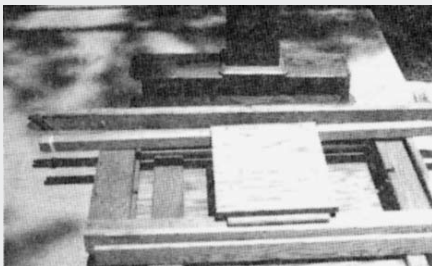
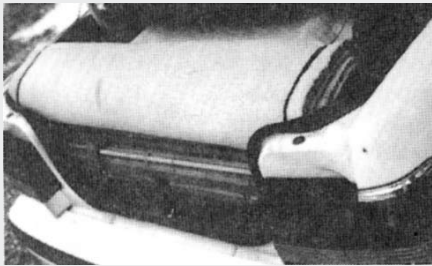


Regina Coeli

REPORT

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FROM PORTABLE TO CONSECRATED ALTAR: A BRIEF HISTORY OF QUEEN OF ALL SAINTS CHURCH



The portable altar set that Mr. Fitzpatrick constructed (as shown and described in an early 1990's issue), which along with the other sacristy items and a lending library, could fit into the trunk of his car. When assembled (a task performed every Sunday for 4 years), complete with an altar stone and antependium, this how it appeared when set up in a hotel room.



On the Feast of the Epiphany, Sunday, January 6th, Queen of All Saints Church in SPRINGFIELD, MO rejoiced not only in having their new and larger church and parish complex solemnly blessed, but most especially, the re-consecration of their new fixed stone altar, the pride of a Catholic church. It was a well-deserved honor for the Springfield mission, which though one of the smaller chapels in the SSPX's United States District, has nevertheless exercised a significant role in it the district's history and expansion.

Located in the southern portion of Missouri, like so many of the SSPX's missions, the Springfield chapel had its roots in 1970 when several families¹ in the nearby Monett, MO area banded together due to concerns of the education of their children. One of these families had actually *moved* to Monett from suburban Kansas City because the Baltimore Catechism was still being taught at one of the local Monett parishes. No sooner had they arrived though, when the somewhat traditionally-minded pastor

was replaced by the Springfield-Cape Girardeau diocese with a Conciliar-minded priest. During the next year, three local families became acquainted and began meeting to discuss the problems, though their local ordinary, Bishop (now Cardinal) Bernard Law, was not happy with these "*breakaways*" and despite their written entreaties about the incongruity of the Conciliar novelties, were in place of answers continually told to simply obey.

Between 1971 and 1972, in an attempt to find answers, the families began reading many books on the Church's teachings and thereby discovered what was at the root of the Modernist revolution, reaching the conclusion: "...we felt that we had to find the True Mass or our children would not be Catholic."²

Many inquiries were made about the availability of the traditional Roman Mass, even by writing the *Missourian*



The newly consecrated altar at Queen of All Saints Church.

Society of Saint Pius X

District of the United States of America

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Father John Fullerton
District Superior

J.M.J.
MARCH 1, 2008

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

As the system of Christian dogma is ever more abandoned by the “civilized” world, it should not surprise us that morals have also rapidly disintegrated. Truth is the life of the mind and when it is abandoned the mind becomes diseased and decays. The modern mind, by throwing aside Christian principles, has opened itself to the disease of false principles and therefore is unable to think clearly or coherently in the metaphysical or spiritual spheres. With the decay of thought values there soon follows the decay of moral values.

It is, however, surprising to see that many, who strive to cling to the Christian faith and its practice, are also affected by this dissolution of faith and morals. Christian principles, which alone can give stability to all elements of society, are put aside or at least watered down to avoid the conflict caused by going against the modern trend of “political correctness”. This causes a dulling of minds with the result that things which ought to shock peoples’ tastes and feelings no longer do so.

The change produced in society would be bad enough if man alone was affected, but the effect is much more disastrous when woman comes under the influence of false principles, for she remains the fountain of life, not only in a physical, but more importantly in a moral and spiritual sense. Because of her sensibility and adaptability, the danger of being swayed by fashions of thought or thoughtlessness is greater for her.

When fundamental principles are not clearly defined and those disputing have unsound or incorrect views regarding the ultimate values of life, such controversies are difficult to settle mainly because there are some elements of truth on both sides. In order to define these fundamental principles we must first clearly understand the end to be aimed at in this life. Any discussion would be fruitless unless we understand rightly the function that woman, by her nature, with all its physical, moral and mental gifts, is called on to fulfill in the world and what contribution to the good of the human race she has been aptly fit for.

To understand the true role woman has to play in the world we must go back to the origin of things to see what Almighty God, the Author of Nature, has destined her for. The book of Genesis tells us that God made woman to be a helpmate for man. This being so, it is unnatural and therefore bad for her to be a rival of or an echo of man. As a helpmate, she should be able to have an intelligent and sympathetic interest in his work and the difficulties to which it gives rise, without usurping his place. For this reason she may and ought to have knowledge of all the subjects that ordinarily enter into the intellectual formation of men. But, while studying the same subjects, her study should be in a different way and for another purpose. It must be more cultural than competitive, with a bias towards the

practical arts and accomplishments needed for the management of the home.

We also read in Genesis that Almighty God has said that women shall be saved by childbearing. Here we see an indication of the maternal instinct that is present in all women. Not all women will be married, but even in the virgin this maternal instinct exists and therefore must be fostered, not stifled, in her education, and directed toward the care of the weak, the suffering, the wayward and all who are in need of sympathy, insight and understanding. The maternal instinct is not just for the care of children, it also moves a woman to stimulate the fading energies in the man whose courage in life’s struggles is failing, or to encourage to high endeavors one whose lack of confidence in his own powers threatens to make him a traitor to himself and to his destiny. The motherly instinct will cause a woman to cherish greatness of an intellectual, moral or artistic kind in those entrusted to her, and move her to stir in them the efforts that are needed for success. Thus she must possess dignity, sweetness, self-restraint, objectivity and the power of giving.

Man’s greatness is always of a conquering nature – it lies in acquisition. Woman’s greatness lies in giving and securing around her life and its expansion. She grows by inspiring vitality. In contact with her, things take life, for she is, in the design of Providence, the source of life. From this the virgin finds her motherhood. The true woman must have the grace, modesty and restraint of the virgin combined with the dignity, tenderness and devotedness of the mother. Here lies her perfection and her true beauty. How significant it is that the Blessed Virgin Mary, the ideal woman, was both Virgin and Mother.

But today this beauty is no longer coveted by modern woman. Spurred on by false economic principles and fostered by the modern educational system, she has become selfish. Selfishness ruins her nature, because it conflicts with her natural disposition of self-sacrifice. Her role in life calls upon her to be a universalist. Because every woman has the nature of mother in her, she must be an educationist, an economist, a doctor, a nurse and a hundred other things to be truly successful. Specialized study does not equip her for her task. She must study to be wise. She must be ready to concretely handle all the different problems of life, whether physical, mental, moral or religious, through the exercise of practical and rapid intuitions. Man studies to be learned and dominates by force and intelligence, a woman by tenderness and devotedness. Initiative suits the man: adaptability is called for in the woman. Her universality, her concrete logic, her practical common-sense and dislike for abstraction, are required to maintain the equilibrium which could easily be lost by the specialization, and therefore narrowness, in any given department of life.

The modern educational system has been consciously set up to educate girls the same way as boys. The intent is to eliminate as much as possible the psychological and physiological differences between the two sexes. Their studies are given the same objective; their games take on the same selfish and violent spirit, with the passions they engender. Such keen competition helps boys to gain the qualities they will need to succeed in the battle of life, but is unsuited for girls as it tends to rob them of that modesty, reserve, dignity, grace, tenderness, sensibility and devotedness which is proper to their formation as women. A girl should aim at the acquisition of that strength and grace which becomes the woman. Games for her should be for the proper and harmonious development of her physique as a woman and not for the fierce joy of overcoming a rival. It is good to develop in boys the spirit that makes for conquest, but for girls, it should be the spirit of helpfulness. Education is training for life, which in nature's scheme is different for men and women. The harmony of the world is lost when it is composed of men and would-be men.

Behind this false trend in education is also the false notion asserting equality between men and women. There is only one sense in which they are equal and that is found in their calling to the same destiny - the Beatific Vision. Here there is a common standard - sanctifying grace. Woman is greater, less than or equal to man according to the measure of grace in the soul. Men and women are not meant to be equal in any other sense of the word. It would be a pity if they were. For the good of the human race, it is quite necessary that they should be different and equipped with complimentary qualities. There is no common standard of measurement as reference. Apples are not equal to oranges or to plums.

Intellectually, women are endowed otherwise than men. Generally, as a rule, man's intellect works to conclusions by a process of reasoning, whereas woman's works more by intuition. Man excels at seizing principles and making abstract conclusions,

while woman excels more in attention to detail and concrete conclusions. Man as a rule excels in invention, woman in arrangement and adaptation. Man looks to the building of the city, while woman looks to the building of the home. Which is the more important work? The feminist will say: "the work that man claims for himself - the building of the city." Yet the city is there for the interests of the home and not vice-a-versa. How dull the world would be if there were a simple, clear cut, mathematical equality in the physical and mental endowments of men and women. From the dissimilarity of the sexes there is derived the richness, variety and mystery of human life.

The truly great woman is the one who diffuses light in the home, who calls forth worth and goodness in those around her, who is the inspiration of brave undertakings, who fosters idealism, who sustains the weakening arms, who takes away tears or dries them, who creates high moral tradition, who civilizes society and increases the sum of happiness in the world; who, in a word, dominates by wisdom, goodness and sound vision, not by force and by rivaling men in the domains where they are expected to excel. The true woman strives for the ideal of womanhood, not that of manhood.

Mary, the Mother of Jesus, stands as the perfect model of womanly achievement, of gracious motherhood, and of fruitful virginity. Girls should be trained and educated so as to help them mirror in themselves the excellence of her womanly character. It is only to the degree that they do so that they can truly become the great women that today's world needs.

Sincerely in Jesus Christ and His Blessed Mother Mary,

Fr. John D. Fullerton
Fr. John D. Fullerton

Queen of All Saints..., continued from p.1



bishops, but to no avail. Eventually a newspaper article revealed information about Archbishop Lefebvre and his founding of a traditional seminary in Ecône, Switzerland, but it was felt that this would not have much practical effect for the Monett traditionalists.

Nonetheless, the article also mentioned the late Fr. Frederick Nelson in Powers Lake, ND, and he in turn referred the Monett group (which had grown to include another family³) to contact Fr. Richard Dunphey, M.S. (La Salette Missionaries) stationed in St. Louis, MO, who was also connected to the founding of the SSPX's mission in the same city.

In early 1975, two of the families made the journey to St. Louis to speak firsthand with Fr. Dunphey, who urged the families to stop attending the doctrinally-deficient *Novus Ordo Missae*⁴. Fr. Dunphey was celebrating the Roman Mass in various homes for traditionally-minded Catholics in the St. Louis area, and so several more trips were made by the Monett group to the Gateway City to obtain the traditional sacraments; this opportunity ended however, when Father's priory discovered what was he up to and took away his car!

In the meantime, it had been discovered that a Chicago area priest, Fr. Daly, was flying in once a month to Oklahoma City, OK to say Mass, and on the occasion that all four families made the trip, they found not Fr. Daly, but substitute Fr. Hector Bolduc of Archbishop Lefebvre's Society of St. Pius X, which had made foundations in the United States less than a year earlier.⁵ Fr. Bolduc was extremely happy to meet the Monett group, exclaiming: "You came all the way down here?!" And when

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Queen of All Saints...., continued from p.3

asked if they could start an SSPX mission, he readily agreed, and placed it under the patronage of Queen of All Saints. As Providence would have it, not only did the “impractical” miracle of obtaining an “Ecône priest” in rural, southern Missouri occur, but this mission was one of the Society’s first in the United States District!

As usual, the Holy Sacrifice of All Time was offered at first in various homes, though later in 1975, a room was rented in Springfield at the Boys’ Club, the mission being alternately serviced by the indefatigable traveling Frs. Bolduc and Capuchin Carl Pulvermacher from Dickinson, TX. During this period, a group from the Kansas City area traveled to Springfield and asked Fr. Bolduc if he could offer Mass for them in their area. Again he consented, and put their mission under the patronage of St. Michael the Archangel. Here again, the Springfield mission touches history, for this latter group would become St. Vincent de Paul Church (the largest owned by the SSPX in the USA), which in turn, would be instrumental in obtaining the former Jesuit complex in St. Mary’s, KS (the SSPX’s largest community in the United States).

Local persecution soon followed (especially after an interview of Fr. Bolduc and Dr. Murphy on local television) with accusations of “*tearing up the Church*” being bantered along with threatening messages left on parishioner’s automobile windshields.

Circa 1976, the mission was returned to Monett, employing a succession of locations (mostly motels) and coordinators⁶. In 1991, the new District Superior, Fr. Peter Scott, appointed Mr. Robert Fitzpatrick as the new coordinator, a laborious duty he (and with the collaboration of his wife, Gayle) would exercise for 12 years. That same year, the use of a privately-owned church in nearby Willard was attempted for a few months, but ultimately this arrangement did not work. Over the years the mission’s attendance had slightly increased and so in late 1991, Fr. Scott returned the mission to centrally-located Springfield, enabling more people to attend Mass.

After two more years in a hotel room, the first efforts towards obtaining a permanent building were begun by looking for suitable properties. This effort paid off in June 1995 with the discovery⁷ of a church at 1116 N. Jefferson Avenue. Collections for a building had already



The red brick exterior of the Queen of All Saints Church at 1116 N. Jefferson Avenue, just a few blocks away from the new church.



begun optimistically a year previous to the finding, so with generous donations from the mission’s faithful and from across the country alike, along with a District loan, the purchase of a church for the Springfield mission *finally* became a reality on the Marian Feast of the Assumption, August 15th.

It was a quaint, brick structure with limestone details and stained-glass windows built in 1919 originally as Trinity Lutheran Church, but then as Faith Apostolic Tabernacle, from whom the SSPX purchased it for a mere \$60,000. It consisted of 2,000 square feet, could seat 100 people and included a basement suitable for combined use as a parish hall, classrooms and even a bookstore! A beautiful wooden, gothic altar, after sitting patiently in storage for years was installed in the sanctuary, which had to be remodeled for Catholic use. Finally on December 3, 1995, just 20 years after its foundation by Fr. Bolduc, the Springfield mission had its very first Mass in its very own church, offered by Fr. Edward MacDonald.

The years continued and by 2002, attendance had risen to about 120 faithful, causing standing-room-only at the single Mass, which overflowed into the tiny vestibule and down the stairwell to



A late 1990’s shot of some of the faithful of the growing Springfield parish with their long-time pastor, Fr. Dean (circled).



The modern front exterior of the new Queen of All Saints; the tall windows mark the chapel, which faces east.



This interior shot shows the original L-shaped sanctuary configuration (that drops back about 5 feet to the left of the wooden partition, where the illuminated cross and choir stalls are located), which had to be rectified for Catholic worship.



Decorated for the post-ceremonies banquet, this photograph gives a partial view of the spacious basement hall complete with a full kitchen and extra rooms.

SOME CUSTOM JOBS THAT HAD TO BE DONE

- **Communion rail:** had to be modified by a master carpenter from its original curved configuration to a straight one. Some of its special lag bolts (which anchor the rail to the floor) were missing and could not be matched at any hardware store. A local machinist was bumped into, who as it turned out, made the very kind of bolts needed!
- **Altar candlesticks:** though a complete set, some brass replacement pieces had to be custom made by a parishioner, as was their polishing.
- **Altar reredos:** when obtained, it was damaged and even had missing pieces, which a picture frame shop owner (who also had happened to be an expert in matching stains) reconstructed and touched up restoring this gothic piece to its original beauty. He also constructed the fabric-covered backdrop for the altar cross.
- **Relic case:** a talented parishioner constructed this brass case to hold the relics in the hollowed sepulcher of the altar mensa.

the basement hall! The idea of expansion was first considered, but this was deemed impractical, both financially and practically, and so various factors made the necessity of another move inevitable and even imperative. This task was taken into hand by Mr. Frank Tate after his appointment as the coordinator in November 2003, when the Fitzpatrick's began a well-deserved retirement.

Starting in 2004, the pastor, Fr. Kenneth Dean and Mr. Tate looked at three or four buildings for sale, but all were close to the one million dollar range, which was impossible for the small parish to afford. The recently-appointed District Superior, Fr. John Fullerton, suggested purchasing land on which to build, but this proved to be financially impractical too. Not to be discouraged, Fr. Dean had the parish consecrated to Immaculate Heart of Mary, the first fruits of which were an immediate cohesion and continual growth. The parish then turned to St. Joseph by praying his *Memorare* after every Mass.⁸ Meanwhile, a building fund as a monthly second collection, and a fundraiser was started, which combined with further generous donations from parishioners (including a trust fund of a deceased) and a pledge fund held last summer, caused the funds to grown rapidly to \$50,000, a decent sum for such a small parish.

Meanwhile, though a church within the parish's price range was found, it was deemed too expensive due to its inherent problems. In September 2006, Fr. Patrick Crane became Springfield's new pastor and soon after another church building was found.

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1. BLESSING OF THE CHURCH

The ceremonies begin with all congregating at the front entrance of the church, and after a preliminary prayer, the exterior is blessed with holy water, then all enter the church during the Litany of the Saints. Afterwards the interior is sprinkled with holy water in 2 ways: first, the bishop circles the inside perimeter blessing the walls, and second, he walks in the shape of a cross sprinkling the floor, which is then concluded with a prayer.



Bishop Williamson along with Fr. Crane (in alb), servers and faithful (behind and out of view) stand at the front entrance for the first prayer, after which all will circle the building to bless the outside walls.



While entering the church, the *Litany of Saints* is begun during which all kneel. Later within the intercessions, the bishop will stand and face down the nave to bless the church and ask God that it will become the dwelling place of angels.



A shot of Bishop Williamson starting to sprinkle the floor. After the final prayer, the building is now formally a church, a sacred space where God will deign to confine Himself (Whom the whole world cannot contain) within.

ENCLOSING THE RELICS FOR THE ALTAR CONSECRATION



In consecrating an altar, the relics of martyrs must be entombed into the altar thereby fulfilling the vision of St. John as related in the Apocalypse: "*I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held.*" This can be done in a variety of ways, the most common by placing the encased relics into a hollowed sepulcher chiseled out of the front center of the altar mensa (the table of the altar) and then sealed.

Pictured above are the following items which we will described below: the certificate of authentication on which is resting the theca (circled), the metal reliquary case (in the box) and a sample of the attestation form.

A **certificate of authentication** is required by canon law for the public veneration of a first class relic(s). This lists not only the names of the saints sealed into the theca, but also what matter (*e.g.*, a bit of bone) these relics consist, and is kept in the sacristy for safekeeping.

The **theca** (Latin for *case*) shown is a windowed metal case in which the relics have been sealed into with threads and sealing wax (impressed with an ecclesiastical seal). The relics contained here are of 5 saints: Pope Alexander I, Eventus, Theodulus, Sabina and Serapha, all martyrs who are buried together in Santa Sabina's Basilica in Rome and share the feast day of May 3.

The **attestation form** denotes who consecrated the altar and what saints were entombed. There are actually 2 copies of this form, one which will be enclosed with the relics, and another which will be kept in the sacristy.

It might appear that the use of a **metal reliquary case** is redundant in this instance (due to the theca), nonetheless it is necessary for also sealed within this "casket" for the hallowed remains of the saints are 3 grains of incense (representing the balsam used by the Early Church at a martyr's burial) and the attestation form. The case in turn is sealed with a red ribbon and sealing wax (performed the night before by the consecrating bishop), before being placed in the chrism-anointed sepulcher to be sealed with blessed mortar and a chrism-anointed stone cover (slab).

2. RECONSECRATION OF THE ALTAR

The reconsecration of the altar takes place, a simple ceremony though necessitating some special preparations, such as the making of the cere-cloth (a wax impregnated linen lain atop the sepulcher slab to prevent any chrism residue from staining the altar cloths), the relic case (see the side bar), and during the rite, the Gregorian water, a mixture of blessed water (including salt), ashes and wine (symbolizing penance) which is mixed with the mortar used to seal the sepulcher.



Here the bishop wears his mitre and bears his crozier as he exorcises the salt, part of the ritual for making holy water. After, he will relinquish his crozier and mitre, bless the salt, then resume his mitre and crozier to exorcise the water, relinquishing both pontifical items again as he blesses the remainder of items used to make the Gregorian water. The relic case can be seen just in front of Fr. Crane (holding the ritual) covered with a red veil.



Here the bishop is anointing the 4 interior corners of the empty sepulcher with chrism in preparation for inserting the relic case, after which the slab will be anointed on both sides, blessed mortar applied to the inside sepulcher lip with a trowel, and the slab firmly fitted on the lip. The parishioner in the suit is a stone mason, and awaits the bishop to complete the latter tasks before he expertly removes the excess blessed mortar and ensures that the slab is properly seated.



The altar of sacrifice, restored to its former glory, is now befittingly vested in preparation for Holy Mass, which will occur after the administering of confirmations. Note that the white veil that was covering the altar cross during the preliminary rites (as it could not be practically installed after the consecration of the altar) has been removed, signifying the supernatural reality that the altar stands at the foot of Calvary.

3 & 4. CONFIRMATIONS & SOLEMN MASS

After 7 new soldiers of Christ were confirmed, Solemn High Mass followed with Fr. Crane as the deacon and substituting the subdeacon's roles as necessary, as one was not available.



Here we witness the fulfillment of the stone of sacrifice: the first elevation of the first consecrated Host above the newly consecrated altar.

While Communion is distributed, both master of ceremonies take the opportunity to veil the tabernacle and light the sanctuary lamp, signifying the Real Presence that is about to occupy its new place of reservation; another altar where Jesus Christ awaits the love and devotion of those He has redeemed with His Body and Blood.



5. ERECTION OF STATIONS

After a potluck banquet, in which everyone was thanked for their involvement in making this "minor miracle" happen, most especially Bishop Williamson, all returned to the church for the solemn erection of the stations of the cross, which were found in an Minneapolis, MN antique store, having come from the now closed Holy Rosary Church in Athens, WI.



The *Veni Creator* is first sung, followed by the blessing of the stational images with holy water and incense, and then their wooden crosses (the actual stations). Then the stations are hung one at a time, and here Mr. Radecki, carefully hangs the IV station (Jesus Meets His Sorrowful Mother).

The bishop places the cross into the top of each stational image, then all venerate each as in making the Way of the Cross with a genuflection and brief meditation on the Passion of Our Lord. When all the stations were hung and contemplated, the *Te Deum* (a fitting conclusion to the entire day's supernatural events) was joyously sung, followed by a heartfelt recessional of *Sancte Pie Decimae*, a hymn to St. Pius X, patron of the Society.



This view shows the men preparing to lower the 800lb mensa slab onto the altar structure of the marble façade pieces and supporting cinder blocks. In the Early Church, a martyr's body was actually placed into this tomb space, showing the intimate union of Christ with those who shed their blood for Him.



Before the altar could be installed and the tile laid, the raised sanctuary floor had to be extended (shown here in progress) and a heavily-reinforced predella constructed.



The altar just installed, the work of laying the beautiful matching marble tile on the predella begins from the top step.



It takes several men to move the modified Tudor Gothic Communion rail into the church.

Begun in 1958 as St. Luke's Methodist Church, it was just a few blocks away from the Jefferson Avenue location and had been on the market for a year when Mr. Tate inspected it. Convinced that this property was the answer to their prayers, after a price negotiation and the sale of the former property, the Springfield chapel had not only a new building, but an entire complex! With a 300-seat church that properly faced east already furnished with pews and a choir loft, the 13,000 sq. ft. complex was purchased at the bargain price of \$250,000⁹ and included a sacristy, spacious vestibule with a coat room, parish office, basement hall with a full kitchen, various class and work rooms, front lawn with signage, and a paved parking lot with an outdoor shed.

As the transition into this new period for the chapel progressed, St. Joseph continued to provide, with volunteers¹⁰ who had various skills stepping forward to lend a hand just when their talents were needed for the major project of remodeling the church for Catholic use. In fact, even before the purchase had been finalized, a modest plan for the reconstruction of the Protestant-arranged sanctuary was being made, which initially consisted of simply modifying the floor layout and installing



A close up of the wooden altar that served the parish at the former Jefferson Avenue chapel. Barely visible in the center of the mensa is the altar stone, which in the case a *portable* altar (as the stone can be removed) is the altar. In reality, such *portable* altars are meant to be temporary until a true *fixed* altar (made of stone) can be obtained.



Here a worker chamfers a “bull nose” (rounded edge) for the tiles on the steps’ edges. Such attention to detail did much to enhance the chapel décor.



Here some men paint the newly installed rear sanctuary wall, which included 2 side doorways that access behind the wall a small corridor and room used by the servers (the spacious main sacristy is located at the front of the church).



Father and son, and, former and present coordinators, Misters Robert (on right) and Erich (on left) Fitzpatrick move the pews while installing the kneelers. In the background is the confessional (with doors opened) and choir loft, both still under construction.



Former coordinator, Mr. Tate polishes the dissembled tabernacle that had sat for decades in storage at Queen of the Holy Rosary Academy in St. Louis, MO.

the wooden altar from the former chapel. A combination of events though, a lower sale price (which allowed funding for better options) and the realization that there was no better time than the present to build a proper sanctuary, changed everything!

The first indication of the quality of reconstruction came with the providential purchase of a wooden Tudor Gothic-style¹¹ Communion rail from a Detroit church. From there, the determination that the use of marble tile versus hardwood flooring could be afforded cinched the matter, combined with obtaining a wooden Tudor Gothic altar and reredos.¹²

But the climax came in October when Fr. Fullerton offered a beautiful, green-colored, marble altar, which providentially was nearly a perfect match to the marble floor tile that had been purchased for the sanctuary. The altar had been obtained by the SSPX several years ago and was patiently sitting in a Kansas City, MO storage cave. It was erected during the 1958 construction of the motherhouse for the Dominican Sisters of Mission San Jose, St. Elizabeth Convent in Oakland, CA, and dismantled and removed when they modernized their chapel. Even more promising was documented evidence that the altar had once been solemnly consecrated, and hence could be re-consecrated, a ceremony that is far simpler than the consecration of an altar. Having a consecrated altar (which after the Blessed Sacrament is the most sacred item in a church), would make Queen of All Saints the envy of many SSPX chapels, including some of its largest which do not have consecrated altars.

While the sanctuary appointments were accrued, a variety of other projects progressed (some having started on the very evening of the property closing) such as installing the sanctuary floor, predella and rear wall, modifying the existing pews to face straight and include kneelers, restoring the choir loft (which had been walled up), construction of a confessional, electrical and audio upgrades, general carpentry, and vent duct repairs. In due course the finishing touches of installing the marble tile in the sanctuary (professionally executed by the parishioners themselves), reredos and marble altar and other items were also accomplished bringing the church closer to the day when it could be solemnly blessed.

In the meantime, the former church was sold to a private couple and on the final Sunday of November¹³ (the 25th), the last Mass was said within its confines by Fr. Crane; the building



Getting the church ready included yard work, removing weeds in the parking lot....



...and power washing a wooden enclosure in preparation for repainting.

had served the Springfield faithful well for several years, and will continue to be fondly remembered. Though construction in the new building continued, the first Mass was celebrated by Fr. Crane at a temporary altar on the First Sunday of Advent (December 1st).

The remarkable series of ceremonies that would officially initiate the new chapel occurred on the Feast of the Epiphany, January 6th, in connection with Bishop Richard Williamson's confirmation tour in the United States District, and would include the solemn blessing of the church, the re-consecration of the altar, the administering of confirmations, solemn High Mass, and the erection of the stations of the cross. The usual flurry

2008 SSPX SUMMER CAMPS

Midwest

Amery, WI

Boys (ages 8-15): June 28-July 12

To register, please call St. Thomas Aquinas Seminary at 507-454-8000 (ask for either Mr. John Bourbeau or Mr. Patrick Mackin).

California

Los Gatos, CA

Boys (ages: 8-15): August 10-23

Girls (ages: 8-15): July 12-19

To register, please call Mrs. Knowles at St. Aloysius Gonazaga Retreat Center at 408-354-7703.

East Coast

Stella Maris Girls Camp
Camp Olmsted, Scandia (Warren), PA

Girls (ages 13-18): July 22-August 1

of preparations preceded the events, along with a 2-day "boot camp" to prepare the altar servers for the complex ceremonies, choir practices, a variety of sacristy work, the various food stuffs for the pot luck banquet held after Mass and any last minute unfinished construction details.

The Springfield faithful, already elated over the dramatic development of their simple chapel into a real church with a consecrated altar, were profoundly joyful in being able to take part in the unique experience of the ceremonies (which are described throughout this issue in chronological order) and are extremely thankful to the blessings bestowed upon them by God through the intercession of their Patroness and St. Joseph.

Footnotes

¹ The 3 original families were of Dr. Robert and Mrs. Ana Lee Murphy (now residing in St. Mary's, KS), Mr. Joseph and Mrs. Carol Ostertag (both deceased) and Mr. and Mrs. Irene and Lawrence Pachelhofer (the husband, whose sister was the late Benedictine Sister Grace, is deceased, though survived by his wife).

² Transcribed during an interview with Mrs. Murphy in 2007. Other sources included the Fitzpatrick's, Tate's, Radecki's and the District Office archives.

³ The family of Mr. Richard Evans, of who his wife, Mrs. Dorothy Evans, became the first coordinator of the Springfield mission from 1975-1980.

⁴ Fr. Dunphy also told the families that in absence of attending True Mass to fulfill their Sunday obligation by praying the Mass or rosary at home, and recommended the removal of their children from the parochial schools which was teaching them modernist errors.

⁵ In 1974, with the arrival of Fr. Gregory Post in Walnut Creek, CA and the founding of St. Joseph's House of Studies (seminary) in Armada. Cf. the July 2006 issue for more details.

⁶ Who in succession were Mrs. Dorothy Evans (1975-1980), Mrs. Helen Nichols (1980-1989; now deceased), Mr. and Mrs. John Murphy (1989-1990; now residing in St. Mary's, KS), and Mr. and Mrs. Lawrence Pachelhofer (1990-1991).

⁷ It was discovered by the very active parishioners, Mr. Paul Coats (who would go on to teach at St. Vincent de Paul Academy in Kansas City, MO and St. Joseph's Academy in Armada, MI, and then work as an administrative secretary at the SSPX's District Office in Kansas City, MO for a few years) and Mr. Ralph Stevens (who served several years as the mission's sacristan).

⁸ Mr. Tate said initially a prayer to St. Pius X (the patron of the Springfield-Cape Girardeau diocese)

was intended, but because an official prayer to him for necessities could not be found, the *Memorare* of St. Joseph was chosen instead.

⁹ Similar square footage in Springfield would have cost between \$500,000 to \$1 million!

¹⁰ The chapel is thankful for all of the volunteers who assisted with this massive project, but 2 that Mr. Tate said especially deserved recognition was Mr. Dan Duffner, who organized the fundraising and was experienced in remodeling churches, though previously in the opposite mode: from traditional to *Novus Ordo*; he therefore took this task upon himself as a penance. The other was Mr. Peter Radecki (with the invaluable collaboration of his wife, Sheila), who acted as ramrod for the project, performed a wide variety of tasks and (in combination with Mr. Brendan Hamtil of St. Vincent's in Kansas City) was instrumental in the ultimate outcome of the magnificent sanctuary, considered by many parishioners to have been a "*minor miracle*" due to the limited resources available.

¹¹ The inspiration for employing Tudor Gothic décor in the new church was derived from its wooden beamed ceiling which was similar to St. Vincent's in Kansas City. As it would transpire, Springfield's sanctuary appointments (especially the combination of a colored marble altar offset by a stained wooden reredos) would bear a remarkable resemblance to its archetype.

¹² Originally obtained from St. Paul's Lutheran Church in Chicago, IL by Fr. Scott Gardner for the Girard, OH chapel, it ended up in storage for several years at the academy in Olivet, IL.

¹³ During this same month, Mr. Frank Tate (who had been assisted greatly by his wife, Theresa as his "*secretary*"), due to his demands at work had to step down as the coordinator, which was passed onto Mr. Erich Fitzpatrick, the aforementioned Fitzpatrick's son.

CONFIRMATION SCHEDULE

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

BISHOP RICHARD WILLIAMSON

Sunday, April 6	Phoenix, AZ
Monday, April 14	El Paso, TX
Wednesday, April 16	Veneta, OR
Thursday, April 17	Portland, OR
Friday, April 18	Bismarck (Mandan), ND
Sunday, April 20	Post Falls, ID
Tuesday, April 22	Anchorage, AK
Thursday, April 24	Cleveland, OH
Saturday, April 26	St. Mary's, KS

BISHOP BERNARD FELLAY

Wednesday, June 11	Armada, MI
Wednesday, June 18	Winona, MN
Sunday, June 15	Honolulu, MN
Sunday, June 22	St. Paul, MN

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EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS

<i>March</i>	For the propagation of the Catholic Faith.
<i>April</i>	To make reparation for the outrages made to Jesus in the Eucharist.
<i>May</i>	For the triumph of our Heavenly Mother

U.S. DISTRICT TREASURE—December 2007

Daily Offering	10,428
Masses	4823
Sacramental Communion	4152
Spiritual Communion	14,776
Sacrifices	22,271
Decades of the Rosary	49,523
Visits to the Blessed Sacrament	3814
15 minutes of silent meditation	3590
Good Example	13,955
Number returned	411

RETREAT SCHEDULE

ST. IGNATIUS RETREAT HOUSE
209 Tackora Trail, Ridgefield, CT 06877
(203) 431-0201

MEN: Apr. 21-26, Jun. 23-28, Aug. 4-9, Oct. 13-18,
 Dec. 15-20

WOMEN: May 26-31, July 21-26, Sept. 8-13,
 Nov. 17-22

ST. ALOYSIUS GONZAGA
CAMP & RETREAT CENTER
19101 Bear Creek Road, Los Gatos, CA 95033
(408) 354-7703

MEN: Mar. 31-Apr. 5, May 12-17, June 30-July 5,
 Sept. 29-Oct. 4, Dec. 11-14 (Weekend)

WOMEN: Apr. 21-26, June 2-7, Sept. 8-13, Oct. 20-25,
 Dec. 4-7 (Weekend)

MIXED: Nov. 10-15 (Third Order Retreat)

OUR LADY OF SORROWS RETREAT CENTER
750 E. Baseline Road, Phoenix, AZ 85042
(602) 268-7673

MEN: Apr. 28-May 7 (10-day), Jun. 9-14 (Vocation), Oct.
 8-11 (3-day Virtue), Oct. 22-25 (Matrimony)

WOMEN: Nov. 10-15, Dec. 15-20,
 May 28-31 (3-day Virtue)

MIXED: Dec. 27-Jan. 2, 2009 (Marian—tentative dates)

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

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150TH ANNIVERSARY PILGRIMAGE TO LOURDES

OCTOBER 22 - 28, 2008

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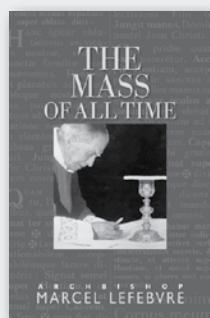
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