



Rosary Marches Around the USA

The U.S. District was not without its public manifestations of Our Lady of Fatima's request: pray the rosary every day. While some parishes held daily rosaries in their chapels in the month of October, there were not a few that took the rosary to a more public front. Here the Blessed Mother showered her graces on people that saw her children.

On October 2, at Schenley Park, Pittsburgh, Pennsylvania, Our Lady of Fatima parish held their annual rosary march. The march was preceded by a High Mass. A number of college students who were in the area for a football game observed the unique procession of faithful with much interest. Some even approached the parishioners to inquire about the unusual activity and received literature on the Rosary devotions which had been thoughtfully brought along. Hopefully some of those souls are now offering their rosaries to Our Lady thanks to having seen this pious devotion.

In Farmingville, New York, St. Michael the Archangel parish held their rosary march on October 3. The procession, carrying Our Lady of Guadalupe, was escorted through the streets by the police, the fire department, and bagpipers. While many people stopped and watched with interest, some of the Mexican population of Farmingville knew what was happening, and devoutly made the sign of the cross as the procession passed.

At Corpus Christi Chapel in Franklin, Tennessee, a similar occurrence



Our Lady of Fatima, Pittsburgh, Pennsylvania



(Above left) Bagpipers accompany the procession in Farmingville.



(Above right) The servers from Our Lady of Fatima, Pittsburgh.

happened. Months after the chapel was damaged by floods—by October 17, the day of their third annual Rosary March, it was still unusable—the parishioners gathered outside their stricken church. They processed half a mile into the heart of Franklin, to the town



St. Michael the Archangel, Farmingville, New York

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Letter from the District Superior

Fr. Arnaud Rostand

Dear friends and benefactors,

The time after Christmas is dedicated to the Child Jesus, a devotion that has brought many blessings to those who would honor Our Lord in his childhood. The liturgy will, for instance, propose the Holy Family of Jesus, Mary and Joseph as the model of virtue for our own households. I would like to take this opportunity to write on education, helping families to fulfill one of their most eminent duties, the raising of their children. It is all the more important as we are drawn in a Crusade for families, a Crusade for Catholic life.

“Raise your son, despair not,” as the Proverb admonishes, is a good reminder. It was true in past times and is even more factual today. Despite the difficulties in raising children, which at times causes a certain feeling of helplessness, it is essential to remember that parents must not give up, and never despair, but on the contrary keep on making all efforts possible to raise them properly.

Often, one may feel that it is too demanding and tough to overcome the difficulties of educating the youth, particularly the exposure to evil and corrupt influence of the world, even for the very young; the independent spirit of children; the worldly attraction, especially when the youth reach adolescence... A few thousand years ago, the Holy Ghost in the inspired Book of Proverbs reminded parents, even then, of their duty to educate the children and never to despair. Nothing has changed; the difficulty is great, but not insuperable!

One of the most important facets of education is that of the little children. Their education begins in the very first days of their lives; from the beginning, by the grace of Baptism, as well as the teaching of the Faith from their mother, the babies must be molded with the Faith.

Our Catholic Faith teaches us that by Baptism we are purified from Original Sin. Newborn babes were infected by the sin of Adam and Eve; the Church even goes so far as to say that the child belonged to Satan. However, after Baptism, the Holy Church gives into your hands a clean and pure child of God, a temple in which the Holy Trinity loves to remain and live; a child with a soul sanctified. The Church, in the name of Our Lord Jesus Christ, has placed a treasure of grace with all the supernatural virtues infused with the state of grace. A miracle of grace occurred by the hands of the priest.

The first stage of education, up to the age of reason, is to keep that treasure and to prepare the soul so that it may increase in grace by a life of virtue. The parents are the protectors and guardians of this treasure of grace and the promoters of virtues; meaning to say that they prepare the soul to practice virtues, which are good habits.

That is why parents, and especially the mothers, must suckle their babies with faith as much as with milk—to give them their first teaching about God. How can a mother do this? Simply by speaking about our beloved Creator and Savior; by teaching them to pronounce the names of Jesus and Mary; by talking

about our Father, *Who art in Heaven*; by being themselves concrete examples of Christian life, of loving Almighty God and being loved by God.

And gradually, the first knowledge of the Faith will come at the knees of their parents. They will show them beautiful pictures of Our Lord, His Mother, and the saints. They will protect their children from ugliness, and on the contrary, start to educate their sense of beauty. They will give them true music to listen to, music that will lift up their souls to God like Gregorian chant or classical music or even good secular music. What a disaster, without even realizing it, to give their innocent and pure ears ‘worldly’ music, to say the least.

They will teach them their first prayers. They will bring them to church; and although the child cannot offer himself yet, he will receive gifts from the Good Lord. God resides in them by the grace of their baptism, and a mysterious exchange will take place between the temple of their souls and the tabernacle. They will teach them the mysterious character of the church; they will show them how to respect the sacredness of this place dedicated to God. To give a few examples in this regard, they can, while very young, learn how to join their little hands in a praying manner, to make the sign of the cross, to kneel down and learn how to stay still, to keep silent in the presence of the Blessed Sacrament and feel already without understanding it the holiness of the House of God.

But the first duty of parents is not limited to that of opening their souls, of their intelligence to the Faith. They must from birth prepare the virtues of tomorrow by giving and practicing good habits already. The child has not yet reached the age of reason, but it does not mean that his actions are indifferent—on the contrary, every one of his actions, his habits, matters. Every habit he adopts, even in an unconscious way, will continue tomorrow, but under the grip of his reason. That is why it is so important, already at their young age, to teach them how to say “please” and “thank you” for anything they receive, even by a sign before they can verbalize it; and by doing so educate the virtue of gratitude. Another example would be the education of truth, which starts from birth. Parents should never lie to their children or avoid waiving in their decisions. “Let your speech be “Yes, yes; no, no”; whatever is beyond these comes from the evil one” (Mt. 5:37). These things may seem of little importance, but they are not.

It is so common to see that the children are allowed to do whatever they want because, “well, they don’t understand what they are doing anyway.”—What a terrible mistake! Even before knowing it, before fully understanding it, they are induced to renounce the promises of their Baptism.

Even children yet without reason must be taught discipline as well as led to acts of sacrifice, not doing whatever they want, giving in to all of their whims. We can, for instance, educate the spirit of sacrifice by making them wait a little before eating. At a very young age, they have a certain understanding of what

is right or wrong, what is beautiful or ugly, what is allowed or forbidden, and even while they are too young to have this comprehension, they need to cultivate the right habits.

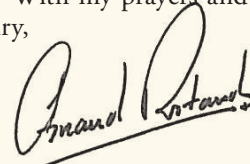
But all too often, we see parents coddling, giving in to all the caprices of their young children, not even recognizing that they are creating their own misfortune. Early on, children need to be corrected, especially as regards disobedience. You can read in the eyes of the very little ones how they know when they are not obeying or when they are manipulating their parents.

Naturalism, for centuries, has influenced the education of children; it has penetrated every home to the point that we have forgotten the consequences of Original Sin. Even after Baptism, even in those 'little angels,' where the Holy Trinity remains, the tendency to evil exists. It is there, and it needs to be rectified—the sooner, the better. Therefore, the more the toddler learns virtue, even in an unconscious and routine way, the less Original Sin will leave its marks.

It is in the very first years, before the age of reason, that the

first education is given. It is difficult to realize just how important it is, because we don't see yet the consequences of our mistakes. Nevertheless, it is there that parents prepare the saints of tomorrow, as well as the rebels—"Despair not, but raise your son." Let us keep on bringing up the children God has entrusted to us in a thoroughly Catholic way, remembering that they are not given for our enjoyment but for the glory of God, that they may love and serve God on earth and for all eternity. May the Holy Family be the model of every Catholic family.

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



Father Arnaud Rostand

ROSARY MARCHES..., continued from p. 1

square, and prayed a rosary in front of their city hall.

During the procession, the parishioners of the local *Novus Ordo* parish, who were leaving their Mass, joined

in the prayers and hymns as the march passed them.

Across the country, similar scenarios played out, including faithful Catholics in Post Falls, Idaho, where over

300 processed in the rain in Coeur d'Alene, and in St. Louis, Missouri, where representatives of the Gateway to the West "prayed their beads" as Our Lady of Fatima requested.



Corpus Christi, Franklin, Tennessee



At Corpus Christi Chapel in Franklin, Tennessee, the parishioners gathered outside their stricken church which was damaged by floodwater.



Immaculate Conception, Post Falls, Idaho



Over 300 faithful from the Post Falls parish processed in the rain in Coeur d'Alene, Idaho.

Bishop Alfonso de Galarreta signs on the altar the document elevating the monastery to the rank of a Benedictine conventual priory.



Our Lady of Guadalupe Monastery

"...like a star in the darkness of night."

The Monastery of Our Lady of Guadalupe was elevated to the rank of a Benedictine conventual priory on October 24, 2010, by His Excellency Alfonso de Galarreta.

"...**Q**uasi in noctis caligine sidus," Pius XII, in his encyclical *Fulgens Radiatur*, said concerning St. Benedict: "...like a star in the darkness of night." Interestingly the word *sidus* means not only *star*, but also a *group of stars* or a *constellation*. This *sidus*, therefore, applies not only to St. Benedict himself, but to his entire order.

Pope Pius XII continued with words that easily apply today and to the Monastery of Our Lady of Guadalupe in Silver City, New Mexico. "In the providential designs of God," the pope said, "[St. Benedict] emerged from a dark century when the position and fate of civilization as well as of the Church and of civil society was in danger of collapse."

The Monastery of Our Lady of Guadalupe has the privilege of being a *sidus* in this modern time. Its white steeple, which emerges from the trees of the New Mexican Rocky Mountains, shines with the same resplendent light that Monte Cassino shone 1,480 years ago, and finger-like it points from the earth to the heavens.

The Monastery of Our Lady of Guadalupe, founded and built under the direction of Fr. Cyprian, O.S.B., in 1991, was elevated to the rank of a Benedictine conventual priory on October 24 by His Excellency Alfonso de Galarreta.

Because of the state of necessity in the Church today, Bishop de Galarreta commanded the prior and his monks that "when the condition of the Church comes once again to its normal state, the Monastery must receive the approval of the competent authority."

In the ceremony, Fr. Cyprian was named the prior of the almost 30 monks that now live and pray at the monastery outside Silver City. Bishop de Galarreta bestowed the authority on him for a period of three years before an election will be held among the monks for their new prior.

After being confirmed as prior and being given the seal and keys to the monastery, his fellow sons of St. Benedict, singing the *Te Deum*, processed forward like knights to pay homage to their lord. Each gave his superior the kiss of peace.

Peace is the motto of the monks: *pax Christi*. It's a motto that came from a collapsing Roman empire. And so St. Benedict then, as Fr. Cyprian and his monks do now, fled to the mountains and built a new city, or as the collect for the erection of a monastery reads, "a holy temple that is in Jerusalem."



The Benedictine community and (from right to left) Fr. Díaz, Fr. Asher, Bishop de Galarreta, Fr. Cyprian, O.S.B., and Fr. Rostand.



Fr. Cyprian, O.S.B.



The bishop gives the keys to Fr. Cyprian, O.S.B., as a sign of the authority conferred upon him.



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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.

Our Lady of Starkenburg Pilgrimage

When modernists say “Take a hike!” traditionalists take them quite seriously—at least, 700 of them did in October when the Society of St. Pius X’s Black Robes, Reverend Fathers Nicholas Pfluger (first assistant to Bishop Fellay), John Bourbeau, Frank Kurtz, Patrick Mackin, Stephen Soos, and others, led the twelfth annual Our Lady of Sorrows Starkenburg Pilgrimage.

Fathers Bourbeau and Mackin, along with Reverend Mr. Laurent Desautard, a deacon at St. Marys, Kansas, led the first two legs of the 39-mile pilgrimage on October 21 and 22. Close to 100 pilgrims from various parishes, primarily of the Midwest, and the Knights of the Immaculata from St. Marys, followed the two priests for the entire three-day pilgrimage starting in Jefferson City, Missouri.

On October 23, at least 600 pilgrims from Kansas, Kentucky, Minnesota, Missouri, and other states joined the 3-day pilgrims for the last twelve miles of the pilgrimage in the village of Portland.

Fr. Soos kicked off the final leg of the journey. At the lunch stop, Fr. Kurtz encouraged the foot-weary pilgrims that it was no time to surrender.

As late afternoon approached, the pilgrims reached the foot of the last hill that stood before them like Dante’s hill of Purgatory. Like the sinners in the *Purgatorio*, the pilgrims, led by those who had begun the trek three days previous, took the hill singing hymns to their Queen-mother.

This year’s ending was more jubilant than it has been in the past. For the first time in several years, the small chapel to Our Lady of Sorrows was unlocked to the pilgrims.

To end the pilgrimage, Fr. Pfluger sung the Solemn High Mass, being assisted by Fr. Mackin and Rev. Mr. Desautard.



The Feast of Christ the King

Archbishop Marcel Lefebvre told a story before giving a conference, recorded in his book *The Mystery of Jesus*: "Once, before the beginning of a conference I was giving in Madrid, with about 5,000 people attending, the crowd chanted incessantly, 'Long live Christ the King!' We might ask why these people at that time felt the need to shout this in the street. It was because they felt that if Christ were not King in Spain, then that would spell the ruin of the Catholic religion and their own families. The Spaniards see every day, in the new laws and customs and habits of the people, that the Christian spirit is dwindling. They feel that our Lord is no longer King in Spain."

A similar response to the same spirit—the need to proclaim Christ the King—was made evident around the United States on October 31, the last Sunday of October. Parishes and mission chapels of the Society took to the streets, celebrating the feast of Christ the King.

As Pius XI says in *Quas Primas*, "History, in fact, tells us that in the course of ages these festivals have been instituted one after another according as the needs or the advantage of the people of Christ seemed to demand: as when they needed strength to face a common danger, when they were attacked by insidious heresies, when they needed to be urged to the pious consideration of some mystery of faith or of some divine blessing....If We ordain that the whole Catholic world shall revere Christ as King, We shall minister to the need of the present day, and at the same time provide an excellent remedy for the plague which now infects society. We refer to the plague

of anti-clericalism, its errors and impious activities."

For many of the chapels, the day was quite simply, and yet solemnly, celebrated with a procession of the Blessed Sacrament. Some parishes processed around a block within a town or city, while others carried their King almost two miles in procession. Some parishes, such as St. Marys, Kansas, and Post Falls, Idaho, estimated close to or over a thousand Catholics who participated in the procession.

But even those that had no large numbers braved the glares and stares of neighbors and fellow citizens by following Pius XI's request.

"It is by a divine inspiration that the people of Christ bring forth Jesus from His silent hiding-place in the church," the pope says in his encyclical on Christ the King, "and carry Him in triumph through the streets of the city, so that He whom men refused to receive when He came unto His own, may now receive in full His kingly rights."

Regardless of where it was, country or city, rural or urban communities, the people of the parish gathered to show the world who their real King was.

Following the processions, several of the parishes held luncheons, picnics, or festivals to show that Christ is not only king of their souls and spiritual life, but also king of their physical bodies as well.

In St. Marys, for example, the parish held their annual "around the world" festivities. People from a variety of ethnic backgrounds dressed in their nations' cultural attire and prepared foods that epitomized their countries.

In other places, similar festivities were held to unite the celebration of the body with that of the soul.

Our Lady of Fatima, Pittsburgh, Pennsylvania



Immaculate Conception, Post Falls, Idaho



RETREAT SCHEDULE

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

WOMEN: Feb. 7-12 (Third Order Retreat), 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: Jan. 3-8, Feb. 14-19, 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: Jan. 24-29, Mar. 7-12, April 11-16, May 23-28, June 6-11 (Women Teachers Retreat), 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

ST. PIUS X RETREAT HOUSE

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WOMEN: April 3 - 8 (in English)

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