

# Regina Coeli REPORT

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## THE MILLION ROSARIES CRUSADE: A SPIRITUAL BOUQUET FOR POPE BENEDICT XVI

During the SSPX's General Chapter that was held at Ecône, Switzerland, from July 3-15, 2006, it was announced that the General House would launch an international Rosary Crusade to present a spiritual bouquet of 1 million rosaries to Pope Benedict XVI in hope of obtaining this 3-fold object:

- 1) to give the pope the strength to free the traditional Roman Mass,
- 2) for the Social Reign of Christ the King,
- 3) and for the triumph of the Immaculate Heart of Mary.

Official tallies of the number of rosaries said for these intentions were begun in the United States District in August, both those being said publicly within the chapels and privately by individuals. The response to this crusade was very edifying and even many who attend the New Mass were eager to participate in it, for they recognized that the spiritual bouquet was not solely for the SSPX, but for the good of the entire Church.

When the crusade concluded at the end of October, the results poured in, by mail, phone, fax and e-mail. During the first week of November, the tallies of our district grew to overflow 2 bulging hanging files that were subsequently hand-counted, though the tallies continued to pour in even until the end of November!

The SSPX's Superior General, Bishop Bernard Fellay, has specifically requested that the various totals of each district (and chapel) should not be printed to avoid the risk of "totals competition". However, we are allowed to state that worldwide,



Priorat Mariae Verkündigung, the SSPX's General House in Menzingen, where DICI is now located.



www.DICI.org  
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the General House received **2.5 million rosaries** for the crusade's intentions!!!

Bishop Fellay has in fact already sent this impressive spiritual bouquet with a letter to the Holy Father and he will elaborate further on this important matter within his next *Letter to Friends and Benefactors*.

Meanwhile, the SSPX's international website, [www.dici.org](http://www.dici.org) (which recently moved its offices to the General House in Menzingen, Switzerland, allowing this important apostolate to

MILLION ROSARIES..., continued from p.1

function more efficiently for the benefit of Catholic Tradition), has recently reported on 2 important points:

1) The verification by Cardinal Estevez that in fact there is a *motu proprio* dealing with the liberalization of the Roman Mass and the Ecclesia Dei Commission has reviewed it “and made some corrections to the text” after having spent “almost four hours” in debate!

2) And that another document dating back to 1982, composed by Pope Benedict XVI when he was a cardinal, proves that he has been contemplating a “reform of the reform [i.e., the New Mass]” since his arrival at the Vatican!

The first point is important as it deals with the issue of the “Mass of All Time”, but Bishop Fellay thinks that it goes *even further* than this, and consequently made these remarks on Sunday, December 17th at the SSPX’s South American District House in Martinez, Argentina:

What is interesting is that Cardinal Ricard told the French Bishops’ Conference, which met in early November, that “*the motu proprio is not signed*”, and that now is the time to make notes, to define what they thought about it, what should be corrected.

Well, the document is *already signed* and the cardinal who spoke to the French bishops knows it. These are curious things. Another curious point is that on December 12th, after the signing, the matter is once again discussed. This is why I say that the [*motu proprio*] is not really “*proprio*” [this is a play on words, as this document is not actually the pope’s “own” document].

Well, these are very curious things. We know, from someone high up, that the publication was scheduled for November 11th. However, the pope fears the reaction of the bishops, and that is why it takes so long, and now, don’t ask me when the date of publication for this *motu proprio* will be. I don’t know. What I can say is that last year, a secretary of the Synod of the Eucharist, a week before the end of the synod, was absolutely certain of the publication of the permission for the Mass by the end of the synod. *This was over one year ago!* ...

...it would seem that the text of this *motu proprio* is not just about the Mass, there’s something else, there’s another thing, and this other thing concerns the Society of Saint Pius X. But, I don’t know what. I wonder whether it is about the excommunications, or the question of the juridical structure? I don’t know. They haven’t *told me!* But from what I see, there is like an expectation from Rome that if they give us the Mass they think that we will then move and end the battle. And you can be certain that this is not true. Not at all! [this text was translated verbatim from the original Spanish audio of the sermon, available via the South American District’s website: [www.fssp-x-sudamerica.org](http://www.fssp-x-sudamerica.org).]

As for the second point, the idea that the *Novus Ordo Missae* is in need of reform (“*Reform*



The participants at the SSPX’s Third General Chapter (2006). At left, the chapter room.

*of the reform*”) as it does not comply with the desires of the Council Fathers at Vatican II is another important milestone in the present crisis of the Church. For at least the bad fruits of the New Mass are beginning to be recognized in some concrete way, though perhaps not as they ultimately must. That is, the New Mass simply cannot be reformed to make it acceptable to Catholics, for as it was wholly created to conform with various Modernist errors (*e.g.*, false ecumenism and antiquarianism), hence the New Mass is defective as a Catholic rite *per se*.

Let us hope and pray that the spiritual bouquet that Bishop Fellay will present on the behalf of Catholics everywhere for the good of the Holy Father and the Church will be decisive in assisting the restoration of Catholic Tradition and thereby towards the end of the present ecclesiastical crisis.

## MAKE YOUR DONATIONS ONLINE!

The USA District is now accepting on its website online donations via PayPal:

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# Society of Saint Pius X

District of the United States of America

REGINA COELI HOUSE

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*Father John Fullerton*  
District Superior

J.M.J.  
January 1, 2007

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

I wish you all a Blessed Christmas season and many graces for the New Year. As we start the New Year allow me to give you an update on some of the various projects in the United States District.

We are finally settling into our new district house, which is located closer to the Kansas City airport in the countryside just outside Farley, Missouri.

This project began back in January of 2003 when it was apparent that the former district house would soon be too small to meet the needs of both the district headquarters and the local parish of St. Vincent's, which is our third largest parish in the United States. At the same time, we were considering the idea of a house of studies for priests desiring to work with the SSPX and although the house would soon be too small for the district and priory it could accommodate as many as ten priests for this new house of studies. It was also decided that Kansas City, because of its central location in the United States, would still be the best place for the district headquarters and so the search for a suitable property began.

Many properties with existing buildings were viewed over the next six months but none seemed to fit the need for a religious/office building without major and costly remodeling. Then a parishioner from St. Vincent's approached us with the idea of buying land and building a new district house. He himself had been looking for land to build a new home on and had found a beautiful 88 acre parcel, but thought it too much for his own needs. After getting estimates on new building construction and looking the property over we decided that not only would the price be comparable to what buying and remodeling would cost but we would also have the advantage of building a house to fit our needs. We then agreed to purchase and split the property with him and so obtained 48 acres on which to build.

Plans for construction were then set in motion and Mr. Chris Erlendson, a parishioner from St. Mary's, Kansas, was hired for the project. Blueprints were drawn up and ground was broken in August 2004. Construction then began in late September 2004 with plans to finish within 18 months. Numerous delays, however, extended the work for an additional 8 months until November

Continued on p.4

## Pictures of the District Office Move

The move took a couple of weeks to complete and involved moving items from office and bedroom furniture, computers, office supplies, altars, sacristy and kitchen items. Many of these items had been accrued over the past few years and were in storage in various places, be it in the copious basement of the former Regina Coeli House (which once served as Angelus Press' warehouse), to the enormous "Hydraulics Building" that St. Vincent de Paul Church purchased within the past year, and even a underground storage facility (called "the cave") located in Kansas City, MO. It took quite a few helpers to move everything, and special thanks is given to all who assisted with this tedious, but important task.

Unfortunately, in the midst of the hectic move, it was forgotten to take pictures to record the event, though some are available of the new building after the dust had settled, and here we present a few.



Peeking out from St. Vincent's Academy, a worker eagerly awaits his chance to load some items into the 25-foot box trunk that was rented for the move up north.



One of the tasks was the transferring of items from "the cave" to the St. Vincent's "Hydraulic Building". Here the workers are moving one of several wooden altar predellas into place, passing other stored furniture.

14th when the occupancy permits were granted and the long awaited move happened.

Meanwhile the priory in Kansas City was slightly rearranged in order to accommodate the four priests who had been waiting to enter our priests' training program. Further remodeling will need to be accomplished to house more priests and thanks to your generosity the funds are available to do this in the near future.

Also many of our parishes and schools continue to see growth (e.g. in Phoenix, Arizona, Our Lady of Sorrows Academy has doubled its enrollment in one year.) In order to help some of our schools meet the costs of expansion, one very generous benefactor came forward with the idea of a matching fund drive. Backed with his various offers, totaling \$900,000, campaigns were started by a handful of our schools. Many benefactors, seeing the opportunity to double their donation came forward and by the end of December all of these schools had met their goals with the exception of one, which plans to do their fund drive in the Spring.

Our largest parish, the Immaculata Chapel in St. Mary's Kansas continues to expand year after year. Plans for a new church, needed to accommodate the 2500 parishioners, have progressed to the point of schematic drawings. Fundraising for this project may take some time, but then again, with a handful of generous benefactors like the one above this dream could soon become a reality.

In Post Falls, Idaho, Immaculate Conception Church and Academy also continues to expand with nearly 1500 faithful. Plans are being prepared to begin construction of a new boys' high school building on a recently purchased 20 acre property.

When this is completed we hope to move our priory to the new property and eventually construct also a larger church to accommodate the growing number of parishioners.

Notre Dame de La Salette Academy, our boys' boarding school in Olivet, IL, now in its second year, is also planning expansion of its dorm facilities to accommodate more students.

In Syracuse, New York, the Blessed Virgin Mary, Mother of God Church and Academy has recently purchased an old elementary school building located on 40 acres, some 15 minutes from our present location. This property should be able to meet our school needs for quite a few years and we plan to eventually build a church and new priory on site.

In likewise, we see the need for expansion in many of our other churches and schools across the United States: the fruits of Archbishop Lefebvre's work continue to multiply.

As we start this New Year, I wish to thank you for your support of the work he began, which continues to flourish with God's blessing. Both your material and even more importantly your spiritual support are necessary for us to continue this very important work of saving souls. We need but work as good servants, cooperating with His grace, and He will give the increase.

Be assured of prayers for all of you throughout this New Year.

Sincerely in Jesus Christ our Savior,

Fr. John D. Fullerton



The completed Regina Coeli House, now including stone entrance pillars engraved with the street address on the left and "SSPX" on the right.



The heart and soul of the new District Office: the main chapel wherein the Blessed Sacrament is reserved and the house members gather for the Office and the public rosary. The chapel seats 28 persons.



Just down the hallway from the main chapel are 2 side chapels, one named in honor of Our Lady, the patroness of the United States District, and the other of St. Pius X, the Society's patron.



Taken while things were still being situated, this is the kitchen, probably considered to be the second most important room in the building!

# INTERNATIONAL NEWS

Our churches are really privileged places of the relationships of man with God, where we return to Him our duties of veneration, religion, complete love, and where God dispenses His benefits, His graces.

So spoke Bishop Alfonso de Galarreta within his sermon that took place after the consecration of a new church of the SSPX and its high altar, one of two actually, that took place during the Fall of 2006 in Europe.

The first church to be consecrated was **OUR LADY OF CONSOLATION AND ST. JOSEPH** in the city of Jaro on the major island of Iloilo in the **PHILIPPINES** on September 23rd by Bishop Richard Williamson. The second was **NOTRE DAME DE FATIMA** located in Fabrègues (a town southwest of Montpellier near the southern coast of the Mediterranean), **FRANCE** on October 15th by Bishop de Galarreta.

Comprised of 3 major parts, the entire ritual is found in the *Pontificale Romanum (Roman Pontifical)* one of the Roman Rite's liturgical books and is titled: *Ordo ad Ecclesiam Dedicandam et Consecrandam* ("The Order of Dedicating<sup>1</sup> and Consecrating a Church"). Here we present the events in a chronological selection of pictures from both churches, allowing us a brief look at the Roman Church's impressive ritual of consecrating a church and its major altar.

## PARS PRIMA: THE SPRINKLING AND DEDICATION OF THE CHURCH



Having vested in a violet cope, Bishop Williamson makes the special Gregorian Water (reserved specifically for this ritual) from a combination of blessed salt and water, and ashes and wine, symbolizing its penitential nature. Afterwards, he will sprinkle the exterior of the church with this water.

After sprinkling the exterior, Bishop de Galarreta goes to the faldstool that faces the front entrance, to await the completion of the chanted antiphons and psalms, after which standing, he will invoke a prayer, then enter the church while making a series of responses with the deacon and faithful<sup>2</sup>.



Upon entering, all sing the *Litany of the Saints*<sup>3</sup> followed by the sprinkling of the church's interior with Gregorian Water. Next, the bishop encircles the altar while sprinkling it, then he signs with his thumb dipped in the water the 5 engraved crosses on the *mensa*<sup>4</sup>. Throughout, the schola sings various significant antiphons and psalms. The bishop next goes to the nave and within ashes laid out in the form of St. Andrew's cross<sup>5</sup>, he traces with the end of his crozier the letters of the Greek and Latin alphabet.



More prayers follow concluding with a preface style of oration that invokes the titular saint, while asking God to accept the building for the use of the offering of the Holy Sacrifice, prayers, reparation and the absolution of sin, and finally that all who may enter the church will do so unto eternal glory.

Continued on p.6

<sup>1</sup> This rite should not be confused with the less elaborate ceremony of simply blessing the church or an altar with holy water and incense, as the sacramental significance between a mere blessing and a consecration is quite profound. Unfortunately, in the United States, the phrase "dedication of a church" is sometimes also used to refer to a simple blessing, thereby blurring this distinction.

<sup>2</sup> In this picture, behind the bishop is the mayor of Fabrègues, while in white capes emblazoned with red hearts are the lay White Penitents of Our Lady of Grace and those with blue Maltese crosses the lay *Notre Dame de Chevaliers*, who take precedence amongst the other laymen. Within the Liturgy, the unity of Church

and State is admirably demonstrated when civil authorities are officially represented, and depending on their rank, sometimes (*e.g.*, during the *Offertory* incensation) they are given special precedence as they represent Christ in the *temporal* realm, while the celebrant represents Him in the *supernatural*.

<sup>3</sup> During which the names of the titular saint(s) and those to be enclosed in the altar are specially mentioned.

<sup>4</sup> The *table* or top of the altar.

<sup>5</sup> An horizontal "X".

## PARS SECUNDA: THE DEPOSITING OF THE RELICS



The ministers now change from violet vesture into white, dramatically altering the mood of penance to joy. After, the ministers process to where the relics in their special container<sup>6</sup> (that will be deposited into the altar's sepulchre) have been specially reserved on a bier covered in red<sup>7</sup>. There the deacons who will bear the bier put on red dalmatics, the procession returning to the altar amongst chants and clouds of incense.



Upon reaching the altar, the relics are solemnly venerated with incense, then reverently deposited into the altar sepulchre which is cemented<sup>8</sup> shut with a stone slab. Here we see Bishop Williamson pressing firmly on the slab to ensure a lasting seal. A sung prayer concludes the second part.

<sup>6</sup> Each relic is usually held in a small case often with a glass front (for viewing the relic) called a *theca*. In turn, for purpose of depositing the relics into the altar's sepulchre, the *thecæ* are put into another container that includes 3 incense grains and a document attesting to the consecration of the altar, the titular saint's name and of the other relic(s).

<sup>7</sup> The color red is used here in connection with the relics, as at least one of the relics must be of a martyred saint, thereby continuing the ancient tradition of the Church that started with building altars upon the bodies of the martyrs. This signifies the connection of those who shed their blood for Christ with His Passion and the unbloody sacrifice of the New Covenant.  
<sup>8</sup> The dry cement is actually mixed with Gregorian Water and then blessed with a short prayer.

## PARS TERTIA: THE CONSECRATION OF THE CHURCH AND ALTAR



The bishop then anoints each of the consecration crosses affixed into the church walls with sacred chrism as well as the lintel of the main entrance...

...and then incenses each anointed cross with 3 double swings of the thurible.



The final acts of consecrating the altar mark the climax of the dramatic ritual, and begin with the bishop anointing each cross on the *mensa* again with sacred chrism, then the altar front and lastly the 4 corners where the *mensa* joins the *stipites*.<sup>9</sup> Following, the bishop incenses the altar as at Mass, then places 5 "incense crosses"<sup>10</sup> on each *mensa* cross. When ignited they will immolate the grains of incense into each anointed cross indelibly marking the sacrificial stone as an altar of incense from whence prayers will render their "*bonum odorem*" to God. Meanwhile, the *Veni Sancte Spiritus* is chanted by all kneeling, and when finished another set of prayers are said, the last again being a preface which contrasts the Old Testament sacrifices of Abraham and Jacob to that of the Heavenly Banquet that nourishes us with the Bread of Life.

<sup>9</sup> The vertical supports of the altar, which connect the *mensa* of the altar to the base. Note in the picture that the altar is some distance from the sanctuary wall, which is the more correct method of constructing an altar, so that it may be consecrated on all four sides, while during Mass it can be incensed in an encircling manner (*i.e.*, circling from the Epistle side around the back to the Gospel side; as said during the *Lavabo*: "*et circumdabo altare tuum, Domine...*").

<sup>10</sup> The incense crosses are made of 2 short wax tapers joined together in the shape of a cross whose 4 ends are bent upwards for igniting, in the middle of which is affixed a large grain of incense.

# THE HOLY SACRIFICE OF THE MASS



If time allows, before the Mass takes place, the bishop will bless all of the altar accouterments, including a special altar cloth called the *cerecloth*<sup>11</sup>. Here we see the Jaro chapel altar and sanctuary appropriately decorated for the celebration of the following Pontifical High Mass.

<sup>11</sup> An altar linen coated on its underside with wax (hence the Latin word *cere* for wax) that is large enough to cover the entire *mensa*. It is placed under the usual 3 altar cloths to protect them from absorbing the remnants of sacred chrism on the anointed the *mensa* crosses.

The *raison d'être* for the Catholic altar: the offering of the propitiatory sacrifice of the Sacred Body and Precious Blood of Our Lord Jesus Christ for the adoration, reparation, supplication and thanksgiving to Almighty God.



A picture of the Fabrègues chapel during the Pontifical High Mass.



## CONFIRMATION SCHEDULE

These are the dates for the chapels in the United States of America District

**BISHOP BERNARD TISSIER DE MALLERAIS**

Sunday, Feb 4	Madison, WI
Monday, Feb 5	Fort Wayne, IN
Tuesday, Feb 6	Richmond, VA
Thursday, Feb 8	San Antonio, TX
Saturday, Feb 10	Edmonds, WA
Sunday, Feb 11	Salt Lake City, UT
Saturday, Feb 17	St. Cloud, MN

Look what you're missing this month:

- **Our Lady of Quito**, the 100th anniversary of the miraculous image of our Lady in Ecuador: history, miracles, photographs.
- **Too much sports?** Their role in the physical and spiritual formation of boys and girls.
- Pastors of the Church: **good shepherds, wolves or mercenaries?**
- A Catholic view of **suffering**.
- What does the Catholic Church teach about the **toleration of false religions?** Does the state have an obligation of tolerance?
- Fr. de Chivré on the meaning of **divine intimacy**.
- **City vs. Country?** *The Church and the Land*, by Fr. Vincent McNabb, O.P., reviewed.
- **On a Virtual Death:** a poem.
- Q&A: The vocation of the **Brothers of the Society of Saint Pius X**.



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**MEN:** Feb 5-10, March 26-31 (Virtues), May 7-12, July 9-14, Aug 6-11, Oct 15-20, Dec 10-15

**WOMEN:** March 12-17 (Virtues), April 9-14, June 25-30, July 23-27 (Marian), Sept 17-22, Nov 12-17, Jan 14-19, 2008

## ST. ALOYSIUS GONZAGA CAMP & RETREAT CENTER

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

**MEN:** March 5-10 (Lenten), April 30-May 5, June 18-23, Sept. 10-15, Oct. 22-27, Nov. 29-Dec 2

**WOMEN:** Feb. 5-10, March 26-31 (Lenten), May 21 or 28? Aug. 20-25, Oct. 1-6, Nov. 12-17, Dec. 13-16

## OUR LADY OF SORROWS RETREAT CENTER

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

**MEN:** Feb. 5-10, June 11-16 (Vocations), Sept. 10-15 (Virtues), Nov. 12-17

**WOMEN:** March 5-10, May 7-12 (Virtues), Oct. 8-13, Dec. 17-22

**MIXED:** May 23-27 (Matrimony), Dec. 27-Jan. 1 (Marian)

## EUCHARISTIC CRUSADE

### MONTHLY INTENTIONS

**January** For the Eucharistic Crusade for Children

**February** For the forgotten, the naked and the poor

### U.S. DISTRICT TREASURE—November 2006

Daily Offering	17,021
Masses	7,465
Sacramental Communion	6,138
Spiritual Communion	15,234
Sacrifices	27,709
Decades of the Rosary	64,750
Visits to the Blessed Sacrament	6,833
15 minutes of silent meditation	12,116
Good Example	16,814
Number returned	609

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- St. Henry II
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