

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



AUGUST 2019

My Dear Faithful,

Luring this month of August we will celebrate two important feasts in honour of Our Blessed Lady, namely her Assumption, body and soul into Heaven, on the 15th August and the feast of her Immaculate Heart on the 22nd August. The feast of the Assumption should help us to keep looking towards our goal which is Heaven, and that of the Immaculate Heart of the Blessed Virgin Mary is giving us what God wanted to be the last means of salvation for men. Although the Immaculate Heart of Mary is the latest important devotion we are to embrace in order to save our souls, it does not make the previous ones void. On the contrary, this devotion sums up all the other ones by expressing in one simple image all the other devotions in the lives of the faithful.

The aim of any devotion is to turn our wills to God by a movement of detachment from what keeps us at a distance from Him and hinders our full dedication to Him, by serving Him and Him only. What better example of full dedication have we got than the Blessed Virgin Mary? In effect, like us, she was created, but what she did better than anybody else was to fully understand the total dependence on God and the place that her divine son should have in our lives. For us to embrace this more effectively demands our love. To ensure this, our heart, fully committed to God, is the best representation of our deliberate dedication to Him.

Our love for God will not be able to increase unless we try to understand how much we owe Him for having been created from nothing by Him and for His continual providence throughout our lives. God is all and this is why He has the right to see us doing everything for His

sake. The only evil therefore is sin, in which we choose our own way and reject God's way of living our lives. No, we ought to match our own wills to His so that we may be sure to be pleasing to Him. In this regard, there are two important devotions we need, those of the Sacrifice of the Mass and the Holy Rosary. By attending Mass, we not only receive graces to atone for our sins and to avoid them in future, but we ought to use that time at Mass for matching our lives with this work of Redemption performed and renewed by Our Lord Jesus Christ. At Mass, we must offer up as a sacrifice what still keeps us at a distance from God so that we may make progress in the spiritual life and ultimately secure our salvation. As for the Rosary, when meditated properly, it gives us the living example of Our Lord to reproduce in the daily activities of our lives. Once we have determined during Mass to follow God ourselves, and then seen the practice in Our Lord's life in our meditations, we should then manifest it by our own external actions.



These are therefore the most important means of salvation: Mass, the Holy Rosary and, as a summary, the Immaculate Heart of Mary. By taking more time for using these means in our lives, they will give us many graces and produce in our souls many fruits of sanctification so that we may make for ourselves a beautiful crown of glory to wear for ever in Heaven.

Rev. Vianney Vandendaele (Prior)

The causality of the Mass

In this section we shall treat: (a) the effects (*effectus*) of the Sacrifice of the Mass, which practically coincide with the various ends for which the Sacrifice is offered, namely adoration, thanksgiving, impetration, and expiation; (b) the manner of its efficacy (*modus efficiendi*), which lies in part objectively in the Sacrifice of the Mass itself (*ex opere operato*), and partly depends subjectively on the personal devotion and piety of man (*ex opere operantis*).

The effects of the Sacrifice of the Mass

The Reformers found themselves compelled to reject entirely the Sacrifice of the Mass, since they recognised the Eucharist merely as a sacrament. Both their views were founded on the reflection, properly appraised above that the Bloody Sacrifice of the Cross was the sole Sacrifice of Christ and of Christendom and thus does not admit of the Sacrifice of the Mass. As a sacrifice of praise and thanksgiving in the symbolical or figurative sense, they had earlier approved of the Mass, and Melanchthon resented the charge that Protestants had entirely abolished it. What they most bitterly opposed was the Catholic doctrine that the Mass is a sacrifice not only of praise and thanksgiving, but also of impetration and atonement, whose fruits may benefit others, while it is evident that a sacrament as such can profit merely the recipient. Here the Council of Trent interposed with a definition of faith: *"If any one saith, that the Mass is only a sacrifice of praise and thanksgiving... but not a propitiatory sacrifice; or, that it profits only the recipient, and that it ought not to be offered for the living and the dead for sins, punishments, satisfactions, and other necessities; let him be anathema"*. In this canon, which gives a summary of all the sacrificial effects in order, the synod emphasises the propitiatory and impetratory nature of the sacrifice. Propitiation (*propitiatio*) and petition (*impetratio*) are distinguishable from each other, in as much as the latter appeals to the goodness and the former to the mercy of God. Naturally, therefore, they differ also as regards their objects, since, while petition is directed towards our spiritual and temporal concerns and needs of every kind, propitiation refers to our sins (*peccata*) and to the temporal punishments (*pœnæ*), which must be expiated by works of penance or satisfaction (*satisfactiones*) in this life, or otherwise by a corresponding suffering in Purgatory. In all these respects the impetratory and expiatory Sacrifice of the Mass is of the greatest utility, both for the living and the dead.



Should a Biblical foundation for the Tridentine doctrine be asked for, we might first of all argue in general as follows: Just as there were in the Old Testament, in addition to sacrifices of praise and thanksgiving, propitiatory and impetratory sacrifices, the New Testament, as its antitype, must also have a sacrifice which serves and suffices for all these objects. But, according to the prophecy of Malachias, this is the Mass, which is to be celebrated by the Church in all places and at all times. Consequently, the Mass is the impetratory and propitiatory sacrifice. As for special reference to the propitiatory character, the record of institution states expressly that the Blood of Christ is in the chalice "unto remission of sins" (Matthew 26:28).

The chief source of our doctrine, however, is tradition, which from the earliest times declares the impetratory value of the Sacrifice of the Mass. According to Tertullian, the Christians sacrificed "for the welfare of the emperor" (*pro salute imperatoris*); according to Chrysostom, "for the fruits of the earth and other needs". Saint Cyril of Jerusalem (d. 386) describes the liturgy of the Mass of his day as follows: *"After the spiritual Sacrifice, the unbloody service is completed; we pray to God, over this sacrifice of propitiation for the universal peace of the churches, for the proper guidance of the world, for the emperor, soldiers and companions, for the infirm and the sick, for those stricken with trouble, and in general for all in need of help we pray and offer up this sacrifice. We then commemorate the patriarchs, prophets, apostles, martyrs, that God may, at their prayers and intercessions graciously accept our supplication. We afterwards pray for the dead... since we believe that it will be of the greatest advantage, if we in the sight of the holy and most awesome Victim discharge our prayers for them. The Christ, who was slain for our sins, we sacrifice to propitiate the merciful God for those who are gone before and for ourselves."* This beautiful passage, which reads like a modern prayer-book, is of interest in more than one connection. It proves in the first place that Christian

antiquity recognised the offering up of the Mass for the deceased, exactly as the Church today recognises requiem Masses — a fact which is confirmed by other independent witnesses, e.g. Tertullian, Saint Cyprian, and Saint Augustine. In the second place, it informs us that our so-called Masses of the Saints also had their prototype among the primitive Christians, and for this view we likewise find other testimonies — e.g. Tertullian and Saint Cyprian. By a Saint's Mass is meant, not the offering up of the Sacrifice of the Mass to a saint which would be impossible without most shameful idolatry, but a sacrifice, which, while offered to God alone, on the one hand thanks Him for the triumphal coronation of the saints, and on the other aims at procuring for us the saint's efficacious intercession with God. Such is the authentic explanation of the Council of Trent. With this threefold limitation, Masses "in honour of the saints" are certainly no base "deception", but are morally allowable, as the Council of Trent specifically declares: "*If any one saith, that it is an imposture to celebrate masses in honour of the saints and for obtaining their intercession with God, as the Church intends, let him be anathema*". The general moral permissibility of invoking the intercession of the saints, concerning which this is not the place to speak, is of course assumed in the present instance.



While adoration and thanksgiving are effects of the Mass which relate to God alone, the success of impetration and expiation on the other hand reverts to man. These last two effects are thus also called by theologians the "fruits of the Mass" (*fructus missæ*) and this distinction leads us to the discussion of the difficult and frequently asked question as to whether we are to impute infinite or finite value to the Sacrifice of the Mass. This question is not of the kind which may be answered with a simple yes or no. For, apart from the already indicated distinction between adoration and thanksgiving on the one hand and impetration and expiation on the other, we must also sharply distinguish between the intrinsic and the extrinsic value of the Mass (*valor intrinsecus, extrinsecus*). As for its intrinsic value, it seems

beyond doubt that, in view of the infinite worth of Christ as the Victim and High Priest in one Person, the sacrifice must be regarded as of infinite value, just as the sacrifice of the Last Supper and that of the Cross. Here however, we must once more strongly emphasise the fact that the ever-continued sacrificial activity of Christ in Heaven does not and cannot serve to accumulate fresh redemptory merits and to assume new objective value; it simply stamps into current coin, so to speak, the redemptory merits definitively and perfectly obtained in the Sacrifice of the Cross, and sets them into circulation among mankind. This also is the teaching of the Council of Trent: "*of which bloody oblation the fruits are most abundantly obtained through this unbloody one [the Mass].*" For, even in its character of a sacrifice of adoration and thanksgiving, the Mass draws its whole value and all its power only from the Sacrifice of the Cross which Christ makes of unceasing avail in Heaven. There is, however, no reason why this intrinsic value of the Mass derived from the Sacrifice of the Cross, in so far as it represents a sacrifice of adoration and thanksgiving, should not also operate outwardly to the full extent of its infinity, for it seems inconceivable that the Heavenly Father could accept with other than infinite satisfaction the sacrifice of His only-begotten Son. Consequently God, as Malachias had already prophesied, is in a truly infinite degree honoured, glorified, and praised in the Mass; through Our Lord Jesus Christ He is thanked by men for all His benefits in an infinite manner, in a manner worthy of God.

But when we turn to the Mass as a sacrifice of impetration and expiation, the case is different. While we must always regard its intrinsic value as infinite, since it is the sacrifice of the God-Man Himself, its extrinsic value must necessarily be finite in consequence of the limitations of man. The scope of the so-called "fruits of the Mass" is limited. Just as a tiny chip of wood cannot within it contain the whole energy of the sun, so also, and in a still greater degree, is man incapable of converting the boundless value of the impetratory and expiatory sacrifice into an infinite effect for his soul. Wherefore, in practice, the impetratory value of the sacrifice is always as limited as is its propitiatory and satisfactory value. The greater or less measure of the fruits derived will naturally depend very much on the personal efforts and worthiness, the devotion and fervour of those who celebrate or are present at Mass. This limitation of the fruits of the Mass must, however, not be misconstrued to mean that the presence of a large congregation causes a diminution of the benefits derived from the Sacrifice by the individual, as if such benefits were after some fashion divided into so many aliquot parts. Neither the Church nor the Christian people has any tolerance for the false

principle: "*The less the number of the faithful in the church, the richer the fruits*". On the contrary the Bride of Christ desires for every Mass a crowded church, being rightly convinced that from the unlimited treasures of the Mass much more grace will result to the individual from a service participated in by a full congregation, than from one attended merely by a few of the faithful. This relative infinite value refers indeed only to the general fruit of the Mass (*fructus generalis*), and not to the special (*fructus specialis*) two terms whose distinction will be more clearly characterised below. Here, however, we may remark that by the special fruit of the Mass is meant that for the application of which according to a special intention a priest may accept a stipend.

The manner of efficacy of the Mass

In theological phrase an effect "from the work of the action" (*ex opere operato*) signifies a grace conditioned exclusively by the objective bringing into activity of a cause of the supernatural order, in connection with which the proper disposition of the subject comes subsequently into account only as an indispensable antecedent condition (*conditio sine qua non*), but not as a real joint cause (*concausa*). Thus, for example, baptism by its mere ministration produces *ex opere operato* interior grace in each recipient of the sacrament who in his heart opposes no obstacle (*obex*) to the reception of the graces of baptism. On the other hand, all supernatural effects, which, presupposing the state of grace are accomplished by the personal actions and exertions of the subject (e.g. everything obtained by simple prayer), are called effects "from the work of the agent" (*ex opere operantis*). We are now confronted with the difficult question: In what manner does the Eucharistic Sacrifice accomplish its effects and fruits? As the early scholastics gave scarcely any attention to this problem, we are indebted for almost all the light thrown upon it to the later scholastics.



(i) It is first of all necessary to make clear that in every sacrifice of the Mass four distinct categories of persons really participate.

At the head of all stands of course the High Priest, Christ Himself; to make the Sacrifice of the Cross fruitful for us and to secure its application, He offers Himself as a sacrifice, which is quite independent of the merits or demerits of the Church, the celebrant or the faithful present at the sacrifice, and is for these an *opus operatum*.

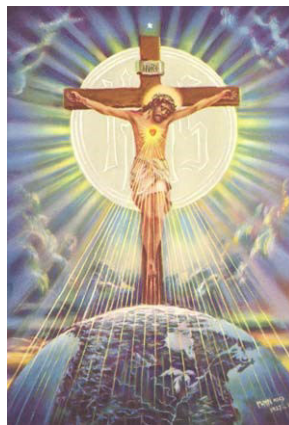
Next after Christ and in the second place comes the Church as a juridical person, who, according to the express teaching of the Council of Trent, has received from the hands of her Divine Founder the institution of the Mass and also the commission to ordain constantly priests and to have celebrated by these the most venerable Sacrifice. This intermediate stage between Christ and the celebrant may be neither passed over nor eliminated, since a bad and immoral priest, as an ecclesiastical official, does not offer up his own sacrifice — which indeed could only be impure — but the immaculate Sacrifice of Christ and his spotless Bride, which can be soiled by no wickedness of the celebrant. But to this special sacrificial activity of the Church, offering up the sacrifice together with Christ, must also correspond a special ecclesiastico-human merit as a fruit, which, although in itself an *opus operantis* of the Church, is yet entirely independent of the worthiness of the celebrant and the faithful and therefore constitutes for these an *opus operatum*. When, however, as De Lugo rightly points out, an excommunicated or suspended priest celebrates in defiance of the prohibition of the Church, this ecclesiastical merit is always lost, since such a priest no longer acts in the name and with the commission of the Church. His sacrifice is nevertheless valid, since, by virtue of his priestly ordination, he celebrates in the name of Christ, even though in opposition to His wishes, and, as the self-sacrifice of Christ, even such a Mass remains essentially a spotless and untarnished sacrifice before God. We are thus compelled to concur in another view of De Lugo, namely that the greatness and extent of this ecclesiastical service is dependent on the greater or less holiness of the reigning pope, the bishops, and the clergy throughout the World, and that for this reason in times of ecclesiastical decay and laxity of morals (especially at the papal court and among the episcopate) the fruits of the Mass, resulting from the sacrificial activity of the Church, might under certain circumstances easily be very small.

With Christ and His Church is associated in third place the celebrating priest, since he is the representative through whom the real and the mystical Christ offer up the sacrifice. If, therefore,

the celebrant be a man of great personal devotion, holiness, and purity, there will accrue an additional fruit which will benefit not himself alone, but also those in whose favour he applies the Mass. The faithful are thus guided by sound instinct when they prefer to have Mass celebrated for their intentions by an upright and holy priest rather than by an unworthy one, since, in addition to the chief fruit of the Mass, they secure this special fruit which springs *ex opera operantis*, from the piety of the celebrant.

Finally, in the fourth place, must be mentioned those who participate actively in the Sacrifice of the Mass, e.g., the servers, sacristan, organist, singers, and the whole congregation joining in the sacrifice. The priest, therefore, prays also in their name: *Offerimus* (i.e. we offer). That the effect resulting from this (metaphorical) sacrificial activity is entirely dependent on the worthiness and piety of those taking part therein and thus results exclusively *ex opere operantis* is evident without further demonstration. The more fervent the prayer, the richer the fruit. Most intimate is the active participation in the Sacrifice of those who receive Holy Communion during the Mass since in their case the special fruits of the Communion are added to those of the Mass. Should sacramental Communion be impossible, the Council of Trent advises the faithful to make at least a "spiritual communion" (*spirituali effectu communicare*), which consists in the ardent desire to receive the Eucharist. However, as we have already emphasised, the omission of real or spiritual Communion on the part of the faithful present does not render the Sacrifice of the Mass either invalid or unlawful, wherefore the Church even permits "private Masses", which may on reasonable grounds be celebrated in a chapel with closed doors.

(ii) In addition to the active, there are also passive participators in the Sacrifice of the Mass. These are the persons in whose favour — it may be even without their knowledge and in opposition to their wishes — the Holy Sacrifice is offered. They fall into three categories: the community, the celebrant, and the person (or persons) for whom the Mass is specially applied. To each of these three classes corresponds *ex opere operato* a special fruit of the Mass, whether the same be an impetratory effect of the Sacrifice of Petition or a propitiatory and satisfactory effect of the Sacrifice of Expiation. Although the development of the teaching concerning the threefold fruit of the Mass begins only with Scotus, it is nevertheless based on the very essence of the Sacrifice itself. Since, according to the wording of the Canon of the Mass, prayer and sacrifice is offered for all those present, the whole Church, the pope, the diocesan bishop, the faithful living and dead, and even "for the salvation of the



whole world", there must first of all result a "general fruit" (*fructus generalis*) for all mankind, the bestowal of which lies immediately in the will of Christ and His Church, and can thus be frustrated by no contrary intention of the celebrant. In this fruit even the excommunicated, heretics, and infidels participate, mainly that their

conversion may thus be effected. The second kind of fruit (*fructus personalis, specialissimus*) falls to the personal share of the celebrant, since it were unjust that he — apart from his worthiness and piety (*opus operantis*) — should come empty-handed from the sacrifice. Between these two fruits lies the third, the so-called "special fruit of the Mass" (*fructus specialis, medius, or ministerialis*), which is usually applied to particular living or deceased persons according to the intention of the celebrant or the donor of a stipend. This "application" rests so exclusively in the hands of the priest that even the prohibition of the Church cannot render it inefficacious, although the celebrant would in such a case sin through disobedience. For the existence of the special fruit of the Mass, rightly defended by Pius VI against the Jansenistic Synod of Pistoia (1786), we have the testimony also of Christian antiquity, which offered the Sacrifice for special persons and intentions. To secure in all cases the certain effect of this *fructus specialis*, Francisco Suárez gives priests the wise advice that they should always add to the first a "second intention" (*intentio secunda*), which, should the first be inefficacious, will take its place.

(iii) A last and an entirely separate problem is afforded by the special mode of efficacy of the Sacrifice of Expiation. As an expiatory sacrifice, the Mass has the double function of obliterating actual sins, especially mortal sins (*effectus stricte propitiatorius*), and also of taking away, in the case of those already in the state of grace, such temporal punishments as may still remain to be endured (*effectus satisfactorius*). The main question is: Is this double effect *ex opere operato* produced mediately or immediately? As regards the actual forgiveness of sin, it must, in opposition to earlier theologians (Aragon, Casalis, Gregory of Valentia), be maintained as undoubtedly a certain principle, that the expiatory sacrifice of the Mass can never accomplish the forgiveness of mortal sins otherwise than by way of contrition and penance, and therefore only mediately through procuring the grace of conversion. With this limitation, however, the Mass



is able to remit even the most grievous sins. Since, according to the present economy of salvation, no sin whatsoever, grievous or trifling, can be forgiven without an act of sorrow, we must confine the efficacy of the Mass, even in the case of venial sins, to obtaining for Christians the grace of contrition for less serious sins. It is indeed this purely mediate activity which constitutes the essential distinction between the sacrifice and the sacrament. Could the Mass remit sins immediately *ex opere operato*, like Baptism or Penance, it would be a sacrament of the

dead and cease to be a sacrifice. Concerning the remission of the temporal punishment due to sin, however, which appears to be effected in an immediate manner, our judgment must be different. The reason lies in the intrinsic distinction between sin and its punishment. Without the personal cooperation and sorrow of the sinner, all forgiveness of sin by God is impossible; this cannot however be said of a mere remission of punishment. One person may validly discharge the debts or fines of another, even without apprising the debtor of his intention. The same rule may be applied to a just person, who, after his justification, is still burdened with temporal punishment consequent on his sins. It is certain that, only in this immediate way, can assistance be given to the poor souls in purgatory through the Sacrifice of the Mass, since they are henceforth powerless to perform personal works of satisfaction. From this consideration we derive by analogy the legitimate conclusion that the case exactly the same as regards the living.

(Source: Catholic Encyclopedia)

Litany of the Immaculate Heart of Mary

Lord, have mercy. *Christ, have mercy.*
Christ, hear us. *Christ, graciously hear us.*

God the Father of Heaven, *have mercy on us.*
God the Son, redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, one God, *have mercy on us.*

Make our family life holy, *Immaculate Heart of Mary.*
Sanctify our clergy, *Immaculate Heart of Mary.*
Make our Catholics more fervent, *Immaculate Heart of Mary.*
Guide and inspire those who govern us, *Immaculate Heart of Mary.*
Cure the sick who confide in thee, *Immaculate Heart of Mary.*
Console the sorrowful who trust in thee, *Immaculate Heart of Mary.*
Help those who invoke thy aid, *Immaculate Heart of Mary.*
Deliver us from all dangers, *Immaculate Heart of Mary.*
Help us to resist temptation, *Immaculate Heart of Mary.*
Obtain for us all we ask of thee, *Immaculate Heart of Mary.*
Help those who are dear to us, *Immaculate Heart of Mary.*
Bring back to the right road our erring brothers, *Immaculate Heart of Mary.*
Give us back our ancient fervour, *Immaculate Heart of Mary.*
Obtain for us pardon of our many sins and offences, *Immaculate Heart of Mary.*
Bring all men to the feet of thy Divine Child, *Immaculate Heart of Mary.*
Obtain peace for the world, *Immaculate Heart of Mary.*

Let us pray.

O God of infinite goodness and mercy, fill our hearts with a great confidence in Thy Most Holy Mother, whom we invoke under the title of the Immaculate Heart of Mary, and grant us by her most powerful intercession all the graces, spiritual and temporal which we need, through Christ Our Lord. Amen.



The Secret of the Rosary

Twenty-Eighth Rose

Salutary Effects

Saint Augustine says quite emphatically that there is no spiritual exercise more fruitful or more useful to our salvation than continually turning our thoughts to the sufferings of Our Saviour.

Blessed Albert the Great who had Saint Thomas Aquinas as his disciple learned in a revelation that by simply thinking of or meditating on the Passion of Our Lord Jesus Christ, a Christian gains more merit than if he had fasted on bread and water every Friday for a whole year, or had beaten himself with his discipline once a week until the blood flowed, or had recited the whole Book of Psalms every day. If this is so, then how great must be the merit that we can gain by the Holy Rosary which commemorates the whole life and Passion of Our Saviour!



One day Our Lady revealed to Blessed Alan that, after the Holy Sacrifice of the Mass, which is the most important as well as the living memorial of Our Blessed Lord's Passion there could not possibly be a finer devotion or one of greater merit than that of the Holy Rosary, which is like a second memorial and representation of the life and Passion of Our Lord Jesus Christ.

Father Dorland says that in 1481 Our Lady appeared to Venerable Dominic, the Carthusian, who lived at Treves, and said to him: "*Whenever one of the faithful who is in a state of grace says the Rosary while meditating on the mysteries of the life and Passion of Jesus Christ, he obtains full and entire remission of all his sins.*"

Our Lady also said to Blessed Alan: "*I want you to know that, although there are numerous indulgences already*



attached to the recitation of my Rosary, I shall add many more to every fifty Hail Marys (each group of five decades) for those who say them devoutly, on their knees—being, of course, free from mortal sin. And whosoever shall persevere in the devotion of the Holy Rosary, saying these prayers and meditations, shall be rewarded for it; I shall obtain for him full remission of the penalty and of the guilt of all his sins at the end of his life. Do not be unbelieving, as though this is impossible. It is easy for me to do because I am the Mother of the King of Heaven, and He calls me full of grace. And, being full of grace, I am able to dispense grace freely to my dear children."

Saint Dominic was so convinced of the efficacy of the Holy Rosary and of its great value that, when he heard confessions, he hardly ever gave any other penance. You have seen an example of this already in the story that I told you of the lady in Rome to whom he gave one single Rosary for her penance. Saint Dominic was a great Saint and other confessors should be sure to walk in his footsteps by asking their penitents to say the Rosary together with meditation on the sacred mysteries, rather than giving them other penances which are less meritorious and less pleasing to God, less likely to help them advance in virtue and not as efficacious as the Rosary for helping them avoid falling into sin. Moreover, while saying the Rosary, people gain countless indulgences which are not attached to many other devotions.

And, as Abbé Blossius says: "*The Rosary, with meditation on the life and Passion of Jesus Christ, is certainly most pleasing to Our Lord and His Blessed Mother and is a very successful means of obtaining all graces; we can say it for ourselves as well as for others for whom we wish to pray and for the whole Church. Let us turn, then, to the Holy Rosary in all our needs, and we shall infallibly obtain the graces we ask of God to save our souls.*"

Notices

Feast of the Assumption

Thursday 15th August

Holy Day of Obligation

Mass will be offered at:

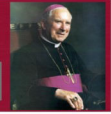


- ◆ Rhos-on-Sea: 9.30am;
- ◆ Manchester: 12.30pm;
- ◆ Preston: 7pm.

SSPX Society of Saint Pius X

"Tradidit quod et accepit" - "I have handed on what I have received"
Epitaph on the tombstone of Archbishop Marcel Lefebvre

Founder's Spirit - Bristol (Age 18-35)



24-26 August 2019

St. Saviour's House
Bristol, BS4 2DU

£30 deposit to
reserve your space
Booking window will
close 9th August to
allow Priority to prepare

Payments to:

Name: SSPX
Account: 31243134
Sort Code: 60-12-29
Reference: Your name
£60 total

For more details:

foundersconference@gmail.com
James Dew: 07577 644481

Saturday Morning:

10:30 Coffee at Rocotillos Cafe (for those who can make it)

12:00 Registration followed by...

"Staying Catholic Under The New Totalitarianism"
with: Father Robert Bruccliani

"The Spanish Inquisition"
From the heritage of: Father Philippe Pizat

"It's too late to be a pig!"
Helping Atheists Find God

And...

"Is it a Mortal Sin?"
Moral dilemmas for the faithful Catholic today
with: Father Nicholas Mary C.SS.R

"Islam: Religion of Peace?" (Follow on documentary)
with: Father Lawrence Barrett

Fill in the retreat booking form on the Founder's Spirit
webpage and send to:

stsaviours@fsspx.uk

Remember to bring a sleeping bag and towel

Come one, come all! Hear our Founder's call!
Welcome back to our 1 year
Anniversary for Founder's Spirit Youth Group...

Sunday Mass Schedule and Locations

PRESTON: Our Lady of Victories' Church
East Cliff, off Winckley Square - PR1 3JH

Every Sunday: 9.30am — *Confessions from 8.45am*

MANCHESTER: Saint Pius X's Chapel
16 Deerpark Road, off Alexandra Road South - M16 8FR

Every Sunday: 9.30am — *Confessions from 8.45am*

LIVERPOOL: Saint Peter and Paul's Church
35 Upper Parliament Street - L8 7LA

Every Sunday: 12.30pm — *Confessions from 12noon*

RHOS-ON-SEA: Saint David's Chapel
Conwy Road (A547), Mochdre - LL28 5AA (North Wales)

Every Sunday: 5pm — *Confessions from 4.30pm*

BINGLEY: The Little House
Market Street - BD16 2HP

Every Sunday: 3pm — *Confessions from 2.30pm*

Ordinary Weekday Masses at Preston

(This schedule is subject to change; please check beforehand on
the outside notice board or <http://fsspx.uk> — Mass Times & Calendars)

Monday: 11am
Tuesday: 11am
Wednesday: 11am
Thursday: 11am
Friday: 11am
Saturday: 12.15pm (Holy Hour at 11am)