

# Regina Coeli REPORT

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## PILGRIMAGES SHOW AMERICA'S CATHOLIC ROOTS

### San Antonio Missions Trail Pilgrimage

On Saturday, May 13th, the SAN ANTONIO, TX chapel of St. Joseph hosted its annual pilgrimage on the San Antonio mission trail that included pilgrims from the SSPX's Texan chapels of Queen of Angels in Dickinson (Houston), St. Michael the Archangel in Spring, and Our Lady of Fatima in Sanger. Fr. Steven Zigrang, the pastor of St. Joseph's, led the pilgrimage whose purpose was to honor the Spanish Franciscan missionaries who first brought the Faith to Texas and thereby assist in the restoration of this faith in its purity, as found in Catholic Tradition.

The pilgrimage began with a Low Mass at St. Joseph's Church and then the pilgrims were transported to *Mission Concepción* (formerly known as *Mission Nuestra Señora de la Concepción de Acuña*, which was dedicated in 1755), the first mission on the trail. From there the group walked to *Mission San José (y San Miguel de Aguayo)*, founded in 1720), then *Mission San Juan (Capistrano)*, founded in 1731) and finally, *Mission Espada (San Francisco de la Espada)*, founded in 1690 and transferred to the present location in 1731). All told, the pilgrims (including Frs. Stanich and Katzaroff, and Br. Gregory) walked nearly 10 miles in the blazing Texan heat with temperatures reaching 92 degrees.

Though the trail actually includes the more famous mission of the Alamo (*-Mission San Antonio de Valero*, founded in 1716, moved to its present location in 1731 and construction of the present structure begun in 1744), this was not able to be visited. Unfortunately, this mission is venerated in this country for its illegitimate defense by Freemasonic-Protestant Americans (who were immigrant colonists fomenting revolution against the lawful authorities in what was then Mexican territory), and not for its Catholic heritage. The missions along the San Antonio trail are extremely important to American Catholics, as they represent the successful attempts of Spain to propagate the Faith, its profoundly Catholic culture as well as its technology in the New World.



With banners flying, the pilgrims brave the heat on the mission trail walked nearly 300 years before by brown wool habit *padres* on their chapels' circuit.



Congregating in front of the magnificently, stone-carved portico of *Mission Concepción*, the pilgrims make ready for their trek. As seen inset, *Concepción* is noteworthy for having twin bell towers and a central, transept dome and is one of America's architectural gems.



A picnic on the mission grounds of *Espada* (its surrounding walls can be seen in the background) concluded the pilgrimage.

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### Pilgrimage of the Immaculata

Also, on Saturday, May 13th, over 50 faithful from St. Mary of the Assumption Church in ST. LOUIS, MO made a 10 mile pilgrimage on Kaskaskia Island (just across the Mississippi River in Illinois) to the Mission of the Immaculate Conception. The French Jesuit missionary, Fr. Jacques Marquette (1637-75) established the mission for the Kaskaskia Indians in 1675, just two years after he and Louis Joliet discovered the abutment (before the 1881 flood, it was connected to the Illinois mainland) during their famous exploration of the Mississippi River. In 1714, the Jesuits built a stone chapel in the town of Kaskaskia, which in the 18th century served as the French colonial administration center for the Middle Mississippi River Valley and was the second European establishment in Illinois. Multiple floods practically destroyed the original town and necessitated its move further upland, and so finally in 1883, the present Gothic church (built in 1843) was moved brick by brick to its current location, wherein Fr. Marquette's chalice is preserved.

Near the church is a 650lb bell presented to the mission by King Louis XV in 1741, which once hung in the church's bell tower. Cast and then shipped from LaRochelle, France via New Orleans, it was hauled up the Mississippi River (which Fr. Marquette had named "The River of the Immaculate Conception") and then installed in a low, wooden belfry near the original church. Unfortunately, like the Alamo in Texas, despite the bell's unmistakable Catholic origin and purpose (inscribed on the bell are the words: *"Pour L'eglise des Illinois par les soins du roi d'outre l'eau"* "For the church of the Illinois [the tribe], by the gift of the King across the water. "), it has been hijacked as a Freemasonic symbol and is now popularly known as "The Liberty Bell of the West".

The pilgrimage was made for the 4-fold intention of honoring the Immaculate Conception, to establish the reign of her Immaculate Heart, to bring about the Social Reign of Christ the King and to enkindle in all Catholics the missionary spirit of Fr. Marquette. Remarkably, the pilgrimage was able to end with a Votive High Mass of the Immaculate Conception celebrated by Fr. Thomas Scott in the actual church, which is still under the care of the Belleville, IL diocese.



A shot of some pilgrims as they make their way across one of the levee trails that encompass Kaskaskia Island.



The Immaculate Conception Church on Kaskaskia Island...



...wherein the climatic pilgrimage Mass was celebrated by Fr. Scott.



After the High Mass, the pilgrims posed for a group shot outside the church.



Undeterred by walk, weariness or water, the pilgrims steadily keep marching onwards to their goal.

### North American Martyrs Pilgrimage

The 15th annual pilgrimage to the shrine in Auriesville, NY was held on Saturday, June 17th, hosted by the St. Ignatius Retreat House in RIDGEFIELD, CT, for the intention of an increase in priestly and religious vocations. Contingents came from 20 chapels across the United States, and the pilgrimage was notably attended by Bishop Bernard Fellay, 17 priests, 20 seminarians, 6 sisters and over 1300 faithful.

The pilgrimage events began on Friday evening with Stations of the Cross, Mass, a bonfire and Holy Hour for those who had already arrived. This not only provided a spiritual preparation for the penitential act of the pilgrimage, but it also allowed time for all to socialize.

On Saturday morning, despite a heavy rain, the groups congregated at the familiar Lock 10 on the Erie Canal system for a



kickoff speech given by Fr. Joseph Pfeiffer on the different ways God gives vocations and the example given by elder priests. Then the 10-mile pilgrimage began, concluding in the evening with a Pontifical Solemn High Mass celebrated by Bishop Fellay, during which he preached about the necessity of sacrifice, of daily living the *"spirit of the Cross"*, how each of us are involved in battle of the crisis of the Church, *"one of the most tremendous battles between heaven and hell"* and that *"God counts on us little beings, for His Victory!"*.



Reminiscent of Our Lord speaking to His disciples, the pilgrims recline upon the ground (though in the rain) while listening to Fr. Pfeiffer's spiritual pep talk.

The climatic night was topped off with an approximately 2½ hour festival of food, singing and folk dancing in a nearby hall attended by about 350 people. The Sunday morning following, High Mass was available to the 450 faithful who elected to stay overnight in the area. In the words of the pilgrimage's chief organizer, Fr. Gerald Zendejas, *"It was wonderful!"*



In a tent prepared in a field near the shrine, the Pontifical Mass was celebrated in full pomp and ceremony, and here we see Bishop Fellay encouraging the pilgrims in pursuing the good fight.



Upon reaching the shrine's Coliseum (i.e., the church, which the pilgrimage in the intolerant spirit of ecumenism has been prohibited from entering for several years), the groups circle it while chanting the *Litany of the Saints*.



Finally overtaken by the dawn, the intrepid pilgrims steadfastly continue walking to their final designation, now only a few, but not short, miles away.

## Santa Fe Pilgrimage: the Reconquista of America

In its 10th consecutive year, this pilgrimage drew 48 hardy men and boys who walked about 13 hours and 33 miles of gravel road that follows somewhat the Santa Fe Trail to reach their designation: the Padilla Cross.

Erected in the middle of Kansas just west of Lyons, the granite cross marks the location of the Quiveran village where the Spanish Franciscan, Fr. Juan de Padilla and Francisco Vázquez de Coronado planted a wooden cross around 1539 to mark the arrival of the Catholic Faith to this part of the New World (cf. the November 2003 issue for more historical details). Supposedly a day's journey east from this cross, Fr. Padilla was martyred by these very Quiverans in 1542 making him the Protomartyr of what is now the United States.

Patterned after the *camino* (path) of the ancient Compostella shrine in Spain, the pilgrimage's goal is the Reconquista of America for the Social Reign of Christ the King, and hence, its patron is the Apostle, St. James the Greater, patron of Church Militant and of Spain, which first brought the Catholic Faith to our country. In fact, the terrain along the pilgrimage route is much the same as in Spain, though the ending is on the windswept Kansan plains not in a cathedral!



After having walked 8 ½ miles and stopped for a MRE dinner at a friendly farmer's Quonset hut, the pilgrims start again in the pitch dark, being vigorously led in song and prayer by seminarian, Mr. Michael Sestak.

Having reached the Padilla Cross in the early morning, Fr. Thomas Scott offers the Votive Mass of St. James the Greater for the exhausted pilgrims by which they can reinvigorate themselves to continue the *"good fight"*.



# FEAST OF CORPUS CHRISTI

Though the Feast of Corpus Christi is on the Thursday following Trinity Sunday (making it June 15th this year), an old indulgent allows its solemnization (including a Mass and procession) to be transferred to the following Sunday, as it is often the case that many of the faithful cannot attend the ceremonies on Thursday (a situation due to the unfortunate separation of Church and State). Hence, some of the SSPX's chapels in the United States solemnized the feast on Thursday, while others did so on Sunday.

It is unfortunate that those who do not follow the Divine Office miss out on so many great liturgical treasures found in the rich texts composed for this feast by the Angelic Doctor, St. Thomas Aquinas. Though most Catholics are familiar with the eloquent *Sequence of Lauda Sion* from the feast's Mass, too few however are aware of the gems found in the hymns (e.g., *Sacris solemnibus* and *Verbum supernum prodiens*), antiphons and responsories of Matins and Lauds. A review of these certainly can assist in enlivening and increasing devotion to the Blessed Sacrament.

## ST. MARY'S, KS

The Assumption Chapel solemnized the feast on Sunday with a Solemn High Mass celebrated in the school auditorium that could accommodate up to 1200 faithful.

Edifyingly, parishioners who live along the processional route have revived over the past few years the ancient custom of decorating the way with banners bearing symbolic images and pious declarations, flowers and greenery, and faux altars. In addition to the altar prepared at the procession's conclusion, another altar was also made ready in town at the house of a parish family (which rotates from year to year).



After the Solemn High Mass, upon exiting the auditorium, the procession first made its way over a sawdust motif that had been prepared upon nearly 70 feet of the sidewalk's length.

Here are some samples of the parishioners' efforts to honor Our Lord's royal Eucharistic procession through the town bearing the name of His Mother, Mary, which thankfully, was recently rededicated to her by the mayor, a parishioner of the Assumption Chapel.



As the public streets were cordoned off by the city police, parishioners could even creatively resort to "laying down their cloaks" for the Eucharistic King to majestically tread upon as He did in Jerusalem on Palm Sunday.



After making a brief pause at the house in town where the altar had been prepared, Benediction is given to the faithful who have been following the Blessed Sacrament Procession.



## KANSAS CITY, MO

St. Vincent de Paul Church celebrated the feast on its actual day, complete with a Solemn High Mass celebrated by Bishop Bernard Fellay and a procession across Troost Park to the Regina Coeli House and back. In preparation for the festivity, long time, but outgoing pastor, Fr. Kenneth Dean (who has been transferred to Olivet, IL), coordinated on the evening before (up past midnight, in fact) with children and young adults of the parish the creation of various sawdust motifs along the path of the Blessed Sacrament.



Caught in the act, here Fr. Dean prepares a few buckets of the literally pickup truckload quantity of colored sawdust used for making the motifs.



Here the Eucharistic procession winds its way through scenic Troost Park to the altar ready at the Regina Coeli House.



At the altar prepared upon the district office's front lawn, Bishop Fellay gives Benediction before returning to St. Vincent's for the concluding ceremonies.



This huge, brilliantly, multi-colored image of the life-giving Sacrifice was laid out in the Regina Coeli House's parking lot, and to give an idea of its sheer size, each deer is nearly the size of a compact car.

## OAK PARK (Chicago), IL

In conjunction with the solemnization of the Feast on Sunday, six children and one adult from Our Lady Immaculate Church fittingly made their First Holy Communion, and here they happily pose with Fr. Steven McDonald after Mass.



Another much smaller, but no less intricate design, was this mural complete with golden chalice and thuribles, green vines and purple grapes prepared at the church's front doors.

# Society of Saint Pius X

*District of the United States of America*

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**Father John Fullerton**  
*District Superior*

J.M.J.  
September 1, 2006

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

I thank you for all your prayers during our General Chapter held in July. Most of you are probably aware of the outcome of the elections held during the first week of the Chapter. The members showed their confidence in Bishop Fellay's leadership, shown over the past twelve years, by re-electing him to the position of Superior General, which he accepted. Fr. Niklaus Pfluger, a Swiss priest and former District Superior of Germany, was elected First Assistant, while Fr. Alain Nely, a French priest and former District Superior of Italy, was elected Second Assistant. Please continue to pray for them in their arduous task during these difficult times.

Let us now return to the consideration on Responsibility begun in June.

So far, we have considered the importance of the principles of penance and atonement as well as proper discipline for training in responsibility. We also touched on the importance of proper supervision as children are, by trial and error, allowed to start exercising responsibility in their daily lives. Chores are one of the best ways to do this and at the same time help to prepare them for social living by helping them to overcome their selfishness through participation in family life.

There are many other aspects we could consider, but let us conclude this consideration of training in responsibility by looking at the most important underlying element in this training. We have already touched on it in our consideration of respect. The element I am speaking about is good example. Indeed, in all that we have considered thus far, there is the presupposition that parents set a good example. How can parents expect their children to be respectful or responsible if they are not so themselves? Whether we speak of the principles of penance and atonement, or discipline, or self-sacrifice, parents must lead the way by their example. Children are very quick to see contradictions. Thus when parents tell their children to be respectful or responsible but are not so themselves, their children will follow their example rather than their words. An old proverb, *example draws*, describes this strong inclination, which God has put into the heart of children, whereby they imitate what they observe in their father or mother.

Nor is it sufficient to have only the mother, or only the father setting this good example. Neither the mother alone nor the father alone gives the child life. Should we then expect that the mother alone or that the father alone is responsible for the proper upbringing? The mother may strive to give the child a good training, but if the father does not assist, if he does not bring a salutary influence to bear on the child, its training will scarcely be accomplished, or at least not in the desired manner. However much the mother may do to supply what the father

fails in, the reparation will always be difficult, at least without particular grace from above.

Consider the ways of nature. The Creator has made for every plant and animal a circle of salutary influences, on which its prosperity and growth depend. If any of these influences are found wanting the development of the plant or animal will be retarded.

It is the same for man. As God provides for the existence of the child, so He has ordained parents for its further development; not father or mother alone, but father and mother. The influence of both must unite in the child and act on it if the design and will of God is to be accomplished. God has more fully endowed the feminine nature of the mother with those peculiar qualities and dispositions of heart which are required for salutary training, while He has endowed in a higher degree the masculine nature of the father with those qualities of mind and will which secure the good results of education. And as father and mother, when working together, bring the divinely appointed work of education to a successful issue, it follows that in this union of husband and wife all the influences which the great all-wise Father has ordained for a salutary education become operative.

This is true in all relations and conditions, but it is more particularly true in the Christian education of children. Christian piety takes certain shades or coloring from the peculiarities and characteristics of the man or woman, and is different as it proceeds from the father or from the mother. This shade or coloring coming from the piety of the mother will have the peculiarities of the feminine nature, heart, and disposition, and therefore a certain fervor or ardor, while in the piety of the father judgement and sternness prevail, even at the expense of tenderness. Thus the more both father and mother influence the child in the right way—the mother with her amiability and gentleness, the father with his intelligence and masculine force—the more perfect will the Christian piety of the child be. But if the mother or father work alone, the characteristics of the one will prevail in the child to the exclusion of the other, and the training of the child will not be effected in a desirable manner.

The greater the task of father or mother, and the more imperative their duty to take its fulfillment scrupulously to heart, the greater and holier appears the obligation of their being themselves true, practical Christians. For they can never accomplish this great task if they are not themselves animated by Christian sentiments, if they do not themselves lead true Christian lives.

Imagine a father who does not meet these requirements (in today's world this is not too difficult). He is indifferent to God, religion and to virtue, lazy and negligent in prayer; seldom

is he seen to pray at home. If he goes to church on Sundays it will be only to a low Mass; he seldom listens to the sermons; he goes very rarely to communion and confession; he never indulges in talking about religious matters, or perhaps when he does it is only to the detriment of religion. Because of this perversity of conduct, he is given to expressions of impatience and anger, unkindness and severity, hatred and enmity towards others, and rash judgements in judging their thoughts and deeds. He is given to every kind of disorder, intemperance in eating and drinking, insincerity, lies and deceit. How can a child who grows up under such circumstances and influences acquire Christian sentiments and training? And what if the mother is no better, if she is given to like practices? How can the foundation for true happiness in time and in eternity be laid in such conditions? Must not a child of such parents become almost necessarily wicked and depraved? Our times afford many sad proofs of this.

But suppose that a child with such a father has yet a good mother, and receives from her a good Christian training. All depends on the child, from infancy up, receiving salutary, religious impressions at home; that religion and virtue appear to it the most important and honorable; that it be accustomed to see and judge everything in the light of the faith; that it learn from the faith how to live. All this may be accomplished by the efforts of a good mother; what a great grace it is for a child to have a good mother. Yet it will still be lacking if the child perceives that what the mother represents as worthy and important is a matter of indifference to the father; that he concerns himself little about it; that he seldom or never speaks of it or, when he does, he speaks against it. The child will, on account of the natural disposition to imitate especially the father, and on account of the greater authority and influence which the father exercises over the child as it grows up, easily become by degrees negligent in prayer and other exercises of the Christian life. The mother may exhort and urge the children by her words, but the example of the father will draw and be imitated by them. Remember the old proverb: Example draws. Virtue is contagious but, unfortunately, vice is as well.

Therefore, in order to properly train children in responsibility, especially in their most important responsibility as Christians, it is not enough to merely explain what is needed and what must be done; both parents must also give the example by fulfilling these duties themselves. To bring up their children in piety and fear of God is one of their holiest duties, one on which their children's salvation intimately depends; and this they cannot do unless they themselves are confirmed in piety and fear of God.

To be Christian it is not enough to know the teachings of our holy religion and believe them, a man must make these teachings operative in his life; he must publicly profess them in word and act, and make manifest by his public conduct that he is a Christian. It is the condition of being in reality a Christian, and not being merely a so-called one; it is a condition of salvation.

A good parent, father or mother, will present to their children a picture of what a Christian is, how he judges, what he

loves, what he shuns, how he speaks, how he is silent, what he avoids, what he does, and how he does it.

This good example will daily present a series of living pictures to the children, who will learn in the simplest manner their holy religion, its teachings and precepts, and the various relations of a right Christian life and lead them on to the practice of their holy faith.

Most fathers and mothers do love their children. The wish to see them happy grows with their heart. But this wish will never be realized if they do not bring them up as good Christians who have the proper sense of Christian duty. If this is not done, parents place a cause that will destroy their happiness and bring them to eternal misery. Children must be made good Christians if parents wish to secure their welfare. To do so, parents themselves must be good Christians.

Therefore, let us act responsibly in fulfilling the directives of Pope Pius XII towards our youth and "*plant in their souls the seeds of those early moral habits which fashion and sustain a character; train it to self-control in moments of crisis and to courage in the face of conflict or sacrifice, and imbue it with a deep sense of Christian duty.*"

Sincerely in the Sacred and Immaculate Hearts of Jesus and Mary,

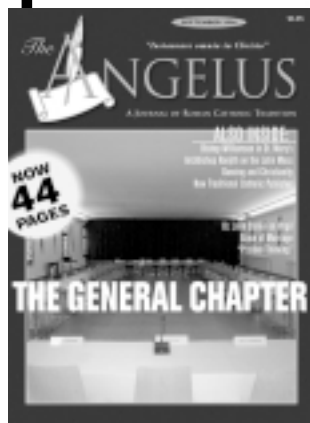
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Daily Offering	5,037
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