



Blessing of the New Church



Our Lady of the Assumption Walton, Kentucky

"Lift up your gates, O ye princes: and be ye lifted up, O eternal gates, and the King of glory shall enter in." Thus spoke His Excellency Bernard Fellay as he knocked thrice on the door of the Society's new church, Our Lady of the Assumption, in Walton, Kentucky, on Saturday, July 16.

Inside the closed church, another voice sang out, "Who is this King of glory?"

To which, Bishop Fellay responded, "The Lord of hosts, He is the King of glory. Open!"

And the doors of the church, like the doors of the new Jerusalem spoken about in the epistle for the Consecration of a Church, swung open to welcome Christ the King, whose new bastion of Tradition was being consecrated on that day.

Cincinnati, Ohio, has had, since the Society's work began in the United States, a place for celebrating Mass. The Society first began offering monthly Mass in a rental facility in the Cincinnati area in the late 1970's. By the time 1980 rolled around, however, the District purchased an old Protestant church and named it for St. Ger-

trude, beginning the move for greater stability in the area.

But the 1983 split caused the Society to lose the chapel. Impeded but not abated in her mission, the Society bought another chapel, Our Lady of Fatima in Covington, Kentucky. The Old Roman Catholic Movement had used the chapel for a while.

For the next seven years, the parish grew until it had outgrown the chapel. Once again, the Society returned to Cincinnati. This time, the historic St. Patrick's Church was bought under Fr. Peter Scott's direction. It was rededicated as St. Pius X.

Continued on p. 2

BLESSING OF THE NEW CHURCH, continued from p.1



Almost exactly twenty years later, in order to provide a location which would be more conducive to an active parish life, and, also provide for the future growth of the parish school, another move became necessary. This time the Society relocated the church approximately thirty miles away from Cincinnati, in Walton, Kentucky, where a priory under Fr. Adam Purdy, assisted by Frs. Patrick Mackin and Joseph Horvath, was set up.

It was here, on thirteen acres of Kentucky ground, that Bishop Fellay consecrated the new church, Our Lady of the Assumption. More than 250 faithful gathered to see the historical ceremony.

Preparing the church to house "the Lord of hosts," Bishop Fellay blessed with Gregorian water the exterior and interior walls. He dedicated the church to Our Lady of the Assumption.

He blessed and consecrated the altar and interred the relics of the saints inside the same.

The magnificent ceremony, which many Catholics will never see in their lifetime, lasted about two hours and was followed by the Pontifical High Mass. Throughout it all, the liturgy kept reiterating the fact that this building, this new church, was to become the fount of wonder: "This is no other than the house of God, and the gate of heaven" (Psalm 121).

"The foundations thereof are in the holy mountains: The Lord loveth the gates of Sion above all the tabernacles of Jacob," the choir sings from Psalm 86 as the bishop blesses the exterior walls. "Glorious things are said of thee, O city of God."

And then from Psalm 83, "How lovely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for

the courts of the Lord. My heart and my flesh rejoiced in the living God."

In the epistle, the Church shows the greatness of the church by comparing it to the new Jerusalem, as seen by St. John in the Apocalypse. For it is, in all reality, the source of man's eternal happiness:

I saw the Holy City, the new Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying, Behold the tabernacle of God with men; and He will dwell with them: and they shall be His people, and God Himself with them shall be their God: and God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And He that sat on the throne said, Behold, I make all things new.

EDUCATION SEMINARS

According to myths about educators, summer is the season when teachers sip teas and lattés in cafés while soaking up the latest novel or indulging in neoteric poetry—or whatever other quirky and eccentric things teachers are supposed to do.

This summer, however, the District's language arts teachers returned to the classroom. The District Education Department, under the direction of the First Assistant, Father Gerard Beck, has been working on its recommendations for the language arts curriculum, and it called the teachers to various centers around the District to discuss them.

In a series of seminars held throughout the District during the last school year, the teachers heard Miss Ann Marie Temple, a teacher of the language arts at Saint Dominic's School in Post Falls, Idaho, speak about the philosophy of education and the language arts curriculum. Other excellent teachers in the language arts fields spoke as well, expounding on the critical role of the language arts in education, and on the importance of literature as the key element.

Having thus prepared the ground, Fr. Beck this summer asked the Dominican Teaching Sisters from Post Falls and from Massena, New York, to explain the classical approach to the language arts which is part of their educational tradition. The reason for this request was simple: the District's recommendations for the language arts curriculum are very much in line with what the Dominicans do in their schools. "It really isn't a 'Dominican Method,'" Miss Temple explained to the teachers. "It is a perennial wisdom of teaching which the Dominicans are helping transmit, albeit with their own accent! The Brothers of the Christian Schools, the Jesuits, the Sacred Heart Sisters—a hundred years ago, they were all doing just about the same thing."

For three days, the educators—a total of 130 teachers attended the seminars at St. Mary's Academy,

St. Marys, Kansas; at St. Dominic's School, Post Falls, Idaho; or at Holy Name of Jesus Academy, Messena, New York—met for lectures on the literature-based language arts curriculum. Following the lectures, the teachers broke up into smaller grade-level-based workshops where the Dominican Sisters presented examples of their teaching methods, explaining both the "how" and the "why" of their approach, and answering the many practical questions posed to them.

Thus the District has begun its move away from what Dr. Matthew Childs, principal at St. Mary's Academy, called the "worksheet mentality." Replacing the worksheet and commonly-used books such as *Voyages in English* is a book called *Classical Grammar*. The authors, William Baskervill and James Sewell, wrote a series of grammar books in the early twentieth century: *Language Lessons*, *A School Grammar of the English Language*, and *An English Grammar*. The District's Language Arts Committee has begun work revising and augmenting the grammar series for use in the schools. An initial publication of Book I was made available this summer by Angelus Press.

"In a word, the worksheet mentality is not 'habitus forming'—meaning it encourages the contrary of character formation and education," Miss Temple said. "What forms a lasting quality of mind or heart in the student is personal engagement and effort, sparked by real interest. A worksheet undermines all that. It minimizes the student's personal effort by chopping up the work for him and showing him exactly what 'hole' has to be filled in, rather than leaving the student to ponder and discover. By cutting a question away from the context, it encourages a mechanism rather than drawing the student into a complete thought."

The difference between this series and those often employed in the Society's schools, such as *Warriner's* or *Voyages*, is that the Baskervill-Sewell books see grammar as the key to perfecting the students' understanding of



their language—whose more perfect expression, along with universal ideas, is found in the classical works of literature. For this reason, the study of grammar, phonetics, and composition, integrated with the literature through dictations and through the reading and careful analysis of literature itself, provides the better method of developing the language arts.

Grammar according to this classical conception, for example, Miss Temple explained, is a "study of sentences and the study of parts of sentences—also known as logical analysis and parsing—and it really is meant to help children grasp literature more quickly and more profoundly. Baskervill-Sewell realizes this and states it explicitly, aiming all of its exercises in that direction, whereas *Voyages* and *Warriner's* have a less clear view of the unity and usefulness of grammar, and their exercises are less formative, more like 'worksheets,' less aware of the end to be attained and the means to attain it."

The focus, therefore, of the language arts program changed from simply identifying grammatical structures and filling blanks in worksheets, or merely diagramming or parsing words from textbook sentences, to using dictations, grammar, literature, and the other components of the language arts as means of teaching language and expression. The educator thereby teaches the students to understand the function and the beauty of language and to think reasonably, and at the same time to communicate their ideas correctly and clearly.



Fr. Regis de Cacqueray, FSSPX

Renewing the Assisi Scandal

Errare humanum est, perseverare diabolicum

In lieu of my normal letter, addressed specifically to the friends and benefactors of the United States District of the Society of St. Pius X, I would like to share with you a letter from Fr. du Cacqueray, the District Superior of the French District. In it, he explains why the Assisi meeting in October is problematic from a Catholic perspective. In light of the recent developments with Rome, this should serve as an example that, no matter what happens, the Society of St. Pius X will not change its doctrinal critique of the problems in the Church since the Second Vatican Council. My regular letter will resume next month.—Fr. Arnaud Rostand, FSSPX

With the approval of the SSPX's Superior General, Bishop Bernard Fellay, this text of Fr. Regis de Cacqueray was first published (in French) on laportelatine.org on September 12. We thank the French District for allowing sspx.org to publish a translation of this important commentary.

What is going to happen this October 27, 2011? A simple friendly encounter among men and women of good will? Desultory discourse on the divinity of Christ and of His Church? No—the renewal by the reigning pope, Benedict XVI, of the unprecedented scandal perpetrated by his predecessor, John Paul II, on October 27, 1986.

What will occur this October 27, 2011? A call for conversion to the Catholic faith? The Pope's declarations clearly indicate what this day will be: the meeting of representatives of all the false religions, called by the Pope personally to join in a day of reflection where all are invited to pray for peace.¹

Certainly, unlike the first Assisi meeting, the prayer is to be silent, though intense. But to what god will these representatives of all the false religions be praying in silence? To what god will they be praying, if not their false gods, since the Pope has invited them explicitly to live more deeply "their own religious faith"?² To whom will the Muslims be turning, if not the god of Mohammed? To whom will the animists address themselves, if not their idols? How is it conceivable that a pope should call upon the representatives of false religions in their official capacity to participate in a day of personal prayer? This act of the sovereign pontiff constitutes *ipso facto* a dreadful blasphemy toward God as well as an occasion of scandal for all on earth.

An Offense against God Triune and Incarnate

How else should we characterize this religious fair, which gravely offends against the First Commandment: "The Lord thy God shalt thou adore, and him only shalt thou serve."³ How can anyone entertain the thought that God will be pleased with the Jews who are faithful to their fathers, who crucified the Son of God and deny the Triune God? How could He give ear to prayers addressed to Allah, whose disciples relentlessly persecute Christians? How could He accept the suffrages of all the heretics, schismatics, and apostates who have repudiated His Church, which came from His Son's open side? How could He be honored by the worship offered to idols by all the animists, pantheists, and other idolaters? How could He hear these prayers when His Son has clearly told us the contrary: "No man comes to the Father but by me"?⁴

That souls in good faith pray to God while still heretics or unbelievers is one thing; God will recognize His own and will guide them to the one true Church. But to invite these men to pray as representatives of the false religions, according to "their own religious faith," surely signals that they are being invited to pray according to the spirit and in the manner of their false religions.

How can we fail to see in this a supreme insult to God thrice holy? How can we fail to be profoundly indignant at

the sight of such a scandal? How can silence be anything but complicity?

The Peace of Christ Denatured

This exceedingly grave sin equally offends the peace of Jesus Christ. The Pope is calling for prayer for peace. But what is the nature of the peace the Pope seeks? Is it the cessation of the conflicts that bloody the world? But are we really to believe that prayer to false gods will merit for us, not chastisement, but the blessing of peace among men? Has the primeval Flood been forgotten? Has remembrance been lost of the destruction of Sodom and Gomorrah, whose crime was less grave than that of incredulity?⁵ Has the record of the gory destruction of Jerusalem, the wages of the sins of His people, been stricken from the Gospels and from history?

Moreover, of what use would it be to us to purchase temporal peace were we to lose our soul? *"Be not afraid of them who kill the body and after that have no more that they can do....Fear ye him who, after he hath killed, hath power to cast into hell"*.⁶ In another connection, how can we fail to see in this prayer for peace a doubtlessly unconscious yet perfidious diversion, for ecumenical ends, of the legitimate aspiration of humanity for civil peace? No, the peace brought by Christ cannot be a worldly peace, the Masonic peace sealed with freedom of conscience.

For in reality the peace for which the current pontiff prays is not merely temporal peace; it is especially religious freedom,⁷ the liberty of conscience so often condemned by the popes.⁸ This is the prayer intention given by the Pope; this is the peace the Pope prays for: temporal peace obtained by freedom of conscience.

Is this the peace of Jesus Christ? of the One who died on the cross to affirm His divinity? The peace of Christ is quite different, as far removed from this Masonic idea of peace as charity is from fraternity. The peace of Christ is peace with God, fruit of the redemption of souls by the Blood of His Son and men's rejection of sin. As for the civil peace communicated by Christ, it is nothing else than the fruit of Christian civilization, molded by Catholic faith and charity.

An Odious Humiliation of the Church

But if the Triune God and the Sacred Humanity of Christ are gravely offended by this invitation to sin, the immaculate Spouse of Christ, His one Catholic Church, is humiliated publicly. Mocked is the teaching of the Apostles, Popes, Fathers of the Church, the saints, the martyrs, and Catholic princes and heroes. Mocked is the teaching of the Psalmist according to whom *"all the gods of the gentiles are devils"*;⁹ mocked, the formal order of St. John not to greet heretics;¹⁰ mocked, the teaching of a Gregory XVI or a Pius IX,¹¹ for whom freedom of conscience is *"insanity"*; mocked, the formal prohibition by Popes Leo XIII¹² and Pius XI¹³ to organize or participate in interreligious congresses; mocked,

the martyrdom of a Polyeuctus refusing to sacrifice to idols; mocked, the example of a St. Francis de Sales, writing his *Controversies* to convert Protestant heretics; mocked, the thousands of missionaries who gave up everything for the salvation of the souls of infidels; mocked, the heroic deed of a Charles Martel, halting Islam at Poitiers, or of a Godefroy de Bouillon, forcing his way by lance and sword into Jerusalem; mocked, a St. Louis of France, who punished blasphemy.

How can a Catholic imbued with the spirit of Assisi still subscribe to the dogma "Outside the Church no salvation"? How can he see in the Catholic Church the one ark of salvation? What's more, this scandal comes from the highest sacred authority on earth, from the Vicar of Jesus Christ himself, as if the gravity of such a gathering were not enough. Does this not make of the Pope, presiding over this meeting, not the head of the Catholic Church but the head of a "Church" of the United Nations, the *primus inter pares* of a religion of all the religions, essentially identical with the Masonic cult of the Great Architect of the Universe? Is this not a satanic perversion of the mission of Peter? Whereas Christ solemnly commanded Peter to *"confirm his brethren in the faith"* and to feed His sheep, the successor of Peter is in fact going to confirm his brethren in indifferentism and relativism.

An Immense Scandal

For, beyond the terrible blasphemy, this personal decision of the Pope will engender an immense scandal in the souls of both Catholics and non-Catholics. Before the image of a Pope uniting the representatives of all the false religions, the reaction of the majority of men will be to relativize truth and religion still more. What individual, little acquainted with the Catholic religion, will not be tempted to be reassured about the fate of non-Catholics when he sees the Pope inviting them to pray for freedom of conscience? What non-Christian will see in the Catholic religion the one true religion to the exclusion of all others when he learns that the head of the Catholic Church has convoked a pantheon of religions? How will he interpret the Pope's exhortation not to yield to relativism if not by thinking that it is a matter, not of holding to the truth, but of being sincere?

How could he not interpret in a relativist sense¹⁴ the Pope's explicit invitation to practice one's own religion as well as possible:

I shall go as a pilgrim to the town of St. Francis, inviting my Christian brethren of various denominations, the exponents of the world's religious traditions to join this Pilgrimage and ideally all men and women of good will... [in order] to solemnly renew the commitment of believers of every religion to live their own religious faith as a service to the cause of peace.¹⁵

In 1986, a journalist published this telling conclusion:

The Pope is inventing and presiding over a United Nations of Religions: those who believe in the Eternal, those who believe in a thousand gods, those who believe in no particular

Renewing the Assisi Scandal

god. An amazing sight! John Paul II spectacularly admits the relativity of the Christian faith, which is now but one among the others.¹⁶

How can it be imagined that this judgment is not shared by many on the eve of October 27, 2011?

That is why it seems to us singularly strange to excuse the Pope from such a sin on the grounds that Assisi 2011 is different from Assisi 1986. To the contrary, everything concurs to convince us of the surprising continuity between the Assisi meeting in 1986 and that of 2011:

The nature of the gathering: an invitation to the representatives of the false religions to get together to reflect and to pray for peace.

The motive: the civic peace promoted by the United Nations. In 1986, John Paul II invited all the religions “in this year 1986, designated by the U.N. as the Year of Peace, to promote a special gathering to pray for peace in the city of Assisi.”¹⁷ During his message for peace of January 1, 2011, the date on which he announced the gathering at Assisi on October 27, 2011, Benedict XVI signed these revealing lines:

Without this fundamental experience [of the great religions] it becomes difficult to guide societies towards universal ethical principles and to establish at the national and international level a legal order which fully recognizes and respects fundamental rights and freedoms as these are set forth in the goals—sadly still disregarded or contradicted—of the 1948 *Universal Declaration of Human Rights*... All this is necessary and consistent with the respect for the dignity and worth of the human person enshrined by the world’s peoples in the 1945 *Charter of the United Nations*...¹⁸

As Bishop Fellay wrote to John Paul II on the occasion of the second scandal of Assisi in 1999:

The humanist, earthly and naturalist themes taken up at these meetings cause the Church to fall from its entirely divine, eternal and supernatural mission to the level of the Freemasonic ideals of world peace outside of the only Prince of Peace, Our Lord Jesus Christ.¹⁹

The date: Benedict XVI chose to undertake this initiative twenty-five years to the day after the Assisi fest:

The year 2011 marks the twenty-fifth anniversary of the World Day of Prayer for Peace convened in Assisi in 1986 by Pope John Paul II...The memory of that experience gives reason to hope for a future in which all believers will see themselves, and will actually be, agents of justice and peace.²⁰

Is this not a clear sign of evident continuity? Is it not a way to make us relive the painful memory of the scandals of a Buddha on the tabernacle in St. Peter’s Church, the chickens sacrificed to the gods on St. Clare’s altar, the Vicar of Christ flanked by the Dalai Lama and an Orthodox Patriarch under the heel of the KGB? Is it necessary to commemorate the anniversary of an event if the goal is to

distance oneself from it? Why proclaim *Ubi et Orbi* that “the memory of that experience gives reason to hope”? Only the betrayal of straight thinking can have given rise to such a flight from reality.²¹

The recollection of his predecessor, as if he wanted to dissipate any misunderstanding and to remind one and all of his fidelity to the spirit of the first Assisi meeting: “This year, 2011, is the 25th anniversary of the World Day of Prayer for Peace which Venerable John Paul II convened in Assisi in 1986.”²²

It is not only the stalwart defenders of the Pope who use these same arguments to attempt to justify the unjustifiable. Formerly Assisi was defended by making a subtle distinction between “being together to pray” and “praying together.” Will they now be saying that there will be no common prayer, but rather a day of prayer in common? Instead of denying the concomitance of the silent prayers, shall we say that everybody prays separately according to his own religion? As if these specious distinctions were not manufactured for the needs of the cause. As if these subtleties were immediately grasped by the majority of men, who will retain only one thing: a gathering of all the religions for everyone to pray to the divinity, abstracting from any Revelation.

Finally, and like most of the gestures of the current Pope compared to his predecessor’s, the scandal of Assisi 2011 will be substantially the same but less spectacular than Assisi 1986. That is why, to those who would accuse us once again of lacking in charity because of the vehemence of these lines, we remind them of Christ’s words: “Thou shalt love the Lord thy God with thy whole heart, and thy whole soul, and all thy strength, and thy neighbor as thyself.” Do we show an ardent love of Christ when we fail to decry blasphemy or criticize those who are shocked by it? Do we love our neighbor when we fail to warn him of the looming scandal? Is this the love Christ requires of us? No, as St. Pius X recalled at a dark hour:

But Catholic doctrine tells us that the primary duty of charity does not lie in the toleration of false ideas, however sincere they may be, nor in the theoretical or practical indifference towards the errors and vices in which we see our brethren plunged, but in the zeal for their intellectual and moral improvement as well as for their material well-being. Catholic doctrine further tells us that love for our neighbor flows from our love for God, Who is Father to all, and goal of the whole human family; and in Jesus Christ whose members we are, to the point that in doing good to others we are doing good to Jesus Christ Himself. Any other kind of love is sheer illusion, sterile and fleeting.²³

So, then, what Church do we belong to? To the Church of St. Polycarp of Smyrna, who retorted to the heretic Marcion, who had asked him if he recognized him, “Yes, I recognize you as the devil’s elder son”?

Do we belong to the Church of St. Martin, who broke the idols and felled the sacred trees of our countryside?

Do we belong to the Church of St. Bernard, who preached the crusade to our forefathers?

Do we belong to the Church of St. Pius V, who not only prayed the Rosary, but summoned the Christian princes to make war against the Mohammedans?

Do we belong to the Church of the saints and martyrs, or to the Church of the Pilates, the Cauchons, the Lamenais, the Teilhard de Chardins, ever ready to toady to the world and to deliver Christ and His disciples to their detractors?

Will we judge Assisi with the eyes of faith, of the popes and martyrs, or with the eyes of worldlings, liberals, and modernists?

That is why we cannot keep silent, and while the Pope prepares for one of the most serious acts of his pontificate, we vigorously and publicly proclaim our indignation, hoping and beseeching Heaven that this well-prepared calam-

ity may not take place. Lastly, how can we fail to think of these words of Archbishop Lefebvre recalled by Bishop Fellay in 1999 in his letter to the Pope:

Archbishop Lefebvre saw in this disastrous event of Assisi one of the "*signs of the times*" which permitted him to proceed legitimately with episcopal consecrations without Your consent and to write to You that "*the time for an open collaboration has not yet come.*"²⁴ The time has come, however, to make reparation for this scandal, to do penance while keeping in our heart the firm hope that despite the progress of the Mystery of Iniquity, "*the gates of hell will not prevail against the Church.*"

—Fr. Regis de Cacqueray, FSSPX

September 12, 2011, Feast of the Holy Name of Mary, anniversary of the victory of the Catholic armies over the Turks at Vienna, September 12, 1683.

¹ The agenda for the day and the Holy See's communiqué leave no doubt about the religious dimension of the event:

...On the day of the anniversary, 27 October this year, the Holy Father intends to hold a Day of reflection, dialogue and **prayer** for peace and justice in the world....There will follow a period of silence for individual reflection and **prayer**. In the afternoon, all who are present in Assisi will make their way towards the Basilica of St. Francis. It will be a **pilgrimage** in which, for the final stretch, the members of the delegations will also take part; it is intended to symbolize the journey of every human being who assiduously seeks the truth and actively builds justice and peace. It will take place in silence, **leaving room for personal meditation and prayer**... [Emphasis added]. (Vatican Press Office, Communiqué of 2 April 2011, "Pilgrims of truth, pilgrims of peace": Day of reflection, dialogue and prayer for peace and justice in the world [Assisi, 27 October 2011]).

² The purpose announced by the Pope is "*to solemnly renew the commitment of believers of every religion to live their own religious faith as a service to the cause of peace.*" Benedict XVI, Angelus, St. Peter's Square, Jan. 1, 2011.

³ Deut. 6:13; Matt. 4:10.

⁴ John 14:16. Cf. also 1 Jn. 2:23: "*Whosoever denieth the Son, the same hath not the Father.*"

⁵ "*And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city*" (Matt. 10:14-15).

⁶ Luke 12:45.

⁷ ...the World Day of Peace is a favorable opportunity to reflect together on the great challenges our epoch confronts humanity with. One such is religious freedom, dramatically urgent in our day. For this reason, this year I have chosen to dedicate my Message to the theme: "**Religious freedom, the path to peace**"... [I]n my Message for today's World Day of Peace I have had the opportunity to emphasize that the great religions can constitute an important factor of unity and peace for the human family. In this regard, moreover, I recalled that this year, 2011, is the 25th anniversary of the World Day of Prayer for Peace which Venerable John Paul II convoked in Assisi in 1986. **Therefore next October I shall go as a pilgrim to the town of St. Francis**, inviting my Christian brethren of various denominations, the exponents of the world's religious traditions to join this Pilgrimage... (Benedict XVI, Angelus, Jan. 1,

2011)

⁸ "*From this poisoned source of indifferentism flows that false and absurd, or rather extravagant, maxim that liberty of conscience should be established and guaranteed to each man....*" Gregory XVI, *Mirari Vos*, 1832.

⁹ Ps. 95:5.

¹⁰ "*If any man come to you and bring not this doctrine, receive him not into the house nor say to him: God speed you. For he that saith unto him: God speed you, communicateth with his wicked works*" (2 John 10-11).

¹¹ Cf. the *Syllabus of Errors*, 1864, condemned proposition No. 79: "*For it is false that the civil liberty of every cult, and likewise, the full power granted to all of manifesting openly and publicly any kind of opinions and ideas, more easily leads to the corruption of the morals and minds of the people, and to the spread of the evil of indifferentism.*"

¹² On the occasion of the World's Parliament of Religions held in Chicago in 1893.

¹³ "For since they hold it for certain that men destitute of all religious sense are very rarely to be found, they seem to have founded on that belief a hope that the nations, although they differ among themselves in certain religious matters, will without much difficulty come to agree as brethren in professing certain doctrines, which form as it were a common basis of the spiritual life. For which reason conventions, meetings and addresses are frequently arranged by these persons, at which a large number of listeners are present, and at which all without distinction are invited to join in the discussion, both infidels of every kind, and Christians, even those who have unhappily fallen away from Christ or who with obstinacy and pertinacity deny His divine nature and mission. Certainly such attempts can nowise be approved by Catholics, founded as they are on that false opinion which considers all religions to be more or less good and praiseworthy, since they all in different ways manifest and signify that sense which is inborn in us all, and by which we are led to God and to the obedient acknowledgment of His rule. Not only are those who hold this opinion in error and deceived, but also in distorting the idea of true religion they reject it, and little by little, turn aside to naturalism and atheism, as it is called; from which it clearly follows that one who supports those who hold these theories and attempt to realize them, is altogether abandoning the divinely revealed religion." (Pius XI, *Mortalium Animos*, January 6, 1928)

¹⁴ This can be done "*without losing its own identity or assigned to forms of syncretism.*" Press Release of the Holy See of April 2, 2011: A day of reflection, dialogue and prayer for peace and justice in the world—"pilgrims of the truth, pilgrims of peace"

(Assisi, October 27, 2011).

¹⁵ Benedict XVI, Angelus, St. Peter's Square, Jan. 1, 2011.

¹⁶ *Le Figaro* magazine, October 31, 1986, p. 69.

¹⁷ *L'Osservatore Romano*, January 27-28, 1986.

¹⁸ Message of His Holiness Benedict XVI for the Celebration of the World Day of Peace, January 1, 2011, Nos. 7, 12.

¹⁹ Open Letter of Bishop Bernard Fellay to Pope John Paul II solemnly protesting the renewed scandal of Assisi at Rome on October 28, 1999.

²⁰ Message of His Holiness Benedict XVI for the Celebration of the World Day of Peace, January 1, 2011, No. 11.

²¹ [*Seule la trahison des bien-pensants peut permettre de se voiler ainsi la face.*] Cf. Bernanos, *Journal d'un curé de campagne* (Plon, 1936), p. 245.

²² Benedict XVI, Angelus, St. Peter's Square, Jan. 1, 2011. See also the Vatican's press release of April 2, 2011:

"Pilgrims of truth, pilgrims of peace": Day of reflection, dialogue and prayer for peace and justice in the world, Assisi, 27 October, 2011: The image of pilgrimage therefore sums up the meaning of the event. There will be an opportunity to look back over the path already traveled from that first meeting in Assisi to the following one in January 2002, and also to look ahead to the future, with a view to continuing, in company with all men and women of good will, to walk along the path of dialogue and fraternity, in the context of a world in rapid transformation.

Already in 2007, on the occasion of the interreligious reunion at Naples, Benedict XVI dispelled any thought of a desire to repent of the first convocation at Assisi:

Today's meeting takes us back in spirit to 1986, when my venerable Predecessor John Paul II invited important Religious Representatives to the hills of St. Francis to pray for peace, stressing on that occasion the intrinsic ties that combine an authentic religious attitude with keen sensitivity to this fundamental good of humanity....While respecting the differences of the various religions, we are all called to work for peace.... (Meeting with the Heads of the Delegations Participating in the International Encounter for Peace, October 21, 2007)

²³ St. Pius X, Encyclical *Our Apostolic Mandate* to the French Episcopacy, August 25, 1910 [English tr. Yves Dupont (1974; Instauratio Press, 1990), §24].

²⁴ Letter of Bishop Fellay to John Paul II to solemnly protest against the renewal of the scandal of Assisi at Rome on October 28, 1999.

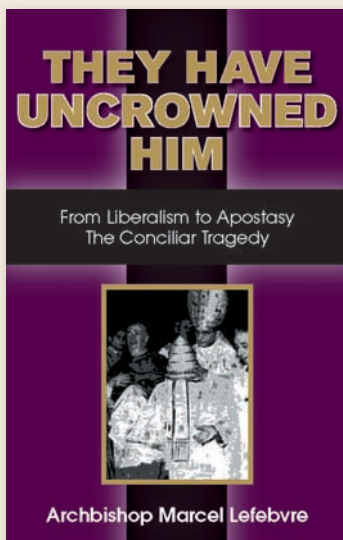
BOOK REVIEW

They Have Uncrowned Him by Archbishop Marcel Lefebvre

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

Since the Angelus Press's October conference is dedicated to Christ the King, it seems fitting to offer our readers a heavy-weight volume on this topic. Archbishop Lefebvre, whose conferences were arranged in book format by the future Bishop Tissier, explained in June 1987 the meaning of the title: "Who has uncrowned Whom? The Church authorities have uncrowned Our Lord." Incidentally, at this juncture, our founder revealed his decision to proceed to the consecrations of bishops in the face of Rome, based on two signs. The first was the Assisi meeting, "the most abominable manifestation of liberal Catholicism," the other being the rejection by Rome of the Archbishop's *Dubia* on religious liberty.

This complex and theological study is divided: **1)** a lengthy illustration of liberalism encapsulated in chapter IX describing the godless society; **2)** the historical analysis discussing liberal leaders of the 19th and 20th centuries; **3)** the uncovering of the Masonic agenda "to have preached a revolution in tiara and in cope"; **4)** the "Robber Council" Vatican II which brought about this revolution, showing how liberal Pope Paul VI was, and how suicidal the post-conciliar reforms were.



What the Church is dying of today—hence the sub-title of *From Liberalism to Apostasy*—is liberalism. This is because a "Liberal Catholic" is itself an incoherence, since 'Catholic' supposes a subjection to the human and divine order of things, while 'liberal' means precisely emancipation from this order, a revolt against Our Lord Jesus Christ" (Cardinal Billot, p. 108). Liberalism means the rights of man without God, the subjective 'me' at the expense of revealed truth, the leveling of all religious 'faiths' before the Law. The logical consequences are omnipresent today: State indifferentism, the right of all to error and vice, religious pluralism, suppression of all public Church law and of the Catholic State.

The glorious 1950's lured many into believing that a free Church in a free State was the ultimate societal system. Unfortunately, the mirage is over now. But it dispenses no one from delving into the real causes of the Catholic demise of this country and of the post-conciliar apostasy.

Available from Angelus Press

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The Mysteries of the Rosary

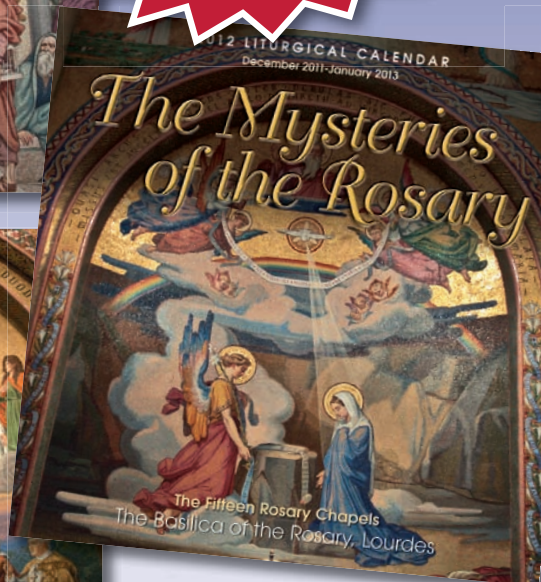


The Blessed Virgin Mary appeared to St. Bernadette in Lourdes holding a rosary in her hand. The 2012 Angelus Press calendar depicts the Mysteries of the Rosary using the artwork found in the fifteen chapels of the Rosary Basilica in the Sanctuary of Our Lady of Lourdes, France.

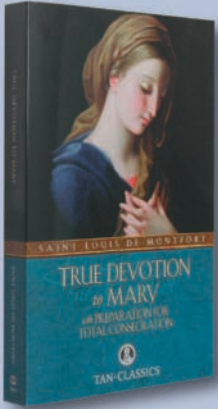
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Rosary Album

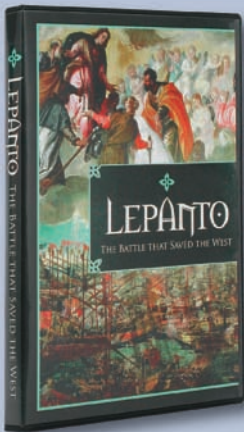
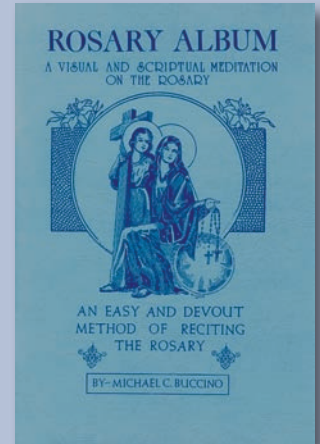
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Christopher Check

On October 7, 1571, the most important sea battle in history was fought near the mouth of what is today called the Gulf of Patras, then the Gulf of Lepanto. On one side were the war galleys of the Holy League and on the other, those of the Ottoman Turks, rowed by tens of thousands of Christian galley slaves. Although the battle decided the future of Europe, few Europeans, and even fewer European-Americans, know the story, much less how close Western Europe came to suffering an Islamic conquest. G. K. Chesterton honored the battle with what is perhaps the greatest ballad of the 20th century. He wrote this extraordinary poem while the postman impatiently waited for the copy. It was instantly popular and remained so for years. The ballad is no less inspiring today and is more timely than ever, as the West faces the growing threat of Islam. In the brand new CD Set *Lepanto: The Battle That Saved the West*, Christopher Check tells the exhilarating story of Lepanto, first in his own words and then through the poem of G. K. Chesterton.

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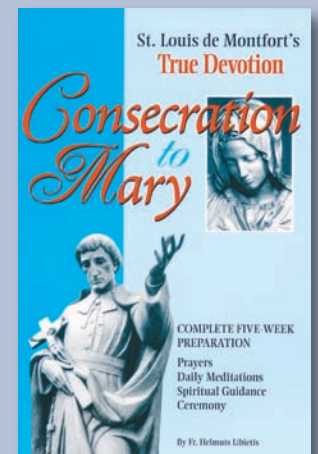
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MASS STIPENDS

The U.S. District Office is collecting Mass stipends for SSPX (or its associate) priests. The suggested donation is \$15.00 per Mass. **Please send no more than four Masses per month.** N.B.: We cannot receive stipends for Gregorian Masses (i.e., 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.



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.

Apr : 40,599
May: 225,462
June: 249,296
July: 245,514
Aug: 205,262

GRAND TOTAL 966,132

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.

2012 PILGRIMAGES

Women Saints of Italy

A 12-day pilgrimage visiting Rome and Lazio, Umbria, and Tuscany

MARCH 19-30, 2012



Visit breathtaking Italy to render homage to inspiring women saints, many incorrupt, including St. Helena, St. Monica, St. Catherine of Siena, St. Agnes, St. Cecilia, Bl. Anna Maria Taigi, St. Rita, St. Clare, St. Gemma Galgani, and many more. **Visit Rome, Cascia, Assisi, Siena, Florence, and more!** Includes daily Mass celebrated by an SSPX priest, hotels, guided sightseeing, and most meals.

Price with air from New York: \$2,895 plus air taxes & surcharges

2012 Youth Pilgrimage

Italy and the 3-Day SSPX Pilgrimage Chartres-Paris

MAY 17-29, 2012



Visit Rome, Assisi, Montecassino, Genazzano, and Florence with Fr. Patrick Rutledge! Then, cross into France to walk the 3-day, 65-mile SSPX pilgrimage from Chartres to Paris. Trip includes daily Mass, participation in the walking pilgrimage, overnights, sightseeing, most meals.

Price with air from New York: \$2,395 plus air taxes & surcharges

For more information, please contact:

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ST. IGNATIUS RETREAT HOUSE

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MEN: Nov. 12-19

WOMEN: Dec. 12-17

OUR LADY OF SORROWS RETREAT CENTER

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

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

St. Aloysius Gonzaga Retreat Center at Los Gatos, California
has just announced that it is re-opening after a brief closure.

ST. ALOYSIUS GONZAGA RETREAT CENTER

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

MEN: Dec. 15-18 (weekend)

WOMEN: Nov. 14-19, Dec. 1-4 (weekend)

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

2012 Youth Pilgrimage Sponsors

Dear Young Adults:

In an effort to find sponsors for you to join the 2012 Youth Pilgrimage, the *Regina Coeli Report* will be publishing letters from interested pilgrims asking for sponsors.

Letters requesting sponsorship should be limited to 100 words. You should include your full name, where you are from, what chapel you attend, why you would like to go on the Youth Pilgrimage, and how much money is needed to subsidize your trip. Please also include your phone number and e-mail address if you have one.

Before we publish any letters, we must also have a short letter of recommendation from your priest. All letters should be mailed to:

Fr. Patrick Rutledge
Attn: 2012 Youth Pilgrimage
Regina Coeli House
11485 North Farley Road
Platte City, MO 64079

The sooner you send in your letters, the better your chance of obtaining sponsors. We will be posting these letters until the February 2012 *Regina Coeli Report* since the full payment for the trip is due then. Please note as well that there will be limited space for posting letters in the *Regina Coeli Report*.

You will be notified if any donations are sent for your assistance.

If you have any questions, please contact:

Your Friends at Regina Pilgrimages

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EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS

October: For reparation for the outrages against the Immaculate Heart of Mary

November: For the grace of a good death, the dying, and the souls in purgatory

U.S. DISTRICT TREASURE (July 2011)

Daily Offering	12,139
Masses	4,196
Sacramental Communion	3,480
Spiritual Communion	9,492
Sacrifices	26,515
Decades of the Rosary	57,512
Visits to the Blessed Sacrament	3,130
15 minutes of silent meditation	6,018
Good Example	15,229
Number returned	441

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