

Regina Coeli

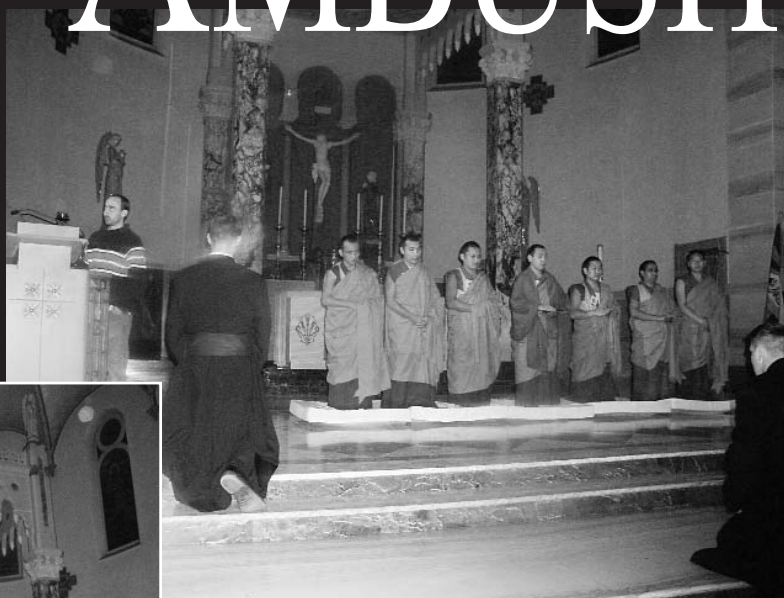
REPORT

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ROSARY AMBUSH

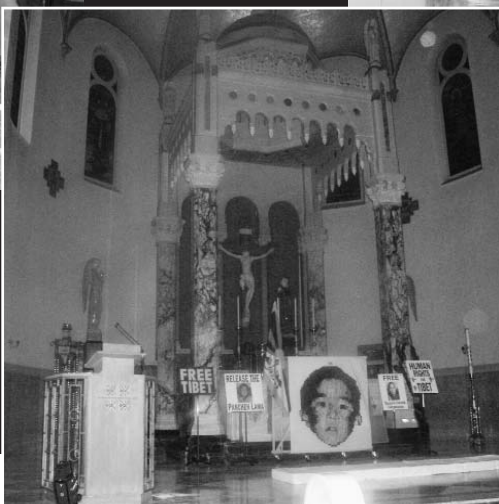


To the utter confusion of the coordinator, Fr. McMahon roundly condemns the planned event and announces a true restoration of the basilica.



While the Buddhists kneel in front of the High Altar wondering what to do, Fr. McMahon intones the Credo.

A view of St. Adalbert's magnificent High Altar, blocked from view by various Buddhist placards declaring "free Tibet", "release the Panchen Lama", etc.



MICHIGAN

A few years ago, Bishop Fellay pointed out during a sermon at Ordinations in Winona, MN, that traditional Catholics must not become accustomed to the frequent outrages committed against the Faith by the Modernists and that we must exhibit "a holy anger" against such offenses.

On Tuesday, February 10th, Fr. Michael McMahon, the parishioners of St. Margaret Mary Church in ALLENDALE (GRAND RAPIDS), MI, the Holy Name Society and boys of St. Joseph's Academy in RICHMOND (ARMADA), MI, did just that by converging on St. Adalbert's Basilica in Grand Rapids,

MI, in order to make a Catholic protest during a Buddhist "concert" that was scheduled to be held inside the church.

Tibetan Buddhist "monks" from Tashi Lunpo Monastery in India were on a 3-month tour of the Northeastern states in order to raise "international awareness about Human Rights, to help free the Panchen Lama (the '10th reincarnation of the Panchen Lama', a 6-year old boy kidnapped by the Chinese government), to share the Buddhist culture with other cultures, and to raise money for the building of a new monastery", and were invited by the church's pastor, Fr. Thomas DeYoung, to give a chant demonstration in the basilica, which due to its excellent acoustical qualities, is often used for holding concerts.

When Fr. McMahon heard about this planned event on

ROSARY AMBUSH continued from p.1

the preceding Sunday, he quickly organized a group of nearly 200 persons to make a protest of this sacrilegious use of a Catholic church. He began Tuesday evening's proceedings at St. Margaret Mary's Church by saying the Mass for the Defense of the Faith (*Exsurge, Domine*) and giving a sermon to invigorate the faithful for the upcoming spiritual combat. Then all trekked to the basilica and occupied the first 15 pews as planned.

They found that the Blessed Sacrament had been removed from the Tabernacle, and blocking the view of the High Altar was a large placard bearing the image of the Panchen Lama, various pro-Buddhist signs and prayer cushions for the "monks" to sit on while chanting their pagan prayers.

Unbelievable and unplanned though it was, when the Buddhists lined up in the sanctuary to begin, the event coordinator, mistaking Fr. McMahon for the pastor, requested him to say a few words, to which Father graciously complied!

"I'd like to welcome you all to the basilica this evening ... I have a pamphlet that I found in the pews –I guess the basilica is undergoing some restoration project—and it says, 'Restore the glory of the basilica.' That is what we are here to do tonight... shame on the Catholic men who have allowed this thing to happen here. I apologize if this not what you came to hear tonight, but we are going to do here what the basilica was made for, and that is to pray Catholic prayers..."

Much to the bewilderment of the Buddhists and their assistants, Father then proceeded to kneel down and intone in Gregorian chant, *Credo III*, which was followed by all 15 Mysteries of the Rosary, in a church where "sound reverberates a full 6 seconds, allowing rich tones to come alive with no need for microphones..."¹ making nearly "200 voices sound like 200,000"!

During the Rosary, Fr. McMahon directed two men of the Holy Name Society to remove the various placards that were blocking the view of the High Altar, while the event coordinators ran "around like dizzy chickens, with no idea what was happening or how to stop it."

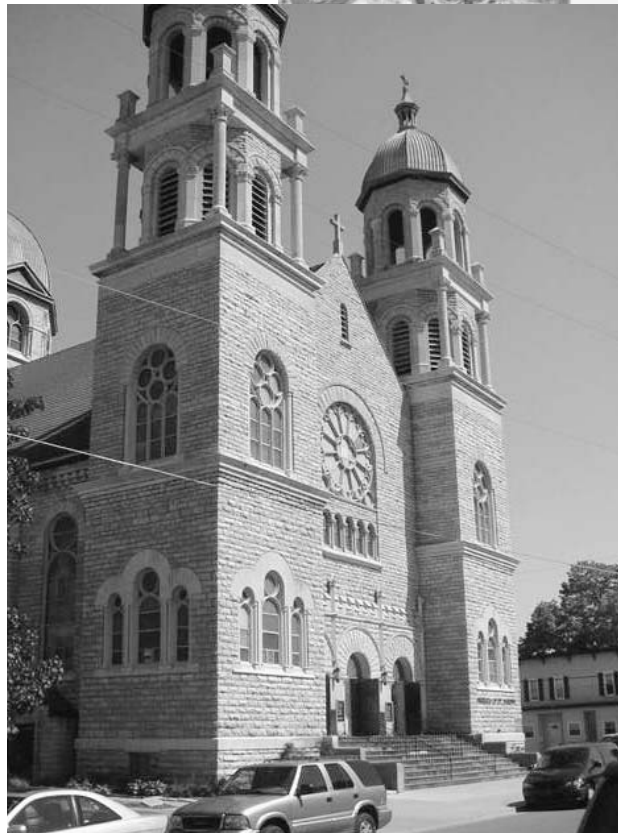
Meanwhile the 50 or so guests who had gathered to hear the Buddhists, began to slowly leave the church or congregate at the back making degrading comments about Father McMahon for "hijacking the service" and showing "no respect for human rights."

When Fr. DeYoung arrived on the scene, he made several vain attempts to stop the Rosary. When he failed, in the true spirit of ecumenism (which is intolerant of intolerance), he called the police. The police arrived, but were confused as to why a Catholic priest was calling them to remove another Catholic priest praying the Rosary in a Catholic church! Meanwhile, the Buddhists had left the sanctuary, and the concert was postponed (it was eventually held in the church's basement).

By this time, the local news media, channel 8 of Grand Rapids, had arrived on the scene, and proceeded to interview Fr. McMahon, who gave a stirring speech on the matter that was partially aired, and then the basilica's pastor, who expressed outrage that the protesters were using "prayer as a weapon" against "such peaceful souls". The evening's



A view of the various items (from books by the Dalai Lama to prayer beads and rugs) that the Buddhists were selling at the back of the basilica.



The beautiful parish church of St. Adalbert's. Built between 1907 and 1913 with the pennies and labor of Polish immigrants, and though not the diocesan cathedral, it was raised to the status of a basilica in 1979 by Pope John Paul II.

news broadcast spotlighted the Catholic demonstration, twisting the facts and giving the impression that the Catholic protesters were almost violent, using such phrases as "fortunately, no one was injured". While the next day, Bishop Kevin Britt of Grand Rapids, exhibited his distress by invoking the Holy Father: "In Pope John Paul II's commitment to peace and justice, the Holy Father has championed



Some time after the police arrived, Fr. McMahon stepped outside the basilica to speak with them, passing by a crucifix of Our Lord, which, ironically, seemed to be nodding to Fr. McMahon in approval.

ecumenical and inter-religious dialogue.” Channel 8 even spotlighted the SSPX in reference to the event, after having made an “*all-day investigation*” which included a visit to the USA District’s website (www.sspx.org) for facts and statistics that they misquoted to some degree.

Along with the men of the Holy Name Society, all of the high school boys of St. Joseph’s Academy made the 3-hour trip with Fr. McMahon to demonstrate against this “concert” which was blatantly contrary to the Catholic Faith. Their presence at this protest is evidence of the solid Catholic foundation that they are receiving at St. Joseph’s Academy, which will serve as the basis of the SSPX’s new boys’ school at Our Lady of LaSalette Academy in Olivet, IL (*cf.* the January 2004 issue). In fact, the purchase of this new property is providential, as due to the recent increase of students at Richmond, there is no longer enough room.

Finally, in the spirit of the Battle of Lepanto, let us thank Our Lady of the Rosary and of Victories for this miraculous



Outside on the basilica’s front steps, the media interviewed Fr. McMahon while parishioners and students look on.

victory that was obtained for the Church Militant through her intercession and for her assistance in maintaining the “good fight” for the Faith.

¹ “*Joe Westdorp, musical director and church organist for 41 years*” at St. Aldabert’s, as quoted by the *Detroit Free Press* (www.freep.com), on November 29, 2001.

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Father John Fullerton
District Superior

J.M.J.
MARCH 1, 2004

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

In our pleasure loving world, we often hear people speak of happiness. They are so happy to have a new car, a new house, a new husband or wife. Or they are so happy to get a raise that will allow them more pleasure in their latest entertainment or amusement. But are they truly joyful? There seems to be an air of artificiality about it, a hollow ring in their laughter, a suspicion of boredom beneath all this pretense of happiness. It is a mask of merriment non-existent in their innermost hearts. It is that false joy, such as Dives had who rejoiced that he had plenty regarding material things and could therefore look to the future with complacency. Death showed him that his joy was deceptive and vain.

What is real happiness – genuine joy? And where can they be found? Too many people envision the pursuit of happiness as a flight from pain and sorrow. Our Lord tells us only he can be truly joyful who boldly confronts the fact of pain and sorrow and challenges it to rob him of his essential happiness. As strangers and pilgrims here on earth, only those are truly joyful who realize that suffering is a very large and necessary ingredient of all joy.

When our Lord speaks about the woman in labor who has sorrow because her hour has come He does not say that she is sad. Sadness, dejection and melancholy are sworn enemies of joy, while sorrow is but a necessary condition of all earthly joy.

Sorrow was blessed by Christ; sadness never was. “It has killed many, and there is no profit in it,” says Holy Writ. St. Leonard tells us: “Leave sadness to the those in the world. We who work for God should be lighthearted.” A woman’s essential happiness remains untouched by her sorrow or suffering. All the trouble, danger and pain of childbirth may cause no more than a quasi-sadness in the midst of real, permanent joy. She is a typical example of a Christian “rejoicing in hope, patient in tribulation” (Rom., xii. 12). Mary the “Mother of Sorrows,” is also the “Queen of Joy,” and the cause of our joy, just as surely as her Son is at once the “Man of Sorrows” and the “God of Joy.”

The world promises a veritable paradise of joy, finer homes, swifter autos, less work, more time for pleasure and recreation, but it forever remains a promise unfulfilled. True joy is forever found in the simple things of life – a sacrament received, truth understood, a cherished home, kind and loving parents, a kind deed done in God’s name.

St. Paul reveals the secret of joy, saying: “Rejoice in the Lord always; again I say, rejoice” (Phil., iv. 4). He speaks of the great interior joy of our holy faith. In the shadow of the Cross God’s commandments become light and our burdens sweet. No cross, no crown!

There are various motives for rejoicing. In the first place, we rejoice because we possess the one true religion; founded by the only begotten Son of God, Our Lord Jesus Christ. The Catholic religion is not a mixture of some truth with some error, as other religions, but it presents to us truth alone, without error. Supernatural truth, we must remember, is something that has always been and cannot change. This we firmly believe; and this belief is the source of our conviction. For if it were not for that, we might

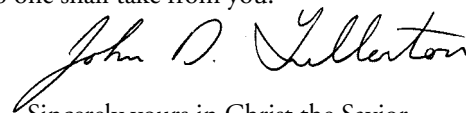
just as well belong to any other religion – it would be just as good as Catholicism. To be conscious of having the truth is the root of all other spiritual joy. As Catholics, then, professing our belief in the unchanging deposit of the Faith, we, unlike all others, can and ought to have true Christian joy in our hearts.

However, the mere fact of believing in Catholicism as the true religion, will not make us happy, except we at the same time actually live according to that belief, at least in as far as the ten commandments are concerned; then adding to the ten commandments those of the Church, the Sacraments, and the duties of our state of life. Without these additions, we are not able to fulfill our duties as Catholics, and hence to be supremely happy as Catholics. Faith is a sham if it is not living.

Another point that ought to make us joyful is this: as Catholics, we are not only enjoying the possession of truth ourselves, but we are helping to pass it along to others. Especially ought parents to feel a great consolation in this phase of the Faith; for they are raising children in the true Faith, which will thus be passed on from one generation to another. How different is this from what occurs in the world, where falsehoods are passed on from one to another, falsehoods that mislead not only individuals but whole groups, yes, whole nations and peoples. Nor should we be surprised, when Vatican II threw open the doors of the Church to the world, that errors (e.g. ecumenism and religious liberty) have entered in and continue to mislead large numbers of Catholics away from the solid truths of the true Faith.

Joy is an integral part of our relationship to God, the source of all good and all happiness, and is the fruit of His revelation. “These things have I spoken to you, that my joy might remain in you, and that your joy might be full” (Jn. 15:11). The closer we are to the Kingdom of God, the more intense our sharing in the rejoicing that is an essential action of the divine nature. Saints experience more joy on earth than others do because they are closer to God and more open to the gifts of the Holy Spirit. A mark of great holiness is the ability to find happiness in the most unpromising circumstances, to rejoice in deprivation, pain, and sacrifice. Even saints who make penance and suffering a major part of their life must do so joyfully or lose the race. As St. Francis de Sales said: “A sad saint is a sorry saint.”

As we examine our lives and see the many graces God has given us we certainly have cause to rejoice. Let us then, during this Lent, try to increase this joy by doing just a little bit more in the way of prayer and penance than we have in the past. God will certainly reward us by drawing us closer to Him and, if we remain faithful, as St. Paul tells us: “your heart shall rejoice, and your joy no one shall take from you.”



Sincerely yours in Christ the Savior,

Fr. John D. Fullerton

REGIONAL REPORT



MISSOURI

For several years, Christmas Midnight Mass at St. Vincent de Paul Church in KANSAS CITY, MO has been quite a brilliant affair, as the massive church that can seat approximately 1100 faithful is illuminated almost entirely with nearly 1000 candles in order to honor Christ, the Light of the world, and to revive the traditional practice of employing additional candles to solemnize feastdays.

This year, volunteers spent several hundred man hours constructing metal chandeliers to replace the wooden ones used in previous years. 14 hanging chandeliers were constructed out of steel, and were lighted with modified 15-hour votive candles that burn brighter than normal votive candles and which stay alight in the drafty conditions of the enormous church.

This practice in Kansas City adds to the liturgical climax and splendor of the Feast of the Nativity and is well-appreciated by the parishioners of St. Vincent's. Also, due to the ease of use owing to the new chandeliers' design, a long time dream was realized this year when they were used again on the Feast of Candlemas and plans call to symbolically "light up the church" during this year's Easter Vigil ceremony.



After the tray sections of the chandeliers had been cut out, bent and welded, they were then painted flat black to give them a wrought-iron look that would match the Tudor Gothic décor of St. Vincent's.



A completed chandelier holding about 45 candles.



Just one of the many "little" jobs that had to be performed was the de-burring of 168 chain brackets, which before this step were cut from steel band stock and then had three holes made on a drill press to ensure their accuracy.



Here are some of the volunteers literally "burning the midnight oil" as they begin the assembly process of the completed pieces. On one occasion, in order to meet the deadline, the volunteers began work in the early evening and were still working in the church until 6:30am when the priests began the office of Prime!



The final result: a glorious, candlelight Midnight Mass! Seen on the columns are the hanging brackets which adhered to the wall with a strap-adhesive system, much as was done in Roman times. Each bracket unit can be installed in mere minutes without the use of ladders and the chandeliers can be lowered by a pulley to light and extinguish them.



OREGON

Another demonstration of Catholic Tradition was led on January 18th by Fr. Christopher Brandler, with the parishioners of Our Lady of Fatima Church in **PORTLAND, OR**. The parish made its annual journey to the state capital in Salem to support the Oregon Pro-Life Rally held regularly there near the date of the anniversary of the infamous Roe vs. Wade Supreme Court decision (January 22nd).

Fr. Brandler and parishioners with their banners and signs prepare to take some Catholic Action against the godless law supporting abortion.



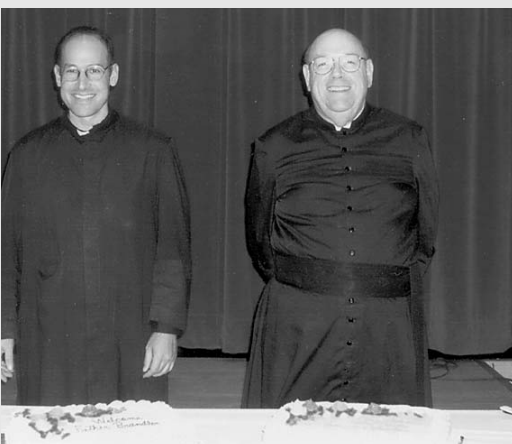
St. Thomas Becket in **VENETA (EUGENE), OR** has seen quite a bit of activity over the past few months:



On October 7th, the academy students made a field trip / pilgrimage to the Grotto of Our Lady of Sorrows National Shrine in Portland, OR.



While a few days later on November 30th, Veneta's chapter of the Archconfraternity of St. Stephen had 23 boys combined advanced in rank and/or enrolled into the Guild.



November 16th witnessed the welcome party for newly transferred Fr. Christopher Brandler, and a belated 20th anniversary party for Fr. Christopher Hunter (actually, it is his 21st anniversary).

Almost 2 weeks later, on December 15th, the 63 students of the academy visited a local nursing home to sing to the residents.



A seasoned veteran in the fight for the traditional Roman Mass, Fr. Harry Marchosky distributes Holy Communion at St. Thomas Becket, where he often works with the Society priests at the priory.



INTERNATIONAL NEWS



NORWAY

During the past couple years in Norway, Catholic Tradition has been making a resurgence in this once Catholic country. After the Vikings gained control over the area that now comprises Norway in the 9th century, King Hakon the Good (935–961) introduced Catholicism into his kingdom. The Faith came under attack after his death, but its victory was finally obtained through the death in battle of King St. Olaf Haraldson, the Patron Saint of Norway, after which many miracles occurred that convinced even his most hardened enemies of the truth of the Catholic Faith.

Unfortunately during the Protestant Reformation in Norway, in 1537 his magnificent shrine at the cathedral in Trondhjem (Nidaros), was removed by fanatical Protestants to Copenhagen, where St. Olaf's bones were buried secretly so that they could no longer be venerated, while the heretics pillaged his costly shrine of its gold and jewels. Despite the efforts of Archbishop Olaf of Trondhjem, under the political control of Denmark, Norway gradually, yet systematically, yielded to the newly-raging heresy of Lutheranism, which now predominates the country.

Coincidentally, the rebuilding of Catholic Tradition is emanating from the SSPX's District of Great Britain, a country which during the early Middle Ages assisted the Norwegians in designing and building its stone churches, with Frs. Brendan King and Robert MacPherson traveling from there to the cities of Moss and Oslo to offer the traditional Mass.



A tribute to the once predominant Catholic Faith in Norway, the single-aisled Nidarosdomen (*i.e.*, Nidaros Cathedral) in Trondhjem, was formerly the resting spot of St. Olaf Haraldson, which made it the premiere place of pilgrimage for the entire kingdom, as well as the burial spot of the Norwegian kings. The jurisdiction of the Catholic archdiocese of Trondhjem once included Iceland and the Orkney Islands.



Another architectural example of Catholicism is the famous "stave" church in Heddal, which was begun in 1147 and is the largest of its kind in Norway. Such churches, built just of wood, combined artistic elements common to Viking structures and of the stone churches of Europe and often had highly decorated interiors.



Fr. King with some of the faithful that attend the SSPX's missions in Oslo and Moss.



Fr. MacPherson gives the sermon during Mass at Moss in St. Mikael's Catholic Church, which though belonging to the *Novus Ordo*, the SSPX is able to use.



An ironic contrast to the traditional "stave" churches, is the exterior of the modern, office-like structure of St. Mikael's Church in Moss, designed for the New Mass.

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