



S S P X



# Ite Missa Est

Dystopia



*Stabat Mater dolorosa: the Blessed Virgin Mary stands at the foot of the Cross once again, the successors of the apostles have fled and the forces of evil parade in triumph.*

Derelict Church of Our Lady of Lourdes & St. Bernard, Liverpool



St. Lawrence's Church  
1854-1855  
By the Rev. J. H. ...

**Ite Missa Est**  
Newsletter of the  
Society of St. Pius X  
in Great Britain  
& Scandinavia

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# Dystopia

Already here

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**Rev. Fr. Robert Brucciani, District Superior**

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My dear brethren,

The last century produced three notable works of fiction that depict a dystopian future for the world: *Lord of the World* by Mgr. Robert Hugh Benson (1907), *Brave New World* by Aldous Huxley (1932) and *Nineteen Eighty Four* by George Orwell (1949). In each book the author made predictions of the future by extrapolating the tendencies of the world at the time of writing. While the picture of society painted by each novel is very different, the similarities with our own world are alarming.

## Religion

In *Lord of the World*, Christianity is replaced by a state religion in which

man is worshipped. The tenets of this new religion of man are almost identical to the new religion outlined in the Second Vatican Council's *Dignitatits Humanae*! [An article will be devoted to this uncanny similarity in a future issue.]

Huxley predicts a state-organised religion which worships a god named "Ford" (probably a reference to the all mighty capitalist of his day) with a sensual liturgy bereft of any appeal to reason.

Orwell makes no memorable reference to religion in his description of *Oceana* in which England (named *Airstrip One*) finds itself. Atheism reigns.



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## Morals

In all three novels, there are no objective principles that determine right and wrong behaviour. There is, therefore, no natural law. Mgr. Benson predicts a world governed by the social norms of the day. Both Huxley and Orwell predict a world in which the principles of the natural order and revealed religion are replaced by an order imposed by the state. Mgr. Benson and Orwell preserve the notion of marriage and the family, but Huxley makes even the concepts of marriage, mother, father and childbirth appear repulsive and subversive in the ears of the inhabitants of the *Brave New World*.

Eugenics and contraception are central to the society of the *Brave New World* with abortion and cremation being practised there on an industrial scale. Euthanasia is common to all three dystopias.

## Education

In *Lord of the World*, the population is manipulated by state-sponsored media and many Catholic priests leave the priesthood as a consequence. In the *Brave New World*, children are taught by 'hypnopedia'

by which foetuses and young children are subjected to thousands of repetitions of oral propositions until they hold them as self-evident truths. In this world, ten thousand lies can actually be made into one unassailable 'truth'. In *Nineteen Eighty Four*, children and adults are continuously indoctrinated by ear, eye and activity. The universally present 'telescreens' are rarely quiet and the party activities occupy most "free-time". History must always be re-written to support the changing needs of the party.

There is no new philosophy or theology in any of the predicted futures.

## Recreation

There is no recreation mentioned in *Lord of the World* and no recreation approved-of for party members in *Nineteen Eighty Four*. In the *Brave New World*, free time is spent in mindless games such as 'electromagnetic golf', diversions such as the 'feelies' (a development of the 'movies'), under the influence of the state-produced drug 'soma' and in shameless promiscuity from the earliest age.





## The state

In *Lord of the World*, it is the "establishment" that runs things and laws are made to fit pragmatic expedience. This "establishment" willingly subjects itself to a new world order directed by the incarnation of Satan himself. In the *Brave New World*, there is an invisible one-world government, in *Nineteen Eighty Four*, there is a single perpetual conflict between a changing alliance of two totalitarian world powers and a third.

In *Lord of the World*, perceived enemies of the state are lynched by the mob; in the *Brave New World* they are mercifully exiled to places like Iceland or the Falklands; in *Ninety Eighty Four* they are 'vaporised' after a lengthy period of interrogation, torture and public humiliation.

## Instruments of control

Universal surveillance and extreme enforcement powers are unquestioned in *Nineteen Eighty Four*. Submission to the system is almost automatic in the *Brave New World* (owing to the absence of all critical thinking and 'hypnopedic conditioning'), and self-policing by fear

are features of all three dystopias.

In *Nineteen Eighty Four*, children are taught and rewarded for denouncing their own parents. 'Thought crime' is something as pernicious as it is arbitrarily used to maintain the climate of fear.

## Nothing new

Such are the visions of dystopia. Now, while this might sound alarmist, much of the evil described in these dystopian worlds is actually happening in our own and, in some things like abortion and gender ideology, the dark dystopian predictions of a century ago are even surpassed.

Not surprisingly, there is a common feature of the different societies portrayed and our own and that is the rejection of God to Whom we owe adoration, to Whose laws we are subject and from Whom we learn and receive power and grace.

This wholesale rejection of Jesus Christ, the God-Man, has happened before. In his great work, *The City of God*, St. Augustine shows how a society that turned away from (or ignored) its Creator and Redeemer fell into the most appalling vices





while convinced that it was practising virtue, and thereby ultimately failed. The irony was that the pagans blamed the fall of Rome on that unique thing which could have brought it peace, prosperity and glory: the Catholic religion.

The same may be said of the leaders of the Chosen Race, who had Christ crucified two thousand years ago. The same may be said of political powers that govern the world in our own day. And, most painfully, the same may be said of those prelates of the Church of Jesus Christ who are attempting to strip the Church of its doctrine in order to accommodate dystopia. Stripping her of doctrine is the same as stripping her of Truth, which is stripping her of God.

## What it means for us

My dear brethren, dystiopia is upon us. Many of you who work in professions connected with law, education and medicine have already experienced the growing expectation of enthusiastic approval of fundamentally anti-Christian beliefs and practices (homosexuality, sex education in schools, abortion and euthanasia etc.). This expectation by government, by employers, by schools and

by society in general is growing and will most probably continue to grow to the point where it is not possible to live under the radar as a Catholic anymore. The Church is no longer a political force in the world and there are no Catholic champions on the world stage. We will all, sooner or later, be expected to burn incense before the new false-gods or face the consequences.

This prospect fills me with dread. I fear for St. Michael's School, I fear for parents who must raise their children in this fallen world, I fear for our faithful who must live and work in an increasingly hostile environment. I fear for the time when I will be accused of hate-speech for preaching Jesus Christ.

We are not the first to live in such times, however. Our glorious martyrs have traced a clear path. We must be attached to nothing and give everything, even our lives. Now is the time to give yourself entirely to God. It has not been so glorious a gift for many a generation. Now is the time for the young men and women to give themselves to a priestly or religious vocation. The need is pressing, the good that may be done is the greatest and the sacrifice to make is the most



trifling, for the world holds little for them anymore. Now is the time for parents to make their homes into a domestic church. Now is the time for breadwinners to extract themselves from workplaces where they will soon be expected to renounce Christ, and seek their living in a more wholesome milieu where He may be honoured instead.

In the month of May, let us make ourselves true children of Mary. I encourage you to attend May devotions, such as the May procession at the St. Michael's School on 7th May and to recite the Litany of our Lady of Loreto after your family rosary each day. Members of the Militia Immaculatae: glory in the sunshine of her patronage and undertake an apostolic work to bring souls to Jesus through Mary. A plenary indulgence may be gained by members on 13th May under the usual conditions.

Soon it will be Pentecost and then the feast of Corpus Christi. Both feasts are opportunities to rekindle the fire of Divine Love by preparation of the liturgy. We need more faithful to learn Gregorian Chant and more young men to serve in our sanctuaries. Neither one of them is difficult if we would but apply ourselves to the task.

And then June will arrive in no time at all. Enthroned the Sacred Heart in your homes if you haven't already done so and recite the Litany of the Sacred Heart every day. Put one, true and everlasting order in your home.

The architects of our present dystopia will fail one day.. Just as no lie can remain concealed forever, no rebellion against the order that God has created can last. Let us make ourselves His instruments, therefore, by which His victory over death and sin which we celebrated at Easter is made manifest in the world. Utopia may not be for this world, but striving for it most certainly is.

In Jesu et Maria,  
Rev. Robert Brucciani

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### Request

A sequel to *The Living Flame: The first 25 years of the SSPX in Britain* is being prepared. I would be grateful for any stories or photographs which may be of interest in this regard.

## Flos Carmeli

This is the prayer of St. Simon Stock, to whom the Scapular devotion with its promise was given. It has for seven centuries been called a prayer to the Blessed Mother which has never been known to fail in obtaining her powerful help.

*O beautiful Flower of Carmel, most fruitful Vine, Splendour of Heaven, holy and singular, who brought forth the Son of God, still ever remaining a Pure Virgin, assist me in this necessity.*

*O Star of the Sea, help and protect me! Show me that thou art my Mother.*

*O Mary, Conceived without sin, Pray for us who have recourse to thee!*

*Mother and Ornament of Carmel, Pray for us!*

*Virgin, Flower of Carmel, Pray for us!*

*Patroness of all who wear the Scapular, Pray for us!*

*Hope of all who die wearing the Scapular, Pray for us!*

*St. Joseph, Friend of the Sacred Heart, Pray for us!*

*St. Joseph, Chaste Spouse of Mary, Pray for us!*

*St. Joseph, Our Patron, Pray for us!*

*O sweet Heart of Mary, be my Salvation!*

Carmel of the Holy Trinity  
4027 S. Wilbur Road  
Spokane WA 99206-9407  
USA





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# Political Correctness

What is it?

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**Rev. Fr. Robert Brucciani SSPX**

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## Common definition

Political Correctness is commonly defined as 'the avoidance of forms of expression or action that are perceived to exclude, marginalize, or insult groups of people who are socially disadvantaged or discriminated against.' (*Oxford Dictionary*).

This common definition presents Political Correctness as a laudable expression of the law of fraternal charity, but its effects show this definition to be grossly misleading.

## The effects

Examples of the destructive power of Political Correctness are legion: feminists who sincerely believe that abortion is healthcare, children being fed pornography and

contraception at the tenderest age by the state for their protection, poor suicidal "gender-reassigned" children who believe that they can really decide their sex, denial of the natural law by the judiciary, the perpetual re-writing of history to turn our forefathers into monsters, demonisation of the saints and of the Catholic Church. The list goes on and on.

## Real broad definition

Political Correctness is an application of Cultural Marxism by which a civilisation is deliberately undermined by the moral and legal suppression of the individual's right to appeal to common sense and tradition (ie. culture).



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## Background<sup>1</sup>

Economic Marxism, on the one hand, claims that all of history is determined by ownership of the means of production. If one can seize the means of production, one seizes ultimate power. Cultural Marxism, on the other hand, claims that all history is determined by the power of certain groups over other groups. Seizing ultimate power, therefore, is possible by a process of enfranchising certain groups at the expense of others. Political Correctness is the name given to the instrument by which this revolution may be brought about.

The Marxist theorists, Antonio Gramsci of Italy and George Lukacs of Hungary, claimed that the failure of the Russian revolution (1917) to spread throughout Europe was due to the attachment of the working classes to Western culture which was defined by Christianity. The triumph of Economic Marxism was not possible, therefore, until Western culture was destroyed.

In 1923, a think-tank associated with Frankfurt University was formed in Germany to define Marxism in cultural terms and was called the *Institute for Social Research* to hide its Marxist intent. The

think-tank was forced to relocate to America when the Nazis came to power in 1933, but by the end of the 1930s, the instrument of Political Correctness was largely complete.

## How it works

1. Certain groups are presented by an "authority" (the media, the state, campaign groups) as being victims of oppression by other groups. The victim groups are defined by their origins, their physical characteristics or their behaviour (to which they are deemed to have an absolute right as determined by the "authority") and may indeed be oppressed.
2. The "authority" rejects a common understanding of the world which is shaped by culture (including the common meaning of words) and adopts a binary vision of the world in which every action is deemed to be either for or against one of their proclaimed victim groups.
3. The "authority" loudly accuses anyone deemed to have acted against a proclaimed victim group, but their judgement is not based upon any act itself or the intent of the accused or circumstances, but the "authority's" judgement of the extent of



the injury done to the victim's feelings.

4. A cry of outrage is encouraged and is taken up by those who fear to be the object of similar accusations (including the law-makers).
5. Sane individuals then adopt the mindset of the aberrant "authority" through fear or a desire to belong or just habit; lawmakers pass laws to "protect" the victim group, thereby destroying the judgement of common sense and tradition, and enshrining in law a new morality and a new "reason". The "authority" is thus empowered to push the revolution further.

The process is effective because it can appeal to a natural sense of justice in the common man (eg. punishing someone who makes fun of a handicapped child), but is insidious because a shadowy "authority" is able to:

- (a) insert a new morality into society (thereby severing it from its common sense and culture) by means of a tidal wave of false moral indignation,
- (b) judge others on subjective feelings rather than facts and
- (c) brutally demolish opposition without appeal to justice or a fair hearing.

## Real definition

A real definition, therefore, might go something like this: 'Political Correctness is the deliberate provocation of unreasonable moral indignation for the purposes of removing opposition to a new order of society.'

Political Correctness is tyranny masquerading as fraternal charity. Its use is central to a revolution far worse than the Reformation which tore Christendom asunder five hundred years ago. We are living through the wholesale destruction of the remnants of Western (Christian) civilisation.

## The remedy

The remedy to Political Correctness is **not** to attack the real or fabricated victim groups. The remedy is (a) right reason, cultivated by good reading, study and prayer, in order to know the truth; (b) understanding how Political Correctness works; and (c) supernatural courage to defend the truth even if the whole world is against you.

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1. [www.academia.org/the-origins-of-political-correctness/](http://www.academia.org/the-origins-of-political-correctness/)

## Boys Camp 2018

14th -22nd August  
Colleton Manor, Devon

email to Fr. Vandendaele  
v.vandendaele@fssp.x.email

## Retreats 2018

Saint Saviour's House, Bristol

Jun 4-9 Women's Ignatian  
Jul 30-4 Men's Ignatian  
Sep 24-29 Women's Ignatian

stsaviours@fssp.x.uk  
01179 777916

## Chartres Pilgrimage 2018

Chaplain: Rev. R. Brucciani  
Theme: In honour of Jesus Christ

Meet: Sat 19th May 7:45am  
Chartres Cathedral

Ends: 21st May 4pm  
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*..for charity covereth a multitude of sins (1 Pt 4:8)*





# For the Society of St. Pius X



Prayer for Missionaries

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**St. Louis-Marie de Montfort**

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*An extract from the Prayer for Missionaries which could have been written expressly for the Society of St. Pius X as it prepares for its General Chapter.*

Remember Lord

1. *Memento, Domine, congregationis tuae, quam possedisti ab initio.* Remember, Lord this Congregation which you have possessed from all eternity. You have made it your own from the beginning, *ab initio*, when your mind dwelt on it before time began. You made it your own from the beginning, *ab initio*, when you held it in your hand as you created the world out of nothing. You made it your own when you took it to your heart while your dear

Son, dying on the cross, bedewed it with his blood, consecrated it by his death and entrusted it to his holy Mother's keeping.

2. Give free rein, then, O Lord, to your merciful intent and raise up men of your right hand whom you revealed through the prophetic insight of some of your greatest servants - Francis of Paola, Vincent Ferrer, Catherine of Siena and so many others during the last century and even in our day.

3. *Memento.* Ever keep this Congregation in mind, Almighty God, and, by the power of your right arm which has lost nothing of its strength, make it a living reality and lead it to perfection. *Innova signa, immuta mirabilia, sentiamus*

---

*adjutorium brachii tui*: Great God, who can change lifeless stones into sons of Abraham, say but one word and it will be enough to send good workers to gather in your harvest, and missionaries worthy of the name to work in your Church.

6. Lord Jesus, *memento congregationis tuae*: be mindful of your Congregation. Give your mother this new company so that you may renew all things through her and bring the era of grace to a close through Mary just as you began it through her. *Da Matri tuae liberos, alioquin moriar*: to this end, increase the number of those who call her Mother and serve her. If this is not to be so, let me die.

*Da Matri tuae*: it is for your Mother's sake that I make this request. It is she who gave you birth and nurtured you. Remembering this, how can you refuse me? Remember whose Son you are, and grant my plea. Remember what she means to you and what you mean to her, and fulfil my holy desires. It is no personal favour that I ask, but something which concerns your glory alone, something you can and, I make bold to say, you must grant since not only are you true God having all power in heaven and on earth, but you are also the most du-

tiful of sons with an infinite love for your Mother.

## Vocations

7. What, then, am I asking for?

*Liberos*, men who are free, priests who are free with the freedom that comes from you, detached from everything, without father, mother, brothers, sisters or relatives and friends as the world and the flesh understand them, without worldly possessions to encumber or distract them, and devoid of all self-interest.

8. *Liberos*: men who are free but still in bondage to your love and your will; men after your own heart who, without taint or impediment of self-love, will carry out your will to the full and, like David of old, lay low all your enemies, with the Cross for their staff and the Rosary for their sling: *in baculo Cruce et in virga Virgine*.

9. *Liberos*: men as free as the clouds that sail high above the earth, filled with the dew of heaven, and moving, without let or hindrance, according to the inspiration of the Spirit. They are included among those whom the prophet had in mind when he asked: *qui sunt isti*



*qui sicut nubes volant? Ubi erat impetus spiritus illuc gradiebantur*, What men are these who move like clouds in the sky, wherever the Spirit leads them?

10. *Liberos*: free men. Men always available, always ready to obey you when those in authority speak. Always with the words of Samuel on their lips: *praesto sum*, here I am; always ready to be on the move and to suffer with you and for you, just as the Apostles were: *eamus et moriamur cum illo*, let us go and die along with him.

## Children of Mary

11. *Liberos*: true children of Mary whom she has conceived and begotten by her love, nurtured and reared, upheld by her and enriched with her graces.

12. *Liberos*: true servants of the Blessed Virgin who, like a Dominic of old, will range far and wide, with the holy Gospel issuing from their mouths like a bright and burning flame, and the Rosary in their hands, and bay like your watchdogs, burn like fire and dispel the darkness of the world like a sun. Their inspiration will be their authentic devotion to Mary which will be in-

terior and devoid of all hypocrisy, exterior but not critical, prudent and well-informed, tender without indifference, constant without fickleness, holy without presumption. In this way, they will crush the head of the serpent wherever they go and ensure that the curse you have laid upon it of old will be fulfilled to the letter: *inimicitias ponam inter te et mulierem, inter semen tuum et semen ipsius et ipsa conteret caput tuum*, I will put enmity between you and the woman and between your seed and her seed and he shall bruise your head.

## Happy few

18. *Memento Congregationis tuae*: it is to be a congregation, a gathering, a selection, a picked handful of predestined men to be chosen by you from among those who are in the world: *Ego elegi vos de mundo*, I have chosen you from amidst the world.

22. These followers of the Apostles will preach with great power and effect. So powerful will their impact be that they will stir the minds and hearts of all who hear them. It is to them that you will give your word - *dabit verbum*; the very words of your own mouth and wisdom: *dabo*



*St. Louis-Marie Grignon de Montfort  
St. Peter's Basilica, Rome*

TE LA  
VRAI  
DEVO  
SAINTE  
A. MONTFORT



*vobis os et sapientiam cui non poterunt resistere omnes adversarii vestri*, and none of their enemies will be able to withstand them.

23. It is among these men so dear to you, that you, Holy Spirit, as the greatest gift that Jesus Christ, the beloved Son, has made to men, will be pleased to dwell since, in all the missions they undertake, their sole aim will be to give glory to you for the spoils they have won from your enemies: *Rex virtutum dilecti et speciei domus dividere spolia*.

26. Memento Congregationis tuae. *Tuae*: Be mindful of this, your Congregation, for it is you alone who must, by your grace, make it a living reality. If man is the first to put his hand to the work, nothing will come of it. If he contributes anything of his own to what you are doing, the entire undertaking will be warped and come down in ruins.

*Tuae Congregationis*: your own Congregation. *Opus tuum fac*, it is your work, great God. Make your divine purpose a reality. Muster your chosen men from every corner of your dominions. Call them and gather them together. Mobilise them and make of them an army to fight against your enemies.

## Against the odds

27. Look, Lord God of hosts, the captains of war are forming companies, each with its full complement of soldiers; and potentates have recruited vast armies. The ship-owners have whole fleets at their disposal, and the merchants are thronging to the markets and fairs. What a motley assembly of ungodly men! Thieves, drunkards and profligates gather together every day under the flimsiest pretexts in order to oppose you! Blow a whistle, beat a drum, show the blunt point of a sword, promise a withered laurel branch as a reward, offer a piece of gold or silver; in short, a whiff of fame, a worthless reward, a vile beastly pleasure, and, in the twinkling of an eye, along come the thieves, soldiers rally by battalions, and merchants flock together. Gambling dens and market places are crammed full and the whole of land and sea is covered with an innumerable multitude of reprobates. These people, although at variance among themselves for reasons of distance, temperament or personal interest, are nevertheless all unanimously resolved to wage war to the death against you, under the banner and leadership of the devil.



28. How is it, then, great God, that although it is so glorious, so satisfying and so profitable to serve you, hardly anyone will support your cause? Scarcely one soldier lines up under your standard. Scarcely anyone fired with zeal for your glory will stand up and cry out, like St. Michael in the midst of his fellow-angels: *Quis ut Deus?* Who is like to God? Let me then raise the cry of alarm: "The House of God is on fire! Souls are perishing in the flames! The sanctuary itself is ablaze! Help! Help! Good people! Help our brother who is being murdered. Help our children who are being massacred. Help our kind father who is being done to death!"

29. *Qui Domini est jungatur mihi*: if anyone has the Lord's cause at heart, let him stand side by side with me. Let all those worthy priests who are to be found throughout the world, those still in the fight and those who have withdrawn to deserts and secluded places, let them, I say, come and join us. In unity there is strength. With the cross as our standard, let us form a strongly disciplined army drawn up in lines of battle. Let us make a con-

certed attack on the enemies of God who have already sounded the call to arms: *sonuerunt, frenduerunt, fremuerunt, multiplicati sunt. Dirumpamus vincula eorum et projiciamus a nobis jugum ipsorum. Qui habitat in caelis irridebit eos.* They have sounded the alarm, vented their anger and become a mighty army. Let us break their bonds asunder and throw away their yoke. He who dwells in heaven will laugh them to scorn.

30. *Exsurgat Deus et dissipentur inimici ejus! Exsurge, Domine, quare obdormis? Exsurge!* Let the Lord arise and let his enemies be scattered. Arise, Lord. Why is it you appear to be like one asleep? Arise in your might, your mercy and your justice and create this bodyguard of hand-picked men who will protect your house, defend your glory and save the souls that are yours. Thus, there will be but one sheepfold and one shepherd, and all will make your temple resound with their praise of your glory: *et in templo ejus omnes dicent gloriam.* Amen.

God alone!



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# St. Robert Bellarmine SJ

13th May

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## Br. Columba Maria

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### Early life

Roberto Francisco Bellarmini was born to pious parents, Vincenzo and Cynthia, on 4th October 1542, in the little hill town of Montepulciano in central Italy, the third of twelve children: five boys and seven girls.

Robert was a delicate boy, indeed he never enjoyed good health, and was given to solitude and reflection. His mother had a great devotion for the Jesuits, and when they opened a school in the town, Robert and his brothers were quickly transferred there. Like all Jesuit schools then, it was free, which was just as well because the Bellarmini were not well off. Robert's intelligence was apparent to all and his father tried to nurture in him a desire of worldly

advancement, but the teenager, to his mother's delight, desired only to be a Jesuit. Eventually his father agreed. When Robert and his cousin, Riccardo Cervini (nephew to Pope Marcellus II,) arrived in Rome in September 1560, they were clothed in the cassock and took their first vows that same day (a thing unusual then and not possible now).

### Louvain

By spring 1569, Bellarmine had mastered his formal philosophical schooling, taught at several universities, perfected his beloved Latin, and was one of the most sought-after preachers in Italy. He was sent to Louvain in Belgium as the Sun-



---

day Latin preacher and to complete his priestly studies. He was ordained a priest and remained seven years in the university town which was then the bulwark of Catholic resistance to Protestantism.

The priest, Bellarmine, gave himself to militant theology in order to attack the errors of the day, chief among which were the errors of Lutheranism. Lutheranism specifically undermined those articles of the Creed: "...I believe in the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body...".

Besides preaching every Sunday to over two thousand people, lecturing daily to a hundred, many hours in the confessional, and meetings in the parlour, he somehow still managed to read all the Fathers and annals of Church History.

## Rome

When Bellarmine was recalled to Rome in 1576, he was ordered to bypass Milan, lest Saint Charles Borromeo, his contemporary, kept him there! He was appointed professor of Controversial Theology at



St. Robert Bellarmine SJ  
1542-1641



the Roman University by Gregory XIII and among his students and confrères were many an English martyr, including Ralph Sherwin, Luke Kirby, William Hart, John Lowe, Christopher Buxton, Edward James, Edmund Duke, John Ingram, John Cornelius, Henry Walpole, Robert Southwell, Henry Garnet and Edward Oldcorne.

### Writer & Contraversialist

Bellarmino volunteered himself for the English mission, but was retained in Rome. When Queen Elizabeth died, many saw in King James, the son of Catholic parents, a godsend to relieve them of the Elizabethan burdens. Two years beforehand, James had sent an am-

bassador from his Scottish court to Rome, and received a papal blessing with, amongst other things, a commendation from Bellarmine to return to the Church, from whose head he could expect every favour. Unfortunately, James' advisors were the same as Elizabeth's, including Walsingham, and he became even more anti-Catholic, and tried hard to deny that this earlier interchange ever took place.

King James entered into controversy with Bellarmine and showed keen insight into the issues at stake, but was ultimately blinded by his attachment to his earthly crown. Bellarmine, in contrast, scrupulously guarded his vow of poverty regardless of the honours bestowed upon him.





To keep abreast of developments, Bellarmine made sure that any new Protestant work was promptly despatched to him for analysis and refutation, and, reciprocally, it was mostly to his works that the Protestant 'divines' addressed their own. For example, *Against today's papist heretics; in the first place Robert Bellarmine* was a work written by one Whitaker, professor of theology at Cambridge. John Donne, the poet, had copies of his works, even though they were banned to the public at large. Saint Francis of Sales said of his five dogged years converting the Chablais back to Christ, that he carried only his Bible and his Bellarmine! James I's personal chaplain, having read the *Controversies*, slipped across

to Europe under the pretext of a medicinal expedition, was received into the Church and never returned.

The first of these his volumes appeared in 1586 and treated of *Scripture and Tradition; Christ, Head of the Church, the Pope His vicar and Church Militant, Suffering and Triumphant*. Later volumes covered the *Sacraments, Free-will, Grace and Justification*. A catechism for boys and another for men were the Church's standard until the first Vatican council. He painstakingly looked up all the sources himself and worked so hard that he needed surgery to ease the neurosis of his right arm.



*St. Robert Bellarmine SJ*  
*Church of St. Ignatius Loyola, Rome*



## Diplomat

As a priest, Bellarmine, was an advisor to the papal legate at the protracted and tortuous siege of Paris. After the city's successful resistance to the eventual king Henry, they returned to Rome where Bellarmine was made rector of the Jesuit college there. He was the last confessor to St. Aloysius Gonzaga, to whom he remained devoted.

## Cardinal

In 1599, Pope Clement VIII appointed him Cardinal. Bellarmine, on request, provided the pope with a list of the most important duties of a pope, and the top places were filled with matters episcopal: the appointment of bishops (men suitably qualified,) their subsequent diligence (resident in the cathedral unless urgently needed elsewhere) and perseverance (not transferring them).

## Cardinal Archbishop

In 1602, Clement consecrated him Archbishop of Capua with felicitous results. Pastors were appointed to

towns languishing without a priest, churches were restored and religious houses saw a return to stricter observance. He always assisted at the Divine Office in choir, preached every Sunday and holiday, and gave catechism lessons to the poor and children. His dealings with the Spanish kings of Naples, with whom St.

Alphonsus clashed two centuries later, drew from him this statement: "It is

very difficult to defend the Church's liberties without incurring the wrath of princes, and it is very difficult to be remiss in them without incurring the wrath of God."

His successor in Capua was ever away on diplomatic business, so much so that Cardinal Bellarmine





wrote to him: “Your flock cannot follow their good shepherd since they never see you, nor know your voice since they never hear you [preaching].”

## Declining years

His last years were spent almost entirely at the Vatican, where his daily duties on papal business, interspersed with Divine Office either in choir or on his knees, were followed by nightly writings of letters to friends and suitors and books that have been translated and reprinted many times. Both his writing and his conversation, people always found sweet and endearing, like his friend and contemporary St. Francis of Sales. His last two books, *The Ascent of the Mind to God by a Ladder of Created Things*, and *The Art of Dying Well*, could be retitled *Saint Robert Bellarmine’s guide to living well*. To the laity, and something he himself practised unceasingly, he recommended almsgiving as the safest, surest way to heaven: “A tongue that can lie promises ten for every hundred and the repayment of the whole sum borrowed, and the lender believes. God, Who cannot lie, promises to him who gives alms a hundredfold in heaven and life eternal, but men cling in

distrust to their gold and cannot be persuaded to believe Him.”

Cardinal Bellarmine gave anything of value to the poor, and was constantly besieged by them. When news filtered out that he was on his death bed, and had received the viaticum from the Pope himself, the Jesuit novitiate was inundated with callers, and his bed like a shrine, so many rosaries, medals, anything at all, were laid on it to receive his last blessing. When he did die on 16th September 1621, his last prayer was the Creed: “...et vitam aeternam. Amen”.

## Sainthood

St. Robert Bellarmine’s feast day, however, is on 13th May, on which day in 1923 he was beatified. He was canonised on 30 June 1930 and declared Doctor of the Church the following year by Pope Pius XI. The saint was laid to rest next to his dirigé, St. Aloysius, in the Church of St. Ignatius Loyola in Rome.

St. Robert Bellarmine is the patron saint of catechists.

Coming soon...

# Enthronement of the **Sacred Heart** in the home

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## The Spiritual Combat by Dom Lorenzo Scupoli

**Softcover, 247 pp., TAN Books, Code: GS010, £11.15**

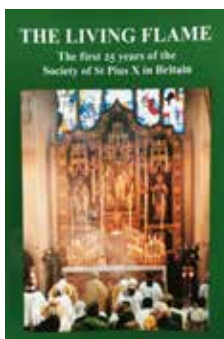
This book, a long-time classic on par with the *Imitation of Christ*, offers a comprehensive guide to the spiritual life. Scupoli teaches a courageous approach to the spiritual life resumed in four simple principles, rather than in particular prayers or practices. Full of common sense and clear observations on human nature, this book will be treasured by those looking for guidance and is never read or re-read without gain.



## The Raccolta: A Manual of Indulgences, Prayers and Devotions

**Hardcover, 752 pp., Loreto Publications, Code: PD018, £21.85**

Published by the Sacred Penitentiary Apostolic in 1957 this beautiful leather-bound reprint is a treasure-trove of prayers. While the indulgences may no longer be recognised since the destruction wrought by Paul VI, nevertheless these prayers remain beautiful, useful and appropriate for every situation. These approved prayers are mostly in English, often with a Latin original provided where useful.



## The Living Flame: The First 25 Years of the SSPX in Britain by Ronald Warwick

**Softcover, 112 pp., Code: TR025, £5**

Written by the late Ronald Warwick, remembered as a solid pillar of tradition from the early days of the Society until his recent passing. This detailed account of the first decades of the SSPX in Great Britain reveals many inspiring facts about the struggle to establish the Society here, about the care of Archbishop Lefebvre for this country and various anecdotes sure to edify and surprise. This book cannot fail to inspire a zeal to preserve that which others worked so hard to establish.

send your

stories &  
photographs

## The Living Flame: The Next 25 Years of the SSPX in Britain

**In preparation**

The Society of St. Pius X will soon be 50 years old and an eminent writer is preparing a sequel to chart the progress of our lifeboat in a raging storm. Please send in your stories and photographs to the District Superior.



# Liturgy

## REGINA CAELI

The authorship of the "Regina Coeli" being unknown, legend says that St. Gregory the Great (d. 604) heard the first three lines chanted by angels on a certain Easter morning in Rome while he walked barefoot in a great religious procession and that the saint thereupon added the fourth line: "Ora pro nobis Deum. Alleluia." (Catholic Encyclopedia 1911)

Today the Regina Caeli is used as hymn of joy during the Easter Season (Easter Sunday until Trinity Sunday) when it is used in place of the Angelus and prescribed to be recited at Compline.

VI



**R** E-gína cæ-li \* lætá-re, alle-lú-ia: Qui- a quem me-  
ru- ísti portá-re, alle-lú-ia: Re-surré-xit, sic-ut di-xit,  
alle-lú-ia: O-ra pro no-bis De- um, alle-lú- ia.

*O Queen of heaven rejoice! alleluia:  
For He whom thou didst merit to bear, alleluia,  
Hath arisen as he said, alleluia.  
Pray for us to God, alleluia.*

*V. Rejoice and be glad, O Virgin Mary, alleluia.*

*R. Because the Lord is truly risen, alleluia.*

*Let us pray*

*O God, who gave joy to the world through the resurrection of Thy Son, our Lord Jesus Christ; grant, we beseech Thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.*



## ROCHESTER TO CANTERBURY PILGRIMAGE 2018 *VOCATIONS*

Friday 27<sup>th</sup> July: Assemble at 1.30pm on lawn at the side of Rochester Cathedral (short walk from Rochester Railway Station). Deposit luggage in the Pilgrimage van. Prayers and departure at 2.00pm. Arrival at Boxley village (beside the church) for Sung Mass at 6.15pm followed by dinner.

Saturday 28<sup>th</sup> July: Rise at 7.30am for Sung Mass at 8.00am followed by breakfast and departure at 10.am. Lunch at Hollingbourne, at 1.00 pm. Arrival at Charing Primary School at 6.30pm for dinner. Singing and light entertainment.

Sunday 29<sup>th</sup> July: Rise at 7.15am for Sung Mass at 7.30am, breakfast and departure at 9.30am. Lunch at Chilham churchyard at 1.30pm. Arrive at Canterbury Cathedral for final prayers and blessing 5.45pm.





Sr. Maria Immaculata of the Consoling Sisters, India is looking for female volunteers to help teach the children at Veritas Academy and to supervise at the orphanage for six months or more. Applicants must be 21 or older, good practicing Catholics and ready for hard work! Just send an email to [servidomini2000@gmail.com](mailto:servidomini2000@gmail.com) for more information. [Ed: it is hard work, but almost every volunteer falls in love with the children, the old ladies, the sisters and India!]

6/128, Servi Domini Orphanage  
Opp. Govt. H.S. School  
Burkitmanagar  
Tirunelveli, T.N. – 627 351  
India







## Of your charity please pray for the souls of

**Mrs. Marion O'Grady of St. Saviour's, Bristol who died on 15th February**

**Mrs. Marisa M. Valori of Norwich on Sunday 4th March**

**Mrs. Pauline Edwards of Colwyn Bay (North Wales) who died on Sunday 1st April**

**Mrs. Catherine Taylor of Barnoldswick (Lancashire) who died on Friday 13th April**

Please also pray for the following whose anniversaries occur about this time

### May

Father Francis Yates, Mary Cahill, Irene Adams, Muriel Bailey, Gladys Harvey, Mary Moat, Tadeusz Czaykowski, Francis Wood, Dennis Adams, George Smith, Mrs Warner, Mary Butler, John Callahan, Dennis Trainer, Leroy Joseph Perry, Margaret Robinson, D. Fitzpatrick, Hazael Young, James Shipstone, Marguerite Rogers, Dorothy Alison, Louis Kelly, Veronique Decembre, Philip Lyons, Phyllis Balcombe, Josephine Kelly, Alice Procter, Mary Sampson, Barbara Leggatt, Edith Housing, Raymond McGregor, Edwin Lloyd, Angela Watson, Ruth Brawn, Joy Douglas, Madeleine Bramble-Green, Florence Sheehan, Donald Lowdell, Michael Welch, Alban Russell, Sheila Sloan, Marie Belcher-Truss, Margaret Byrne, Margaret Gillespie, Desmond Singleton, Joseph Keegan, Robert Penfold, Jean Calder-Smith, Martin Mongan, Michael Groves, Professor A. Cave, David Rowland, William Morgan, Mary Wood, Josephine Shorten, Winifred Hales, Bernard Whalley, Rose Wilson, Katherine Campion-Kirkwood, Alice Hughes, Dr Brian Quigley, Philip Roche, Dorothy McDonald, John O'Grady, Vivian Lardeaux, Patrick Daly, Eileen Morley, Rita W. Budden, Helen Wood., Ian Preece, Geoffrey Crisp, Francis Cowan, Geraldine Weir, Arlene King, Michael Evelyn Turner, Frank Dusting, Margaret Taylor, Carol Thompson, John Wyndham Murray, Dilys Anne Morris, Mary Morris, Margret Slowey, Frances Calcutt, Jon Peter Wiselgren, Margaret Mayes

### June

Dom. Robert Mary Biddulph, Michael May, Dante Spear, Elsie Burt, Mayne Mellersh, John Mathews, Winifred Hill, Margaret Connett, Mary Fallon, James Blunt, Mr. Maieta, Jane Rossiter, John Smith, John Humphery, Ivy Spencer, Winifrede Bolton, Olivia Poulton, Gabrielle Gregory, Margaret Wynne, Mrs. P.V. Drew, Bridget Reynolds, Charles Embray, Rose Sullivan, Hugh Campbell, Mary Heathcote, Joyce Umfreville, Naomi Verne, John Robinson, Kit Freeman, Catherine O'Donnell, Edith Shepherd, Mary Wright, Rita Doyle, Daniel Bouchard, Desdemona Bartlett, Charles Turner, Egons Libietis, Mary Hobbs, Patricia Brooker, Harold Dunkinson, Elizabeth Atkins, Mary Tweedie, Lionel Doggett, Valerie Hanssens, Fred Barnes, Cecily Cumberbatch, Derek and Eva New, Muriel Smith, Mary Carnoustie, Delia Hassell, Peter Ward, Marjorie Salisbury, Kay Stavris, Grace Anderson, Alexander Ramnante, John Dowey, Miss L. Restieaux, Ken Cooper, Michael John Anselm-Bransby, Margaret Forteath, Hugh Ignatius-Quigley, Donald Humphrey, Edith Vaughan, Elizabeth Dowey, Joan Parton, Josephine Frances Clarke, Richard Steele, Colin Roderick Davies, Jack Thorpe, Jessie Igoe, Thomas McDermott, A.E. Welsh, Mary Morris, David Clifton, Raymond White, Philip Cookson, Paul de Remusat, Joyce Cleverly, Robin Whatley, Finbarr Buckley, Catherine Gordon, Ida Joan White

Requiescant in pace



The burial of Mrs. Molita Hale of Shoreham-by-Sea on 7th March 2018. Requiescat in pace.

If you would like a traditional Catholic funeral, please insert the following text in your will:  
"It is my express wish that my funeral be conducted in the traditional Latin Rite by a priest of the Society of St. Pius X who may be contacted at St. George's House, 125 Arthur Road, London SW19 7DR"





Mr. & Mrs. Bevan tell of the happiness of their daughter and Dominican novice Sr. Philomena at Saint-Pré, Brignoles (3100 Route de la Roque-brussanne, 83170 La Celle Brignoles), France.



An impromptu photo on the Sunday morning sunshine at minus 8 °C on the steps of the Chapel of St. Olav, Oslo in February. Everything sparkles, including the faithful, in this weather.

At St. George's House we were sad to see the departure of Mr. Ronald Doggett who returned to India after a year of hard work at the priory. Ronald is a man for all seasons - always anticipating the needs of others, nothing was too much, no problem was without a solution, always bringing Indian sunshine. There is plenty of sunshine where he is now; he wrote to say he was on the point of expiring in the 40+ °C heat. We will miss his cooking too.





'Dear Father, Please find attached a picture taken last Sunday 15th April at Our Lady of Victories in Preston. The First Communicants were James Stemp and Mary-Jane Lloyd. [Fr. Vianney Vandendaele was the celebrant]. It was a lovely occasion! With best wishes to you Father, ...'





**SUNDAY**

**MONDAY**

**TUESDAY**

**WEDNESDAY**

**THURSDAY**

**FRIDAY**

**SATURDAY**

“A celebrated apparition of the Archangel took place [in 493 A.D.] in Apulia, on the top of Mount Gargano, at whose foot lies the town of Siponto. A bull, belonging to a man who lived on the mountain, having strayed from the herd, was, after much searching, found hemmed fast in the mouth of a cave. One of its pursuers shot an arrow, with a view to rouse the animal by a wound; but the arrow rebounding, struck him that had sent it. This circumstance excited so much fear in the bystanders...

**Fifth Sunday after Easter**

**2 cl.** **St. Silvanus,** Bishop, Martyr

**6**

**Rogation Day**  
(The Lesser Litanies)

**7**

**St. Eadbert, B. & C., 689**  
(Hocham & Newcastle 3 cl.)  
**Bl. Edward Jones, Pr. & M.,**  
Fleet Street **1590**  
**Bl. Anthony Middleton,**  
Pr. & M., **Centenrival, 1590**

**St. John of Beverley, B. & C.,**  
**74** (Hocham & Newcastle 3 cl.)  
**St. Leard, B. & C.,** Canterbury **600**  
Northumbria **78**

**1 cl.** **ST. JOSEPH THE WORKER,** Spouse of the B.V.M.

**1**

**St. Ethoc, B. & C.,** Wales/Cornwall **50**  
**St. Asaph, B. & C.,** Wales **601**

**Feria** **4 cl.**

**8**

**Rogation Day**  
(The Lesser Litanies)

**St. Wiro, B. & C.,** Northumbria **78**

**3 cl.** **St. Athanasius,** Bishop, Confessor, Doctor of the Church

**2**

**Vigil of the Ascension of Our Lord** **2 cl.**

**9**

**Rogation Day**  
(The Lesser Litanies)  
**St. Gregory Nazianzen, B., C. & D.**

**Translation of St. Andrew, Apostle** (St. Andrew's & Edinburgh 3 cl.)  
**Bl. Thomas Pickering, Lay brother, M.,** Tyburn **1679**

**Feria** (Comm. of **SS. Alexander, Eventusius, Theodulus, Martyrs & St. Juvenalis,** Bishop, Confessor)

**3**

**THE ASCENSION OF OUR LORD** **1 cl.**

**10**

**Holy Day of Obligation**

**St. Antoninus, B. & C. MM.**  
**SS. Gordon and Epimachus,** MM.

**3 cl.** **St. Monica,** Widow

**4**

**First Friday**

**The Blessed Martyrs of England & Wales** (in England and Wales 3 cl.)  
**Bl. John Houghton, Robert Lawrence, Augustinus, Walter, Richard Reynolds & John Halls,** Pr. & MM.; Tyburn **1555**

**SS. Philp & James,** Apostles **2 cl.**

**11**

**Start Novena to the Holy Ghost**

**St. Erkenwald, B. & C., 685**  
(St. Mary, Westminster, Brentwood 3 cl.)  
**Bl. John Rochester & James Walworth, Pr. & Comp., MM.,** York **157** (Westminster, Leeds Middleborough 3 cl.)

**3 cl.** **St. Pius V,** Pope, Confessor

**5**

**First Saturday**













**St. Echa, B. & C., York 767**  
**St. Eligne, Queen;** Skipton, Yorkshire **677**

**SS. Nereus, Achilleus, Domitilla, Virgin and**  
**Pancras, Martyrs** **3 cl.**

**12**

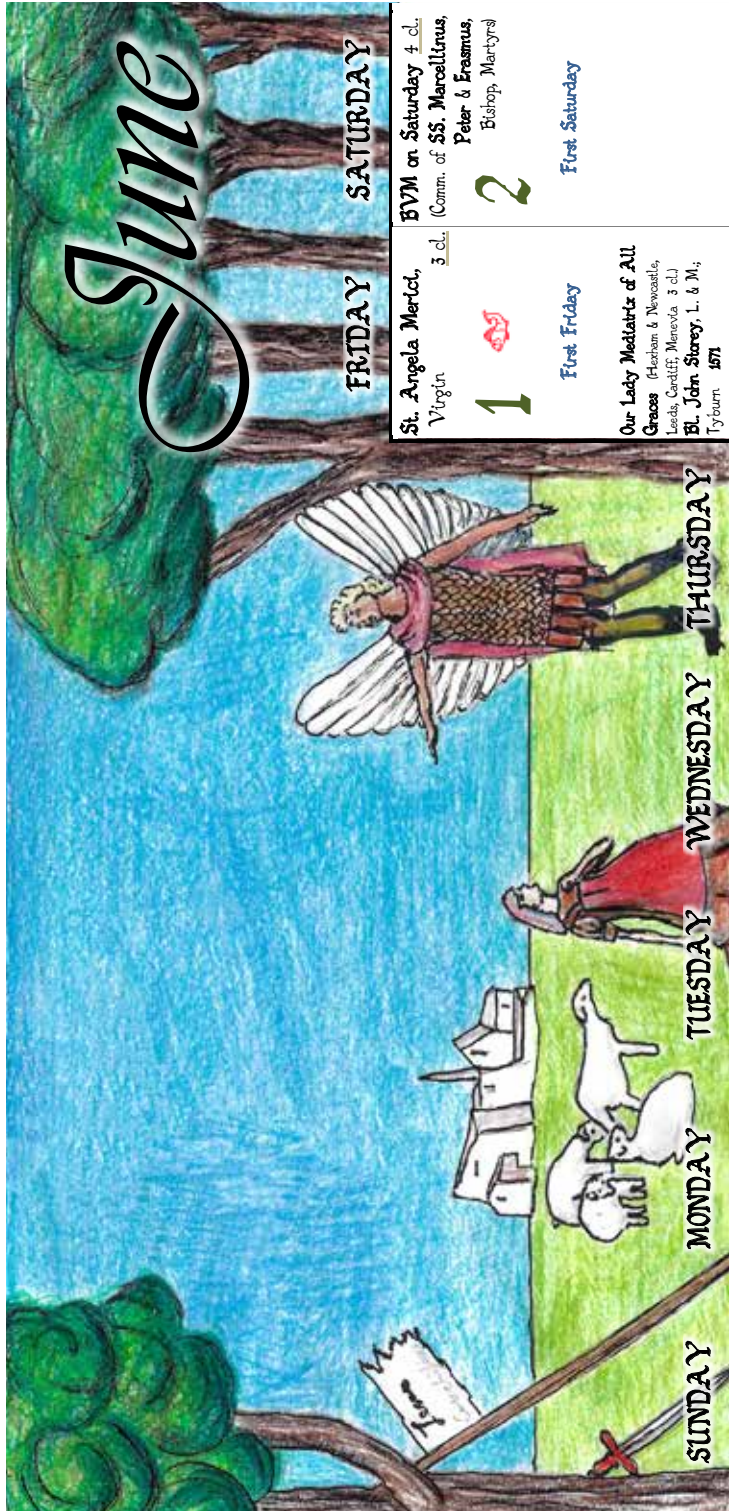


**Bl. John Houghton, Pr. & M.,** 1555 (Brentwood 3 cl.)  
**SS. Bassus, Fabius, MM. 604 & Lucina, Matron.** (Ulshaw College in Hazlem & Newcastle 3 cl.)  
**St. Asaph, B. & C.** (Merenda 3 cl.)

<p><b>Sunday after the Ascension</b></p> <p><b>13</b> </p> <p><b>St. Robert Bellarmine, B. C. &amp; D.</b>  <b>St. Merwyn, V. &amp; Abs.; Romsey, Hants; 990</b>  <b>Bl. Juliana of Norwich, F.; 1428</b></p>	<p><b>PENTECOST SUNDAY</b></p> <p><b>1 cl.</b></p> <p></p> <p><b>20</b></p> <p><b>St. Bernadine of Siena, C.</b>  <b>St. Elizabeth, King &amp; M.; 798</b>  <small>(Cardiff; Northampton; 3 cl.)</small></p>	<p><b>TRINITY SUNDAY</b></p> <p><b>1 cl.</b></p> <p></p> <p><b>27</b></p> <p><b>St. Beale the Venerable, C. &amp; D.</b>  <b>St. John I, P. &amp; M.</b>  <b>Vens. Edmund Duke, Richard Hill, John Hope &amp; Richard Holday; PP. &amp; MM.; Durham 1890</b></p>
<p><b>Feria</b>  <small>(Comm. of St. Boniface, Martyr)</small></p> <p><b>4 cl.</b></p> <p><b>14</b> </p> <p><b>Bl. Richard Reynolds, M.</b>  <small>(Westminster 3 cl.)</small></p>	<p><b>MONDAY IN OCTAVE OF PENTECOST</b></p> <p><b>1 cl.</b></p> <p><b>21</b></p> <p><b>Bl. John Hulle, Pr. &amp; M.; Tyburn 1558</b>  <small>(Brentwood 3 cl.)</small>  <b>St. Gertrick, H. &amp; C.; Durham 1170</b></p>	<p><b>St. Augustine of Canterbury, Bishop, Confessor</b></p> <p><b>3 cl.</b></p> <p><b>28</b></p> <p>Dedication of Cathedral Church  <small>(Cardiff 1 cl.)</small></p> <p><b>Our Lady Help of Christians</b>  <small>(Patron: Menevas, Titul. of Cath. &amp; Patron: Shrewsbury 1 cl.)</small>  <b>Vens. Margaret Pale, W. &amp; M.; Tower of London 1544</b>  <small>(Birmingham, Brentwood, Clifton, Portsmouth, Westminster 3 cl.)</small></p>
<p><b>St. John Baptist de la Salle, Confessor</b></p> <p><b>3 cl.</b></p> <p><b>15</b> </p> <p><b>St. Berethum, Ab. &amp; C.; Beverley, Yorks 726</b></p>	<p><b>TUESDAY IN OCTAVE OF PENTECOST</b></p> <p><b>1 cl.</b></p> <p><b>22</b></p> <p><b>Bl. John Forest, Pr., Martyred by burning; Smithfield 1558</b></p>	<p><b>St. Mary Magdalen of Pazzi, Virgin</b></p> <p><b>3 cl.</b></p> <p><b>29</b></p> <p><b>St. Dubritius, B. &amp; C.; South Wales 520</b>  <b>Bl. Richard Threlkeld, Pr. &amp; M.; York 1565</b></p>
<p><b>St. Ubald, Bishop, Confessor</b></p> <p><b>3 cl.</b></p> <p><b>16</b> </p> <p><b>Translation of St. Chad, B. &amp; C. (Birmingham 3 cl.)</b>  <b>St. Simon Stock, C. (Birmingham, Northampton, Southwark 3 cl.)</b>  <b>St. Carentac, Ab.</b>  <b>St. Brendan, Ab. &amp; C.; 570</b></p>	<p><b>EMBER-WEDNESDAY</b></p> <p><b>1 cl.</b></p> <p><b>23</b> </p> <p><b>St. William, Pilgrim &amp; M.; Rochester 1160</b></p>	<p><b>Feria</b>  <small>(Comm. of St. Felix I, Pope, Martyr)</small></p> <p><b>4 cl.</b></p> <p><b>30</b></p> <p><b>St. Eleutherius, P. &amp; M.</b>  <small>(Walswick &amp; Portsmouth 3 cl.)</small>  <b>Bl. Luke Kirby, Laurence Richardson, Thomas Cobham &amp; William Fulby; PP. &amp; MM.; Tyburn</b></p>
<p><b>St. Paschal Baylon, Confessor</b></p> <p><b>3 cl.</b></p> <p><b>17</b> </p> <p><b>St. Matcaulf, M. &amp; C.; Malmsbury, Wilts. 673</b></p>	<p><b>THURSDAY IN OCTAVE OF PENTECOST</b></p> <p><b>1 cl.</b></p> <p><b>24</b></p> <p><b>Our Lady Help of Christians</b>  <b>SS. Fugentius &amp; Damianus, B. &amp; C.; Glastonbury 190</b></p>	<p><b>FEAST OF CORPUS CHRISTI</b></p> <p><b>1 cl.</b></p> <p><b>31</b></p> <p><b>Traditional</b>  <b>Holy Day of Obligation</b></p> <p><b>The Queenship of the BVM</b>  <b>St. Petronilla, V.</b>  <b>Vens. Robert Thorpe, Pr. &amp; Thomas Walkinson, L., MM.; York 1691</b></p>
<p><b>St. Venantius, Martyr</b></p> <p><b>3 cl.</b></p> <p><b>18</b> </p> <p><b>St. Elgiva, Widow of King Edmund, Shaftsbury 971</b>  <b>St. Sewall de Bovill, B.; York 1238</b></p>	<p><b>EMBER-FRIDAY</b></p> <p><b>OF PENTECOST</b></p> <p><b>1 cl.</b></p> <p><b>25</b> </p> <p><b>St. Bernadine of Siena, C.</b>  <b>St. Elizabeth, King &amp; M.; 798</b>  <small>(Cardiff; Northampton; 3 cl.)</small></p>	<p><b>St. John Hulle, Pr. &amp; M.; Tyburn 1558</b>  <small>(Brentwood 3 cl.)</small>  <b>St. Gertrick, H. &amp; C.; Durham 1170</b></p> <p>...      "The inhabitants of Siponto, therefore, consulted the Bishop; who answered, that in order to know God's will, they must spend three days in fasting and prayer. At the end of the three days, the Archangel Michael intimated to the Bishop, that the place was under his protection, and that what had occurred was an indication of his will that God should be worshipped there, in honour of himself and the Angels."  <small>[Dom Prosper Guéranger, The Liturgical Year]</small></p>
<p><b>St. Peter Celestine, Pope, Confessor</b></p> <p><b>3 cl.</b></p> <p><b>19</b> </p> <p><small>(Comm. of St. Pudenticiana, Virgin)</small></p> <p><b>St. Dunstan, B. &amp; C.; 988</b>  <small>(Clifton, Brentwood, Birmingham, Southwark, Westminster 3 cl.)</small>  <b>Bl. Peter Wright, Pr. &amp; M.; Tyburn 1661</b></p>	<p><b>EMBER-SATURDAY</b></p> <p><b>OF PENTECOST</b></p> <p><b>1 cl.</b></p> <p><b>26</b> </p>	<p><b>St. Michael appears on Monte Gargano • Illustrated by Grace Morley</b></p>



# June



<p><b>SUNDAY</b> 2 cl. Second Sunday after Pentecost</p>	<p><b>MONDAY</b> 3 cl. St. Francis Caracciolo, Confessor</p>	<p><b>TUESDAY</b> 3 cl. St. Boniface, Bishop, Martyr (titul. of Cath., Patron of Diocese: Plymouth 1 cl.)</p>	<p><b>WEDNESDAY</b> 3 cl. St. Norbert, Bishop, Confessor</p>	<p><b>THURSDAY</b> 4 cl. Feria</p>	<p><b>FRIDAY</b> 3 cl. St. Angela Merici, Virgin</p>	<p><b>SATURDAY</b> 4 cl. BVM on Saturday (Comm. of SS. Marcellinus, Peter &amp; Erasmus, Bishop, Martyrs)</p>
<p><b>3</b> St. Francis Inglesby, Pr. &amp; M., York 1088</p>	<p><b>4</b> St. Petrock, Ab. &amp; C., Bodmin, Cornwall 594</p>	<p><b>5</b> St. Gaudwal, B. &amp; C., Wales, Devon &amp; Cornwall 640 Bl. William Greenwood, Cornishman, brother, M., Newgate 157</p>	<p><b>6</b> St. Willibald, B. &amp; C., England/ Germany 786 (Plymouth 3 cl.) St. Robert, Ab.; Northumberland 1199 (Harham &amp; Newcastle 3 cl.)</p>	<p><b>7</b> St. William, B. &amp; C.; York 1184 (Liverpool, Lancaster, Harham &amp; Newcastle, Salford, Middlesbrough, Leeds, Nottingham 3 cl.) Bl. John Davy, M., Newgate 157</p>	<p><b>8</b> FEAST OF THE SACRED HEART OF JESUS Bl. John Davy, M., Newgate 157</p>	<p><b>9</b> BVM on Saturday 4 cl. (Comm. of SS. Priscus &amp; Felician, Martyrs) St. Columba, Ab.; 897 (Cunbeld, Argyll &amp; The Isles 1 cl.; Other Diocese of Scotland 3 cl.) Translation of St. Edmund, B. &amp; C. (Brentwood, Portsmouth 3 cl.) Bl. Robert Salt, M. &amp; M., 157</p>

<p><b>Third Sunday after Pentecost</b></p> <p><b>10</b></p> <p><b>St. Margaret, W.,</b> Queen of Scotland  <b>St. Ithamar, B. &amp; C.,</b> Rochester <b>664</b>  <b>BBl. Thomas Green, Pr. &amp; Walker Plesner,</b> lay brother, MMJ, Newgate <b>157</b></p>	<p><b>2 cl.</b></p> <p><b>St. Barnabas,</b> Apostle (Titul. of Cath. Nottingham 1 cl.)</p> <p><b>11</b></p> <p><b>St. Egbert,</b> King, Ms. &amp; C.; Northumbria <b>759</b></p> <p><b>St. Ephrem,</b> Deacon, Confessor, Doctor of the Church (Comm. of <b>SS. Mark and Marcellian,</b> Martyrs)</p> <p><b>18</b></p>	<p><b>3 cl.</b></p> <p><b>St. John of St. Facundo,</b> Confessor (Comm. of <b>SS. Basilides, Cyrillus, Nabor and Nazarius,</b> Martyrs)</p> <p><b>12</b></p> <p><b>St. Osulph, C.,</b> Evesham, Worcestershire <b>640</b></p> <p><b>St. Juliana Falconer,</b> Virgin (Comm. of <b>SS. Gervase and Probas,</b> Martyrs)</p> <p><b>19</b></p> <p><b>BBl. Sebastian Newgate &amp; Humphrey Middlemore,</b> MMJ; <b>1555</b> (Birmingham 3 cl.)  <b>Bl. William Emery, M.,</b> <b>1555</b>  <b>Bl. Thomas Woodhouse,</b> Pr. &amp; M.; Tyburn <b>1573</b></p> <p><b>SS. John and Paul</b> Martyrs <b>3 cl.</b></p> <p><b>26</b></p>	<p><b>St. Anthony of Padua,</b> Confessor, Doctor of the Church <b>3 cl.</b></p> <p><b>13</b></p> <p><b>St. Eleutus, Ab. &amp; C.,</b> Wales <b>690</b></p> <p><b>Feria</b> (Comm. of <b>St. Silvertus,</b> Pope, Martyr)</p> <p><b>20</b></p>	<p><b>St. Basil, The Great,</b> Bishop, Confessor, Doctor of the Church <b>3 cl.</b></p> <p><b>14</b></p> <p>Dedication of Cathedral Church (Salford 1 cl.)  <b>St. Degred, H. &amp; C.,</b> Wales <b>550</b>  <b>St. Elgar, H. &amp; C.,</b> Wales <b>1100</b></p> <p><b>St. Aloysius Gonzaga,</b> Confessor <b>3 cl.</b></p> <p><b>21</b></p>	<p><b>Feria</b> (Comm. of <b>SS. Vitus, Modestus and Crescentia,</b> MMJ)</p> <p><b>15</b></p> <p>Dedication of Cathedral Church (Brentwood 1 cl.)  <b>St. Edburga, Ab., V.,</b> Winchester <b>900</b>  <b>Bl. Thomas Scrymgeour,</b> Mk. &amp; M.; Newgate <b>157</b></p> <p><b>St. Paulinus,</b> Bishop, Confessor <b>3 cl.</b></p> <p><b>22</b></p>	<p><b>4 cl.</b></p> <p><b>Feria</b> (Comm. of <b>SS. Vitus, Modestus and Crescentia,</b> MMJ)</p> <p><b>16</b></p> <p><b>St. Leofgar, B.,</b> M.; Hereford <b>1065</b>  <b>Bl. Thomas Redyng,</b> lay brother; Newgate <b>157</b></p> <p><b>Vigil of St. John The Baptist</b> <b>2 cl.</b></p> <p><b>23</b></p>	<p><b>BYM on Saturday 4 cl.</b></p>
<p><b>St. Gregory Barbarigo, B. &amp; C.,</b> St. Basil, Ab. &amp; C.; <b>690</b> (Brentwood, Northampton 3 cl.)  <b>St. Adalph, B. &amp; C.,</b> Thry, Suffolk; <b>700</b></p> <p><b>NATIVITY OF ST. JOHN THE BAPTIST</b> (Comm. of <b>Fifth Sunday after Pentecost</b>)</p> <p><b>24</b></p> <p><b>St. Bartholomew, H. &amp; C.,</b> Northumberland <b>195</b></p>	<p><b>3 cl.</b></p> <p><b>St. William,</b> Abbot</p> <p><b>25</b></p> <p><b>St. Luam, Ab.,</b> Scotland <b>622</b> (Argyll &amp; The Isles 3 cl.)  <b>St. Amphidalcus, B. &amp; M.,</b> St. Albans <b>304</b>  <b>St. Solomon, M.,</b> Husband of <b>St. Gwen,</b> Cornwall <b>434</b></p>	<p><b>4 cl.</b></p> <p><b>St. Silvertus,</b> Pope, Martyr)</p> <p><b>Feria</b> (Comm. of <b>St. Silvertus,</b> Pope, Martyr)</p> <p><b>20</b></p> <p><b>BBl. John Ferwiche, John Gavan &amp; William Harcourt,</b> Pr. &amp; MMJ; Tyburn <b>1679</b></p> <p><b>Feria</b> <b>4 cl.</b></p> <p><b>27</b></p> <p><b>Our Lady of Perpetual Succour</b> Patron of Diocese, Leeds 1 cl., Patron of Diocese &amp; Titul. of Cath. Middlesborough 1 cl.)</p>	<p>Dedication of Cathedral Church (Birmingham 1 cl.)  <b>St. Englemond, Pr. &amp; M.,</b> England &amp; Ireland <b>730</b>  <b>Bl. John Rygby, L. &amp; M.,</b> Southwark <b>1600</b></p> <p><b>Vigil of The Apostles SS. Peter &amp; Paul</b> <b>2 cl.</b></p> <p><b>28</b></p> <p>Dedication of Cathedral Church (Walsley 1 cl.)  <b>Bl. John Southworth,</b> Pr. &amp; M.; Tyburn <b>1664</b>  <b>St. Austell, C.,</b> Cornwall <b>6<sup>th</sup></b> cent.</p>	<p><b>St. Alban,</b> Protomartyr of England (All Dioceses in England &amp; Wales except Brentwood 2 cl.) (23-Jun: Brentwood 3 cl.)  <b>St. John Fisher,</b> Cardinal, Bishop of Rochester; Tower Hill <b>1535</b></p> <p><b>FEAST OF SS. PETER &amp; PAUL</b> Apostles</p> <p><b>29</b></p> <p><b>Holy Day of Obligation</b></p>	<p><b>St. Eitheldreda, V. &amp; A.;</b> <b>679</b> (Liverpool, Halesham &amp; Newcastl, Walsingham, Birmingham, Northampton 3 cl.)  <b>Bl. Thomas Garnet, Pr. &amp; M.,</b> Tyburn <b>1600</b></p> <p><b>Commemoration of St. Paul, Apostle</b> (Comm. of <b>St. Peter, Apostle</b>)</p> <p><b>30</b></p>	<p><b>Bl. Philip Powell, Pr. &amp; M.,</b> Tyburn <b>1646</b>  <b>Bl. Anthony Turner,</b> Pr. &amp; M.; Tyburn <b>1679</b></p>	



SAINT MICHAEL'S SCHOOL

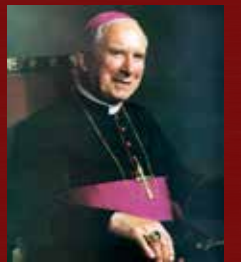
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**"Tradidi quod et accepi" - "I have handed on what I have received"**

Epitaph on the tombstone of Archbishop Marcel Lefebvre



## 'Founder's Spirit' Conference

**Friday 10th - Sunday**

**12th August 2018**

**Call: 01179 775 863**

**£30 deposit**

Total cost: £90.00

Only 25 spaces

Ages 18-35

St Saviour's House

Bristol

BS4 2DU

See the leaflet on the SSPX website for Priory Retreat rules and packing list.

For any other information please contact:

[foundersconference@gmail.com](mailto:foundersconference@gmail.com)

### **"The Spirit of Archbishop Marcel Lefebvre"**

Our founder's unwavering faith with: **Fr. Barrett**

### **"Millennial and Catholic - Challenges and Opportunities"**

### **"Towards a True Image of Self"**

### **"What should we make of Pope Francis?"**

Three seminars with: **Fr. Nicholas Mary C.SS.R**

### **"Philosophy, Science and the Faith"**

What is the difference between knowledge and faith?

What is philosophy and what is science?

Has modern philosophy proven old philosophy and science wrong?

Can God's existence be proven with philosophical arguments?

Can science prove that the Catholic faith is right?

Can it prove that it is wrong?

These and similar other questions will be raised and answered in this talk


by: **Fr. Håkan Lindström and Dr. David Yates**

### **"Vocation"**

Orated by the newly ordained: **Rev. Rupert Bevan**

### **"Working Catholics" : With Mrs Clare Bevan**

*A surprise guest speaker and final topic to be announced at a later date...*



*And of course a classic sing-along that is always on the cards when the SSPX come together!*

# Planner

2018	May	7-18	<a href="#">Holy Land Pilgrimage 2018</a>
		7	May Procession at St. Michael's School
		10	ASCENSION (obligation)
		14	All Day Adoration, St. Saviour's Bristol
		19-21	<a href="#">Chartres Pilgrimage: Pilgrim programme</a>
		20	PENTECOST SUNDAY
		31	CORPUS CHRISTI
Jun	4-9	8	<a href="#">Women's Ignatian Retreat at St. Saviour's House, Bristol</a>
		8	SACRED HEART OF JESUS
		22	<a href="#">Ordination of Rev. Mr. Thomas o'Hart to the priesthood at the Seminary of St. Thomas Aquinas, Virginia, USA</a>
		26	25th anniversary of ordination of Rev. Sebastian Wall SS. PETER & PAUL (obligation)
		29	Ordination of Rev. Mr. Rupert Bevan to the priesthood at the Seminary of St. Pius X, Ecône, Switzerland 40th anniversary of ordination of Rev. Philippe Pizat 25th anniversary of ordination of Rev. John McLaughlin
		Jul	7
22	General Chapter of the SSPX		
22	"1st Mass" of Rev. Rupert Bevan, St. Joseph's, London		
27-29	Canterbury Pilgrimage		
30-4	Men's Ignatian Retreat at St. Saviour's House, Bristol		
Aug	8	10-12	"1st Mass" of Rev. Rupert Bevan, St. Saviour's House, Bristol
		10-12	<a href="#">Youth Conference at St. Saviour's House, Bristol</a>
		14-22	Boys' Camp, Colleton Manor, Devon
		31	All Day Adoration, St. Mary's House, Preston
		31-1	Walsingham Pilgrimage begins from Kings Lynn
Sep	1-2	5	Walsingham Pilgrimage
		5	All Day Adoration, St. Saviour's Bristol
		15	Feast of the Seven Sorrows - Renewal of promises of SSPX Oblate Sisters.
		15	Holywell Pilgrimage
		18	All Day Adoration, St. Andrews House, Carluke
		24-29	<a href="#">Women's Ignatian Retreat at St. Saviour's House, Bristol</a>
		24	All Day Adoration, St. George's House, Wimbledon
		29	Feast of St. Michael, Archangel - Renewal of religious profession of SSPX Brothers.

# Mass Times

	MAY						JUNE					
	6th	10th	13th	20th	27th	31st	3rd	8th	10th	17th	24th	29th
<b>Bingley</b>	-	-	-	1700	-	-	-	-	-	1700	-	-
<b>Bristol</b>	1000	0800 1830	1000	1000	1000	0800 1830	1000	0800 1830	1000	1000	1000	0800 1830
<b>Burghclere</b>	0730 0900	0715 0900 1900	0730 0900	0730 0900	0730 0900	0715 0900 1900	0730 0900	0715 1900	0730 0900	0730 0900	0730 0900	0715 1900
<b>Colleton Manor</b>	-	9th 1130	-	-	-	-	-	13th 1130	-	-	-	-
<b>Edinburgh</b>	1100	1230	1100	1100	1100	1230	1100	1230	1100	1100	1100	1230
<b>Gateshead</b>	1800	1800	1800	1800	1800	1800	1800	1800	1800	1800	1800	1800
<b>Glasgow</b>	1030	1830	1030	1030	1030	1830	1030	1830	1030	1030	1030	1830
<b>Groombridge</b>	1230	-	1230	1230	1230	-	1230	-	1230	1230	1230	-
<b>Herne</b>	0830	-	0830	0830	0830	-	0830	-	0830	0830	0830	-
<b>Jersey</b>	-	-	-	-	26th 1100	-	-	-	-	-	1100	-
<b>Leicester</b>	1730	-	1730	1730	1730	1100	1730	1100	1730	1730	1730	1100
<b>Liverpool</b>	-	-	1700	-	1700	-	-	-	1700	-	1700	-
<b>London (St. Joseph)</b>	1100	1900	1100	1100	1100	1900	1100	1900	1100	1100	1100	1900
<b>London (Wimbledon)</b>	0800	0715 1100	0800	0800	0800	0715 1100	0800	0715 1100	0800	0800	0800	0715 1100
<b>Manchester</b>	1230	1230	1230	1230	1230	1230	1230	1230	1230	1230	1230	1230
<b>Middlemarsh</b>	-	-	-	1100	1100	-	-	-	1100	-	1100	-
<b>Oxford</b>	1000	-	1000	1000	1000	-	1000	-	1000	1000	1000	-
<b>Portsmouth</b>	1130	-	1130	1130	1130	-	1130	-	1130	1130	1130	-
<b>Preston</b>	0930	1900	0930	0930	0930	1900	0930	1900	0930	0930	0930	1900
<b>Rhos-on-Sea</b>	1700	-	-	-	-	-	1700	-	-	-	-	-
<b>Taunton</b>	1530	-	1530	1530	1530	-	1530	-	1530	1530	1530	-
<b>Woking</b>	1130	1930	1130	1130	1130	1930	1130	1930	1130	1130	1130	1930

see [fsspx.uk/en/scandinavia](http://fsspx.uk/en/scandinavia) for Mass times in Scandinavia



# Mass Centres

## **DISTRICT HOUSE**

Saint George's House  
125 Arthur Road  
Wimbledon SW19 7DR  
Tel: 0208 946 7916  
district@fssp.x.uk  
Resident:  
Rev. Fr. Robert Brucciani (District Superior)  
Rev. Fr. Håkan Lindström (District Bursar)  
Rev. Fr. Francis Ockerse (District Secretary)  
Rev. Fr. Matthew Clifton

## Scotland

### **ABERDEEN**

Aberdeen Foyer Marywell Centre,  
Marywell St, Aberdeen AB11 6JF  
Tel: 01857 616206

### **CARLUKE**

Saint Andrew's House  
31 Lanark Road  
Carluke, Lanarkshire ML8 4HE  
Tel: 01555 771523  
standrews@fssp.x.uk  
Resident:  
Rev. Fr. Sebastian Wall (Prior)  
Rev. Fr. Anthony Wingerden  
Rev. Fr. Vianney Vandendaele

### **EDINBURGH**

Saints Margaret and Leonard  
110 Saint Leonard's Street  
Edinburgh EH8 9RD  
Tel: 01555 771523

### **GLASGOW**

Saint Andrew's Church,  
202 Renfrew Street, Glasgow G3 6TX  
Tel: 01555 771523

### **STRONSAY**

St Columba's House,  
Stronsay, KW17 2AS, Tel: 01857 616206  
Resident:  
Rev. Fr. Nicholas Mary C SSR  
Br. Louis-Marie C SSR

## England

### **BINGLEY**

The Little House  
Market Street, Bingley BD16 2HP  
Tel: 01274 567786

### **BRISTOL**

Saint Saviour's House  
Saint Agnes Avenue, Knowle, Bristol BS4 2DU  
stsaviours@fssp.x.uk  
Tel: 0117 977 5863  
Resident:  
Rev. Fr. Philippe Pazat (Prior)  
Rev. Fr. John McLaughlin  
Sr. Marie-Charbel J SSR  
Sr. Mary Joseph J SSR

### **BURGHCLERE**

Saint Michael's School Chapel  
Harts Lane, Burghclere, Hants RG20 9JW  
Tel: 01635 278 137/173  
stmichaels@fssp.x.uk  
Resident:  
Rev. Fr. John Brucciani (Headmaster)  
Rev. Fr. Gary Holden (Housemaster)  
Rev. Fr. Lawrence Barrett  
Rev. Fr. Reid Hennick  
Br. Ignatius  
Br. Columba Maria C SSR  
Br. Gerard Mary C SSR

High Grange House  
Harts Lane, Burghclere, Hants. RG20 9JW  
Resident:  
Sr. Mary Elizabeth (Superior)  
Sr. Mary Ancilla  
Sr. Mary Josepha  
Sr. Marie Salome  
Sr. Mary Bridget

### **CHULMLEIGH**

Colleton Manor Chapel  
Chulmleigh, Devon, EX18 7JS  
Tel: 01769 580 240

### **GATESHEAD**

Church of the Holy Name of Jesus  
Gladstone Terrace West, Bensham  
Gateshead NE8 4DR  
Tel: 07443 588 039

### **GROOMBRIDGE** (Tunbridge Wells)

Church of Saint Pius V,  
Station Road, Groombridge TN3 9QX  
Tel: 01892 654 372

### **HERNE**

Saints John Fisher & Thomas More Church  
Herne Street, Herne CT6 7HR  
Tel: 020 89467916

### **LEICESTER**

Church of Saint Anne  
Abingdon Road, Leicester LE2 1HA  
Tel: 01858 555813

## LIVERPOOL

The Church of Saints Peter and Paul  
35 Upper Parliament Street, Liverpool L8 7LA  
Tel: 01514 802433

## LONDON

Church of Saints Joseph and Padarn  
Salterton Road, N7 6BB  
Tel: 020 8946 7916

## MANCHESTER

Church of Saint Pius X,  
16 Deer Park Road, Manchester M16 8FR  
Tel: 01772 885 990

## MIDDLEMARSH / HOLNEST

Saint Lawrence Chapel Tel: 01963 210 580  
[Mass celebrated in Holnest in wintertime]

## OXFORD

N.O.C.C. 17 Middleway,  
Summertown, Oxford OX2 7LH  
Tel: 01993 851695

## PORTSMOUTH

Our Lady Help of Christians  
14 Kingston Road, Portsmouth PO1 5RZ  
Tel: 01635 278137

## PRESTON

Our Lady of Victories  
East Cliff, Winckley Square, Preston PR1 3NA  
Tel: 01772 562 428  
stmarys@fsspx.uk

## TAUNTON

Church of Our Lady of Glastonbury  
17 South Street (off East Reach), TA1 3AA  
Tel: 01823 652701

## WOKING

Church of the Holy Cross  
Sandy Lane, Maybury, GU22 8BA  
Tel: 01483 767 537

## Wales

## RHOS ON SEA

Saint David's Chapel  
Conwy Road, (A547) Mochdre  
Rhos-On-Sea LL28 5AA, Tel: 01492 582586

## Jersey

Saint Nicholas Centre, Greve d'Azette  
St. Clement, Jersey  
Tel: +44 1534 742 884

## Scandinavia

### AALBORG, DENMARK

### OSLO, NORWAY

### MALMÖ, SWEDEN

### STOCKHOLM, SWEDEN

Rev. Fr. Håkan Lindström,  
St. George's House, 125 Arthur Road,  
London SW19 7DR  
Tel: +44 20 8946 7916  
h.lindstrom@fsspx.email  
www.fsspx.uk/en/scandinavia

## Pious Groups

### THIRD ORDER OF ST. PIUS X

Rev. Fr. Philippe Pazat  
thirdorder@fsspx.uk

### ARCHCONFRATERNITY OF ST. STEPHEN

Rev. Fr. Lawrence Barrett, Mr. Richard Cullen  
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### EUCCHARISTIC CRUSADE

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hostia@fsspx.uk

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### SCHOLA

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schola@fsspx.uk

### ST. RAPHAEL'S HOMESCHOOL

Miss Monica Marshall  
straphaelshomeschool@fsspx.uk

Society of Saint Pius X



S S P X

The Society of St. Pius X is an international priestly society of common life without vows, whose purpose is the priesthood and that which pertains to it.

Since its foundation by Archbishop Marcel Lefebvre in 1970, the Society has formed priests according to the immemorial teachings of the Catholic Church. By offering the Holy Sacrifice of the Mass in the traditional Latin rite and administering the sacraments according to the traditional rites in vigour in 1962 (before the Second Vatican Council 1962-5), the Society's priests perpetuate what the Church has taught and done throughout its history. By the exercise of the teaching office of its priests, the Society fights against the errors that presently afflict the Church.