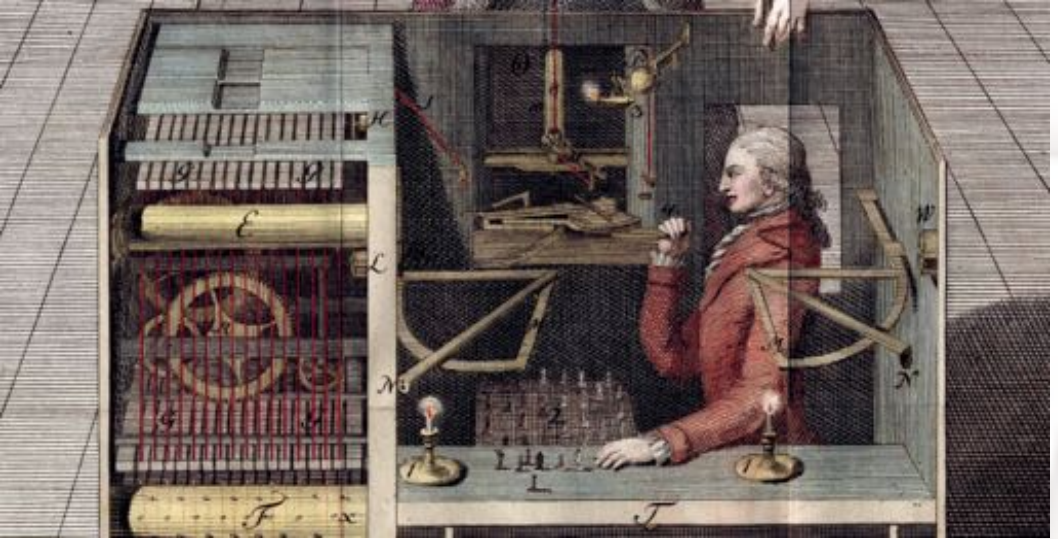




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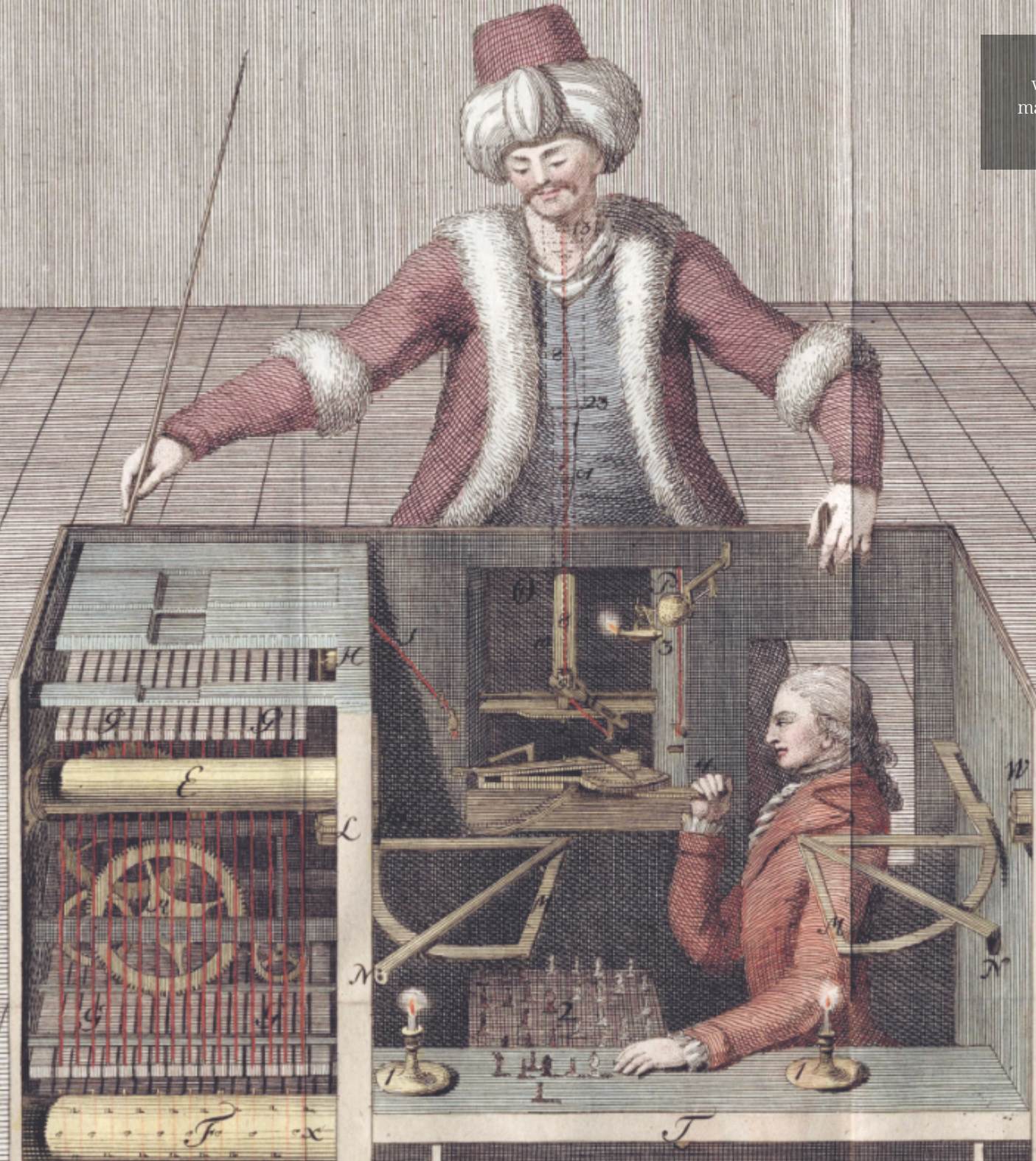
# Ite Missa Est

Artificial Intelligence



Illustration proposing to explain the workings of a fraudulent chess-playing machine known as the Mechanical Turk,

Joseph Racknitz, 1789





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# Ite Missa Est

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# Artificial Intelligence

Is it real?

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**Rev. Robert Brucciani, District Superior**

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## Artificial Intelligence and its claims

Artificial intelligence (AI) is the current thing in the IT (Information Technology) world. AI is the name given to the capability of a computer programme to process complex inputs and yield useful outputs to mimic an intelligent human being. A user can put questions to a computer running an AI programme, and the computer will reply in a conversational way. The more sophisticated programmes can answer complex questions, create computer programmes, summarise texts, compose music, draw pictures, and even write sermons when asked to do so in the right way. It is like science fiction.

The zeitgeist has it that man has finally created machines that have intelligence, and some even claim that we are witnessing a pivotal moment in the history of mankind: the beginning of the end of the human race as an organic species and its birth as a digital species. Man is about to transcend his limiting material existence with his localised and decaying physical body to take up a new order of existence in the digital realm where he can be omnipresent and eternal!

Here is an AI programme's response to the question What is AI?: "Artificial intelligence refers to the simulation of human intelligence processes by computer systems, including learning, reasoning, and self-correc-



*La radio à l'école*  
Françoise Foliot, c. 1900

tion.” Not logically perfect, but not incomprehensible. But is it true?

## Can machines think?

AI will undoubtedly transform many aspects of our lives in the future—for better in some cases and for worse in perhaps more—but can machines really be intelligent? The short answer to this question is of course not, for computers and programmes are material beings, whereas the intellect and its operations are spiritual. Spiritual beings can produce material effects, but material beings cannot produce spiritual effects. As G. K. Chesterton might say:

“A man, with a plan of a castle in his mind, might build the castle in stone with great

labour, but the castle would never thank him for it.”

A longer answer might consider the nature of intelligence and the nature of computing, and then demonstrate that no amount of number crunching can arrive at a universal principle (such as the first principle of reasoning: “it is impossible for a being to be and not to be at the same time and in the same way”), and no amount of manipulated data can yield a single reasoned conclusion. AI programmes just give you the most probable combination of words in response to your input. As one tech reviewer said of AI programmes:

“Some out there think AI chatbots ‘think’, can learn, or at least they fact-check their an-





swers. Nope. They don't. Today's AI programs are just very advanced, auto-complete, fill-in-the-blank engines. You've been using their more primitive ancestors in your email clients and texting programs to help clean up your spelling for years." (*The Register*)

## Why some believe that machines can think?

One reason why people believe that machines can think is because they are unaware of the spiritual order of being. Man has a spiritual soul with spiritual faculties to know and to love, but because all inputs into his spiritual faculties arrive through his material senses, and all outputs to the world require his physical faculties, he can easily fall into thinking that his intellect is also material, just like his senses and his faculties, and just like his computer.

Not only might men overlook the spiritual order because they are mostly aware of the material within themselves, they exist in a world that hides them from the spiritual. C. S. Lewis tells a story that can be used to highlight this truth in an essay entitled "Transposition":

"Let us construct a fable. Let us picture a woman thrown into a

dungeon. There she bears and rears a son. He grows up seeing nothing but the dungeon walls, the straw on the floor, and a little patch of the sky seen through the grating, which is too high up to show anything except sky.

"This unfortunate woman was an artist, and when they imprisoned her she managed to bring with her a drawing pad and a box of pencils. As she never loses the hope of deliverance, she is constantly teaching her son about that outer world which he has never seen. She does it very largely by drawing him pictures. With her pencil she attempts to show him what fields, rivers, mountains, cities, and waves on a beach are like.

"He is a dutiful boy and he does his best to believe her when she tells him that that outer world is far more interesting and glorious than anything in the dungeon. At times he succeeds. On the whole he gets on tolerably well until, one day, he says something that gives his mother pause. For a minute or two they are at cross-purposes. Finally it dawns on her that he has, all these years, lived under a misconception. "But," she gasps,



“you didn’t think that the real world was full of lines drawn in lead pencil?” “What?” says the boy. “No pencil marks there?” And instantly his whole notion of the outer world becomes a blank. For the lines, by which alone he was imagining it, have now been denied of it.”

(C.S. Lewis, *The Weight of Glory: A Collection of Lewis’ Most Moving Addresses*)

To the boy imprisoned in a cave, nature was a blank; to modern man imprisoned in a materialist world, the spiritual order is a blank; neither have the means of imagining what is missing. Just as nature was only an arrangement of lines to the boy, to modern man both computers and human beings are only complex systems made of different materials. So, if men can think, says modern man, then why not computers?

Another reason why modern man might believe that computers can think is loneliness. Lonely people project human qualities upon the pets they adopt. They do the same for the computers they interact with. They want to sympathise and have sympathy, they want to love and be loved. They are all too ready to interpret the wagging tail or the purring caress as expressions of love from their pets, and they are all

too ready to believe in the charming conversation as real friendship from their computer.

Finally, man might be ready to believe in the intelligence of machines because he yearns for transcendence. By his nature, there gnaws a suspicion that there is something better than this earthly life lived in a metaphorical cave of matter. He wishes to leave the muddy earth and soar into open skies to escape the bonds of space and time. He needs there to be a spiritual order, but deprived of the tools to discern it himself, or in rebellion against the spiritual order revealed to him by true philosophy and Revelation, he accepts the substitute on offer, or tries to create it himself. He wants computers to think because he wants to break free from matter and, sometimes, even from God.

## Lesson for us

“Thou hast made us for Thyself,  
O Lord, and our heart is restless  
until it finds its rest in thee.”  
(St. Augustine)

In the face of all the materiality of experience, all the inexpressibility of the spiritual, all the loneliness of our modern world, and our impatience for transcendence, let us not be distracted by the material and





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harken to the spiritual. Man is unique among the creatures because he stands astride the material and the spiritual orders, but his perfection is in the spiritual, not to the exclusion of the material, but to the perfection of both. This spiritual perfection is not natural, but supernatural; it is a gift of God by sanctifying grace.

We should use machines, even AI programmes, but recognise them for what they are—soulless machines—and use them only in order to attain our ultimate perfection, which is in the beatific vision of God.

In this time after Easter, let us rejoice that our God has come to save us. We can now escape from the dark cave of a life without supernatural grace and begin to see what we were hitherto unable to imagine.

In Jesu et Maria,  
Rev. Robert Brucciani

## News

### **Ordinations**

Please keep Rev. Joseph Budds of Cork and Mr. Niall Bergin of Tipperary in your prayers. They are preparing for ordination to the priesthood and diaconate respectively at St. Thomas Aquinas Seminary on 16 June 2023.

### **Professions**

On Quasimodo Sunday, at the novitiate of the Sisters of the Society of St. Pius X in Ruffec-le-Château, France, 120 sisters gathered for the taking the habit and profession ceremonies. During the Pontifical Mass celebrated by Bishop Fellay, five postulants received the religious habit, two novices pronounced their first vows and two sisters made their perpetual vows. Among those pronouncing first vows was Sr. Marie Placide, niece of Fr. David Sherry. (See pp 34–35 for photos). She is the first Society Sister from the District. May many more follow.

### **Building the Church**

The spiritual edifice of the Mystical Body of Christ is perfect in itself, but the physical edifice is always a work in progress. The new St. Michael Archangel Chapel is nearing completion and it actually looks better than the architectural drawings (usually it's the other way round)! The project costs look like they will reach £3.1 million.

A large project to replace the roofs at Holy Cross, Woking is now underway. This project will cost £400,000 in total. Later this year, we also hope to start work on the roofs of St. Saviour's House in Bristol if we have any money left.

To sign up for the Chartres Pilgrimage, Canterbury Pilgrimage and all other summer events, visit [fsspx.uk/en/news-events/events/all](http://fsspx.uk/en/news-events/events/all)





“Give me a lever long enough and a fulcrum on which to place it, and I shall move the world.”

*Archimedes*

Domenico Fetti, 1620





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# Natural Intelligence

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Rev. François Laisney

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If anyone says that there can be “artificial intelligence”, this person is not intelligent, because he does not even know what intelligence is!

In our enquiry into so-called “artificial intelligence”, we ought to consider first of all what knowledge is in general and then what intelligence is. We should consider the acts of the intelligence, then its nature, and conclude with its only possible cause: God. Only God, the Supreme Intelligence, can make intelligences.

## Knowledge

When we open our eyes, we see what was already there before we opened our eyes, assuming our senses work well—if they don’t, through some disease or natural defect, then we see less or not at all, but it would be wrong to say that we see something else.

Thus, when we open our eyes, we learn about what is out there: we *learn* external realities, we do not *make* them; we learn the truth; we do not make the truth.

All this is plain common sense, yet some modern philosophies reject it and claim that we only know our own sensations, and nothing further. Their claim is false: sensation is that *through which* we know the *thing*: the object that causes them. *What* we see is not the image in our retina but, through that image, it is the thing itself before our eyes; what we hear is not the vibration of the little bones in the ear but, through that vibration, the actual object that causes it: immediately the vibration of the air (sound) and through it the object that causes that vibration (e.g. a musical instrument, a voice, etc.).



What is true at the level of our senses is also true at the level of our intelligence: *what* we know is not the idea but, *through that idea*, the *thing itself*.

To know something is to be informed about that thing, somehow to possess the form of that thing. But this is not *material information*, since *matter* is informed by *a form* or *an act*. Material information happens when a certain *matter* (material cause) receives a certain *shape* or *form* (formal cause), put in it by an *agent* (efficient cause) for a certain purpose (final cause). That material information is not knowledge at all.

Knowledge happens when an act or form is possessed, not by matter, but by another act! The impression made in the organs of our senses by the exterior object is the *means by which* we know the exterior object: the exterior object actualises our sense (impresses colour on our retina, sound in our ears, etc.) and *through this act we know the thing itself*. Knowledge is achieved in that second step, not in the first. That second step is what is lacking in merely material information.

Let us give some examples. The camera receives the image of that which was in front of it, but has no knowledge of those things whose image it receives. The book receives the printing of letters and/or other signs (e.g. pictures), but the book itself has no knowledge of what is printed on it: not only no knowledge of what the writing

signifies, but even of the fact that there is writing on it. There is no higher science than the knowledge of God's words, yet a Bible has no knowledge of it at all! Thus, St. Paul said: "the letter killeth, the spirit quickeneth" (2 Cor 3:6). There is no life in a printed letter!

When a dog brings the newspaper to his master, the dog has more knowledge than the newspaper! The newspaper has absolutely no knowledge of what is printed on it. Whether one writes on paper or on computer chips, there is no difference in knowledge: neither does the paper know what is written on it, nor does the computer chip have any idea of what a wire being on or off (representing a one or a zero—i.e. a bit) means. Both are tools for humans to exchange information by putting a *sign* of it on paper or on computer chips. Spoken or written language is a *sign* of ideas. The sign itself has no knowledge; but it signifies for the person who reads it certain ideas, which themselves relate to things.

The computer chip has one advantage for the man who uses it, it can be programmed, reacting to electric current and difference of voltage; with the speed of electricity and the miniaturisation of circuits, a (huge number of) computer chips become a powerful tool for the user—yet, essentially, the tool still knows nothing of what is going through it: whether the data that goes through it represents geographical data, financial data, cinemato-





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graphic data, or simply text, it is still a (complex) set of wires switched on or off—absolutely devoid of any knowledge whatsoever.

With intellectual knowledge comes freedom, as I will show below. It is quite evident that computers follow the laws of electricity and electromagnetism *out of necessity*: they have no freedom whatsoever. Even when “generating random numbers” they use deterministic algorithms from external circumstances (which are not controlled either by the computer or by the programmer, such as atmospheric data, etc.). Prof. Mads Haahr writes:

“A computer follows its instructions blindly and is therefore completely predictable. (A computer that doesn't follow its instructions in this manner is broken.)”<sup>1</sup>

The computer itself has no freedom. Therefore, it has no intelligence. It does not even have sensitive knowledge: it knows absolutely nothing.

## Intelligence

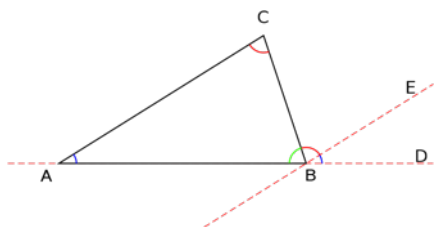
If we compare ourselves with animals, we find that there are animals that see better than we do (eagles), that hear and smell better (dogs), that run faster (horses), that are stronger (lions), that swim better, that fly, etc. Yet, by our mind we can surpass them: we make telescopes and microscopes that can see farther or smaller things than any animal can; we make radar that can catch waves that no animals

can catch; we make trains that can run faster than any animal; we can defend ourselves with guns better than any animal; we can make planes that can fly farther, higher and faster than any bird; we can make submarines that can dive deeper than any fish... We can even make rockets that can go to the moon, a feat that no animal has ever attempted!

We do all that with our intelligence. It is thus quite clear that we surpass animals by our intelligence. So, what is so special with our intelligence?

To answer that question, it is useful to compare *intellectual* and *sensible* knowledge. Because we are composed of body and soul, when we think, we use our senses and our intelligence together: we know through images and ideas (I here take the word *image* to mean any sensitive representation: visual, auditive, tactile, etc.). So, what is the difference between them?

Let us take a simple example from plane geometry: what is the sum of the three internal angles of a triangle? When asked, most people will know the answer:  $180^\circ$ . But can they prove it? Well, first we draw one triangle  $ABC$ ; then we extend  $AB$  to form  $BD$  and draw  $BE$  parallel with  $AC$ ; finally we mark the alternate interior angles ( $BCA = CBE$ ) and the corresponding angles ( $CAB = EBD$ ); hence  $ABC + BCA + CAB = ABC + CBE + EBD = ABD = a \text{ flat angle: } 180^\circ$ .



Now this is only one image;<sup>2</sup> how can I conclude this is true for all triangles? The image is particular; yet the reasoning does not apply only to the image, but rather to the idea of a triangle, which is not particular but rather general. It applies to all triangles: it is *one general* idea *abstracted* from *particular* triangles. Because the reasoning is with the general idea, the conclusion is valid in all its generality: for all triangles (in plane geometry).

We *see*—with our intelligence—the general idea *in* the particular image. By abstraction—the first act of the intelligence—we grasp these general ideas from our sensitive experiences. Then, with judgement, we associate the ideas that fit together. Then, with reasoning, logically ordering our ideas, we draw conclusions from premises. These are the activities of the intelligence and they are far reaching: in fact, our intelligence is open onto all Being: *Ens et verum convertuntur*—“Anything that *is* can be understood.”

Our senses cannot reflect on their own selves (we cannot “see our sight”), but our intelligence can both know the activity of our senses, and even reflect on its own activities. From

the beginning of mankind, man has reflected on this activity of his intelligence, and philosophers of old had already found much truth about our intelligence, which our proud modern scientists have ignored.

Now, a very important syllogism will reach a very important conclusion:

**Major:** Every material thing is particular.

**Minor:** Our ideas are not particular but general.

**Conclusion:** Therefore, our ideas are not material: we call them *spiritual*.

In order to be able to have *spiritual* ideas, our intelligence itself must be spiritual, and hence the soul that is the subject of our intelligence ought to be spiritual. Thus, we understand that we are able to know truths that are above time: they were *always* true, such as mathematical theorems.

Moreover, our intelligence being open to the universality of being, the affection that follows it (our will) is open to the universality of goodness: hence only unlimited, infinite goodness can determine our will. When we see God, we are so drawn by Him, Who is infinite Goodness, that we love Him above freedom, by a wonderful necessity: we are rapt in the Love of God. In front of a limited good, our will can always consider what is lacking to it, and thus not to choose it: we are free to love it or not. Freedom goes with intelligence. Destroy true intelligence and you des-



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troy human freedom. As explained above, computers are not free.

The ancients knew these truths about our intelligence (and freedom). We are not more intelligent than they. To verify this, one need only consider the achievements of ancient Greek geometry, such as the works of Archimedes or the *Conics* of Apollonius of Perga. Their intellectual achievements are proofs against the theory of evolution!

## Artificial intelligence?

We can only transform existing things; we are not able to make intelligences, new spiritual beings. Not even angels can do that: only God can create intelligence. Hence, at the conception of every child, there is an act of God giving him intelligence, though he will only be able to use that faculty when the senses will be developed, as tools of the intelligence. No man can create a true intelligence.

So-called “artificial intelligence” is only a powerful computer, a tool which can sort and sift, compare and group huge amounts of data. The electricity runs through its circuits at a huge speed, but in a deterministic way, and not *knowing* in the least what is happening to itself.

Those who pretend that this is real intelligence practically reduce our own intelligence to a similarly deterministic machine, destroying freedom and merit. The differences between one

man and another would be the result of determinism. Or of blind chance. (Even then, “chance” would only be the fact of our not being able to calculate events of such complexity, of such a great multitude of particles). Einstein would only be the product of determinism or chance, with no merits to his studies; the Saints would also be the product of determinism or chance, with no merit to their virtues.

“Artificial intelligences” are mere machines, yet powerful machines because of the amount of data they can process at great speed. They can become very dangerous machines in the hands of the power-hungry. They can also become deceitful means for common people, dangerous especially for students who would use them to bypass personal reflection. There is nothing more important than developing *true intelligence*, with the love of the truth and honesty, together with humility, facing reality and truth.

Notes

1. [www.random.org/randomness](http://www.random.org/randomness)
2. [https://commons.wikimedia.org/wiki/File:Triangle\\_sommeangles\\_Amiot.svg](https://commons.wikimedia.org/wiki/File:Triangle_sommeangles_Amiot.svg)





*The Baptism of Christ*  
Joachim Patinir, c. 1515



# Baptism ad libitum?

Matters Arising

**Rev. Nicholas Mary C.Ss.R.**

*Fr. Nicholas Mary answers topical questions in the light of moral theology and canon law.*

Concerned grandparents ask:

“To our great sorrow, our married children have lapsed from the Faith, and have not had their own children so much as baptised, let alone brought up as Catholics. Would it be advisable, should the opportunity present itself, to baptise our grandchildren secretly ourselves?”

Sadly, the situation described by these faithful grandparents is only too common today. How great is the distress of older Catholics who see their children turn away from the Faith, or at least from its practice, failing to pass it on to the next generation! Nonetheless their own presence in the lives of their children and grandchildren is of the utmost worth, and by their prayers,

counsel and example, much is achieved for the salvation of souls. Even if advanced years were to offer nothing other than this noble work, then they would nonetheless be blessed by the immense value of time spent in bringing subsequent generations to the knowledge, love and service of Almighty God.

Having said this, it would certainly not be permitted secretly to baptise one's grandchildren (or any other infants) unless they were in clear and present danger of death.<sup>1</sup>

Whilst “an infant of Catholic parents, indeed even of non-Catholic parents, may in danger of death be baptised even if the parents are opposed to it”, and in such a “case of necessity any person with the right intention<sup>2</sup> confers baptism licitly”, the Church's law further stipulates that:

“For an infant to be baptised lawfully it is required: 1° that the par-



ents, or at least one of them, or the person who lawfully holds their place, give their consent; 2° that there be a well-founded hope that the child will be brought up in the Catholic religion. If such hope is truly lacking, the baptism is, in accordance with the provisions of particular law, to be deferred and the parents advised of the reason for this.”<sup>3</sup>

This means that the consent of at least one parent or guardian as well as the well-founded hope that the child will later be brought up as a Catholic are required outside of the danger of death, and that we may not take the law into our own hands even though our motivation is excellent.

That parents have the authority to act on behalf of their children before the latter can act on their own behalf is a matter of natural justice. For the same reason that Christian parents can have their children baptised without having to wait until they are able to consent, unbaptised parents can refuse to have them baptised. St Thomas Aquinas explains:

“The children of unbelievers either have the use of reason or they have not. If they have, then they already begin to control their own actions, in things that are of Divine or natural law. And therefore of their own accord, and against the will of their parents, they can receive baptism, just as they can contract marriage. Con-

sequently such can lawfully be advised and persuaded to be baptised. If, however, they have not yet the use of free will, according to the natural law they are under the care of their parents as long as they cannot look after themselves. For which reason we say that even the children of the ancients ‘were saved through the faith of their parents’. Wherefore it would be contrary to natural justice if such children were baptised against their parents’ will; just as it would be if one having the use of reason were baptised against his will. Moreover, under the circumstances, it would be dangerous to baptise the children of unbelievers; for they would be liable to lapse into unbelief, by reason of their natural affection for their parents. Therefore it is not the custom of the Church to baptise the children of unbelievers against their parents’ will.”<sup>4</sup>

In his encyclical on Christian Education, Pope Pius XI teaches that all will find in the Catholic Church “the protection of family rights, thereby illustrating that harmony with which God has ordered all things.” He elucidates:

“The Church is indeed conscious of her divine mission to all mankind, and of the obligation which all men have to practise the one true religion; and therefore she never tires of defending her right, and of reminding parents of their duty, to have all Catholic-born



children baptised and brought up as Christians. On the other hand, so jealous is she of the family's inviolable natural right to educate the children, that she never consents, save under peculiar circumstances and with special cautions, to baptise the children of infidels, or provide for their education against the will of the parents, till such time as the children can choose for themselves and freely embrace the Faith.<sup>5</sup>

Let us here note the difference between the situation of the children of those deemed “infidels” (here used in its ecclesiastical sense to refer to all the unbaptised) and the offspring of the baptised (be the latter practising or lapsed Catholics, or schismatic or heretical non-Catholics). Whereas unbaptised parents have the “inviolable natural right” to refuse the baptism of their underage children, the latter do not. Rather they have a duty to have them baptised and brought up as Christians. Catholics who have lapsed, or who have fallen into heresy and schism, should be exhorted to return to the practice of their Faith, and encouraged and helped to fulfil their duty with regard to their children. Baptised Christians who are born in heresy and schism, however, though technically subject to the Church's laws, are nonetheless treated as the infidel in this regard; i.e. as being able to refuse permission for their children's baptism. Even in the case of lapsed Catholics the Church's law requires parental consent; not because Cathol-

ics could ever have a right not to fulfil their duty, but because practically this consent is necessary in order to assure a Catholic upbringing.

In other words, outside the danger of death, the Church only permits the baptism (whether public or secret) of children whose parents or guardians evince a well-founded hope that the child will be brought up in the Catholic religion. The hope need not be based on the state of the home itself. With at least the minimal cooperation of parents or guardians who are themselves indifferent to religion, access to children by a faithful godparent, grandparent or anyone else might be guaranteed, and baptism may proceed. Failing any such realistic hope for what baptism in turn makes necessary (instruction in faith and morals, access to the sacraments, etc.), such children may not be baptised until such time as they are free agents themselves.

Even then, Fr Halligan notes:

“Although the children of infidels have a right to receive baptism contrary to parental will, if they have reached the use of reason and are properly instructed and disposed, yet circumstances indicating impending harm to the individual or to the Christian community may advise a postponement. However, the Church does not approve of an indefinite delay in receiving baptism, since such souls receive from the teaching and the sacraments of the Chris-



tian religion more benefit of soul and support in final perseverance than from any trial of their resolve through delay of the sacrament.”<sup>6</sup>

Finally, whether lawfully or unlawfully, should someone secretly have baptised a child, then this must be reported to one’s parish priest or equivalent by that person (or by another person aware of the situation if they do not do this). The validity of the baptism must be investigated and the fact that the child is certainly or doubtfully baptised must be duly recorded by the Church. In due course, the child’s parents must be notified and urged to permit its Catholic upbringing. If that is not possible, then the child himself or herself must be informed later on, and encouraged to embrace the Faith. It must also be explained that the fact of baptism has consequences for the validity of marriage later on.

Let all of this remind us what a precious thing the sacrament of baptism is; how great its dignity is, and how important the duties are which it imposes. Let us all, accordingly, pray for the Catholic family, so fiercely under attack in the modern world, and for Catholic grandparents, whose mission today is more essential than ever. †

### Notes

1. Dominican moralist Fr. Nicholas Halligan writes that baptism is not deemed to be *necessary* in this legal sense:

“...unless the child is in proximate, certain and personal danger of death, when out of charity one *must* baptise him (at least secretly); thus the fact of a contagious disease breaking out is not sufficient cause to baptise unless the child has been affected by the disease. Even in such danger of death, baptism must be omitted, if hatred of the infidels (especially of Mohammedans) would be aroused and even persecution of the Church incited, e.g. in mission lands; prudence demands that the benefit of one soul be sacrificed and left to God’s mercy for the sake of the common welfare of the Church and of many other souls. If the danger of death is only probable but not certain, baptism *may* be administered. In doubt whether the child of infidels who is in danger of death, and who cannot be instructed, has reached the use of reason, he should be instructed as well as possible, otherwise baptised conditionally, when the doubt regards his will or desire to be baptised.”—N. Halligan, O.P., *The Administration of the Sacraments* Cork, 1963 (Mercier Press) p. 42.

2. By “right intention” is here meant the objective intention of the person administering the sacrament to do what the Church does, or what Christians do in baptism. It does not refer to the subjective intention motivating the person in undertaking the action. Since anyone can validly baptise in an



emergency, it suffices that their intention correspond to that of the Church objectively. Thus the Catholic mother who has just given birth to a baby whose life is in danger, and who is too weak to baptise her child herself, might ask a Muslim doctor or atheist nurse attending her to perform an emergency baptism according to her instructions. The intention of the obliging Muslim or atheist would simply be to do that which the woman requests, which in turn would correspond objectively to the intention of Our Lord and His Church; valid baptism would result.

3. Canons 861 §1 and 868 in the present code. The corresponding canons in the 1917 code are 742, 750:

“§1. The infant of infidels, even over the objections of the parents, is licitly baptised when life is so threatened that it is prudently foreseen that death will result before the infant attains the use of reason.

“§2. Outside of danger of death, provided provision is made for Catholic education, [an infant] is licitly baptised: 1° If the parents or guardians, or at least one of them, consents; 2° If the parents, that is, father, mother, grandfather, grandmother, or guardians are no more, or have lost their rights over [the infant] or cannot in any way exercise it...”—Translation of the 1983 code here [\[canonici/cic\\\_index\\\_en.html\]\(#\)](http://www.vatican.va/archive/cod-iuris-</a></p></div><div data-bbox=)

“751: “Generally the norms specified in the above canons are to be observed whenever it is a case of the baptism of the infant of two heretics or schismatics, or of two Catholics who have fallen into apostasy, heresy, or schism...”  
—Translation of the 1917 code in: Dr Edward N. Peters (ed.), *The 1917 or Pio-Benedictine Code of Canon Law in English translation with extensive scholarly apparatus* (Ignatius Press, San Francisco, 2001).

4. St. Thomas Aquinas, *Summa Theologica*, III Q. 68, Art. 10 (English Dominican translation).

5. *Divini Illius Magistri*, 39. Translation here: [www.vatican.va/content/pius-xi/en/encyclicals/documents/hf\\_p-xi\\_enc\\_19370319\\_divini-redemptoris.html](http://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19370319_divini-redemptoris.html)

6. *Ibid.* p. 43.



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# May, the month of the Immaculata

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Originally published in the “Knight” bulletin April–June 2021 (N° 24)

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Our Lady is the Queen of Heaven and Earth and, at the same time, our Mother. We enter the month of May with this conviction, and it becomes more deeply rooted in us when we leave it, strengthening our faith and increasing our fortitude. May teaches us to love Mary Most Holy for the glory she rightly possesses and for all that she represents in the plans of the Divine Providence. It also teaches us to be more constant in our filial union with Mary.

During the month of May — the month of Mary — we feel a special protection of Our Lady that extends to all the faithful; we feel a special joy that shines on us and illuminates our hearts expressing the universal certainty of Catholics that the indispensable patronage of our heavenly Mother becomes even more tender, more loving and more full of visible mercy and exorable condescendence during her month of May.

What St. Maximilian wanted each of the Knights to do during May

The month of May is her month, dedicated in a special way to her veneration.

How can we possibly show our love, then? Shall we confine ourselves to ardent feelings and loving words?

No, we shall not. It would be far too little.

She must be the Queen of every heart. To win over to her the hearts of all and each person individually: that is our task, especially in this her month.

How can we do it?

First of all, by entrusting every task we undertake to her, particularly when it comes to winning souls for her.



What else?

No chance should be wasted in engendering devotion and love toward her and to ensure that as many souls as possible take part with us in the May service, either in church, or for those who live too far away, before small shrines or before the sacred images placed along the roads.

And what else?

Some small mortification should be suffered for the following intention: that she may reign in the hearts of everyone, but especially of those whose conversion we are now undertaking.

And what else?

Every “Knight” bulletin promotes veneration and love toward the Immaculata.

Let everyone, therefore, endeavour with all his strength to attract in this her month, as many readers as possible for her “Knight” bulletin.

This month is an opportunity for a general offensive aimed at winning souls over to the Immaculata, our most gracious Queen.

Let the house, workshop, office, etc., of each reader become an active, though always humble, outpost for the collection of new and more numerous readers for her “Knight” bulletin.



*Maestà* (detail)

Simone Martini, 1315



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# Saint Michael Archangel Church Update

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**Rev. John Brucciani**

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The construction of the new church of St. Michael Archangel continues apace. Despite some very cold winter weeks in December and January, which caused significant delays to the bricklayers (wet mortar deteriorates and crumbles below 3°C) and months of wet weather, the builders are confident that work will be completed by the end of July.

Currently, with the walls now built, the portico is under construction and the carpenters are laying the wooden roof beams and trusses. The dome apse and zinc roof will be laid, insulated and fixed by the first weeks of May. During this same period, carpenters will also construct the generous choir loft. This will mark the completion of the “superstructure” phase which will mean the building is finally sealed and interior works will be able to begin and continue regardless of the weather!

During May, the mechanical engineers will install the complicated maze of

pipes, pumps, electrical wiring and components under the watchful eye of Fr O’Hart, himself a highly qualified mechanical engineer who gave it all up to become a priest! The church will have underfloor heating throughout the building, fed by an air-source heat pump installed in the WC block.

Hopefully, by the end of June, we will complete much of the “interior finishes” which include plastering the walls and ceiling, installing exterior and interior doors and glazed screens, constructing the stairwell to the choir loft, installing the double confessional, and preparing the floor for tiling. Speaking of which: we hope soon to conclude price negotiations which, if successful, will allow us to lay stone paving and tiles throughout the nave, sanctuary and side chapels. The use of stone will greatly improve the building’s acoustics and thus enhance the beauty and solemnity of the Divine Liturgy. It is the least we can do for Our Lord but also for our wonderful





choir, the members of which work so hard to deliver some of the best liturgical music in England. Stone is, however, more expensive than tile, so donations for this specific project are welcome. The beauty of God's house is well worth our sacrifice.

If we can keep on schedule, during July, the builders will be able to complete the final details of the construction project: laying the paths, tarmacking the road and car park and general landscaping. A work party of volunteer landscapers and gardeners will be organised to plant the shrubs and trees in front and around the new church complex, thus allowing parishioners to have a hand in this great project, and saving us a substantial sum of money while doing so!

People are already asking about when we will be able to move into the new church. I hope that this will happen in the course of the summer, ready for September. Announcements will be made when we have a better idea of the timings. The church will be blessed first. Only when we have constructed the high altar will we begin to think about the solemn consecration. Meanwhile, a temporary altar will be used which will allow for the celebration of

Mass. We have already purchased a single piece of beautiful Cararra marble that will form the *mensa* of the future high altar. Mr Basil Seeber will design and build the altar in marble, which will be ready sometime in the next year.

We are also preparing furnishings for the sacristy. We will purchase two A0 metal drawer chests (used by architects) to store the Mass vestments. This solution is notably less expensive than constructing a press in wood, and the metal drawers never stick! The walls will be lined with floor-to-ceiling cupboards which will house the albs and copes.

I can only encourage those who are excited about this project to dig deep into their pockets and help with its completion. In the divine plan of things, it is not so much the monetary sum that God remembers. Rather, He remembers and rewards the level of sacrifice that accompanies the donation. Throughout its long history, the Catholic Church has built new temples of sacrifice only thanks to the offerings of the people. Let us all want to be part of the building of this new church, the building of which is nothing short of a miracle in current times.

*To donate to the building of  
St. Michael Archangel Church,  
scan this QR code or see page 4  
For more information about the  
project, visit:  
[www.stmichaelarchangel.co.uk/](http://www.stmichaelarchangel.co.uk/)*





St. Michael Archangel Church takes shape









Renovations at Holy Cross in Woking



*Preach ye upon the housetops*

Fr. Henry Wuilloud on the roof of  
the Priory of St. Pius X in Dublin



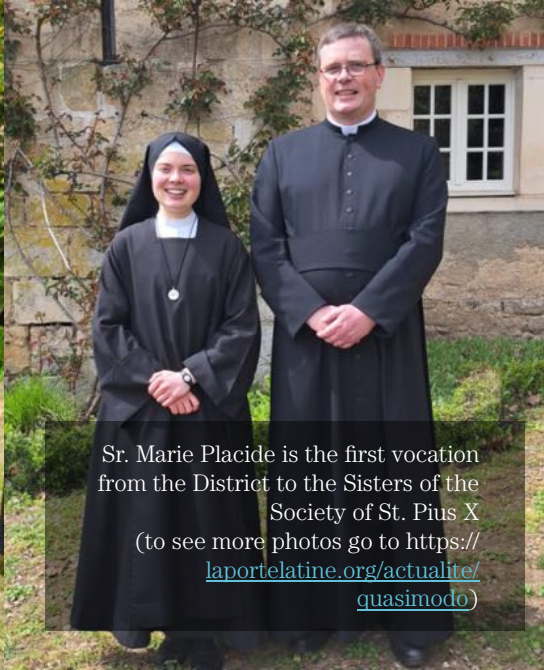


The first vows of Sr. Marie Placide  
(Fr. David Sherry's niece) in the  
Sisters of the Society of St. Pius X



Fr. Brucciani visits Fr. Sten Sandmark  
and gives a conference to the faithful  
in Oskarshamn, Sweden





Sr. Marie Placide is the first vocation from the District to the Sisters of the Society of St. Pius X (to see more photos go to <https://laportelatine.org/actualite/quasimodo>)





Of your charity please pray for the souls of

**Mrs. Annette Thornton of Reading who died on 22 January 2023**

**Mr. Archie McQuater of Edinburgh who died on 1 March 2023**

**Mrs. Alice McLellan of Glasgow who died on 2 April 2023**

**Mrs. Donata Zachariadis of Glasgow who died on 8 April 2023**

**Mrs. Celia Rynn of Wigan who died on 6 April 2023**

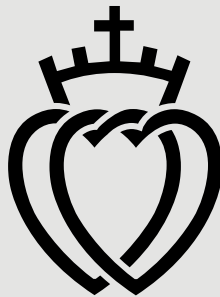
Please also pray for the following whose anniversaries occur about this time:

## 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, John Tyson, George Manser

## 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 Forteach, 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, Olive Lomas, Margaret Scouler, Mireya Fletcher, Margaret Lott, Roderick Kearney, Teresa Halligan, John Mackay, Margaret Ballard, Frank Williams, Anthony Maguire, David Oxley, Marguerite Finn, Maureen Atusiaka



*Requiescant in pace*





"What Archimedes was not able to obtain, because his request was not addressed to God and was only made from the material point of view, the saints have obtained it in all its plenitude. The Almighty gave them a fulcrum—HIMSELF and HIM ALONE; for a lever—prayer, which burns with the fire of love; and it is thus that they moved the world; it is thus that the saints still in the world move it and that, until the end of the world, the saints to come will move it also." (St. Thérèse of the Child Jesus, *Manuscript C*)



## Notices

### Retreats

Saint Saviour's House, Bristol

2023

May 8–13 : Marian Retreat

Jul 3–8 : Women's Ignatian

Aug 7–12 : Men's Ignatian

Aug 25–27 : Youth Conference

Sep 11–16 : Women's Ignatian

Oct 9–14 : Men's Ignatian

Dec 16 : Advent Recollection

To book a place, visit [fssp.org.uk](http://fssp.org.uk),  
or email [stsaviours@fssp.org.uk](mailto:stsaviours@fssp.org.uk),  
or write to the above address

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### Handmade Rosaries

Christine Symonds

[christinesymonds24@icloud.com](mailto:christinesymonds24@icloud.com)

[Etsy UK](https://www.etsy.com/search?q=CHM+Rosaries) search "CHM Rosaries"

### Catechism Courses

Live

For catechumens and for those who would like to learn more about their faith. The course is delivered by video conference on Mondays for beginners and Thursdays for intermediates at 7:30pm each week. Those interested, send a request by email to [dis-trict@fssp.org.uk](mailto:dis-trict@fssp.org.uk)

Recordings & Resources

Visit our website

<https://fssp.org.uk/en/catechism-library>

### Online Latin Courses

Mrs. Kelly Denham-Reid

All levels taught via Zoom.

[Course outline](#)

[kelly\\_a\\_reid@yahoo.co.uk](mailto:kelly_a_reid@yahoo.co.uk)

## Year Planner 2023



May	8-13	Marian Retreat, St. Saviour's House, Bristol
	18	ASCENSION DAY
	27-29	Chartres Pilgrimage
	28	PENTECOST SUNDAY, Confirmations 10:00 Ss. Joseph & Padarn, London
	29	Confirmations 15:00 St. Michael's School, Burghclere
Jun	3	Confirmations 11:00 Our Lady of Victories, Preston
	4	Confirmations 11:00 Ss. Margharet & Leonard, Edinburgh
	8	CORPUS CHRISTI
	12-19	YRC Rome trip
	16	Priestly ordinations St. Thomas Aquinas Seminary, Dillwyn USA
	27-4	St. Michael's School Half Term Break
	29	Priestly ordinations St. Pius X Seminary, Ecône.
Jul	3-8	Women's Ignatian Retreat, St. Saviour's House, Bristol
	8	St. Michael's School Summer Fair & End of Term
	14-16	Cantebury Pilgrimage
	24-29	Boys' Camp at Burghclere
Aug	7-12	Men's Ignatian Retreat, St. Saviour's House, Bristol
	7-12	Girls' Camp at Burghclere
	25-27	Young Roman Catholics Weekend, St. Saviour's House, Bristol
	25-26-27	Walsingham Pilgrimage
Sep	6	All day adoration, St. Andrew's, Glasgow
	3	Feast of Pope St. Pius X (1 cl for the Society of St. Pius X)
	4	All day adoration, St. Saviour's House, Bristol
	6	All day adoration, St. Andrew's, Glasgow
	11-16	Women's Ignatian Retreat, St. Saviour's House, Bristol
	15	Feast of the Seven Sorrows of Our Lady (1 cl for the Society of St. Pius X)
	20	All day adoration, St. George's House, Wimbledon
	?	Holywell Pilgrimage
	?	Priestly Vocation Discernment Weekend
	29	Feast of the Dedication of St. Michael Archangel (Feast of the SSPX Brothers and for St. Michael's School)




## Mass Times

	MAY					JUNE						
	7th	14th	18th	21st	28th	4th	8th	11th	16th	18th	25th	29th
<b>Aberdeen</b>	-	17th 1800	-	-	-	-	-	-	-	21st 1800	-	-
<b>Bingley</b>	1500	1500	-	1500	1500	1500	-	1500	-	1500	1500	-
<b>Bristol</b>	0900 1100	0900 1100	1100 1800	0900 1100	0900 1100	0900 1100	1100 1800	0900 1100	1100	0900 1100	0900 1100	1100 1800
<b>Burghclere</b>	0730 0900	0730 0900	0715 1900	0730 0900	0730 0900	0730 0900	0715 1900	0730 0900	0715 1900	0730 0900	0730 0900	0715 1900
<b>Colleton Manor</b>	3rd 1130	-	-	-	-	7th 1130	-	-	-	-	-	-
<b>Edinburgh</b>	0900 1100	0900 1100	1830	0900 1100	0900 1100	<b>1000</b>	1830	0900 1100	1830	0900 1100	0900 1100	1830
<b>Gateshead</b>	1800	1800	1830	1800	1800	1800	1830	1800	-	1800	1800	1830
<b>Glasgow</b>	0830 1000	0830 1000	1830	0830 1000	0830 1000	<b>1000</b>	1830	0830 1000	1830	0830 1000	0830 1000	1830
<b>Groombridge</b>	0830	0830	-	0830	0830	0830	-	0830	-	0830	0830	-
<b>Herne</b>	1230	1230	-	1230	1230	1230	-	1230	-	1230	1230	-
<b>Holnest</b>	1600	1600	-	1600	-	1600	-	1600	-	1600	1600	-
<b>Inverness</b>	-	16th 1900	-	-	-	-	-	-	-	20th 1900	-	-
<b>Jersey</b>	-	13th 1030	-	-	-	-	-	10th 1030	-	-	-	-
<b>Leicester</b>	1100	1100	1900	1100	1100	1100	1900	1100	1900	1100	1100	1900
<b>Liverpool</b>	1300	1300	1830	1300	1300	1300	1830	1300	-	1300	1300	1830
<b>London (Holloway)</b>	1100 1230	1100 1230	1900	1100 1230	1100 1230	1100 1230	1900	1100 1230	1900	1100 1230	1100 1230	1900
<b>London (Wimbledon)</b>	0800	0800	0715 1100	0800	0800	0800	0715 1100	0800	0715 1100	0800	0800	0715 1100
<b>Manchester</b>	0930	0930	1230	0930	0930	0930	1230	0930	-	0930	0930	1230
<b>Preston</b>	0930	0930	1100	0930	0930	0930	1100	0930	1100	0930	0930	1100
<b>Rhos-on-Sea</b>	1700	1700	0900	1700	1700	1700	0900	1700	-	1700	1700	0900
<b>Sheffield</b>	-	-	-	1700	-	-	-	-	-	-	1700	-
<b>Stronsay</b>	0900	0900	-	0900	0900	0900	-	0900	-	0900	0900	-
<b>Taunton</b>	1100	1100	1130	1100	1600	1600	1130	1100	-	1100	1100	1130
<b>Woking</b>	1030	1030	1930	1030	1030	1030	1930	1030	1930	1030	1030	1930

May



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>30</b> 2 cl. 3 <sup>rd</sup> Sunday after Easter  <i>St. Catherine of Siena, Virgin</i> <i>BBI. Francis Dickenson &amp; Miles Gerard, PPr. &amp; MM. Rochester 1590</i> <i>Ven. William Southerne, Pr. &amp; M. Newcastle 1618</i>	<b>1</b> 1 cl. <b>ST. JOSEPH THE ARTISAN</b>  <i>St. Brioc, B. &amp; C. Wales/Cornwall 500</i> <i>St. Asaph, B. &amp; C. Wales 601</i>	<b>2</b> 3 cl. <b>St. Anathasius, Bishop, Confessor &amp; Doctor</b>  <i>St. Germanus, B. &amp; M. Scotland 460</i> <i>Ven. Henry Garnet, Pr. &amp; M. aged 51, St. Paul's, London 1606</i>	<b>3</b> 4 cl. <b>Feria of Paschaltide</b> <i>(Comm. Ss. Alexander, Eventius and Theodulus, Martyrs &amp; St. Juvenalis, Bishop, Confessor)</i>  <i>St. Ethelwin, B. &amp; C. Lincolnshire 692</i> <i>St. Ethelred, King &amp; C. Lincoln 716</i>	<b>4</b> 3 cl. <b>St. Monica, Widow</b>  <b>The Blessed Martyrs of England &amp; Wales</b> <i>(In England and Wales 3 cl.)</i> <b>SS. John Houghton, Robert Lawrence, Augustine Webster, Richard Reynolds &amp; Bl. John Haile, PPr. &amp; MM. Tyburn 1535</b>	<b>5</b> 3 cl.  3 cl. <b>St. Pius V, Pope &amp; Confessor</b>  <i>First Friday</i>  <i>St. Echa, B. &amp; C. York 767</i> <i>St. Elgine, Queen Skipton, Yorkshire 677</i>	<b>6</b> 4 cl. <b>BVM on Saturday</b>  <i>First Saturday</i>  <i>St. Eadbert, B. &amp; C. 698 (Hexham &amp; Newcastle, Comm.)</i> <i>Bl. Edward Jones, Pr. &amp; M. Fleet Street 1590</i> <i>Bl. Anthony Middleton, Pr. &amp; M. Clerkenwell 1590</i>
<b>7</b> 2 cl. 4 <sup>th</sup> Sunday after Easter  <i>St. Stanislaus, Bishop &amp; Martyr</i> <b>St. John of Beverley, B. &amp; C. 721</b> <i>(Hexham &amp; Newcastle 3 cl.)</i> <b>St. Letard, B. &amp; C. Canterbury 600</b>	<b>8</b> 4 cl. <b>Feria of Paschaltide</b>  <b>St. Wiro, B. &amp; C. Northumbria 731</b>	<b>9</b> 3 cl. <b>St. Gregory Nazianzen, Bishop, Confessor &amp; Doctor</b>  <b>Translation of St. Andrew, Apostle</b> <i>(St. Andrew's &amp; Edinburgh 3 cl.)</i> <b>Bl. Thomas Pickering, Lay brother, M. Tyburn 1679</b>	<b>10</b> 3 cl. <b>St. Antoninus, Bishop &amp; Confessor</b> <i>(Comm. SS. Gordian and Epimachus, Martyrs)</i>	<b>11</b> 2 cl. <b>SS. Philip &amp; James, Apostles</b>  <b>St. Erkenwald, B. &amp; C. 686</b> <i>(Southwark, Comm., 13<sup>th</sup> May Westminster, Brentwood 3 cl.)</i> <b>BBI. John Rochester &amp; James Walworth, PPr. &amp; Comp., MM. York 1537 (Westminster, Leeds, Middlesbrough 3 cl.)</b>	<b>12</b> 3 cl.  3 cl. <b>SS. Nereus, Achilleus, Domitilla &amp; Pancras, Martyrs</b>  <b>St. John Houghton, Pr. &amp; M. 1535</b> <i>(Brentwood 3 cl.)</i> <b>SS. Bassus, Fabius, MM. &amp; Lucina, Matron. (Ushaw College in Hexham &amp; Newcastle 3 cl)</b> <b>St. Asaph, B. &amp; C. (Menevia 3cl)</b>	<b>13</b> 3 cl. <b>St. Robert Bellarmine, Bishop &amp; Confessor</b>  <b>St. Mervyn, V. &amp; Abs. Romsey, Hants; 980</b> <b>Bl. Juliana of Norwich, H. 1423</b>

<p><b>14</b> 2 cl.</p> <p>5<sup>th</sup> Sunday after Easter</p> <p><i>St. Boniface, Martyr</i> St. Richard Reynolds, M. 1535 (Westminster 3 cl.)</p>	<p><b>15</b> 3 cl.</p> <p>St. John Baptist de la Salle, Confessor</p> <p><i>Rogation Day</i></p> <p>St. Berethum, Ab. &amp; C. Beverley, Yorks 733</p>	<p><b>16</b> 3 cl.</p> <p>St. Ubald Bishop &amp; Confessor</p> <p><i>Rogation Day</i></p> <p>Translation of St. Chad, B. &amp; C. (4<sup>th</sup> Tuesday after Easter) (Birmingham, 2 cl.) St. Simon Stock, C. (Birmingham, Northampton, Southwark 3 cl.) St. Carantac, Ab. St. Brandon, Ab. &amp; C. 570</p>	<p><b>17</b> 2 cl.</p> <p>Vigil of the Ascension</p> <p><i>Rogation Day</i></p> <p>St. Paschal Baylon, Confessor St. Maudulf, Mk. &amp; C. Malmesbury, Wilts. 673</p>	<p><b>18</b> 1 cl.</p> <p><b>THE ASCENSION OF OUR LORD</b></p>  <p><i>Holy Day of Obligation</i></p> <p>St. Venantius, Martyr St. Elgiva, Widow of King Edmund Shaftsbury 971 St. Sewall de Bovill, B. York 1258</p>	<p><b>19</b> 3 cl.</p> <p>St. Peter Celestine, Pope &amp; Confessor (Comm. St. Prudentiana, V.)</p> <p><i>Start of novena to the Holy Ghost</i></p> <p>St. Dunstan, B. &amp; C. 988 (Clifton, Brentwood, Birmingham, Southwark, Westminster 3 cl.) Bl. Peter Wright, Pr. &amp; M.; Tyburn 1651</p>	<p><b>20</b> 3 cl.</p> <p>St. Bernardine of Siena, Confessor</p> <p>St. Ethelbert, King &amp; M. 793 (Cardiff, Northampton 3 cl.)</p>
<p><b>21</b> 2 cl.</p> <p>Sunday after the Ascension</p> <p>Dedication of Cathedral Church (Shrewsbury 1 cl.) Bl. John Halle, Pr. &amp; M. Tyburn 1535 (Brentwood 3 cl.) St. Godrick, H. &amp; C. Durham 1170</p>	<p><b>22</b> 4 cl.</p> <p>Feria after Ascension</p> <p>Bl. John Forest, Pr. Martyred by burning, Smithfield 1538</p>	<p><b>23</b> 4 cl.</p> <p>Feria after Ascension</p> <p>St. William, Pilgrim &amp; M. Rochester 1150</p>	<p><b>24</b> 4 cl.</p> <p>Feria after Ascension</p> <p>Dedication of Cathedral Church (Cardiff 1 cl.) Our Lady Help of Christians (Patron: Menevia, Titul. of Cath. &amp; Patron: Shrewsbury 1 cl.) SS. Fugatius &amp; Damianus, BB. &amp; CC. Glastonbury 190</p>	<p><b>25</b> 3 cl.</p> <p>St. Gregory VII, P. &amp; C. (Comm. St. Urban I, P. &amp; M.)</p> <p>St. Aldelm, B. &amp; C. Malmesbury, Wilts. 709 (Clifton, Plymouth 3 cl.) (28<sup>th</sup> May; Southwark 3 cl.)</p>	<p><b>26</b> 3 cl.</p> <p>St. Philip Neri, C. (Comm. St. Eleutherius, Pope &amp; M.)</p> <p>St. Augustine of Canterbury, B. &amp; C., Apostle of England 604 (England &amp; Wales 3 cl.)</p>	<p><b>27</b> 1 cl.</p> <p><b>VIGIL OF PENTECOST</b></p> <p>St. Bede the Venerable, Confessor &amp; Doctor. St. John I, P. &amp; M. Vens. Edmund Duke, Richard Hill, John Hogg &amp; Richard Holiday, PPr. &amp; MM. Durham 1690</p>
<p><b>28</b> 1 cl.</p> <p><b>PENTECOST SUNDAY</b></p>  <p>St. Augustine of Canterbury, Bishop &amp; Confessor Bl. Margaret Pole, W. &amp; M. Tower of London 1541 (Birmingham, Brentwood, Clifton, Portsmouth, Westminster 3 cl.)</p>	<p><b>29</b> 1 cl.</p> <p><b>MONDAY IN THE OCTAVE OF PENTECOST</b></p> <p>St. Mary Magdalen de Pazzi, Virgin 1607 St. Dubritius, B. &amp; C. South Wales 520 Bl. Richard Thirkeld, Pr. &amp; M. York 1583</p>	<p><b>30</b> 1 cl.</p> <p><b>TUESDAY IN THE OCTAVE OF PENTECOST</b></p> <p>St. Felix I, P. &amp; M. St. Eleutherius, P. &amp; M. (Westminster &amp; Portsmouth 3 cl.) St. Luke Kirby, BBl. Laurence Richardson, Thomas Cottam &amp; William Filby, PPr. &amp; MM Tyburn</p>	<p><b>31</b> 1 cl.</p> <p><b>EMBER WEDNESDAY IN THE OCTAVE OF PENTECOST</b></p> <p>The Queenship of the Blessed Virgin Mary St. Petronilla, Virgin Vens. Robert Thorpe, Pr. &amp; Thomas Watkinson, L., MM. York 1591</p>			





# June



THURSDAY

FRIDAY

SATURDAY

1

i cl.

**THURSDAY IN THE OCTAVE OF PENTECOST**

**St. Angela Merici, Virgin**  
**Our Lady Mediatrix of All Graces**  
(Hexham & Newcastle, Leeds, Cardiff, Menevia 3 cl.)  
**Bl. John Storey, L. & M. Tyburn 1571**  
**St. Wistan K. & M. 849**

2



i cl.

**EMBER FRIDAY IN THE OCTAVE OF PENTECOST**

*First Friday*

**Ss. Marcellinus, Peter & Erasmus, Bishop, Martyrs**

3



i cl.

**EMBER SATURDAY IN THE OCTAVE OF PENTECOST**

*First Saturday*

**Bl. Francis Ingleby, Pr. & M. York 1586**

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

4

i cl.

**TRINITY SUNDAY**

**St. Francis Caracciolo, C.**  
**BBl. Nicholas Horner & Alexander Blake, LL., MM. London 1590**  
**St. Petrock, Ab. & C. Bodmin, Cornwall 564**

5

3 cl.

**St. Boniface, Bishop & Martyr**

(Titular of Cathedral, Patron of Diocese: Plymouth 1 cl.)

6

3 cl.

**St. Norbert, Bishop & Confessor**

**St. Gudwal, B. & C. Wales, Devon & Cornwall 640**  
**Bl. William Greenwood, Carthusian brother, M. Newgate 1537**

7

4 cl.

**Feria**

**St. Willibald, B. & C. England/Germany 786 (Plymouth 3 cl.)**  
**St. Robert, Ab.; Northumberland 1159 (Hexham & Newcastle 3 cl.)**

8

i cl.

**FEAST OF CORPUS CHRISTI**



*Traditional Holy Day of Obligation*

**St. William, B. & C. York 1154 (Liverpool, Lancaster, Hexham & Newcastle, Leeds, Salford, Middlesbrough, Nottingham 3 cl.)**  
**Bl. John Davy, deacon, M. Newgate 1537**

9



4 cl.

**Feria**  
(*Comm. SS. Primus & Felician, Martyrs*)

**St. Columba, Ab. 597 (Dunkeld, Argyll & The Isles 1 cl.; Other Dioceses of Scotland 3 cl.)**  
**Translation of St. Edmund, B. & C. (Brentwood, Portsmouth 3 cl.)**  
**Bl. Robert Salt, Mk. & M. 1537**

10

3 cl.

**St. Margaret, Queen of Scotland, Widow**

**St. Ithamar, B. & C. Rochester 664**  
**BBl. Thomas Green, Pr. & Walter Pierson, lay brother, MMk., MM. Newgate 1537**

<p><b>11</b> <span style="float: right;">2 cl.</span></p> <p><b>2<sup>nd</sup> Sunday after Pentecost</b></p> <p><i>St. Barnabas, Apostle</i>  <i>St. Egbert, King, Mk. &amp; C.</i>  <i>Northumbria 758</i></p>	<p><b>12</b> <span style="float: right;">3 cl.</span></p> <p><b>St. John of Facundo, Confessor</b>  <i>(Comm. SS. Basilides, Cyrinus, Nabor and Nazarius, Martyrs)</i></p> <p><i>St. Odulph, C. Evesham, Worcestershire 840</i></p>	<p><b>13</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Anthony of Padua, Confessor &amp; Doctor</b></p> <p><i>St. Elerius, Ab. &amp; C. Wales 660</i></p>	<p><b>14</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Basil The Great Bishop, Confessor &amp; Doctor</b></p> <p><i>Dedication of Cathedral Church (Salford 1 cl.)</i>  <i>St. Dogmael, H. &amp; C. Wales 550</i>  <i>St. Elgar, H. &amp; C. Wales 1100</i></p>	<p><b>15</b> <span style="float: right;">4 cl.</span></p> <p><b>Feria</b>  <i>(Comm. SS. Vitus, Modestus and Crescentia, Martyrs)</i></p> <p><i>Dedication of Cathedral Church (Brentwood 1 cl.)</i>  <i>St. Edburga, Abs., V. Winchester 960</i>  <i>Bl. Thomas Scryven, Mk. &amp; M. Newgate 1537</i></p>	<p><b>16</b> <span style="float: right;">1 cl.</span></p> <p><b>MOST SACRED HEART OF JESUS</b></p>  <p><i>St. Leofgar, B., M. Hereford 1056</i>  <i>Bl. Thomas Redyng, lay brother Newgate 1537</i></p>	<p><b>17</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Gregory Barbarigo, Bishop &amp; Confessor</b></p> <p><i>St. Barnabas, Apostle (Titul. of Cathed., Nottingham 1 cl.)</i>  <i>St. Botolph, Ab. &amp; C. 680 (Brentwood, Northampton 3 cl.)</i>  <i>St. Adulph, B. &amp; C.; Iken, Suffolk; 700</i></p>
<p><b>18</b> <span style="float: right;">2 cl.</span></p> <p><b>3<sup>rd</sup> Sunday after Pentecost</b></p> <p><i>St. Ephrem, Deacon, Confessor &amp; Doctor</i>  <i>SS. Mark &amp; Marcellian, Martyrs</i></p>	<p><b>19</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Juliana Falconieri, Virgin</b>  <i>(Comm. SS. Gervase &amp; Protase, Martyrs)</i></p> <p><i>BBl. Sebastian Newdigate &amp; Humphrey Middlemore, MM. 1535 (Birmingham 3 cl.)</i>  <i>Bl. William Exnew, M. 1535</i>  <i>Bl. Thomas Woodhouse, Pr. &amp; M. Tyburn 1573</i></p>	<p><b>20</b> <span style="float: right;">3 cl.</span></p> <p><b>Feria</b>  <i>(Comm. St. Silverius, P. &amp; M.)</i></p> <p><i>BBl. John Fenwick, John Gavan &amp; William Harcourt, PPr. &amp; MM. Tyburn 1679</i></p>	<p><b>21</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Aloysius Gonzaga, Confessor</b></p> <p><i>Dedication of Cathedral Church (Birmingham 1 cl.)</i>  <i>St. Englemund, Pr. &amp; M. England/Holland 720</i>  <i>St. John Rigby, L. &amp; M. Southwark 1600</i></p>	<p><b>22</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Paulinus, Bishop, Confessor</b></p> <p><i>St. Alban, Protomartyr of England 286</i>  <i>(All Dioceses in England &amp; Wales, except Brentwood 2 cl.); (23<sup>rd</sup> Jun: Brentwood 3 cl.)</i>  <i>St. John Fisher, Cardinal, Bishop of Rochester Tower Hill 1535</i></p>	<p><b>23</b> <span style="float: right;">2 cl.</span></p> <p><b>Vigil of St. John the Baptist</b></p> <p><i>St. Etheldreda, V. &amp; Abs. (Liverpool, Hexham &amp; Newcastle, Westminster, Birmingham, Northampton 3 cl.)</i>  <i>St. Thomas Garnet, Pr. &amp; M. Tyburn 1608</i></p>	<p><b>24</b> <span style="float: right;">1 cl.</span></p> <p><b>NATIVITY OF ST. JOHN THE BAPTIST</b></p> <p><i>St. Bartholomew, H. &amp; C. Northumberland 1193</i></p>
<p><b>25</b> <span style="float: right;">2 cl.</span></p> <p><b>4<sup>th</sup> Sunday after Pentecost</b></p> <p><i>St. William, Abbot</i>  <i>St. Luam, Ab. Scotland 622 (Argyll &amp; The Isles 3 cl.)</i>  <i>St. Amphibalus, B. &amp; M. St. Albans 304</i>  <i>St. Solomon, M., Husband of St. Gwen Cornwall 434</i></p>	<p><b>26</b> <span style="float: right;">3 cl.</span></p> <p><b>SS. John &amp; Paul, Martyrs</b></p>	<p><b>27</b> <span style="float: right;">4 cl.</span></p> <p><b>Feria</b></p> <p><i>Our Lady of Perpetual Succour (Patron of Diocese: Leeds 1 cl.; Patron of Diocese &amp; Titul. of Cath: Middlesborough 1 cl.)</i></p>	<p><b>28</b> <span style="float: right;">2 cl.</span></p> <p><b>Vigil of Ss. Peter &amp; Paul, Apostles</b></p> <p><i>Dedication of Cathedral Church (Westminster 1 cl.)</i>  <i>St. John Southworth, Pr. &amp; M. Tyburn 1654</i>  <i>St. Austell, C. Cornwall 6th c.</i></p>	<p><b>29</b> <span style="float: right;">1 cl.</span></p> <p><b>SS. PETER &amp; PAUL, APOSTLES</b>  <i>Holy Day of Obligation</i></p>  <p><i>St. Hugh (Little), Child, M. Lincoln 1255</i></p>	<p><b>30</b> <span style="float: right;">3 cl.</span></p> <p><b>Commemoration of St. Paul, Apostle</b>  <i>(Comm. St. Peter, Apostle)</i></p> <p><i>St. Alrick, C. Hermit Durham 1107</i>  <i>Bl. Philip Powel, Pr. &amp; M. Tyburn 1646</i>  <i>Bl. Antony Turner, Pr. &amp; M. Tyburn 1679</i></p>	

## Mass Centres

### DISTRICT HOUSE

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

#### Resident:

Rev. Fr. Robert Brucciani (District Superior)  
Rev. Fr. François Laisney (District Bursar)  
Rev. Fr. Matthew Clifton  
Rev. Fr. Håkan Lindström

## 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](mailto:standrews@fsspx.uk)

#### Resident:

Rev. Fr. Sebastian Wall (Prior)  
Rev. Fr. Francis Ockerse  
Rev. Fr. Reid Hennick (District Secretary)

### 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

### INVERNESS

Royal Northern Infirmary Chapel  
Ness Walk, Inverness, IV3 5SF  
Tel: 01857 616206

### STRONSAY

St. Columba's House,  
Stronsay, KW17 2AS  
Tel: 01857 616206

#### Resident:

Rev. Fr. Nicholas Mary C SSR  
Br. Gerard Mary C SSR

## England

### BINGLEY

The Little House  
Market Street, Bingley BD16 2HP  
Tel: 01772 562 428

### BRISTOL

Saint Saviour's House  
Saint Agnes Avenue, Knowle, Bristol BS4 2DU  
[stsaviours@fsspx.uk](mailto:stsaviours@fsspx.uk)  
Tel: 0117 977 5863

#### Resident:

Rev. Fr. John McLaughlin (Prior)  
Rev. Francis Gallagher  
Rev. Fr. Dominic O'Hart  
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](mailto:headmaster@sanctusmichael.com)

#### Resident:

Rev. Fr. John Brucciani (Headmaster)  
Rev. Fr. Thomas O'Hart  
Rev. Fr. Jonathon Steele  
Br. Dominic Savio

### 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: 0208 946 7916

### HOLNEST

Private Chapel Tel: 01963 210 580

### 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

## PRESTON

St. Mary's House  
12 Ribblesdale Place, Preston PR1 3NA  
Tel: 01772 562 428  
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Resident:  
Rev. Fr. Vianney Vandendaele (Prior)  
Rev. Fr. Anthony Wingerden  
Rev. Fr. Gary Holden  
Br. Boniface

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

## SHEFFIELD

The Community Hall  
St Mary the Virgin Church  
402 Handsworth Road  
Handsworth, Sheffield S13 9BZ  
Tel: 0208 946 7916

## 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

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## Pious Groups

### THIRD ORDER OF ST. PIUS X

Rev. Fr. Gary Holden  
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### EUCCHARISTIC CRUSADE

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### OL FATIMA CORRESPONDENCE CATECHISM COURSE

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### YOUNG ROMAN CATHOLICS

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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 all that 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 teaching the traditional doctrine of the Church, by organising apostolates throughout the world, and by sanctifying souls with the traditional Latin rite of Mass and the traditional sacraments, the Society's priests continue the apostolic work of two millenia for the glory of God and the salvation of souls. Deo gratias.

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