

Regina Coeli

REPORT

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CHRISTUS REGNAT

Sunday October 28, feast of the Kingship of Christ, was a day of great joy for the faithful of ST. IGNATIUS retreat house in RIDGEFIELD, CT. For it was on this day that their magnificent, great CHRIST THE KING CHURCH, under construction for nearly 20 years, was finally solemnly blessed and dedicated by H.E. Bishop Alfonso De Galarreta. It was also the day on which 42 young parishioners received the sacrament of Confirmation from the bishop.

Preceding months leading up to the ceremony had been filled with hectic finish work, including the hard wood floor for the church, the marble tile for the sanctuary, the refinishing of the pews and the kneelers, and repairs to the roof, not to mention a multitude of other smaller chores. Yet, to everybody's surprise except Father Zendejas, all was finished on time, and the church ready for the 600 faithful who filled it for the long pontifical ceremonies.



The faithful arrive for the beginning of the ceremony, which took place outside. Note to the left the bell tower, of whose bells Father Zendejas is legitimately proud.

The ceremonies began with the blessing of the church's exterior walls, during the singing of Psalm 86. To the left of the Bishop is Rev. Patrick Summers, one of the deacons from St. Thomas Aquinas Seminary in Winona.

The bishop kneels before the bare main altar for the singing of the *Litany of the Saints*.



The bishop then sprinkled the interior walls of the church, during the singing of Psalm 121. To his right is Father Porfirio Martinez, the Society's superior in the Dominican Republic, who came to visit for the special occasion.





Bishop De Galarreta preached in Spanish, while Father Zendejas, the Prior, translated for him.



Administration of the sacrament of Confirmation at the high altar. Note the newly laid marble steps.

Sun streams through the cupola as the faithful in the central nave of the church kneel in devout adoration during the Canon of the Mass. Note the newly installed hardwood floors throughout.



The bishop together with the altar boys, confirmands and their sponsors on the front steps after Mass.



The bishop, the Fathers and Reverend Summers in the church basement for the reception afterwards, with the Society of Saint Pius X coverlet on the wall behind.



SOCIETY OF SAINT PIUS X COVERLET

Our Lady of Sorrows Academy in Girard, OH, has produced some magnificent full color 48" x 60" coverlets, ideal to place on a sofa or hang from the wall (see above). They feature images of Saint Pius X and Archbishop Lefebvre, and the coats of arms of the Archbishop and the four bishops of the Society. They are made of 100% Jacquard woven cotton, are preshrunk, colorfast and machine washable. \$70 for blanket, plus \$5 shipping and handling. Orders to be made by calling Father Beck at (816) 753 0073. Proceeds to benefit Our Lady of Sorrows Academy.

Society of Saint Pius X
District of the United States of America
REGINA COELI HOUSE

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Father Peter R. Scott
District Superior

J.M.J.
DECEMBER 1, 2001

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

Last month I mentioned the parallel that certainly exists between the clarity of vision of Popes Pius IX and St. Pius X and that of Archbishop Lefebvre. This month I believe it useful to bring to your attention another parallel, one that is very clearly illustrated by H.E. Bishop De Castro Mayer, the 10th anniversary of whose death we also celebrated this year.

In 1952 His Excellency wrote an article explaining how the heresy of Jansenism prepared the way for the French Revolution of 1789, a direct parallel of how the heresy of Modernism prepared the way for the Second Vatican Council, that even Cardinal Ratzinger has called the French Revolution within the Church. It was published in the Campos diocesan magazine, *Catholicismo*, no. 20 & 21, August & September 1952.

Here is how he began his article:

At first sight, the struggle at the end of the 18th century would seem to have been very straightforward: on one side was the Church and on the other all the openly impious ideas and sects – Protestantism, Rationalism, etc.- that we could call the counter Church. In reality the scenario was more complex. For in effect, the counter Church did not have all its disciples in explicitly heterodox groups; it had placed a large number of them inside the Catholic Church itself. (In *Bulletin des amis de saint François de Sales*, #107).

He further explained that these enemies of the Church were organized within her very bosom to form a fifth column, the purpose of which was to undermine the Catholic reaction.

Such is the wicked heresy of Jansenism, that by the means of cynical subterfuges, it evaded the different condemnations directed by the infallible Magisterium against it, striving to maintain itself within Catholicism in order to corrupt Catholicism at its very foundation.

The interesting aspect of this study is not simply the well known fact that the proud and rash Jansenists had infiltrated into the Church during the 18th century, in order to constitute a kind of church within the Church, working against real Catholics by an unceasing guerrilla warfare of subtle reasonings and sophisms. The value of this study is in pointing out, based on many examples, how there existed in between the orthodox Catholics, faithful to Rome, and the Jansenists, a “*third party*” of ecclesiastics, who were not Jansenists and did not adhere to their theories, but who were likewise opposed to Rome’s disciples, accusing Rome of exaggerating, being intransigent, fomenting strife and lacking charity, based upon the presumption that if the anti-Jansenists would stop fighting them and if the Holy See would abstain from its rigorous actions against them, then Jansenism would disappear all by itself. Such bishops made no effort to uproot Jansenism from their dioceses, but concentrated on maintaining peace and charity amongst everyone. Bishop De Castro Mayer’s point is that it was not so much the openly Jansenist bishops but the pacifist bishops who were largely responsible for the spread of Jansenism throughout France.

His Excellency’s conclusion is that conciliation at any price is doomed to failure, and furthermore that it was this spirit of private judgement, indifference and independence from Rome which

became the gate through which liberalism entered into the Church throughout the 18th century, preparing the way for the overturning of the Catholic order at the time of the French revolution:

Peace is only true when it is nourished by the sap of the truth. In the contrary case, it is only a veneer, under which the division of minds will eventually bring back to life convulsions that can be volcanic. In order to maintain peace in France, Fleury (*the Cardinal, who was the effective leader of this third group, and who was responsible for the appointing of the French bishops*) avoided as much as possible the triumph of truth over error, by a policy of pseudo-equilibrium between the two sides. Just 20 years later the situation had become such that the King and the Pope agreed that it was no longer possible to apply purely and simply the teachings of the Popes. In effect, liberalism in the things of religion was born. Fleury had nourished in France the serpent that would poison it in 1789. (Ib.)

Bishop De Castro Mayer was perfectly aware that the modernists used the same tactics to infiltrate the Church, as St. Pius X himself explained, and that after the death of St. Pius X they succeeded in this tactic, finally emerging from their dissimulation at the time of Vatican II. He consequently saw just as clearly through the post-conciliar revolution, deciding to assist Archbishop Lefebvre in the consecration of four bishops. He could easily have taken refuge in the intermediary third group, neither traditionalist nor modernist, which refuses to openly speak out about modernism for the sake of peace and harmony, which by pacifically getting on with the modernists in positions of authority in the Church feels that the problems and the crisis of Faith in the Church will simply disappear. Such was not his naiveté. Those who did chose the Indult and the *Ecclesia Dei* Commission did not even need 20 years of liberalism to prove that they could no longer apply purely and simply the teaching of the Popes. Twelve years sufficed. Since then *Quo Primum* is out the window, and these priests are obliged to celebrate the New Mass, at least from time to time, and they have come to defend the aberrations of Vatican II, such as religious liberty, collegiality and ecumenism. Never are they to be heard to teach purely and simply the anti-liberal and anti-modernists encyclicals of the pre-Vatican II Popes, with the condemnation of the post-conciliar revolution that it necessarily implies. There is always an explanation to excuse the modern authorities upon whom they depend, and who seem to be advancing further and further into the subjectivist insanity of indifferentism.

In this regard, it is interesting to re-read Bishop De Castro’s remarks at the time of the episcopal consecrations, which would without a doubt be no different now, since the crisis in the Church has in no way improved, but actually worsened dramatically:

My presence here at this ceremony is caused by a duty of conscience, that of making a profession of Catholic Faith... When the Faith is in danger, it is urgent to profess it, even if it be at the risk of one’s own life. Such is the situation in which we find ourselves. We live in an unprecedented crisis in the Church, a crisis that attacks her inner essence, in her very substance which is the Holy Sacrifice of the Mass and the Catholic priesthood, two mysteries essentially united because without priesthood there is no sacrifice of the Mass and

therefore no form of worship. It is also on this foundation that the social reign of Our Lord Jesus Christ is built...It is painful to witness the deplorable blindness of so many confrères in the episcopate and in the priesthood who do not see or do not want to see the present crisis nor the necessity to resist the reigning modernism in order to be faithful to the mission entrusted to us by God... (*Archbishop Lefebvre and the Vatican*, p. 124).

If we really want to listen to Bishop De Castro Mayer's words, let us avoid the temptation of attending the traditional Mass without condemning the New Mass as evil, of receiving on the tongue without standing up against the innumerable sacrileges that take place at the New Mass, of professing that outside the Church there is no salvation without condemning the practice of ecumenism, of teaching the Social Kingship of Christ without speaking out against religious liberty, in a word of trying to be traditional without standing up against the Pope's and the modernists' abuse of authority.

It is not a question of denying the Pope's infallibility, for the Church has defined the limited conditions under which it exists, nor is it a question of denying the Church's visibility and indefectibility, for the Church will continue despite the failures of its visible head as well as of its members, nor is it a question of denying the Pope's supreme power of government for the salvation of souls (although he seems incapable of exercising it).

In this regard, it is interested to quote from an article written by Bishop De Castro Mayer in 1983. After stating the Catholic doctrine that the Pope is the Vicar of Jesus Christ, "*being His representative, His lieutenant*", he further explains:

This aspect is of the very essence of the papacy. It cannot be put aside. Forgetting it would have the worst consequence, leading people to believe that the pope is master of the Church, that he can do what he wants, ordain and rescind according to that which might seem best to him, the faithful being always and absolutely obliged to obey him. Upon reflection, it is clear that this conception attributes to the pope omniscience and omnipotence, exclusive attributes of God. It would be idolatry, transferring to the creature that which is proper to divinity. This is why the First Vatican Council, in defining the power of the pope, took care to also define its purpose and its limits...In this regard it is not wrong to think that, precisely in order to well define the vicarial powers of the pope, Providence has permitted that individuals hold the see of Peter whose doctrine or actions have been gravely prejudicial to faith or morals...To resist such teachings and bad examples is not to refuse obedience to the pope, nor to his person. To act thus is to show one's adhesion to the Vicar of Jesus Christ. For it is only as Vicar of Jesus Christ that the pope has been endowed with powers of jurisdiction over the whole Church... (From *Heri et Hodie*, no. 3. Quoted in *Catholic, Apostolic & Roman*, p. 25).

This is also what the priests of Campos, formed and instructed by Bishop De Castro Mayer, had to say in their declaration of August 22, 1999:

There is not, on our part, a systematic refusal of submission to the pope and the bishops. We absolutely reject any intention, desire for, or spirit of schism. We constitute no 'Lefebvrist' or 'traditionalist' party. We are apostolic Roman Catholics. We repeat: our resistance to the ecclesiastical authorities is circumstantial, temporary, and limited to those points on which those same authorities distance themselves from the doctrine of all times. When the ecclesiastical authorities return without condition to teaching and doing that which the Church has always taught and done, we...will all be at the complete disposition of those same authorities. (*Catholic, Apostolic & Roman*, 43).

Nevertheless, it is a question of speaking the pure and simple defined Catholic truth, outside of which there is neither peace nor harmony (as the innumerable divisions in the post-conciliar

church clearly illustrate) and upon which the salvation of souls depends. This is why the Society's superiors demanded of Rome, at the very least, that all priests throughout the world be granted the right to celebrate the true Mass, the entirely Catholic Mass of all time.

In this regard, Bishop De Castro Mayer made two joint statements with Archbishop Lefebvre, the following passages from which illustrate their common determination to avoid any kind of intermediary third position between Catholicism and Modernism. The first is from an Open Letter to Pope John Paul II, dated November 21, 1983:

Most Holy Father, it is urgently necessary that this disarray come to an end, because the flock is dispersing and the abandoned sheep are following mercenaries. We beseech you for the good of the Catholic Faith and for the salvation of souls, to reaffirm the truths, contrary to these errors, truths which have been taught for 20 centuries in the Church...

The second is from their common declaration in reaction to the Ecumenical meeting of religions in Assisi, dated December 2, 1986:

For us, remaining indefectibly attached to the Catholic and Roman Church of all times, we are obliged to take note that this modernist and liberal religion of modern and conciliar Rome is always distancing itself more and more from us, who profess the Catholic Faith of the eleven Popes who condemned this false religion. The rupture does not come from us, but from Paul VI and John Paul II, who break with their predecessors. This denial of the whole past of the Church by these two Popes and the bishops who imitate them is an inconceivable impiety for those who remain Catholic in fidelity to twenty centuries of the same Faith. Thus we consider as null everything inspired by this spirit of denial of the past: all the post-conciliar reforms, and all the acts of Rome accomplished in this impiety...

It is consequently no wonder that Bishop De Castro Mayer had this to say in a priestly ordination ceremony that he performed in December 1988:

We live – no one denies it – in a terrible crisis in the Church which profoundly affects the Catholic priesthood...Because of this there undeniably exists a grave state of necessity in the Church. The necessity for Catholic priests, for the Holy Sacrifice, the Sacraments and doctrine...Before God, from Whom I have received in the episcopal consecration the authority to ordain priests, I affirm that in the present crisis it is not only licit but an indeclinable duty to use that authority for the good of souls. (*The Angelus*, July 1991 p. 6).

This remains the Society's duty, until such time as Rome returns to the pure and simple profession of the Faith. For just as the "third group" became the most effective instrument of the promotion of Jansenism by their attacks against the Jesuits, whom they accused of causing trouble by constantly preaching frequent Confession, frequent Holy Communion and devotion to the Sacred Heart, so also are conservative and *Ecclesia Dei* Catholics a most effective tool for the modernists in their attempt to neutralize all traditional opposition.

May this Advent be not only a time of fervent expectation for the celebration of the coming of the Incarnate Word in the flesh, but also one of preparation for His coming in glory to render to every man according to his works. Let our love for the pure and simple truth, and our docility towards the authority of the Church's Magisterium be that preparation, that so effectively prepares our souls for grace.

Yours faithfully in Christ Our Lord,



Father Peter R. Scott

REGIONAL REPORT



GEORGIA

The solemn ceremony of Pontifical blessing of the newly constructed **ST. MICHAEL'S** church in **ROSWELL**, a northern suburb of Atlanta, took place on Saturday September 29.

Bishop Williamson performed the ceremony, accompanied by the pastor, Father Michael Harber, and the former pastor, Father Paul Kimball. It was a great cause of joy for the faithful, who had been without a spiritual home for more than five years, after their former basement chapel was sold. The long wait, and the many painful and expensive difficulties associated with the construction of a new church, parish hall and priest's apartment building, were nothing compared to the joy of having finally a true home for the Holy Sacrifice of the Mass.



A moment of intense emotion after the ceremony, as the sacristan, Mr. Joseph Kopp, lights the sanctuary lamp, that had remained unlit for so many years.



Faithful begin to arrive for the blessing ceremony. The front entrance is into the parish hall, whereas the side entrance to the right, is directly into the church area.



The main altar set up for the first Mass to be celebrated on it, on Sunday September 9. Father Harber used the opportunity to speak of the Society's lasting mission, of which this new church is a symbol.



Father Kimball at the right of Bishop Williamson as he encircles the building, blessing it with holy water on the exterior.



The side altar in honor of the Blessed Virgin Mary, upon which the first Mass in the church was celebrated, on Saturday September 8, feast of the Nativity of Our Lady.



The Bishop, Fathers and altar boys pose outside the main entrance at the end of the long ceremony.



A view of the empty church, as it looked when finally completed early in September.



MISSOURI

The new ANGELUS PRESS building in KANSAS CITY is now rapidly advancing, with the exterior structure now completed, and work progressing on interior finish.



The door to the shipping and handling area to the left and the brick work for the office area to the right.

A view of the office area as workers are about to put up the interior walls that divide the different offices.



Working on the insulation and roof.



Digging out an underground water storage area to slow down the draining of storm water from the site.



Landscaping around the new building.

ST. VINCENT DE PAUL held a Fall Festival parish celebration on Thursday October 11, with a meal being served in front of the church, under a tent, entertainment, a chance for the parishioners to speak with one another, and for the children to enjoy the fantastic balloons that the balloon man blew up for them.



The girls sang songs that they had learnt this past summer whilst on camp with the Sisters of the Society of Saint Pius X. Here they are standing on the church steps as they sing.



The teams from St. Vincent de Paul won the under 14 and adult divisions of the annual St. Louis soccer tournament on Saturday October 13. Father Dean looks on as the boys celebrate around their trophy.

The third annual pilgrimage to the shrine of **OUR LADY OF SORROWS** in **STARKENBURG** on Saturday October 27 was again a great success, with 450 pilgrims in attendance, from the Society's chapels in St. Mary's, Kansas City, St. Louis, Mexico, Springfield and Chicago, most of them walking the 13 miles of the pilgrimage, that Catholics might once again believe in and fight for the Social Kingship of Our Lord Jesus

Christ and that the hierarchy of the Catholic Church might once again be faithful to its duty of promoting the Kingship of Christ over every level of society, and abandon the liberalism and ecumenism of Vatican II, which is opposed to the sovereignty of Our Lord Jesus Christ, as well as for the special intentions of the pilgrims.



Father Novak addresses the pilgrims in the early morning on the banks of the Missouri river, encouraging them to go forward, as to the battle of Lepanto.



The chapter of boys and boarders from St. Mary's, KS, with the statue of the Blessed Mother and the banner proclaiming *Viva Cristo Rey*.



The chapels from Springfield and Chicago joined together to make one chapter.



Father Fox, together with the Crusaders from St. Mary's, KS.



The pilgrimage led the pilgrims along the KATY trail, once the Kansas, Missouri, Texas railroad, which formerly brought the pilgrims to Starkenburg from throughout the midwest. This photo shows the St. Mary's boys, followed by St. Vincent de Paul from Kansas City.



Everybody stops to say a prayer before lunch at the mid point, Steamboat Junction, after which Father Fox gave a pep talk on the third sorrowful mystery of the Rosary.

Fathers Stanich and Fox are both intent on hearing the confessions of penitents, during the pilgrimage. Penitents had the time to make really good confessions and receive spiritual advice.





View of the shrine bell tower, as the pilgrimage finishes the final two mile climb up to the shrine. Many of the pilgrims broke out into a joyful singing of the *Salve Regina* on first seeing the tip of the bell tower.



As the shadows lengthen and the day draws to its close, the District Superior celebrates a *Missa Cantata* on the outdoor altar of the shrine, the Gregorian Chant echoing in the stillness of the Fall afternoon in this natural amphitheater at the entrance to the shrine church.



OHIO

Father Libietis, pastor of **ST. PEREGRINE'S** in **CLEVELAND**, has very successfully galvanized the faithful towards the opening of the Society's 27th school in the U.S., St. Peregrine's Academy. The present church facility of St. Peregrine's being far too small, and having no room for expansion, it was decided to purchase land in a semi-rural setting outside of Cleveland, but at a location accessible to all the families interested in a school. This was done over the summer, with an 8

acre parcel in the township of Richfield being purchased. Zoning and plans for the 4,500 sq ft building are now completed, and the faithful are simply waiting on the building permit to get to work.

Meanwhile several of the families are homeschooling in common, in the home of a parishioner, and under the guidance of their teachers, in anticipation of the opening of the new school in the early Spring. Twenty-five students in grades K - 8 are enrolled.



The 8 acres of high and flat land in Richfield township purchased for the construction of St. Peregrine's Academy.



Father Libietis celebrates Mass in one of the parishioner's homes for the beginning of the school year.



St. Peregrine's held its first jog-a-thon on Saturday September 8. Here are the 25 participants on their starting blocks. They together raised \$12,500 for the Academy.



Father Libietis' renown as a cook has also spread through the parish. Another of his fundraisers are the parish breakfasts or brunches that he organizes after Mass. They are also an occasion for parishioners to meet and speak with one another. Here Father Libietis is serving his breakfast menu in the small St. Peregrine's rectory.



MINNESOTA

Sunday September 30 was the occasion for the celebration of the 10th anniversary of the foundation of **ST. ROBERT BELLARMINE** in **ST. CLOUD**. St. Robert's has known an unusual degree of stability, having known only two pastors over that time. Father Belland who founded the chapel when the first church was purchased in Waite Park in 1991, was present for the celebration, along with Father Diaz, the present pastor, who took over just after Christmas 1997, when Father Belland had arranged the purchase and moving into the much larger present church, parish hall, school, rectory complex in downtown St. Cloud.



All the faithful were able to celebrate with a sit down meal in the church basement.



The present church of St. Robert Bellarmine. Remodeling to convert it from its former use as a Lutheran building is still ongoing. Three magnificent gothic altars have been redecorated and installed, as well as new stained glass windows, lights and many other details.



Father Diaz with the altar boys in the church vestibule after the High Mass celebrating the occasion.



Father Diaz and Father Belland in front of the cake baked for the occasion.

HOLY FAMILY ACADEMY in **BELLE PLAINE** entered into its 8th year this Fall. The teachers came up with a new idea to overcome the blues suffered by country kids in returning to school after three months outdoors. It was to take part in a local scarecrow contest. Their entry was a statue of liberty, made entirely out of garden produce. It placed third in its division.



The 38 students of Holy Family Academy surround their scary liberal scarecrow alongside their school building.



As part of their home economics program the high school girls take a special class in learning to knit with a knitting machine, learning to make hats for one another. Here they are wearing their newly made hats, alongside their instructor.



INDIANA

The faithful of **OUR LADY OF PERPETUAL HELP** in **NAPPANEE** have a great devotion to the Blessed Mother. On Sunday September 16, they all made or renewed their total consecration to Jesus through Mary according to the method of St. Louis Marie Grignon de

Montfort. Then on Rosary Sunday, October 7, after their 4:00 p.m. Mass they processed to St. Isidore's, the former Novus Ordo church in Nappanee, closed down since the arrival of Our Lady of Perpetual Help. During their 15 decade Rosary procession they prayed in reparation for the sins of our nation, for the collapse of the modern church, symbolized by the closed St. Isidore's, and the current attempt to open a new pagan "church" in this small, country Amish town.



The portable statue of the Blessed Mother in front of the Lady altar, in preparation for the outdoor procession.



The procession crosses the main intersection in Nappanee.



Recitation in front of the closed St. Isidore's, as dusk symbolically falls, of Pope Pius XII's consecration to the Queen of the Holy Rosary.

2002 PILGRIMAGES, to be Accompanied by priests of the Society of Saint Pius X

Globus Travel is planning two pilgrimages for 2002:

1) *Tour of the Shrines of Colonial Mexico: April 13-20.*

8 day tour, visiting the shrine of Our Lady of Guadalupe in Mexico City, and the most important shrines and Catholic monuments of central Mexico.

2) *Tour to Ireland In the footsteps of St.*

Patrick: May 30-June 11.

12 day tour of Ireland, to visit the places sanctified by foundations made by St. Patrick, and other historical marks.

Call (800) 290 3876 or e-mail info@globusvacations.com for more information.

Saint Pius X Pilgrimage Co. is organizing the following pilgrimages for 2002:

1) **Italy: June 30-July 12.** The theme is "Eucharistic Miracles in Italy", and it will include Loretto, Lanciano, San Giovanni Rotondo and Rome. \$2,495 all included.

2) **Mexico: October 14-19.** The theme is "Our Lady of Guadalupe", and it will include Mexico City.

If interested in more information, call (203) 261 1133 or e-mail st-pius-x-pilgrimage@snet.net.

INTERNATIONAL NEWS

GABON

The Society's apostolate in **LIBREVILLE**, the capital of this west African nation, continues to grow, with seven priests in residence. The fruits of over 15 years of constant work, headed up by the Superior, Father Groche, can be seen. This summer, after a break of two years, due to lack of priests, they were able to organize summer camps for boys and girls, days of recollection for teenagers, and two Ignatian retreat in the small village of Mebba, on the outskirts of Libreville.

This Fall (that is the dry season for them) work is rapidly advancing on the enlargement of the elementary school of St. Joseph Calasanz and for the construction of a new school for the high school boys, under the patronage of Our Lady of Ransom. When the additional ten classrooms on three levels are finished, the combined schools will hold 600 students, and will include a large covered play area to protect the students from the sun and heavy rain, as well as accommodations for priests and nuns.



The classical façade and main entrance into St. Joseph's church.

BELGIUM

The solemn inauguration of the Society's latest great acquisition was officiated by the Superior General, Bishop Fellay, on the Feast of All Saints, in the presence of 1,000 faithful. This is the church of **ST. JOSEPH** in central Brussels, in the Leopold neighborhood, comparable to St. Nicolas du Chardonnet in Paris. It had been built for the Redemptorist Fathers between 1842 and 1849, according to the classical neo-Renaissance style, and dedicated to St. Joseph, patron saint of Belgium. For many years it had been the much frequented down town church, loved especially for the preaching of Redemptorist missions, but was finally abandoned by the Redemptorists in 1988. It had been in the hands of a private person, and used by a schismatic Syrian orthodox group, until purchased by the Society of Saint Pius X this past summer. It is a great triumph for Tradition that this magnificent church, in which so many

graces have been granted and received, has been returned to the Mass that it was constructed for. The publicity for the solemn inauguration was but the first step in drawing many more Belgians to join the Society's group of 400 faithful in Brussels. The Society's new superior for Belgium, Father Paul Aulagnier, takes over the responsibility of directing this powerful apostolate.



The beginning of a Solemn High Mass at the High Altar.



The classical interior of this great church.

ARGENTINA

NUESTRA SENORA CORREDENTORA Seminary in **LA REJA** is making the final preparations for the consecration of its new church, to be dedicated to Our Lady under the title

of the Immaculate Conception on December 8. Nine seminarians received the cassock on August 19 last from the hand of the Seminary Rector, Father Lagneau.



The new seminarians in front of the present Seminary chapel after the ceremony of reception of the cassock last August 19.



Arturo Vasquez, from California, receives his crucifix from Father Lagneau, after having received the cassock last August 19.

EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS:
December 2001 – February 2002

- December* The return to the Church of those souls who have become separated from her, and especially of heretics and schismatics
- January* That peace might reign in Catholic families
- February* That abortion might be prohibited.

U.S. DISTRICT TREASURE - SEPTEMBER 2001
Congratulations, Crusaders, on another record month!

Treasure sheets returned	504
Morning offerings	12,873
Masses	6220
Sacramental communions	5571
Spiritual communions	9451
Sacrifices	23,254
Decades of the Rosary	55,028
Visits to the Blessed Sacrament	5727
15 minutes of silent meditation	5195
Good examples	16,043

The 31 active chapters for September 2001 were, in order of the greatest number of treasure sheets returned, down to the least:

- St. Mary's Academy, St. Mary's, KS (200)
- Our Lady Immaculate, Oak Park, IL (40)
- Immaculate Conception, Post Falls, ID (29)
- St. Vincent de Paul, Kansas City, MO (18)
- Jesus and Mary, El Paso, TX (16)
- St. Therese, Nicholville, NY (14)
- Our Lady of Fatima, Sanger, TX (13)
- Our Lady of Lourdes, Honolulu, HI (12)
- Our Lady of Sorrows, Girard, OH (10)
- St. Peregrine, Cleveland, OH (10)
- St. John Fisher, Ft. Wayne, IN (9)
- St. Thomas Becket, Veneta, OR (9)
- Our Lady of Mt. Carmel, Ft. Worth, TX (7)
- Corpus Christi, Seattle, WA (7)
- St. Joseph & Immaculate Heart of Mary, Colton, CA
- St. Peter Chanel, Hilo, HI
- St. Michael's, Bakersfield, CA
- Our Lady of the Rosary, Buffalo, NY
- St. Jude's, Philadelphia, PA
- St. John Vianney, Long Prairie, MN
- St. Pius X, Cincinnati, OH
- St. Joseph's, Armada, MI
- Our Lady of Mt. Carmel, Boston, KY
- Our Lady of the Rosary, Albuquerque, NM
- St. Joseph's, San Antonio, TX
- St. Aloysius Gonzaga, Los Gatos, CA
- St. Anthony's, Charlotte, NC
- St. Ignatius, Ridgefield, CT
- Our Lady of Fatima, Salt Lake City, UT
- Our Lady of Sorrows, Phoenix, AZ
- Our Lady of Fatima, Portland, OR
- Our Lady of the Angels, Arcadia, CA

RETREAT SCHEDULE

December 2001-March 2002

ST. IGNATIUS RETREAT HOUSE
209 Tackora Trail, Ridgefield, CT 06877
(203) 431 0201

- Men's 5 day Ignatian: December 10-15
& January 14-19 & March 11-16
- Women's 5 day Ignatian: February 4-9
- Women's Holy Week retreat: March 24-30

OUR LADY OF SORROWS
RETREAT CENTER
750 E. Baseline Road, Phoenix, AZ 85040
(602) 268 7673

- Men's 5 day Ignatian: December 10-15
- Men's & Women's 4 day Marian retreat:
December 29-January 1

ST. ALOYSIUS GONZAGA
CAMP & RETREAT CENTER
19101 Bear Creek Road, Los Gatos, CA 95030
(408) 354 7703

- Women's 5 day Advent Retreat: December 10-15

ST. THOMAS AQUINAS SEMINARY
R.R. 1, Box 97 A-1, Winona, MN 55987
(507) 454 8000

- Men's 5 day Ignatian retreat: December 26-31

GOLD ROSARY RAFFLE

The altar boys of St. John Vianney church in Long Prairie, MN are raising funds for new church vestments and sacred vessels by the raffle of a beautiful gold rosary, valued at \$80. Tickets are \$2 each or three for \$5. Your check, together with the number of tickets you would like to purchase, can be sent to St. Peter's Priory – Rosary Raffle, 820 St. John's Avenue N., Browerville, MN 56438. The drawing will be on Sunday December 16.

BISHOP FELLAY **AUDIO & VIDEO TAPES**

Bishop Fellay's August 2001 Conference delivered at St. Michael's Chapel in Farmingville, NY, giving up-to-date information on the negotiations with Rome, is available from St. Michael's bookstore in Farmingville, NY. Audio cassettes are available for \$6, including shipping and handling, and video cassettes for \$20, including shipping and handling. To make orders or ask further information, contact the bookstore at (631) 698 5908. Proceeds to benefit St. Michael's & St. Christopher's missions.