



SSPX

Sursum Corda

Third Order of the Society of Saint Pius X

Number 1 - Spring 2013 ❖❖

The Liturgy

In our spiritual lives we are often urged to assess the esteem we give to creatures. Men become inordinate in their pursuit of wealth, reputation, and various creature comforts. In all cases, it is not a question of what the thing is in itself, but rather what it means to us. Herein lies the true depth to the expression *conversio ad creaturam*¹ involved with every sin. We are therefore moved to check these attachments in order to obtain spiritual progress.

On the other hand, the role of creatures in our sanctification is a most important one. Psychologically speaking, there is nothing in the soul that does not first come through the senses, that is, from the material world. As this is true intellectually, so it is true spiritually. Let us make note of the humanity of Jesus Christ as well as the sacraments, both material creatures instrumental in our

sanctification.

Men are body and soul; as such, all of our actions engage our bodies and souls in some way. While grace resides in the higher faculties, we are not to think of the body as simply excess baggage. A well-disciplined body is a most effective tool for the sanctification of the soul.

Looking at the grand scheme of things, the Word goes forth in the Incarnation to bring sinful men back to God who is Spirit. *“I came from the Father and am come into the world; again I leave the world, and I go to the Father.”*² In taking flesh, He commits to use the material world in order to restore the spiritual to men.

This use of the material order on the part of the Word is the liturgy of the Church.

The liturgy is the public prayer of the Church—the

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Letter from the Chaplain

Dear Third Order Members,

With the New Year, it is my ardent desire to provide you with a *quarterly* newsletter. Priests are always very busy; pray for me and for the success of this apostolate. The purpose of the newsletter is formation of the members of the Society of St. Pius X. Within the newsletter will be some article(s) to help your understanding and love of our Faith, but also some points to be used for your mental prayer.

The rule of the Third Order places mental prayer as a prime obligation. This is a labor of love, a work that we spend our life trying to perfect, growing in union with God. Let us be reminded of the need to prepare the points of our meditation beforehand. An organized effort will bear more fruit and demonstrate our holy desire; the lack of serious approach to mental prayer will bring little fruit.

The article within this issue presents some reflections on the liturgy of the Church. As this edition will take us through Holy Week, these reflections may aid our participation in the prayer of the Church, as well as form our mind to think/sense with the Church (*sentire cum Ecclesia*). The liturgy in the mind of our Founder is of the utmost importance. He describes the spirit of the Third Order: "*the desire to re-discover the capital importance of the Holy Sacrifice of the mass and its mysteries and to find there the meaning and source of Christian life, a life of sacrifice and co-redemption*" (Rule of the Third Order). Further in an article on the spirit of the Society he wrote: "*Profoundly convinced that the source of life is found in Christ crucified, and thus in the Sacrifice that He has bequeathed to us, the members of the Society will uncover this precious legacy, with an ever increasing joy that the Mystical Spouse of Our Lord, born of Jesus' pierced side, has wished to hand down with a splendor inspired of the Holy Ghost. Whence come the splendors of the liturgy that sing of the crucified and risen Christ*" (Cor Unum, Sept. 26, 1982).

Some practical points with the Third Order:

Correspondence. It is my wish that all questions regarding Third Order come to me. This is not an attempt to replace your various spiritual directors; I am not referring to questions of conscience. Many different answers can be given from the priests about the Third Order. I would simply like to ensure there is one version that everyone gets.

Find enclosed a census card; please fill this out and

return it as soon as possible. With the changing of chaplains, problems of communications, as well as the elapse of 30 years of the Third Order, information is out of date. Current information will permit better contact with members; moreover, I hope to make available the newsletters via email.

With this census, your assistance is greatly needed. There are many members not in our database, many who will not receive this letter and census card. As there are groups of members here and there, I am hoping you will recognize those not receiving this mailing. Please notify me of members who do not receive this newsletter.

I am quite sure that our list of deceased members is out of date. Unfortunately, when someone dies, the Third Order is the last notified (if at all) by the family. On the card, there is place provided to list deceased members that you may know of.

Statistics. At the moment, the Third Order for the United States District is numbered at 1,179 living members; recorded deceased members are 19.

Handbook. It is my desire to provide the members with a new handbook. A handbook is to outline the Rule, but moreover, to capture the spirit. The new handbook will make available a series of articles which will fittingly express the spirit of the Society of St. Pius X. These articles will touch different topics which are very much the life and meditation of the priests and religious of the Society.

Please find dates for Third Order and regular scheduled retreats on the last page of this newsletter.

In Christ,



Fr. Adam Purdy, Chaplain



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Mass, the sacraments, the prayers of the missal, the blessings of the ritual, the breviary, etc. All these are material/sensible expressions organized in times and seasons, feasts and ceremonies. While the established signs instruct us in our duties to God, our interior dispositions also find expression in these signs. Ritual is the exterior expression of the interior dispositions of worship.

This description of the liturgy is the one closest to our senses; the one that appears immediately. It is, however, incomplete without further development. The deeper the development goes, the more we understand that the liturgy and all prayer life are summed up in one word—Christ.

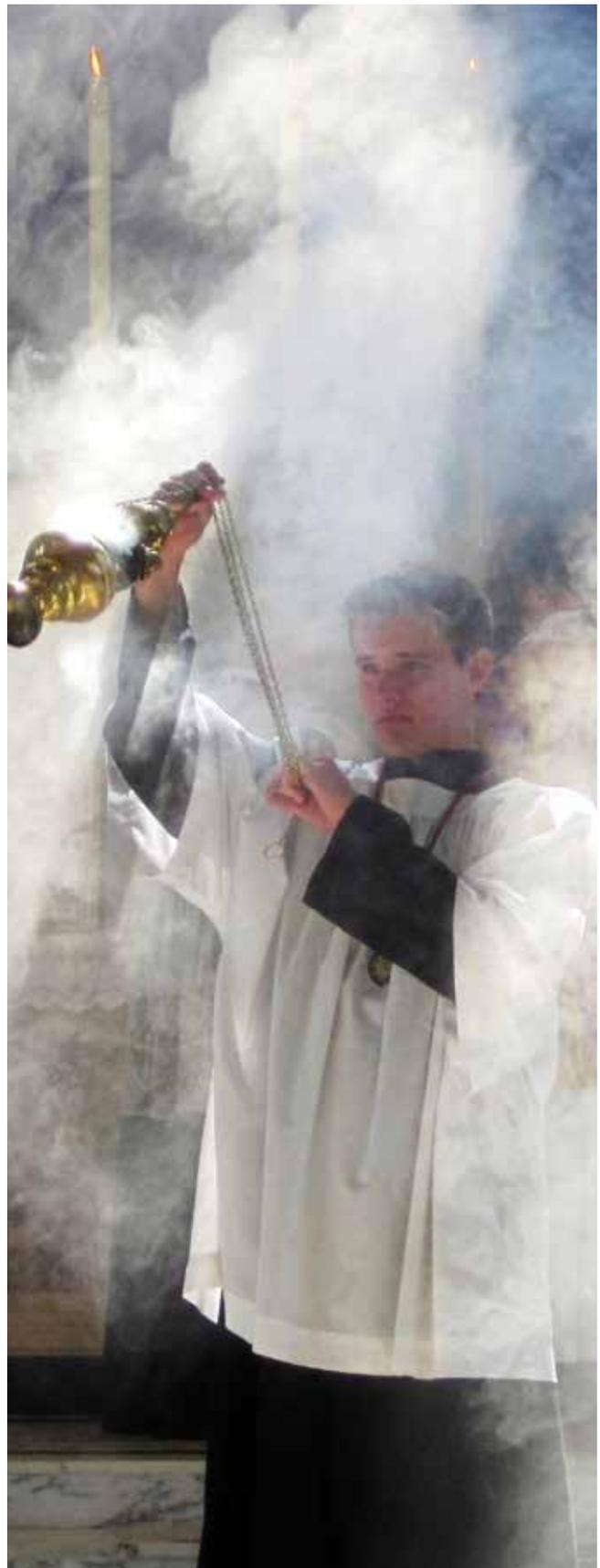
To come to a higher understanding of the liturgy, we must focus on the work of Christ and the work of his institutions. For easiness in meditation these are listed as follows:

- The ‘work’ of the Son of God, in his Divinity—the ‘prayer’ of Christ within the bosom of the Trinity—the end to which we are called, namely, future glory.
- The work of Christ in his humanity—*“but a body thou hast fitted to me.”*³ Christ is the ‘Conjoined Instrument.’
- The work of Christ in instituting His instruments, the ministers and the sacraments, to carry His Passion to souls.
- The work of the ministers in dispensing the sacraments (instruments)—*“dispensers of the mysteries of God.”*⁴
- The organization of the ritual, the public prayers and actions of the Mystical Body of Christ.

Let us begin with the end and purpose of the liturgy—the ‘work’ of the Son of God, in His Divinity—the ‘prayer’ of Christ within the Bosom of the Trinity.

God is Father. Eternally long before the created light rose upon the world, God begets a Son to Whom He communicated His Nature, His perfections, His beatitude, His life, for to beget is to communicate being and life. “Thou art my Son, this day have I begotten Thee”... Both, although distinct from one another are united in a powerful, substantial embrace of love, whence proceeds that Third Person, Whom Revelation calls by the mysterious name: the Holy Ghost.

But the Son, Who by nature is the only Son of the Eternal Father, appears here below only to become the First-born of all who shall receive Him, after having been redeemed by Him: “The first-born among many brethren.” Alone born of the Father in eternal



splendor, alone Son by right, He is constituted the head of a multitude of brethren, on whom, by His redeeming work, He will bestow the grace of Divine life...

That same Divine life which proceeds from the Father into the Son and from the Son into the humanity of Jesus, will circulate through Christ in all who will accept it: it will draw them even into the Bosom of the Father, where Christ has gone before us, after having paid, with His Blood, the price of this divine gift.⁵

To be drawn even into the Bosom of the Father! Jesus says the same at his discourse at the Last Supper: “As Thou Father, in Me, and I in Thee: that they also may be one in us,”⁶ and “I in them, and I in Thee; that they may be made perfect in one.”⁷ This refers to that repose, where union with God will be eternally consummated: “And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God will be all in all.”⁸ The purpose of our life is union with Christ in His ‘work’ within the Bosom of the Trinity; to do what Christ does within the Trinity; to participate in the eternal knowing and loving of God in His intimate life.

Our usual understanding of the liturgy never goes this far; properly speaking, this is not called liturgy. For our purpose we do not disconnect the idea, for St. Thomas joins these ideas in one: “O sacred banquet at which Christ is consumed, the memory of His Passion is recalled, our souls are filled with grace, and the pledge of future glory is given to us.”⁹ The end, future glory, is contained and signified in the sacraments, and therefore the ‘prayer’ of Christ remains united to the liturgy.

Life in Christ, within the Trinity, is the very end of the liturgy, the end of our spiritual life. Exterior expressions made in the liturgy are to draw us to this end; these expressions point to the inward meaning and purpose, to the very life of the liturgy itself—“that you may have life and have it more abundantly.”¹⁰

In explaining the other points, let us turn to St. Thomas Aquinas. In his treatise on the Sacraments, he explains the instrumental causality of the humanity of Christ in the sacraments. To say this in lay terms: what role does the humanity of Jesus play in distributing divine life? What is the value of his body and soul? What does he accomplish as man in the sacraments?

Christ produces the inward sacramental effect,

both as God and as man, but not in the same way. For, as God, He works in the sacraments by authority: but as man, His operation conduces the inward sacramental effect meritoriously and efficiently, but instrumentally. For it has been stated above (Q. 48, AA. 1, 6; Q. 49, A. 1) that Christ’s passion which belongs to him in respect of His human nature, is the cause and justification, both meritoriously and efficiently, not as the principal cause thereof, or by his own authority, but as an instrument in so far as his humanity is the instrument of His Godhead, as stated above (Q. 13, AA. 2, 3; Q. 19, A. 1).¹¹

Christ as God has power of authority over the sacraments. This means that God alone is the author of grace; He is the principal agent of grace as He alone creates grace, and He alone touches the soul. However, God chose an instrument, a tool, in order to carry this grace to souls. This tool is the humanity of Jesus Christ. The Eternal Word of God takes flesh—*et incarnatus est*.¹² In this work of the Holy Trinity, the Divine Nature and the human nature are united in the one person of the Word. Human nature is assumed to act as an instrument to reconcile men to God.

Reconciliation is accomplished through the redemptive work of Christ, namely his Passion. “He hath borne our infirmities...and by his bruises we are healed.”¹³ “Who His own self bore our sins in his body upon the tree; that we, being dead to sins, should live to justice: by whose stripes you were healed.”¹⁴ “Giving thanks to God the Father, who has made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness, and hath translated us in to the kingdom of the Son of His love, in whom we have redemption through his blood, the remission of sins.”¹⁵

What then is the need of further instruments? What would bring his work to men centuries after he lived? What would preserve in souls the graces merited by the Passion? How would souls be nourished in the physical absence of Jesus?

Jesus Christ instituted the sacraments as signs and causes of grace. These are the material/sensible means to dispense the spiritual graces of His Passion to souls. The material element is important; it is the execution of the material element that gives the confidence and assurance that the spiritual effect is delivered to the soul.

St. Thomas continues:



Consequently, just as Christ as God has power of authority over the sacraments, so, as man, He has power of ministry in chief, or power of excellence. And this consists in four things. First in this; that the merit and power of His Passion operates in the sacraments as stated (in Q. 62, A. 5). And because the power of the Passion is communicated to us by faith, according to Rom. 3:25, “Whom God hath proposed to be a propitiation through faith in His blood,” which we proclaim by calling on the name of Christ: therefore, secondly, Christ’s power over the sacraments consists in this, that they are sanctified by the invocation of His name. And because the sacraments derive their power from their institution, hence, thirdly, the excellence of Christ’s power consists in this, that He, Who gave them their power, could institute the sacraments. And since cause does not depend on effect, but rather conversely, it belongs to the excellence of Christ’s power, that He could bestow the sacramental effect without conferring the exterior sacrament.¹⁶

Thus is clear the role and power of the humanity of Christ in the sacraments:

- the merits and power of Christ’s Passion work in the sacraments;
- the sacrament itself is an established instrument by which Christ applies those merits;
- these merits are able to touch our soul through the necessary disposition of faith.

In His choice of instruments, Christ does not settle for inanimate elements only, but He institutes the priesthood, incorporating men, not as inanimate, but knowing and willing instruments. These instruments are given the power to wield the sacraments, in effect, to wield the Passion of Christ.

All of this seems quite logical when we consider the state of man—the sacraments are *on account of man*. The sacraments are not some mystical creations that hover above us, dropping graces like rain; they are an exact fit, molding around us, adapted to our very nature. It is not need that warrants existence, but rather Christ’s perception of our needs who supplies in every part and measure of our nature.

The Church, also perceptive of the nature of man, fashioned the ritual of the Church. For the first centuries this development was restricted for reasons of persecution. With the peace of Constantine, the liturgical rites developed.

This ritual, externally a series of material elements—words, gestures, actions—serves to accomplish many ends. As the external is a sign of the internal, these material elements demonstrate the Faith. *Lex orandi, lex credendi*.¹⁷ The authors of these signs designed them to indicate certain things to the mind. The words used are a catechism of Catholic teaching, exposing the mysteries of our Faith; the gestures, with their sense of the sacred and the spirit of adoration, indicate what hides within the signs; the entire structure and ambiance strengthen our dispositions of faith, hope, and charity, inspiring true worship of God.

Let us conclude with a passage from St. Paul, which shows for the sake of mankind, even God would bind Himself to a material element (human nature) to bring about the redemption of mankind. “Christ died for us; much more therefore, being now justified by his blood, shall we be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, shall we be saved by his life.”¹⁸ And again St. Paul writes: “Therefore because the children are partakers of flesh and blood, he also himself in like manner hath been partaker of the same: that, through death, he might destroy him who had the empire of death, that is to say, the devil: and might deliver them, who through the fear of death were all their lifetime subject to servitude.”¹⁹

¹ St. Augustine’s definition of sin: *aversio a Deo* (turning away from God) *conversio ad creaturam* (turning toward the creature)

² John 16:28.

³ Hebrews 10:5.

⁴ I Cor. 4:1.

⁵ Marmion, *Christ the Life of the Soul*.

⁶ John 12:21.

⁷ Ibid. 17:21.

⁸ I Cor 15:28.

⁹ Ant. *O Sacrum Convivium*, Feast of Corpus Christi.

¹⁰ John 10:10.

¹¹ *Summa Theologica*, III, 64, 3.

¹² “and He was made flesh,” Nicene Creed.

¹³ Isaias 53:5.

¹⁴ I Peter 2:24.

¹⁵ Col. 1:12-14.

¹⁶ *Summa Theologica*, III, 64, 4.

¹⁷ The law of praying is the law of believing.

¹⁸ Rom. 5:9-10.

¹⁹ Hebrews 2:14-15.

Archbishop Marcel Lefebvre on Prayer

In this salutary season of penance I can think of no better way to begin my Pastoral Letter than with the words of Our Holy Father, Pope Pius XII, addressed to the faithful of Rome on February 10th:

Faced with an on-going situation which—and we do not hesitate to say it might trigger an explosion at any moment, and which has been caused fundamentally by the religious tepidity of so many, by the lowering of moral standards both in public and in private life, by the deliberate and systematic poisoning of simple souls...good people cannot just go on about their everyday business as though nothing were amiss, and by taking no action become the passive spectators of a terrifying future.

In union with the Supreme Pastor I would, therefore, ask you to reflect seriously during this time of grace before the Feast of Our Lord's Resurrection upon one of the most potent means of restoration and of spiritual and temporal resurrection in the world. I refer to prayer.

We are well aware that the true solution to problems concerning both relationships between peoples and the internal life of nations is to be found in Christian philosophy and theology. All the money in

the world, all the cunning of self-serving diplomacy, any number of inquiries and conferences will achieve nothing if no account is taken of the fundamentals of true wisdom and reason. We know, too, that only the Church commissioned by God in the Person of Our Lord Jesus Christ possesses in their fullness all the treasures of truth necessary for peace and concord between peoples. And yet, despite the urgent exhortations of the Vicar of Christ, bills are passed, laws enacted and national and international constitutions drawn up with complete disregard of the teachings of Him who said "Without Me you can do nothing." Surely it is indeed the voice of God which speaks through the prophet Jeremias, saying:

Why then is this people...turned away with a stubborn revolting? They have laid hold on lying and have refused to return. I attended and hearkened; no man speaketh what is good. There is none that doth penance for his sin, saying: "What have I done?" They are all turned to their own course as a horse rushing to the battle. The kite in the air hath known her time: the turtle and the swallow and the stork have observed the time of their coming: but my people have not known



the judgment of the Lord. How do you say: "We are wise, and the law of the Lord is with us?" Indeed the lying pen of the Scribes hath wrought falsehood...I will make Jerusalem to be heaps of sand and dens of dragons; and I will make the cities of Juda desolate for want of an inhabitant.

In the age of mental blindness and hardness of heart, my dear brethren, we have a duty, a most solemn duty, and that is to pray, to put our hands together and beg Almighty God to save the world. More than ever the situation demands that we raise our hearts and minds to God, that we reawaken in ourselves the virtues of piety and devotion which were infused into us by the Blood of Christ at our Baptism.

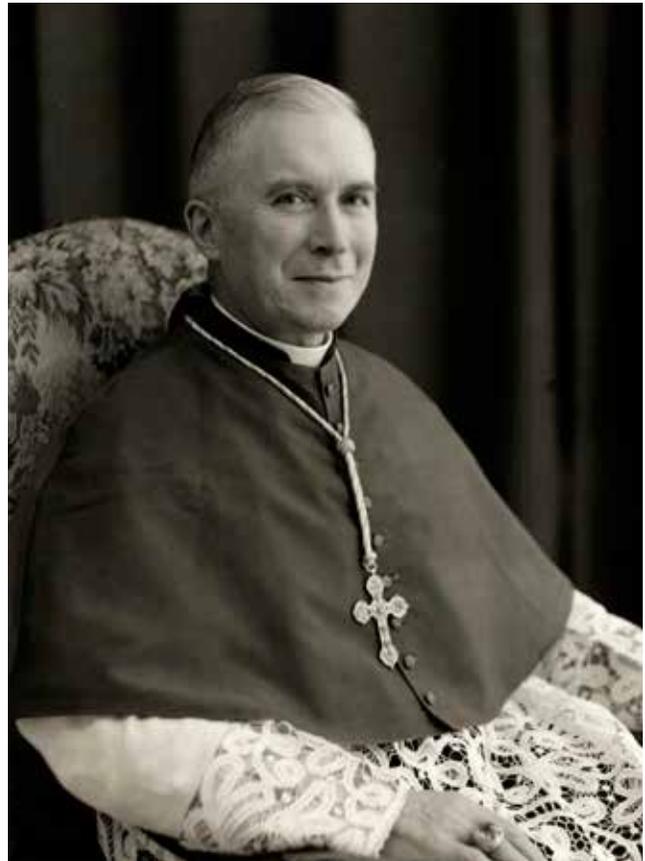
It is often said nowadays that God has need of men. If He does, it is by a totally free act of His love and goodness; but it is much truer to say that man has need of God, an innate need which takes root in his whole being. It was this need which St. Paul expressed so marvelously when he wrote that "*in (God) we live and move and are.*" If our hearts and our reason ceased to aspire to God, we should become unnatural creatures. It is when all else is gone, money, friends, family, health, in that all too brief and fleeting moment, that the dying man discovers a wisdom which he never knew he possessed, the sense of the reality of God and vanity of the world. At that moment his soul knows an immense need of God.

But why should we be foolish all our lives and wise only in our last moments—if, indeed, God wills that we should know when our last moments have come? Prayer is simply the lifting up of our mind and heart to God. To the simple and righteous soul it comes naturally. Only the habit of sin, which impedes the lifting up of the soul to God, can reduce prayer to a mere formality; a man who is ashamed to pray is suffering from intellectual pride, fostered by falsehood and sophisms.

We should love prayer, whether it be in private with our families or the liturgical prayer of the Church. The catechism teaches us what to do in this matter and when to do it. However, let us not forget that our prayer must be the expression of the interior disposition of our soul, of an attitude of devotion and adoration which will render the obligation to pray easy and pleasant and enjoyable. That is why Our Lord tells us to pray at all times—*Oportet semper orare.*

If we have this childlike approach to God, we shall love to pray as Our Lord taught us, and following His example:

When ye pray ye shall not be as the hypocrites



that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen, I say to you, they have received their reward. But thou, when thou shalt pray, enter into thy chamber and, having shut the door, pray to thy Father in secret; and thy Father, who seeth in secret will repay thee. And, when you are praying, speak not much, as the heathen, for they think that in their much speaking they may be heard. Be not you, therefore, like to them; for your Father knoweth what is needful for you before you ask Him. Thus, therefore, shall you pray...

And He goes on to teach us the wonderful prayer we know as the "Our Father."

This private manner of praying is not the only one, however. By attending public prayers in the synagogues and by going up to the Temple at Jerusalem on great feasts, together with His family and later with His disciples, Christ Himself showed how highly He valued liturgical prayer.

We should also love family prayers, but alas, when we come to consider this aspect of the practice of prayer we find a sorry state of affairs indeed! How many of you there are who do not say your morning

and evening prayers! How many accept their daily bread from God without asking Him to help them make proper use of it and without thanking Him for it! Every head of every family should re-introduce these practices which are so edifying for children, so pleasing to God, and which bring down so many blessings upon the home! Is it any wonder that God afflicts us with this vengeance and His righteous anger when He seeks in vain for any sign of gratitude on our part for all His goodness to us.

The Church, faithful to scriptural tradition and to the example of Our Lord, asks us to cease working on Sundays and to take part in liturgical prayer, in the ritual oblation of the Christian assembly, which is offered not just symbolically but really, by the offering of the Body and Blood of Jesus Christ whose members we are. How many of you fulfill this obligation with profound conviction and a lively faith? How many go to the place of Sacrifice at all? I will not even speak of the discrepancy between the number of baptized Catholics and the numbers who attend Sunday Mass. Although it is a joy to observe that over the past few years there has been a better understanding of this duty in some quarters, it is none the less still quite astonishing to think that more than half of all baptized Catholics deliberately neglect this grave obligation.

It is up to you, my dear brethren, who understand the full value of this weekly public act, of this regularly renewed giving of yourselves as integral parts of the Mystical Body of Christ, it is for you who are "*other Christs*," to pray with fervor and implore the Almighty Father and the merciful Heart of Jesus to enlighten minds led astray by pride and to soften hearts hardened by passions. Pray ever more fervently that the avenging arm of a just God may not fall upon Christian nations forgetful of their duties.

Let us fly to Our Lady, Queen of Heaven, Mediatrix of Graces, and Refuge of Sinners. She will teach us to pray as she taught the Apostles in the upper room, for the Book of Acts tells us, all the Apostles "*were persevering...in prayer with...Mary the Mother of Jesus...*"—"*Hi omnes erant perseverantes unanimiter in oratione cum mulieribus, et Maria, Matre Jesu, et fratribus ejus.*"

Dakar
February 17, 1952

Third Order Retreat Schedule

St. Ignatius Retreat House

209 Tackora Trail, Ridgefield, CT 06877 • (203) 431-0201

July 1-5 (These dates are not published on the SSPX website.)

Our Lady of Sorrows Retreat Center

750 E. Baseline Road, Phoenix, AZ 85042 • (602) 268-7673

November 11-16

St. Aloysius Gonzaga Retreat Center

19101 Bear Creek Road, Los Gatos, CA 95033 • (408) 354-7703

December 2-7 (These dates are not published on the SSPX website.)

St. Mary's Academy and College

200 E. Mission Street, St. Marys, KS 66536 • (785) 437-2471

June 4-8 (These dates are not published on the SSPX website.)

U.S. Retreat Schedule

Saint Ignatius Retreat House

209 Tackora Trail, Ridgefield, CT 06877 • (203) 431-0201

MEN: May 13-18, July 15-20, Sept. 16-21, Nov. 11-16

WOMEN: April 15-20, June 10-15, Aug. 19-24, Oct. 14-19,
Dec. 9-14

Our Lady of Sorrows Retreat Center

750 E. Baseline Road, Phoenix, AZ 85042 • (602) 268-7673

MEN: April 24-27 (Virtues), Oct. 7-12 (Ignatian),

Nov. 11-16 (Third Order), Dec. 9-14 (Marian)

WOMEN: May 13-18 (Marian), Sept. 16-21 (Ignatian)

MATRIMONY: Oct. 23-26

Saint Aloysius Gonzaga Retreat Center

19101 Bear Creek Road, Los Gatos, CA 95033 • (408) 354-7703

MEN: April 1-6, May 13-18, Aug. 26-31, Sept. 9-14,

Oct. 21-26, Dec. 12-15 (Weekend)

WOMEN: April 22-27, Aug. 19-24, Sept. 30-Oct. 5,

Nov. 21-23 (Weekend)

Please contact the retreat house in question to ensure availability before making any travel plans.