

Upon this Rock

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The word of the Chaplain

The Sanch Procession

About six hundred years ago, a condemned man was on his way to his execution. He was suffering, and great was his anguish, because he knew that sometimes the crowd took the place of the executioner, and this would make death even more terrible.

A Dominican monk remembered that Jesus, too, was executed, and he took pity on these poor, convicted men. He and a few other people decided to help these men and to accompany them toward their execution in order to protect them. Henceforth was created the Archconfraternity of "La Sanch." Today, the city of Perpignan still remembers these events on Good Friday.

Saint Vincent Ferrer came to Perpignan twice. The first time was in 1408, at the request of Pedro de Luna, known as Antipope Benedict XIII, originally from the province of Aragon. The Saint believed at first that Pedro de Luna was the legitimate Pope, and even became his confessor. He would later recognize Martin V as the legitimate Pope after the Council of Constance put an end to the Great Schism.

He returned to Perpignan in 1415 at the invitation of King Ferdinand of Aragon. The city was then a part of the Kingdom of Aragon after having been the capital of Majorca. Being a great theologian and a political adviser whose influence was considerable, especially in Spain, Saint Vincent also had a great concern for souls. He spent the little time he had apart from his duties toward Benedict XIII and Ferdinand to evangelize the people of Perpignan and preached to the Jews, inviting them to the Catholic Faith. Many of them were converted by the word of fire of the Dominican.

One day, the Saint was on his way to the convent of the Poor Clare Sisters, and a crowd followed him. He tried in vain to dismiss these followers who could not enter the monastery. Nobody moved. Then he began to preach on the Passion of Our Lord. A chronicler reported that his words were so moving that *“everybody cried; the savants were amazed by such an improvisation, and all said out loud that it was something more divine than human.”* This was certainly the initial spark that kindled the hearts of the inhabitants of Perpignan, who then desired to relive the great mystery of the Passion of Jesus.



Saint Vincent Ferrer, whose zeal for spreading the devotion to the Passion of Our Savior was well known, had gathered from the towns and countries where he preached a group of men desirous to live the Passion in their own lives, and who followed Saint Vincent in his journeys. It is said that their number was sometimes as much as two thousand. In many places this pious company organized processions, where they would dress in long, dark robes as a sign of humility. Banners painted with the instruments of the Passion were carried. A man dressed in a red robe used to lead the procession ringing a resonant bell.

In this context was established the Archconfraternity of the *Sagrada Passio* – the Sacred Passion – generally known as the Archconfraternity of the *Sanch* – the Blood of Christ, approved by the Bishop of Elne in October 1417. Besides perpetuating the devotion to the Passion, its members provided

assistance to those who were death sentenced. These are still the goals of the Archconfraternity today. Death penalty has been abolished but the penitents still provided spiritual assistance to the prisoners.

The procession that takes place every year on Good Friday in the streets of Perpignan reminds us there was once a death sentence delivered according to the “justice” of the crowd, inflicted upon the One who, though innocent, died for all the guilty men. Beginning at the Church of Saint Jacques, wherein is housed the chapel of the Archconfraternity¹, the long cortege, led by the red robed *Regidor* with his bell and the drummers, wanders in the streets of the old city, making stations at different locations, including in front of the Cathedral, where the Bishop and the clergy of the Cathedral welcome the penitents and the faithful.



Scenes of the Passion, called *Misteris*, are carried by the members of the Archconfraternity. They follow the huge and heavy Cross of the *Improperis*. The *Flagellation*, the *Ecce Homo*, the *Mater Dolorosa* and many other *Misteris*, give the faithful – and the great number of visitors who come for this occasion – a visual aid that allows them to enter into the mystery of the Passion of Jesus. The chants, called *Goigs*, sung in Catalan language, penetrate the hearts and move souls toward sentiments of compassion. The Catalan word *Goig* comes from *gaudium* in Latin, which means joy. The great paradox of the Passion of Christ is to unite dolor (sorrow) and joy, as is the paradox of

¹ The chapel of the Archconfraternity, within Saint Jacques church, has been granted to the Fraternity of Saint Peter. It is on its beautiful baroque altar that I had the joy to offer daily the Sacrifice of the Mass during my two first years of priesthood.

the Cross, so well expressed by these *Goigs*:

“Repentant in our hearts, let us all weep, for Jesus our Redeemer has poured His Blood. If you would like to meditate upon The Passio Sagrada, remember what I want to explain to you. Consider that the Redeemer has suffered on the harsh Cross and that He died, filled with sufferings.”



Anyone who is present is then invited to look at the man of agony. It is for him that Jesus suffered and died: If it happens that you come across his way toward the Calvary, remember o sinful soul, that your salvation has a price. If the shame caused by your sins impedes you from looking to the eyes of the Crucified, then do not fear to look at His Mother.

“Can the human heart refrain from partaking in her pain?”
(Stabat Mater Dolorosa)

Father Laurent Demets, FSSP



Here and There

A glimpse on the Church in the World

Address of His Holiness Benedict XVI To the Participants to the Congress on Priesthood

Given on Friday March 12th 2010

Your Eminences,

Dear Brothers in the Episcopate and in the Priesthood,

Distinguished Participants,

I am glad to meet you on this particular occasion and I greet you all with affection. I address a special thought to Cardinal Cláudio Hummes, Prefect of the Congregation for the Clergy, and thank him for his words to me. My gratitude also goes to the entire Dicastery for the dedication with which it coordinates the many initiatives of the Year for Priests that include this Theological Convention on the theme: "*Faithfulness of Christ, Faithfulness of the Priest*".

I am delighted with this initiative that has gathered more than 50 Bishops and more than 500 priests, many of whom are national or diocesan directors of the clergy and of continuing formation.

Your attention to the themes that concern the ministerial priesthood is one of the fruits of this special Year, which I chose to inaugurate precisely in order "to deepen the commitment of all priests to interior renewal for the sake of a more forceful and incisive witness to the Gospel in today's world" (*Letter for the Inauguration of the Year for Priests*, 6 June 2009; *L'Osservatore Romano* English edition, 24 June).

The theme of priestly identity, the subject of your first study day, is crucial to the exercise of the priestly ministry, today and in the future. In an epoch like our own, so "polycentric" and inclined to blur every

conception of identity, deemed by many contrary to freedom and democracy, it is important to keep clearly in mind the theological particularity of the Ordained Ministry to avoid succumbing to the temptation to reduce it to the prevalent cultural categories.

In a context of widespread secularization, which is gradually excluding God from the public sphere and tendentially also from the common social conscience, the priest often appears "foreign" to the common perception. This is precisely because of the most fundamental aspects of his ministry, such as, being a man of the sacred, removed from the world to intercede on behalf of the world and being appointed to this mission by God and not by men (cf. Heb 5:1).

For this reason it is important to overcome dangerous forms of reductionism. In recent decades these have used categories that are functionalist rather than ontological and have introduced the priest almost as a "social worker", at the risk of betraying Christ's Priesthood itself.

Just as the hermeneutics of continuity are proving ever more urgent for a satisfactory understanding of the Second Vatican Council's texts, likewise a hermeneutic we might describe as "of priestly continuity" appears necessary. This has come down to our day, starting from Jesus of Nazareth, Lord and Christ, and passing through the 2,000 years of the history of greatness and holiness, of culture and devotion which the Priesthood has written in the world.

Dear brother priests, in the time in which we live it is particularly important that the call to participate in the one Priesthood of Christ in the ordained Ministry flourishes in the "charism of prophecy": there is a great need for priests who speak of God to the world and who present God to the world; men who are not swayed by transient cultural trends but are capable of living authentically that freedom which alone the certainty of belonging to God can give.

As your Convention has clearly emphasized, the most necessary prophecy today is that of faithfulness, which, based on Christ's Faithfulness to humanity, leads through the Church and the ministerial Priesthood to living one's own priesthood in total adherence to Christ and to the Church. Indeed, the priest no longer belongs to himself but, because of the sacramental seal he has received (cf. Catechism of the Catholic Church, nn. 1563, 1582), is the "property" of God. The priest's "belonging to Another", must become recognizable to all, through a transparent witness.

In the way of thinking, speaking, and judging events of the world, of serving and loving, of relating to people, also in his habits, the priest must draw prophetic power from his sacramental belonging, from his profound being.

Consequently he must do all he can to separate himself from the predominant mindset that tends not to associate the minister's value with his being but with his function alone, thereby underestimating the work of God, which affects the profound identity of the priest as a person, configuring him to himself once and for all (cf. ibid., n. 1583).

The horizon of the ontological belonging to God also constitutes the proper framework for understanding and reaffirming, in our day too, the value of sacred celibacy which in the Latin Church is a charism required for Sacred Orders (cf. Presbyterorum Ordinis, n. 16) and is held in very great consideration in the Eastern Churches (cf. CCEO, can. 373).

It is an authentic prophecy of the Kingdom, a sign of consecration with undivided heart to the Lord and to "the affairs of the Lord" (1 Cor 7:32), the expression of their gift of self to God and to others (cf. Catechism of the Catholic Church, n. 1579).

The priest's vocation is thus most exalted and remains a great mystery, even to us who have received it as a gift. Our limitations and

weaknesses must prompt us to live out and preserve with deep faith this precious gift with which Christ has configured us to him, making us sharers in his saving Mission. Indeed, our comprehension of the ministerial priesthood is bound to faith and requires, ever more forcefully, a radical continuity between seminary formation and continuing formation. The prophetic life, without compromises, with which we serve God and the world, proclaiming the Gospel and celebrating the Sacraments, will encourage the advent of the Kingdom of God already present and the growth of the People of God in faith.

Dear priests, the men and women of our time ask us only to be truly priests and nothing more. The lay faithful will find in a great many other people what they humanly need, but in the priest alone will they be able to find the word of God that must always be on his lips (cf. *Presbyterorum Ordinis*, n. 4); the Mercy of the Father, abundantly and freely bestowed in the Sacrament of Reconciliation; the Bread of new Life, "true food given to men" (cf. Hymn of the Office of the Solemnity of *Corpus Christi* of the Roman Rite).



Let us ask God, through the intercession of the Blessed Virgin Mary and of St John Mary Vianney to obtain that we may thank him every day for the great gift of our vocation and that we may live our Priesthood with full and joyous faithfulness. Thanks to you all for this meeting! I very willingly impart the Apostolic Blessing to each one.

Olympic prodigy trades skates for sandals of Franciscan sister

By Simon Caldwell
Catholic News Service

LONDON (CNS) -- In the silence of St Joseph's Convent in Leeds each morning, Sister Catherine dresses herself in a gray habit. She fixes a black veil on her head and fastens to her waist a cord tied into three knots -- representing the evangelical counsels of poverty, chastity and obedience -- and she slips her feet into the sandals of a Franciscan nun.

Twelve years ago, when she was Kirstin Holum, she was reaching for her skates instead. In 1998 she competed for the United States at the Winter Olympics in Nagano, Japan. After placing sixth in the 3,000-meter and seventh in the 5,000-meter speed skating races, the 17-year-old was recognized as a prodigy racing against older women in their prime.

Instead of continuing her speed skating career, she joined the Franciscan Sisters of the Renewal, an order founded in New York in 1988. In September she arrived in England to work with the poor, with youth and to evangelize. She is a member of a community of four nuns -- three American and one English -- based in a house that, until last year, was owned and occupied by the Sisters of Mercy.

"I could have gone on" with speed skating, Sister Catherine told Catholic News Service in a Feb. 22 telephone interview. "I was thinking this (Vancouver, British Columbia) could have been my fourth Olympics, but I am so grateful the Lord led me to where I am now."

When speaking to youth groups Sister Catherine makes no secret of her past as an Olympic speed skater because it opens up the possibility of a religious vocation to young people who would never have thought about it.

"Usually you get a shocked look," she told CNS. "It is hard for children sometimes to picture you as anything else than a nun. It is definitely a starting point for

evangelization, for bringing them closer to Christ, because they can see there is a real person standing in front of them and not just a nun."

Kirstin Holum grew up in a suburb of Milwaukee. Her mother, Dianne Holum, was a speed skater who won an Olympic gold medal in 1972 and became a successful coach. She also was a fervent Catholic who conveyed to her daughter the importance of her faith; in 1996 she paid for her daughter to make a pilgrimage to the Marian shrine in Fatima, Portugal.

There, Holum, at the age of 16, felt a powerful sense of vocation and, she said, the "powerful experience of realizing Jesus' presence in the Blessed Sacrament." She said she prayed to Mary for guidance about her future as a speed skater and, after she had competed in Japan, decided to give it up.



Kirstin Holum, now known as Sister Catherine Mary.

"I was not feeling in my heart that I would be skating the rest of my life; I knew there was more to life than sports," she said. "I never regretted that decision. I think it was just a grace from God to bring me to something else." I saw people making sports into the most important thing, and I didn't desire that."

After retiring in 1998, Holum enrolled at the Art Institute of Chicago, specializing in photography. When she graduated she joined her mother in Denver and later spent three months on the Crossroads pro-life walk across the U.S., in which she developed the habits of daily Mass, praying the rosary, eucharistic adoration and "offering up sacrifices for the pro-life cause."

On returning home she recovered a sense of vocation and began to pray for direction. The answer came in 2002 when she walked from Denver to Toronto -- approximately 1,500 miles by road -- and, at World Youth Day, encountered the Franciscan Sisters of the Renewal for the first time. A year later she joined them at their headquarters in New York, taking her religious name after St. Catherine of Siena, whose writings she found inspirational.

"I have never regretted a single day," said Sister Catherine. "I am preparing to make my final profession of vows in June. I am seeing the Lord bring me to where he created me to be. I am preparing to say 'yes' to him for the rest of my life. ... I will belong to him forever."

"There is a lot of joy that comes from doing God's will and a lot of peace, and belonging totally to him as his spouse is the most fulfilling thing I know," she said. "I have been very, very happy since I entered the community."

Sister Catherine has spent most of the last six-and-half years in New York, working with young people and helping in such community projects as soup kitchens. She is now helping the sisters settle in Leeds, in northern England, where they are still in the process of discerning their mission.

Committed to simplicity of life, the nuns have denied themselves a television and a video. This means that Sister Catherine cannot follow the Winter Olympics in Vancouver, though, she confesses, "I love reading about it."

"It brings back a lot of good memories and it is nice to share with the sisters, too, all the memories I have," she said.



THE CATECHISM OF ST. PIUS X **The Apostle's Creed**

The Ninth Article of the Creed

The Church in general

Q. What does the Ninth article: The Holy Catholic Church, the Communion of Saints, teach us?

A. The Ninth Article of the Creed teaches us that Jesus Christ founded a visible society on earth called the Catholic Church, and that all those who belong to this Church are in communion with one another.

2 Q. Why immediately after the article that treats of the Holy Ghost is mention made of the Catholic Church?

A. Immediately after the article that treats of the Holy Ghost mention is made of the Catholic Church to indicate that the Church's holiness comes from the Holy Ghost, who is the Author of all holiness.

3 Q. What does the word Church mean?

A. The word Church means a calling forth or assembly of many.

4 Q. Who has convoked or called us into the Church of Jesus Christ?

A. We have been called into the Church of Jesus Christ by a special grace of God, to the end, that by the light of faith and the observance of the divine law, we may render Him the worship due to Him, and attain eternal life.

5 Q. Where are the members of the Church to be found?

A. The members of the Church are found partly in heaven, forming the Church Triumphant; partly in purgatory, forming the Church Suffering; partly on earth, forming the Church Militant.

6 Q. Do these various parts of the Church constitute one sole Church?

A. Yes, these various parts of the Church constitute one sole Church and one sole body for they have the same Head, Jesus Christ, the same Spirit animating and uniting them, and the same end, eternal happiness, which some already enjoy and the rest hope for.

7 Q. To which part of the Church does this Ninth Article principally refer?

A. This Ninth Article of the Creed principally refers to the Church Militant, which is the Church we actually belong to.



The Church Militant in her peregrination toward the celestial Jerusalem

The Pontifical Primacy

By Father V.A. Berto

I have already presented Father in a previous issue of Upon This Rock with an article that he wrote about Father Garrigou-Lagrange. I am glad to offer today another great article which was a part of his theological work on the Divine Constitution of the Church. It is always with clarity that Father Berto helps us penetrate into the mysteries of our Faith.

According to the First Vatican Council, it is an object of faith – *De Fide* –that:

- the Roman Pontiff has, by Divine institution, more than an office of surveillance (*inspectionis*) or of general direction (*directionis*), but rather a full and supreme power of jurisdiction, not only in things that regard faith and morals, but also in matter of discipline and government of the Church.
- the Roman Pontiff does not hold only a part of this power of jurisdiction, but its fullness.
- the nature of this jurisdiction is ordinary and immediate over all the particular Churches, and over all of the shepherds and the faithful.

An ordinary and immediate jurisdiction is precisely an Episcopal jurisdiction. In fact, some superiors, who do not assume the Episcopal character, receive in the present legislation of the Church a jurisdiction that imitates the one of the Bishops, but this is an ecclesiastical jurisdiction, while the jurisdiction of the Bishops is of Divine right. A freestanding opinion, though it is barely held because it is hardly defensible, is that each Bishop would receive his power of government directly from God by means of his canonical institution. It is safer to consider that there is in the Church, by Divine institution, a strict degree of jurisdiction that is distinct from the supreme Pontificate, yet one that is subordinate to it.

This does not mean that the supreme Pontificate would be something other than an Episcopal jurisdiction. We just said that it is an Episcopal jurisdiction, and it is truly, according to the very words of the Council: *vere episcopalis*.

Saint Thomas remarks that it is a law of language when a genus contains different species, we usually designate by the name of the genus all the species minus one, namely the one that is highest, which we nearly consider being a genus on its own. For instance, man belongs to the genus animal, yet we say “man and animals.” Similarly, though used here as an analogy, we are definitively not in the kingdom of univocal. We must say that there are in the Church two degrees of Episcopal jurisdiction. We attribute the name of Pontifical jurisdiction to the higher one.

Let us be more precise. The Pontifical degree of jurisdiction is not higher because the Bishop of Rome would have over the faithful of Rome a larger power than the other Bishops would have over the faithful of their respective dioceses. Nor would it be because the Bishop of Rome would have a larger power over the other Bishops, and only over them, a power similar to the power of the other Bishops over their faithful. Those two opinions would be heretical. The preeminence of the Episcopal jurisdiction of the Roman Pontiff lies in the fact that it is at once a universal and sovereign jurisdiction. Again, the preeminence of the Episcopal jurisdiction of the Roman Pontiff lies in the fact that it is both a **universal** and **sovereign** jurisdiction.

It is a **universal** jurisdiction. The Bishop of Rome is the immediate Bishop of not only the other Bishops, but also of each of their faithful who are all compelled by the laws of the universal Legislator, all obliged to obey the orders of the universal Pastor, all subjects of the justice of the universal Judge, without any other conditions or reserves than the ones he sets.

It is a **sovereign** jurisdiction. It is superior to any other jurisdiction. All other jurisdictions are not only inferior to it, but subordinate to it.

These two prerogatives differentiate the Pontificate from the Episcopate, but do not prevent Episcopal jurisdiction, which is an **ordinary** and **immediate** ecclesiastical power. This power is ordinary, which means it is not an extraordinary, exceptional, or additional power, but rather permanent, one that is not delegated, but inherent to the function. Further, this power is immediate, as it extends directly to all the faithful without any necessary intervention of any inferior hierarchical degree. Reciprocally, it is accessible to all the faithful without any necessary passage through a hierarchical way.

Such is the power of any Bishop over his particular flock. Such is the power of the Pope over the whole Christian flock. "*Ut unus omnes unicum ovile nos pastor regat.*"¹

The character of immediacy is certainly the less known and the most ignored by the faithful. Therefore we shall develop this subject.

Following from what has just been said, with the exception of the faithful of the Diocese of Rome, all Christians have two Bishops: the Pope and their own Bishop. Two jurisdictions, both Episcopal, both ordinary and immediate, are exerted over them. Nevertheless, there is neither disorder nor risk of conflict, because these two jurisdictions are not coordinated but one is subordinate to the other. The Pontifical laws are mandatory, the Pontifical orders are executive, and the Pontifical sentences are definitional², in and of themselves, and for all who are concerned by them.

¹ "Let one sole shepherd be our guide, all in one fold abide." Hymn of All Saints, *Placare Christi*.

² We had some difficulties to translate the word "définitoire" from the French. In fact, it is a neologism used for the first time by Dom Guéranger. I first used the word "definitory" in English, which is not in the dictionary. After discussion with some linguists, I have decided to use the word "definitional" that is not usual. I was told that, since "définitoire" is a neologism in French, it is possible to translate it into another language by another neologism. Father Berto was fluent in English, but alas, he never wrote in the language of Shakespeare.

Similarly, for all the things that concern his own flock, a Bishop, by his own right and his own ordinary jurisdiction, establishes laws, gives orders, and promulgates sentences that are in themselves mandatory, executive, and definitional. He does not need any Pontifical delegation for this. He is a Bishop and this is sufficient.

There exists a quasi-infinite distance between the position of a Bishop in the Church and the position of a high ranking public servant in our modern societies. This latter position, even though respected as an esteemed position, is nothing more than a precarious agent of the central power, perpetually indigent in relation to its counterpart.

Yes, the Pope can depose a Bishop, he can suppress or create the area of authority, or see, of a Bishop, and he can expand or narrow the territory of a diocese. But he cannot impede a residential Bishop, *in sensu composito*, as we say in theology, of being a veritable Pastor, who also possesses, though in a capacity that is sovereign only for his own flock, the principle triple powers that are his to fulfill, namely, legislative, executive, and judicial. In these three cases, his power is ordinary and immediate.

Without any doubt, the Bishops are also the principal enforcers of the Pontifical volitions, as soon as they become known and promulgated. But this is not an additional or accidental office. It is precisely a practice of their ordinary jurisdiction that is inherent to the very notion of the Episcopal office, accomplished by virtue of the Episcopal function, which establishes the Bishops in charge of particular flocks. Accordingly, such flocks are not remote or separate from the ecumenical fold. Through the care and authority of the Bishops, they must remain in the living communion and under the loving obedience of the universal Shepherd.

When we say that the Bishops are enforcers, may our readers not conceive that we are talking about mere material enforcement as if it

were something mechanical. It is true that the acts of the Pontifical jurisdictions immediately extend to all those who are concerned by them. However, it is the Bishop, for his own flock the interpreter of these acts, who is able, because of his own pastoral authority, to declare their authentic sense and to moderate their applications according to his own prudence. This is confirmed to be true in that we have no example of decrees of the Holy See of which accomplishment has not been entrusted to the cooperation of the Bishops.

Therefore, there are two jurisdictions over the faithful of the Church. One is subordinate to the other and both are immediate. Now a question remains. This is not about defining which one founds the other, because we know that both are of Divine institution, and we know as well which one is subordinate to the other. This is not about discovering the one that is the more immediate, which does not make any sense, because there is no degree in immediacy.

Thus, the question that remains is: Which one conditions the exercise of the other by providing its subjects? In other words, which one is the most necessary or has a priority of nature? Is it our dependence on our Bishop that makes us immediate subjects of the Sovereign Pontiff, or, on the contrary, is it our dependence on the Pope that makes us immediate subjects of our Bishop?

We often hear that we are linked to the Pope through our Bishop. *Linked* is such an imprecise word that we can barely base a discussion upon it. According to what we said, if by *linked* it is meant that the Pope would have an immediate jurisdiction only over the Bishops, and through them, a mediate jurisdiction over the faithful, it would be heretical. But if it is meant that the immediate jurisdiction of the Pope over all the faithful involves the cooperation of the Episcopal order, nothing is truer. Finally, if it is meant, as it seems more often to be the case, that we are subjects of the Pope due to the fact that we are subjects

of our Bishop, it is not a dogmatic error, but purely a theological error.

One cannot be a new creature, born again in Baptism, without being an element of the City built upon Peter, or rather, a citizen of the Kingdom to which Peter holds the keys, and a member of the Body who has Peter as the visible Head. This is unconditional necessity. On the other hand, one can be born into the Church without being under any particular Episcopal jurisdiction. It is the case of the multitude of Christians who have been, are, and will be baptized in territories of mission where the Apostolic Vicars do not have the perfection of the Episcopal power. Are these Christians less linked to the Pope for not having a Bishop?

In the lands which are already erected in dioceses, as the whole face of the earth will be one day, Baptism simultaneously establishes a Christian in dependence upon his Bishop and upon the Pope. But the first dependence is not unconditional, unlike the second one. Indeed, a Bishop must be instituted by the Pope and must be currently in Communion with the Pope. Otherwise Baptism would unite a faithful over and over again to the Pope and in no way to the Bishop.

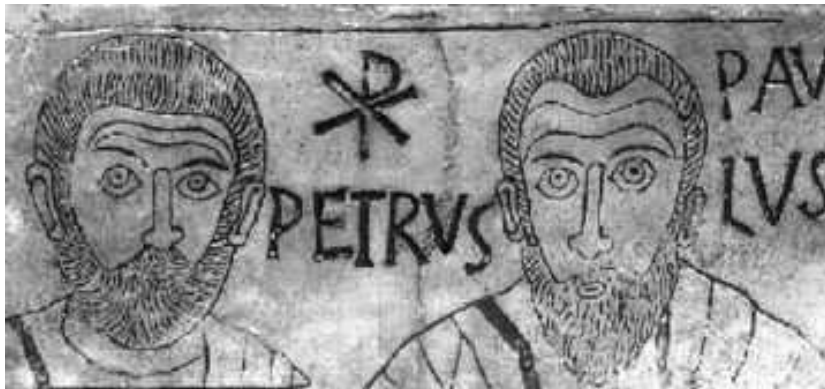
One would say that we have seen in the history of the Church many cases of Bishops elected by their colleagues, their clergy, or their faithful without any trace of a Roman confirmation. But the mode of designation of the Bishops is not determined by the Divine right. In fact, the implicit approval of the Roman Pontiff can be sufficient, as has effectively often been the case. And it appears that the Bishops, by whatever manner they have been established, who have not recognized the supreme authority of the Pope, have always and everywhere been reputed to be schismatic while their flock never ceased to belong to the Pope by virtue of Baptism.

It is true that in a sense we are linked to the Pope through our Bishop, but it is even truer that we are linked to our Bishop through the Pope. It is because of our dependence on the Pope that we are

constituted as immediate subjects of a particular Bishop.

We are no longer here in the field of dogma, but of theology. In matter of dogma, we believe. In matter of theology, we reason. For this reason, a theological certitude will never reach the degree of the transcendental certitude of dogma. For the same reason, we cannot accuse a Christian of being a heretic if he does not receive and accept a theological certitude. Yet, there are in theology some propositions that are certain and definite. Such is the case of those we are discussing now and they are important.

Father Berto illustrates his topic with a couple of examples that occurred in France in the mid-fifties. In order to not confuse the minds of our readers who may not be familiar with this context, I decided to skip them and to end this article at this point.



The Primacy of the Successor of Peter In the Mystery of the Church

Reflexion of the Congregation for the Doctrine of the Faith

Cardinal Joseph Ratzinger, Prefect
Tarcisio Bertone, Archbishop Emeritus of Vercelli,
Secretary

1. At this moment in the Church's life, the question of the primacy of Peter and of his Successors has exceptional importance as well as ecumenical significance. John Paul II has frequently spoken of this, particularly in the Encyclical *Ut unum sint*, in which he extended an invitation especially to pastors and theologians to "find a way of exercising the primacy which, while in no way renouncing what is essential to its mission, is nonetheless open to a new situation".

In answer to the Holy Father's invitation, the Congregation for the Doctrine of the Faith decided to study the matter by organizing a strictly doctrinal symposium on *The Primacy of the Successor of Peter*, which was held in the Vatican from 2 to 4 December 1996. Its Proceedings have recently been published.

2. In his Message to those attending the symposium, the Holy Father wrote: "The Catholic Church is conscious of having preserved, in fidelity to the Apostolic Tradition and the faith of the Fathers, the ministry of the Successor of Peter". In the history of the Church, there is a continuity of doctrinal development on the primacy. In preparing the present text, which appears in the Appendix of the above-mentioned Proceedings, the Congregation for the Doctrine of the Faith has used the contributions of the scholars who took part in the symposium, but without intending to offer a synthesis of them or to go into questions requiring further study. These "Reflections" - appended to the

symposium - are meant only to recall the *essential* points of Catholic doctrine on the primacy, Christ's great gift to his Church because it is a necessary service to unity and, as history shows, it has often defended the freedom of Bishops and the particular Churches against the interference of political authorities.

I. Origin, Purpose and Nature of the Primacy

3. "First Simon, who is called Peter". (Mt 10,2) With this significant emphasis on the primacy of Simon Peter, St Matthew inserts in his Gospel the list of the Twelve Apostles, which also begins with the name of Simon in the other two synoptic Gospels and in Acts. This list, which has great evidential force, and other Gospel passages show clearly and simply that the New Testament canon received what Christ said about Peter and his role in the group of the Twelve. Thus, in the early Christian communities, as later throughout the Church, the image of Peter remained fixed as that of the Apostle who, despite his human weakness, was expressly assigned by Christ to the first place among the Twelve and was called to exercise a distinctive, specific task in the Church. He is *the rock* on which Christ will build his Church; he is the one, after he has been converted, whose faith will not fail and who will strengthen his brethren; lastly, he is the Shepherd who will lead the whole community of the Lord's disciples.

In Peter's person, mission and ministry, in his presence and death in Rome attested by the most ancient literary and archaeological tradition - the Church sees a deeper reality essentially related to her own mystery of communion and salvation: "*Ubi Petrus, ibi ergo Ecclesia*" (Saint Ambrose) From the beginning and with increasing clarity, the Church has understood that, just as there is a succession of the Apostles in the ministry of Bishops, so too the ministry of unity entrusted to Peter belongs to the permanent structure of Christ's Church and that this succession is established in the see of his martyrdom.

4. On the basis of the New Testament witness, the Catholic Church teaches, as a doctrine of faith, that the Bishop of Rome is the Successor of Peter in his primatial service in the universal Church; this succession explains the

preeminence of the Church of Rome, enriched also by the preaching and martyrdom of St Paul.

In the divine plan for the primacy as "the office that was given individually by the Lord to Peter, the first of the Apostles, and to be handed on to his successors", we already see the purpose of the Petrine charism, i.e., "the unity of faith and communion" of all believers. The Roman Pontiff, as the Successor of Peter, is "the perpetual and visible principle and foundation of unity both of the Bishops and of the multitude of the faithful" and therefore he has a specific ministerial grace for serving that unity of faith and communion which is necessary for the Church to fulfill her saving mission.

5. The Constitution *Pastor aeternus* of the First Vatican Council indicated the purpose of the Primacy in its Prologue and then dedicated the body of the text to explaining the content or scope of its power. The Second Vatican Council, in turn, reaffirmed and completed the teaching of Vatican I, addressing primarily the theme of its purpose, with particular attention to the mystery of the Church as *Corpus Ecclesiarum*. This consideration allowed for a clearer exposition of how the primatial office of the Bishop of Rome and the office of the other Bishops are not in opposition but in fundamental and essential harmony.

Therefore, "when the Catholic Church affirms that the office of the Bishop of Rome corresponds to the will of Christ, she does not separate this office from the mission entrusted to the whole body of Bishops, who are also 'vicars and ambassadors of Christ' (*Lumen gentium*, n. 27). The Bishop of Rome is a member of the 'College', and the Bishops are his brothers in the ministry". It should also be said, reciprocally, that Episcopal collegiality does not stand in opposition to the personal exercise of the primacy nor should it relativize it.

6. All the Bishops are subjects of the *sollicitudo omnium Ecclesiarum* as members of the Episcopal College which has succeeded to the College of the Apostles, to which the extraordinary figure of St Paul also belonged. This universal dimension of their *episkope* (overseeing) cannot be separated from the particular dimension of the offices entrusted to them. In the case of the Bishop of Rome - Vicar of Christ in the way proper to Peter as Head of the

College of Bishops - the *sollicitudo omnium Ecclesiarum* acquires particular force because it is combined with the *full and supreme power* in the Church: a truly Episcopal power, not only supreme, full and universal, but also immediate, over all pastors and other faithful (First Vatican Council) The ministry of Peter's Successor, therefore, is not a service that reaches each Church from outside, but is inscribed in the heart of each particular Church, in which "the Church of Christ is truly present and active"(Second Vatican Council), and for this reason it includes openness to the ministry of unity. This interiority of the Bishop of Rome's ministry to each particular Church is also an expression of the *mutual interiority* between universal Church and particular Church.

The episcopacy and the primacy, reciprocally related and inseparable, are of divine institution. Historically there arose forms of ecclesiastical organization instituted by the Church in which a primatial principle was also practised. In particular, the Catholic Church is well aware of the role of the apostolic sees in the early Church, especially those considered Petrine - Antioch and Alexandria - as reference-points of the Apostolic Tradition, and around which the patriarchal system developed; this system is one of the ways God's Providence guides the Church and from the beginning it has included a relation to the Petrine tradition.

II. The Exercise of the Primacy and Its Forms

7. The exercise of the Petrine ministry must be understood - so that it "may lose nothing of its authenticity and transparency" (John Paul II) - on the basis of the Gospel, that is, on its essential place in the saving mystery of Christ and the building-up of the Church. The primacy differs in its essence and in its exercise from the offices of governance found in human societies: it is not an office of co-ordination or management, nor can it be reduced to a *primacy of honour*, or be conceived as a political monarchy.

The Roman Pontiff - like all the faithful - is subject to the Word of God, to the Catholic faith, and is the guarantor of the Church's obedience; in this sense he is *servus servorum Dei*. He does not make arbitrary decisions, but is spokesman for the will of the Lord, who speaks to man in the Scriptures lived

and interpreted by Tradition; in other words, the *episkope* of the primacy has limits set by divine law and by the Church's divine, inviolable constitution found in Revelation. The Successor of Peter is the rock which guarantees a rigorous fidelity to the Word of God against arbitrariness and conformism: hence the martyrological nature of his primacy.

8. The characteristics of exercising the primacy must be understood primarily on the basis of two fundamental premises: *the unity of the episcopacy and the Episcopal nature of the primacy* itself. Since the episcopacy is "one and undivided" (First Vatican Council) the primacy of the Pope implies the authority effectively to serve the unity of all the Bishops and all the faithful, and "is exercised on various levels, including vigilance over the handing down of the Word, the celebration of the liturgy and the sacraments, the Church's mission, discipline and the Christian life" (John Paul II) ; on these levels, by the will of Christ, everyone in the Church - Bishops and the other faithful - owe obedience to the Successor of Peter, who is also the guarantor of the legitimate diversity of rites, disciplines and ecclesiastical structures between East and West.

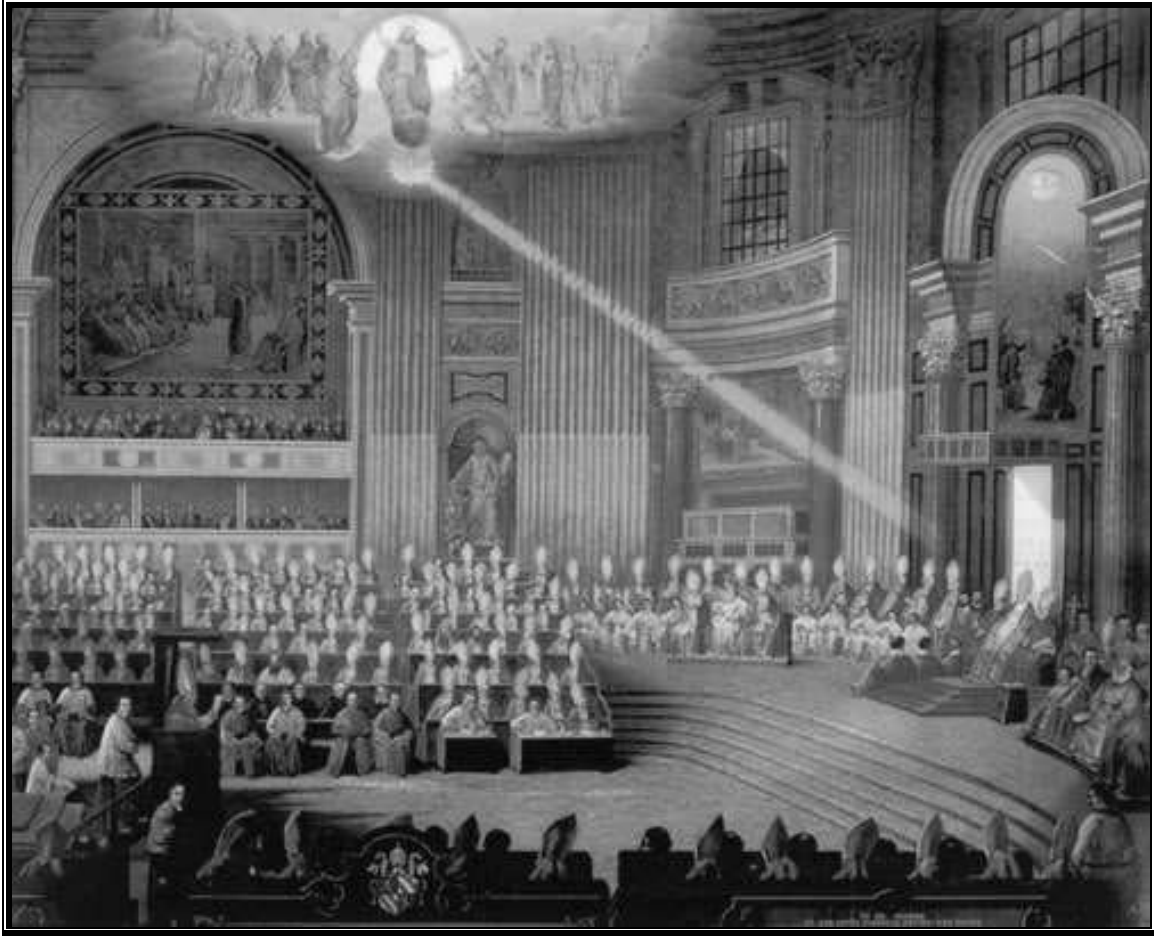
9. Given its Episcopal nature, the primacy of the Bishop of Rome is first of all expressed in transmitting the Word of God; thus it includes a specific, particular responsibility for the mission of evangelization, since ecclesial communion is something essentially meant to be expanded: "Evangelization is the grace and vocation proper to the Church, her deepest identity" (Paul VI).

The Roman Pontiff's Episcopal responsibility for transmission of the Word of God also extends within the whole Church. As such, it is a supreme and universal *magisterial office*; it is an office that involves a charism: the Holy Spirit's special assistance to the Successor of Peter, which also involves, in certain cases, the prerogative of infallibility. Just as "all the Churches are in full and visible communion, because all the Pastors are in communion with Peter and therefore united in Christ", in the same way the Bishops are witnesses of divine and Catholic truth when they teach in communion with the Roman Pontiff.

10. Together with the magisterial role of the primacy, the mission of Peter's Successor for the whole Church entails the right to perform acts of ecclesiastical governance necessary or suited to promoting and defending the unity of faith and communion; one of these, for example, is to give the mandate for the ordination of new Bishops, requiring that they make the profession of Catholic faith; to help everyone continue in the faith professed. Obviously, there are many other possible ways, more or less contingent, of carrying out this service of unity: to issue laws for the whole Church, to establish pastoral structures to serve various particular Churches, to give binding force to the decisions of Particular Councils, to approve supradiocesan religious institutes, etc. Since the power of the primacy is supreme, there is no other authority to which the Roman Pontiff must juridically answer for his exercise of the gift he has received: "*prima sedes a nemine iudicatur*". This does not mean, however, that the Pope has absolute power. Listening to what the Churches are saying is, in fact, an earmark of the ministry of unity, a consequence also of the unity of the Episcopal Body and of the *sensus fidei* of the entire People of God; and this bond seems to enjoy considerably greater power and certainty than the juridical authorities - an inadmissible hypothesis, moreover, because it is groundless - to which the Roman Pontiff would supposedly have to answer. The ultimate and absolute responsibility of the Pope is best guaranteed, on the one hand, by its relationship to Tradition and fraternal communion and, on the other, by trust in the assistance of the Holy Spirit who governs the Church.

11. The unity of the Church, which the ministry of Peter's Successor serves in a unique way, reaches its highest expression in the Eucharistic Sacrifice, which is the centre and root of ecclesial communion; this communion is also necessarily based on the unity of the Episcopate. Therefore, "every celebration of the Eucharist is performed in union not only with the proper Bishop, but also with the Pope, with the Episcopal order, with all the clergy, and with the entire people. Every valid celebration of the Eucharist expresses this universal communion *with Peter* and with the whole Church, or objectively calls for it", as in the case of the Churches which are not in full communion with the Apostolic See.

First Vatican Council



“We teach and declare that, according to the gospel evidence, a primacy of jurisdiction over the whole Church of God was immediately and directly promised to the blessed apostle Peter and conferred on him by Christ the lord.

It was to Simon alone, to whom he had already said You shall be called Cephas, that the Lord, after his confession, You are the Christ, the son of the living God, spoke these words:

Blessed are you, Simon Bar-Jona. For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my Church, and the gates of the underworld shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”

12. "The pilgrim Church, in its sacraments and institutions, which belong to this age, carries the mark of this world which is passing". For this reason too, the immutable nature of the primacy of Peter's Successor has historically been expressed in different forms of exercise appropriate to the situation of a pilgrim Church in this changing world.

The concrete contents of its exercise distinguish the Petrine ministry insofar as they faithfully express the application of its ultimate purpose (the unity of the Church) to the circumstances of time and place. The greater or lesser extent of these concrete contents will depend in every age on the *necessitas Ecclesiae*. The Holy Spirit helps the Church to recognize this *necessity*, and the Roman Pontiff, by listening to the Spirit's voice in the Churches, looks for the answer and offers it when and how he considers it appropriate.

Consequently, the nucleus of the doctrine of faith concerning the competencies of the primacy cannot be determined by looking for the least number of functions exercised historically. Therefore, the fact that a particular task has been carried out by the primacy in a certain era does not mean *by itself* that this task should necessarily be reserved always to the Roman Pontiff, and, vice versa, the *mere* fact that a particular role was not previously exercised by the Pope does not warrant the conclusion that this role could not in some way be exercised in the future as a competence of the primacy.

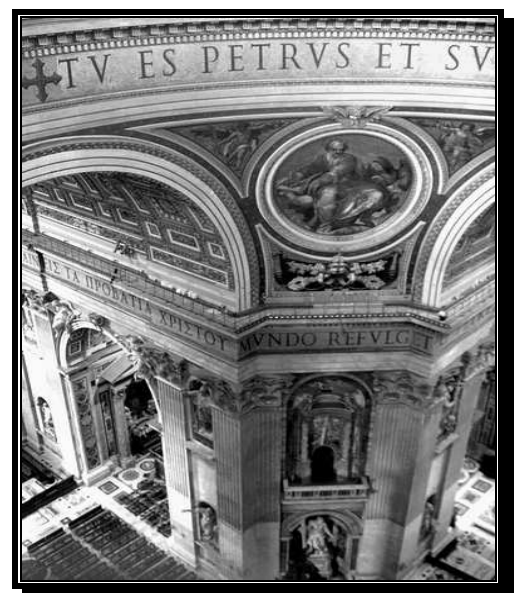
13. In any case, it is essential to state that discerning whether the possible ways of exercising the Petrine ministry correspond to its nature is a discernment to be made *in Ecclesia*, i.e., with the assistance of the Holy Spirit and in fraternal dialogue between the Roman Pontiff and the other Bishops, according to the Church's concrete needs. But, at the same time, it is clear that only the Pope (or the Pope with an Ecumenical Council) has, as the Successor of Peter, the authority and the competence to say the last word on the ways to exercise his pastoral ministry in the universal Church.

14. In recalling these essential points of Catholic doctrine on the primacy of Peter's Successor, the Congregation for the Doctrine of the Faith is certain that the authoritative reaffirmation of these doctrinal achievements offers greater clarity on the way to be followed. This reminder is also useful for avoiding

the continual possibility of relapsing into biased and one-sided positions already rejected by the Church in the past (Febronianism, Gallicanism, ultramontanism, conciliarism, etc.). Above all, by seeing the ministry of the *Servant of the servants of God* as a great gift of divine mercy to the Church, we will all find with the grace of the Holy Spirit - the energy to live and faithfully maintain full and real union with the Roman Pontiff in the everyday life of the Church, in the way desired by Christ.

15. The full communion which the Lord desires among those who profess themselves his disciples calls for the common recognition of a universal ecclesial ministry "in which all the Bishops recognize that they are united in Christ and all the faithful find confirmation for their faith" (John Paul II). The Catholic Church professes that this ministry is the primatial ministry of the Roman Pontiff, Successor of Peter, and maintains humbly and firmly "that the communion of the particular Churches with the Church of Rome, and of their Bishops with the Bishop of Rome, is -- in God's plan -- an essential requisite of full and visible communion" (John Paul II). Human errors and even serious failings can be found in the history of the papacy: Peter himself acknowledged he was a sinner. Peter, a weak man, was chosen as the rock precisely so that everyone could see that victory belongs to Christ alone and is not the result of human efforts. Down the ages the Lord has wished to put his treasure in fragile vessels: human frailty has thus become a sign of the truth of God's promises.

When and how will the much-desired goal of the unity of all Christians be reached? "How to obtain it? Through *hope* in the Spirit, who can banish from us the painful memories of our separation. The Spirit is able to grant us clear-sightedness, strength, and courage to take whatever steps are necessary, that our commitment may be ever more authentic"(John Paul II). We are all invited to trust in the Holy Spirit, to trust in Christ, by trusting in Peter.



The Stabat Mater And its illustrious composers

By Hon. Tod B. Galloway

(Article published in "*The Etude*", October 1934)

In the interesting study of the growth and development of music there is no subject more fascinating than that of the evolution of ecclesiastical or church music.

The Hebrews, we know, got their first ideas of music from their neighbors the Syrians. From the Song of Deliverance – the Song of Moses, as related in the Bible, and as sung by Miriam and her companions – down through Bible history, we have the interesting story of the growth of the Hebraic liturgy. This we follow until the Great Date of the birth of the Savior of Mankind.

Just how the new and struggling Church derived from its Hebraic traditions the evolution of religious music pertaining to the New Story, and how our early Church fathers were able to bring about a Latin liturgy suitable to the new religion, are problems of the greatest interest.

Beauty in Birth

How the early fathers, in lisping Latin verse, told the story of the mystery of the Incarnation, is beyond our comprehension. It is a chain that runs like patterned golden threads through all Christian poetry worthy of the name. And so it is that in the "*Stabat Mater*" of an early hymn writer, it appears in the perfection of the present form of this immortal, if not peerless, hymn. But little time elapsed before it became widely known; for it found early use in devotional exercises, through the direct encouragement of the clergy. Not, however, until some four hundred years should elapse, did it become part of the Roman Missal; and it still is sung on the Feast of the Seven Dolors in Holy Week and during the Devotions for the Way of the Cross.

Which Move the Heart

That this poem, inimitable in its tender pathos, has fascinated the imaginative ones of many countries is shown by the numerous translations into various languages. One rendering into English, by Bishop Mant, is particularly striking and begins with the beautiful line, "By the Cross sad Vigil keeping"; and another by the Rev. E. Caswell is found in **Hymns, Ancient and Modern**.

The Latin opening is this:

*Stabat Mater dolorosa
Juxta Crucem lacrimosa
Dum pendebat Filius.*

What a world of suggestion in nine words! Volumes could scarcely convey more. The heart-rending scene, theme of unending contemplation, is pictured in all its tragedy.

Here is the sympathetic version of the Rev. E. Caswell:

*At the Cross her station keeping
Stood the Mournful Mother weeping
Close to Jesus to the last.*

Probably few, who sing these words in the churches of today, know that they are but a transcription of the inspired lines of an Italian monk who died more than six hundred years ago. That the beautiful "Stabat Mater" should have moved people for more than six hundred years, and that it should have proved to be a source of inspiration to musicians is not surprising. Hence we can trace a continued procession of musical settings, from the fourteenth to the twentieth century.

An Inspirer of Music

The Divine Poem is believed to have been written by an obscure monk, Jacopone dei Benedetti, toward the end of the thirteenth century. The musical settings of Josquim Deprés, Palestrina, d'Astorga, Pergolesi, Rossini, and Dvorak and among the best known; and the magnificent works of Rossini and Dvorak are, in their different styles, unequaled, though that of Rossini is unquestionably the most popular of all. To these names may be added Haydn of the classic period, along with Verdi and the Irish Stanford of the nineteenth century.

Josquin Deprés was born about the middle of the fifteenth century, and died in 1521. He won early fame, and before reaching his fortieth year, was regarded as the greatest composer of the time. His music, even during his life, became known over the whole of civilized Europe. Though it is of profound interest to the antiquarian and of great value to the student of music, it falls strangely on the modern ear. The counterpoint is elaborate to the verge of complication; while the words would seem to be regarded as of little consequence except as a medium for its display.

That the church authorities became restive under this over-elaboration and threatened to revert to the exclusive use of plainsong in the services, is certain; and the threat remained over the heads of church composers until the genius of Palestrina came to lift it and to bring church music into a saner and more reverential condition.

However, that this opinion of Josquin's music is not universally shared, is proved by the fact that the late W. S. Rockstro, one of the greatest authorities on ancient ecclesiastical music, was an enthusiastic admirer of it.

A Musical Messiah

With the advent of Palestrina opens a new era in the art. A new sense of beauty is brought to light, and an entirely new power of reflecting the spirit of the words is revealed. Instead of a cold and rigid science, an art that is at once a combination of skill and inspiration breaks into being and this is to prove the forerunner of modern music. The way was paved that was to lead to the giant wonders of the near past, and on which were to tread the Elgar and the Debussy of our day.



The supreme service which Palestrina rendered to music was the composition of a Mass which was adjudged by the Pope and cardinals to be worthy of the church, and a model for future composers; for, had their decision been adverse, the disastrous effect would have been incalculable. The decision was epoch-making.

When at the zenith of his powers, Palestrina wrote his setting of the "Stabat Mater." It is a work of

extraordinary beauty, originality, and skill. Judged from either point of view, it is faultless. The opening is stupendous.

The three consecutive major chords, beginning with that of A, followed by those of G and F (the treble part starting on the keynote and rising by intervals of the second to C, and the bass beginning on A and proceeding inversely to F) produce an effect that is, even today, thrilling. What must have been the feelings of those who first heard these harmonies, when we, who have enjoyed Wagner and listened to Strauss, are moved by them! Suffice it to say that the work, as a whole, is one of the most splendid specimens of ecclesiastical music in existence. Palestrina died in 1594 when nearing seventy years of age.

Other Worthies

When we come to consider the works of d'Astorga and Pergolesi, it must be remembered that they were written in a century of absolute decadence, so far as Italian music is concerned. The splendid type of church music, which we owe to Palestrina, had to a large degree, passed away. The music of the church had become neither reverent nor serious. Salvator Rosa is quoted as having said, "*Art is debased, worldly song has taken the church.*" And again he continues. "*The miserere here becomes a chaconne, with the style of farce and comedy, with gigue and sarabandes.*"

Such language, is, absolutely inapplicable to the "Stabat Mater" of d'Astorga, which is far more ecclesiastical in its style than most of the church music of his day. Although containing numbers such as **Quis est Homo** and **Fac me plagis vulnerary**, which are more operatic than sacred, still, the settings of **O quam tristis et afflicta** and **Eia Mater** have much interest and value and are quite worthy of the fame which has clung to the work.

A fact that makes it a more meritorious performance of the composer is that Baron d'Astorga was a diplomat and a great traveler, and music was but a much-loved pastime of his leisure hours. He was born in 1680 and died about 1756.

A Devastating Contrast

After considering a work of such grandeur as the "Stabat Mater" of Palestrina it is somewhat difficult to guard one's sense of proportion and to deal justly when we come to the setting of the same poem by Pergolesi.

This is so inferior from whatever point of view it may be judged, that it is impossible to compare it with Palestrina's or to assign it any place in such glorious company. The work of a young man undisciplined and unused to serious thought, whose time was largely occupied in composing operas, mostly of a comic kind, there is little cause for surprise that it is found theatrical in style and utterly lacking in genuine feeling. To account for its popularity, one need only say that it abounds in melodies that fall pleasantly on the ears of the multitude. A glance at it is sufficient to show how decadent the Roman school had become during the century which had elapsed since the death of Palestrina. Viewed as a translation of the wonderful poem into the language of music, it is without value.

It is sometimes said that the peoples of the North are unable to understand the "Latin temperament" and are easily led astray in their judgment of its music. Possibly there may be some foundation for the idea; but we certainly are able to and do appreciate Palestrina, Verdi, Berlioz, César Franck, Saint-Saëns, Vincent d'Indy, Debussy, and many others. We are, however, just as capable of recognizing the decadence of the Italian school of Pergolesi's time as well as the decline of the English School of the eighteenth century.

A Work of Contradictions

When we come to the "Stabat Mater" of Rossini we are brought into contact with one of the most extraordinary characters of the nineteenth century. At the height of his popularity, when Rossini had produced "The Barber of Seville" – a comic opera of the year 1816, which he followed in 1829 with "William Tell" a serious opera of power and majesty, he suddenly announced that he would write no more operas. The musical world was astounded as, with the possible exception of Verdi, he is the only operatic composer who abstained long from writing for the stage. Grove says that "*Rossini had more gaiety than propriety, more wit than dignity, more love of independence than good taste*"; and yet he created this extraordinary religious work.

The "Stabat Mater" performed in public for the first time in 1832, had increased the composer's reputation by exhibiting his genius in a new light. Some critics, it is true, complained that the music is not sufficiently devotional that it is worldly, theatrical and essentially operatic in its character. Rossini told Ferdinand Hiller that he had written the "Stabat Mater" *mezzo serio*; but perhaps Rossini was only *mezzo serio* himself in saying so!

A Contemporary Master Work

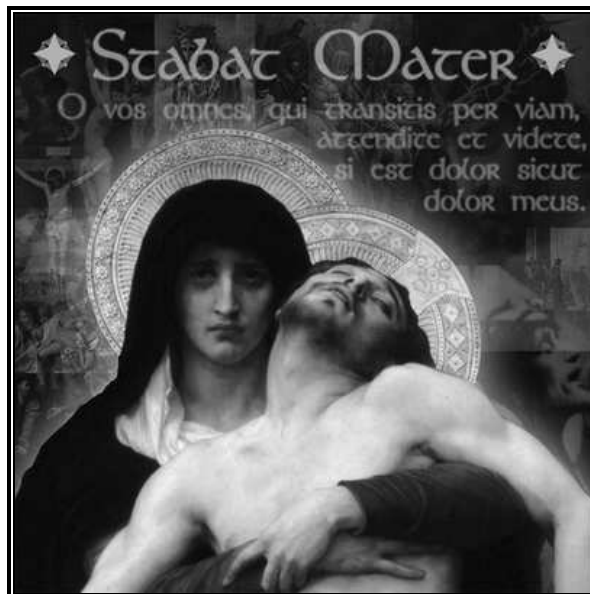
There remains but to refer to the work of Dvorak; and wonderful is this masterpiece. As one has said, *"From beginning to end there seems to be not a bar that would willingly be spared, or that does not seem to emanate from the very soul of the poem. As the work proceeds the poetry continues to be vivified and lighted up by the religious passion which burns in the wonderful inspiration."*

The "Stabat Mater" of Dvorak is a masterpiece of one of the greatest musicians of all time. It would be dangerous to cite any one movement as greater than another; but it might be permissible to point to the quartet and chorus accompanying the words of consolation that conclude the poem,

**Quando corpus morietur
Fact ut animae donetur
Paradisi Gloria,**

as perhaps his supreme achievement. It was composed in 1876, the thirty-fifth year of his life.

Thus the beautiful poem of a humble mediaeval monk has been for nearly seven hundred years, the inspiration of some of the most solemn, appealing and inspirational music ever written by man.



A religious and cultural Patrimony The Corsican Polyphony

From: www.corsica-isula.com

Polyphony

A significant, though not the only aspect of Corsican traditional music is polyphony (many voices): unaccompanied (a capella) singing by small groups of three to eight or nine people. It is closely associated with the island's identity and its rebirth coincided with the resurgence (*riaquistu*) of national political ambition in the seventies. Thirty years on polyphony is widely celebrated as the country's cultural expression - more than any other art form.

Dorothy Carrington, doyenne of living Corsican chroniclers described singers of polyphony, who "*...never... feel so united in their apartness, their insularity, as when performing this indigenous music inherited from their unremembered past. Fathers and sons and brothers and cousins stand or crouch in close formation, body to body, ear to ear, linked in the communion of singing with each other, with their race and with the hosts of their ancestors.*" Phew! "I had the impression of hearing a voice from the entrails of the earth. Song from the beginning of the world," she said after hearing singing one Christmas eve in a chapel in the Fiumorbu.

The origins of Corsican polyphony are much disputed and since until recently they have been undocumented, no clear evidence exists of its source. Though I'm no musician, I sense it as inheriting a bit of everything Mediterranean from the north, south, east and west. Friends often ask about the Arab influence.

Traditional Corsican polyphony, following its revival in the 1970s, is now a central part of the expression of Corsican culture. There are those who stress its political importance, while others insist more on the music in its own

right. There were those who recorded old people singing time-honoured aurally transmitted chants and others who started writing what can be described as political songs. In any event, the fact that polyphony has taken a central place in community life is a natural process, similar to the process of identity seeking in many other cultures.

Groups now form spontaneously, both for the pleasure of singing and frequently without a view to public performance. It is estimated that there are about 80 groups active in Corsica presently. The method of a capella singing is based on three parts, whose fourth part - the voice of the angels - appears magically from nowhere and everywhere. The lead is given by the *secunda*, the ornamentation is provided by the *terza*, the highest of the trio - and then there is the *bassu*. Many different types of song use the style, both sacred and profane. Examples of the first include masses for the living and the dead and of the latter the *paghjella* (traditional and modern poetic songs), the *madrigale* (of Renaissance Italian derivation) and the *nanna* (lullaby).

Religious Chant

The sacred use of polyphony is particularly associated with death, funerals and mourning, which are still deeply celebrated in Corsica. There are those who may find this aspect of Corsican traditional music somewhat morbid and sad, but at the same time there is the eternal expression of hope in funerary singing (*lamentu*). The *lamentu* is also used, naturally enough, in Holy Week.

Polyphony is much used in the Christian mass and there are many traditional polyphonic mass chants. Since the revival of polyphony, modern polyphonic masses have been written. Jean-Claude Acquaviva of A Filetta has written one, as yet to be used.

Sacred polyphony is frequently sung by groups in concert performances. You are unlikely to hear a traditional concert without a *dies irae*, *miserere* or a *kyrie*. The national anthem, *Dio vi Salve Regina* - hymn to the Virgin Mary - is frequently sung at the end of concerts, with visitors struck by its force, but without recognising its significance.

Secular Song

The *paghjella* is often (wrongly) seen as synonymous with polyphony. It is a profane song form that is applied to seduction, satire, lamentation or other strong emotions. Generally without the kind of popularly expressed notion of rhythm, polyphony is often referred to as the song of a free people. It has, nonetheless, its own special 'periodical accent and duration of notes'. The *secunda* generally starts the song alone, before the entry of the *bassu* and the *terza*. Of course, as with most things Corsican, that said, there are many variants, typically by micro-region.

Within the *paghjella* form, the interpretation of each song is open to a fair amount of improvisation by different groups or individual singers, who may make extensive use of the *ribucatta* - a free form of ornamentation with vibrato, which creates a slight time-lag with the other singers.



The *paghjella* was often used to accompany work, at family or village gatherings and thus might interpolate esoteric verbal improvisation.

Traditionally polyphony was sung by men, though there was the *cuntrastu*, which included male and female voices. Women sang, but generally solo, for example the *voceru* sung exclusively by women at the deathbed. *Nanne* were also generally, but not exclusively, sung by women. Nowadays women are singing polyphony and sometimes in mixed groups. As in many other cultures, there were also children's songs for counting (*filastrocca*), fables (*folia*) or the recasting of history (*stalbotoghju*).

There are many monody songs, which were sung at work and associated with specific activities, such as threshing (*cantu di a tribbiera*). Traditional threshing was a ritualised and slow process carried out on a round granite paved area (*aghja*), generally exposed to the wind to carry away the chaff.

Incidentally, the beautiful monuments to past labours can still be seen all over the countryside and indeed quite high into the mountains. The work was carried out with flails or using the feet of oxen, donkeys or mules. Men would often spend the night on site to take advantage of any wind that might blow.

The songs to celebrate the ritual might also be dedicated to St Martin, patron saint of abundance. Such songs were in current use well after the Second War and hence have been captured on tape (Felix Quilici, the musicologist, taped one as late as 1962).

Lay Brotherhoods

As well as groups who entertain, polyphony is also sung by many of the *cunfraternita* - the lay brotherhoods, dating from the middle ages – XII Century or so - that were established to provide social services as well as chanted religious ritual. They organise the processions for important days in the Christian calendar, provide church music for masses, especially for funeral services and saints' and feast days. Processional songs (*canti di a procezzione*) form part of Christian ceremonies, but frequently incorporate pagan ritual as well.

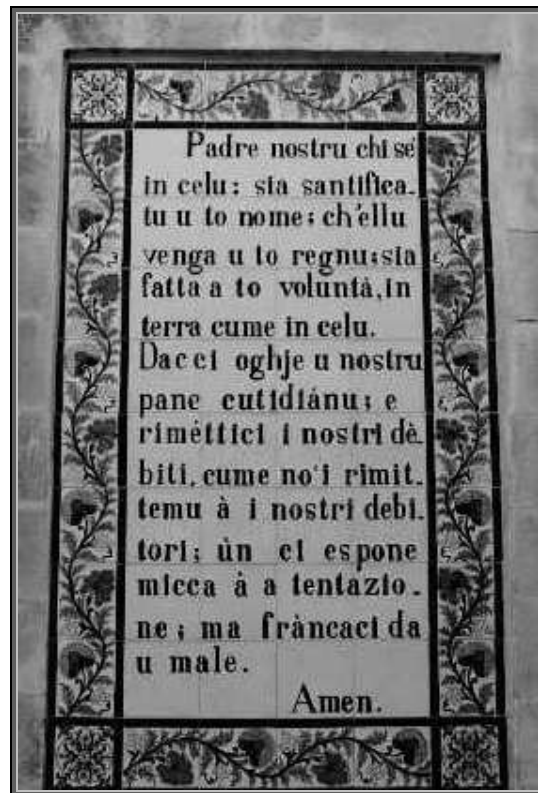


Some brotherhoods played a more significant social roles in terms of poor relief, for example. In Calvi the brothers cultivated a garden for produce which they distributed among the needy.

A large number of these brotherhoods still exist and sing. Frequently members of the brotherhoods will also participate in performance groups and frequently the latter will sing at religious services, especially at the funerals of friends and family. The *cunfraternita* each have a chapel which serves as their 'headquarters'. These buildings, separate from but generally close to churches, were often constructed with acoustics particularly appropriate to a capella singing. They were banned in 1790 and reappeared in the XIX Century, though some managed to persist.

There are two sites you can visit to find out more about the brotherhoods. Two are in the Castagniccia and the third in the adjacent Casinca. There is a good description at the site of the Brotherhood of the Blessed Crucifixion from Moita - and their singing is magnificent. The village site of Vescavato has a nice little section on their Confraternity the Brotherhood of Sacred Cross.

In recent years musicologists have unearthed a limited amount of written chants, largely inscribed by Franciscans. However, in the oral culture and tradition of Corsica, most polyphony is passed down from mouth to ear.



The Papal Zouaves

By Father Laurent Demets, FSSP

Fourth part: Toward the Battle

By June 1860, the training of the new recruits could begin. The battalion went out for a first exercise. The Holy Father himself reviewed the troop in the evening and exhorted the men. Enthusiasm and cheerfulness were not lacking, and Monsignor Talbot, a camerier of the Pope, would tell that Pius IX appreciated the spirit of the men. Then, the battalion left the Eternal City for a few weeks of training that gave full satisfaction to Becdelièvre. The people from the country displayed cordiality when the troop went through their villages. It was quite comforting to see that many Italian people loved and supported the Pope. Meanwhile the organization of the corps was set up: supplies, equipment, weapons and ammunition were distributed. The fusion between the French and the Belgian was well carried out, and new recruits continued to arrive. Other units composed with volunteers of different countries were organized at the request of General de La Moricière, such as a corps of cavalry. In less than a month, La Moricière muffled all the critics that had said it was impossible to create an international corps. The General, who had served in North Africa, certainly remembered the example of the Foreign Legion created in 1831, and he knew that with discipline, everything was possible. The cohabitation of men from different countries even fostered a sound competitiveness that pushed the whole group toward a greater perfection. Yet, it was a difficult task that required many efforts and attention from the officers.

A new uniform was finally presented to Monsignor de Mérode who approved it. It was a combination of the uniform of the Zouaves of Africa and the one of the French infantry: the dress



was blue with red trimmings. This uniform would change the title of "bataillon de tirailleurs" into the famous "zouaves pontificaux."

During the summer, the situation became more tense as the revolutionary troops intensified their pressure. With an impulse of greatness, La Moricière exclaimed: *"If France abandons Rome, and if Austria permits the violation of the treaty of Villafranca and the invasion of the Papal States, we shall go to the sanctuary of Loreto and pick the standard given by His Holiness Pius V to Juan of Austria, the hero of Lepanto. We shall lead the Pope to Ancona. Then we shall see if Christian Europe would contemplate without stirring Pius IX besieged and bombarded by the barbarians of the XIX century."*

The strength of the Papal Army was now 18,000 men. La Moricière organized the Army in three columns positioned on the line that goes from Rome to Ancona. General de Pimodan received the order to deploy his brigade around the city of Terni. This little corps was composed, in addition to the Zouaves, of two battalions of Italian volunteers, one battalion of Swiss Carabineers, one battalion of Austrian Bersaglieri, a squadron of cavalry, and six pieces of artillery. The two others corps were deployed around Foligno and Macerata. La Moricière remained with a reserve in the middle of his deployment in Spoleto. He could join one of his corps and reinforce it wherever a serious menace would appear. He knew that something would happen in the very near future. Garibaldi had to attack before the Army of the Pope became too strong. But its General-in-Chief had no idea about the huge wave that would break soon.

In fact, it was not the little troop of Garibaldi, considered as a gang of bandits, that would frighten the Papal Army led by well experienced officers who have fought on many battlefields. Colonel de Becdelièvre explained that the morale was excellent in the camp. French and Austrian officers met every evening and the *"gatherings were joyful as long as it was just about fighting against Garibaldi."* But in the beginning of September, an event changed the situation. Piedmont had officially declared the war on the Papal States, with the passive approbation of Napoléon III. La Moricière took this as a betrayal and an act of hypocrisy. As a result, some Italian troop of the Papal Army refused to fire on other Italian fellows.



La Moricière received an ultimatum from General Franti, who led the Army of Piedmont, which was composed of 35,000 men. Franti's Army had already taken possession of Perugia and Spoleto. La Moricière found his communication cut off and decided to reach the last fortress in the power of the Papal troops: Ancona. He urged General de Pimodan to redeploy his brigade as fast as possible around the city. It was necessary to arrive before the Piedmont Army. By the 12th of September, a column of 4,000 men were en route toward Ancona. The weather was extremely hot and it took four days to arrive. La Moricière was already there. He ordered a day of rest and of preparation for the battle that would be on the 18th.

"His men passed the day of the 17th in religious exercises and in going to confession, Countess Cesaresco wrote in The Liberation of Italy. The vicinity of the Holy House of Loreto, brought hither by angels from Bethlehem, filled the young Breton soldiers with transport of religious fervor. La Moricière had taken from the Santa Casa some of the flags of the victors of Lepanto to wave over his columns. In the battle of the next day the French fought with the gallantry of the Vendéens, whose descendants they were, and the Irish behaved as Irishmen generally behave under fire."

Colonel de Becdelièvre gathered his Zouaves on the eve of the battle. *"The hour that you were longing for since you joined the army of the Holy See is now near. Tomorrow you will see the enemy, and we know that this day will be hot. You will do your duties as valiant soldiers, and you will not forget that we fight for the cause of God. For that reason you must prepare yourselves to appear in front of Him. Tomorrow, many of us will be gone. Therefore I urge you to do what many military chiefs would not dare to tell. Go to our chaplain, as I am going to do now. Let everybody be prepared for tomorrow."*

The sun rose on the morning of this bloody day of September 18th, 1860. It was to be a fatal day.

To be continued....



On my Honor

Spirituality of Scouting



Venerable Father Jacques Sevin, S.J. and Saint Thérèse of Lisieux

By Pierre Descouvremont

Father Jacques Sevin, who founded the French Scout Association at the end of the first world war, was deeply involved with Therese of Lisieux's spirit and tried to transmit it to the scout units he worked as assistant for. *"We have to teach - he said - young people how to become men, teaching men to make them young."*

This friendship between Father Sevin and the little Carmelite from Lisieux is quite interesting. On 15th October 1897, fifteen days after Therese's death, Jacques Sevin, who had studied with the Jesuits at "Collège de la Providence" in Amiens, took part to a spiritual retreat which left its mark on him. On the eve of his fifteenth birthday, he felt called to follow Christ. At the age of 18, he joined the Society of Jesus.

Once he was ordained priest in 1914, he got very soon interested in the educational method launched by Baden-Powell, whom he met first in 1913 in England. After the war, he founded a *Society of Guides* (a section for young people) in Mouscron, in the northern district (French region on the Belgian border), and in 1920 took part to the meeting, where it was decided the creation of the *French Scout Federation*.



Father Sevin (2nd from left), General Maud'hui and Canon Cornette in 1920

Canon Cornette was appointed General Assistant, and Father Sevin General Commissioner, whereas General Louis de Maud'hui, hero of the Great War, was the President.

It is well known that Father Sevin, who for fifteen years represented the soul of the catholic scouting in France, wrote the most part of the songs the scouts still today love playing, such as *The Fire Legend...*

During his education years, he read *Story of a Soul*. Therese interested him so far that, since 1911, when he started the theological studies at the French Jesuit Seminary in Enghien, in Belgium, he published in *The Holy Heart Messenger* an essay of about thirty pages with the title "*The Little Saint of Lisieux, Sister Therese of the Child Jesus and the Holy Face*". In this essay he wrote that, even though Therese had "*a highly childhood spirit, it doesn't imply that her saintliness was childish. Her interior mortification, her apostleship, her spirituality had nothing puerile. Thus, if one day, as we hope, she will be raised on the altars, the devotion to sister Therese of the Child Jesus and the Holy Face will not be restricted to teenagers.*"

What fascinates him most is Therese's naturalness, her trust, but most of all her enduring joy. She had those interior bents he tried to gain all his life long and, later, to make flourish in scouts' soul: "*A scout has a strong self-control: he smiles and sings even in difficulties,*" states the eighth item in the Scout Law. In a long poetry he wrote in 1913 in Therese's honour, he says:

*"Your doctrine is wise and your way is safe,
but people have to be heartily sincere to run along it,
and if your Gospel is the one of the joy,
the only one way to understand it well is through suffering..."*

In July 1924, Father Sevin, at the age of 41, went on a pilgrimage to Lisieux together with two boys from Lille. He wanted to thank Therese, who had recently been declared Blessed by Pope Pio XI, for having healed, in March of the same year, André Noël, a young scout from Lille. "*We took the train from Paris Saint-Lazare to Mantes-la-Jolie, where we got and started off - said one of them - We divided our journey in ten legs. We carried all on our shoulders*

and the Father was overloaded too. We had a small tent for three... Father was very good at cooking too. He could light the fire even with wet wood. Every morning we went and celebrate the Mass in a country church. One evening we finally arrived near Lisieux and from a hill we could see the Carmelite Chapel. The following day we went down the hill silently. After the Mass we were welcome to the Carmelite Chapel by Therese's sister. We stayed two days in Lisieux."

At his return, Father Sevin founded a scout department, giving it the name and the colors of Blessed Therese of the Child Jesus. The scouts belonging to the IX° Lille group still today wear a white and brown scarf, which are the Carmel colors! On Sunday 17th May 1925 - when Therese was canonized - the "IX° Lille" scout group gathered in the Madeleine Church and devoted themselves to St. Therese of Lisieux, saying to her: *"we venerate you, we hail you as our Protectress, our Patron, our Little Queen, our Saint."*



In the August of the same year, Father Sevin went again on a pilgrimage to Lisieux with André Noël, the young boy from Lille miraculously healed. They went on foot from Evreux to Lisieux, said the Mass in the Carmelite Chapel, and prayed a long time before Therese's relics. One year before his death, in 1950, Father Sevin did this pilgrimage, which was so dear to him, again. Perhaps, in that occasion, he repeated in his prayer the words of a poetry he had written in 1913:

"Allow us, when we will be tired for the long way walked, and won't feel nothing else than the burden of our fatigue, 'oh Little Saint', with such a big love followed, the nobility of smiling to life, to have the sweetness of smiling to death."

It is now clear that the spirituality he tried to convey to French scouts - for a long time he was entrusted with their heads' training - was mostly inspired to Therese's "Little Way", showing with pleasure that her message was in full accordance with St. Ignatius of Loyola's one: *"Message of faith in*

Providence, message of faith in merciful Love, message of renounce and detachment, as well as lesson of energy, strength of the Holy Ghost drawn from the Eucharist."

He often reminded his scouts the part of the prayer that the "IX^o Department" of Lille had uttered on 17th May 1925: *"Make us, oh Saint Therese, as generous as you, making sure that, from now on, we can't refuse anything to God; let us always be His simple and docile children, rich of abandon in his Providence; make especially that, through us, the purity of our heart remains without any stains, in order to enable us, like you, to smile to death, committing our souls to God in the evening of our life."*

Father Sevin encouraged in particular the scouts to be not afraid of picking up the moorings, in order to follow Christ according to the example given by this girl, who had not hesitated to leave the comfort of Buissonets' house to enter the Carmel. *"If we camp and pitch a camp for our kids - he said - it is not only to put them in contact with nature, the most important source of every form of education; it is principally to give them and imprint this camper mentality in their soul all life long, that is the mentality of every man who is really free, independent from the earth, from places and goods. This kind of man doesn't worry for anything, including his own tent, and, as a consequence, is always ready."*

An Englishman in Rome

Continuation of Recollections of the last four Popes

By Nicholas Cardinal Wiseman

Chapter IV Continuation

If thus far the reader has followed what he may consider unalloyed praise, he may have a right to ask, where are the shadows that must give relief to the lights in our portrait? Cardinal Pacca, his minister, and companion in his most trying situation, has openly declared what was the flaw, or imperfection, that struck him, through all his connection with the Holy Pontiff, and it is the one most usually allied with gentleness and meekness. Irresolution, when left to himself, strongly contrasted with courage when he saw his duty clearly, under advice. Some attributed this failing to the low estimate which the Holy Father had formed of his own abilities – to an habitual humility of thought. No doubt, in his unselfish and simple heart, a failing like this, that easily leans toward virtue's side, naturally took this form; and a poor estimation of his own gifts would both clothe and strengthen a true feebleness that existed. But the fault, if natural, was not one to be cured by the same training as matured his other good qualities. There is not, indeed, a happier life for the weak in spirit than that of a community. It most truly relieves the mind of daily and worrying cares, and leaves it serene for occupations that soften and soothe it; but it blunts the edge of self-reliance, so as to be less able to cut a knot or chop down an obstacle: for it renders counsel easy and accessible, and, in fact, makes it indispensable; for where many live together in peaceful community of interest, there is not much that requires solitary action. This would be simply obstructive, or disturbing.

The government of the Pope was vigorous and decided, because he knew better than most princes how to choose his minister, and, once chosen, how to give him his confidence. If this work were a history, it would be easy to give proof of this truly sovereign instinct. It may be sufficient to say, that no one could have served him more wisely, at the critical moment when his misfortunes commenced, than their historian, Cardinal Pacca; none could have guided the helm of his shattered vessel more skillfully or more firmly than the great statesman Consalvi. It was in that middle space between two ministers – when no longer, indeed, a monarch, but a captive – when bereft of all advice and sympathy, but pressed on close by those who, themselves probably deceived, thoroughly deceived him – that he committed the one error in his life and pontificate, in 1813. For there came to him men “of the seed of Aaron,” who could not be expected to mislead him, themselves free and moving in the busiest of the world, who showed him, through the loopholes of his prison, that world from which he was shut out, as though agitated on its surface, and to its lowest depths, through his unbendingness; the Church torn to schism, and religion weakened to destruction, from what they termed his obstinacy. He who had but prayed and bent his neck to suffering was made to appear in his own eyes a harsh and cruel master, who would rather see all perish, than loose his grasp on unrelenting, but impotent jurisdiction.

He yielded for a moment of conscientious alarm; he consented, though conditionally, under false, but virtuous, impressions, to the terms proposed to him by a new Concordat. But no sooner had his upright and humble mind discovered the error, than it nobly and successfully repaired it. He would have no help from others in this work; he would let no man risk peace or comfort by assisting him. He would be his own secretary; wrote, corrected, and transcribed the necessary documents; recovered his bright serenity, his sweet smile, and unruffled peace by his humble candor; and rose higher in the esteem and love of all who knew him, from the depth of the self-abasement into which he nobly descended.

To be continued...

The Column of Leonidas

Punishment and Lent

By Leonidas Martel

We know that God punishes individual persons and we know this as Catholics from various aspects of our Catholic Faith. There is the fact of Hell where we know people who die in a state of mortal sin go when they die. We know there is punishment because the punishment due to Original Sin is washed away with Baptism. We know of God's punishment because we may reduce our time in Purgatory and even do away with it altogether through various penances offered us by the Church. And there are several other examples besides.

What do we mean by God's punishment? We see in Holy Writ where God directly and actively punished certain individuals. Kings David and Saul are both figures from the Old Testament whom God punished directly. And in the Acts of the Apostles, Ananias and Saphira both met an untimely end for their misdeed. And in this there are several other examples as well.

But is this how God normally punishes? What do we normally mean by God's punishment? There are two ways that God punishes persons for their actions or thoughts. He does punish directly and actively as we have seen above. Though, it is impossible, outside of Divine Revelation, to know precisely when this type of punishment occurs.

He also allows our actions to follow their natural course in a person's life. Sin is destructive not only to our supernatural life but to our natural life as well. As we know, as sin is not directed to our supernatural end it bring despair and unhappiness and, in the end, eternal separation from God. But sin also has natural consequences as well. For instance, what occurs on the natural level when one commits the sin of greed on a continuous basis? Obviously, greed is disordered because it places created things above God. It diminishes theological charity. And when our charity towards God is diminished it inevitably diminishes our charity toward our neighbor. A father who gives in to greed will put "making money" over properly loving his wife and children and, more often than not, lose his family. Greed can become so engrossing that people often enough lose the object of their greed itself. Greed can

even kill nations. Not only does sin cause disorder in an individual but also within society. Once this disorder has been caused by one sin it is much easier for the other sins to take hold.

Many today scoff at the idea that God punishes individuals. They positively break down into a state of hilarity at the mention of God's punishment of nations. But, as with individuals, we have record of God directly punishing nations in Holy Writ. Israel, at various times in the Old Testament, found itself in the position of recipient of God's punishment. Israel, throughout the Old Testament was thrown into slavery, overrun by foreign nations and, eventually, left without a homeland. Egypt was put through a round of punishments for refusing to obey God's command to free Israel from slavery. And so on.

Again, in much the same way as with individuals, we cannot know with certainty that God now punishes nations directly with His active will. We do know that he can allow a nation's sins to follow their natural course in the life of the nation. Nations throughout history have risen and fallen in prominence. Admittedly, some nations may not fail from a lack of virtue but from lack of resources (i.e. by being conquered by foreign powers who are overwhelmingly superior militarily). But there have been times in history when a nation's vices contributed to its downfall.

In our own country we can or will see the effects of our vices. Greed, to use this example again, has contributed to the downfall of our economic system. We are in the middle of losing what many Americans focused on most: the accumulation of wealth and material goods. Sins against the 6th and 9th commandment have led to the spread of disease, divorce (and thus a breakdown in society in general), and enmity between men and women. These sins have also led to the sin of murder...through the murder of those in the womb. This sin has had and will have many consequences. The national character of America has changed to such an extent as to be hardly recognizable to what it was a mere 50 years ago (due in large part to abortion). And the future ramifications just on the economic front are frightening enough as it is.

As with Sodom and Gomorrah maybe there are just enough just men to forestall His justice. Let us do penance this Lent not only for ourselves but for our nation as a whole.

Revisiting Resolutions

By Josie McCann

Josie McCann, 15 years-old, told me recently that she wants to be an editor. Well... We wish her all the best and thank her for our collaboration in our magazine.

A typical day for anyone who just returned from a retreat should begin by walking barefoot to morning mass, saying all 15 decades of the rosary, then meditating for a couple hours before cheerfully going off to school. Alright, so maybe not everyone has followed up on all their resolutions.

As easy as they may seem while on retreat, once you get back home, good resolutions have a knack of getting shoved guiltily to the back of the mind. Lent is a good time to dig them up, brush off their dust, and see how we can realistically fit them into our lives.

Before looking over your resolutions, remember that if they were a good idea when you made them, they probably still are. However, while on retreat our rediscovered love of God can overrun our grasp of reality. It is easy to try too much too soon and quickly become discouraged and give up. Therefore, reworking resolutions should not be looked on as failing, but as keeping the spirit of the retreat. Waking up 3 hours early might give you extra time to pray, but when you start falling asleep during school and acting less than charitable, you might want to try 20 minutes, knowing you can always increase the time. Maybe you can't make it to mass everyday, but when you do, why not try staying 10 minutes late to pray instead of running outside to chat with your friends. No need to scourge yourself- unless of course Father Demets recommend it for you- but why not offer up that extra homework your teacher gave you for the souls in Purgatory? It's not always easy, but try to remember how you felt on the retreat and bring that sprit back into your life. That's what resolutions are for; not to discourage, but help keep the essence of what you learned while on retreat with you, especially during the time of lent.

Saint Pio da Pietrelcina Latin Mass Community

An apostolate of the Priestly Fraternity of Saint Peter
At Cherokee Village and Mountain Home



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