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THE NEWSLETTER OF THE CANONS REGULAR OF ST. JOHN CANTIUS

JUNE 15, 2007

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FROM THE SUPERIOR'S DESK

June 15, 2007

Solemnity of the Most Sacred Heart of Jesus

Dear Friends and Benefactors,

On behalf of the members of the Canons Regular of St. John Cantius I wish to extend to all our friends and benefactors our prayers during the Paschal Season and beyond. Many things have transpired since the last newsletter, so there's much to tell. But first, allow me to share with you some information about an event that happened before our last newsletter went to print.

On the Feast of Our Lady of the Rosary, St. John's hosted the World Apostolate of Fatima with a special Mass. Many members of the organization were present and after the Mass we conducted an outside procession with the Fatima Statue. This event was later shown on EWTN. After the airing on EWTN a woman from Wisconsin called in expressing her thanks for the beauty of the Mass which she saw on TV. Her joy was so great that she contacted her brother who lives in Germany and told him about the

Mass and St. John Cantius. He in turn decided to donate to the community forty-one sets of antique vestments that he had saved from being destroyed some forty years ago. I wish to thank Mr. and Mrs. E. Wolff for

their support and Mrs. Wolff's brother, Josef Dautzemberg, for his generous donation of the beautiful vestments. Saving these vestments and now using them helps restore the sacred. If you know of individuals who



Fr. Scott Haynes, SJC, blesses the congregation with the Blessed Sacrament during the outdoor procession for the feast of Corpus Christi.

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)

have stored vestments and the like away for safe keeping, ask them to consider donating them to the Canons Regular of St. John Cantius.

As you may have noticed, I have been referring to the community as the Canons Regular of St. John Cantius and not as the Society of St. John Cantius. Some of you may remember that we originally intended to become Canons Regular, but since we were still in the initial stages of formation as a community, it was better to refer to our group as a Society. Over the past nine years, as we have continually refined our constitutions, we have also further solidified as a community and drawn closer to our goal of living the canonical life.

In order to better understand the recent history of the community, we must return to an event in my life that was actually the impetus for much of it. Last year I was nominated and accepted into the Polish Province of the Knights of Malta as a Chaplain of Honor. However, it was not until November 25, 2006, that I was formally



Bishop Joseph Perry addresses the members of the Canons Regular of St. John Cantius during a three-day retreat in March on the community's Constitutions.

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)

invested as a Knight in the Wawel Cathedral in Poland. I invited Bishop Joseph Perry of the Archdiocese of Chicago to accompany us on our trip. The Bishop graciously accepted the invitation, and along with Father Dennis Kolinski, Deacon Bart Juncer, and Brothers Nathan, Matthew and

Anselm, we journeyed to Poland. This trip would become a mini-retreat during which we concentrated on revising our constitutions so we could present them to Cardinal George, who in turn would submit them to the Roman Congregation for Religious. Some additional highlights of our trip were celebrating Mass with Bishop Perry at the tomb of St. John Cantius, and offering a Pontifical High Mass at Holy Trinity Church of the Bonifrat Fathers. This Mass was the first Pontifical High Mass celebrated in Poland using the Traditional Missal in over thirty years.

Once back home Bishop Perry, Father Dennis, and I met with Cardinal George to present the work we completed on the Constitutions. Most appropriately, the scheduled meeting was on the Feast of the Immaculate Conception, December 8th. At each step of our development as a community, Our Blessed Lady has been close at hand and we look to Her for continual maternal care.



Msgr. Wladyslaw Wyszowadzki, (left to right), Bishop Andrzej Dziuba, Fr. Frank Phillips, CR, and Fr. Regis Barwig with the icon of Blessed Gerard of Jerusalem, the founder of the Knights of Malta, shortly after its formal presentation to the community by Fr. Barwig.

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)

Many of you know that Father Seeley's health has declined of late. After an extended stay in the hospital he made a short visit to St. John's in December before leaving for St. Louis to live with family members. Please continue to keep Father Seeley and his family in your prayers. Since Father has been in St. Louis, we have sent several small contingents of Cantians to visit him. Brother Kevin has written some reflections on one of those visits for this edition of the newsletter.

Each year Cardinal George makes an annual visit to our house, normally after Christmas. This year he spent New Year's Eve with us. The Cardinal once again spoke about St. Peter's Parish in Volo, Illinois, as well as the procedures for raising the community to a Diocesan Institute. Thus the year offi-



Bishop Joseph Perry celebrated Mass at the Shrine of Our Lady of Czestochowa during the November pilgrimage to Poland for Father Phillips' formal investiture as a Conventual Chaplain ad honorem for the Knights of Malta. To the left of the miraculous icon of Our Lady hangs the stole that our late Holy Father John Paul II was wearing on May 13, 1981, when Mehmet Ali Agca attempted to assassinate him.

(PHOTO COURTESY OF BR. NATHAN CASWELL, SJC)



The President of the Polish Association of the Sovereign Military Order of Malta, Count J. E. Juliusz Ostrowski, receives the oath of induction from Fr. Frank Phillips, CR, as a Chaplain of Honor before the high altar of Wawel Cathedral in Krakow. This was the former cathedral of Cardinal Karol Wojtyla.

(PHOTO COURTESY OF BR. NATHAN CASWELL, SJC)

cially ended with the Cardinal's visit and our annual Deo Gratias Service, which is a holy hour of thanksgiving to God for the many blessings bestowed upon our parish over the course of the year.

At midnight on January 1, 2007, we began the New Year with High Mass, as has been our custom. During this Mass we ask special blessings on all our work and on our parish and parishioners. This current year has been filled with many blessings that I will now share with you.

With our constitutions reworked and presented to the Cardinal, I led the community in a retreat on the constitutions and communal life at the Bishop Lane Retreat Center in Rockford, Illinois, from January 2nd to the 4th. All the members of the community appreciated the setting of the retreat center and the solitude it provided. Many fine discussions about the constitutions and the communal life took place that brought each member to a



Bishop Joseph Perry and the other sacred ministers recite the prayers at the foot of the altar during the Pontifical Tridentine High Mass celebrated at Holy Trinity Church of the Bonifrat Fathers.

(PHOTO COURTESY OF BEATA KOC)



Bishop Joseph Perry bestows the final blessing toward the conclusion of the Pontifical Tridentine High Mass in Krakow. This was the first Pontifical High Mass celebrated in Poland using the Traditional Missal in over thirty years.

(PHOTO COURTESY OF BEATA KOC)

deeper understanding of our charism.

Father Regis Barwig, a spiritual advisor of our community, celebrated the 75th Anniversary of his Birth and Baptism in February. Father Barwig invited the entire community to join him in this celebration first at a Mass of thanksgiving at St. Stanislaus Kostka Church, his home parish which members of his own family helped establish. After the Mass, Father Barwig held a grand reception at the Drake Hotel. This man has touched the lives of thousands of people and we are grateful to be among them. I always appreciate his counsel and personally consider it a grace to have known Father Barwig for many years.

Within a few days our joy turned to sorrow at the death of our good friend Mary Ahrens. Mary was one of the owners of the famous House of Hansen, the company that makes liturgical vesture. We were all able to attend Mary's Funeral Mass at St. Paul of the Cross Church in Park Ridge.

The members of the Canons Regular of St. John Cantius are blessed to have one of Chicago's Bishops, Joseph Perry, as a liaison to the Cardinal. During the first week of March, the men from the seminary came home since they were on semester break. We were fortunate to have Bishop Perry at that time conduct a three-day retreat for us on Religious Life and our Constitutions. Father Thomas Nelson was also present for his regular visitation and offered additional input at the conferences. During these days of

We would like to express our gratitude to Fr. Wojciech Grygiel and Fr. Andrzej Komorowski, priests of the Priestly Fraternity of St. Peter, who serve the indult community in Krakow, Poland. Only through their help and arrangement of the many necessary local details was it possible for this historic Pontifical Solemn Tridentine High Mass to take place.

retreat we reflected further on the charism of the community as well as the communal life.

The Lenten season passed all too quickly this year and Holy Week, with all its additional services and Masses, was soon upon us. The seminarians were at St. John's from Wednesday of Holy Week until Easter Sunday and their presence helped tremendously, especially as we prepared the altars for the various ceremonies.

During the fifty days of glory, one of our Spiritual Advisors, Monsignor Richard Schuler, was called to his eternal reward. All the members of the community packed into two vans and drove up to St. Paul, Minnesota, to attend the funeral Mass of this great churchman. I had the good fortune to know Monsignor for a number of years and he was a guiding light to me in under-



On December 23, 2006, Deacon Bart Juncer and Brother Anthony Rice professed vows as members of the Canons Regular of St. John Cantius. Here, Deacon Bart Juncer professes his first temporary vows before Fr. Frank Phillips, C.R.

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)



Before professing his final vows, Br. Anthony Rice, SJC, lies prostrate covered with the funeral pall while the schola chants the Litany of Saints.

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)

standing and implementing the directives of Vatican II, especially in the Sacred Liturgy here at St. John Cantius. I stayed in the parish rectory while the rest of the members of the community lodged in the former convent. Monsignor's funeral Mass was offered on April 24th at 7:00 p.m. Over one hundred priests concelebrated, with another fifty priests, religious and seminarians in attendance. The church was filled to capacity with the faithful whom Monsignor had guided for nearly a half a century as their pastor. Young and old alike filed past his coffin paying their last respects before the Mass began. The Twin Cities Catholic Chorale sang the Mozart Requiem as a final tribute to this man who had done so much to promote great musical works within the Mass itself. His death was truly a loss for the Church, but all those he instructed will now follow his lead and help restore sacred music within our Sacred Liturgy.



Archbishop Harry Flynn, the ordinary of the archdiocese of Saint Paul and Minneapolis, offers a final reflection on the life of Msgr. Schuler before the final commendation at the Funeral Mass held at St. Agnes Church. Msgr. Schuler greatly influenced Fr. Phillips regarding the proper implementation of the liturgical reforms of the Second Vatican Council.

(PHOTO COURTESY OF BR. NATHAN CASWELL, SJC)



Sr. Christa Marie provided the Cantians with a tour of the Shrine of Our Lady of Guadalupe in the Diocese of La Crosse on their way home from the funeral Mass of Msgr. Schuler. The Shrine is slated for completion within a year.

(PHOTO COURTESY OF BR. NATHAN CASWELL, SJC)

On a lighter side, we also visited a number of churches and shrines, one of which is the Shrine of Our Lady of Guadalupe, located in the Diocese of La Crosse, Wisconsin. Archbishop Raymond Burke began building this shrine on May 13, 2004, and it should be completed within a year. Our men climbed the scaffolding and got a bird's eye view of this magnificent structure.

In addition, while in St. Paul, we visited Steven Rothmeier, a St. Agnes parishioner. Mr. Rothmeier spent some time showing us his home and the trophies he has acquired over the years, as indicated by one of the pictures you'll find in the newsletter. Attached to his house is a small chapel dedicated to Our Lady.

Once we arrived home, we had the pleasure of having Dr. William Mahrt, professor at Stanford

University and editor of Sacred Music Magazine, give a presentation on Gregorian Chant to members of the community. Dr. Mahrt discussed the Gregorian chant's role in promoting recollection and evoking a sense of the sacred in the liturgy. He also covered some other interesting aspects of Gregorian Chant in his talk.

With the approach of May, the seminarians returned for the summer months. The days of May slipped by with preparations for the ordinations of Father Scott Haynes and Deacon Anthony Rice. The pictures from the Ordination Mass and First Mass speak for themselves. As a token of our appreciation to Cardinal George on his tenth anniversary as archbishop of Chicago, the Canons Regular of St. John Cantius presented him with a chalice. We are thankful to the Cardinal for the support he shows us as we continue to grow.

Recently, we began preparing materials which priests can use to learn how to offer the Traditional Mass. Later this summer, Father Scott and Brothers Brian and



On the way home from Saint Paul, Minnesota, the Cantians visited the home of Mr. Steven Rothmeier, a St. Agnes parishioner. Mr. Rothmeier is an avid hunter, and here Brothers Kevin Mann (left to right), Robert Brajkovich, Anselm Karas, Brian Schafer, Robin Kwan, and Scott Thelander spend a moment with a bear he shot some years ago.

(PHOTO COURTESY OF BR. NATHAN CASWELL, SJC)

Nathan will travel to Lithuania to participate in a Gregorian Chant workshop, and also to teach Priests and seminarians how to offer the

Traditional Mass. We received a gracious letter of welcome from the ordinary of the Diocese of Siauliai, Bishop Eugenijus Bartulis, and in light of the *motu proprio* concerning the Tridentine Mass, I believe what we are undertaking will greatly benefit the entire Church.

As we continue to increase in membership, so too do our financial obligations. Currently, one year at seminary costs \$20,000 per seminarian, while the yearly expenses for a novice amount to \$4,000. If anyone would like to sponsor any of our seminarians or novices, please do not hesitate to contact me.

With the celebration of Corpus Christi and the advent of the Solemnity of the Most Sacred Heart of Jesus, I bring this letter to a close. May the Eucharistic and Divine Heart of Jesus Christ fill your own hearts always with the saving balm of His grace.

Rev. C. Frank Phillips, C.R.
Founder-Superior



While the Cantians were in town for the funeral of Msgr. Schuler, they had the opportunity to visit the Cathedral of St. Paul. Pictured here is the exterior of the Cathedral, a marvelous example of Classical Renaissance architecture.

(PHOTO COURTESY OF BR. NATHAN CASWELL, SJC)



Deacon Scott Haynes, SJC, and Br. Anthony Rice, SJC, prostrate themselves while the Litany of Saints is sung to invoke the intercession of the entire heavenly court upon the candidates for ordination.

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)



Cardinal George, OMI, recites the prayer of ordination to the diaconate over Br. Anthony Rice, SJC

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)



Br. Anthony Rice, SJC, makes his promise of obedience during the Rite of Ordination.
(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)



Cardinal George, OMI, presents the Book of the Gospels to newly ordained Deacon Anthony Rice, SJC, as part of the ordination ceremony.
(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)



Cardinal George, OMI, recites the prayer of ordination to the priesthood over Deacon Scott Haynes, SJC.
(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)



Cardinal George, OMI, imposes hands upon Deacon Scott Haynes, SJC, during the rite of ordination to the priesthood.
(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)

Cardinal George, OMI, anoints the hands of newly ordained Fr. Scott Haynes, SJC, commissioning him to offer the Holy Sacrifice of the Mass to God.
(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)



Over thirty priests concelebrated at the Mass of Ordination, among them Msgr. R. Michael Schmitz, vicar general of the Institute of Christ the King Sovereign Priest (third from right), and Fr. Regis Barwig, a member of our Board of Spiritual Directors and Advisors (fifth from right). Here, the concelebrants reverence the Blessed Sacrament after the Consecration.
(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)

Fr. Frank Phillips, CR, vests newly ordained Fr. Scott Haynes, SJC, with stole and chasuble.
(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)





Br. Scott Thelander, SJC, presents to Cardinal George, OMI, a chalice the Cantians commissioned for the Cardinal for the occasion of his tenth anniversary as ordinary of the Archdiocese of Chicago.
 (PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)



Deacon Anthony Rice, SJC, distributes Holy Communion to Br. Scott Thelander, SJC.
 (PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)



Father Scott Haynes, SJC, bestows his first priestly blessing upon his parents and sister after the Mass of Ordination on May 31, 2007.
 (PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)



Cardinal George, OMI, with Deacon Anthony Rice, SJC (left of the Cardinal), Father Scott Haynes, SJC (right of the Cardinal), Bishop...
(PHOTO COURTESY OF BR. JOSÉ...)



Bishops Joseph Perry (bottom row, left to right) and Thomas Paprocki, and members of the Canons Regular of St. John Cantius.
R. JOSHUA CASWELL, SJC

MARY, THE NEW ARK OF THE COVENANT: A MEDITATION ON THE JOYFUL MYSTERIES OF THE ROSARY

(from Fr. Haynes' Sermon delivered after his First Solemn Mass of Thanksgiving on June 2, 2007)



Fr. Scott Haynes, SJC, kneels with the other sacred ministers and the master of ceremonies during the singing of Veni Creator Spiritus, before Mass begins.

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)



Fr. Scott Haynes, SJC, and Fr. Dennis Kolinski, SJC, stand for the chanting of the Gospel.

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)

Perhaps those of you who are at least my age will remember an old TV show called “All in the Family.” The main character in that show was a grouchy husband named Archie Bunker. He was famous for sitting in his armchair and pontificating on the events of life. In one classic episode, Archie Bunker was having an argument with his son-in-law, whom he affectionately nicknamed “Meathead.”

Archie spouted out one of his typical racist remarks. This time it was an anti-Semitic remark. Archie was stereotyping the Jews. At this, “Meathead” became incensed. He had to set Archie straight. But what could he say? At last he had it. “Archie, Christ was Jewish.” To which Archie immediately retorted: “Yes, but only on his mother’s side.”

Well, this “armchair theologian” has brought up, in a rough and ready way, an interesting point – a truth of the Christian faith! Christ’s humanity comes from Mary’s humanity. How fitting, as we prepare to meditate on the joyful mysteries of the Rosary, that we consider this intimate relationship between Christ and Mary.

In the first mystery, the Annunciation of Mary, we learn that Mary’s consent was one of the most important moments in salvation history. Glancing back at the Garden of Eden to the beginning of salvation history, we see Satan, an angel from hell, approaching Eve. Satan has an evil intention. He intends to lead mankind away from God. What a contrast to the scene of the Annunciation, where the holy Archangel Gabriel, God’s messenger from heaven, appears to Mary, the New Eve. Gabriel does not come



Fr. Scott Haynes delivers his sermon following the Solemn Mass of Thanksgiving on June 2, 2007. The sermon served as a preparation for the Rosary procession inside the church which would take place immediately afterwards.

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)

Did you know an interesting link exists between Mary’s fiat – Mary’s ‘Yes’ at the Annunciation — and the priest’s words of consecration at Holy Mass? As soon as Mary said, “Be it done unto me according to thy word,” Christ became present in her womb by the overshadowing of the Holy Spirit. When the ordained priest takes the bread at Mass and says, “This is my body,” Our Lord becomes present on the altar by the overshadowing of the same Holy Spirit. By the power of the Holy Spirit, St. John in his Gospel tells us “the Word became flesh.” At the Holy Mass the Holy Spirit overshadows the altar, the priest speaks the words of Christ and once again, “The Word becomes flesh!” The Holy Spirit of God that overshadowed Mary at the Annunciation is the same Spirit of God (*Ruah Hakodesh*) that moved over the waters at the genesis of creation.

But the work of the Holy Spirit has not ceased in the Church today. In the Ordination of a priest, work-

with an evil intention. No! He comes to lead mankind back to God.

St. Gabriel brought God’s message of salvation to Mary and said: “Hail, full of grace, the Lord is with you!” And at this angelic salutation, all the angels and saints of heaven held their breath. They waited to hear Mary give her ‘Yes’ to God. In Latin, Mary’s words are rendered: “*Fiat mihi secundum verbum tuum,*” — “Be it done unto me according to thy word.”

Friends, when we say yes to God like Mary, we allow God’s grace to be fruitful in us, to break into our history—our personal salvation history. When we say no, like Eve, God’s plan is aborted. Eve’s womb bore the fruit of Death. But as the new Eve, Mary’s womb bore the fruit of Life!



Fr. Scott Haynes, SJC, incenses the altar during the Offertory. Fr. Michael Magiera, FSSP, assists him.

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)



Fr. Scott Haynes, SJC, elevates the chalice following the consecration during the Solemn Mass of Thanksgiving on June 2, 2007.
 (PHOTO COURTESY OF RUTH DIRKEN)

ing through the bishop as a successor of the apostles, and by the laying on of his hands, the Holy Spirit descends upon a man to transform him into a holy priest of God, according to the order of Melchisedech. In the Eucharistic Sacrifice, in the Mass, the Holy Spirit is at work! Through the ordained priest and by the power of the Holy Spirit, the true Sacrifice of Christ on the Cross is perpetuated in an unbloody manner for us, making present in time the sacrifice of Christ on Calvary that was offered once and for all.

Dear friends in Christ, when the Holy Spirit comes, he comes to transform! He transforms a humble Jewish girl and makes her the Mother of God. He transforms a weak and unworthy man into a priest of God and makes him, in the



Fr. Scott Haynes, SJC, distributes Holy Communion during his first Solemn Mass of Thanksgiving on June 2, 2007. Fr. Michael Magiera, FSSP, and Matthew Goddard, FSSP, assist him.
 (PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)

words of St. Paul’s first letter to the Corinthians, “the minister and dispenser of the Mysteries of God” (I Cor. 4:1).

At the Annunciation, many of the Old Testament words find their full meaning. Mary, as God has planned, replaces the Ark of the Old Covenant. Mary becomes the Ark of the New Covenant. The ancient Ark was made of a rare and incorruptible wood, and so Mary, the Ark of the New Covenant, was conceived immaculate. She is conceived without original sin. This is a singular grace from the hands of the Father. Why is she the Immaculate Conception? It was because she was chosen to become the living tabernacle of God. This grace was for the sake of Christ. The ancient Ark contained the Ten Commandments. But the New Ark did not carry stone



Fr. Scott Haynes, SJC, leads the recitation of the Divine Praises following Benediction of the Blessed Sacrament. At the far right is the Master of Ceremonies, Fr. Michael McCaffrey, FSSP, who traveled from Sydney, Australia, to assist at Fr. Haynes’ first Mass.

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)



Fr. Scott Haynes, SJC, blesses the congregation with a relic of the True Cross following his Mass of Thanksgiving on June 2, 2007.

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)

tablets in her womb! No – Mary carried the Lawmaker Himself— Christ, who is the Judge of the living and the dead. The Ark of the Old Covenant used to go in procession from place to place. The Ark of the New Covenant goes on procession too. The Gospel of St. Luke tells us of her first mission. Mary goes to visit her cousin Elizabeth, who in her old age has conceived John the Baptist.

In the second joyful mystery, the Visitation, Elizabeth receives Mary with joy. Elizabeth is moved by the Spirit, and speaks the first beatitude in the Gospel. Luke’s Gospel records it. Elizabeth says to Mary: “Blessed are you because you believed” (Luke 1:45).

Just as Abraham, our father in faith, stands at the opening of the Old Testament, Mary, the great woman of faith, stands at the opening of the New Testament. As David once brought the Ark with the tablets of the Law to Jerusalem from Kiriath-Jearim, so did Mary carry



Following Fr. Haynes' sermon, a Rosary procession took place inside the church with the statue of Our Lady of Fatima. Here, during the final decade of the Rosary, Deacon Anthony Rice, SJC, as Subdeacon of the Cross, leads the procession back to the sanctuary together with Br. Brian Schafer, SJC (front of procession, right to left), and Trevor Karas.

(PHOTO COURTESY OF RUTH DIRKEN)

the Son of God from Nazareth to Jerusalem. As David leapt with joy in front of the Ark before it was brought to Jerusalem, so did John the Baptist leap with joy in his mother's womb when Mary arrived at the house of Zacharias (Luke 1:44).

Notice too Elizabeth's exclamation at the appearance of the living Ark of the Covenant at her doorstep: "Who am I that the Mother of

my Lord should come to me?" (Luke 1:43) This echoes David's words in 2 Samuel 6:9-10 when the Ark came to him from Kiriath-Jearim: "How can the ark of the Lord come to me?"

In the Book of Chronicles the Israelites took the ark to the house of Obedom, where it remained for three months (1 Chr. 13:14). Likewise, Mary brought blessing to the house of Zacharias and Elizabeth,

and stayed for three months until John the Baptist was born.

Just as the Ark of the Covenant contained a ciborium holding some of the heavenly manna that the Israelites ate in the desert, Mary contained in her womb the true Bread of Life. Christ's words would later attest: "I am the bread of life...your fathers ate manna in the desert and they are dead; but this is the bread which has come down from heaven. Anyone who eats this bread will live forever" (John 6:48-50).

In the third joyful mystery, we meditate on Christ's nativity at Bethlehem. Do you know what the word "Bethlehem" means? "Bethlehem" literally means "House of Bread."

As we meditate on this scene, Mary miraculously gives birth to the Christ-child. Then she lays the holy Babe in the manger. How odd! Why would Mary put Christ in the animals' feeding trough? One can only understand this mysterious scene in relation to Holy Communion.

In the Holy Mass, Christ is born on the altar; Bethlehem, if you will. Then the Christ-child is brought to the manger; the communion rail, by analogy. As a flock feeds at the trough, so we, the sheep of his pasture, feed upon Christ, for He is the true Bread from Heaven.

In the fourth Mystery, the Presentation, Mary and Joseph come to the temple and offer the Christ-child to God the Father. Mary presents the body of Christ to the priestly figure of Simeon who receives Christ in his arms, as if in Communion.

In this mystery, Mary, the living Ark of the New Covenant, enters the temple carrying the Lord of the Temple. Only Simeon and Anna, the temple prophets, understood Who it was that Mary and Joseph had brought to the temple. Simeon proclaimed that this was the Anointed



Fr. Scott Haynes, SJC (front row, center), and Deacon Anthony Rice, SJC (front row, second from left), with Fr. Frank Phillips, CR (front row, third from left), assisting clergy, clergy in choir, and members of the Canons Regular of St. John Cantius following the celebration of Fr. Haynes' first Solemn Mass of Thanksgiving on June 2, 2007.

(PHOTO COURTESY OF BR. JOSHUA CASWELL, SJC)

One of Israel, the glory of Israel, and the light of revelation for the Gentiles.

In the Presentation of Christ in the temple, we who have become adopted children of God by baptism have a sure and certain hope. You see, we have become adopted members of the Holy Family. By adoption into the family of God, Mary has become our mother, Christ has become our brother, and Joseph has become our father-protector. And as Mary and Joseph presented their son in the temple, so will they rejoice to present us to their Son in the temple of heaven.

In the fifth joyful mystery we contemplate the finding of Christ in the temple teaching the doctors of the law. Mary and Joseph sought their boy in sorrow, having lost him for three days. Imagine the heartache

that any parent would feel at losing a child for three days.

What is the significance of these three days? These three days foreshadow the three days when Christ will be hidden from us in the tomb. When Mary and Joseph found the Christ in the temple, they rejoiced. When Christ came out of the tomb on Easter, Mary, the apostles, and the whole of creation sang a triumphant Alleluia.

Notice that when Mary and Joseph found Christ, they found him in "his Father's house." How did they find him? The Holy Spirit, the finger of God, pointed them there. We must follow the guidance of the Holy Spirit just like the Holy Family.

As Mary followed Christ along the road to Calvary as an eyewitness of the Passion of Christ, let us follow Mary, to become more closely

bound to Calvary, pondering all these things in our hearts. As we follow Mary, be assured that she will guide us always to one place—the temple of the Lord. Mary always leads us to the New Jerusalem. Mary always leads us to Christ.

As you ask her to pray for you to Christ her Son, know that her advice always remains the same. It was the advice she gave to the wine servants at the wedding feast at Cana: "Do whatever He tells you" (Jn. 2:5).

Dear friends of Christ, follow Mary to the temple. Follow Mary to the Church! For there you will find Christ interceding for us at the right hand of the Father. Come, let us fall down and adore Him.

AD JESUM PER MARIAM.
Come to Jesus *through* Mary.
Father Scott Haynes, SJC

THE DIGNITY OF THE PRIESTHOOD

It is now no longer I who live, but Christ who lives in me. (Gal. 2:20)

At the Last Supper on Holy Thursday, Our Lord gave us the gift of the priesthood when He made the Apostles His first priests. This gift has remained with the Church through her bishops and their successors. The priesthood has an inherent worthiness because each priest takes part in Christ's priesthood. This enables him to act *in persona Christi* and to be an *alter Christus*; this occurs at ordination. This transformation from a mere man to an *alter Christus*, a priest of God, is probably most apparent at the moment of Consecration during the Holy Sacrifice of the Mass when the priest says, "This is My Body" and "This is My Blood," and in confession when the priest says, "I absolve you from your sins." Christ is truly present as He acts through His priest who is His representative. A priest is not better than anyone else nor is he necessarily holier than anyone else. However, he has been called and chosen by God. The priesthood is a tremendous honor and privilege and with it comes great responsibility. The dignity of the priesthood comes not from what priests do, but who they are.

All human beings have a unique dignity that cannot be taken away. The worthiness of an individual comes from who he is, not what he does. Simply by his existence, his being, he has this dignity. Since all humans are created in the image and likeness of God, we all share this basic natural dignity. The Catechism tells us that the "dignity of the human person is rooted in his creation in the image and likeness of God; it is fulfilled in his vocation to divine beatitude."¹ Unfortunately, through the Fall of Adam and Eve, our basic and original dignity became tarnished and disfigured. The Incarnation of Christ and His Passion, Death, and Resurrection saved us and recovered the luster of man's dignity. Each Christian's dignity is raised to a supernatural level by the act of restoration, which occurs in the Sacrament of Baptism. "It is in Christ, Redeemer and Savior, that the divine image, disfigured in man by the first sin, has been restored to its original beauty and ennobled by the grace of God."²

Among Christians are men who have a higher level of dignity. Those men who are called and chosen by God as priests also have a level of dignity that arises from who they are and not what they do. As priests they share in Christ's priesthood. By the "power of the consecration received with the Sacrament of Holy Orders, the priest is placed in a particular and specific relation with the Father, with the Son, and with the Holy Spirit."³ St. Alphonsus Liguori states, "The sacerdotal dignity is the most noble of all the dignities in this world,"⁴ and ac-

ording to St. Ignatius of Antioch, "the priesthood is the most sublime of all created dignities: 'The apex of dignities is the priesthood.'"⁵ From her very beginning, the Church has always honored and held in great esteem the priesthood. Yet this in no way trivializes or lessens the role and dignity of the laity.

The Church, the Mystical Body of Christ, is comprised of clerics, religious, and laity. Every member is important to the Church and each has his proper role. Christ founded the Church as a hierarchical institution and the clerics are at the top of this hierarchy. This does not mean that priests, just because they are priests, are holier or better than anyone else. "In his nature he is a man like others. He is born, he lives, he dies like any other. He has need of repose, of food, of comfort, like others, and he is subject to the same miseries of body and soul."⁶ Everyone is called to be holy; this universal call to holiness is meant for the entire People of God. By their Baptismal dignity "there exists among all the Christian faithful a true equality with regard to dignity and the activity whereby all cooperate in the building up of the Body of Christ in accord with each one's own condition and function."⁷

However, the priest has been called and chosen by God. In the sample homily given in the *Rite of Ordination of a Priest*, the bishop may say these or similar words: "Consider carefully the nature of the rank in the Church to which he is about to be raised." Continuing, he says:

It is true that God has made His entire holy people a royal Priesthood in Christ. Nevertheless, our great Priest Himself, Jesus Christ, chose certain disciples to carry out publicly in His name, and on behalf of mankind, a priestly office in the Church.⁸

Participating in the priesthood of Our Lord is indeed a tremendous honor and privilege but with it comes great responsibility. The priest is responsible for bringing souls to Heaven. In St. Luke's Gospel Our Lord says, "Of everyone to whom much has been given, much will be required; and of him to whom they have entrusted much, they will demand the more" (12:48). This is particularly applicable to priests. Being configured to Christ is the reason that each priest receives the dignity of the priesthood. Every priest represents Christ.

The Catechism states that "the priest has the task not only of representing Christ...but also of acting in the name of the whole Church."⁹ By the power of their sacred ordination, priests act *in persona Christi*.

“He that hears you, hears Me; he that despises you, despises Me.” (Lk 10:16)

“Priests...are signed with a special character and so are configured to Christ the Priest in such a way that they are able to act in the person of Christ the Head.”¹⁰ We should treat priests as we would treat Christ. Our Lord told His Apostles, “He that hears you, hears Me; he that despises you, despises Me” (Lk 10:16). Therefore, St. John Chrysostom could say that “he who honors a priest, honors Christ, and he who insults a priest, insults Christ.”¹¹ The priest is truly the messenger and representative of Christ. “Acting *in persona Christi Capitis*, the priest becomes the minister of the essential salvific actions, transmits the truths necessary for salvation, and cares for the People of God, leading them toward sanctity.”¹²

Priests act *in persona Christi* in the celebration of all the sacraments but this is especially true of the Sacraments of the Holy Eucharist and Reconciliation.

In each sacrament, Christ invoked by the priest who celebrates *in persona Christi* acts through the Holy Spirit with His efficacious power on behalf of the Church. This is particularly evident in the Eucharistic Prayer in which the priest, invoking the power of the Holy Spirit on the bread and wine, pronounces the words of Jesus and actualizes the mystery of the Body and blood of Christ, really present through transubstantiation.¹³

This is also evident in Confession when Christ, through His representative the priest, absolves penitents from their sins. In these two sacraments God humbles Himself to become obedient to His priests. St. Alphonsus Liguori adds the following:

In obedience to the words of His priests – *Hoc est Corpus Meum* – God Himself descends on the altar, He comes wherever they call Him, and as often as they call Him, and places Himself in their hands...and God Himself is obliged to abide by the judgment of His priests, and either not to pardon or to pardon, according as they refuse or give absolution.¹⁴

Although celebrating Holy Mass and hearing confessions are duties of priests, they show the dignity of the priesthood not only by what is being done but also by who is doing it. Without the priesthood there would be no Holy Sacrifice of the Mass or forgiveness of sins.

Indeed, one’s dignity does not come from what he does, but from his being. The same applies to priests. Their dignity does not come from their functions and duties (i.e., what they do), but from who they are. Each priest is an *alter Christus*, another Christ. This is his iden-

tity. By being another Christ, the priest acts and speaks as Christ. Therefore the priest must remain more aware and conscious of Whom he is representing. When people see a priest, they should see Christ, and when people hear a priest, they should hear Christ. The priest is no longer his own self. The words of St. Paul in his Epistle to the Galatians are particularly true for priests: “It is now no longer I who live, but Christ who lives in me” (2:20). The priest’s whole being has become that of Christ’s.

The life and ministry of the priest are a continuation of the life and the action of the same Christ. This is our identity, our true dignity, the fountain of our joy, the certainty of our life. Therefore, the identity, the ministry and the existence of the priest are essentially related to the three Divine Persons for priestly service to the Church.¹⁵

The priesthood has a special and unique dignity connected with it. St. Ephrem asserts that “the priesthood is an outstanding miracle, great, immense, and infinite.”¹⁶ This dignity comes from the One he represents and who he actually is. The priestly vocation is a supernatural calling, and with ordination the man who becomes a priest acts *in persona Christi*. His participation in the priesthood of Christ and configuration to Christ give the priesthood its true dignity and worthiness. The dignity is not based on the man but on the office he holds. The priest becomes “a real, living, and faithful image of Christ the Priest, ‘a sacramental representation of Christ, Head and Shepherd.’”¹⁷ A priest has not earned or deserved this dignity and honor, but he has received it as a gift from God.

Deacon Anthony Rice, SJC

¹ *Catechism of the Catholic Church*, 2nd edition, 1997, #1700.

² *Ibid*, #1701.

³ *Directory on the Ministry and Life of Priests*, n.3.

⁴ *Dignity and Duties of the Priest*, St. Alphonsus Liguori, p. 29.

⁵ *Ibid*, p. 23.

⁶ *The Priest The Man of God: His Dignity and His Duties*, St. Joseph Cafasso, pp. 16, 18.

⁷ *Catechism of the Catholic Church*, #872.

⁸ *Rite of Ordination*, Ordination of Priests, p. 101.

⁹ *Catechism of the Catholic Church*, #1552.

¹⁰ Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, Dec. 7, 1965, n. 2.

¹¹ *Dignity and Duties of the Priest*, St. Alphonsus Liguori, p. 24.

¹² *Directory on the Ministry and Life of Priests*, n. 7.

¹³ *Ibid*, n. 10.

¹⁴ *Dignity and Duties of the Priest*, St. Alphonsus Liguori, p. 27.

¹⁵ *Directory on the Ministry and Life of Priests*, n. 3.

¹⁶ *Dignity and Duties of the Priest*, St. Alphonsus Liguori, p. 23.

¹⁷ *Directory on the Ministry and Life of Priests*, n. 2.

GATEWAY TO THE SACRED

Back in March, Father Phillips, Father Jim, and four novices traveled to St. Louis to visit our beloved Father Seeley, who was under the care of the Little Sisters of the Poor. Although reuniting with a dear and well missed confrere was the primary purpose of our excursion to St. Louis, we also took advantage of the opportunity to deepen our appreciation of some of the beautiful and historic Catholic churches along our path. Thus, the trip also served as a wonderful formational experience for the novices since we were privileged to reaffirm the strong bonds of religious brotherhood and at the same time experience the beauty of churches built to convey the sacred we seek to restore.

We were all excited to see Father Seeley, for it had been nearly three months since he left St. John's. Groups of Cantians had been driving down every couple weeks, but this was our group's first time. After a five-hour drive and a few church stops, we finally arrived at the residence of the Little Sisters of the Poor as afternoon was fading into evening.

I believe we woke Father up as we entered his room; nevertheless, the joy in his face at the sight of his fellow Cantians quickly replaced any sign of sleepiness. It was certainly a delight on our part, especially to witness his greatly improved health and positive attitude. We exchanged news and stories about recent happenings. Our conversation was full of grins and short bursts of laughter, the type of exchange that flows from a natural enjoyment of one another's company.

Then, in the spirit of Canons Regular, we prayed Vespers together before leaving. We returned the following day to have Father concelebrate Holy Mass with Fathers Jim and Phillips. It was hard to leave, knowing that it could be a while before we would see him again, but despite our parting, sharing in the Holy Eucharist sent us away ever closer.

We interspersed our visits to Father Seeley with multiple stops at various churches. Among the historic notables was the Basilica of St. Louis (the "Old Cathedral") in downtown St. Louis, which we learned had survived an attempted violent assault by the Know-Nothings, an anti-Catholic secret society, in 1854. We also visited the Shrine of St. Joseph, home of the "Altar of Answered Prayers," and the only church in the United States with a Vatican-approved miracle attributed to it. One could not leave St. Louis without seeing the Cathedral Basilica of St. Louis (the "New Cathedral"), whose size and beauty is displayed



Fr. Seeley visits with Fr. Brendan Gibson, SJC (left to right) and Br. Anthony Rice, SJC, on December 23, 2006, before his departure for St. Louis.

in part by marble columns and a magnificent baldachin under which the Holy Sacrifice is offered. In addition, we traveled to the Church of St. Genevieve, the oldest Catholic church west of the Mississippi. Finally, we spent some time at the old Kenrick-Glennon seminary chapel of St. Vincent de Paul, whose English Gothic woodwork includes twelve side altars and choir stalls which once seated over two hundred priests and seminarians for the celebration of Holy Mass and the Divine Office. On our way home, we made an impromptu visit to Sacred Heart and St. Joseph's of Peoria, two Catholic churches recently restored by a Franciscan Friar whose work has contributed to a restoration of the sacred.

Reflecting on our charism and its relationship to our visit with Father Seeley, I recognize that this act of charity, together with a renewed admiration of sacred architecture, is connected with our mission. To restore the sacred we must recognize what to set aside for God alone and raise its dignity accordingly. We endeavor to achieve this here at St John's, in part, by promoting church architecture, music, and art that lift the mind and soul to God, particularly in the context of liturgical worship. Through this contact with God and His Son, our Lord Jesus Christ, and by the power of the Holy Spirit, we discover the sacred in one another through the practice of Christian charity. Community life within the Canons Regular of St John Cantius provides many opportunities to practice charity in service to one another. The canons rely on their life together as a source of grace; thus, invigorated by the supernatural life of grace in their souls, they may pursue the sanctification of other souls through their common apostolate.

Br. Kevin Mann, SJC

Pilgrimage to Poland with the Canons Regular of St. John Cantius

SEPTEMBER 10-20, 2007

\$1,999.00
(plus airline tax)

Pilgrimage Leader,
Father Dennis Kolinski, SJC

Pilgrimage Chaplain,
Father Frank Phillips, CR

Poland, a country of medieval castles, beautiful landscapes, magnificent churches, and over 1000 years of Christianity, is a unique spiritual experience for those who wish to see a country that is still vibrantly Catholic. This pilgrimage will take you to many beautiful churches, shrines, miraculous images, as well as places connected with one of history's greatest popes. One of the highlights will be the Royal City of Krakow, which was once known as the "Rome of the North." Each day of the pilgrimage includes the offering of the Traditional Mass in one of the many historic churches.

For information contact:

RM Tours

at 708-754-2600 or

Father Dennis Kolinski at 312-243-7373



THROUGH THE INTERCESSION OF ST JOHN CANTIUS

Let us take your special intentions to the tomb of St. John Cantius. During the pilgrimage to Poland this fall, we will celebrate the Holy Sacrifice of the Mass at our patron's tomb at St. Anne's Church in Krakow, Poland. Included in this mailing you will find a Mass intention card which you can return to us. We will then place your intentions on the altar of his shrine during the celebration of Mass there this September.

SSJC, CRSJC, OR SJC?

Traditionally, religious priests, brothers and sisters have used initials after their names to identify which religious community they belong to—an acronym of sorts to represent the name of their community. Members of the Canons Regular of St. John Cantius have done the same, but readers of our newsletter may have noticed that in the last issue, instead of seeing the usual letters SSJC after our names, they saw the letters CRSJC. And now, many of you may have begun to see still different initials—SJC. You are probably wondering what is going on and might be tempted to use that famous line from an old television show, "Would the real Cantian acronym please stand up!"

All of this relates to what Fr. Phillips mentioned in his letter about the ongoing development of the community. When we began as the Society of St. John Cantius, we used SSJC. But recently, as we drew nearer to the next stage of our development as a religious institute of diocesan right, it was appropriate for us to begin referring to ourselves in a new way; or, rather, in a manner more consistent with the identity we intend to have as an institute.

Canons regular, clerics and brothers living in common according to the rule of St. Augustine, are a specific type of religious. So, because this is what we are, we began last year to use the name which more properly characterizes our true identity, "Canons Regular of St. John Cantius," and as a result, began to use the initials CRSJC. However, it seemed rather cumbersome. Finally, Bishop Perry, who has helped us over the years in many phases of our development, advised us that it is sufficient and much simpler to use the shorter form SJC.

—Fr. Dennis Kolinski, SJC



THE CANONS REGULAR OF ST. JOHN CANTIUS

The Canons Regular of St. John Cantius is a Public Association of the Christian Faithful in formation as a new religious community of men established with the approval of Cardinal George and the Congregation of the Resurrection. Its mission is the Restoration of the Sacred in the Church through solemn liturgies, devotions, sacred art and sacred music, as well as instruction in Church heritage, catechesis, and Catholic culture in the context of parish ministry. The community's twenty-one members include seven priests, two deacons, three seminarians, two professed religious brothers, and seven members in formation.

HELP RESTORE THE SACRED

You too can help Restore the Sacred through your tax-deductible contribution or as an Associate Member of the Canons Regular of St. John Cantius. In addition to men who are seeking a vocation in religious life, the Cantian statutes also allow the laity—male or female, married or single—to affiliate themselves with the Cantians as Associate Members in order to aid in the advancement of their mission. For more information about how to become an Associate Member, write to: Fr. C. Frank Phillips, C.R., Superior, Canons Regular of St. John Cantius, 825 North Carpenter Street, Chicago, Illinois 60622-5405. You can also send your check made out to “Canons Regular of St. John Cantius ” to the above address.

VISIT US ON THE WEB

Learn more about the Canons Regular of St. John Cantius on its website www.societycantius.org . You can also learn about the Cantians' work by visiting the St. John Cantius Parish website www.cantius.org , where you can visit the community's mother church on a cybertour or view an exhibit of Sacred Art from the Cantian collections.

GET THE WORD OUT!

Do you know of someone who you think should know about the Canons Regular of St. John Cantius ? Please send us their names and addresses so that we can add them to our *Via Sacra* mailing list.

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