

VERBUM

ISSUE No. 54

Saint Thomas Aquinas Seminary

Stockton Hill

SUMMER, 1994

Winona, Minnesota

55987 U.S.A.



Dominicans Return to Winona *Traditional Dominican Ordained at Seminary*

The full black and white habit of Dominican priests and sisters was to be seen again in all its glory at Winona on June 25th this year, most likely for the first time since the Dominicans in 1970 vacated the handsome Priory they finished building here in 1950.

The occasion was the priestly ordinations at the end of the 1993-1994 school year at the Society of St. Pius X's American Seminary, when Bishop Fellay ordained three sub-deacons to the diaconate, and seven deacons to the sacred Priesthood of Our Lord Jesus Christ.

Of these seven deacons, six came from within the Society, but the seventh was from outside the Society, Deacon (now Father) Albert Kallio, from Saskatchewan, Canada. Fr. Kallio had spent the last eight years studying for the priesthood not as a Society seminarian, but as a Dominican religious, with the Traditional community of Dominicans based in Avrillé, France. Fr. Kallio was ordained in Winona instead of Avrillé so that his family from Canada would be able to attend his ordination. Also attending his ordination were two French priests from that community, and two Sisters who teach at the Dominican girls' school becoming famous in Post Falls, Idaho.

Many VERBUM readers know of this community of Sisters, but not so many know about the traditional Dominican Fathers in France. Since they are playing an important part alongside the Society of St. Pius X in the defense of Catholic Tradition, let them here be introduced to VERBUM readers.

The Dominicans of Avrillé

The convent at Avrillé houses a religious order that is a direct work of Archbishop Lefebvre. In 1978 a small group of men keeping the Rule and Constitutions of the Dominicans came to Ecône, where Archbishop Lefebvre allowed them to study with the Society seminarians. They had settled in Avrillé in 1978, and in 1982 two of them were ordained priests. Now they have seven priests as well as some brothers and a community of contemplative sisters. They have some vocations, but like all traditional orders, their numbers are not large.

The Life of a Dominican

The Dominicans, like any Catholic religious order, have a strenuous schedule. The Dominicans start their day while it is still night, rising to arrive at the chapel by 5:00 am for Matins and Lauds. The entire Divine Office is sung by the Dominicans each day, making this prayer and meditation on the psalms a large part of their day. After Matins and Lauds, about 6:30 am, there is a small breakfast of toast and juice, followed by time for meditation or work. A Mass is offered for those who will be unable to attend the community Mass later.

At 7:30 am the Dominicans again assemble in the chapel for the office of Prime, followed by two fifty-minute class periods. For a novice, one period is working for the good of the community, while the other is spent studying the Constitution of the Order.

At 9:45 am the community assembles for Terce, followed by the community Mass, which is celebrated in the traditional Dominican rite. This community Mass is a sung Mass on Sundays and twice also during the week. After Mass there is another fifty-minute class at 11:15 am. These seemingly abrupt transitions between classroom and chapel are not as abrupt as one might think, because for a Dominican, study and prayer are not seen as separate. The times of prayer give strength and support to the studies, and the studies inform and guide the prayer.



An aerial view of the Dominican Convent at Avrillé. A steeple has been erected since this photo was taken.



Dominicans visit Winona. Pictured from left to right are Fr. Thomas, O.P., Fr. Pierre-Marie, O.P., Fr. Fernando Rifan from Campos Brazil, newly ordained Fr. Albert Kallio, O.P., His Excellency Bishop Bernard Fellay, Mother Gabriel of the Sacred Heart, and Sister Mary Martin. The Dominican shield is above the Seminary doorway.

After the class, the office of Sext is sung at 12:20 pm, followed by dinner, the main meal of the day. There is no talking during the meal, as all are expected to listen to the one of the brothers as he reads from a history of the Dominican order. As St. Augustine said in his Rule, which was the model for St. Dominic's rule, "Not only your mouths partake of God but also your ears may hunger for the word of God." The monks do not talk within the monastery, in order to maintain the silence which is essential to a contemplative life. St. Peter Martyr, whose figure is over the chapel entrance at St. Thomas Aquinas Seminary, said that "God is found in silence." Only after the meal, during the half-hour recreation following, do the Dominicans talk.

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The interior of the Main Chapel.

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“How beautiful are the feet of the of them that bring glad tidings.”



Father Steven Soos

Father Steven Soos relates how as a young first-year seminarian he had many trials but was equally blessed with many graces.

Since he has been at the Seminary, Fr. Soos has found great peace, comfort and strength in reading of Divine Office and is looking forward to making this, together with the Holy Sacrifice of the Mass, the highlight of his daily priestly life.

Fr. Soos came to Tradition while assisting at Fr. Ringrose's Mass in Vienna, Virginia. Although

Fr. Soos is a native of New Albany, Indiana, he attended Seton high school in Manassas, Virginia. Father credits his learning the catechism and Catholic upbringing and education to his mother's influence. While in Virginia, Father heard the call to the priesthood, and although he considered various diocesan and Order seminaries there, it became more obvious to him that none of these could offer him a truly Catholic priestly formation. After this, Fr. Soos moved to St. Mary's in Kansas in order to live a more truly Catholic way of life. It was there while at the academy that Father says he learned order and discipline which were to prepare him for his seminary formation, the most important of these being daily Mass and the hours of the Divine Office sung in community.

Under his professors' guidance, Fr. Soos learned a great love for the theological works of St. Thomas Aquinas, our seminary patron. Father also enjoyed working at Eucharistic Crusade Camps during his summer apostolates, but cautions modern traditional parents on the dangers of modern life for children who are not taught to have respect, discipline or regard for authority.

In regard to his future, Fr. Soos says that he would not at all be surprised if he were assigned to some place like Hungary. In fact, Fr. Soos' father was born there and escaped from the tyranny of its Communist regime in 1964. While as yet there are no Society priests in Hungary, there are still a few traditional Catholics keeping the flame of faith alive and who anxiously await hearing for the first time, as do we, Fr. Soos uttering those solemn words: *Introibo ad altare Dei...*

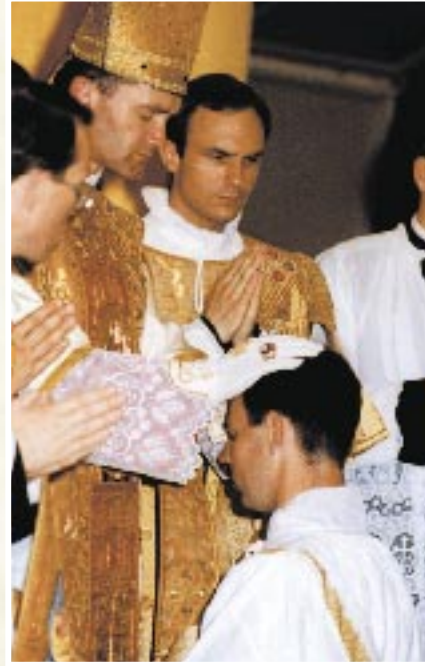
Father Thomas Blute

Father Thomas Blute is 31 years old and hails from Dallas, Texas. Although he sensed a calling to the Priesthood when he was 18, yet, not being aware of any traditional seminaries, he chose rather to pursue a secular career. While studying for his Master's in Chemical Engineering at Colorado State University, Fr. Blute first discovered the Society of St. Pius X. "I was instantly impressed by the priests of the Society, and, when I discovered that the Society had a Seminary in the United States, I knew I was in trouble, so to speak: It was a pretty drastic career change, from technology to theology."

He arrived at Winona a full year ahead of schedule, when the building was still a silent wreck, waiting to be brought back to life. For six months he worked alongside other volunteers repairing windows, walls, doors, floors, and so forth. Then, in September of 1988, he became one of nineteen other young men—the first class in Winona—to begin the long, difficult ascent to the priesthood.

During his seminary years, Fr. Blute conducted several summer camps in Montana, New York, and Ireland. He also spent one summer in the service of the Brazilian Diocese of Campos, where he learned much about the daily life of a traditional Catholic diocese.

Fr. Blute's first assignment is, until further notice, a teaching position in Holy Cross Seminary in Australia, where he will add his efforts to those of the three priests who are presently stationed there. So from technology to theology, from building seminaries to building seminarians, Fr. Blute is "very happy to go to Australia, but it will be a terrific challenge."



The newly ordained Priests and Deacons proudly pose for their Ordination. Pictured in the front row are: Fr. E. Campbell, Adelaide, Australia; Fr. Thomas Blute, Dallas, Illinois; Fr. Joseph Pfeiffer, Boston, Kentucky; Fr. A. Steven Soos, New Albany, Indiana.. In the second row: Fr. Griego from Albuquerque, New Mexico; Rev. Mr. Jo. Mr. Greig Gonzales, Metairie, Louisiana.



Father Gary Campbell

Father Gary Campbell was born in the town of Adelaide, Australia, in 1964, as an only child of non-religious parents. His mother, a non-practicing Anglican, had him baptized and brought him to Sunday School every so often, but that was the sum of his religious background.

His conversion to Catholicism and his eventual desire to become a priest was quite something, as far as conversion stories go. In his teenage years, his main crusade in life was to scorn religion and to disprove it at all costs.

However, his use of reason was not altogether turned off. As he matured, different ideas and objections he had never heard began to scratch at the surface of his atheistic shell, too strongly one may add, to be ignored. So, he began to ponder within himself some of these notions, which were seemingly more

logical all the time. His conscience as well began to prick him with questions: "Have I been just too blind, stubborn, proud...?" "Is there truth in religion after all?" "Is it possible that Someone has created me and I have been rejecting Him?"

These were undoubtedly signal graces from the Almighty bringing Fr. Campbell onto the road of salvation. He remembers one day making a blind act of faith. Not really understanding why, he knelt down and prayed, "God, if You really do exist,

please enlighten my mind about it". Whether he knew it or not, Fr. Campbell had prayed a most humble prayer, and God did not leave him in ignorance.

Fr. Campbell now became certain that he must find God in his life. And he was sure that Jesus Christ, whom he had often heard of, would have to be the answer. And so he looked around for some sort of Christianity which would solve his mystery. At first, Catholicism seemed the right way to go; for this Church seemed to him an ideal place to begin, being the most ancient, unchanged, and stable Christianity he knew about. He nevertheless had qualms about its narrow-mindedness, anti-libertarian spirit, superstitions, and coercive mentality. Still, he was sure that the God he was searching for would be a God of mercy and love, and should have in some way revealed himself to the world. This was his great adventure, as he called it.

He had a big problem with the ecumenism of the Conciliar Church. The big question for Fr. Campbell though was: If the Catholic Church claims to be the true Church, why are these Catholics putting other religions on an equal footing? Perhaps these people have got it all wrong.

His conclusion was right, and he eventually realized it. When the Indult Mass was first brought in to Adelaide, he naturally went to give it a try. It was here that he finally heard about SSPX. A former seminarian spoke to him at length about the life at the seminary in Australia. From that moment on, he was more enthusiastic about the priesthood than he had ever been. After a retreat with Fr. Francis Ockerse, his mind was made up, and now, after six short years, we see him ascending the altar of God, to offer Him infinite worship in the immemorial Catholic Sacrifice of the Mass.



...m that preach the gospel of peace, ...s of good things!” -Romans 10:15



Father Lawrence Novak

He who restores all things in Christ is the Minister of God, the Catholic Priest. Father Lawrence Novak of Downer's Grove, Illinois, is now such an instrument of Catholic Restoration. Fr. Lawrence Novak joins his "brother" in the Priesthood, Fr. Kenneth Novak; he also has a Dominican sister as a religious, Sister Mary Martin.

Priests in the words of St. Pius X, "are called another Christ, not merely by the communication of power but by reason of the imitation of works, and they should therefore bear stamped upon themselves the image of Christ." To affect this transformation, Fr. Lawrence Novak has had a full priestly training, including two years of valuable pastoral experience at St. Mary's as well as the six year formation at the Seminary. These eight years have helped to form his spirit of perseverance. "Sometimes we get the idea that because of a few good grades or some kind of success in the Seminary, we are going to fly right through. Well, it is a little more involved than that, and I am thankful for the hardships undergone in the Seminary, so that in the future as a priest, I will not have the distorted vision that one can rejoice with Our Lord without also suffering some with Him." And he has also acquired from his confreres "their spirit of selflessness."

Yet within this vale of tears there are joys which the Church and Father Novak have been succored by — the great work of the Mystical Body, which is, the sacred Liturgy. "It is the Mass...the body of Christian faithful celebrating the Mysteries of Christ. Like soldiers or any corporation of men, as individuals,

they cannot accomplish anything, but as a group under One Head, they are a force. The liturgy is our main source of boosting this spiritual strength...This has been a consolation for me in the seminary."

Father Lawrence Novak now possesses the awesome power of the sacerdotal order, something he realizes God has freely given to him, whom He has "chosen from all eternity." "I rejoice in the vocation God has given me especially in the fact that I will hopefully be helping people in the most profound way, that is, in their souls, by sharing in the redemptive work of Our Lord Jesus Christ."

Father Helmut Libietis

Father Helmut Libietis comes from Bradford in Yorkshire, England, although his parents are originally from Latvia, one of the Baltic States. Before he entered the Seminary, he had several occupations, such as working with the handicapped and spending some time in art college. Then in about 1980 he discovered Tradition.

"I was going to daily Mass at a Novus Ordo parish though I was not very happy about things in the Church. There I met an old school friend, Brendan King, who was also unhappy with the Mass. Not long afterwards my friend contacted me and informed me that a traditional Mass was being said in Bingley, a few miles away. "It's very similar to what we had when we were at school," he informed me. So I went along, and was captivated. Within a year Brendan went to the seminary (now Fr. King). When he went he asked me if I was coming. I followed two years later.

"Basically my sole desire was to do God's will. Left to my own devices, I would never have desired to be a priest but our own feelings and whims must take second place to whatever God wants. Thinking I might perhaps have a vocation then, I quite simply entered the Seminary to find out if God was calling or not, and left the rest in the hands of my superiors."

Future Priests! Rev. Mr. Greg Gonzales, Rev. Mr. Joseph Dreher, and Rev. Mr. Vicente Griego wait to receive the Order of Diaconate.

Father Joseph Pfeiffer

Father Joseph C. Pfeiffer has been very much blessed by God over the course of his life. His family saw very early that there was something wrong in the Church after the ecclesiastical revolution of the 1960's and 1970's. Holding fast to the Faith of our Fathers, Fr. Pfeiffer grew up with the traditional Catholic Faith. Since the age of five, he has assisted at daily Mass at Our Lady of Mt. Carmel Chapel in Boston, Kentucky, where one faithful old priest has continued the eternal sacrifice. That now eighty-two year old priest, Fr. Francis Hannifin, is credited by Fr. Pfeiffer with having fostered his vocation. Are these not precisely the conditions which produce souls receptive to God's call to His service?

Fr. Timothy Pfeiffer, older brother to Fr. Joseph, is the other great influence which fostered his vocation. When Joseph entered the seminary in 1988, Fr. Timothy Pfeiffer was a deacon in Ecône, and then returned to the seminary in Winona as a Seminary professor. Fr. Joseph Pfeiffer received helpful advice and much appreciated strictness from his older brother. Fr. Timothy Pfeiffer's example made it easier for the younger to follow in his footsteps.

Fr. Joseph Pfeiffer worked many summer apostolates with his older brother, especially in summer boys camps. This valuable experience will be useful at his assignment in Post Falls, which has the Society's second largest school in the United States.

Fr. Joseph Pfeiffer's ordination class is the first-fruits of the harvest of Winona. He entered the seminary in 1988, when it moved from Ridgefield to Winona. The moment of harvest has come for this worker in the Lord's vineyard.



*...e in front of the main chapel immediately after
...elmut Libietis, Yorkshire, England; Fr. Gary
...allas, Texas; Fr. Lawrence Novak, Downers Grove,
...Albert Kallio, Saskatchewan, Canada; and Fr.
...w are the newly ordained deacons: Rev. Mr. Vicente
...Joseph Dreher from Fort Collins, Colorado; and Rev.*



Continued from page 1

At 2:00 pm the office of None is sung, followed by time for study or a short rest. The Rosary, which was the special weapon of St. Dominic against the heresies of his day and is still a principal devotion in the Dominican order, is said at 3:00 pm. After the Rosary is another class at 3:30 pm. For the novices, this is a class of spirituality, using particularly the works of great Dominicans such as Fr. Garrigou-Lagrange, and it is therefore similar to the class of spirituality taken in the first year of seminary formation in Society seminaries.

Following this class is time for study until Vespers at 6:00 pm, followed immediately by supper at about 6:30. There is again no talking during the meal, with a reading from a life of a



Fr. Albert Kallio gives his first blessing to the Dominican Sisters as Frs. Thomas and Pierre-Marie look on.

saint. Finishing at about 7:00 pm, there is a half-hour in which to make the evening meditation before the office of Compline at 7:30 pm. Compline is said by all, even those who are exempt from some of the other Hours because of work. This office ends with an anthem to Our Lady, the special patron of the Order of Preachers, during which the prior takes holy water and blesses all the brothers, recalling a famous vision in which St. Dominic saw Our Lady blessing all the brothers as they slept.

Their Apostolate

The principal form of the Dominicans' Apostolate is preaching. Although they no longer go into the towns and preach as they were originally designed to do, they still preach to the youth who come to Mass at their monastery. They lead the French Youth Movement (*Mouvement de Jeunesse Catholique Français*), and preach retreats to them. In fact, the first Dominican priests of Avrillé were part of this French Catholic youth movement. The Dominicans desire to convert the youth of France as well as other age groups. St. Dominic designed his Order to convert those who were in danger of losing the faith in the newly developing towns and cities of the Middle Ages. This technique was quite successful in converting people of that time, but alas, the friars of Avrillé believe that today's youth are far too worldly and corrupted by modern materialism to even take seriously a travelling mendicant preacher from Avrillé. To what do we attribute this appalling scorn which the youth even of Catholic France have for priests? The heart of the matter lies in the tragic

division of France as a nation; that is to say there are really two Frances coexisting today: Catholic France and the one brought about by the French Revolution in

“Laudare, Benedicere, Prædicare.” This Motto of the Dominicans is carved in the stone above the main entrance of our Seminary. It states chief duties of the Dominican: to praise, to bless, and to preach.

1789. The modern government of France, the Fifth Republic, is the offspring of the Revolution. To this day they persecute true Catholic priests, and they have passed on to the youth of France this tradition of malice. But not to fear, it is only a matter of time before the true Faith which is being kept alive by the Society of St. Pius X and Traditionalists in France will triumph over Satan, but this can only happen with the help of the Blessed Mother of God.

The town of Avrillé has known the tragedy of the demonic French Revolution. Many priests and religious from Avrillé were guillotined during the Revolution. The Dominicans commemorated the 200th anniversary of this glorious martyrdom with special ceremonies. La Haye aux Bonshommes is the name of the 12th Century monastery which the Dominicans occupy in Avrillé. The very ground on which the monastery is sitting is sacred, having been hallowed by the blood of the Avrillé martyrs. Father Kallio described the appearance of the priory church as being positively medieval, leaving one with the impression that the Reformation or the Revolution never happened! Of course, we know this is not the case since outside the monastery walls in a nearby field the martyrs lie buried. Just beyond the monastery are the gates of the University city of Angers. Inside the monastery, the contemporary way of



journal is written in French. It might be worthwhile to learn French, if for no other reason than to learn from these articles! To date, there exists no counterpart to *Sel De La Terre* in English. Some day, no doubt, such an undertaking will be made by a Society priest or religious, for as St. Thomas taught, “*Bonum est diffusivum sui*,” or, “goodness tends to spread itself,” when he was referring to the nature of God.



Fr. Albert Kallio earnestly listens to the exhortation while he awaits to receive the Eternal Priesthood of Our Lord Jesus Christ.

Like the Society, these Dominicans stand out as an island in the sea of confusion in today's world. As Archbishop Lefebvre once said, “Without the religious orders, the Church will never recover from the present crisis.” Religious orders are an essential part of the Catholic Church, yet many do not even know what they are. We can only rejoice at seeing Father Kallio join the ranks of the priesthood with the Dominicans. If we rejoice it is with full knowledge that the truth of Our Lord Jesus Christ will be taught by another faithful priest, and that His truth will be proclaimed by a priest belonging to the Order of Preachers, who is dedicated to this mission of bringing the Light of Christ into a darkened world, into a darkened Church. That is why the Dominicans are called “the Sons of Light,” for they are perfectly fulfilling a mandate given to us by Our Lord Himself in the Gospel, “Believe in the light, in order that you be the children of light” (John XII, 36).

(Left) The consecration of the Main Altar at Avrillé by Bishop Alfonso de Galarreta in 1993.

(Below) Archbishop Marcel Lefebvre observes the construction of the monastery at Avrillé in 1982.



“Contemplari et contemplata aliis tradere.”

The main work of Dominicans in their priory is not manual labor as is the case with the other major orders such as the Benedictines, but as this motto of St. Thomas states, “to contemplate and to hand over to others those things which have been contemplated.” These two concepts are not separate, but the latter is an overflowing and a completion of the former. This is why the Dominicans not only study, but preach as well. The Dominicans study constantly; their main author is St. Thomas Aquinas. Along with their primary apostolate of preaching, they are equally dedicated to teaching and of course they must be very learned themselves if they hope to impart this love of knowledge and God's truth in the Catholic faith.

“You are the Salt of the Earth.”

Another means of their apostolate is their publication, known in French as “*Sel De La Terre*” or “Salt of the Earth,” an expression taken from St. Matthew's gospel. In this periodical, they write articles dealing principally with subjects of concern to traditional Catholics such as: Liberalism compared with Catholicism and the theological unlawfulness of the innovations of the Novus Ordo and the Conciliar Church. The *Sel De La Terre* is a Catholic review of the religious sciences and Christian culture. It places itself under the patronage of St. Thomas Aquinas, that it may have his soundness of doctrine and clarity of expression. It places itself “in the line of combat for Tradition in the Church waged by His Grace, Archbishop Lefebvre.” It is directed towards any Catholic who wishes to deepen his knowledge of the faith. However, this

life may just as well not even exist. The silence prescribed by the rule of St. Dominic is strictly observed. As said above, the meals are taken in silence with the exception of the reader, who reads aloud from a spiritual book. The friars study in their own cells (which are actually tiny sleeping quarters). At the Seminary in Winona, seminarians have somewhat similar cells, since we occupy these same quarters which were built by the Dominicans in conformity with their rule.