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I read with great interest the  
published on LifeSite  
post co

# Ite Missa Est

Open letters



# AN OPEN LETTER TO CONFUSED CATHOLICS

*By Archbishop Marcel Lefebvre*

*Translated by Father M. Crowdy*

The Society of St. Pius X.

"Why are Catholics Confused?"

"They are Changing our Religion"

What They are Doing to the Mass

The Mass of All Times versus the Mass of Our Time "You're a P

The New Forms of Baptism, Marriage, Penance and Extreme J

The New Catechisms.

The New Theology

Ecumenism

Religious Lib

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I read with great interest the essay of His Excellency Athanasius Schneider published on *LifeSiteNews* on June 1, subsequently translated into Italian by Chief *post concilio*, entitled *There is no divine will or natural right to the diversity of religions*. His Excellency's study summarizes, with the clarity that distinguishes the words of those who speak according to Christ, the objections against the presumed legitimacy of the exercise of religious freedom that the Second Vatican Council theorized, contradicting the testimony of Sacred Scripture and the voice of Tradition, as well as the Catholic Magisterium which is the faithful guardian of both.

The merit of His Excellency's essay lies first of all in its grasp of the causal link between the principles enunciated or implied by Vatican II and the frequent effect in the doctrinal, moral, liturgical, and disciplinary spheres that have arisen and progressively developed to the detriment of the faith.

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**Ite Missa Est**  
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in Great Britain  
& Scandinavia

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# Ite Missa Est

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# Open Letters

An archbishop awakes

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Rev. Robert Brucciani , District Superior

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*Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.*

*They have slain the widow and the stranger: and they have murdered the fatherless.*

(Ps 93:5-6)

My dear brethren,

There is a collective sense that the world is on the cusp of dramatic change. Already, the Covid-19 crisis and recent civil unrest in many countries – both bearing hallmarks of sinister orchestration – have been the occasion of mass social conditioning and a dramatic encroachment upon religious and civil rights. Regrettably, it seems that more of

the same is to follow. The mainstream media are creating expectation with expressions like “the new normal”, economic meltdown is imminent, and the World Economic Forum – an organisation for the minions of the New World Order - have launched an initiative called “The Great Reset” which seems to augur the imposition of more direct individual control, ecologism, and the culture of death upon the entire planet.

*And they have said: The Lord shall not see: neither shall the God of Jacob understand.*

(Ps 93:7)

Meanwhile, God is ignored in all this



upheaval and men of good will are finding themselves being manoeuvred into making a choice between supporting the “new normal” of the cultural Marxists or face social and economic exclusion.

*Who shall rise up for me  
against the evildoers? or who  
shall stand with me against the  
workers of iniquity? (Ps 93:16)*

Our hope should not fail, however, for the evil that is visiting upon us is the occasion of great heroism on the part of those who stand firm in the Catholic faith. Members of the Society have ever in their minds the heroic acts of Archbishop Marcel Lefebvre, their founder, to give them an example of fidelity to the faith. He confronted the evildoers who fomented a revolution in the Church and founded a Society to continue the work of the Church by the formation of Catholic priests.

From condemnation to silence and then qualified approval, the judgement of the conservative clergy has been markedly more sympathetic towards the Archbishop’s message and legacy in recent times. Partly this is due to overtures made by the conciliar authorities in view of en-

couraging the Society of St. Pius X to accept a canonical structure; partly it is due to a growing realisation that, as the auto-destruction of the conciliar church accelerates, Archbishop Lefebvre was right all along. No greater evidence of this awakening to the Archbishop’s message can be found than in two astonishing open letters published by Archbishop Carlo Maria Viganò earlier this month.

The first open letter of 6th June to President Donald Trump tells both the president and the world of the great battle between the children of light and the children of darkness presently playing itself out on the world stage, and exhorts the children of light to prayer. The second open letter of 9th June attacks the Second Vatican Council as being the cause of “doctrinal, moral, liturgical and disciplinary deviations”, and as spawning a “new parallel church” which is working for the freemasonic goal of a humanist one-world religion.

The first letter treats of the battle between good and evil raging in the state, the second letter treats of same battle within the precincts of Holy Mother the Church.



What is particularly encouraging about the second letter is that it shows how Archbishop Viganò's understanding of the crisis in the Church now meets that of Archbishop Lefebvre. Indeed, his letter reads like an updated summary of Archbishop Lefebvre's *Open Letter to Confused Catholics* penned in 1985 which every serious Catholic should read.

What sets the two archbishops apart however, is that, having been formed by the Père Le Floch at the French Seminary in Rome from 1923 - 1930, Archbishop Lefebvre was able to see the errors in their gestation before the Council, in the triumph at Council, and in their immediate effects after the Council; whereas, having been ordained in the post-conciliar church (1968) and risen through its ranks, Archbishop Viganò has only come to a full understanding of the Council in the light of its ultimate effects: heresy, sacrilege, and moral corruption, which he witnessed first-hand and by which he has been cruelly used.

As we confront the forces of evil unleashed upon the world, we would do well to read both letters of Arch-

bishop Viganò, and to re-read Archbishop Lefebvre's *Open Letter To Confused Catholics*. They give us the key to understanding the present disorder and how we should respond to it. Both prelates exhort us to return to Catholic tradition in its doctrine, in its liturgy, and in its morals with a spirit of prayer and self-sacrifice. If we do this, then we will resist the world and be numbered among the upright.

*For the Lord will not cast off his people: neither will he forsake his own inheritance.*

*Until justice be turned into judgment: and they that are near it are all the upright in heart.* (Ps 93:12-15)

In Jesu et Maria,  
Rev. Robert Brucciani





## Other news

### Chapels now open for Mass

Mass Centres will be open as usual from 4<sup>th</sup> July. Please see page 45 for Mass times as there are a few changes.

### Boys' Camp cancelled Girls' Camp still on

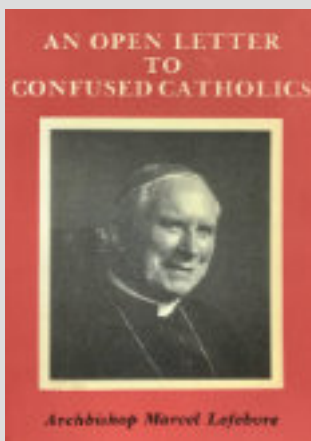
Regrettably we have had to cancel the boys' camp, but the Girls' Camp is still on. The camps are vitally important for those children who do not attend a traditional Catholic school, not only for of the availability of the sacraments and catechism classes, but also for the formation of friendships which are necessary if our children are to keep the faith and love the faith in a hostile world.

### Canterbury Pilgrimage

Regrettably, there will be no official Canterbury Pilgrimage for families this year although there may well be an "ad hoc pilgrimage for the brave" for those who can arrange their own accommodation and logistics. Enquiries to:  
[canterburypilgrimage@gmail.com](mailto:canterburypilgrimage@gmail.com)

### Spare some change for the coppers

In your prayers of petition, spare a prayer for our beleaguered policemen. Not only have they had to enforce the unenforceable rules of lockdown, they have been accused *en masse* of just about everything the modern world calls evil and then thrown under the bus by their political masters.



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## Council Fathers

The bad

- modernists
- liberals
- Protestants
- Freemasons
- the ambitious

The good

- Coetus Internationalis Patris

The mediocre

- the sheep
- unconditionally obedient

# VATICAN II

Process

- Liberal hijack
- prior organisation pre-prepared
- revolutionary texts
- abuse of process

Intrinsic problems

- errors in documents
- false ecumenism
- religious liberty
- collegiality
- equivocal propositions
- subsistit in

## Consequences in general

- Confused Catholics
- VII establishes a new religion: the cult of man
- VII's neo-modernism undermines the faith

## Consequences in particular

- New Theology
  - Religious Liberty
  - Collegial Equality
  - Ecumenical Fraternity
  - New Catechisms
  - New Priesthood
- New Evangelisation
  - Refusal to proselytise
  - Enforced secularisation of states
  - Uncatholic Catholic Schools
  - Communist and Freemasonic alliances
- Moral Deviations
  - False Obedience
  - Abandonment of the Religious Life
- Liturgical deviations
  - Novus Ordo Missae
  - new sacramental rites
  - liturgical abuses
- Disciplinary deviations
  - 1983 Code of Canon Law
  - delinquency covered-up / tolerated

## Open Letter To Confused Catholics

by Archbishop Marcel Lefebvre  
1985

## Council Fathers

The bad  
- modernist revolutionaries with a Masonic manifesto

The good  
- the naive unconditionally obedient

The mediocre  
- the idle  
- the distracted  
- the silent

# VATICAN II

Intrinsic problems

- errors in documents
  - false ecumenism
  - religious liberty
  - collegiality
- equivocal propositions give rise to endless interpretative problems (eg. *subsistit in*)
- texts written for a new religion and therefore beyond rescue

Consequences in general

- no hermeneutic of continuity possible
- VII is not magisterium
- VII gives rise to a self-sufficient heretical matrix
- VII legitimises a parallel church

Consequences in particular

Doctrinal deviations

- false ecumenism, religious liberty and idolatry (eg. Assisi, Abu Dhabi & Pachamama)
- situation ethics (eg. *Amoris laetitia* and accommodation of everything politically correct)
- destruction of the priesthood (eg. in the liturgy and Querida Amazonia)
- inversion/democratisation of the hierarchy (eg. bishops conferences and synodality)

Moral deviations

- Liturgical deviations
  - Novus Ordo Missae
  - liturgical abuses
- Disciplinary deviations

## Open Letter

by Archbishop Carlo Maria Vigano  
2020



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# Open Letter

on the Second Vatican Council

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Archbishop Carlo Maria Viganò (text slightly abridged with titles added)

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9 June 2020  
Saint Ephrem

Scripture and the voice of Tradition, as well as the Catholic Magisterium which is the faithful guardian of both.

I read with great interest the essay of His Excellency Athanasius Schneider published on *LifeSite-News* on June 1, subsequently translated into Italian by *Chiesa e post concilio*, entitled *There is no divine positive will or natural right to the diversity of religions*. His Excellency's study summarizes, with the clarity that distinguishes the words of those who speak according to Christ, the objections against the presumed legitimacy of the exercise of religious freedom that the Second Vatican Council theorized, contradicting the testimony of Sacred

## The Problem

### Vatican II is a cause of deviation

The merit of His Excellency's essay lies first of all in its grasp of the causal link between the principles enunciated or implied by Vatican II and their logical consequent effect in the doctrinal, moral, liturgical, and disciplinary deviations that have arisen and progressively developed to the present day.



Archbishop Carlo Maria Viganò

The *monstrum* generated in modernist circles could have at first been misleading, but it has grown and strengthened, so that today it shows itself for what it really is in its subversive and rebellious nature. The creature that was conceived at that time is always the same, and it would be naive to think that its perverse nature could change.

#### **Vatican II is an irretrievable failure**

Attempts to correct the conciliar excesses – invoking the hermeneutic of continuity – have proven unsuccessful: *Naturam expellas furca, tamen usque recurret* [Drive nature out with a pitchfork; she will come right back] (Horace, Epist. I,10,24). The Abu Dhabi Declaration – and, as Bishop Schneider rightly observes,

its first symptoms in the pantheon of Assisi – “was conceived in the spirit of the Second Vatican Council” as Bergoglio proudly confirms.

#### **The Spirit of Vatican II is a heretical matrix**

This “spirit of the Council” is the license of legitimacy that the innovators oppose to their critics, without realizing that it is precisely confessing that legacy that confirms not only the erroneousness of the present declarations but also the heretical matrix that supposedly justifies them. On closer inspection, never in the history of the Church has a Council presented itself as such a historic event that it was different from any other council: there



was never talk of a “spirit of the Council of Nicea” or the “spirit of the Council of Ferrara-Florence,” even less the “spirit of the Council of Trent,” just as we never had a “post-conciliar” era after Lateral IV or Vatican I.

The reason is obvious: those Councils were all, indiscriminately, the expression in unison of the voice of Holy Mother Church, and for this very reason the voice of Our Lord Jesus Christ. Significantly, those who maintain the novelty of Vatican II also adhere to the heretical doctrine that places the God of the Old Testament in opposition to the God of the New Testament, as if there could be contradiction between the Divine Persons of the Most Holy Trinity. Evidently this opposition that is almost gnostic or cabalistic is functional to the legitimization of a new subject that is voluntarily *different* and *opposed* to the Catholic Church.

Doctrinal errors almost always betray some sort of Trinitarian heresy, and thus it is by returning to the proclamation of Trinitarian dogma that the doctrines that oppose it can be defeated: *ut in confessione veræ sempiternæque deitatis, et in Personis proprietatis, et in essentia unitas, et in majestate adoretur*

*æqualitas*: Professing the true and eternal Divinity, we adore what is proper to each Person, their unity in substance, and their equality in majesty.

Vatican II is not part of the Magisterium

#### **A mistaken opinion of Bishop Schneider**

Bishop Schneider cites several canons of the Ecumenical Councils that propose, in his opinion, doctrines that today are difficult to accept, such as for example the obligation to distinguish Jews by their clothing, or the ban on Christians serving Muslim or Jewish masters. Among these examples there is also the requirement of the *traditio instrumentorum* declared by the Council of Florence, which was later corrected by Pius XII’s Apostolic Constitution *Sacramentum Ordinis*. Bishop Athanasius comments: “One may rightly hope and believe that a future Pope or Ecumenical Council will correct the erroneous statement made” by Vatican II. This appears to me to be an argument that, although made with the best of intentions, undermines the Catholic edifice from its foundation.



### Why true Magisterium can't change

If in fact we admit that there may be Magisterial acts that, due to a changed sensitivity, are susceptible to abrogation, modification, or different interpretation with the passage of time,

- we inevitably fall under the condemnation of the Decree *Lamentabili*,
- and we end up offering justification to those who, recently, precisely on the basis of that erroneous assumption, declared that the death penalty “does not conform to the Gospel,” and thus amended the Catechism of the Catholic Church.
- And, by the same principle, in a certain way we could maintain that the words of Blessed Pius IX in *Quanta Cura* were in some manner corrected by Vatican II, just as His Excellency hopes could happen for *Dignitatis Humanae*.

### Cause of Bishop Schnieder's mistake

Among the examples he presents, none of them is in itself gravely erroneous or heretical: the fact that the Council of Florence declared that the *traditio instrumentorum* was necessary for the validity of Orders did not in any way com-

promise priestly ministry in the Church, leading her to confer Orders invalidly. Nor does it seem to me that one can affirm that this aspect, however important, led to doctrinal errors on the part of the faithful, something which instead has occurred only with the most recent Council.

And when in the course of history various heresies spread, the Church always intervened promptly to condemn them, as happened at the time of the Synod of Pistoia in 1786, which was in some way anticipatory of Vatican II, especially where it abolished Communion outside of Mass, introduced the vernacular tongue, and abolished the prayers of the Canon said *submissa voce*; but even more so when it theorized about the basis of episcopal collegiality, reducing the primacy of the pope to a mere ministerial function.

### How the revolution succeeded

There comes a moment in our life when, through the disposition of Providence, we are faced with a decisive choice for the future of the Church and for our eternal salvation. I speak of the choice between understanding the error into which



practically all of us have fallen, almost always without evil intentions, and wanting to continue to look the other way or justify ourselves.

### **Naivety of the good**

**- *Believing that there were only good intentions***

We have also committed the error, among others, of considering our interlocutors as people who, despite the difference of their ideas and their faith, were still motivated by good intentions and who would be willing to correct their errors if they could open up to our Faith. Together with numerous Council Fathers, we thought of ecumenism as a process, an invitation that calls dissidents to the one Church of Christ, idolaters and pagans to the one True God, and the Jewish people to the promised Messiah. But from the moment it was theorized in the conciliar commissions, ecumenism was configured in a way that was in direct opposition to the doctrine previously expressed by the Magisterium.

**- *Believing that errors were only exaggerations***

We have thought that certain excesses were only an exaggeration of those who allowed themselves to be swept up in enthusiasm for novelty;

we sincerely believed that seeing John Paul II surrounded by charm-ers-healers, buddhist monks, im-ams, rabbis, protestant pastors and other heretics gave proof of the Church's ability to summon people together in order to ask God for peace, while the authoritative example of this action initiated a deviant succession of pantheons that were more or less official, even to the point of seeing Bishops carrying the unclean idol of the pachamama on their shoulders, sacrilegiously concealed under the pretext of being a representation of sacred motherhood.

But if the image of an infernal divinity was able to enter into Saint Peter's, this is part of a crescendo which the other side foresaw from the beginning. Numerous practicing Catholics, and perhaps also a majority of Catholic clergy, are today convinced that the Catholic Faith is no longer necessary for eternal salvation; they believe that the One and Triune God revealed to our fathers is the same as the god of Mohammed. Already twenty years ago we heard this repeated from pulpits and episcopal *cathedrae*, but recently we hear it being affirmed with emphasis even from the highest Throne.





## The texts of the Council

### - Equivocal language with subversive value

We know well that, invoking the saying in Scripture *Littera enim occidit, spiritus autem vivificat* [The letter brings death, but the spirit gives life (2 Cor 3:6)], the progressives and modernists astutely knew how to hide equivocal expressions in the conciliar texts, which at the time appeared harmless to most but that today are revealed in their subversive value.

It is the method employed in the use of the phrase *subsistit in*: saying a half-truth not so much as not to offend the interlocutor (assuming that is licit to silence the truth of God out of respect for His creature), but with the intention of being able to use the half-error that would be instantly dispelled if the entire truth were proclaimed. Thus “*Ecclesia Christi subsistit in Ecclesia Catholica*” does not specify the identity of the two, but the subsistence of one in the other and, for consistency, also in other churches: here is the opening to interconfessional celebrations, ecumenical prayers, and the inevitable end of any need for the Church in the order of salvation, in her unicity, and in her missionary nature.

### - Texts written for a new religion

What the world wants, at the instigation of Masonry and its infernal tentacles, is to create a universal religion that is humanitarian and ecumenical, from which the jealous God whom we adore is banished. And if this is what the world wants, any step in the same direction by the Church is an unfortunate choice which will turn against those who believe that they can jeer at God. The hopes of the Tower of Babel cannot be brought back to life by a globalist plan that has as its goal the cancellation of the Catholic Church, in order to replace it with a confederation of idolaters and heretics united by environmentalism and universal brotherhood. There can be no brotherhood except in Christ, and only in Christ: *qui non est mecum, contra me est*.

It is disconcerting that few people are aware of this race towards the abyss, and that few realize the responsibility of the highest levels of the Church in supporting these anti-Christian ideologies, as if the Church's leaders want to guarantee that they have a place and a role on the bandwagon of aligned thought. And it is surprising that people persist in not wanting to investigate



the root causes of the present crisis, limiting themselves to deploring the present excesses as if they were not the logical and inevitable consequence of a plan orchestrated decades ago.

**- The consequent doctrinal deviations**

If the pachamama could be adored in a church, we owe it to *Dignitatis Humanae*. If we have a liturgy that is Protestantized and at times even paganized, we owe it to the revolutionary action of Msgr. Annibale Bugnini and to the post-conciliar reforms. If the Abu Dhabi Declaration was signed, we owe it to *Nostra Aetate*. If we have come to the point of delegating decisions to the Bishops' Conferences – even in grave violation of the Concordat, as happened in Italy – we owe it to collegiality, and to its updated version, synodality.

Thanks to synodality, we found ourselves with *Amoris Laetitia* having to look for a way to prevent what was obvious to everyone from appearing: that this document, prepared by an impressive organizational machine, intended to legitimize Communion for the divorced

and cohabiting, just as *Querida Amazonia* will be used to legitimize women priests (as in the recent case of an “episcopal vicaress” in Freiburg) and the abolition of Sacred Celibacy.

The Council was used to legitimize the most aberrant doctrinal deviations, the most daring liturgical innovations, and the most unscrupulous abuses, all while Authority remained silent.

**The Council was taken as year zero**

This Council was so exalted that it was presented as the only legitimate reference for Catholics, clergy, and bishops, obscuring and connoting with a sense of contempt the doctrine that the Church had always authoritatively taught, and prohibiting the perennial liturgy that for millennia had nourished the faith of an uninterrupted line of faithful, martyrs, and saints.

Among other things, this Council has proven to be the only one that has caused so many interpretative problems and so many contradictions with respect to the preceding Magisterium, while there is not one other council – from the Council of



Jerusalem to Vatican I – that does not harmonize perfectly with the entire Magisterium or that needs so much interpretation.

### **False obedience**

I confess it with serenity and without controversy: I was one of the many people who, despite many perplexities and fears which today have proven to be absolutely legitimate, trusted the authority of the Hierarchy with unconditional obedience. In reality, I think that many people, including myself, did not initially consider the possibility that there could be a conflict between obedience to an order of the Hierarchy and fidelity to the Church herself.

What made tangible this unnatural, indeed I would even say perverse, separation between the Hierarchy and the Church, between obedience and fidelity, was certainly this most recent Pontificate.

### **Conspirators**

On March 13, 2013, the mask fell from the conspirators, who were finally free of the inconvenient presence of Benedict XVI and brazenly proud of having finally succeeded in promoting a Cardinal who embod-

ied their ideals, their way of revolutionizing the Church, of making doctrine malleable, morals adaptable, liturgy adulterable, and discipline disposable.

### **Their new parallel church**

It is no accident: what these men affirm with impunity, scandalizing moderates, is what Catholics also believe, namely: that despite all the efforts of the hermeneutic of continuity which shipwrecked miserably at the first confrontation with the reality of the present crisis, it is undeniable that from Vatican II onwards a parallel church was built, superimposed over and diametrically opposed to the true Church of Christ.

#### **- *Nature of the parallel church***

This parallel church progressively obscured the divine institution founded by Our Lord in order to replace it with a spurious entity, corresponding to the desired universal religion that was first theorized by Masonry. Expressions like new humanism, universal fraternity, dignity of man, are the watchwords of philanthropic humanitarianism which denies the true God, of horizontal solidarity of vague spiritualist inspiration and of ecumenical iren-



ism that the Church unequivocally condemns.

*- Properties of the parallel church*

What we have for years heard enunciated, vaguely and without clear connotations, from the highest Throne, we then find elaborated in a true and proper manifesto in the supporters of the present Pontificate: the **democratization** of the Church, no longer through the collegiality invented by Vatican II but by the synodal path inaugurated by the Synod on the Family; the **demolition of the ministerial priesthood** through its weakening with exceptions to ecclesiastical celibacy and the introduction of feminine figures with quasi-sacerdotal duties; the silent passage from ecumenism directed towards separated brethren to a form of **pan-ecumenism** that reduces the Truth of the One Triune God to the level of idolatries and the most infernal superstitions; the acceptance of an interreligious dialogue that presupposes **religious relativism** and excludes missionary proclamation; the **demythologization of the Papacy**, pursued by Bergoglio as a theme of his pontificate; the progressive legitimization of all that is **politically correct**: gender the-

ory, sodomy, homosexual marriage, Malthusian doctrines, ecologism, immigrationism...

## The Solution

### Honesty & Humility

If we do not recognize that the roots of these deviations are found in the principles laid down by the Council, it will be impossible to find a cure: if our diagnosis persists, against all the evidence, in excluding the initial pathology, we cannot prescribe a suitable therapy.

This operation of intellectual honesty requires a great humility, first of all in recognizing that for decades we have been led into error, in good faith, by people who, established in authority, have not known how to watch over and guard the flock of Christ: some for the sake of living quietly, some because of having too many commitments, some out of convenience, and finally some in bad faith or even malicious intent.

Just as I honestly and serenely obeyed questionable orders sixty years ago, believing that they represented the loving voice of the



Church, so today with equal serenity and honesty I recognize that I have been deceived.

Being coherent today by persevering in error would represent a wretched choice and would make me an accomplice in this fraud.

### Faith

Last Sunday, the Church celebrated the Most Holy Trinity, and in the Breviary it offers us the recitation of the *Symbolum Athanasianum*, now outlawed by the conciliar liturgy and already reduced to only two occasions in the liturgical reform of

1962. The first words of that now-disappeared *Symbolum* remain inscribed in letters of gold: “*Quicumque vult salvus esse, ante omnia opus est ut teneat Catholicam fidem; quam nisi quisque integram inviolatamque servaverit, absque dubio in aeternum peribit* – Whoever wishes to be saved, before all things it is necessary that he hold the Catholic faith; For unless a person shall have kept this faith whole and inviolate, without doubt he shall eternally perish.”

+ Carlo Maria Viganò



Church in ruins (Marigny, Normandy 1944)



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# Hope

And the phantom of feelings

---

Rev. Read Hennick SSPX

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## Act versus feeling

Of the three theological virtues (faith, hope, and charity), we very much undervalue the second. More often than not, faulty assessment stems from misunderstanding: we tend to conflate the supernatural virtue of hope with its emotional namesake: the sentiment of hope. We accordingly “hope” for heaven as we do, say, an English victory in the World Cup [*Ed*: more than that I hope]. Our approach to each suggests insecurity: the hoped-for outcome is not absolutely assured. We inevitably reduce the virtue to a wishful thinking of sorts, an optimism with regards to the afterlife. But the hope God gives is no mere feeling, it is a commitment.

## Supernatural act

Hope transcends temperament. Supernatural hope operates just as well within the melancholic’s pessimism as it does within the sanguine’s optimism. God imparts hope, not our biology or conditioning. At baptism, God infuses into our will the power to trust with complete certitude in the attainment of eternal life and the means necessary for reaching it.

## Motive of hope: Divine assistance

The Catholic Church insists that her children hope without fear of disappointment. How is this possible?



Our confidence in God is certain precisely because it is placed in God and not in ourselves. Left to ourselves, salvation is impossible: “but with God all things are possible.” (Mt. 19:26)

Yet hope’s motive is not simply the omnipotence of God, that God can save us. A man in despair could believe, for example, that God Almighty can save *anybody* from ultimate ruin, but that He won’t save him. Such is the prospect of faith unsupported by hope! Rather, it is the actual exercise of that power on our behalf which is our assurance that our hope is not vain. In short, we hope in God’s saving power being applied to us.

Hope’s certainty, then, is rooted in the infallibility of the Faith: our Triune God is all-merciful and all-powerful to accomplish His mercy *in us*. Nothing can prevent our salvation except our rejection of it, and even such hardness of heart can be overcome if we ask God for His help. “Create a clean heart in me, O God: and renew a right spirit within my bowels”, writes King David (Ps. 50:12).



“I hope he isn’t going to make a mess of it.” Fr. McLaughlin exercises the natural virtue of hope as he is fleeced by Fr. Hennick during the lockdown.

That said—lest we engender another misunderstanding—true hope is not something passive: God expects us to do our part. God can and will give us the power to do our part, and even the actual doing of our part, if we ask Him in hope. Thus the gravity of despair: it cuts off the believer from begging God’s intervention, without which salvation is impossible.



## Occasions of despair

The thought that God cannot save us is foolish enough; what is curious, however, is how most, in despair, abandon God's saving power on account of—in the grand scheme of things—less serious sins, even if still mortal. How quickly people are tempted to despair over, for instance, a physical addiction as opposed to blasphemy, the gravest of all disorders.

A preoccupation with emotion is the culprit. Just as sentimentality befuddles our understanding of hope, so it does of sin. In reality, the more spiritual the sin, the more malice therein; but the less corporeal the

sin, the less we feel its weight. Indeed, malice and remorse are often inversely related in us.

Today's epidemic of despair is predictable: if we construct our hope on a foundation of feeling, how is this house of cards to stand against the onslaught of shame?

Such insecurity is unworthy of Jesus Christ, the only secure foundation for hope. No matter what obstacle we erect, God is not at a loss. "[T]o them that love God, all things work together unto good" (Rm. 8:28). To this St. Augustine adds, "even sins," so far as they are an occasion of making our soul more humble, vigilant, and yes, more hopeful.

### Girls' Camp 2020

31<sup>st</sup> July - 8<sup>th</sup> August  
Colleton Manor, Devon  
Email to Miss Charlie Eustace  
girlscamp@fsspx.uk



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# Edel Quinn

Flower of Mary 1907-1944

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**Maireed Sherry**

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*“I could never refuse Our Blessed Lady anything I thought she wanted.”*

## Early life

Edel Mary Quinn was born in Kanturk, Co. Cork on 14th September 1907, the Feast of the Exaltation of the Holy Cross. She was the eldest of five children born to Charles and Louise Quinn, both natives of the West of Ireland.

The name Edel was given to her by a happy mistake at her baptism. Her mother had intended to name her Adèle after one of her sisters but the priest thought she was to be named Edel as a diminutive of Edelweiss,

the small, white Alpine flower which symbolises immortality. Just like the Edelweiss, this ‘little flower’ would grace the world with her elegance and beauty. She would, however, bloom for God alone and He alone would pluck her in His good time for eternity.

Due to her father’s position as an official in the National Bank, the family had to move about quite a bit, finally settling in Monkstown, Co. Dublin. As a child she was care-free, animated and full of mischief. She loved music, dancing, tennis and for a time was captain of her school cricket team. Nevertheless, she was marked by her family and schoolteachers for her generosity, her complete forgetfulness of self,



her fearlessness and her prudent judgement. Her father's pet name for her was "Granny", so wise and mature was her advice. Edel possessed a great love for the Holy Eucharist from her earliest years and while at school she became a daily communicant. This love was to grow unceasingly until her death. Later on, when she was in Africa, Edel was known to fast for over 15 hours so that as soon as she was able to hear Mass, she would be able to receive Holy Communion.



Edel Quinn in 1923 aged 16

## Employment

When Edel was seventeen, her father's gambling became a problem and he lost his position in the bank. This resulted in some financial difficulties for the family. The intelligent Edel had to sacrifice the completion of her own education and her desire to enter the Poor Clare Order in order to work as a secretary and help support her younger siblings. Her first employer noticed at once her capabilities as a leader and organiser: "My calling necessitated long absences from my office. I left her in complete charge. On my return...everything awaited me in perfect order!" She soon received a better position at the Chagny Tile Works run

by a Frenchman, Pierre Landrin. He too remarked on her continual cheerfulness and attentiveness to duty. When the time came for him to return to France, he realised the depth of his attraction to Edel and proposed marriage. He did not hide his grief when Edel told him that this was impossible as she intended to enter the Poor Clare Convent in Belfast as soon as her siblings had secured their education.

## Legion of Mary

It was during her time as a secretary in Dublin that Edel discovered the



Legion of Mary, which had been founded there a few years previously by the civil servant, Frank Duff. Based on St. Louis de Montfort's teaching on True Devotion to Mary, the Legion's purpose is to support the parish priest in providing spiritual help whenever and wherever needed, especially to the most deprived.

After attending only one meeting Edel asked to be admitted to the Legion. Years later she would tell a priest that, from the time she was a young girl, she had prayed for three special graces: to love God with her whole heart, to make others love him and to die a martyr's death. Her prayer was going to be heard, though not in the way she imagined. Edel already possessed a special devotion to our Heavenly Mother and now this devotion was to become her life. All she wanted was to give herself completely to God and, while waiting for the time when she could be free to enter the cloister, she did this by giving herself wholeheartedly to her work as a Legionary. It was said of her that she was the incarnation of the Legion's Handbook.

The praesidium of which she was a member carried out hospital visita-

tion and home-to-home visits in a slum area. As well as her Legion work Edel would spend five evenings a week visiting lonely old ladies. Her bubbly, sunny character was a real source of joy and comfort. However Edel once wrote to a friend: "I hate visiting. Don't you?" At this point in her life Edel made a private vow of virginity. Later on she made a vow to never refuse anything to Our Lady.

After spending two years as an ordinary member of the Legion, Edel was made president of Our Lady of Sorrows Praesidium. Shocked at seeing such a young member being made president, the members sent a protest to the Legion Headquarters but it was completely rejected. This faith in Edel proved justified, as the work carried out by the praesidium increased and was completed with unbelievable success.

### Vocation of her choice

At last when Edel was twenty-four years old her mother gave permission for her to join the Poor Clares. Her habit was made and it was arranged she would enter on the Feast of the Annunciation, 1932, but the hand of God intervened when Edel



fell suddenly ill. On investigation, she was diagnosed with tuberculosis at an advanced stage. There was little hope of a cure and, on doctor's orders, she was sent to a sanatorium for complete rest. Edel had been born under the shadow of the Cross and now it rose before her in all its bitterness. She offered her fiat with Mary's heart and abandoned herself completely to God's will: "Circumstances are the sacraments of God's Will", she wrote.

After an inactive 18 months at the sanatorium in Co. Wicklow, with no improvement and great expense to the family, Edel decided to discharge herself and return home. The matron of the sanatorium later said that Edel was the nicest girl ever to come there. One would love to have taken her on holiday as she was always cheerful, often laughing until the tears were streaming down her face! She never spoke of her illness and was to everyone a great help and comfort.

On her return home, Edel resumed work and, as soon as she was able, she joined the Praesidium of Our Lady of the Cenacle. Edel was one of those few Catholics who viewed Catholic action not as something optional but rather as a duty of her vo-

cation as a child of God. Taking part as an invalid in the first Legion Pilgrimage to Lourdes in 1934, Edel confided her future to Mary. She longed to give her whole life to God but did not know how best to do so.

### Vocation of His choice

The answer came in the form of a request from Legion Headquarters to undertake work promoting the Legion of Mary in Africa. In a flash Edel saw that this was the vocation to which God called her. She could be a Poor Clare in her heart while her convent would be the roads of Africa. She answered without any hesitation: "With all my heart!" "Never have I seen a happier person," reported a witness of the scene. In the highest council of the Legion, the Concilium, there was uproar - Edel, already sickly and frail was being sent to her early death! One priest made a heartfelt appeal for her to reconsider, but Edel was unmoved: "All these difficulties have been explained to me in detail. I know what is before me. It is exactly what I'm looking for...I don't want to go on any picnic." At which the exasperated priest replied, "Picnic! Picnic! You'll make a nice picnic for someone out there!" There were



roars of laughter, and then Frank Duff intervened with a further salient observation: “the picnic will not be a substantial one!” which settled the matter amid more laughter. Her sister tells that, when the time came for Edel to leave, she did her packing barely an hour before starting and exactly in the manner of one going on a picnic!

### Missionary in East Africa

On 24th October 1936 Edel left Ireland with the commission to establish the Legion of Mary over an area of about three quarters of a million square miles. The crossing lasted about a month and she had to spend most of it in bed. On the advice of Bishop Heffernan, who had sent the appeal, she set up her base in Nairobi. She immediately set to work making contacts with the clergy and the more prominent Catholic laity. The pessimism and discouragement she was met with were almost overwhelming. How could she think that in Africa, of all places, she would be able to bring the diverse tribes and races together, never mind have them commit to such discipline and apostolic labour? Edel’s faith was firm: “When one works for the Blessed Virgin

one need never worry about anything!”

Within three weeks Edel had managed to set up two branches of the Legion. From Nairobi she worked her way from mission to mission setting up literally hundreds of Praesidia in Kenya, Uganda, Tanzania, Malawi and Mauritius in the Indian Ocean. She also revisited and assisted the various groups to ensure their growth and maintain their enthusiasm as well as organising the translation and printing of the Legion Handbook into various languages and dialects. Her mode of transport was an old Ford V8 which she nicknamed her “Rolls Royce” and when her chauffeur proved unreliable she learned to drive herself!

What was the result of Edel’s labours? It is necessary only to read this testimony of Bishop Heffernan: “After a year of Miss Quinn’s work, the atmosphere of my diocese had changed. Without any noise she had brought a germ of life... One could feel the passing of grace. What she brought us was Catholic Action in all its purity.... Her coming among us was a direct and special favour from God for my vicariate”.

By September 1940, Edel’s health



was declining rapidly and she was practically wasting away. However she refused to give up. She continued her apostolate even in hospital by correspondence, prayer and suffering: “If I cannot work then I can suffer”. Her absolute forgetfulness of self, courage in the face of every obstacle, and the success of her mission can only be attributed to her dependence on Mary. “When the Legion was in question she literally forgot everything...because she saw it as Mary at work” wrote one of the missionary priests. She would continue for four more years.



Edel Quinn in 1942 convalescing at a convent hospital in Zululand

## Victory

In April 1944, Edel returned to Nairobi after a month of travelling, more dead than alive. For the next month, she suffered greatly from frequent heart-attacks until on May 12th, after receiving the Sacrament of Extreme Unction, she died with the Holy Name of Jesus on her lips.

Edel Quinn’s life shows us that working to spread the Kingdom of God is not something that is reserved to priests and religious. To work for souls, to become a saint, it is not necessary to spend hours in prayer. It is simply necessary to do,

always and only, God’s Holy Will.

In her short thirty-seven years, Edel beautifully manifested the meaning of the prayer she had recited countless times:

*“Confer on us, O Lord, who serve beneath the banner of Mary, that fullness of faith in Thee and trust in her to which it is given to conquer the world...”*

May her courage and faith ‘firm and immovable as a rock’ inspire us to work without reserve in the service of God and His Holy Church.



### LESSON 3

## GOD GAVE ME LIFE

GOD made all things, everything we can see in this world and spirits whom we cannot see. The rocks and the earth and the sea and the sky are not living things. Plants and animals and human beings are living things. God gave trees and flowers and vegetables one kind of life. We call it plant life. They need water and food which they take in through their roots. They grow; their seeds can be planted and will produce other trees or flowers or vegetables like themselves. God gave another and better kind of life to animals. They can take in food and



grow and have little animals like themselves. They can also move about, see, hear, taste, smell, feel and remember. God has given human beings an even better kind of life. We can do all the things an animal can do but God has given us a mind and a will. We are able to think and to choose.

With my mind I can think about God and get to know Him better. I can think kind and good things about other people. With my will I can love God and choose to do what He tells me. If I know Him and love Him and serve Him in this world, I shall be happy with Him for ever in Heaven.

#### CATECHISM QUESTIONS

- †13. *Who made you?* God made me. [32]
- †14. *Why did God make you?* God made me to know Him, to love Him and to serve Him in this world so that I may be happy with Him for ever in Heaven. [33]

#### THINK AND DO EXERCISES

1. Pick out in the picture all the things you can see which have plant life, all those which have animal life and all those which have human life. Are there any things in the picture which have no life?
2. Make a frieze with cut-out pictures of trees, flowers, animals and birds. Thank God for having made all of these and given them life.
3. Find some pictures which show some of the wonderful things a man can do and an animal cannot. What makes a man able to do these things?



## Of your charity please pray for the souls of

**Mrs. Mireya Maria Fletcher of Crawley who died on 1st June 2020**  
**Miss Margaret Lott of Bristol who died on 15th June 2020**  
**Mr. Roderick Kearney of Southport who died on 24th June 2020**  
**Mrs. Theresa Halligan of London who died on 30th June 2020**

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

### July

Father Basil Wrighton, Father Oswald Baker, Edith Knott, Wallace Watts, John Adams, Frank McNally, Stella Booth, Lily Beswick, Marie Patterson, Mary Shakespeare, Mary Mooney, Robert Kemp, Elizabeth Landon, Miss J Beauvoisin, George Moorat, Gregory McDonald, Gertrude Dougal, Luis Parfitt-Spencer, Anne Callaghan, Vera Forder, Thomas Rigby, Elizabeth Pfaff, Alfred Bransby, John Hurrell, Derek Colley, Francis Mooney, Patrick O'Connor, Raymond Griffiths, John and Joy Deegan, Dorothy Reid, Ada Mary George, Veronica Anderton-Webster, Niall Maddock, Josephine Ryan, Lillian Bentley, Patience Baldwin Thrower, Rita Callaghan, Mary Fitzgerald-Fox, Paul Vigoureux, Sheila Shepherd, Karol Bettany, Godfrey Gilbert, Ellen Cranstone, Isobel Yates, Anna Trapani, Joseph Kibbey, Roy Warner, Mary Ainsworth, Nora Docherty, Jean Johnstone, Alfonsus Valori, Mary Stukis, Francis Pangrazi, Constance Hardera, Bernard Prescott, Elizabeth Whiteford, Joseph Mate, Margaret Kingon-Rouse, Catherine Ruth Grizzell, Belinda O'Connor, Elizabeth Wilkinson, Barbara Dowey, Florence Scaife, Iris Chambers, John Bristow, John Boyle, Valerie Potkins, Aidan Fanning, Maurice Marshall, Brendan Collins, Kenneth Archer, Charles Kennedy, Zadislaw Siemaszko, John Barbour, Rita Cunningham, Edward Stratton, Sylvina Subdi, Anthony Higgins, Anne Busby, Ray Woolfe, Peter King, John Bishop

### August

Father Louis Coache, Father Michael Cresswell, Brother Joseph C.S.S.R., William Roser, Mrs Young-Bateman, Lucy Cheffers, Moira Campbell, Adolphine Rhead, Patricia Grimer, Mrs Maxwell, Irene Marshall, Mary Clarihew, Joseph Bolton, Amy Lynch, Mrs Mather, Joseph McAsey, John Galloway, Angela Cookson, Winifred Kenny, Nora Walsh, Catherine Livesey, Irene Bowman, Nora O'Brien, May Wood, Mary Davis, Winifred Conway, Elise Denning-Smitherman, May Holden, Geoffrey Backus, Francesco Trapani, James Havelock-Walker, Lilian Nicholson, James Glynn, Margaret Saunders, Reginald Hill, Anne Teresa Callaghan, North McIntyre, Sheila Tree, Mary Malloy, John Francis Corcoran, Mary Anne Tibbott, Theresa Couldery, Mary Maguire, Josephine Boyle, Mr H Farnworth, Aileen Grossmith, Cecil Russell, Winifred Walmesley, Vivian Tristram, Kathleen Baker, Edward Marchant, Rita McCarthy, Reginald Chapman, Anthony Codd, Catherine Derham, Mary Ellen Holland, Michael O'Connor, Xavier Craig, Daniel Daly, Douglas Campbell, Richard Holden, Joan Goodbam, George Campbell, Mary Proctor-Blagden, Doris Curwen, Tony Foster, Mary Griffin, Doreen Hurst, Anthony McLane, Kathleen Millington, Jane Philipps, Mary O'Hare, Jean Marie Szimjonka, Audrey Bocar, Arthur Whieldon, Mary Prendergast, Robert Allen, Anthony Beswick, Mary Tudor, Ralph Cowan, Peter Denning-Smitherman, Kathleen O'Brien, John O'Connor, Albert Edwards, Bryan Phipps, Cynthia Bettany, John McCarthy, Mary Mills, Michael Whitmarsh-Everiss, Margery Delafield, Jane Southgate, Maureen Donnelly, Peter Barry, Josephine Crosby, Iris O'Leary, Henry Connor, Elizabeth Mac Brádaigh, Rita Rowan

Requiescant in pace



Newly ordained priest, Rev. Joannes Rehm (in chasuble), and newly ordained deacon, Rev. Emmerich Jeindl (next to Bishop de Galarreta) after Rev. Rehm's First Mass at the Sacred Heart Seminary, Zaitskofen, Germany. Both ordinands are old-boys of St. Michael's School. Deo gratias.



Rev. Mr. Dominic O'Hart - another old-boy of St. Michael's - was also ordained deacon, but this was at St. Thomas Aquinas Seminary, Virginia, U.S.A. Deo gratias.



On the feast of St. Mark, Rev. Fr. Lawrence Barrett prayed for heavenly protection upon the grounds of St. Michael's School; then Rev. Fr. Thomas O'Hart decided to do some gardening.





Multi-tasking Rev. Fr. Barrett and Mrs. Annalisa Webb went back to work in the primary school after the lockdown.





The coronavirus crisis gave impetus to our audio-visual apostolate. From a standing start, an electric burst of innovation had the fathers recording sermons, live-streaming ceremonies and giving online instruction to the faithful. We were busier than ever before! Deo gratias.





Live-streaming at Holy Cross Church, Woking enabled us to show-off not only the exquisite beauty of our chapel, but also our A-team of altar servers and the burgeoning excellence of the choir. Many thanks are due to all who worked hard to make it possible. We intend to continue the live-streaming after the crisis. Please note: from July, Mass will be at 10:30am at Woking.



# July



## SUNDAY MONDAY

**5** 2 cl.  
**Fifth Sunday after Pentecost**  
*St. Anthony Mary Zaccaria, C.*

## TUESDAY

**6** 4 cl.  
**Feria**  
*St. Swithburg, Widow; Ely, Cambridge 699*  
*St. Thomas More, M.; beheaded on Tower Hill 1535*  
*Bl. Thomas A'eld & Ven. Thomas Webley, MM.; Tyburn 1585*

## WEDNESDAY

**7** 3 cl.  
**SS. Cyril & Methodius Bishops, Confessors**  
*St. Palladius, B. & C.; Scotland 440 (Aberdeen, 3 cl.)*  
*St. Hedda, B. & C.; Winchester 705 (Birmingham, Comm.)*  
*Translation of St. Thomas of Canterbury, B. & M.; (Cities of Canterbury and Portsmouth 3 cl.)*

**1** 1 cl.  
**FEAST OF THE MOST PRECIOUS BLOOD OF JESUS**  
*(Title of Cathedral; Westminster 1 cl.)*  
*Bl. Thomas Maxwell, M.; Tyburn 1616*

## THURSDAY

**2** 2 cl.  
**Visitation of The Blessed Virgin Mary**  
*(Comm. of SS. Processus & Martinian, Martyrs)*  
*Vens. Montford Scott & George Beesley, MM.; Fleet Street 1591*

## FRIDAY

**3** 3 cl.  
**St. Irenaeus Bishop, Martyr**  
*First Friday*  
*SS. Julius & Aaron, MM.; Caerleon 304 (Cardiff 3 cl.)*

## SATURDAY

**4** 4 cl.  
**BVM on Saturday**  
*First Saturday*  
*Bl. John Cornelius & Comp. and Bl. Hugh Green, MM.; 1594/1642 (Plymouth 3 cl.)*  
*BBL. Henry Abbot, William Andleby, Thomas Warcop & Edward Fullthrop, MM.; York 1597*

## 10

3 cl.  
**The Seven Holy Brothers Martyrs**  
**SS. Rufina & Secunda Virgins, Martyrs**

## 9

4 cl.  
**Feria**  
**SS. John Fisher, B. & Thomas More, MM.; 1535 (in England & Wales 1 cl.)**  
**Our Lady of Aberdeen (Patron of Diocese; Aberdeen 1 cl.)**

## 8

3 cl.  
**St. Elizabeth Queen of Portugal, Widow**  
**St. Withburga, V.; Dereham, Norfolk 743**  
**St. Morwenna, V.; 5th cent.**  
**St. Edgar, 1st King of England; Glasterbury 975**

## 7

3 cl.  
**St. Modwen, V. & Abs.; Burton on Trent 870**  
**Vens. George Nichols, Richard Yaxley, Thomas Belson & Humphrey Pritchard, MM.; Oxford 1589**

## 6

4 cl.  
**Feria**  
**St. Swithburg, Widow; Ely, Cambridge 699**  
**St. Thomas More, M.; beheaded on Tower Hill 1535**  
**Bl. Thomas A'eld & Ven. Thomas Webley, MM.; Tyburn 1585**

## 11

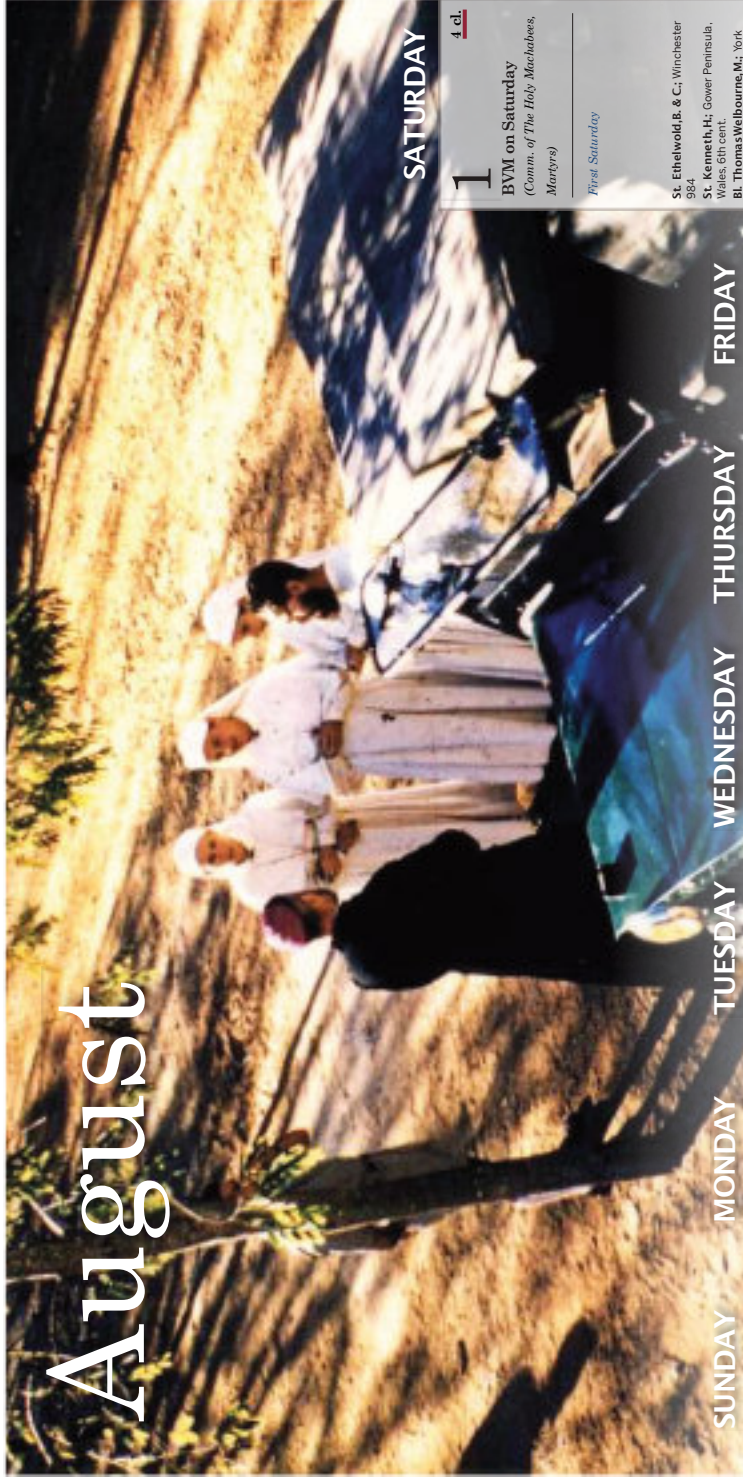
4 cl.  
**BVM on Saturday**  
*(Comm. of St. Pius I, Pope, Mar 697)*  
**St. Drostan, Ab. & C.; 7th cent. (Aberdeen, Argyll & The Isles 3 cl.)**  
**St. Oliver Plunket, B. & M.; 1681 (Clifton 3 cl.)**  
**Bl. Adrian Fortescue, M.; 1539 (Birmingham 3 cl.)**



|   |  |   |  |  |   |  |
|---|--|---|--|--|---|--|
| <p><b>12</b></p> <p>Sixth Sunday after Pentecost</p> <p><i>St. John Gaubilbert, Ab. SS. Nabor &amp; Felix, MM</i></p>   | <p><b>13</b></p> <p>Feria</p> <p><i>St. Mildred, V.; Isle of Thanet 725</i><br/> <i>SS. Brigid &amp; Maurus, Scotland 5th cent.</i><br/> <i>Bl. Thomas Tunstall, M.; Norwich 1616</i></p>  | <p><b>14</b></p> <p><b>St. Bonaventure</b><br/> <i>Bishop, Confessor, Doctor of the Church</i></p> <p><i>Bl. Richard Langhorne, M.; Tyburn 1679</i></p>   | <p><b>15</b></p> <p><b>St. Henry II</b><br/> <i>Emperor, Confessor</i></p> <p><i>St. Swithin, B. &amp; C.; 862 (Portsmouth 3 cl., Southwark Comm.)</i><br/> <i>St. Edith, Queen &amp; Widow; Pooleworth, Warwickshire 926</i><br/> <i>St. David, Ab.; 1080</i></p> | <p><b>16</b></p> <p>Feria</p> <p><i>(Comm. of Our Lady of Mount Carmel; Patron of Diocese; Safford 1 cl.)</i></p> <p><i>St. Helier, H. &amp; M.; Jersey 6th cent. (Fermouth, Comm.)</i><br/> <i>Ven. John Lion, M.; Osham 1598</i></p>   | <p><b>17</b></p> <p>Feria</p> <p><i>(Comm. of St. Alexis, Confessor)</i></p> <p><b>Apparition of the Sacred Image of Our Lady "in Portico"</b> (Cardiff Menoria 3 cl.)<br/> <i>St. Kenelm, King, Child &amp; M.; 10th cent. (Birmingham, Clifton Comm.)</i></p> | <p><b>18</b></p> <p><b>St. Camillus de Lellis, Confessor</b><br/> <i>(Comm. of St. Symphorosa and her Seven Sons, Martyrs)</i></p>   |
| <p><b>19</b></p> <p>Seventh Sunday after Pentecost</p> <p><i>St. Vincent de Paul, C.</i></p> <p><i>St. John Plessington, M.; Chester 1679</i><br/> <i>Ven. Antony Brody, M.; Newgate 1537</i></p>   | <p><b>20</b></p> <p><b>St. Jerome Emilian</b><br/> <i>Confessor</i><br/> <i>(Comm. of St. Margaret, Virgin, Martyr)</i></p> <p><i>Ven. John Hambley, M; Salisbury 1587</i></p>   | <p><b>21</b></p> <p><b>St. Lawrence of Brindisi</b><br/> <i>Confessor, Doctor of the Church</i><br/> <i>(Comm. of St. Praxedea, Virgin)</i></p>   | <p><b>22</b></p> <p><b>St. Mary Magdalen</b><br/> <i>Penitent</i></p> <p><i>SS. Philip Evans &amp; John Lloyd, MM.; Cardiff 1679</i></p>   | <p><b>23</b></p> <p><b>St. Apollinaris</b><br/> <i>Bishop, Martyr</i><br/> <i>(Comm. of St. Liboritis, Bishop, Confessor)</i></p>  | <p><b>24</b></p> <p>Feria</p> <p><i>(Comm. of St. Christina, Virgin, Martyr)</i></p>  | <p><b>25</b></p> <p><b>St. James the Greater, Apostle</b><br/> <i>(Comm. of Christopher, Martyr)</i></p>   |
| <p><b>26</b></p> <p>Eighth Sunday after Pentecost</p> <p><i>St. Anne, Mother of Our Lady (Titul. of Cathed.; Leeds 1 cl.)</i></p> <p><i>Bl. John Ingram, M.; Gateshead 1594</i><br/> <i>Bl. George Swallowell, L. &amp; M.; Darlington 1594</i><br/> <i>Ven. Robert Nutter &amp; Edward Thwing, MM.; Lancaster 1600</i></p> | <p><b>27</b></p> <p>Feria</p> <p><i>(Comm. of St. Pontalcom, Martyr)</i></p> <p><i>St. Joseph of Arimathea, C.; Glastonbury 82</i><br/> <i>Ven. Robert Sutton, M.; Saxford 1588</i><br/> <i>Ven. William Davis, M.; Beaumaris 1593</i></p> | <p><b>28</b></p> <p><b>SS. Nazarius &amp; Celsus, Martyrs, Victor I, Pope, Martyr</b><br/> <b>Innocent I, Pope</b></p> <p><i>St. Sampson, B. &amp; C.; Wales/France 604 (Cardiff 3 cl.)</i></p> | <p><b>29</b></p> <p><b>St. Martha</b><br/> <i>Virgin</i><br/> <i>SS. Felix, Pope, Simplicius, Faustinus &amp; Beatrice, MM)</i></p> <p><i>St. Ethelwulf, B. &amp; C.; Lindisfarne, Dunam 740</i></p>   | <p><b>30</b></p> <p>Feria</p> <p><i>(Comm. of SS. Abdon &amp; Sennen, Martyrs)</i></p> <p><i>St. Germanus, B. &amp; C.; 448 (Plymouth 3 cl.)</i><br/> <b>Bl. Edward Powell, Richard Fetherston &amp; Comp., MM.; 1540 (Cardiff Menoria 3 cl.)</b><br/> <b>Bl. Everard Hanse, M.; Tyburn 1531</b></p> | <p><b>31</b></p> <p><b>St. Ignatius of Loyola</b><br/> <i>Confessor</i></p> <p><i>St. John Boste, M.; Durham 1594</i><br/> <i>Ven. Nicholas Garlick, Robert Ludlam &amp; Richard Simpson, MM.; 1588</i></p>   | <p><b>32</b></p> <p><b>St. Ignatius of Loyola</b><br/> <i>Confessor</i></p> <p><i>St. Germanus, B. &amp; C.; 448 (Plymouth, Comm.)</i> (3-Aug; Cardiff Menoria 3 cl., 11-Aug; Westminster 3 cl.)<br/> <b>St. Necht, H; Glastonbury/Conwall 886</b></p> |



# August



## SATURDAY

**1**  
4 cl.

**BVM on Saturday**  
(Comm. of *The Holy Macchabees, Martyrs*)

*First Saturday*

**St. Ethelwold, B. & C.; Winchester**  
984  
**St. Kenneth, H.; Gower Peninsula, Wales, 6th cent.**  
**Bl. Thomas Welbourne, M.; York**  
1605

**8**  
3 cl.

**St. John Mary Vianney**  
*Confessor*  
(Comm. of *SS. Cyprianus, Largus & Smaragdus, Martyrs*)

**St. Oswald, King of Northumbria, M.; Shropps. 642 (Shrewsbury); Westminster 1100 (St. Dunstons); Middlesex 1100 (St. Nicholas); Lancashire 3 cl.; 11 Aug. Liverpool 3 cl.)**

## FRIDAY

**7**  
3 cl.

**St. Cajetan**  
*Confessor (Comm. of St. Donatus, Bishop, Martyr)*

**St. Claudia, Widow, Mother of SS. Praxedis & Pudentia; England/Rome 110**  
**Ven. Nicholas Postgate, M.; York**  
1679

## THURSDAY

**6**  
2 cl.

**Transfiguration of Our Lord Jesus Christ**  
(Comm. of *SS. Sixtus II, Pope, Felicianus & Agapitus, Martyrs*)

**St. Henry, B. & C.; Winchester 1171**

## WEDNESDAY

**5**  
3 cl.

**Dedication of the Church of St. Mary of the Snows**

**St. Oswald, King of Northumbria, M.; Shropps. 642 (Nottingham, Comm.)**  
**St. Thomas of Dover, M.; Dover 1295**

## TUESDAY

**4**  
3 cl.

**St. Dominic**  
*Confessor*

**Bl. William Horne, Ven. Edmund Brindholme & Ven. Clement Philpot, MM.; Tyburn 1540**

## MONDAY

**3**  
1 cl.

**Feria**

**St. Waltheof, Ab. & C.; Melrose, Scotland 1140**  
**Ven. Thomas Belchiam, M.; Newgate 1538**

## SUNDAY

**2**  
2 cl.

**Ninth Sunday after Pentecost**  
*St. Alphonsus Liguori, B. C. & D. St. Stephen I, P. & M.*

**St. Plegmund, B. & C., Canterbury**  
914



# Planner 2020

|     |       |   |
|-----|-------|---|
| Jul | 13-21 | Boys' Camp at St. Michael's, Burghclere CANCELLED   |
|     | 13-18 | Men's Ignatian Retreat, St. Saviour's House, Bristol  |
|     | 24-26 | Canterbury Pilgrimage CANCELLED   |
|     | 31-8  | Girls' Camp at Colleton Manor, Devon  |
| Aug | 3-8   | Women's Ignatian Retreat, St. Saviour's House, Bristol  |
|     | 21-23 | Youth Conference, St. Saviour's House, Bristol  |
| Sep | 3     | Feast of St. Pius X, Patron of the Society of St. Pius X  |
|     | 11    | Extended Walsingham Pilgrimage start at King's Lynn   |
|     | 12-13 | Walsingham Pilgrimage   |
|     | 23    | All day adoration at St. Michael's School, Burghclere   |
|     | 24    | Translation of the mortal remains of Archbishop Lefebvre to the crypt of the Church of the Immaculate Heart of Mary, Ecône, Switzerland |
| Oct | 24-26 | Lourdes Pilgrimage of thanksgiving for the 50th anniversary of the SSPX   |



A Mass Rock brought back into service in Ireland

# Mass Times

|                                  | JULY         |              |              |              | AUGUST        |               |               |               |               |               |
|----------------------------------|--------------|--------------|--------------|--------------|---------------|---------------|---------------|---------------|---------------|---------------|
|                                  | 5th          | 12th         | 19th         | 26th         | 2nd           | 9th           | 15th          | 16th          | 23rd          | 30th          |
| <b>Bingley</b>                   | ?            | ?            | ?            | ?            | ?             | ?             | ?             | ?             | ?             | ?             |
| <b>Bristol</b>                   | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100  | 0900<br>1100  | 0800<br>1830  | 0900<br>1100  | 0900<br>1100  | 0900<br>1100  |
| <b>Burghclere</b>                | 0730<br>0900 | 0730<br>0900 | 0730<br>0900 | 0730<br>0900 | 0730<br>0900  | 0730<br>0900  | 0715<br>1200  | 0730<br>0900  | 0730<br>0900  | 0730<br>0900  |
| <b>Colleton Manor</b>            | -            | -            | -            | -            | 8th<br>1130   | -             | -             | -             | -             | -             |
| <b>Edinburgh</b>                 | 1100         | 1100         | 1100         | 1100         | 1100          | 1100          | 1100          | 1100          | 1100          | 1100          |
| <b>Gateshead</b>                 | 1100         | 1800         | 1800         | 1800         | 1800          | 1800          | 0800          | 1800          | 1800          | 1800          |
| <b>Glasgow</b>                   | 1030         | 1030         | 1030         | 1030         | 1030          | 1030          | 1100          | 1030          | 1030          | 1030          |
| <b>Groombridge</b>               | 0830         | 0830         | 0830         | 0830         | 0830          | 0830          | 1100          | 0830          | 0830          | 0830          |
| <b>Herne</b>                     | 1230         | 1230         | 1230         | 1230         | 1230          | 1230          | -             | 1230          | 1230          | 1230          |
| <b>Jersey</b>                    | -            | -            | -            | -            | -             | -             | -             | -             | -             | -             |
| <b>Leicester</b>                 | -            | -            | ?            | ?            | ?             | ?             | ?             | ?             | ?             | ?             |
| <b>Liverpool</b>                 | 1300         | 1300         | 1300         | 1300         | 1300          | 1300          | -             | 1300          | 1300          | 1300          |
| <b>London<br/>(St. Joseph)</b>   | 1100<br>1230 | 1100<br>1230 | 1100<br>1230 | 1100<br>1230 | 1100<br>1230? | 1100<br>1230? | 1100<br>1230? | 1100<br>1230? | 1100<br>1230? | 1100<br>1230? |
| <b>London<br/>(Wimbledon)</b>    | 0800         | 0800         | 0800         | 0800         | 0800          | 0800          | 0715          | 0800          | 0800          | 0800          |
| <b>Manchester</b>                | 0930         | 0930         | 0930         | 0930         | 0930          | 0930          | 1230          | 0930          | 0930          | 0930          |
| <b>Middlemarsh /<br/>Holnest</b> | 1700         | 1700         | 1700         | 1700         | -             | 1700          | -             | 1700          | 1700          | 1700          |
| <b>Portsmouth</b>                | 1130         | 1130         | 1130         | 1130         | 1130          | 1130          | -             | 1130          | 1130          | 1130          |
| <b>Preston</b>                   | 0930         | 0930         | 0930         | 0930         | 0930          | 0930          | 1215          | 0930          | 0930          | 0930          |
| <b>Rhos-on-Sea</b>               | ?            | ?            | ?            | ?            | ?             | ?             | ?             | ?             | ?             | ?             |
| <b>Taunton</b>                   | 1100         | 1100         | 1100         | 1100         | 1100          | 1100          | 1130          | 1100          | 1100          | 1100          |
| <b>Woking</b>                    | 1030         | 1030         | 1030         | 1030         | 1030          | 1030          | 1030          | 1030          | 1030          | 1030          |

"?" means go to [fssp.x.uk/en/schedules-great-britain-scandinavia](https://fssp.x.uk/en/schedules-great-britain-scandinavia)

# Mass Centres

## DISTRICT HOUSE

Saint George's House  
125 Arthur Road  
Wimbledon SW19 7DR  
Tel: 0208 946 7916  
district@fsspx.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@fsspx.uk

### Resident:

Rev. Fr. Sebastian Wall (Prior)  
Rev. Fr. Anthony Wingerden

### 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 CsxR  
Br. Louis-Marie CsxR

## 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@fsspx.uk  
Tel: 0117 977 5863

### Resident:

Rev. Fr. Philippe Pazat (Prior)  
Rev. Fr. John McLaughlin  
Sr. Marie-Charbel JssR  
Sr. Mary Joseph JssR

### BURGHCLERE

Saint Michael's School Chapel  
Harts Lane, Burghclere, Hants RG20 9JW  
Tel: 01635 278 137/173  
headmaster@sanctusmichael.com

### Resident:

Rev. Fr. John Brucciani (Headmaster)  
Rev. Fr. Lawrence Barrett  
Rev. Fr. Reid Hennick  
Rev. Fr. Thomas O'Hart  
Br. Ignatius  
Br. Gerard Mary CsxR

### 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: 01772 562428

### 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 562 428

## **MIDDLEMARSH / HOLNEST**

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

## **PORTSMOUTH**

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

## **PRESTON**

St. Mary's House  
12 Ribblesdale Place, Preston PR1 3NA  
Tel: 01772 562 428  
stmmarys@fsspx.uk

### **Resident:**

[Rev. Fr. Vianney Vandendaele \(Prior\)](#)

[Rev. Fr. Gary Holden](#)

Our Lady of Victories Church  
East Cliff, Winckley Sq, Preston PR1 3JH

## **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 LL28 5AA,  
Tel: 01492 582586

## Jersey

Saint Nicholas Centre, Greve d'Azette  
St. Clement, Jersey  
Tel: +44 1534 857 186

## 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. Gary Holden  
thirdorder@fsspx.uk

### **ARCHCONFRATERNITY OF ST. STEPHEN**

Rev. Fr. Lawrence Barrett  
Mr. Richard Cullen  
acss@fsspx.uk

### **EUCCHARISTIC CRUSADE**

Rev. Fr. Vianney Vandendaele  
hostia@fsspx.uk

### **MILITIA IMMACULATAE**

Rev Fr. Robert Brucciani  
Mr. Howard Toon  
militia-immaculatae-1.org  
mi@fsspx.uk

### **ST. RAPHAEL'S HOMESCHOOL & OL FATIMA CORRESPONDENCE CATECHISM COURSE**

Miss Monica Marshall  
straphaelshomeschool@fsspx.uk

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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.