



ST. JOSEPH'S TABLES

It is not surprising that Catholics fly to St. Joseph with their troubles. If God entrusted St. Joseph with the Blessed Virgin and the Christ Child, who will play the fool and will not trust in St. Joseph as a most faithful guardian and guide?

While devotions to St. Joseph are not reserved to particular chapels and churches in the Society of St. Pius X's United States District, there is a particular devotion only practiced in certain parishes—the St. Joseph's Altar.

Walking in the footsteps of the Sicilians, these parishes hold annual celebrations in St. Joseph's honor which center around the raising of an altar to St. Joseph. At this certain altar, however, breads, wines, and other edible goods are sold or auctioned with the proceeds going to works of charity or towards schools.

According to tradition, the practice of the St. Joseph's Altar began sometime during the ages of faith in Sicily. Drought and famine were threatening and taking the lives of the inhabitants of the island. The Sicilians had recourse to St. Joseph, entreating the protector of the Virgin and

the Christ Child to assist them. Answering their prayers, the saint sent a torrential rain to end their trial. From that day, the Sicilians, as a sign of thanksgiving, commemorate their patron with celebrations and works of charity through the giving away of food on an altar dedicated to St. Joseph. The practice of the St. Joseph's Altar came to America with the Italians.

While most of the parishes in the Society who honor St. Joseph with such an altar do so on the Sunday closest to his feast, Our Lady of Sorrows, Phoenix, Arizona, would brook no day but the day itself, Saturday, March 19.

The parish began with two novenas to St. Joseph. In one, the intention was for a successful event, which included an auction and a dinner on Saturday night to raise money for Our



Lady of Sorrows Academy and an artisan food fair to raise money for their new church. The second novena was prayed in thanksgiving for the success.

The entire weekend the dinner, catered free of charge by Carraba's Italian Grill, the auction, and the St. Joseph's Altar itself raised over \$15,400—\$14,700 for the school and \$700 for the new church.

At St. Vincent's in Kansas City, Missouri, the St. Joseph's Table has a special history. It is an act of gratitude. Previous to the purchase of St. Vincent's, visits from a priest were an irregular occurrence and Mass, when celebrated, was offered in a rented facility. While still merely St. Michael the Archangel Mission, the parishioners in 1979 began their St. Joseph's Table to have Masses said for priests. The parish, to this moment, has been able to have over 9,000 Masses offered

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Letter from the District Superior

Fr. Arnaud Rostand

Dear Friends and Benefactors,

On May 1, 2011, Pope Benedict XVI will declare his predecessor, John Paul II, blessed, only six years after his death. This beatification raises many questions and concerns for Catholics today.

I. Papal Infallibility?

Let us remember that beatifications do not fall within the charism of infallibility. It is an act by which the pope gives permission to venerate the blessed in some parts of the Church and does not establish an obligatory cult.

On the contrary, in the case of canonizations, the judgment of the pope—without making it an article of the Faith—is considered infallible by the theologians. It would be rash to deny a canonization.

One may, however, legitimately doubt that modern canonizations fall within the charism of infallibility due to the recent reforms in the way canonizations are prepared. According to Fr. Gleize,¹ three things cause such doubts:

1. New policies and conscientiousness

Papal infallibility is given by the assistance of the Holy Ghost, not by inspiration. Canonizations thus require the most diligent preparatory work. The reduction of the number of miracles required for both beatification and canonization, the shortened time before declaring the heroicity of the virtues, and the influence of popular emotions are all new elements which today diminish this necessary conscientiousness.

2. Collegiality in the decision

The new policy gives the diocesan bishop the right to instruct the trial and to judge. This goes back to the rule as it existed until the twelfth century. The pope retains the power to confirm the judgment of the bishop as an organ of the collegial magisterium. However, by doing so, “such canonizations are no longer guaranteed by the personal infallibility attached to the pope’s solemn magisterium.”²

3. A new concept of sanctity

Until the Second Vatican Council and the reform of the process of canonization, the Church declared as saints those who had shown a heroic degree of sanctity and not simply the first and common degree, which consists of the state of grace. This special and eminent degree is called the state of perfection, when the soul is entirely moved by the Holy Ghost. Today, this notion of heroic perfection is no longer required: “It [the lack of a special degree of virtue] is not something infrequent, but on the contrary, univer-

sal. This comes from the Second Vatican Council’s presentation of holiness as a common state. The idea of the universal vocation to holiness is the center of Chapter Five of *Lumen Gentium*.³

II. Beatification of a Man or of the Council?

There is a much more important question than the doubts surrounding infallibility: it is the meaning of such a beatification.

As with John XXIII, John Paul II’s beatification is related to the Second Vatican Council and the new era introduced by this Council. John XXIII was beatified because he opened the Council, and was thus considered the prophet of a new Pentecost. We fear today that the hidden motive behind the beatification of John Paul II is a try to declare the Council itself holy.

Leaving aside one’s feelings, one is obliged to acknowledge that the inheritance of John Paul II’s pontificate, far from being a new springtime in the Church, is an enormous field of ruins. The Faith is no longer the light of the world, whether inside or outside the Church, because those who were in charge of keeping it on a candlestick have placed it under a bushel!

To be fair, the devastation we see today is not only the consequence of the acts of John Paul II. But faced with the errors and the ravenous wolves, what did he do about God, His Church and her children, about the other sheep which are not yet in the House? How heroically (above the common strength of man) did he exercise his office as pope? Did he fulfill his duty of state as Holy Father?⁴

1. A field of ruins instead of a new springtime

It is the former Cardinal Ratzinger himself who judged the pontificate of John Paul II as a “continuing process of decay.”⁵ It was also described as a “silent apostasy”⁶ and finally as “a process of secularization” that “has produced a grave crisis of the sense of the Christian faith and of belonging to the Church”⁷ to such an extent that a new pontifical commission has been created for the re-evangelization of the countries experiencing today an “eclipse of the sense of God.”⁸

³ *Ibid.*

⁴ For some examples, see “A statement of reservations concerning the impending beatification of Pope John Paul II,” *The Remnant*, March 31, 2011.

⁵ *L’Osservatore Romano*, Nov. 9, 1984.

⁶ *Ecclesia in Europa* (2003), §9.

⁷ Vespers homily, June 28, 2010.

⁸ *Ibid.*

¹ Fr. Jean-Michel Gleize, “Beatifications and Canonizations since Vatican II” [French] *Courrier de Rome*, February 2011.

² *Ibid.*

Just before he was elected Pope, he also described the Church as a ship “taking in water from all sides.”⁹ We may ask: who was the captain in charge of the ship?

Today in America, eleven million baptized Catholics have abandoned the Church. Before the Council, the conversions to the Catholic Faith used to amount to 170,000 a year.¹⁰

The former Cardinal Ratzinger believes that a main reason for the crisis is a collapse of the liturgy. *“I am convinced that the ecclesiastical crisis in which we find ourselves today depends in a great part upon the collapse of the liturgy.”*¹¹

For twenty-seven years, who gave examples of an ecumenical man-centered liturgy where the worship of God vanished to give place to popular shows? Not to mention the consequences of the collapse of the liturgy on the priestly life of the ministers. Was it not during the last pontificate that we saw so many scandals covered up? Was it not then we saw so many lost priests, of which the former Cardinal Ratzinger alluded to when he said: *“How much filth there is in the Church, even among those who, in the priesthood, should belong entirely to Him.”*¹²

The crisis of the liturgy and of the priesthood, however, comes from a deeper problem: the crisis of the Faith. This is what Archbishop Lefebvre so often proved. The rule of prayer is the rule of the Faith. What did Pope John Paul II do to defend, preserve, and promote the Catholic Faith?

2. The Faith put under a bushel

Forty years after Vatican II, Rome is still trying to give the right interpretation of the Council.¹³ But where has the magisterium been during these four decades? Is not the magisterium responsible for giving the correct interpretation? John Paul II therefore did not provide the right interpretation of the Council. Was it not his charge to do so?

In fact, the Pope spent his whole pontificate spreading around the world the principles of the French Revolution, teaching the rights of man based on the Council’s texts: religious liberty and ecumenism.

After the liturgical reform, of which he gave numerous examples of perpetual evolution and inculturation, he adapted Canon Law to the spirit of the Council (1983). Then came the Catechism of the Catholic Church, which had many translations published before the original text had even been officially approved.

One could easily make a list of all the spectacular acts of ecumenism with the heretics, schismatics, Jews, Muslims, and pagans. The most spectacular were the two meetings at Assisi which scandalized so many souls inside and outside the Church. It was a concrete lesson that it was not necessary to belong to the Catholic Church founded by Jesus Christ in order to be saved.

In encyclical after encyclical, John Paul II buried the Catholic Faith and morals¹⁴ under a worldly humanism, preaching often the rights of man in place of the rights of God.

III. A New Book

In a few weeks, Angelus Press will publish a book of great interest on the beatification of Pope John Paul II. The author, Fr. Patrick de La Rocque (FSSPX) explains how this humanism is the central idea of the pontificate of John Paul II. Through his prolific papal teachings, Father shows, quoting text after text, that this false love of man led John Paul II to act against the virtues of faith, hope, and charity—essential virtues to attain holiness—as well as the virtue of prudence, especially needed by those who govern.

Bishop Fellay, in the preface of this book, explains how the Society of St. Pius X tried three times, through different channels, to bring this work with these doubts to the attention of Rome. As it was never received by those in charge of diligently studying the heroic virtues of the blessed, the Superior General of the Society of Saint Pius X decided to have this book published.

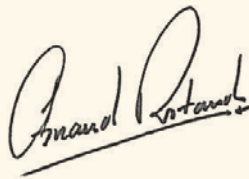
IV. My Immaculate Heart Will Triumph!

One more time, and more than ever, let us turn our sights with confidence to our Lady. She who denounced the “cesspools of impurity” in the clergy and announced that *“Rome will lose the Faith,”*¹⁵ showed her preoccupation for the souls falling into hell and showed us the means to sanctity: sacrifice and the rosary. She also gave the condition and remedy for the restoration of the Church: the consecration of Russia to her Immaculate Heart.

Is it not amazing that the one who is celebrated by some as the main destroyer of the Berlin Wall—symbolizing the end of the Communist era—is qualified by Archbishop Lefebvre as “communist-loving”?¹⁶ The truth is that with or without the Wall, “Russia will spread its errors throughout the world, provoking wars and persecutions against the Church. The good will be martyred, the Holy Father will have much to suffer, and several nations will be annihilated.”¹⁷

Finally, this certain future can only be hastened by our supplications: “In the end my Immaculate Heart will triumph. The Holy Father will consecrate Russia, which will convert, and a certain time of peace will be given to the world.”¹⁸

As May begins, let us be found more faithful, with our rosary in hand, and desiring perfection in our hearts, and ready for a new and more fervent Crusade!



⁹ Way of the Cross, 2005.

¹⁰ *Open Letter to Confused Catholics*, p. 86.

¹¹ *Milestones* (1997).

¹² Homily on Good Friday, 2005.

¹³ Discourse of Benedict XVI about the hermeneutic of continuity.

¹⁴ As an example, in *Splendor Veritatis*, the main reason for being good is found in the dignity of the human person.

¹⁵ Apparitions of Our Lady at La Salette.

¹⁶ “John Paul II is above all a communist-loving politician at the service of a world communism retaining a hint of religion. He openly attacks all of the anti-communist governments and does not bring, by his travels, any Catholic revival.” *Spiritual Journey* (Angelus Press, 1991), Prologue, p. viii.

¹⁷ Our Lady of Fatima, July 13, 1917.

¹⁸ *Ibid.*

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for priests. Along with the St. Joseph's Table, St. Vincent's hosted a spaghetti dinner and auction on March 19 and 20.

At Our Mother of Perpetual Help Chapel in Los Gatos, California, the parishioners also held a spaghetti dinner to accompany their St. Joseph's Altar. Furthermore, the parish used the opportunity to celebrate the twentieth anniversary of the opening of St. Aloysius Retreat Center. The proceeds from the event, which also included an auction, went towards the parish and the retreat house.

The original beneficiaries of the St. Joseph's Altar were primarily the poor. And the poor were at the heart of the

Altar of Immaculate Conception Parish, Post Falls, Idaho. The Altar itself, the auction, and meal raised around \$5,000 for the poor and for the missions.

In El Paso, Texas, at Jesus and Mary Church, the parishioners added to their celebration of St. Joseph's feast and their St. Joseph's Altar with a procession in honor of the Patron of the Universal Church. The procession wove its way through the streets of central El Paso.

While most of the parishes held their celebrations on March 20, the Sunday after St. Joseph's feast day, the parish in St. Marys, Kansas, waited until the following Sunday, March 27.

Like St. Vincent's, St. Mary's Academy and College used much of the proceeds from the St. Joseph's Altar for Masses. However, the intentions of the St. Mary's Masses were for the poor souls, for vocations to the priesthood and to the religious life, and for the consecration of Russia to the Immaculate Heart.

Regardless of where the donations went, all of the parishes had one primary thought in mind—gratitude. Behind St. Joseph's Altar were parishes proving their love and devotion to the saint and offering thanksgiving to him for his protection in their own time of need.



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



Our Lady of Fatima Church,
Pittsburgh, PA



Jesus and Mary Catholic Church, El Paso, TX



Immaculate Heart of Mary,
Post Falls, ID



Corpus Christi Church, Edmonds, WA



St. Aloysius Gonzaga
Retreat Center, Los Gatos, CA



Our Lady of Sorrows, Phoenix, AZ

Our Lady as Patron in the United States District

A dewdrop of the darkness born,
Wherein no shadow lies;
The blossom of a barren thorn,
Whereof no petal dies;
A rainbow beauty passion-free,
Wherewith was veiled Divinity.

("The Immaculate Conception,"
Rev. John Bannister Tabb)

There is no shortage of Catholic poets praising the Virgin-Mother: Dante, Richard Crashaw, Rev. Abram Ryan, Francis Thompson, Coventry Patmore, G. K. Chesterton, and a litany of others who have acknowledged their love of their Mother and their continual need for her protection.

It is, however, not only the Catholic bards who have sung songs to the Queen of Heaven. There are, among the non-Catholic poets, those who have found solace in their Mother's blue mantle. Edgar Allen Poe, in one of his simplest poems, "The Hymn," or "The Angelus" as it was originally called, calls upon the Catholic Lady to drive away the warning clouds of a bleak future: "Now, when storms of Fate o'ercast / Darkly my Present and my Past, / Let my Future radiant shine / With sweet hopes of thee and thine!" And it was none other than William Wordsworth, who, calling Mary "Our tainted nature's solitary boast" in "The Virgin," compliments her as the Immaculate Conception, saying, "Mother! Whose virgin bosom was uncrossed / With the least shade of thought to sin allied." Long before these two great poets penned their words, Puritan writer George Herbert, in "To the Angels and Saints," mourns a recent order from Charles I forbidding prayers to the Saints.

...I would address
My vows to thee most gladly,
Blessed Maid,
And Mother of my God,
in my distresse.

Thou art the holy mine,
whence came the gold,
The great restorative for all decay
In young and old;
Thou art the cabinet
where the jewell lay:
Chiefly to thee would I my soul unfold.

While the Society of St. Pius X has no great poet to chant such melodies to Mary, it has something greater to show its affections to the Woman who crushed the serpent's head: churches and chapels. Out of 100 churches, chapels, and missions within the United States District, forty-one of them are dedicated specifically to Mary; three others include either Christ, St. Joseph, or the three united as the Holy Family. And that is only just, for what is a better name for a house of God than the name of Mary?

As Pius IX says in *Ineffabilis Deus*, the constitution declaring the dogma of the Immaculate Conception:

All our hope do we repose in the most Blessed Virgin—in the all fair and immaculate one who has crushed the poisonous head of the most cruel serpent and brought salvation to the world: in her who is the glory of the prophets and apostles, the honor of the martyrs, the crown and joy of all the saints; in her who is the safest refuge and the most trustworthy helper of all who are in danger; in her who, with her only-begotten Son, is the most powerful Mediatrix and Conciliatrix in the whole world; in her who is the most excellent glory, ornament, and impregnable stronghold of the holy Church; in her who has destroyed all heresies and snatched the faithful people and nations from all kinds of direst calamities; in her do we hope who has delivered us from so many threatening dangers.

Just as Mary housed Christ in her womb, or as Richard Crashaw drew out the paradox of the divine maternity, "She can see Heaven, and ne'er lift up her eyes: / This new guest to her eyes new laws hath given, / 'Twas once look up, 'tis now look down to Heaven," so now the churches act as Mary's womb. They hold the Redeemer of mankind.

Or, in the words of Pius X for his encyclical on the Immaculate Conception *Ad Diem Illum Laetissimum*:

Moreover it was not only the prerogative of the Most Holy Mother to have furnished the material of His flesh to the Only Son of God, Who was to be born with human members (S. Bede Ven., L. Iv. in Luc. xl.), of which mate-



rial should be prepared the Victim for the salvation of men; but hers was also the office of tending and nourishing that Victim, and at the appointed time presenting Him for the sacrifice.

The Society's chapels and churches could very well make a new litany to the Blessed Mother, the names coming under a wide range of Marian titles, from the more common—Our Lady of Victory, Our Lady of Fatima, Our Lady of the Assumption, to the less common—Our Lady of the Bitterroot. But perhaps the most celebrated title is that of the Immaculate Conception, which should have special place in the hearts of Catholics in the United States.

It was under that title of the Immaculate Conception that Bishop John Carroll consecrated the fledgling country in 1792. It was under that title that, on May 13, 1846, the bishops of the United States at the Sixth Provincial Council of Baltimore consecrated the United States. One year later, Pius IX, who would later define and declare the Immaculate Conception a dogma of faith, confirmed Mary, the Immaculate Conception as the Patroness of the United States.

"Live mistress of our song; and when
Our weak desires have done
their best,
Sweet angels come, and sing the rest!"
(Richard Crashaw)

A Devil's Advocate Weighs In on John Paul II

Coming
Soon from
Angelus
Press

D*oubts about a Beatification* is a new book written by Fr. Patrick de La Rocque of the Society of St. Pius X. As Pope Benedict XVI will be beatifying John Paul II, we hope to put a damper on the conciliar party by pointing out that the champagne is bitter. We purposely wish to splash the smooth surface of the conciliar pond, replete with the stench of modernistic backwaters. We think it our right and duty to manifest our profound disagreement to the Church authorities regarding a celebration of a papacy ruinous of the most sacred religious values such as virtue, sanctity, Christian doctrine, and the papacy.

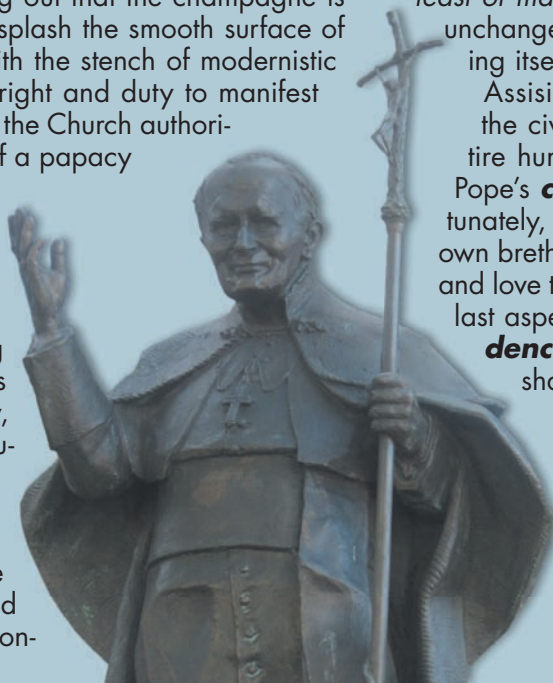
This study is divided into four uneven parts, dealing with the theological virtues of faith, hope, and charity, and the cardinal virtue of prudence. Uniform in its general approach, the argument raises the question of the heroic nature of the virtues of the late Pope, whether he complied with the divine command to "con-

firm your brethren in the faith" (Lk. 22:32). This is no novel or fun story, but a serious work for studious readers interested in a reference book replete with over 400 footnotes.

The pope's **faith** is man-centered: "*Christmas is the feast of man.*" This *anthropocentric theology* remained unchanged throughout the decades, simply manifesting itself more clearly in the last years of his reign.

Assisi saw the **hope** of Pope Wojtyla to build the civilization of love which would unite the entire human family: this is the longest section. The Pope's **charity** to travel the world over was, unfortunately, not the zeal of St. Paul ready to convert his own brethren to Christ, but simply a pact of friendship and love towards all religions, especially Judaism. The last aspect of the inquiry considers the Pope's **prudence**, with the conclusion that it put Catholics to shame and scandalized all.

One interesting aspect of this book is the comparison of John Paul II's teaching with traditional Church doctrine. This, incidentally, might very well tarnish the naïve attempt of Benedict XVI to reconcile Vatican II and Tradition.



Second Annual

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Reunion**

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St. Marys, Kansas

*All alumni, former students, faculty, and friends
of SMAC are invited!*

Events will include:
Friday "Welcome Home" reception
Saturday Golf Tournament
Saturday Gala Dinner

Congratulations class of: 1981-30 years, 1986-25 years,
1991-20 years, 1996-15 years, 2001-10 years, 2006-5 years

For more information or to register, contact us at
alumni@smac.edu or call the switchboard at 785-437-2471.

Save the date and spread the word. See you in September!

Sponsored by the SMAC Alumni Association. All proceeds help continue the work of SMAC!

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 11, 2011
Akron, OH – October 12, 2011
Sanford, FL – October 15, 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
Walton, KY – July 17, 2011

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.

Stella Maris Girls' Camp

Camp Dates: July 19-29 **Location:** Camp Olmsted, near Warren, PA. **Ages:** 13-18
Camper Registration, call 716-753-7611

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. 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).

Our Lady of Good Success Girls' Camp (Atlanta)

Camp Dates: July 11-15, 2011 **Location:** St. Michael's Catholic Church SSPX, Roswell, GA **Ages:** 8-17 For information, email tgrieco@bellsouth.net

Canadian Canoe Camp for Boys

Camp Dates: July 4-14. **Ages:** 14-18 years **Cost:** \$400. Ten days of adventure travelling by canoe in the paddleships of the first missionaries in the wilderness on the French River in northern Ontario. Personal approval by Fr. May required.

Canadian Martyrs Boys' Camp

Camp Dates: July 17-24 **Ages:** 7-13 **Cost:** \$250

Canadian Martyrs Girls' Camp

Camp Dates: July 24-31 **Ages:** 7-13 **Cost:** \$250
Both camps to be held on the site of the Attawandaron Scout Camp on Lake Huron, near Sarnia (Port Huron, MI).

Requests for application forms for both retreat and camps should be addressed to Our Lady of Mount Carmel Academy, 2483 Bleams Road, New Hamburg, ON N3A 3J2. For further information (519) 634 4932 or e-mail at olmc@netflash.net.



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Highlights include:

- PARIS: Chapel of the Miraculous Medal
- CHARTRES CATHEDRAL
- NEVERS: Incorrupt body of St. Bernadette
- ISSOIRE: Church of St. Austremoine
- TOULOUSE: Tomb of St. Thomas Aquinas
- LOURDES: Annual SSPX pilgrimage

\$2199 (from JFK)
\$2299 (from MSP)

Cost includes plane ticket, hotels, motor coach, and all meals (breakfast, lunch, and dinner).



For details and registration, please contact:

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2011



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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.

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RETREAT SCHEDULE

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MEN: July 18-23, Sept. 12-17, Nov. 12-19

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

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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

OTHER: Oct. 10-15 (Third Order); Oct. 26-29 (Matrimony);

Nov. 16-19 (Women's Virtues); Dec. 12-17 (Men's Marian)

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MEN: June 26- July 1 (limited to the first twelve registrations only)

Aug. 21-26 (to be held at Our Lady of Mount Carmel Academy if there are fewer than 12 retreatants registered, but at Sugar Bush Cottages if more than 12 register)

WOMEN: Aug. 14-19 (held at Sugar Bush Cottages in Bobcaygeon, Ont.)

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



EUCCHARISTIC CRUSADE

MONTHLY INTENTIONS

May: Holy, united families

June: For vocations to the priesthood

U.S. DISTRICT TREASURE (February 2011)

| | |
|---------------------------------|--------|
| Daily Offering | 15,350 |
| Masses | 5,872 |
| Sacramental Communion | 4,779 |
| Spiritual Communion | 10,484 |
| Sacrifices | 24,899 |
| Decades of the Rosary | 64,394 |
| Visits to the Blessed Sacrament | 5,649 |
| 15 minutes of silent meditation | 4,522 |
| Good Example | 14,583 |
| Number returned | 615 |

E-MAIL: eucharistic-crusade@sspx.org

AURIESVILLE June 11th, 2011



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Sanctification
of the
Family !**

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