

Regina Coeli

REPORT

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ST. ANNE'S OBTAINS NEW CHURCH



The new St. Anne's Church and Academy.

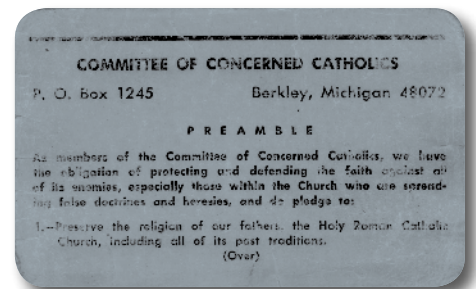
The new St. Anne's Church and Academy complex that services traditional Catholics for the **DETROIT, MI** area was solemnly blessed on Wednesday, July 29th. This blessing in fact served as a recent culmination of the Society of St. Pius X's earliest lineage in the United States. It was through the present-day St. Anne's in fact, that the SSPX established in the United States through successive years its first North American mission, school, seminary and sisters' novitiate, all in the Detroit area.

As elsewhere throughout the country, the many facets of the Church's modernist crisis began to be keenly felt by Detroit area Catholics just after the closing of the Second Vatican Council in 1965. A combination of jarring liturgical innovations and the liberalization of the catechetical education of the youth disturbed many conservative-minded Catholics and led them to seek out parishes where the traditional Roman Mass was still being offered by a small number of priests in the Detroit archdiocese.¹ Across the metropolitan area, groups of laity would get together to discuss what was occurring in their parishes and to pray the rosary.

Between 1966 and 1967, many of these concerned Catholics joined the local study group of the Cardinal Mindszenty Foundation² which met at the famous Sicilian-Italian parish of Holy Family Church in downtown Detroit. Serviced at that



A picture of some of the main representatives of the CCC in July 1973 pose with Frs. Bonfil (left center) and Anthony Ward (right center); from left to right: an unidentifiable man, Fenton Forbis, Reno Varani and Robert Bartnik.



The preamble card of the Committee of Concerned Catholics that defined the group's object in 7 points.

¹ There was no centralized organization for the traditional Mass in the Detroit area at this time, so knowledge of these Mass locations came by word of mouth. In the late 1960's, the True Mass was sporadically available in such suburbs as Sterling Heights, Oxford, Wyandotte and Lake Orion. By 1971 though, only a handful were still allowed by the diocese and these were within Detroit's city limits (e.g., in the Immaculate Heart of Mary sisters' convent chapel at Marygrove College and of course, Holy Family Church).

² Cardinal Jozsef Mindszenty (1892-1975) was arrested by the Communists in November 1944 for treason, he was convicted during a show trial in Hungary in 1949 and sentenced to imprisonment. Released from captivity through a compromise forged by Pope Paul VI and exiled to Vienna, Austria, the cardinal was eventually betrayed by the secular politics of the liberal pope when his title of Primate of Hungary was stripped from him in 1973 to appease the Communist regimes in Hungary and the Soviet Union. The Cardinal Mindszenty Foundation (CMF) was an anti-Communist organization established in 1958 to educate Roman Catholics (though not officially ecclesiastically endorsed) about the dangers of Communism and how to combat Communist activities in local communities.

time by the Sylvestrine Benedictines,³ the pastor, Fr. Bonfilio Bottazzo (more commonly known as "Fr. Bonfil,"⁴) offered the Sunday High Mass according to the Tridentine form which further attracted Roman Catholics from all over the metropolitan area. From this base in 1967, a natural organizer, Mr. Robert Bartnik,⁵ having met many like-minded conservative Catholics with his wife, Virginia, established a loosely organized group called the Committee of Concerned Catholics (CCC).⁶ Unbeknownst at the time, the CCC would become a watershed of Catholic Tradition in the Detroit area, eventually leading to the foundation of the most important elements of the SSPX's apostolate in the United States.

The CCC functioned at its peak between 1967 and 1971 with Mr. Bartnik as the main director. He organized a board, consisting of members who each came to represent the local groups that were spread throughout the Detroit metropolitan area. Meeting regularly at the Bartnik's house on Sycamore Road in Royal Oak, Mr. Bartnik would read from various conservative Catholic news sources and discuss the topics, while discussions about happenings at the parishes would naturally crop up; general meetings for the public would also be organized. Eventually, the question arose amongst the members about holding catechism classes to ensure that their children would receive orthodox Catholic instruction.

The CCC decided to organize catechism courses which were held on Wednesday evenings. Eventually the large number of children that were enrolled required the classes (taught by parents) to be divided amongst four homes within a several block radius in Royal Oak. Fr. Bonfil⁷ was supportive of these



This 1973 photograph shows the Bartnik's house on Sycamore Road in Royal Oak, in whose basement the Ave Maria Chapel was located.



Fr. Botazzo stands in front of the altar prepared in the Ave Maria Chapel.



The altar at the VFW hall in Madison Heights as it appeared between 1972 and 1973.

³ This branch of the Benedictine Order was founded by St. Sylvester Gozzolini (1177-1267) in 1231 in Italy. In addition to its American priory of St. Sylvester Monastery in Detroit, it also had a house of formation in nearby Oxford. For 76 years, the Italian Sylvestrine Benedictines serviced Holy Family Church (known as *Sacra Famiglia* amongst the Italians), a proud lineage that ceased about three years ago.

⁴ A shortened version of his Italian religious name. Fr. Bonfilio Alexander Botazzo was born on June 10, 1917 in Vicenza, Italy. His schooling and Benedictine formation was spent in Italy and he was ordained to the priesthood for the Order on July 18, 1943. In 1946, he was transferred to the Detroit area where he assisted at several parishes until his transfer to Sydney, Australia for three years. Then he returned to Detroit eventually becoming the pastor at Holy Family Church.

⁵ Mr. Bartnik was a mechanical engineer who in his later years worked for the Ford Motor Company. He passed away in 1991 at the age of 78. His wife, Mrs. Virginia Bartik, along with their daughter, Mrs. Pamela Hamilton, provided invaluable assistance in accurately determining an early timeline of the Catholic Tradition's first days of resistance in the Detroit area.

⁶ The CCC issued a small wallet card that stated as its Preamble: "*As members of the Committee of Concerned Catholics, we have the obligation of protecting and defending the faith against all of its enemies, especially those within the Church who are spreading false doctrines and heresies, and do pledge to: 1) Preserve the religion of our fathers, the Holy Roman Catholic Church, including all of its past traditions. 2) Preserve the real presence of Christ in our tabernacles, our greatest and most unique Catholic possession. 3) Expose the principles of atheistic communism, including all of its present philosophies of liberalism, materialism and socialism. 4) Accept the constitution, decrees of the councils and the past documents of the Church, including papal encyclicals. 5) Assure that the religious training of our children is free of errors. (Religious textbooks) 6) Dedicate ourselves to greater devotion to our Blessed Mother. 7) Honor the religious devotions of the Church, i.e. Recitation of the Rosary, litany to the Blessed Virgin, devotions to the Holy Ghost, Stations of the Cross, etc.*" [sic]

⁷ He also installed several of the CCC members on the parish board at Holy Family Church, much to the chagrin of the Italians, who considered

Society of Saint Pius X

District of the United States of America

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Fr. Arnaud Rostand
District Superior

J.M.J.
SEPTEMBER 1, 2009

Dear friends and benefactors,

On many occasions, in fact in all her apparitions, Our Lady requested that we add penance to our prayers. "*Prayer and penance*," she admonished at Rue du bac (1830), La Salette (1846), Lourdes (1858), Fatima (1917). One after the other, the same message was repeated as a preparation for the enormous Crisis that would shake the world and even the Church.

We should not be surprised then, that our Superior General Bishop Fellay is encouraging us to join sacrifices to the Rosaries which we offer in the new crusade.

It is true, particularly in these days of comfortable living, that we are afraid of the word *penance*. We don't mind too much praying—but to do penance, that is more difficult!

Sister Lucy (of Fatima) was often asked what exactly Our Lady meant by penance, so she posed this question to her. Here is the reply that she received from Our Lady on April 20, 1943:

The penance which God now expects is the sacrifice that everyone must make in submitting his life in conformity with the law of God. As mortification, He only wants that our daily chores be simply and honestly accomplished, and that the pains and annoyances thereof be accepted. He desires that souls be clearly directed in this way, because there are many who think that great austerities must be done as penance, while they have neither the strength nor the willpower for it; thus they are discouraged and finally fall into indifference and into sin.

With this instruction in mind, let us try to have this spirit of sacrifice in our daily life. Let us firstly submit our life to the law of God, fighting against the many temptations of this world, avoiding the occasions of sin, cutting ourselves off from the things that lead us into sin. These are the first true penances which we must add to our crusade. Then let us be more dutiful and conscientious in the accomplishment of our daily tasks, especially the unpleasant ones.

Our lives are full of occasions to offer sacrifices—little ones, simple ones, but it is precisely those that we need the most. Isn't

this, in fact, the best way to fight the worldly spirit that seeks only fun and entertainment and worldly pleasures?

Sacrifice yourselves for sinners, and say many times, especially when you make some sacrifice: "*O Jesus, it is for love of Thee, for the conversion of sinners and in reparation for sins committed against the Immaculate Heart of Mary.*"

Finally, dear faithful, I wish to see the generosity you demonstrate in this new Rosary Crusade help increase our devotion to the Immaculate Heart of Mary. I would like therefore, at the end of the Crusade in March of 2010, to renew the consecration of the United States District of the Society of St. Pius X to the Immaculate Heart of Mary.

I am confident that a public renewal of the consecration to the Immaculate Heart will be a source of many graces of sanctification—for our souls, our families, our priests and priories, our schools, and even for the whole country.

It will be a renewed dedication of all of our works, as well as a consecration of the nation, without presuming to take the place of the civil authorities, who *should* do it—but, with a sincere desire to see all the blessings of this beloved Immaculate Heart poured into our country and to see that Her triumph comes.

May this renewal, to be done at the conclusion of this Rosary Crusade, re-double our generosity to pray for the Consecration of Russia and the triumph of the Immaculate Heart of Mary.

With my prayers and blessing,

In the Immaculate Heart of Mary,



Fr. Arnaud Rostand

ACCEPTING MASS STIPENDS

The USA District Office is presently collecting Mass stipends for priests in need. The suggested donation is \$15.00 per Mass. NB: we cannot receive stipends for Gregorian Masses (*e.g.*, 30 consecutive Requiem Masses).

Checks should be made out to the **Society of St. Pius X** and sent to:

Rev. Fr. Joseph Dreher, District Secretary
REGINA COELI HOUSE
11485 N. Farley Road
Kansas City, MO 64079

Please ensure to include a separate note outlining the Mass intention.

efforts and even visited the classes a few times. Throughout this period though, Archbishop John Dearden oddly ignored the CCC,⁸ and the local parishes remained virtually silent about its members and activities.

In the Summer of 1971,⁹ a radical shift occurred in the Detroit area for those attached to the traditional Mass. Fr. Bonfil decided to leave Holy Family Church and went to live with the Bartniks, nicknaming their house on Sycamore Road his "rectory." The family installed a small Mass center in their basement which they called the Ave Maria Chapel and once again, by word of mouth the location of the chapel became known throughout the Detroit area. For the next three months, members of the CCC would crowd into a space that could fit only 30 people and when necessary (the group would sometimes peak at 75), line the stairs and pour out into the connecting breezeway.

During this time, Fr. Bonfil was in doubt as to how he should proceed with his little group.¹⁰ Mr. Bartnik had already provided him with Archbishop Marcel Lefebvre's¹¹ contact information. In September 1971, Fr. Bonfil decided to travel to Italy. There he met up with Mr. Renato Vanari,¹² who strongly persuaded Fr. Bonfil to meet with Archbishop Lefebvre.¹³ During this providential meeting,¹⁴ Fr. Bonfil requested the Archbishop to place his Detroit group under the wing of the SSPX. Though the Archbishop stated that it was not his intention to form parishes at this juncture, nevertheless, he willingly agreed to Fr. Bonfil's request, making the Detroit group the first SSPX mission in the United States, and one of

the non-Italian members as outsiders. Some of these Italians were so politically-influential (both civilly and ecclesiastically) that they were able to prevent the installation of a table-altar for many years in addition to retaining the traditional Mass even after the New Mass was firmly in place throughout the archdiocese.

⁸ Ironically, considering his local nickname as "Iron John" for his firm style of administration as an auxiliary bishop in Detroit. Born in 1907, he passed away in 1988 having been made a cardinal in 1969.

⁹ Reckoned between July and August.

¹⁰ It should be remembered that at this time, the idea of traditional "parishes" operating under supplied jurisdiction was an oddity (and something which most Catholics, clergy and laity alike, had not considered as they were accustomed to the typical parochial administrative structures). Not even the SSPX was operating parishes yet, and in fact, Archbishop Lefebvre would not fully concede the necessity of such a step until 1974.

¹¹ The group, particularly Mr. Bartnik and Mr. Varani (see footnote below), were in contact with Archbishop Lefebvre, and these men would visit with His Excellency in Ecône from time to time.

¹² Renato (more commonly called "Reno") Varani was a fiery, vociferous Italian and an outspoken critic of what he considered to be wrong. Bishop Tissier de Mallerais states in his *The Biography: Marcel Lefebvre* (available from Angelus Press) that Mr. Varani was Archbishop Lefebvre's "friend" while others stated in interviews that he did much for the SSPX's material benefit. It was Mr. Varani who mostly funded the new Armada church, which was constructed very shortly after purchase of the property. After the 1983 Split, he continued to occasionally attend Mass at St. Anne's and is reported to have passed away about 2006.

¹³ It is thought that Fr. Bonfil met Archbishop Lefebvre somewhere in Rome, but this is uncertain. However, it is certain that the meeting did not take place at the SSPX's house in Albano as this was not purchased until 1974.

¹⁴ In previous historical articles it had been stated that this meeting occurred in the Fall of 1972. However, based upon the retracing of various contextual facts (e.g., memorable family events and the timeline at the two basement chapels and VFW hall), the time of this meeting has been placed between September and November of 1971, i.e., actually a year earlier than previously affirmed.



Fr. Anthony Ward (holding the aspergil) is shown here performing the Asperges during the Solemn Mass offered on July 22, 1973 while visiting the Detroit mission. Dead center in the picture is Fr. Botazzo who would surprisingly drop the mission in Fr. Ward's lap during the summer visit.



Another picture of the Solemn Mass in the VFW hall which had a rather cramped stage for a sanctuary. Pictured in vestments closest to the camera is seminarian Daniel Dolan as the subdeacon.



The house rented between September 1973 and November 1974 on Ravenna Road in Royal Oak for the St. Joseph House of Studies, the SSPX's first seminary in the United States.

the first Society Mass centers in the world.

Returning to the States in November 1971, Fr. Bonfil went to live in Troy with Jess and Lucile Alread who were renting the home of CCC member, Mr. William Redding.¹⁵ There he again established a basement chapel for the CCC members, but now loosely under the SSPX's auspices. Within a couple of months into 1972 the group had once again outgrown its location; the matter was decided however when the local fire marshal¹⁶ ordered the basement chapel to close down.

The Mass center (which was simply referred to as the "Society of St. Pius X," the religious congregation that serviced it) was then moved to the VFW hall on 11 Mile Road in Madison Heights. In a scenario familiar to many old-timers at the various SSPX chapels in the United States, the "chapel" had to be set up and broken down for every Sunday Mass, while several of the faithful would make, purchase and store the necessary sanctuary items at their homes.

On March 30, 1973, the Detroit groups' relationship with the SSPX was formalized when the legal corporation of the "Michigan Friends of the Sacerdotal International Fraternity of St. Pius X, Inc." was established to raise funds within the United States for the religious congregation. The chief officers and board of directors of this corporation were some of the CCC's main members, though the committee itself had gradually dissolved, since its primary goals had been firmly established (regular Sunday Mass and catechism classes).

In late July 1973, newly-ordained American SSPX priest, Fr. Anthony Ward arrived from the Econe, Switzerland to visit the Detroit mission as part of his summer apostolate. Accompanying him was Detroit-native seminarian (and future Fr.) Daniel Dolan, who acted as the subdeacon during the Solemn Mass celebrated on July 22nd at the VFW hall,¹⁷ while Fr. Bonfil assisted as deacon. The visit was supposed to be just a scouting trip for an American seminary residence,¹⁸ but then Fr. Bonfil decided rather abruptly to leave the mission.¹⁹ However,

Fr. Ward had to return to Econe to finish his priestly training, so another recently ordained American, Fr. Gregory Post, was sent from Econe to replace Fr. Bonfil.

In September 1973, the Michigan Friends of the SSPX rented a house in Royal Oak for the future forthcoming American seminary of the SSPX. In November 1973, Fr. Ward returned with a single seminarian and established the St. Joseph House of Studies. It was the first Society seminary established outside of Switzerland²⁰ and by the end of the year another three seminarians had also joined the community.

On May 28, 1974, the Michigan Friends of the SSPX purchased a house they found in Armada formerly belonging to the PIME missionaries,²¹ and situated about an hour's drive north of Detroit. The seminary left its rented house in Royal Oak in September 1974 and the new Armada property was blessed by Fr. Ward in December of that same year. For many years after, the pastor of the SSPX's Detroit mission would come from the seminary to offer the weekend Masses, while on Wednesday evenings, seminarians would travel to the mission to assist with the ongoing catechism classes. One first-year seminarian who assisted with this important apostolate was the future Fr. Stephen Delallo.

In 1975, the Detroit group had grown so large that the Mass center was moved to the gymnasium of Jane Adams Elementary School in Royal Oak, which could accommodate the entire group at a single Mass. Comprising the SSPX's first school of sorts, the classrooms were packed with nearly 400 catechism students who included future SSPX priests, Frs. Edward MacDonald and Daniel Cooper. Other religious vocations contributed to the SSPX by the Detroit chapel were Fr. James Doran, Fr. Patrick Summers, Sister Mary of the Cross,²² and current seminarian, Mr. Casey Thebolt.

In mentioning St. Anne's vocational legacy, we cannot neglect to mention the late, Miss Margaret Haf,²³ who according to the aforementioned Fr. Cooper, exercised an influential role through her continual spiritual and financial support of seminarians.²⁴ Never married, Miss Haf devoted herself to the

¹⁵ "Bill" Redding was temporarily relocated to Toledo, Ohio as a shoe merchandiser for JC Penney's. To this day, he still proudly carries his CCC preamble card in his wallet (pictured on the front page of this report).

¹⁶ Responding to complaints of numerous parked vehicles, masses of people and children sprawled across the lawn.

¹⁷ At this time, two Sunday Masses were being offered due to the large number of faithful regularly attending. From the original CCC group attendance of 1971, three-fourths continued to attend the SSPX's sponsored Detroit mission. The faithful consisted of two groups though: those who had left their parishes and committed themselves completely to Catholic Tradition, and those who had their children in the catechism program but wanted to remain in their home parishes.

¹⁸ The Archbishop wanted to establish an English-speaking seminary in the United States so Americans would not be forced to enter a French-speaking seminary in Switzerland.

¹⁹ Though Fr. Bonfil had mentioned to some people the idea of leaving a few weeks before Fr. Ward arrived, it did not appear that he had any definite plans. It was a confusing and complex time and Fr. Bonfil was plagued by various doubts that included wondering whether he should leave his Benedictine family and if he was doing the proper thing under the SSPX (e.g., was his stance on the Mass disobedient?). Ultimately, it appears that a combination of these doubts and some pressure exerted from different quarters caused Fr. Bonfil to disassociate himself from the SSPX. After his departure, Fr. Bonfil returned to his native Italy for awhile and then entered the Lansing, MI diocese in April 1974. In December 1976, he left the Benedictine Order and was incardinated into the Lansing diocese, where he worked at a variety of assignments until his retirement in 1984. Until his death on May 4, 2005, Fr. Bonfil would periodically spend time in Italy, even serving as a United States

military chaplain at an army base in his hometown of Vicenza. He is buried at St. Joseph's Cemetery in Lansing, MI.

²⁰ The only other attempted new foundation had been a pre-seminary in Fribourg, Switzerland in 1973, but due to worsening conditions at the Fribourg University, this was closed down just a few months after opening. The SSPX's third seminary in Albano, Italy (now the SSPX's District Office for Italy) opened in 1974. Seminaries were later established in Weissbad, Switzerland in 1975 (then transferred to Zaitzkofen, Germany), and Flavingy, France in 1986.

²¹ PIME stands for *Pontificium Institutum Missionum Exterarum* (Pontifical Institute of Foreign Missions). A secular society of missionary priests (similar to the SSPX) that had its beginnings at Milan in 1850 and given formal recognition as PIME in 1926 by Pius XI. Its United States regional headquarters is located in Detroit.

²² Formerly Miss Colette Freyzelka.

²³ Similar to Madam Katharina Tangari (d. 1989), a devotee of Padre Pio, Miss Haf (b. 1906) was a devotee of Ven. Fr. Solanus Casey (1870-1957), also a Capuchin, and assisted him with his Sacred Heart Mass Association. About the 1960's, she realized the impending crisis and began to collect vestments and other liturgical items which she later gave to missions of the SSPX. Miss Haf was also renowned as a heroic soul, who cheerfully offered up her sufferings (she contracted *sciatica neuritis* which affects the spinal cord nerves to the legs), refusing to discontinue kneeling in her chapel while praying, or to take relief for her pain, remarking "*It's a blessing to suffer for Him.*"

²⁴ Fr. Cooper and others mentioned that Miss Haf seemed to never cease

Catholic Church by starting the Soul-A-Month Club²⁵ in August of 1951, an apostolate she continued till her death on March 3, 2003. Her hospitality was well-known amongst the native Detroit clergy of the Society, as she had a small chapel filled with about 100 relics in her apartment where vacationing Society priests could offer Mass when visiting relatives in the area.

In early 1976, Fr. Anthony Ward left the SSPX and was replaced as the seminary rector by recently-ordained, Fr. Donald Sanborn, who also became the new pastor of the Detroit mission. The construction of the seminary's St. Joseph's Chapel (now the parish church) in 1977 allowed those who lived nearer to Armada to permanently attend Mass there, thereby decreasing attendance at the Royal Oak mission. The attendance at the Detroit Mission had been further decreased when some families decided to attend Sunday Mass at Holy Family Church or St. Vartan's Armenian Catholic Church, both in downtown Detroit. So, the Detroit Mass center was moved to the Community Center in Ferndale which though smaller, actually had a more conducive facility for the celebration of Mass.²⁶ During this time, since the Detroit area no longer had a resident SSPX priest, a PIME missionary, Fr. James Bergolia, would offer weekday Masses at the Bartnik's basement chapel or sometimes at Miss Haf's "reliquary chapel" regularly attended by about two dozen faithful. He would continue offering the True Mass at the Bartnik's until the 1988 Episcopal Consecrations, when his superiors forced him to quit.²⁷ Two other noteworthy non-SSPX priests who serviced the Detroit mission from the Armada seminary (where they taught) were the Australian Msgr. Hodgson²⁸ and Fr. Oscar LaPlante, an elderly, but "*fearless*" Jesuit priest.²⁹

On October 18, 1978, the SSPX purchased a church for the Detroit mission on Joy Road in nearby Redford. Purchased from a Mormon group, the modest brick building built in 1956 had been located and its purchase encouraged by Mr. Jerome Cooper,³⁰ father of Fr. Daniel Cooper. Now that a suitable building had been obtained, the Detroit mission was finally given the formal title of "St. Pius X Church." After some months of remodeling for Catholic use the mission moved into its new building and began having Mass there for a short time. On June 14, 1979, the Feast of Corpus Christi, Archbishop Marcel



While visiting Armada in 1976, Archbishop Lefebvre and Fr. Anthony Ward posed in the seminary library with members of the Michigan Friends of the SSPX corporation; standing from left to right: president, Mr. Robert Bartnik, treasurer, Fr. Anthony Ward, directors, Joseph Voytush, William Redding, Fenton Forbis and in the wheelchair, Joseph (Milton) Moore. Mr. Redding is the sole surviving lay member.



Taken during the winter, PIME priest, Fr. James Bergolia poses with Mr. Jerome Cooper after a weekday Mass celebrated at one of the house chapels.

praying her rosary.

²⁵ The apostolate consisted of collecting pennies to have Requiem Masses said for the intention of releasing a soul a month from purgatory. It was founded under the auspices of the Detroit archdiocese, who turned the work over to the recently arrived PIME missionaries. Ironically, when the two PIME priests came to the first gathering at Miss Haf's house to lead the rosary, she thought the archdiocese was sending priests from the Holy Ghost Fathers (Archbishop Lefebvre's congregation at the time)! The group consisted of over 600 members at its peak, who had their own card outlining certain prayers to be said.

²⁶ The catechism classes though continued to be held in the borrowed classrooms at the Jane Adams Elementary School.

²⁷ Fr. James (as he was known by his religious name) would pass away about a year later.

²⁸ His first name has been forgotten and it is thought that he was a diocesan priest. A personality conflict with the seminary rector caused him to return to Australia; unfortunately, further details about his life are unknown.

²⁹ Like other priests of his generation, Fr. LaPlante was known for not hesitating to sternly upbraid those who unnecessarily caused disturbances while he celebrated Mass or gave a sermon.

³⁰ Mr. Cooper recently passed away on June 30th of this year. He served as the chapel coordinator of St. Anne's for many years until Mr. Patrick Frost took over until 2008.



An annual event organized by Mr. Cooper (holding the box) was the parish Christmas party. The older gentleman is Mr. Joseph Schotthofer, while the young girl in the skirt is Miss Colette Freyzelka, now Sister Mary of the Cross.

SSPX VOCATIONS FROM THE DETROIT AREA



Now priests, these youthful seminarians from Michigan were captured on film visiting the Assumption Grotto in Detroit; from left to right: Frs. James Doran (from Detroit area), Kenneth Dean (of Armada), and Daniel Cooper (also of Detroit).



Photographed during a parish event in the early 1990's is Margaret Haf, who played a significant role in fostering many Society vocations at St. Anne's.



Circa 1977, Msgr. Hodgson offers Mass in the Ferndale Community Center. The wooden altar and matching Communion rail were built by the parish's "Uncle Joe" which had to be setup and taken down every Sunday.

Lefebvre blessed the new chapel, followed by a Solemn Mass and an impressive outdoor Eucharistic procession that drew the neighborhood's attention. Held on a beautiful day, these events with the renowned Standard Bearer of Catholic Tradition were a fitting apex for the SSPX's first American mission.

During the Fall of 1979, the seminary moved from Armada to Ridgefield, CT and the St. Joseph House of Studies became known as St. Joseph's Shrine, while the patronage of the Angelic Doctor was bestowed upon the new Ridgefield seminary. For the next few years, various priests would sally forth from this northeast location to service the Armada and Detroit missions. In 1986, the SSPX Sisters would move into the Armada complex,³¹ establishing their first novitiate in the United States. Accompanying them was their Belgium native chaplain of the Society, Fr. Dominique Devriendt, who also took care of the two missions.

In April 1983, the infamous Split occurred resulting in the expulsion of "The Nine" priests who formed the Society of St. Pius V and took control of the Detroit chapel. Amidst the confusion prevalent amongst some of the faithful,³² Mr. Cooper led the way for the SSPX's cause by telephoning the faithful and encouraging them to "*stay with the Archbishop, no matter what.*" About half of the original Redford group remained loyal to what Archbishop Lefebvre stood for and these returned to having Mass celebrated at the Ferndale Community Center.

Just after the Split, in the Summer of 1983, the SSPX's Superior General, Fr. Franz Schmidberger had come with the United States District Superior, Fr. Richard Williamson, to visit the Detroit mission at Ferndale. In an ironic twist, the chapel's name (the Society's patron) had been usurped by the SSPV priests when they took over the church, thus requiring the SSPX to change the title of *its own namesake mission*! Fr. Cooper recalled how as a young seminarian home on vacation, he was seated on the front passenger side while his father drove the Fathers to the Ferndale mission and the topic of renaming the chapel came up between the two priests in the backseat:

During the conversation Fr. Williamson lean up to me and asked, "*Who is the patron saint of Detroit?*" I replied "*St. Anne.*" Frs. Schmidberger and Williamson looked at each other and said "*That's perfect! None of our chapels have that name.*" At the same time, dad and I looked at each other and knowingly smiled and thought: "*Uncle Joe³³ is going to love this!*"

While exiled at the Ferndale Community Center, the beginnings of the parish bookstore and library were established in 1984, when upon the suggestion of Mr. Cooper, Mr. Pat Frost approached Fr. Devriendt with a TAN Books catalog and asked if he could purchase some books to loan as well as to sell. The modest bookstore eventually expanded to include holy cards, pictures, rosaries and medals which Mr. Frost continued to manage until 2008, when he retired as both the chapel coordinator³⁴ and the bookstore manager.

³¹ Which had been occupied and maintained by some faithful.

³² Which at this time numbered about 400 souls.

³³ Mr. Joseph Schotthoffer was affectionately known by the parish as "Uncle Joe." A gifted carpenter, he helped to construct the first chapel at Armada (located in the former garage, now the sacristy) as well as the fold-down altar and matching Communion rail used for many years in the various rented locations. He also collected statues and had a great devotion to St. Anne, even possessing a relic of her. He lived to be 98 years old.

³⁴ In 1991, when Mr. Cooper moved to Hawaii, Mr. Frost was drafted unexpectedly as the chapel coordinator by the pastor, (former SSPX priest,

In Spring 1989, Fr. Stephen Delallo was assigned to the Armada priory, however he was unable to transfer right away. So Benedictine Fr. Cyprian³⁵ temporarily filled in, staying at the priory and servicing the Detroit mission (numbering nearly 100 faithful at this time) until Fr. Delallo arrived to take over his assignment in September 1989.

The year of 1989 also saw another change; a very welcomed one indeed! The SSPX had successfully won its lawsuit and legally regained its church in Redford from the SSPV on January 19th. So nearly six years after the tragic Split, the faithful loyal to the Society of St. Pius X were finally able to reoccupy their church in October 1989 which continued to be called St. Anne's.

While a succession of pastors were assigned to St. Anne's over the years, in 1990, St. Anne's opened a full-fledged parochial school in the church basement. The first principal, Mr. John Skurnowicz, described one of the difficulties the school experienced while in the basement which doubled as the parish hall. A parish coffee and donuts was held every Sunday which necessitated the disassembly of the "classroom" partitions and storing of the school furniture before the weekend, then reassembling these on Sunday for the week. Though starting with just the elementary grades of Kindergarten through 6th, the school has gradually grown to 15 students³⁶ and to the 8th grade, which had a single graduate this year. Assisting faithfully for many years at the school was Sister Charles Christine,³⁷ an Adrian Dominican whose history was related in the January 2008 issue.

About 2003, an attempt was made to expand the school, but it was discovered that there was insufficient space to add classrooms, so the pastor, Fr. Steven Soos, determined that a new location had to be obtained to allow for expansion. In the interim, a school was leased to obtain the needed additional space.

After searching for several years, during which Fr. Jaime Pazat became the present pastor, a church complex resting on 3.5 acres was found in Fall 2008 and purchased on December 29, 2008. Bought from the Church of the Savior of the Reformed



The exterior of the brick and glass church of St. Anne's on Joy Road in Redford.



An interior view of St. Anne's Church at Redford as it appeared in the early 1990's.

Fr. Eric Ensey), when introduced to his driver as "the coordinator of St. Anne's"! Mr. Frost also humorously related how in the 1990's his house was volunteered by a parishioner (because he was single!) to the pastor, Fr. James Haynos, as a place for the priests to stay since the basement of St. Anne's (where the priests would stay over the weekend) was often frigid in the winter and would resound with disturbing street noise.

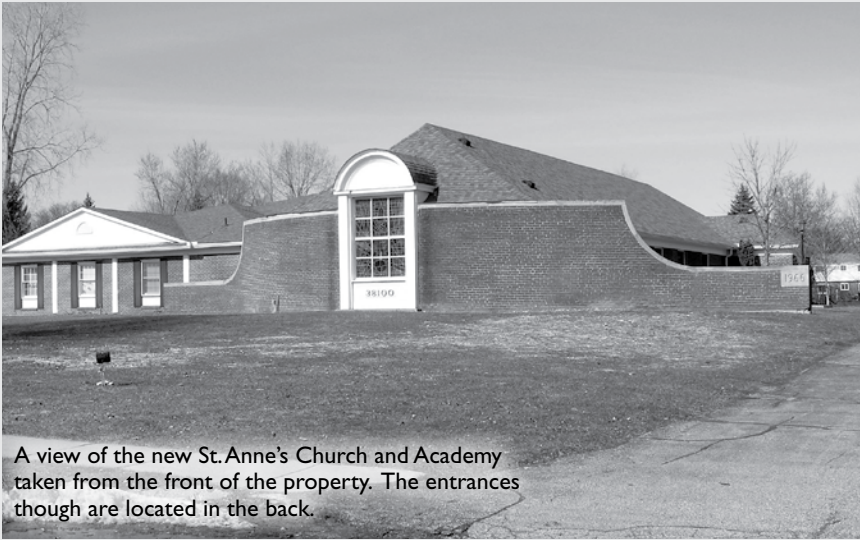
³⁵ Fr. Cyprian had just recently left the Benedictine monastery of Abbaye Sainte-Madeleine in Le Barroux, France due to the liberal compromises made by Dom Gerard in the wake of the 1988 Episcopal Consecrations. After Fr. Delallo's arrival, Fr. Cyprian moved on to establish a traditional Benedictine monastery with Archbishop Lefebvre's encouragement, first in Kentucky, then finally at the present location of Our Lady of Guadalupe Monastery in Silver City, NM.

³⁶ The small attendance is due to the impractical long distances that many parishioners would have to travel on a daily basis, necessitating many of the parish families to homeschool their children.

³⁷ Briefly as a recap, she was born Eunice Uhnavey, who in 1932 moved with her family (including her surviving younger Miss Arlene Uhnavey) to Royal Oak where they attended Fr. Charles Coughlin's Shrine of the Little Flower Church. As a young lady in her twenties and just before entering the convent, Miss Eunice witnessed the burning down of the old little church and rectory (the result of an incendiary bomb planted by the local Klu Klux Klan chapter) while walking to attend early morning Mass. Miss Arlene remembers as a girl the construction of the striking Charity Crucifixion Tower of the famous art-deco styled shrine that Fr. Coughlin later built to replace the burned down church. Though Fr. Coughlin continued to say the traditional Mass, he would also say a hybrid *Novus Ordo Missae* after it was institutionalized.



Taken sometime in 1989, this picture captures the long-time, outgoing pastor, Fr. Devriendt with the assistant (temporary) pastor, Fr. Cyprian, OSB, who took care of the mission until the new pastor, Fr. Delallo finally arrived.



A view of the new St. Anne's Church and Academy taken from the front of the property. The entrances though are located in the back.



This interior shot facing the sanctuary shows the former Protestant church before its transformation into a Catholic place of worship.



Having removed the former Protestant choir stage, the parish men have begun framing the sanctuary floor, altar steps and predella.



The chapel was roomy enough that a cry room could be installed at the rear, seen by the windows on the left side.



One of the 3 classrooms that are part of the new academy complex.

The completed interior of St. Anne's Church in its present form.



Church of America, the complex had originally been constructed in two phases, the first was a small chapel and meeting hall in 1966 and the second was the present chapel, a large kitchen and small meeting hall in 1988. The church currently has a seating capacity of 180 (the parish is currently at 210 faithful) and the school area consists of three classrooms and a small library.

After the new complex underwent a two month remodeling period, Fr. Pazat celebrated the last Masses at the old Redford church on Sunday, May 10th. On Saturday, May 16th, having administered a house blessing³⁸ to the new church, Fr. Pazat

offered the first Mass at the Livonia location.

Continuing a proud legacy of the first American chapel of the SSPX, on July 29th, the pastor, Fr. Jaime Pazat,³⁹ assisted by Frs. Stephen McDonald and Michael Goldade (at that time all residing at the priory of St. Joseph's in Armada), solemnly blessed the new church and school of St. Anne's, then offered a Solemn Mass, which was followed by a potluck luncheon attended by a

specific for a church before the Holy Sacrifice is offered, but when this is not feasible, a house blessing can be used to sanctify the space until the fuller blessing can be administered.

³⁹ The blessing was supposed to have been performed by the United States District Superior, Fr. Arnaud Rostand, hence the midweek date, however, he was unable to attend due to a traveling schedule conflict.

³⁸ It is called such, because it is literally the simple blessing given to a house. It is presumed that a church structure will be solemnly blessed with a rite



The chapel treasurer, Mr. Joe Fanelli, cleans a chalkboard in preparation for the first day of class in the new academy.

Assisted by Frs. McDonald (on left holding the cope) and Michael Goldade (on the right), the pastor, Fr. Jaime Pazat (in cope) begins the ceremony of blessing the church outside. After the initial prayer, he will circle the exterior of the complex and bless it with holy water.



midweek crowd of 90 faithful.

May St. Anne's Church continue to flourish and persist in passing on the Catholic Faith throughout the greater Detroit area as it has faithfully done for nearly four decades.

SOURCES

General House archives (Menzingen, Switzerland)
 District Offices' archives (Platte City and Kansas City, MO)
 St. Thomas Aquinas Seminary archives (Winona, MN)
 St. Anne's Church archives (Livonia, MI)
 Personal collections of parishioners
The Biography: Marcel Lefebvre, Bishop Bernard Tissier de Mallerais (Angelus Press, 2004)
Detroit's Holy Family Church: 100 Years of Sicilian Tradition [Images of America: Michigan series], Bonnie Leone (Arcadia Publishing, 2008)

ACKNOWLEDGEMENTS

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 Mr. William Redding
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 Mr. & Mrs. Joseph Fanelli
 Mr. John Skurnowicz
 Sister Charles Christine, OP
 Mrs. Virginia Bartnik
 Mrs. Pamela Hamilton
 Mrs. Ginny Shepherd (District Legal Office)
 Mrs. Kathy Rydholm (District Office and former secretary at St. Joseph's Church, Armada, MI)
 Miss Arlene Uhnay
 Miss Evelyn Fanelli



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ROSARY CRUSADE NATIONAL TALLY

The District Office will be publishing a running tally of the rosaries said throughout the USA for the intentions of the Rosary Crusade. The monthly totals below are based on the tallies turned in by the chapels and individuals who do not attend an SSPX chapel.

May: 257,411
June: 296,519 (turned in so far)
July: 211,284 (turned in so far)
Grand Total: 765,214

NB: based upon the number of tally booklets distributed amongst the SSPX's chapels, the USA District should potentially be reciting almost 300,000 rosaries per month for this crucial apostolate.

*Please help us to storm Heaven with prayers for the
 Consecration of Russia to the Immaculate Heart of Mary.*



Rome Pilgrimage and Tour MAY 2010

Eight days and seven nights in the Eternal City with day trips to surrounding cities. Starting at \$1999.00 per person. Accompanied by an SSPX priest. Includes airfare from select airports throughout the country, accommodations, guides, entrance fees, transportation within Italy, all breakfasts and dinners, and tips. Call 980-254-1762 for complete details or to register.

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- Longest Drive contest
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- Door prizes

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MONTHLY INTENTIONS

- September: For Catholic schools and Catholic families.
- October: For religious and priestly vocations.
- November: That God may grant final perseverance and a good death to the dying.

U.S. DISTRICT TREASURE

June 2009

| | |
|---------------------------------|--------|
| Daily Offering | 11,886 |
| Masses | 3,878 |
| Sacramental Communions | 3,599 |
| Spiritual Communions | 9,437 |
| Sacrifices | 26,631 |
| Decades of the Rosary | 59,998 |
| Visits to the Blessed Sacrament | 2,839 |
| 15 minutes of silent meditation | 4,596 |
| Good Example | 16,581 |
| Number returned | 458 |

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HOLY YEAR AT SANTIAGO DE COMPOSTELA

AUGUST 9-18, 2010

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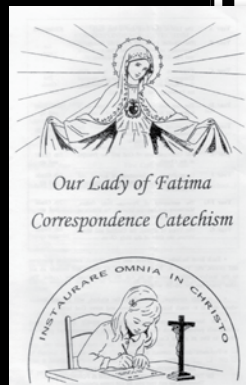
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540 W. 8th Street, Browerville, MN 56438
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209 Tackora Trail, Ridgefield, CT 06877
(203) 431-0201

MEN: Sept. 21-26, Nov. 9-14

WOMEN: Oct. 12-17, Dec. 14-19

OUR LADY OF SORROWS RETREAT CENTER
750 E. Baseline Road, Phoenix, AZ 85042
(602) 268-7673

MEN: Oct. 12-17

WOMEN: Nov. 16-21

MIXED: Dec. 17-19 Matrimony Retreat (begins 12/16 PM), Dec. 28-Jan 1 Mixed Marian (tentative dates)

ST. ALOYSIUS GONZAGA RETREAT CENTER
19101 Bear Creek Road, Los Gatos, CA 95033
(408) 354-7703

MEN: Sept. 28-Oct 3, Nov. 2-7, Dec. 17-20 (weekend)

WOMEN: Oct. 19-24, Dec 3-6 (Weekend)

MIXED: Nov. 16-21 (Third Order)

Please contact the retreat house in question to ensure availability before making any travel plans

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(accompanied by an SSPX priest)

Catholic Treasures of IRELAND & SCOTLAND

OCTOBER 23 - NOVEMBER 3, 2009

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THE HOLY SHROUD OF TURIN & SANTIAGO DE COMPOSTELA

APRIL 15-26, 2010

Don't miss this unique opportunity to venerate the Holy Shroud (usually exposed every 25 years) and to visit Santiago de Compostela during its Jubilee Year (the next Jubilee Year will be in 2021). Visit Turin, Laus, Lourdes, Carcassonne, Burgos, Oviedo, Santiago de Compostela, Covadonga, Fatima, and more! Price: \$2,695 pp with air from New York (plus \$300 of air taxes)

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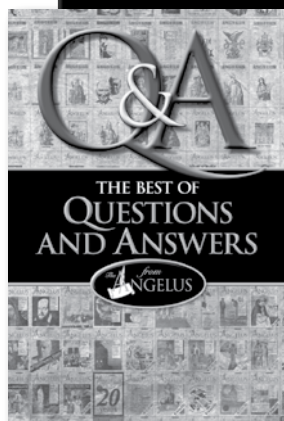
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