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REPORT

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PILGRIMAGE THROUGH THE CATHOLIC MIDWEST

For 10 days, from October 15 – 25, the pastor of the North Carolina chapels, Fr. Kenneth Novak, led 22 Carolinians (from both the North and South states) on a fantastic pilgrimage through the heart of the United States into the Midwest. Comprised of 6 boys and 10 girls (the youngest being 9 years old and the eldest 15) as well as 6 adult chaperones, the object of the pilgrimage was to help the youth connect with the Catholic roots of our country by exposing them to the history

The pilgrimage began on Monday, October 15th, with an early evening Mass at St. Anthony de Padua Church in Mt. Holly (Charlotte), then with the boys and girls in separate vehicles, an all-night drive was made to their first destination, and from hereon in, we will break down the fascinating pilgrimage from day to day:

MONDAY, OCTOBER 15TH: After the all-night drive through the states of Tennessee, Kentucky and into Indiana, the first stop was made at Notre Dame de La Salette Boys Academy in Olivet (Georgetown), IL.

TUESDAY, OCTOBER 16TH: During the morning, the boys attended the morning classes with the other students, while the girls helped Br. Benedict to cook and bake. The boys academy was an eye-opener for the boys who are homeschooled, as they were able to witness the challenging rigor and quality of the studies, while the girls were edified by the masculinity present when they could hear the young academy men singing inside their school chapel *from a distance outside* the building, inspiring one girl to compose a short poem mentioning the “*wonder of the thunder*”.

Afterwards, a drive was made to St. Louis, MO, founded in 1764 by French Catholics and once hailed as the “Rome of the West” due to its profusion of Catholic institutions. It was from this area that Catholic missionaries traveled out to the West to evangelize the Native American tribes, and it was here they returned when the extreme rigors of that crude, pioneer life had worn them out to the point that their superiors were required to recall them to recover.

While in the Gateway City, the group had the opportunity to ride the Gateway Arch tram and tour the Jefferson National Expansion Memorial Museum which has many exhibits related to the Louisiana Purchase, and whose scenic park borders the



of their forefathers of the Faith. In fact the path was made to approximate the forced journey that the Catholic Potawatomi made during their “Trail of Death” in 1838 (more on this later).

However, before the pilgrimage could be made, the youth had to raise funds to make the extensive trip and were successful in this venture with bake and hoagie sales, a picture raffle and even donations. Another important preparation was the reading by each youth of 3 topics from a list of prominent figures and locations that would be associated with the trip, from those related to Catholicism, to American history, to history that is still being made!

Mississippi River and encompasses the historic Basilica of St. Louis, King of France, the first cathedral constructed west of the “Big River”. Alas, the “Old Cathedral” and its museum and crypt containing the body of Bishop Joseph Rosati (who constructed the cathedral) were closed by the time the pilgrims arrived, allowing them only a view of its Neo-Classical limestone exterior.

Arriving some blocks to the west though, the pilgrims found the “New Cathedral” also closed, but was opened by the cathedral’s rector, Msgr. Joseph Pins, when he heard the pilgrims singing the *Salve Regina* at his rectory door. Upon being introduced to Fr. Novak as an SSPX priest, Monsignor volunteered that he knew Fr. Cyprian, OSB (of the Benedictine Monastery of Our Lady of Guadalupe in Silver City, NM) from many years previous when he was just a young man; what a small world it can be! Like the “Old”, the “New Cathedral” shares the same patron and distinction as a basilica.

Indeed walking into the Byzantine-Romanesque style building is like stepping into a Roman basilica! Covered nearly from head to toe in stunning mosaics (the world’s largest single collection that took almost a century of painstaking work to complete), the massive church has an array of side chapels, including a magnificent one dedicated to the Blessed Sacrament¹ and another for funerals. The youth were in absolute awe of the “New Cathedral”, serving as a sublime lesson how sacred architecture should raise the intellect (and thereby the will) to God. Departing the mosaic splendor of the “New Cathedral”, the pilgrims made a short trip to the SSPX’s Our Lady of the Rosary Academy where they stayed the night.

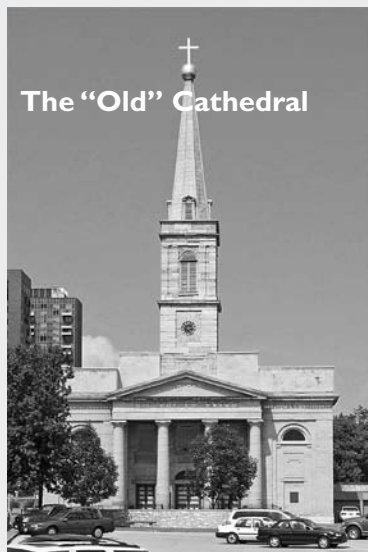
WEDNESDAY, OCTOBER 17: Having spent the night locally at the Our Lady of the Rosary, morning Mass was attended at Society’s



The group poses at the Notre Dame de La Salette Academy.

beautiful St. Mary’s Assumption Church, where after being shown some of the venerable relics the chapel is proud to possess, a visit was made to sites connected with Fr. Pierre-Jean DeSmet and St. Philippine Rose Duchesne. First stop was at the Shrine of St. Philippine Duchesne in St. Charles, MO, where she is buried, then to Florissant, MO, home of Old St. Ferdinand’s Convent and Novitiate, where Mother Duchesne spent much of her time, and then to Old St. Stanislaus Seminary, formerly owned by the Jesuits and where Fr. De Smet was once buried. A tour was also taken of a privately-owned museum by Catholics that houses many historic items from the Jesuits’ missionary activities.

Cathedral Basilica of the St. Louis, King of France



The “Old” Cathedral



If the pilgrims had managed to enter the venerable building, this is what they would have seen.



The “New” Cathedral

A view of the magnificent mosaic-encrusted interior and its completely intact high altar and ciborium (columned altar canopy).

The “Old Cathedral” is home to the oldest parish (begun in 1770) in St. Louis and west of the Mississippi, was begun in 1831 (replacing the beginnings of an uncompleted brick structure begun by Bishop Dubourg in 1818) and consecrated on October 26, 1834 by Bishop Rosati. Other significant firsts were made here, such as the St. Vincent de Paul Society in 1845, and the first radio broadcast of Mass, on Christmas 1922 on KSD. In 1914, the title of cathedral was transferred to the present location, but in 1961, Pope John XXIII elevated the proto-cathedral as a minor basilica.

Planning for a new cathedral began in 1905 by Archbishop John Kain, but he died before any construction could begin. Finally, in May 1907, construction commenced, a project that in the spirit of the ancient cathedrals of Europe, took 80 years to achieve. In 1914, the title of “cathedral” was transferred to this new structure, though work on the mosaics (started in 1912) continued until 1988. Covering 83,000 square feet, and consisting of 41.5 million pieces in over 7000 colors, it is the world’s largest single mosaic collection, and was created by 20 artists. In April 1997, Pope John Paul II elevated the cathedral to a minor basilica, a worthy honor for a structure that has so much in common with its Roman counterparts.

Shrine of St. Philippine Duchesne in St. Charles, MO

Mother Duchesne and her fellow Sacred Heart Sisters arrived at St. Charles in 1819, employing a small log house as both convent and boarding school. From this unlikely place, the spiritual legacy of *Quah-kah-Ka-num-ad* and the first “free school” west of the Mississippi would begin. In September 1819, the sisters were forced to leave St. Charles and establish anew in Florissant, though in 1828, the Sacred Heart Sisters returned... only to reoccupy the same house they had left almost 10 years earlier! In 1835, construction began on the present-day brick and stone complex (which actually encompasses the original cabin).

In June 1842, Mother Duchesne returned from St. Mary’s Mission in Sugar Creek, KS, to St. Charles and lived her remaining 10 years here, passing to her eternal reward on November 18, 1852. Originally buried on the priory’s grounds, while her body was being exhumed in 1855 for transfer to a tomb in the Round House, her body was found “*intact*”. Canonized in 1940, the Holy See ordered her body to be moved to a chapel (constructed within the convent’s former back porch). In the 1940’s, St. Louis’ archbishop, Cardinal John Glennon, sought to have a basilica built in her honor, though died before construction began in 1946, terminating in 1952 and allowing the transfer of the *beata*’s remains.



Off to the Epistle-side of the shrine, the pilgrims pray in front of Mother Duchesne’s sarcophagus, above which hangs a wooden cross given by her childhood school in Grenoble, France.



One of the convent rooms, which probably doubled as an infirmary, as the folding doors give a view directly into the chapel sanctuary.



The elegant façade of the unfinished stone shrine (the construction of the north transept still remains), which belies the shocking minimalist interior, an unfortunate setting for those who come to venerate Mother Duchesne.



The octagonal brick Round House, that stands near the location of Mother Duchesne’s first log cabin school. It was originally constructed in the early 1850’s as shrine in honor of Our Lady of the Pillar for deliverance from a fire, and was the resting place for Duchesne remains from 1855 to 1940.

Old St. Ferdinand’s, Florissant, MO



To the right of Old St. Ferdinand’s Church is the former rectory, while out of sight to the right...



A model of the original look of the log church.

About 17 miles northwest of St. Louis, the former Sacred Heart Sisters’ complex includes the oldest church building in Missouri and is one of the last remnants of St. Louis’ Spanish heritage; it is also where Frs. De Smet and Verreydt were ordained. Constructed partially from a convent building started in 1819, the log church was begun in 1821 and expanded several times, the last being its bell tower in 1883. The Gothic Revival brick exterior was added *over* the original log structure.

The rest of the complex consists of a convent wing, which was home to Mother Duchesne from 1769 to 1852 before she moved to St. Charles. Incredibly, when the parish moved to a new location in 1957, the St. Louis archdiocese considered razing the entire complex! Fortunately the lay Friends of Old St. Ferdinand Shrine purchased the hallowed complex, and today it is on the National Register of Historic Places, while the archdiocese designated it a shrine in 1960.



...is the convent that Mother Duchesne resided in for so long.



An interior view of the barrel-vaulted and once stenciled plank ceiling. The high altar’s glass front (in the rectangle) displays the relics of St. Valentine, a gift from the French king to Bishop Dubourg. To the left (circled) is a circa 16th century sanctuary lamp that Bishop Peñalvar y Cardenas in 1799 gave to the church while under Spanish rule.

St. Stanislaus Seminary, Florissant, MO

Jesuits from Whitemarsh, MD began the complex (once 999 acres with a self-supporting farm) with a group of log buildings in 1823, and in 1840, construction commenced on the famous Old Rock Building, once housing the extensive Museum of the Western Jesuit Missions (opened in 1973 and transferred in 2001 to the University of St. Louis), the Missouri Province's motherhouse and simultaneously the longest-operating Jesuit novitiate in the United States (1823-1971). It was from here that Fr. De Smet and half of the Jesuits'

westward missionary activities began. Adjacent to the campus was Calvary Cemetery where once resided the remains of various Jesuit missionaries, including Fr. De Smet. In 1971, this seminary which had trained hundreds of Jesuits was closed due to a lack of vocations. Today, this historically-rich complex which once crucially served the spread of the Catholic Faith in the West is owned by Protestants.

The Old Rock Building constructed out of limestone quarried by the Jesuits themselves and built in the Greek Revival-style.



A portion of the missionary collection that was in the Old Rock Building museum, but not transferred to the St. Louis University Museum of Art. These historically-invaluable artifacts (and more) are now on display in a private museum of the Cocks family, lay Catholics who wanted to ensure their preservation.

THURSDAY, OCTOBER 18 TO SATURDAY OCTOBER 20:

The Carolinians continued their pilgrimage by joining others from several of the SSPX Midwest chapels to make the three-day journey by foot to the Shrine of Our Lady of Sorrows in Starkenburg, MO². Nicknamed "The Chartes of the Midwest", the pilgrimage became the highlight of the entire trip, allowing them to mingle with other traditional Catholics and the achievement of walking 40 miles, giving them a taste of what their Catholic forerunners had to endure to spread the Faith.

SUNDAY, OCTOBER 21: Taking to the highway again, the group traveled 4½ hours west to St. Mary's, KS, once the

haven of the great Jesuit institution of St. Mary's Seminary now owned by the SSPX, and which saw thousands of vocations in its lifetime, many of whom went forth to the Indian missions.

The first evangelization of Kansas began circa 1541 with America's Protomartyr, the Spanish Franciscan Fr. Juan de Padilla at the village of the Quivira Indians just outside of Lyons, KS.³ The Native Americans in Kansas had to wait until 1820 for Bishop Dubourg in New Orleans to send Belgium Fr. Charles De La Croix to the Osage in northwestern Missouri, from whence he journeyed southwest to Kansas to another group of Osage on the Neosho River (near St. Paul). Like so many of the pioneer priests, Fr. le Croix died after just a few years

FOREFATHERS OF THE CATHOLIC



Bishop Louis-Guillaume-Valentin Dubourg, P.S.S.

Born at Santo Domingo in 1766, he was ordained at Paris, France in 1788, later joining the Sulpicians. A seminary rector when the French Revolution broke out in 1791, he came to America in 1794 and served as Georgetown College's president from 1796 to 1799. After an unsuccessful attempt to open a school in Havana, Cuba, Fr. Dubourg returned to Baltimore where he became St. Mary's College first superior.

In 1812, Fr. Dubourg was appointed the Apostolic Administrator of the Diocese of Louisiana (divided into Upper and Lower) and the Floridas (East and West), succeeding the Spanish Bishop Peñalvar y Cardenas. Beset with difficulties from the start, Fr. Dubourg could not even live in his own residence at New Orleans in Lower Louisiana, though eventually this state of affairs was mended.

Fr. Dubourg traveled to Rome in 1815 and consecrated a bishop on September 24, and returning to St. Louis, MO, founded "The Barrens" seminary and St. Louis University, while in 1818 inviting the sisters of the Sacred Heart to open a convent in nearby St. Charles, MO and then later in nearby Florissant, MO.

In 1824, Bishop Dubourg consecrated Fr. Joseph Rosati his coadjutor bishop, and after making a visit to Lower Louisiana, returned to New Orleans. Unfortunately trouble with the cathedral's trustees caused him to resign in November 1826, and in October 1826 he became the ordinary in Montauban, France. In February 1833, he was made the archbishop at Besançon, passing away there on December 12th.



Bishop Benedict Joseph Flaget, P.S.S.

Born at Auvergne, France in 1763, he was ordained in 1787 for the Sulpicians at the seminary in Issy, where the future "Apostle of Michigan", Fr. Gabriel Richard, was the rector. A seminary professor until the French Revolution, Fr. Flaget departed for America in January 1792, along with Fr. Jean David and subdeacon Stephen Badin, arriving in Baltimore late March 1792. That same year, Bishop John Carroll of Baltimore sent Fr. Flaget to Ft. Vincennes, IN, and after 2 years, taught at Georgetown University under Fr. Dubourg. In November 1798, he traveled to Havana, Cuba, returning to Baltimore in 1801 with 23 students.

In April 1808, Bardstown, KY was created a diocese (which included the entire northwest and eastward to Louisiana and westward to the Mississippi River) and Fr. Flaget was nominated its first bishop, an honor he at first refused, causing his old Sulpician superior, Fr. Emery, to remark upon his 1809 visit to Paris, "*My Lord, you should be in your diocese! The pope commands you to accept.*" Realizing his error, he returned to the States, bringing with him Fr. Simon Bruté and subdeacon Guy Chabrat, and was consecrated a bishop on November 4, 1810 by Archbishop Carroll.

He arrived in Louisville, KY in June 1811, and taken to his see by Fr. Charles Nerinckx, where in November he opened St. Thomas Seminary, and on Christmas Day, ordained Chabrat as a priest; both actions were the first west of the Appalachians. On August 8, 1819, he consecrated the cathedral he constructed in Bardstown, and then on August 15, Fr. David as his first coadjutor bishop. During his tenure, many Catholic institutions were founded in the "Holy Land" including 2 colleges and the famed Trap-

of his labors, and was succeeded in 1824 by Jesuit Fr. Felix Van Quickenborne who revisited the Osage in Kansas, though a mission never materialized.

It was not until 1838 that a mission, none other than St. Mary's at Sugar Creek, KS, was founded by the Dutch Jesuit Fr. Christian Hoecken⁴, and it was amongst the transplanted Potawatomi from Twin Lakes, IN who made the "Trail of Death" accompanied by their missionary priest, Fr. Benjamin Petit (*cf.* his cameo for details of the forced march). The Jesuits would establish their first school in the area in 1840, and in 1841, Mother Duchesne arrived to work with the Potawatomi, staying for one year until her poor health required her to return to St. Louis. It is noteworthy to mention that from St. Mary's Mission, Fr. Felix Verreydt took care of St. Francis Regis Church in Westport (Kansas City, MO), a 70-mile circuit he would regularly make on horseback. In 1848, the mission



A view of the Carolinians' "penance pole", upon which is engraved Our Lady's Seven Dolors and the intentions of the pilgrims' and fellow parishioners.



Proudly showing off their banners, along with the pilgrims from other SSPX Midwest chapels, the Carolinian pilgrims make ready to continue their 3-day pilgrimage to the shrine.

Our Lady of Sorrows Shrine, Starkenburg, MO

A couple hours drive west from St. Louis, German settlers came to this area in 1847, which reminded them of their native Rhineland. One of the most prized possessions of these Catholics was a white statue of Mary called *Weisse Dame* (White Lady). After the parish stone gothic church of St. Martin's was completed in 1874, the lower area developed into a famous shrine for the statue (which was found after having been misplaced for a short period) and devotion to Our Lady of Sorrows.



The original wooden chapel (which actually replaced a previous wooden hut built in 1852) constructed in 1888 by German seminarian, August Mischs to house the *Weisse Dame*.

FAITH IN THE MIDWEST

pist Abbey of Gethsemani.

Returning to Europe in 1835 for a 4-year and 46 diocese tour to promote the missionary work in his expansive diocese, he was renowned for his austerity and holiness of life, and even miracles were ascribed to him. Bishop Flaget died in peace on February 11, 1850, at his new cathedral see in Louisville, KY.



Bishop Simon William Gabriel Bruté de Rémur, P.S.S.

Born in 1779 at Rennes, France, he was ordained in June 1808, became a Sulpician and taught theology for 2 years, before being recruited by and traveling with Bishop-elect Flaget to America in 1810, where he taught at St. Mary's Seminary in Baltimore, then at Mt. St. Mary's ("The Mount") in Emmitsburg, MD, while acting as pastor to local Catholics with such diligence, that he was nicknamed the "Angel of the Mount". Concurrently, he became acquainted with the saintly Mother Elizabeth Seton, and while she assisted Fr. Bruté with his English, he became her spiritual director, employing the spirituality of the Vincentians (whose founder he greatly admired). Rewarded perhaps by the "Apostle of Charity", he would have the honor of hosting at "The Mountain" St. Vincent de Paul's first sons who came to America, which included Fr. Joseph Rosati.

He was made the president of St. Mary's College in Baltimore in 1815, returning to Emmitsburg again in 1818. In October 1834, he was consecrated the bishop of the newly-erected Vincennes, IN diocese (which included all of Indiana and eastern Illinois) at St. Louis, MO; assisting at his episcopal

consecration by Bishop Flaget was Vincentian Bishop Rosati. He returned once to France to obtain priests and funds for his diocesan apostolic work, and on June 26, 1839 he passed away at Vincennes.

Bishop Joseph Benedict Rosati, C.M.

Born at Sora, Italy in 1789, he became a Vincentian in 1808 and was ordained at Rome in 1811, serving in the Papal States. In July 1816, he was recruited during Bishop Dubourg's tour of Europe to obtain clergy for the Midwest missions, and traveled to Baltimore with several other Vincentians. He accompanied Bishop Dubourg to Bardstown, KY, arriving in late November, where he served for one year as theology professor at the new St. Thomas Seminary.

Moving to Perryville, MO, he opened the Vincentians' St. Mary's Seminary ("The Barrens") in 1818, while in 1820, he was appointed the Vincentians' superior in the United States. Just 2 years later, he was made the vicar apostolic for Mississippi and Alabama, and on March, 25 1824, was consecrated a coadjutor bishop by Dubourg at Donaldsonville, LA for Louisiana.

Bishop Rosati took up his new residence in St. Louis, MO in 1824, and in 1826, he was appointed the apostolic administrator for the newly-created diocese of St. Louis (then the largest in the United States, equaling the territory of the other nine dioceses!), then the diocese's first bishop in 1827 while simultaneously (until 1829) functioning as the apostolic administrator for the New Orleans' diocese. In 1831, he began construction on what is now the "Old Cathedral" of St. Louis, King of France, within whose crypt he is

Sugar Creek Mission of St. Mary's, St. Mary's, KS

In 1848, Jesuit Fr. Verreydt transferred the St. Mary's Mission in Sugar Creek, KS to a new location situated on high ground along the Oregon Trail (now Highway 24). A log church was built in 1849, which from 1851 to 1855 served as Bishop John Miege's pro-cathedral (though long gone, the Sacred Heart statue marks the altar's location on the frontage grounds). This Jesuit mission would eventually grow into a famous seminary, college and boys school. Closed by the Jesuits in 1967, it was purchased by the SSPX in 1978, restored to use as a school and college, and witnessed the first mass migration from across America of traditionally-minded Catholic families to a single location in order to benefit from daily sacraments, a wholesome education and thereby a lifestyle conducive with the Faith; the faithful at the Assumption Chapel now number over 2500 souls.



An inside view of the Old Indian Shrine constructed by rector Fr. John Diel, SJ (1862-1869), popularly known as the Gazebo. It marks the spot where Our Lady is said to have appeared to an Indian girl, promising that St. Mary's would never be destroyed by a "storm of evils".



Kneeling in the Jesuits' old cemetery of Mt. Calvary that is just north of the St. Mary's campus, Fr. Novak reads the lives of those buried who served the mission, then later the famous seminary, college and school.



The Carolinian girls pose with the SSPX sisters after their conference in front of the entrance to the Assumption Chapel, the former refectory in Cansius Hall. Not far from here is the location of the log chapel.

FOREFATHERS OF THE CATHOLIC FAITH IN THE MIDWEST (CONTINUED)

buried, having passed away in 1843 while in Rome after delivering his report to Pope Gregory XVI on his unsuccessful diplomatic mission between the Holy See and Haiti.

Fr. Charles Felix Van Quickenborne

Born near Ghent, Belgium in 1788, he was ordained a priest and joined the Jesuits. For 4 years he taught *belles lettres* at the seminary in Roulers until it was closed, and then went to Ghent where he served as a parish vicar. Encouraged by fellow Belgium and friend, Fr. Charles Nerinckx, Fr. Van Quickenborne decided (along with seminarians Peter De Smet and Felix Verreydt) to come to America, arriving in Maryland in 1817. In 1823, Bishop Dubourg invited Frs. Van Quickenborne and Joseph Lutz (from St. Louis) to found a novitiate for the Jesuits in Florissant, MO, where he became acquainted with Mother Philippine Duchesne and the Sacred Heart sisters who were residing at St. Ferdinand's Convent and Novitiate.

In association with Mother Duchesne, Fr. Van Quickenborne endeavored to found schools (though ephemeral) for Native American children (assisted by novices, De Smet and Verreydt). In May 1824, Fr. Van Quickenborne opened St. Regis Seminary and later succeeded Fr. Le Croix in ministering to the Osage Mission in southeastern Kansas. In 1836, he founded a mission there, accompanied by 3 Jesuit brothers. In 1837, exhausted from his missionary work, he was recalled to Missouri, and died on August 17th.

Fr. Charles De La Croix

Born at Hoorbeke-St-Corneille, Belgium in October 1792, while at the seminary in Ghent, he was imprisoned with his brother Joseph (who died there) for opposing the bishop that Napoleon I had illegitimately imposed, though after the latter's Helena Exile, De La Croix completed his studies. He was ordained by Bishop Louis Dubourg and then accompanied him and other seminarians to America in 1818, arriving at "The Barrens" seminary in Perryville in May to oversee its construction. When Fr. Rosati, the seminary president, arrived in December, Fr. De La Croix was sent to Florissant, MO, where he assisted the recently arrived Sacred Heart Sisters, performed the first missionary work amongst the Osage Indians and the first recorded baptism in Kansas. In 1823, some Jesuit missionaries (including Fr. Pierre De Smet) arrived, and by 1824, when Jesuit Fr. Van Quickenborne arrived

to take over, he went to St. Michael's Mission in Lower Louisiana.

In deteriorated health, he returned to his native Belgium in 1829 where raised enough funds for the construction of a large church, which returning to his mission, he completed in 1832, though in 1833, he returned to Belgium, where he became a cathedral canon at Ghent, dying there on August 20, 1869.



Mother Philippine-Rose Duchesne

Born at Grenoble, France in August 1769, she entered the convent of the Visitation Sisters in 1788, but was unable to make her profession with them as the Revolution closed down the convents, requiring her to return home, where she performed various charitable works of mercy. Unsuccessful after the Revolution in reestablishing the Grenoble's community of Visitation sisters, she joined the Society of the Sacred Heart in 1804 at the invitation of its canonized foundress, Mother Madeleine Sophie Barat.

In 1818, she left with 4 companions to the United States, being welcomed by Bishop Dubourg in New Orleans, she continuing via the Mississippi River to St. Louis, MO and then to their destination of St. Charles, MO. More houses for the congregation were opened over the years (the second complex was at nearby Florissant comprised of a convent, novitiate, orphanage, school, and boarding academy), and in 1826, Pope Leo XII gave formal approval of the religious society.

For years, Mother Duchesne had been hearing the Indian missionary stories of the priory visitors Frs. De Smet and Hoecken, and keenly desired to work amongst the Indians. News of the Potawatomi's "Trail of Death" and Fr. Petit's death (and a little urging from Fr. De Smet) finally galvanized her to finally act on her impulses, and so on June 29, 1841 at the age of 71 and in poor health, she accompanied a group of Sacred Heart Sisters to the Sugar Creek Mission. There she endeared herself to the Potawatomi who called her *Quah-kah-ka-num-ad* (Woman Who Prays Always), and wrote glowingly to Mother Barat, Fr. De La Croix and others of their piety and Catholic lifestyle.

would be transferred to the location which has become the familiar St. Mary's of today.

Before attending Sunday morning Mass, the Carolinian pilgrims visited the old Jesuit Mt. Calvary Cemetery in St. Mary's, where many Jesuit missionaries are buried, including Frs. Hoecken and Verreydt, Br. Mazzella and many of the Sacred Heart sisters, then the parish's new cemetery, Queen of Peace. Then the pilgrims went to the Assumption Chapel for the 12:30pm Sunday Mass which Fr. Novak offered, his first time at that high altar. After the Holy Sacrifice, a special appointment was made at the Indian Pay Station on Mission Street (just west of the campus) which is on the National Historical Register and displays a chalice of Fr. De Smet, and the neighboring Museum of Rural Life, getting a taste of what pioneer life was like. Public Vespers was attended and the girls were recipients of a conference by the SSPX sisters in St. Mary's, with the remainder of the evening pleasantly spent with a local family that hosted a barbeque.

MONDAY, OCTOBER 22: After morning Mass, the girls attended classes taught by the sisters and were given a tour of St. Mary's. Meanwhile the boys were given a tour of three local businesses owned by parishioners to give an example to these young men how they may become providers for themselves and their families instead of being "wage slaves", learning the

Unfortunately, Mother Duchesne was required to leave her beloved Indians at St. Mary's Mission, and return to St. Louis for better care, arriving there on June 29, 1842, exactly one year later. Resigned to her predicament, she lived out the remaining 10 years of her life at the St. Charles Priory passing away on November 18, 1852; she was declared venerable in 1900, beatified in 1940, and canonized in 1988.



Fr. Stephen Theodore Badin, P.S.S.

Born at Orleans, France in 1768, in 1791 he was a subdeacon at his city's Sulpician seminary when the Revolution closed it down, causing him to accompany Fr. Flaget with others to America, where after completing his seminary, he was ordained to the priesthood by Bishop John Carroll on May 25, 1793 in Baltimore's Old St. Peter's Cathedral; it was the first ordination in the United States. Along with Fr. Barrières, in September 1793 he journeyed to Kentucky to minister to

members of the Maryland League of Catholic Families in Pottingers Creek (present-day Nerinx). In April 1794, Fr. Barrières went to New Orleans, leaving Fr. Badin to minister all of Kentucky alone, much of it "from the saddle", riding more than 100,000 miles during his total 14 years of service to the Blue Grass State.

In July 1806, Fr. Charles Nerinckx finally arrived to assist Fr. Badin, and in 1811 newly-consecrated Bishop Flaget arrived in Bardstown. A dispute over church property arose between the bishop and Fr. Badin, though their mutual respect and friendship persisted. In 1812, both traveled and submitted themselves to now Archbishop Carroll in Baltimore to solve the matter, but to no avail. In 1819, after Fr. David was appointed Flaget's coadjutor, Fr. Badin decided to return to France for the good of the diocese, always remaining loyal to Flaget, and while there he published in 1822 a *Statement of the Missions in Kentucky* to obtain much needed donations for the missions.

Fr. Badin returned to America in 1828, first to Michigan, then returning to Kentucky in 1829. In 1830, he placed himself under the Dominican Bishop Fenwick of Cincinnati, and ministered to the Potawamini near the St.



The Carolinian girls pose with a few of the Franciscan sisters in Kansas City, MO.

valuable lesson from one of the owners, "there can be no business without obedience."

Then the group began their travel back across the United States, stopping first in Kansas City, MO, where the "extremely gracious" Franciscan sisters hosted them at their beautiful Convent of Christ the King for dinner and public prayers.

Joseph River. He returned to Bardstown in 1837, and served as the diocese's vicar general, moving to Louisville with the bishop's staff in 1841 when the new see was established. He passed away on April 21, 1853 in Cincinnati, where he was the guest of Archbishop John Baptist Purcell. Until 1904, his body rested in the cathedral's crypt, when it was transferred to the University of Notre Dame in South Bend, IN.

Bishop Jean Baptist Marie David, P.S.S.

Born near Nantes, France in 1761, he was ordained for the Sulpicians in 1785, and in 1792 came to America, where for 12 years he ministered to the Maryland missions and taught at Georgetown College and St. Mary's College in Baltimore. In 1810, he accompanied Bishop Flaget to Bardstown, established St. Thomas Seminary in 1811, and assisted in founding the Sisters of Charity of Nazareth in 1812, remaining their superior nearly to his death.

In July 1817, Bishop Flaget appointed Fr. David as his coadjutor, though his consecration did not take place until August 15, 1819 (the first within the newly completed and dedicated Bardstown cathedral) because David did not want to accept the honor. After his episcopal consecration, he continued as seminary rector and pastor of the cathedral's parish. Of the priests he trained, eventually 4 would become bishops (Chabrat, Reynolds, McGill and Spalding). When in August 1832 Bishop David succeeded Bishop Flaget as the Bardstown ordinary, he made Flaget his vicar general and vested him with as many faculties as possible, then in March 1833, he forwarded his resignation as diocesan bishop to Rome! So the Holy See had no choice but to *reappoint* Flaget as the bishop of Bardstown. In 1841, Bishop David moved to Nazareth due to his worsening health, where he passed away on July 12, 1841.

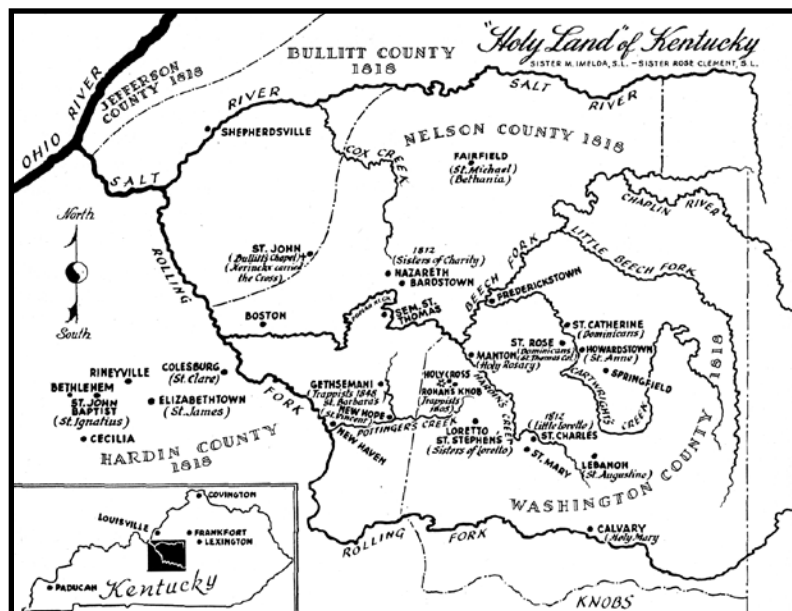
Fr. Charles Nerinckx

Born at Herffelingen, Belgium in 1761, and ordained a priest for the Mechlin archdiocese in 1785, he served as a parish priest there for several years. In 1797, the anti-clerical persecution forced Fr. Nerinckx to go into hiding for his life and in 1804 he left Amsterdam for Baltimore to assist at the Indian missions.

In 1805, he began his journey to Kentucky to assist the much-beleaguered

TUESDAY, OCTOBER 23: After morning Mass at the convent, the prioress, Sister Mary Joseph, gave a conference to all about the history and charism of the Franciscan sisters, and their particular affection for Mother Duchense whom Fr. De Smet considered to be greater than St. Theresa of Avila. Afterwards, the girls spent the morning with the sisters making scrapbooks, putting into practice a teaching of St. Philippine Duchene: *“put beauty in a girl’s mind and she will never look outside her mind for excitement.”* Meanwhile, in a chivalrous act, the young men assisted with the clearing out of old carpet and metal pipes, while some transferred pews into a moving truck to be brought back to St. Anthony’s in Charlotte.

Departing America’s crossroads state of Missouri, the pilgrims made their way for the “Holy Land” in Kentucky, so-called locally for the concentration of Catholic establishments in the area bounded by Nelson, Washington and Hardin counties (cf. the map). The Catholic Kentucky Migration occurred between 1785 to 1810, starting with the League of Catholic Families who came to newly-opened Kentucky (then a territory of Virginia) from St. Mary’s County in Maryland due to the state’s anti-Catholic laws (e.g., inability to hold civil office, own property, and prohibition of Catholic education). Fr. Charles Whelan⁴ was the first priest to come to the “Holy Land” in 1787, followed by Fr. William de Rohan (a North Carolina native), who built the first church dedicated to the



A map of the Kentucky “Holy Land” excerpted from *Giant in the Wilderness* (cf. the bibliography for details)

Holy Cross in 1792 at Rohan Knob (present-day Holy Cross). In 1793, Fr. Stephen Badin arrived and stayed for nearly 26 years, for 3 of which he would be the only priest ministering to all of Kentucky.

FOREFATHERS OF THE CATHOLIC FAITH IN THE MIDWEST (CONTINUED)



Fr. Badin with the state’s extensive missionary work. While there, he assisted Miss Mary Rhodes (1783-1853) and her sister in educating girls at St. Charles, KY, which eventually blossomed into the Sisters of Loretto, the first religious congregation founded that did not have ties to a previously existing society in Europe, and in connection with this effort, founded an oblate sisterhood for blacks (a decisive and edifying effort for the time).

In the fall of 1812, Fr. Nerinckx took over the poor parish of Holy Cross and several times preached to the faithful of obtaining a better building for the

worship of God than the one constructed of logs that they had been using for over 30 years. Though they did not have the money, using their own labor and talents (and tools), over a 9-year period they constructed a brick church. However, Fr. Nerinckx left the mission in the spring 1824, and died at St. Genevieve, MO on August 12, 1824.



Fr. Pierre-Jean De Smet, S.J.

Born at Dendermonde, Belgium in 1801, while a seminarian at Mechelen in 1820 he joined Fr. Nerinckx’s group of missionary recruits and upon arriving in America in 1821 he became a Jesuit novice at Whitmarsh, MD. In 1823, De Smet participated in the new Jesuit foundation made at Florissant, MO just north of St. Louis, to perform Indian missionary work, distinguishing the future “Apostle of the Indians” as one of the pioneer Jesuits in their Missouri Province. On September 23, 1827 he was ordained to the priesthood at St. Ferdinand’s Church in Florissant, and remained as the prefect of St. Regis Seminary (named after St. John Regis [d.1640], who the French missionaries adopted as their patron).

He went back to Belgium in 1833 due to poor health, but returned in 1837 and began to coordinate necessities for the Missouri missions. On March 27, 1840, he departed St. Louis for the Rocky Mountains, stopping in Westport (Kansas City, MO) where he was met by a Salish (Flatheads) Indian

representative (they and the Nez Perce tribe had been requesting a “blackrobe” since 1831), who escorted him to Green River, WY; here a Mass was offered on July 5, 1840, memorializing the site as “The Prairie of the Mass”. It took 4 months and many missionary events before Fr. De Smet finally arrived at Bitterroot Valley, MT (the same vicinity of our chapel of Our Lady of the Bitterroot in Victor, MT).

In August 1845, Fr. De Smet made his longest trek, from Lake Pend Oreille, ID to the Kootenay River Valley near Canmore in Alberta, Canada. Then he continued north to Rocky Mountain House where he evangelized Blackfeet, Chippewas and Crees, then went East to find even more tribes. After reaching Ft. Vancouver in British Columbia, he returned to St. Maries, ID and then St. Louis completing his missionary work in the Rockies.

In 1849, Fr. De Smet was made the Jesuits assistant vice provincial and procurator of the Missouri Mission. Because of his knowledge and rapport with the Indians, the United States Bureau of Indian Affairs and Army often sought his assistance in making treaties with the tribes.

Fr. De Smet passed away in St. Louis on May 23, 1873 and was originally buried in the Jesuit’s cemetery attached to Old St. Stanislaus Seminary, but after the complex’s sale, his remains were ingloriously removed to another cemetery (cf. the August 2004 issue of *The Angelus*; “The Raising Up of Fr. De Smet”).



Fr. Guy Ignatius Chabrat

Born at Chambre, France in 1787 (his mother’s side of the family, the Lavalles, gave a second bishop to Kentucky, Peter J. Lavalley, who was Louisville’s ordinary from 1865 to 1867), as a Suplician subdeacon he accompanied Fr. Joseph Flaget and Fr. David to America in 1810, and then to Bardstown, KY where he was the first priest ordained west of the Alleghenies by now Bishop Flaget on December 25, 1811. He served the various counties that comprised Kentucky’s “Holy Land”, and in 1824 (until 1846), he succeeded Fr. Nerinckx as the Loretto Sisters’ superior.

Having just recovered from a severe illness, on July 20, 1834, Bishop Flaget consecrated Chabrat as his coadjutor in Bardstown, but due to impending

Catholic Firsts in Bardstown, KY



St. Thomas Seminary

Founded by Bishop Flaget and Fr. David in 1811, originally built as a house in 1795, this 2-story log building was the first seminary west of the Alleghenies and Bishop Flaget's residence for 7 years. A few years later, a larger brick structure was constructed to accommodate the growing number of seminarians. St. Thomas was the Bardstown diocese's minor and major seminary until 1819, when the major moved to St. Joseph's Seminary in Bardstown, while St. Thomas continued as the minor. It is the **oldest standing building related to the establishment of the Catholic Faith in the Midwest**, and in 2003, a comprehensive restoration of this historic building was begun, successfully completed in 2007 (the picture however, shows its unrestored condition).



Minor Basilica of St. Joseph Proto-Cathedral, Bardstown, KY

Taking 5 years to construct its exterior, the cathedral was consecrated by Bishop Flaget in 1819, with its interior completed in 1823; it was the first cathedral west of the Alleghenies. In 1841, the diocesan see was transferred to Louisville, and St. Joseph was reduced to a parish retaining the honorary distinction of "proto" (first) cathedral. In 1995, the former Bardstown diocese was named a titular see by Rome in recognition of its role in establishing the Catholic Faith in the United States and in 2001, the proto-cathedral was elevated to the status of a minor basilica by Pope John Paul II.

blindness, he visited Europe in 1847 to consult with eye specialists. Their negative prognosis forced him to resign and remain in Europe, where completely blinded and unable to celebrate Mass, he passed away in Mauriac on November 21, 1868.



Fr. Benjamin Marie Petit, C.S.C.

Born at Rennes, France in 1811, he first became an attorney, then a priest and was recruited by Bishop Bruté de Rémur during one of his European tours for missionaries. Assigned to the Vincennes, IN diocese in November 1837, he tended to the Potawatomi who nicknamed him, *Chichipe-Outipe* (Little Duck), owing to his small stature. His correspondence to his family in France and to

Bishop Bruté was extensive and had the habit of recording every detail and event, thus we know much about his missionary efforts and the lifestyle that existed amongst the Indians.

From these letters we also know the details of the tragedy that befell these mostly Catholic 859 Potawatomi during their Trail of Death that started in Twin Lakes, IN on September 4, 1838. Fr. Petit joined the forced march in Danville, IL (just north of Georgetown, IL), and was edified to see the unjustly persecuted Indians behave like the first Christians under the Roman Empire, with patience, long-suffering and offering up their privations as penance. Along the way, he baptized many newborn and dying (*"who with their first step passed from earthly exit to the heavenly sojourn"* Fr. Petit), ministered to the sick, offered daily Mass for the "savages". Finally arriving and after over 600 miles —with insufficient water, sickness, small pox, and death (mostly of children) —the group arrived in nearby Osawatomie, KS on November 4, 1838.

Fr. Petit contracted typhoid fever and open sores during the grueling trek, but was partially restored

to health by Fr. Christian Hoecken at the Sugar Creek Mission of St. Mary's, and then ordered to return to St. Louis, MO, a journey he began by horseback on January 2, 1839. Personally escorted by Chief Menominee's full-blooded son, Abram (*Nan-wesh-mah*) Burnett, Fr. Petit's fell ill again with 3 open sores and lost much strength along the way. At Jefferson City, MO, he was able to ride in an open wagon, and finally reached the Jesuit seminary in St. Louis University, where the "martyr of charity" passed away nearly at midnight on February 10, 1839; he was 2 months short of just his 28th birthday. His body is now interred under the replica of Fr. Badin's Log Chapel at the University of Notre Dame in South Bend, IN.



Osawatomie, KS, is roughly 90 miles southeast of St. Mary's, KS, where the Sugar Creek Mission of St. Mary's would eventually relocate. The boxes denote memorial markers or gravestones of the dead.

Other priests came and went (2 by early deaths), until finally Fr. Badin was joined by Fr. Charles Nerinckx in July 1805.

In 1808, Pope Pius VII divided up the diocese of Baltimore (the others were Boston, New York and Philadelphia), creating the diocese of Bardstown and appointed Bishop Benedict Flaget as its first ordinary, an honor he initially refused, but eventually relented and the “First Bishop of the West” arrived in June 1811 at his see which encompassed all the territory from the Allegheny

Mountains to the Mississippi River and from the South to the Great Lakes (in time over 40 dioceses would be formed from the Bardstown diocese). He was followed by Bishop J.B.M. David in 1832, and then again Flaget in 1833, who in 1841, moved the diocesan seat to Louisville.

Nearly in the middle of this micro-cosmos of American Catholicism, the Carolinian pilgrims arrived in “Pfeifferville” (where the family of Frs. Timothy and Joseph Pfeiffer reside) in Boston, KY on Wednesday morning at 3 a.m.

A Little Bit of Southern Culture



History still in the making! During a tour of the Makers Mark bourbon whiskey distillery in Loretto, KY (part of the historic Whisky Trail), the pilgrims get to feel the consistency of the barley and winter wheat mash used for the distinctive Kentucky beverage.



Some of the copper vats used for fermenting the mash. Their glass cupolas are marked with the famous Markers Mark symbol of a star with “S” (for the Samuels family who own the distillery) and “IV” (indicating the family’s fourth generation) .

To the delight of the pilgrims, Kentuckians Mr. and Mrs. Floyd Stewart, show off their bluegrass skills.



WEDNESDAY, OCTOBER 24: In the morning, Fr. Novak celebrated a morning Mass in the Pfeifferville chapel (once Our Lady of Mt. Carmel, until the SSPX obtained St. Benedict’s in Louisville) that has been hallowed by Frs. Francis Hannifin⁶ and Urban Snyder (O.C.S.O.)⁷. Afterwards, an informative tour of the area was given by Mr. Michael Pfeiffer, including the Loretto Sisters’ convent, Fr. Nerinckx’s altar and gravesite, the fascinating Makers’ Mark Distillery, St. Thomas Seminary, St. Joseph’s Proto-Cathedral in Bardstown, and the Getz Museum which houses Bishop Flaget’s vestments. Returning to “Pfeifferville”, the pilgrims were treated to a bluegrass concert and then performed their own talent show.

THURSDAY, OCTOBER 25: Leaving the “Holy Land”, the final leg that completed the 2500-mile roundtrip to St. Anthony de Paul Church in Mt. Holly, NC was made. Upon arrival, to the amazement (and edification) of the parishioners gathered for the evening Mass, the group processed into the church carrying their “penance pole” and chanting *Jubilate Deo* in thanksgiving for a wonderful pilgrimage, which served as the main intention of the Holy Sacrifice that followed.

Fr. Kenneth Novak and the pilgrims, would like to extend their thanks to all who assisted to make the pilgrimage a success!

Footnotes

- ¹ In a cathedral, the Blessed Sacrament is reserved in a special chapel not on the high altar, for when the bishop pontificates at Mass, he is Christ at the altar due to the fullness of the priesthood he received at his episcopal consecration. However, in parish churches, the Holy Eucharist should always be reserved on the high altar.
- ² Cf. the December 2004 issue for a brief historical background on the shrine.
- ³ Cf. the November 2003 issue for historical details related to the Santa Fe Pilgrimage.
- ⁴ Fr. Hoecken previously worked with the Kickapoos near Leavenworth and to their amazement, spoke their language like a native, earning him the nickname, “Kickapoo Father”.
- ⁵ Fr. Whelan was a Franciscan from Ireland who had been educated in France. He became a chaplain on a French warship during the American Revolution, and upon coming to America, decided to remain in the country after the war. Though talented at apologetics with Protestants, he decided to return to Maryland in 1790 after a dispute with his parishioners.
- ⁶ Fr. Hannifin was a priest of Louisville, KY archdiocese, who was ordained on February 24, 1945. As the archdiocese succumbed to Modernism, he retired in 1973 and settled at what is now the Pfeiffer’s residence (they moved into the area later) near Boston, KY. He passed away on January 14, 2001, always faithful to the Mass of his ordination.
- ⁷ Fr. Snyder was a Trappist from the famous Abbey of Gethsemani, where he had been master of novices and authored a spiritual work. He left when his abbey began to modernize, and from 1972 to 1976 to taught at the SSPX’s International Seminary of St. Pius X in Ecône. Early in his tenure, he was the first priest to petition the Holy See for incardination into the SSPX, which was granted by rescript of the Sacred Congregation of Religious, an important step for the Society. Nicknamed the “Kentucky Pilgrim”, he passed away in January 25, 1995.

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Special Thanks to:

- St. Stanislaus Historical Museum Society, Florissant, MO (collection seen on page 4)
 City of St. Mary’s, KS (Historical Society; Indian Pay Station and Museum, Rural Life Museum)
 Sarto Marble & Granite , K.G. Moats & Sons and St. Mary’s Marble (tour of businesses in St. Mary’s, KS)

CONFIRMATION SCHEDULE

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

BISHOP RICHARD WILLIAMSON

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

BISHOP BERNARD TISSIER DE MALLERAIS

Saturday, March 1	Buffalo, NY
Sunday, March 2	Chicago, IL
Monday, March 3	Akron, OH
Tuesday, March 4	Philadelphia, PA
Wednesday, March 5	Tulsa, OK
Sunday, March 9	Orlando, FL
Monday, March 10	Ft. Myers, FL
Tuesday, March 11	Cincinnati, OH

BISHOP ALFONSO DE GALERRETA

Tuesday, March 25	St. Louis, MO
Thursday, March 27	Sacramento, CA
Friday, March 28	Colton, CA
Saturday, March 29	Glendale, CA
Sunday, March 30	Arcadia (Los Angeles), CA

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April To make reparation for the outrages
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Daily Offering	12,191
Masses	5417
Sacramental Communion	4511
Spiritual Communion	12,287
Sacrifices	63,846
Decades of the Rosary	56,132
Visits to the Blessed Sacrament	4195
15 minutes of silent meditation	4632
Good Example	31,246
Number returned	458

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

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 Dec. 15-20

WOMEN: Mar. 24-29, May 26-31, July 21-26,
 Sept. 8-13, Nov. 17-22

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

MEN: Feb. 25-Mar. 1, Mar. 31-Apr. 5, May 12-17,
 June 30-July 5, Sept. 29-Oct. 4, Dec. 11-14 (Weekend)

WOMEN: Mar. 10-15, Apr. 21-26, June 2-7, Sept. 8-13,
 Oct. 20-25, Dec. 4-7 (Weekend)

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

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750 E. Baseline Road, Phoenix, AZ 85042
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MEN: Mar. 10-15, Apr. 28-May 7 (10-day),
 Jun. 9-14 (Vocation), Oct. 8-11 (3-day Virtue),
 Oct. 22-25 (Matrimony)

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

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

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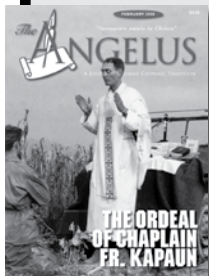
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