



SSPX



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Keeping Festival in the Lord

Winter is upon us. The series of year-end celebrations, starting with the Feast of Christ the King, moving to the feasts of All Saints and All Souls, and then on to Christmas and Epiphany, carry Catholics living in the Northern Hemisphere through the chilly months. As the cold slowly starts to recede, the penitential season of Lent arrives which leads to the Great Springtime for the world: the Resurrection of Our Lord, God, and Savior Jesus Christ.

In this issue of the *Regina Coeli Report*, we offer a glimpse at how some of these festivals have been honored at the chapels of the Society of Saint

Pius X while providing some edifying material on the history of All Saints' Day, praying for the dead throughout the year, and the importance of Christ's Kingship according to the words of the Society's founder, Archbishop Marcel Lefebvre.

Let us remember that Scripture tells us that it is a holy and wholesome thought to pray for the dead (2 Macc. 12:46). Praying for the intercession of the saints is one of the oldest customs and traditions of the Church. November's remembrance of the Holy Souls should overflow into the rest of the year so that we may merit the same prayers for our souls when we die.



Letter from the District Superior



Dear Friends,

The Mystical Body of Our Lord is a supernatural family. As such, its bonds extend beyond the narrow confines of this life. Through the life of Christ dwelling in souls, there is a connection between people living on this earth right now and those who have lived in the past. Those who died with the life of Christ in their souls are still alive, living with the same life of souls in the state of grace on this earth.

Holy Mother Church believes that we form “one body” (1 Cor. 12:12) with the saints in Heaven and the souls in Purgatory, and that we have supernatural means of communicating with them, through Christ. That is why she takes special care, on the first two days of November, to remind us of and reconnect us with the saints of the Church Triumphant and the Poor Souls of the Church Suffering.

Those two days of the years are beautiful ones for the expression of our belief that we are members of a Mystical Body. In this issue, you will find reflections on All Saints’ Day and All Souls’ Day, as well as pictures from liturgical celebrations and commemorations of these days in SSPX chapels around the USA.

It is a holy and wholesome thought to pray for the dead (2 Macc. 12:46), and to pray to the saints.

Fr. John Fullerton

Celebrating the Feast of All Saints Throughout the Church



All Saints Day at Our Lady of Victory Church in Davie, FL.

Catholics living in the West are quite familiar that the Feast of All Saints, commonly referred to as All Saints’ Day, is celebrated on November 1. This feast is still maintained as a Holy Day of Obligation for Roman Catholics in the USA. Pope Gregory III, who reigned from 731-41, is believed to have the first of November as the date for its celebration in Rome. However, the feast’s origins run back to the early liturgical practice of the Church of solemnizing the anniversary of a martyr’s death.

Joint commemorations soon followed as the calendar of saints grew, and eventually the number of saints to be honored expanded to the point that it became impossible to commemorate each of the saints on separate days. Moreover, the cult of locally





venerated saints also grew, with adjacent regions integrating these commemorations into their own. This led eventually to various churches setting up special dates to honor all the saints which, for the entire Latin Catholic Church, was settled by the close of the first millennium. Alongside the Feast of All Saints remain numerous other aggregate celebrations such as the monastic Feast of All Benedictine Saints on November 13.

Beyond the borders of Latin Catholicism, the Feast of All Saints is celebrated at different times. Greek Catholics, that is Eastern Catholics who use the Byzantine Rite such as Ukrainians and Melkites, celebrate All Saints' Day on the first Sunday after Pentecost. Setting aside this date goes back to at least the late 5th century where a homily by St. John Chrysostom observes the commemoration of all the martyrs in Constantinople on the Sunday after Pentecost. By the 10th century, during the reign of Byzantine Emperor Leo the Wise, this Sunday became a day to honor all the saints, not just martyrs. On subsequent Sundays after Pentecost, some regional churches that follow the Byzantine Rite set these days aside to give special honor to collections of local saints.

Other Eastern Christians, such as the Maronites in Lebanon, recognize November 1 as All Saints' Day while also holding their earlier custom of designating the third Sunday before Lent as the Sunday of the Righteous and the Just. On this day, the Maronites remember the prophets, apostles, and martyrs, hermits, ascetics, religious, as well as all Christians who have led holy lives. The Syro-Malabar Catholics of India, for their part, celebrate all the saints on the first Friday after Easter (Resurrection Sunday).

Regardless of which liturgical trajectory is taken, the Universal Church maintains an unbroken tradition of honoring the saints. With the Feast of All Saints, the Church ensures that not a single friend of Christ goes without honor and humbly asks the saints for their prayers in fulfillment of her divine mandate to deliver souls from the darkness of death into eternal glory with God.

At St. Margaret Mary Church in Michigan, Fr. Gillilan is proud of his many Saints this year.



All Saints Day Carnival at Our Lady of Sorrows Academy in Phoenix, AZ



Funnel cake and cotton candy were a big hit at the St. Margaret Mary festival in Allendale, MI.



All Saints Day fun at Our Lady of Fatima in Vancouver, WA with Father Alphonsus, CSSR.



All Saints Day celebration at Jesus and Mary Academy in El Paso, TX.



Saint Cecilia celebrated the Feast at John Vianney Academy in Long Prairie, MN.



Praying the Office of the Dead

Although All Souls' Day 2022 has passed, Catholics can and ought to keep the dead in their prayers throughout the entire year. Most prayer books contain one or more prayers for the dead, including the practice of reciting Ps. 129 (*De profundis*) for the departed in the evening. Many Catholics add intentions for deceased loved ones when praying the Rosary throughout the week. Those seeking to deepen their prayer lives while also giving comfort to the holy souls in Purgatory also have the option of reciting the Office of the Dead (*Officium Defunctorum*). This

ancient office, which mirrors the liturgical hours of November 2, can be prayed by any Catholic; it is not the exclusive provenance of the clergy.

Following the *Breviarium Romanum* approved by Pope John XXIII, the Office of the Dead includes the hours of Vespers, Matins, and Lauds; the "little hours" such as Terce and Sext are omitted. The inclusion of these hours implies that the Office was intended to be recited as a vigil, that is, beginning in the evening with Vespers and on into the early morning hours with Matins and Lauds, though in practice most "break



Father Alphonsus accompanied parishioners from Our Lady of Fatima to Mother Joseph Cemetery in Vancouver, WA on All Souls Day this year.



up” the hours to recite at their convenience. Like the All Souls’ Day Office, the Office of the Dead does not include certain elements found in the regular daily hours, including the opening *Deus in adjutorium*; hymns; absolution; blessings; and the *Gloria Patri* at the end of each Psalm. These omissions reflect the first-millennium origins of the Office, and the selection of Psalms recited is based around their connection with the afterlife and the souls of the departed rather than being laid out in numerical order.

While a strict clerical obligation to pray the *Officium Defunctorum* has not existed since at least the promulgation of Pope St. Pius V’s 1568 bull *Quod a nobis*, many religious orders incorporated the Office into their weekly cycle of services. As recently as the mid-20th century, for example, members of the Congregation of the Most Holy Redeemer (Redemptorists) would recite the Office at least once a week; some monastic communities continue to do so today. Like the Little Office of the Blessed Virgin Mary (*Officium Parvum Beatae Mariae Virginis*), the Office of the Dead is included in the traditional *Breviarium Romanum* and *Breviarium Monasticum*. It remains a pious practice for priests and religious to recite both as often as practicable.

In an effort to make this devotion more widely available to the laity, several Latin/English editions of

the Office of the Dead have been published over the centuries. In 2015, the Society of Saint Pius X’s English-language publishing apostolate, Angelus Press, released a bilingual edition of *The Little Office of the Blessed Virgin Mary and the Office of the Dead* (264 pgs., \$19.95). While it is recommended that the Office be prayed in Latin, those unfamiliar with these liturgical hours are free to recite them in English, especially if they are new to the Roman Church’s liturgical services. With far fewer “moving parts” than the daily cycle of services, the order of both the Little Office and the Office of the Dead are easy to commit to memory. A brief explanation of the order of services, along with rubrical notes throughout, make the liturgical prayer of the Church accessible to all Catholics.

No Catholic should feel intimidated by the Church’s liturgy. If praying all three liturgical hours of the Office of the Dead appears daunting at first, prudently select one of the hours for recitation during the week before adding the other two. Do not feel pressured to hurry through the text or thoughtlessly recite the words. Prayer is not a rote obligation to “check off” a to-do list. Incorporating the Office of the Dead into a fixed rule of prayer should draw a soul closer to God while conferring spiritual benefits on others, including those awaiting release from Purgatory into the arms of Our Savior.



A small group of faithful from St. Margaret Mary in Allendale, MI visited several cemeteries after morning Mass, hoping to relieve the poor souls sufferings.

Parishioners from St. Margaret Mary in Allendale, MI wandered the cemetery noting the tombs of many priests and nuns.



Children at Our Lady of Fatima in Vancouver, WA make soul cakes — part of the original Catholic tradition of trick-or-treating — on October 31.





On All Souls Day, the Jesus and Mary Academy priests and teachers, students and their families went to pray at Concordia Cemetery in El Paso, TX.



The Archbishop on the Kingship of Christ



The following sermon was delivered by Archbishop Marcel Lefebvre at the Society of Saint Pius X's seminary in Ecône, Switzerland on October 28, 1979. While the occasion of the Archbishop's words was the Feast of Christ the King, which is traditionally celebrated on the last Sunday of October each year, these words on Our Lord should resonate throughout the year.

My very dear friends, My very dear brethren,

In the magnificent encyclical *Quas Primas*, in which Pius XI established the feast of Christ the King, the Pope explains why Our Lord Jesus Christ is truly King. He gives two reasons for this.

The first of these reasons is what the Church calls the hypostatic union, the union between Christ's person and His human nature. Our Lord is King because He is God. There are not two persons in Our Lord Jesus Christ; there is not a human person and a divine person, but only one person: the divine person which directly assumes a human soul and a human body, without the need for a human person.

Consequently, Our Lord Jesus Christ—the one who was seen on the roads of Palestine, the one who was seen in Bethlehem as an infant—He is King. And this is not all. He possesses the quality of kingship, but the Church teaches us that by the union of God to Christ's human nature, Our Lord is Savior, Priest and King essentially.

He cannot but be Savior, because He is the only one who can say that He is God. He is the only one who



can say He is the Priest, the Pontiff, the one who truly makes a link between heaven and earth. And He is the only one who can say that He is King. Our Lord is truly King not only of the earth but He is also the King of Heaven.

This is the first profound reason for the kingship of Our Lord Jesus Christ. Of this we must be convinced in order to see in Our Lord Jesus Christ our King, our personal King.

But there is also a second reason, and Pope Pius XI also explains this very well. Our Lord Jesus Christ is King by way of conquest. By what conquest? Our Lord Jesus Christ has conquered us all by His blood, by His cross, by Calvary: *Regnavit a ligno Deus*. God has reigned from the wood, that is to say from the Cross. Our Lord Jesus Christ has actually conquered all souls by right, a strict right. Every soul that will be created by God and that will live even an instant on this earth is a subject of Our Lord Jesus Christ by right. Because He has conquered them by His blood. He needs to redeem them, He wants to redeem them, He desires to redeem them all, and to apply to them His blood, His divine blood, in order to redeem all souls and bring them to God.

Yes, Our Lord Jesus Christ, by His Blood and by His Cross, is our King by right. And this is why in the first centuries after the peace of Constantine, when

Christians were able to show the cross officially in their churches, in their temples, in their meeting places, they usually represented Our Lord Jesus Christ as King, crowned with the crown of kings. For Christ is our King, and He is such by the Cross.

Now we must ask ourselves what are the consequences of these principles. If the nature of Our Lord Jesus Christ the King is such, if Jesus has conquered our hearts and our souls by His death on the cross, we must ask ourselves this: is Our Lord Jesus Christ truly our King? Practically, daily, in all of our actions, in all of our thoughts?

This is why Pope Pius XI considers in his encyclical the way in which Our Lord Jesus Christ must be our King. He must be King of our intellect. Yes, of our very thoughts, because He is the Truth. Jesus Christ is the Truth because He is God. And so, can we say that Our Lord Jesus Christ is truly King of our thoughts, of our reflections, of our intellectual life, of our life of faith? Is Our Lord Jesus Christ truly the one who is the light of our minds?

Our Lord Jesus Christ is also King of our will. He is the Law. If the tables of the law were found in the Ark of the Covenant, in the Old Testament, they represented nothing other than Our Lord Jesus Christ, because today He is in our tabernacles.

But with what power! We have the Law in our

tabernacles, in our Arks of the Covenant. No longer cold stones, but Our Lord Jesus Christ Himself, He Who is the Law. The Word of God is the Law by Whom all things were made, and in Whom all things were made. And He is the Law not only of all souls, of all spiritual beings, of all hearts, but He is the Law of all creation.

Every law that we discover in nature comes from Our Lord Jesus Christ, the Word of God. When we think that all creatures follow the laws of God, whether these are the laws of physics, the laws of chemistry, the laws of nature—these laws are followed impeccably— we also should follow exactly the law of God, which is written in our hearts. We must cling closely to this law, which is the way to happiness, the way to Eternal life.

Men have turned themselves away from the law. And so, Our Lord Jesus Christ must become again the King of our will. And we must conform our wills to His law, to His law of love, to His law of charity, to those two commandments which He Himself gave to us, containing all the commandments: Love God, love your neighbor. There is but one and only commandment. He himself said it. Can we truly say we are conforming our will to the law of Our Lord Jesus Christ? Is Jesus the King of our will?

Lastly, Jesus must be—and again it is Pius XI who

says this—the King of our hearts. Are our hearts truly attached to Our Lord Jesus Christ? Do we realize that Our Lord Jesus Christ is everything for us? *Omnia in omnibus*, Jesus Christ is all, and He is in all things. *In ipso omnia constant*, says St. Paul. In Him all things are held up, in Him we live, in Him we are, in Him we move. St. Paul said this in his discourse at the Areopagus. *In ipso enim vivimus et movemur et sumus*. We are in Him. He holds all things in His hands.

So we must ask ourselves what the Blessed Virgin and St. Joseph must have thought. I think that this is an admirable example for us. If we really wish Our Lord Jesus Christ to be our King, and truly, we must imagine what Nazareth must have been like: Jesus, Mary, and Joseph.

What did Mary think of Jesus? What did Joseph think of Jesus? It is incredible, isn't it? It is a great mystery, an unfathomable mystery of the goodness and of the charity of God, to think that He permitted two creatures, chosen by Him, to live with Him. For St. Joseph during 30 years, for the Blessed Virgin during 33 years, to live in intimacy with Jesus, an intimacy with Him who is God; with the one without Whom neither Mary nor Joseph were able to speak, to think, or to live.

Mary carried Jesus in her arms, carried God in her



Parishioners from Our Lady of Victory in Davie, FL process behind their Eucharistic Lord on the Feast of Christ the King.



The Christ the King procession at St. Joseph's Church in Ray Township, MI concluded with Benediction of the Blessed Sacrament.



arms. As the gospel often says: it was not Jesus whom she carried, but Jesus who carried her. For Jesus is much greater than her, since He is God.

Beneath the frail exterior of His body the Blessed Virgin Mary adored the living God—for she knew that this was the living God whom she had in her house; she knew by the annunciation of the angel, and Joseph knew it perfectly as well.

Well, we know that we have in our tabernacles, beneath the frail exterior of the Eucharist, the living Jesus: Jesus is there. And not only do we possess Him in our tabernacles, but we possess Him in a manner even more intimate, I would say, than the most blessed Virgin Mary and St. Joseph, when Our Lord gives himself to us as nourishment. Let us reflect that in our bodies, in our hearts, we truly carry Jesus; we carry the God that carries us. For without Him we cannot live or exist, nor say a single word, nor think a single thought.

It is this God that we carry within us in the Eucharist, when we receive Him within us. Let us ask Our Lord Jesus Christ that He be our King. He has the right to be our King. That He give to us a will submitted to His law, like that of the Blessed Virgin Mary and St. Joseph.

Let us ask Mary and Joseph to help us live under the sweet reign of Our Lord Jesus Christ. For we know and we hope that we will someday be in this kingdom, and we will see Him in His splendor, in His glory.

As we say so often, when we recite the Angelus: *Per passionem ejus et crucem ad resurrectionis gloriam perducamur*: by His passion and cross we will share in the glory of His resurrection.

And though must we pass through the passion and cross of Jesus on earth, one day we will partake in the glory of His resurrection. This glory which lights up heaven, which is heaven, for God is heaven. Our Lord Jesus Christ is Heaven. In Him we live with the grace of God, and by the grace of God, if we already have him as King here below, then we will have him as King of glory for all eternity.

Let us today entreat the most Blessed Virgin Mary and St. Joseph, not only for ourselves, but also for our families, for all those who surround us. That they may come to the light of Our Lord Jesus Christ who know



It was a beautiful day in Green Bay, WI on the Feast of Christ the King and the annual procession, held this year in De Pere, was well attended.

Christ the King procession at Maria Stella Maris Mission in San Pedro, CA.



Him but little, who do not obey him, who distance themselves from Him. Let us have pity on all those souls who do not know the King of love and of glory—in Whom we have the happiness to believe, Whom we have the happiness to love.



The growing parish in Allendale, MI (St. Margaret Mary) took to the streets after Mass to proclaim Christ the King.



The parish of Our Lady of the Angels Church, Arcadia, California, celebrated the feast of Christ the King with a sung Mass, procession, and benediction of the Blessed Sacrament. The children of the Eucharistic Crusade, the Alfred the Great chapter, prepared for the feast by making decorative sawdust designs. The boys of the Eucharistic Crusade held banners during the procession and the girls welcomed Our Lord with an array of flower petals.



International Pilgrimages

The Way of St. James (last 70 miles) April 11-20, 2023

Take advantage of this unique opportunity to walk the Camino de Santiago de Compostela in Spain with fellow traditional Catholics. Walk 70 miles in six days, passing through charming villages that have seen Camino pilgrims since the 10th century. Have your Camino passport stamped along the way, earn your "Compostela" certificate, and gain countless graces. Begin the trip in Sarria, then walk to Portomarín, Palas de Rei, Melide, Arzúa, Pedrouzo, and finish in Santiago de Compostela. There will be an escort and transportation support during the pilgrimage. Accompanied by Fr. Patrick Summers. Space is limited to 30 pilgrims.

Youth Pilgrimage to the Holy Land - Walking from Nazareth to Galilee June 20 – July 1, 2023

Next year's annual Youth Pilgrimage will make an unforgettable journey to the Holy Land, to walk in the footsteps of Our Lord. Visit Jerusalem, Bethlehem, Nazareth, Cana, Magdala, Ein Karem, Bethany, and much more. Walk for three days along the path that Our Lord would have walked from Nazareth to Galilee. For youth between 18 and 35 years of age. Accompanied by Fr. James Torzala and Fr. Scott Graves.

Catholic Writers and Saints of Italy July 24 - August 5, 2023

Render homage to St. Thomas Aquinas in Roccasecca, Orvieto, Naples, Fossanova, and San Giovanni Campano. Pray before the relics of St. Francis and St. Clare in Assisi, St. Philomena in Mugnano, St. Catherine of Siena, St. Augustine in Pavia, St. Ambrose in Milan, and St. Alphonsus de Liguori in Pagani. Spend six nights in Rome and visit St. Peter's Basilica, St. Mary Major, St. John Lateran, and much more. Venerate Our Lady of Good Counsel in Genazzano, St. Maria Goretti in Nettuno, and St. Juliana Falconieri in Florence. Accompanied by Fr. Richard Boyle.

Pilgrimage to the Holy Land September 16-26, 2023

Meditate and pray at the sites where Our Lord lived, taught, and suffered. Take advantage of this 11-day pilgrimage to increase your knowledge and love for Our Lord with excellent speaker and chaplain, Fr. Thomas Asher, Retreat Master at St. Aloysius Retreat House in Los Gatos, CA. Visit Jerusalem, Bethlehem, Nazareth, Ein Karem, the Sea of Galilee, Cana, and much more! Space is limited to 40 pilgrims.

For more information, please contact: Regina Pilgrimages
info@reginapilgrimages.com | www.reginapilgrimages.com

Upcoming Retreats

Men:

Dec 5-10, 2022	Ignatian	Phoenix, AZ
Dec 14-17, 2022	3-day Ignatian	Los Gatos, CA
Jan 16-21	Ignatian	Ridgefield, CT
March 6-11	Ignatian	Los Gatos, CA
March 13-18	Ignatian	Ridgefield, CT
May 15-20	Ignatian	Ridgefield, CT
May 22-27	Ignatian	Los Gatos, CA
Aug 28-Sept. 2	Ignatian	Ridgefield, CT
Oct 2-7	Ignatian	Los Gatos, CA
Dec 11-16	Ignatian	Ridgefield, CT
Dec 13-16	3-day Ignatian	Los Gatos, CA

Women:

Nov 30-Dec. 3, 22	3-day Ignatian	Los Gatos, CA
Feb 6-11	Ignatian	Los Gatos, CA
Feb 6-11	Ignatian	Ridgefield, CT
Apr 17-22	Ignatian	Ridgefield, CT
Apr 24-29	Ignatian	Los Gatos, CA
July 10-15	Ignatian	Ridgefield, CT
Aug 7-12	Ignatian	Ridgefield, CT
Aug 28-Sept. 2	Ignatian	Los Gatos, CA
Oct 16-21	Ignatian	Ridgefield, CT
Oct 23-28	Ignatian	Los Gatos, CA
Nov 29-Dec. 2	3-day Ignatian	Los Gatos, CA

Mixed:

Oct 26-29	Matrimony	Phoenix, AZ
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Dates subject to change. For more information please contact:
816-733-2500 | www.sspix.org

Eucharistic Crusade

Monthly Intentions

January: For the Superiors of the Society

O Jesus, Eternal High Priest, may all the love of Thy Sacred Heart be with Thy priests and religious in their life and work. Amen.



February: For seminarians all over the world

O Mary, Queen of the Clergy, pray for us and grant us many holy priests! Amen.

E-mail: eucharistic-crusade@sspx.org

Mass Stipends

The U.S. District is unable to accept any Mass stipends at this time. If you wish to have a Mass offered, we ask that you contact your local pastor or individual priest to arrange it. An announcement will be published when we have caught up on our waiting list and are able to receive Mass requests. Thank you for understanding.