

Regina Coeli REPORT

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A LENTEN AND PASCHAL TABLEAU

In preparation for the climax of the year, the Feast of the Resurrection of Our Lord, Holy Mother Church through the Liturgy instructs and guides her children, clerics and laics alike, how to ready and sanctify themselves for Our Savior's great gift of Eternal Life. Likewise, Catholic society has for generations held various "secular" devotions to manifest these sentiments of our Faith. Here we present in this special 12-page edition, a tableau of various events, both liturgical and cultural, that took place amongst the SSPX's chapels in the United States District.

SATURDAY BEFORE SEPTUAGESIMA SUNDAY:

A FAREWELL TO THE *ALLELUIA*

An ancient quasi-liturgical ceremony popular in parts of Spain, France and Germany was the farewell to the *Alleluia*, which in the Latin Rites is suppressed within the Liturgy from Septuagesima Sunday until the Easter Vigil Mass, a total of 70 days. This farewell was undertaken to show our longing for Heaven (where *Alleluia* will greet those born to Eternal Life), and that our lips must be cleansed by the penance of Lent before we dare utter it again on Easter. The farewell services were enacted after the *Alleluia* had been specially chanted twice after the prayers of the Divine Office on the Saturday proceeding Septuagesima Sunday in several ways: either by reciting hymns in honor of the praiseful chant, by solemnly burying a casket signifying the chant of praise, or even by burning in effigy the "Alleluia Man". It is this last practice that the pastor, Fr. Kenneth Novak, revived several years ago at his chapel of St. Anthony of Padua in MT. HOLLY (CHARLOTTE), NC.



The "Alleluia Man" begins to burn...



Erected a safe distance from the church, the "Alleluia Man" has been prepared by the parish's pyrotechnics and awaits the torch. Meanwhile, Fr. Novak, the servers, *schola cantorum* and faithful join in various prayers and hymns to mourn the absence of the *Alleluia*: "May the Lord's good angel go with thee, *Alleluia*; and prepare all good things for thy journey. And again come back to us with joy, *Alleluia*."

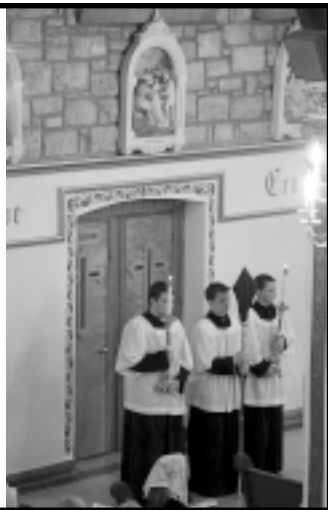


...and is eventually reduced to its wooden skeleton frame, not to be heard or seen again until the Mass of the Easter Vigil when it will be triumphantly resurrected and chanted three times just before the Gospel.

LENTEN DEVOTIONS: STATIONS OF THE CROSS

Popularized by St. Francis of Assisi and consequently his mendicant Order of Friars Minor, the *Via Crucis* or Way of the Cross is of course a popular devotion on Fridays during Lent that provides Catholics with ample reflection upon Our Savior's sufferings and need for conversion from sin to grace.

Stations in the Assumption Chapel at **ST. MARY'S, KS.**



LÆTARE SUNDAY

Nearly three-quarters the way through Lent, the Church momentarily relaxes her penitential character on the Fourth Sunday of Lent, commonly called "Lætare Sunday" after the first word of the *Introit* ("*Lætare, Jerusalem*", meaning "*Rejoice, O Jerusalem [i.e., the Church]*"). On this Sunday, rose colored vestments may be used, as also flowers and the organ.

In conjunction with this brief period of subdued joy, St. Mary's Assumption Church in **ST. LOUIS, MO**, has held its Lætare Sunday Dinner Theatre for seven years. This year on March 18th, "The Queen's Players" (named after the academy, Queen of the Holy Rosary) took to the stage not only to entertain their parish, but also to raise funds for the academy. Since the first dinner theatre was held in 2001, the audiences have grown such that for the last two years an extra performance had to be given on the preceding Saturday night to accommodate the additional theatre goers, which have included faithful as far away as Kentucky!

This year's performance of "My Three Angels" (a comedy set in French Guinea, "*a region where on Christmas Day the temperature graciously drops to 104 degrees*", wherein three escaped convicts, the "angels", con a troubled family, but in turn become their "good angels") not only greatly amused the faithful, but also raised \$3,000 for the academy.



Patrons of the St. Louis chapel's dinner theatres, especially look forward to the hilarious songs that accompany the comical acting; here the "angels" (all with instruments) serenade Felix, a family member.



Mary Louise toasts the family's "angels".



FEAST OF ST. JOSEPH, SPOUSE OF THE BVM (MARCH 19TH)

This year, the day after Lætare Sunday happened to be the Feast of St. Joseph consequently lengthening the subdued joy during Lent a little longer. In many chapels of the Society, St. Joseph's Day Tables were held, either on the day itself, or even on the preceding Saturday or Sunday.

Fr. Jean Violette, the pastor of St. Vincent de Paul Church in **KANSAS CITY, MO**, blesses the table goods between the two Sunday Masses.



After the blessing, Fr. Christopher Pieroni, one of the first to enter the District's Priests' House of Studies at St. Vincent's Priory, tries his hand at auctioning off some items, the proceeds of which went towards having nearly 400 Masses said for priests; a parish apostolate since 1979 that has yielded almost 8,000 such Masses!



The cast of "My Three Angels". The "man" in back on the far right is the incorrigible Mrs. Hilary Flannery, mother of 10, and a long-time organizer and performer in the dinner theatres.

A view of the audience that attended the dinner theatre in the academy's gym-auditorium, which for many years used to host the actual chapel!

PALM SUNDAY

The rather jubilant ceremonies surrounding the blessing of the palms briefly foreshadows the triumph of Our Lord's Resurrection over His Passion and thereby His taking rightful possession of His Kingship, the Heavenly Jerusalem (the Church) and the re-opening of the gates of Heaven to man after the Fall of our First Parents. The ritual includes the sprinkling and incensing of the palms (a martyr's symbol of victory of the spirit over the flesh), their distribution, followed by a Gospel reading (that recounts Our Lord's triumphant entrance on a donkey into Jerusalem) then a procession with all carrying the palms and singing *Hosannas* in imitation of the Hebrew children. Upon return to the church, after "*Gloria, Laus et Honor Tibi sit*" is sung along with knocking upon the church's doors with the processional cross (symbolizing Christ re-opening the gates of Heaven via the institution of the Catholic Church), all return to the altar, where a final prayer is recited, then the sanctuary is plunged into violet vesture and the Passion is chanted for the first time, a dramatic example of how quickly the Hebrews changed sentiments towards their Messiah.



Here we see 2 sacristans at **ST. MARY'S, KS**, separating palms for the faithful, giving firsthand understanding to why liturgists refer to Holy Week as the "Painful Week" due to its many preparations and practices necessary for properly carrying out the ceremonies!



To accommodate the faithful for the ceremony of blessing of the palms, Immaculate Conception Church in **POST FALLS, ID**, prepared an outdoor altar. Inside the "sanctuary" are the sacred ministers (comprised of Frs. Nely, the celebrant and making a visit), Herve de la Tour, the deacon, and Christian Granges, the subdeacon and pastor) and servers, while just to the left of the tent is the liturgical schola.



Held also outside just off "the Quad" at **ST. MARY'S, KS**, Fr. Francis Gallagher incenses the palms which he has just sprinkled with holy water. On the left, Fr. Jorge Diaz assist as deacon, while on the right, Fr. Stephen Arabadjis assists as subdeacon.



Carrying their palms to publicly proclaim the triumph of Christ's Passion over death, the procession in **POST FALLS, ID**, takes place amongst the town's streets.



The palms are then distributed, with the receiver kissing the sacramental (the palm) first, then the celebrant's hand. Where the faithful are numerous (as was the case at **ST. MARY'S, KS**, though a few received their palms individually), the people hold their palms from the beginning of the rite, which are blessed with holy water and incense by the celebrant walking amongst the faithful as during the *Asperges* rite.



After the final oration that accompanies the rite of palms, the sacred ministers change into violet vestments, and here we see the Passion being solemnly chanted within the academy's "Big Gym" by 3 "deacons", from left to right, Frs. Vicente Griego (the prior), Wolfgang Goettler (pastor), and visiting from German District's *Don Bosco Gymnasium* (school), David Köchli, where he is the headmaster.

LENTEN MISSIONS

Another custom during Lent is the giving of spiritual missions to lend focus in the sanctification of souls during this period of penance and preparation for the Resurrection of Our Lord.

After Passion Sunday in the Assumption Chapel in **ST. MARY'S, KS**, a 5-day mission was given from March 26-30, with the visiting SSPX's Superior General's Second Assistant, Fr. Alain Nely giving the first 3 days, and the pastor, Fr. Goettler, giving the last 2.

Here Fr. Nely preaches one of his missions to a few hundred faithful.



TENEBRÆ DURING THE SACRED TRIDUUM

The Divine Offices of Matins and Lauds during the Sacred Triduum (Thursday, Friday and Saturday of Holy Week) are chanted with unique accompanying ceremonies that evoke the coming darkness (hence the Latin name, *Tenebræ*) and desolation of the Church through the loss of Her Lord. Held in the early morning, the Lessons are especially appointed from the *Lamentation of Jeremias* (who wept over the destruction of the Jerusalem and the Temple, an archetype of the Messiah's Passion), while the use of candles and their gradual diminishing is quite prominent, especially that of the triangular-shaped *Tenebræ* Herse that holds 15 candles. Another curious ritual is the knocking, or "noise" made at the end of *Tenebræ*, started by the master of ceremonies and then by all upon the wooden stalls or pews, signifying the turmoil that nature will suffer on the account of the Christ's death.



A view of the clergy and faithful attending the Office of *Tenebræ* in the Assumption Chapel at **ST. MARY'S, KS**.

A server extinguishes another candle on the Herse gradually diminishing the light in the chapel. In ancient times, when *Tenebræ* was started at midnight, the rite would literally end in complete darkness.



MAUNDY THURSDAY

On Holy Thursday, there are actually 2 special Masses held, though the first one is not often viewed by the faithful as it is held in the diocesan cathedrals by the local bishop (whereas in the SSPX's American District, this is done at St. Thomas Aquinas Seminary in Winona, MN by one of the Society's bishops). It is during this morning service, called the "Chrismal Mass" that the bishop, surrounded by priests, deacons and subdeacons wearing their appropriate Mass vestments, consecrates the 3 types of Holy Oils. An amount of these Holy Oils are then distributed to the various diocesan pastors (present at the Chrismal Mass) who use the Oil of the Catechumens and Sacred Chrism during the Easter Vigil ceremonies to make the Baptismal Water.¹

The second Mass is held in the evening and commemorates the institution of the Sacrament of Holy Orders (namely of the priesthood) and of the Holy Eucharist via the Holy Sacrifice of the Mass. Because of this, the tenor of the Liturgy is temporarily joyful, and white vesture is used for the altar and sacred ministers, as well as the altar and processional crosses. Flowers can also be used, especially at the Altar of Repose and the *Gloria*

is sung to the sound of bells, to be silenced (along with the bells) until the *Gloria* of the Easter Vigil. Other special rites accompany the Mass which are described below as they took place again in the "Big Gym" at **ST. MARY'S, KS**, so a majority of the faithful could attend as the Assumption Chapel is too small.

¹ In the case of the SSPX's chapels, many do not receive their Holy Oils in time for this (as they should not be mailed due to their sacred character) and thereby are required during the Vigil to make a small amount of Baptismal Water with the Oils from the previous year. When the new Holy Oils arrive, a fresh batch of Baptismal Water will be made, which is used throughout the year.



Just before the *Offertory*, in imitation of Our Lord's actions towards the Apostles during the Last Supper, 12 men have their feet washed by the celebrant, Fr. Goettler, in a ceremony called the *Mandatum* (From the accompanying chanted antiphon, "A new commandment I give to you...").



The ultimate climax of the evening Mass of Holy Thursday is of course the consecration and elevation of the Sacred Species by the priest. Befittingly, the back of the white and gold chasuble seen here is beautifully embroidered with an image of Our Lord offering Mass during His Last Supper.



At the end of Mass, the Translation to the Altar of Repose occurs, recalling the ancient rite in cathedrals of transferring the Hosts from the Blessed Sacrament chapel to the high altar for the distribution of Holy Communion (and then returned afterwards). This is seen twice during Holy Week, on Holy Thursday, symbolizing Our Lord going to the Garden of Gethsemane, and on Good Friday, when we see Our Lord briefly during His *Via Crucis*.



Taken to the Altar of Repose (prepared in the Assumption Chapel), a brief period of adoration takes place, and then all return to the main church (in this case, prepared in the "Big Gym")...



...for the *Dividunt* (or stripping of the altars) ceremony, symbolizing the stripping and division of Our Lord's garments, and the mournful loss of His Real Presence. A dolorously toned and abbreviated version Compline for Holy Thursday then follows.

ALTAR OF REPOSE

Though symbolizing the Agony in the Garden of Gethsemane, the Reposition Altar is decorated in white and gold, with candles and flowers to allow the joy of the Last Supper events to linger a little longer. Here a vigil ("*Watch and pray*") is made until midnight, then adoration of Our Lord's Real Presence in the tabernacle ceases until after the Easter Vigil Mass when He is returned to the high altar in glory.



With the assistance of their long-time sacristan, Mr. Richard Slattery, various ladies of the parish assist in preparing the Altar of Repose in the lower church at St. Vincent de Paul Church in KANSAS CITY, MO.

The final result is a decorous Reposition Altar trimmed in white, gold and crimson.



GOOD FRIDAY

Before the general reform of Holy Week was promulgated in 1955 by Pope Pius XII, the ceremonies of the Sacred Triduum had been celebrated for nearly 400 years out of sync with their intended times (*e.g.*, the Easter Vigil, intended for late Saturday evening, was being held on Saturday morning). Such was also the case with the liturgical service of Good Friday, which was being held in the morning. As a result, the faithful (many of whom were unable to attend the morning services due to work) desiring to commemorate the Savior's Crucifixion and death would perform various customs centering on His Passion throughout the day. Though thankfully Pius XII restored the enactment of the profound Sacred Triduum ceremonies to their proper times, some of the customs once popular on Good Friday afternoon have been retained, albeit now transferred to either the morning just prior to the Solemn Afternoon Liturgy or afterwards in the evening. But first, let us show some of the highlights from Good Friday's Solemn Afternoon Liturgy, the Church's official expression of grief over Our Savior's death with some pictures from ST. MARY'S, KS.



The Solemn Liturgy poignantly begins with the sacred ministers fully prostrating themselves before the bare altar, followed by a prayer that recalls how Our Savior's Passion has relieved us of the *"bonds of death, that heritage of the first sin to which all men of later times did succeed"*.



Following the pattern of the ancient order of the Roman Mass, a series of 2 Lessons, a prayer and responsories follow, then the Passion followed by the Solemn Prayers of the Faithful wherein various groups of people are prayed for. Then comes the Veneration of the Cross, a ritual brought back from the Crusaders in Jerusalem, where the True Cross was venerated. Seen here is the second time in which a portion of the veil is removed that all may kneel and adore *"the wood of the Cross, on which hung the Savior of the world."*



After the cross has been completely unveiled, the ministers venerate it, followed by the laity. Here several crosses can be seen being used due to the edifyingly large crowd of faithful in attendance.



The Veneration of the Cross completed, the Blessed Sacrament is once more transferred from the Altar of Repose (here across *"the Quad"* from the Assumption Chapel) to the high altar (in the *"Big Gym"*), for the Communion action, during which all recite the *Pater Noster* with the celebrant and then may receive Holy Communion, thereby (as Archbishop Lefebvre put it) *"crucifying themselves with Christ"*.

GOOD FRIDAY DEVOTIONALS

The practice of making the Way of the Cross is a typical one, either in one's own parish church, outdoors, or even, as traditionally done in some cities of this country (*e.g.*, Chicago, Detroit, Pittsburgh) visiting 14 churches and making a station at each one.



Here we see the outdoor stations that were held and attended by a large crowd, who followed the crossbearer and acolytes from station to station (hence the name of the devotion) in "the Quad" at **ST. MARY'S, KS.**

Another devotion was the Good Friday Procession, consisting of contemplating upon the crucified and lifeless body of Our Lord (either on the cross, or just the corpus) borne upon a bier, which included a procession complete with meditations. One example of this custom was the *Confradia Procession*, which is still practiced with full solemnity at St. Anthony of Padua Church in **MT. HOLLY (CHARLOTTE).**



Here the corpus statue of Our Lord on a black-draped bier is carried by several men. Following is a young girl signifying *Mater Dolorosa* bearing a crown of thorns as well as the faithful.

Traditionally arranged as for funeral ceremonies in the narthax (which has been screened off from the nave), the corpus of Christ lain in the sepulchre lies in state where all might come and contemplate the effects of sin: the Passion.



Just outside of the narthax, members of the Archconfraternity of St. Stephen served a guard vigil with torches until midnight.

EASTER: ITS VIGIL AND SUNDAY

The actual celebration of the Feast of the Resurrection of Our Lord is preceded by the Vigil ceremonies, which were restored to their originally intended time with the 1955 reform of Holy Week (*i.e.*, in the late evening, at a time that allows the following Mass to begin at midnight).

Easter Sunday of course is the Sunday *par excellence*, and in fact every Sunday is a commemoration of Our Lord's Resurrection, as a result, it also commemorates our baptism (hence the *Asperges* or *Vidi Aquam* before the Sunday High Mass), the source of all grace and our supernatural life. Hence, the baptistery has a special focal point during the Vigil, as not only is the year's Baptismal Water blessed and placed into the font, but it is also a traditional day for baptizing the adult catechumens who have been preparing during Lent for this special night. Also in connection is the renewal of baptismal promises and the sprinkling with Easter Water.



Outline by the black night, the large Paschal Fire that the pyrotechnics of the **CHARLOTTE, NC** parish once again skillfully prepared blazes away illuminating the world asleep in darkness.

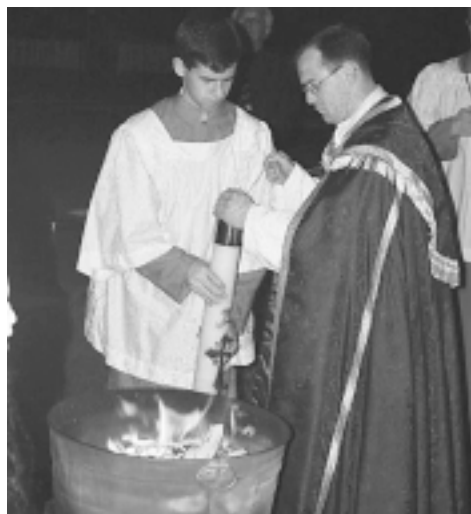


Celebrating the Holy Week ceremonies for his first time, Fr. Mark Staffki, pastor at Corpus Christi Church in **EDMONDS (SEATTLE), WA**, blesses the Paschal Fire (and the charcoals already present) with holy water. Thethurifer will then retrieve the charcoals, incense will be imposed and blessed, then the fire will be incensed.

The Paschal Candle is then traced with the symbols of the cross, the Greek letters of the **A** and **Ω** (*Alpha* and *Omega*), then the numbers that comprise this year (2007), followed by a prayer that requests that the "*Light of Christ, in glory rising, dispel dark night from heart and mind.*"



Then five pieces of incense are blessed with holy water and incense, and inserted into candle, signifying the glory of Jesus Crucified, while the celebrant prays: "*Through His holy and glorious wounds, may Christ the Lord guard and preserve us. Amen.*"



Then comes often the hardest part of the ritual: lighting the Paschal Candle and keeping it lit!



After which (if there is not a deacon), the celebrant changes into a deacon's white dalmatic, and processes with the lighted Paschal Candle into the church. Inside he will chant 3 times successively in higher pitches to jubilantly announce "*Lumen Christi*" to which all reply: "*Deo gratias*" and afterwards, various candles are lit until the church is ablaze with the Light of Christ.



Upon entering the sanctuary, the Paschal Candle is put into its special stand in the middle of the chancel, then the deacon (in this case, Fr. Goettler at **ST. MARY'S, KS**) facing the Paschal Candle and processional cross, and with everyone holding candles, chants the magnificent *Exsultet* that recalls the salvific works of God from the Old Testament unto the New.



The *Exsultet* completed, the deacon changes back to a violet dalmatic, then the Vigil rites continue with a series of 4 Lessons (Old Testament Prophecies), 3 canticles and prayers, then the first part of the *Litany of the Saints*. The Easter Water is then blessed, and here the celebrant, Fr. Griego, after having divided the water, throws some to the 4 corners of the earth.



Nearly at the conclusion of making the Easter Water, the lighted Paschal Candle has been removed from its stand and Fr. Michael Goldade, pastor of Our Lady Immaculate Church in **OAK PARK (CHICAGO), IL**, prepares to dip the candle into the water 3 times while singing: *"May the virtue of the Holy Ghost descend into all water of this font."*



Having put some of the Easter Water into a special basin, the rite continues with making the Baptismal Water, and here Fr. Griego pours one of the Holy Oils used, first that of the Catechumens, then the Sacred Chrism and finally both in conjunction while saying: *"May this mixture of the Chrism of sanctification, and of the Oil of unction, and of the water of Baptism, be made in the name of the Father, and of the Son, and of the Holy Ghost. Amen."*



Normally, a procession would then be made to the baptistery to deposit the Baptismal Water into the font. In the case of **ST. MARY'S, KS**, this could not be done, and so the following infant baptism of a new member of the Mystical Body of Christ took place at the place where the Baptismal Water was made in view of the entire congregation. The renewal of baptismal promises then took place, followed by sprinkling the faithful with the Easter Water.



While the second portion of the *Litany of Saints* is being sung, the sanctuary is prepared for Mass. The ministers process in while the *Kyrie* is chanted, and during the *Gloria*, the bells are rung and the violet veils (present since Passion Sunday) are removed. Here Fr. Griego elevates the *Agnus Dei* for all to see before Holy Communion during the Mass, which specially concludes with an abbreviated form of the Divine Office of *Lauds* as integral part of the ceremonies.

Alleluia! Alleluia! Alleluia!

EASTER SUNDAY: OUR TRIUMPHANT HOLY DAY OF SALVATION!

Along with the overwhelming outpouring of Paschal exultation, comes a special privilege on Easter morning: all who attended the Vigil Mass may receive Communion a second time!

EASTER CUSTOMS

The joy of Our Lord's Resurrection does not end with the ceremonies of course, and for centuries, Catholic faithful around the world have manifested their Paschal rejoicing in various ways, from special decorations to the preparing of culinary dishes reserved just for Easter. Here are a couple of such customs.

A week before Easter, the girls at the **CHARLOTTE, NC** chapel were taught by 2 ladies of the parish how to make *Pysanky* eggs, a Ukrainian custom of "painting" eggs. The eggs' yolks are first removed via a tiny hole, then successively drawn upon with hot beeswax, dipped in dye and the wax carefully melted off, and finally varnished, thereby producing brilliantly colored eggs festooned with symbols of the Faith.

And who can forget the blessing of the Easter Baskets?



Here the girls enjoy learning the art of making *Pysanky* eggs.



In addition to painting Easter eggs, the girls were also taught how to make paper carnations, that with the *Pysanky* eggs that they made, were used in baskets to decorate the windowsills in the chapel's nave for Easter.



Fr. Goettler blesses some Easter baskets at **ST. MARY'S, KS** with the special blessing from the *Rituale Romanum*.

A little Southern Belle at the **CHARLOTTE, NC** parish happily poses with her blessed Easter basket of goodies, from treats to a miniature home version of the Paschal Candle that will be lighted at the main meal during Paschal time thereby actualizing the spirit of the Liturgy in the home.



EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS

<i>May</i>	For reparation of the offenses made to the Immaculate Heart of Mary, and so that love of Mary may grow.
<i>June</i>	For vocations

U.S. DISTRICT TREASURE—February 2007

Daily Offering	12,027
Masses	5915
Sacramental Communions	4612
Spiritual Communions	12,210
Sacrifices	17,644
Decades of the Rosary	50,948
Visits to the Blessed Sacrament	5905
15 minutes of silent meditation	4349
Good Example	10,263
Number returned	490

CONSECRATION TO JESUS THROUGH MARY

The "Consecration to Jesus through Mary" as taught by St. Louis de Monfort will be done on Saturday, May 14, 2007 at Our Lady of the Rosary Church, 333 58th Street, Albuquerque, NM.

The 33-day preparation will begin on May 15, 2006.

For more information please contact:

Antoinette Marie Johnson
Confraternity of the
Immaculate Heart of Mary
12540 Elyse Place SE
Albuquerque, NM 87123
505-292-6291

LOW SUNDAY (DOMINICA IN ALBIS)

The Sunday that follows the Paschal Octave is commonly called in English "Low Sunday" as the climax of Easter is beginning to gradually diminish. The Roman title however is *Dominica in Albis*, meaning *Sunday in White*. It was so called, due to the catechumens in the Early Church who came to Mass dressed in the white gowns they received after their baptism (which they wore all week long).

It was on Low Sunday, that the children of Annunciation Chapel, **FORT COLLINS, CO**, presented an Easter Play entitled "And Their Sorrow Was Turned to Joy". Several young adult parishioners wrote the script that depicted the remainder of Our Lord's life on earth from His Resurrection until just before His Ascension. The cast was comprised of nearly 30 children and young adults, allowing much of the parish's youth to participate in the drama.



Soldiers at Tomb: The angel at the tomb greets the astonished Roman soldiers.



Holy Women at Tomb: The Holy Women at the tomb are instructed by the angels concerning the Lord's Resurrection.



Noli Me Tangere: Our Lord tells Mary Magdalene not to touch Him, then He touches her forehead.



Come Here Thomas: Our Lord appears in the Cenacle for the second time, and the once doubting Thomas now proclaims in belief: "My Lord and my God".

Feed My Lambs: Our Lord, giving Peter the chance to repent for his triple denial of having known Him, instructs him twice to "Feed My lambs" (the faithful), then to "Feed My sheep" (the clergy).



Apostles Fishing: Here the Apostles are shown fishing in a boat on the Sea of Galilee right before Our Lord calls them to the shore and gives Peter the command to: "Feed My lambs".



Entire Cast: A shot of almost the entire cast posing with their pastor, Fr. Joseph Lester.

RETREAT SCHEDULE

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

MEN: July 9-14, Aug 6-11, Oct 15-20, Dec 10-15

WOMEN: June 25-30, July 23-27 (Marian), Sept 17-22,
Nov 12-17, Jan 14-19, 2008

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

MEN: June 18-23, Sept. 10-15,
Oct. 22-27, Nov. 29-Dec 2

WOMEN: May 28-June 2, Aug. 20-25, Oct. 1-6, Nov. 12-17, Dec. 13-16

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

MEN: June 11-16 (Vocations),
Sept. 10-15 (Virtues), Nov. 12-17

WOMEN: Oct. 8-13, Dec. 17-22

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

ENGLISH RETREATS IN THE CANADIAN DISTRICT
ST. PIUS X RETREAT HOUSE,
905 Rang St-Mathieu E., Shawinigan, QC, G9N 6T5
(819) 537-9696 tel, (819) 537-6562 fax

MEN: June 3-8, November 4-9

WOMEN: October 14-19

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

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wrote the Book of Revelation • Troy • Istanbul and more • following
Saint Paul in His preaching

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

IRELAND, ENGLAND, FRANCE

(JUNE 2008)

HOLY LAND

(Back by great demand...Our 4th annual Lenten Holy Land Pilgrimage!)
(FEBRUARY 14-25, 2008)

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• Cana • Mount Tabor • Capernaum • Sea of Galilee • River Jordan
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Olives • Holy Sepulche • Stations on the Via Dolorosa

Price includes roundtrip airfare accommodations, pilgrimage
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bottle water, tips, fares for the Galilee boat, cable car, taxi to Mt.
Tabor, etc.: \$2650.

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Pilgrimage Co., Robert & Christine di Cecco, 38 Ten Coat
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For more information: www.stpiusxpilgrimage.com

2007 SSPX SUMMER CAMPS

Los Gatos, CA

St. Aloysius Gonzaga Retreat & Camp Center

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Girls (ages 9-16): July 21-28

To register, please call the priory at: 408-354-7703.

East Coast

Camp Olmsted, Scandia (Warren), PA

Girls (ages 13-18): July 17-27

Girls (ages 8-12): July 29-Aug 4

To register, please call 716-753-7611 during the times indicated:
May 6-12 (return campers), May 13-19 (first-time campers).

Syracuse, NY

BVM, Mother of God Priory

Warners, NY

Boys (ages 13-18): July 16-24

Boys (ages 7-12): July 25-31

Nicholville, NY

Girls (ages 13-18): July 15-24

Girls (ages 7-12): July 25-August 31

To register, please call the priory 315-422-8127.

Saint Maries, ID

St. Joseph's Mission (Post Falls, ID Priory)

Boys (ages 9-14): July 3-11 (\$130 per boy)

To register, please call the priory at: 208-773-7442.