

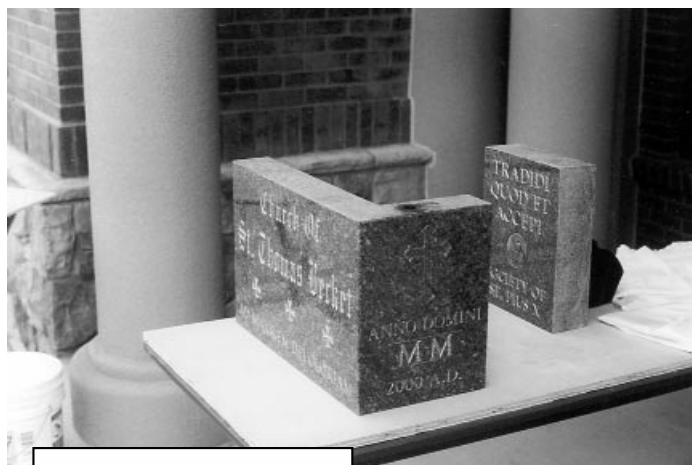
Regina Coeli

REPORT

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OREGON REVISITED

The ceremonies for the inauguration of **ST. THOMAS BECKET** church in **VENETA** were not limited to the solemn blessing and consecration of altars reported in last month's bulletin. They began the preceding Sunday, October 1. After the second Mass, Father Lawrence Novak led the faithful over to the new church to bless the cornerstone, in fact the last stone to be put in place, and not the first as usual. After that ceremony Father Novak erected the Way of the Cross in the church, and led the faithful in that traditional and powerful devotion to the sufferings of Our Divine Lord.



A close up of the stone, with the motto inscribed—*Ad maiorem Dei Gloriam* (To the greater glory of God). Next to it is the stone placed just below it, with the words of St. Paul that Archbishop Lefebvre asked to be written on his tombstone—*Tradidi quod et accepi* (I have delivered unto you that which I received; 1 Cor. 11:23).

A view of the testimonial document included in the cornerstone.



Father Novak blesses the corner stone outside the church, accompanied by Father Munoz from Spain, founder of the Oasis sisters, present in Oregon to prepare a US foundation within a year or two.



Father Novak recites the prayers while workers insert the stone in place.

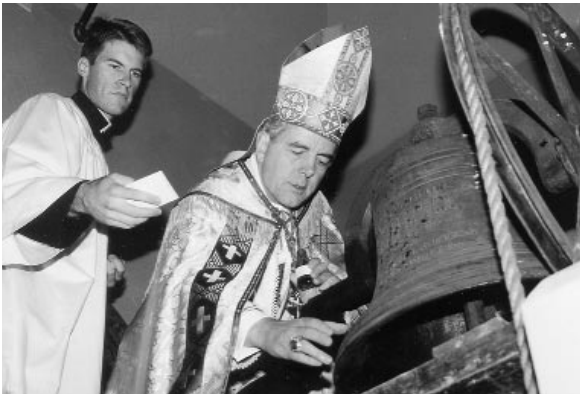


Father begins the erection of the stations by blessing the crosses that are to be placed above the three-dimensional stations.

Father blesses the pictures of the stations.

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On Sunday October 8, the day following the solemn blessing, Bishop Williamson proceeded to baptize the bell, that is to solemnly consecrate it with the holy chrism. After this ceremony came a ceremony of Confirmations for 20 children and young adults of St. Thomas Becket.



Bishop Williamson climbed up to the top of the bell tower to consecrate the 500 lb. bell named Catherine, after St. Catherine of Sienna. It had originally been cast on June 30, 1929 and was obtained from St. Paul's church, Atlas, PA.



One of the candidates receiving the sacrament of Confirmation.

Bishop Williamson, accompanied by Father Novak, sings the prayers of the Confirmation ceremony at St. Thomas Becket.



Turning in the other direction, the faithful were to see the stage. Here the school children are seen and heard singing a variety of songs, including their theme song in honor of St. Thomas Becket.



The parish hall full of people for the potluck after the solemn blessing of the church on October 7. The photo is taken looking towards the kitchen and service area.



The front of the church with the corner stone in place.

The grotto for Our Lady in the courtyard between the rectory and the church.



The inauguration of the new church has given new life to the parish, including daily Mass. For the first time the feast of Christ the King was celebrated with a procession and Benediction at an outdoor altar. As is now the custom every Sunday, the faithful returned in the afternoon to chant Vespers with Father Novak. The attendance at the Saturday evening adult catechism class is excellent. On the Monday after Christ the King the ladies of the parish worked to prepare the parish hall for the All Saints' Vigil party for All Hallows Eve. The auditorium was turned into a barn with hay bales all over. Each of

the mothers came up with a game booth to manage for the evening. About 45 children gave their personal saint presentation, with awards being given for the three best in each of five age groups. Rumor has it that Mrs. Marilyn Braunger, the assistant principal was photographed while playing "Who can blow the biggest bubble with bubble gum" game, but the editor of this report has not yet been able to track down that photo. All Saints' Day was celebrated not only with a High Mass, but also with a fathers and sons football game.

Society of Saint Pius X
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Father Peter R. Scott
District Superior

J.M.J.
December 1, 2000

Dear friends and benefactors of the Society of Saint Pius X,

Allow me to continue where I left off last month. The dispute and the contradictions inherent in the "Declaration on the Unicity and Salvific Universality of Jesus Christ and the Church" illustrate very effectively that the crux of the present day crisis in the Church is in fact that the notion of the Church has changed. The modernists call it the New Ecclesiology. Pope John Paul II made no bones about it in the Apostolic Constitution introducing the *1983 Code of Canon Law*:

Indeed in a certain way, this new Code can be understood as a great effort to transfer this doctrine (*ie.* the ecclesiological doctrine of Vatican II), that is conciliar ecclesiology, into canonical language.

He goes on to explain that the reason for the novelty in the New Code is to be found in its ecclesiological doctrine, which finds its culmination in the practice of Ecumenism, but also in the democratic anti-authoritarian view of the Church as the people of God, in which hierarchical authority is to be considered as a "service", rather than a right to command and demand obedience, in which the Church is to be regarded as a vague "communion", in which collegiality and Papal primacy balance one another out, and in which the priesthood of the faithful is practically to be considered as equal in importance with the sacramental priesthood.

Saint Pius X had described the same way of thinking of the Modernist school:

What, then, is the Church? It is the product of the collective conscience, that is to say of the association of individual consciences which, by virtue of the principal of vital permanence, depend all on one first believer, who for Catholics is Christ... Authority, therefore, like the Church, has its origin in the religious conscience, and, that being so, is subject to it... It is for the ecclesiastic authority, therefore, to adopt a democratic form, unless it wishes to provoke and foment an intestine conflict in the consciences of mankind... Such is the situation of the Modernists, and their one great anxiety is, in consequence, to find a way of conciliation between the authority of the Church and the liberty of the believers. (*Pascendi*, §23).

It is the same attempt at reconciling opposites that we find in the new ecclesiology: the authority and visible structure must be maintained (as in the recent Declaration) precisely in order to impose a new democratic conception of the Church that will not infringe on the liberty of the believer to follow the subconscious God within him, that is to follow his own will and desires. Liberalism is triumphant precisely because the liberals of our times, like the modernists of a century ago, are much too calculating to do away with the Church's authority. It is precisely through and in the name of that authority that they are able to impose a mutable conception of the Church, derived from the collective conscience of the people of God. Clearly, then that authority will inveigh against any person or group who refuses to be a part of this ever-changing liberty of belief and expression, and who refuses to accept that it is right simply because it is protected by authority. Clearly this is our

situation.

The sedevacantists do not take this into account. They maintain that since Pope John Paul II is an ecumenist, he is a heretic and not a Catholic at all. We all know that ecumenism is a product of modernism, and that St. Pius X defined modernism "*to be the synthesis of all heresies*", indicating that "*their system means the destruction not of the Catholic religion alone, but of all religion.*" (*Pascendi*, §39)

However, this does not mean that everybody who is influenced by modernism is automatically a heretic and outside of the Church. This is precisely the logical conclusion that the modernists always refused to draw, which is why St. Pius X did not excommunicate everybody affected by this heresy, but only its primary promoters. The others were simply excluded from any function in teaching or government (Ib. §48). This is reiterated in Canon 2317 of the *1917 Code of Canon Law*, which states that those who teach with pertinacity (i.e. knowingly and willingly) doctrines condemned by the Holy See and by the Councils, but which are not condemned as formally heretical propositions, are to be excluded from every sacred function, although they are not to be considered as formal heretics.

There is a reason for this, and it is that there are degrees with which the Church's teachings can be denied, until ultimately formal heresy is arrived at. Material heresy, or the unwitting denial of a dogma of Faith does not exclude from the Church, for there is no pertinacity in the material heretic. Canon 1325, §2 defines the heretic as one who pertinaciously denies or doubts any dogma defined as having to be believed by divine and Catholic Faith. This is a formal heretic. There are many lesser sins against the Faith. The operative word here is pertinaciously, which is defined by Bouscaren and Ellis as "*with conscious and intentional resistance to the authority of God and the Church*" (p. 685). This means that for a heretic to be a formal heretic, he must refuse submission to the Church's authority, after having been reprimanded by it. And this is precisely why we cannot presume pertinacity on the part of those modernists who believe in the Church's authority at the same time as they infiltrate it to push their own liberal agenda.

The Pope's approval of *Dominus Jesus* is but one further demonstration that he certainly does teach and maintain the Church's authority, despite his claim that the Church's commitment to ecumenism is "*irrevocable*". It is indeed on account of this maintaining of the Church's authority that neither Protestants nor Jews really trust his commitment to Ecumenism, as was recently demonstrated. It further follows from this that, despite his refusal to transmit the deposit of the Faith contained in Tradition concerning the Catholic Church, identical to the one true Church, outside of which there is no salvation, any attempt to accuse him of conscious and intentional resistance to the authority of the Church is a rash judgment. Not that he IS the authority of the Church, as many people think, but that he defends and bases himself upon the Church's authority for bringing about the constant evolution that is the basis of modernism. Furthermore, there is clearly no

higher human authority to rebuke him, to authoritatively correct him, and to whom he is bound to submit in questions of Faith. Consequently, although John Paul II is deliberately introducing novelties, a new ecclesiology, and changing the Church from within, he does it always, under the guise of the Church's authority, and consequently without pertinacity. He cannot be judged as being a formal heretic. Furthermore, as Prummer says, "*in doubt as to whether one is a formal or a material heretic, then he is presumed to be a material heretic*" (Vol. I, p. 365).

Hence our duty to pray for Pope John Paul II as the Sovereign Pontiff at the same time as we refuse his personal errors, that he continues to disseminate in a non-infallible way by introducing them into his authentic Magisterium. They are not a part of the deposit of the Faith, and the charisma of infallibility means that the Holy Ghost will never allow him to define them as such, although it will not prevent from uttering personal foolishness. Be wary, therefore, of the schismatic mentality of the sedevacantists, who become true schismatics inasmuch as they pretend to be the only Catholics left, and refuse to be in communion with the Pope, and submit to him inasmuch as he teaches Catholic truth, and to be in communion with other Catholics who are not formal heretics. (Canon 1325,\$2) It is our duty to care and pray for the Church as a whole, for the Novus Ordo Catholics with whom we are in

contact or who exist in our families, for as long as they do not deny the Church's authority with pertinacity, nor can we presume this mortal sin, given the infiltration of modernism into that authority. There are certainly many nominal Catholics who are formal heretics, but it is not for us to make such a judgment in any particular case. However, this said we must never close our eyes to the reality that many within the Church, who may not be formal heretics, are deliberately attacking and destroying from within the one, holy Spouse of Our Divine Savior, the Mystical Body. This is the hard reality, not black and white, but in shades of gray, that we have to face up to, and which makes the combat for the Faith all the more difficult.

May this Advent be a time of rejuvenating our desire to stay close to the Divine Infant, present in the crib, on our altars and in our hearts, and may the devotion to His Sacred Humanity under the eucharistic species ever draw our hearts to heaven.

Yours faithfully in the Immaculate Heart of Mary,

Peter R. Scott

Father Peter R. Scott
District Superior

REGIONAL REPORT



MICHIGAN

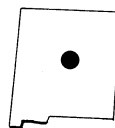
On Saturday August 26, the faithful of **SACRED HEART** church and Academy in **MANCELONA** celebrated the 65th anniversary of the religious profession of their beloved Sister Anthony Therese, a teaching Dominican. At 85 years of age, and despite a recent hip replacement, she still teaches kindergarten full time. She is a spiritual anchor for the parish, whose influence radiates on all the parishioners. H.E. Bishop Williamson celebrated the Solemn High Mass for the occasion, assisted by the District Superior and seminarian Mr. Joseph Lester.



The singing of the gospel at the Solemn High Mass. Despite the low ceiling of this former warehouse, it has been made into a prayerful sanctuary.



After Mass, in front of the chapel, Bishop Williamson, Father Scott and Mr. Lester together with Sister Anthony Therese.



NEW MEXICO

OUR LADY OF THE ROSARY chapel in **ALBUQUERQUE** celebrated the feast of Our Lady of the Rosary with particular solemnity,

begging for the hoped for consecration of Russia the next day, which was not to happen.

Our Lady Mediatrix of All Graces Praesidium of the Legion of Mary organized a Rosary procession. Parishioners prepared banners, and a bier with a statue of Our Lady, surrounded by flowers. The faithful followed the statue, processing through the neighborhood, interspersing the 15 decades of the Rosary with hymns.



The procession passes through the neighborhood.



MISSOURI

The second annual pilgrimage to the shrine of **OUR LADY OF SORROWS** in **STARKENBURG**, on Saturday October 28, was a great success, with 550 pilgrims from all over the mid-west, but especially from Kansas (St. Mary's) and Missouri, where the Society has four churches. The pilgrims, divided up into chapters of 50-100 pilgrims, prayed constantly as they made the 13 mile pilgrimage along the KATY trail, and up to the shrine, founded by German immigrants in 1888.

The local Ordinary, Bishop Gaydosh, had made the strange demand that traditional Catholics only go there as individuals, but not as a group, presumably because he feels that we are no longer Catholic when we unite together to profess our traditional Faith, but that we are Catholic as individuals. This contradictory rule was politely disregarded, and all were able to profit from this site, hallowed by generations of Marian devotion, and some true miracles. Father Stanich, pastor of St. Mary's Assumption in St. Louis, celebrated the outdoor Mass on the steps of the shrine on the traditional outdoor altar. He preached from the stone outdoor pulpit, which was built as a part of the present shrine building in 1910. The pilgrims were able to assist at the Mass on outdoor benches, blessed with calm and warm weather for the occasion. They were also able to gain the Jubilee Indulgence at the shrine, which had been chosen by Bishop Gaydosh as one of the local churches to which this indulgence was attached.

One of the pilgrims had the following comments about the outdoor Mass, entitled *Mass Amidst the Mighty Oaks*:

The Holy Mass that cannot die,
Was said amidst the oaks,
While pin-oak leaves came floating
down
Around the simple folks.

Who knelt upon the acorn floor,
All dotted nutty brown.
The acorns cracked and old knees
snapped,
Yet still there was no sound...

But the tinkling of the golden bells
As the White Host Son rose high,
On priestly limbs, like mighty oaks,
They branched up to the sky.

And in that wood, I laughed with joy,
Amidst the souls bowed down,
For the mighty oak was once a nut
That merely held its ground.

So Christian souls, like acorn nuts,
Must burrow all around,
And be the seed that sprouts new oaks
On consecrated ground...

Where the Holy Mass that cannot die
Is said around the oaks,
While pin-oak leaves come floating
down
Amidst a mighty folk!



The pilgrims ate lunch at Steamboat Junction, a campground along the KATY trail, the former Missouri, Kansas, Texas railroad. Here Father Dean, behind the white fence, is seen preaching to the pilgrims after lunch.



Groups of pilgrims spaced out along the trail, after it leaves the Missouri river and crosses the flood plains.



The beginning chapters lead the pilgrimage up the hill to the shrine. St. Louis, crowded from behind by St. Mary's boys and closely followed by the St. Vincent's chapter.



Father Dean leads the meditations and prayers as he accompanies the St. Vincent's chapter, as it climbs up the hill to the shrine.



CALIFORNIA

Even our smaller chapels yearn to profess their Faith with a public outdoor procession. On Corpus Christi, it was the opportunity for **BLESSED SACRAMENT** chapel in **PHELAN** to celebrate its patronal feast. Given their location in the country in the high desert, this consisted of processing around their chapel.

The faithful of **ST. MICHAEL'S** in **SACRAMENTO** celebrated the feast of Our Lady of the Rosary with solemnity, beseeching through an outdoor procession for a couple of miles through neighboring streets, that God might inspire the Pope and the bishops to make the consecration of Russia to the Immaculate Heart of Mary. The District Superior was present for the occasion, and afterwards proceeded to the blessing of their new school building, just finished during the summer months, and used for the first time this September. The 22 students in St. Michael's Academy are delighted with their two large new classrooms, although the younger students still have to use the church basement



The faithful of Blessed Sacrament chapel follow the pastor, Father David Nichols, as he leads the procession of the Blessed Sacrament around their chapel.



A close up of the statue of Our Lady of Fatima, held high to symbolize the honor that we seek to give to her.



The outdoor Rosary procession advances through the neighborhood.



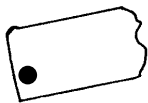
Father Scott blesses one of the two new classrooms in the new school building. As well as the sprinkling with holy water was the use of incense to honor this place in which human temples of God will learn true wisdom.

Back in the church all renewed the consecration to the Immaculate Heart first made by Archbishop Lefebvre on August 22, 1987.



PILGRIMAGE TO FRANCE: July 1-12, 2001

Mr. & Mrs. Robert di Cecco will be taking pilgrims to visit some of the better known Marian shrines in France, including the chapel of the Miraculous Medal, Lourdes, La Salette, Our Lady of the Bleeding Willow in Vinay and Our Lady of Laus. They will also visit Lisieux, the Basilica of St. Martin and the Popes' palace in Avignon. The price is \$2,085, all included. If interested call (203) 261 1133 or e-mail st-pius-x-pilgrimage@snet.net.



PENNSYLVANIA

From August 6-15, Father Timothy Pfeiffer held the annual northeast girls' camp at **Raccoon Creek State Park**, attended by 82 girls aged 7-16 years, along with 14 counselors and five mothers. The theme for the younger girls was the Creed, while that for the older girls was the use of the Bible in the defense of the Faith. The girls also received evening conferences on how to handle the problems that they face in today's world.



Father Pfeiffer together with the campers and counselors on the steps of the main lodge.



Father Pfeiffer together with the teenage girls as they prepare to begin their 13 mile pilgrimage. Each team made their own banner for the occasion, and some girls also made individual banners.

Eleven of the counselors were members of the Eastern district of the St. Joan of Arc Society. Besides the normal counselor jobs, they gave afternoon talks and taught the younger girls' catechism classes. A special high light of the pilgrimage was the 13 mile pilgrimage the teen girls made in order to gain the special Jubilee plenary indulgence, carrying banners made in craft workshop on camp, and singing hymns. Other activities included a concert, photo scavenger hunt, camp fires, music, skits, hikes, the reception of four new members into the St. Joan of Arc Society, as well as Benediction and daily Compline.



Around one of the camp fires. The girls gather together for singing, skits, stories, marshmallows and night prayers.



One of the counselors gives a short conference to the girls in relaxing outdoor surroundings.

INTERNATIONAL NEWS

GREAT BRITAIN

The faithful of St. Joseph's and St. Padern's church in **LONDON** are very attached to their annual forty hour adoration of Our Lord exposed in the Blessed Sacrament, bringing many graces for their whole family and the Society throughout Great Britain.

Candles ablaze and adorers watching, adoration and loving Our Divine Savior in the Blessed Eucharist.



GERMANY

This past June, as every year, the ordinations at the Society's Seminary (Priesterseminar Herz Jesu) in ZAITZKOFEN attracted 3,000 faithful, desirous to participate in the fourth priestly ordinations, so important for the Church, and to receive the plenary indulgence of receiving the newly ordained priest's first blessing.



The priests present all take turns imposing hands on the four ordinands, after the bishop. A large tent, set up against the backdrop of the Seminary, protects the ceremony from the weather.



A partial view of the crowd, devoutly assisting at the miracle of the creation of "other Christs".



Another view of the ceremony of ordination.

EUCCHARISTIC CRUSADE

MONTHLY INTENTION for December 2000

The Triumph of the Social Kingship of Our Lord Jesus Christ

U.S. DISTRICT TREASURE-SEPTEMBER 2000

Treasure sheets returned	389
Morning offerings	10,409
Masses	4367
Sacramental communions	3809
Spiritual communions	6844
Sacrifices	38,519
Decades of the Rosary	48,371
Visits to the Blessed Sacrament	3768
15 minutes of silent meditation	4140
Good examples	13,713

The 20 Active chapters for September 2000 were: St. Mary's Academy, St. Mary's, KS; St. Jude's, Philadelphia, PA; Our Lady of the Rosary, Buffalo, NY; St. John Fisher, Fort Wayne, IN; Our Lady Immaculate, Chicago, IL; Our Lady of Fatima, Salt Lake City, UT; Our Lady of Lourdes, Honolulu, HI; St. Peter Chanel, Hilo, HI; North American Martyrs, Glens Falls, NY; St. Therese, Nicholville, NY; St. Pius X, Cincinnati, OH; Our Lady of Sorrows, Girard, OH; St. Therese, Madison, WI; St. Vincent de Paul, Kansas City, MO; St. Michael's, Bakersfield, CA; Immaculate Conception, Post Falls, ID; St. Lawrence, Hartford, CT; St. Peregrine's, Cleveland, OH; St. Michael's, Bismarck, ND; Jesus and Mary, El Paso, TX.

Crusaders, welcome the new chapter in El Paso, started in September by Father Timothy Pfeiffer, and congratulations to you on the results this month, which are across the board and in every category double what they were last month, with the exception of the sacrifices, which are triple what they were in August. Keep up the good fight.

RETREAT SCHEDULE

DECEMBER 2000-MARCH 2001

ST. IGNATIUS RETREAT HOUSE

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

Men's 5 day Ignatian: Dec. 18-23 & Feb. 5-10
Men's 5 day Marian retreat: Mar. 12-17
Women's 5 day Ignatian: Jan. 15-20 & Mar. 26-31

OUR LADY OF SORROWS RETREAT HOUSE

750 E. Baseline Road
Phoenix, AZ 85040
(602) 268 7673

Men's 5 day Ignatian: Feb. 5-10 & Mar. 5-10
Women's 5 day Ignatian: Jan. 15-20, Feb. 19-24 & Mar. 26-31
Women's 3 day Marian: Dec. 14-17 & Mar. 15-17
Men's & Women's 3 day Matrimony retreat
(married & engaged couples): Dec. 6-10
Men's & Women's 3 day Marian retreat: Dec. 29-Jan. 1

ST. ALOYSIUS GONZAGA CAMP & RETREAT CENTER

19101 Bear Creek Road
Los Gatos, CA 95030
(408) 354 7703

Men's 5 day Lenten retreat: Mar. 26-31
Women's 5 day Marian retreat: Mar. 12-17