

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.”*

October 2007

Chaplain:

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NORTH LITTLE ROCK

Confessions 1/2 hour prior to Mass

St. Patrick's Church

211 West 19th Street

Sunday at 7:30 & 11:00 AM

Mon. & Tues. at 7:15AM

Wed. & Friday 6:00 PM.

Thurs. 12:30 PM.

Sat. 8:00 AM Mass

(Benediction on 1st 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 8:15 AM

Friday 7 PM

Sat 9:00 AM

Confessions

Before Mass

Saturday from 7 to 8 PM

The word of the Chaplain

We are at war!

Universal and well-known are the evils we deplore: war made upon the sacred dogmas which the Church holds and transmits; derision cast upon the integrity of that Christian morality which she has in keeping; enmity declared, with the impudence of audacity and with criminal malice, against the very Christ, as though the Divine work of Redemption itself were to be destroyed from its foundation -- that work which, indeed, no adverse power shall ever utterly abolish or destroy.

No new events are these in the career of the Church militant. Jesus foretold them to His disciples. That she may teach men the truth and may guide them to eternal salvation, she must enter upon a daily war; and throughout the course of ages she has fought, even to martyrdom, rejoicing and glorifying herself in nothing more than in the occasion of signing her cause with her Founder's blood, the sure and certain pledge of the victory whereof she holds the promise. Nevertheless we must not conceal the profound sadness with which this necessity of constant war afflicts the righteous. It is indeed a cause of great sorrow that so many should be deterred and led astray by error and enmity to God; that so many should be indifferent to all forms of religion, and should finally become estranged from faith; that so many Catholics should be such in name only, and should pay to religion no honor or worship. And still sadder and more beset with anxieties grows the soul at the thought of the fruitful source of most manifold evils existing in the organization of States that allow no place to the Church, and that oppose her championship of holy virtue. This is truly a terrible manifestation of the just vengeance of God, Who allows blindness of soul to darken upon the nations that forsake Him. These are evils that cry aloud, that cry of themselves with a daily increasing voice. It is absolutely necessary that the Catholic voice should also call to God with unwearied instance, "without ceasing;" that the Faithful should pray not only in their own homes, but in public, gathered together under the sacred roof; that they should beseech urgently the all-foreseeing God to deliver the Church from evil men and to bring back the troubled nations to good sense and reason, by the light and love of Christ.

These words were written by Pope Leo XIII, in 1891, while encouraging the Christian people to pray the rosary with more ardor and fervor during the month of October. Is the situation better today than in the late XIX century? Certainly not! So, more than ever, it is absolutely necessary that the "Catholic voice" call on God for His mercy. We are at war! In fact, as Pope Leo XIII said, it is not a new thing. The Militant Church has been at war since her very first moment, and she will be at war until her very last moment. The city of God is constantly attacked by the city of men. At the very beginning of their history, men turned away from God. The answer of God was, unsurprisingly, a punishment, as an act of His justice. But God wanted to manifest another of His attributes, without hurting justice: His mercy.

Right after He punished men for their trespass, He promised Redemption. This Redemption would come through a woman. Speaking to the enemy of mankind, He says: *I will put enmities*

between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel. (Gn 3,15) Saint John, later, would have a vision of this woman (Revelation, chapter 12). He would see her in the midst of a great battle where Michael and his angels fight with a dragon. And the dragon tries to pursue her in order to fight her. This woman is a figure of the Church that Satan fights with spite. It is also a figure of Our Lady that he hates so much. By giving birth to the Redeemer, she has sealed the denouement of the great war between the two cities. The war has already been won by Jesus on the Cross. Yet Satan did not withdraw. He continues his fight and brings more and more souls to hell. Our Lady shows hell to the children of Fatima as a terrible caveat for the men of our time.

The world has changed a lot in the last two centuries. The great majority thinks it is something good. The ideas of the Revolution, which are liberty, equality, fraternity – the motto of the French Republic – seem to prevail everywhere. Yes, it is truly a good thing, for the enemies of faith. Today the Old Europe has slumped into apostasy. America is attacked by secularism too and divided by so many “Christian” sects. Islam appears to be stronger day after day everywhere in the world. More than ever, the words of Pope Leo XIII urge us. We are at war.

As I said, the war has already been won by Our King, Jesus Christ. Now, each one of us has to survive on the battlefield. For this, a good training is necessary, and then we must have good weapons. Among them, the Rosary is so efficient, that our enemy dreads it. It would be non-sense or even an insanity to neglect it. With our Holy Mother the Church and with so many Saints, I, therefore, encourage you to recite your Rosary daily. Reciting it at home with your family would be a very good thing and a mark of your affection for Our Lady. At church, in North Little Rock, Cherokee Village and Mountain Home, we will say or sing after each Mass, the Litany of Loretto and the prayer to Saint Joseph that follows, during the whole month of October.

A deep devotion to Mary is the guaranty of our victory, because Mary is the surest way to go to Jesus, the Great Victor. Being devoted is first an inner dedication of our souls with a filial and profound love for our Blessed Mother. This is the grace that I ask God for each one of us, especially during the Month of the Holy Rosary. May this daily prayer help us to love and serve Mary with a pure heart, so that she will make us participate in the final victory of Her Son.

Father Laurent Demets, FSSP



Leo XIII, the Pope of the Rosary

Announcements

*** In memoriam**

Please remember in your prayers:

- **Joseph G. Backus**, father of Gregory Backus, our choir director at Saint Patrick. Joseph Backus passed away on September 14th. The funeral Mass was said on September 18th at Saint Patrick Church, North Little Rock.

- **Sherry Herles** passed away on September 22nd. The funeral Mass took place on September 26th at Saint Peter the Fisherman Church, Mountain Home.

We assure the families of Joseph Backus and Sherry Herles of our prayers.

*** Gaudeamus**

Sophia-Grace Pauline Daugherty was born at 11:16a.m. on Friday, September 21, 2007. She will be regenerated by the water of Holy Baptism on Sunday, October 7th at Saint Peter the Fisherman, Mountain Home.

*** Christmas Blessings Cards**

The 2007 Christmas cards are now available. **Please, be kind enough to take only one envelope per family.** If you wish to receive more Christmas cards, please use the ordering material included in your envelope and send it by land mail. Be aware that no phone orders can be taken.

We do not charge for the cards, but you are very welcome to give a donation which will be used to support our seminary construction project. Thank you very much!

* Rosary Rally

You are invited to join *America Needs Fatima* in 2,000 Public Square Rosary rallies, a campaign to pray the Rosary publicly in thousands of cities and towns across America on October 13th 2007, the 90th anniversary of the miracle of the sun at Fatima, Portugal.

Our local rally will be held in the lower parking lot of Price Chopper on Main Street in Hardy from 12 noon until 2 p.m. on Saturday, Oct. 13. Spread the word! For more info, call Cathy Byrne @ 751-0259 (cell)



* Liturgical note

Response before Holy Communion (to be said thrice):

Communion of the Faithful

P Ecce Agnus Dei, ecce qui tollit
peccata mundi:

**All. Domine, nom sum dignus ut
intres sub tectum meum; sed
tantum dic verbo, et anabitur
anima mea.**

P. Behold the Lamb of God, behold
Him who taketh away the sins of
the world.

All. Lord, I am not worthy that
Thou shouldst enter under my roof.
But say the word and my soul shall
be healed.

Here and There

A glimpse on the Church in the world

Catholics in New Orleans, Oklahoma gather for Tridentine high Mass

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By Peter Finney Jr.

[Catholic News Service](#)

NEW ORLEANS (CNS) -- Father Stanley Klores, pastor at St. Patrick Church in New Orleans, told the congregation of several hundred people at a solemn Tridentine high Mass Sept. 14 he was hopeful the Latin liturgy would revitalize the church and the culture.

Father Klores said it was historical fact that "the traditional Roman rite gave rise throughout the whole history of the church to everything that we mean by the word Christian culture and civilization." He was joined in celebrating the Mass by 50 priests from across the South's Gulf region.

Across the country in Oklahoma, about 50 people attended a Tridentine high Mass at St. Therese Church in Collinsville. About half of them were new faces to the parish. Some traveled quite a distance to attend the first Latin high Mass celebrated in the Tulsa Diocese since the July 7 issuance of Pope Benedict XVI's apostolic letter "Summorum Pontificum."

Both Masses were celebrated on the day expanded use of the Latin Mass as authorized by the pope went into effect. In the apostolic letter, the pope eased restrictions on the use of the 1962 Roman Missal, which was standard before the new Order of the Mass was introduced in 1970. The papal decree was issued "motu proprio," a term that reflects the pope's personal initiative in the matter. It now allows for the celebration of the Latin liturgy by any priest qualified in the language and rubrics.

In New Orleans, the 90-minute Mass attracted the faithful from across the

archdiocese. Gregorian chant and other ancient sacred music and clouds of incense filled the church during the ancient liturgy, celebrated at St. Patrick since 1984 with special permission -- called an "indult" -- from the archbishop.

"If a recapturing of the spiritual power of the traditional, classic, extraordinary form of the Roman rite can assist, as it has done before, in effecting the rejuvenation of the faith in the West and the resultant regeneration of a vibrant, creative, Christian culture and civilization, then I think the pontifical 'motu proprio' ... will surely turn out to be one of the most important religious events of our time," Father Klores said.

"So let's all give abundant thanks to Our Lord Jesus Christ ... for this inestimable gift to the whole church and, indeed, to the world at large," he said.

He added that "Christianity has always been a culturally creative force. Indeed, the church rooted in the sacrifice of the cross, created and developed the most luminous culture and civilization that the world has ever known."

The Mass from the Roman Missal in use since 1970 remains the ordinary form of the Mass, while celebration of the Tridentine Mass is the extraordinary form.

Deacon Ron Guidry, director of the Office of Worship for the New Orleans Archdiocese, said the pope's directive recognizes the option of the priest to celebrate a private Mass in the extraordinary form any time he wishes.

As for public Masses using the Latin rite, a "stable group" of parishioners must request the Mass. Deacon Guidry said priests must be qualified in both "the Latin language and the rubrical requirements" to properly celebrate the extraordinary form of the Roman rite.

Father Klores will conduct training sessions at Notre Dame Seminary for priests interested in celebrating the Latin liturgy.

In Oklahoma, Mary Jo Kolbe of Skiatook, a member of St. Peter Parish in Tulsa, was at St. Therese in Collinsville to show her support of the rite. "We love the beauty and reverence," she told the Eastern Oklahoma Catholic, Tulsa's diocesan newspaper. With special permission of Tulsa Bishop Edward J. Slattery, St. Peter Church has celebrated the Tridentine Mass since 1995.

Like Kolbe, George Carpenter and his family made a 150-mile round trip to Collinsville "to show our support for this extraordinary Mass." He attends church at

Clear Creek Benedictine Monastery near Hulbert; the monks there have celebrated the Latin Mass since their arrival in 1999.

Latin services are not new to St. Therese. On Aug. 24 Father Edward Yew, the pastor, began celebrating the 1962 rite prior to eucharistic adoration and vespers. With Bishop Slattery's permission, Father Yew has celebrated Mass using the 1962 rite since his ordination in 2002.

Parishioner John Hale rarely misses Friday adoration, and he has thoroughly enjoyed the Latin low Mass. "It gives me a sense of the timelessness of the church. Going back to it is such a shock. It helps me to understand what everyone experienced in 1962. The reverence of the liturgy is what we need to recapture. If we can recapture it and retain active involvement of the laity, it will strengthen the church."

"The service is optional for those who want it," said Bill Riley, who attends St. John Church in Bartlesville. He grew up serving Latin Mass as an altar boy. "This will help to end the feeling of being outcasts for those who want Latin services.

Contributing to this story was David Crenshaw in Collinsville.

Liturgy

The ceremonies of the liturgy have a two-fold purpose which produces a two fold result:

- 1) to enhance and adorn the celebrations of the Mass so that, as a result, God may be more fittingly adored and honored and
- 2) to place before the faithful the immense and sublime mysteries of Our Faith in a living manner so that, as a result, they may be moved to love, praise, adore and thank the Good Lord for all He has done for us.

The Reverend Nicholas Gihl, in his book *The Holy Sacrifice of the Mass Dogmatically, Liturgically and Ascetically Explained* points out that the ceremonies of the Mass can be grouped into one of (3) groups:

I. Those which are ordered to right order and decorum in the Mass itself.

The placing of the palm of the hand upon the Missal while blessing oneself, casting down one's eyes while turning towards the faithful, the calling for of equal swings of the thurible can all be considered part of this category. Although these ceremonies aid in the suitability of the Mass, these ceremonies still exteriorly manifest and contain their own spiritual signification (e.g. the prescription that the priest's eyes be downcast manifests the humility he ought to have when approaching the altar, the equal swings while incensing – the equality of the Father, Son and Holy Spirit). Furthermore, these ceremonies are not an end unto themselves but, rather, they serve and are ordered to their ultimate end – the praise, reverence and service of Almighty God.

II. Those which are ordered to the outward manifestations of the interior worship.

The fact that different bows (profound, medium and slight) are called for at different times of the Mass indicates the truth that what we believe is manifested in how we worship. Since only God is given the worship of adoration (latria) it is to Him alone that we offer a bow of the body (profound at the *Munda Cor Meum, Te Igitur*, as well as the medium bow at mention of His Holy Name) whereas we honor Our Lady and the saint of the day with the cultus of hyperdulia & dulia in presenting to them a small head bow.

III. Those that serve simply to direct souls to higher mystical meanings.

Ceremonies such as mixing the water and wine, washing of the hands, placing the hands over the oblation are a profound symbolic expression of the mysteries of Our Faith. Because it is only through Faith that we can understand the mysteries represented in the liturgy, it would seem reasonable that without Faith one would not be able understand the mysteries that these ceremonies convey nor could they have a profound appreciation for their placement in the Holy Mass.

Everything in the Mass has a purpose. Let us see what St. Alphonsus writes concerning the ceremonies of the priest found at the very beginning of the Low Mass. In his work, *The Holy Mass*, he says the following:

- “- The priest arrives at the altar and inclines profoundly: *the first man, opening his eyes to the light, pays homage to his Creator.*
- The priest ascends the altar: *man takes possession of the empire that God has prepared for him.*
- The priest goes to open the Missal, and returns to the middle of the altar, where he again inclines: *man receives the law from God, and promises to obey him.*
- The priest descends from the altar: *fall of man.*
- The priest humbles himself and strikes his breast, then he stands erect, and ascends again the altar while praying: *man acknowledges his fault;*
- God has compassion on him, and promises him a Savior; he is consoled, hopes and prays while working.”

Father Terrence Gordon, FSSP

Doctrine

The following text is the translation of an excerpt from the book of Father Roger-Thomas Calmel, O.P. (1914 - 1975) *Les Mystères du Royaume de la Grâce*. (The Mysteries of the Kingdom of Grace)



The purpose of this book is to help the faithful to fight against the greatest heresy of modern times, which is modernism. Even though it was written a few decades ago, it is still topical and accurate. Father Calmel offers us a piercing sight of the modernist error, nourished by his deep theological reflection. He invites us to consider the greatness, the beauty and the dignity of the Church. His writings echo the richness of his meditations in a time when the Church knew a disastrous period of disruption.

It is with a great pleasure that we offer you an insight of his wonderful work.

The City of Christian Grace

For many reasons, the Church of God can be defined as the city of Christian grace. The first reason is that the author and dispenser of all graces, our Lord Jesus Christ, remains present in His Church through the Eucharist. He is there by virtue of presence neither diminished nor attenuated. Jesus in person dwells in His Church as real as He is present at the right hand of the Father, as immolated as at Calvary, though His presence and immolation are sacramentally realized. The author of grace is forever present in His Church and He constantly affects her by sacramental contact and fills her with grace. He does this through His ministers by virtue of supernatural hierarchical powers, so that the Church is established both as a veritable city and a holy city.

The Church is also a city of grace in the sense that the proper and reserved function of this society belong to the supernatural order. The indestructible powers conferred to her hierarchy, assure with the indefectible assistance of the Holy Ghost, two great kinds of functions. First, it preserves intact and makes explicit the definitive revelation given by our Lord for our salvation, for our life according to grace. Then it confers the sacraments, which

are the effective signs of grace and which conform us to Jesus Christ. Three of them even mark us by a character¹.

On a third point of view, the Church can also be called the city of Christian grace, by virtue of charity which is constantly spread in her heart, especially by means of the sacraments. The Church is the temple of the Holy Ghost who dwells in her by the inhabitation of grace and love.

Thus, whether we consider the Church as mediator of divine truth and life, or as the dwelling-place of God, She is, in these two prospects, an intrinsically supernatural mystery. She comes as a hierarchical and ordered society which transcends the earthly societies and the homelands here below. She transcends them, but she also purifies and changes them. She desires to waken them for a temporal Christian order and to elevate them to the level of Christian societies or Christendom.

It has always been important and certainly today more than ever in this time of darkness when modernism acts to dissolve the Church from the inside, that we must understand that the two essential grandeurs of the Church are inseparable. Here below, being home of God and mediator of salvation are necessarily two inseparable things. Undoubtedly, when the Church will have joined with her Spouse in the beatific vision, when She will have entirely passed from this world to the Father (Jn 13,1), when she will become entirely glorious, then She will only be the triumphant Jerusalem and will cease from her role of mediation. How would she still be mediator of truth since we will see face to face? How would she still be mediator of Divine life since we will possess it without needing sacramental signs? How would she still be mediator for a propitiatory and imploring sacrifice since there will be no more sin to be expiated and since we will be consumed in the purest love? The grandeur that makes the Church the home of God lasts for all eternity. The grandeur that makes the Church mediator of salvation lasts only as long as time. Nevertheless, the fact is that, in this present condition, until the end of the earthly pilgrimage of the children of Adam and until the achievement of the human generations, the grandeur of the mystical life and of holiness and the real Eucharistic presence, in other words, the grandeur of the Church as home of God, totally clings to the grandeur of mediator and is totally sustained by this.

All the efforts of modernism consist in corroding the grandeur of mediation. Let us say of hierarchical mediation thinking that it would erode and destroy at the same time the grandeur of holiness, and consequently would ruin the Church as the dwelling-place of God. But in truth, it will never destroy neither one nor the other. It will never destroy the Church as the dwelling-place of God, because first, its fury and its artifice will remain impotent against the Church as mediator of salvation.

I spoke about the artifice of modernism. Let us be more precise. It is not a common and ordinary artifice. It is a satanic artifice. It comes in a slanted way that we do not expect. Modernism does not attack on a frontline. Modernism does not deny audibly that the Church is mediator of truth and grace and that she is endowed with hierarchical powers. But modernism creeps into the place where some means of ecclesiastical institution, which can be changed in a certain measure, meets the deposit of Divine institution, of which they are the indispensable

¹ They are Baptism, Confirmation and Holy Order.

instruments. For example, modernism denies that the Church is the infallible depositary and the faithful messenger of Christ's revelation. But this assertion is not its principal weapon. It rather finds a subversive method and it is indeed crafty to silence and smoothly relativize the formulas and anathematize that which is nothing else in fact than the humble human condition of a definite language and a precise thought. Insofar as it succeeds, there is obviously no more need to deny to the Church the power to dispense the supernatural truth; it is useless to judge her on this subject because the elemental means that she has in order to do this has been removed.

Modernism uses the same process regarding the hierarchical powers. It certainly does not hesitate to fight the Roman primacy or the apostolic succession of the Bishops, but it rather prefers from afar to neutralize the hierarchical powers. In doing so, it tries to impede the means, the humble conditions instituted by the Church, which allows their just and legitimate applications. Here, the way of modernism is democratization, named collegiality. It is a revolutionary and Rousseauist² system of meetings, assemblies and votes, an entire structure of commissions that reduce considerably the Roman primacy or the jurisdiction of the Bishop and make it vain.

The same method is used for the Mass and the Sacraments. This method consists in squeezing between what is from Divine institution and what is from ecclesiastical institution. If the method would succeed, sacraments would cease to be effective signs of grace and would become heretical and void ceremonies. The Mass would cease to be in truth the Holy Sacrifice and would become just a religious representation more or less worthy. We can see very well how this method works. Under the pretext that the rubrics and the formularies, the rites and the prayers which enclose and solemnize the sacramental form are not settled by the Gospel and under the pretext that they have known some variations throughout the centuries, they pretend that they are merely human. Then, they make them multiform, adaptable and indefinitely scalable according to the pastoral needs. Thus, the sacramental form, deprived of its humble protector elements required by human condition, is seriously in danger of becoming inoperative and invalid.

This process of destruction is very much more dangerous than a loyal contestation. It can be spread among the pastors and the faithful before they even realize it. It can conceal with an appearance of reason since the element it wants to dissolve is not divinely instituted. It is certain the New Testament does not speak about the organization of the Church in dioceses, about the Roman canon in Latin, about the regulation of the rite of communion or about the dogmatic formulas of Nicaea, Chalcedon and Trent. But if you accept this, if you hold that they can be the object of some conciliar manipulations and that there is nothing to say about it since the majority accepts it, the world waits for this and the historical progress requires it; if you think in such a way and act consequently, then you destroy the Church's function as mediator. If this goal could be reached, the Church would cease to be the temple of God. How would God live by theological charity in a Church whose faith would be uncertain, the power of Order doubtful and the Eucharist heretical? And how would the power of Order be assured

² In reference to Jean-Jacques Rousseau, the Swiss philosopher considered as a father of the French Revolution.

if the orthodox faith that commands the rite of Ordination would falter? How would the Eucharist not become heretical if it were celebrated for a long time according to a formulary and rites in which the orthodoxy is much less expressed so that the Heretics can make it compatible for their ceremonies? If the Church were to give-in to the modernist attempts which slant attacks on her function of mediation, she would become the kingdom of absence: no more charity, because charity requires faith and sacraments of faith; no more Eucharistic presence and no more Eucharistic sacrifice because the form of this sacrament, as the form of all the sacraments, needs to be held, defended, solemnized and glorified by some appropriate formularies and some decent and fixed ceremonies.

The modernist argument for modernism is this: that which is in the Church from ecclesiastical institution must be said, to be merely and only human. The conclusion that we must draw is that it can become anything in order to meet the requests of history. But speaking like this, is first forgetting that even in a profane city, the human and earthly elements which constitute the city – the human and earthly elements being the political common good and the organization of powers – cannot become anything and cannot be carried off by any historical movement. It is forgetting that there is a nature of city and that the kind of city created by the Revolution of 1789 and carried on by Communism to its fulfillment is a kind of city against nature.

But the most certain grave error on which modernism is founded, even though it does not say it, is this: denying that what it considers as merely human and earthly in the Holy Church cannot be resolved in the human and earthly realm. On the contrary, the human and earthly order is connected to an intrinsically supernatural order of things. It is a means chosen by the authority assisted by the Holy Ghost for the communication of the truth and of the life which are not from man but from God. And the fact is that the Church cannot change this means neither make it evolved *ad nutum*. The reason is that, this means, which allows us to pass on the celestial goods has to conform to this very precise and particular end. Thus, the Church cannot inflect her government in some organisms similar to those of occult societies because, beyond the own iniquity of such organisms, they are incompatible with the supernatural powers that the Lord gave her. The Church cannot disregard the definitions and the anathemas. She cannot adopt the floating and evading language which is so-called pastoral from the Second Vatican Council, because this language is first an offense to the human mind and then it cannot be homogenous to the Revelation. The Church cannot content herself with indeterminate and adaptable rites, because they put the Sacraments that she received from her Spouse in peril.

The fact is that everything apart from sin in the Church, belongs to the Church which is a city of a supernatural order. It does not mean that, in the area of the ecclesiastical institution, everything is assisted by the Holy Ghost on an equal level. Here, unlike what has been directly instituted by the Lord, there is place for something fallible, variable, modifiable and dismissible. Wanting to introduce immutability here would be indeed a kind of simplistic attitude. For example, the state of consecrated virginity that comes from the Gospel itself and has been inaugurated by Our Lady cannot be changed nor abolished. But it is also impossible

that the virgins of Christ literally follow the same regular discipline at any time. We also know that, what is from ecclesiastical origin in the Church is a privileged place for impure concoctions, for too human combinations and also and maybe firstly for a certain ecclesiastical omnipotence, which is clericalism. We can think about the despotic manner used by certain priests to impose posture during Mass, under the pretext that the Liturgy requires a liturgical attitude. And what about the tyranny of certain bishops, even before it has been inflated and exasperated by the collegiality? It is true that they often imagine that any kind of disobedience to their orders or their warnings constitutes necessarily in itself a sin.

These remarks about what, in the Church, is from ecclesiastical origin and about the human elements which can sometimes make it void, would miss their goals if they came to distract our attention from this primary truth: in the city of God, even the elements of ecclesiastical origin – unless they are illegitimate, even with the contrary appearances, which is an easy thing in this period of modernist infiltration – belong to the city of God. For example, regarding the Sacraments, it is not only the matter and the form that are connected to the order of supernatural things, but also, and on different levels, the formularies and the rubrics.

If you do not see this; if you consider, not a distinction but a heterogeneity between the data of the Scripture concerning the Church and the developments introduced by the Church in order to remain faithful to these data; if you consider on one side the divine element and on the other side the merely human element; if you esteem that the text of the Scripture is immutable while the definitions of Chalcedon or Trent are void and not for our time, or if you think that the text of the Canon of the Mass, because it has been established by the Church, can be changed to correspond to the demands of history and of ecumenism, and that only the words of the Consecration cannot be changed, because they come from the Lord; if you have all these conceptions, then you cannot perceive the transcendence of the Church's mystery. The Church, considered as a whole, would cease being a mystery. She would not be recognized as a city really supernatural. She would not be any more the Holy Church.

The faith of the Church, and also her hope, her sacraments, her worship and her magisterium, her powers of order and of jurisdiction, and finally her states of life will not continue in the eternal Homeland. Only her charity will eternally shine. But this eternal charity which will derive from the vision of the Three Divine persons has to be now formed and nourished in faith and hope, by the teaching of the magisterium and by the celebration of the cult – above all, by the celebration of the Holy Sacrifice – and within determined states of life. And the teaching of the magisterium, the celebration of the sacraments and the fidelity in the states of life are kept and supported by the means of ecclesiastical institutions which are indispensable for this.

This is the reason why these means should not be considered as extrinsic to the supernatural mystery of the Church, like something simply earthly and absolutely incidental, merely human, modifiable according to the desire of the collegialities and the commissions or according to some chimeras or such or such hierarch. This is why we will do everything we can in order to impede the perversion and the destruction of these means which are constantly

attacked by revolutionary tactics since Vatican II. In our resistance, we are sure to be faithful to the Church, because she wants to preserve the means that are necessary to maintain her function of mediation. She wants this in order to live in charity, so that Our Lord can dwell in her by the inhabitation of love and by the Eucharistic presence.

The Virgin, Mother of God, the Virgin of the Stabat, of the Pentecost and of the miraculous intervention throughout history, the Virgin Mary coredemptrix will keep safe in the Holy Church not only the data instituted by the Lord but also the means from ecclesiastical origin by which the Spouse of Christ will unswervingly stand in the middle of men, both as mediator of salvation and home where God dwells, until the eternal day of the Parousia of our Beloved Savior.

THE CATECHISM OF ST. PIUS X

The Apostle's Creed

The First Article of the Creed

1 Q: What does the First Article of the Creed: I believe in God, the Father Almighty, Creator of heaven and earth, teach us?

A: The First Article of the Creed teaches us that there is one God, and only one; that He is omnipotent and has created heaven and earth and all things contained in them, that is to say, the whole Universe.

2 Q: How do we know that there is a God?

A: We know that there is a God because reason proves it and faith confirms it.

3 Q: Why do we call God the Father?

A: We call God the Father because by nature He is the Father of the Second Person of the Blessed Trinity, that is to say, of the Son begotten of Him; because God is the Father of all men, whom He has created and whom He preserves and governs; finally, because by grace He is the Father of all good Christians, who are hence called the adopted sons of God.

4 Q: Why is the Father the First Person of the Blessed Trinity?

A: The Father is the First Person of the Blessed Trinity, because He does not proceed from any other Person, but is the Principle of the other two Persons, that is, of the Son and of the Holy Ghost.

5 Q: What is meant by the word Omnipotent?

A: The word Omnipotent means that God can do all that He wills.

6 Q: God can neither sin nor die, how then do we say He can do all things?

A: Though He can neither sin nor die, we say God can do all things, because to be able to sin or die is not an effect of power, but of weakness which cannot exist in God who is most perfect.



Roman Martyrology

Saints Crispin and Crispinian, Martyrs
October 25th

They were two brothers of noble birth. On fire with love of God and of neighbor, they came from Rome to preach the Gospel to the people of Gaul along with St. Quintin and others. They settled at Soissons. There they preached during the day but at night they would spend their time making shoes both to support themselves but, more importantly, to be able to relieve the poor. They saw in their work the opportunity to glorify God and they did so with joy. Their example inspired Henry Michael Buch (aka Good Henry, Baron of Renty) to establish a guild under their patronage whereby men could employ themselves in their trade and honor God by the work of their hands while lifting to Heaven the praises of their voices.

They won many infidels over to the Faith more through their example of charity, disinterestedness, heavenly piety and contempt for earthly glory than through their preaching itself. One can say their actions so matched their words that the Faith that these saints preached became as real as the zeal with which they delivered their lessons.

Several years later, when the emperor Maximian Herculeus came into Gaul, these saints suffered their martyrdom. Just before arriving into Gaul Maximian had been raised to honors by the emperor Diocletian (the former taking the pagan character/demon Hercules for his 'patron' the later taking the name 'Jupiter'). Desirous of putting an end to these Christians, he appointed Rictius Varus governor of that part of Gaul and expected him to carry out one of his first duties that of taking care of these (2) servants of God. Rictius Varus proved himself as implacable an enemy of Christ as Saints Crispin and Crispinian proved themselves Christ's friends. Despite their torments they proved constant in their Faith and, finally exasperated at not being able to budge them from their resolve, they were put to the sword in the year 287.

An Englishman in Rome

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

Chapter I

The Author's First Arrival in Rome

Had a dream, after all, bewildered one's mind, or at least closed the eager journey, and more especially its last hours, during which the tension of anxious expectation had wrought up the mind to a thousand fancies? No description had preceded actual sight. No traveller, since the beginning of the century, or even from an earlier period, had visited it or mentioned it. It had been sealed up as a tomb for a generation; and not one of those who were descending from the unwieldy vehicle at its door had collected, from the few lingering patriarchs, once its inmates, who yet survived at home, any recollections by which a picture of the place might have been prepared in the imagination. Having come so far, somewhat in the spirit of sacrifice, in some expectation of having to "rough it," as pioneers for less venturesome followers, it seemed incredible that we should have fallen upon such pleasant places as the seat of future life and occupation.

Wide and lofty vaulted corridors; a noble stair-ease leading to vast and airy halls succeeding one another; a spacious garden, glowing with the lemon and orange, and presenting to one's first approach a perspective in fresco by Pozzi, one engraved by him in his celebrated work on perspective; a library, airy, cheerful, and large, whose shelves, however, exhibited a specimen of what antiquarians call "opus tumultuarium," in the piled-up, disorganized volumes, from folio to duodecimo, that crammed them; a refectory wainscoted in polished walnut, and above that, painted, by the same hand, with Saint George and the Dragon, ready to drop on to the floor from the groined ceiling; still better, a chapel, unfurnished indeed, but illuminated from floor to roof with the saints of England, and celestial glories, leading to the altar that had to become the very hearthstone of new domestic attachments, and the center of many yet untasted joys – such were the first features of our future adobe, as, alone and undirected, we wandered through the solemn building, and made it, after years

of silence, reecho to the sound of English voices, and give back the bounding tread of those who had returned to claim their own.

And such, indeed, it might well look to them when, after months of being “cribbed, cabined, and confined” in a small vessel, and jammed in a still more tightly packed *vettura*, they found in the upper corridors, wide and airy as those below, just the right numbers of rooms for their party, clean and speckles, with every article of furniture, simple and collegiate though it was, yet spic-and-span, new and manifestly prepared for their expected arrival.

One felt at once at home; it was nobody else’s house; it was English ground, a part of fatherland, a restored inheritance. And though, indeed, all was neat and trim, dazzling in its whiteness, relieved here and there by tinted architectural members, one could not but feel that we had been transported to the scene of better men and greater things than were likely to arise in the new era that day opened. Just within the great entrance door, a small one to the right led into the old church of the Holy Trinity, which wanted but its roof to restore it to use. There it stood, nave and aisles, separated by pillars connected by arches, all in their places, with the lofty walls above them. The altars had been, indeed, removed; but we could trace their forms, and the painted walls marked the frames of the altar-pieces, especially of the noble painting by Durante Alberti, still preserved in the house, representing the Patron-Mystery, and Saint Thomas of Canterbury, and Saint Edward the Martyr. This vision of the past lasted but a few years; for the walls were pronounced unsafe, and the old church was demolished, and the unsightly shell of a thoroughly modern church was substituted for the old basilica, under the direction of Valadier, a good architect, but one who knew nothing of the feelings which should have guided his mind and pencil in such a work.

It was something, however, to see, that first day, the spot revisited, where many an English pilgrim, gentle or simple, had knelt, leaning on his trusty staff cut in Needwood or the New Forest, where many a noble student from Bologna or Padua had prayed *in forma pauperis*, as he was lodged and fed, when, before returning home, he came to visit the tomb of the Apostles; and still more, where many and many a student, like those now gathered there, had sobbed his farewell to the happy springs days, and the quiet home of youth, before starting on his weary journey to the perils of evil days in his native land. Around lay scattered memorials of the past. One splendid monument, erected to Sir Thomas Dereham at the bottom of the church, was entirely walled up and roofed over, and so, invisible. But shattered and defaced lay the richly effigied tombs of an Archbishop of York, and o Prior of Worcester, and of many other English worthies; while sadder wreckage of the recent storm was piled on one side – the skull and bones of, perhaps, Cardinal Allen, F. Persons, and others,

whose coffins had been dragged up from the vaults below, and converted into munitions of war.

And if there was required a living link between the present and the past, between the young generation that stood at the door and the old one that had passed into the crypt of the venerable church, there it was, in the person of the more than octogenarian porter, Vincenzo, who stood, all salutation from the wagging appendage to his gray head to the large silver buckles on his shoes, mumbling toothless welcomes in a yet almost unknown tongue, but full of humble joy and almost patriarchal affection, on seeing the haunts of his own youth re-peopled.

To be continued...

Telescopic Philanthropy

By Leonidas Martel

“In-deed! Mrs Jellyby,” said Mr Kenge, standing with his back to the fire, and casting his eyes over the dusty hearth-rug as if it were Mrs Jellyby’s biography, “is a lady of very remarkable strength of character who devotes herself entirely to the public. She has devoted herself to an extensive variety of public subjects, at various times, and is at present (until something else attracts her) devoted to the subject of Africa; with a view to the general cultivation of the coffee berry — and the natives — and the happy settlement, on the banks of the African rivers, of our superabundant home population. Mr Jarndyce, who is desirous to aid any work that is considered likely to be a good work, and who is much sought after by philanthropists, has, I believe, a very high opinion of Mrs Jellyby.”

Thus begins a chapter in Dickens’ *Bleak House*. Based on this description alone most would think Mrs. Jellyby a wonderful lady. Dickens, however, goes on to describe a woman so enthralled in her ‘telescopic philanthropy’ that she neglects her family. As a result, the rest of the family leads a miserable existence.

There are other examples of the same type in our era (our era beginning with the Protestant Revolution) and these examples are illustrative of the morality put forth by

modern liberalism. Jean Jacques Rousseau, for instance, while busily writing about his "Social Contract" and his theories of educating children was placing all five of his children in an orphanage.

We see such behavior even more recently with someone such as Princess Diana, who represented several idealistic crusades some of which may have been perfectly legitimate and good. Unfortunately, she also spent the last years of her life running away from her familial and royal duties.

It is one of the marks of a modern liberal that he would classify each of the people mentioned above as virtuous examples to be emulated. This type is more 'morally advanced' than those who go about their lives merely providing for their family, supporting their local parish, taking care of their neighbors, loving their town, province and country.

These examples are just a few of many of this particular malady of modern times. In contrast to this malady our Faith tells us we are called to love a Person first. And, flowing from this principle, we are to love other persons as well. It is modern liberalism that has replaced these two complementary loves with an infatuation with abstractions. It has especially negated the love of God and has perverted the love of neighbor by making the love of neighbor a universal abstraction...the love of an amorphous 'mankind'.

And, because we must believe in the modern liberal abstraction of 'equality' we are taught that we must show charity to all equally. The outworking of these ideas, as was predicted by more prudent minds, has been the relative lack of true charity in our times. Children war against parents, parents neglect their children, brother wars against brother, etc. all for the various causes of 'equality' or 'liberating mankind' or The twentieth century was a horrific example of what occurs when true charity is replaced by universalistic abstractions. During the twentieth century one could be fairly certain that if a leader somewhere in the world wished to 'liberate' some portion of mankind that one would find bodies hidden away in his closet.

(to be continued)

Insolite discovery

The 2007 World Cup of rugby held in France gives us an opportunity for a little visit in “Ovalie”. There, in the Southwest of France, they say that rugby is the game that is played in heaven. What is “Ovalie”? There, *“a passion has expressed and fuelled village and small-town rivalries in the region for a century. Draw a line roughly from Bordeaux to Marseilles, and another along the ridge of the Pyrenees from the Atlantic to the Mediterranean, and you enclose the ancient provinces of Gascony and Languedoc and the parts of France that are Basque and Catalan: and you define the boundaries of what many call simply “l'Ovalie”, the Land of the Oval Ball.”* (From the Guardian)

Nothing says more about this violent regional passion for rugby than a small Romanesque chapel of yellow stone, with a red-tiled roof, that nestles in a clearing on a wooded hillside above the village of Larriviere in the valley of the Adour river.

The chapel of Our Lady of Rugby

(Article from www.rugbymania.com)

In the tiny, plain chapel of St Savin in southwest France, God and rugby came together following the tragic deaths of three club members in a 1963 car crash. Father Michel Devert, the local parish priest and a rugby enthusiast, had heard about a stained glass window commemorating the seven members of the Manchester United soccer team killed in a Munich plane disaster. This became the germ of a project to provide a memorial for the young players and a holy place dedicated to the sporting ideals of rugby.

The chosen site was an ancient chapel in the center of the “Ovalie,” the heartland of French rugby. Near the village of Larrivière in Gascony, it sits on a wooded ridge overlooking the river Adour and the great plains of the Landes to the north.



This commanding position had been used by a Lieutenant of Julius Caesar to set up a fortification and a series of chapels had stood on the site since the dark ages. It was at that time, as if to foretell its future, that the site was overrun by “les Barbares du Nord” as the official diocesan history recounts. Not a touring side which would have been very welcome!

The chapel was in a poor state and Father Devert set about raising the necessary money for restoration. Some leading sides played benefit matches and local clubs put their backs into the construction of an access road.

In 1967 the building was rededicated as the Chapelle de Notre Dame du Rugby and since that time many visitors have brought offerings: a club pennant, a pair of boots, a ball or a jersey. Like revered relics, these have been carefully hung around the walls in glass cases, some with a note or photograph pinned to the front.



Virtually every region in the rugby-playing world is represented. St Austell rubs shoulders with Argentina and Tahiti among a multi-colored host of French club sides. A collection of exercise books holds visitors' comments, from when they came to mourn players killed or to pray for the recovery of the injured.



The stained glass windows are the chapel's crowning glory, with their unique mixture of religious and rugby imagery. In one, the Madonna and child offer a rugby ball to a crowd of people in their everyday clothes; in another, the baby Jesus in his mother's arms throws the ball to a line-out. A third shows a flyhalf drop kicking a goal from behind a scrum. In the fourth the Virgin Mary cradles an injured player in her arms. The stained glass artist was Pierre Lisse, a former captain of Stade Montois, and the windows require a close look to pick out the loving details he has included. Even the referee has his spot with a coat of arms made up from a whistle and the scales of justice.

As if to symbolize the brotherhood of rugby, the depictions of players don't show them divided into teams but each with different colors as if in a common struggle that transcends team or nationality.

Liturgical Calendar and Mass Intentions

Sun.	30 Sept	18th Sunday after Pentecost	
		Underground Church in China	Pro populo
Mon.	1 Oct	Feria	
		Private Intention	Dorothy Beardlee
Tues.	2 Oct	Holy Guardian Angels	
		S & J Gordon	In honor of St. Michael
Wed.	3 Oct	St. Thérèse of Lisieux	
		Honor of St. Therese	Carter Family
Thur.	4 Oct	St. Francis of Assisi	
		Sisters of the Eternal World	Fraternity of Saint Peter
Fri.	5 Oct	Feria	
		Crimmins Family	Pope Benedict XVI
Sat.	6 Oct	St. Bruno	
		J Gill	Lt. Gen. Hal Moore
		(Fr. Gordon)	(Fr. Demets)

