



SSPX



Regina Coeli Report

Number 242 March - April 2012 ∴

Life of the Brothers

It is the apostolate of the priest to bring the teaching and the grace of Christ to man. It is the apostolate of the Brother to assist the priest by taking the material burden from his shoulders so that he might focus on the spiritual. It is the office of the Brother to maintain that tabernacle in which the priest is sheltered. Like the Levites in the Old Testament, the Brother serves the priest. He has the priest's welfare at heart. So the Lord God spoke: "And I have taken the Levites for all the firstborn of the children of Israel: And have delivered them for a gift to Aaron and his sons out of the midst of the people, to serve me for Israel in the tabernacle of the covenant....And they shall be the ministers of their brethren in the tabernacle of the covenant, to keep the things that are committed to their care, but not to do the works" (Numbers 8:18-19, 26).

"To keep the things that are committed to their care, but not to do the works" describes perfectly the apostolate

of the Brother. He manages, in a sense, the affairs of the priest. He manages the sacristy, sets up the altar, and serves at Mass. He maintains the house and the property. He cooks and cleans. He runs errands. "[The Brother] is to be an assistant to the priest without replacing him," Brother Marcel, one of the twelve Society Brothers in the United States, said; [he is] "to pick up on the work that would keep the priest away from what he is really supposed to do." Archbishop Marcel Lefebvre called the Brothers "the guardian angels of the priests." They are to be the unseen hands behind the priests who conduct the daily material affairs of the priories, the schools, the seminaries. "The practical side, we take care of," Brother Marcel continued. "We lift that load from off their shoulders, so to speak, so that they can focus more on their priestly duties."

For this reason, during the height of Christendom, the Brothers of the various orders outnumbered the priests.

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Letter from the District Superior



Dear Friends and Benefactors,

Qui diligitis Dominum, odite malum: "You that love the Lord, hate evil" (Ps. 96:10).

In these few inspired words from Holy Scripture, we have a truth which is more and more foreign to the modern world, a real condemnation of prevailing ideas. There is, indeed, a radical opposition between good and evil, truth and error, God and Satan. These are realities which are incompatible and irreconcilable: "Whosoever loves the truth, hates error." A false notion of charity has infected nearly all minds today. We are so easily inclined to be "tolerant," to accept the craziest beliefs or behaviors under the false principle of religious liberty.

We have a great example in the recent battle over the new healthcare laws. It was nice to see the bishops of the United States of America voice their protest against these immoral and evil laws. We associate ourselves with that opposition and encourage you, dear faithful, to oppose these new laws as much as possible for the good and upright of our country.

It is sad, however, to see this opposition done for the wrong reasons: "Since January 20, when the final, restrictive HHS Rule was first announced, we have become certain of two things: religious freedom is under attack, and we will not cease our struggle to protect it....We have made it clear in no uncertain terms to the government that we are not at peace with its invasive attempt to curtail the religious freedom we cherish as Catholics and Americans" (Timothy Cardinal Dolan, Archbishop of New York, President of the United States Conference of Catholic Bishops). It is not because of religious freedom, a principle promoted by Vatican II, that we should oppose such a law, but because it is sinful and against the natural and Divine law. "You that love the Lord, hate evil."

Vatican II "declares that the human person has always a right to religious freedom" (*Dignitatis Humanae*, No. 2). To state that religious freedom is a natural right has always been rejected by the Church. The Syllabus, for example, condemns such a position: "Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true." Men have no right to embrace the religion they think is good; on the contrary, every man has the duty and obligation to embrace Our Lord Jesus Christ and the true Church. We have here two propositions: one condemned by Pius IX and the other stated by Vatican II. Catholic Doctrine teaches that there is only one God, one Jesus Christ, the only Savior, and one Church by which we are saved: the Catholic Church. Everyone, therefore, must recognize Our Lord in their private life, but also in their country's constitutions and laws; not only privately but also publicly. "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned" (Mk. 16:16). "Teach ye all nations" (Mt. 28:19). The Syllabus also solemnly condemns anyone who believes that "the Church ought to be separated from the State, and the State from the Church." Are we not easily affected and corrupted by this modern world? Is it not more and more difficult to read these condemnations of liberalism and its consequences?

It is not, therefore, because of a false principle of religious freedom that we should fight against certain laws, but because they are evil and opposed to God's laws. The problem today, especially here in America, is that these false principles are written in the Constitution itself. The first amendment indeed prohibits the making of any law impeding the free exercise of religion or abridging freedom of speech. This leads to an unlimited freedom of conscience, opinion, and even of choice in moral matters. It is not our purpose here to go into political considerations, but it is our duty to remind you of the Catholic principles reiterated by the Popes prior to Vatican II. Christ the King is the only Savior, and He only has a right to reign over nations. It is because the new healthcare laws are opposed to God's laws that we cannot accept them and must fight them as much as we can.

Once again, dear friends of the Society of Saint Pius X, I wish to encourage you to oppose these evil laws. To repeat the message of last year's conference on Christ the King, it is the responsibility of the laity to take political problems into their hands and organize themselves to resolve them. Let us all pray for these intentions and remain firm in the Faith, in the Immaculate Heart of Mary. I wish to take this opportunity to invite you again to be generous in the actual Rosary Crusade. Pray the Rosary so that the reign of the Immaculate Heart of Mary comes.

A handwritten signature in dark ink, appearing to read "Arnaud Rostand". The signature is fluid and cursive.

Father Arnaud Rostand



Continued from p. 1

Then, thousands of generous souls answered the call to conquer the world for Christ the King by a silent and meek apostolate. Considering the daunting task before them it is no wonder their numbers were so great. But now, the numbers have dwindled.

The Society's Brothers have never known the vastness that other orders have. In the United States there are currently twelve Brothers—hardly a sufficient number to do the work entrusted to them. And so, they are strategically positioned at many of the central locations: namely, two schools, retreat centers, the seminary, and the district house.

At Queen of Angels, a school and priory in Dickinson, Texas, resides Brother Gregory. Regarding the running of the church itself, Brother is the sacristan and manager of the bookstore. At the rectory he manages the general housekeeping, runs errands for the priest, transports priests and visitors to and from the airport, and is the “unofficial” secretary of the house.

In a small town in Illinois, Brother Marcel, known throughout the Society's chapels for his artwork, teaches the history and the theory of art, and studio art at Notre Dame de la Salette Academy. There he, besides teaching and running the photography department, helps to oversee

the boys' weekend work-periods, supervises the sacristy, and runs errands for the priests.

Brothers Louis and Alphonsus maintain Our Lady of Sorrows Retreat House in Phoenix, Arizona. Brother Louis's preoccupations are generally concerned with the general maintenance of the retreat center, including minor plumbing, electrical, and building projects. Brother Alphonsus manages the sacristy and handles the general landscaping.

At the Society's St. Ignatius Retreat House in Ridgefield, Connecticut, Brothers Anthony and Benedict can be found. Brother Anthony is the groundskeeper as well as the caretaker of the house itself. Brother Benedict is the maintenance man, or the “jack of all trades” at the center.

At the heart of the United States, at the district house, Brothers Rene and Gabriel work tirelessly. Brother Gabriel Marie is the sacristan there. He also directs, from the Society's United States headquarters, the Prayer Crusade for Priests and the Eucharistic Crusade. Brother Rene of Mary manages the property. He works developing and maintaining the buildings. And in the spring, he is the gardener.

To the north, outside Winona, Minnesota, on Stockton Hill, four Brothers help to keep the seminary. Here is also the novitiate for the Brothers. Here, growing up spiritu-

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New Regulations Regarding Mass Stipends Approved by the District Superior

Since Mass stipends have not increased for over fifteen years, we are adjusting the stipends within the Society of Saint Pius X in the United States of America effective immediately as follows:

For ONE MASS:	\$20
For a NOVENA OF MASSES (nine consecutive Masses):	\$200
For a GREGORIAN OF MASSES (thirty consecutive Masses):	\$800

Clarifications:

The stipend in no way corresponds with the value of a Mass, which is of infinite value. Expressions such as: “How much does a Mass cost?” or “How much is it for a Mass?” are inaccurate and should not be used. The correct form is: “What is the stipend for a Mass?”

Given the small number of priests and the great number of Masses which we are asked to offer, it is almost impossible for us to give specific dates when the Masses will be celebrated.

Unlike other donations which are given directly to the Society or its chapels, Mass stipends are given directly to the priest who celebrates the Mass and therefore these are not classified as tax-deductible contributions; consequently, it is not possible for us to give an income tax receipt.

We ask those who wish to have Masses said to please indicate clearly on a piece of paper their name, the intention of the Mass to be said (including, if applicable, the name of any person(s) for whom the intention is associated) and to put this information and the stipend in an envelope for the priest (celebrant). Also, please indicate whether the person for whom a Mass is intended is deceased or living.

Those unable to pay this new stipend rate should speak with their local pastor in order to request a Mass for a lower stipend.

ally beside the brothers in religion, they learn the life of their apostolate. Brother Leonard's kingdom is the kitchen where he helps prepare meals for the seminarians—a full-time task. Assisting him is Brother Dominic Savio, who also teaches catechism to the young children of the area. Brother Giuseppe, while learning the ropes of the kitchen, serves as an infirmarian, a secretary, and a master of ceremonies. Brother Stanislaus, besides working in the sacristy, brings in the fruits of the land. He manages the garden, the orchard, and the beehives.

Along with their manual tasks, the Brothers are never separated from the priests' life of prayer. While they are not bound to the depth of prayer and contemplation of the priests, they join the priests through the daily offices of prime, sext, and compline, by the fifteen decades of the rosary, and by their own spirituality founded upon their apostolate.

In a manner of speaking, the priests are like the Rachel of Dante's vision; the Brothers are like Dante's Leah.

Rachel's mission is to contemplate Heaven directly through her own eyes, while Leah's vocation is to beautify herself by her manual labor. And so Henry Wadsworth Longfellow translates Leah's words to Dante:

Know whosoever may my name demand
That I am Leah, and go moving round
My beauteous hands to make myself a garland.
To please me at the mirror, here I deck me,
But never doth my sister Rachel leave
Her looking-glass, and sitteth all day long.
To see her beauteous eyes as eager is she,
As I am to adorn me with my hands;
Her, seeing, and me, doing satisfies.

Or as Dorothy Sayers translates the last line: "Action is my delight, and reflection hers."



The Brothers' Schedule
Includes Recreation, Prayer, and Work



The Catechism of St. Pius X

As the Society of St. Pius X in the United States continues to unify the schools, a very important question was answered. What is the district to do about selecting a catechism that can be used across the United States? The answer came a few years ago when Reverend Emmanuel Du Chalard, one of the Society's priests in Italy, rediscovered an old, rare treasure: the Catechism of Christian Culture of St. Pius X.

This was not the catechism that most people think of when they hear, the Catechism of Pius X. The catechism they have in mind is the catechism published by St. Pius X in 1905. This one, little known, was published in 1912, only two years before his death.

The French District was the first to take the book and begin to use it in their schools. Reverend Arnaud Rostand, District Superior for the United States, wanted a similar work for the United States schools. He wanted a single catechism that would give the district greater unity in the religion classrooms.

Reverend Pierre Duverger became the task master for the work. While there were a couple translations of the work in English, neither was completely satisfactory. Therefore, under Fr. Duverger's direction, several English-speaking priests with fluency in French and Italian began the arduous task of reviewing the translations from the original Italian text of Pius X.

The undertaking, a great work indeed, was more difficult than one might have thought. The text of the catechism, carefully selected by Pius X himself, had such precision that translating its exact nuances into English—an English readable by children—presented multiple linguistic complications.

"It's so precise in the words, in the concepts, in the grammatical arrangement," Fr. Duverger said. "The period has the meaning of a period and a colon has the meaning of a colon. And sometimes it's quite difficult to keep the literal translation and to have an English which is able to be memorized by the children."

And not only did the catechism itself need to be translated, but six texts that go along with catechism for the individual grade levels also needed translation. Fr. Duverger said he hopes the catechisms and the supplementary texts will be ready for the 2012-2013 school year. If they are not, they will be in the classrooms for the following year.

The idea of having a universal catechism has been around for years. It was one of the decisions of the Church Fathers of the Council of Trent and First Vatican Council. After the Council of Trent, the work was begun—there's the Catechism of the Council of Trent, which is primarily for priests—but never reached its ultimate goal. St. Charles Borromeo, St. Peter Canisius, and St. Robert Bellarmine,

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each, at one time or another, worked on a catechism. The issue came up again during the First Vatican Council. Nevertheless, due to the outbreak of the Franco-Prussian War and the annexation of Rome by the Italian king Victor Emmanuel III, Vatican I, being interrupted and suspended, the decision never came to fruition.

When Pius X was still Fr. Sarto, the vicar in Salzano, and in charge of catechism for the children in Salzano, he began to work on a catechism. (One could say that the catechism became his life's work.) As Bishop of Mantua, he continued with the same, hoping eventually that the pontiff would eventually create a catechism for the entire Church.

So important a project Bishop Sarto considered the work, that in a letter dated August 29, 1889, to Bishop Giovanni Battista Scalabrini, Bishop Sarto declared "that the triumph depends upon the catechism of the Faith." In the same letter, Bishop Sarto urgently requested that a universal catechism be drawn up.

When Pius X was elected to the pontificate, he finally was

in a position to make his desires come to fruition. By 1905 Pius X had his first catechism published. At the same time, he wrote his encyclical *Acerbo Nimis*, which defended the necessity of catechism classes, not only for school children, but also for adults. This was to be a means of preventing the loss of faith among the laity, which was already becoming rampant.

"Those who still are zealous for the glory of God are seeking the causes and reasons for this decline in religion. Coming to a different explanation, each points out, according to his own view, a different plan for the protection and restoration of the kingdom of God on earth," Pius X wrote. "But it seems to Us, Venerable Brethren, that while we should not overlook other considerations, We are forced to agree with those who hold that the chief cause of the present indifference and, as it were, infirmity of soul, and the serious evils that result from it, is to be found above all in ignorance of things divine."

While the truths of the Faith teach the truths of God and



The Coat of Arms
of St. Pius X



of man's true dignity "as the son of the heavenly Father, in Whose image he is formed, and with Whom he is destined to live in eternal happiness," Pius X said, the teachings of the Faith also lead towards greater acts of virtue. "In fine, Christian teaching not only bestows on the intellect the light by which it attains truth," the pontiff wrote, "but from it our will draws that ardor by which we are raised up to God and joined with Him in the practice of virtue."

And so, the catechism was to be the defense against ignorance and against the attack of heresies, even modernism, and a calling to virtue. When Pius X was ready to publish his final catechism, he was adamant that the catechism must attack modern errors, as well as teach the universal truths of the Faith.

So he wrote in his letter to Cardinal Respighi, vicar general for the promulgation of the Catechism of Christian Doctrine, in 1912: "From the beginning of Our Pontificate, We take the greatest care in the religious instruction of the Christian people and especially children, because We are convinced that much of the ills that afflict the Church come from ignorance of its doctrines and its laws."

Pius X's Catechism of Christian Culture, or what is also referred to as the Catechism of Pius X, presented a stalwart defense against the subjectivism of the modernists. Fr. Duverger said that he was very impressed with the manner in which Pius X formulated the answers to give the responses exactitude.

"Everything goes to the reality," Fr. Duverger said. "By itself it is an antidote to modernism. You have the answer to collegiality in this catechism. The definition of the power of the pope is so precise that you cannot understand how the new teaching of the Second Vatican Council would have been possible for people who would have had this catechism in their minds."

Unlike St. Bellarmine's catechism, St. Pius X's catechism is specially designed for children of varying levels. As the child goes through the classes, he is given the same questions and answers but with additional information according to the age and grade level of the child.

"St. Pius X wanted it written in such a way that it would become a summary of the Faith for adolescence," Fr. Duverger explained. "The idea is to put, during the first year of the catechism, these questions and answers in the memory of the children in such a way that when they leave school they have enough to save their souls."

"I think it's a most beautiful project, and probably, on another point of view, the most important work we can do today," Fr. Duverger said, "because this catechism is a wonderful summary of the faith and at the level of the children. And therefore for the future generations, it is the best antidote against Vatican II."

Book Review: The Death/Restoration of Christian Culture

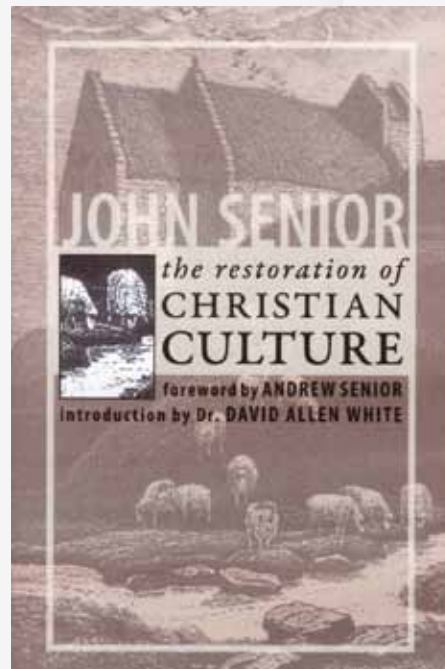
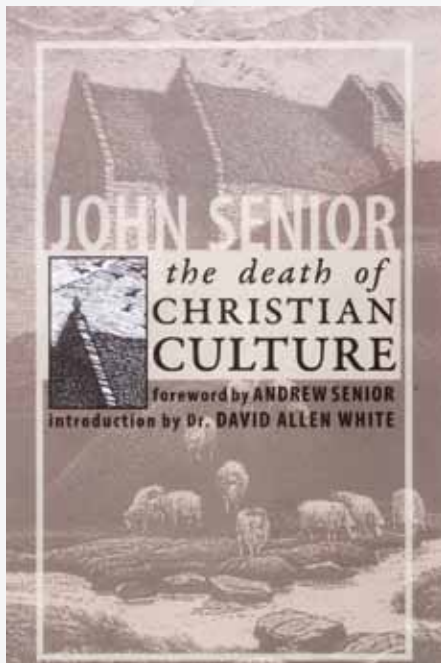
Fr. Dominique Bourmaud

The late scholar John Senior has provided the Christian West much food for thought in this diptych on Christian culture. Unraveling the modernist attack on anything rational and Christian, he sends shock waves which will chill the blood of thinking minds. His literary genre is not for softies going with the flow, pursuing a comfortable mental nirvana.

The thrust of the books is Christian culture. Culture is a luxury today because we are fast losing our literary studies. Now, "literature is the ox of culture, its beast of burden." Yet, "youngsters coming out by the Board schools can just read, but are incapable of sustained attention." But Christian culture becomes even more obsolete in the wayward ecclesial landscape. "One of the most suicidal worms gnawing at the vitals of the postconciliar Church is cultural pluralism. The devil's name is legion and his doctrine pluralism."

Recreating Christian culture in schools and colleges means not only providing sound instruction open to eternal truths; it is also an education which is so much based on religion as being itself religious. This means integrating everything in the school in light of the soul's salvation, a little like Benedictine monasteries did in better days.

From Aristotle to St. Benedict, from Virgil to Newman, this quasi anthology of the perennial literature canon contrasts these great thinkers, deeply grounded on human experience, with the modern wasteland of robotic behavior without root or compass. Regardless of the fun twist of some chapters, like "The Emperor of Ice-cream" or "The Air-Conditioned Holocaust," little doubt remains as to the general dye of the book when a chapter on the Darkness of Egypt concludes *The Restoration of Christian Culture*!



Available at www.angeluspress.org.



St. Marys Sees the Ordination of One of Her Sons

His Excellency Bernard Fellay, on February 4, ordained Reverend Mr. Daniel Chavarria to the priesthood in St. Marys, Kansas. Fr. Chavarria, a graduate of St. Mary's Academy and College, returned to his Alma Mater for this momentous occasion. Fifteen priests from around the district converged on the small Kansas town to welcome the new brother into their ranks. Seminarians from Winona, family and friends from around the country, and parishioners filled the academy's large auditorium to celebrate his ordination.

The next day being Sunday, Fr. Chavarria celebrated his first Solemn High Mass with his fellow graduate of St. Mary's, his long-time friend, and his seminary professor, Fr. Joseph Wood as his assistant priest. Fr. Chavarria's ordination, being the second ordination in St. Marys since the Jesuits left in the 1960's, came nearly twenty years after Fr. David Hewko's ordination in St. Marys in April of 1992.

In his ordination sermon, Bishop Fellay pointed out that the life of the priest—the priest being another Christ—is the life of sacrifice. His Excellency, reminding Father Chavarria of his own ailment, which had delayed his being ordained, pointed out that he had already, even before he actually received the Sacrament of the Priesthood, was already walking the sacrificial path of the priest.

"I can promise you that you will carry the cross," His Excellency said. "Our Lord says that it was the first condition to be his disciple, to renounce himself and to carry his cross every day, which means the good Lord has prepared for the disciples a daily cross."

Fr. Wood, during Fr. Chavarria's first Solemn Mass at the Academy, added to the points made in Bishop Fellay's sermon, saying that the priesthood is "the life of victimhood." But that calling to the high level of sacrifice, Fr. Wood highlighted, brings a great reward—a unique friendship with Christ.

"If the priesthood is many things," Father Wood said, "it is also this: that you are now one of the intimate friends of Our Lord Jesus Christ, you are one of the intimate friends of the Sacred Heart."

"Our Lord Jesus Christ's friendship for you and the friendship that He wants from you, from this day forward," he continued, "will be the most important anchor that you will have to live your life of victimhood."

That friendship of Christ being entirely selfless, the God-man places Himself, without reserve, in the hands of His friend. And disregarding any faults, vices, or malice in His friends, He always will answer the calling of His friend.

"Our Lord will go to His passion at the moment and under the circumstances that His friend wants Him to go," Fr. Wood said. "And that should be a great consolation to you, to know that the union between you and Our Lord is so great and so constant and so permanent that the moment you say, 'I want to consecrate the host,' Our Lord says, 'Yes, my friend, I want to consecrate the host.' And the moment you say, 'I want to sacrifice Christ for my sins and the sins of the people,' Our Lord says, 'Yes, I want to lay down my life for your sins and for your peoples' sins.'"



Due to the pastoral needs of the American District, Fr. Daniel Chavarria's ordination took place before the normal June ordinations, on February 4th, 2012, in St. Mary's, KS.

Bishop Fellay, the Superior General, came for the occasion, as well as Fr. Rostand, the District Superior of America, and many other priests. It was an honor for St. Mary's parish to host this exceptional ceremony. Where over 1,000 Jesuit priests had been ordained before the Council, it was the second ordination to take place for the SSPX there.



Fr. Chavarria's
First Mass
February 5, 2012
St. Marys, Kansas

In Catholic times, it was customary for the whole parish to assist at the First Mass. There is a special grace that comes from the First Mass, together with the benediction of the newly-ordained priest.



8th Annual Pilgrimage to the Holy Land

We walk in the footsteps of Our Lord, visiting the various shrines including Bethlehem, Nazareth, Cana, Tiberias, Sea of Galilee, Mt Beatitudes, Mount Tabor, Mount of Temptation, the Traditional site of His Baptism on the Jordan River, Ein Karem, Bethany, Samaria and Jacob's Well, Jerusalem, the Passion of Our Lord by carrying the Cross on the Via Dolorosa and more.

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For more information on these pilgrimages, please contact:
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(203) 922-0096 | info@stpiusxpilgrimage.com
www.stpiusxpilgrimage.com

Pilgrimage for the 25th Anniversary of the Episcopal Consecrations

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For more information on these pilgrimages, please contact:
Regina Pilgrimages by Orbis Vacations,
A traditional Catholic tour operator located in St. Marys, Kansas
Toll Free: (866) 369-8149 | Email: info@reginapilgrimages.com

Youth Pilgrimage

May 2013. To Portugal, Spain, and France, including the 3-day SSPX Chartres Pilgrimage.

Join Fr. Patrick Rutledge on next year's Youth Pilgrimage visiting Fatima, Santarem, Santiago de Compostela, Burgos, Loyola, Lourdes, Paris, and participate in the 3-day SSPX walking pilgrimage from Chartres to Paris. Trip includes daily Mass, participation in the walking pilgrimage, overnights, sightseeing, and most meals.

For more information on these pilgrimages, please contact:
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To Ecuador, Colombia, and Peru.
Spiritual Director: Father Jean Morel

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To register: www.excelsiortour.com | 225-612-6770

For more information, please contact: sursumcorda@bellsouth.net | (386) 439-1427

Mass and Consecration to Our Lady

To Jesus through Mary (St. Louis De Montfort)

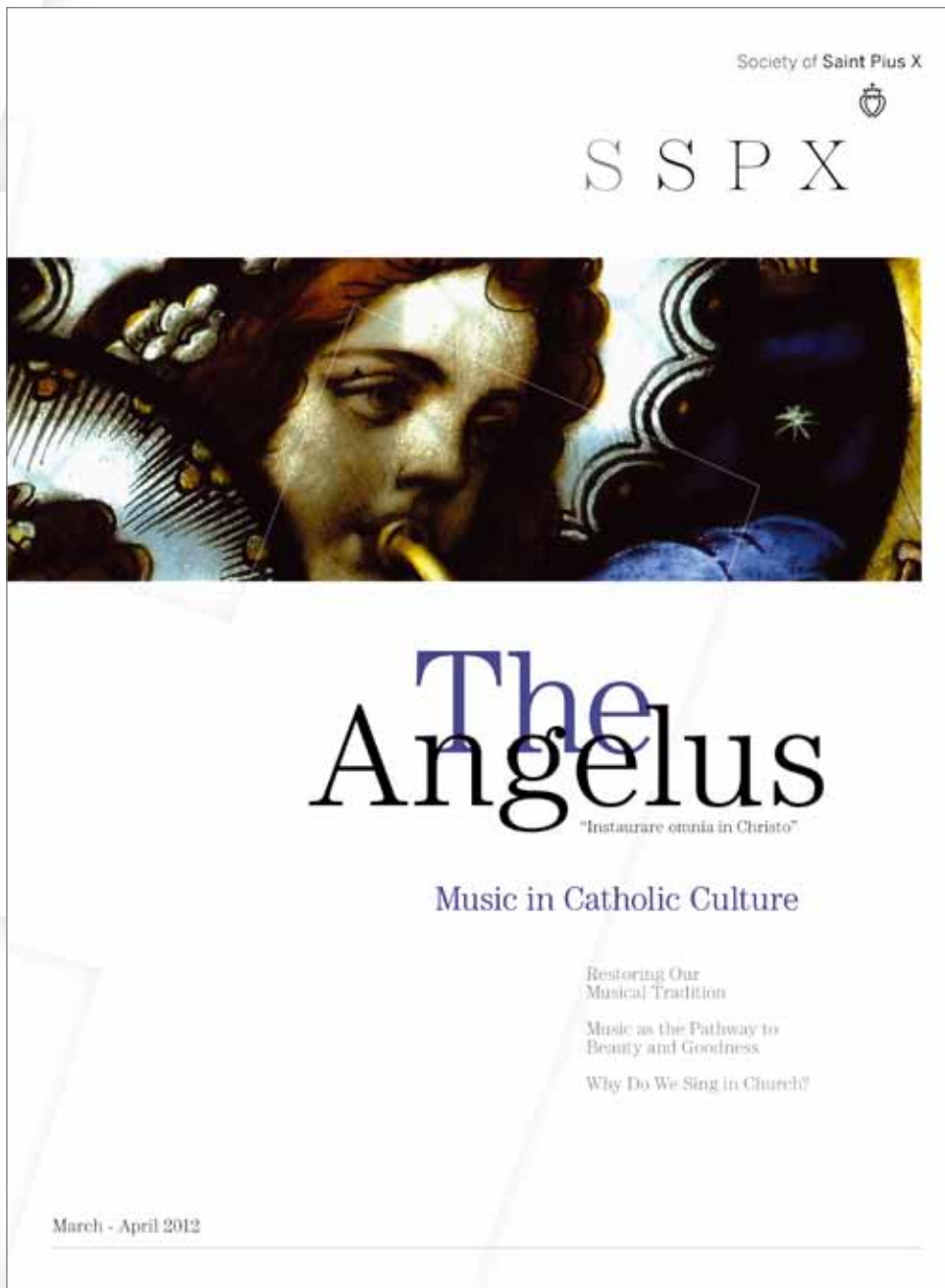
Date: June 9, 2012 at 7:30 am
Location: Saints Peter and Paul Catholic Church
5800 Ouray Rd NW, Albuquerque, NM 87120
The Preparation begins May 7, 2012

For more information, please contact: Antoinette Marie Johnson. (585) 292-6291

Third Order Members

Notice to all Carmelite Third Order Members, and prospective members, in the United States and Canada. Fr. Gregory Post, who is in charge of the Carmelite Third Order in this area, is now putting together a list of all the tertiaries. If you are a Carmelite tertiary, or would like to consider becoming one, please send Fr. Post the information on your status in the Third Order.

Please send your information to: BVM, Mother of God Academy,
2656 Warners Rd, Warners, NY 13164



The Angelus:

Redesigned
Reformatted
Refocused

“It bears
witness to
the beauty of
Catholicism”

That's how one of our readers recently described the brand new format and layout of *The Angelus*, and that's our goal: to show the glories and beauties of the Catholic faith and bear witness to the constant teaching of the Church in the midst of the modern crisis in which we find ourselves.

That's been our goal for the past three decades, and continues to be so today, which is why in the reformatted and re-designed bi-monthly, you'll find:

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To enroll or for details, please contact:
Sisters of the Society of St. Pius X
Sacred Heart Novitiate
540 W. 8th Street, Browerville, MN 56438
(320) 594-2944

Rosary Crusade National Tally

The District Office will be publishing a running tally of the rosaries said throughout the USA for the intentions of the Rosary Crusade. The monthly totals below are based on the tallies turned in by the chapels and individuals who do not attend an SSPX chapel.



Totals for the Rosary Crusade:

Apr	48,216
May	250,036
Jun	271,475
Jul	283,427
Aug	299,040
Sep	304,807
Oct	335,897
Nov	282,927
Dec	293,026
Jan	283,849
Feb	255,383
Mar	191,726

Total: 3,099,809

N.B.: Based upon the number of tally booklets distributed amongst the SSPX's chapels,* the USA District should potentially be reciting almost 300,000 rosaries per month for this crucial apostolate.

***For those not attending a Society chapel, please send your totaled tally sheets to the District Office as soon as the Crusade ends on May 17 so that we can quickly calculate a grand total for the District.**

Please help us to storm Heaven with prayers for the Consecration of Russia to the Immaculate Heart of Mary.

Eucharistic Crusade

Monthly Intentions

March: For Catholic Schools
April: For the Pope and the Bishops
May: For the Sick and the Dying

U.S. DISTRICT TREASURE (December 2011)

Daily Offering	11,765
Masses	4,411
Sacramental Communion	3,808
Spiritual Communion	9,280
Sacrifices	24,373
Decades of the Rosary	53,490
Visits to the Blessed Sacrament	3,481
15 minutes of silent meditation	4,380
Good Example	15,459
Number returned	408



E-mail: eucharistic-crusade@sspx.org

U.S. Retreat Schedule

St. Ignatius Retreat House

209 Tackora Trail, Ridgefield, CT 06877 • (203) 431-0201
MEN: May 21-26, July 9-14, Sept. 17-21, Nov. 12-16
WOMEN: April 23-27, June 18-22, Aug. 13-17, Oct. 15-20, Dec. 10-15

Our Lady of Sorrows Retreat Center

750 E. Baseline Road, Phoenix, AZ 85042 • (602) 268-7673
MEN: Oct. 8-13, Dec. 10-15 (Marian)
WOMEN: May 7-12 (Marian), Sept. 18-22
MATRIMONY: Oct. 24-27
THIRD ORDER: Nov. 12-17 (Mixed)

St. Aloysius Gonzaga Retreat Center

19101 Bear Creek Road, Los Gatos, CA 95033 • (408) 354-7703
MEN: April 30-May 5, July 30-Aug. 4, Sept. 10-15, Oct. 22-27, Dec. 13-16
WOMEN: April 16-21, May 14-19, Aug. 20-25, Oct. 1-6, Nov. 12-17, Nov. 29 - Dec. 2

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

Canada Retreat Schedule

Our Lady of Mount Carmel Academy

MEN: June 25-30, July 29 - August 3
These retreats are limited to twelve retreatants only.
WOMEN: August 12 - 17
This retreat is to be held at Sugar Bush Cottages in Bobcaygeon, Ontario.

To register for these retreats please contact Our Lady of Mount Carmel Academy, Attn. Fr. Scott, 2483 Bleams Road, New Hamburg, Ontario, N3A 3J2. Tel. (519) 634-4932. Fax (519) 634-9395. E-mail olmc@netflash.net .

Note: All our retreats start on Sunday nights at 6:00pm. They end on Fridays after lunch. If you plan to attend Sunday Mass in Shawinigan before the retreat, it is strongly advised to call us before to check for Sunday Mass times.

The War of the Vendée



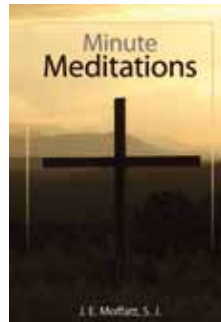
The Newest Talk in the Lepanto Lectures

Anti-Catholic laws, the guillotine, public immorality. With these, and many other infernal tools, the French Revolution set out to create a new and terrible modern world on the graves of Altar and Throne.

While most Catholics rightly condemn the Revolution, few have a full picture of this chapter in history. In this hour-long lecture, Christopher Check examines one of history's most inspiring stories. He tells of the French peasantry, and the nobility who joined them, who rose up to defend the Sovereignty of Christ against the greatest terror the world had seen since the persecutions of Diocletian. Mr. Check's impassioned presentation and thoroughly researched content make this lecture on one of the most neglected of Catholic stories a true delight.

www.angeluspress.org — 1-800-966-7337

Minute Meditations



To advance in the spiritual life, it is important to compose ourselves and reflect on the life we've been living and how that fares in comparison with the life God intends for us. But what do we do when our jobs take us far from home, or the craziness of everyday life in the modern world prevents us from having an ideal amount of time to devote to that meditation?

Seeing a real need for a short work to assist Catholics in this struggle, Angelus Press has reprinted Fr. J.E. Moffat's classic *Minute Meditations*. Now available, this short book of daily meditations will be a simple but profound companion and aid to your spiritual life.

www.angeluspress.org — 1-800-966-7337

Confirmation Schedule

Sun 6/10	Armada, MI	Bishop Tissier de Mallerais
Tues 6/12	Denver, CO	Bishop Tissier de Mallerais
Sun 6/17	St. Marys, KS	Bishop Tissier de Mallerais
Wed 6/20	Veneta, OR	Bishop Tissier de Mallerais
Sun 6/24	Syracuse, NY	Bishop Tissier de Mallerais

St. Marys Boys' Camp

Camp Dates: June 24 - July 7, 2012
Location: Camp Hickory Hill, Columbia, Missouri
Ages: 8-15
Cost: \$280.00
Camp Director: Fr. John Bourbeau

To register call 785-437-2471.

Camp De Smet Boys' Camp

Camp Dates: July 1 - July 11, 2012
Location: Veneta, OR
Ages: 9-16
Camp Director: Fr. Richard Boyle

Now taking applications.

Maria Stella Maris Girls' Camp

Camp Dates: July 24 - August 3, 2012
Location: Camp Allegany, near Salamanca, NY
Ages: 14-18

To register call 716-753-7611
Return campers, call Friday - Saturday, April 27-28
First-time campers, call Monday, April 30

Fathers' and Sons' Canoe Venture Camp

Camp Dates: July 2 - July 7, 2012
Location: Hartley Bay, Ontario, Canada
Ages: 14+

Canadian Martyrs Boys' Camp

Camp Dates: July 15 - July 22, 2012
Location: Attawandaron Scout Camp, Ontario, Canada
Ages: 8-13

Canadian Martyrs Girls' Camp

Camp Dates: July 22 - July 28, 2012
Location: Attawandaron Scout Camp, Ontario, Canada
Ages: 8-13
Registration deadline: May 18

Send applications to Father May:
Our Lady of Mount Carmel Academy
2483 Bleams Road, New Hamburg
Ontario N3A 3J2, Canada.
Fax: (519) 634-9395 | olmc@netflash.net

St. Mary's College

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

2012-2013
Providing a traditional environment in which students pursue truth within a balanced liberal arts curriculum.

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Applications received after April 15
are subject to additional fees.
A Kansas Board of Regents Approved School.



Regina Coeli Report

Number 242 March - April 2012 • Regina Coeli House 11485 N. Farley Road Platte City, MO 64079 Tel: (816) 753-0073 www.sspax.org