

Regina Coeli REPORT

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CHRIST MUST REIGN!

In response "to the fact that the majority of men had thrust Jesus Christ and His holy law out of their lives; that these had no place either in private affairs or in politics",¹ Pope Pius XI instituted through his encyclical, *Quas Primas* (published on December 11, 1925), the Feast of Christ the King. Providentially, this feast was promulgated during a Holy Year which marked the 1600th jubilee of the Council of Nicaea, which as Pius XI pointed out: "defined and proposed for Catholic belief the dogma of the Consubstantiality of the Only-Begotten with the Father, and added to the Creed the words 'of whose kingdom there shall be no end,' thereby affirming the kingly dignity of Christ."²

Part of the encyclical *Quas Primas* stipulated that the feast of Christ's Kingship over nations was to be celebrated on the last Sunday of October (*i.e.*, within the ongoing cycle of the liturgical year) symbolically marking that Christ must reign *now* temporally. What a diametrical contrast the *Novus Ordo Missae* calendar demonstrates when it replaces this feast on the last Sunday of Pentecost, (*i.e.*, the end of the liturgical year), symbolizing the new orientation of Vatican II, that Christ will reign, though not now amongst nations, but at the *end of time*. In fact, as Archbishop Lefebvre once related, it is this feast more so than any other that denotes our struggle against the Liberalism of Vatican II and the consequent crisis in the Church, and following this thread, this is why the SSPX's Superior General, Bishop Bernard Fellay, requested as the second intention for the Million Rosaries Crusade that we pray for the Social Reign of Christ the King.

Cf. Archbishop Marcel Lefebvre's book, *They Have Uncrowned Him* (available from Angelus Press) to understand the critical issue of Liberalism and the denial of the Social Reign of Christ the King more fully.

As wars rage across the world and men try to find "peaceful" solutions without resorting to Christ and His Catholic Church, they find only more to their frustration that Pope Pius XI was correct when he said (referring to the first encyclical of his pontificate³) that:

St. Vincent de Paul Church, Kansas City, MO



Upon descending the church's front steps, District Superior, Fr. John Fullerton, carries Our Eucharistic Lord while the ushers, careful to not let the canopy sag, ready themselves to turn to proceed down Flora Avenue.

Assumption Chapel, St. Mary's, KS



This photo impressively shows the large group of faithful who participated in the public procession that followed the Solemn High Mass at St. Mary's.

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Queen of Angels Church, Dickinson, TX



After the High Mass, the Eucharistic Procession makes its way down a local street. At the head in the picture is former diocesan priest, Fr. Tai Trinh (a Vietnamese), who is now working with the SSPX in Kansas City, MO.



At an altar prepared upon the parish complex's grounds, one of the 3 extra Benedictions is given by the pastor, Fr. Stephen Stanich, before returning to the church.



Having returned to spacious interior of Queen of Angels Church, Fr. Stanich prepares to give the final benediction just before the liturgical ceremonies are completed.

...as long as individuals and states refused to submit to the rule of our Savior, there would be no really hopeful prospect of a lasting peace among nations. Men must look for the peace of Christ in the Kingdom of Christ [...] In the Kingdom of Christ, that is, it seemed to Us that peace could not be more effectually restored nor fixed upon a firmer basis than through the restoration of the Empire of Our Lord.⁴

This year, the feast of Christ the King was observed on October 29th, and in accordance with long-standing custom and to lend extra dignity to the momentous occasion, chapels of the Society throughout the District held outdoor Eucharistic Processions to publicly affirm their belief in the Kingship of Christ. Here we highlight a few of them.

Footnotes

¹ *Quas Primas*, §1.

² *Ibid*, §5.

³ *Ubi Arcano Dei Consilio* ("On the Peace of Christ in His Kingdom"), published on December 23, 1922.

⁴ *Quas Primas*, §1.



St. Michael's Church, Roswell (Atlanta), GA

In preparation for the feast day, on Saturday night, the chapel held an all-night adoration of the Blessed Sacrament, and here we see the beautiful rocco-style monstrance the chapel possesses to hold and display for veneration by the faithful Our Eucharistic Lord.

Immaculate Conception Church in Post Falls, ID



Despite a withering rain, the procession edifyingly was still held, and one can see that the canopy has been protected with plastic against the weather. Ironically, those (men and nations alike) who do not follow Christ (in the monstrance), will simply reach a dead end, as the traffic sign faithfully attests.

A MISSIONARY CHAPEL GIVES HOPE FOR THE FUTURE

St. Therese, Patron of Alaska Mission, in ANCHORAGE, AK, has lately been making some strides that would be magnificent for a Society chapel that has Sunday and daily Masses, let alone for a little mission nearly on the edge of the world that receives Mass once a month.

Begun in February 1986, the chapel has grown from 20 persons up to 150 persons (depending on the season), despite the fact that various families have moved away to different states over the years. The mission is located in a former home that once served as St. Joseph's Bookstore and has undergone expansion to keep up with the flourishing parish. Nor does an average one-way drive of 1 hour (we are informed the longest one-way drive is 7 hours!) deter the faithful who come. The average age in the parish is 16 years old, while adding to the youthfulness of the parish, 6 infant baptisms were administered this year alone.

This summer, a special First Communion catechism class was held, from which 4 children received Our Lord for the first time on Sunday, July 23rd. During the sermon, long-time pastor, Fr. Christopher Hunter (who flies up from the Veneta, OR priory) addressed the entire church and spoke of the importance of this great Sacrament, *"the sun around which all the other six Sacraments revolve"* and encouraged frequent Communion by the faithful. He took this point a step further, by explaining, though at Anchorage Mass was given only once a month, *"God would give merit if we express [daily] our desire to receive Him and to often unite ourselves with all the Masses offered throughout the world."*

It is in the realm of sacred music however, that the Anchorage mission excels most of the Society's chapels in the United States, something aided by the fact that the single, monthly Mass said is always a High Mass. In the Spring of 2001, the former mixed-choir was disbanded, and a *schola cantorum* comprised of just 2 men was formed. There are now 5 men (aged 18 to 70) who execute as a liturgical office the sacred chants of the Church and choir stalls have been built for them, though located in the nave's rear due to a lack of room in the sanctuary. In September of the same year, in further keeping with the directives of sacred music, the mission installed a vacuum-powered, 1930's Estey Reed Organ with 2 manuals, 10 ranks and concave, radiating pedals, instead of an electric organ. After it was blessed, an organ recital was given by the chapel organist, Mrs. Joyce Martins, who at the heed of the one-time pastor, Fr. Peter Katzaroff, became a liturgical organist, going so far to even study under Anchorage's most renowned organist.

Fr. Katzaroff's influence did not end with the organ however. Initially he told Mrs. Martins, *"you must learn to read Gregorian chant"*, and so in 2000 she attempted to form a boys' schola, but unfortunately this did not materialize. It finally did however, on Sunday, October 21st, when Fr. Hunter inducted 4 boys (aged 8 to 12) into the chapel's *Angeli Cantantes Schola Puerorum* according to a ceremony featured in the *Choirmaster's Manual*.*

During the sermon that was in conjunction with the ceremony, Fr. Hunter spoke of how originally in the Roman



An exterior image of the humble St. Therese, Patron of Alaska Mission.



Posing after High Mass in front of the Communion rail where they received the *Panis Angelicus* for the first time, St. Therese's largest First Communion class stand with their pastor and altar servers.



During the induction ceremony, Fr. Hunter receives the boys as Probationary Choristers, which was followed by the chanted *Litany of the Blessed Virgin Mary* and Psalm 112, the choristers were blessed and then the boys recited an act of dedication to Our Lady.

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Rite all Masses were sung, how music (which is critical to the life of the Church), cannot be separated from her Liturgy, and how this practice dates from Apostolic times, even to the Last Supper. Fr. Hunter then recounted some important musical history, explained why Gregorian chant is superior to any other type of music, how children's singing is "sweetness" to God's ears, and the importance of constant practice. Father ended with a motivating conclusion: the creation of a boys' schola is important, has serious implications, and is necessary for the future of the Church, proving that even a little mission such as St. Therese's can exert a profound influence on Christendom.

**The book title is Choirmaster's Manual and its addendum is: Boy Choir Investiture: A Ceremony for Admitting Boys Into the Choir. Both were compiled and composed by Paul J. Hotin following the prescriptions of Pope St. Pius X's 1903 motu proprio on sacred music. The books were imprimatured by Cardinal Richard Cushing and published in 1955 by the McLaughlin & Reilly Company.*



The first new members of *Angeli Cantates Schola Puerorum* pose with some of the men (back row) of the chapel's *schola sanctorum*, while the boys in cassock and surplice are the altar servers.



Mrs. Martins proudly stands with the boys under her tutelage.



An example of the type of reed church organ St. Therese's happily possesses, which serves as an excellent alternative to a full-blown pipe organ for small churches.

Franciscan Si



Life-jacketed and ready to go, the girls and mothers smile for the camera before paddling for Calvary Island. Out of shot, a pontoon boat took the less adventurous!



Here the girls apply the wet cement they have just mixed to the rocks that secure the outdoor statue of St. Francis.



The finished shrine to St. Francis. Cemented in place, it should last for years to come for other "pilgrims" to Calvary Island.

During a weekend in August, the teaching Franciscan Sisters of Christ the King from the Convent of Christ the King in Kansas City, MO, made a visit to the SSPX's chapels in MT. HOLLY (CHARLOTTE), WAKE FOREST (RALEIGH) and GOLDSBORO in NORTH CAROLINA to make themselves better known with the faithful at these missions.

On Saturday, August 19th, Srs. Mary Joseph and Mary Bonaventure held a one-day girls' camp on Calvary Island* on the Catawba River not far from St. Anthony of Padua Church in Mt. Holly (*so named by parishioners after a camping outing held there several years ago). It started with the girls gathering in the chapel at 8:00am to pray the *Little Office of the Blessed Virgin Mary* with the 2 sisters, followed by breakfast and then a canoe ride to the small island.

During the 20-minute paddle to Calvary Island, a few humorous canoe antics occurred albeit nothing dangerous (the one carrying some cement for a project the girls would enact on the island kept wanting to drift away, while another paddled in circles).

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Sisters Visit the Tar-Heel State



A group shot of the girls, some mothers and the sisters who gathered for a day of fun and prayer at Calvary Island; 41 all told.



Here the sisters are giving their talk, complete with slide show, at the Raleigh chapel.



Standing outside historic Old St. Mary's (the oldest church the SSPX owns in the United States), the Franciscan sisters have their picture taken with the long-time pastor of all 3 North Carolina missions, Fr. Kenneth Novak.

The Franciscan Sisters of Christ the King
may be contacted at:

Christ the King Convent
1409 E. Meyer Boulevard
Kansas City, MO 64131

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At the island all had a chance to become acquainted with each other, and a shrine to St. Francis of Assisi was built (with the cement brought for this purpose). Lunch was taken there, as well as various prayers said and the girls even had a chance to take a swim. After reciting the rosary (led by the pastor, Fr. Kenneth Novak, who arrived later in the day), all returned to the chapel in time for an early evening Mass followed by dinner. As one 14-year old who participated related, it was *"a very enriching day"*.

After giving a conference to the parish about the Franciscan

sisters' work, which included the presentation of a play, "The Wolf of Gubbio", the 2 sisters traveled to Holy Redeemer Church in Wake Forest, as well as to Old St. Mary's Church in Goldsboro to give similar conferences. It is hoped that through this

exposure, the Franciscan Sisters of Christ the King will attract more vocations to their religious congregation thereby furthering the growth of traditional religious life.



A scene from the play, "The Wolf of Gubbio", which recounts the story of St. Francis taming the hungry wolf in the Italian town of Gubbio as told in *The Little Flowers of St. Francis*.



A later scene in the play, showing the repentant wolf (circled) agreeing not to eat any more people from Gubbio, who in exchange will feed him daily.

All Saints' Days parties

Unfortunately, the once Catholic observance of All Hallow's Eve (consisting in some countries such as Germany, England and Ireland of going door to door to ask for *Seelenbrot*, or "soul cakes" for which the grateful receiver would pray for the household's deceased) has been iniquitously replaced by pagan practices which one now typically associates with Hallowe'en. What many do not know however, is that these "innocent practices" are actually gradual revivals of Druidic (the diabolical pagan religion of the ancient Celts which early missionaries such as Sts. Boniface and Patrick had to contend with) practices, and even *contemporary* Satanic practices.

Hence, because Catholics cannot have part with such anti-Catholic customs (which were actually re-introduced by the

Protestants in England and Ireland after the Reformation to stamp out the Catholic practices there, then later imported into the United States), many chapels of the SSPX offer All Saints Parties for the children as a healthy alternative. The parties usually consist of the children dressing up as saints, and then recounting facts about their saint's life, which either the audience, or a judge(s) have to guess who they are from the clues provided. Of course refreshments are also provided, especially to the children.

Here are a few samples of some of All Saints Parties that took place this year.

Christ the King Church, Ridgefield, CT

Though a party was actually held on the evening of October 31st, the main festivities were actually held on the Feast of Christ the King in the basement hall. Topping off the instructive fun of the saints line-up presentation were 2 plays, "David & Goliath" by the 2007 Confirmation Catechism class and "Our Lady of the Pillar" (referring to the famous, miraculous statue in the basilica at Zaragoza, Spain) by the 5th grade class of St. Padre Pio School.



As some of the "saints" prepare to give their presentation, their pastor, Fr. Geraldo Zendejas watches on.



Here Fr. Zendejas introduces the "David & Goliath" play, which included a backdrop depicting the desert terrain of Palestine (slightly in view on the right).

A partial view of the large audience that turned out for the event at the Ridgefield chapel.



Our Lady Immaculate Church in Oak Park (Chicago), IL

Being a "weekend" mission chapel, the parish held its party, complete with a potluck dinner, on Sunday, November 5th, which was attended by about 100 persons. Prizes of \$10 certificates to the parish bookstore were given away for various awards, including the best saint's costume and life presentation. It is reported that Fr. Michael Goldade had a hard time picking winners, as all of the participants had wonderful customs and were well versed with cues regarding their saint's lives, even so far as being additionally quizzed by the pastor, and giving mostly correct answers!

The events were embellished by the Knights of the Eucharistic Crusade portraying the 7 martyred saints mentioned after the Apostles and popes during the *Communicantes* prayer of the *Canon* of the Mass, that is, Cyprian, Lawrence, Chrysogonus, John and Paul (who were brothers), Cosmas and Damian (who were twin brothers and both doctors). Ironically, the familial relationships of these martyrs also coincided with that of the 7 Knights of the parish, consisting also of 2 brothers, and 2 twin brothers!



Here the recently appointed pastor in Oak Park, Fr. Goldade, enjoys interviewing the martyr, St. Sebastian.



The 7 *Communicantes* martyrs are from left to right, Sts. Lawrence, John and Paul, Fr. Goldade, Sts. Chrysogonus, Cosmas and Damian, and finally Cyprian.

St. Michael's Church, Roswell (Atlanta), GA



This shot shows the variety of costumes present at St. Michael's, even amongst those depicting saintly religious women (the first 2 from the right).



Here an "episcopal visitation" is made by a saintly bishop vested in red and full pontifical insignia with bells dangling from his crozier; can you guess who?

California

Though rather late in the news spectrum, a worthy District event to mention is the demonstration made against the showing of the anti-Catholic movie, the *The Da Vinci Code* on May 27th by Our Lady of the Angels Church in **ARCADIA (LOS ANGELES), CA**. Made in front of the Krikorian 12 Theatre in the town of Monrovia where the movie was being played, the protest was led by the pastor, Fr. Charles Ward, joined by Fr. Brian Hawker, 100 parishioners, including 55 Eucharistic Crusaders.

In addition to reciting all 15 decades of the rosary, the faithful carried 20 signs and banners clearly proclaiming such slogans as: "*Brown's research was Fiction*", "*Brown tries to make fiction fact*", and "*Fiction is not license for blasphemy*". Incredibly, though the secular media was contacted in advance about the protest, they showed no interest in the rally nor did they print any follow-up stories, thereby verifying their anti-Catholic bias.

Eventually the movie theatre angered by the protest occurring at their front doors, called the police in an attempt to stop the incident. However, upon their arrival, the police had to admit that the protestors were doing nothing unlawful, and so the parish continued to demonstrate for the rights of Our Lord Jesus Christ and His Catholic Church.



Fr. Charles Ward leads the Eucharistic Crusaders in their highly visible white and red scapulars in praying the rosary. On the right with his back to the camera is Fr. Hawker who is also carrying a sign.



An impressive and encouraging sight of Church Militant defending and making reparation for the attacks made by the movie upon Christ's Divinity and the origins of His Holy Church.

RETREAT SCHEDULE

ST. IGNATIUS RETREAT HOUSE

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

MEN: Jan. 15-20, March 5-10, April 30-May 5,
June 18-23, Sept. 10-15, Oct. 22-27

WOMEN: Feb. 5-10, March 26-31, May 21 (or
28), Aug. 20-25, Oct. 1-6, Nov. 12-17, Dec. 13-16

ST. ALOYSIUS GONZAGA CAMP & RETREAT CENTER

19101 Bear Creek Road, Los Gatos, CA 95033
(408) 354-7703

MEN: Jan. 15-20, March 5-10 (Lenten), April 30-
May 5, June 18-23, Sept. 10-15, Oct. 22-27, Nov.
29-Dec 2

WOMEN: Feb. 5-10, March 26-31 (Lenten), May 21
or 28? Aug. 20-25, Oct. 1-6, Nov. 12-17, Dec. 13-16

OUR LADY OF SORROWS RETREAT CENTER

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

MEN: Feb. 5-10, June 11-16 (Vocations),
Sept. 10-15 (Virtues), Nov. 12-17

WOMEN: Jan. 15-20, March 5-10, May 7-12
(Virtues), Oct. 8-13, Dec. 17-22

MIXED: May 23-27 (Matrimony), Dec. 27-Jan. 1
(Marian)

EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS

December For the heads of states

January For the Children's Eucharistic Crusade

U.S. DISTRICT TREASURE—September 2006

Daily Offering	10,045
Masses	4,224
Sacramental Communion	3,754
Spiritual Communion	17,145
Sacrifices	40,189
Decades of the Rosary	43,153
Visits to the Blessed Sacrament	4,012
15 minutes of silent meditation	4,136
Good Example	16,250
Number returned	373

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