



Regina Coeli House

Follow me. You are in the Kansas City, Missouri, area. However, it does not appear that way. Behind you, only a few miles, lies Interstate 435. And yet it seems that the suburbs of that sprawling Kansas-Missouri metropolis are as close to you as Herod is to canonization.

After a six-mile drive along Highway 45, you will blink and be through the small town of Farley. Within seconds you come upon a three-story off-white stucco building. This is the Regina Coeli House, the head and heart of the United States District for the Society of St. Pius X.

In 2006 the District House moved from the city of Kansas City itself to this small community. Here, the District Superior, his assistants, and other helpers live and work to keep the District operating efficiently.

Fr. Arnaud Rostand became the District Superior in the fall of 2008, replacing Fr. John Fullerton. His six-year appointment is not the cushy, sit-back-in-a-lazy-boy kind of administrative job. To the contrary, he ultimately answers to the Superior General and to God for everything within the District. That is in itself an incentive to put the best foot forward.

His duties demand that he know his priests and their abilities. For, in being responsible for the well-being of the priests, religious, and laity under his charge, he must strategically place, like chess pieces, his priests where their talents will most aptly complement the apostolate of the Society.

Not only does he oversee the positioning of the priests and Brothers,



Fr. Rostand also supervises the entire administration, comprising everything within the District from missions, chapels, and schools, to publications and media.

Fr. Rostand's First Assistant, Fr. Gerard Beck, following in his superior's footsteps, is also a man whose time is hardly ever his own. The First Assistant's work—though often hidden from the eyes of the District at large—is vital to the work of the Society.

While the First Assistant's post includes advising the District Superior, his central focus is on the schools of

the District. He supervises and directs the development of curriculum in all twenty-five of the District's academies, assists the teachers, vice-principals, and principals in the general operation of the schools, and makes canonical visits to the schools.

The Second Assistant, Fr. John Fullerton, also acts as an adviser to the District Superior. While most of his time is spent in St. Marys, Kansas, as the Rector of St. Mary's Academy and College, Fr. Fullerton travels continuously throughout each month to the

Continued on p. 4



Letter from the District Superior

Fr. Arnaud Rostand

Dear Friends and Benefactors,

In my recent letters, I have explained the formation that must be given a child from the time of his birth to the time of his First Communion, and how, fed with this divine food, he must grow in “wisdom and holiness” in preparation for the teen-age years. A foundation is laid during the child’s first years; adolescence is the time to build on that foundation.

If a child is to attain maturity, one of the necessary conditions is **unity** of education: parents, teachers, and priests must all be on the same page; the practice of the Faith at home, at school, and at church must be in harmony. The teenager begins to recognize contradiction when it is there; he notices it, and his intelligence grasps the incongruity that exists. He does not understand the why of the contradictions, however, nor is his judgment sufficiently formed to see beyond them. His natural response to the contradictions he sees is to reject what he has received under the pretext that it cannot be right, as his educators cannot agree. Thus the importance of the “doing” corresponding with the “preaching.”

Unity, then, between the various educators—harmony between the two parents, between the parents and the priests and the teachers—is essential. How, for instance, will a child come to consider and value a vocation, or even God’s work in this world, if the priests and religious who teach him are criticized or shown to be disapproved? How can we expect a teenager to appreciate and respect the instruction of his teachers, if they are denigrated or criticized at home, if their efforts are resisted, if negative comments are made in front of the youth? How can an adolescent respect and submit to his parents, if they openly argue in front of him? Problems and disagreement between parents, or between any of those responsible for education, must be kept and attended to among adults—the child should never know or even sense the disagreement that may be there. To reveal disagreement is to bring contradiction into the life of the child, and that contradiction will undermine all that the educator has endeavored to instill in him.

A second point I would like to emphasize is the need for **direction**; teenagers need clear direction and proper distinctions. Never is parental leadership more necessary than at this time when the passions are so volatile, and when physical and moral transformation is taking place. The teenager needs to be overseen; he is not capable of self-guidance, simply because powerful passions are awakening and he does not yet know how to control them. To pretend otherwise, and allow him thus to do whatever he wants, or even merely give him too much freedom, is negligence that at times can amount to criminal. It is true that the teenager cannot be handled or directed the same way a child is; a teenager needs more exercise of his freedom, and he must be put in positions where he is obliged to make his own decisions. Even so, he also needs clear boundaries, guidance, and firmness—he finds nothing more confusing than limits that are forever changing; yesterday it was “no,” today “yes”...

Cardinal Pie, even in his day, said that we do not know how to forbid things to our children. We are afraid to oppose their whims; we are afraid to restrict or to ban. Our teens (and even younger

children), for example, are allowed access to the Internet, and that, more dangerously, while alone; they have their Facebook account; they watch DVDs with no supervision. They are permitted to date at an age at which they have no right to, sometimes even before they have graduated from school. They are given use of a personal cell phone. The list goes on... Why are these things a problem? Why should parents forbid these things? Firstly, because the teenager has little control over his passions yet, so by these things we put him into occasions of sin. Secondly, because the new means of communication mentioned leave the parent with no control over what the child does or who he connects with. By putting the teenager in these and like situations, the educator in practice not only contradicts Catholic faith and Catholic moral teaching, but also leads the young person to uncontrolled habits from which he may suffer his whole life. How can we wonder that so many people today are the slaves of bad habit, when for so few the passions were regulated in their youth?

But, “*Which planet are you from, Father?*” some may say. “*Our children need to be skilled with computers to compete in the professional world... They will get married one day,*” and so on. No, what our children really need is help to become authentic men and women—adults able to use their mind and willpower properly, able to control their passions; human beings elevated by grace and capable of following Our Lord Jesus Christ. Even non-Christian experts warn against the danger the modern social media pose to children. Yet, we tend to remain blind to that danger, or more precisely, we just do not want to say no; we don’t want the bother of watching, forbidding, fighting the battles that must be fought.

The next point, on this theme of the teenage years, is the fact that the teenager needs to be **pushed**. It is one thing to establish clear limits; it is equally necessary to see that the teenager looks for great achievement, aims for the Christian ideal. The teen needs to fulfill his duties, which firstly means his academic studies, and in this regard he needs to be encouraged and fortified. But he also needs other activities: sports, music and art, good literature, helping with the needs of the Church, involvement in parish activities... Keeping the teen occupied with worthy endeavors goes far in keeping him out of trouble, and provides many an opportunity for growth of character and confidence. He cannot be permitted to indulge in a laziness that simply follows the whim of the moment or the path of least resistance.


We must lastly emphasize the importance of the **sacraments**. Education prepares the ground so God may inhabit the soul, brings the soul to God and opens it to God so that He may sanctify it; the educator gives the child the tools he needs to save his soul. This work of sanctification being a supernatural one, recourse to the sacraments, the primary means of grace, is essential. The teenager, therefore, must receive the sacraments frequently; he must go to Confession regularly, and this is especially important for the boys. The role of parents in this regard is to discreetly provide sufficient opportunities for these avenues of grace. This is especially true with regard to confession, which requires a special effort—getting

to Mass early, or staying after when confessions are being heard... The parents can lead also by their own frequentation of the sacraments—what a great example, when a father takes his sons to confession, and is himself the first in line! We must be careful, however. The parents' sphere of action is limited: they must give a good example and provide the necessary opportunities, but they cannot force a free soul. It is a very delicate matter. No one can force a person to receive the sacraments, and especially not Holy Communion. To put pressure on a child to go to communion can easily lead to hypocrisy, scruples of conscience, or even sacrilege. The danger is grave, and that is why a parent or teacher who is worried about a child not receiving the sacraments should go to the priest about it, but should never question or pressure the child. To do so is to risk pushing him to sacrilegious confessions or communions, simply by his fear of being reprimanded.

A parent, then, must lead by example; he is the child's model at every age, and continues to be so even when the child is grown. Example always speaks louder than anything a parent might say.

Nevertheless, there is still one more important parental duty: to **pray** for one's children. Whatever their age, their situation, their faults... pray for them. "*Should a man lose the spirit of prayer, he will find it again in his realization of his son's need,*" says Cardinal Pie. Every day until the end of this life, the father and mother should pray for their children: asking God to help them in educating them, begging forgiveness for mistakes in raising them, pleading on their behalf, begging pardon for their sins... The prayers of a father and mother are powerful; they will bear great fruit both in this life and in the life to come.

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



Father Arnaud Rostand



Immaculate Heart of Mary Academy, Oak Grove, MN



St. Mary's Academy, St. Marys, KS



Jesus and Mary Academy, El Paso, TX

Christmas Programs

Throughout the starry winter nights—in some places, snow-laden—childrens' voices from school halls around the United States District, like so many jingling silver bells, were heard ascending heavenward.

Immaculate Heart of Mary Academy in Oak Grove, Minnesota, held its Christmas program on Friday, December 17. As the Academy was primarily focused on preparing for a February production of William Shakespeare's *Love's Labour's Lost*, the program's size was reduced from previous years.

Each grade performed a short dramatization of a Christmas song or skit, such as "The Ballad of Le Befana," "The Shepherd Who Could Not See the Light," and "Good King Wenceslaus," or sang traditional Christmas carols, such as "Bells Are Ringing," "The Holly and the Ivy," "Shepherds Shake Off Drowsy Sleep," and the "O" Antiphons.

On that same night, fifteen hundred miles south, in El Paso, Texas, a similar program was being performed by the children of Jesus and Mary Academy. There each class sang carols or recited Christmas poems for their parents and neighbors. "Icicles," "Feliz Navidad," and "I Saw Three Ships" were among the carols and poems.

Following the individual pieces, the entire school recited "The Christmas Alphabet" and dramatized the Christmas pageant.

Almost halfway between the two previous chapels, Saint Mary's Academy, St. Marys, Kansas, held two Christmas programs which served as a semester summary of the school's music program. The first night, Friday, December 10, the high school performed various polyphonic pieces by contemporary and classical authors, such as Herbert Howell's "Here's a Little Door," "Ya Viene la Vieja," and Alf Honkom's "Children's Song of the Nativity."

The following Monday night, December 13, the lower school took the stage and performed vocal and instrumental renditions of traditional Christmas carols.

But these three academies were definitely not the only schools to commemorate the birth of Christ. Pouring out of the doors of nearly twenty-five academies across the nation came the sonorous sounds of songs celebrating Christmastide.

District Headquarters to assist Fr. Rostand and Fr. Beck.

Fr. Joseph Dreher, District Secretary to Fr. Rostand, can be likened to the spiritual secretary of the U.S. District. It is he who personally contacts the individual priests on District matters, who organizes Mass circuits and the administering and recording of the sacraments around the United States, who manages general correspondence with the motherhouse in Menzingen, Switzerland, and who handles the stipends for the District.

While the stipends, one would think, would fall to the District Bursar, Fr. Patrick Rutledge, they do not. Instead, his time is filled with other financial duties. The District Bursar is primarily concerned with the properties of the U.S. District. He oversees legal and financial matters for Fr. Rostand. This means that he watches over the buying and selling of properties, the building of chapels and schools, and the paying of the District's employees.

At the Regina Coeli House resides another priest, Fr. Pierre Cocault-Duverger, the private secretary to Fr. Rostand. For the District Superior, Fr. Duverger schedules meetings, writes letters, makes calls, and all of the other work any private secretary would do.

His jobs include translating documents into English, keeping abreast of news concerning the Society, preparing rebuttals when necessary, and other similar tasks with the media.

While the previous six, keeping the District rolling like a bowling ball down a well-waxed lane, are priests, there are also two Brothers at the District House. They cannot be underrated.

Brother Gabriel Marie is daily occupied as the in-house IT man, sacristan, and the National Director of the Prayer Crusade for Priests and the Eucharistic Crusade. This last job keeps him hopping from sunup to sundown.

Brother Rene of Mary is a sort of "Jeeves" about the place. Besides being the National Director of the Archconfraternity of St. Stephen, which includes being a global supplier of the Archconfraternity's paraphernalia and answering questions pertaining to the Archconfraternity, Brother is the official caretaker of the Regina Coeli House. All that goes on with the property, its development and maintenance, is his task. In the summer, he is also the Chief Horticulturist, in other words, Brother Gardener.

Besides priests and religious, the District House could not function with-

out several lay employees. Mr. James Wright, an in-house attorney for the District, carries the responsibility of representing the District in legal matters affecting the Society. Mrs. Ginny Shepherd is the general and legal secretary who looks after legal matters, tax exemptions, and immigration for the District. Mr. Tim Eaton is the District's full-time accountant, who soon will move permanently to Angelus Press. Mrs. Kathy Rydholm is the front desk and general secretary. Hers is the cheerful face any visitor first sees on entering the building. Mr. Louis Tofari, while he works in a satellite office in Kansas City, helps with the Society's websites and communications.

Around the grounds are other people handling the everyday tasks of the house itself. Mrs. Patricia Ross works as the cook. Mr. Joe Rausch, maintenance employee, and Mr. Dan Shepherd, the janitor, work under Brother Rene to keep the grounds looking like a new hundred-dollar bill.

Because of the number of workers, as well as the continuous stream of visitors coming for conferences and meetings with the District Superior, and priests arriving at the house for small sabbaticals, the current house, only five years old, is already too small. So



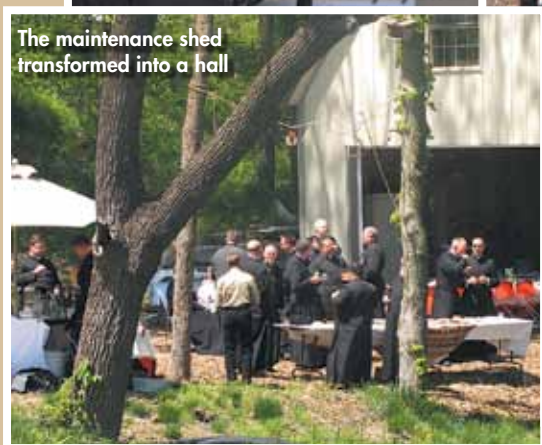
Mrs. Kathy Rydholm



Brother Rene



The priests and brothers enjoy a conversation



The maintenance shed transformed into a hall



Father Duverger and Brother Gabriel square-off in chess as Fr. Rostand looks on



Bishop Fellay blessing the Regina Coeli House

a new building is being added. This task too falls to Brother Rene.

Already well underway, the structure will be a two-story building with a large conference room for meetings—which, it has been discovered, is rather necessary and is lacking in the older building—and ten bedrooms for priests and other visitors, as well as more offices for the District workers.

The new building is expected to be open for business in April or May. But the usual suspects are holding up part of the work. For example, the Fire Marshall has ordered the District to provide access to a reservoir for filling with water in case of a fire. The project itself has added tens of thousands of dollars more to the bill. This and other quandaries have boosted the price tag considerably.

WE NEED YOUR HELP



The Regina Coeli House needs your help to finish construction on the new building.

We appeal to the generosity of the faithful to assist us in completing what will be a huge aid to the apostolate of the Society in this country. Please consider this worthy opportunity for almsgiving; God will not be out-done in generosity!

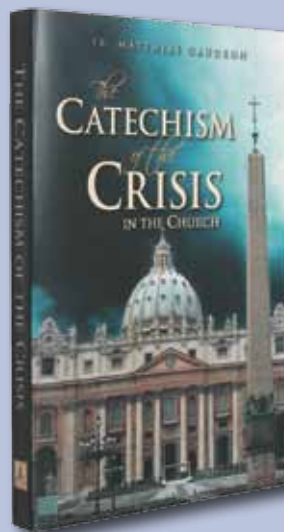
BOOK REVIEW

The Catechism of the Crisis by Fr. Matthias Gaudron, FSSPX

Reviewed by Fr. Dominique Bourmaud, FSSPX

This book is an easy-to-read introduction to the crisis in the Church, based on the question and answer format of traditional catechisms. The method itself deserves praise because, by repeating new concepts at least twice, it gives the mind time to think. It also proceeds progressively from general problems to particular details and from the easy to the difficult, as a good catechism should.

The book is divided unequally into ten chapters, and the tenth deals with a potential solution to the crisis by presenting the history of the Society of St. Pius X. The previous nine chapters affirm that there is a crisis (#1), show subversion of Catholic principles on which the Church is founded (faith, #2; Catholic Magisterium, #3) and the historical setting of the crisis (Vatican II, #4). We proceed then to the major theological problems of Vatican II, studied at great length (Religious Liberty, #5; Ecumenism, #6). The book concludes with three more chapters dealing with the liturgical revolution stemming out of Vatican II's ecumenical spirit (the New Mass, #7; the Priesthood, #8; the Sacraments, #9).



Most of the emphasis and the majority of the book concerns the theological issues and the New Mass. Most praiseworthy is the great job of the author dissecting the thorny question of religious liberty.

These major themes are presented in the form of one hundred questions, each of which is subdivided into “bullets” or sub-questions, which could be confusing for the reader at first. However, the experience of using it as a manual to teach an adult class, in the presence of a “devil’s advocate,” proves that it is enjoyable reading with easy-to-follow material, especially if the listeners have the book on hand and can study it on their own.

On the whole, although the book might gain by bringing up the latest Roman theological deviations, no one will deny that it enjoys a lightness of reading and an accuracy of principles and distinctions rarely surpassed in our traditional literature.

Available from Angelus Press
248 pp. Softcover. STK# 8471 \$16.95

To What Order Does St. Joseph's Exceptional Mission Belong?

St. Joseph's mission is evidently higher than the order of nature—even by angelic nature. But is it simply of the order of grace, as were that of St. John the Baptist who prepared the way of salvation, and that the Apostles had in the Church for the sanctification of souls, and that more particular mission of the founders of religious orders. If we examine the question carefully we shall see that St. Joseph's mission surpassed the order of grace. It borders, by its term, on the hypostatic order, which is constituted by the mystery of the Incarnation. But it is necessary to avoid both exaggeration and understatement in this matter.

Mary's unique mission, her divine motherhood, has its term in the hypostatic order. So also, in a sense, St. Joseph's hidden mission. This is the teaching of many saints and other writers. St. Bernard says of St. Joseph: "He is the faithful and prudent servant whom the Lord made the support of His Mother, the foster-father of His flesh, and the sole most faithful co-operator on earth in His great design" (*Homil. II super Missus est*).

St. Bernardine of Siena writes: "When God chooses a person by grace for a very elevated mission, He gives all the graces required for it. This is verified in a specially outstanding manner in the case of St. Joseph, Foster-father of Our Lord Jesus Christ and Spouse of Mary..." (*Sermo I de S. Joseph*). Isidore de Isolani places St. Joseph's vocation above that of the apostles. He remarks that the vocation of the apostles is to preach the gospel, to enlighten souls, to reconcile them with God, but that the vocation of St. Joseph is more immediately in relation with Christ Himself since he is the Spouse of the Mother of God, the Foster-father and Protector of the Savior. (*Summa de donis sancti Joseph*, Pars IIIa, c. xviii. This work was very highly praised by Benedict XIV.) Suarez teaches to the same effect: "Certain offices pertain to the order of sanctifying grace, and among them that of the apostles holds the highest place; thus they have need of more gratuitous gifts than other souls, especially gratuitous

gifts of wisdom. But there are other offices which touch upon or border on the order of the Hypostatic Union...as can be seen clearly in the case of the divine maternity of the Blessed Virgin, and it is to that order that the ministry of St. Joseph pertains." (In *Summam S. Thomae*, q. 29, disp. 8, sect. I.)

Some years ago Msgr. Sinibaldi, titular Bishop of Tiberias and secretary of the Sacred Congregation of Studies, treated the question very ably. He pointed out that the ministry of St. Joseph belonged, in a sense, because of its term, to the hypostatic order: not that St. Joseph co-operated intrinsically as physical instrument of the Holy Ghost in the realization of the mystery of the Incarnation—for under that respect his role is very much inferior to that of Mary—but that he was predestined to be, in the order of moral causes, the protector of the virginity and the honour of Mary at the same time as foster-father and protector of the Word made flesh. "His mission pertains by its term to the hypostatic order, not through intrinsic physical and immediate cooperation, but through extrinsic moral and mediate (through Mary) co-operation, which is, however, really and truly co-operation" (*La Grandezza di San Giuseppe* [Rome, 1927], pp. 36ff.).

St. Joseph's Predestination Is One with the Decree of the Incarnation

St. Joseph's pre-eminence becomes all the clearer if we consider that the eternal decree of the Incarnation covered not merely the Incarnation in abstraction from circumstances of time and place, but the Incarnation here and now—that is to say, the Incarnation of the Son of God, who by the operation of the Holy Ghost was to be conceived at a certain moment of time by the Virgin Mary, espoused to a man of the family of David whose name was Joseph: "The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David" (Luke 1:26-27).



By Fr. Reginald Garrigou-Lagrange, OP

All the indications are therefore that St. Joseph was predestined to be foster-father of the Incarnate Word before being predestined to glory; the ultimate reason being that Christ's predestination as man to the natural divine sonship precedes the predestination of all the elect, since Christ is the first of the predestined. (Cf. IIIa, q. 24, a. 1, 2, 3, 4.) The predestination of Christ to the natural divine sonship is simply the decree of the Incarnation, which, as we have seen, includes Mary's predestination to the divine motherhood and Joseph's to be foster-father and protector of the Incarnate Son of God.

As the predestination of Christ to the natural divine sonship is superior to His predestination to glory and precedes it, and as the predestination of Mary to the divine motherhood precedes (*in signo priori*) her predestination to glory, so also the predestination of St. Joseph to be foster-father of the Incarnate Word precedes his predestination to glory and to grace. In other words, the reason why he was predestined to the highest degree of glory after Mary, and in consequence to the highest degree of grace and of charity, is that he was called to be the worthy foster-father and protector of the Man-God.

The fact that St. Joseph's first predestination was one with the decree of the Incarnation shows how elevated his unique mission was. This is what people mean when they say that St. Joseph was made and put into the world to be the foster-father of the Incarnate Word and that God willed for him a high degree of glory and grace to fit him for his task.

2011 ANGELUS PRESS CONFERENCE

October 7-9, 2011
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Bishop Bernard Tissier de Mallerais
Fr. Gerard Beck
Fr. Juan-Carlos Iscara
Fr. Albert, OP
Fr. Daniel Themann
Dr. John Rao
Dr. Brian McCall
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Prices, titles, and further information to be announced soon!



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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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JUNE 3-14, 2011



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JUNE 18-30, 2011

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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: 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: 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 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: April 3-6; 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)

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).

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

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

April: The faith and its worldwide propagation

U.S. DISTRICT TREASURE (December 2010)

Daily Offering	11,321
Masses	4,814
Sacramental Communions	4,126
Spiritual Communions	8,137
Sacrifices	23,025
Decades of the Rosary	58,487
Visits to the Blessed Sacrament	4,556
15 minutes of silent meditation	4,945
Good Example	13,479
Number returned	429

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.