

# Regina Coeli

## REPORT

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## FIRST AMERICAN TO TAKE PERPETUAL VOWS FOR OUR LADY OF GUADALUPE BENELECTINE MONASTERY



Having made his vows, Br. Vincent shows the monks in choir the document of profession he just signed on the altar's Epistle corner making them witnesses to the act.

On Saturday, February 18th, the Mission of St. Isidore the Farmer in WATKINS (DENVER), CO hosted the taking of perpetual vows by Br. Vincent, Benedictine monk of Our Lady of Guadalupe Monastery in Silver City, NM. Normally the community's abbot would officiate at this function, however, none of the three male Benedictine communities affiliated with the SSPX have one<sup>1</sup>. So, the prior, Fr. Cyprian, requested Bishop Bernard Fellay to do the honors, which he readily agreed to do, thereby assisting in the restoration of monasticism, *"the spiritual dynamo"* of the Church.

The history of the Benedictine communities affiliated with the SSPX is an interesting one. There are many branches of the Benedictine Order<sup>2</sup>, but the communities in question are of the same limb: the Benedictines of the Sacred Heart of Jesus and of the Immaculate Heart of Mary<sup>3</sup>. This branch was founded in 1850 by a secular priest, Fr. Jean-Baptiste Muard (1809-1854) at the Abbey of Pierre-qui-Vire in Morvan of Burgundy, France. Renowned for his zeal for the Sacred Heart, he also labored to

Continued on p.2



After returning to the altar, Brother extended his arms in the form of a cross and thrice chanted "*Suscipe me Domine secundum eloquium tuum, et vivam; et non confundas me ab expectatione mea.*"



Br. Vincent then prostrated himself "*omnibus pedibus*" ("*on all feet*" as the rubrics curiously describe), while Bishop Fellay implored the community to pray for their confrere, after which he prayed over Brother asking God to accept his vow of stability.

from p.1



The Bishop then vested Br. Vincent in his “*novum vestimentum*” symbolizing his death to the world. This garment will serve as his burial cloth upon his departure from this life.

restore the original practice of the Rule of St. Benedict. Though dying only four short years after making his initial foundation, Fr. Muard’s efforts begot several sister communities throughout France, whose members were imbued with his passion for the Sacred Hearts of Jesus and Mary.

These communities labored peacefully until the Second Vatican Council, when religious orders were asked to revise their constitutions in accordance with the false spirit of *aggiornamento*. Many Benedictine monasteries, especially those focused on monastic reforms (e.g. Fontgombault, Randolle and Jouques) at first resisted such ruinous changes, but eventually they succumbed to post-Conciliar pressure, save one, the Abbey of Sainte Madeleine.

Situated in the town of Le Barroux in the district of Provence, France, this monastery had its beginnings in 1969 by Dom Gerard Calvet, who rightly foresaw how the Conciliarist orientation was leading the Benedictine Order to destruction. Thus he received his abbot’s permission to embark on an “*experiment in tradition*” (a paradoxical choice of terms). In 1978, the present location of Le Barroux was chosen and work began in 1980, eventually materializing into a beautiful, monastery complex built of stone.

In 1987, several monks from Le Barroux started a new sister community, Mosterio da Santa Cruz in Nova Friburgo, of Santa Cruz, Brazil (where Fr. Thomas Aquinas is the prior). Tragically, only a few months later in 1988, Dom Gerard and his Le Barroux monastery, enticed by the newly-formed Ecclesia Dei Commission after Archbishop Lefebvre’s “Operation Survival”, decided to join the Indult compromise<sup>4</sup>, stranding the fondling community in Brazil without means of sustenance. However, Archbishop Lefebvre and Bishop Antonio de Castro Mayer assured them that they would continue to assist them.

Simultaneously, the Archbishop warmly encouraged Fr. Cyprian (who had been forced to leave Le Barroux due to the compromise) in founding a community in the United States, which in 1991 was



The newly professed Brother then exchanges the kiss of peace with the Bishop, followed by his monastic superior, Fr. Cyprian (on the right).



The Mass then continues with the offering of the oblations. Here we see the monastic choir arrayed in the classic semi-circle position while chanting the *Offertory*.

moved to its present location in the Rocky Mountains. Finally in 2000, members coming from both existing communities established a house at the 12th century, Cistercian Abbey Notre-Dame de Bellagie at Virlet in France (where Fr. Angelle is the prior).

All three Benedictine houses have been slowly growing and flourishing as the recent ceremony of perpetual vows demonstrates. Br. Vincent was formerly a parishioner at the SSPX’s chapel of St. Robert Bellarmine in St. Cloud, MN, and originally a brother of the Society, but then decided that a monastic way of life was his vocation, and thereupon received permission to transfer to the Benedictines. Upon taking his permanent vows, he became the first American at the monastery to do so.

The vows consist of not only the usual vows of religion (poverty, chastity and obedience), but also the special Benedictine vow of stability. The vow of stability, an essential aspect of Benedictine monasticism, requires a monk to remain in a particular community for life (in this case, the monastery of Our Lady of Guadalupe). St. Benedict prescribed this wise rule in sharp contrast to some contemporary religious whom he labeled “*sarabaites*”<sup>5</sup> (“*the most detestable kind of monks*”, as they would invent their own monastic life instead of relying upon past wisdom) and “*gyrovagues*”<sup>6</sup> (whom compared to the sarabaites were “*in every way ... worse*”, as they would frequently change monasteries, even daily, until they found one that suited their fancies!).



A shot of the attendance at the post Mass banquet.



During the banquet, Fr. Cyprian graciously presented an antique pastoral stole to Bishop Fellay. This ornately embroidered vestment was actually found jettisoned in a church dumpster!



After the ceremonies, the ministers and monks pose for a formal photograph. Fr. Cyprian, to the left of Bishop Fellay, holds Br. Vincent's document of profession. Br. Vincent stands (unvested) second from the right of the Bishop.

Hence one of the reasons that *The Rule of Saint Benedict* is:

...the most perfect daughter of the first oriental rules, as the mother of all the others in the occident, as the sacred code which governed the monastic world for 1,400 years, by the most venerable of all, by the profound wisdom and the eminent sanctity which shine from all its pages, by the perfection of the religious life that it established, by its togetherness divinely ordained, and by its admirable details.<sup>7</sup>

In addition to the three Benedictine priors, also present to witness the inspiring event were 20 monks from the Silver City monastery, while from the SSPX came: Frs. John Fullerton (District Superior), Yves le Roux (Seminary Rector), Christopher Leith (St. Isidore's pastor), Joseph Pfeiffer (Ridgefield, CT), Mr. Benjamin Campbell (3rd-year seminarian), and former military chaplain and friend of the SSPX, Fr. Christopher Pieroni. Bishop Fellay offered a Solemn High Mass, during which, enveloped within the *Offertory* action (the antiphon to the preparation and offering of the oblations), the vows were made, profoundly signifying the immolation and holocaust that the monk makes of himself with his vows of religion and of stability.

Following the ceremonies, nearly 400 faithful attended the banquet held immediately afterwards. On Sunday, February 19, Bishop Fellay gave a stirring three-hour long conference regarding the SSPX's relations with Rome (*i.e.*, as was mentioned in the February issue, there have been no new developments). Let us continue to pray for a steady increase in monastic vocations as well as for the perseverance of those who already have set their wills "*to die to the things of this world.*"

<sup>1</sup> An abbot or abbess is a position of jurisdiction, like a local Ordinary, and must be delegated by the Supreme Pontiff.

<sup>2</sup> *E.g.*, Cistercians and Trappists are also Benedictines, the former a reform of the lax Benedictines in the 11th century, and the latter of the former in the 18th century.

<sup>3</sup> This in turn belongs to the French Province of the Cassinese Congregation of the Primitive Observance that subsequently is derived from the Subiaco branch in Italy.

<sup>4</sup> Dom Gerard claimed that this was being done without any compromise to Tradition, and his reward was being consecrated an abbot and his monastery "regularized" in 1990. Several years later Dom Gerard concelebrated the New Mass, while the monastery wrote tracts defending the New Catechism and attempted to reconcile the error of Religious Liberty as expressed in *Dignitatus Humanae* with Tradition.

<sup>5</sup> *The Rule of St. Benedict*; chapter 1; 6-9 (available from Angelus Press).

<sup>6</sup> *Ibid*; chapter 1; 10-11.

<sup>7</sup> Introduction to the *Constitutions of the Benedictines of the Sacred Heart of Jesus and of the Immaculate Heart of Mary*; p. 9.

# 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, 2006

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

I am sure that many of you have had occasion to see how the standards of child-rearing have changed in our country. Or, even if you are not aware of the changes, you are at least aware of the ill effects these changes have had not only on our youth, but also on our families, our schools, our communities and even our Catholic parishes. Disrespect, irresponsible behavior, and lack of perseverance are among the most obvious weeds that the changes have cultivated.

One of the factors which has led to a change in standards here in the U.S was the breaking up of the extended family unit after the last world war. Shortly after the war, family members began to disperse themselves hundreds or even thousands of miles away from one another. Thus, the extended family was broken up into smaller units and young parents found themselves without the support of their parents or grandparents. This, coupled with family problems caused by the rapid pace of "progress", pushed parents into the hands of various so-called professionals (e.g., family counselors, psychologists, and clinical social workers).

These "professionals" took an intellectual (more in the clouds) rather than commonsensical (down to earth) approach to child-rearing. With their modern philosophies in hand, they persuaded parents that the ultimate goal of "parenting" was something called "self-esteem" and that the family needed to be "child-centered." In order to raise their children's self-esteem, these "experts" told parents that they needed to pay a lot of attention to (i.e., be highly involved with) their children; the more attention, the better the parent.

They were also told that they must praise their children a lot, while ignoring their inappropriate behavior. The "experts" said that if children received a surplus of "warm fuzzies" for their good behavior, they would in turn pass them on to others. But if too much attention were given to the inappropriate behavior, by making any mention of it, that bad behavior would be likely to happen again. Also, by telling children that they did something wrong, a parent would make them "feel bad" about themselves, thus causing low self-esteem from which they might never recover.

Finally, the "experts" instructed parents that they must protect their children from frustration and failure. This aspect of raising "self-esteem" seems to have taken root especially in our public schools, where educators ran with this idea and did all that they could to try and take the frustration and failure out of learning and make both the process and the place "fun." This was accomplished by dumbing down the level of education, grading students according to their ability rather than their performance and promoting students whether or not they had mastered the material, because, as they said, to hold them back would hurt their "self-esteem."

The "experts" also tried to discredit the traditional methods of child-rearing by saying that these methods were psychologically damaging to children. To prove this, they referred to such professionals as Sigmund Freud, whose bizarre theories had achieved great acceptance among intellectuals prior to being thrown upon the general public. Freud's contribution caused parents to begin

questioning even the most mundane approaches to child-rearing and every little aspect took on great psychological significance.

Other psychologists such as Carl Rogers, Thomas Gordon and Dorothy Briggs also had their hands in the destruction. In his best-selling book of 1970, *Parent Effectiveness Training*, Gordon says that the real problem is not so much that parents repress but that they suppress their children's intellects and psyches. They do so by demanding obedience to rigid rules, punishing deviations from "unreasonable" narrow parameters and by not allowing their children to freely express opinions and emotions. In his view, power and authority were the source of many, if not all, of the world's problems and his solution was for families to become democratic rather than autocratic. "[Gordon's] *No-Lose, Method III approach communicates to kids that parents think their needs are important, too, and that kids can be trusted to be considerate of parental needs in return, this is treating kids much as we treat friends or a spouse. [The method] feels so good to children because they like to feel trusted and to be treated as an equal.*" (P.E.T., p. 213)

Dorothy Briggs amplifies Gordon's themes in her 1970 book *Your Child's Self-Esteem*, another best-seller. In her book she fires at the traditional child-rearing methods saying that they were damaging to "self-esteem", as was the very concept of obedience. According to her, parents were not to make unilateral decisions when it came to dealing with dissatisfaction or disagreements on the part of children; rather, they should engage in "active listening", respecting the child's point of view, then negotiate with them a compromise. Thus, there would not be one winner and one loser but two winners. "*Discipline is democratic when parents share power, when adults and children work together to establish rules that protect the rights of all. In democratic homes, children have an equal part in working out limits. The family works as a unit to establish broad, general policies while permitting flexibility within those limits.*" (YCSE, p. 244)

The underlying theme in this thought is that children are born into this world pure little beings. They are then corrupted by their parents, who, in turn, were corrupted by their parents and so on. This way of thinking can be traced back to the self-serving philosophy of the eighteenth-century philosopher Jean-Jacque Rousseau, who fathered, abandoned and refused to support three children. Rousseau argued that humans were inherently good and thus not guilty of anything. They were only warped by society, which alone could be held responsible for all the depraved things people did.

As these highly subversive ideas were picked up and echoed throughout the professional community, the effect on parents was crippling. For the first time in history, parents began to walk on eggshells around their children trying not to upset their state of bliss. Soon they became the most insecure, anxious, indecisive and guilt ridden parents that history has seen.

Since the 1950's, one need not look very deeply to see the impact that these new practices have had on our culture. For example:

- 1) Violent crimes committed by juveniles have increased sixfold.
- 2) Violence on the part of children against their parents and teachers, almost never heard of before, has become a serious problem.
- 3) The rate of unmarried teenage births has increased almost 200 percent
- 4) Teenage depression has almost become epidemic.
- 5) Classroom discipline has become a serious problem, as teachers no longer have to deal merely with children talking out of turn, or cutting in line, but must deal with drug and alcohol use, assault, and robbery.
- 6) Since 1960, the rate of teen suicides has more than tripled and is now the second leading cause of death among teenagers.

Child-rearing standards or practices play a major role in setting the social foundations of any culture and it is not too difficult to see how, in the final analysis, a culture is defined by its child-rearing practices.

Neither is it too difficult to see that these standards or practices have been ultimately designed to attack the rights of God and His Church by trying to destroy legitimate authority and our dependence on it. Should we wonder that our youth and now young adults have such a problem accepting authority; that they show such a weakness of will when it comes to practicing self-sacrifice and perseverance; that more and more of them often find it difficult to be serious about their responsibilities?

One modern psychologist, by the name of John Rosemond, seems to have come down off the intellectual cloud and returned to the common sense of the time-tested traditional practices. He holds to the necessity for parents to train their children in the "Three Rs". No! He is not referring to "reading, riting, and rithmetic" (although these are also very important in education) but rather to "respect, responsibility and resourcefulness."

In days of old, these were the standards of good child-rearing. Parents were not measured by how exhausted they made themselves driving their children from one event to another or how involved they were in their children's homework or how many "warm fuzzies" they gave each day, but rather by whether or not they had managed to endow in their children adequate amounts of each of the "Three Rs." The success of whether or not a parent had succeeded at endowing adequate amounts of each "R" in their children was self evident to friends and neighbors, who would have held them in high esteem and said they "were doing a good job." Whether their children became doctors, carpenters or janitors was secondary to the fact that the good child-rearing had all but guaranteed that they would be assets not only to their family but also to the community in whatever vocation they chose.

Good child-rearing practices are, of course, important for both parents at home and teachers in school. Thus, over the next few months, we will consider a bit more in depth each of these "Three Rs." Suffice it to say for now that they must ultimately be grounded in the respect we show to God, the responsibility we, as members of the Mystical Body, take for our actions, and the resourcefulness in cooperating with His graces during our daily struggles.

Sincerely yours in Christ,

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

## EUCCHARISTIC CRUSADE

### MONTHLY INTENTIONS

<i>April</i>	For understanding and love of the Cross
<i>May</i>	For devotion to Our Lady of Compassion
<i>June</i>	For the General Chapter of the Society of Saint Pius X

### U.S. DISTRICT TREASURE—December 2005

Daily Offering	13,483
Masses	5003
Sacramental Communion	4176
Spiritual Communion	12,426
Sacrifices	30,226
Decades of the Rosary	59,525
Visits to the Blessed Sacrament	5015
15 minutes of silent meditation	5365
Good Example	12,991
Number returned	533

## 2006 CONFIRMATION SCHEDULE FOR THE USA DISTRICT

### Schedule for

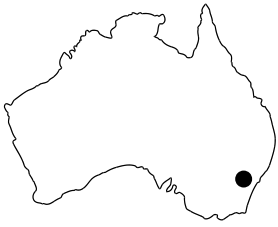
#### Bishop Bernard Tissier de Mallerais

April 8	Mukwonago, WI
April 17	Crookston, MN
April 18	Mandan, ND
April 20	Phoenix, AZ
April 21	Colton, CA
April 22	Arcadia, CA
April 23	Los Gatos—Sacramento, CA
April 24	Veneta, OR
April 25	Portland, OR
April 27	Richmond, MI
April 28	Grand Rapids, MI
April 30	St. Louis, MO

### Revised schedule for Bishop Richard Williamson

May 14	Miami, FL
May 15	Boston/Salem, MA
May 16	Nicholville, NY
May 17	Philadelphia, PA
May 21	Albuquerque, NM
May 22	Cleveland, OH
May 23	Cincinnati, OH
May 24	Louisville, KY
May 29	St. Mary's, KS
May 30	Springfield, MO

# INTERNATIONAL NEWS



## AUSTRALIA

Under the rectorship of Fr. Peter Scott (former District Superior in the United States), Holy Cross Seminary in **GOULBURN, AUSTRALIA** was quite eventful over the past few months.

On the Feast of the Immaculate Conception, two second-year seminarians made their first engagements to the SSPX, while 11 others renewed theirs. The real highlight though was the 50th anniversary of the religious profession of Br. Peter. Br. Peter Whittle was born of British parents in Calcutta, India in 1932, who later moved to South Africa. There he entered the Oblates of Mary Immaculate, making his first vows on December 8, 1955.

In 1973, the congregation transferred him to Australia where he has been since. A pioneer of the Australian traditionalist movement, because of his fidelity to Tradition, Br. Peter was persecuted by his superiors, which finally led him to join the SSPX in 1985. Br. Peter serves as the seminary's bursar, cooks, and launders the altar linens and other sundries.

On Christmas Day, December 25th, Bishop Alfonso de Galarreta arrived at the airport from where he was immediately whisked off to bless the new crucifix that had just been erected in the seminary's cemetery.

Following on December 26th, the Feast of St. Stephen the Protomartyr, two seminarians received Tonsure, 8 were ordained to the first two minor orders, Porter and Lector, while a single cleric received the minor orders of Exorcist and Acolyte, all done within the confines of a tent specially prepared for the pontifical event, but more importantly, for the next day's events.

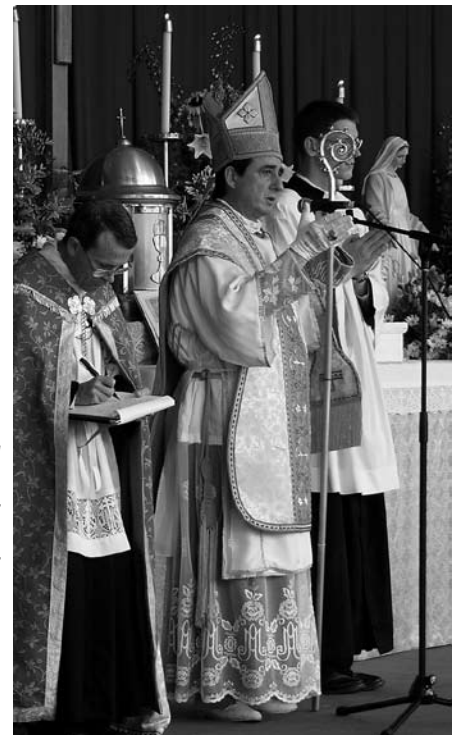
On the Feast of St. John the Evangelist, December 27th, the first ordinations to the priesthood took place at Holy Cross Seminary, drawing 25 priests and 700 faithful from all over Australia and even overseas. The ordinations of the four deacons to the priesthood crowned a successful year at the seminary, as well as its first three-year theology program,



After the ceremonies of December 8th, Br. Peter (circled) poses on the seminary's front steps with the clerics who had made their engagements.



With Fr. Peter Scott giving his seal of approval (far right), Brs. Xavier (left) and Joseph (right) install the one ton contrasting black and white granite, standing crucifix in the center of the cemetery. Directly behind it (though out of view) is the framework for the cemetery chapel that is also being built.



Bishop de Galarreta speaks about the "historically supernatural importance of the ordinations, and of our duty to remain faithful to the inheritance of our founder, Archbishop Marcel Lefebvre" while Fr. Scott transcribes the sermon, given in French, which he will then read in English.



The 3 subdeacons prepare to give their "adsum" before being ordained deacons. From left to right, Reverends Michael Lavin (New Zealand), Christopher Curtis (Australia) and Michael Johnson (Hollywood, CA).





In a tent scene familiar to Americans who have attended ordinations in Winona, the priests and deacons-to-be lay prostrate during the *Litany of the Saints*.



After the ordinations, the newly ordained, clergy and servers pose for a panoramic shot in the seminary's inner courtyard.



Fr. Ghela gives one of his First Blessings, said according to a special form (that can include the imploration of one's patron saint) and with outstretched hands.

testifying to the encouraging results from the labors exerted to continue Holy Cross Seminary as a major seminary.

And not to be forgotten, during the ceremony, four subdeacons were ordained to the major order of the diaconate. This increased the seminary's total to four deacons, three subdeacons, 14 seminarians, one pre-seminarian, 16 seminary students (*i.e.*, the young men in the high school) and two postulants to the brotherhood. God willing, next year will see four more priests and three more deacons ordained, thereby continuing the fruitful work at Holy Cross Seminary.



The 4 deacons listen attentively to the bishop's admonition concerning the grave duties of the priesthood. From left to right, Fr. Raymond Taouk (Australia) and from the Philippines, Frs. Ray Dolotina, Albert Ghela and Gerald Fallarcuna.



The day after ordinations, the Feast of the Holy Innocents, the new priests offered their First Masses in succession. Here Fr. Dolotina chants "*Dominus vobiscum*" while Fr. Daniel Couture, Asian District Superior, acts as the Assistant Priest, a privilege that the newly ordained are granted for their First Masses.

## Saint Pius X Pilgrimage Co.

(Fully escorted pilgrimages accompanied by an SSPX priest)

### ITALY WITH THE SAINTS

(AUGUST 2 - 13, 2006)

Pompei • Padre Pio • Monte Angelo • Eucharistic Miracle of Lanciano • House of Loretto • Home of St. Francis of Assisi • St. Rita of Cascia • Rome including Papal Audience and Scavi Tour • Genazzo with the Miraculous Image of Our Lady • Eucharistic Miracle of Orvieto • St. Catherine of Sienna • Florence • St. Catherine of Bologna • St. Anthony of Padua • St. Mark in Venice • and more.

**Price: \$2995.00**

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- 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@stpiusxpilgrimage.com](mailto:info@stpiusxpilgrimage.com)

For more information on our pilgrimages, please visit our website: [www.stpiusxpilgrimage.com](http://www.stpiusxpilgrimage.com)

## Orbis Vacations

(accompanied by a SSPX priest)

### MARIAN PILGRIMAGE TO COLONIAL MEXICO

(JUNE 8 - 17, 2006)

- Visit and pray before the most miraculous images and statues of Our Lady in Mexico.
- Travel through the cities and towns that gave Mexico its Spanish Colonial Heritage.
- Discover the culture and history of a Catholic country that has suffered more than 150 years of religious persecution.

Fr. Lawrence Novak recently transferred to Mexico will be the group's chaplain. His expertise on the region will be an asset to the participants on this pilgrimage.

### PILGRIMAGE TO THE CALIFORNIA MISSIONS

(JULY 21 - 29, 2006)

- Render homage to those heroic priests that evangelized the natives of California.
- Travel from San Diego to San Francisco following the way of the Catholic missions.
- Discover the history and the role of these missions in the future of California.

Fr. Paul Tague will be the group's chaplain. He has traveled throughout California for years and has a profound knowledge on the missions and their history.

For more information on these pilgrimages please contact:

#### ORBIS VACATIONS

866-369-8149 (toll-free)

[www.reginapilgrimages.com](http://www.reginapilgrimages.com)

[info@reginapilgrimages.com](mailto:info@reginapilgrimages.com)

# RETREAT SCHEDULE

## ST. IGNATIUS RETREAT HOUSE

209 Tackora Trail, Ridgefield, CT 06877

(203) 431-0201

**MEN:** May 15-20, July 10-15, August 21-26  
October 16-21, December 11-16

**WOMEN:** April 17-22, June 26-July 1,  
August 7-12 (Third Order), September 18-23,  
November 6-11

## ST. ALOYSIUS GONZAGA CAMP & RETREAT CENTER

19101 Bear Creek Road, Los Gatos, CA 95033

(408) 354-7703

**MEN:** May 1-6, June 5-10, August 21-26,  
October 2-7, November 9-12 (weekend)

**WOMEN:** May 15-20 (Marian), June 26- July  
1, September 11-16, October 23-28,  
November 16-19 (weekend)

## OUR LADY OF SORROWS RETREAT CENTER

750 E. Baseline Road, Phoenix, AZ 85042

(602) 268-7673

**MEN:** May 8-13 (Virtues), October 9-14,  
December 4-9

**WOMEN:** September 18-23 (Virtues),  
November 13-18

**MIXED:** April 17-21 (Teachers'), May 17-21  
(Matrimony), December 26-31 (Marian)

## ST. THOMAS AQUINAS SEMINARY

21077 Quarry Hill Road, Winona, MN 55987

(507) 454-8000

**MEN:** July 3-8

**WOMEN:** July 17-22