

Regina Coeli

REPORT

REGINA COELI HOUSE, 2918 Tracy Ave., Kansas City, MO 64109
 Tel: (816) 753-0073 FAX (816) 753-3560

PRIESTLY CELEBRATION



TEXAS

The Jesus & Mary Brothers' Noviate in EL PASO, TX recently played host for the celebration of the 15th anniversary of the six priests of the ordination class of 1989. Unable to reunite for a celebration of their 10th anniversary to the priesthood in 1999, an effort was therefore made to arrange for an early celebration of their 15th anniversary. This was done in honor of Our Lady of Guadalupe during the week of December 12th at El Paso, where two of the priests are already stationed: Frs. Paul Tague and Timothy Pfeiffer. Fr. Shane Johnson flew in from Brisbane, Australia and Fr. John Young came down from St. Louis for the joyous occasion. Also present for the celebration were Frs. Joseph Pfeiffer and Christopher Leith who drove in from Phoenix. Unfortunately, neither Fr. Paul Kimball from Minnesota, nor Fr. Craig Bufe, stationed in Ireland, also in the class of 1989, were able to make the celebrations.

Frs. Tague and Pfeiffer spent much time in preparing for the event which turned into a wondrous occasion for the whole parish. On the morning of December 11th, Fr. Johnson (who was celebrating the actual date of his ordination —December 11, 1988) offered a High Mass in honor of Our Lady. He also took the opportunity to preach on the experiences of his priesthood and made a



The Ordination photograph of St. Thomas Aquinas Seminary's class of 1989.



Fr. Young chants to the faithful, "Dominus vobiscum" before singing the *Post Communion* during the Solemn High Mass on the Feast of Our Lady of Guadalupe, while Fr. Timothy Pfeiffer (facing Fr. Young) officiated as Deacon and Fr. Johnson (assembling the chalice on the Gospel side) as Subdeacon.



During the Mass, Fr. Tague directed the schola, which sang Palestrina's *Missa Brevis* as well as the propers in Gregorian chant.

continued on p.2



A group shot on the Novitiate's porch after the Solemn High Mass.



The students and parishioners of Jesus & Mary Chapel playing *mañanitas* to Our Lady of Guadalupe on the morning of her feast day.

call for other young men to join him in the apostolate of Our Lord for souls.

During the afternoon a procession was arranged in honor of Our Lady of Guadalupe which made its way through the surrounding streets. At a nearby park the procession stopped and Fr. Timothy Pfeiffer delivered a stirring speech on devotion to Our Lady. The procession returned to the church, where the priests, brothers, and parish renewed the consecration of the SSPX to the Blessed Virgin.

On December 12th, many of the parishioners met in the parish courtyard at 5:00am to sing the traditional Mexican *mañanitas* (morning songs) to Our Lady of Guadalupe. The early birds built a bonfire to help them stay warm amid the low morning temperatures.

At 6:00am, the faithful gathered into the chapel for a Solemn High Mass in honor of Our Lady. After the Mass the parishioners held a large breakfast feast in the parish hall for the priests. While that evening, the students of the school put on a magnificent play featuring Shakespeare's *Othello* and surprised the priests and faithful by their exceptional dramatic abilities.



A scene from Shakespeare's play *Othello* performed by the students.



Before departing the church to make the procession in honor of Our Lady of Guadalupe, Fr. Timothy Pfeiffer gives a rousing "pep-talk" in the midst of the gathered priests, brothers, servers, Eucharistic Crusaders and parishioners.



With Fr. Timothy Pfeiffer leading the songs, the procession makes its way through the streets of El Paso.

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

2918 Tracy Avenue
Kansas City, MO 64109
(816) 753-0073
FAX (816) 753-3560

Father John Fullerton
District Superior

J.M.J.
FEBRUARY 1, 2004

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

Our Savior told us to let our light shine before men so that they might see our good works and glorify our Father in heaven. But did it ever strike us that this light which is thus to shine is not our own light but rather that of Christ Himself? If there is any virtue in us it is there because Christ put it there; and it is this virtue which men see – it is His virtue, not ours. “*From Him streams into the body of the Church all the light with which those who believe are divinely illumined, and all the grace by which they are made holy as He is Holy.*” (Pius XII, *Mystici Corporis Christi*, June 29th, 1943) By looking at our religious faith in this light we see why the whole Catholic people form, as we say, the Mystical Body of Christ. “*You are all one in Christ.*” (Gal 3:28)

In the same encyclical, Pius XII clarifies who has membership in the Mystical Body, the Church: “*Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been excluded by legitimate authority for grave faults committed.*” And he makes it clear, vs. ecumenism, that this unity does not include other faiths even if they call themselves Christian: “*Hence they err in a matter of divine truth, who imagine the Church to be invisible, intangible, something merely ‘pneumatological’ as they say, by which many Christian communities, though they differ from each other in their profession of faith, are united by an invisible bond.*”

The central point of this idea is of course the Blessed Sacrament, by which the faithful are nourished and strengthened and united to each other and with the Divine Head by a divine ineffable bond. For in this Sacrament we have Christ not only as our leader and head, but also in His very presence; for it is not merely a figure of Him but His own flesh and Blood. It is therefore important that all phases of this Sacrament be stressed when we speak of the Mystical Body. In the first place, Holy Mass; for it is in Mass where Christ comes to us sacramentally. The Mass is the reenactment of the Bloody Sacrifice of Calvary. The Church, we know, thinks so much of the Mass that she demands that her children attend it, not once in a year, as she demands of Holy Communion, but every Sunday, and this under pain of mortal sin. To the Mass we must join Holy Communion, and make good use of it; for that is its purpose. It is our spiritual food.

By means of the Eucharistic Sacrifice Christ our Lord willed to give to the faithful a striking manifestation of our union among ourselves and with our divine Head, wonderful as it is and beyond all praise. For in this Sacrifice the sacred minister acts as the vicegerent not only of our Savior but also of the whole Mystical Body and of each one of the faithful. In this act of Sacrifice through the hands of the priest, by whose word alone the Immaculate Lamb is present on the altar, the faithful themselves, united with him in prayer and desire, offer to the Eternal Father a most acceptable victim of praise and propitiation for the needs of the whole Church. And as the Divine Redeemer, when dying on the cross, offered Himself to the eternal

Father as Head of the whole human race, so “in this clean oblation” He offers to the heavenly Father not only Himself as Head of the Church, but in Himself His mystical members also. (Pius XII, *Mystici Corporis Christi*)

The effect of the Blessed Sacrament on us should be an elevating one; of itself it has this unerringly, but on our part there is often found a hindrance by reason of our indisposition, wrong motives, and so forth. Our contact with the Blessed Eucharist should make us, more and more, Catholics of good example, not members of the Mystical Body just hanging on, but thriving, even as a green branch on a vine. Our progress should be evident to all who see us, especially in times of crises.

For it is He who reigns within the minds and hearts of men, and bends and subjects their wills to His good pleasure, even when rebellious. “The heart of the King is in the hand of the Lord; whithersoever he will, he shall turn it.” (Prov. XXI, 1) By this interior guidance He, the “Shepherd and Bishop of our souls,” (I Peter, II, 25) not only watches over individuals but exercises His providence over the universal Church, whether by enlightening and giving courage to the Church’s rulers for the loyal and effective performance of their respective duties or by singling out from the body of the Church – especially when times are grave – men and women of conspicuous holiness, who may point the way for the rest of Christendom to the perfecting of His Mystical Body.

And if at times there appears in the Church something that indicates the weakness of our human nature, it should not be attributed to her juridical constitution, but rather to that regrettable inclination to evil found in each individual, which its Divine Founder permits even at times in the most exalted members of His Mystical Body, for the purpose of testing the virtue of the shepherds no less than of the flocks, and that all may increase the merit of their Christian faith. For, as We said above, Christ did not wish to exclude sinners from His Church; hence if some of her members are suffering from spiritual maladies, that is no reason why we should lessen our love for the Church, but rather a reason why we should increase our devotion to her members.

Now since its Founder willed this social body of Christ to be visible, the cooperation of all its members must also be externally manifest through their profession of the same faith and their sharing the same sacred rites, through participation in the same Sacrifice, and the practical observance of the same laws. (Pius XII, *Idem.*)

An exemplary Catholic is an admirable part of life. He portrays the Mystical Body in himself, and, as was said in the beginning, his virtues shine because they are not his own so much as Christ’s. He has simply offered himself to Christ as a lump of clay, and Christ has fashioned something beautiful out of it. We admire many things – but nothing is so admirable as those virtues Christ taught us, carried out in very deed.

Nor does this high ideal make us mere automatons, or cold, stereotyped copies of the original. Communism, socialism, and other human inventions destroy man’s personality, because they deprive him of his true freedom; but Catholicism makes man free, so that his personality can thrive. Each of the Saints pos-

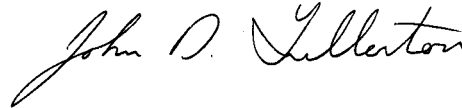
sessed his or her own personality, and a wonderful one at that, yet they remained united to the Head of the Body.

But lest we be deceived by the angel of darkness who transforms himself into an angel of light, let this be the supreme law of our love; to love the Spouse of Christ as Christ willed her to be, and as He purchased her with His blood. Hence not only should we cherish exceedingly the Sacraments with which holy Mother Church sustains our life, the solemn ceremonies which she celebrates for our solace and our joy, the sacred chant and the liturgical rites by which she lifts our minds to heaven, but also the sacramentals and all those exercises of piety by which she consoles the hearts of the faithful and sweetly imbues them with the Spirit of Christ. (Pius XII, *Idem.*)

In leading exemplary lives, we should not seek praise, that would be wrong, and very unchristian; but we can with all right seek the cause of praise and give to Him due praise and honor.

For nothing more glorious, nothing nobler, nothing surely more honorable can be imagined than to belong to the Holy, Catholic, Apostolic and Roman Church, in which we become members of one Body as venerable as it is unique; are guided by one supreme Head; are filled with one divine Spirit; are nourished during our earthly exile by one doctrine and one heavenly Bread, until at last we enter into the one, unending blessedness of heaven. (Pius XII, *Idem.*)

Sincerely yours in Mystical Body of Christ,



Fr. John D. Fullerton

REGIONAL REPORT



MICHIGAN

St. Anne's Church in REDFORD (DETROIT), MI celebrated the 25th anniversary of its church on the Feast of Christ the King (October 26). The chapel though actually had its beginnings 36 years ago, when a group of faithful determined to preserve the Catholic Faith against the attacks of Liberalism was formed in Royal Oak under the title, "Concerned Catholics". At that time, Fr. Bonfil Batazzo, OSB, celebrated Mass for the group, but in 1972, Fr. Batazzo requested Archbishop Lefebvre to have the SSPX take charge of the chapel. In 1973, the SSPX established its North American Seminary in Royal Oak, but was subsequently moved to Armada, MI in 1974 (which in turn was moved to Ridgefield, CT and finally Winona, MN). In 1978 the present day chapel in Redford was purchased and named after St. Pius X, however, the name was changed to St. Anne's in 1983.

During its anniversary celebration, the faithful of St. Anne's were fortunate to have Fr. Dominique DeVriendt, their former pastor 20 years ago, present for the various festivities of the day

which included a Solemn High Mass, Eucharistic Procession and a luncheon at a local restaurant with music and songs sung by the academy students.



Complete with *umbralino* (the small umbrella-like canopy used in places where a processional canopy will not fit), the Eucharistic Procession in honor of Christ the King recesses out of St. Anne's Church.



The procession then makes its way down the streets of Redford Township proudly giving honor to Our Lord's Kingship and Real Presence, as well as the SSPX's presence for 25 years in the town.



Seated at the head table during the luncheon were some of the original "Concerned Catholics" of Royal Oak. From left to right: Mr. Frost (coordinator of St. Anne's), Mr. Fredal, Mr. Voytush, Fr. DeVriendt, Fr. Soos (the current pastor), Sr. Charles Christine, OP, Sr. Lorreta Ann, OP, and Mrs. Uhnay.



OHIO

St. Peregrine's Academy in WESTLAKE (CLEVELAND), OH was rather active during 2003. The activities began with the academy hosting a week-long conference for SSPX teachers in preparation for the 2003-2004 academy year. Led by the pastor of St. Peregrine's, Fr. Helmut Libietis, the conference covered intensely the language-arts in the elementary grades, as well as developing and implementing a Classical curriculum.

Also held at St. Peregrine's, was the 2nd annual Oktoberfest, which was not only fun for the parish, but served as a fundraiser for the academy. The celebration also played host to a special guest, The Honorable Bryan Williams, Ohio State Representative, who presented the academy with a gift from Ohio's capital: a Commendation for the "extraordinary sacrifices" made by the academy in the pursuit of "educational excellence". Such a commendation is rare, and is only offered at the behest of a state representative and in cases where "excellence is clearly present". Representative Williams also made extensive glowing remarks,

which included the academy's plans for expansion and that he looked "forward to lifting a shovel at the groundbreaking". Such a recognition from the State, which ought to work hand in hand with the Church for the salvation of souls, is especially encouraging for the SSPX in its attempts to further Catholic education.



Fr. Libietis and the faculty of St. Peregrine's Academy beam with pride as they pose with Representative Williams (holding the plaque with Father) after he presented the State of Ohio's Commendation.



With a little *Gemütlichkeit* (German for "amicability" or "friendship"), some of the parishioners play for the parish's Oktoberfest (which this year celebrates its 185th anniversary), having originally celebrated the marriage of King Joseph Maximilian of Catholic Bavaria to Princess Theresa of Saxony on October 12, 1810.

Saint Pius X Pilgrimage Co.

(accompanied by a SSPX priest)

IN THE FOOTSTEPS OF OUR LORD

(March 10 - 20, 2004)

Visiting various places in the Holy Land related to Our Lord and mentioned in Scripture, including Mount Tabor. \$2150 all included from N.Y.

MARIAN PILGRIMAGE THROUGH FRANCE

(May 2 - 14, 2004)

Visiting La Sallette, Lourdes, Mont Saint Michel, Lisieux, Paris, and more. \$2375 all included from N.Y.

FATIMA, SPAIN AND LOURDES

(August 1 - 13, 2004)

Visiting Fatima, Santiago, Zaragosa, Lourdes, and more. \$2495 all included from N.Y.

- Daily Mass ● 4-star or better accommodations
- experienced Catholic tour-guides

For itinerary brochure, reservations contact: Saint Pius X Pilgrimage Co., Robert & Christine de Cecco, 38 Ten Coat Lane, Shelton, CT 06484; telephone 203-922-0096; fax 203-922-0097; or e-mail: christine.dicecco@sbcglobal.net (Please note the change of address and new phone numbers)

Orbis Vacations is organizing the following

Heritage Tour for 2004

(accompanied by a SSPX priest)

CATHOLIC JEWELS OF MOORISH SPAIN

Touring Andalucia and the South of Portugal

(April 12-24, 2004)

Toledo • Jaen • Ubeda • Granada
Cordoba • Seville • Evora • Fatima

IN THE FOOTSTEPS OF ST. PAUL

Touring Greece and its Islands

(October 20 - November 1-5, 2004)

Thessaloniki • Delphi • Mystras • Nafplio • Athens
Optional 4 day cruise includes Mykonos, Kusadasi, Ephesus, Patmos, Rhodes, Lindos, Heraclion, and Santorini

SAINTS AND SHRINES OF CENTRAL ITALY

(November 4 - 17, 2004)

Rome • Orvieto • Cascia • Loreto
San Giovanni Rotondo • Naples • Pompeii

- Daily Mass ● First class accommodations
- Professional service

ORBIS VACATIONS

1-800-290-3876

info@orbisvacations.com

www.orbisvacations.com/SSPX2004tours.htm

INTERNATIONAL NEWS



UKRAINE

While the battle against Modernism has been loudly raging in the Latin Rite since Vatican II, few are aware of a similar

conflict that has been occurring only recently with our Eastern Rite brethren, specifically in the Ukraine, famous for its staunch Catholic Faith against the schismatic Orthodox and a multitude of 20th century martyrs during Communism's repeated (and often forgotten) atrocities (which nearly wiped out the Ukrainian clergy).

Since, the feigned fall of Communism, the Ukrainian *Novus Ordo* establishment has been quick to adopt the errors of Modernism, and as a result, is working hard to eradicate any "romanizations" from its customs (e.g., the Rosary, Stations of the Cross), as these are a "stumbling block" to ecumenism with the Orthodox, as well as introducing novelties into their Divine Liturgy, the Ruthenian Rite (a variation of the Byzantine Rite which is celebrated in the liturgical language of Old Slavonic).



A view of some of the priests belonging to the Society of St. Josaphat. Fr. Wasil Kovpak, their Superior General, is seen center (holding a book), and on the left, Fr. Stehlin, District Superior of Eastern Europe.



And, apparently from this line-up of seminarians, there is not a shortage of vocations for Catholic Tradition in the Ukraine!



The interior of the new chapel of Christ the King in Bogurodzany. Notable in the image are several Ukrainian Rite customs: the *analoj* (or icon table) on which the saint of the day's icon is placed, embroidered icon scarves, and the Byzantine-style chasuble and Ukrainian-style biretta worn by the priest leaving the altar. Ukrainian devotional customs also include the use of olive oil, beeswax candles, rose oil and incense.



A view of the faithful participating in the blessing of the new church. There are no pews in Eastern Rite churches, as the faithful stand almost the entirety of the Divine Liturgy, which can last as long as three hours. The faithful, led by the choir, also alternate in singing with the Celebrant and Deacon during the entire Liturgy, which is the common practice in the Eastern Rites (a similar practice is used in the Roman Rite during Solemn High Mass).

However, these various Roman customs were specifically adopted by the Ukrainian Catholics to show their unity with Rome, especially during the periods of the Communist persecution when they were forbidden to attend the Divine Liturgy. Hence, Ukrainian priests who refused to make such modernist concessions, quickly fell under the jack boot of Conciliarism, and were persecuted by their own ecclesiastical authorities, even being relieved of their parishes.

So, three years ago, some of these priests turned to the SSPX for guidance, and formed under its auspices the Society of St. Josaphat, which consists of 9 priests and 13 seminarians, while adhering to the newly founded SStJ are more than 10,000 adult faithful.

Since then the SStJ has been very busy educating its seminarians, the first fruit of which it saw on November 27th, when Fr. Wolodymir Wozniuk was ordained by Bishop Tissier de Mallerais for this priestly congregation. The SStJ has also

been active in preserving the traditions of Ukrainian Catholics and ministering to the spiritual needs of the faithful, and so recently, two new churches have been built in the Ukraine, in the cities of Ivani-Francov and Bogurodzany.



Pictured behind Fr. Kovpak carrying the Blessed Sacrament is the church's "onion dome", a typical architectural element of Slavic churches, and the use of pine shrubbery around the church to celebrate the festive occasion, another Ukrainian custom.



Behind Fr. Kovpak and the vested deacon (who is chanting psalms), is, yes, a monstrance! One of the "romanizations" that is unique to the Ruthenian Rite is the liturgical practice of Benediction (as usually, this is strictly a Latin practice).



After the ceremony of ordination, the clergy and servers pose for a historic photo. From left to right: Fr. Stehlin (SSPX), Fr. Francis (almost out of view; formerly Cistercian, now an SSPX associate), two SStJ pre-seminarians (wearing white *vimpa*), Fr. Jacquin (SSPX), Fr. Edmundas Naujokaitis (SSPX), newly-ordained Fr. Wolodymir Wozniuk, Bishop Tissier de Mallerais, Br. Klaus (just behind candle; SSPX), Fr. Ivo Ounpuu (behind crozier; SSPX), and vested in Byzantine-style stoles: Fr. Wasil Kovpak, Fr. Lubomir Gajewski (1st Assistant of the SStJ) and a priest friend of the SStJ.



A scene familiar to many of those who have attended the annual Ordinations in Winona, Bishop Tissier de Mallerais, using the Roman Ordination Rite, anoints the thumbs and index fingers of Fr. Wolodymir Wozniuk, who was the first priest to be ordained for the SStJ.

For more on this story, cf. Fr. Franz Schmidberger's conference at: www.sspix.org/Negotiations/fr_schmidbergers_talk.htm, or purchase the recording of his February 2001 conference in Kansas City from www.aquinastapes.com, or, 816-531-2448.

BLANK PAGE
ORIGINAL INFORMATION
HAS EXPIRED