and Canada have requested the application of the provisions of Benedict XVI’s Apostolic Constitution *Anglicanorum Coetibus* of November 9, 2009.

The Anglican Church in America is not a part of the regular Anglican or Episcopal Communion, and is in fact a new Protestant denomination, created as recently as 1991 to bring together some high church Anglicans who had already separated from the Anglican Communion that is associated with the Archbishop of Canterbury. On March 3, the leaders (they are not really bishops or priests at all, since their order were declared invalid by Pope Leo XIII) of their 5,200 members, formally requested the application of the provisions of the above-mentioned Apostolic Constitution (Zenit.org).

The college of “bishops” of the Anglican Catholic Church of Canada, also a member of the “Traditional Anglican Communion”, made a similar request on March 12, expressing the desire to “seek a communal and ecclesial way of being Anglican Catholics in communion with the Holy See, at once treasuring the full expression of Catholic faith and treasuring our tradition within which we have come to this moment”. Each group is expecting its own Ordinary, chosen from within its own bishops or priests, and also the right “to retain some distinct Anglican traditions”, such as the use of the Anglican liturgy (Zenit.org). This is, in fact, perfectly in accord with the Apostolic Constitution, which states in section III: “The ordinariate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church”.

The Australian Anglican group “Forward in Faith”, which supposedly has 16 parishes, made a similar request, after unanimous vote, on February 15, 2010. However, their Chair-

man, “Bishop” David Robarts, was more explicit as to the reasons for the request and what he expects from the Catholic Church: “We are going to go along this particular track because the door has been closed to us by the Anglican Church of Australia over a long period of time...We’re not really wanted any more. Our conscience is not being respected [refusal of homosexuals in ordained ministry and women bishops]...We’re simply saying that we have been faithful Anglicans upholding what Anglicans have always believed...but we have been marginalized by people who want to introduce innovations. We need to have bishops that believe what we believe.” A more explicit expression of belief in Protestant tenets could hardly be imagined, but the Australian Catholic Bishops’ Conference has appointed Bishop Peter Elliott to establish a personal Ordinariate for them (Zenit.org 02/18/2010).

The problem in all three cases is that any truly Anglican tradition is essentially Protestant in origin and nature and consequently opposed to the full expression of the Catholic Faith that they say they want to profess. The ambiguity is what is meant by the term “Catholic Faith”, and for Anglicans this does not mean the precise deposit of the Faith that it does for Catholics, but the common acceptance of fundamental truths by all three branches of the “catholic” church, Romans, Eastern Orthodox and Anglicans. This is one of the errors of Modernism condemned by Saint Pius X. To embrace both Anglicanism and Catholicism at the same time is to attempt to live a contradiction. If they really wanted to be Catholic, they would convert; they would reject the heresies that are inseparable from Anglicanism, such as denial of the Real Presence and of the sacrificial and propitiatory character of the Mass. They would likewise renounce the false and novel traditions that identify them as Anglican (even when they renounce its heresies), including such things as their denial of the need for priestly celibacy; they would embrace Catholic Tradition that alone expresses the fullness of the Faith. This exercise in ambiguity and confusion can only add to the crisis in the Church and to the disrespect that the post-conciliar hierarchy has brought on itself.

Pope admits Vatican II as cause of pedophile scandal

Pope Benedict XVI's March 20, 2010 Pastoral Letter to the Catholics of Ireland is historical for more than one reason. It is first of all an admission of a grave and sinful decadence in the Church, such as has not been seen since the Council of Trent: "I can only share in the dismay and the sense of betrayal that so many of you have experienced on learning of these sinful and criminal acts and the way Church authorities in Ireland dealt with them" (§1). It is secondly an admission that the bishops are responsible for these faults, and that these were not just administrative faults, but grievous, and indeed mortal, sins: To the bishops, he has to say: "It cannot be denied that some of you and your predecessors failed, at times grievously, to apply the long-established norms of canon law to the crime of child abuse" (§11), and to the priests and religious he apologizes for the sins of the bishops: "All of us are suffering as a result of the sins of our confreres who betrayed a sacred trust or failed to deal justly and responsibly with allegations of abuse." (§10). Thirdly, it is an admission that this scandalous moral breakdown is the worst thing that has happened to the Church in Ireland since the Protestant revolt of the 16th century, and that it has done more harm to the Church in Ireland than four centuries of persecution of Catholicism by the British invaders: [They]

"have obscured the light of the Gospel to a degree that not even centuries of persecution succeeded in doing" (§4).

Causes of child sexual abuse

Such moral corruption in the higher echelons of the Church must have a cause, and it is the fourth and most important admission made by the Pope. We are grateful to Benedict XVI to have analyzed the reasons that brought this about in Ireland. His conclusions apply elsewhere, and are a real indictment of the post-conciliar Church. He first of all gives the principal causes, and then lists some contributing factors, in a brutally truthful and real analysis of the problem. First of all the principal causes:

"All too often, the sacramental and devotional practices that sustain faith and enable it to grow, such as frequent confession, daily prayer and annual retreats, were neglected. Significant, too, was the tendency during this period [recent decades], also on the part of priests and religious, to adopt ways of thinking and assessing secular realities without sufficient reference to the Gospel [= humanism and secularism]. The programme of renewal proposed by the Second Vatican Council was sometimes misinterpreted and, indeed, in the light of the profound social changes that were taking place, it was far from easy to

know how best to implement it. In particular, there was a well-intentioned but misguided tendency to avoid penal approaches to canonically irregular situations. It is in this overall context that we must try to understand the disturbing problem of child sexual abuse, which has contributed in no small measure to the weakening of faith and the loss of respect for

the Church and her teachings." (§4)

While still exempting Vatican II itself from responsibility, the Pope makes it quite clear that it is the new man-centered religion which is the source of the problem, which is nothing other than the adaptation of the Church to the world so much wanted by Vatican II (*Gaudium et spes*). He admits that it is a result of the lack of Faith, and that this lack of Faith is a direct consequence of the abandonment of those traditional practices that express and enliven our Faith in the divinity of Christ (such as frequent confession, daily prayer and retreats), that constantly purify the soul from its faults, that maintain a spirit of prayer and contemplation, so necessary for the separation from the world. Furthermore, and this is of fundamental importance, he admits that nobody really knew how to implement Vatican II, and yet maintain the spirit of Faith. It is the beginning of asking the fundamental question: what kind of pastoral council could it have been that was so difficult to understand and interpret that the Pope himself admits "that is was far from easy to know best how to implement it? A true pastoral council is one that gives direction, not one that causes confusion. One example the Pope himself gave of the failure to know how to correctly implement the Council has been the constant refusal to apply the Church's canonical penalties. However, this was clearly done for a reason. The Pope does not yet admit it, but clearly it was that the Council's novel consideration of human dignity excludes in practice the need for discipline, just as God's all-mercifulness evacuates the need for justice. This avowal by the Sovereign Pontiff is historical and is very close to admitting that it was the humanism and secular spirit of Vatican II itself that undermined the Faith in its practical implementation, and that consequently brought about this moral corruption.



The Pope goes on to list some of the contributing factors: inadequate screening of candidates for the priestly and religious life, insufficient formation, authoritarianism and the "failure to apply existing canonical penalties" (§4). Although the latter is the more serious, it could only have happened on account of a general, widespread lukewarmness, bringing with it indifference to the gravity of the sin and offences against Almighty God. Although the Pope does not state the obvious explicitly, he does request the conversion that is the logical consequence of it, and this as his first "decisive action" that he asks of the bishops: "This must arise, first and foremost, from your own self-examination, inner purification and spiritual renewal. The Irish people rightly expect you to be men of God, to be holy, to live simply, to pursue personal conversion daily" (§11).

It is certainly a horrifying disgrace that it takes civil investigations to bring to light a degree of moral corruption so perverse and so opposed to even natural goodness and uprightness as to cause disgust and anger amongst pagans and those who have no religion - and this in the very Church, Christ's own mystical body, of which Our Lord said: "You are the light of the world...so let your light to shine before men, that they may see your good works and glorify your Father who is in heaven" (Mt 5:14,16).

We are greatly saddened that it has taken such a scandal to awaken Catholics to the consequences of nearly a half century - two generations - impregnated with the spirit of Vatican II.

The remedy for the evil - justice

However, it is most reassuring that Pope Benedict XVI proposes concrete initiatives of the old-fashioned type, based upon that virtue that was put out to pasture two generations ago - justice. He insists that the perpetrators of these crimes not only personally atone for their actions, but also submit to the demands of justice in both ecclesiastical and civil law: "God's justice summons us to give an account of our actions and to conceal nothing. Openly acknowledge your guilt, submit yourselves to the demands of justice, but do not despair of God's mercy." (§7). Justice also



requires that the bishops and religious superiors "besides fully implementing the norms of canon law in addressing cases of child abuse, continue to cooperate with civil authorities..." (§11).

Justice also requires reparation for the offence given to Almighty God, and the Pope does not fail to request this either, in the form of Eucharistic Adoration in parishes, seminaries, religious houses and monasteries: "Through intense prayer before the real presence of the Lord, you can make reparation for the sins of abuse that have done so much harm..." (§14), to which is to be added Friday penances, fasting and prayer, Scripture reading and works of mercy.

Finally, the Pope begins to touch with his finger the root of this disorder: - the lack of appreciation for the religious and priestly vocation, yet all the while refusing to acknowledge its origin. This is why he orders a nationwide mission for all bishops, priests and religious, that "by exploring anew the conciliar documents, the liturgical rites of ordination and profession, and recent pontifical teaching, you will come to a more profound appreciation of your respective vocations, so as to rediscover the roots of your faith in Jesus Christ..." (§14).

It is greatly to be feared that this ultimate remedy will fail, vitiated as it is by reference to documents that take the sacrificial action out of the Mass, the identification with Christ out of the priest, the total consecration to God alone out of the religious. If only such a mission were based on

the unambiguous, non-compromising, unworldly, entirely supernatural pre-Vatican II documents and pontifical teachings, what an entire transformation it would produce!

Benedict XVI's third visit to a synagogue

On January 17, 2010, the Pope followed the example of his predecessor, John Paul II, and visited the synagogue of Rome. There is nothing new in this, since he had visited the synagogues in Cologne in 2005 and New York in 2008. Of interest, however, is his insistence on Vatican II, from which comes "our irrevocable commitment to pursue the path of dialogue, fraternity and friendship" (zenit.org; 2010-01-17).

His discourse at the synagogue quotes two prayers, both prayed at the western wall in Jerusalem, the first by John Paul II in 2000, and the second by himself in May 2009. In neither of them is there any mention of Christ Our Lord, through Whom alone our prayers are acceptable to God the Father (cf. Jn 14:6: "No man cometh to the Father, but by me"; Jn 15:16: "that whatsoever you shall ask the Father in my name, he may give it to you"; Act 4:12: "Neither is there salvation in any other, for there is no other name under heaven given to men, whereby we must be saved"). Instead he professes "to commit ourselves to genuine brotherhood with the people of the Covenant", as did John Paul II. However, the Old Covenant, the Law, has been perfected and made void by the

New Covenant (Heb 9:14 & 15). How can the Israelites be considered the people of the Covenant, when they refused the New Covenant, and did not even respect the Old (Act 7:53), by putting to death the Just One prophesied in it?

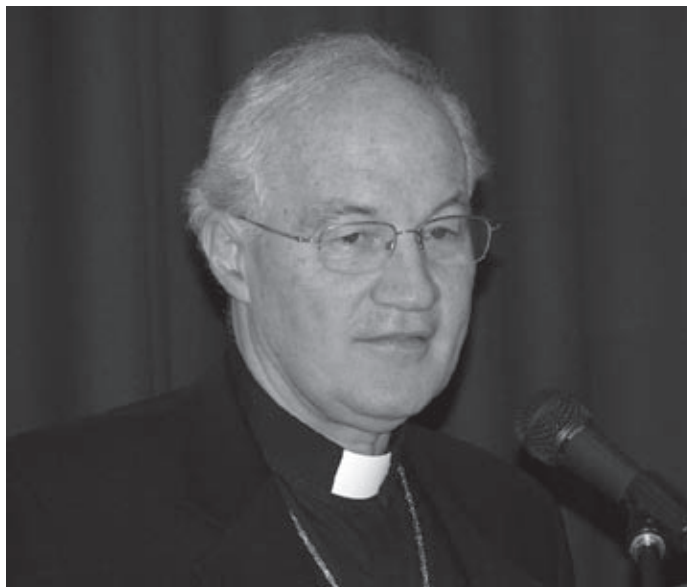
Then the Pope dared to promote "a renewed respect for the Jewish interpretation of the Old Testament" (§5), although the materialistic interpretation of the Jews refuses all the messianic references to Christ and all preparation for the New Testament. Moreover, he went on to state that "Christians and Jews share to a great extent a common spiritual patrimony, they pray to the same Lord..." (§9), a statement which is manifestly false. The Jews explicitly refuse the Trinity, the one true God. They explicitly refuse the divinity of Christ, to Whom we pray and through Whom we are bound to pray to the Father. Who cannot see that this dialogue is at the expense of grave indifferentism? The Jewish religion is presented as if it were a perfectly valid covenant between God and man, equally able to bring man into contact with the true God, so that people are perfectly free to choose whichever religion they prefer.

Quebec and Ontario bishops resist provincial governments

In two of the most liberal provinces of Canada a showdown is being prepared between the respective Ministry of Education, that funds the Catholic schools, and the bishops of the province. In Ontario it concerns the new Health and Physical Education curriculum for grades 1 - 8, to become obligatory in all publicly funded schools, Catholic and public, in September 2010, to be followed by a high school program, to become mandatory in September 2011. This program, supposedly worked out with involvement of the Institute of Catholic Education, the Ontario bishops' education arm, has as its goal to implement a policy of "equity and inclusive education", and in particular to instill

the sense that homosexuality, masturbation and transgenderism are perfectly normal, and that the term "partners" should be used, instead of husband and

wife, to avoid the assumption that partners are of opposite sexes. According to the high school course draft, two models of equality are the infamous Canadi-



an abortionist, Henry Horgentaler and Egale, a leading Canadian homosexual organization. The ministry is also requiring Catholic boards to include

sexual orientation as a ground for non-discrimination in the hiring of teachers, as well as committing to fighting "homophobia". (lifesitenews.com).

At their meeting on December 7, 2009 the Assembly of Catholic Bishops of Ontario rejected the course and sent a letter to all Catholic directors of education in the province, authored by Bishop Durocher, Bishop of Alexandria-Cornwall, stating: "The fundamental thrust of this proposed optional course reflects an ideology which is at variance with Catholic anthropology and moral teaching. Consequently, we would recommend that Catholic secondary schools NOT include the

proposed Gender Studies course in their syllabus of course offerings." Although declaring their opposition, the bishops' statement is still only a recommenda-

tion, and still only refers to the high school program. In opposition stands the official Catholic teachers union, the Ontario English Catholic Teachers' Association (OECTA), which has actually made a public stand in promoting the course. (lifesitenews.com of January 15, 2010) Even if they had any power to do so, it seems unlikely that the bishops will resist these iniquitous and immoral demands of the Catholic school teachers and of the provincial ministry of education.

In Quebec, the conflict is rather reminiscent of the French revolution that attempted to do away with Sunday and introduce a ten day working week. It is the provincial Ministry of Education's plan

to eliminate Sundays and holy days, such as Christmas and Easter, from the school calendar, listed in section 19 of the province's pedagogical plan as guaranteed days off for students. Cardinal Marc Ouellet, Archbishop of Quebec, condemned the secularism that has led to this unilateral attempt at suppressing Sundays and holy days, and that this is "yet another education reform that adds an additional obstacle to the respect of Sunday, a symbol of Quebec identity that is more important than the crucifix in the National Assembly. I protest in the name of the Catholic Church and I ask the state to revoke this decision that goes against the values of civil society. The role of the state is not to impose values, but rather to respect the values

of pluralist society...I note that the total rejection of our Catholic identity leads more and more to a total mess in education. The byproducts are well known: fragile couples, broken families, massive abortions, soon euthanasia, suicides at alarming rates, evident school drop outs, work seven days out of seven... Long live a Quebec free from religion!" (Quoted in lifesitenews.com).

The Cardinal is to be praised for his frankness. However, for as long as Catholics do not sanctify the Sundays and holy days, for as long as the hierarchy promotes pluralism and secularism, can we be surprised at this radical rebellion of civil society against its one God and Lord, Jesus Christ?

Quebec: The Secularisation Continues

"Not a week goes by without talk of closing and selling churches or of demolishing convents", claims Luc Noppen, specialist in urban patrimony at the University of Quebec in Montreal (UQAM) and author of several works on the subject.

The latest religious edifice to have been sold is the imposing Monastery of the Precious Blood, at Trois-Rivières, which will be transformed into a residential building by a private company. In the sale of their convent, the Sisters of the Precious Blood did not require any particular clause as is often the case for the sale of a church or a monastery. Luc Noppen is hardly surprised: if ten years ago the sale of a church was exceptional, "today it has become a part of our every day life". Jocelyn Groulx, director of the Council of Religious Patrimony of Quebec, points out for his part that every year about twenty churches are closed in Quebec, "for lack of faithful and money to maintain them, while the priests are all in their seventies."

In Roberval, in the administrative region of Saguenay-Lac-Saint-Jean, the church St. John de Brébeuf, closed since

October 26, 2008, will also be transformed into a residential building. Eleven "condominiums" will be constructed there during the next few months. The transformation will cost about 1 million Canadian dollars. The real estate developers have promised to "respect the religious mark of the place"... The church, constructed in 1930, was placed under the patronage of the Canadian martyrs - of whom Fr. John de Brebeuf is one - canonized June 29, 1930.

At present there are still some 3000 churches and a thousand convents in Quebec, the heritage of a Catholic past that was once the pride of the inhabitants of the Belle Province. These inhabitants, however, are neglecting their heritage more and more year after year, especially since the "Quiet Revolution" of the sixties, which was marked by a separation of the State and the Catholic Church, who was once present in all the spheres of society.



Coast to Coast

News and photos from the canadian district activities !!!



Fr. Niklaus Pfluger's Conference at the University of Manitoba

Mr. Craig MacFarlane



On Tuesday March 30, 2010, Fr. Niklaus Pfluger, the First Assistant to Bishop Bernard Fellay, gave an informative and enlightening conference at the University of Manitoba, in Winnipeg. The conference went successfully and smoothly. About seventy people attended the event, including about ten University students who weren't connected to the SSPX. There were about eight non-SSPX priests at the conference; most of them were Jesuits from the University.

The building on the University grounds where Fr. Pfluger's talk took place is called St. Paul's College. It is run by the Jesuits and overseen by the Archdiocese of Winnipeg. It is largely thanks to one of the Jesuits at St. Paul's, who knew the University student organizing the event, that we were able to get the necessary approval to go ahead with the conference. His interest about the SSPX comes from an ecumenical view point,

nevertheless, he thought that since the Vatican is interested in the SSPX, with the doctrinal discussions taking place in Rome, he too should have an interest in the Society also. He knew that Fr. Pfluger is a distinguished and important priest, and he realized the importance of having him speak at the University. He assured the Archdiocese officials and also the Rector at the St. Paul's (who is a layman), that everything would be okay with having a high-ranking priest from the SSPX come to speak at St. Paul's. We were able to make a press release for this conference and St. Paul's communications office formatted it and sent it through their email and fax system to various Catholic agencies in and around Winnipeg, and also to the media, and even to Protestant and Eastern Orthodox groups. Also posters were hung up all around the University. One of our priests sent an email message to all the priests in Winnipeg informing them to come and hear Fr. Pfluger speak.

Fr. Pfluger's conference itself was incredibly convincing and informative. His topic was on the Second Vatican Council and how it is responsible for the terrible collapse of the Catholic Church in the past 45 years. The talk was about one and a-half hour long in length, with about thirty minutes of questions after. All the attendees listened attentively to what Fr. Pfluger had to say throughout his whole talk.

Most importantly all of the University students showed interest in what Fr. Pfluger said. Six of them stayed and talked at length after the conference with either Fr. Pfluger or one of our four SSPX priests that were there (including our District Superior). One young man especially, about 24 years old, and a graduate of University, was so happy to be able to hear for once the other side of the story about Vatican II, and showed great enthusiasm in what he learned. Also our Jesuit friend requested the text of Fr. Pfluger's conference because he said that he learned things about Vatican II he never knew before.

Our Lady was gave us her powerful protection and intercession for this conference. It was learned the next day that some of the professors at St. Paul's college had pressured the Rector to forbid Fr. Pfluger to come and speak at the University. Fortunately the Rector held his ground, and credit must be given to him for that.

Seeds were definitely sown at this event, especially among the young students. The fruits that are borne from this thought-provoking evening we confidently leave to the hands of Jesus and Mary, who always lead to the truth those souls who are trying to find the answers to today's terrible crisis in the Church.

News from Toronto - Church of the Transfiguration

Sr. Mary Raphael

Landscaping on church grounds

From May 10th to May 18th there has been some new noises coming from



outside the church building. Mr. Jovian Miller, a parishioner, and his fellow workers, have come to help us make changes in the church gardens. Unfortunately, our gardener, Helen Nightingale, after 15 years of volunteer labor, because of her health, is now no longer able to continue. Helen has worked long hours in our gardens, and consequently they have won first or second place in garden contests in our neighborhood for several years. But now, as we do not have anyone who is capable of replacing her, we have made a few changes in the landscaping. One significant change is in the outdoor shrine of Our Lady. There is interlocking brick around it, and in front of the shrine has been placed some very large stones, with a stone pathway leading



up to it. Shrubs were transplanted, and new bushes were added. The garden in front, by the church sign, has been enlarged, too, and flowers planted. It is a very beautiful work, especially the shrine, for which we thank Almighty God, and we pray that it will remain there for many years.

May crowning

On May 15th, we had our May crowning. First there was a High Mass, celebrated by Fr. Jürgen Wegner. He gave us a sermon about devotion to the Blessed Virgin Mary, and how a true devotion is not just singing, lighting a candle or bringing flowers, but we give ourselves as slaves to Our Lady, and consequently it must reflect in our lives, in our sanctification. Father also spoke about the changes in our outdoor grotto, and encouraged us to bring flowers to decorate it.



After the Holy Mass, some little girls processed into the church and brought roses to place at Our Lady's feet, while the congregation sang "Bring Flowers of the Fairest". Then Julia Leonczuk had the honor of crowning Our Lady, while Nicole Suszycki assisted. We then processed outside for a short distance, and the heavy statue of Our Lady was placed again in her niche in the garden, while we sang more Marian hymns.

Following a short break, Fr. Wegner, Fr. Webber, and the faithful walked about 15 minutes in procession, reciting the Holy Rosary, Fr. Webber leading us with the megaphone, while four of the men carried our bier, with another statue, one of Our Lady of Fatima, adorned with flowers and ribbons. It has been a

custom for many years in our parish to process outside with this statue on the 13th of each month between May and October, and, as it had rained on May 13th, we all were glad to have the procession, but this time a longer one, to a nearby park.

Parish picnic

Upon arrival at the park, for the first time, our parish held this year a parish picnic. There was a barbecue and potluck lunch, followed by games for the children, which included various relay races, such as walking fast while holding an egg on a spoon, running backwards, hopping, the three-legged race (with two children at a time, and one foot of the one tied to one foot of the other), and more. Later there was a tug-of-war, and after the children tried it, the men had a turn. The games brought lots of laughter and fun.

The weather was perfect, thanks be to God; there were clouds, but it didn't rain. We had an opportunity to chat with one another, many of whom we don't usually have a chance to speak with. It was truly an enjoyable day! Deo gratias!



News from New Hamburg, Ontario - Special events at our school

Countdown for Easter break By Father Peter Scott

The countdown for the Easter break was an exciting one, for Holy Wednesday was also the end of the Third Quarter. Report cards were finalized and individually handed out to the students by Father Scott; some students receive-

ing merited praise after the return from break, but others constructive criticism. Back at school, work advanced on several projects; the staining and lacquering of the new bookshelves and the building of a new shower stalls in particular.



However, the biggest event of the month of April was the school's first Science fair on Sunday April 18. After High Mass all of the students from grade three and up demonstrated to parishioners science projects that they had been working on for weeks, ranging from criminology to the generation of CO₂ and a vehicle that runs on water. Three scientists from the parish formed the tribunal of judges, awarding first, second and third prizes in each of the divisions, one for high-school, one for grades 7 and 8 and one for grades 3 to 6, as well as for the best experiment,



best innovation and best study. For a couple of hours on Sunday afternoon the gymnasium was full of parishioners and students discussing their projects with enthusiasm.

A class trip to Browerville, MN By Miss Claire Hartman

This Easter break at Our Lady of Mount Carmel Academy, the grade seven and eight girls, along with their teacher, Miss Hartman, and her sister, Miss Julianne Hartman, set out on a class trip to Sacred Heart Novitiate in Browerville, MN. This exciting five days adventure was for the purpose of

acquainting the girls with the religious life. The girls were able to participate at Compline and witness the taking of the habit and religious professions at the Novitiate of the Sisters of the Society of Saint Pius X on April 11, Low Sunday. These ceremonies were presided over by H.E. Bishop Tissier de Mallerais.



The girls learned about some of the daily duties and activities of the nuns. They go about their tasks with the primary aim of extending the love of God in souls. They are postulants for six months, after which they spend two years in the novitiate preparing to take the three vows of poverty, chastity, and obedience. After making their profession, the Sisters assist the priests in their apostolate. They help with schools, teach catechism, visit the sick, and look after sacristies, among other tasks they may be called upon to perform.

The Sisters' peaceful and cheerful ways were certainly noticed and admired by the girls as they spent the afternoon visiting and playing volleyball together. The girls were able to appreciate the spirit that Mother Mary Gabriel, co-foundress of the Sisters of the Society, instilled in her novices: the love of humble, daily tasks, the love of simplicity, and the love of duty.

British Columbia

By Fr. Patrick Girouard

A Flashback and a celebration

On May 19th, 1985, four younger men were ordained by Archbishop Marcel Lefebvre in the "cardboard ca-



thedral" in Ridgefield CT. This was the new church being built on the Seminary property. Although now completed and magnificent, it was then in the earlier stages of construction and had to be used to accommodate the hundreds of faithful wishing to assist at the cer-

emony. The four young men were Fr. John Rizzo, Fr. Gregory Foley, Fr. Christopher Brandler and Fr. Loren Gerspacher. Wishing to celebrate Fr. Gerspacher's

25th Anniversary of Priestly Ordination, the faithful of Langley organized a brunch after Sunday Mass on May 16th. Father received a spiritual bouquet as well as many cards and gifts. He also shared his memories with the faithful by projecting pictures on a

wall of the basement. Let us thank God for our priests and pray for them.

Nanaimo

On April 11th, Larry and Carole Donnelly celebrated their 40th Wedding Anniversary. On April 18th & 19th,

Fr. Alphonsus Maria C.S.S.R. gave a Mission Renewal, the follow up to his Mission of last year, and did the same in Langley on the 20th & 21st. May many graces continue to follow from this.

Vacations.

Fr. Gerspacher has been travelling to the Benedictine Monastery of Silver City, New Mexico for a retreat and a couple of weeks of vacations, and he was away from May 19th to June 9th. He also has had the joy to spend a few days in Veneta, Oregon and visit with Fr. Christopher Brandler with whom he has been ordained 25 years ago. Fr. Steven Weber, from Toronto Priory, has been in Langley for the 23rd and 30th of May to replace Fr. Gerspacher. Fr. Girouard will begin his vacation on June 22 until July 14, and this will include 15 days in his beloved Alaska. Fr. Emanuel Herkel will come from Calgary to replace him on two Sundays (July 4th and 11th).

Langley: Two Thousand Rosaries

By Mrs. Wilmy Suzuki

The parishioners of Christ the King parish worked hard during Lent and made over 2000 rosaries! This was double the hoped for target of 1000 rosaries. Being a Mission Priest, it was fitting that Fr Alphonsus Marie did the honours of blessing the mission rosaries during his recent visit here. Thank

you to those who sent in donations to help with the cost of supplies and postage. More is still needed and would be much appreciated. If you would like to help put rosaries into the hands of adults and children who would otherwise never get one, please send donations made out to 'SSPX' to the Langley

address on page (27). There is a great need for rosaries in the poorer countries

Little Helpers for the Rosary Crusade

By the Mailloux family in Welwyn, SK

Here is a picture we took of the little girls holding the project they had related to the Rosary Crusade. To help the children visualize what a Rosary Crusade was and how many rosaries were being said, the kids put one star sticker for every rosary said by our family on this bristle board. The girls on the picture are Andree-Anne, Selina and Honora Mailloux.



of the world. We would like to continue making rosaries throughout the year, but the cost really adds up. You will doubtless receive many graces for helping in whatever way you can.

Prairie report April - May

By Miss Randi Gage

Attention Everyone! Spring is here! Oh Joy! Finally we can attend Mass without a ton of jackets and boots crunching our lovely dresses. The men all look so slim, here we thought they had put on weight over the winter and it was just sweaters. As for the kids, well every step or bush or sidewalk is filled with squeals and giggles as they rip around outside. Awe, yes, Spring!

With spring comes the arrival Mr. Michael Drohomereski who joined us on April 29, to the delight of Mother Angelika & Kevin. Michael had a bit of a rough start but I can report he is doing just fine and getting more handsome by the day. We have a few more new arrivals expected over the next few months, so watch for updates.

Father Rusak gave a lecture at the University of Manitoba on April 28 on the subject of the Holy Angels. The lecture was well attended and most informative. Some of our older



parishioners were in attendance and were treated to Father Rusak's humor. One will not soon forget how "Angels use Email". Father's May 18th lecture about the other side of the story, News From Hell was well attended with quite a few probing questions.



Requiescant In Pace

Mr. Rink

Father Lillis anointed Mr. Rink in October and last gave him Holy Communion in February; afterwards he was no longer able to receive (or speak for that matter.) He had cancer of the esophagus which was surgically removed. He was well conscious until the end. The funeral was held in his hometown parish Church in Kendal SK. The funeral was well attended by his family that came from all over Canada and some from the US. Our choir came out from Welwyn and the Slivas from Yorkton to serve. Requiescant in Pace.

May has been a bit busy with Father Alphonsus presenting his three day mission. Mr. MacFarlaine will tell you more about the events in his report in this issue. Anyone who has the chance to take part in one of these Missions should do it, as it was most interesting. Father Alphonsus has a way of stating things that hold your attention and makes the time fly. Not to mention his excellent use of facial expression to make a point. I for one will not look at a Tonka Truck the same way again!



For those that may be wondering, both our priests are happy and well. Father Lillis is off on his western missions with a short vacation along the way. Father Rusak is busy with First Communions and kayaks. I am not sure how they fit together, but they do. Here at the Priory we busy ourselves cooking, fixing the garden for planting, packaging books to



ship and the weekly chores.

As always Love and Blessings from the sunny Prairies.

Canadian Mass Centers

NB	Miramichi	Our Lady of Sorrows Mission	3111 Route 118, Kirkwood	EIN 6C8	10:00 am, 1 st weekend/month	(506) 622-4704 ¹
NS	Halifax-Dartmouth	Coastal Inn Concorde	379 Windmill Road		7:00 pm, 1 st weekend/month	(902) 454-8212 ¹
QUEBEC	Lévis	Holy Family Priory & School	10425 Boul. de la Rive-Sud	G6V 9R6	10:00 daily 07:00 am	(418) 837-3028
	Lévis	Residence of the Precious Blood	69 rue Saint Louis	G6V 4G2	7:30, week 7:20 am	(418) 837-3715
	Beauceville	Marie-Reine Chapel	301, 41 ^{ème} rue		5:00 pm, monthly	(418) 837-3028
	Sherbrooke	Our Lady of Lourdes Church	1024 rue McManamy		10:00 am	(418) 837-3028
	Shawinigan	St. Pius X Priory & Retreat House	905 Rang St. Matthieu	G9N 6T5	5:00 pm, daily: 7:15 am	(819) 537-9696
	Montreal	St Joseph's Church	166 Rue Dante	H2S 1J9	8:00 & 10:00 am	(514) 270-1324 ²
ONTARIO	Ottawa	Holy Ghost Portuguese Community Ctr.	115 Echo Dr.	K1S 1M7	10:00 am	(613) 266-3971 ²
	Toronto	St. Michael's Priory	45 Guthrie Avenue	M8Y 3L2		(416) 251-0499
	Toronto	Church of the Transfiguration	11 Aldgate Avenue	M8Y 3L4	8.00 & 10.30 am	(416) 503-8854
	Orillia	Church of the Canadian Martyrs	364 Regent St.	L3D 4C8	10:00 am or 05:00 pm	(416) 251-0499 ¹
	Sudbury	St. Philomena Mission	50 Brady St.	P3E 1C8		(705) 524-2243 ¹
	New Hamburg	O.L. of Mount Carmel Academy	2483 Bleams Road E.	N3A 3J2	7:15 and 10.00 am	(519) 634-4932
	Wyoming	Sacred Heart of Jesus Church	520 Ontario St.		1 st & 3 rd , 4:00 pm	(519) 634-4932
	St. Catharines	Holy Face of Jesus Church	181 Lake St.	L2R 5V8	10:00 am	(905) 704-0038 ³
	MB	Winnipeg	St. Raphael's Priory	480 McKenzie St.	R2W 5B9	9:30 am
MB	Winnipeg	Our Lady of the Rosary Church	478 McKenzie St.	R2W 5B9		
ON	Dryden	St. Theresa of the Child Jesus Chapel	324 McIntyre Dr.		4 th Sun., 10:00 am	(807) 937-6631 / (807) 937-6510 ⁴
SK	Welwyn	Our Lady of Fatima Chapel	South-West Main St.		1 st & 3 rd , 10:00 am 5 th 5:00 pm	(306) 733-2134 / (306) 645-4568 ⁴
SK	Regina				2 nd Sun., 10:00 am	(306) 586-9358 ⁴
SK	Saskatoon	Park Funeral Chapel	311 Third Avenue N	S7K 2H9	2 nd Sun., 5:00 pm	(306) 373-7916 ⁴
ALBERTA	Calgary	Immac. Heart of Mary Priory	401, 8th St. NE	T2E 4G8		403-233-0031
		Immaculate Heart of Mary Church	235 8th St. N.E.	T2E 4G6	7:15 & 10:00 am	
		St. John Bosco Private School	712 Fortalice Cres S.E.;	T2A 2E1		
	Rocky Mountain House	Our Lady of Sorrows Church	5036 51st St.		7:30 & 9:30 am	(403) 845-6341 / (403) 845-6497 ⁵
	Edmonton	Queen Alexandra Community League Hall	10425 University Ave.		1 st Sun., 9:30 am	(780) 434-2726 ⁵
	Redcliff	St. Anne Mission			2 nd Sun., 10:00 am	(403) 548-3468 ⁵
	Peace River				3 rd Sun., 10:30 am	(780) 332-1381 ⁵
	Sundre	St. Francis Xavier Mission			4 th Sun., 9:30 am	(403) 233-0031 ⁵
BRITISH COLUMBIA	Langley	Christ the King Priory	22646, 48th Avenue	V2Z 2T6	10:00 am	(604) 530-1583 or at church: (604) 533-3358
	Vernon	Our Lady Queen of Peace Church	3012, 37th Street	VIT 6G5	10:00 am	(250) 545-3516
	Kamloops	Holy Name Mass Center	730 Cottonwood		Occasional	(250) 578-8675 ⁶
	Kelowna	Fernbreae Manor	295 Gerstmar Rd		One weekday a month	(250) 545-3516
	Oliver	(Funeral Home)	34505, 89th Street	V0H 1T0	3 rd Sun., 4:00 pm	(250) 495-7519 ⁶
	Williams Lake				Occasional	(250) 398-5539 ⁶
	Nanaimo	Our Lady of Good Counsel Church	4334 Jingle Pot Rd.		11:00 am	(250) 758-3430
	Burns Lake				Occasional	(250) 694-3737
	Nelson				Occasional	(250) 352-6762

For more informations phone: ¹ Toronto priory, ² Shawinigan priory, ³ OLMC Academy, ⁴ Winnipeg, priory ⁵ Calgary priory, ⁶ Langley priory



The outdoor shrine at the Church of the Transfiguration is remodelled for the greater honor of Our Lady.

Parish picnic in Toronto. After the mass and the crowning of Our Lady the parishioners - during the procession - recited the rosary. At the park everything was prepared for the picnic: food for sisters and women, games for men and children. It was a very pleasant parish celebration which will soon be repeated.



Lecture of Fr. Rusak at Manitoba University.

Procession of Corpus Christi in Winnipeg. Going out and coming back for and from the procession through the streets around the priory.



Fr. Alphonsus Mary, C.S.S.R. with Daniel and Monica Suzuki holding Rosaries for Asian Missions.

Parish Brunch in honor of Fr. Gerspacher. He is surrounded by some of his brothers and sisters. Mrs. Cathy Burger is cutting the cake.



Mr. David Burger offers the Parish's spiritual Bouquet to Father.

First Communions in Rocky Mountain House.

