

Regina Coeli REPORT

REGINA COELI HOUSE, 11485 Farley Road., Platte City, MO 64079
Tel: (816) 753-0073 FAX (816) 753-3560

STS. PETER AND PAUL CHURCH: A TRIBUTE TO THE SSPX'S ATTACHMENT TO ROME

The first Mass was finally celebrated in the SSPX's newly constructed Sts. Peter and Paul Church in **ALBUQUERQUE, NM** on the Feast of the Immaculate Conception, December 8th by long time associate, Fr. Ronald Bibeau and attended by over 300 thankful faithful.

The chapel had its origins in 1976, when a traditionally-minded group of faithful invited a priest from the Orthodox Roman Catholic Movement (ORCM) to offer Mass in the University of New Mexico campus chapel. In 1979, the group which had incorporated itself under the title of Our Lady of the Rosary, purchased the now former chapel at 333 58th St. NW. In July, 1981, the board of directors voted to turn over the chapel to the SSPX, who had begun to service the chapel. This chapel served the parish well for many years, when the congregation was just over 60 faithful. Over the years however, the parish had grown to nearly 300 in regular attendance which resulted in standing room only conditions even with 2 scheduled Masses each Sunday.

The new church had been long in the making, as the now-deceased parishioners, Mr. and Mrs. Louis Campbell, had donated 5-acre property to be used for building a new church. They also gave a generous amount of money to be used as a down payment towards the construction of the church. In gratitude for their generosity, Fr. Bibeau (who has been pastor since 1992) promised to name the new chapel after the Kansas church of Mr. Campbell's baptism, Sts. Peter and Paul, certainly an appropriate title for a chapel that is faithful to Eternal Rome and the See of Peter.

Construction of the church dragged on for over 2 years due to conflicts with the city and a plethora of ordinances it required to be met before granting occupancy, an ever-more increasing problem across the country. Now finished, however, it is an admirable testimony to the perseverance of the parish.

Constructed in the Romanesque-style, the church's buff-colored stone exterior is capped with a red Spanish tile roof



Taken from the side, and with a 40 yard dumpster still in view, one gets the idea of the size of the new church.



Nearly completed, the tile floor has been laid and awaits its pews, though work on installing the high altar continues. Barely seen on each side of the sanctuary, and thereby not removing the focal point from the high altar, are the side altar alcoves.

(laid by the chapel coordinator's roofing firm) and has a staunch-looking 50 foot tall belfry capable of holding 3 bells (though these are not present yet). Inside, the church is characteristically monastic, as Fr. Bibeau had intended, with a simple arcade of arches gracing the sides of the nave, and arched windows piercing its walls and celestory. For the flooring tiles, 2 types of Italian stone were used, while authentic, locally wrought iron components were used for the Communion Rail and narthax gates.

The center of attention however is the beautiful, white gothic altar that has been properly installed in a free-standing position, allowing the celebrant to encircle the altar when incensing it, and awaiting the glorious day when its back side will be anointed with sacred chrism during its consecration (presently the church is still in debt, so until this is erased, this cannot occur). To either side of the sanctuary, but out of general view from the nave, are niches for side altars that the parish hopes to have installed just after Easter, as well as 2 sacristies, a vesting and working, providing the practical means for preparing for the sacred ceremonies. Also flanking the sanctuary, are two painted murals depicting the chapel's titular patrons, and patrons of the Roman Catholic Church in particular.

In proportion, the church is over 150 feet long allowing for a single seating of the entire parish at a single Mass on Sunday and has an interior height of 36 feet.



These handmade iron gates separate the narthax (vestibule) from an area that is subsequently enclosed by a pair of solid oak doors (opened beyond the open gates). Just before and to the left of the doors is the baptistery, while to right is the enclosed cry room.

A trio of locally-made stained glass windows draw natural light into the sanctuary which is separated from the nave by a wrought iron Communion rail. The crucifix and statues were painted by the same local artist who made the windows.



On the Feast of St. Stephen, December 26, 9 young men were enrolled into chapel's chapter of the Archconfraternity of St. Stephen, and here the members pose with Fr. Bibeau after Mass.

Society of Saint Pius X

District of the United States of America

REGINA COELI HOUSE

11485 Farley Rd.
Platte City, MO 64079
(816) 753-0073
FAX (816) 753-3560

Father John Fullerton
District Superior

J.M.J.
March 1, 2007

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

During the Lenten season, Holy Mother Church urges us to turn our minds to suffering. Indeed, no aspect of Christ's life is paid more attention to by the saints than His suffering. St. Bonaventure says: "*He who desires to go on advancing from virtue to virtue, from grace to grace, should meditate continually on the Passion of Jesus.*" However, at the same time nothing is so neglected and contemned, by unbelievers and even by worldly Christians, who flee from it.

The sufferings of the God-Man are the most mysterious part of the mystery of the Incarnation. Christ could have redeemed us without suffering, as one tear or one drop of blood would have sufficed. On the other hand, it is blasphemy to say

that God rejoices in human suffering, as such; to hold, as heretics have done, that God imputed human sin to Christ, and delighted in the agonies which that sin brought upon him.

Why then did Christ choose to suffer, and to suffer so terribly that both His interior sufferings and sadness, and His bodily sufferings were more intense than any other mortal man could ever endure?

St. Thomas says: "*The first cause of the passion was that God wished it to be known how much He loved man.*" The connection is not difficult to understand. An act of the will may be strong but unless it is done under stress of pain, it is lacking in a certain species of intensity. Suffering gives this intensity to acts

of the will like nothing else can. It is this which recommended suffering especially to a heart desirous of proving to men the reality and the depth of its love.

At times God asks us to likewise prove our love for Him in the moment of suffering. We all have moments in life when we are happy, content, peaceful, and even full of joy. At these moments our heart lifts itself up to God in devout earnest prayer and our whole being seems to be wrapped up in the delight of loving and serving God. Up to this moment we may be quite unconscious of self. Things have been so peaceful, pleasant, running so smoothly that we seem to have merged our weak nature in God's love. As far as it went this was genuine. Then suddenly we were pierced by some suffering; by a loss causing great grief, scorn or physical pain. There instantly came into sight, our self—with all its susceptibility and selfishness; protesting, resisting, wailing. Thereupon, one of two things happens. Either our adhesion to God is broken, our recollection scattered, and our loving activity stopped dead by our attention to that hurt and smarting self, or we refuse to be turned from God even by the excess of pain, which we seize and offer up, turning it into fuel for the flame of our heart, and so intensify the act of our union and love.

Pain always has one of these two effects. Many (even pious hearts) turn away from God because of suffering. For them piety has given way to self-pity, to murmuring, to resistance or bitterness. If they continue on in this way, their heart will become embittered and turn away from its last end, and eventually even harden in perversity.

On the other hand, if, we accept suffering in submissive resignation, then we move even closer to the bosom of our Heavenly Father, and our love of the Father becomes even more intense.

Not only does Christ's suffering proclaim His love but the sight of suffering causes pity and compassion in hearts, which when so touched are moved to make love and union easy. St. Augustine says: "*He would win us by His weakness.*" Our Lord told us this in the gospel of St. John: "*And I, if I be lifted up, will draw all things to Myself.*" Thus meditation on the Passion has been the grand occupation of many souls who have thus been drawn to holiness.

Christ suffered, and suffered all His life, in every variety of pain and anguish far beyond what is possible for mere mortal man to suffer. Suffering was waiting for Him when He first set foot upon the earth. It stood by as He was born in a manger amidst the cold of the night. It accompanied Him in His wandering during His infancy and was there within the walls of the holy house cherished by the Holy Family. It was there when He went forth on His Father's business and it wrung from Him that cry of anguish in the Garden. Thus did His Passion start with a suffering that would expiate sin in its source the heart. It seized Him with fear at the thought of His approaching Passion and repugnance at the thought of the ingratitude of men. So great was His suffering that it produces a sweat of blood. Suffering also plated a crown of thorns for His sacred head and caused Him to feel the sorrows of His Mother and the bitterness of rejection by His own people. It laid the Cross upon His bleeding shoulder

and went before Him to Calvary, where it lingered upon the Cross with him until He died after three hours of agony. Since that day, suffering has fallen upon every man and woman in every age and all over the world, and has been full of the fragrance of the Cross. St. Vincent de Paul said:

We ought to regard it as a great misfortune, not only for individuals, but also for families and whole religious communities and orders, to have everything prosper according to their wishes, to spend their time quietly and to have nothing to suffer for the love of God. Yea, hold it for certain, that everyone, every religious order that has nothing to suffer, but enjoys the approbation of everybody, is well-nigh unto a downfall.

Thus the Passion of Christ is intended to unite our hearts to His in that worship based on compassion. It is intended to move our hearts and affections and give us continual sorrow for our sins. The Cross should never be far away from the interior occupation of all who live in order to love God.

Seeing how sin has bowed His head in the agony, torn His flesh in the scourging and nailed Him to the Cross, how can our hearts tolerate sin any longer?

Our attendance at the Holy Sacrifice of the Mass should also be more profitable by devotion to the Passion. The Holy Eucharist has been given to commemorate the Passion, and the Mass is not just a memorial but a renewal of His most loving sacrifice on the Cross. He who is present at Mass is present at Calvary; he joins with Our Lord Jesus Christ in what He does; his prayers ascend to heaven in company with His prayer; and the power of His Precious Blood streams over him, unto sanctification, forgiveness of sins, and he receives every kind of gift of the Holy Ghost.

There is nothing that happens in which the heart will not be directed, profited, and lifted up by connecting it with the Passion. This will be especially true of all the common events of life—sorrow, trials, trouble. When these occur we can find no solid comfort or support unless we leave self and creature, and turn to God. To resist, to worry, to bewail ourselves, to become impatient, to seek consolation in sin or imperfection, to indulge in murmuring or in dissipation of spirit—these things may seem to ease trouble; but they leave it rooted in the soul. Only one thing plucks it out, and that is to turn with it to Christ.

Let us imitate the saints, especially in this time of Lent, by raising our eyes to the Crucifix. Its sight can impart the necessary patience and resignation in all our crosses to bear them cheerfully and gratefully as means to atone for our many sins, of testifying our love for God and gaining merit for heaven. As St. Paul says to the Corinthians (2 Cor.): "*That which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.*"

Sincerely in Jesus Christ our Lord and Savior,



Fr. John D. Fullerton

MORE ORDINATIONS

The SSPX's seminaries in the Southern Hemisphere, **SEMINARIO NUESTRA SENORA CORREDENTORA** in Le Reja, Argentina, and **HOLY CROSS SEMINARY** at Goulburn in the Australian state of New South Wales, just recently hosted several ordination ceremonies thereby adding to the number of workers for Our Lord's vineyard.

On Ember Saturday, December 23rd, both seminaries simultaneously held ordinations, though of different kinds:

At the Le Reja seminary, the SSPX's Superior General, Bishop Bernard Fellay, ordained four priests, Frs. Rodolfo Eccard Viera (of Brazil), Fidel Ferrer (Philippines), Edward Blandon (Colombia) and Pablo Gonzalez Gerhards (Chile) and a deacon, Rev. Alejandro Rivero (Argentina).



The clergy and ministers process in violet vestments on Ember Saturday through the beautiful Spanish Colonial Baroque Le Reja seminary chapel which is large enough to accommodate the intricate ordination ceremonies as well as the numerous faithful that were in attendance.



The deacons and subdeacon prostrated themselves in preparation for their ordination to the priesthood and diaconate as the cantors (left foreground in surplice and holding *Libers*) lead all in singing the *Litany of the Saints*.

SEMINARIO NUESTRA SENORA CORREDENTORA, Le Reja, Argentina

The dramatic moment after the bishop lays his hands on the deacons and bestows the priesthood on them, when all of the assembled priests subsequently lay their hands on the new priests to confer their blessing. The monk in black is Fr. Lourenço, a Benedictine monk from Brazil.



After the ceremonies, the newly ordained priests and deacon (on the right) pose with Bishop Fellay, ministers and clergy on the chapel's front steps.



A scene in the Lefebvre residence in Lille, France. Madam Gabrielle Lefebvre (on the left) holds the infant Marcel, while Monsigneur Rene Lefebvre proudly looks on.



Under the supervision of his guardian angel, young Marcel pens his letter to Pope Pius X requesting that children can receive Our Lord in Holy Communion.



The sister of Archbishop Lefebvre, Mother Gabrielle, assists her brother in the African missionary field. Their other brother, Fr. Rene, was also a missionary in Africa, and of the eight Lefebvre children, five became religious.

At the Goulburn seminary, half-way across the world from his own seminary of Le Reja where he is the rector, Bishop Richard Williamson conferred the tonsure on two young men (from Belgium and South Africa) thereby initiating them into the clerical state. Bishop Williamson also ordained three clerics (all Australian) to

the minor orders of Porter and Lector, and three (Australia, USA and India) to those of Exorcist and Acolyte. The climax of the ceremonies that day however was the ordination of Acolyte, Mr. Claret (France), to the first major holy order of subdeacon, whereby he irrevocably pledged perpetual chastity in the preparation for the priesthood.

The ceremonies for Holy Cross Seminary did not end there however, as just a few days later on the Feast of St. John the Evangelist, December 27th, Bishop Williamson ordained three deacons to the priesthood, Frs. Michael Johnson (USA), Christopher Curtis (Australia), and Michael Lavin (New Zealand), while the just-ordained subdeacon, Rev. Claret, was raised to the diaconate.

Of course, after the beautiful liturgical ceremonies, receptions were held in the ordinands' honor, and this was especially marked in Le Reja by children enacting a play on the life of Archbishop Lefebvre [see the bottom of p.4]. Let us pray that the spiritual sons of Archbishop Lefebvre will continue to increase and multiply for the benefit of the Catholic priesthood and the regeneration of Tradition.



The newly tonsured and ordained minor clerics, and subdeacon (in front wearing tunicle) pose with Bishop Williamson in the seminary's courtyard after the Ember Saturday ceremonies.

HOLY CROSS SEMINARY Goulburn, Australian



With candles in hand (which represents the candle, or the life of grace, they received at baptism), the priestly ordinands listen to the bishop's admonition of the virtues that a priest must exercise.



Having just anointed Fr. Johnson's hands, Bishop Williamson binds these together with the *maniturgium*, a special linen wrapped around the ordinand's hands to ensure the sacred chrism is not accidentally profaned.



During the Mass that envelops the priestly ordinations, a unique ritual occurs where the new priests concelebrate with the bishop-celebrant. Here each ordinand kneels in front of his own missal with an assisting priest to guide him if necessary.



The newly-ordained priests happily pose with their ordaining bishop. From left to right, Frs. Lavin, Johnson, and Curtis.



ILLINOIS

On Sunday, December 10th, Our Lady Immaculate Church in **OAK PARK (CHICAGO), IL**, held a ceremony of engagements into the Eucharistic Crusade. During the event, 16 new Pages were enrolled and 12 were elevated to the rank of Crusader and 2 to Knight, while various other ranks others renewed their engagements. This now brings the growing chapel's chapter to total 49 members ranging from ages 7 to 17.



The entire chapter poses with their pastor after the High Mass, while their director, Miss Diana Criddle, takes the picture.



The pastor, Fr. Michael Goldade, performs the ceremony of enrolling new members into the Eucharistic Crusade, while to the right, a couple of the boys already hold their certificates.



NORTH CAROLINA

The oldest chapel that the SSPX's United States District owns, Old St. Mary's Church in **GOLDSBORO, NC**, recently underwent some needed restoration and improvements by parishioners. Built in 1889 by Fr. Thomas Price, the founder of the famed Maryknoll congregation, it was the first church he constructed and has quite a history behind it; unfortunately space does not suffice here to relate it at this time. However, one of the highlights of the brick Romanesque church is a stained-glass window that Mother, now Saint, Katharine Mary Drexel (1858-1955) donated to the parish.¹

Some of the work involved the restoration of the original clapboard siding on the 1920's era rectory that is connected to the church by a brick attachment that includes a basement garage, and the repair of its original wooden windows. As the parish complex is situated within a historical district it was required to restore the originals instead of replacing them with newer (and perhaps inferior) products; certainly though, the preservation of the old is nothing new to traditional Catholic!

Other projects included the remodelling, addition and installation of a vesting cabinet by a carpenter from the Kansas City parish and various odds and ends (but by no means less important) tasks such as bathroom repairs inside the rectory.



The exterior of the complex of Old St. Mary's Church with its distinctive-looking bell tower. The rectory is the white frame house.



The new sacristy vesting cabinets installed in the narrow sacristy that is directly behind the sanctuary. On each side of the cabinet can be seen (barely) the doors that flank the high altar.



In the basement garage, the restored windows takes shape, complete with new glass panes and caulking.



A view of the clapboard restoration in progress. Note closely the interesting scaffolding arrangement, complete with C-clamps!

¹ Coincidentally, she also donated a window to the former St. Thomas Pro-Cathedral in Wilmington, NC, where Fr. Kenneth Novak, the pastor of the North Carolina chapels, says Mass annually (*cf.* the October 2003 for details).



TEXAS

Featured here are some pictures and news about the SSPX's little, but fledging Our Lady of Guadalupe Mission in HARLINGEN, TX. Located at the southern toe of Texas (a little northwest of Matamoros, Mexico) near the Gulf of Mexico coastline, this mission was started in 1983 when a local group of faithful contacted the SSPX in hopes of obtaining a priest to say Mass occasionally for them. That same year, the SSPX responded by sending Fr. Regis Babinet (who has been stationed in Ireland for several years) to say Mass for the group at the San Juan Community Center in Harlingen, a building that would serve the mission's needs for two years. Afterwards, the mission's location shifted from various buildings (the usual motels included!) in various cities, finally ending up in 2001 at its present location, the home of the chapel coordinator, Mr. and Mrs. Arnold Clark. The mission's pastors have also alternated over the years, and currently Fr. Gregory Post (stationed at the SSPX's Queen of Angels Church in Dickinson, TX) services it.

The mission has Mass only once a month and in the early afternoon at that. Such an irregular schedule though does not impede this tight-knit parish of about 30 faithful from gathering for various activities such as regular children's catechism and adult apologetics classes on Saturday's, Monday morning breakfasts, dinner after each Sunday Mass and rosary on the other Sundays when there is no Mass offered. The mission's attendance is swelled annually by the vacationing "Winter Texans" from the northern states of Minnesota, Wisconsin, North and South Dakota.



The heart and life of the mission: the Holy Sacrifice of the Mass. Here the pastor, Fr. Post elevates Our Lord's Precious Blood upon the altar tastefully prepared in the coordinator's living room.

No matter if one's sanctuary is in a cathedral or living room, the altar is still the magnet for Catholics!



The faithful of Our Lady of Guadalupe Mission pose with Fr. Post after a recent Sunday Mass.



The catechists pause their fruitful class to have their picture taken with the students. Half of the mission's faithful are children, attesting to the assured continual vibrancy and growth of Catholic Tradition.

MAKE YOUR DONATIONS ONLINE!

The USA District is now accepting on its website online donations via PayPal: www.sspx.org/donate.htm. Donate as much as you like, and when you like!

All contributions to the SSPX are tax deductible and are recognized as such under the IRS Code.

www.sspx.org/donate.htm

CONFIRMATION SCHEDULE

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

BISHOP RICHARD WILLIAMSON

Saturday, April 14	New Caldwell, NJ
Sunday, April 15	Long Island, NY
Monday, April 16	Girard OH
Wednesday, April 18	Charlotte, NC
Thursday, April 19	Atlanta, GA
Friday, April 20	New Orleans, LA
Sunday, April 22	St. Mary's, KS
Tuesday, April 24	Denver, CO
Thursday, April 26	Vienna, VA

BISHOP BERNARD FELLAY

Monday, April 9	Mukwanago, WI
Tuesday, April 10	Las Vegas, NV
Saturday, May 5	Phoenix, AZ
Sunday, May 6	Dickinson, TX
Sunday, May 13	Kansas City, MO

BISHOP ALFONSO DE GALARRETA

Sunday, June 24	Ridgefield, CT
-----------------	----------------

RETREAT SCHEDULE

ST. IGNATIUS RETREAT HOUSE

209 Tackora Trail, Ridgefield, CT 06877
(203) 431-0201

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

WOMEN: 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: April 30-May 5, June 18-23, Sept. 10-15,
Oct. 22-27, Nov. 29-Dec 2

WOMEN: March 26-31 (Lenten), May 28-June 2,
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: June 11-16 (Vocations),
Sept. 10-15 (Virtues), Nov. 12-17

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

MIXED: May 23-27 (Matrimony),
Dec. 27-Jan. 1, 2008 (Marian)

Please contact the retreat house in question to
ensure availability before making any travel plans

EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS

March For the relief of
the sufferings of the children

April For the schools (of the SSPX)

U.S. DISTRICT TREASURE—December 2006

Daily Offering	15,629
Masses	6328
Sacramental Communion	5650
Spiritual Communion	19,124
Sacrifices	27,709
Decades of the Rosary	18,982
Visits to the Blessed Sacrament	6290
15 minutes of silent meditation	6142
Good Example	13,998
Number returned	591

Saint Pius X Pilgrimage Co.

(Fully escorted pilgrimages accompanied by an SSPX priest)

TURKEY

(AUGUST 3 - 15, 2007)

This pilgrimage is limited to 30 pilgrims, so sign up early!
Adana • Antioch • Tarsus • Cappadocia • Hierapolis-Ephesus (the
House of the Blessed Virgin Mary) • Patmos where Saint John wrote
the Book of Revelation • Troy • Istanbul and more • following Saint
Paul in His preaching

Total per person from JFK Airport, New York: \$3075.00 per person;
by land only: \$1800.00 per person.

IRELAND, ENGLAND, FRANCE

(JUNE 2008)

- Daily Mass
- 4-star or better accommodations
- experienced Catholic tour-guides

For itinerary brochure, reservations contact: Saint Pius X
Pilgrimage Co., Robert & Christine di Cecco, 38 Ten Coat
Lane, Shelton, CT 06484; telephone 203-922-0096;
or e-mail: info@stpiousxpilgrimage.com

For more information on our pilgrimages,
please visit our website: www.stpiousxpilgrimage.com

Regina Pilgrimages

(accompanied by a SSPX priest)

THE HOLY RELICS OF AACHEN

A PILGRIMAGE TO THE CATHOLIC SHRINES OF GERMANY

MAY 31-JUNE 10, 2007

Come and join us on this chance-of-a-lifetime pilgrimage, accompanied
by an SSPX priest. Once every seven years, the Holy Relics brought
to Aachen by Charlemagne are exposed for veneration:

- the loin clothes worn by Our Lord during His Crucifixion
- the swaddling clothes of the Infant Jesus
- the cloak Our Lady
- and the cloth where the head of St. John the Baptist was placed after his beheading.

This is also a unique opportunity to render homage and learn about
the lives of the cornerstone saints of Catholic Germany:

- St. Boniface
- St. Henry II
- St. Peter Canisius
- St. Elizabeth of Hungary
- St. Albert the Great
- and more!

Space is limited. For more information please contact:

ORBIS VACATIONS
866-369-8149 (toll-free)

www.reginapilgrimages.com info@reginapilgrimages.com