Devotion to Mary must remain enkindled. This is the reason the Pilgrim Virgin came to St. Mary’s from May 9 until May 13. “Our Lady is on a mission,” Fr. Bourbeau said in his sermon on May 11. She comes to us to “further capture our hearts, to stoke the fires of our love.” She means to strengthen man’s devotion to her Immaculate Heart. She wants this so much that she has become a pilgrim. As Fr. Bourbeau said, “She has swapped roles with us. Now it is she who travels to us,” such is her love for mankind. Her mission is to enflame again the old fervor for her son.

The Pilgrim Virgin came to St. Mary’s with a plea, the same plea Our Lady made at Fatima. “Pray the rosary and do penance,” she told the three children. These are the weapons, the means which Christ has given to man, and they are powerful. “These means will bring about,” Fr. Bourbeau said, “the reign of the Immaculate Heart.” Devotion to Mary will bring the Church out of the terrible crisis of our times, in which the guide to salvation has fallen into confusion.

For decades devotion to Our Lady has flourished in St. Mary’s. “For over 150 years,” Fr. Bourbeau said in his sermon, “St. Mary’s has not lost its soul, its identity, its characterizing trait, which is this filial devotion [to Our Lady].” Fr. Francis Finn once noted in his biography that the boys at play in the quad would always stop and pray when the Angelus bell rang. This practice continued long after Fr. Finn left St. Mary’s, and still continues today.

Fr. Bourbeau asserted that this devotion carries with it the “desire to accomplish many great things” in imitation of Mary and her Fiat, and out of love for her. As Fr. Bourbeau said, “[Our predecessors] have had their love and loyalty tested,” and now it is a “consolation to see the youth here before this image of Our Lady with flags unfurled,” demonstrating that they are ready “to receive the torch, to keep the love, devotion, and imitation of the Blessed Mother growing and spreading throughout St. Mary’s and beyond.”
The recent visit of the Fatima pilgrim statue of Our Lady, and the parish mission that accompanied it, was a source of wonderful encouragement and hope to all of us here in St. Mary’s. A child instinctively turns to his mother when hurting or afraid, and finds courage in her maternal strength and love. So it is with us in an ever-darkening world, in which men have cast off the reign of Christ, “torn down the dykes which His wisdom made, allowing the floods of wickedness to flow in, raging and ruthless, giving a new and frightful aspect to the earth” (Ida Coudenhove). It is to our Heavenly Mother that we turn, and there we find the encouragement we so much need.

Our Lady’s intentions in making this visit to St. Mary’s are the same as in 1917, when she appeared to the children of Fatima: she would lift our gaze heavenward, show us that God will never abandon us, and give us an answer to the woes of our time. She wants us to know that she is with us in the midst of the struggle, benevolent and powerful with God. In the end her Immaculate Heart will triumph! It is for us, meanwhile, to remain faithful, praying her Rosary and offering our sorrows in union with her own.

The seers at Fatima were struck by the Virgin’s great sorrow. “The Virgin Mary had only one thought, only one love: her divine Son. She never desired anything but the reign of her divine Son” (Marcel Lefebvre). Offering the Sacrifice of Calvary with Our Lord, she shares His great thirst for souls and the sorrow that was His on the Cross at the sight of so many who would yet be lost. She thus longs with all her heart to bring about not only the conversion of Russia but of the whole world and of each one of us.

We must be willing to do our part. “What does your grace desire of me?” These were Lucy’s first and spontaneous words at each appearance of Our Lady. “Are you willing to offer yourselves to God in reparation for sin?” she asked. Lucy’s answer, with Jacinta’s and Francisco’s, was a resounding yes, and how beautifully they carried out their promise! It remains for us to do likewise.

The path ahead will not be an easy one; we know that. We must remember the words of Our Lady, seeking to encourage little Lucy, who was so distraught at the prospect of remaining on earth without her dear Jacinta and Francisco: “Do not lose heart; I will never forsake you! My Immaculate Heart will be your refuge and the way that will lead you to God.”

By Eileen Novelly, SMA 2018. This picture was the cover of a thank you card from the 9th grade girls to Fr. Beck.

Rev. Fr. Gerard Beck
Rector, St. Mary’s Academy and College

A rallying host in war-array
I saw upon the plain,
With unfurl’d flags and banners gay
And all the world to gain.
They carried torches on their way
And night with light was slain,
The shadows dark were held at bay
And courage rose again.
But they before the battle’s fray
Stood silent on the plain.

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Rev. Fr. Gerard Beck
Rector, St. Mary’s Academy and College

The Crusade

by Anne Beck, SMC student

Before them went the golden Ark,
The Cloud and a brilliant Flame;
And though the world was mostly dark
Their hope shone all the same.
They marched forth valiant, and hark –
The Queen’s Ave proclaimed –
Though all the world be sad and stark
Still brilliant was her name.
God’s Wings upheld them spite of dark
And Truth their shield became.
Although the play presented by the boys’ drama club had a considerable number of confusing plot twists, an epic chase on fire engines and elephants, and pointless sword fight, at the core of G. K. Chesterton’s *The Man who was Thursday* lies Chesterton’s philosophical outlook on modern man’s relationship to and understanding of God.

The daring poet Gabriel Syme, also known as Thursday to the anarchists, is hired by a mysterious man in a dark room to a special police force to combat anarchy. After infiltrating the Supreme Anarchist Council, Syme finds that all of the members, excluding its president, are fellow policemen working undercover to thwart the bomb-throwing anarchists. Together they confront Sunday, the president of this council, but he, being a brilliant mastermind, knows their purpose and leads them on a chase until in the end he brings them together and leaves them dumb-founded by the statement that he was the man in the dark room who made them all policemen.

Syme and his companions are compelled to search for answers, to solve the riddle: why is Sunday a walking contradiction, being at the same time the head of an anti-anarchy police force and also the supreme head of the anarchists? The search for understanding Sunday strikes a chord deep in their souls and awakens other philosophical questions. Syme begins to see in Sunday the mystery of the universe where “bad is so bad that one could only see good as but an accident,” and yet where “good is so good that one could be sure that evil could be explained.”

In the final scene, when Sunday reveals Himself as the Peace of God, Syme and his companions let fall their burdens before Sunday still wondering how the Peace of God could put them through such misery. It is then that Lucien Gregory, the only “true” anarchist, the man who had sought the role of Thursday, accuses the policemen, the “Seven Angels of Heaven,” of never having truly suffered. Then Syme realizes that Sunday had allowed him and his companions to “stray a little too near to hell” in order to earn the right to say to Gregory, “You lie!” Syme knew each and everyone of his companions had suffered, but he also realized he still did not know if Sunday had suffered. In answer to Syme’s final question, Sunday simply says, “Can ye drink of the cup that I drink of?” And by doing so, Sunday reveals the mystery of suffering through the mystery of Christ.

*The secret of Sunday, the mystery of suffering, is revealed to Syme. After the poet-detective cries out, “Have you...have you ever suffered?” Sunday’s voice booms from the darkness, “Can ye drink of the cup that I drink of?”*
Few remember the way St. Mary’s Academy was in its earlier days, and few have seen it change as much as Mrs. Claudia Shibler has seen it. She was among the first teachers hired by Fr. Hector Bolduc when the Academy re-opened in 1978; and as the kindergarten teacher for the past 36 years, she has been employed at the Academy longer than any other teacher.

From the beginning she selected St. Theresa of the Child Jesus as her class patroness. She taught St. Theresa’s “Little Way” to the school children as she had taught it to her own children. She called it a “no brainer,” realizing it was the perfect way to plant the seeds of charity in the little souls.

Another patron she continually relied upon was the Holy Ghost. “I knew I was going to have to teach them catechism, and I was worried,” Mrs. Shibler said. “Fr. Bolduc told the teachers that even a priest could make mistakes in a sermon by using the wrong preposition.” She became concerned, but she had a solution. Above her classroom, on the second floor was the chapel, and every morning she ran up the stairs and knelt in front of the altar, praying to the Holy Ghost for enlightenment to guard against error.

In those first years Mrs. Shibler taught the youngest students of the Academy without an aide, but the classes grew. A handful of children soon turned to a classroom full, ten to twenty to thirty students. After almost ten years of teaching, she received her first teacher’s aide, Miss Theresa King, who came just in time, as one week later Mrs. Shibler ruptured a disc in her back and was not able to teach for four months. When she returned to the classroom, she made up for the lost time, and hardly ever missed class again. “Most years I never even took a sick day,” she said.

Mrs. Shibler never expected to be teaching for 36 years. After she had finished her first year, when she was asked to teach kindergarten again, she agreed to teach for five years. When that time was completed, she aimed for ten years, and so onward. As each milestone was attained, she asked God for another five years and pushed on, until now.

Her retirement at thirty-six years is not a mere coincidence, rather she is following in the footsteps of her grandfather and namesake: Claud Shutes. He was a letter carrier in the Detroit area whose kindness to the families of soldiers during WWII was publically acknowledged in the local paper. When he started out, he was thirty-three years old, the same age Mrs. Shibler was when she began her teaching career. Her thirty-six years of dedication matches his, and following suit, she now retires at the age of sixty-nine the same age her grandfather was when he retired. Wearing her grandfather’s gold watch, a retirement present which he had been given by his community, she is happy and proud to imitate so admirable a man.

Over the years Mrs. Shibler has established...
many memorable activities in her classroom, such as “Angel Talk.” The children would lay their heads on theirs desks to talk to their guardian angels. She would encourage her students to send their angels to help others, especially those who were dying that day. Everyone knows the power of the prayers of children, and the good that they have done cannot be denied. “If there is one thing I would want them to continue, it would be angel talk,” said Mrs. Shibler.

Angel Talk is just one of the many treasures Mrs. Shibler passed on to her young students. Another memory of Mrs. Shibler’s class is the famous story of the mud house. According to the tale, one day an angel offered to show a naughty girl her house in heaven. When she found that it was made of mud, she changed her ways so that she would not get a mud house.

One of Mrs. Shibler’s favorite personal stories has to do with this story of the mud house. A mother once asked her about “mud house” because her kindergarten son came inside one day dejected and muttering something about a mud house. “I guess I’ll just get a mud house,” he said. “Why?” the mother asked. “Because I slapped my brother.” “Well” she said “if you don’t want a mud house, you better go apologize.” Ten minutes later, looking out the window she saw her son go speak to his younger brother and hug him.

While Mrs. Shibler has many traditions from the days of yore, one in particular came from a student of hers. “I always say goodbye to everybody,” Mrs. Shibler remembered. “I say ‘Goodbye. God bless you.’ One day little Andy came up, the last one in line, and he said ‘Goodbye. God bless you. I hope you go to heaven, Mrs. Shibler.’ The other kids heard it, and for the rest of the year, the children and I would say ‘Goodbye. God bless you. I hope you go to heaven,’ and I’ve been saying it ever since.”

She knows she will miss her students. There is something about the innocence and sweetness of the children that can make all the cares and worries of the world disappear. “After thirty-six years,” she said, “you have experienced some really traumatic things in life; but as soon as I was with those kids I’d never think about anything bad or what was weighing heavily on me. They could keep that all away from me.” There were numerous times when dark clouds were dispersed by a sweet, honest voice greeting her as “the most beautiful Mrs. Shibler.”

Although sad to leave her position, she is grateful that her students will be left in the capable hands of Miss Amy Simpliciano. “There are things that I am not so good at as she is,” she insists. “I’m happy for the kids. It’s a blessing that Miss Simpliciano is the one taking my place.”

So many students have passed through her classroom, receiving a crucial year of formation from such a capable teacher. Over the years she has taught over one thousand children, and has even had students whose parents had also been taught by her. Mrs. Shibler acknowledged that it was especially humorous to see those children performing the same antics as those which their parents had done. She treasures all the memories they’ve given her and plans on writing her memoirs to preserve her stories. She asks that any students or parents, who have a story to share, give them to her. “I don’t want any presents,” she said, “only stories. That is the best gift I could be given.”
The first thought I had of a vocation was when I was ten years old. We were in a Novus Ordo parish in Michigan at the time. The priest there was very conservative, a former army chaplain, who wore a cassock. Very devout. That's where I first served Mass. The first thing that brought about that thought was being around a devout priest, and that's what we had here at St. Mary's: we had devout priests.

The thought resurfaced when I started serving Mass in North Carolina at the age of thirteen. We moved to St. Mary's primarily for the school because I wanted to go to the Academy. Then the exposure to the Society priests here, serving Mass on a regular basis—that's what really awakened my vocation. Fr. de la Tour, Fr. DeLallo, Fr. Hunter were all very good examples. [My vocation] had a lot to do with all of them. Fr. Hunter was my religion teacher, but with the liturgy I worked very closely with all of them.

We have an altar, we have a

(From Gerard Beck, Sermon at the First Mass of Fr. Michael Brown at his alma mater, St. Mary's Academy)
The presence of the many priests and sisters, and seeing seminarians whom I had known as students here visit during their vacations, certainly has an influence. Then there is the liturgy - we have opportunities here that don't exist in many other chapels, everything from a Pontifical High Mass to the many daily Masses.

Many of my classmates and I were much involved with serving and in the sacristy; we were in charge of both. So we really had to pay attention to the Mass, try to understand the ceremonies ourselves, and pass it on to the younger boys. I think that had an influence, slowly but surely, without our really realizing it. And even talking to some of them now—most of them are married—they have a love for the Mass that began back then, which is important, because it is the center of Christian life whether you are a priest or not.

Even with the parish, I can see how it had to have struck me subconsciously at the time to see all of these people here and know that most of them wouldn't be here if it were not for the school and the parish. You see what they had to give up, what they had to leave behind in order to come here. St. Marys isn't a top-ten must-see place. So many people gave up good houses, good jobs, good friends, even being close to family to move here—and why? It's for the Mass, the sacraments, and for the school. Even as a young boy, it must have influenced me in such a way that I realized that there's something more than what the world and this life have to offer, the here and now. It's a constant reminder, in a way, of why we are on earth, of the supernatural end that we are all striving for and making sacrifices for, and this leads to further considerations by putting everything in relation to God and that end.
Mrs. Waliser’s fourth grade girls incubated eggs from the Academy farm. When the eggs hatched, each girl named a chick and jealously guarded it until the farmer called for the little birds to return home.

The second grade boys travelled to the Natural History Museum to see the remnants of mammoths, pterodactyl, and other long-vanished species of the animal world.

As the year drew to a close, the seventh grade girls sallied forth to the Nelson Atkins Museum in Kansas City to spend a day studying the actual paintings and sculptures of the great masters of brush and chisel, of canvas and stone.

The sixth grade boys won one of the most widely anticipated games of the year, the Kapaun Classic. The game was begun in 2012 by Fr. John Bourbeau as an annual challenge between the fifth and sixth grades.

Mark Campbell, SMA 2000 and SMC 2002, a professional fire fighter in Lawrence, showed second grade girls the art of firefighting.
David Goldade, SMA 2015, received from Fr. Gerard Beck the year’s Headmaster’s Award for the Boys’ School. At the end-of-the-year awards’ ceremony, he also received from Fr. John Bourbeau, for the second year in a row, the Maximillian Award.

Julie Riccomini, SMA 2015, was the recipient of the 2015 Headmaster’s Award for the Girls’ School.

Thirty-four students, in this year’s fundraiser, earned the right to be part of the “Crusader Elite.” To belong to this group, a student must raise at least $2,000 in donations for the fundraiser or “push” at least 200 tickets.
SMAC Events

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<tr>
<td>Aug. 29</td>
<td>College Opening Ceremony</td>
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<tr>
<td>Sep. 01</td>
<td>Academy Opening Ceremony</td>
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<td>Sep. 03</td>
<td>Parent Back-to-School Meeting</td>
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<td>Sep. 19</td>
<td>Soapbox Derby</td>
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<td>Sep. 29</td>
<td>First Quarter Open House</td>
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<td>Oct. 25</td>
<td>Feast of Christ the King</td>
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<td>Oct. 28</td>
<td>Second Quarter Begins</td>
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<td>Oct. 30-31</td>
<td>Soccer State Tournament</td>
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<td>Nov. 01</td>
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<td>Nov. 07</td>
<td>Football State Championship</td>
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<td>Nov. 30</td>
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<td>Dec. 01</td>
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<td>Immaculate Conception</td>
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<td>Dec. 11</td>
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<td>5-8 Music Program</td>
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<td>Dec. 16</td>
<td>K-4 Music Program</td>
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<tr>
<td>Dec. 18 - Jan 10</td>
<td>Christmas Break</td>
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SMA Sweeps National Religion Exam

The top nine scorers in the Society’s National Religion Exam for high school seniors were St. Mary’s students. The twelfth grade girls took first in the US District schools’ competition. In the eighth grade exam, St. Mary’s also fared well with two students placing in the top ten scores.

Students in the twelfth grade were asked to write two essays for the exam. Below is the text of Mary O’Leary’s second essay. Miss O’Leary scored first place among all of the high school seniors who sat the exam.

“I am come to cast fire on the earth, and what will I but that it be kindled?” (Lk. 12:49). Apply these words of Christ to the Holy Mass.

The Crucifixion, the sacrifice of the Godman to save humanity, was the most important moment in history and forever changed the world. The sacrifices of the Jews had been pleasing in their time but were performed more out of fear for the strict justice of God than out of love. With the Crucifixion, however, and the institution of the Mass, a new doctrine was preached. God is justice, but He is also love and His death proved it. He “cast fire on the earth” (Luke 12:49), the fire of charity, and wills it to “be kindled” in the hearts of all men by the daily renewal of His sacrifice, the Holy Mass.

The Mass is a continuation of that eternally important moment. It manifests universally the love of God and imparts that love in souls. Throughout the centuries, men have been converted, lives changed, miracles worked, and Christians killed because of the Mass. It animates souls and is the heart and vital work of the Church. Sermons and charitable works are dead unless the spirit of Christ animates them. The Protestants have these, but not the Mass, so they cannot spread the fire of Christ and their works are essentially purposeless. The great missionaries, however, brought the Mass to all nations, saved their souls and their bodies and their reward is in heaven. The Mass kindles the love of God in all hearts, in all nations, just as Christ willed it when He instituted the Mass.

From all eternity God knew Adam and Eve would fall and therefore He willed the Mass eternally. By the Mass the work of redemption is carried on to all souls. He “cast (the) fire” and wants His Church to spread the flame. The Mass, therefore, is the highest prayer of the church, indeed “the highest prayer that exists.” (Pius X) The Church is called by Her Founder to spread the flame by extending the Mass to all nations, for all ages. This is the will of God; that men be united to Him through the Mass and consumed with the fire of His love.

Christ came “to cast fire on the earth” but this is a flame which burns “not to destroy but (to) fulfill.” Men are animated by the love of God which will be offered to all men for salvation through the Mass “until the consummation of the world.”

End of Year House Results

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<td>Seton</td>
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<td>Miege</td>
<td>272</td>
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</tr>
<tr>
<td>De Smet</td>
<td>245</td>
<td>3</td>
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</tbody>
</table>
“Education concerns the whole man; an educated man is a man with a point of view from which he takes in the whole world. Education concerns the whole man, man capax universi, capable of grasping the totality of existing things.”
- Joseph Pieper, Leisure the Basis of Culture

A churchman, educator, and founder of the SSPX, Archbishop Marcel Lefebvre was a luminous beacon of hope for the Catholic world. For 25 years, the scholarship fund named in his honor has given hope to families who seek a Catholic education for their children, generally bringing in about $50,000 a year. These funds are distributed each academic year to specific children enrolled at St. Mary’s Academy, based firstly on need, but also on the effort of the child’s family to do its part, and on the character of the child.

We ask you, in your charity, to help these good families!

In gratitude for your generosity, you will receive:

- a special gift of your choice (see reverse);
- your intentions remembered at Mass for each day of the upcoming school year by the priests of SMA;
- the prayers and gratitude of these students, and of the St. Mary’s priests and staff;

“We are like dwarves seated on the shoulders of giants. We see more than men of antiquity, and farther than they did, not by the penetration of our own sight, or by our own height, but because they raise us up.”
- St. Bernard de Chartres

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Please make all checks, gifts and corporate matches payable to: Archbishop Lefebvre Scholarship Fund. All contributions are tax-deductible.
Now every man is a good judge of the things he knows. Accordingly, then, one educated in a particular subject judges well what belongs to that subject. But the man who is well educated in all subjects can judge well about all.”

- Aristotle, Nichomachean Ethics

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