

Regina Coeli REPORT

REGINA COELI HOUSE, 2918 Tracy Ave., Kansas City, MO 64109
Tel: (816) 753 0073 FAX (816) 753 3560

PARISH LIFE IN POST FALLS

Amongst the Society's centers that is most honored by visits is **IMMACULATE CONCEPTION** in Post Falls, Idaho. This year Bishop De Galarreta, the Society's bishop responsible for the religious communities in the traditional movement, visited during Holy Week, much to the delight of the faithful.



The procession was followed by a Pontifical Mass at the faldstool. Here the bishop gives his blessing as he processes out of church at the end of Mass.



Bishop De Galarreta blesses the palms before an outside altar on Palm Sunday.



The bishop distributes palms to the faithful. He is accompanied by Father DeLallo to his right and Father Crane to his left.



The altar of repose erected in the church basement for the Maundy Thursday adoration.

Father Paul Morgan, the Pastor, has recently introduced the Archconfraternity of St. Stephen at Immaculate Conception, encouraging the boys to truly serve at the altar for the greater glory of God and the salvation of their souls. Here are the first nine members together with Father Morgan on the back steps leading up to the church sacristy. These first members are all Masters of Ceremonies and team captains.



Society of Saint Pius X
District of the United States of America
REGINA COELI HOUSE

2918 Tracy Avenue
Kansas City, MO 64109
(816) 753 0073
FAX (816) 753 3560

Father Peter R. Scott
District Superior

J.M.J.
June 1, 2001

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

We are happy to be able to include in this report the most recent statement by our Superior General, Bishop Fellay, concerning the recent discussions with Rome. You have probably heard that Rome's refusal to make a statement that all priests the world over have the right to celebrate the traditional Mass is the reason for our refusal to accept the canonical arrangement that was proposed to us. You may wonder why. Read the bishop's own explanation.

In effect, there are two groups of people who have questioned the Society's decision: those who think that we should not even have entered into discussions with the Roman authorities in the first place, and those who think that we should not have broken them off. However, at the root of their disagreements are misconceptions concerning the reality of the situation in Rome.

We all know that there is presently in the Catholic Church a division between eternal Rome and modernist Rome, between the Catholic religion and the ecumenical religion, between the Catholic Church and the conciliar church. Rightly do we speak of this opposition and even of two churches, for we see it lived every day. However, it is a gross simplification to consider them as two separate and distinct entities. The modernist, ecumenical, conciliar church, like all evil, cannot exist in itself, but as a parasite it must depend upon something else to exist, namely the Catholic Church

The post-conciliar church is consequently not a separate church, but the Catholic Church *"poisoned by an inimical and foreign spirit that tends to corrupt and destroy it... disfigured by the Council, and that which is foreign to the Catholic spirit in the spirit of the Council"* (Fr. Michel Simoulin in *Bulletin Saint Jean Eudes*). Hence the modernists' insistence on retaining much of the structure, authority, teachings (at least in name) and appearances of the Catholic Church, without which their parasitical, evil, corrupting ideas could no longer be effectively spread around. Hence also our duty to deal with the modernists who have infiltrated this structure, despite our fundamental differences with them. For it is only by excising or curing the evil within this structure that the crisis can come to an end. It is this complex reality that is underestimated by those who maintain that we should act as if the post-conciliar church had nothing to do with the Catholic Church. Archbishop Lefebvre understood this well, for whilst never ceasing to condemn modernist Rome and the post-conciliar church, he always showed himself willing to meet with the Roman authorities, and explain his principles, as he did before the episcopal consecrations of 1988.

However, there are also those who feel that we should make an arrangement with the authorities and accept the practically very appealing canonical situation that they propose. They have also misunderstood, claiming that we should react to Rome in the same way as if there were no crisis in the Church. They fail to see how the gravity of the corruption in the expression of the Faith must profoundly affect the way we relate to the post-conciliar church. They also grossly simplify the sad reality that we are living.

There is in fact a very grave danger that the modernists will inject the deadly parasite of indifferentism in return for the guarantee of canonical freedom. It is what they did to the Fraternity of St. Peter, which no longer opposes the errors of Vatican II nor the New Mass. The very fact of contact with the liberal protestant spirit brings with it the grave danger of parasitical infection. Here the crucial question for our superiors is not what might be offered, for it could so easily turn out to be an empty promise, but whether the authorities in Rome have retained sufficient of the Catholic spirit to truly allow us to play our role in the restoration of the Catholic Faith and Catholic life within the Church. This is manifestly not the case.

The Society did not require that the Roman authorities accept immediately all our doctrinal statements concerning the crisis in the Church, but simply that they show the good will to look at the objective principles at stake. This they have consistently refused to do, as Bishop Fellay points out, concentrating rather on their modernist, ecumenical concept of unity. By refusing to acknowledge that all priests have the right to celebrate the traditional Mass (although they know it is true) they have showed that they are simply in bad faith with respect to Catholic Tradition, that they have not retained sufficient of the Catholic spirit to see the role that the Mass and Tradition have to play in overcoming the manifest crisis in the Church and restoring all things in Christ. Hence the superiors' very correct decision that it would be exceedingly dangerous and imprudent to deal with the hand that these parasites are dealing us, regardless of the practical advantages that it might seem to bring in the short term.

Let us not see our duty any differently than that of maintaining at all times the supernatural spirit, which is that of the Church. In this month of the Sacred Heart, let us find therein the zeal for souls, the desire for the honor of Holy Mother Church, and the love for the Holy Sacrifice of the Mass. Let us yearn to make reparation to the Sacred Heart for so many evils infiltrated into the bosom and life of the Church, that we might find in the Sacred Heart: *"a firm defense against the wicked machinations of the enemies of God and His Church... a most effective school of divine love. On this love must rest the kingdom of God which is to be established in the souls of individuals, in families and in nations"* (*Haurietis Aquas*, Pius XII). Let us recite the Litany of the Sacred Heart every day this month that the Society's request that the recognition of every priest's right to celebrate the traditional Mass might soon be fulfilled, and let us renew the consecration of our families and homes to the Sacred Heart during this month.

Yours faithfully in the Sacred Heart, of whose fullness we have all received,


Father Peter R. Scott

SUPERIOR GENERAL LETTER # 60 TO FRIENDS AND BENEFACTORS

May 5, 2001

Dear friends and benefactors,

This letter is coming to you somewhat late. We did not wish it to reach you before we could give you news as accurate as possible on the state of our relations with Rome. It seems to us that the time has now come to assess the situation. Many rumors have been circulating, a number of them false. Also we are aware of how much is at stake, and how decisive it can be for our future. We will lay out here various aspects of the question.

For our part, we have been marginalized by the authorities in Rome, not to say rejected, because of our refusal of Vatican II and the post-conciliar reforms, for reasons of doctrine.

When we say that we refuse the Council, we do not thereby mean that we totally reject the letter of all the Conciliar documents, consisting as they do in large part of simple repetitions of what has already been said in the past. What we are attacking is a new language, introduced in the name of the "pastoral" Council. This new language, being vague and much less precise, conveys a different philosophy and is the basis of a new theology. It rejects any stable way of looking at the essence of things, to base itself rather on the state of their existence at any given moment, which is bound to be changing, varied, and more difficult to grasp according as it varies. As change and movement are part of the life of all living things, so change will come to the forefront and be considered a necessary part of the Church, Dogmas previously untouchable then become liable to correction and improvement... They are shut into the age in which they were pronounced as though they ceased to be binding once that age was over... To insist on understanding them in the same sense, and the same way they have always been understood, becomes a thing of the past. The ensuing temptation to make an absolute out of the particular, out of the human person, becomes great... finally that human person, *i.e.*, man, gets put in the center and God is pushed to one side. A new religion is dawning.

The modernist is clever enough to avoid direct confrontation between the new and the old. He presents the new as though it were the enrichment of an under-nourished way of thinking now surpassed by the new concepts. Almost all words such as "redemption," "grace," "revelation," "sacrament," "mystery," take on a new meaning.

In the Church's life, this process is particularly striking in the case of the new liturgy, which in its physical movements centers on man, and is no longer hierarchically directed through the priest towards God. Sacrifice is no longer mentioned, being replaced by "Eucharist," a word that used to apply

only to the consecrated host: henceforth the emphasis is on the meal.

In these very changes we see the origin of today's collapse of what still remained of Christendom, and the cause of the present crisis of the Catholic Church. Religious liberty is radically incapable of standing up to the wave of secularisation swooping through the modern world, a world in effect without God, making itself into God: for, the creature once having cut off its dependence on its Creator in order to establish its autonomy and liberty, it has no further basis for its intrinsic and absolute dependence on its God. So to save the human person from the totalitarianism of the modern state, the creature has sought to establish that the person and its liberty are superior, at which point it can no longer reconcile this very real liberty with the absolute dependence on God. Then, perforce, sin, as the misfortune of the creature rebelling against its Creator, is no longer understood, the creature's responsibility becomes very vague, and the Redemption, God's answer to that misfortune, is turned inside out.

The whole life of man becomes much easier, God's commandments are consigned to oblivion; all discipline, strictness, austerity and renunciation fade away. Once the human person's greatness is affirmed in this way, his relation with his God, which is his religion, will take on a completely different look. This new look at the person and his acts seeks to be so positive, and such an effort is made to discover "seeds of the Word" in all directions, that the idea that everybody is saved is now firmly implanted in numbers of Catholics' minds, and all the ecumenical celebrations and inter-religious declarations merely go to corroborating this new vision of life. The effect, if not the intention, is a frightening spread of the belief that it does not matter what religion one belongs to.

Hence, on our side, our firm attachment to everything that the Church taught even recently, to everything that used to guide Christian life but is now dismissed as being old-fashioned, out-of-date, antiquated, narrow-minded. We do not deny that a certain amount of change is part of any society's life, which therefore includes the Church, but we state that the apple-tree's life will produce apples, and that it is absurd to expect the changes bound up in the life of the apple tree to suddenly produce coconuts.

The Christian life of the Society of St. Pius X is producing undeniable fruits of salvation, as even Rome recognizes. That there is a grave crisis in the Church, an appalling falling off in the preaching of doctrine, a lack of interest on the part of the Christian people, Rome also recognizes. That one of the motives of the Vatican's approach to us may lie in these two consider-

ations, is not to be excluded; and if Rome calls upon us as firemen to help put out the fire, we will not refuse our services, but before we get involved in the blaze we do ask for the gasline which is the source of the fire to be cut off!

However, deep down, the Romans were coming to us for a different reason.

On Rome's side, they are at present concerned above all to establish unity. All their efforts are going in that direction. One bold, shocking, scandalous act follows another in their attempt to draw together Christians disunited and torn apart. The determination to overcome doctrinal differences by liturgical acts in common very much expresses this new ecumenical thrust. One cannot help thinking they wish to give secondary importance to questions of truth in order to get on with living. Howsoever that be, there is an explicit desire to overcome doctrinal differences by joint action. Here is probably to be seen the motive for the Vatican's approach to us last autumn.

We are being offered a practical solution not to be held up by points of dispute. Rome neither denies that there are points to be disputed, nor does it refuse to deal later with such questions, but it is inviting us to "re-enter the fold" without further delay. As a sign of good-will, we are being offered a solution acceptable in itself, in fact a solution which would suit us down to the ground from a purely practical point of view.

Yet it is an offer we must refuse, for the following reasons: the whole history of the Society of St. Pius X shows how much we are a sign of contradiction, how much our existence can raise violent reactions, even hateful reactions from Catholics, especially the hierarchy. The attitude of many bishops who are open to all kinds of ecumenism on the one hand, but treat ourselves on the other hand with a harshness that has no name, is profoundly contradictory.

We suffer from this situation through the division to be found in almost all our families. But this division cannot be healed by a merely practical agreement. We embody the contradiction without meaning to do so, and a practical agreement will not change this basic situation. The solution to the problem is to be sought elsewhere. Deep down, Rome does not understand our attitude towards the New Mass and the Conciliar reforms, Rome holds our attitude to be the manifestation of a rigid narrow-mindedness.

And whenever we try to tackle the deep-down problem, we find ourselves every time up against a brick wall: we are not allowed to call in question the reforms of the Council; we might be allowed a certain degree of criticism, but certainly not accusations so broad and grave as we keep on raising.

In other words, if we accepted Rome's solution today, we would find ourselves up against exactly the same problems tomorrow.

For our part, we are and we mean to remain Catholic. Our seeming separation from Rome is of minor importance compared with the major problem shaking the Church to Her foundations, and of which we are despite ourselves merely an outstanding sign. For Rome's part, to settle the question of the seeming separation is of primary importance, and takes priority over all else; doctrinal questions will be talked about later. Through this pursuit of unity, Rome has indeed changed its position towards us, it is indeed seeking for a solution, but as far

as we are concerned it is missing the point. For sure, we wish to see this crisis come to an end. For sure, we wish to cease being opposed to Rome. But that calls for a different approach altogether.

Rome's failure to understand our position is such that if today we accepted their agreement, tomorrow we would have to undergo exactly the same treatment as St. Peter's Fraternity, which is muzzled, and being led where it does not want to go, slowly but surely towards Vatican II and the liturgical reform. St. Peter's Fraternity and the other "Ecclesia Dei" movements still manage to survive, as best they can, they will owe it to the firmness of our stand.

Certainly we are grateful for everything well-meaning in Rome's approach, but it is our judgment that things are not yet ripe for us to be able to go ahead. The reasons we were given for their refusing to grant our pre-conditions for re-establishing trust, are highly significant: "it would raise too much opposition, it would mean giving up the whole work of the Council."

There is always an immense amount of work on our hands, which is why we would by no means refuse a true discussion with Rome of the real questions, but we have not yet reached that point.

We too have a profound desire for the unity of the Mystical Body. Our Lord's prayer "that all be one" is our prayer too, but while the practice of charity can greatly help to promote the cause of unity, nevertheless it is only when minds are agreed on the truth that wills can be united in seeking the common goal apprehended as such.

Our eyes raised to Heaven, we often renew on behalf of all the clergy, Jesus Christ's own entreaty. Father, sanctify them. We rejoice in the thought that a very large number of faithful of all classes, taking to heart their clergy's good and the good of the Church, join us in this prayer. It is no less agreeable to us to know that there are also many generous souls not only inside convents and monasteries but also living in the world who offer themselves unceasingly as holy victims to God for this purpose.

"May the Most High accept as a sweet perfume their pure and sublime prayers, and may He not disdain our own most humble entreaties may He in His mercy and providence come to our aid, we beg Him, and may He pour out upon the clergy those treasures of grace, charity and every virtue enclosed in the most pure Heart of his dearly beloved Son" (St. Pius X, *Haerent Animo*).

We strongly recommend to your prayers what we have no doubt you have already been greatly praying for, that the Church recover her true visage, serene, eternal, shining with the holiness of God and setting the earth on fire with the love of a God who so loved us, May Our Lady who presides so clearly over the destiny of the Church at this beginning of a millennium protect you and bless you with the Child Jesus, "*cum prole pia*:" as the Liturgy says.



+ Bernard Fellay, Superior General



Father Morgan blesses the new school library in March. The shelves were built by parishioner, Mr. Tom Metcalfe and his son.

Parishioners of Immaculate Conception protest silently and prayerfully outside a Spokane abortion clinic.



REGIONAL REPORT



ARIZONA

Last February, Father Joseph Pfeiffer, Retreat Master and Pastor of **OUR LADY OF SORROWS** in **PHOENIX** hosted Bishop Tissier de Mallerai for Confirmations. So much has his congregation grown that it was no longer possible to use the church for the

Sunday ceremony. Instead he had cut down a large section of the citrus orchard adjoining the retreat house, and make a flat playing field out of it, so that he could set up a tent and the faithful could assist at an outdoor ceremony. It was a magnificent occasion, and the Confirmation ceremony was followed by a parish picnic and numerous activities for the 100 children in the parish.



Bishop Tissier de Mallerai distributes Holy Communion during the outdoor Solemn High Mass.

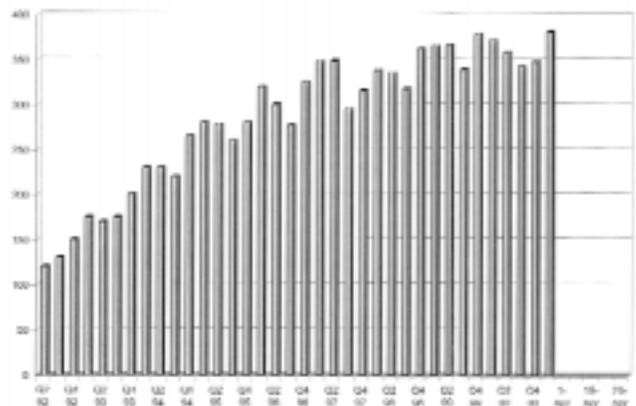


The bishop, with Father Pfeiffer to his right, during the sit down lunch in the citrus orchard on the retreat house grounds.



The bishop looks on as the children demonstrate their musical prowess.

Our Lady of Sorrows Average Sunday Mass Attendance by Quarter





OHIO

Father McMahon, pastor of **ST. PIUS X** in **CINCINNATI**, had to cancel his Easter Vigil ceremony, due to the curfew in effect at that time, but has organized a wide variety of different activities, including a day of recollection in March, monthly adult catechism classes on the Holy Sacrifice of the Mass, followed by a dinner, attended by around 40 parishioners, and an Aciés to encourage the members of the Legion of Mary, and recruit new members. The feast of St. Patrick, on March 17, was celebrated with solemnity, starting with a Solemn High Mass, followed by participation in the Cincinnati St. Patrick's Day parade. This was followed by a truly authentic Irish meal, accompanied by bagpipe entertainment, attended by 118 parishioners. In recent months, all the church statues have been stripped, cleaned and repainted, improving greatly the beauty of the house of God.



Father McMahon in the church basement together with some of the parishioners after one of the conferences of the Lenten day of recollection.



The float in the Cincinnati St. Patrick's Day parade prepared and accompanied by the parishioners of St. Pius X.



The St. Patrick's day dinner in the church basement.



The recent statue of the patron saint that stands in the sanctuary.



MINNESOTA

ST. THOMAS AQUINAS SEMINARY in **WINONA** filled up this February as every year, with a record number of 45 Priests at the annual Priests' meeting, and a similar number of Seminarians.



The choir stalls at the Seminary filled with priests and seminarians for the singing of Compline.



Most of the priests and some of the seminarians braved the elements for this outdoor shot in front of the Seminary chapel.



Reinstalling the newly repainted statue of the Sacred Heart on the side altar.



The newly repainted statue of Our Lady of Fatima, just installed. Our Lady of Fatima had been the patron of the Society's chapel in the Cincinnati area before the purchase of St. Pius X church.



The then St. Patrick's church as it looked for the last New Mass in 1992, just before it was purchased by the Society of Saint Pius X.

Recently repainted the present St. Pius X, in the



The recently repainted Pieta that sits over the stairs going down to the basement.



The church as it presently looks, with the newly refinished hard wood floor, and recently repainted statues, including the angels on the altar.



Father Schmidberger, First Assistant to the Superior General, in intense discussion after one of his conferences, with Father Violette, District Superior of Canada, Father Simonot and Father Philippe Pazat.



H.E. Bishop Williamson together with our future priests on the Seminary chapel steps, after the ceremony of ordination on *Sittientes Saturday* (March 31) on which seven new Subdeacons were ordained, as well as seminarians to the minor orders of Porter, Lector, Exorcist and Acolyte.



MISSOURI

ST. MARY MAGDALEN in MEXICO has just completed an extensive remodeling of its church and parish hall facility, includ-

ing repainting the inside, new wall to wall carpeting, a new roof and a new Cross on the top of the chapel. Volunteers from amongst the faithful did all the work, including the design, fabrication and installation of the full size Cross on the church roof.



Installing the new cross on the roof of the chapel wing of the facility. The cross descends three feet below the roof line, and is firmly attached to the supporting structure.



The team of workers, proud of their efforts, sit on their new roof, adjacent to the Cross, at the completion of the project in April 2001.

In March **ST. VINCENT DE PAUL in KANSAS CITY** held this year its St. Joseph's table, as every year without fail since 1979. A new all time record of \$5,645 was set, allowing 564 Masses to be celebrated in honor of St. Joseph for priests. This has always been the intention, and the total number of Masses celebrated over 22 years is now 3,758.



Father Kenneth Dean, the pastor, blesses the St. Joseph table, replete not only with statues, but this year with a live holy family.



Father Dean enrolls some of his class of 14 First Communicants in the Brown Scapular after Mass on Sunday April 29. They had been prepared the day before by a recollection given by the Sisters of the Society.



The colorful altar of repose for Holy Thursday set up in the crypt chapel of St. Vincent's church.



ILLINOIS

OUR LADY IMMACULATE in OAK PARK (Chicago) celebrated its annual St. Joseph's dinner on Sunday March 18, followed by an auction of donated items in favor of Our Lady Immaculate Academy. A total of \$3,500 was raised to help support the school, which presently has an enrollment of 43 students. On Sunday May 6 the students were happy to display their knowledge and projects to parishioners in the annual Science Fair. All the students had their experiments set up in the church basement, ready for the judges to determine the best.



Father Peter Scott, the pastor, takes on the new hat of an auctioneer to help raise funds for the Academy.



The competition and winning of bids was a fun time for all concerned.



One of the 2nd grade students with her projects "Colder than Ice" and "Growing crystals".



Another of the students with her experiment demonstrating the colors of the rainbow.



The Kindergarten and first grade class at lunch in the church basement.



TEXAS

The sleepy town of **SANGER**, 50 miles north of Dallas, awoke to the chant of *Christus vincit* from the parishioners of **OUR LADY**

OF FATIMA on Palm Sunday, April 8, as visiting priest Father Peter Scott lead the parishioners on the first Palm Sunday procession in several years.



The blessing of the palms before the main altar of Our Lady of Fatima.



Father Scott, followed by choir members and parishioners, process along the streets neighboring the church.



CALIFORNIA

Fathers Brandler and Lawrence Novak preached a retreat with a difference at **ST. ALOYSIUS GONZAGA RETREAT CENTER** in **LOS GATOS** last March 21-26. It was a Lenten retreat, having as a motif the seven penitential psalms, and a series of conferences based upon penance, the duties of men and the Passion. 22 men attended.

Father Brandler gives the instruction on the Seven Sorrows of the Blessed Virgin Mary in the retreat house chapel.



Father Brandler administers "First" Communion to the retreatants at the High Mass of the Prodigal Son that takes places after the General Confessions.



The retreatants in front of the grotto of Our Lady of Lourdes on the retreat house property after the end of the retreat.

The students of **ST. MICHAEL'S ACADEMY** in **BAKERSFIELD** are very grateful for Mr. Richard Poplawski, whose coming as Assistant Principal enabled their school to

reopen this year. He is also proud of their work and of their fervent devotion to the Blessed Virgin Mary.



7th & 8th grade students make a class presentation, comparing the reasons for the assassinations of Presidents Lincoln and Kennedy.



On May 1st, the older girls' first duty, after morning prayers in the church, was to create at May altar for their classroom. Each day during May they took turns crowning Our Lady's statue, then they sung a different Marian hymn to honor their Queen. Here they are around their May altar.



OREGON

On Sunday May 6, Father Lawrence Novak organized the May Crowning and

First Communion at **ST. THOMAS BECKET** in **VENETA**. Four boys and two girls received their First Communion.



Father Novak together with the children involved in the First Communion and May Crowning ceremonies in front of their new church.

Looking west over the 100 acres set aside for the foundation of a convent of the contemplative sisters of the OASIS, near the town of Crow, 7 miles from Veneta.



INTERNATIONAL NEWS

EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS: June – August 2001

June	The sanctification of priests
July	Religious vocations
August	For greater use of the exercises of St. Ignatius

U.S. DISTRICT TREASURE —MARCH 2001

Treasure sheets returned	441
Morning offerings	13,309
Masses	5395
Sacramental communions	4875
Spiritual communions	10,368
Sacrifices	26,227
Decades of the Rosary	51,550
Visits to the Blessed Sacrament	5855
15 minutes of silent meditation	5930
Good examples	16,499

The 24 active chapters for March 2001 were: St. Mary's Academy, St. Mary's, KS; Our Lady of the Rosary, Buffalo, NY; St. John Fisher, Fort Wayne, IN; Our Lady Immaculate, Chicago, IL; Our Lady of Lourdes, Honolulu, HI; St. Therese, Nicholville, NY; Our Lady of Sorrows, Girard, OH; Immaculate Conception, Post Falls, ID; St. Peregrine's, Cleveland, OH; St. Peter Chanel, Hilo, HI; St. Vincent de Paul, Kansas City, MO; St. Thomas Becket, Veneta, OR; Immaculate Heart of Mary & St. Joseph, Colton, CA; St. John Vianney, Long Prairie, MN; St. Lawrence, Hartford, CT; St. Joseph's, Armada, MI; St. Jude's, Philadelphia, PA; St. Michael's, Farmingville, NY; Sacred Heart, Mancelona, MI; St. Michael's, Bismarck, ND; St. Anthony's, Charlotte, NC; St. Bakersfield, CA.

FRANCE

Bishop Fellay, the Society's Superior General was present at the Seminary of the Holy Curé of Ars in Flavigny for the taking of the cassock on the traditional occasion of the Feast of the Purification of the Blessed Virgin Mary. Among the 12 seminarians who took the cassock were two Americans.



Bishop Fellay together with Seminary Rector, Father Troadec and the seminarians with their brand new cassocks and surplices.



The seminarians and two brother postulants on pilgrimage to the nearby town of Ars to pray before the reliquary containing the heart of their patron saint.

Y.A.G. WEEKEND

Father Joseph Pfeiffer is again organizing the Young Adult Group weekend in the Colorado Rockies (Estes Park), an opportunity for young traditional Catholic adults to form true friendships, sharing Catholic principles. A series of conferences and activities will fill the time from Friday August 24 at 3:00 p.m. to Monday August 27 at 5:00 p.m. All those interested in participating may contact Mrs. Sylvia Leacock for additional information at (480) 961 9159 or Sylvia.Teresa@juno.com.

2002 PILGRIMAGES

Saint Pius X Pilgrimage Co. is organizing the following pilgrimages for next year:

- Holy Land: April 17 – 27
- Italy: June 30 – July 12. The theme is “Eucharistic Miracles in Italy”, and it will include Loretto, Lancia, San Giovanni Rotondo and Rome
- Mexico: October 14 – 19. The theme is “Our Lady of Guadalupe”, and it will include Mexico City.

If interested in more information, call (203) 261 1133 or e-mail st-pius-x-pilgrimage@snet.net.

RETREAT SCHEDULE

June-September 2001

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

Men's 5 day Ignatian: June 25-30 & August 6-11
Women's 5 day Ignatian: July 9-14 & September 10-15
Women's 5 day Marian: July 23-28 & September 24-29
Men's & Women's Society
schoolteachers' Seminar: August 16 -18
**Auriesville Pilgrimage in honor of the
North American Martyrs: Saturday June 9**

**ST. ALOYSIUS GONZAGA
CAMP & RETREAT CENTER**
19101 Bear Creek Road, Los Gatos, CA 95030
(408) 354 7703

Men's 5 day Ignatian retreat: June 25-30 & August 20-25
Women's 5 day Ignatian retreat: June 11-16 & Sept. 10-15

ST. THOMAS AQUINAS SEMINARY
R.R. 1, Box 97 A-1, MN 55987
(507) 454 8000

Men's 5 day Ignatian: July 16-21 & 23-28
Women's 3 day Ignatian: July 5-8
Women's 5 day Ignatian: July 9-14

TEACHERS NEEDED

The following schools of the Society of Saint Pius X are looking for qualified and generous men and women to teach a variety of different class levels: St. Pius X, Cincinnati, OH; St. Vincent de Paul, Kansas City, MO; St. Joseph's, Armada, MI; Holy Family, Belle Plaine, MN; St. Robert Bellarmine, St., Cloud, MN; St. John Vianney, Long Prairie, MN; St. Michael's, Bakersfield, CA. If you are interested, please contact the local pastor, or send your résumé to the District Superior.

2001 CHILDRENS' CAMPS

Parents are encouraged to take advantage of some of these camps that the Society, its priests and its Sisters are making available for children this coming summer.

St. Ignatius Retreat House, Ridgefield, CT.

July 1-7: Girls aged 14-18 years
July 15-21: Girls aged 8-13 years

Raccoon Creek State Park, near Pittsburgh, PA.

These camps will be organized and run by Father Zendejas, from St. Ignatius Retreat House. Additional information can be obtained from the retreat house. Tel (203) 431 0201.

July 29 - August 12: Boys aged 8-12 years

St. Aloysius Gonzaga Camp & Retreat Center, Los Gatos, CA.

July 1-14: Boys aged 8-16 years

St. Thomas Beckett, Veneta, OR.

This camp is being organized by St. Aloysius Gonzaga Camp & Retreat Center, and information can be obtained by calling (408) 354 7703.

June 10-24: Girls aged 8-16 years

St. Mary's Academy, St. Mary's, KS.

The Sisters of the Society of Saint Pius X in St. Mary's will be organizing two camps for girls of the Eucharistic Crusade in grades 3 – 9 (2001-2002 school year):

July 22-28, open to girls from St. Mary's, KS.

July 29-August 4, open to girls from outside of St. Mary's.

Additional information can be obtained by calling the Sisters at (785) 437 2471 or writing c/o St. Mary's Academy & College, P.O. Box 159, St. Mary's, KS 66536.

Whitewater State Park, near Winona, MN.

The Sisters of the Society of Saint Pius X from Sacred Heart Novitiate in Browerville will be organizing this camp. This Camp is already full.

July 8-16: Girls aged 8-15 years