

Regina Coeli REPORT

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DENVER'S MILE-HIGH APOSTOLATES



A cowboy demonstrates his skills during the bull-riding contest. The contestants are judged on the length of time they manage to stay on the bull's back (usually between 5 to 8 seconds), and how the rider handles the various kicks, spins, bucks and jerks.



St. Isidore's pastor, Fr. Christopher Leith, leads the crowd in singing the national anthem to officially open another day of the rodeo-festival.

The rodeo clown is not just about funny business, as it is his job to distract the angry bull away from the befallen rider, who could be mauled or stomped upon. During the lull though, the rodeo clown entertains the spectators with various comical stunts.

The Mission of St. Isidore the Farmer in WATKINS (DENVER), CO has kept itself busy with a couple of apostolates this summer.

First, the parish sponsored its 2nd **rodeo-festival** for two and a half days from Friday, July 15 to Sunday, July 17. The purpose of the rodeo, located in a field adjacent to the chapel, was to familiarize the public in the Denver area with the chapel and the apostolate of Catholic Tradition.

In the areas of the old Wild West, rodeos usually have a bawdy reputation with almost nothing geared towards women or children, so the refreshing change of a family-like atmosphere at St. Isidore's "cowboy apostolate" drew between 3000-3500 persons, the majority coming on Sunday.

In addition to the usual bull riding, the rodeo-festival events included Mutton Bustin' (for those weighing less than 60lbs), a Stick Horse competition, a Wild West Shelties exposition, Brahma Bull Riding (for young men), witty bull clowning, a Karaoke contest, and the chance of trying out the mechanical bull. Also provided were eats such as buffalo burgers, fries and Cajun fried catfish from the Chuck Wagon, live Western music from several entertainers, while parishioners provided tours of St. Isidore's magnificent Romanesque-style church.

The distinctive event also brought good press coverage, with 4 different media outlets present: *The Rocky Mountain News* (mainstream), *I-70 Scout* (a rural paper covering the highway corridor from Denver to Kansas), *The Rodeo News* (statewide) and finally, *The Fence Post* (a farming magazine), widening the range for this unique apostolate's impact.



With the church of St. Isidore's in the background, the crowd intently watches the rodeo action.



A month later, from August 11-15, the Denver chapel sponsored the **2005 Young Adults Gathering** in nearby Estes Park. A total of 113 young adults from all over the United States attended, with Fr. John Young from St. Louis, MO and Fr. Kenneth Novak from Kansas City, MO on hand to offer Mass, conferences and guidance. Also on hand were 10 adults who served as the chaperones.



With the Rocky Mountains acting as a backdrop, the participants of the 2005 YAG pause for a photograph.



The YAG gave ample opportunity for young traditional Catholics to make new friendships or rekindle old ones.



Fr. Novak is seen here giving one of his animated conferences, which certainly no one slept through!

Society of Saint Pius X

District of the United States of America
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Father John Fullerton
District Superior

J.M.J.
November 1, 2005

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

Throughout the history of the Church there have been assaults on various points of doctrine. But none of these have been as devastating and wide spread as those attacking the Church today. What a contrast there is between those, who insist on spreading the false notions of Ecumenism and Religious Liberty, and St. Peter, who taught that those who are outside the true Church of Jesus Christ stand in need of being saved by leaving their own erroneous positions and entering the one and only Ark of salvation.

Our Faith teaches us that the process of salvation, in the strict and proper sense, is that by which a man is removed from the condition of spiritual death (*i.e.*, of original or mortal sin) and transferred to the condition in which he enjoys the supernatural life of God (*i.e.*, sanctifying grace). This process is brought to completion when a man attains the ultimate and unending perfection of this life of grace in the possession of the Beatific Vision, where he is forever exempt from the danger of losing it. For every individual who has come or ever will

come into this world in the state of original sin, the forgiveness of original or mortal sin is an integral and absolutely necessary part of the process of salvation.

This transfer from the state of original or mortal sin into the state of sanctifying grace we call justification. And since the sin of Adam, justification for any human being cannot take place apart from the force of Our Lord's redemptive sacrifice. Justification is possible only in Our Lord Christ Jesus. And the Catholic Church, in the divinely inspired epistles of St. Paul, is represented precisely, though metaphorically, as "*the body of Christ*." To be "*in Christ Jesus*," then is to be "*within*" the Mystical Body of Christ, Our Lord's one and only true Church or Kingdom. And, just as justification and glorification are absolutely impossible other than "*in Christ Jesus*," they are likewise absolutely impossible "*outside*" the Catholic Church. Thus the only possible way for us to have our sins forgiven is to come into contact with Our Lord and with His salvific power in the one and only social unit which

has been divinely constituted as His Mystical body.

The Council of Trent tells us that this means being within His Church as a member or at least by a sincere, even though perhaps only implicit, desire or intention. "*This translation (to the state of grace), after the promulgation of the Gospel, cannot be effected except through the laver of regeneration or a desire for it...*" (Dz 796). The man not in contact with Our Lord cannot have the remission of sin and he cannot have the effects that follow upon that remission of sin.

Furthermore no one can be "within" the Church even by implicit desire or intention in such a way as to attain the life of grace in it unless he has a true supernatural faith and unless he loves God and his neighbor with the genuine and supernatural affection of divine charity. There can be no substitute for the actual possession of faith, hope and charity as requisites for the attainment of the life of heaven. A man could not be saved if he were to merely desire to have faith and charity at the moment he passed from this life. He must actually possess genuine supernatural faith and the true and supernatural love of charity at the moment of death.

These elements of faith, hope and charity, also called the inward or spiritual bonds, are the necessary elements uniting those who belong to the supernatural kingdom of God on earth with one another. Without these there could be no social unit identifiable as the true Church of Jesus Christ.

In addition to this inward bond there is another which is often designated as the outward or bodily bond of unity within the true Church. This outward bond consists in the baptismal profession of the faith, access to or communion in the sacraments, and subjection to the legitimate authorities of the Church. This second bond is made necessary because of God's free choice.

During its various Old Testament stages, God's kingdom on earth did not contain the factors which compose the outward bond of ecclesiastical unity in the Church militant of the New Testament. But in establishing His supernatural kingdom of the New Testament as a visible and fully organized society, He has freely decreed that these outward bonds should belong to the composition of this kingdom in its final status in this world and that there is no other social unit which can in any way be called His kingdom or His Church. Thus He formed His kingdom, the Catholic Church, in such a way that membership in it depended entirely on the possession of that outward bond of ecclesiastical unity.

Because these factors for membership belong to the true Church by reason of God's free choice, and are not by their nature part of the supernatural life in the way that sanctifying grace and charity are, God in His goodness and mercy allows that such realities as the Church itself and the sacraments of baptism and penance can, under certain circumstances, bring about the effects which they are meant to produce as means necessary for the attainment of eternal salvation when a man possesses them only in the sense that he desires or intends to have or to use them.

Among these circumstances is the genuine impossibility of receiving the sacraments of baptism or of penance or of entering the Church as a member. If it is possible for a man to be baptized or to go to confession and receive sacramental absolution, or really to become a member, he will not attain to eternal salvation unless he actually avails himself of these means. But when the employment of these means is really impossible, that man can attain to eternal life by an effective

desire to employ them.

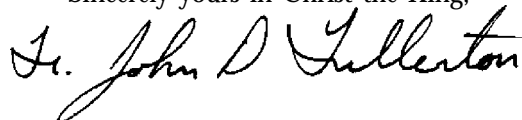
If a man has this sincere and effective supernatural desire he will realize that the good he seeks can only be given by God. His expression of that desire to God in the form of a petition is the act of worship we call prayer and this prayer is infallibly efficacious when certain conditions are met according to Our Lord's own promise, "*Whatever you ask when ye pray, believe that you shall receive; and they shall come to you*" (Mk, 11:24). To fulfill the conditions, prayer must be said for one's self and must seek eternal salvation or something necessary for its attainment. It must also be enlightened by true divine faith and motivated by the theological act of hope and supernatural love of benevolence for God. Finally, it must be persevering, thus expressing the genuine desire of the person.

If a person who is praying in this way should die before he can become an "actual" member of the Church, while loving God and his neighbor with the love of charity and accepting God's supernatural revelation with the certain assent of faith, then by the very force of his prayer, he will die as one contained "within" the Church by will or desire and leave this world "within" the true Church of Christ on earth and remain in the Church Triumphant for all eternity.

That one may obtain eternal salvation, it is not always required that he be incorporated into the Church actually as a member, but it is necessary that at least he be united to her by desire and longing. However, this desire need not always be explicit, as it is in catechumens; but when a person is involved in invincible ignorance, God accepts also an implicit desire, so called because it is included in that good disposition of soul whereby a person wants his will to be conformed to the Will of God. These things are clearly taught in the dogmatic letter which was issued by the Sovereign Pontiff, Pope Pius XII, on June 29, 1943 (*Mystici Corporis*)...he mentions those who are related to the Mystical Body of the Redeemer 'by a certain unconscious yearning and desire,' and these he by no means excludes from eternal salvation; but on the other hand, he states that they are in a condition 'in which they cannot be sure of their salvation' since 'they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church!' With these words he reproves both those who exclude from salvation all united to the Church only by implicit desire and those who falsely assert that men can be saved equally as well in every religion (Letter from the Holy Office to the Archbishop of Boston, August 8, 1949).

During this month of November let me remind you once again to continue praying for the souls who have died within the Church and presently reside in Purgatory. Through our prayers we can help them to obtain relief from the fires of purgatory and thus enter into the eternal happiness of Heaven where they will join all the saints in praising and glorifying God forever and ever.

Sincerely yours in Christ the King,



Fr. John D. Fullerton

Youthful Summer Activities

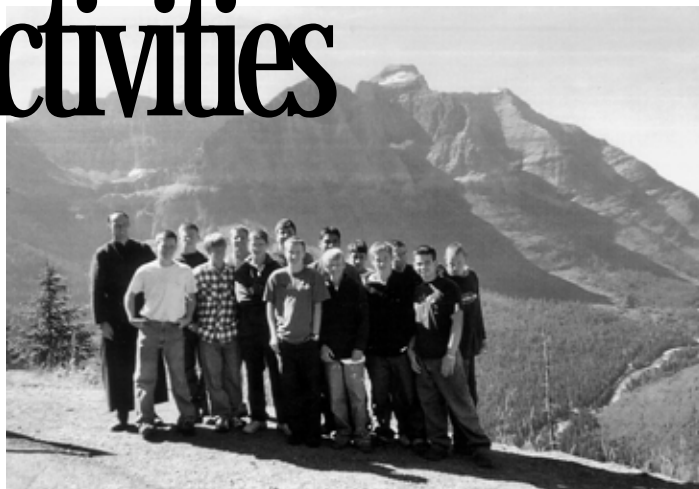
In addition to the “usual” variety of the summer camps held this year in the SSPX’s USA District were some other activities to help form Catholic youth.

Montana

From August 16-28, Fr. David Hewko took a van full of young men on a journey to the state of Montana (as well as Canada), where they were able to visit areas frequented by Frs. Pierre De Smet (1801-1873) and Antonio Ravalli (1812-1884), both important Jesuit missionaries in the “Big Sky Country”.

With the assistance of Fr. Adrian Hoecken (also a Jesuit), Fr. De Smet founded the St. Ignatius Mission in 1854 at the Flathead Indian Reservation in the small town bearing the patronal name of the church.

The boys also visited St. Mary’s Mission in Stevensville, MT (just across the mountains from the SSPX’s chapel of Our Lady of the Bitterroot in Victor, MT) where starting in 1866, another famous Jesuit missionary, Fr. Antonio Ravalli, served until his death in 1884.



Fr. Hewko poses with the boys while making a hike through the mountains that Fr. De Smet knew well.



The Bitterroot Mountains provides a suitable backdrop to St. Mary's Mission, whose exterior hides an interior that Fr. Ravalli spent many hours on, converting a rude split log chapel into a miniature Italian baroque cathedral.



The simple exterior of St. Ignatius Mission (started in 1891) belies the interior presence of...



...these beautiful Italian-style murals painted by Br. Joseph Carignano (1853-1919), a self-taught painter.



Amongst many other activities, the boys were given the chance to hone their archery skills under the watchful guise of a camp counselor.

California

The St. Aloysius Gonzaga Retreat & Camp Center held their annual boys' camp from June 18-30, with 66 boys attending.



The boys, camp counselors and Fr. Daniel Cooper, prior and pastor at Los Gatos, pose at the end of the camp.

Minnesota

Several young men from the North Carolina chapels spent an "apprenticeship" over May and June for the restoration of Catholic arts under Br. Marcel at St. Thomas Aquinas Seminary.



A view of the "mad-scientists" (as they nicknamed themselves) hard at work (or is it really work?). Br. Marcel is second from the left.



The making of an icon of Our Lord the Pantocrator (Greek for the Divine Teacher).



The mold for this bust was made from a photograph of the Little Flower. 2 copies were made, then the mold was broken, for the Church frowns upon the mass-production of ecclesiastical art, favoring instead original works.



This young man is carving a crozier head that will eventually adorn a statue of St. Benedict that Br. Marcel is making for St. Benedict's Church in Louisville, KY.

Also in Minnesota was the SSPX Sisters' St. Maria Goretti girls' camp at the Whitewater State Park from July 5-13, with 66 campers, 8 counselors and 6 sisters in attendance.



Here some of the girls display the medieval reliquary cases that they handmade.

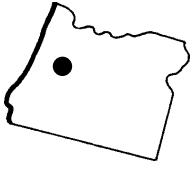


A visit to a nearby nature center gave the girls a chance to get up close to a snake; still the experience was a little squeamish!



A group shot taken at the conclusion of the camp.

REGIONAL REPORT



OREGON

Towards the end of the 2004-2005 school year, St. Thomas Becket Academy in VENETA (EUGENE), OR was rather busy with various events, which we briefly outline here.



A grade school field trip was made to the Lockout Point Dam on the Willamette River near Lowell, Oregon, located about 25 miles from the Veneta area.



In a science experiment, the workings of a hovercraft are demonstrated with a passenger along for the ride.



Pictured here at the end of the academic year are the 2 young ladies who graduated from 12th grade and the 2 young men who graduated from 8th grade. To the far right is the former prior, pastor and principal, Fr. Lawrence Novak (now in Mexico), while on the far left is Fr. Christopher Hunter with Fr. Christopher Brandler to his immediate right.



Another noteworthy event was the passing through of some of the teaching Dominican sisters from Post Falls in July on their way to visit the Spanish Missions in California. The sisters were also celebrating the 25th anniversary of the taking of vows by Sister Mary Bernard shown in this picture fourth from the right.



The high-school girls traveled over 3 hours south to Ashland, OR in order to see Shakespeare's play, *Richard III* at the famous recreated Shakespeare Globe Theatre.



MISSOURI

On Wednesday, June 29th, the Feast of Sts. Peter and Paul, the faithful at St. Vincent de Paul Church in **KANSAS CITY, MO** held a celebration for the 15th priestly anniversary of their pastor, Fr. Kenneth Dean.

An evening Solemn High Mass began the events, which was well-attended by the priests from the Regina Coeli House, representatives from the St. Louis and St. Mary's priories, some visiting seminarians from Winona, and a couple of hundred faithful.

After the Mass, an outdoor banquet was held in front of the church to the accompaniment of the locally famed Brookside String Quartet, while a "balloon man" provided the children with entertainment. Also during the banquet, Fr. Dean's older brother recounted some humorous stories about Fr. Dean's childhood, while Fr. Libietis gave another one of his hilarious odes, followed by some sung performances by students of the academy.

Previous to his posting in Kansas City, Fr. Dean was the prior and retreat master at Our Lady of Sorrows Retreat House in Phoenix, AZ, and for several years before that, a professor at St. Thomas Aquinas Seminary in Winona, MN.



During the Solemn High Mass said in honor of Sts. Peter and Paul, Fr. Kenneth Novak (to the left of Fr. Dean and stationed in Kansas City) assisted as deacon, while Rev. Raymond Lillis (on the right and giving his diaconate apostolate in Canada) acted as subdeacon.



A view of the Brookside String Quartet, who from the top of the church's steps gave the banquet's attendants some classical background music.



Fr. Helmut Libietis, decked out as a tree, gives "An Ode to Fr. Dean" that humorously portrayed Fr. Dean's love of nature, his botanical skills with trees, and his occasional battles with squirrels to protect his beloved saplings.



The children eagerly await their turn to make a request for a creation from the balloon man.



The black robes enjoy the Kansas City style barbecued meats provided by a culinary-talented parishioner. From left to right: Mr. Michael Sestok (Winona), Rev. Lillis, Frs. Scott Gardner, Novak, Gerard Beck, Dean, John Fullerton (center), Vicente Griego (St. Mary's), John Young (St. Louis), Steven McDonald, Br. Gregory (out of picture; then at St. Louis and now Dickinson, TX), and Mr. Daniel Dailey (Winona).

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EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS: December-February

- December** For the conversion of the pagans
January For a restoration of the missionary spirit
February For numerous vocations

U.S. DISTRICT TREASURE—August 2005

Daily Offering	9216
Masses	3305
Sacramental Communions	2856
Spiritual Communions	6724
Sacrifices	12,612
Decades of the Rosary	39,148
Visits to the Blessed Sacrament	2003
15 minutes of silent meditation	2812
Good Example	8437
Number returned	338

RETREAT SCHEDULE

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

MEN: December 12-17

WOMEN: January 16-21

OUR LADY OF SORROWS RETREAT CENTER

750 E. Baseline Road, Phoenix, AZ 85042
 (602) 268-7673

MEN: December 5-10

WOMEN:

MIXED: December 26-31 (Marian)



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