

# Servants of Jesus and Mary

## Fatima Center

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## POPE BENEDICT XVI RETAINS THE POWER TO DECLARE JORGE “FRANCIS” BERGOGLIO DEPOSED

Excerpt from the working manuscript of Volume II The Case Against Bergoglio — What Must Be Done

By **Father Paul Kramer, B.Ph., S.T.B., M. Div., S.T.L. (Cand.)**

I have mentioned in Volume One that Pope Benedict XVI as holder of the Petrine *munus* still retains the power by divine right to designate the electors of his successor, and to declare Jorge “Francis” Bergoglio deposed. Benedict XVI, constituted by God as an *absolute monarch* over the Church, possesses this power by divine right because to him is committed the care of the whole Church, as St. Robert Bellarmine explains in the cited passages below.

Unfortunately, Pope Benedict’s own words constitute the clearest indication that he has no intention to ever again exercise the power of the primacy that remains with him by divine right. However, in the eventuality that the pastors of the Church would have a founded doubt about the legitimacy of the claim of Jorge Bergoglio to the Petrine *munus* as well as the validity of Pope Benedict’s ambiguous but continuing claim on it, then, in the uncertainty and in the reasonable and founded positive doubt of the legitimacy of the claims on the *munus*, it is infallibly certain that the pastors of the Church would have the right and the power to resolve the doubt.

That this power is *infallible* is proven by John of St. Thomas where he says, “I add, however, it seems likely that this case is impossible, namely that the Church would judge not to be pope, one who is truly the pope, this would be for the whole Church to be deceived by making a judgment in a most grave matter which affects the body of the whole Church, even as the Church cannot be deceived in judging the canonization of some saint, likewise in condemning someone as a heretic and depositing him from the pontificate, it does not seem the Church can err, nor be permitted by God, that she would judge him not to be pope, he who in reality is the pope.”<sup>1</sup>

Therefore, if it would eventually emerge that there is no certain pope, the pastors of the Church would then have to proceed to the election of a new pope. Pope Gregory XVI explained that this was within the power of the Church to do, and was actually done in the similar case of Antipope Benedict XIII who maintained his claim after the abdication of Pope Gregory XI: “The Council therefore had the whole foundation for judging that his proponents themselves had known the illegitimacy and nullity of his assumption to the Apostolic See: nor, on the other hand, should it cooperate in the continuation of the schism,

leaving him in the peaceful possession of his alleged pontificate. In this hypothesis, therefore, it had all the right, I will say indeed, the obligation to provide for the security of the whole Church with the deposition of Benedict, without being able to infer from this, that it had an equal right to depose an evidently legitimate Pope.

In fact, it pronounced and carried out its final sentence, not on the basis of its authority over the Pope, but on the founded supposition that he was not [the pope]: in which case the power of the Church is evidently certain, as much as it is clearly certain that Jesus Christ, wanting *immutable, visible and perpetual* government, founded for the safety of the faithful, must have provided the Church with all means, which are necessary in order not to be governed by an illegitimate leader. Therefore, he must infallibly have conferred on it the right to the power, in the uncertainty and in the reasonable and founded doubt of the legitimacy of a Pope, to proceed to the election of another. And this, above all, if that one, whose legitimacy is reasonably suspect, did not allow it to be molested in a thousand ways, so that God should have to be accused of not having sufficiently provided for its indefectibility, if in such circumstances it did not have the appropriate faculties.”<sup>2</sup>

Bordoni argued similarly, explaining that since God does not fail to provide for his Church in necessity, in virtue of his words in Matthew, “I am with you all days even until the end of the world,” the Lord would not fail to provide the Church with all that is necessary; and thus, by His authority which was conferred not only on Peter the head but on all the apostles, when it is necessary, and which is of maximum necessity in such cases as a heretic pope or an uncertain pope, the Church would be in a most dire state if it would not have a remedy, by which it could come into knowledge of its true spouse and head; or if it had no means to depose the intruders and acquire a true and legitimate head.

Therefore, in virtue of Christ’s promise, God cannot fail to provide a remedy.<sup>3</sup> When there exists such a doubt, Bordoni explains, “Since in doubt it is presumed that there is no Pontiff, and therefore a Council is to be convened, so that they [the doubtful popes] be deposed, and a legitimate Pontiff be elected, lest the Church

remain without a head, and the sheep without a Pastor.”<sup>4</sup>

It is to be noted, however, (and is explained below) that this power is not a supreme authority suppletively conferred by God as an exception in exceptional circumstances, since the supreme authority pertains essentially and exclusively to the Primacy, which was conferred singularly upon Peter and his successors; but that power exists in virtue of the attributes of *indefectibility and infallibility* of the Church, by which the members are provided with all necessary means to remain perpetually united to their legitimate head, and therefore to be able to designate and recognize the head and subject themselves to him, but not to depose him.

Therefore, whenever there is a certain pope, the authority of the entire episcopate united to the head exists entirely in *hierarchical subordination* to the pope’s supreme authority; since the supreme authority of the head is not conferred suppletively by way of exception on the Church in virtue of her totality when a certain pope is lacking or if he would fall under suspicion due to material heresy, but that supreme authority belongs exclusively to the certain holder of the Primacy.

Thus far, however, Pope Benedict has sufficiently maintained his claim on the papal *munus* to the extent that it cannot be judged to be a doubtful or uncertain claim. Benedict XVI remains in possession of the *munus* and the Primacy which belongs by divine right to him as the holder of the Petrine *munus*. Since one can prudently foresee that he will not exercise his primacy for the remainder of the duration of his pontificate, it will most likely be necessary for the Church to resolve the issue of succession after Benedict’s death by ruling on the invalidity of Jorge Bergoglio’s claim on the papacy.

1 Cursus Theologicus III-IV De Auctoritate Summi Pontificis, Disp. II, Art. II, De Depositione Papae, p. 256 — Adde tamen veritatismodum videtur illum casum improbabilem esse, quod totius Ecclesiae iudicet aliquem non esse pontificem, qui vere in se sit pontifex, hoc esset falli Ecclesiam universalem inferendo iudicio sine reo gravissimum, quod et totam Ecclesiam contra legem, si suad alius Ecclesiae falli non potest in iudicando canonizationem aliquo sancti. Ita in condemnando aliquam tantquam haereticum, si deponendo illum a pontificatu, non videtur error posse Ecclesiam, nec perituri a Deo, si iudicet non esse pontificem illum, qui vere in se pontifex est.”

2 Gregorius XVI, Cp. Op. II, p. 88.

3 Bernardus, Sermones Ritibus Iulianis, cap. VI, p. 151: “Tunc quia Deus in necessariis non desert Ecclesiae suae, cum essent per Mattheum extrema verba: Ego qui videlicet sum cum vobis debitas usque ad consummationem saeculorum, quae necessitates maxime accendi in his dubiis causis de Pontifice haereticis, & inchois, cum enim capite distet, eius membra languent & labescent, ac vixite inesse debet Ecclesiae, si nullum habent remedium, per quod possit venire in cognoscendum veri capitis, & capitis sui, aut si nullum habent remedium, quo sit acquiescere possit veritati, & legitimum superiorum, deponitur ab illis, & intrinseca & esset, si non in dubio praesumpturali nullum abesse Pontificem, ad primum Concilium congregatum esset, ut deponeretur, & legitimum eligatur Pontifex, ne Ecclesiae remaneret sine capite, & sine sine Pastore.”

# FEMINISM: Russia's Deadly Weapon Against The Family

By Cornelia R. Ferreira

## THE FEMINIST RELIGION

Now, the principle of absolute equality stems from the Masonic Illuminati who commissioned Marx and Engels to write the *Communist Manifesto*, which reflects *Illuminati* principles.<sup>1</sup> The Illuminati professed that the corruption of women was essential to destroy Catholicism.<sup>2</sup> Even the wars and revolutions that Masonry has fomented to engender its socialist new world order<sup>3</sup> have been used to corrupt women. In December 1917, Pope Benedict XV exposed this connection:

... since the French Revolution men have worked hard to confine within ever narrower limits the Church's influence for good, in the hope that finally this influence would no longer make itself felt in society.... everything possible was done to snatch the woman from the maternal solicitude and the vigilance of the Church.

It is in fact amazing what the woman can do for the good of the human race, or for its ruin; if she should leave the common — [i.e., traditional] — road, both the civil and domestic orders are easily upset.

With the decline in religion, cultured women have lost their piety, also their sense of shame; many, in order to take up occupations ill-befitting their sex, took to imitating men; others abandoned the duties of the house-wife, for which they were fashioned, to cast themselves recklessly into the current of life.

And this is the source of that deplorable perversion of morals, which the disorder bred of the war [World War I] has multiplied and propagated beyond all belief.<sup>4</sup>

Pope Pius XII similarly indicted the Second World War. In 1947 he referred to "the devastating work done during the war, and after the war, toward the ruin of woman and of the family."<sup>5</sup>

Now, for feminists, the bottom line is power. Jobs, careers or even ordination are not satisfactory enough. They want to control the world, making it the sinful matriarchal utopia that allegedly once existed. Recall that the *Communist Manifesto* called for the proletariat to become the ruling class. Ironically, seeking

power has made feminists the useful idiots of Communist men! It was from Communist theories that feminist socialism emerged, says Ruether, "as part of a comprehensive view of social progress" that desired to "better" society and religion by supplanting Christian civilization with superior primitive values. Based on these values, she says, feminists "sought to render Western biblical and social history non-normative, a passing phase of a larger schema of social development that looked back to earlier origins."<sup>6</sup>

What spiritual feminists admired about matriarchal society was its belief in female divinity and the power associated with that divinity. Worship of the Mother Goddess was touted as "the golden age of human society that was overthrown by the regressive influence of ... patriarchal religion" which "displaced an earlier era of women's power." Spiritual feminists thus "sought to revive the ancient matriarchal culture and religion" "as the more appropriate vehicle for female empowerment." Nineteenth-century Protestant feminists taught Christianity is "the prime source of the oppression of women." They declared emancipation is "impossible, unless the Bible is understood from a feminist perspective and repudiated as revelation."<sup>7</sup>

Socialism became entwined with religious feminism through the Christian suffragettes. Christian socialists considered the all-male priesthood an affront to the notion of equality that they claimed had Scriptural justification. They interpreted Gal. 3:28 — "There does not exist among you ... male or female. All of you are one in Christ Jesus" — as preaching human equality, rather than the spiritual equality of those who live in faith. This was their ammunition for demanding "institutional reform" to include women in the priesthood.<sup>8</sup> Women's ordination became a justice and human-rights issue.

Religious feminism did not garner much support until after Vatican II, which opened the window to renewal, self-discovery, and détente with Communism. In 1979, spiritual feminism became the self-proclaimed enemy of the Catholic Church by declaring that patriarchy "must be attacked with all the strategies at our command." The first line of attack was to declare that women were "oppressed" by the Church and needed "liberation" from its patriarchy. "Patriarchy"

is the feminist term for the authority of the Church; another word for it is "hierarchicalism." Their spirituality of liberation, feminists say, must replace "the spirituality of domination grounded in patriarchy and hierarchy." A feminist "theology" was developed as a branch of liberation theology, espousing revolution to achieve social reform in the Church. Equality for Christian feminists means the attainment of powerful positions in the Church, total freedom in faith and morals, and autonomous control over their bodies, i.e., freedom to practise contraception, abortion, and perverse sexuality. Class differences and heterosexism are considered expressions of the sin of "patriarchal sexism." "Sexism" is their word for the unequal treatment of women; it is the only sin and the "original sin," says Ruether.<sup>10</sup>

Christian feminists taught that the Bible was not inspired by God but was a collection of interpretations of "inexpressible truth[s]" written to justify patriarchal oppression. Tradition was seen as just "a series of human choices which may be imaginatively revoked." Thus, the very foundations of the Faith were attacked, viz., the revealed truth of Scripture and Tradition. They set about re-writing Scripture from their point of view, obtained from dreams and fantasies generated by Jungian psychology. This became their "Revelation," their "word," and highlighted their "divinity." They also drew on heretical Gnostic writings and community life, occult witchcraft, and paganism to develop a feminist theology and spirituality, liturgies, and anti-sacraments.<sup>11</sup>

### TO BE CONTINUED

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1. Fall, pp. xviii-xx. José María Carróni Carró y Rodríguez, *The Mystery of Freemasonry Unveiled*, 2d ed. (San Jose: Society of the Good Press, 1957; reprint ed. Hawthorne, Calif.: Christian Book Club of America, 1971), pp. 150-60.

2. Carróni Rodríguez, p. 237.

3. Fall, pp. xviii-xx. *Caroline Zingaleschia, bid.*

4. Pope Benedict XV, *Lacrimae Missae Invenientes*, 27 December 1917, *Woman in the Modern World*, p. 27 (emphasis added).

5. Allocation, 11 September 1947, *bid.*, p. 163.

6. Ferreira, "Destructive Forces."

7. *Ibid.* (emphasis added).

8. *Ibid.*

9. Cornelia R. Ferreira, *The Feminist Agenda Within the Catholic Church* (Toronto: Life Ethics Centre, 1987), pp. 4, 6, 8, 10. *The Emerging Feminist Religion* (Toronto: Life Ethics Centre, 1988), note 47.

10. Beatrice Franco, "From Consent to Covert," *The Enemy Within*, p. 115.

11. Ferreira, *Feminist Agenda*, pp. 4-5, 7-11.

# The Hell There Is

By Rt. Rev. Fulton J. Sheen, with excerpts from In Lucia's Own Words

## The Vision of Hell

The first part of the Fatima Secret was revealed to the Ecclesiastical Authorities in 1941 by Lucia: **"Our Lady showed us a great sea of fire which seemed to be under the earth. Plunged in this fire were demons and souls in human form, like transparent burning embers, all blackened or burnished bronze, floating about in the conflagration, now raised into the air by the flames that issued from within themselves together with great clouds of smoke, now falling back on every side like sparks in a huge fire, without weight or equilibrium, and amid shrieks and groans of pain and despair, which horrified us and made us tremble with fear. The demons could be distinguished by their terrifying and repellent likeness to frightful and unknown animals, all black and transparent."**

Following this vision Our Lady spoke so kindly and so sadly: **"You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to My Immaculate Heart."**

## Francisco Sees the Devil

Lucia recalled that one day Jacinta, Francisco and she went to a place called Pedreira, and Francisco withdrew, as was his nature, to a hollow among the rocks.

After a long while we heard him shouting and crying out to us and to Our Lady. Distressed thinking something terrible happened to him, we ran in search of him. It took us some time before we could locate him. At last, we came upon him, trembling with fright, still on his knees, and so upset that he was unable to rise to his feet.

"What's wrong? What happened to you?"  
In a voice half smothered with fright, he replied: **"It was one of those huge beasts that we saw in hell. He was right here breathing out flames!"**

Our Lady's words that follow were burnt

into the thoughts of these seers after the vision of hell: **"Pray, pray much, and make sacrifices for sinners. Many souls go to hell because there is no one to make sacrifices for them."**

And so, these chosen victims offered thirst, hunger, the scorching heat of summer, and various physical sufferings; whatever it might cost them, they never failed to console the Heart of the Blessed Mother of Jesus. While they chose to offer every opportunity in this manner, the enemies of God sought vehemently to annihilate devotion to Our Lady's Immaculate Heart.



## Why do modernists deny hell?

Bishop Sheen responds: "Because they deny sin. If you deny human guilt, then you must deny the right of a state to judge a criminal, and the further right to sentence him to prison. Once you deny the sovereignty of law, you must necessarily deny punishment. Once you deny the sovereignty of God, you must deny hell."

The basic reason why modernists disbelieve in hell is because they really disbelieve in freedom and responsibility. To believe in hell is to assert that the consequences of good and bad acts are not indifferent. It does make a tremendous amount of difference to your body if you drink tea or

TNT, and it makes a greater difference if your souls drinks virtue or vice.

It is as difficult to make a free nation without judges and prisons, as it is to make a free world without judgment and hell. No State constitution could exist for six months on the basis of a Liberal Christianity which denies that Christ meant what He said: **"Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels."** (Matthew 25:41)

The modern man also denies hell because he fears his own conscience. Have you ever noticed that saints fear hell but never deny it; and that great sinners deny hell but never deny it? The modern man is accommodating a creed to the way he lives rather than the way he lives to a creed. The Devil is never so strong as when he gets man to deny there is a devil... He has doped them to the forgetfulness of the great and overwhelming truth that he is a fallen angel....

Let not those who profess to be Christian, or who limit Christianity to the Sermon on the Mount, forget that Our Lord closed that sermon with these words: "Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not everyone that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven. Many will say to Me in that day: Lord, Lord, have we not prophesied in Thy name, and cast out devils in Thy name, and done many miracles in Thy name? And then will I profess unto them, I never knew you: depart from Me, you that work iniquity." (Matthew 7:19-23)

Three small children of Fatima, Lucia, Jacinta, and Francisco are actual visionaries and reporters of the truth of the existence of hell. What the educated and supposed intelligentia of the world discount, the meek and humble grasp and comprehend and thus strive to obtain eternal salvation.

**"You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart."**

## THE CATECHISM OF THE COUNCIL OF TRENT

*Decree on the Sacraments March 3, 1547 Session VII*



### ON THE SACRAMENT OF BAPTISM

#### **Definition of:**

With regard to its definition, although sacred writers give many to us, that which may be collected from the words of Our Lord, recorded in the Gospel of St. John, and of the Apostle, in his epistle to the Ephesians, appears the most appropriate: "Unless," says Our Lord, "a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John: 3: 5)

But define Baptism as we may, the faithful are to be informed that this sacrament consists of ablution, accompanied, necessarily, according to the institution of Our Lord, by certain solemn words... Then only is it to be called the Sacrament of Baptism, when it is really used in the way of ablution, accompanied with the words appointed by Our Lord.

#### **Water, why the matter of Baptism:**

Water, which is always at hand and within the reach of all, was the fittest matter of a Sacrament which is essentially necessary to all; and, also, that water is best adapted to signify the effect of Baptism. It washes away the stains of sin.

#### **In what it consists and when instituted:**

The true and essential form of Baptism is: "I

Baptize Thee in the Name of the Father, and of the Son, and of the Holy Ghost;" a form delivered by Our Lord and Savior when, as we read in St. Matthew, He gave to His Apostles the command: "Going therefore, teach ye all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." (Matthew: 28: 19)

#### **The law of Baptism, when promulgated:**

The Holy Fathers are unanimous in saying, that after the Resurrection of Our Lord, when He gave to His Apostles the command: "Go, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost;" the law of baptism became obligatory, on all, who were to be saved.

#### **In this, the goodness and wisdom of God to be admired:**

And here let us admire the supreme goodness and wisdom of Our Lord, Who, seeing the necessity of this Sacrament for all, not only instituted water, that which nothing can be more common, as its matter; but also placed it administration within the jurisdiction of all.

#### **Decree on the Sacraments March 3, 1547 Canon II**

If anyone saith that true and natural water is not of necessity for Baptism, and, on that account, wrests to some sort of metaphor those words

of Our Lord Jesus Christ: "Unless a man be born again of water and the Holy Ghost;" let him be **anathema**.

#### **Decree on the Sacraments March 3, 1547 Canon IV**

If anyone saith that the Baptism which is even given by heretics in the Name of the Father and of the Son and of the Holy Ghost, with the intention of doing what the Church doth, is not true Baptism; let him be **anathema**.

#### **Decree on the Sacraments March 3, 1547 Canon V**

If anyone saith that Baptism is free, that is, not necessary unto salvation; let him be **anathema**.

#### **Webster's dictionary gives the following definitions of anathema:**

1. A ban or curse pronounced against an offender; a malediction or imprecation; especially the solemn ban of excommunication pronounced in the Roman Catholic Church against great offenders (of the Faith).
2. A person or thing considered as accursed or damned.
3. Anything greatly detested.

# THE FALLEN ANGEL

By  
Timothy  
Montgomery

## Most of us have heard about the fallen angels, Satan, the devil, etc. from our Catholic

teachings on how these angels were created in grace but fell from grace by their own will by opposing the will of God. What then, is their mission? — to lead you and I away from God, and to ensure we do not gain the graces to reach Our Lord's promise of entering the gates of heaven.

Whether you see the devil as a physical or spiritual entity, he does exist, and is sowing his seeds of evil in all manner of insidious ways. He leads us away from God by using the physical world of earthly things to lure us into his worldly trap; even though we take nothing from earth into Heaven except for our soul.

We witness society set up where everyone has a place and, in which, in many cases we can improve or fall from our station in life. God wants us to proceed up the ladder of life with the aid of his sanctifying grace, while the devil seeks to thwart our ascent and leads us to descend into hell with him.

Satan does not appear to us as a mean-spirited evil being, at least in most cases. Rather he casts his wickedness in sowing a false premise among known truths. It really does not take much to lead our human souls against God, even though we do not see it that way. Even in the Catholic Church today we have good people born, baptized, and raised in the Faith only to turn against fellow Catholics who do not see church teachings the same way. Of course, we have discordant leadership within the Catholic Church who sadly aid Satan's mission to steal souls.

Our Church is in turmoil, membership is only a fraction of what it was in the early 20<sup>th</sup> century. Satan has been winning the battle for souls and the fruit of the Catholic tree is apparent. Catholic leaders deny the devil or hell exist, abortion is accepted, Jesus was only a man, that penance is not needed, that you only have to believe you will be saved and you will be, the sacraments are not needed in today's world, etc., etc., etc.

We as laity are faced with so much data, we find it difficult if not impossible to know who to believe, so what do we do? First believe in the dogmas of the Faith, believe in the Seven Sacraments, and believe in the Father, the Son, and the Holy Ghost.

Our Lord has given us some especially important weapons to use against the devil. We have the Mass, by far the strongest of the weapons, second are the Sacraments, and third prayer. The first two weapons we might find are only sparsely available, but the third, prayer, we have no

excuse not to exercise. Prayers can even produce the first two weapons in fighting the devil. Do not become discouraged, because that is a tool of the devil as well. He wants us to question and become depressed about our Catholic Faith, do not give him that satisfaction.

Real evil is disguised as not evil but as feel good righteous events, thinking, or actions. The devil can only lure souls to hell if we let him. "The devil made me do it", only because we fell from grace and allowed ourselves to do the devil's bidding. We have the power of prayer, each and everyone of us, no excuses. Do not allow the devil to lead us away from God, do not fall in his snare, pray, pray, and pray some more! Do not fear him, but understand he is not here to help you, but he is acting only to steal your soul from God.





# Servants of Jesus and Mary

## Fatima Center

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 First Saturday St. Peter's, Chains, St. Paul 7 Holy Matchboxes and their Mother
2 9 <sup>th</sup> Sunday after Pentecost St. Alphonsus de Liguori, St. Stephen I	3 Finding of St. Stephen	4 St. Dominic	5 Dedication of the Basilica of Our Lady of the Snow	6 The Transfiguration St. Simeon II and Felicitas & Agapitus	7 First Friday Day of Abstinence St. Cajetan and St. Donatus	8 St. Cyriacus, Largus, and Smaragdus
9 10 <sup>th</sup> Sunday after Pentecost St. John Vianney, St. Romulus	10 St. Laurence	11 St. Thiburtius, Susanna and St. Philomena	12 St. Clare	13 St. Hippolytus & Cassian	14 The Vigil of the Assumption St. Eusebius Day of Abstinence	15 The Assumption of the Blessed Virgin Mary Holy Day of Obligation
16 11 <sup>th</sup> Sunday after Pentecost St. Joachim, Father of the Blessed Virgin Mary	17 St. Hyacinth	18 St. Agapitus	19 St. John Eudes	20 St. Bernard	21 St. Jane Frances de Chantal Day of Abstinence	22 Immaculate Heart of Mary
23 12 <sup>th</sup> Sunday after Pentecost St. Philip Benizi	24 St. Bartholomew	25 St. Louis IX, King	26 St. Zephyrinus	27 St. Joseph Calasactus	28 St. Augustine, St. Hermes Day of Abstinence	29 Behheading of John the Baptist, St. Sabina
30 13 <sup>th</sup> Sunday after Pentecost St. Rose of Lima, St. Felix & Adriauctus	31 St. Raymond Nonnatus					

# AUGUST 2020

MONTH OF THE IMMACULATE HEART OF MARY