

Regina Coeli

REPORT

REGINA COELI HOUSE, 11485 Farley Road, Platte City, MO 64079
Tel: (816) 753-0073 FAX (816) 753-3560

ST. MICHAEL THE ARCHANGEL CHAPEL REACHES 25 YEARS

On November 23, 2008, the faithful at St. Michael the Archangel Church in FARMINGVILLE, NY celebrated their chapel's 25th anniversary with a Solemn High Mass followed by a banquet which included a slideshow on the chapel's history.

Centrally located on Long Island, the chapel's development began over a decade before its establishment in November 1983, and was often near the historical eye of the SSPX's formative years in the United States of America. In fact, two of its original parishioners would exercise a substantial impact in the early history of the SSPX's apostolate in the United States.

The flash point for the chapel's inception occurred in April 1970 with the introduction of the *Novus Ordo Missae* in the Rockville Center diocese that encompassed the Catholic parishes on Long Island. It immediately became clear to some Long Island Catholics that the New Mass was "man-centered instead of God centered."¹ A few reacted by discontinuing attendance at the New Mass, while others searched for a priest who still offered the traditional Roman Mass.



This circa 1981 photograph shows from left to right, Alfred Skidmore, Fr. Denis Roch (the General Bursar) and Archbishop Lefebvre.



St. Michael the Archangel Church as it appears today. The exterior wooden framework is supposed to imitate the English Tudor Gothic style.



This is how the former dress factory first appeared just after its conversion to a Catholic church. Note the small sign on the front which says: "The future home of St. Michael the Archangel RC Church."

¹ Comments of Mrs. Anastasia Martin, parishioner of St. Michael's.



Archbishop Lefebvre preaches before administering confirmations, while Fr. Williamson stands by in case His Excellency should need some help with various English phrases. Note the reliquaries on the altar, which were brought from St. Thomas Aquinas Seminary (then at Ridgefield) for the ceremonies, and are still used on the seminary's high altar in Winona, MN to this day.

One such priest was the prominent Fr. Gommar DePauw,² who in 1964 opened his Ave Maria Chapel in Westbury, NY on Long Island. On April 14, 1968, Fr. DePauw held a well-publicized rally attended by two thousand Catholics at the Hotel New Yorker in New York City, during which he ominously predicted the implementation of the theologically-deficient *Novus Ordo Missae*. In early 1970, he held another demonstration at Garden City, just after the New Mass was introduced into the New York state dioceses. Among the hundreds of attendees was an attorney named Alfred Skidmore who heard about the conference from a friend. Refusing to attend the New Mass, his wife had already been attending the Ave Maria Chapel for six months; Mr. Skidmore and his three sons however had been staying at home. This all changed though when he heard Fr. DePauw speak about the traditional Mass.

Despite some reticence about the atmosphere at the Ave Maria Chapel, nonetheless the Skidmores, and other future members of St. Michael's, continued to attend Mass there until 1973. In the meantime, in 1972, Mr. Skidmore read an article in a Catholic quarterly called *World Trends* published in Melbourne, Australia by a displaced Frenchman, Mr. Yves



The chapel as it appeared after six weeks of remodeling. Seminarians from Ridgefield can be seen readying the sanctuary, where on the Gospel side, the curtains for the canopied pontifical throne has already been erected.



Accompanied by two seminarians bearing torches, Fr. Schmidberger circles the chapel while sprinkling its exterior. Gathered at the front of the church, the faithful and clergy watch in the background. It appears that the aged Archbishop was recovering from his overseas trip, so he delegated the chapel's blessing to his Vicar General.

Dupont.³ The article was titled "The Seminary of the True Faith"⁴ and concerned the founding of the International Seminary of St. Pius X in Econe, Switzerland by Archbishop Marcel Lefebvre. Coincidentally, Mr. Skidmore's children had just presented an all-paid European trip to their parents, so they decided to stop at Econe during their vacation. When Mr. and Mrs. Skidmore arrived at the seminary in April 1972, Archbishop Lefebvre was away. However, they met American

² Fr. Gommar A. DePauw, JCD was a Belgian born in October 1918 and ordained a priest for the Ghent diocese in 1942. A distinguished cleric, he was appointed a *periti* to the Second Vatican Council. In March 1965, Fr DePauw founded the Catholic Traditionalist Movement (CTM) whose aim was "to provide the Catholic laity with all information necessary for the correct understanding and implementation of the Second Vatican Council's decisions in full conformity with the traditional doctrine and practices of the Roman Catholic Church." Eventually, the CTM would coordinate traditionalist priests from across the United States to service some of the first mission circuits for American Catholics attached to the True Mass. On June 23, 1968, Fr. DePauw founded the first traditionalist chapel in the United States. Though he did not affiliate himself with the SSPX, his efforts for promoting Catholic Tradition were nonetheless valuable. Fr. DePauw passed away on May 6, 2005.

³ Mr. Dupont was born in 1922, but moved to Melbourne, Australia with his English wife and four children after World War II. In addition to the quarterly he began during the Second Vatican Council (one of the first such English-language Catholic periodicals that pinpointed the Modernist errors emanating from the Council), he was the author of *Catholic Prophecy* and an avid correspondent.

⁴ This article was authored by Fr. Peter J. Morgan and actually published in August 1971.

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

11485 Farley Road
Platte City, MO 64079
(816) 753-0073
FAX (816) 753-3560

Father Arnaud Rostand
District Superior

J.M.J.
APRIL 1, 2009

Dear friends and benefactors of the Society of St. Pius X,

The past few weeks have been full of news concerning the Catholic Church, and specifically the Society of St. Pius X.

The first major event and the most important one was, of course, the lifting of the “excommunication” of our four bishops. The letter His Excellency Bishop Fellay, our Superior General, addressed to you on this matter has already shed some necessary light to help you understand the new state of affairs with Rome.

Reactions to the decree have been very harsh. A severe press campaign was launched across the entire world, against the Catholic Church, the pope, and of course against the Society of St. Pius X. The interview of His Excellency Bishop Williamson, given a few months before the decree to Swedish television, has been used by the press, and is the alleged reason to harass and discredit whatever is even slightly in favor of Catholic Tradition.

Thus, the label of “excommunicated,” used for so long to keep people away from Tradition, has been removed, but now a new attempt is made to discredit Tradition. A new label which like the old we absolutely reject as unfounded, is attached to us.

Many of you have read the different statements that Bishop Fellay had to make in order to distance the Society of St. Pius X from the positions expressed by Bishop Williamson in the interview on the specific matter of the Holocaust. Some may wonder why such statements were necessary to make.

It is important to remember that the mission of the Society of St. Pius X is essentially one of defending and living the Catholic Faith. God has revealed this Faith to us, and it is the Faith that is necessary for the salvation of our souls. The question of the Holocaust is a historical one, not a question of Faith. Hence it is of secondary importance, and cannot be allowed to become an obstacle to the Society’s primary mission.

Furthermore, unity among Society members and faithful is possible only if we keep our focus on the Faith. Disagreement on historical questions and other matters that are not of Faith is inevitable, and a source of certain division if we allow such questions to take on a disproportionate importance.

Because of the threat Bishop Williamson’s comments on the Holocaust pose to the Society’s mission and to the unity of the Society, Bishop Fellay has deemed it necessary

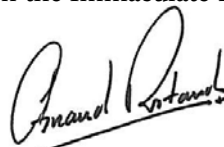
act firmly in his regard. As the superior of the Society of St. Pius X, God gives him the grace of state to make such decisions, however painful they might be. It is not for us to second-guess him in these prudential matters, but to support him by our charity and especially by our prayers.

The events of the past few weeks show us the necessity to re-focus our actions upon what is essential and crucial; the Faith and the Salvation of our souls.

As we have entered the time of Lent, I encourage you to make it fruitful, to offer prayers and sacrifices, particularly for the intentions of the bishops and priests of the Society of St. Pius X. In these difficult times we need to keep unity in our ranks, unity in doctrine, unity in prayer, unity under the guidance and leadership of our Superior General, Bishop Fellay.

With my prayers and blessings,

In the Immaculate Heart of Mary,



Fr. Arnaud Rostand

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Details to follow

seminarian Anthony Ward⁵ instead, who was pleased to make their acquaintance and promised to mention their visit to the Archbishop upon his return.

A few months later in August, while Archbishop Lefebvre in the States, he made a visit to Long Island at the Knights of Columbus Hall in Valley Stream. Here the newly-ordained Fr. Anthony Ward introduced Mr. Skidmore to the Archbishop who held a special meeting with the attorney at law who would assist the SSPX in many legal matters in the years to come.

In 1973, newly-ordained American SSPX priest, Fr. Clarence Kelly, returned to the Long Island area and established the St. Pius V Chapel⁶ in the two-car garage of his brother, Patrick, at Wantagh.⁷ With the SSPX now in town, the Skidmores and others began attending St. Pius V Chapel.

When attendance had grown to 30 souls almost a year later, the Sunday Mass location was moved to a rented VFW hall in Hicksville, which would serve this growing group of traditional Catholics for nearly a decade. The altar and other sanctuary items were stored in the hall's basement during the week, and had to be set up every Sunday. Meanwhile, the weekday Masses continued to be held at the garage chapel in Wantagh.

In 1974, Fr. Kelly established the mission's St. Pius V School, renting space at a Protestant school in Wantagh. The school offered elementary through high school grades and was consistently attended by the families attending the chapel.

This same year saw the erection of the SSPX's United States District with Fr. Ward appointed as the District Superior, who resided at St. Joseph's House of Studies in Armada, MI. For many years to come, the subsequent District Superiors would utilize Mr. Skidmore's attorney's skills in various legal matters, especially in the turbulent years that lay ahead.

In 1976, he was involved with the purchase of the Oyster Bay Cove property⁸ on Long Island which repeating its historic reputation would in a few years witness another tragic scene. In the midst of ongoing repairs at the rectory, Fr. Kelly moved his residence from East Meadow residence to the new St. Pius V Priory, while the namesake chapel was moved into the former estate's Play House. However, as the township had not yet approved the building for the use of religious services, only weekday Masses were held there after its dedication in November 1977, while Sunday Masses continued to be celebrated at the VFW hall. This same year, as a result of Fr. Ward leaving the



A view of the packed chapel on November 5, 1983. Catholics from all over the New York area came for the great occasion of the church's blessing and to hear Archbishop Lefebvre, the Herald of Catholic Tradition, speak.



Accompanied by Frs. Schmidberger (on the left) and Williamson (on the right), the Archbishop blesses the faithful while processing out of the chapel.

SSPX, Fr. Kelly became the new District Superior and the headquarters was transferred to Oyster Bay Cove.

In 1978, turbulence between the sedevacantist-minded priests and those loyal to Archbishop Lefebvre caused the single district to be administratively cleaved in two. At the heart of the turmoil was the issue of the 1962 edition of the *Missale Romanum*, which the sedevacantist priests refused to use, falsely claiming that it was liturgically unsound. The crux of the matter though, their sedevacantist opinions about the papacy, continued to be mostly hidden. The brewing matter of improperly incorporated properties was also beginning to loom largely in the picture.

The year 1979 became a busy year for the SSPX on the East Coast. A former Jesuit retreat center in Ridgefield, CT was purchased and the seminary was transferred from Armada, MI to the new complex christened St. Thomas Aquinas Seminary. That year also saw the arrival of an Englishman named Fr. Richard Williamson, who the Archbishop had appointed as his "visitor" to investigate some complaints made by the faithful of St. Pius V Chapel and School. Mixed in with parochial concerns, Mr.

⁵ A seminarian from the Covington, KY diocese whom Archbishop Lefebvre brought to Econe during his March 1971 "seminary recruiting tour" in the United States. Simultaneously recruited were New York seminarians, Clarence Kelly and Daniel Sanborn. Cf. the July 2006 issue of the *Regina Coeli Report* and *Marcel Lefebvre: The Biography* for further details.

⁶ The garage church was tongue-in-cheek nicknamed, "Kelly's Cathedral."

⁷ This was also Fr. Kelly's residence until after about a year, he moved to East Meadow where he resided until the Oyster Bay Cove property was suitable to live in.

⁸ This complex was formerly part of the 43-acre Sunken Orchard estate of the Woodward family, a New York socialite family of great wealth. It was in the rectory that on October 30, 1955, Mrs. Ann Woodward shot her husband, Mr. William Woodward, Jr., in a case of mistaken identity (she thought he was a burglar); the adjacent Sunken Orchard Play House was converted into the St. Pius V Chapel.



Here we can see the high altar being assembled...



Here some of the men reassemble the marble side altar dedicated to St. Joseph obtained from Amsterdam, NY. From left to right, Vincent Spero, Peter Sardegna, and Jim Carey.



...with the final result. Note the raised drop-ceiling to accommodate the altar throne.

Skidmore had been giving repeated warnings about Fr. Kelly's negative attitude towards the SSPX. He was also gravely concerned that the priests attached to the Northeast District Superior still had not obeyed the repeated instructions of the SSPX's General Bursar, Fr. Denis Roch, to have various properties incorporated properly. These priests had repeatedly promised to do this immediately, but still nothing had been done. Worse still, these same priests were accusing Archbishop Lefebvre of vacillating to Modernism and of compromising to the Conciliar Church. To back up their claims, they often misrepresented various statements of the Archbishop that dovetailed with their own agenda. These priests even began stating that they were the only part of the SSPX in the United States that was remaining faithful to the Archbishop's original intentions. It was a powder keg waiting to explode, though the Archbishop attempted to diffuse it by exercising tolerance, charity and great patience.

Moving forward to 1981, another instrumental person in the early years of the SSPX comes into view; Mr. Peter Sardegna. A skilled carpenter, he described his family in the immediate

post-Vatican II era as "*part-time Novus Ordo Catholics*," having stopped attending their parish church after the New Mass was introduced. This changed in 1977 when the family discovered the traditional Roman Mass being offered at Fr. Kelly's garage chapel. On one fine Sunday in 1981, the family was driving home from Mass and Mr. Sardegna happened to mention to his wife that it would be nice if there was a closer chapel. Simultaneously, his wife spied in the chapel bulletin an announcement that the Sardegna's would be the coordinators for a new mission in Hauppaug: "*We knew nothing about it, but there it was in the bulletin, our address and phone number!*"

Fr. Kelly had named this new mission after St. Edmund the Martyr, where for nearly a year, Mass would be offered on Sunday afternoon once a month in a Ramada Inn with attendance peaking at 90 faithful just before "The Split" in 1983. This mission "*had nothing*," so at first, Mr. Sardegna had to pick up these items from the Hicksville VFW hall, set them up in the hotel, and then return them to the hall's basement; eventually though, Mr. Sardegna and some men built their own altar and rail.

Upon the accounts of several original parishioners of St. Michael's, by the early 1980's there was a sense that a rift was widening between the priests in the United States, distinguishing those who were loyal to the Archbishop from those that were not. In hindsight, they also recognized how these disloyal priests had been carefully biding their time to solidify their property holdings and obtain the attachment of the faithful to their agenda, a necessity for their future financial support. One example that occurred to this end was when Fr. Kelly suddenly began to hold parish get-togethers for the St. Pius V Chapel (ostensibly to unite the parish) during the first few months of 1983 at the Levittown Hall.

Matters finally came to a head on the Wednesday morning of April 27, 1983, when Archbishop Lefebvre, accompanied by Frs. Franz Schmidberger⁹ and Williamson, arrived at Mr. Skidmore's legal office and asked to have his secretary type up the individual dismissals for the group of sedevacantist priests

⁹ In 1982 during the First General Chapter, Fr. Schmidberger was appointed the SSPX's Vicar General with the immediate right of succession as the next Superior General (then fulfilled by the Archbishop), which he did in 1984.

ANGELI CANTANTES

In our December 2006 issue, we reported how the St. Therese, Patron of Alaska Mission in ANCHORAGE, AK had formed a boys schola in conjunction with its pre-existing men's schola, something that perfectly fulfills the wishes of Pope St. Pius X in his *motu proprio* on the reform of sacred music, *Tra le Sollecitudini* published in 1903.

This important apostolic work for promoting good liturgical practice as well as Catholic culture continues at St. Therese's. On Saturday, September 27, 2008, the mission's *Angeli Cantantes Schola Puerorum* (the Angelic Chanters Boys Schola) held a promotion and induction ceremony, wherein three boys were advanced to the rank of Reserves, while four were newly inducted as Probationers. In addition to the advancement for the boys, four men from the men's schola were invested as Regular Cantors with the blessed crucifixes on cords they wear while singing at Mass. The entire edifying event, complete with an organ prelude and postlude, was concluded by Benediction of the Most Blessed Sacrament.

Hopefully other chapels in the United States District will similarly follow the example given by the tiny Alaskan mission, by establishing boys scholas of their own, thereby complying with desires of the Society's patron.



A group shot of the schola members with their pastor, Fr. Hunter.



A Probationer who is becoming a Reserve Member, pledges: "I consecrate my voice to God, to sing His praises and to proclaim His glory, and I promise to keep my heart and tongue pure, that I may always praise Him more worthily."



Here Fr. Hunter presents a cassock to a boy becoming a Reserve Member...

...which along with the surplice, the young man will wear while exercising the liturgical office of singing in the schola.



SCHOLA PUERORUM



A view of the boys who became Probationers.



A new Probationer receives his *Choirmaster's Manual* from the pastor.



Fr. Hunter addresses the kneeling Regular Cantors on their duties during the bestowal of their crucifixes.



Just before the men receive their blessed crucifixes, a short versicle and responsory ("Let my mouth be filled with Thy praise, that I may be able to sing...") is sung alternately by the schola and the *præcentor* (head cantor) followed by a prayer.



Another noteworthy though earlier event at the chapel, was the visit of Redemptorist Fr. Alphonsus Mary to give an edifying mission. Here he poses in the chapel with his traveling image of Our Lady of Perpetual Help.

that have become known as "The Nine."¹⁰ The Archbishop and the two priests then drove to Oyster Bay Cove to hold an afternoon meeting in the priory's basement, as the residence was still undergoing remodeling. Having presented the dismissals to the three priests present, Frs. Kelly, Sanborn and Cekada, the Archbishop then politely listened to their arguments. When finished, the Archbishop finally ended the internal dispute by saying "If you believe that fine, but we must go our separate ways." Fr. Cekada's response, "Go ahead, but we own the properties," revealed to their heartbroken spiritual father the deceitful motives these disloyal priests had been harboring for years. Unaware of what was happening, Mr. Sardegna was at the priory during the meeting to install some doors with his son. While in the priory's courtyard, he watched as the priests left the building and then strangely saw what can only be described as a premonition about the three expelled priests.

What occurred next was nothing less than chaos. The expelled nine priests immediately took control of various chapel properties and worked fervently to poison the minds of the faithful at the missions they had been servicing, causing "The Split." The St. Pius V Chapel remained firmly in the hands of these priests, but thanks to the intervention of Mr. Sardegna, the St. Edmund's mission continued to be serviced by SSPX priests from Ridgefield, though its Sunday attendance fell to just 32 faithful even with the influx of loyal faithful who came from the now-sedevacantist St. Pius V Chapel.

Matters did not end there though. During the next few years, the SSPX would be embroiled in various court battles to defend its property rights against The Nine. Mr. Skidmore became the primary attorney in the SSPX's defense,¹¹ and ably won several cases. Nevertheless, a few properties, such as Oyster Bay Cove, were lost because The Nine had not incorporated them under the SSPX, but with their own names.

At this critical juncture of the SSPX's apostolate in the United States, Fr. Williamson, who from Ridgefield was acting as the Northeast District Superior¹² and the seminary rector,¹³ stood firmly like a rock against the whirlwind antics of the sedevacantists who were sowing confusion amongst the SSPX, even attempting to raise money in the SSPX's name! Fr. Williamson was also servicing the St. Edmund's mission, where in the Fall of 1983, a proposal was made for the purchase of a permanent chapel building.



The chapel as it appears today after its recent remodelling. The rear portions of the sanctuary wall were tinted a burgundy shade, while the side walls (behind which are the sacristies) that are fronted by the side altars were tinted gold, thereby causing the eye of the worshippers to focus on the high altar.



This close-up picture of the sanctuary shows the sanctuary decorations more clearly. The repeating diaper pattern on the burgundy walls are *fleur de lies*...



...while in this view of the side altar dedicated to the Blessed Virgin Mary, the diaper pattern is of a stylized, diamond rose. Even the doors leading into the sanctuary (salvaged from Amsterdam) have been tinted a pleasing green.

¹⁰ The Nine priests were: Frs. Clarence Kelly, Donald Sanborn, Anthony Cekada, Joseph Collins, Eugene Berry, Daniel Dolan, William Jenkins, Martin Skierka, and Thomas Zapp. After their expulsion, they immediately resorted to condemning each other (along with the SSPX), while those centered around Fr. Kelly banded to form the Society of St. Pius V.

¹¹ The sedevacantists wanted to retain the Ridgefield seminary and so Fr. Williamson (who was residing there) telephoned Mr. Skidmore for legal advice on how to handle the crisis. Mr. Skidmore's advice was to "lock them out of the building... don't let them in... you must retain possession..." which Fr. Williamson followed thereby saving the seminary complex for the SSPX, which today is known as the St. Ignatius Retreat House.

¹² Replacing the expelled Fr. Kelly. When Fr. Hector Bolduc, who was the Southwest District Superior at Dickinson, TX, departed the SSPX a little later in 1983, Fr. Williamson assumed this role too.

¹³ Replacing the sedevacantist Fr. Donald Sanborn. He would hold the position of rector at the SSPX's North American Seminary after his episcopal consecration until 2003.

A few people at St. Edmund's had known about the closed Colombo Brothers' dress factory on Horseblock Road in Farmingville for several years. The purchase price was \$250,000, but the mission only had \$320 in the bank and 30 faithful to financially contribute! Undeterred, Mr. Sardegna and Mrs. Phyllis Graham approached Fr. Williamson to propose its purchase. Considering the situation, Father was not very keen at first to make such a big step, but they eventually convinced him that a permanent residence was necessary for the growth of the SSPX's Long Island mission. With the pastor's approval negotiations ensued and each family was asked to donate \$1000 to cover the deposit. In a wave of generosity, \$50,000 was raised from the tiny group! Meanwhile, a handful of faithful met at Mrs. Graham's house to discuss the future of the mission, during which, it was casually decided to name the chapel after St. Michael the Archangel.¹⁴ The sale occurred rapidly and in September 1983, just a few months after the chaotic split, the faithful of a hotel mission found themselves with their very own building!

The former dress factory had an open floor plan which after the addition of a sanctuary would allow for a nave large enough to accommodate up to 300 people. A small cafeteria was located in a back room, which to the present functions as a small hall. As Archbishop Lefebvre was scheduled to administer confirmations for the mission within six weeks, the faithful had little time to prepare the building for its transformation into a traditional Catholic chapel. Many of the faithful pitched in with the work periodically (which the former owners generously allowed to start even before the contract was signed) while several men came practically every day to assist with the remodeling, such as Peter Sardegna, Jim Carey, Vincent Spero, Charles Martin, and Charles Vanek (the present-day sacristan). The altar and rail that had been constructed for the Hauppaug mission was installed and folding chairs were substituted for pews. For the faithful accustomed to attending Mass in a hotel room, the results were "*thrilling*" upon first walking into the converted chapel.

On November 5, 1983, the Long Island faithful were excited to receive Archbishop Lefebvre in their new chapel of St. Michael the Archangel. He was accompanied by Fr. Schmidberger, who blessed the chapel, by the pastor, Fr. Williamson, who assisted the Archbishop during the sermon which he gave in English, and a handful of seminarians who came from Ridgefield to assist with the ceremonies. Within two years, this chapel would grow from 25 people sitting in the front rows to 200 people filling up the nave. Presently 300 faithful attend each Sunday.

On Labor Day of 1985, St. Michael's received some pews from the former St. Mary's Church in Amsterdam, NY, the first of several salvaged items from this church. This was shortly followed by three marble altars, a communion rail, wooden interior doors, and various wood trim pieces; in short, mostly what was needed to outfit a church. Because the diocese refused to sell these items to traditional Catholics, Mr. Sardegna pretended to be a salvage broker, a ruse that worked. The white marble altars were dissembled (with each piece being cleaned and numbered by Mr. Charles Martin) and then reassembled

¹⁴ The faithful from the St. Edmund mission were agreed that they wanted a fresh start and no association with Fr. Kelly.



The chapel bookstore, situated in the parish hall located at the rear of the church.



To celebrate St. Michael's silver jubilee, a Solemn Mass was offered by the chapel's first pastor, now Bishop Williamson. Assisting him on the left as the deacon, was Fr. Kevin Robinson (the present pastor,) and the right, Fr. Adam Portugal (from the Ridgefield priory).

in the chapel, while the salvaged doors and woodwork were used throughout the church.

During Fr. Gerardo Zendejas' tenure as the pastor, the parish obtained a house adjacent to the church property from a couple who attended St. Michael's. Only 500 yards away from the church, this house is now the chapel's rectory, where a Trinitarian priest, Fr. John Murphy, currently resides, providing the chapel with daily Mass.

On March 11, 2003, the recently-appointed pastor, Fr. Trevor Burfitt, awoke in the rectory to tragically discover that the chapel had been broken into and the Blessed Sacrament and Holy Oils had been purposefully desecrated. Except for a handful of money, nothing else of value was taken. Though the police arrested and convicted a man, the physical evidence implied that more than one person actually committed the grave crime, but no follow up was ever made by the civil authorities. To make reparation for this sad desecration, all of the SSPX chapels in the United States District held devotions during the succeeding week.



Here at the banquet that followed, we can see from left to right, Frs. Portugal and Arnaud Rostand (the USA District Superior) enjoying the festivities with His Excellency, Bishop Williamson.

Nonetheless, the parish persevered and in 2005, the chapel was remodelled in a gothic-revival style. The ceiling was tinted blue with stars, the windows trimmed with wooden gothic tracery, the floors were tiled, and the were walls decorated with crisscrossed gilded decorations.¹⁵

St. Michael's does not intend to stop here though. Preparations have begun for starting a traditional Catholic homeschool association soon, which the parish intends to name Our Lady of Good Success Academy. With 50 children under the age of 16 now at the chapel, this project has been contemplated for awhile, and will surely contribute to the apostolic work of restoring Catholic Tradition on Long Island.

¹⁵ The architectural term for this type of pattern, usually made up of squares or diamonds, is actually called *diaper*. The modern colloquial usage of this term derives from the baby diapers that have repeating quilted padding arranged in a crisscross pattern.

Sources:

District Office archives

Interviews with: Mr. Alfred Skidmore, Mr. Peter Sardegna, Mr. Terrence Skidmore, Mr. Tom Gabrielle, Mrs. Anastasia Martin, and Mrs. Rita McDonnell, Mrs. Catherine Vanek, and Mrs. Kathleen Colgan

Photographs: Mrs. Colleen Gabriele

A very special thanks to all mentioned above for the patient assistance.



Also present was rectory resident, Fr. Murphy (on the left), who has had much pastoral experience throughout the United States, and coordinates a large Catholic pro-life apostolate on Long Island.



Entertainment at the banquet was provided by the Suffolk County Police Department Pipe and Drum Band.

CONFIRMATION SCHEDULE

These are the dates for the chapels in the
United States of America District

BISHOP TISSIER DE MALLERAIS:

St. Mary's, KS	May 21
Post Falls, ID	May 24
Edmonds, WA	May 25
Charlotte, NC	May 27
Denver, CO	May 28
Ridgefield, CT	June 14
Long Island, NY	June 16
San Antonio, TX	June 22



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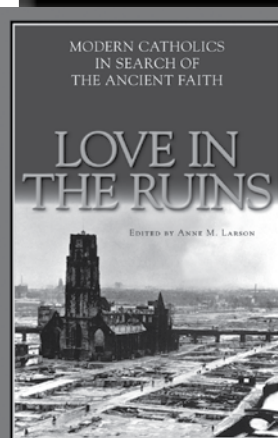
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