



S S P X



The Angelus

“Instaurare omnia in Christo”

50 Years of the Society of
Saint Pius X—United States
& Canada

SSPX Timeline

Mixing Joys with Sorrows

The SSPX Canadian District:
“From Sea to Sea”



“I have been able to confirm with great satisfaction the extraordinary development of the groups of faithful Catholics both at the chapels of our priest-friends and in the Society. St. Mary’s College, the school of St. Louis, Missouri, the beautiful chapel and rectory of Phoenix, and, at the last moment, the acquisition of a big church in Kansas City, are reasons to hope for the continuation of the Church in the United States.”—Archbishop Lefebvre (circa 1980)





SSPX Timeline

From the Regina Coeli Report (July - August, 2014)

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| 1970 | Bishop Charrière approves the statutes, canonically establishing the Priestly Society of Saint Pius X. | | of Sorrows Chapel in Baton Rouge, LA, and St. Jude's Church in Eddystone, PA, near Philadelphia begin. |
| | Gregory Post of California becomes the first American to be accepted for seminary training in the newly founded SSPX. | 1973 | SSPX establishes the U.S. seminary in Armada, MI, and Our Lady of Mount Carmel chapel, later St. Benedict's, in Louisville, KY, is founded. |
| 1971 | Archbishop Lefebvre visits the U.S. twice to gain seminarians and discuss setting up SSPX houses in the dioceses of Covington, KY, and Pittsburgh, PA. He accepts Fr. Bonfil Battazzo's request to put the faithful of his Detroit, MI, area parish under the Society's care. | 1974 | The first U.S. District Headquarters is established under the leadership of Fr. Clarence Kelly in Oyster Bay, NY. Fr. Gregory Post establishes Our Mother of Perpetual Help Chapel in Campbell, CA, which later became St. Aloysius Gonzaga Retreat Center in Los Gatos, CA. |
| 1972 | Newly ordained Fr. Clarence Kelly arrives in Long Island to start a chapel in a converted garage that would later (1983) become St. Michael's Chapel, Farmingville, NY. Our Lady | 1975 | Our Lady of Fatima Chapel begins in various locations near Dallas, TX. Queen of All Saints |



The first U.S. seminary in Armada, MI.

The ordination of Fr. Gregory Post in 1972 at Our Lady of the Prairies Shrine in Powers Lake, ND.

Archbishop Lefebvre on a visit to St. Marys, KS.

St. Ignatius Retreat House in Ridgefield, CT.

Archbishop Lefebvre celebrates Mass in Phoenix in 1983.

Profession ceremony of the Sisters of the Society of St. Pius X.

St. Thomas Aquinas Seminary in Winona, MN.



“Beacon on the Plain”:

Saint Mary’s

By Andrew J. Clarendon

During the summer of 1967, in response to falling numbers of vocations, the Jesuits left Saint Mary’s, Kansas, abandoning the site they had established almost 119 years before. In turns, an Indian Mission, a boarding school for boys, and a seminary—the campus, carved out of the prairie year by year until it was a self-sustaining complex, then fell prey to the blistering summers and freezing winters. The buildings that had housed and educated thousands of boys and men and theologians were scarred by vandalism and neglect. In the middle of campus, the old Immaculata Chapel, in which some 1,000 ordinations took place, was empty, the sanctuary lamp extinguished.

The history of the current Saint Mary’s is intertwined with the dark days that followed; the post-Conciliar period with the imposition of

the New Mass, a time when the Church seemed to change overnight, and when things sacred to our ancestors were largely rejected. As the young Society of Saint Pius X (SSPX) was reaching out to nascent traditional Catholics in the United States, the faithful were already looking for places not only to take refuge but also to lay the foundations for renewal. In January 1978, Fr. Hector Bolduc, SSPX, based in Dickinson, Texas, began coming to Topeka to offer Mass in the home of the David Gayner family. Later, when they showed him the nearby Saint Mary’s campus, he predicted that the Society would acquire the property. That May, Archbishop Lefebvre, making the first of eight visits to Saint Mary’s, inspected the grounds, and especially admiring the Immaculata Chapel. He urged Fr. Bolduc to continue negotiations for the



Pius X “to restore all things in Christ,” the heroic stand taken by traditional Catholic pioneers like Archbishop Lefebvre continues to bear fruit. As the long lines for Confession attest, Saint Mary’s is far from a utopia; as Eliot sings, we are those “Who are only undefeated / Because we have gone on trying.” We have, even in 2020, by the grace of God, the sacraments, the grace that sustained our ancestors in the Faith. In Saint Mary’s the swish of cassocks is still heard, and sisters in full habit are still seen walking to teach catechism. The old ways that the modernists thought to be finally buried have been preserved and are being passed on. In this way, Saint Mary’s is, as some of the

words from our school hymn proclaim:

the beacon on the plain, . . .

Ennobled and by truth remade,
Forever hopeful we remain:
Assisted by our Mother’s aid
Celestial joys at last to gain—

Full of gratitude to Our Lord and Our Lady,
Who have not abandoned us, their devoted
servants, we celebrate this anniversary of the
SSPX and pray *ad multos annos*.





Mixing Joys with Sorrows

By Fr. Dominique Bourmaud, SSPX

In response to the turmoil which upset the Catholic landscape after the Vatican II Council, Archbishop Lefebvre officially founded in 1970 the Society of Saint Pius X in Fribourg, Switzerland. As soon as the Society's work was consolidated in France and Europe, he envisioned extending the benefits of tradition to other continents. The first to draw his attention was North America, particularly the United States and Canada. The Archbishop, as a Holy Ghost Father and, later on, as the order's superior, had been familiar with both. Canada had sent many religious brothers and nuns to run hospitals and schools of Senegal. The United States had a prominent presence of Holy Ghost communities which the Superior had to visit regularly. Added to these, Lady Kinnoull from Carmel in California had offered him large funds

“to fight against the subversion in the Church. Her help provided much of the needs for the first years of the Society's foundation.

The First Seminary and Hardships

The first seminary was created in Armada, MI, as early as 1974, with Fr. Anthony Ward as its rector. But soon, he butted heads with the headstrong Frs. Kelly, Sanborn, and Dolan. The Archbishop, grieved by the situation, thought it wise to take the side of the three priests, although he had been warned of their harsh tendency by Fr. Urban Snyder, a great priest and Cistercian monk from Gethsemani, KY, who taught at Écône from 1972 to 1976. The future



would prove Fr. Snyder right, but the situation was delicate at the time. Also, the seminarians who had studied philosophy at Armada continued their theological training at Écône in 1978 with us. By 1979, Fr. Sanborn was put in charge of the American seminary and relocated to Ridgefield, CT, near New York City.

Forty years later, it is difficult for us to visualize the difficulties which these pioneer priests met as they put the hand at the plough. These were the “heroic” years when the few SSPX priests from the District would gather faithful in hotel rooms and, little by little, establish churches for the Mass of all times. In Canada,

Blessed Virgin, who alone is capable of stopping the moral corruption which does not cease to grow in this immense country.”

A Prudent Division

Very much aware of the tensions between the older priests, the Archbishop wisely divided the U.S. District into two: the North East District under Fr. Clarence Kelly, centered in Oyster Bay Cove near New York City, and the South West District under Fr. Bolduc, centered in Dickinson near Houston, TX. Each district had its own zone



Fr. Hector Bolduc with Archbishop Lefebvre in 1981 at St. Vincent de Paul Church in Kansas City, MO.



Seminarians outside St. Thomas Aquinas Seminary, Ridgefield, CT [1986].

Fr. Normandin, an SSPX friend, was running the width of the country each month in the back of a Greyhound bus to administer to souls. In the U.S. also, priests were spreading themselves very thin in a time when they were few and sparse but the demands for the traditional Mass were coming from all corners. In 1978, Fr. Bolduc acquired the Jesuit College of Saint Mary’s, KS, which was graced by the Archbishop’s visit the next August 15 for the Marian Pilgrimage. He himself congratulated the workers in the field, giving them his blessing:

“It was a magnificent success. More than 2,000 people came from everywhere. I wish that this place become a great sanctuary for all America, and a center of devotion and prayers towards the

of apostolate and each ran its own magazine: Fr. Kelly had *The Roman Catholic* and Fr. Bolduc edited *The Angelus* magazine, which was printed by a Franciscan friend Fr. Pulvermacher. Fr. Bolduc also created Angelus Press whose first book was by the English writer and apologist Michael Davies. The North East District paced its apostolate according to its manpower. It also took advantage of the seminary staff for Sunday mission runs. Working on a more extended area, Fr. Bolduc had too few priests and was working around the clock with most “pries” manned by one lone priest. And so he took the bold decision to get outside help by bringing in priests from India who were familiar with the traditional Mass, a move that was criticized by the

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An Apostate's Journey Back

By John A. McFarland

I apostasized on December 8, 1965, the day before the final session of Vatican II. I sometimes sardonically describe myself as the first fruits of Vatican II.

Returning to the church in 1972, I made a general confession, and thereafter was a progressively more conservative *Novus Ordo* Catholic. I became a cooperator (a sort of fellow traveler) of Opus Dei in 1978 and remained one with varying degrees of participation and enthusiasm in three states for more than 20 years.

Left with Confusion

That Rome never cracked the whip on the obvious heterodoxy that was undermining

the Church puzzled me. In fact, I was already perplexed soon after my apostasy. In the late 1960s I was at an academic conference that included a Mass in which non-Catholics received Communion. When I expressed surprise, another attendee, who was a young Holy Cross priest, said that the Eucharist was a sacrament of acceptance. Even in those days I knew that this was nonsense.

After my 1972 general confession and absolution, my confessor told me that since I'd been away from the Church since Vatican II, I would do well to study up on the developments in the Church. By that time, I knew a good deal about those developments, and was amused in a grim sort of way.

The puzzlement continued for years. One of my Opus Dei spiritual directors in the 1990s was



O God, Who in Thy kindness gave blessed Anne the grace to be the mother of her who mothered Thine only-begotten Son, graciously grant that we who keep her feast may be helped by her intercession with Thee.

Virgin and Child with St. Anne (c. 1500).

The SSPX Canadian District:

“From Sea to Sea”

By Fr. Jacques Emily and Fr. Daniel Couture

“Your story is an epic.” These words of the French-Canadian National anthem have a wonderful application with the history of the Society of St. Pius X (SSPX) in Canada. It is an epic in the true sense of the word in this country so vast, so diverse and once so Catholic, redeemed by the blood of valiant martyrs. It is a story where many trails providentially cross, like a delicate lace, some of them going back to the 1950s, some connected to a pilgrim statue blessed by a pope, all of them filled with beautiful graces.

The Origins of the Canadian District

This epic of the SSPX in Canada begins long before the Second Vatican Council, when

Archbishop Lefebvre, then archbishop of Dakar, came to Canada seeking missionary vocations for his archdiocese. It was in May 1955. The Archbishop visited several religious communities, amongst which the house for the African Mission Society of Lyons, based in Shawinigan (near Three-Rivers) in Quebec. Twenty-two years later, on March 19, 1977, this same property was bought by the Society and was to become St. Pius X Priory, the first bastion of the Society in Canada.

Here are a few extracts of our founder’s speech to these Religious, back in the 1950s. We can hear the same anxiety for the salvation of souls which lead him to found our Society.

“This is the purpose of my visit to Canada: to ask for your help in the immense work of evangelizing black Africa. The future of Catholicism in Africa will be played out in the



quarter century to come, an immense harvest awaits the Divine Message. Will there be sufficient workers to convert them all? We need many of them and right away!”

In 1971 the Archbishop returned to Canada at the invitation of Mr. Louis Even, founder of the Pilgrims of St. Michael (also known as the *White Berets*). He noticed, with much regret, how greatly things had changed since his last visit in 1955. Subsequent to the famous “Quiet Revolution” of the 1960s (which was essentially the destruction of Catholic schools), all the great values of Faith, Christian families and vocations which had so motivated him during his earlier visit to Canada, had collapsed. Unfortunately, on this occasion Mr. Evan, choosing the path of legality to the path of the preservation of the Faith with the Traditional Mass, parted ways with the Archbishop.

In 1972, sensing that something could be done in French Canada, the Archbishop sent a small group of half a dozen Swiss faithful with Fr. Pierre Epiney, then the parish priest of Riddes, (the village in which the seminary of *Écône* was). The main contacts were made in Montreal, Quebec City and Sherbrooke. Some of these faithful had been reading the French magazine *Itinéraires*, thus already knew of the Archbishop, of the newly founded SSPX, and of the various battlefronts of the crisis in the Church.

In French Canada, between February 1973 and

December 1975, when the New Mass was rapidly overthrowing the Old Mass in all the parishes and convents of La Belle Province, Providence used two laymen and a team of old priests to alert French Canadians on the need to hold on to Tradition. About 30 times in less than three years, “Triduums of Prayers” were held monthly all over the province, in whatever parishes and convents that could still be found. It always >



Archbishop Lefebvre at the ordination of Fr. Dominique de Vriendt in Montreal, Nov. 9, 1985.

The very first ever SSPX retreat in August 1977 in Shawinigan with Rev. Fr. Barrielle.

Fr. Yves Normandin with Fr. Jean De l'Estourbillon. N.B. Fr. Normandin is still alive, he is 95.



Four Canadian priests in Winnipeg: (1 to r) Richard Vachon, Dominique Boulet, Jean Violette (District Superior 2000-06), Jules Belisle. 1998.

Archbishop Lefebvre with Fr. Jacques Emily (District Superior 1984-2000) and Fr. Paul Greuter.

Ordination to the priesthood of Fr. Joseph Stannus and to the diaconate of his brother Marcel, in Zaitzkofen, in 2015. They are seen on the right of the photo, with Bishop Fellay.



Graduation in Massena, NY, 2019: three Canadian Dominican sisters and all Canadian graduates and post-graduates.

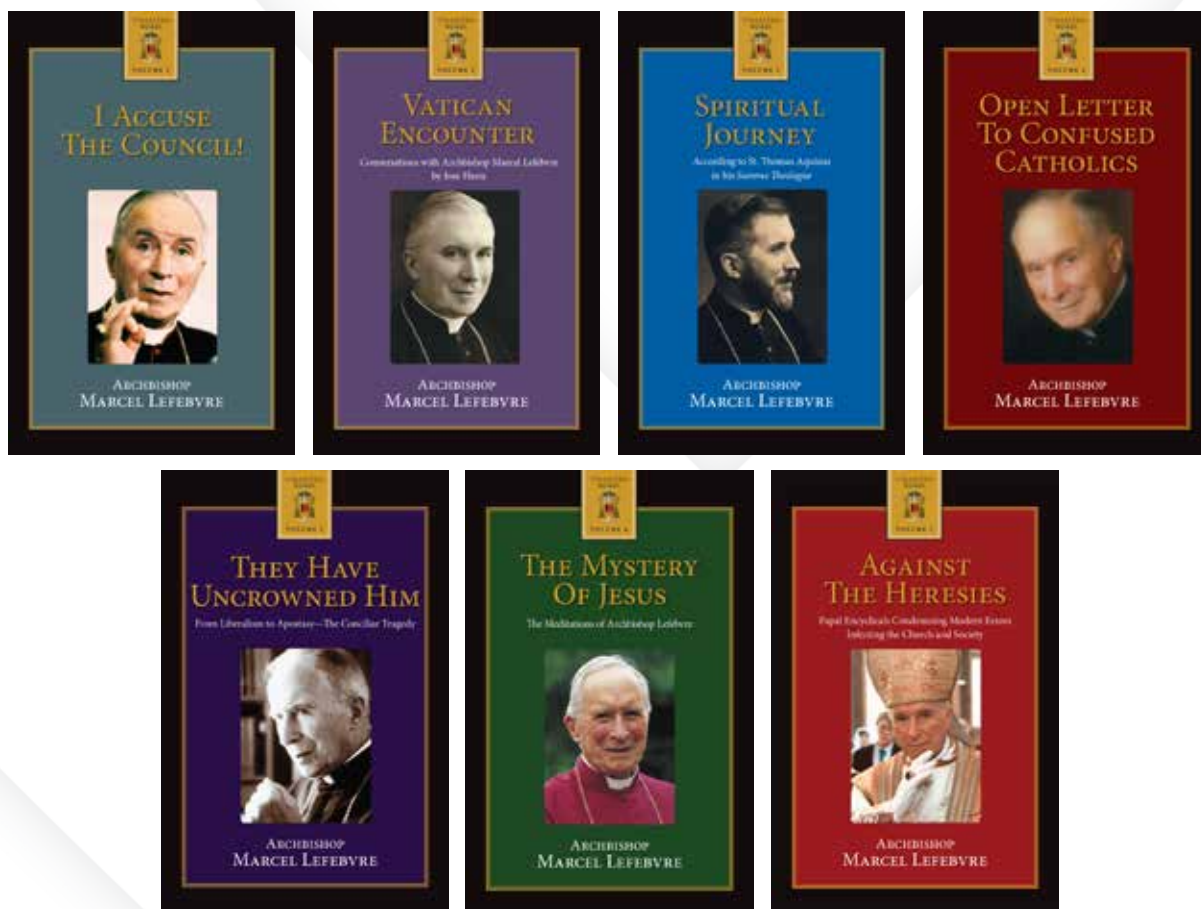
Holy Family School, Levis, Quebec.

Pilgrimage to the Canadian Martyrs, in Midland, Ontario.

Mrs. Rose Hu, author of *Joy in Suffering* (Angelus Press), on a visit to Canada.

By Archbishop Lefebvre

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Bishop Fellay Speaks:

For the Love of the Church

By Bishop Bernard Fellay

Editor’s Note: The former Superior General of the Society of Saint Pius X, Bishop Bernard Fellay, conversed with Robert Landers in a book that has just been published by Via Romana under the title *Pour l’amour de l’Eglise (For the Love of the Church)*. The full book will be available from Angelus Press early next year. The following article is a summary of the book, along with excerpts.

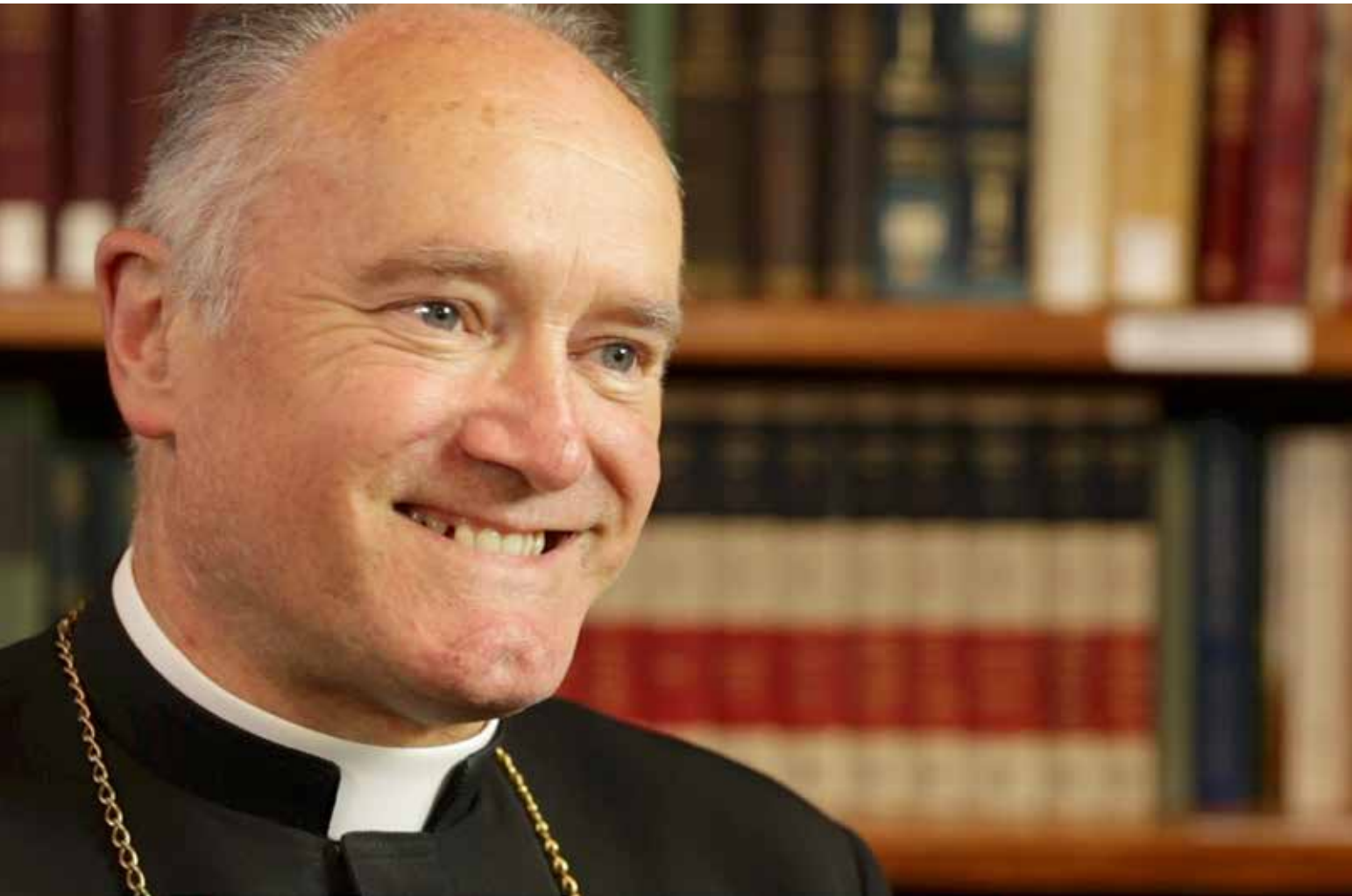
It is clear simply from the title that the spirit of the book is the same as that of Archbishop Marcel Lefebvre’s sermon for the 50th anniversary of his ordination on September 23, 1979, in Paris: “For the glory of the Most Blessed Trinity, for the love of Our Lord Jesus Christ, for the sake of devotion to the Blessed Virgin Mary, for the love of the Church, for the love of the Pope, for the love of bishops, of priests, of all the faithful, for the salvation of the world, for the salvation of souls, keep this testament of Our Lord Jesus Christ! Keep the Sacrifice of Our Lord

Jesus Christ. Keep the Mass of all time! And you will see Christian civilization reflourish.”

For Our Lord and the Extension of His Reign

All of Bishop Fellay’s answers are indeed full of the same love for the Church that animated the Founder of the Society of St. Pius X. On page 80, for example:

“Some people get the impression that it is



more important for you to convert people to the Society's 'Traditional Catholicism' than to Jesus Christ. What do you think, how would you respond to this objection?"

Bishop Fellay: "This opposition between Jesus Christ and 'Traditional Catholicism' is a fallacy. If someone converts to Jesus Christ, he cannot refuse Tradition, the deposit of the Faith and the teachings of Revelation. In the Society, we are attached to Tradition precisely because we are working for Our Lord and the extension of His reign."

And on page 147: "We now have to make the light of Tradition shine around us, taking advantage of any promising contacts we may have. I am convinced that we have something to offer to the entire Church: we have to help the bishops, priests and faithful recover these

treasures of Tradition that have been abandoned. Everything that is Catholic is ours."

This profession of the Catholic Faith was also shared by the new Superior General, Fr. Davide Pagliarani, in his interview with *Nouvelles de Chrétienté*, (n. 173, Sep.-Oct. 2018) just after his election: "The Society holds a treasure in its hands... Tradition is a treasure. Our fondest wish is that the official Church will stop considering Tradition as a burden or a set of outmoded old things, but rather as the only possible way to regenerate herself."

Relations with Rome

Regarding the relations with Rome, the book exposes a situation that has been ongoing >

How to Educate the Child

To Order Their Belongings

By the Sisters of the Society St. Pius X

The calling of an educator is the most beautiful, but without a doubt also the most difficult. It means making of the child, so inclined to satisfy his little instincts and passions, a child of God, reflective and reflecting, who finds his joy in imitating his Father: Truth, Beauty, and Eternal Perfection. Here is a beautiful program, which should begin from the youngest age.

We can say that the human soul resembles a ski course: at the start, it is uneven, bumpy...but the more one passes over it, the more it becomes smooth, to the point where one can glide without even looking for it. It is the same for our actions: the more we accomplish something, the more we get used to it, and the easier it becomes, without effort.

We have noticed that the children who are quick to fool around are often the children who

are not sufficiently occupied. Certainly, the occupation ought to be suitable for their age! It seems that from the age of two years old they can “help Mother tidy the bedroom or the toy chest” in order to then do it all by themselves, “like the big kids.” Order in their belongings has a great pedagogic value!

What Order Implies

Let us simply think how many notions this word implies: order is certainly to assure that nothing is left out, it is also a schedule in the day—that is to say punctuality—duties done without delay; it is also order in the relations with those around us, the respect of elders for example! The child who has taken the habit to be

2021 Daily Planner



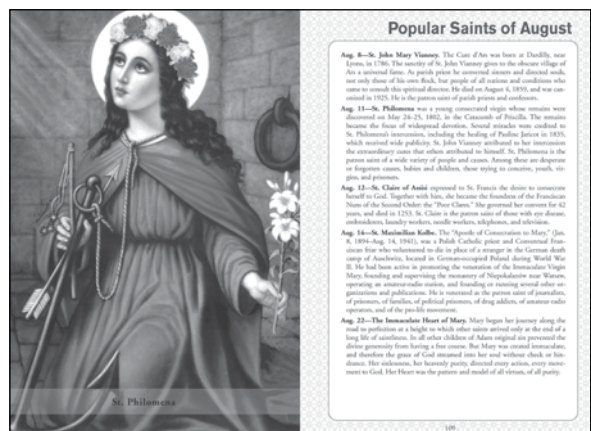
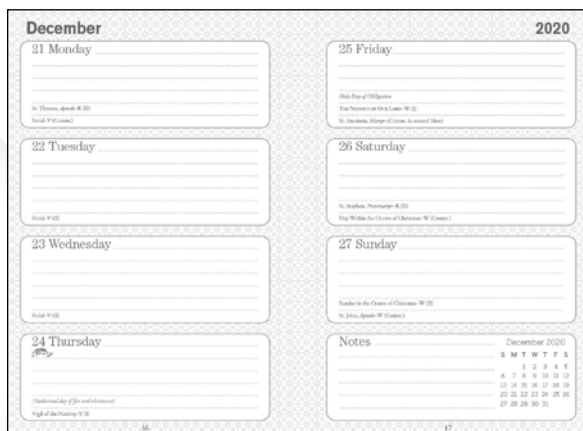
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Who is the Problem: The SSPX or Rome?

By Fr. Jean-Michel Gleize

“We mustn’t be surprised that we are unable to get along with Rome. It will be impossible so long as Rome does not return to the Faith in the Kingship of Our Lord Jesus Christ, so long as she gives the impression that all religions are good. We disagree on a point of the Catholic Faith, as Cardinal Bea and Cardinal Ottaviani disagreed, and as all the popes disagreed with liberalism”—Archbishop Marcel Lefebvre, November 27, 1988.

“The problem will remain so long as the Society of Saint Pius X does not adhere to the doctrinal declaration approved by Pope Francis and presented by the Congregation for the Doctrine of the Faith.” After quoting these words by Archbishop Pozzo, we remarked in our article that “the problem, therefore, is indeed, first and foremost, a doctrinal problem,” and that “in Rome’s own eyes,

the canonical recognition depends on the resolution of this problem.”

Resolving the Doctrinal Problem

Coming from Rome, this is nothing new. Archbishop Pozzo had already clearly voiced the same opinion in the beginning of the year 2017. “The reconciliation,” he said, “will occur when Monsignor Fellay formally adheres to the doctrinal declaration that the Holy See presented to him. This is also the necessary condition to then proceed to the institutional regularization with the creation of a personal prelature.”

These declarations, authorized on the whole, provide an opportunity to show exactly where the fundamental problem between the Holy See and the bishops and priests of the SSPX lies. The explanation is simple: it is the Rome of today’s