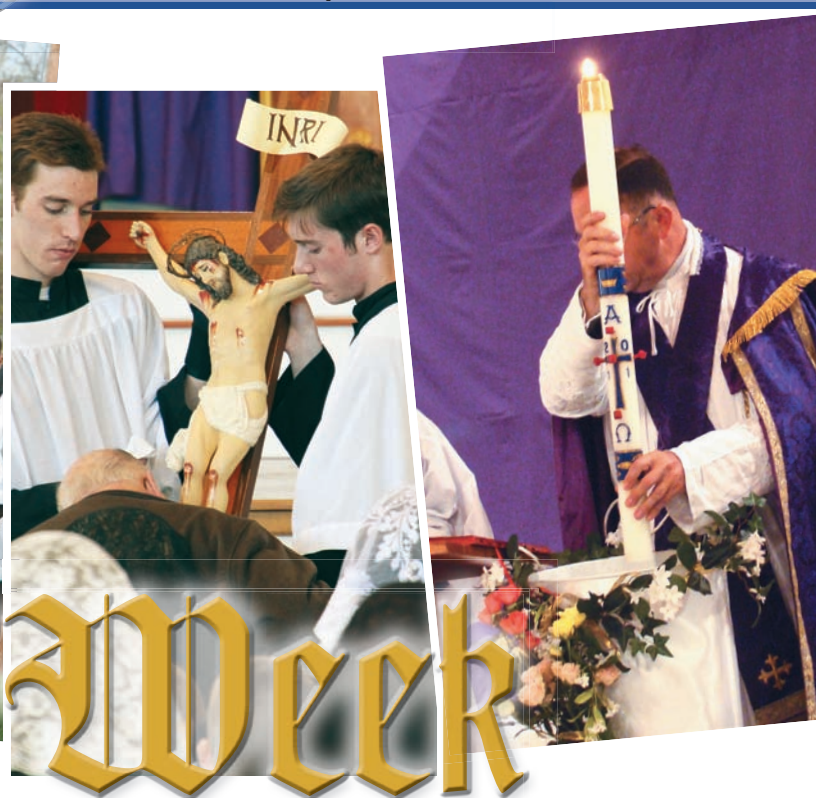


Regina Coeli



United States District of the Society of Saint Pius X

Monthly, Number 234 • June 2011



Holy Week

"Lumen Christi!" In many parishes around the world, congregations followed a single flame into the churches on Easter Vigil. Did not Christ say, "And I, if I be lifted up from the earth, will draw all things to myself"?

Holy Week began for many chapels with the blessing of the palms and a triumphant procession into the church. The palm signifies the victory of Christ over sin. But that victory cannot be won without sacrifice—the ultimate sacrifice, death. "It is not enough," Father Gabriel of St. Mary Magdalen says, "to accompany Jesus in His triumph; we must follow Him in His Passion, prepared to share in it by stirring up in ourselves, according to St. Paul's exhortation, His sentiments of humility and total immolation, which will bring us, like Him and with Him, 'unto death, even to the death of the Cross.'"

For this reason, after returning to the church, the liturgical colors return to the purple of penance and mortification. So too the words of the liturgy itself take a turn from the glad "Hosanna" to the mob's "Crucifigatur!"

While this week is traditionally a period for even more rigorous penance as the time for Christ's Passion approaches, the Church puts away the sober-toned violet robes and once again wears white or gold for Holy Thursday. With

great joy, she commemorates the founding of the priesthood, the first Mass, and the great gift of Christ Himself.

Even though for a moment there is this exhilaration, the moment of suffering is upon the Church on Good Friday. The Blessed Sacrament is hidden away. The lights are extinguished. The altars are bare. The Passion has arrived, that terrible moment that made even God shudder: "Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt."

So passes Holy Thursday; so enters Good Friday. By noon the world is stilled. (Traditionally shops would close, work would halt, and all eyes would look to the Cross.) The liturgy brings the faithful to the foot of the Cross. Piercing the heart, each person hears his own voice with the mob, shrieking, "*Crucifige eum.*" And so penitently the same people walk forward to kiss the feet of Christ on the Cross.

It is by death that death is overcome. "*O felix culpa, quae talem ac tantum meruit habere Redemptorem!*" (O happy fault, that merited to possess such and so great a Redeemer!) The Church, following the light of the world, the light of Christ, that solitary flame that glows when all else is in darkness, clothes herself once more in white or gold. The bells ring out. The organ bellows out loud Alleluias and the choirs chant, "*Ubi est mors victoria tua? Ubi est mors stimulus tuus?*"

Continued on p. 4



Letter from the District Superior

Fr. Arnaud Rostand

Dear Friends and Benefactors,

I have already given the principles that parents must follow in advising their children at the time of making important decisions that will affect their whole life. I would now like to address a few elements about a vocation itself, so as to help the youth make that choice. I would therefore like to explain the elements of every religious or priestly vocation, as well as the signs of a true vocation. May they help and be used to make a good choice!

The first element of a vocation is an interior call. God inspires a desire or an acceptance of a religious or priestly life. It is a supernatural inspiration coming from God and, at the same time, an act of the will accepting the call from God. It is what we call the right intention, created by these two things: a supernatural desire joined to a human acceptance.

"If thou wilt be perfect...come, follow Me." (Mt. 19:21)

There is usually, but not always, a natural attraction towards a state of life. This attraction, however, is not that important; sometimes it is even deceiving. What is important is a supernatural attraction, that is, something which develops for supernatural motives: the desire to save souls; to save one's own soul; to belong entirely to God; to offer the Sacrifice of the Mass for the greatest glory of God; to expiate, by a life of sacrifice, the sins committed in the world; to consecrate one's life to God. These are not purely emotional attractions. They are founded in supernatural motives.

The second element is the presence of moral and physical qualities, which we call the aptitude to the priestly or religious life. In order that an interior call might be true and founded, it is necessary that the required aptitudes be met. For instance, those who would like to become priests cannot have deformities. The Church also requires some moral aptitudes or virtues. A certain disposition to the necessary virtues or the ability to acquire them is therefore necessary. If there is no good will to make the necessary efforts to acquire them, or if there is an impossibility to practice them, then it is clear that the interior call or desire—to become a priest, for instance—is not supernatural and is not from God.

The priest who gives advice will have to discern if some weaknesses are already acquired vices, difficult to overcome, and therefore an impediment or an obstacle to consecrated life, or if these are just faults or imperfections that can be corrected. The lack of aptitude can be many different things: it might be a moral problem, a difficulty studying for the priest-

hood, or a lack of judgment. These obstacles are signs of not having a vocation and are determined by the superiors.

On the other hand, there are positive signs of a vocation, like an attraction towards the Church at a young age, a disposition to pray, a horror of sin, an attraction to serve God, to make sacrifices, a willingness to accept discipline, and so on. These are positive signs of a potential call from God. Once again, to enter religious life or a seminary does not require one to be perfect. But it does require a certain desire to do more, to work on perfection with the grace of God. It supposes a desire to lead a more perfect life, a complete generosity corresponding to this divine love of predilection.

"I have loved thee with an everlasting love; therefore, have I drawn thee, taking pity on thee." (Jer. 31:3)

The third element is an exterior call, that is, the acceptance of the person by a religious institute or seminary. A sanction from the Church confirms the interior call. If there is no possibility of being received, or if one's request for admittance is refused absolutely, then it is a sign that God does not want that person to become a priest or a religious. Some have a very personal approach to their vocation; because they think they have a vocation, it must be so. This is not right. God governs through the Church, and the Church has to confirm and approve the vocation by that acceptance. There is a subordination of the interior call to the Catholic Church.

"You have not chosen Me, but I have chosen you." (Jn. 15:16)

We can therefore desire, want, and decide to become a religious, but no one has a confirmation of his vocation until being accepted by an ecclesiastical or religious institution.

How can young men and women know whether they have a vocation? Young children sometimes ask if the call to become a priest comes from a special visible revelation. There are exceptions like St. Paul on his way to Damascus, but usually it is not so. It is not a phone call or an e-mail from heaven! It is an interior communication, a whisper in the soul. It can be a direct inspiration from God, which comes with a great peace and joy, a disposition to offer that sacrifice. That interior call is a great sign of a vocation even though the discernment is not easy. It will need the enlightenment of a priest.

Most of the time God uses our own intelligence. It is a rational choice. After meditating and reflecting it becomes clearer and clearer that to save our soul God wants us to follow Him on this way. This process is fragile, and many things

can disturb our following of this divine call. That is why we should not expose it to temptation, taking the risk of losing it. A certain perseverance is needed, and sincerity might have to be tested, but we should be careful not to expose ourselves to unnecessary temptations.

"Thou shalt not tempt the Lord thy God." (Luke 4:12)

As we enter into the month of June, dedicated to the Sacred Heart of Jesus, let us commit the need of vocations to Him. We will pray with more regularity and fervor, asking our Lord to help the youth make the right decision according to God's will. We will ask, as our Lord entrusts it to us, to send many laborers.

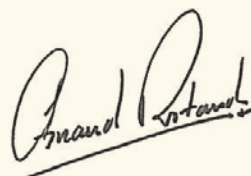
"The harvest indeed is great, but the laborers are few.

Pray ye therefore the Lord of the harvest,

that he send forth laborers into his harvest." (Matt. 9:37-38)

For the perseverance of those who have been called and in order that the Lord's call be well received, as a good preparation for the upcoming ordinations in our seminaries, let us pray, in particular at the end of our daily rosaries, for many holy vocations.

"O Lord, grant us many holy priests, grant us many holy religious vocations!"



BOOK REVIEW

Apologia Pro Marcel Lefebvre by Michael Davies

Reviewed by **Fr. Dominique Bourmaud, FSSPX**

The early Christian writers published their "Apologies" to gain a fair hearing for Christianity and dispel popular myths and slanders.

"Apologia" is a Latin word that refers to the defense of one's positions and has nothing to do with, say, apologizing. The purpose of this three-volume work is to vindicate a man who had been consistently misrepresented by the official Catholic press.

For this, the prolific English author Michael Davies has given us 1,200 pages in defense of Tradition. His main objective is to provide objective and comprehensive source material for all those who wish to study the controversy surrounding the "rebel" bishop. The scholarly style is enlivened by the gripping human drama opposing two princes of the Church, Paul VI and Archbishop Lefebvre, as well as the excruciating dilemma of a man wholly dedicated to uphold papal authority but faced with a Pope acting as if he wanted to end the Church.

The three-volume set is arranged chronologically. The first volume spans the founding of the Society to the year 1976, which saw the confrontation at its peak. The second volume goes up to 1979 and the third goes through 1983. The first volume deals with the two main protagonists and includes a precious appendix ("The Right to Resist an Abuse of Power"). The second volume includes the Congregation for the Doctrine of the Faith in the context of accelerating the self-destruction and liturgical aberrations. It shows Archbishop Lefebvre insisting on the rejection of the New Mass and new doctrine but also refusing to turn his back on the Pope,



which led to internal bleeding within his Society's walls. The last volume broadens the vision and adds general Church events and the resistance of Bishop de Castro Mayer of Campos. It offers also long extracts of the Archbishop's sermons as manifestations of his simple and solid faith.

The author had wished to see the happy solution of the drama in the early 1980's. He died working on another volume which never saw the light of day. Perhaps someone else will write future Apologias before seeing our hero vindicated!

Available from Angelus Press

VOL. 1: 461 pp. Softcover. STK# 3051* \$9.95

VOL. 2: 393 pp. Softcover. STK# 3053* \$9.95

VOL. 3: 461 pp. Softcover. STK# 3040* \$16.95

3-volume Apologia set: STK# 3050* \$32.95



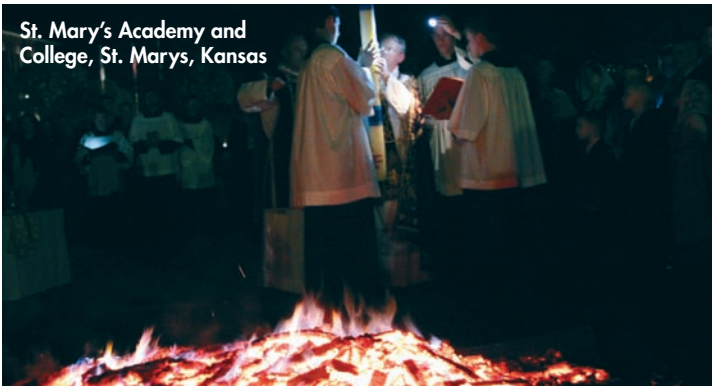
St. Mary's Academy and College, St. Marys, Kansas



St. Mary's Academy and College, St. Marys, Kansas



Notre Dame de La Salette Boys Academy, Georgetown, Illinois



St. Mary's Academy and College, St. Marys, Kansas



St. Thomas More Church, Sanford, Florida



Notre Dame de La Salette Boys Academy, Georgetown, Illinois



St. Mary's Academy and College, St. Marys, Kansas



St. Joseph's Catholic Church, Greenwood, Indiana

Quam Singulari

When the young children, in the chapels and churches of the Society of St. Pius X, received their First Communion during May, they should have been grateful to the Society's patron. It was the Children's Pope, St. Pius X, who, as a true reformer, returned the timing of the First Communion back to its origin.

Pius X, in the decree *Quam Singulari*,¹ maintained that the Church has defended the right of children to receive Christ in the Blessed Sacrament since the beginning of the Church. The very first to make such a decree was Christ Himself, whose words the Holy Father repeated: "Let the little children come to me, and do not hinder them, for of such is the kingdom of God"; and "Amen, I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven....And whoever receives one such little child for my sake, receives me."

Following in the footsteps of Christ, the early Church included the reception of First Communion with the sacrament of Baptism. "The Catholic Church...took care even from the beginning to bring the little ones to Christ through Eucharistic Communion, which was administered even to nursing infants," Pius X said. "This, as was prescribed in almost all ancient Ritual books, was done at baptism until the thirteenth century, and this custom prevailed in some places even later."

While the custom of receiving the Blessed Sacrament from baptism has been retained in the Eastern Rites of the Church, the Latin Rite lost the custom. However, the Fourth Lateran Council set in stone the protocol for the reception of Communion. In the twenty-first canon, the Council dictated the "*Omnis utriusque sexus*" law. That is, for "all the faithful of both sexes... after they have reached the age of discretion," a minimum requirement was established of receiving Holy Communion at least once during Easter and of confessing one's sins at least once a year. This, the Holy Father said, the Council of Trent reaffirmed.



(Above) Fr. Sulzen with the first communicants outside Assumption Chapel, St. Mary's Academy and College, St. Marys, Kansas.

(Right) Fr. Heggenberger and first communicants after the Mass at St. Peregrine's Catholic Church, Cleveland, Ohio.



However, an argument soon developed over when children reach the age of reason; whenever it is, it is the same age for the Sacrament of Penance as it is for the Sacrament of Holy Eucharist. The practice soon developed that a child could receive the Sacrament of Penance at an earlier age "when one can distinguish right from wrong, hence can commit sin." And yet the age set for the reception of the Holy Eucharist ranged from ten to fourteen years of age. St. Pius X said such traditions were harmful because they did not allow children to receive their Savior and attain the graces necessary to preserve or to persevere in their innocence.

"This practice of preventing the faithful from receiving on the plea of safeguarding the august Sacrament has been the cause of many evils," Pius X wrote. "It happened that children in their innocence were forced away from the embrace of Christ and deprived of the food of their interior life; and from this it also happened that in their youth, destitute of this strong help, surrounded by so many tempta-

tions, they lost their innocence and fell into vicious habits even before tasting of the Sacred Mysteries. And even if a thorough instruction and a careful Sacramental Confession should precede Holy Communion, which does not everywhere occur, still the loss of first innocence is always to be deplored and might have been avoided by reception of the Eucharist in more tender years."

In the same breath, the Pontiff condemned other practices that hampered the spiritual development of children: the prohibition of children from Confession who have not yet received their First Communion and the denial of Viaticum to children who have not yet received their First Communion. Such errors, Pius X declared, had their roots in Jansenism, which saw the Holy Eucharist as a "reward rather than a remedy for human frailty." The Pontiff restated the teachings of the Council of Trent, that the Eucharist was "an antidote whereby we may be freed from daily faults and be preserved from mortal sins."

Continued on p. 6

QUAM SINGULARI..., continued from p. 5

"Moreover, the fact that in ancient times the remaining particles of the Sacred Species were even given to nursing infants," Pius X said, "seems to indicate that no extraordinary preparation should now be demanded of children who are in the happy state of innocence and purity of soul, and who, amidst so many dangers and seductions of the present time have a special need of this heavenly food."

And so Pius X declared that children should receive Holy Communion, as stated by the Fourth Lateran Council, once the age of discretion was reached. That age, Pius X said, was for Confession "when one can distinguish between right and wrong" and for Holy Communion "when one can distinguish between the Bread of the Holy Eucharist and ordinary bread." Both happen at the same moment, "when one arrives at a certain use of reason."

Pius X reinforced this idea with the words of several saints and theologians: St. Thomas Aquinas wrote "When children begin to have some use of reason, so that they can conceive a devotion toward this Sacrament [the Eucharist], then this Sacrament can be given to them"; Vasquez, commenting on Aquinas: "When a child has once arrived at the use of reason he is immediately bound by the divine law from which not even the Church can dispense him"; and St. Antoninus, who wrote: "But when a child is capable of doing wrong, that is of committing a mortal sin, then he is bound by the precept of Confession and consequently of Communion."

Furthermore, Pius X continued to buttress his words with more statements from the Council of Trent, from the Roman Synod under Benedict XIII, from the Roman Catechism, and from

the words of Pius IX. All stated that a child should be receiving the Holy Eucharist once the "age of discretion" is reached.

"The age of discretion, both for Confession and for Holy Communion," Pius X continued, "is the time when a child begins to reason, that is about the seventh year, more or less. From that time on begins the obligation of fulfilling the precept of both Confession and Communion."

The pontiff made other clarifications regarding the training of the youth to receive Holy Communion in the same papal bull. Furthermore, the pope declared that the decree *Quam Singulari* should be read annually during Easter.

¹ <http://www.papalencyclicals.net/Pius10/p10quam.htm>

Second Annual
St. Mary's Academy & College
Alumni Reunion
Friday & Saturday, September 23-24, 2011
St. Marys, Kansas
All alumni, former students, faculty, and friends of SMAC are invited!
Events will include:
Friday "Welcome Home" reception
Saturday Golf Tournament
Saturday Gala Dinner
Congratulations class of: 1981-30 years, 1986-25 years, 1991-20 years, 1996-15 years, 2001-10 years, 2006-5 years
For more information or to register, contact us at alumni@smac.edu or call the switchboard at 785-437-2471.
Save the date and spread the word. See you in September!
Sponsored by the SMAC Alumni Association. All proceeds help continue the work of SMAC!



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2011 CONFIRMATION SCHEDULE

Bishop Bernard Tissier de Mallerais

Pittsburgh, PA – October 11, 2011

Akron, OH – October 12, 2011

Sanford, FL – October 15, 2011

Bishop Bernard Fellay

Mukwonago, WI – June 14, 2011

Long Prairie, MN – June 15, 2011

Post Falls, ID – June 19, 2011

Edmonds, WA – June 21, 2011

St. Marys, KS – June 23, 2011

Walton, KY – July 17, 2011

CAMPS

Midwest Boys Camp

Camp Dates: July 9- July 20, 2011 **Location:** Camp Tamarack, Waupaca, WI **Ages:** 8-15 **Cost:** \$280.00
To Register: (507) 454-8000

Camp De Smet Boys' Camp (Oregon)

Camp Dates: July 3-14, 2011 **Location:** Wilani Camp Ground, Veneta, OR **Ages:** 9-16 **Cost:** \$150.00 **Applications may be obtain by calling:** St. Thomas Becket Church, Veneta, OR, 541-935-0149.

St. Maria Goretti Girls' Camp (SSPX Sisters)

Camp Dates: July 14-22, 2011 **Location:** Wilani Camp Ground, Veneta, OR **Ages:** 9-17 **Cost:** \$120.00 each for the first two girls, and \$100 each thereafter

Written applications only. Sisters of the Society of St. Pius X, 540 W. 8th St., Brownsville, MN 55438 (include name, age, date of birth, address and phone number for each camper).

Our Lady of Good Success Girls' Camp (Atlanta)

Camp Dates: July 11-15, 2011 **Location:** St. Michael's Catholic Church SSPX, Roswell, GA **Ages:** 8-17 **For information, e-mail** tgrieco@bellsouth.net.

Don Bosco Boys' Camps

Camp Dates: Ages: 8-12: June 26-July 2. Ages 13-17: July 10-16. **Location:** Lyons, NY **Cost:** \$200. **To Register:** Call Fr. Richard Voigt, 315-289-5514 or rav53@msn.com

Don Bosco Girls' Camps

Camp Dates: Ages 8-12: July 17-23. Ages 13-17: July 24-30. **Location:** Lyons, NY **Cost:** \$200. **To Register:** Call Fr. Richard Voigt, 315-289-5514 or rav53@msn.com

Canadian Canoe Camp for Boys

Camp Dates: July 4-14. **Ages:** 14-18 years **Cost:** \$400. Ten days of adventure travelling by canoe in the paddlesteps of the first missionaries in the wilderness on the French River in northern Ontario. **Personal approval by Fr. May required.**

Canadian Martyrs Boys' Camp

Camp Dates: July 17- 24 **Ages:** 7-13 **Cost:** \$250

Canadian Martyrs Girls' Camp

Camp Dates: July 24-31 **Ages:** 7-13 **Cost:** \$250

Both camps to be held on the site of the Attawandaron Scout Camp on Lake Huron, near Sarnia (Port Huron, MI).

Requests for application forms for both retreat and camps should be addressed to Our Lady of Mount Carmel Academy, 2483 Bleams Road, New Hamburg, ON N3A 3J2. For further information (519) 634 4932 or e-mail at olmc@netflash.net.

MASS AND CONSECRATION TO JESUS THROUGH MARY

(St. Louis de Montfort)

Saturday, July 16, 2011, 7:30am

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- **CHARTRES CATHEDRAL**
- **NEVERS:** Incorrupt body of St. Bernadette
- **ISSOIRE:** Church of St. Austremoine
- **TOULOUSE:** Tomb of St. Thomas Aquinas
- **LOURDES:** Annual SSPX pilgrimage

\$2199 (from JFK)
\$2299 (from MSP)

Cost includes plane ticket, hotels, motor coach, and all meals (breakfast, lunch, and dinner).



For details and registration, please contact:

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WOMEN: June 20-25, Aug. 8-13, Oct. 10-15, Dec. 12-17

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

MEN: June 6-11; Sept. 12-17

BOYS' HIGH SCHOOL RETREAT: Aug. 29-Sept. 3

OTHER: Oct. 10-15 (Third Order); Oct. 26-29 (Matrimony);

Nov. 16-19 (Women's Virtues); Dec. 12-17 (Men's Marian)

MOUNT CARMEL ACADEMY

2483 Bleams Road, New Hamburg, ON N3A 3J2 • (519) 634 4932 or olmc@netflash.net

MEN: June 26- July 1 (limited to the first twelve registrations only)

Aug. 21-26 (to be held at Our Lady of Mount Carmel Academy if there are fewer than 12 retreatants registered, but at Sugar Bush Cottages if more than 12 register)

WOMEN: Aug. 14-19 (held at Sugar Bush Cottages in Bobcaygeon, Ont.)

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



EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS

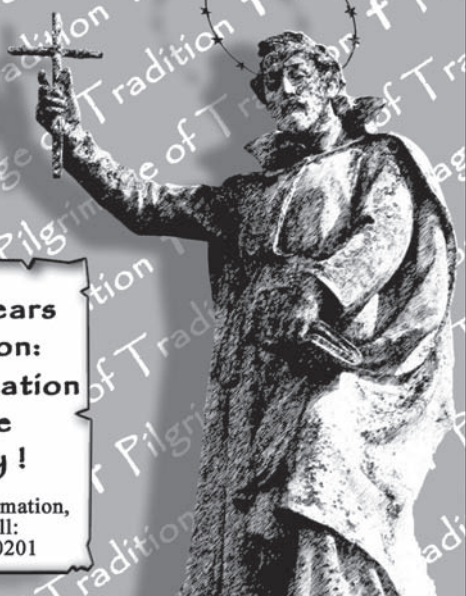
June: For vocations to the priesthood
July: For the social reign of Christ, and especially for heads of state, that God may touch their hearts

U.S. DISTRICT TREASURE (March 2011)

Daily Offering	17,188
Masses	7,054
Sacramental Communions	6,038
Spiritual Communions	13,470
Sacrifices	31,644
Decades of the Rosary	72,999
Visits to the Blessed Sacrament	6,630
15 minutes of silent meditation	6,098
Good Example	19,218
Number returned	598

E-MAIL: eucharistic-crusade@sspx.org

AURIESVILLE June 11th, 2011



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Intention:
Sanctification
of the
Family !**

For more Information,
Please call:
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ACCEPTING MASS STIPENDS The U.S. District Office is collecting Mass stipends for SSPX (or its associate) priests. The suggested donation is \$15.00 per Mass. N.B.: we cannot receive stipends for Gregorian Masses (e.g., 30 consecutive Requiem Masses). Checks should be made out to the SSPX (in U.S. currency) and sent to: Rev. Fr. Joseph Dreher, District Secretary, REGINA COELI HOUSE, 11485 N. Farley Road, Platte City, MO 64079.

Please include a separate note outlining the Mass intention. Please note: we cannot promise specific dates for the celebration of the Masses.

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