



“What happens to a world that begins to lose language?” Dr. David Allen White asked the seminar-ians at a literature seminar in Winona in 2001. “That is what is happening out there! Language is deteriorating, vocabularies are shrinking, people are less and less able to express themselves linguistically or have a pool of words to draw on to describe what they think and feel . . . they are blocked in their very nature.”

Opening the Language Arts Conference in St. Marys, Kansas, in June 2010, Reverend Fr. Gerard Beck, First Assistant to the District Superior, echoed the words of Dr. White: “If we cannot master our language, we certainly can’t go higher, we can’t become educated, we can’t form our children to be educated.” These words were not heard merely in St. Marys; they were re-echoed in similar conferences throughout the United States District.

The conferences, which began in St. Marys and will end in May at Immaculate Heart of Mary Academy in Oak Grove, Minnesota, are part of the District’s move to unite the Society’s schools throughout the United States. The goal is to provide the

principles of education for the academies to abide by—principles that can be applied in all Society schools within the United States.

Because language is the heart of communication, which is essential to education, the District decided to begin the unification of curricula in the language arts.

“The language arts are the window, so to speak, to all learning,” Fr. Beck said. “More than that, however, they go very far in preparing the child’s soul, on a natural level, for the great battles of life. We want to be sure, therefore, that the objectives in teaching the language arts are very clear to our teachers, and we hope to provide a framework that facilitates the work to be done.”

In all of the conferences, Miss Ann Marie Temple, who has been working closely with Fr. Beck in developing the District’s curriculum recommendations, was the keynote speaker. Her lectures centered on the principles, or philosophy, of teaching the language arts and developing the reasoning and communication powers of the students through the language arts.

Fr. Hervé de la Tour, an advisor to Fr. Beck, also played a central role in all of the conferences. He began the seminars with a lecture on the importance of the teacher

Continued on p. 6

## SPEAKERS



Fr. Hervé de la Tour



Dr. Matthew Childs



Dr. Andrew Childs



Miss Ann Marie Temple



Mr. Andrew Senior



Mr. Andrew Clarendon



# Letter from the District Superior

Fr. Arnaud Rostand

Dear Friends and Benefactors,

We continue our series of letters on education...

Having spoken of the principles that must lead us in educating a child from the time of infancy to his coming of age, we will now speak of the age when a young person must make his first major choices in life. A certain step in education has—it is hoped—been accomplished, but the work of education is not complete. The young man (or woman) has, ideally, received what he needs—the Faith, formation in virtue, willpower, intelligence, etc. It is now time for him to make choices that will affect his whole life. It is time for him to choose a state of life, and possibly to respond to a religious vocation.

For all human beings, God has a general plan and common goal—Heaven. Each one of us is called to save his soul, and we receive the graces for that. “Blessed be the God and Father of Our Lord Jesus Christ, who chose us in Him before the foundation of the world, that we should be holy and unspotted in His sight, in charity” (Eph. 1:3-5). This general call starts with the grace of Baptism, is maintained and grows by means of the various sacraments, and ends with the grace of a happy and holy death.

The graces given during our entire adult life and up to our death, however, depend to a large extent on the choices we make as young adults. Although every state of life can, in itself, lead to heaven, for a given soul the state of life that will lead to heaven is the one that God has planned for him. Thus the importance of discerning God’s will as regards one’s state of life, and of choosing accordingly.

God leaves us freedom, and requests that we use our intelligence to discover His Divine will, but He nevertheless does have a plan for each one of us, and the graces He gives us depend on our submission to His Providence. It is therefore in light of one’s eternal salvation that the choice of one’s state of life must be made, because to knowingly deny or reject a vocation or state of life is to deny Providence and to reject God’s plan for oneself. Men must adapt to the graces which are offered to them; they must submit to the plan of God. To refuse a vocation is to disobey God and thwart His Divine plan. This introduces a break in the succession of graces prepared for the soul and effectively jeopardizes nearly all chances of salvation, happiness and success.

Now, in the general plan of God, some are called to give themselves in a special way to the service of God; they have a vocation, a calling to the religious life or to the priesthood. “If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me” (Matt. 19:21). “You have not chosen Me, but I have chosen you” (Jn. 15:16). Our Lord repeats these words each time He calls someone to a religious vocation. Every young person has the grave duty to ask himself—without presumption, but honestly in front of God—whether or not God is calling him to this privileged state of life. A retreat made with the desire to discern God’s will is the best way to make a peaceful but honest decision. Saint John Bosco maintained that one out of three is called to a religious vocation. If we do not see these numbers in our own times, is it because there are many who

never pose the question of a religious vocation for themselves, and others who are not ready to hear God’s calling?

Many young people are not called to a special vocation, but they still face significant decisions, such as courses and places of studies, jobs, etc. Not everyone is meant to be a doctor or a lawyer or, for that matter, a mechanic or a plumber. Nevertheless, God has a plan for everyone, and each person is fitted by Him for what He has in mind. It is the same when it comes to choosing a spouse; there also God has a plan. These choices will go far in determining a person’s life, and therefore every effort must be made to correspond to God’s plan. Each must do his best to use the gifts or talents that God has given him; to fail to do so is to echo the man in the parable: “And being afraid, I went and hid thy talent in the earth.” Let us not forget the answer of Our Lord: “Wicked and slothful servant!...Take away therefore the talent from him, and give it to him who has the ten talents” (Mt. 25:26). How disheartening it is to see so many of our youth, especially young men just out of high school, discontinue their studies, many for no more reason than dislike of the effort involved or the convenience of having an immediate job. Are they really asking themselves what the plan of God is for them, really trying to use the talents God has given them?

We remember the story of Jonas in the Old Testament. Jonas was asked by God to go to Niniveh and preach; he was thus given a vocation, a special divine mission. But Jonas refused. He took ship to Tarshish, and the Lord sent a tempest that was so great the ship was in danger of sinking. “Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that it is because of me that this great tempest is upon you....And they took Jonas, and cast him into the sea, and the sea ceased from raging” (Jonas 1:12–15). Jonas knew that, having disobeyed the call from God, he was responsible for the punishment God sent. It is the same for us. We cannot do whatever we want in life without any consideration for God’s will and still hope for His blessings. If we would have true success and happiness in this life, we must be willing to place God’s will before our own inclinations in the major decisions of our lives.

What are the duties of parents with regard to the possible vocation of their child, his choice of a state in life, his future profession, and so on? What are their responsibilities as regards the great choices in their child’s life?

The first parental duty is to want to know God’s will; a parent should often wonder in prayer what God has in mind for his child, and should ask God to make His will known. Too often we would like to impose our own ideas, but it is not for us to advise God; on the contrary, it is for Him to guide us. A parent can exceed his authority in this regard, either in pushing a vocation or in discouraging it. Some parents, especially the mother, so desire a vocation for their child and push it so hard that they manage to convince their children that one exists. This is not the way for God’s will to be known. Let God make the call to the religious life, and let everyone else submit to His Divine Will. On the other hand, it

sometimes happens that parents will object to a particular religious calling: "You can become a priest if you want, but not a monk or a brother!" For other parents the idea of any religious vocation at all is so far from their mind, the possibility is simply never brought up. Again, this is not the way for God's will to be known. A young person should be neither pushed into nor in any way prevented from pursuing a religious vocation.

The second parental duty is to discreetly advise and suggest, based on the signs—or not—of a religious vocation. For this it is necessary to know well the child, discerning his inclinations and his tastes, recognizing both his abilities and his limits. This knowledge is necessary for the discernment of a vocation, but it is also necessary when there is not question of one, for it allows a parent to properly advise his child with regard to his choice of a profession. Again, it is not a question of pushing or forcing, but of discreetly helping.

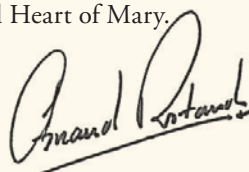
It would be a great mistake, however common, to think that parents have no responsibilities once the young man or woman has reached a certain legal age. To be sure, the child is now grown up, but that does not mean that his parents no longer have any obligation to supervise, watch, counsel, or guide. Obviously such supervision and guidance cannot be done the same way it was when it was question of a young child, or even of a teenager. It would be very wrong, however, for the parents to wash their hands of all

responsibility on the pretext that "He is grown up."

Another mistake would be to prematurely facilitate, or even push for, the young person's move from the family home. Parents cannot keep their children at home indefinitely, but it would be a great shame to encourage them to live on their own before it is clear that they are mature enough to do so. How can certain parents do everything to see their children move out on their own, and then be surprised that they start living a life of sin?

These are grave responsibilities, and one can easily see himself as not up to the task. Let us remember the mercy of our God, who gives everyone the graces he needs to fulfill his obligations. And if some look back and realize that mistakes have been made, let them have recourse to God through prayer, asking Him to repair the damage that has been done, confident in the almighty and infinite mercy of God. "Raise your son, despair not" (Proverbs 19:18).

With my prayers and blessing, in the Immaculate and sorrowful Heart of Mary.



Father Arnaud Rostand

## BOOK REVIEW

### Open Letter to Confused Catholics by Archbishop Marcel Lefebvre

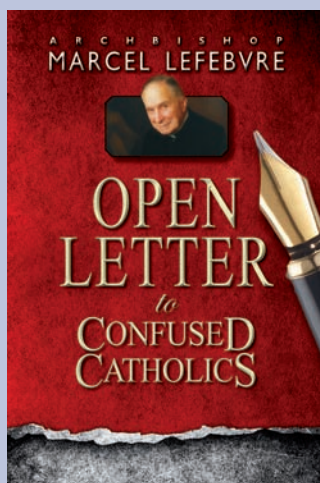
Reviewed by **Fr. Dominique Bourmaud, FSSPX**

**T**wenty years after the Vatican II tsunami wiped out much of the strength of the Church, Archbishop Lefebvre, as a good strategist, diagnosed the malady of a Church sick to death unless the remedies he proposed are applied soon.

This work, devoid of any theological pretense, written in poignant chapters, is the gateway to the traditional mindset, providing the key to unlock many of the puzzling situations of "confused" Catholics who, perhaps, do not know what the Church of all time was like. It sounds like a litany of woes, tracing one after another the ruins left by Vatisunami.

The turning point of this rather emotionally strained work is the plain exposition of what the Catholic Church really has been and still is in its glorious Tradition, of which the Archbishop is the living link and spokesman. The most forceful chapter—on true and false obedience—exonerates him from the title of 'rebel': "Two religions confront each other...it is a true masterstroke of Satan to get Catholics to disobey the whole of Tradition in the name of obedience" (p. 155).

To Roman emissaries who asked him to reject the Kingship of Christ and embrace religious pluralism,



the reply of the old missionary must have echoed like the sword of St. Louis against the Muslims: "I am not of this religion. It is a liberal, modernist religion which has its worship, its priests, its faith, its catechism, its ecumenical Bible. When I was a child the Church had the same faith, the same Sacrifice of the Mass...The new modernist religion has sown division" (pp. 153-154).

One interesting facet is the revolutionary approach of the Vaticanizers to force the changes down others' throats. One follows the example of Tudor England falling smoothly into heresy under the pretext of adapting to historical circumstances; also, the rejection of truthfulness—first casualty of all revolutions—as to facts and as to the Church's perennial doctrine; another is the chilling description of brainwashing and recycling of whole congregations (p. 131).

**Available from Angelus Press**  
163 pp. Softcover. STK# 5045 \$11.95



# ANNUAL PRIESTS MEETING

The last week of February not only brought snow to the already well-wintered Winona, Minnesota, but also brought back the battle-battered Black Robes to their Alma Mater for a week of friendship, conferences, and sports. Approximately 70 priests from around the country and parts of Canada made the wintry trek to St. Thomas Aquinas Seminary for the annual Priests' Meeting, extending from February 21 to 25.

One of the purposes of the meetings was to take the priests back to the drawing board, to bring them up to date on the problems with the Church and the modern world, and to educate them on various matters of current significance.

It was the job of Reverend Fr. Nicholas Pfluger, first assistant to Bishop Fellay, to update the priests on the crisis in the Church. While the priests obviously knew much of what was happening, Fr. Pfluger explained that the crisis has taken a new turn in that the apparent conservatism has increased modern opposition to the papacy, but at the same time, the Pope's move towards revisiting Pope John Paul II's interreligious gathering at Assisi illustrated that the Pope's approach to religious freedom is a sign of the hold the Second Vatican Council has on his thinking.

Fr. Pfluger stressed the importance of learning through history that change does not happen over night and the solution, as Archbishop Marcel Lefebvre often explained, was to be found in the holiness of the priesthood. It is the *raison d'être* of the Society, founded to restore this necessary element for the Church.

Rev. Fr. Juan-Carlos Iscara also took to the podium at the meetings with conferences on Anglicanism. With the recent creation of an ordinate for Anglicans desiring entrance into the Catholic Church, to be integrated into the Church while maintaining their Anglican traditions, Fr. Iscara discussed the problems with such a compromise.



Taking the Protestant religion back to its historical foundation, Fr. Iscara explained that there has never been a unified Anglican Church. Since its foundation, there have always existed three separate churches or three separate theologies under one nominal church.

In a second conference, Fr. Iscara showed how the Catholic Church's handling of the situation has presented new problems, firstly because it suggested, by allowing the Anglicans to hold to their Anglican traditions, that the Protestant sect has worked under the guidance of the Holy Ghost.

The District Superior, Rev. Fr. Arnald Rostand, also updated the priests on the various projects and changes within the United States District.

Two laymen, Drs. Matthew and Andrew Childs, were guest speakers at the meeting. They directed their conferences on a major crisis in the secular world that has enormous repercussions on the spiritual lives as well as on the social lives of

its victims—social networking. The two men spoke at length about the dangers of the so-called "social networks," primarily Facebook.

Besides attending conferences, the priests also solidified old friendships and made new ones with the seminarians. The seminarians, like good hosts to their reverend confreres, entertained the priests with the *crème de la crème* of seminary talent. They hosted a concert to delight the ears as the seminary's cuisine pleased the palates. Furthermore, the priests, on February 24, the Feast of St. Matthias, joined forces about the altar by taking over both the serving and the singing of the Mass.

But the priests' meeting would not be the same without the annual battle between the priests and their aspirants, the seminarians. With the seminarians donning their red jerseys and the Flying Fathers in their black, the inhabitants and visitors of Stockton Hill poured into Winona for their hockey game. However, in keeping with the tradition of the years, the priests lost to their more energetic and youthful hosts, seven to two.

With that the week closed, the priests returning to the parishes renewed and the seminarians returning to their rooms after having surrendered many of them to visiting priests. To show their gratitude, the priests signed a card of thanks and promised a Mass for the intention of the perseverance of the seminarians in their vocations.



# The Brothers Vocation

**H**e is not a seminary dropout. He is not a washed up acolyte. He is a wanted man, a high-priced man. He is a Brother.

Within the Society of St. Pius X, there is a group of men who have distinguished themselves by their silent work. While the priests are commonly seen walking among the faithful, looking down from the pulpits, and daily working—as Evelyn Waugh would say—like an artisan about the altar, the brothers, joining the priests in their daily sacrifice, are, in a word, unsung heroes. People know they exist, but people rarely see them. They are, as the Society's statutes state, the "angels" of the Society.

Taking the vows of poverty, chastity, and obedience, the brother binds himself to the priestly sacrifice by his continual workings with and for the priests—a humbler kind of sacrifice, for it's an unseen sacrifice. He is like the janitor at a school, the secretary at an office, the maintenance men of a city, the stagehand in a theater. His work is largely under the radar. And yet, he is indispensable. Because of his work, the work of the priest can be more focused on the priestly vocation itself.

The brother begins his path towards the religious life by walking among the seminarians at St. Thomas Aquinas Seminary. While he prays, works, lives along side the future priests, he takes a very different road from them.

His first year is the year of the postulancy. The future brother spends it testing his vocation, and studying the catechism and spirituality. His classes include Latin, Ascetical and Mystical Theology, and Acts of the Magisterium, as well as the study of the spiritual life focused on the religious life itself. These courses prepare his soul for the rigors of his religious vows and the sacrifice of the religious life. They also prepare him for one of the tasks of the brothers: teaching catechism.

After his first year, he is given the cassock and the tassel-less sash of the brother—he has become a novice. His



studies at this time continue in Sacred Scripture and spirituality. He further matures in the development of religious life to perfect the virtues particular to those of religion. Moreover, he studies most specifically the vows of poverty, chastity, and obedience, and their application within the religious life.

During this time, he also learns the Liturgy. For the brother's task is also to assist the priest in his liturgical duties by serving Mass, acting as sacristan, and taking on other tasks that center around the altar.

When this second year is completed, the novice takes his first vows on September 29, the Feast of St. Michael the Archangel. He is now a professed brother. But his training is not yet complete.

In a third year at the seminary, the brother begins to learn a vocational trade that fits his particular talents, one he can employ wherever he is sent. Some will study art, cooking, farming, mechanics, carpentry, and other trades. During the same time, the brother continues his studies in apologetics.

Only after this third year will the brother be sent to a priory. There the brother fulfills his vocation of assisting the priests by relieving them from the



material tasks of running the priories. This allows the priests to concentrate more specifically on the arduous task of saving souls.

A brother in the Society will not, however, make his perpetual vows right away, as many other orders do. Instead, for the first three years, the brother will make annual vows of poverty, chastity, and obedience. Then he will renew his vows once every three years. After nine years pass, the brother may take his perpetual vows, happily binding himself to his threefold sacrifice forever.

The brother is another St. Joseph, hidden and silent. Just as St. Joseph took part in the redemption of man by protecting and supporting Christ and the Virgin-Mother, the brother participates in the priesthood by tending to material labors for the priests.



# Anniversary of Sr. Anthony

While a diamond anniversary is generally thought of as sixty years, seventy-five years carries that name as well. In an age where vows and promises, like eggs and glass bottles, are more easily broken than made, the second diamond anniversary is a particularly rare occasion.

Sister Anthony Therese of the Holy Eucharist, a Dominican, attending St. Margaret Mary's in Allendale, Michigan, celebrated that milestone on August 15, 2010. The anniversary of this bride of Christ was commemorated with a Mass, followed by a banquet in her honor.

Sr. Anthony has held steadfastly to orthodoxy in the face of modernist teachings coming from the Second Vatican Council. Once Anna Pacek, she was born in Burt, Michigan, and joined the Dominican order at the early age of 16. On August 8, 1935, the young postulant made her perpetual vows in the Order of St. Dominic.

Being a member of an order dedicated to theology, Sr. Anthony studied and received a master's degree in that sacred science at Aquinas College in Grand Rapids, Michigan. Shortly after receiving her degree, she was sent to Florida to work with the elderly at dif-

ferent places along the Atlantic coast line.

In 1972, seven years after the Council, theologians, sent by the local bishop came to the Sisters at Holy Cross in Vero Beach, Florida. Under the direction of these theologians, the Sisters were taught the "New Way of Living" which focused on "love" regardless of divine law. Some of the new teachings were undoubtedly heretical. In order to appease Protestant sensibilities, for example, the dogma of the Immaculate Conception had been tossed out the window.

While the other Sisters began to cave in to the new theology, Sr. Anthony held firm to Catholic teaching and even counterattacked the propositions. As a result, both theologians and her superiors began to place more pressure on her to succumb. It was then that Sr. Anthony realized her community was no longer safe for her.

And so she left her convent to attach herself to the Society of St. Pius X. At first she arrived in Dickinson, Texas, where she, doing what she enjoyed from her youth, taught.



However, the trouble with her order was not over. Her superiors, having followed her move to Texas, tried to pressure her to return and accept the new theology of Vatican II. Nevertheless, once again, Sr. Anthony es-

caped, making her way back to her home state of Michigan and to the town of Mancelona.

For nearly twenty-five years, she taught school at Sacred Heart in Mancelona. Now, St. Margaret Mary's in Grand Rapids, Michigan, is the current home for Sr. Anthony.

It was at this parish that nearly two hundred people gathered to celebrate her seventy-fifth anniversary, first with the Mass and then with a banquet. Part of the banquet included Paschal Lamb cakes to honor a tradition Sr. Anthony had started, in which she would sell the cakes as a fundraiser for the schools and churches where she taught.

The show of respect and admiration was a welcomed act of gratitude for her trials from the Lord, whom she affectionately calls the "Blessed Lover."

## LANGUAGE ARTS SEMINARS, continued from p. 1

to the school. He told his audience that the school is the teachers. Furthermore, Fr. de la Tour explained that the language arts can serve as a "handmaid" to the spiritual life as they provide strength and stability to man on a natural level.

Other speakers at the District conferences were Dr. Matthew Childs, Dr. Andrew Childs, Mr. Andrew Senior, Mr. Andrew Clarendon, and Mr. David Cichos.

Even though the District plans to bring unity to the schools' curricula, it must not be assumed that the District plans to impose a rigidly set program on the United States schools. Instead, like certain religious orders with their *Ratio Studiorum*, the U. S. District seeks to provide the principles, along with some specific material recommendations, for the schools to follow, but will permit the schools to handle the application of the principles. Individual schools will always retain their autonomy; the District will provide recommendations, guidance, and resources.

"It is not a question of a magic 'method' here, and we are in no way seeking to 'clone' our various schools," Fr. Beck said. "Education is an art, not a formula, so a teacher

needs a certain freedom if he is to teach effectively. At the same time, however, there are definite principles that must be respected if true learning is to take place."

As the first round of conferences wraps up in May, the District is preparing for a second round to begin. The first focused on the philosophy of teaching the language arts; the second will address putting those principles into practice.



## 2011 ANGELUS PRESS CONFERENCE

October 7-9, 2011  
Airport Hilton, Kansas City, MO

# The Kingship of Christ

### SPEAKERS:

Bishop Bernard Tissier de Mallerais  
Fr. Gerard Beck  
Fr. Juan-Carlos Iscara  
Fr. Albert, OP  
Fr. Daniel Themann  
Dr. John Rao  
Dr. Brian McCall  
Mr. Andrew Clarendon  
Mr. Christopher Check

Prices, titles, and further information to be announced soon!



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208-773-5588 tel 208-660-5588 cell  
Email: holyfamilyhome1@frontier.com

## 2011 CONFIRMATION SCHEDULE

### Bishop Bernard Tissier de Mallerais

Mandan, ND – May 17, 2011  
Dickinson, TX – May 19, 2011  
Kansas City, MO – May 22, 2011  
Memphis, TN – May 24, 2011  
New Orleans, LA – May 25, 2011  
Ridgefield, CT – May 28, 2011  
Long Island, NY – May 29, 2011  
Pittsburgh, PA – October 13, 2011  
Akron, OH – October 14, 2011

### Bishop Bernard Fellay

Mukwonago, WI – June 14, 2011  
Long Prairie, MN – June 15, 2011  
Post Falls, ID – June 19, 2011  
Edmonds, WA – June 21, 2011  
St. Marys, KS – June 23, 2011



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## REGINA PILGRIMAGES

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**JUNE 3-14, 2011**



Join Fr. Patrick Rutledge on this 12-day pilgrimage visiting Paris, Lisieux, Lourdes, and Chartres! Also walk the 3-day, 65-mile SSPX pilgrimage from Chartres to Paris. Trip includes daily Mass, participation in the walking pilgrimage, guided sightseeing, and travel insurance.

*Price with air from New York: \$2,295 plus air taxes & surcharges*

### Anniversary Pilgrimage

*to Austria and Switzerland*

**JUNE 18-30, 2011**

*Commemorating 40 years of the SSPX Seminary in Ecône and 20 years since the death of Archbishop Lefebvre*



Pray before the tomb of Archbishop Marcel Lefebvre, attend the priestly ordinations at the SSPX seminary in Ecône, and visit the SSPX General House in Menzingen. Also visit Vienna, Salzburg, Altötting, Innsbruck, Einsiedeln, and more! Includes daily Mass, hotels, guided sightseeing, and most meals.

*Price with air from New York: \$2,995 plus air taxes & surcharges*

Space is limited! For more information, please contact:

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# RETREAT SCHEDULE

## ST. IGNATIUS RETREAT HOUSE

209 Tackora Trail, Ridgefield, CT 06877 • (203) 431-0201

**MEN:** May 9-14, July 18-23, Sept. 12-17, Nov. 12-19

**WOMEN:** June 20-25, Aug. 8-13, Oct. 10-15, Dec. 12-17

## ST. ALOYSIUS GONZAGA RETREAT CENTER

19101 Bear Creek Road, Los Gatos, CA 95033 • (408) 354-7703

**MEN:** May 2-7, Sept. 5-10, Oct. 31-Nov. 5,  
Dec. 15-18

**WOMEN:** May 23-28, June 6-11 (Women Teachers), Oct. 10-15,  
Nov. 14-19, Dec. 1-4

**BOYS' HIGH SCHOOL RETREAT:** Sept. 22-24

**GIRLS' HIGH SCHOOL RETREAT:** Sept. 29-Oct. 1

**BOYS' CAMP:** June 25-July 9

**GIRLS' CAMP:** June 11-18

## OUR LADY OF SORROWS RETREAT CENTER

750 E. Baseline Road, Phoenix, AZ 85042 • (602) 268-7673

**MEN:** June 6-11; Sept. 12-17

**BOYS' HIGH SCHOOL RETREAT:** Aug. 29-Sept. 3

**GIRLS' HIGH SCHOOL RETREAT:** May 16-21

**OTHER:** Oct. 10-15 (Third Order); Oct. 26-29 (Matrimony);  
Nov. 16-19 (Women's Virtues); Dec. 12-17 (Men's Marian)

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

## CAMPS

### Camp De Smet Boys' Camp (Oregon)

**Camp Dates:** July 3-14, 2011 **Location:** Wilani Camp Ground, Veneta, OR **Ages:** 9-16 **Cost:** \$150.00

Applications may be obtained by calling: St. Thomas Becket Church, Veneta, OR, 541-935-0149. Applications will be taken starting March 1, 2011.

### Stella Maris Girls' Camp

**Camp Dates:** July 19-29 **Location:** Camp Olmsted, near Warren, PA. **Ages:** 13-18

**Camper Registration, call 716-753-7611 during the times indicated:**  
March 20-30 – Return Campers; April 1-10 – First-time Campers.

### St. Maria Goretti Girls' Camp (SSPX Sisters)

**Camp Dates:** July 14-22, 2011 **Location:** Wilani Camp Ground, Veneta, OR **Ages:** 9-17 **Cost:** \$120.00 each for the first two girls, and \$100 each thereafter

Written applications only starting March 1, 2011. Sisters of the Society of St. Pius X, 540 W. 8th St., Browerville, MN 55438 (include name, age, date of birth, address and phone number for each camper).

### Los Gatos Girls' Camp (Franciscan Sisters)

**Camp Dates:** June 11-18 **Location:** St. Aloysius Gonzaga Retreat Center, Los Gatos, CA **Ages:** 8-16 **Call to register 408-354-7703. Hosted by the Franciscan Sisters of Christ the King.**



# EUCCHARISTIC CRUSADE

## MONTHLY INTENTIONS

**April:** The faith and its worldwide propagation

**May:** Holy, united families

## U.S. DISTRICT TREASURE (January 2011)

Daily Offering	16,136
Masses	6,744
Sacramental Communion	5,792
Spiritual Communion	11,538
Sacrifices	31,970
Decades of the Rosary	82,573
Visits to the Blessed Sacrament	6,261
15 minutes of silent meditation	6,184
Good Example	19,154
Number returned	583

**E-MAIL:** eucharistic-crusade@sspx.org

# St. Mary's College

Traditional Liberal Arts College  
International Priestly Society of St. Pius X

**2011-2012**

*Providing a traditional environment in which students pursue truth within a balanced liberal arts curriculum*

*Accepting applications for the 2011-2012 Academic Year*

✠ Two-year Associates degree in liberal arts

✠ Four-year certificate in Catholic Teacher Preparation

**St. Mary's College Office of Admissions**  
P.O. Box 150, Saint Marys, Kansas 66536  
(Application available online)

TEL: (785) 437-2471 FAX: (785) 437-6597  
www.smac.edu college@smac.edu

\*Application deadline April 15\*

*A Kansas Board of Regents Approved School*

**ACCEPTING MASS STIPENDS** The U.S. District Office is collecting Mass stipends for SSPX (or its associate) priests. The suggested donation is \$15.00 per Mass. N.B.: we cannot receive stipends for Gregorian Masses (e.g., 30 consecutive Requiem Masses). Checks should be made out to the SSPX (in U.S. 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.*