

## St. Vincent de Paul, a Magnificent Cathedral

Located almost dead center in the heart of the metropolis, St. Vincent de Paul could become one of the leading cathedrals of the St. Pius Society in America. The church seats more than 850 persons in the main body, is 190 feet long and over 70 feet high, with vaulted ceiling.

Built in 1922, St. Vincent's was under the direction of the Vincentian Fathers for more than one-half century. Shortly after reverting to the local diocese of Kansas City-St. Joseph, Missouri, the church was closed. St. Vincent's was sold to a non-denominational group several years ago but reverted to the diocese which held it in trust until its sale to Bishop Arvenus Penn of the Crusader's Community Church.

Upon acquisition of the building, Bishop Penn re-sold it to Joseph Zubeck of Leawood who deeded it to the Society on May 15, 1980, Ascension Thursday.

Current estimates place its replacement value in the range of 24 million dollars.

There are 17 stained glass windows with stone tracery complete in every detail.

The pipe organ, made in 1913, is in excellent condition.

The altar is of hand cut, polished marble and the altar frontispiece (reredos) is made of hand-carved oak. Two complete side altars are made of hand-carved Italian marble.

The church has four confessionals and a complete baptismal font in a separate Baptistry. Stations of the Cross are built into the walls of the building.

The building itself is in a Cruciform floor plan (that of a cross), and is decorated by cut stone pinnacles and finials. Its footings are of a poured concrete, a system considered quite progressive at the time of the building's construction.

The Church has a giant bronze bell and bell tower. The steeple of St. Vincent's has a circular staircase connecting the narthex with the choir loft, which has a seating capacity of approximately fifty-five persons.

Beneath the altar is a chapel seating approximately 150 persons.



Soaring majestically to a height of more than 22 feet, the stained-glass windows are complete in every detail. Also pictured are two of the Stations.

**'We have many bishops today who pay no attention whatever to the Pope.'**



**Q** You say you're a supporter of Archbishop Lefebvre. Who is the archbishop?

**B** Archbishop Marcel Lefebvre is a French priest who has his headquarters presently in Switzerland. And primarily the world has gotten to know him because he has insisted on keeping the sacraments and the holy sacrifice of the mass intact. The way they had been since primarily the sixth century without implementing the change of the Second Vatican Council.

**Q** Why would he want to do things differently? Aren't things okay in the Catholic church as they are? Plenty of people seem satisfied with the church.

**B** As a matter of fact, things aren't okay. It was Archbishop Lefebvre's contention that the changes that were proposed at the Vatican Council would lead to difficulties within the church. That the church would suffer. And very early in the game, he was the promoter of keeping to the traditions in order that the church would not find itself into the crisis that we presently have.

**Q** What's the crisis? People will say "What do you mean? What crisis?"

**B** Well, the crisis is that in the past 15 years there have been millions of Catholics throughout the world who have left their faith. Who do not practice the Catholic faith. Here in America, for instance, 10,000 priests have left the church. And 30,000 nuns left their convents. And 24,000,000 Catholics, according to the Conference of American Bishops no longer practice their faith in America alone. And this is pretty much the same story in all countries throughout the world where the Catholic faith is concerned. We are very concerned about this. We are working with a lot of these people who have left the church.

**Q** Why are they leaving the church?

**B** Primarily, dealing with them on a day-to-day basis the way I do, I realize they left because of the changes. They find that what is presently being proposed in the church is first of all contrary to what they believe and were taught as children. And secondly, they find that they are not comfortable in going to a church where there is no respect. There seems to be no dignity. Where it seems to be more a system of entertainment than it is a spiritual experience.

**Q** What about the Archbishop Lefebvre and the Pope? What's his relationship to the Pope? Is there any?

**B** Yes. Of course there is. All Bishops fall directly under the Pope. Archbishop Lefebvre is no exception. In this country, many would have us believe that there is a great rift between Archbishop Lefebvre and the Pope. But that is not true! As a matter of fact, the present Pope, Pope John Paul II, has been very gracious to Archbishop Lefebvre and has allowed the Society of St. Pius X to continue to ordain its priests and to celebrate the Latin Tridentine Mass. He has not condemned either one of these activities.

**Q** What is the Tridentine Mass?

**B** The Tridentine Mass is that mass which was primarily codified under the Council of Trent. And the mass that was celebrated everywhere in the world until a few years ago.

**Q** And what mass is now celebrated?

**B** It's called the Novice Order. Or the Mass of The New Order.

**Q** And how does it differ with the Tridentine Mass?

**B** Primarily they differ in language. The old Tridentine Mass was always

said in the Latin language, which was a center of unification for the church. But then, too, there were other changes. We are not so much concerned even with the use of the vernacular in the mass. This doesn't bother us. We aren't concerned too much either with other little things that are done. However our main objection would be to the lack of respect that is shown in the present celebration of mass in most churches. And for the doctrinal errors that have been allowed to creep into the mass and the sacraments.

**Q** So all your objections really revolve around the mass?

**B** Absolutely. It is the heart of the problem.

**Q** What are the things that occur in Catholic churches that bother you?

**B** Well, for instance, we in the Catholic church believe that Christ is physically present on the altar when we consecrate. With the new type of teaching that is being conducted in the seminaries today and with the services that are presently being held being called simply memorial services with an emphasis on the meal and memorial aspect, we have many Catholic priests today who no longer believe in the presence of Christ on the altar. And they will tell you that it's simply a memorial, a commemoration. We find that very dramatically emphasized in parishes where the blessed sacrament is no longer reserved on the altar or even in the church. Where priests now, after celebrating mass, no longer put what remains of the hosts in the tabernacle because they say "Oh well. He is only there if you believe he's still there." This is contrary to all Catholic teaching, but it's becoming very prevalent in the new order of things.

**Q** But what about those Catholics that say "We like it the way it is! Not

the way you wanted it." What do you say to them?

**B** To these people I would approach it on two different aspects: I would say, "Fine. If you like it the way it is, that is your business. However, if you're going to remain Catholic there are certain things you have to accept as a Catholic and you cannot deny. If you are going to a church where the pastor tells you that Christ isn't present on the altar, then you cease to be Catholic. It's like belonging to any organization. There are rules and regulations you have to abide to be a member of that group. And if you do not adhere to those particular rules, and regulations you aren't in effect a member any longer."

**Q** Is it fairly common to do things in the ways you object to?

**B** Yes. Especially in this area we find things happening that are not only doctrinally wrong, but I say repulsive to the people. Where we have priests celebrating mass (or attempting to celebrate mass) with Coca Cola and cookies, which cannot be ever consecrated into the body and blood of Christ! Circuses at mass inviting clowns! Dancing girls! Nuns or priests performing on top of the altar with creative dancing! Movies being shown during the mass! The appetites that is. Slides being flashed on and off the walls, which most people look at as a distraction. Here in Kansas City, just last year on the most holy day of the year, on Good Friday, the Good Friday services were halted in most of the churches and were replaced with disco dancing. This caused a tremendous upheaval among many Catholics who were so stunned by it that they left the church and have never been back.

**Q** What do you mean disco dancing in the church? Explain it.

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## Mass (continued from page 6)

B I mean that there was a troupe of dancers who were called in with the flashing lights. I have never been to a disco. I only know about it from what I read and see. But the flashing lights were brought in with a troupe of disco dancers who performed in the church from the hours of 1:00 to 3:00 (which is the time when Christ hung on the cross). A time when we go into church, pray for three hours, remain silent for three hours and contemplate the crucifixion of our Lord!

Q But this occurred only in a single church?

B No. This occurred in several churches in the metropolitan area. And it had the full blessing of the hierarchy.

Q Your Society has bought St. Vincent Church, hasn't it?

B That is correct. It once was one of the principal churches in the city. It's one of the most beautiful. And one of the most artistically magnificent churches.

Q As I understand, it was purchased under an assumed name. Why was that necessary?

B Because the Bishop of the City would never have sold it to us directly if he knew we were going to buy it. And having purchased several of these churches throughout the United States in the past few years, I am a bit wise to the ways. So we obtained the assistance of a third party in buying it.

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**Q** You mentioned the Bishop would not let you. Yet you say the Pope likes Archbishop Lefebvre. And yet you say the local Bishop would prevent you. That doesn't make sense, does it?

**B** No, it doesn't really. And it makes less sense to a Roman Catholic. We have a situation existing today where we have the Supreme Authority in the church who is being rebuffed by his subordinates. We have many bishops today who pay no attention whatever to the Pope. The Pope in his tour of the United States last year made it very clear that priests had to return to their vestments. And wear their vestments during mass. And to celebrate mass in a dignified manner. Because he noticed they were not doing it. The bishops have not done this in America.

He said he wanted the nuns to return to their habits. They have not done this. He specifically stated that in all churches there was to be no inter-communion. That is inviting anyone off of the street to come in and partake of the sacrament. The bishops have not done this. In this country, as all over the world, he specifically stated that the bishop should honor all those people who want the Latin Tridentine Mass. Yet they will not allow it. So they are in rebellion against the Pope!

**Q** It's hard to believe, though, that a bishop would go against the Pope. Are you sure?

**B** Yes, it is true. However, someone who would be well grounded in the history of the Catholic church in America would realize how this came about and why it would be. Because it's been something long coming in the American hierarchy.

**Q** You began holding mass at your new church recently? What happened?

**B** Well, we had over 1,100 people turn out for the first mass which was a tremendous success. The next time we had mass there were between 700 and 800 at a regular mass which



wasn't even publicized. I am sure that we're going to find this growing. We began holding two morning masses the first of September. And I'm sure we will be having more masses than that on Sunday as the parish grows.

Q. As I understand it, a Catholic must come to mass to fulfill his obligation. Is that right?  
B. That's right.

Q. Coming to your church—does that fulfill the obligation?

B. Absolutely. Recently one of the bishops in France wrote to the Pope and asked him. And said to the Roman Courier "We have these French

Q. Do some of your people go to another church, just in case?

B. I think we do, at the moment, have some who perhaps accord both sides out of confusion. That's quite normal. But after experiencing what we have for the past few weeks, I am sure we'll find most of them coming only to St. Vincen's. We had people coming in there who wept during the mass. Who came up afterwards and said "Father, this is the first time I felt like I've really been to church in 10 years! I'm so happy to be here. I felt like I was in the presence of God. I could pray! There were no distractions! I'm so happy. I went to communion. I haven't been to confession in 10-15 years and I went this morn-

ing." All this is very, very positive and it shows the reaction of the people.

Q. What do they find different when they get there?

B. Specifically, they find reverence. And they all are convinced that this is the mass of their youth. This is the mass that was instituted by Jesus Christ. This is the mass that their parents gave them. This is the mass that the very bishops encouraged them to go to—who are now telling them "Don't go to it!" They find that there is something wrong with that philosophy.

Q. Do you want to expand?

B. Oh, we will be expanding. I'm certain we will be opening satellite

lack of priests. If I had 100 priests who would come tomorrow, I could place them all in a church and a school.

Q. Is the shortage of priests everywhere?

B. It is particular to our order because we have to ordain them ourselves. We have to educate them. We have six seminaries throughout the world where we're educating priests. It takes eight years to bring a priest up through the ranks before he's ordained. But it's worth waiting for because the people want this mass. And they want these sacraments. There are thousands, millions, of them out there waiting for it. I have a request

## 'Father, this is the first time I felt like I've really been to church in 10 years.'

priests that the Archbishop will have celebrating mass in our diocese. Do people fulfill their Sunday obligation by going there? And how do we treat these priests?" And the answer from Rome from the Pope was Ecclesia supplet. "The church supplies." The priests of Archbishop Lefebvre are validly ordained. Their sacraments are valid. Their masses are valid. And people who attend their masses fulfill their Sunday obligation.

ing." All this is very, very positive and it shows the reaction of the people.

Q. But isn't it hard to get to 33rd and Flora? It's not a central location, is it? Or is it?

B. Yes, I think it is central. We find that the people come from the north and even from the south and from the Kansas side. They all find it quite convenient to go there. We have many people who travel 50, 60, 80

parishes in the neighborhood here in the suburbs—in south Kansas City and Johnson County. And we certainly will be opening one in the north of Kansas City so the people will not have to travel so far. We already have several in our state Missouri. We've opened our first school in Lenexa, but we have a large school in St. Louis. And a very large school in St. Mary's Kansas. The only thing that prevents us from growing at the moment is the

for 100 places who have groups of Catholics who have banded together and have written and said "Father, we need a priest." And I can't send a one to them.

Q. So what are you going to do?

B. We're going to be ordaining more priests. We have seminarians reporting every year. And as they are ordained we send them out to these

(continued on next page)

Miller Marley



YOU ARE INVITED TO HEAR  
DR. MARTIN E. MARTY



(continued from preceding page)  
areas to supply the spiritual needs of the people.

**Q** You mentioned St. Mary's. I understand you bought facilities up there. Is that right?

**B** Yes. This was one of the largest Jesuit holdings in the United States. A magnificent St. Mary's College that has been in operation for over 150 years. When they closed that, we were able to purchase it. We now operate, of course, a large chapel out of there, as well as a large day and boarding school. And in two years we're opening a four year college program there.

**Q** Did you have to do that under an assumed name, too?

**B** No. We bought it directly from the investors who had purchased it from the Jesuit.

**Q** Is there any thought of St. Mary's being sort of a world headquarters?

**B** No. The world headquarters remain with Archbishop Lefebvre in Switzerland. But the chapel here in Kansas City, St. Vincent's, is the cathedral church or the Episcopal Church of the Archbishop in this country.

**Q** Then in some ways it is the headquarters?

**B** It is the center of our movement here in America.

**Q** What about your school in Johnson County?

**B** It's in Lenexa. We are renting a Christian school. We already have some 40 or 50 children enrolled, have three teachers hired. We're looking for several more good Catholic

teachers. The people are very, very much concerned that their children are drifting away. And a lot of this is due directly to the fact that they are not getting in church and in Catholic schools what they used to get. And the people want their children to have a good Catholic education so they can grow up to be good citizens. Good Catholic citizens. Have a good moral foundation to their lives. And as more and more Catholics become cognizant of this fact they are turning to the society of St. Pius X to provide them with good nuns. Good priests to staff these schools.

**Q** But won't the parents of a child at Cure of Ars, Christ the King schools etc., say, "My child is getting a good education?"

**B** They might say that. However, Christ said "By their fruit you shall know them." It's difficult to find a Catholic child who has graduated from a Catholic school or from a Catholic college who still goes to church. So something is missing.

This wasn't so 15 years ago before all these changes. Catholics were solid in the faith. And 95 or 98 per cent of them went to mass every Sunday. Today only 40 per cent go to mass every Sunday. Catholic children went to church after graduation and were married in the Catholic church. Today almost 80 per cent of them never go to church after graduation. And only a small percentage of them even marry into the church. This is very alarming for us. Because if one segment of the Christian community suffers, they all suffer.

**Q** From your standpoint, if this trend doesn't stop, what could happen?

**B** We will see a waning of the Catholic church. We will see the bottom falling out of the barrel. I personally feel that we are very close to seeing that. In the next 20 years, there is going to be an incredible crisis—when the majority of Catholics who are between middle and old age, who are supporting the church now financially and spiritually, with their prayers, are gone. And it's at that time that the church and the bishop will officially turn to us and say "Help us."

**Q** What about finances? Is that a problem for you?

**B** Finances are always a problem. But God is good and He blesses the work that He sees favorable. And right now, for instance, we're in the process of paying for St. Vincent's. We took out a loan to buy it. It cost us a great deal to renovate it. We're still doing work, but people are very generous. People of the city contact us and say "Can we help and can we give a donation? How can we help you?" They want to see the church saved. It's a beautiful structure. The neighbors have been very kind in helping us. And we're going to see it saved and we're going to see it expand.

**Q** Where does Monsignor Vincent Kearney stand in all of this? As you know, he was at Christ the King church for many years.

**B** Monsignor Kearney is a very, very fine priest. And he is presently, I believe, waiting for Rome to act on his particular situation. He has presented his case to Rome. Rome is reviewing it. And the last time I spoke with Monsignor Kearney, he said

they will contact him when they have something definite to report.

**Q** Is he favorable to your stand? People will wonder where he fits into this picture?

**B** Monsignor Kearney is a fine, conservative Catholic priest and I'm sure that he favors the return to tradition and truth and sanity in the church.

**Q** Are you critical of the ecumenical movement?

**B** There is nothing wrong with ecumenism. But ecumenism is supposed to mean that you bring people to the church. Bring people to God. But the way that the Catholic church in this diocese in particular and in general throughout America, has approached ecumenism is that if they receive some group who says "We do not believe in God," the Catholic church then says, "Well, that's all right. Then we will not emphasize God." Just to get along. And if they find another group that says "Well, we don't believe in the Virgin Mary," well, then they say, "Okay. Then we'll take her statues out of the church and you won't be offended." And if they find another group that says, "We don't believe in the sixth or ninth commandment," they say, "Well, we won't emphasize that anymore. Don't worry about it." And that's hardly true ecumenism. For true ecumenism is where you bring people to God. Where you have them live according to the way that Christ would want them to live. Not that you lower yourself to the lowest possible denominator in order to achieve a unity. That doesn't work. And it can't work. And it hasn't worked.

Ten years we had 150,000 con-

verts to the church each year. Now we have a mere trifle. A few thousand every year at the most. So we not only have lost 24,000,000 American Catholics, in the past few years we have lost several million converts to the church.

**Q** So you're critical of the ecumenical movement?

**B** It's been a complete failure because it has not been approached from a positive Catholic point of view.

**Q** How would you approach it?

**B** I would approach it by preaching and letting these people know the truth. And confronting them with the

to embrace them and have them embrace the truth. Have them learn about it. Have them learn about Christ. Have them learn about the Catholic church. And once they knew it, they would join it. They would come to us.

**Q** The ecumenical movement wasn't merely related to converts, was it? What about those of other faiths who don't want to join?

**B** I would pray for them. And I would let them know of my concern. And I still pray for those, as I do at every mass that I celebrate. We always pray for those who are not in the fold. I would never antagonize them. I would never look down on

in His great goodness and grace would work on them.

**Q** What would you say to Catholics out there that might still be not sure where you are?

**B** I would say to these Catholics, look at the truth, doctrines and traditions of the church. These cannot change. They are protected by the infallibility of the Roman Catholic Church. And I would say if you find any of these things being violated in your parishes. If you find any of these things being opposed or taught against have nothing to do with them. And if there is any doubt, call us up and come and see us. Or if there is any doubt, write to Rome. One lady in

dentine Mass. And it is the Bishops who are disobeying me and not permitting it."

**Q** The Pope actually said that?  
**B** Yes. He did.

**Q** And the Pope answers his letters?  
**B** I'm sure this was answered through his secretary. But it came and it had the official seal from Rome on it.

**Q** Where do you think you stand with the Pope? If he was talking to you right now, what would he say?

**B** I believe that the Pope would embrace me as I would embrace him. He has received our Archbishop very

**'There are priests celebrating mass with Coca-cola and cookies!  
Dancing girls! And circuses at mass!**

truth. And telling them. I would tell them how much we love them. And we love them so much that we want

them. However, I would continue to pray for them. And I would expose them to the truth, knowing that God

this city who wrote recently got a letter from the Pope where the Pope said "I heartily approve of the Latin Tri-

favorably. And he has approved of our work. And I approve of him and his work.

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