



# SSPX



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## Living our Mass

We have said that the tiny drop of water represents human nature wounded by sin. Left to himself, there is no folly, sin, crime, or infamy of which man is not capable. But with the help of grace, the soul can master the rebellious flesh and achieve great sanctity.

Water of itself has neither color, strength, taste, nor flavor. Added to the wine, the tiny drop of water is absorbed by the abundance and generosity of the wine; indicative of the superabundance of the Redemption, and the infinite generosity of Jesus in applying it to us. That is why the priest adds to the wine the little drop of water of our unworthiness, misery, and weakness; so that it may be sustained, perfected, and sanctified by its union with the bounteous and divine wine that makes virgins. As this

water is commingled with the wine, and presently, absorbed by it, it will be transformed into the Blood of Christ; in the same way, I should lose myself in Christ's divinity, if I wish to be perpetually united to him; and enter in a certain manner into the Holy Trinity, by reason of my union with the Eternal Son—becoming fully integrated into him.

Now our lives, activities, and sacrifices, taken by themselves, are of little worth. To use another metaphor, they are like lead alongside our Lord's Sacrifice, the Mass, which is pure gold. Imagine, for a moment, that I have a magic wand that can turn into gold all the lead it touches. Now because you are all my friends, I announce that I am going to change into gold all the lead you bring me. If you bring me a small quantity of lead, you will receive a small quantity of

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# Letter from the Chaplain

Dear Tertiaries,

You are well aware the Mass is the center of spirituality for members of the Society of St. Pius X. This is especially the case for priest members of the Society. All members, however, are to find in the Mass the beating heart of all their worship and offering of self to our heavenly Father. Contained in this issue of *Sursum Corda* is an extract from the book *Your Mass and Your Life* by Richer-Marie Baeubien, O.F.M. The particular selection is a development of the prayer *Deus qui humanae* from the Offertory. The author explains the drop of water signifies humanity being called into union with Christ, but also what we must offer in being mixed with Christ. He demonstrates the more we offer, the richer we grow.

When approaching the Mass, we should be reminded of a few things. With the sin of Adam and Eve, all mankind enters this world without sanctifying grace. As such, we are enemies of God as St. Paul tells us. It is the Incarnate Word of God that is able to make us just in the sight of God. This he does through His precious blood in the Passion.

How does Christ make his blood avail for us? By making us part of himself. We must remember that we are the guilty ones; we are the criminals. Who is supposed to make up for the sin, or the crime? We are! Do not reduce the work of Christ simply to us watching him. The real work of Christ is to unite us in all He does.

Why does Christ die on the Cross? It is the Precious Blood of Jesus that is the price of our Redemption. Baptism is Christ's invention to make us share in the Precious Blood.

Baptism unites us into Himself, and therefore we avail of His blood. We also enter in to the condition of death. St. Paul says: *Know you not that all we, who are baptized in Christ Jesus, are baptized into his death. For we are buried with Him by baptism into death.* Baptism is so we may die, and that our death has value, because it is a death united in His. We enter into Christ's condition; He becomes in His life what we need to be, knowing that when He unites us into Himself, we will be what we need to be.

The application of this principal goes much further. Christ is the Just-One; when united to Him we become justified. Christ is the adoration of the Father; only united in Him do we have adoration. Christ is full of virtue and merits; in Him we have virtue and merits. Christ is full of the Holy Ghost; identified with him, we are filled with the Holy Ghost. In His bitter suffering, he has humiliation for sin; He put Himself through this, then when we become united in Him, we now have humiliation and suffering for sin. And so on...

The prayer at the offertory, *Deus qui humanae*, is able to capture this idea; the extract of brings out what we must be and what we must offer..



In Christ,  
Fr. Adam Purdy

gold; but if you bring me a large amount of lead, you will go away with a large amount of gold!

Were this to happen, how many would refuse my invitation or would be satisfied to bring me just a small amount of lead? How is it that at Mass, there are so few faithful who come to offer their small sacrifices—however insignificant they appear to be – for Jesus to transform, transfigure, and by the Consecration, make them count for eternity? Why

are our churches so deserted? And yet the Mass is the only way to make our lives full and complete and pleasing to God. Christ, the “Divine Elevator,” is the only Mediator between God and man, and the only One in whom the Father is well pleased. So it will be only by losing ourselves in Him and offering ourselves with Him and through Him that we shall succeed. Without Him we can do nothing for Heaven.



## The More we Give the Richer we Grow

We just gave a little demonstration of this when we talked about the lead changed into shining gold bars, whose size would depend on the amount of lead brought. Here is another example that illustrates this truth clearly, so much the more so because it is taken from the Gospel—the water changed into wine.

The story of the Wedding of Cana is too well known to be recounted here. Let us retain, then, the simple words: *Fill the jars with water. And they filled them to the brim.* What does the Master teach us in this brief passage? Jesus asks us here for *our co-operation*. It is not God's way to *do it all alone*. He asks us to bring him the part that depends on *us*. *He* will see to the rest!

Is water all that we have? Then let us bring water! Do we have anything more? Something more precious? Then let us bring that. But let us never be content with merely folding our arms when we ask for God's intervention; especially when it has to do with something so important as our sanctification!

God gives his grace in abundance. It is only fair that we should give him our best efforts. At the Wedding of Cana, the servants worked with a will. As everybody knows, there was no running water or plumbing in the Jewish homes of this period. The well may have been far from the village. It certainly must have taken more than one trip to the well to fill the jars.... If *we* had been in the place of the servants, *we* might have said after one or two trips: *That's enough. They're half full or two-thirds full now. Let's quit.... Anyway, this doesn't make sense! Here these folks are out of wine, and he makes us fill these jars with water!*

Think what the servants would have missed if they *had* reasoned like that. The servants had only water, but their very poverty brought out God's infinite riches. The same thing applies to us. Let us have no illusions. That which is ours to pour into eternity's jars, is insipid and worthless: a few good intentions, a few desires for perfection, a few charitable actions—the whole miserable mixture often spoiled by our too human views about it. When at life's close, we look back on the past, we are filled with foreboding at never having poured into the divine amphora anything less insipid and less significant than these.

Yet, even though we had, like the servants, discharged our duty to the end; filled our 'jars' up to the brim; kept on till we could do no more; even

then the Good Master would repeat the charitable warning he gave to his apostles; *When you have done all that was commanded you, you are to say, 'We are servants and worthless: it was our duty to do what we have done.'* (Knox)

Alas how seldom are our 'jars' full! Through carelessness, selfishness, and greed; through sensuality and indolence, perhaps through fear that if we do too well, the Master will ask of us something harder, more fatiguing; we have watered down our service and kept for ourselves the talent that belonged to the Lord. We have said to ourselves: *After all, God does not ask us to do more than is strictly required and keep the counsels.* It is true that there is a difference between a Commandment and a counsel. Jesus did not tell the servants to fill the jars to the brim—he left it to them to understand all that he wanted. But our specious wisdom, our niggardliness, our clever quibblings, are, in the last analysis, nothing but a series of shameful acts of selfishness, of futile evasions of duty, which enslave us and keep us from pouring into our lives their full maximum of faithfulness and generosity. Because we have been unwilling to be wholeheartedly in the Master's service, like children who love with their whole heart, run with both legs, and shed all their tears; because we have claimed to behave like men (which often means like beings diminished by calculated self-interest); we have deprived ourselves of the happiness that comes from duty well done and from the total offering of self—and we have diminished the gifts that the Lord was disposed to give us.

## What Do We Put in the Chalice?

If we lay so much stress and dwell so on this portion of the Mass, it is in order to bring out its importance and value. Our sanctification depends on our offering. The more we offer, the more our lives will be enriched. This has been sufficiently shown above.

The Good Lord desires our offerings to be copious and complete, because his desire to sanctify us and make us happy is simply immense! How are we to correspond with this ardent desire of God? Many persons do not know what to offer. Others are rather vague about it, and still others are content to offer their lives in the aggregate. This state of affairs is not to be wondered at; for the most practical writers who have attempted to popularize the Mass for the people, have dealt in vague generalities.

Now generalities have seldom awakened slumbering souls emmeshed in routine or shaken deeply rooted prejudices! Writers repeat to satiety that people must *live their Mass* — only they forget to tell how!

Now, before getting down to brass tacks, let us say right now that our offerings will be pleasing to God, if we are *in the state of grace* when we offer them. This is elementary. Next, the more virtuous and perfect the acts, the more will they be pleasing and acceptable to God. It should come naturally to Tertiaries to place in the chalice offerings pleasing to the Lord; since their profession pledges them to tend toward perfection in the tiniest details of their life and activity. Therefore, since imperfect acts cannot please God; let us eliminate them from our lives. Let us think nothing, like nothing, desire nothing, want nothing, listen to nothing, say nothing, and do nothing, that we cannot offer up in our next Mass! Let us banish from our lives those thoughts, affections, desires, sights, sounds, words, and actions, that would not be pleasing to God.

It is true that all this is on the negative side. It is essential, however, to get rid of the evil in our lives before we can dream of putting any good into them. And even when we have succeeded in filling our lives with good actions, we shall still have accomplished nothing worthwhile, until we have offered these good works in union with Christ's Sacrifice brought down on our altars. Isolated from the Mass, my life has no more value than the tiny drop of water which has not yet fallen into the chalice. Hence, the extreme importance of participating in the Mass—and of bringing to it all that we are, have, and do.

## Our Daily Offering in the Chalice

Let us see now how we are to live our Mass, that is, how we are to extract from our day of toil or suffering the precious ore that it contains, and which should be lovingly offered to God in union with Christ's Sacrifice.

When the priest pours the tiny drop of water into the chalice, let us offer ourselves in advance and entirely for the coming hours. Let us 'lose' ourselves in God like a little drop of water in the ocean! Let us ask God to permit this drop of water to be our soul, ourself, or whatever good we have done or will do; *so that we may partake of his divinity, who did will to partake of our humanity!*

Finally (and this part is likewise very important), we shall live this offering in detail during the course of the day, in the series of acts which make up its warp and woof. We shall be living our Mass! Living my Mass, then, means mingling generously with the wine

(soon to be changed into the Blood of Jesus Christ) the tiny drop of water of: All that I am (my body, my intelligence, my heart, and my will); All that I possess (material, intellectual, and spiritual goods); All that I do (my activity, apostolate, etc.).

## My Body

In my body: Sick or well, as it pleases God, loaded down with infirmity, crushed under the burden of toil, fatigue, and the weather, or standing up to daily toil and the inclemency of the weather! Temple of the Holy Spirit, ciborium of divinity, tabernacle in which dwells the Blessed Trinity, and hence, worthy of my reverence.

To live my Mass, I ought constantly to adorn this body with modesty and subject it to the strict discipline of chastity by:

- Making it not an instrument of sensual and culpable pleasure...or an idol for my vanity... but the instrument of sanctifying toil, of an activity favorable to my spiritual progress, of a penance that makes reparation for the disorder wrought by sin.
- Submitting it in keeping with its strength to the laws of fast and abstinence...
- Mortifying it in its tendency to laziness, avoiding the too comfortable position. (Passing up that easy chair.) ...
- Making it strong and manly by compelling it to rise early, jumping out of bed at a fixed hour, so that it can carry (daily, if possible) my soul to Mass.... (To carry out this point, "Brother Ass," ought to go to bed early!)
- Dominating its nerves, by mastering its impressions, "learning to like" that squeak or noise that grates on my nerves.
- Caring for it when it is ill but forbidding it to break out in continual complaint.... The more selfish 'the person, the more he complains.... broadcasting our little ills to everyone, is a good way to increase our sufferings and to make others miserable....
- Mortifying its sense of taste, by not eating a single meal without imposing some little privation on it, unseen by others.... By not eating too eagerly of a favorite dish.... By not eating between meals unless necessary.... By refusing all alcoholic beverages....
- Mortifying its eyes, by my custody of them, especially in the presence of persons of the opposite sex... on the street... in the company of others... in front of newsstands, movie theatres,



indecent billboards.... By not looking at immoral books or magazines, or at condemned films....

- Preparing it for death, by making it die daily to the things it loves....

## My Mind

Intuitive, penetrating, subtle, keen, well-balanced, cultivated, or—limited, dull, deficient, dim, uncultivated.

Supernaturalized, or still imbued with the spirit of the world, to live my Mass, I will work every day at developing my God-given talents; and so that my offering may be more abundant and more pleasing to Him, I will root out in me:

- The spirit of pride, by the sincere acknowledgment that the good in me comes from God, and by always guarding against attributing the glory to myself... By avoiding talk about myself... my family... my work...
- The spirit of conceit by not believing myself superior to others.... By avoiding arrogant or insolent attitudes....
- The spirit of independence, by submitting myself to established authority... to my parents... to my boss... to my superiors.... By ridding myself of the habit of always wanting to give orders... to run things... to lead....
- The demanding spirit. Peremptoriness always has its source in pride.... There are persons who are never satisfied and are always demanding something or other—everyone must be at their beck and call; they do not care whom they disturb, and they cannot wait a minute.... I will work then at being demanding toward myself and indulgent toward others.... I will not ask for special privileges or favors....
- The argumentative, stubborn spirit, by ceasing my systematic opposition to the ideas of others, unless faith or morals are at stake.... Even then, I will go at it peacefully and calmly.
- The lying, hypocritical spirit, by not trying to appear better than I am, nor to conceal my faults.... By doing my work as perfectly when I am alone, as when others see me....
- The spirit of jealousy, by rejoicing at the success of others and trying to make them happy.... By rooting out in me the ambition for honors, for high places, and titles....
- The spirit of luxury and vanity, by living in the spirit of the Third Order, being content with simple and modest furniture, clothing, and

adornment.... By not making a show of those I possess.... By giving up all affectation in speech, words, tone, gesture, and mannerisms.

- The spirit of murmuring, by submitting to God's will as manifested by persons in my environment, superiors, and providential happenings, and by imposing a penance on myself every time I have indulged in criticism or been lacking in charity....
- The spirit of revenge, by forgiving.... This is likewise the condition required for God's forgiveness.... By speaking well of the person whose name I have blackened out of rancor.... apologizing to him... praying for him....
- The spirit of anger, by refraining from speech or action when angry.... By working to acquire humility and patience....

## Virtues

It is not enough to tear down; I must build up, so that the chalice of my Mass will be full to overflowing. I will strive then during my day to practice:



*The spirit of humility, by:*

- Always seeking to decrease so that Christ may increase in me....
- Remaining silent under attack....
- Never excusing myself, even when I have reason to do so....
- Loving the last place and eschewing honors (without, however, refusing a charge imposed upon me) ....
- Frankly acknowledging myself to be in the wrong, with a “Yes, I was wrong,” or “I made a mistake....
- Patiently supporting my neighbor’s faults....
- Ascribing good intentions to others....
- Seeking first to remove the beam out of my own eye, before taking the speck out of my neighbor’s eye....
- Not criticizing anyone....
- Showing myself gentle and patient toward all....
- Suppressing my movements of impatience and outbursts of temper....
- Learning to listen and to let others have the limelight... and not complaining about anyone or anything....
- Not giving way to a love for finery and the desire to be noticed....
- Not wasting time on vanity or spending hours at my dressing table....
- Being agreeable to those I might have cause to envy....
- Assuming ignorance of something I know, so as to give others the pleasure of telling it to me....
- Never rereading a letter that has flattered my self-love....
- Asking advice of an equal and even of an inferior....
- Avoiding arguments....
- Adapting myself to the opinion of others in things of little importance....
- Rendering service to people of humble condition....
- Giving heartfelt thanks to those having the kindness to point out my faults and try to correct me of them....
- Confessing my sins sincerely and without excusing them....

*The spirit of faith, by:*

- Believing firmly every article in my Creed....

- Believing in Providence....
- Not murmuring against God....
- Accepting trials as a gain, in the persuasion that they are permitted by God for my greater good....
- Seeing God hidden in my neighbor... in my confessor... in preachers....
- Not believing in current superstitions or in fortune tellers....
- Believing, but not credulous, I am going to try to understand why I believe; so that I may become the more convinced, a “fanatic” at defending my Creed—with at least as much tenacity as the Jehovah Witnesses and Communists put into tearing it down....
- I will study my “penny catechism,” that I may have forgotten....
- I will be a believer in church, on the street, at the shop, at the office, at home, in my relations with others....
- Like a true Tertiary, I will fight against this current of apostasy, in which the sheep-like crowds are swept away....
- I will study my holy religion, so that I may defend it against falsehood and error....
- Without human respect, I shall not fear to show my displeasure at extremes in style....
- I will have the courage to oppose the commission of evil in my presence, and I shall insist on being treated with respect....
- I will advise a boy or a girl not to date those of another religion, for the marriages that follow upon mixed dating are disastrous for the faith and happiness of the couple involved and their children....
- I will not attend nonsectarian schools, Protestant clubs like the YMCA or YWCA, or atheistic clubs....
- I will combat the evils of the press and bad books....
- In a word, I will be a Christian in mind and heart, “at all times and in all places....”

*The spirit of Perfection, by:*

- Doing perfectly whatever I do....
- Seeking to acquire knowledge, to develop my intellect, and form my judgment—not to dazzle others, or to become proud, but the better to serve and glorify God.... I will thus realize my profession in the Third Order; like the convert



machinist who understood his Mass and who wrote to a friend: “A piston well-made is a beautiful thing. I am always glad when I finish one. I Offer it up to ‘God—it is *my* host.”

- Whether it be in scrubbing floors, dusting, sewing, preparing meals, caring for the sick, educating children, writing, singing, playing, working at the office, or cultivating the soil; in class at shop or factory, or my construction job, wherever I am and whatever I do, I will do perfectly; so as to be able to put it into the chalice of my next Mass.

And in order to nourish my intellect on faith, humility, and perfection, every day I am going to read, reread, and meditate the Gospel and put it unhesitatingly and unswervingly into practice.

## Detachment

Good, generous, devoted, loving, big, tender, sensitive, grateful, or—mean, stingy, selfish, inhuman, cold, hard, unfeeling, indifferent, ungrateful. In order to live my Mass with the heart that I have, and that I am going to strive to perfect so as to give it entirely to God; I will detach it from three things that enslave it—riches, creatures, and myself—and at the same time I will attach it to God, my All!

*I will detach my heart from riches:*

- By avoiding falling into avarice. The miserly person often excuses himself by saying that he is simply prudence and economy. Of course, is a good thing to be economical, but let us not exaggerate
- economy to the point of distrusting Providence and refusing to give needed assistance to the poor and to the Lord’s work.
- By eschewing luxury and unnecessary expense....
- By avoiding all excess in my clothing and dress....
- By loving the humble, the outcasts, the penniless, despised of the rich....
- By being content with what is strictly necessary, in imitation of Christ’s poverty, and to bear some resemblance to St. Francis of Assisi, patron of Catholic Action....

*I will detach my heart from persons:*

- By keeping watch over my affections from their beginning....
- By a ruthless, even relentless, breaking off of forbidden affections.

- By not permitting myself any inordinate natural affection. We know that natural love can degenerate into passion when one thinks too frequently of the same person; when one continually seeks his company; when one finds it hard not to be with that person; when one worries too much about what he is doing; when thoughts, and outer tokens of friendship, such as letters, telephone calls, visits, etc., are too frequent; when one feels jealous if that person is more interested or equally interested in someone other than ourselves; when just thinking about it brings temptations, stirs up emotions, etc.
- By loving everybody in God and for God....
- By praying wholeheartedly for those persons to whom I am “allergic”, and by doing them a favor with a smile....
- By never needlessly going out of my way to meet someone for whom I feel an exaggerated affection... but rather going with those whom I find less likeable. (Our Lord was accused of associating with the poor and humble....)
- By never questioning a third person about another of whom I am fond....
- By waiting a while before opening letters awaited with impatience... and by destroying them after I have read them....
- By accepting the bereavements sent by God....
- By giving away or burning “souvenirs” or those objects to which I am most attached....

*I will detach my heart from myself!*

My “self” is an egoist, a coward, a pleasure-seeker, lazybones, an ambitious, undisciplined individual.... I will immolate self by:

- Forgetting Self to think of others....
- Not refusing suffering and self-sacrifice... At sight of my crucifix, I will cry with St. Thomas in an outburst of love: “Let us go, too, and be killed along with Him.”
- Shaking off sloth; for instance, by going to Mass daily. (Since I was able to do so during Lent, why not the rest of the year?)

The result of the death of self is the substitution of Jesus’ life for our own; but this substitution can only be realized by making of one’s heart an altar of sacrifice on which, at every moment, one immolates for God’s glory and his love, something of self. It is a hard job that requires special, loving, generous souls for its success. For if bodily death is ordinarily preceded by a

painful agony, one dies to self only by passing through a moral agony still more painful. If a force would seem to intervene to separate soul and body; a divine force is needed to root out self, which clings so fiercely to our poor human nature. Though a few hours or a few days suffice to complete the death-agony of a human life, the death-pangs of self are of long duration: self dies but slowly, gradually. It would be truer to say that self never really dies at all.... Far from discouraging us, however, this ought to stimulate us by the thought that we shall always have some worthwhile sacrifices to bring to our daily Mass to be mingled with the wine of the chalice.

## My Will

Resolute, virile, tenacious, persevering, disciplined; or, hesitant, weak, fickle, wavering, stubborn, undisciplined...

That I may live my Mass, I will train myself every day to strengthen my will. I will practice self-mastery, so that I may become more submissive to God's will as manifested by those in authority over me: parents, teachers, superiors, the Church, the Government, providential happenings.... So that I may serve God better, I will discipline my will:

- By promptly suppressing every impatient impulse...
- By voluntarily giving in to the wishes of others—without, however, ever consenting to evil—for we are speaking here of things good or indifferent in themselves....
- By moderating my desire to “have what I want when I want it.”...
- By breaking off a bad habit promptly....
- By submitting myself to the yoke of a rule of life.... of a diet prescribed by the doctor....
- By practicing pleasantness, even when it hurts!
- By being constant and persevering in the accomplishment of the duties of my state in life... by finishing one job before tackling another....
- By being faithful to my meditation period, even in times of aridity....
- By never acting on impulses but going straight toward the thing that is hard to do....
- By being on time for an appointment....
- By keeping my word, etc.

Obedience, submission, the giving up of my own will—these constitute the shortest road to perfection. This is the road our Lord himself followed from his birth to his death on the Cross. *If anyone would come*

*after me, let him take up his cross and follow me;* these are still the words of the Divine Master to us.

## Offering All I Possess

*Material goods:*

It is simply a question of placing in the service of others (insofar as possible, naturally) all that God has lent me in the way of talents and goods.

*Intellectual goods:*

I will offer my acquired knowledge—my experience, the capacities I have developed—and will use them to benefit others, teaching them, interesting them, etc.

*Spiritual goods:*

I will always correspond with the graces God has placed at my disposal. I will develop all the latent virtues of my soul. I will never frustrate the Word of God but will cultivate the soil that it may bear fruit a hundredfold. I will share my merits and prayers with those souls most in need of them, etc.

## The Drop of Water of all I Can Do

Once I have given all that I am and possess, the next thing is to go on to the very end in the gift of self: to be an apostle, to work at the conquest of soul; and bring them back to God.

So that nothing may be lost of the sufferings of others, I will place in the tiny drop of water of my Mass, the sufferings of those who do not offer them; I will offer the toil and trouble of those who suffer without loving—and I will ask for them the grace of conversion.

The apostolate takes a thousand forms and is adaptable to all ages and conditions. While it is certain that the apostolate will rarely demand anything startling of you, it will call for those small services that come up a thousand times a day. Convinced, therefore, that I can still add to my offering the fruits of an every-minute apostolate, each work I can do for another will fill the chalice. I can be on the lookout for every occasion, so as not to let any of them slip by! Hunting for them! Creating them! And from the time I get up in the morning till I go to bed at night, accumulating joy to give to others and to offer up to God!

Observe in passing what a wonderful life is led by the person willing to live his Mass and so become a disseminator of joy.