

Regina Coeli

REPORT

REGINA COELI HOUSE, 11485 N. Farley Road, Platte City, MO 64079
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CHRIST IS OUR PASCH, *ALLELUIA!*

Continuing the joyful celebration of the Paschal season, in this issue we take the opportunity to review some of the ceremonies that took place in chapels of the United States District during Holy Week in preparation for the liturgical year's climax, Easter, the Resurrection of Our Savior.

PALM SUNDAY (SECOND SUNDAY OF PASSIONTIDE)

Opening Holy Week, Palm Sunday begins with the blessing of palms, an ancient trophy symbol that for Christians represents the triumph of the spirit over the body. A sign is also attached to the carrying of the palms in procession, as the waving of branches was an expression of joy for the Israelites. During this procession, public witness is given to Christ's Kingship, Who in the person of the celebrant, goes to the church doors to rightfully claim His Kingdom, the Eternal Jerusalem. However, after this joyful and triumphant procession, the liturgy transitions to the Passion of Our Lord Jesus Christ, the direct result of extolling the Messiah during His jubilant procession into the City of David.



STM

Wearing red vestments (here a dual sign of royalty and martyrdom), Fr. John Fullerton (rector at St. Mary's) begins the blessing of the palms with the first oration which recalls the protection that the blessed palm bestows to the Christian soul.



POST

After the prayer, the palms are sprinkled with holy water and then incensed as seen here being performed by Fr. Christian Granges (prior and pastor).

CHAPEL IMAGES LEGEND

The origin of each picture is identified with the following abbreviations:

KCMO: St. Vincent de Paul Church, Kansas City, MO
STM: Assumption Chapel, St. Mary's, KS
VEN: St. Thomas Becket, Veneta, OR
POST: Immaculate Conception Church, Post Falls, ID



POST

At Post Falls, an outdoor tent for the sanctuary is erected so the large number of faithful may attend the ceremony.



POST

The palms are then distributed to the various ranks of persons (clergy, servers, etc.), and here a layman accepts his palm from Fr. Granges, kissing first the palm (a sacramental), then the celebrant's hand.



POST

After the palms have been distributed, a Gospel is then read before the procession; here the deacon is blessed by the celebrant after having recited the *Munda cor meum* in preparation for chanting the Word of God.



POST

Fulfilling the deacon's role, Fr. Mark Stafki signs the title of the Gospel which recounts Christ's triumphant procession into Sion on a donkey's back, while the subdeacon, Fr. Daniel Muscha, holds the Evangelium.



POST



STM

Led by the thurifer and crossbearer, the stately procession with palms makes its way down the street in Post Falls.

Having changed from semi-joyful red vestments into penitential violet, the Passion is read for the first time during Mass and per the full form, in a special manner divided amongst 3 deacons, taking the roles as *Christus*, *Chronista* and *Synagoga*. Shown here are the deacons of the Passion; from left to right, Fr. Robert MacPherson, Rev. Mr. Laurent Desautard, and Fr. Patrick McBride.

TENEBRAE



STM



STM

The climax at the end of Tenebrae is the hiding of the 15th candle taken from the hearse (the triangular shaped candle holder on the right) behind the altar momentarily while the "earthquake" is sounded by those knocking the stalls. The candle then reappears, symbolizing Our Lord's dolorous burial in the Sepulchre and then His glorious Resurrection.

Society of Saint Pius X

District of the United States of America

REGINA COELI HOUSE

11485 N. Farley Road
Platte City, MO 64079
(816) 753-0073
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Fr. Arnaud Rostand
District Superior

J.M.J.
MAY 1, 2010

Dear friends and benefactors,

The Rosary Crusade was successful, at least in numbers but, I trust that it was also, much more importantly so, in the eyes of Our Blessed Mother. Bishop Fellay announced Easter Sunday at Econe, that the 12 million rosaries were greatly exceeded. We will give you the final world-wide number of Rosaries offered, as soon as we receive it.

I am pleased to announce that the United States District has offered over 5.5 million rosaries—a sign of great generosity and trust in the Society of St. Pius X, in His Excellency Bishop Fellay, especially in launching such an important Crusade. Congratulations to all of you for your generosity!

Let us not stop our efforts in praying and offering sacrifices here; may I remind you that the first and main goal of this Rosary Crusade was our own conversion, that we may give ourselves completely to the Immaculate Heart of Mary, offering all our merits and actions, that She may use them for the salvation of souls, the good of the Catholic Church, and indeed of the world.

This was definitely the purpose for renewing the Consecration of the United States District to the Immaculate Heart of Mary at the end of the Crusade.

The fruits that I trust we will gain from this Consecration and from the Crusade are fruits of sanctification. Holiness is the greatest sign of the love of God for us—the more one submits himself to the will of God and the more sanctifying grace grows in a soul, the more God loves him. This is why Our Blessed Mother, the Immaculate Heart, is holier than all the saints together. She is blessed because, from all Eternity, she was and is the most loved by the Holy Trinity.

Holiness in our personal lives, in our homes, in our parishes and our schools, will be the true and important result of our prayers, sacrifices and Consecration, because it is the authentic sign of the Love of God for us.

However, we also know that in God's Divine Plan, if holiness is a fruit of grace, a gift from God; it never comes without our own sincere commitment. The Blessed Virgin Mary never stopped growing in holiness during her entire earthly life because she was absolutely faithful to every grace she received—not an imperfection, not a spot of selfishness, but always motivated by generosity in serving God; "*Behold the handmaid of the Lord; be it done to me according to thy word.*"

We expect many graces from the Rosary Crusade, and from our Consecration to the Immaculate Heart; but our progress will also depend on our faithfulness, our generosity,

our desire and motivation to sanctify every moment of our lives, especially in doing our duties of state.

Let us not stop our efforts, prayers, and sacrifices here; but on the contrary, let us continue to be the servants of the Immaculate Heart.

What shall we expect from the Rosary Crusade for the Church and for the world? First of all, we leave it all in the hands of God, as the plans of God are different from the human ones, "*The wisdom of flesh is an enemy to God.*" (Rom. 8:7) "*How incomprehensible are His judgments, and how unsearchable His ways.*" (I Rom. 11:33) "*For the wisdom of this world is foolishness with God.*" (I Cor. 3:19)

God has His plan and we trust that our Rosary Crusade enters into it, and that is why we expect huge things with great confidence. We have been happily surprised by the outcomes of our previous Rosary Crusades and have no doubt that once again Our Lady will certainly amaze us in big ways.

We are, and we wish only to be through Her, the "*handmaid of the Lord*". Let us remain in that spirit of mind, with great confidence and with a lofty desire to lead a holy life at the service of the Immaculate Heart to whom we have consecrated ourselves. Let us, especially during this month of May dedicated to Her, remain faithful to our daily family rosary.

With my prayers and blessing,
In the Immaculate Heart of Mary,



Fr. Arnaud Rostand

Accepting Mass Stipends

The USA District Office is collecting Mass stipends for SSPX (or its associate) priests. The suggested donation is \$15.00 per Mass. NB: we cannot receive stipends for Gregorian Masses (e.g., 30 consecutive Requiem Masses). Checks should be made out to the SSPX (in US currency) and sent to:

Rev. Fr. Joseph Dreher, District Secretary
REGINA COELI HOUSE
11485 N. Farley Road, Platte City, MO 64079

Please include a separate note outlining the Mass intention. Please note: we cannot promise specific dates for the celebration of the Masses.

HOLY THURSDAY

This day is often called “Maundy Thursday” in reference to the beautiful *Mandatum* (washing of the feet) rite that takes place during the evening Mass. The mood of Holy Thursday (with the altar, its cross, and sacred ministers vested in joyful white), is strikingly different from the preceding days of Holy Week which have been veiled in sorrow. For it was on this day that Our Lord gave several Sacraments to the Holy Apostles. Hence in the morning the elaborate Chrismal Mass is celebrated in the cathedrals by the diocesan bishops wherein the holy oils, the supernatural balm for salvation, are consecrated. Then, during the evening, the Church is in attendance at the Upper Cenacle for Our Lord’s Last Supper wherein the First Mass was offered and the Sacraments of the Holy Eucharist and Holy Orders were instituted.



After the Mass, the Blessed Sacrament is translated to the specially prepared altar of repose, where It is reserved and then incensed in adoration before the ministers return to the church. While the translation this night signifies Our Lord’s journey to the Garden of Gethsemane, it is actually the remnant of an ancient Roman practice observed in cathedrals when the Hosts were brought from a special chapel for Communion and then returned.



A view of the sacred ministers (the pastor, Fr. Carl Sulzen, center; Fr. Stephen Arabadjis, right; and Fr. Benjamin Campbell, left) removing the altar cloths during the *Diviserunt*, or stripping of the altars. Symbolizing the humiliating stripping of Our Lord’s garments, this ritual is also a Roman relic of when the altar was ceremonially stripped after the liturgical action.

GOOD FRIDAY

On the day of Our Lord’s crucifixion and death, the Church dons her most solemn mourning garments and joins Her Savior in making the trip to Calvary. The ceremonies of Good Friday are also impressed with the older Roman character of austerity and many other practices that were once present in the Roman Mass. Chief amongst these is the gradual ritualistic preparation of the altar during the liturgical action, the presence of two lessons, the Solemn Prayers of Intercession (the last remnant of the Litanies as seen practiced in the Eastern Rites, the Roman *Kyrie* having been added much later) and the translation of the Blessed Sacrament.



The first action of the Solemn Afternoon Liturgy is the prostration of the sacred ministers, a profound act of humility.

STATIONS OF THE CROSS



A popular Lenten devotion whereby the faithful unite themselves to Our Lord in His journey to Calvary is the Way of the Cross. Here it is offered by Fr. Francis Gallagher on Good Friday.



Here the schola master at St.Vincent's, Mr. Ian Palko, chants the first lesson on Good Friday. The second lesson (which takes the place of the Epistle) was chanted by the subdeacon, Fr. Samuel Waters.



While the sacred ministers don their black vestments, a group of acolytes spreads and secures the altar cloth, and prepares the book for the Solemn Prayers.



The sacred ministers genuflecting for a "*Flectamus genua*" during the Solemn Prayers which like the Good Thief, petitions for the salvation and welfare of mankind.



The third elevation during the adoration of the Cross, a ceremony that originated in Jerusalem where the True Cross was venerated, and represents Our Lord's sorrowful journey to Calvary (which the altar is).



A view of the sacred ministers and clergy "creeping to cross", that is genuflecting to the cross three times before kissing the feet of the Crucified Savior.



Then the faithful venerate the cross at the Communion rail.

PREPARATIONS FOR T

Here we present some of the preparations necessary for what some liturgists call the “Painful Week” due to all of the material requisites and practices that are required for the carrying out of the ceremonies of Holy Week, which are the most beautiful, but complex of the liturgical year.

HOLY WEEK ALTAR SERVERS CAMP

One of the most important preparations for the ceremonies is the rehearsal of the various ritual actions of the altar servers whose ministering to the celebrant during Holy Week differs substantially from their usual roles at Mass.

Servicing three chapels from the El Paso, TX priory, Fr. Kenneth Novak decided to offer this year’s Sacred Triduum at just Our Lady of Mt. Carmel Chapel in North Richland Hills (Ft. Worth), TX. In addition to the relative proximity of the other two chapels (Our Lady of Fatima in Sanger, TX and St. John Fisher in Tulsa, OK) which enables those faithful to attend the ceremonies at the Ft. Worth area chapel, this arrangement was also very practical. At North Richland Hills, the chapel not only had an adequate sanctuary for the proper execution of the Sacred Triduum ceremonies, but also a nave that could accommodate the faithful who attended from all three chapels.

However, Our Lady of Mt. Carmel Chapel had never hosted the Holy Week ceremonies before, so with the dual aim of adequately preparing and uniting as a cohesive body the servers from the Archconfraternity of St. Stephen’s chapters of his three chapels, Fr. Novak announced a four-day Holy Week altar server’s camp. Held from March 19-22, the camp was attended by over 30 young men, whose curriculum was organized and led by Mr. Louis Tofari (formerly the SSPX’s Guild National Secretary), who came from Kansas City, MO accompanied by veteran senior acolyte, Mr. Chris Blake. Several fathers also valuably assisted with the cooking and other necessities.

The camps main events were conferences explaining the significant details of each ceremony and serving practices. The masters of ceremonies and senior acolytes were paired with Mr. Tofari to learn the intricacies of Palm Sunday, Holy Thursday, Good Friday and the Easter Vigil, while the junior acolytes and postulants reviewed the lower positions (torchbearer, boatbearer, second acolyte at Low Mass, and Latin responses) with Mr. Blake. An integral component of the camp was a “monastic schedule”, which included Fr. Novak teaching the servers the Divine Offices of Prime and Compline, the mealtime reading of pertinent Holy Week texts, individual spiritual reading combined with silent meditation on Holy Week points concerning the Savior’s Passion and Paschal triumph, and an insightful conference by the pastor, “When does a boy become a man?”

As Fr. Novak testified after Holy Week, the effectiveness of the practices was evident during the ceremonies, wherein the servers fulfilled the Guild’s rule to intelligently and reverently assist the celebrant in executing the sacred rites in a worthy and edifying manner.



A picture taken during one of the conferences given on the ceremonies of Holy Week which included many historical details on how they reflect the ancient Roman liturgy and their inherent symbolic meanings.

With Fr. Novak in cope, Mr. Tofari (on the far right) rehearses some finer points for the translation of the Blessed Sacrament on Holy Thursday. During the practices, various coordinated actions were repeated until the servers could smoothly execute them.



A group photo of some of the young men who attended the conference. To the left is Fr. Novak, while in the center in the white shirt is Mr. Blake, whose expert work with the younger servers was much appreciated by all.

Not to be forgotten is the time and effort that liturgical scholas devote to learning the chanted Holy Week propers. Here led by their schola master, David West (on right, and a former seminarian), the men of the fledgling, but fine-sounding North Richland Hills schola, diligently practice one of the Holy Week propers.



THE "PAINFUL WEEK"

PASCHAL CANDLE DECORATION

One of the main and crowning preparations for Holy Week often starts well in advance: the decorating of the Paschal candle. Representing the Risen Christ and His victory over darkness, sin, death and the Devil, the Paschal candle is the most important symbol of the Easter Vigil. Hence, often symbols associated with the Resurrection, the Paschal Lamb or baptism are added to the essential symbols of the cross (the current year's numerals and the Greek alphabetical symbols of *alpha* and *omega*). Another expression of the liturgical arts (e.g., devotion for the worthy artistic expression of the Faith); we present here a few examples found in the SSPX's chapels during this Paschaltide.

ST. MARY'S, KS



Miss Caroline Awerkamp of Kansas City, MO decorated several Paschal candles this year for various SSPX chapels in the United States District. Here she is carefully applying red highlighting to one of them.



Miss Catherine Madrid of St. Mary, KS (the niece of Miss Awerkamp) highlights in purple one of the numerals on the Paschal candle entrusted to her.



The completed Paschal candle now in sanctuary at the Assumption Chapel in St. Mary's, KS.



The intricate *Christus* image holding a chalice and Host surmounting the words "*Pax vobis*". The field is deep blue with gold *fleur-de-lis*, and Christ wears a golden robe with red lining.



Another detail above the *Christus* image is this actually-jeweled crown over a golden IHS symbol on a field of green and trimmed with gold and red.



ST. LOUIS, MO

Painted in hues of blue, red, green and gold, the Paschal candle at St. Mary's Assumption Church in St. Louis, MO, continues to be joyfully decorated with flowers during Eastertide.

NORTH RICHLAND HILLS, TX

This Paschal candle, was designed and decorated by a young man (and altar server) at the North Richland Hills chapel. It features an image of the Chi Rho (at top), Risen Christ (in middle), Agnus Dei (at bottom), and various Easter-related texts such as "*Lumen Christi*", "*Alleluia*", and "*Resurrexit sicut dixit*".



KANSAS CITY, MO

A close-up picture of the victorious Agnus Dei that graces the Paschal candle at St. Vincent de Paul Church in Kansas City, MO.

SANGER, TX

The Paschal candle at Our Lady of Fatima Chapel in Sanger, TX ingeniously integrates into the necessary symbols the motif of the slain Agnus Dei with a chalice overflowing with Its Precious Blood.



EASTER VIGIL

The climax of the entire week is this most sacred of nights wherein the richly symbolic rituals of the Easter Vigil vividly display the triumph of Our Lord's Resurrection. Starting outside in the darkness, we witness Christ's defeat of darkness via the illumination of the Paschal fire and candle.

Upon entering the church, the praise of the noble Paschal candle continues with the beautiful *praeconium* known as the *Exultet*, specially sung in the style of a Preface. Several lessons and responsories follow recounting God's creation and solicitude of man and thereby the obedience we owe to His sacred laws; the interposed prayers beseech Him that we may remain faithful and grow in holiness. The intercession of the saints is then asked to assist Church Militant with this request, and to prepare for the blessing of the baptismal water.

After the Easter water has been blessed, the holy oils are added to a portion of it to make the baptismal water, which is then used to immediately baptize any catechumens (if there are any) in the midst of the *ecclesiae* (the assembly), thus incorporating more members into the Mystical Body of Christ. A procession is then made to the baptismal font, in which the newly-blessed waters of regeneration is placed, then the font is blessed. Returning to the sanctuary, the celebrant leads the ministers and faithful in renewing their baptismal promises, and he then sprinkles all with the special Easter water. The ministers return to the sacristy to prepare for Mass while the cantors chant the second part of the Litany of the Saints.

During Mass, the *Gloria* is sung in triumph and "*Alleluia*" is chanted after the Epistle for the first time since Septuagesima Sunday in a special triple alternating fashion. Towards the end of the beautiful Paschal Vigil Mass, an abbreviated form of Lauds is chanted. The moving antiphon for the *Benedictus*, "*Et valde mane*", recounts the discovery of the empty tomb by the pious women, thereby confirming Our Lord's Resurrection which we continue to celebrate on every Sunday throughout the liturgical year.



After having blessed the Paschal fire with holy water, charcoals are removed from the fire, incense is imposed and blessed, and then the fire is blessed again with incense. Here we can see the ingenious metal device that enabled thethurifer to retrieve the charcoals from the large fire without getting singed!



The celebrant (here Fr. Fullerton) then prays over the light asking God that "...the Sacrifice made to Thee this night shine with strange reflection of the light that Thou art... and every evil device of Satan depart."



Fr. Daniel Cooper incenses the nails in preparation for their insertion into the Paschal candle.



While inserting the five nails the celebrant says: "Through His wounds holy; and glorious; guard; and preserve us; Christ the Lord. Amen."



While lighting the Paschal candle the celebrant says: "Light of Christ, in glory rising, dispel dark night from heart and mind."



Here at the Corpus Christi Chapel in Franklin (Nashville), TN, Fr. Damien Fox gives the Paschal candle to a server to hold before changing into his white dalmatic for the *Lumen Christi* procession.

Substituting for the deacon, Fr. Cooper in a white dalmatic takes the Paschal candle to carry it in the darkened church.

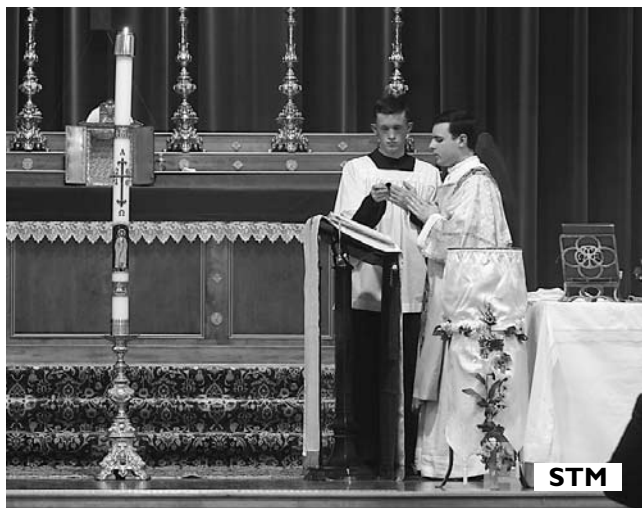


VEN



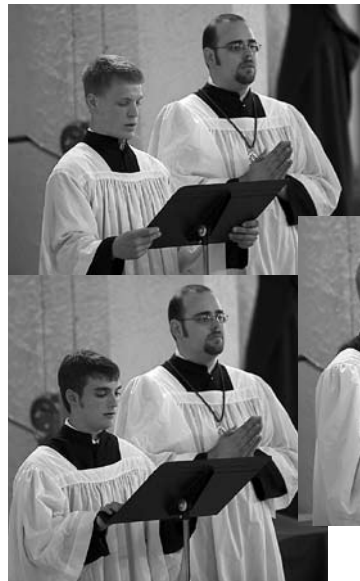
STM

After the third "*Lumen Christi*", the candles of the faithful are lit and the interior lights are turned on.



STM

The deacon still wearing a white dalmatic then chants the *Exultet* facing the Paschal candle (the symbol of the Resurrection) and the processional cross (which representing the crucifixion is joined in victory to the candle).



A collage of the 3 young men (all of high school age) who fulfilled the role of lectors for the 3 of the 4 lessons at St. Vincent's. To the right of each lector is MC2.

KCMO



KCMO

After the first part of the *Litany of the Saints*, the Easter water is blessed with a long prayer which is mostly sung in a Preface tone. Assisting Fr. Jean Violette (in center in cope) is Fr. Waters (on the left) and Fr. Joseph Horvath (on the right).



KCMO

Several times the celebrant performs symbolic actions while blessing the water. Here he breathes upon water 3 times in the sign of a cross. Other acts include dividing the water in the sign of the cross, merely touching the water, casting it to the 4 corners of the earth, all of which signify God's creation of the waters of the earth and the redemptive qualities His Risen Son and the Holy Ghost imparted to them.



STM

While plunging the lighted candle into the water 3 successive times, the celebrant sings "*May the virtue of the Holy Ghost descend into all the water of this font.*"



STM

The celebrant then blows over the water the Greek symbol Ψ for "psi" which signifies the power of the "Spirit."



KCMO

The celebrant then makes the baptismal water using some of the Easter water he has just blessed. Here Fr. Violette uses a specially-divided ladle to pour in the oil of catechumens and sacred chrism which he then mixes with his hand.



At St. Vincent's, a young lady was fortunate to be baptized on this most solemn night, with the newly-made waters of regeneration, in the midst of the entire assembly of the faithful.



The newly-baptized soul then receives a lit candle signifying the first grace she received at baptism which will accompany her throughout her supernatural life.



The new baptismal water is then carried in procession to the baptistery and placed in the font where God is asked to "look mercifully on the devotion of Thy people about to be re-born, who like the hart pant after the fountain of Thy waters".



In conclusion to this rite and in fulfillment of the preceding prayer at the font, the faithful then renew their baptismal promises led by the celebrant.



The ministers having recessed to the sacristy, sacristans are seen here preparing the altar with flowers and relics while the second part of the Litanies is sung.



After the sacred ministers have been seated, a traditional climax at St. Vincent's during the *Gloria* is the much-awaited removal of the veil from the church's patron perched high on the reredos. Here the seasoned second MC expertly performs the dramatic act once more.



The moment of Elevating the Sacred Host during the Paschal Vigil Mass.



Dressed in her white baptismal garment, the newly-baptized lady at St. Vincent's was privy to another tremendous source of grace when she made her First Communion on the night of her baptism.

U.S. District of the SSPX First Annual Conference

The Society of St. Pius X's United States District will host its first annual conference this fall on the occasion of the 40th anniversary of the Society's founding. It will be held in Kansas City from October 15-17. Bishop Fellay will be the keynote speaker; additional speakers will be announced soon. Further details will appear in future months.



EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS

- April:** The sick in their last agony
and persecuted Christians
- May:** The triumph of the Immaculate
Heart of Mary
- June:** Priests and priestly vocations

THIRD ORDER NOTICE: Due to a technical glitch, the contact information sent to us by e-mail over the past year has been irretrievably lost. So we ask all Third Order members to please resend the requested information to: third-order@sspx.org.

CONFIRMATION SCHEDULE

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

BISHOP ALFONSO DE GALARRETA

| | |
|--------------------|-------------------|
| St. Marys, KS | June 12 |
| Chicago, IL | June 14 |
| Madison, WI | June 15 |
| Syracuse, NY | June 20 |
| Eddystone, PA | June 21 |
| North Caldwell, NJ | June 22 |
| Post Falls, ID | Oct (tentatively) |

BISHOP BERNARD FELLAY

| | |
|-----------------|------------|
| Ft. Worth, TX | October 12 |
| Albuquerque, NM | October 13 |
| Las Vegas, NV | October 14 |

SISTERS OF THE SSPX GIRLS' CAMP

St. Maria Goretti Girls' Camp

OYLEN, MN

(located 35 miles north of Browerville; nearest airport
is Brainerd, MN, about 40 miles east)

JULY 2-10

**\$120.00 for the first 2 girls
and \$100 for each thereafter**

AGES 9-17

Only written registrations postmarked March 1st or later are allowed for each camper. Please include for each camper the following info: name, age, date of birth, address and telephone number. Please include a self-addressed stamped envelope. Notice of acceptance will be sent out with forms and other information in late March.

For further information, please contact:

Sacred Heart Novitiate
540 W. 8th Street
Browerville, MN 56438
320-594-2944 tel



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Friday, Saturday & Sunday July 2-4, 2010
St. Mary's, Kansas

*All alumni, former students, faculty, and friends
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Save the date and
spread the word!

Events will include:
Friday "Welcome Home"
reception, Saturday Golf
Tournament, Gala Dinner,
Sunday First Mass of
Brother Thomas Aquinas, OSB
(Steven Kaiser, SMA '99)
Small Town Fireworks Display



For more information or
to register, contact Jerry
& Amy Kramer (SMA
'89) at 785-437-2834 or
email alumni@smac.edu



*See you
in July!*

RETREAT SCHEDULE

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

MEN: July 12-17, Sept. 13-18, Nov. 15-20

WOMEN: June 14-19, Aug. 9-14, Oct. 11-16, Dec. 13-18

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

MEN: Oct. 11-16, Nov. 15-20

WOMEN: Jan. 17-22, 2011

OTHER: Oct. 27-30 (Matrimony Retreat),
 Dec. 13-18 (Women's Marian)

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

MEN: Aug. 30-Sept. 4, Oct. 11-16, Dec. 16-19 (Weekend)

WOMEN: Aug. 9-14, Sept. 20-25, Nov. 1-6, Dec. 2-5
 (Weekend)

TEACHER'S RETREAT (WOMEN ONLY): June 7-12

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

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MARCH 2011

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Saturday, June 12th, 7:30 am

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Preparation begins May 18th

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NOVEMBER 2010

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Land-only price: \$2,295 per person in double occupancy

Space for these pilgrimages is limited. For more information, contact:

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www.reginapilgrimages.com

AURIESVILLE

June 12th, 2010



**This Years
 Intention:
 Triumph
 of The
 Immaculate
 Heart**

For more Information,
 Please call:
 (203) 431-0201