

LAUDA, JERUSALEM!

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Archbishop Raymond Leo Burke

Ninth Bishop of Saint Louis
Juridical Founder of the Canons Regular of the New Jerusalem

CANONS REGULAR
OF THE
NEW JERUSALEM

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Solemn Easter Novena

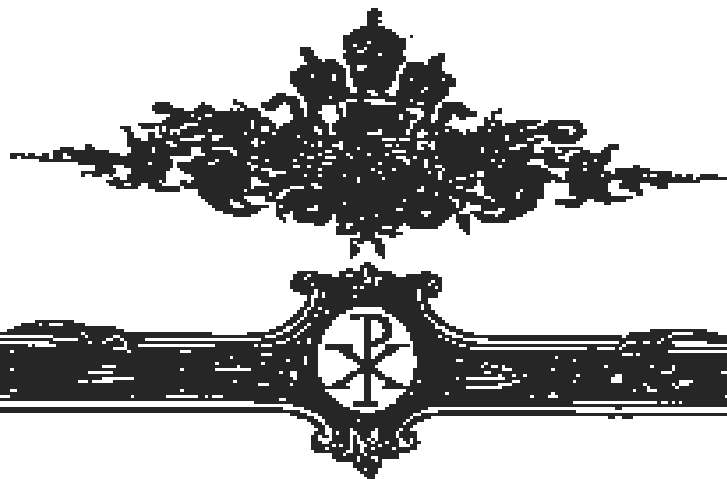
The **C**anons **R**egular of the **N**ew **J**erusalem
invite the faithful to participate in their observance
of the great **P**aschal **M**ystery.

*Your generous Easter gift to our Augustinian
canonry is an important contribution to the
ongoing expense of forming future priests for
the Roman Catholic Church and her*

Traditional **L**atin **L**iturgy

*Please use the enclosed envelope to help us meet our financial
obligations. By sending us your prayer intentions as well, you
and your loved ones will be assured a daily remembrance in our
prayers, works, and sacrifices during the coming quarter.*

*The prayer intentions you send will have a
Particular **R**emembrance
throughout the full cycle of our
Rosaries, Public Choir Offices and
Holy Latin Masses during the Easter Octave.*



Beloved in Christ,



Recent events in the Diocese of La Crosse have caused some people to ask about the future of the Canons Regular of the New Jerusalem! While this is not surprising, it does reveal the concerns many Catholics attached to the old Latin worship still feel in the face of episcopal change. Despite the assurances of Cardinal Ratzinger regarding the stability of the measures enacted through the *Motu Proprio Ecclesia Dei Adflicta*, it is still quite common for Catholics to fear the old Mass is going to be taken away again, that the bishops are going to be duplicitous on this account. It is impossible to make universal statements about the behavior of bishops since they are of varying stripes. But it is also quite certain that for the traditional Latin Mass to take its very rightful place in the life of the Church, the faithful who love it need to rediscover a functional trust in the hierarchy and norms of the Church.

Our foundation has, in certain ways, come into existence as an expression of complete confidence in the Catholic Church - her divine constitution and our docility in a faith which believes, *in actu*, that it is God and not sinful man who is the ultimate director of the Church and her activities. Many Catholics have entered schismatic movements for desire of the Latin Mass. While their motivations are understandable from a *human* point of view, this is not a reflection of traditional Catholic faith. It is absolutely contrary to the entire received *traditio* of the Catholic Church to seek union with God while refusing functional union with the Pope and all in communion with him. The pastoral requirements represented by the anxiety of many old-Mass adherents is, of course, deeply complex. Many bishops have done nothing to fulfill the Pope's express wish of making the historical Latin liturgy available to those who want it. On the other hand, it is the requirement of orthodox theology regarding the nature and structure of the Church to remain within her juridical ambit. This remains no less true in the face of the grave personal pain such unity may well exact.

Our priestly institute has been founded to render real service to the whole Church. This is accomplished primarily by obedience to the Church's authentic constitution, her juridical structures, her essentially ascetic spirit, her *norms*. Community life tainted by a spirit of fear and criticism towards the Pope and his hierarchy is not traditional. Wide experience also reveals that it is destructive of authentic Christian spirituality and a pastoral service to men that addresses supernatural needs as determined by *God*.

Our beloved juridical founder, now Archbishop Raymond L. Burke, sponsored our institute as though nothing were unusual in what we are or do. That same presupposition has been maintained in the recruitment, formation and development of our community from within. While we are deeply conscious of the problems in the Church, our corporate life is characterized by prayer, study, ascetic self-denial and an essentially positive attitude towards the Church. This is necessary for recovery of the sacred, recovery of *trust*. Those who are attached to the Latin Mass need to start believing that the Mass is not going to be arbitrarily taken away. Cardinal Ratzinger has said that such is the case and the re-establishment of trust towards the Church - the hallmark of true Catholics - requires that such trust come into act once again and not simply remain a speculative concept.

Relying therefore on such trust and Catholic norms our institute has no fear for the future because of the transfer of our juridical founder. We are legally established as a public association of the faithful in the Diocese of La Crosse. We pursue the proper ends of our institute, namely the pursuit of the perfection of charity according to a specific form of life and public ministry. Living as we do in the place where the bishop and chancery of the diocese are located we have particularly good relations with the Diocese of La Crosse and its administration. There is no reason we should fear the future as all conditions of our existence are perfectly normal: our present stage of development as a new institute; the full operation and activities of our novitiate; our presence in the diocese, its clergy and faithful. Our situation is normal. While it was inevitable that an orthodox bishop such as Raymond Burke not remain forever in a small and rural diocese, his transfer to Saint Louis is not a signal for us to pass into a state of fear. To the contrary, it is normal in the life of the Church for such change and so we continue *our* life in an equally normal ecclesial fashion. The CRNJ prays daily for a new shepherd for our beloved diocese. We certainly miss Archbishop Burke and remain in contact with him as his spiritual sons.

As a sign of our love of the Church we present the outstanding sermon Archbishop Burke gave at his installation Mass in Saint Louis. All that is dear to his heart as a bishop is dear to us as canons: love for the Lord Jesus expresses itself in a focused obedience to His Church. The symbol and seat of Our Savior's love is His Sacred Heart; the divine love is communicated to all the world by the Holy Sacrifice of the Mass. In a wonderful economy it is also spread abroad by the prayer of His mother and the Saints in glory.

In this winter quarterly frater Alban shares with you the love of Christ experienced by the CRNJ while acting chaplain to traditional Catholics in New Zealand. We express our gratitude to Bishop Patrick Dunn and the clergy of the Diocese of Auckland who welcomed us on every step of our way. The many photos in this quarterly testify to the spiritual fruit enjoyed by the CRNJ through its various activities, those means by which our ministry unfolds every day.

Beloved in God, as Lent gives way to Easter we certainly do not forget the problems that pervade the Church and the veritable affliction which poisons human society at large. But as Catholics - as true believers in the power of the *Cross* - we know that Our Saviour underwent His bitter passion so that the anguish of men might be transformed into the hope of God. The Catholic Church of which Our Lord is Founder and Head is the vehicle *sine qua non* by which the divine life of God is mediated to men's souls. Let us, therefore, join the sacrifices of our Lenten observances to the work of Him Who is the world's only redeemer. Confident that *all things work unto good to those who believe* we beg Our Lady to help keep us faithful to God's providential designs. May we ever turn our faces towards the light of the Resurrection and the glory of that real world towards which we are journeying in this life - Heaven, our one true home.

Please be generous in your spiritual and financial support of our new priestly foundation. Know that we make special remembrance before the Blessed Sacrament of all your intentions, especially those sent to us as part of our Solemn Easter Novena.

Yours devotedly in the Hearts of Jesu and Mary,

Dom Daniel Augustine Oppenheimer +

Dom Daniel Augustine Oppenheimer, CRNJ

Prior

Ecclesia Docens:

Sermon Delivered by Archbishop Raymond L. Burke Mass of Installation Basilica of Saint Louis January 26, 2004

MEMORIAL OF SAINTS TIMOTHY AND TITUS

I. Saint Paul's words to Saint Timothy, his disciple, co-worker and indeed his most beloved spiritual son, point to the truth we celebrate today: the grace of the Holy Spirit at work within the Apostles and their successors for the teaching, sanctification and pastoral rule of God's holy people. Timothy had accompanied and assisted Paul on his apostolic journeys; had undertaken, at Paul's direction, apostolic missions of his own; and had been consecrated as the First Bishop of Ephesus. Saint Paul, in his letters to him, recalls to Timothy's mind the power of God's grace within him by his consecration, so that he might be courageous and faithful in carrying out the apostolic ministry. How wise and how encouraging Paul's words were for Timothy: *Guard this rich trust with the help of the Holy Spirit who dwells within us. So you, my child, be strong in the grace that is in Christ Jesus* (Reading II). Saint Paul wrote similar words to Titus who was also a disciple and co-worker, and whom the Apostle of the Nations consecrated as the First Bishop of Crete. In fact, in Saint Paul's *Letter to Titus* we find a kind of rule of life for a bishop.

In honoring today the memory of Saints Timothy and Titus, we celebrate the grace of the apostolic office, handed down faithfully, from that first generation in the life of the Church, to our time and place. That grace was given to me through the hands of our Holy Father, Pope John Paul II, on January 6, 1995, first for the service of the Church in La Crosse and now for the service of the Church in St. Louis. Having completed my apostolic mission in my beloved home diocese and taking up today the same apostolic mission in my new home diocese, I, with you, thank God for the outpouring of His grace in my life for your sake. Today, deeply conscious of my unworthiness, I hear the words of Saint Paul to Timothy, as if spoken to me by our Holy Father: *So you, my child, be strong in the grace that is in Christ Jesus* (Reading II).

The memory of Saints Timothy and Titus leads us also to celebrate the beloved co-workers of the Bishop, our priests who share in the priestly office for the shepherding of God's flock. The teaching of the Second Vatican Ecumenical Council reminds us: "Bishops, therefore, because of the gift of the Holy Spirit that has been given to priests at their ordination, will regard them as their indispensable helpers and advisers in the ministry and in the task of teaching, sanctifying and shepherding the people of God" (Second Vatican Ecumenical Council, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis* [7 December 1965], n. 7a). Let us thank God today for our priests of the Archdiocese of St. Louis, my co-workers in carrying out the ministry of Christ the Great Shepherd.

II. Our celebration of the apostolic office and ministry is truly a celebration of Christ, the Good Shepherd, in whose

person the Apostles and their successors have acted on behalf of God's holy people in every age. God the Father had promised through the Prophet Isaiah that the fullness of the Holy Spirit would be upon His anointed, upon the Christ, for our salvation. By His Redemptive Incarnation, God the Son, in whom the fullness of the Holy Spirit dwells, has freed us from our slavery to sin and won for us a share in the same Holy Spirit (Reading I).

Among the many riches of the outpouring of the Holy Spirit upon the Church is the consecration of bishops as true shepherds of God's flock. By the grace of Holy Orders, Bishops act in the person of Christ, the Good Shepherd, sharing in His own life and ministry. So it is that Christ, in His final discourse to His disciples, a small portion of which we have heard proclaimed in today's Gospel, can say: *It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you.* (Gospel)

At the Lord's Supper, Christ, Who had called the Apostles, consecrated them to carry out His mission of Head and Shepherd in every community of faith, above all by renewing in every time and place the Lord's Supper, the Holy Eucharist. In the Holy Eucharist, most of all, we witness the outpouring of the Holy Spirit for the ministry of those called and consecrated as bishops and priests.

III. We also celebrate today the fifth anniversary of the arrival of our Holy Father Pope John Paul II on pastoral visit to this historic diocese of our nation. On January 26 and 27 of 1999, the faithful of the Archdiocese of St. Louis and all who joined them in receiving our Holy Father's visit witnessed directly the Holy Spirit at work in the apostolic ministry of the Successor of Saint Peter, "the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful" (cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen Gentium* [21 November 1964], n. 23a). Recalling the Holy Father's visit on this memorial of Saints Timothy and Titus, on this the day of my installation as Archbishop of St. Louis, I express my deepest gratitude to Pope John Paul II for confiding to me this new apostolic mission, and I pledge again my steadfast loyalty in fostering, in communion with him, the unity of the Church. Let us thank God, in a special way today, for Pope John Paul II, and pray that God continue to grant him wisdom and strength for the pastoral care of the universal Church.

Our Holy Father, true to his apostolic office, came to St. Louis at the sunset of the Second Christian Millennium and the dawn of the Third Christian Millennium to teach us how to live more fully in Christ, how to cooperate more fully with the gift of Holy Spirit poured forth into our hearts. He came to guide and help us in carrying out the New

Evangelization, the teaching of the faith with the new energy and enthusiasm required in an age forgetful of God and even hostile to His plan for our salvation. His words during the Pastoral Visit remain so timely, a kind of examination of conscience for us today as we, together, begin a new chapter in the life of the Church in the Archdiocese of St. Louis.

IV. In proposing to us the challenge of the New Evangelization, our Holy Father draws us to the Heart of Jesus, "the door through which the eternal love of the Father is poured out on the world" (Pope John Paul II, Homily, *Solemn Eucharistic Celebration*, America's Center, St. Louis, 27 January 1999, n. 1c). He draws us to the glorious open Heart of Jesus in the celebration of the Holy Mass and in Eucharistic Adoration. The Holy Mass is the fullest and most perfect encounter which we have with Christ in this world. Christ made truly present for us on the altar of sacrifice remains with us in the Sacrament of His true Body and Blood reposed in the tabernacles of our churches and chapels. To help us to understand more deeply and love more fully the Eucharistic mystery, on Holy Thursday of last year, our Holy Father gave us his Encyclical Letter *On the Eucharist in Its Relationship to the Church* in which he tells us, "The Eucharist is a priceless treasure: by not only celebrating it but also by praying before it outside of Mass we are enabled to make contact with the very wellspring of grace (n. 25c)."

Coming to you as your new archbishop, I urge you to draw close to the Heart of Jesus opened wide for you in the Holy Eucharist, by your faithful participation in the Sunday Mass and in weekday Mass, when possible, and by your Eucharistic devotion, especially Eucharistic visits and adoration.

Placing our hearts within the Sacred Heart of Jesus through participation in the Holy Eucharist and Eucharistic devotion, let us enthrone the image of His Sacred Heart in our homes and places of work and recreation, consecrating ourselves and all that we do to His service. The Sacred Heart devotion is a most fitting and efficacious way of extending

Eucharistic worship and devotion into every moment of our lives and every aspect of our lives. Christ must reign in us for the salvation of the world. Sharers in Christ's own Spirit, we must more and more turn over our lives completely to Him.

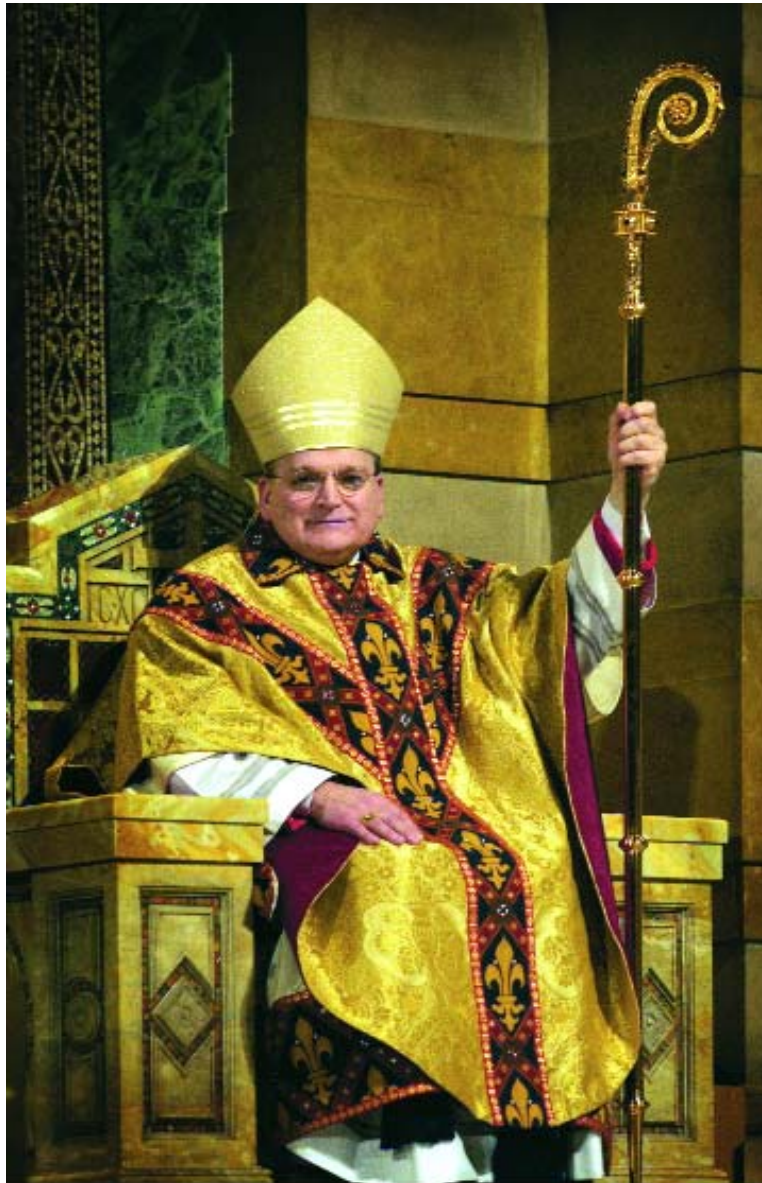
In the daily conversion of life, by which our hearts are more perfectly conformed to the Heart of Jesus, we are inspired and aided by our brothers and sisters who have answered the call to the consecrated life. By their closer following in the Gospel virtues of poverty, chastity and obedience, they assist us all to attain a greater holiness of life.

Let us thank God today for the many consecrated persons in the Archdiocese and pray that the young men and women from the Archdiocese, whom God is calling to the consecrated life, will respond with an undivided heart. In urging the universal reign of the Sacred Heart of Jesus, I also commend the many associations of the faithful who so strongly contribute to the building up of the life of the Church: the Legion of Mary, the Saint Vincent de Paul Society, the Knights of Columbus, the Archdiocesan Council of Catholic Women, the International Serra Club, to name a few.

V. Drawing us to the Heart of Jesus for the New Evangelization, our Holy Father reminds us that special attention must be given to "the family and the renewal of Christian marriage" (Pope John Paul II, Homily, 27 January 1999, n. 5). It is in

the family, in the home formed by the faithful, enduring and procreative love of man and woman in marriage, that the Church first comes to life, that we first come to know, love and serve Christ. Children are indeed "the crowning glory" of marriage (Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes* [7 December 1965], n. 48a), for in the procreation and education of children husband and wife find the greatest fruit of their married love and build up all of society in unity and peace.

What the Church has always known is a new discovery for the thoroughly secularized society of our time, namely that the state of the family determines very



AB Raymond L. Burke Installation Mass, January 26, 2001.

Mark Kerrup photo

much the state of society. In urging our special attention to the family, our Holy Father declared: "As the family goes, so goes the nation!" (Homily, 27 January 1999, n. 5a). According to the wisdom of God's plan, the exclusive and lifelong love of a man and a woman, who are united in marriage, is the chosen place in which He gives new human life and provides the solid foundation of the life of all society.

The care of a shepherd for the flock must begin with the family, with attention to the preparation of children and young people for marriage, if it be their vocation, and in the encouragement and support of the married, in their daily living to strive toward the high standard of Christlike love for each other and for their children. It is within the family, first of all, that children and young people come to know God's special plan for them, their vocation in life, their way to salvation. Whether young people are called to the married life or dedicated single life or consecrated life or priesthood, they will first come to know the oblation of love, which their vocation demands, through the love of their parents in the family.

Next to the gift of life itself, there is no more important gift that parents can give to their children than assisting them in knowing their vocation in life, their way of giving glory to God and serving their neighbor, as we say in the Church, their way to salvation. No matter what goods we may provide for our children, also in abundance, they will never know happiness in life until they have discovered God's plan for them and embraced His plan with all their heart. Repeatedly, we are told that parents and parish priests provide the most critical inspiration and assistance to a young person seeking to know God's will. May our homes in the Archdiocese of St. Louis be the first and most important place for carrying out the apostolate of vocations.

In speaking about the family, I cannot fail to mention the Catholic schools and parish religious education programs, which provide a fundamental and irreplaceable service to parents in the Catholic education of their children. Through catechesis, children and young people receive a most important help in knowing their vocation in life and preparing to do whatever God asks of them. Saint Paul instructs Timothy to entrust the teaching of the faith "to faithful people who will have the ability to teach others well" (Second Reading). We owe a profound debt of gratitude to our catechists, whether in the Catholic schools or in the programs of religious education, whose apostolate lies at the foundation of the life of the Church.

VI. Finally, in drawing us to the Heart of Jesus, our Holy Father taught us the first and most fundamental principle of the moral life: the inviolability of all human life from the moment of conception to the moment of natural death. Contemplating the Heart of Jesus, opened by the soldier's spear as Christ died on the cross for us, we cannot doubt the immense love of God for each and every one of us.

Sharers in the gift of the Holy Spirit, we are called to be heralds and instruments of the Gospel of Life. Perhaps no service of the Church to the world is more sorely needed today than the fostering of the reverence for all human life. Sadly, society is characterized by violence in a myriad of forms, but most wrongfully in the attack upon the life of those who have the first title to our care: the innocent and defenseless unborn, and those whose lives have grown burdened under advanced years, special needs or serious illness. Too many lives have already been taken through violence. Let us spare no effort in the apostolate of the respect for all human life.

In the Heart of Jesus we will find the inspiration and strength to be "*followers of Christ who are unconditionally pro-life*: who will proclaim, celebrate and serve the Gospel of life in every situation" (Homily, 27 January 1999, n. 5b). In Christ, we will find the way to protect ourselves from crime without violently taking the life of the criminal. May Saint Rose Philippine Duchesne, who desired so strongly to bring the Gospel to her native American brothers and sisters, intercede for us, that we will always find the way to respect and promote the dignity of life of every brother and sister, without boundary of origin or race.

The Archdiocese is blessed with so many charitable, educational and missionary institutions. Through their fidelity to their Catholic identity, may they serve all in justice and love. May we seek the intercession and follow the example of our patrons, Saint Louis IX of France, who daily fed the hungry at his table and served the needy in his own person, and Saint Vincent de Paul who "studied to procure the relief of others under all necessities, whether spiritual or corporal" (*Butler's Lives of the Saints*, 1956 edition, Vol. 3, p. 143). VII. Our celebration of the apostolic office and ministry will now reach its fullness in the Eucharistic Sacrifice, in which Christ, the Good Shepherd, renews the outpouring of His life for us on Calvary. Through this Holy Eucharist, may Christ draw us, shepherd and flock, into one, through the outpouring of the Holy Spirit, to the glory of God the Father and for the salvation of our world.

Our Lady of Guadalupe, Mother of America and Star of the New Evangelization, we implore your help and protection, that we may do all that Christ asks of us, and that I may never fail in the mission which Christ has entrusted to me.

Saint Louis IX of France: pray for us.

Saint Vincent de Paul: pray for us.

Saint Rose Philippine Duchesne: pray for us.



Old Mass & New Evangelization

Christopher J. Carstens



Christopher Carstens has worked as the Assistant Director of the Office of Sacred Worship in the Diocese of La Crosse since 1998 and as Director since August of 2002. He has a Bachelor's degree in philosophy from the Oratory of St. Philip Neri in Toronto, Canada, and has completed Master's degrees in philosophy and liturgical studies from the University of Dallas and the University of St. Mary of the Lake, Mundelein, Illinois, respectively. Mr. Carstens is a member of St. Philip Parish in Rolling Ground and lives with his wife and two children near Soldiers Grove, Wisconsin.


There is much talk today about the *New Evangelization*, a particular expression of evangelization meant to address "the new challenges that the contemporary world creates for the mission of the Church" (John Paul II, *Crossing the Threshold of Hope*, p.114). There is also increasing discussion and appreciation for celebrating Mass according to the rites in force in 1962, sometimes referred to as the "Tridentine Mass" or the "old Mass." The movie *The Passion of the Christ* has, among other things, put the old Mass (Mel Gibson's practice) into the spotlight. At the heart of the discussions concerning either the *New Evangelization* or the old Mass is Catholicism's ability to address the world and win it over for the Kingdom of God. How can the Church evangelize in a society and culture such as we experience in today's America? Is the practice of the old Mass - with its Latin language and its posture *ad orientem* - able to evangelize today's world?

Before these questions can be answered, we need first to be clear on what is meant by "new" evangelization (as compared to the "old" evangelization) as well as the old Mass relative to the "new". In his 1990 encyclical letter *Redemptoris Missio* (*On the Permanent Validity of the Church's Missionary Mandate*) Pope John Paul II distinguishes between the kinds of missionary action needed in today's different cultures. First, the evangelical mission properly speaking is directed toward "peoples, groups, and socio-cultural contexts in which Christ and his Gospel are not known (n.33)." Second, to those Christian communities who are fervently and actively living out the faith and bearing witness to Christ and his Gospel, there is directed the activity of pastoral care. Finally, there are places that have already received the faith of the Church but, over the course of time, "entire groups of the baptized have lost a living sense of the faith, or even no longer consider themselves members of the Church, and live a life far removed from Christ and his Gospel (ibid.)." Those in this group are Christians already, members of the Church in virtue of their baptism. For these what is required is not a first or "classic" evangelization, but a *new* evangelization, new in "ardor, methods, and expression" (*Ecclesia in America*, n.6). While the content of all evangelization, either old or new, remains the same, namely, the saving work of Jesus Christ Himself, those to whom the Gospel message is addressed are in distinctly different circumstances and thus require different methods of evangelization.

When considering the Mass, distinctions are also made along the lines of old and new. Although there are many discernible differences between the celebration of the old Mass and that of the new, both ritual forms, as officially sanctioned structures of sacramental action, are the same in essence even when quite different in their particulars. The Mass in any ritual expression is always the action of Christ, His re-presentation of His own saving work in the Paschal Mystery, made real and present by the power of the Holy Spirit for the glory of God the Father. The Mass - like evangelization - is, therefore, centered on Christ, the incarnate God Whom Pope John Paul II calls the "program" of the New Evangelization: "We shall not be saved by a formula but by a Person..., Christ himself, who is to be known, loved, and imitated" (*Novo Millennio Ineunte*, n.29).

We are now in a better position - I hope - to answer the question, can the old Mass further a new evangelization? If we mean by *New Evangelization* that missionary activity directed toward those who have already received the Gospel of Christ but need to return to Him or continue to grow in His likeness; and if we mean by the old Mass the re-presentation of the saving work of Christ in the Paschal Mystery by the sacramental symbols and rites in place in 1962, then it is evident the old Mass contributes to the *New Evangelization*. This is seen in the pastoral success of it returning to religious practice an appreciable number of lapsed Catholics, among others. If, on the other hand, we understand *New Evangelization* as being the first presentation of Christ and His Gospel to those who have never heard it before, then neither the old Mass nor the new Mass directly foster such a work. As such, evangelization of non-believers is not the principle aim of the Eucharist.

The evangelization that the Mass does offer is directed toward those who are already members of the Church: "Such an encounter (i.e., with Christ in the Mass) will contribute greatly to strengthening the faith of many Catholics, helping them to mature in strong, lively and active faith" (*Ecclesia in America*, n. 12). As the Second Vatican Council's Constitution on the Liturgy says, "Before men can come to the liturgy they must be called to faith and to conversion... Therefore the Church announces the good tidings of salvation to those who do not believe..." (n.9). The Mass is not ordered in its principle purposes towards those who are not yet believers, those who require a "first evangelization." But for believers, the encounter with Jesus Christ in the celebration of Mass offers the chance for ongoing conversion. This is true of every Mass celebrated in any rite. This does not deny, however, that one could be evangelized for the first time by the Mass. There are many Catholics who have been converted in such a way. Usually, though, a fruitful encounter with Christ in the Mass derives from one having already undergone some degree of conversion to Him and thus receptive to meeting Him in the Mass Liturgy.

As we participate in the celebration of Mass, may it be for us the occasion of an encounter with Jesus Christ, the same yesterday, today, and forever. Then, by coming to know Him, may we grow in His love, and respond to His call to serve in promoting the *New Evangelization* - bringing faith to life again among those for whom its light has grown dim. 

IN THE FOOTSTEPS OF FAITH: CRNJ on Pilgrimage in New Zealand

Frater Alban Baker, CRNJ



Frater Alban Baker, CRNJ, is a graduate of the University of Saint Ambrose, a seminary college in Davenport, Iowa. Having discerned a priestly vocation to Augustinian canonical life, he entered the Novitiate of the Canons Regular of the New Jerusalem September 8, 2003. Vested in the canon's habit on the Feast of Our Lady of Guadalupe three months later, he received the religious name Alban after the example of the great Anglo-Saxon martyr.

One of the undeniable beauties of the Catholic Church is her age and continuity. Forever young, the Church is also two thousand years old. History offers numberless consolations in those who have preceded us in time and faith. Their example - selfless conformity to Christ crucified - reminds modern man that his crosses are bearable with God's grace. Sometimes Our Lord grants the favor of allowing us to walk in the very footsteps of an apostle, someone who believed untiringly in the power of the Gospel while sharing it with all he encountered.

For a week this January two members of our canonry received such a blessing.

Invited by the *Ecclesia Dei Society of New Zealand*, our Prior and I accompanied a group of Catholic pilgrims in retracing the movements of the first Catholic prelate of Western Oceania, Bishop Jean-Baptiste Francois Pompallier, father of the Catholic Church in that vast area of the globe.

Bishop Pompallier was born December 11, 1801, in Lyons, France. While a young man he worked in the silk industry of 19th century Lyons and also served as an officer of dragoons. But these were prelude to his entering seminary for the Archdiocese of Lyons in 1825. Ordained a priest four years later, he served the Church in Lyons until 1836. During those years he became well acquainted with the newly founded Society of Mary (popularly known as the Marists), a connection that would bear great fruit during his forthcoming episcopal ministry.



In 1836 Pope Gregory XVI appointed Father Pompallier first Vicar Apostolic to Western Oceania, a sprawling territory covering the whole southwestern Pacific Ocean. At the time Oceania had only recently been opened to European settlement and trade. On December 24, 1836, the 35 year old Bishop Pompallier left the familiarity of his privileged background and native culture in France to make his way to the other side of the world. He was accompanied by four priests and three brothers of the Marist order.

The journey to Oceania was long and dangerous. One priest died on the way. Of the remaining six Marists, Bishop Pompallier left a priest and brother on each of the islands of Wallis and Futuna to carry forward his Papal mandate. The remaining two Marists landed with him on the western shores of a huge and strange double-island world, January 10, 1838. They debarked in an area called by the native people *Hokianga*, known thereafter as the cradle of Catholicism in the Land of the Long White Cloud, *Aotearoa*, breathtakingly beautiful New Zealand.

The true faith of Christ took root in the Hokianga by the zeal of these first ardent missionaries. Through efforts of the spiritual



Jean-Baptiste Francois Pompallier

descendants of those missionaries, two Canons Regular of the New Jerusalem were able to join themselves spiritually to Bishop Pompallier's labors one hundred sixty six years later - as pilgrims seeking to retrace his footsteps in bringing Catholicism to people of the Hokianga.

Pompallier initiated Our Lord's work at Hokianga Harbor through the presence of Catholic families already settled there. The canons and entourage began their pilgrimage at Motuti with the Maori people themselves, the direct descendants of the intrepid souls the zealous bishop first encountered after landing.

It is generally thought that the Maori migrated to New Zealand from eastern Polynesia sometime between 800 and 1000 AD - certainly long before the first Europeans came onto the scene. They established a native culture which wisely retained ancient traditions through their living, oral history. This tradition formed the Maori in their venerable practice of remembering and honoring their forefathers both in regard to their culture and the personal experiences of individual communities.

In the Maori language the word for tradition, *tikanga*, is derived from their word for truth, *tika*. With Christian hindsight it is reasonable to think that the Maori love for truth and the practice of actively knowing and respecting their history was God's remote preparation for their generous embrace of the Catholic faith once it arrived in the 1830's.

At Motuti, we pilgrims first encountered the Maori as all visitors do - in the welcome ceremony called *Bhiri*. A vibrant part of their *tikanga* (tradition), the *Bhiri* (still carefully observed) joins visitors and hosts in a bond that renders the two groups one. The hosts, the *Tangata Whenua*, begin the ceremony with a call by the female elder of the particular Maori community. An ensuing call and sung response guides visitors, the *Manuhiri*, safely to a spacious community meeting house (*Marae*) where the *Pohiri* takes place. Once inside this large structure (named for an ancestor in the local Maori community and covered throughout with ornate carvings of their history) the *Tangata Whenua* (hosts) offer a prayer, the *Inor*. Once finished everyone sits, hosts and guests alike, and listen to welcoming speeches, the *Mihi*. Each party offers at least one *Mihi*,



Leading Pilgrims into the Motuti Marae

generally delivered by the patriarch of each group. These speeches weave past, present and future into a single fabric that commemorates the dead, acknowledges those who are present, and explains why the visitors have come.

At the first *Pohiri* we pilgrims encountered, a lively and heartfelt welcome was extended to the whole of our



**Celebrating the Eternal Sacrifice
St. John the Baptist, Te Karae**

company. This was heard in the often-expressed, threefold *Haere Mai* (welcome!) of the Maori language. Because the *Mihi* is offered by only one or just a few persons, the whole group from which the speech is offered must offer a chant signifying unity and support for the words just spoken. It was in



**Canons singing the Divine Office
St. Mary's Church, Motuti**

this context that we pilgrims first encountered the beauty and vigor of Maori music, for singing still holds a profound communal value in the Maori culture. Our pilgrimage was blessed by the sound of Maori song at nearly every stage of our journey. And heard most often was the enchanting Marian hymn *Mo Maria*, composed in native Maori by Bishop Jean-Baptiste Pompallier himself.

During our first *Pohiri*, we *Manuhiri* (guests) responded to the welcoming speeches of our hosts through our priest chaplain, Dom Daniel Augustine, C R N J, and Mr. Neil Coup, representing the *Ecclesia Dei Society of New Zealand*. Once we had sung our songs of agreement to our responding speeches of thanksgiving (the *Salve Regina*), we quickly learned the ceremony is concluded by guests pressing noses and foreheads to those of their hosts! This is called



**"In the Footsteps of Pompallier"
St. John the Baptist, Te Karae
Ecclesia Dei Society of New Zealand**

the *Hongi* and symbolizes union of hearts achieved through the ceremony of welcome. Invariably the *Pohiri* is followed by a wonderful meal, hosts and guests thereafter joined together and considered friends. Our pilgrimage received this welcome many times to the delight of everyone involved.

The *Ecclesia Dei* pilgrims and their canonical companions enjoyed the hospitality of the Motuti Marae during most of our stay in the Hokianga. From there we journeyed to many local churches, each testifying to the missionary zeal of Bishop Pompallier and his Marist collaborators.

The opening Mass of our pilgrimage was, interestingly enough, in the place where Bishop Pompallier has effectively placed his last earthly footprint - albeit posthumously. The clergy and faithful of the Auckland Diocese recently chose St. Mary's parish church in Motuti as the final resting place for his relics.

Bishop Pompallier died in France on December 21, 1871, and was buried at Puteaux. In recent years however, and due in greatest part to the zeal of Maori Catholics in typical veneration of their forebears, many sought the translation of the relics of New Zealand's father-in-faith from France back to their country where he had expended the greatest part of his priestly life in the salvation of souls.

After a great deal of prayer and effort this desire came to pass in 2002. In bringing their father-in-God home to New Zealand, many pivotal points in his missionary efforts were considered. In the end it fell to the parish church of the Maori community at Motuti to receive the relics of their venerable father. Concluding a tour throughout all of New Zealand in early 2002, Bishop Pompallier's earthly remains were formally enshrined in the course of a magnificent and highly publicized ceremony celebrated by the Bishops and faithful of New Zealand. Accompanied by a massive throng of his spiritual descendants, on April 20, 2002, Bishop Pompallier was formally laid to rest in the humble parish church he founded at Motuti.

We canons were graced to celebrate much of our Divine Office at St. Mary's while staying in the nearby Motuti Marae. Our pilgrims, along with many of the Maori parishioners, gathered in that church for Holy Mass twice during the pilgrimage. The first Mass, celebrated on a

Friday, was also marked by public veneration of the Bishop's relics. The following Sunday we offered a beautiful High Mass accompanied by an *ad hoc* Schola under the direction of Mr. Greg Bjerga. Maori parishioners augmented the Latin chant with melodious hymnody in their native language and traditional Catholic culture.

Bishop Pompallier spent the first year after his arrival

in the Hokianga region. After preaching the Gospel to the native Maori and strengthening the few Catholic Europeans who were already there, he established his permanent headquarters on the east coast of the North Island, where a bustling trade center had developed - the rowdy seaport town of Kororareka, (present day Russell, NZ). It is located in the gorgeous Bay of Islands and

constituted the major port for trade in the South Seas at the time. As such it offered resources the missionaries were lacking in the Hokianga. It also afforded a politically advantageous position from which they could spread their Catholic mission in the young British, Protestant, colony.

From Kororareka Bishop Pompallier founded thirteen missions by 1844.

His missionary headquarters consisted of a chapel of purely functional size and design, a cook house, a well house, a workshop, living quarters for the clergy as well as a Maori guest house. Most important was the fully self-sufficient printing operation housed in the largest building of the complex. In a land

whose chief resource was timber, this building - the only thing left of the original complex and now designated a national historic site - was constructed of pressed gravel and cement according to an architectural model and rendering decidedly of the Lyonnaise region of France. Many of us visited the site after our pilgrimage ended, and received a highly informative tour by Kate Martin, manager of the museum complex.

In order for the newly arrived Catholics to compete with established Protestant missionaries and their considerable output of Maori language books already in wide circulation, Miss Martin informed us Bishop Pompallier



*Responding to the First Call to the Pohiri
Pungaru Marae*



*Saint Clement's Church
Remigius
Eucharistic Adoration*

immediately grasped the need for placing printed Catholic tracts into Maori hands, in their own language. Thus, his priority was not an extravagant church or episcopal mansion having no context in an otherwise Protestant religio-political environment, but a highly efficient publishing complex for producing essential catechetical tools for the Maori in Maori. And so he did. By 1841 the main building of this bustling missionary headquarters had been completed - stocked with its all-important Catholic press, which began producing catechisms and Catholic prayer books in highly literate Maori. This building is the oldest industrial building in all New Zealand, known now simply as *Pompallier House*.

As for us we set up home base at the Motuti Marae. From there we ventured forth twice daily for morning Mass and afternoon devotions in the various parish churches founded by the Bishop and his missionaries.

One afternoon was particularly memorable when we visited the very place Bishop Pompallier offered the first Mass in all of New Zealand. After a short drive from Te Karae, we walked out to Totara Point, led by local Maori people. On a hilltop overlooking the length of Hokianga Harbor, and surrounded on all sides by hills resembling giant green gumdrops, stands a stark plinth commemorating the holy event. This modest landmark testifies to the fact that Bishop Pompallier offered Holy Mass there on January 13, 1838, at the one-time site of the Thomas and Mary Poynton homestead. The monument was erected one hundred years later. Inspired by the courage and resolve of those first Catholic missionaries we invoked the diligent prayer of Our Lady on behalf of New Zealand - that the seed of Faith planted by it first Bishop might grow to fruition, to the glory of God and salvation of souls.

Each day our pilgrimage was marked by the warm welcome of new Maori communities and the gentle rhythm of timeless Latin prayer. We experienced this in mission territory whose natural beauty remains simply astounding. In following Bishop Pompallier we traced the progress of nature and grace, the two elements comprising God's soil in the harvest of eternal souls.


Our walking in the footsteps of this missionary among the Maori people was a grace for everyone. We are particularly grateful to Auckland Diocese's Bishop Patrick Dunn for generously sponsoring our celebration of Holy Mass in many places. The Vicar to the Maori faithful of the same diocese, Pa (Father) Henare Tate was also very solicitous for our welfare. He received the CRNJ with the most

splendid *Pohiri* of all we experienced when we visited with him in the city of Auckland just prior to our return home. The forthright interest of the many Maori who assisted at our Masses was deeply understood by this priest. As Maori himself, he is deeply aware of the role tradition plays in the self-understanding of his own people.

Before concluding it would be impossible to

pass over without comment the most wonderful and vigorous reality we European descendants encountered among the Maori. As our pilgrimage progressed, so did the Maori enthusiasm for the Latin liturgy with which we all marked our days. The traditional Latin Mass represents

to the Maori a living link with their Catholic forebears. The Maori have maintained a strong oral tradition through which communal veneration of their past delineates their life in present while giving shape to their future. This marvelous attribute common to almost all traditional cultures has been obliterated in the mainstream of western "modernity." The Maori's enthusiasm for our

worship was translated into an unfeigned charity as well: rendering authentic Christian welcome to people not of their own native culture. This was effected by the supra-cultural, pan-temporal expression of the historical Latin Mass. We were deeply moved by the common experience of our Catholic faith with an uncommon Catholic people. For in venerating with them their father in faith, Bishop Jean-Baptiste Francois Pompallier, we all came to understand even more deeply the following truth - that tomorrow's Church can only rest on yesterday's foundations. 



*Pilgrims at Site of First Mass in New Zealand
Totara Point*



*Pompallier House at Russell
Kate Martin lecturing pilgrims*

January:

- 1 Conclusion of Christmas Octave and Solemn Novena for Friends and Benefactors.
- 5 Commencement of Winter Trimester in Novitiate Studies.
- 11 Departure of Dom Daniel Augustine Oppenheimer, CRNJ, Prior, and frater Alban Baker, CRNJ, for New Zealand to supply chaplaincy to the *Ecclesia Dei Society of New Zealand* summer pilgrimage, "*In the Footsteps of Pompallier.*"
- 12 Dom Daniel Augustine and frater Alban arrive safely in Auckland, *Deo gratias*. Twenty three and one half hours of airplanes included crossing the International Date Line. Gracious hospitality given by Catherine and Tony Molloy of Three Kings, a town located in the suburbs of Auckland.
- 13 Canons fly to Wellington, capital of New Zealand. Delightful hospitality and outstanding cuisine in Lower Hutt from Neil and Bernadette Coup, and daughter Catherine.
- 15 Nine hour drive north to Hamilton. More welcome hospitality for the travel weary canons extended by Greg and Rachel Bjerga and their children. Cows everywhere!
- 16 Six hour drive into the Northland region of New Zealand. Late afternoon arrival and rendezvous with *Ecclesia Dei Society of New Zealand* pilgrims at Motuti Marae, Hokianga. Our first *pohiri* with the Maori community of Motuti. Evening Mass at Hata Maria (St. Mary's) Church, Motuti, where Bishop Pompallier's relics were recently translated from France. Dinner with our Maori hosts. (All marae, churches, and sites visited by canons and pilgrims are located in the Hokianga region of the Northland, New Zealand.)
- 17 *Pohiri* at Te Karae Marae followed by Holy Mass in their Saint John Baptist Church. Wonderful lunch and conversation with our Maori hosts in the Te Karae Marae. Afternoon pilgrimage to Totara Point, site and monument of the first Holy Mass celebrated in New Zealand by Bishop Pompallier, January 13, 1838. Vespers and Benediction celebrated in the beautiful and spacious Saint Clement's Church in Remigius.
- 18 Sunday High Mass with pilgrims and parishioners at Hata Maria (St. Mary's) parish church, Motuti. Afternoon outing to Mitimiti. Some of the heartier souls took a vigorous hike into the hills and forest ("bush") descending to the coastline. Hikers were rewarded with gorgeous scenery and sweeping views of the Indian Ocean. Afternoon Rosary and Benediction in Saint James Church, Mitimiti.
- 19 Holy Mass in Saint Peter's Church at Pongaru. The *pohiri* which took place in the Pongaru Marae following Mass was marked by a profound and animated expression of gratitude from our Maori hosts for bringing the Latin Mass back to their parish church. A delightful lunch with our Maori hosts followed the *pohiri*. Afternoon outing and ferry crossing at Rawene took us several miles up the coastline and into the forests to see New Zealand's largest living kauri tree. It was gargantuan! A driving tropical rain dogged our tracks the whole day long.
- 20 Pilgrimage to the important Maori settlement of Kohukohu and its central missionary church of Our Lady of the Assumption. Holy Mass in this remarkable church standing high on a point overlooking a long strait across which the missionary priests used to row to begin their Mass circuits. A large painting depicting the Assumption hangs above a beautiful carved wooden gothic high altar. Group photos, a delightful *pohiri* with the local Maori, and lunch for the hungry pilgrims. At lunch's end our pilgrimage was formally ended. However many pilgrims then drove northeast, across the island to catch a ferry in the beautiful Bay of Islands to Russell, NZ. There we visited *Pompallier House*, site of New Zealand's first Catholic mission headquarters with its all-important printing press. A very informative history and tour of the site was provided by Kate Martin, curator of this designated historical landmark. *Pompallier House* is, among much else, the oldest standing industrial building in New Zealand. Regretfully, we did not begin our days with this visit as it added a strong historical perspective to our pilgrimage.

- 21 Holy Mass at Saints Peter and Paul, Puhai.
- 22, 23 Canons were guests of the clergy of Saint Patrick's Cathedral, Auckland. Safe return to the United States.
- 25-27 The reunited community drove to Saint Louis, Missouri, and were received as guests of Kevin and Noreen McCann and their six children.
- 26 Solemn Installation of Archbishop Raymond L. Burke as the ninth bishop, eighth archbishop of the See of Saint Louis. As the-then Bishop of La Crosse, Archbishop Burke is the juridical founder of the Canons Regular of the New Jerusalem and continues to be our much beloved father-in-God.
- 28, 29 CRNJ were delighted to be the guests of Terry and Jill Zignego and children. The canons celebrated Holy Mass for Saint Augustine School, a traditional Catholic school in Hartford, Wisconsin, a rural town located in the archdiocese of Milwaukee. The school was founded and sponsored by the large Zignego family (of which Terry is one brother). Many of the Zignegos have been very supportive of our Augustinian foundation.

February:

- 14 Initiation of three day visit to the CRNJ by Mr. William J. Klement, seminarian of the Diocese of La Crosse.
- 22 Catholic Mothers Group visited the canonry and deeply appreciated our Sunday Latin High Mass.
- 24 Initiation of seven day visit to our canonry by Mr. Jesse Kuester of Vancouver, British Columbia, Canada.
- 28 Fr. Don Meuret, Pastor of Our Lady of Peace, Marshfield, WI, brought 150 parishioners to visit the CRNJ. Following a presentation on the nature of canonical life by Dom Daniel Augustine, CRNJ, the group joined the canons for the Office of None. The visit was concluded with Benediction of the Blessed Sacrament.

March:

- 14 CRNJ traveled to Notre Dame Parish, Chippewa Falls, WI, at the invitation of Fr. James Benzmilller, Pastor, to participate in a day of Eucharistic Adoration. Dom Daniel Augustine was among the four speakers who addressed the many faithful in attendance.
- 15-24 Frater John Berchmans and Mr. Cyril Law drove to the Benedictine Monastery of Our Lady of Clear Creek near Tulsa, Oklahoma, for a Lenten Retreat. Mr. Law's retreat was in preparation for his vestition in the canon's habit. Our gratitude to Fr. Anderson and his monks along with the assurance of our prayers for them all.
- 15-20 Dom Daniel and frater Alban flew to California for a Lenten retreat at Saint Michael's Abbey, place where the CRNJ's founder spent three years in preparation for the initiation of our own community of canons regular. Beloved to our community, the CRNJ promises their continuing prayers for Abbot Eugene and the canons of Saint Michael's. While frater Alban enjoyed the camaraderie and spiritual recollection of Saint Michael's Novitiate, Dom Daniel spent several days with Pietravalle Lithographers, ironing out the final details for this newsletter. The Pietravalle's have been extraordinarily generous in assisting us with the production of our quarterly. *The CRNJ asks your prayers on their behalf*, and thanks God for the Pietravalle's generosity and kindness to us. Due to the extraordinary generosity of another friend and benefactor, Miss Olga Castellanos who recently entered religious life, Dom Daniel and frater Alban picked up a much needed gift to our community - a year old Toyota, and drove it back to La Crosse.
- 20, 21 Dom Daniel and frater Alban stopped to visit the traditional Byzantine monks of Holy Resurrection Monastery, Newberry Springs, CA, and joined them and their faithful for Sunday Divine Liturgy.
- 24 The CRNJ all returned to the canonry in La Crosse in time to pick up Mr. Law's mother at the airport.
- 25 Feast of the Annunciation of Our Lady. An evening High Mass was marked by the vestition of Mr. Cyril Law in the holy habit of our religion. Receiving the name frater Gabriel, our new novice hails from Hong Kong and is singularly devoted to Gregorian chant, the traditional Latin Mass, and the deepest components of Catholic tradition: a godly and spiritual formation within which the pursuit of genuine charity is marked by the joy of Augustinian fraternal life. The CRNJ welcomed this new member into its ranks, and asks your prayers for him and the whole of his new religious family. *Ad multos annos!*

2004 WINTER ACTIVITIES OF



The Mississippi River always affords beauty and recollection in our part of Wisconsin. Later in the winter the canons took a hike on this section, frozen solid and covered with the tracks of wild animals.



Father Anderson, Prior of Our Lady of Clear Creek Monastery near Tulsa, Oklahoma, and Mr. Jack Baker during the retreat Mr. Baker made with that Benedictine community in preparation for his vestition in the canon's habit.



Frater Alban (dressed for some serious airplane travel!), frater John Berchmans, Bishop Raymond L. Burke, and Dom Daniel Augustine pose for a group shot prior to the canons' departure for New Zealand. Immediately after returning to the United States the whole community traveled to Saint Louis to participate in the now Archbishop Burke's installation as new ordinary of that archdiocese.



Some of the *Ecclesia Dei* pilgrims pose with frater Alban following devotions at Saint Clement's Church in Remigijs. Spirits were running very high! We discovered here and in a number of other places, the priest who spent many years developing the first community of the parish and who built the church is reverently buried at the front door of the building.



Following the last official Mass of our pilgrimage, the canons join some of the pilgrims and local people for a photograph overlooking the front lawn of Church of the Assumption, Kohukohu. Just prior to this photograph there had been a torrential downpour. As quickly as it came - and went - so did the blazing sun!



The day after the pilgrimage: a number of us had breakfast in a wonderful cheese factory north of Auckland. Dom Daniel and Bernadette Coup relax for a few minutes after so many days of driving, walking and lugging suitcases! Mrs. Coup is the authoress of a best selling cookbook in New Zealand. The canons enjoyed the Coup's hospitality and especially Bernadette's outstanding cooking.

THE LA CROSSE CANONRY 2004



Newly vested frater Alban (front and center) poses for a photo with the rest of the Canons Regular of the New Jerusalem. His newly shaven head was just tonsured by five scissor cuts symbolizing the wounds of Christ and his complete self-oblation to God. Eventually a single mark of tonsure will crown his head.



Dom Daniel Augustine leads a rehearsal of the CRNJ's *Schola Cantorum* at the home of Mike and Anne Larson and family. Mr. Larson is a professor of English Literature at a nearby college and with his family makes the weekly trek to assist at our Sunday Masses. Recently he became a welcome addition to our *Schola*.



Following long days visiting churches and other sites pertaining to our pilgrimage, the Maori community at Motuti Marae treated us each evening to a delicious community dinner. One evening pilgrims and hosts shared a spirited program of music and other entertainment to the delight of both groups.



Frater Alban kneels devoutly while serving Holy Mass at Saint Peter's Church, Pongaru, New Zealand. The local Maoris expressed gratitude for the visit of the *Ecclesia Dei* pilgrims to their parish church. They were particularly enthusiastic about the Latin Mass, recalling those days when Church life was characterized by greater discipline and faith. They especially liked the CRNJ altar boy!



Val McTavish (left) and Jo Donovan (right) stop for a moment with Dom Daniel Augustine after their busy days in the Hokianga. Miss McTavish came north from the Wellington area to join the *Ecclesia Dei* group for the first time on its popular pilgrimage, "*In the Footsteps of Pompaullier*."



If you think this photo is a bit off kilter, trust us when we say that it expresses quite well how we felt by the time we boarded our plane back to the US! An enthusiastic crowd surprised us at the Auckland Airport to wish us *bon voyage*. This shot does justice to our final frenzied moments on Kiwi soil! As Dom Daniel said many times to our friends in New Zealand, *Au revoir* is not the same as *Adieu*! God willing, we hope to go back some day soon.



Canons Regular of the New Jerusalem

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An early winter scene on the Mississippi River affords the **Canons Regular of the New Jerusalem** a moment of contemplative recollection. The CRNJ is a public association of the faithful founded in the Diocese of La Crosse, Wisconsin, by the-then Bishop Raymond L. Burke. This clerical institute of consecrated life is held by its Constitution and Document of Foundation to celebration of the **Traditional Latin Mass of the 1962 edition of the *Missale Romanum*** and all its related books. Please be generous in your support of this new traditional institute of Roman Catholic priestly formation, life and public ministry.