

Regina Coeli REPORT

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MICHIGAN MARVEL

Some of the parishioners of **ST. MARGARET MARY** in **GRAND RAPIDS** were a little disappointed when the Society purchased a small church there in 1992, with a seating capacity of only 70. However, with only \$60,000 and 30-40 parishioners, it was all that was possible, and it gave a home for them to assist at the Holy Sacrifice of the Mass and to receive the Sacraments. As the Mass frequency increased from twice a month to every Sunday, and



An inside view shows a marble altar already erected.



This shot is taken from the large choir loft. The dimensions of the 50 year old building are very apt to make of it a majestic Catholic church.



The main entrance into the new St. Margaret Mary church.

as the attendance doubled and nearly tripled for the 3:00 p.m. Sunday Mass, this concern became an urgent need. After four years of searching, Providence has provided, and given the good faithful there a large church, with a seating capacity of 300, providing simultaneously for the availability of the property, for the willingness of the sellers to come down more than \$100,000 in price, for the means to purchase a much larger property and for the sale of the old church. As of July the chapel moved into its new home, although much work still needs to be done to convert this former protestant church into a Catholic one.

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

J.M.J.
September 1, 2000

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

First of all, a word of gratitude for the magnificent pilgrimage to Rome, led by H.E. Bishop Fellay and the bishops and priests of the Society from August 8-10. It was a great grace to be present. The basilicas of St. Peter and St. Paul outside the walls, St. Mary Major and St. John Lateran were filled with 5,250 traditional Catholics (and their demeanor, prayerfulness and modesty left no doubt as to who was traditional and who was not), of whom 1,000 subsequently performed the 15 mile pilgrimage of the Seven Basilicas through the crowded streets of Rome. Over an hour to pass through the holy doors, and another hour in prayer in each basilica, it was a profession of our Faith in eternal Rome and a gauntlet laid at the feet of the modernists. Where else is the Faith truly prayed, as it is prayed by traditional Catholics? You can all be a part of this living of the Faith, by participating in the numerous retreats and pilgrimages organized throughout the District. In particular, I would like to take the opportunity of inviting those of you who live in the Midwest to participate in the Starkenburg pilgrimage.

Meanwhile, you have probably heard that the Vatican's Congregation for Divine Worship just released last month (August 1) some new rubrics for the *Novus Ordo* Missal. If you thought that this might have meant a return to Tradition, then you will be disappointed to hear that now the celebrant is obliged to face the people "*whenever possible*", that the priests and ministers should genuflect to the Eucharist, if reserved in the sanctuary, only at the beginning and end of Mass, "*and never during the celebration*", that the tabernacle may be in the sanctuary (how generous!) or another chapel, "*but should not be on the altar where Mass is celebrated*"...

However, it is no more of a surprise to read of Roman approval of such abusive practices than it was of Communion in the hand. They are, in fact, but the logical consequence of the original definition of the New Mass, upon which the whole New Mass is founded: "*The Lord's Supper or Mass is the sacred assembly or meeting of the people of God, met together with a priest presiding, to celebrate the memorial of the Lord...*" (art. 7). For this definition indicates very clearly that the New Mass must be conceived as a meeting and a meal, centered around the people, and not a true sacrifice offered to God. The fact of turning towards the people is highly symbolic of this. The priest no longer stands in the person of Christ, different by the power of orders, fulfilling his mission to turn towards God as a mediator to obtain grace, but simply as a leader in an exercise of community awareness. The Mass is no longer constituted by the priest's offering of the divine victim, but by the assembly of the people, in whom Christ is present and commemorated, so that without the people, there is no Mass. Christ's spiritual presence in the people is consequently given priority over His

Real Presence in the Blessed Sacrament, as indicated by the exclusion of the Holy Eucharist from the altar and by the forbidding of genuflection to the Blessed Sacrament during Mass.

We all know how entirely and radically opposed this conception is to the theology underlying the traditional Mass. For the priest genuflects many times over to the Blessed Eucharist, whenever he approaches or leaves the altar, opens or closes the tabernacle, or touches the sacred species. For the divine Victim, through Whom alone the faithful are sanctified and united in charity, is the center of the sacrifice and the only means for honor, glory, thanksgiving and propitiation to be offered to the Most Holy Trinity. Furthermore, it is entirely deliberately that the Blessed Sacrament, has been reserved on the altar for many centuries, at least since the 15th century. It is in fact for a theological reason, for the Holy Eucharist can be considered either as Sacrifice or as Sacrament, but they are but two aspects of the one reality. In the former Our Lord is considered as the divine victim, and in the latter as heavenly nourishment for our souls. But it is the same reality, and the Sacrament could not exist without the Sacrifice, nor would the sacrifice be complete without the Sacrament, for its reception is necessary to the integrity of the sacrifice (at least for the priest). How symbolic it is of this centrality of the Holy Eucharist in the Catholic life and in the sanctification of our souls, and of the unity of these two aspects, that the Blessed Sacrament should be reserved on the altar itself, and not anywhere else!

Let it not be denied that the New Mass destroys the Faith. It is based upon a humanist conception of the liturgy, just as much as the traditional Mass is based upon a God-centered theology. We may not be able to resolve the enigma of how it is that the highest authorities in the Church could make such rules that undermine the Faith, the enigma of how much of this mystery of iniquity is deception and how much the deliberate penetration of humanism; but let us not deny the facts. And so, let us take the resolution to never participate in the New Mass, to do all that we can to dissuade others, and when we cannot assist at the traditional Mass to simply say our prayers at home.

Let us remember that if we are persecuted and ostracized, it is not just because we like the traditional Mass, and not even just because we refuse to go to the New Mass, but rather because we profess loudly and publicly, bravely and honestly, with certitude and conviction, that the New Mass is but the tip of the iceberg, that it is but the exterior sign of the modern church's gradual and almost imperceptible, but very real, substitution of the adoration of man for the adoration of God. Today's doctrinal deviations are all a consequence of this promotion of the false and revolutionary rights of man, substituted for the rights

of God – this is the reason why all religions have equal rights according to the false principle of religious liberty, why ecumenical exchanges must be done without polemics or evoking that one religion might be true, to the exclusion of the others, why capital punishment is considered just as evil as abortion or murder, why democracy and not responsibility and authority, must govern the Church and every other society.

It is truly a diabolical inversion and mockery of the truth, that the movement of adoration has been deviated from the Creator to the creature. Without changing any words, the content of the doctrines of Faith has been emptied out – whether it be the Holy Trinity, Jesus Christ, sin, grace, the Church, the sacraments – and prayer has become a vague kind of awareness or self-appreciation. For now God is present in man, or immanent, as the modernists would say.

We must have conviction. The awareness of these simple

truths is obligatory for every traditional Catholic, if we are to ride high on the tidal wave of humanism, which is presently engulfing this self-satisfied world. Let ignorance be no excuse to remain intellectual dwarfs in the things of God. Read the encyclicals of the Popes, many of which are available from Angelus Press (see below), and consider it your duty to be as informed about your holy religion as you are about politics, sports or your profession.

May only holy patron saint, Saint Pius X, be always our great heavenly protector in our personal struggle to restore all things in Christ,

Peter R. Scott

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REGIONAL REPORT



NEW YORK

On Saturday July 8 the happy parishioners of **ST. ATHANASIUS** in **BINGHAMTON** celebrated their 10th birthday.

For it was just 10 years ago that Bishop Fellay had blessed their new church. Former Pastors, Fathers Ken-

neth Novak and Timothy Pfeiffer joined the present pastor, Father Gerardo Zendejas, for the celebration, which consisted of a Solemn High Mass, followed by an outdoor luncheon. These are amongst the more than 40 Society priests who have celebrated Mass in the church over these ten years.



Father Novak, the celebrant, has just been incensed by Father Timothy Pfeiffer, the deacon, who is now going to incense the sub-deacon.



The Fathers share the happy task of cutting the birthday cake on the church grounds.

Encyclicals available from Angelus Press

English Title	Price	Latin/Italian Title
On Faith and Religion	3.25	<i>Qui Pluribus</i> —Pope Pius IX (1846)
Guardians of the Faith	2.45	<i>Custodi Di Quella Fede</i> —Pope Leo XIII (1892)
On the Nature of Human Liberty	3.95	<i>Libertas Praestantissimum</i> —Pope Leo XIII (1888)
Syllabus of Errors	3.45	<i>Quanta Cura</i> —Pope Pius IX (1864)
On Religious Indifferentism	2.95	<i>Mirari Vos</i> —Pope Gregory XVI (1834)
On Atheistic Communism	4.25	<i>Divini Redemptoris</i> —Pope Pius XI (1937)
On Evolution	1.95	<i>Humani Generis</i> —Pope Pius XII (1950)
On True Religious Unity	1.95	<i>Mortalium Animos</i> —Pope Pius XI (1928)
Restoration of All Things in Christ	2.95	<i>E Supremi Apostolatus</i> —Pope St. Pius X
Jubilee of Immaculate Conception	2.95	<i>Ad Diem Illum Laetissimum</i> —Pope St. Pius X
Christian Education of Youth	4.25	<i>Divini Illius Magistri</i> —Pope Pius XI

Saturday June 10 was the day for the eighth and most successful yet pilgrimage to the **Shrine of the North American Martyrs** in AURIESVILLE. This year over 800 faithful from the northeastern and southeastern states made this pilgrimage in honor of Christ the King, and with the desire of following the faithful example of these holy martyrs. It was the second year that one of the Society's bishops was in attendance. H.E. Bishop Tissier de Mallerai was present, and preached at the Mass celebrated in the shrine.

The different chapters, or groups of pilgrims, gather at the assembly point.



Father Kenneth Novak together with some of the pilgrims from Holy Redeemer chapel in Raleigh, NC, next to their magnificent red banner honoring the Blood of Jesus, Strength of the martyrs.



Father Timothy Pfeiffer, the organizer of the pilgrimage, preaches at the lunch stop from the back of a truck, as Bishop Tissier de Mallerai looks on. His horrifying descriptions of the sufferings of the martyrs were most inspiring for the pilgrims.



The pilgrimage advances. Here is Father Wicken's chapter of St. Anthony of Padua, from Livingston, NJ, present at the pilgrimage for the first time.



The pilgrimage, singing *Christus vincit*, enters into the Shrine of the North American Martyrs.



The camp site at the Shrine. Many of the pilgrims camped over from the preceding night and over to the following day, giving them the opportunity to sing around the campfire, meet one another and assist at an additional Mass.

SECOND ANNUAL STARKENBURG PILGRIMAGE

The Society's priests from Regina Coeli House in Kansas City, Our Lady's Assumption in St. Louis, and St. Mary's Academy in St. Mary's, KS, will be leading the pilgrimage to the well known shrine of Our Lady of Sorrows in Starkenburg, in central Missouri on **SATURDAY OCTOBER 28, 2000**. The 12 mile pilgrimage will follow the Missouri river, along the KATY trail, before turning up the hill to the century old shrine.

The intentions of this pilgrimage are:

- To honor Our Lady of the Rosary
- To obtain that all our traditional families recite the Rosary together as a family, that Our Lady might thereby be able to exercise her Queenship of grace.
- In reparation to the Sorrowful and Immaculate Heart of Mary for the ecumenical excesses of the Jubilee year, and to promote true devotion to Mary as the answer to this public indifference to the oneness and holiness of the Catholic Church.

Various chapels in the mid-west are invited to send a chapter. Additional information and Registration can be directed to Mr. James Bradley at (816) 333 2493.





MINNESOTA

The Sisters of the Society from Sacred Heart Novitiate in Browerville held once more their annual Eucharistic Crusade

Girls' camp at **Whitewater State Park**, near the Seminary in Winona, from July 9-14.

The Holy Year 2000 was the theme of the camp, and so that 65 campers learned during their daily catechism classes how to fulfill the requirements for the special Jubilee plenary indulgence, and were incited to have a greater love for the Church.

During the evening talks, called *topos*, the Sisters showed slides and gave a commentary on Catholic sites in Rome, notably St. Peter's and the catacombs. On the last day of the camp a pilgrimage was made to gain the indulgence. They processed from St. Stanislaus church in the city of Winona to the cathedral, into which they entered singing the *Christus vincit*. After spending some time there in prayer to gain the indulgence, the girls processed back to St. Stanislaus, singing and reciting the rosary along the way. They also had the great grace of a first Mass and blessing from the newly ordained Father Amozurrutia.



The campers in line up listen to some good advice before beginning a hike.



A relaxing Gregorian Chant class on the grass.



Outdoor catechism class. Attentive ears want to hear every word.



A sister gives individual help to a camper preparing her banner for the pilgrimage.



The girls organize themselves to begin their pilgrimage "for the honor of Holy Church".



A group photo of all the campers on the steps of Sacred Heart Cathedral, Winona. The banners were all made by the girls during the Camp crafts activities.



ILLINOIS

The faithful of **OUR LADY IMMACULATE** in **CHICAGO** were amongst the few chapels to be privileged to be able to assist at a

First Mass and receive a First Blessing from one of the two priests ordained this year in Winona. Father Jorge Amozurrutia spent the weekend with them before heading home to Mexico to take up his first assignment.



Father Amozurrutia elevates the host at the *Ecce Agnus Dei* of the High Mass.

Some of the faithful in the church basement greet Father and congratulate him for the extraordinary grace of his priestly ordination. He is accompanied by Deacon Reverend Steven MacDonald.





MISSOURI

The faithful of **ST. VINCENT DE PAUL** in **KANSAS CITY** celebrated at great anniversary on their patronal feast day, July 19. It was the 20th anniversary, to the day, of the first Mass celebrated in their magnificent stone St. Vincent's church after it had been purchased from the diocese for a mere \$60,000 and cleaned and repainted by the parishioners. This magnificent church, which seats 1,000 people, remains the pride and joy of the US district. Recent redecoration to the main altar and the tester, organized by the pastor, Father Dean, have added to the beauty of this English gothic style structure.



The over 200 people in attendance at the weekday celebration leave the impression of an empty church in this great structure. The District Superior is barely visible in the pulpit for the sermon.



The *Ecce Agnus Dei* of the Solemn High Mass. The newly gilded decoration of the altar can be clearly seen.



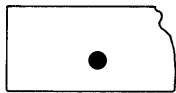
Father Dean, Deacon for the Mass, gives the kiss of peace to Father Libietis, Subdeacon.



A dinner celebration and play on the life of St. Vincent de Paul were held on the grounds in front of the church, there not being enough room for everybody in the parish hall. The school building is to the right of the church.



Some of the parishioners examine a collection of photos summarizing the 20 years history, from the original St. Michael's chapel in the late 70s and Our Lady of the Rosary Academy in the early 80s, to St. Vincent's church in 1980 and St. Vincent's Academy in 1991.



KANSAS

The monks of Our Lady of Guadalupe monastery in Silver City, NM, this year led the annual Santa Fe Pilgrimage to the place

of martyrdom of the first martyr on US soil, Father Juan de Padilla, in Lyons, KS. Nearly 100 brave men and boys followed the 33 mile two day pilgrimage.



The pilgrimage advances towards the west, with flags and banners held aloft.



Some of the pilgrims kneel before the altar erected at the foot of the cross on the spot of Father Juan Padilla's martyrdom.



For the overnight rest a campfire is lit, while pilgrims attend to their wounds (blisters). As the night became unseasonably cool for late July, the pilgrims had to huddle around the fire to keep warm.



Father David preaches the sermon. Most of the pilgrims are on the other side of the road, out of the photo.



OREGON

ST. THOMAS BECKET chapel in **VENETA**, near Eugene, organized a girls' camp for the first time. The 60 girls in attendance came from the states of Idaho, Washington, Oregon and California, and it was directed

by nine women, and by Father Lawrence Novak, pastor of St. Thomas Becket. Numerous activities punctuated the two week camp, from June 25 – July 8, including daily Mass, divine office and catechism classes, as well as games, hikes, campfires, horse-riding, arts and crafts, singing and plays.



One of the campers gives the girls a talk on vocations to an attentive audience.



Father Heidt gives the girls a talk on the importance of sanctifying grace, of the love of God and the spirit of Penance.



A view of the campers during a hike through the fields.



One of the catechism classes in the recreation hall.



Singing folk songs around the campfire.



A craft workshop during the camp.



Scenes from 'The Wolf of Gubbio', a story from the life of St. Francis of Assisi.



CALIFORNIA

Father Brandler this year directed the Boys' summer camp at **ST. ALOYSIUS GONZAGA CAMP & RETREAT CENTER** in **LOS GATOS**, from July 10-22, with 34 boys in attendance.



The boys assist at daily Mass at the retreat center chapel.



Father Brandler reads stories from the lives of the Saints during the meals.



Father Brandler surrounded by the campers.



During line-up Father Brandler addresses the six teams, named after Saints Andrew, Peter, Marcellus, Benedict, Stephen and Christopher.

INTERNATIONAL NEWS

UKRAINE

Father Stehlin, who will be visiting the US in person in October, reports that the official foundation of the Society of Saint Josaphat for Eastern rite priests who desire to Tradition is scheduled for the last week of September, in the presence of Father Schmidberger.

Father Stehlin was able to preach his first retreat in the Ukraine during the first week of July. An abandoned Sanatorium was rented, with one house for the women under the care of the seven Basilian sisters and one house for the men under

the care of the four priests present, as well as rooms for the chapel, conference room, kitchen and dining hall. 120 people attended the retreat, most between 17 and 25 years of age. After the conferences they were able to go into the surrounding woods for their meditations. Amongst them were seven pre-seminarians, who declared their desire to enter the Seminary this year, and another five young men who will be received as pre-Seminarians. A seminary for 12 students is presently in construction, and will be completed towards the end of October. Father will tell us more when he comes.

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