



Las Vegas: 25 Years

When the Church was singing "*Gaudete in Domino semper*," she was cheerfully anticipating the arrival of her Lord. For Our Lady of Victory, in Las Vegas, Nevada, there was something else to sing "*Gaudete*" about.

On December 12, 2010, the 120 parishioners of Our Lady of Victory celebrated the chapel's twenty-fifth anniversary.

The day began unlike any other Sunday the parish had seen before. While the parish, since its first Mass on December 7, 1985, had never been without the Sunday Mass, the twenty-fifth anniversary Mass was a Solemn High Mass and the first in that chapel.

Rev. Fr. Frank Riccomini celebrated the Mass, which was followed by a banquet at the Italian American Club in Las Vegas.

In addition to the celebration of the twenty-fifth anniversary, Our Lady of Victory also used the time to mark the fortieth anniversary of the Society. To assist in the celebrations, Rev. Fr. Patrick Abbet was sent from the St. Thomas Aquinas Seminary and Rev. Fr. Patrick Rutledge came from the District House.

Fr. Abbet, honoring the fortieth anniversary, spoke about Archbishop Marcel Lefebvre's role within the United States District and how, before he had consecrated the auxiliary bishops, he would bring the sacraments to the various chapels and missions. Father's address brought to light the greater extent of the Archbishop's sacrifice for the good of souls, the Society's constant struggle for orthodoxy within the Church, and the role that even small chapels and missions share in the Archbishop's and the Society's work.



The faithful of Our Lady of Victory after the Mass celebrating their 25th anniversary

Rev. Fr. Trevor Burfitt, the prior of Our Lady of Sorrows, Phoenix, Arizona, also joined the parish for the celebration. He spoke briefly at the banquet, congratulating the parishioners on keeping to the path of orthodoxy.

And that path definitely had its brambles. Just before Our Lady of Victory first opened in 1988, the parishioners built the chapel with the intention of asking an independent priest to say Mass for them. The priest, however, demanded that the church committee be dismissed and he assume full control of the church.

The parishioners would not have it. They turned immediately to the Society for assistance from Fr. François Laisney, who sent them Fr. Ottonello, an independent priest who celebrated the first Mass at Our Lady of Victory on December 7 with 55 parishioners present.



Left to right: Rev. Frs. Trevor Burfitt, Patrick Abbet, Frank Riccomini, and Patrick Rutledge.

Following that Mass, Fr. Post took up the task of providing Mass for the parish for the next year. But numbers attending decreased to 30 and the parishioners asked for a resident priest. The only way that was possible, at the time, was for an independent priest to come in. Once more, an independent priest accepted the position, and once more he demanded that everything be turned over to him.

Dr. Marie-France Hilgar, who coordinated the chapel from its opening

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Letter from the District Superior

Fr. Arnaud Rostand

Dear Friends and Benefactors,

Having addressed the education of toddlers last month, I wish now to see with you the education of youngsters in the next phase of their childhood years.

It is at this age, from the early years of the age of reason until the first troubles of the teenage years, that a child starts maturing rapidly in faith, in virtue, and in love of God and of His Church. Their knowledge of the Faith can and must grow, their virtues must take root, and they must be, as much as possible, infused with the beauty of the ceremonies of the Church.

Firstly, it is at this time that the faith of the child must be deepened by a solid religious instruction; he must learn the Catechism so that his mind is not only open to the lights of God, but informed by the Revelation of God. Father de Chivré explains that the priority

is about allowing God to possess in the mind of the child—by preparing it for Him—a place where His lights, His counsels and His inspirations might be received, to the point of being not only accepted by the child but so desired that he will then, of his own volition, enlarge that place as much as possible by a heartfelt need to open himself to the action of the supernatural.

Thus, being taught the mysteries of our Faith, the child must also be helped to acquire virtue. It is all the more essential as it is not too difficult for him at that age; he does not yet have to struggle against his passions or against significant temptations. It is, then, an opportune time to develop the virtues, good habits: honesty, frankness, generosity, purity... These are, or can be, natural and easy for him to acquire, if we push him in the right direction. But it is also at this time when a supernatural spirit can be instilled easily, helping the child to act for a supernatural motive such as the love of God...

At this age especially, parents must try to know their child, to see what his virtues are, and what his faults are. This is necessary if they would help develop the child's good inclinations, and correct or punish the evil ones. The child's bad inclinations are not always easily recognizable, but how unfortunate are the children who are not corrected daily and without capitulation! Again, this is the easiest time for a child to acquire every virtue; it will become more and more difficult as the years pass.

In today's world we have a tendency to praise our children for everything, even the most insignificant things they do. It is, of course, necessary to encourage our children, but we are often inclined to overdo it, and we are too often afraid to correct them. Not only that, but when we do correct them, too often it is simply because we are annoyed, angry, or embarrassed by their behavior. Thus the correction is made more due to our "feelings" than because of a judgment of mind that the child's action was wrong. There is nothing more destructive for a child; how can he learn the morality of his actions if the rightness or wrongness depends on the mood of his parents and educators?

The commandment of Our Lord, "*Si si, no no*—Let your yes be yes, and your no be no" is also a basic element in the education of children to virtue. How often a *no* becomes a *yes* just because

the child asks so many times that we give in out of annoyance or frustration! How many times we promise punishment for a wrong done, and fail to follow up on it! I recall overhearing, once when I was traveling, a mother say to her child, "If you hurt yourself, I'm going to kill you!" It might seem amusing, but how backwards, educationally!

Cardinal Pie, explaining the importance of correcting children, uses a comparison:

When a mother sees her child hurt and bleeding, she turns pale and will do whatever possible to heal the wound. But when anger, jealousy, lies and other deadly vices come to hurt the souls of our poor children, we look without alarm at the evil, and put off the cure for an older age!

Let us not make this grave error!

A third element of education is to immerse the child in the beauty of the Catholic ceremonies. Let us teach him to love the Mass; to be impressed by the beauty of the altar, the singing, the incense; to respect and love the Blessed Sacrament. Rev. Father de Chivré emphasizes that in so teaching our children, it is not so much a question of quantity but of quality. It is, in other words, not a question of bringing the child to Mass every day, but of teaching him and showing him how to *love* the Mass and the ceremonies of the Faith.

The first thing is to teach the child respect for the ceremonies. He must not be allowed to wander about, or be noisy... If it was important to instill in him a sense of the sacredness of a church when he was younger, even before he could fully understand, such is all the more essential as he gets older. A church is the house of God! A child can and must realize this long before the age of reason. The practical way to do it is by example and by firmness. A church is not a place to play and fool around!

We must also explain the ceremonies to the child, and help him at first to follow the Mass in a picture prayer book or in a children's missal. We must teach and show him to participate in the liturgy in the way encouraged by the Church. Saint Pius X insisted, for instance, on the necessity of learning to sing the Mass; singing, he taught, is not just for the choir, but also for the congregation. What a beautiful way to help our children love the liturgy! Boys, of course, should also learn at a young age to serve the Mass, and doing so, they will easily approach the altar of God with great respect and love.

In order to instill these principles, Cardinal Pie encourages parents to bring their children to be taught by the priests:

As the child grows up, the teaching of his mother very soon becomes insufficient; he starts to need a stronger and more solid religious formation. Up to then, the fatherly home was for the child like a domestic church; he now needs the public teaching of the Church.

Thus the next important step in the education of little children is to put them in contact with religious, and particularly priests: "Bring them to us early, so that early on, the authority of the priest's teaching confirms that of his mother."

As soon as he is able, the child should start attending Catechism instructions, and begin preparing for the reception of the sacraments of holy Penance and First Communion, so that when he has reached the age of reason he is ready, prepared and eager to receive them. Religious instruction, however, is not only for preparing to receive the sacraments. It should continue from that young age even into adulthood, not only because a broad teaching of the mysteries of our Faith is in this way given, but more profoundly because the plan of God, and the indispensable role of the Church in salvation, is brought to light. It is for this reason that the Popes throughout history have reminded parents of the obligation to bring their children to the priest for instruction, and she has at the same time incessantly reminded priests of their obligation to teach the flock entrusted to them.

Let us remember the words of Our Lord: "*Sinite parvulos venire ad me.*"—"Let the children come to me, and forbid them not." Our Lord affirms His right, as Christ the King, to receive and form the children. The Church claims the same right in the name of Our Lord Jesus Christ; let the little children come to the Church for instruction. It is because of this principle that the Catholic Church has founded and developed schools to teach the children, and it is because of this principle that the Popes have so emphasized the duties of parents to send their children to Catholic schools. Children need a strong and solid Catholic formation, and the Church is able to give them that formation.

The question of Catholic schooling is, especially today, a delicate one. The crisis within the Church has, to a certain extent understandably, resulted in a great deal of mistrust. However, as we work to restore all things in Christ, we must recall and apply, as much as we can, what the Church has always explained.

The home schooling question is even more delicate. It happens, at times, that there is no Catholic school within a reasonable distance of the family, or that a child has special needs that can not be provided for at the parish school. In such cases parents can find themselves obliged to keep their children home for school, and they can be confident that God will provide the graces needed to compensate for the absence of a Catholic school. It is to be wished, however, that all our children could receive the benefit of a Catholic school, and the Popes have repeated over and over how important this is for our children.

Thus deeply understanding the critical role of schools, the Church has ever striven to establish more of them, and she has even opened boarding schools. Boarding schools are important not merely due to practical circumstances, such as the fact that not all locations are blessed with a school, but also for the good of the children themselves, as they are able to receive more from the Church when they have been entrusted in such a way to her care. It

has always been a hard thing for the parents to see their children go away from home for school, but it has long been a common practice even with young children. Our Lady, for instance, was presented and remained at the Temple from the age of seven. What a heroic sacrifice, and yet one which today would be considered by many as a crime!

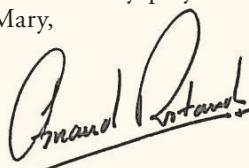
The example of Archbishop Lefebvre shows this same high regard for the Catholic school; during his time in Africa, he increased the number of schools in the territory under his care by 600 percent! Following his instructions and example, the Society of Saint Pius X has for many years now made every effort to provide Catholic schools in as many places as possible, and also to offer boarding possibilities for high-school students, continuing the practice of the Church.

There are parents who claim that they alone have the privilege to decide as regards their children's education, but they must not forget that the Church also has the right and duty to educate their children. This right belongs to parents in virtue of their bringing children into the world, but it belongs—and strictly so—also to the Church, because she gives an even more important life: supernatural life, through Baptism and the other sacraments. Thus Our Lord's clear instructions: "Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mt. 28:19), and "Let the children come to me" (Mk. 10:14). Cardinal Pie concludes one of his sermons on education by saying that parents must not only allow their children to go to Our Lord Jesus Christ, but that they must themselves bring them to Him by entrusting them to the Church.

The education provided by the parents, joined with the formation the Church gives, will lead the children to the place of happiness, where parents and children together will praise for all eternity the goodness and the mercy of Our Lord Jesus Christ.

Let us remember how beautiful that age is, how lovely that time of life is, when children can love God so much without being distracted and troubled by the passions and temptations of the adolescent years! How wonderful that age is, when virtues can be acquired so easily! And at the same time, what a responsibility for all educators, especially parents. May the Blessed Virgin Mary bless and guide all our families!

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



Father Arnaud Rostand

LAS VEGAS..., continued from p. 1

and who is perhaps one of the longest running coordinators in the U. S. District, with the help of the church committee, opposed the demand and held onto the little church in Las Vegas. The priest left.

From that moment forward, the parish stuck with the Society priests: Frs. Finnegan, Pazat, Gonzales, Boyle,

Bibeau, Hawker, Nichols, Brandler, Beck, Boyle, and Riccomini.

Fr. Riccomini, the current pastor of Our Lady of Victory, said that because of Dr. Hilgar's dedication to the parish and to her role as the coordinator, the parish has been kept in existence.

During this time, the church was situated in a street called Hidden Well, which at first was a fairly quiet

street. But the industrial world was quickly crowding out all other life in the area and the parish decided to move the church to a new location. A small acreage was purchased within a few minutes from Las Vegas's McCarran International Airport. The entire church was lifted off its foundations and moved to its new and current home.

Jog-a-Thon

There are those who cringe when the school bells begin to chime in the fall. It is not because of students trouncing through the halls nor because of an abundance of homework and tests. It is on account of two things: paying the bills and raising the much-needed funds.

It is a fact that a sigh of relief comes with the cringing ones in the form of the jog-a-thon. While the fundraiser can be unpopular as it requires the students to work for their education, the jog-a-thons around the Society of St. Pius X's schools have been known to provide substantial relief to the stressed budgets. This source of revenue for the schools has raised anywhere from tens to hundreds of thousands of dollars for the academies.

The jog-a-thon season had its start in Minnesota at the Immaculate Heart of Mary Academy in St. Paul. On October 9, a hot late-summer day, approximately 80 people—some students and some parishioners—jogged around an eighth-of-a-mile track. Most of the runners averaged from 20 to 52 laps, raising over \$41,000.

After the jog-a-thon, the parishioners hosted a small carnival with a pot-luck dinner and games, such as ring tosses, book walks, and other games. All of the prizes, however, were donated by parishioners or area businesses.

Almost a month later, the children of St. Vincent de Paul Academy, Kansas City, took to their twelfth-of-a-mile track at the Franciscan Convent of Christ the King. November 3 was a pleasantly warm autumn day, which made for good running. Seventy-four students (K-6) ran a total of 2,538 laps.



St. Vincent de Paul Catholic Church, Kansas City, Missouri



(The older students have a separate fundraiser.) Following their jog-a-thon, the students and teachers settled down on the convent grounds for a picnic lunch.

Seven days later, November 10, under the Arizona sun, Our Lady of Sorrows Academy in Phoenix held its jog-a-thon. The priests' conference having just ended, several of the attending priests and religious joined in the fundraiser. Fr. Thomas Scott, for example, brought in \$2,000 dollars by himself. Fr. Richard Boyle ran 54 laps on the one-eighth-mile track.

The 58 students and 11 priests netted around \$57,000. All of the students, whose objective was to raise at least \$600, met their targeted goal.

As far as fundraising goes, the Phoenix academy does something somewhat unique. The students, under the supervision of teachers and the priests, become baggers—not beggars—at a grocery chain called Fresh & Easy.

For four hours, one day a year, the students assist at the grocery store and earn a percentage of the store's profits and receipts for that time period. Normally, the school is able to raise in that short four-hour time frame a sum of \$2,000. Last year, however, because Our Lady of Sorrows was the highest fundraising school in Fresh & Easy's "Shop for Schools" program, the chain added \$7,000 more dollars to their earnings.

Not only does that program permit the students to raise money, but also it gives them the opportunity to set an example of Catholic courtesy. And they have received many compliments on their spirit, courtesy, and hard-working character.



BOOK REVIEW

Black Robes in Paraguay by William F. Jaenike

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

This is a recent work by an amateur historian, passionate for the missions, who started delving into the Spanish settlements of California before he discovered the gold mine history of the Paraguay "Reductions"—another word for missions. He soon became almost discouraged by the fact that there were already several fine American and Spanish books written on the subject. Unfortunately, Jaenike does not tell us which, among his large bibliography, are the "fine" books. Yet, this one offers a new view point, since "no one has ever connected all the pieces to the complete story, especially how and why the missionaries' labors in Paraguay, combined with eighteenth-century religious upheaval in Europe, resulted in the expulsion of the Jesuit fathers by the Bourbon monarchs of Europe...why and how the pope abolished the Jesuit Order in 1773."

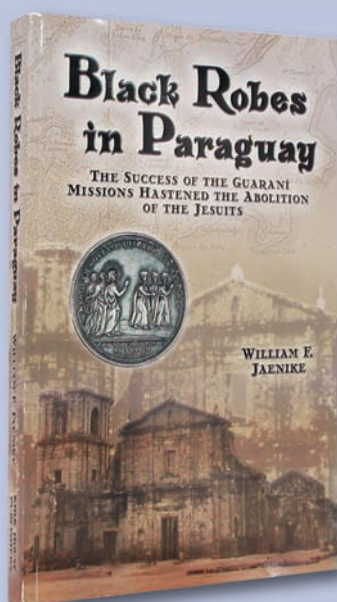
This seems precisely the focus of the whole book as indicated in the subtitle *The Success of the Guarani Missions Hastened the Abolition of the Jesuits*, and the front cover exhibits a most unusual embossed seal praising the expulsion of the Jesuits by Our Lord Himself! To do so, the author breaks his work into three very uneven parts: two thirds of the book are dedicated to the Jesuits in South America; about a third deals with their expulsion from Europe and South America; and a tiny chunk is reserved to their abolition and ultimate recovery by the Roman Pontiff with the surprising mediation of two heretic heads of State, perhaps for the sole purpose of letting the world know that God has a sense of humor! This is to say that the book, well furnished in historical maps, is mainly historical and political. Here, if the heroic suffering of the endless waves of fervent and relentless Jesuits is profusely described, we are offered little about the extraordinary height of civilization of Indians which they implanted in the midst of the still largely savage New World. Such results are more profusely explained in *The Lost Paradise*, by Philip Caraman, SJ, and *Golden Years on the Paraguay*, by George O'Neill, SJ.

This accomplishment alone suffices to dissipate the Rousseau utopia of the "noble savage," and it must

have been marvelous enough that even the fiercely anti-Jesuit Voltaire highly praised such an endeavor of human achievement. Here are a few darker points in the book: the acceptance of the Black Legend, falsely propagated by Bishop Las Casas in Mexico, which pretended that the Spaniards were really enslaving the Indians; the establishment view on the Inquisition and the uncritical exposition of the politics of Rousseau, Montesquieu and Hobbes, the fathers of our modern democracies; the easy, but not so accurate, clichés about Louis XIV and Louis XV; the unnecessary emphasis on irrelevant details of the private lives of the monarchs as well as some gory description of tortures.

This being said, it remains that this book renders homage to the great endeavor of the Jesuit "adventure" up until its ultimate suppression. The author brings up many hidden points of history with curious but crunchy description of the politicians moving the strings behind the scene. Other digressions are worth the detour, providing inside details of the "clownish" characters of a tyrannical bishop or of a weak governor, which contrasts greatly with the flux of almost impeccable Jesuit characters.

The work also provides great insights into the complex origins, nature, and Machiavellian machinations of the Enlightenment, whose venom would soon lead to the destruction of the Jesuits by the pope himself. Needless to say, important moral questions are brought to the fore also: the Guarani quandary seeing Catholic Portugal fighting against Catholic Spain over the Indians; both the Jesuit and Guarani dilemma of surrendering without opposition to the Catholic King of Spain who commanded their suicidal exile; the total obedience of the Jesuit superior Ricci to the papal decree of suppression. Such spicy questions certainly add to the already juicy main thesis that the Jesuit success of the Reductions of Paraguay caused their own suppression in Europe, which, of itself, is well worth our attention.



Available from Angelus Press

320 pp. Softcover. STK# 8467 \$25.00



EUCCHARISTIC CRUSADE

Right under our very noses moves an army which is rarely considered, and yet the power it wields has been commended by even the popes. As an example of its might, this less-than-1000-man army, in the United States District alone, during the last Rosary Crusade, brought in, above and beyond their required daily rosaries with their families, 22,000 more rosaries.

"A power that comes directly from your innocence because in God's presence, the supplication of a pure heart is much more efficacious than the one of a penitent heart," Pope Benedict XV said on June 30, 1916. "A power generated by your lack of human strength, because it is the custom of the Almighty to confound the deluding strength

of this world by accepting only what the world considers as weakness."

In the United States—and including the District of South Africa—924 children in 38 chapters make up this army, the Eucharistic Crusade.

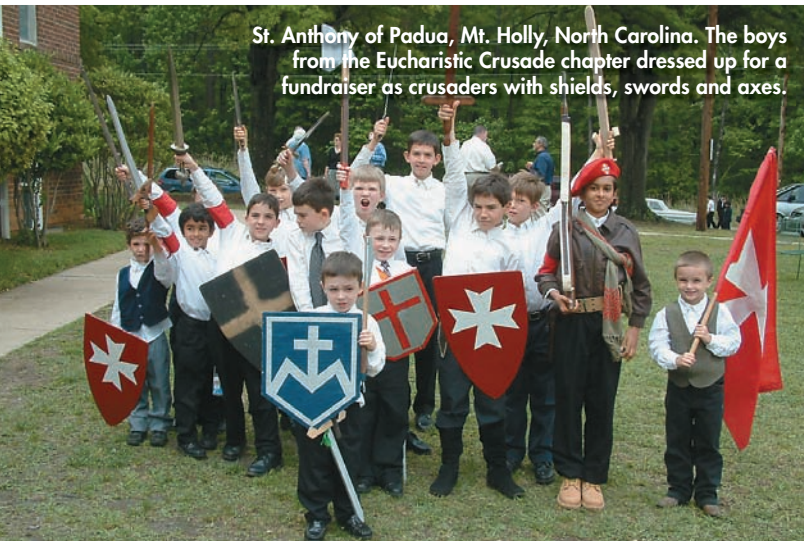
"Since children are more innocent than an adult," explained Brother Gabriel-Marie, secretary of the U.S. District's Eucharistic Crusade, "they have a special clout with our Lord."

That is what Benedict XV meant when he said: "One child only, by the splendor of his grace, moves the heart of God; would not it be true then, that thousands and thousands of children will move the Sacred Heart of Jesus?"

How do these children wage their wars? Not with swords, guns, or even slingshots, but with prayer, communion, sacrifice, and good works.

What makes their influence even more powerful is that monthly their gains—their sacrifices, prayers, and communions—are offered during the Mass. While it used to be that the pope determined the intentions of the month, now in these extraordinary times, the intention is selected by the Superior General of the Society and offered up monthly during one of his Masses.

In order to keep track of their "treasures," as the crusader calls his sacrifices, prayers, communions, and other spiritual works, the crusader tallies them on a treasure



St. Anthony of Padua, Mt. Holly, North Carolina. The boys from the Eucharistic Crusade chapter dressed up for a fundraiser as crusaders with shields, swords and axes.

(Left) Our Lady of Sorrows, Phoenix, Arizona. Fr. Trevor Burfitt offered Holy Mass and then the children answered Father's questions and recited their commitments and consecration prayer. The Knights received a wooden sword and the Handmaid received a crown of flowers.

(Right) St. Michael's, Mandan, North Dakota. Fr. Richard Boyle, pastor, with the newly promoted and enrolled Crusaders.





St. Anne's, Detroit, Michigan, enrollment ceremony. Fr. Jaime Pazat is the Chaplain.

sheet and turns them in monthly to the captain or chaplain of his chapter. They then proceed to the District House from where the sum-total is sent to the Superior General.

To encourage the crusader in his endeavors, the secretary of the Eucharist Crusade puts together a monthly magazine called the *Hostia*. In this little pamphlet, the crusader finds his treasure sheet, stories, tips on spirituality for the crusader, and even games.

Brother Gabriel-Marie said that the recent *Hostias* have included lessons on heraldry. The goal was that every chapter would create a unique coat of arms that would be its own. The best coat of arms will then be featured in an upcoming *Hostia*, but more importantly each coat of arms will become the emblem for each chapter, to be placed on banners and to be carried beside the banner of the Eucharist Crusade.

"It's a symbol of a group," Brother Gabriel said, "something to rally behind."

While the *Hostia* is often thought of as uniquely for the Eucharistic Crusade, subscriptions can be purchased from the District House, especially by those who cannot take part in the actual Crusade itself.

For the Crusade is not for all children. It is, as it were, a special life for the youth. It is a privileged life. Therefore, it is a life of service to the greater good of society by prayer and sacrifice. "It is not for everyone," Brother Gabriel said. "We want children who are willing to do something for our Lord."



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RETREAT SCHEDULE

ST. IGNATIUS RETREAT HOUSE

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

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

WOMEN: Apr. 11-16, 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: Mar. 28 - April 2 (The Spiritual Life, by Fr. Albert, O.P., available for men and women), May 2-7, Sept. 5-10, Oct. 31-Nov. 5, Dec. 15-18

WOMEN: Mar. 7-12, April 11-16, 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 09

GIRLS' CAMP: June 11-18

30-DAY RETREAT: July 22-Aug. 20

OUR LADY OF SORROWS RETREAT CENTER

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

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

WOMEN: Mar. 21-26

BOYS' HIGH SCHOOL RETREAT: April 3-6; Aug. 29-Sept. 3

GIRLS' HIGH SCHOOL RETREAT: May 16-21

OTHER: Feb. 16-19 (Men's Virtues); Oct. 10-15 (Third Order);

Oct. 26-29 (Matrimony); Nov. 16-19 (Women's Virtues);

Dec. 12-17 (Men's Marian)

ST. PIUS X RETREAT HOUSE

905 Rang St-Mathieu E, Shawinigan, QC G9N 6T5 Canada • (819) 537-9696

MEN: March 20-25 (in English)

WOMEN: April 3-8 (in English)

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).



EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS

February: For religious vocations

March: The sick, especially the isolated and abandoned, and the incurable

U.S. DISTRICT TREASURE (October 2010)

Daily Offering	11,797
Masses	5,483
Sacramental Communion	4,566
Spiritual Communion	8,258
Sacrifices	20,279
Decades of the Rosary	55,797
Visits to the Blessed Sacrament	4,628
15 minutes of silent meditation	3,762
Good Example	13,056
Number returned	417

E-MAIL: eucharistic-crusade@sspx.org



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Georgetown, IL 61846

Phone: 217-662-2127 Fax: 217-662-2427

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. 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.