

# Upon this Rock

*Saint John the Baptist  
Latin Mass Community in Arkansas,  
Diocese of Little Rock.  
An apostolate of the Fraternity of Saint Peter*



*"Et super hanc petram aedificabo Ecclesiam meam.  
And upon this rock I will build my Church."*

**April 2008**

**Chaplain:**

Fr. Laurent Demets, FSSP

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**NORTH LITTLE ROCK**

**Confessions ½ hour prior to Mass**

**St. Patrick's Church**

211 West 19<sup>th</sup> Street  
Sunday : High Mass at 11:00 AM  
Vespers at 5:00 PM  
Mon. & Tues. at 7:15AM  
Wed. & Friday 6:00 PM.  
Thurs. 12:30 PM.  
Sat. 8:00 AM Mass  
(Benediction on 1<sup>st</sup> Saturday)

**MOUNTAIN HOME**

**St. Peter the Fisherman Church**

249 Dyer street

Sunday at 5 pm



**CHEROKEE VILLAGE**

**St. Michael's Church**

US 62/412 & Tekawitha Dr.

**Mass schedule**

Sunday 11 AM  
Monday 8:30 AM  
Friday 7 PM  
Sat 9:00 AM

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**Confessions**

Before Mass  
Saturday from 7 to 8 PM

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## *The word of the Chaplain*

Easter time is definitively the time of joy when the Church, after having followed her Spouse through His Passion, enjoys now with serenity the presence of the Risen One. Like the disciples of Emmaus, she feels good, because it is just good to be with the Lord. The whole creation joins in the concert of praise of the Church to celebrate the Resurrection of the Lord. At this time of spring when nature comes back to life, when the song of the birds is an enchantment for the ears each morning, when the sun displays its flamboyant radiance on a pallet of colors that offers itself to God so that He can make Himself a painter for our greatest pleasure.

The Liturgy likes to evoke the concert of nature in order to invite men to join their praises to those of irrational creatures. *Salve festa dies! Hail thou festive, ever venerable day! Lo! Our earth is in her spring, bearing thus her witness that, with her Lord, she has all her gifts restored. For now the woods with their leaves and the meadows with their flowers, pay homage to Jesus' triumph over the gloomy tomb.*

This hymn that we sing during Easter season is one of the oldest that we have. It was composed by the monk Venance Fortunat in the VI century. It shows the durability of our venerable liturgy that continues, day after day, season after season, year after year, the perfect work of adoration of the Son to the Father. As long as men will accept it as they accept the laws of nature with humility and gratitude, the liturgy will continue to be the strong and sweet place where the faith is preserved and the hearts are appeased. But, when men intend to be its master, it produces some liturgical hybrids like when men want to become master of nature. The original harmony is shattered because something foreign came into a cog and disrupted it. Liturgy and nature are both divine works. We are a part of them, but certainly not their masters. Then, it is with humility that we should receive them, and also with gratitude, because they are both a beautiful gift given from the Heights. In the Old Testament, the Liturgy was directly fixed by God Himself and woe to the one who would not follow its rules. We read in the second book of Samuel that Oza was struck to death for touching the ark. We read also that it was with reverence that the high priest used to enter into the Holy of Holies after a time of preparation when his turn came once a year.

The Old Testament was a figure of the New One. Our churches are more holy than the Temple and the synagogues used to be, because they contain the Holy Himself. How much respect should we have for the Most Holy Sacrament and for the Liturgy which is fixed now by the Church! It is true that our traditional rite prevents certain abuses due to the mode, for example: the reception of the Eucharist . The silence of the Canon imposes by itself the respect of the attendants. But this rite that we have the right and the duty to defend could not just by itself make us saints. In other words, it is not because we attend – or we celebrate, for us priests – the traditional Latin Mass, that we are holy and better than others. The rite, as perfect as it is – is a relative perfection because no rite can really express the fullness of the divine mysteries – it is not a magic formula. We still have to enter into the great prayer of the Church and to unite ourselves to the praise of the mystical body. It supposes external and internal good dispositions. It would be a mistake to think that those dispositions should be displayed only during Mass. What about the preparation before and thanksgiving after?

At this point, it is of my duty to inform you that there is still a lot of effort that needs to be made. I have already pointed out the necessity of a sufficient time for a thanksgiving prayer after Mass. Some have made some efforts and I am sure that it is positive for their spiritual life. But many of you have returned to the bad habit to leave the church as soon as the procession has returned to the sacristy. Many times, I have asked you to keep silence in the corridor before and after mass (especially at Cherokee Village where the architecture of the building does not help: there is nothing more displeasing for the priest than being interrupted during the procession between the sacristy and the altar, for things that are usually not so important.) I asked you this many times in the name of charity and respect, first toward God, then toward your brothers who would like to pray after Mass. Also, please let the priest take time to remove the liturgical vestments after Mass and to pray as he is supposed to do. The sacristy is not the office of requests or the information office (at least not just before or right after Mass). Our churches and the rooms adjoining should remain places of peace where we can pray in peace and harmony.

So, dear faithful of the Latin Mass Community, once again, I ask you to examine your conscience on this matter and maybe to make some good resolutions. I invite you to read again the text of Father Garrigou-Lagrange on

the thanksgiving after Mass (Upon this Rock, February 2008). I ask you this for the common good, but for each of you, this is first and mainly for your own spiritual life. What benefits would you receive if only you took more time to speak and to listen to Our Lord while He is still physically present in you! It would certainly help all of us to discover the true spirit of contemplation that only the lovers of God can have.

Be assured of my daily prayers for each of you. May Our Lady obtain for us the peace of her Son and teach us always how to be worshipers in spirit and in truth.

Regina Caeli laetare, Alleluia !

*Father Laurent Demets, FSSP*

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## **Announcements**

### **Prayer Requests**

Elizabeth (Betty) Nauman: In your charity, please remember in your prayers the mother of Tom Nauman who passed away this past Wednesday (9 April). Also let us keep her family in our prayers, as well.

### **Domus Christiani groups**

#### **- Cherokee Village**

contact: Mr/Mrs Mahoney: 870-856-3271  
Meeting on Thursday 24<sup>th</sup>

#### **- Batesville**

contact: Mr/Mrs Sonnier: 870-793-2488  
Meeting on Monday 21<sup>st</sup>

**- Mountain Home**

Contact: Father Demets: 501-425-4325

Meeting on Thursday, May 1<sup>st</sup>

**- North Little Rock:** We have now two families interested. We need at least 2 more families to begin our activities. Please let us know as soon as possible if you would like to join us.

***\* North Little Rock***

Confirmation: Confirmation class will continue after Mass on the 20<sup>th</sup> of April. A retreat is planned for the 13-15 of May. The location will be announced.

Procession at Missionaries of Charity: There will be a procession with The Most Blessed Sacrament on 24 April at 3:15pm from the Sister's of Charity's Abba House to Our Lady of Good Counsel. Those who wish to help (serving & canopy bearers) please let us know.

Rogation Days: On The Feast of St. Mark the Evangelist, 25 April, the Catholic Church traditionally celebrated the Greater Litanies which included a procession followed by the Rogation Mass. The Mass itself calls upon a fruitful harvest both temporally but, most important, spiritually. We are planning on blessing the fields at the Herfer Ranch followed by Mass. If this can be arranged, Mass at St. Patrick's will have to be cancelled for that day so we can celebrate the Greater Litanies. The Mass itself will be sung (as will be the Litanies) let us know if anyone is interested in assisting.

Altar Boy Training: The next meeting for the altar boys will be Saturday, 19 April. After the meeting there will be a game of soccer played in the field adjacent to the church. Bring a change of cloths.

Gregorian Schola: The Schola (men only) meets every Thursday at 6pm for a practice followed by a convivial time (wine and cheese). The meetings usually take place at Dave Crockett's house, or sometimes at the rectory. Call for information.

***\* Cherokee Village***

Confirmation Class: Saturday 19<sup>th</sup> and Saturday 26<sup>th</sup> after Mass

Apologetic Class for adult: The Divine Revelation (part III): Saturday 26<sup>th</sup> at 6pm

Youth Group: Next meeting will be Friday 18<sup>th</sup> after Mass – Presentation of our Patron Saint (By Josuah Witter) – Prayer - Dinner

Garage sale (For the pilgrimage of Chartres): Saturday 26<sup>th</sup> from 7am to 4pm at Saint Michael

Rectory cleaning service: 6 teams or family are needed to rotate on a quarterly basis. Cleaning is twice a month, therefore a team/family would clean one time every 3 months.

For information, please contact Gerrie Pellant : 870-856-4548.

Sunday potluck: the 20<sup>th</sup> after Mass in the parish hall.

***\* Mountain Home***

Confirmation class: Sunday 20<sup>th</sup> and Sunday 27<sup>th</sup> after Mass

***An organist is still needed!***

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## Here and There

### *A glimpse on the Church in the world*

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### **Pope: Europe must undergo ethical renewal to avoid repeating mistakes**

By Carol Glatz

VATICAN CITY (CNS) -- The future of Europe cannot rest solely on political and economic unity; the continent must also undergo an ethical and spiritual renewal if it is to avoid repeating its past mistakes, Pope Benedict XVI said.

A crucial source for that renewal can be found in St. Benedict, the patron saint of Europe, who is still the best teacher to show people "the art of living true humanism," he said.

The pope spoke about St. Benedict, the fifth-century father of Western monasticism and "patron saint of my pontificate," during his April 9 general audience in St. Peter's Square.

The pope referred to St. Pope Gregory the Great's writings about St. Benedict in describing the life and contributions of this Italian saint who lived from 480 to 547.

He said St. Gregory wrote the book "The Dialogues" during a time when Europe was experiencing a "tremendous crisis of values" and turmoil caused by "the fall of the Roman Empire, the invasion of new peoples" and traditional customs sinking into decadence.

The sixth-century pope believed that St. Benedict was "a shining star" whose life, example and rule could light the way out of such dark times in history, the pope said.

St. Benedict's legacy created a new kind of unity based on Christian spirituality and culture which the whole continent shared, and in this way "the reality of what we call Europe was born," the pope said.

Today, Europe again is searching for a new kind of unity and identity after emerging from two tragic world wars and the aftermath of "great ideologies revealed as tragic utopias," the pope said.

While political, economic and juridical agreements and institutions are important, he said, it is also necessary to foster "an ethical and spiritual renewal that taps into the continent's Christian roots; otherwise Europe cannot be rebuilt."

Without drawing from its Christian heritage, he said, people "will remain exposed to the danger of succumbing to the old temptations" of man-made redemption through utopian visions that have so far only set humankind back.

In the search for "true progress, let us listen to the rule of St. Benedict today" and use it to light the way forward, he said.

Pope Benedict said the saint's guidelines and suggestions for abbots are also helpful for today's leaders.

The saint taught that an abbot should be "a tender father, also a strict teacher, a true educator, inflexible against vices, but called above all to imitate the tenderness of a good shepherd, to help rather than dominate, to highlight all that is good and holy more through one's actions than words," to teach the commandments by example, and to seek advice from one's brothers, even the young who often have the better solution, the pope said.

These guidelines are "surprisingly modern," the pope said, and those who hold political responsibility at any level must be people who listen and know how to learn from what they hear.



## **A new Bishop for Little Rock**

(From the Website of the Diocese of Little Rock: [www.dolr.org](http://www.dolr.org))

Pope Benedict XVI has named Father Anthony B. Taylor the seventh bishop of Little Rock. Archbishop Pietro Sambini, apostolic nuncio to the United States, made the announcement today (April 10<sup>th</sup>). Bishop-elect Taylor is a priest in the Archdiocese of Oklahoma City.

Archbishop Eusebius J. Beltran of Oklahoma City will introduce Bishop-elect Taylor who succeeds Bishop J. Peter Sartain, the Diocese of Little Rock's sixth bishop, who was installed as the bishop of Joliet on June 27, 2006.

During the past 21 months while the Diocese of Little Rock has been without a bishop, Msgr. J. Gaston Hebert has served as the diocesan administrator. He also will be present for this afternoon's press conference.



Anthony Basil Taylor was born April 24, 1954, in Fort Worth, Texas. He is the oldest of seven children born to Basil and Rachel (Roth) Taylor who moved their family to Ponca City, Okla., in 1960. Bishop-elect Taylor's parents and two of his siblings and their families still live in Ponca City, which is on the Arkansas River in northern Oklahoma.

As a seminarian Bishop-elect Taylor studied at St. Meinrad Seminary College in Indiana and the North American College in Rome

where he took classes at the Gregorian University. He was ordained a priest on Aug. 2, 1980 in his home parish, St. Mary in Ponca City.

Serving among Catholics who are Hispanic has been an emphasis of Bishop-elect Taylor's ministry since his ordination. His first assignment was to Sacred Heart Parish in Oklahoma City where he began Spanish Masses at Clinton and Hinton, Okla.

From 1982-1986 he served in Queen of All Saints mission in Sayre, which included ministering to the Hispanic population in a five-county area. In 1989 Bishop-elect Taylor earned a doctorate in biblical theology from Fordham University in New York City.

Bishop-elect Taylor also has served in various archdiocesan positions, including vicar for ministries; minister to priests; director of the permanent diaconate Program; chairman of the Presbyteral Council, Clergy Personnel Board and Clergy Retirement Board; and as a member of the Archdiocesan Finance Council. He is also a member of the board of trustees for Mount Saint Mary High School in Oklahoma City, a sister school to Mount Saint Mary Academy in Little Rock.

Bishop-elect Taylor was the founding pastor of St. Monica Parish in Edmond, Okla., in 1993, a total stewardship parish, where he served for 10 years. In 2003 he returned to his first assignment as a priest, Sacred Heart Parish, where he oversaw the final phase of its transition from being a predominately Anglo to a predominately Hispanic Catholic community. Seven of its nine weekend Masses are in Spanish, one is bilingual and one is in English.

The Archdiocese of Oklahoma City sponsored and staffed a parish in Santiago Atitlan, Guatemala, from 1963 to 2001. In 1981 Father Stanley Rother, an Oklahoma priest, was martyred there.

After the local diocese of Solola took over the care of the parish in 2001, Oklahoma Catholics continued to provide assistance to the parish, its school, a local hospital and a new planned alcohol abuse treatment center, since 2005 under the direction of Bishop-elect Taylor.

In September 2007 the cause of canonization for Father Rother was formally opened with Bishop-elect Taylor serving as the episcopal delegate for this process.

The Diocese of Little Rock was established Nov. 28, 1843. It covers the entire state of Arkansas whose 75 counties encompass 52,068 square miles. Registered Catholics comprise 116,605 of the state's total population of 2,810,872.

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# Liturgy

## Confiteor

Our Lord said at the Last Supper, *"He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all."*

Knowing well the need for a pure heart to receive Our Lord in this Great Sacrament, the Church, in imitation of Her Spouse, has always entered into Mass with a confession of one's sins. We dare not approach to receive Our Lord with a mortal sin on our souls and, yet, we know how much we have sullied our souls with deliberate and semi—deliberate venial sins and faults. Therefore Holy Mother Church has maintained the practice of making an avowal of one's sins before entering into the Holy Sacrifice.

The Confiteor is divided into two parts: 1) an acknowledgment of one's own sin and 2) a petition that the blessed and the faithful intercede on our behalf to Our Lord. Let us first look at the first of these two parts.

The posture of the priest while confessing is that of a profound bow. We know that there is no forgiveness without humility and so the priest bows low, both to express the interior disposition of his heart (which he ought to already have) and to intensify and stimulate these dispositions all the more. On our part, forgiveness of guilt is essentially dependent upon the acknowledgment of our sins: "I have acknowledged my sin to Thee (O God), and my injustice I have not concealed. I said: 'I will confess against myself my injustice to the Lord,' and Thou has forgiven the wickedness of my sin (Ps 31:5)." And so the priest, followed by the servers (who speak for the people), openly avow their sins before God and all of His Heavenly Court.

The Communion of the Saints, here on earth, is no more clearly realized than in the Holy Sacrifice of the Mass. In the book of Apocalypse we hear about the ancients falling upon their faces to worship the Lamb, we hear of Angels unceasing calling out “Sanctus, Sanctus, Sanctus”, during Mass we repeatedly petition Our Lord for those departed souls who are now in Purgatory, and, lastly, we ourselves are there present at this incredible Mystery. In short, the whole Body of Christ, His Church, is there present — Militant, Suffering and Triumphant. It is fitting, therefore, that we ask pardon of each of the members of the Mystical Body of Christ because our sins have an effect on the entire Body. St. Thomas points out that “the communication of the spiritual life is possible between them, for that life is founded on charity towards God (Supplement Q71, A2).” When we cause a wound to that same charity the whole body suffers. Consider on the natural level how much a person suffers when they have a migraine headache. It not only hampers the operations of the mind but it effects all of one’s actions throughout the day. So too do our sins have a repercussion on the whole Mystical Body. Consequently, in justice, we must confess our sins before each member of that Body. “*Confess, therefore, your sins one to another; and pray for one another, that you may be saved; for the continual prayer of a just man availeth much* (James 5:15).”

Our Lady holds the first place amongst the Saints and Angels so She, of course, is mentioned first. It was because of our sins that She suffered so much for us at the foot of the Cross and, therefore, we go to Her first and confess before Her how much we have offended Her Son. Next we turn to the Angels represented by their chief, St. Michael. It is they who will either conduct us into heaven or cast us into hell on the last day as we hear clearly conveyed in the Offertory of the Requiem Mass (*Domine Jesu Christe*) as well as the *In paradisum*. We confess before all the angels, especially our guardian angels, who have patiently watched over us and tried to assist us even when we were enemies of God. Next, we turn to St. John the Baptist who spent his whole life preaching penance. We desire from him that, in our souls, the way may be made straight so that Our Lord may come and be recognized and worshiped even there as the Lamb of God. Next we turn to our visible leaders represented by St. Peter and St. Paul and we acknowledge before them that we have not been true to our Baptismal promises as we so solemnly vowed.

It is only after this that the priest asks the Mercy of God come upon all present.

Let us, then, make a good Confiteor at each Mass that we might enter into the Holy Sacrifice of the Mass with greater reverence, humility and compunction of heart.

Father Terrence Gordon, fssp



# Knights of the Altar



By John Kazyak

*(This is the first of two articles that will be written about the newly formed Society within the St. John the Baptist Latin Mass Community. This article will discuss the history of both the Acolyte or Altar Server, and the Knights of the Altar. The next article will discuss why the need for an Altar Server Society, why the Knights of the Altar, and the plans and activities for our community's chapter.)*

On February 2, our Latin Mass Community, with the Blessing of Father Demets, established the first new chapter of a very old and distinguished society known as The Knights of the Altar. So what is this society? What is it founded on? What purpose does it serve our Community and more importantly our young men and boys.

## **The History of the Role of Acolyte**

At a very important time in Jesus' life, He accepted the services of a young boy. This young boy provided five loaves and two fish for that very momentous miracle with which Jesus launched his teaching on the Holy Eucharist. The Sacred Writers do not tell us the name of the young boy, only his deed, and his act of service.

There is no history actually written about Acolytes or use of the name "Acolyte" during the early days of the Church, except for the Greek word, 'akolouthos' (the one who follows; a companion). Acolyte was instituted, by the Latin Church, as a sacramental participation in the order of deacon. In past centuries, only priests or those ordained to the office of Acolyte were allowed beyond the Communion rail to assist in the Worship of God. The Order of Acolyte is a step toward the priesthood. It is the highest of the four minor orders (Porter, Lector, Exorcist, and Acolyte), before a man seriously commits himself to the priesthood with the three major orders. As seminaries grew, the Order of Acolyte became for the seminarian a step to the goal of Priesthood, and thus not as many remained Acolyte to assist priests in the Sacred Services. Therefore the Church allowed lay men to perform the duties of that office. As it became more necessary for men to work steady hours to fulfill their duties as fathers and breadwinners, and young men were

called to serve in war time, boys were taught to take on the responsibilities of assisting the priests in their service of God.

Acolyte, therefore, is the highest of Minor Orders, whose chief duties are assisting the priest in saying the Holy Sacrifice of the Mass (although the acolyte is not necessary for the effect of the Mass to take place). In earlier times (prior to the Minor Order reforms of 1972) only ordained acolytes, that is, clerics in the Fourth Minor Order conferred upon candidates to the priesthood, were permitted to serve at Mass. Today, within the Latin Rite, when the number of clerics in Minor Orders is smaller, the Church allows specially selected men and boys to substitute in these duties.

Since this privilege was granted, acolytes (also referred to as altar servers or boys) have had an active part in divine worship. There have been hundreds of thousands of these boys whose noblest common desire is to serve, give honor and glory to God. One fact stands out, that from among these boy servers rose some of the great and famous Church figures, like St. Francis Xavier, Cardinal Newman, St. Paschal Baylon, St. Martin de Porres, and Pope St. Pius X.

An acolyte should reflect the same attitude as the priest in celebrating Holy Mass. Specifically, he should perform his liturgical duties worthily, attentively, and devoutly, in body, mind, and heart. His sacred duties require of him the greatest reverence in the sanctuary, the deepest attention to his duties, and the most zealous preparation of all his liturgical actions.

Servers should always conduct themselves worthily in their position, a position to which even the angels of heaven cannot aspire. If they serve with care and devotion, they will edify the congregation, who look to them as an example for the proper disposition of assisting at Mass. If, however, they perform their duties with haste, carelessness, and inattention, they will degrade "the most beautiful thing this side of heaven," the worship of Almighty God in the Holy Sacrifice of the Mass.

The vestments worn, the cassock and the surplice, are actually clerical vestments that by exception those specially selected men and boys assisting at the altar are permitted by custom to wear.

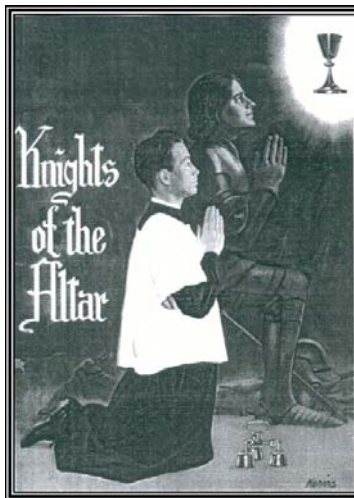
Devout altar servers have been the cause of conversions to the faith. On the other hand, careless servers have been the cause of the failure of souls to come to the faith. It is said that the great English poet Henry Wadsworth Longfellow was kept from the Faith by the irreverence he witnessed of altar servers near the presence of Our Lord in the Tabernacle. The French poet, Paul Claudel, on the other hand, was won back to the Church when he observed the reverence of those at the altar in Notre Dame Cathedral.

## **The History of the Knights of the Altar**

Although St. John Bosco gave the name Knights of the Altar, Fr. Francis E. Benz was the first to formally organize and found the society for Acolytes or altar boys in 1938. Fr. Benz was a priest in the archdiocese of St. Paul, Minnesota, USA when Archbishop John G. Murray granted his approval to the organization. It was organized in September, 1938, in response to many requests from priests, brothers and nuns who felt the need of an organization that would aid them in solving the many problems they encountered from time to time in directing an altar boy society. These directors desired a central organization with rules and regulations to which they could conform and which would also serve as a clearing house for their many problems. In forming the Knights of the Altar, studies were made of various local altar boy organizations. The successful and outstanding features were noted and used as a basis for this national society which has these following objectives:

- 1.) To form a worthy guard of honor to our Divine Eucharistic King, in whose service we willingly assume the dignity and honor to become Knights of the Altar.
- 2.) To render faithful, reverent and edifying service to God by assisting His visible representatives, the Bishops and Priests, in offering the Holy Sacrifice of the Mass and in all other liturgical and devotional functions.
- 3.) To enkindle in the hearts of the faithful whom we represent at the altar, greater piety and devotion by reverently performing the duties of our holy office and
- 4.) To foster vocation among members.

In 1948, the Holy Cross Fathers of Notre Dame assumed the sponsorship after Vatican II, some time after 1969, the society essentially withered out of existence in the United States.



# Doctrine

## THE CATECHISM OF ST. PIUS X

### The Apostle's Creed

#### The First Article of the Creed

##### Man

**35 Q: In what state did God place our first parents, Adam and Eve?**

A: God placed our first parents, Adam and Eve, in the state of innocence and grace; but they soon fell away by sin.

**36 Q: Besides innocence and sanctifying grace did God confer any other gifts on our first parents?**

A: Besides innocence and sanctifying grace, God conferred on our first parents other gifts, which, along with sanctifying . grace, they were to transmit to their descendants; these were: (1) Integrity, that is, the perfect subjection of sense and reason; (2) Immortality; (3) Immunity from all pain and sorrow; (4) A knowledge in keeping with their state.

**37 Q: What was the nature of Adam's sin?**

A: Adam's sin was a sin of pride and of grave disobedience.

**38 Q: What chastisement was meted out to the sin of Adam and Eve?**

A: Adam and Eve lost the grace of God and the right they had to Heaven; they were driven out of the earthly Paradise, subjected to many miseries of soul and body, and condemned to death.

**39 Q: If Adam and Eve had not sinned, would they have bee exempt from death?**



A: If Adam and Eve had not sinned and if they had remained faithful to God, they would, after a happy and tranquil sojourn here on earth, and without dying, have been transferred by God into Heaven, to enjoy a life of unending glory.

**40 Q: Were these gifts due to man?**

A: These gifts were in no way due to man, but were absolutely gratuitous and supernatural; and hence, when Adam disobeyed the divine command, God could without any injustice deprive both Adam and his posterity of them.

**41 Q: Is this sin proper to Adam alone?**

A: This sin is not Adam's sin alone, but it is also our sin, though in a different sense. It is Adam's sin because he committed it by an act of his will, and hence in him it was a personal sin. It is our sin also because Adam, having committed it in his capacity as the head and source of the human race, it was transmitted by natural generation to all his descendants: and hence in us it is original sin.

**42 Q: How is it possible for original sin to be transmitted to all men?**

A: Original sin is transmitted to all men because God, having conferred sanctifying grace and other supernatural gifts on the human race in Adam, on the condition that Adam should not disobey Him; and Adam having disobeyed, as head and father of the human race, rendered human nature rebellious against God. And hence, human nature is transmitted to all the descendants of Adam in a state of rebellion against God, and deprived of divine grace and other gifts.

**43 Q: Do all men contract original sin?**

A: Yes, all men contract original sin, with the exception of the Blessed Virgin, who was preserved from it by a singular privilege of God, in view of the merits of Jesus Christ our Savior.

**44 Q: Could not men be saved after Adam's sin?**

A: After Adam's sin men could not be saved, if God had not shown mercy towards them.

**45 Q: What was the mercy shown by God to the human race?**

A: The mercy shown by God to the human race was that of immediately promising Adam a divine Redeemer or Messiah, and of sending this Messiah in His own good time to free men from the slavery of sin and of the devil.

**46 Q: Who is the promised Messiah?**

A: The promised Messiah is Jesus Christ, as the Second Article of the Creed teaches.

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## Roman Martyrology

### St. Fidelis of Sigmaringen, Martyr

In the city where the Fraternity of Saint Peter is headquartered you will find the University of Fribourg. It is here where our saint not only studied his doctorate in law, but where he also taught philosophy. During his time at Fribourg he never drank wine and wore a hair shirt. His austerities, however, were not for the sake of his own glory nor did he use them as a point of elating himself above his neighbor. Rather, they were done solely for God's Glory and out of love for Him and for the salvation of poor sinners. While reserving austerities for himself, he showed nothing but kindness and goodness to others. His virtues of meekness, modesty and chastity served as an encouragement to others. In 1604 he was employed to accompany three young gentlemen in their travels throughout the principle parts of Europe. In each town, in which he arrived, he never failed to visit the local church, visit the sick and infirmed in the hospital and pass several hours on his knees in the presence of the Blessed Sacrament. He gave to the poor, sometimes the very cloths off his back.

The injustices he encountered amongst his other lawyer colleagues helped to solidify his resolve to give himself for poor sinners and join the Capuchin friars. He received Holy Orders and said his first Mass at Fribourg on the feast of St. Francis, 1612. He was given the name Fidelis; a name alluding to

the text of Apocalypse which promises a crown of life to him who shall continue faithful to the end ("Be thou faithful unto death: and I will give thee the crown of life" Apoc 2:10); a promise which he was later to attain. In his daily struggles, he overcame temptations by bearing his soul to his confessor and obediently submitting to his confessor's advice. He was resolved to become a saint. This saint's earnest and perpetual petition to Our Lord was that his Almighty Creator would always preserve him from sin and from falling into tepidity or sloth in His service.

After finishing up his studies in theology he was immediately employed in preaching and hearing confessions (which was not as usual as it is today). He was made the superior of the convent of Weltkirchen and converted many Calvinists in that town. The Congregation of the Propagation of the Faith then sent him to preach to the Grisons (he was the first to be sent there after their fall into Calvinism). The local members of this sect, prompted by their father (the father of lies), threatened Fidelis' life when they saw that their dominion was endanger because of this holy friar and his (8) assistants. Their worries were not in vain. For everyday our saint won back more and more souls from the dominion of the Devil and guided them back into the Church which Christ founded. He did this more through his ardent prayers which he offered up in nightly vigils than anything else.

After news of the extent of his success was reported to Rome by Bishop of Coire, the Calvinists realized they could not silence him. They thus decided that he had to be put to death. On 24 April, 1622, after preaching a sermon with the greatest zeal, he foretold his death to many of his closest friends. After preaching at Sevis on the passage "one Lord, one Faith, one Baptism (Eph 4:5)", a certain Calvinist fired his musket at our saint but the ball missed the mark. Fearing for his life, many advised him not to return to Gruch to preach. He refused their pleas, pointing out to them that death was his glory and that he was ready to lay down his life for God's Church. It was on his way back into Gruch where he was stopped by (20) Calvinist soldiers and their leader, who called him a false prophet, urged him to embrace their false religion. He answered, "I am sent to you to confute, not to embrace your heresy. The Catholic religion is the faith of all ages, I fear not death." At these words one of them beat him down to the ground with the stroke of his broadsword. The martyr arose to his knees and prayed, "Pardon my enemies, O Lord: blinded by passion they know not what

they do. Lord Jesus, have pity on me. Mary, mother of Jesus, assist me." At that moment, another Calvinist split his skull with the stroke of the sword.

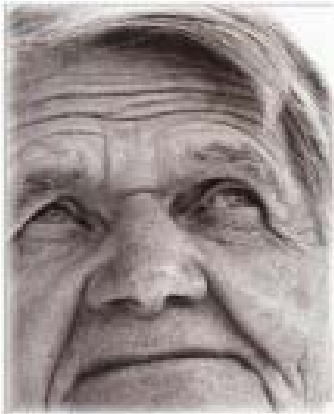
It was not long after St. Fidelis' martyrdom that the Calvinist soldiers in that area were defeated by the Imperialists armies (just as our saint prophesied a short time before). His body remained incorrupt (6) months after his death and other miracles were attributed to him. Because of these things, the chief minister of the band of soldiers that put him to death converted.

Let us, in turn, pray to this good saint for the zeal, courage and charity in our souls that we too convert and lead back those who have inherited all the errors of Calvin's heresy.

Father Terrence Gordon,fssp

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## A testimonial



Hélié Denoix de Saint Marc is one of these knights of the contemporary times, a man of duty, of honor and of adventure. No wonder that he found his place in the Foreign Legion whose motto is "Honor and Fidelity". These words are certainly not vain for him, since he almost died two times for having put them into practice.

The first time he was still a teenager who was proud to participate in the effort of his country to get rid of the German invaders. Caught during a mission, he was sent to the camp of Buchenwald and was almost a zombie when the American army freed this place of desolation. The war had changed the romantic and dreamy teenager into a man matured by the horrors and absurdities of war. *“A man naked, beaten, humiliated, remains a man if he keeps his own dignity. Living is not existing at any price. Nobody can steal the soul of someone else if the victim does not consent. Deportation taught me what the meaning of a human life could be: fighting to save the dash of spirit that we receive at our birth and that we give back when dying.”*

After the war, he joined the army and its elite: the Foreign Legion. Leaving the hell of the concentration camp, he discovered a place which could have been a paradise if men did not make it another place of sufferings. *“The shock that I felt when I discovered, in a few days, the Mekong Delta was at the height of my uneasiness. We dropped anchor in the waters of Green Bay Along. I was hanging from the railing on the deck, dazzled by so much beauty. The shells left my eyes. Two years earlier I was waiting for death in a shed of planks overrun by vermin, I was propelled into a world of enchantment.”*

For three years, the young officer met the war, *“an absolute evil.”* He also met a country and a people with its traditions and its values: *“I was merged with happiness in the politeness of Vietnam.”* Then, the hour of shame came, when the order was to leave, leaving the population behind. This order meant the death of men and women who had trusted the French soldiers. *“For years the nightmares associated with the evacuation of Talung have joined those of deportation. I felt that I committed perjury. Does this word mean something at a time when the concept of honor has gone to the background? Let's say that this was not an oath of chivalry. Quite simply, hundreds of men and women of whom sometimes the smallest features are inscribed in my memory and which, in the name of the country, I asked a commitment at great personal risk. We abandoned them in two hours. We fled as criminals. They were murdered because of us. Know this, it was a crime.”* But that was the order. A day would come when it would not be possible to obey again!

After Indochina, Denoix de Saint Marc discovered another fascinating country: Algeria, its mysteries and its charms: *“The visual*

*shock was doubled with a sensual shock: sweet acacias flowers in spring, centenarians fig-tree in autumn, the pine-trees of the Government's palace, eucalyptus of Télemly, bunches of bananas, and oranges and magnolias in summer, shiny pastries with oil and honey, street vendors and scent of clove, anise and coffee from the shops, the smell of olive oil and grilled peppers escaped from the kitchens... At Algiers, life had a smell."*

But it was still the war, a war that would know a dramatic outcome, a war that would turn Commandant Hélié Denoix de Saint Marc from a great military leader into a criminal. In 1958 General De Gaulle came back to power called by the French people of Algeria and the army to solve the Algerian problem. Three years later Algeria was about to obtain its independence in spite of a French military victory. What was the meaning of these years of war when thousands of soldiers died? The President of the new Fifth Republic appeared to be a liar and a man of duplicity. Was it necessary again to obey at any cost? Each one has to take his responsibilities in conscience. Four generals refused to yield. Commandant Denoix de Saint Marc followed them at the head of his regiment, one of the most glorious of the army, the prestigious First REP (Paratrooper Regiment of the Foreign Legion). It was the Generals' putsch of April 1961. It failed after four days. Hélié Denoix de Saint Marc had a choice to make in a very short time: suicide, escape or taking responsibility for his engagement. *"The responsibilities that I had taken were too heavy. I wanted to cover my subordinates. They were acting on my orders. I could not leave them alone to face justice."*

He was again a prisoner. But he was now not the prisoner of the Nazis but of his own country, a country that he has served with a high sense of dignity and of honor. A new war began in prison; a war against himself. As he survives in Buchenwald, he would survive in his new prison. There was now a beautiful wife and two young daughters outside. He would survive throughout these years when he was but a criminal. *"I understood in jail what could be the monastic vocation and contemplation. For sure, the monk chooses his condition. But the monastery and detention are similar experiences. Outside, freedom sometimes dissolves into chaos. The confinement can develop an inner strength that can be larger than the violence that is made to us. That*

*saved me several times in my life.”* He was finally freed in 1966. Some other officers have been condemned to death!

Today, Hélié Denoix de Saint Marc is an 85 years old man. He became a reference for many young men and teenagers, for many young officers who discover in him the figure of honor and courage. Twenty years ago, I was fascinated by the life of this great soldier. Today I admire the wisdom and the humility of a man. A man! It is up to each one of us to build the man that we have to become.

## What to say to a 20 year old youth?

*By Hélié Denoix de Saint Marc*

When you have seen everything and the opposite of everything, When you have experienced many things and when evening of your life comes, you are tempted to tell him nothing; knowing that sufficient to each generation is the evil thereof, knowing also that quest, doubt and reconsideration belong to the nobility of existence.

Yet, I do not want to shrink, and to the young interlocutor, I would answer this, that I remember from a contemporary writer: *“One should not settle in one’s truth and want to impose it as a certitude, but rather offering it with trembling as a mystery.”*

Therefore, to my young interlocutor, I would say that we are now living through a difficult period, where the foundations of what we used to call Morals are now called Ethics, which are constantly questioned, especially in the areas of the gift of life, the manipulation of life, and the interruption of life.

In these matters, terrible questions lie ahead in the coming decades.

Yes, we are living through a difficult period when systematic individualism profit at any cost, and materialism overcomes the forces of the mind.

Yes, we are living through a difficult period, when we are always told about our rights but never about our duties, and when the responsibility, which is the ounce of each destiny, tends to be obscured.

But I would say to my young interlocutor that despite all of this, he should believe in the greatness of the human adventure. He should know how to drive himself until the last day, until the last hour. Life is a war and the profession of man is a tough job. Those who live are the ones who fight.

He should know that nothing is secure, that nothing is easy, that nothing is given, that nothing is free. Everything has to be conquered, everything has to be earned. If nothing is sacrificed, nothing is achieved.

I would say to my young interlocutor, that from my very modest part, I believe that life is a gift from God and that we should learn how to discover beyond the apparent absurdity of the world, the meaning of our existence.

I would tell him that we should know how to find, through the difficulties and trials, the generosity, the nobility and the miraculous and mysterious beauty scattered throughout the world; that we should know how to discover the stars that guide us where we are immersed in the deepest of the night, and the sacred tremor of the invisible things.

I would tell him that every man is an exception and has his own dignity that we should know to respect. I would tell him that despite all opposition, we should believe in our country and its future.

Finally, I would say to him that among all the virtues, the most important, because it is the motor that is necessary for all the others, seems to me to be the courage, or the courages, especially the one that is never spoken, which is the courage to be faithful to the dreams of our youth.

Practicing this courage, or these courages, might be “ the honor to live.”



# An Englishman in Rome

Continuation of  
*Recollections of the last four Popes*  
By Nicholas Cardinal Wiseman

## Chapter III

### Character of Pius the Seventh

It would be difficult to imagine a countenance that more faithfully brings to the surface the inward character, or a character that more fully and undisguisedly displays itself in the features, than those of this venerable Pontiff. And it is not too much to say, that rarely has a more successful portrait come from the pencil of an artist than his by Sir Thomas Lawrence. This eminent painter arrived in Rome in May, 1819, with a commission to take the likenesses of the Pope and of Cardinal Consalvi – the one as represented, the other as his representative, at the Congress of Vienna. It was not, therefore, altogether a personal compliment; for the two portraits formed portions of a series containing all the sovereigns, and their ambassadors who took part in that momentous assembly. Most readers will have admired it yet existing in Windsor Castle.

But the writer had the advantage of seeing the two admirable pictures when exhibited, by the artist himself, under the same roof as covered their originals – the Quirinal Palace – and of thus judging of their accuracy. Among the multitudes who flocked to view them, there was but one opinion, that they were perfect likenesses, not merely such as copy the features, but such as transmit to posterity the expression, character, and feeling of the person represented. Of the Pope, of course, many portraits had been taken during the previous nineteen years of his checkered pontificate, but none that had approached to this, or gave him living to the world. Of the Cardinal, this was the first representation from life. A friend of the author's called on him at the very moment that Sir Thomas was with him, on the 13<sup>th</sup> of May, presenting his credentials, and the Cardinal introduced them to one another. His Eminence said that he had always been adverse to having his portrait taken, but added,

showing him Lord Castlereagh's letter, "However, what can I do in this case? It is impossible to refuse."

Although the eyes of Italian critics were open to the characteristic defects of Sir Thomas's manner, and naturally blamed his apparent negligence in secondary parts, and neglect even of accuracy in accessories, the heads were acknowledged to be faultless and brilliantly successful. The pose of the body, sunk unelastic into the chair, and seeking support from its arms, the wearied stoop and absence of energy in the limbs and head, tell us of seventy-seven years, among which had been some of calamity and grief. And yet the hair, scarcely bearing a trace of time, or of that more violent hand which often has been known to do in one night the work of years, but flack and flowing, the forehead still smooth and furrowed by wrinkles, the mouth not dragged down, but cleanly impressed with an habitual smile, show the serene and enduring mind with the vicissitudes of a long life had been passed, a life of rare passages and changes – from a noble home to a cloister; from the cowl to the mitre; from the bishopric to the See of Peter; then from the palace to the dungeon; and now, at last, again from Savona to Rome. That there should be lassitude, and even feebleness, marked in that frame and on that countenance, can excite no wonder; but that there should be not one symptom of soured temper, or bitter recollection, or unkind thought, nay, not even of remembered humiliation and anguish, is proof not only of a sweet disposition, but of a well-tutored and well-governed mind, and of strong principles capable of such guiding power.

*To be continued...*

## Charity, Subsidiarity and Excessive Taxation

**By Leonidas Martel**

One of the benefits of working in a field where one must analyze tax returns is that it can be, and often is, the occasion to ponder the idea of excessive taxation. That American families (nay, most families in what was formerly known as Christendom) are burdened with excessive taxation is not something that anyone but the most hardcore socialist would argue. That it has been condemned by the Church is not as

widely known. Once again, Leo XIII has something to say about our subject (from *Rerum Nevarum*):

*These important benefits, however, can be reckoned on only provided that a man's means be not drained and exhausted by excessive taxation. The right to possess private property is derived from nature, not from man; and the State has the right to control its use in the interests of the public good alone, but by no means to absorb it altogether. The State would therefore be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is just.*

Earlier in his encyclical Pope Leo states the need for a wider distribution of property (or the means of production). But how is man to go about obtaining property if taxation is excessive? Is a man to wait until he is eighty before he can buy his own land? Or what about the man who must sell the family farm that has been in the family for generations due to the fact that his father not only had to pay taxes during his life but also had to pay taxes at his death as well (fortunately, the ‘death tax’ has become somewhat less burdensome of late)?

But the topic of taxation takes us beyond the fact that unjust taxation is, at its most basic, theft. Pope Leo states that taxation can only be used to take property for the common good alone. Which, of course, begs the question of ‘What is the common good?’ I don’t intend to get into a lengthy discussion of what the common good is but shall shorten the discussion with a basic dictum: The common good cannot be opposed to Catholic principles.

One example of how excessive taxation is directly in opposition to Catholic principles is that it can cause a wife and mother to have to go work instead of staying at home with the family. Read any good, traditional moral theology book and it will tell you that it is the duty of the husband to provide for the family (for instance, see *Moral Theology*, by Heribert Jone, published by Tan Books). If taxation is excessive the wage the husband earns may not be enough to provide for his family causing the mother to have to work outside the home. It is without question harmful to the family for the mother to leave her children. The twentieth century is proof enough of this.

In this instance it undermines what the Church understands to be the most fundamental unit of society, the family. It weakens the family’s most basic purpose of the rearing of children. And, indirectly, it undermines the Catholic principle of subsidiarity.

Subsidiarity is the principle which states that matters ought to be handled by the smallest authority. In the example above this principle is applied when the family raises children, not the school or daycare center which is run by the strangers or the.

But, in modern times, the modern state has used taxation (among other things) to undermine what Edmund Burke called the ‘little platoons’ of society. The modern state, no matter where one happens to find it, attacks in what seems to be an effort to bring all matters under its authority. In America, it used war, with the money taxation provided to wage a war, to undermine the authority of the states. It controls the Church in America, in many ways, by threatening to take away tax-exempt status if it says anything too ‘political’. The modern state dictates what state-run schools must teach through the tax money it provides.

Of course, there are other examples outside the United States of how the modern state works in this regard. It uses taxation to increase its power allowing it to undermine threats to its power. In revolutionary France, this took on the form of a direct attack on the Church herself. In revolutionary Russia, the confiscation of property (a.k.a. taxation), was used to attack the enemies of the state. Ask Aleksandr Solzhenitsyn, the modern state in Russia had plenty of them. The mistake we make is that we don’t recognize the modern state for what it is when it appears in its less malignant forms.

It is all these ‘little platoons’ of society that are under attack: the family, the Church, the local neighborhood school, the town, the state or province. It is a shame that each tax return does not come with a picture of the family farm or family business lost due to taxation, like the photographs of missing children on a milk carton, saying ‘This is what we have lost...and this is what we must fight to preserve.’



*"As for me, I believe in no taxation, with or without representation."*

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**Erratum:** In the last article of Sir Leonidas Martel (March 2008), Pope Pius XIII was mentioned. The attentive reader would have corrected by himself. You have to read Pope ‘Leo XIII.’

## Liturgical Calendar and Mass Intentions

<b>Sun 13 April</b>	<b>3<sup>rd</sup> Sunday in Paschaltide</b>	
	Pro Populo	Pro populo
<b>Mon. 14 April</b>	<b>St. Justin Martyr</b>	
	Rachel & Carolyn Schamel	Elizabeth Nauman +
<b>Tues. 15 April</b>	<b>Feria</b>	
	Conversion MW & JW	Lt Gen. Hal Moore
<b>Wed. 16 April</b>	<b>Feria</b>	
	Thanksgiving for Baptism	Julia Moore +
<b>Thur. 17 April</b>	<b>Feria</b>	
	Barbara Silvia	Loretta Carter
<b>Fri. 18 April</b>	<b>Feria</b>	
	Rina Valdez	Father Demets
<b>Sat. 19 April</b>	<b>Saturday of Our Lady</b>	
	Charles W. Brown III	Antonia Reidy
	<b>(Fr. Gordon)</b>	<b>(Fr. Demets)</b>

# Saint Anselm of Canterbury (1033-1109)

**Feast day: April 21<sup>st</sup>**



*"Nor do I seek to understand that I may believe, but I believe that I may understand. For this, too, I believe, that, unless I first believe, I shall not understand."*