



S S P X



# Ite Missa Est

To Tell the Truth





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

**Price: suggested donation £2**

**To Order: request in writing or by email**

**Publisher**  
Society of Saint Pius X  
St George's House  
125 Arthur Road  
Wimbledon  
SW19 7DR  
United Kingdom  
+44 20 8946 7916  
district@fsspx.uk

**District Superior**  
Rev Fr David Sherry

**Donation options**



Donations

1. Scan the QR code on this page,  
send an email to [district@fsspx.uk](mailto:district@fsspx.uk)  
if you wish to designate the donation  
for a particular cause.

2. Standing Order: contact us for a form  
either: at the above address  
or by email: [district@fsspx.uk](mailto:district@fsspx.uk) or at:  
[www.fsspx.uk](http://www.fsspx.uk)

3. Transfer to: Lloyds Bank plc  
Account: The Society of St Pius X  
Account Number: 00279661  
Sort Code: 30-99-80  
BIC/SWIFT: LOYDGB21061  
IBAN: GB07LOYD30998000279661

4. Paypal: [district@fsspx.uk](mailto:district@fsspx.uk)

5. Cheque payable to: "The Society of Saint Pius X"  
at the above address

Please ask for a Gift Aid declaration form if you pay income tax  
or complete online form at [www.fsspx.uk](http://www.fsspx.uk)

If you would like to leave a  
legacy to the Society of St Pius X,  
please contact the District Superior.

**Visit us online at:**  
[www.fsspx.uk](http://www.fsspx.uk)



## **To Tell the Truth**

Editorial	6
G.K. Chesterton: The 150th Anniversary	10
Tarot Cards: Matters Arising	15
Must God Exist?	23
A Little-known Miracle	30
From the District Superior's Desk	33

# Ite Missa Est

## **Society of St Pius X in Great Britain and Scandinavia**

Requiescant in pace	36
Chronicle	38
Year Planner 2024	40
Mass Times	41
Liturgical Calendar	42
Addresses	46





---

# To Tell the Truth

---

Rev Fr David Sherry, District Superior

---

Dear Friends and Benefactors,

In 1516, St Thomas More presented to his friend Erasmus a little book called *Utopia*. It described the journey of a certain Raphael Hythlodæus to a country hitherto undiscovered where lived a nation not yet enlightened by the Catholic Faith. Although you might expect them to be barbaric, they lived as virtuously as possible according to the light of their reason. Unlike the English who had the harshest punishments for even the smallest theft, the Utopians had graded punishments depending on the gravity of the offence, as is more reasonable. Many Christians loved silver and gold and lied and cheated for it; the Utopians despised it and

used it for the lowest uses, etc. So far so good. But then, they also had things such as divorce, married priests and euthanasia.

‘If a disease be not only incurable, but also full of continual pain and anguish, then the priests and the magistrates will exhort the man that he not be unwilling to die, that he dispatch himself out of that painful life, or else suffer himself to be rid out of it by another, seeing by his death he shall lose no commodity, but end his pain.’

A saint? Praising mercy killing? Not at all. The saintliest of politicians is warning us: a nation guided in no way by revelation



Fr Sherry in his new post as District Superior.

will end up doing many things which may seem reasonable but are in fact evil.

The Scottish Parliament, the States of Jersey and the Tynwald in the Isle of Man are all actively considering the introduction of Euthanasia 'laws' and the Westminster parliament will no doubt follow suit. The Christian state, unlike Utopia, is guided by the revelation of the Natural Law taught by an infallible Church. For centuries then, Christian nations have abhorred abortion, euthanasia, sodomy and suchlike. But, if the Christian nation abandons Christ and rejects Him, it will have left not just the

ignorance of the Utopians, but much worse.

---

Another illustrious Englishman (and descendant of the Keiths of Scotland) was born 150 years ago this month. Gilbert Keith Chesterton's interest to us is not simply that he was a household name who converted to the true Faith and is thus an example of fidelity to grace; his supreme interest is that his writings themselves are an antidote to the madness of our times.

Underlying their wit, style and imagination, his writings have the one essential element of good art: they tell the truth with originality.



Raised in a vaguely religious atmosphere, our author drifted into atheism as an older adolescent. One day, in his early twenties, he realised he had become, what he called, 'orthodox'.

"The man asked me abruptly why I was becoming orthodox. Until he said it, I really had not known that I was; but the moment he had said it I knew it to be literally true. And the process had been so long and full that I answered him at once out of existing stores of explanation.

"I am becoming orthodox," I said, "because I have come, rightly or wrongly, after stretching my brain till it bursts, to the old belief that heresy is worse even than sin. An error is more menacing than a crime, for an error begets crimes. An Imperialist is worse than a pirate. For an Imperialist keeps a school for pirates; he teaches piracy disinterestedly and without an adequate salary. A Free Lover is worse than a profligate. For a profligate is serious and reckless even in his shortest love; while a Free Lover is cautious and irresponsible even in his longest devotion.

I hate modern doubt because it is dangerous." — From the essay 'The Diabolist' in *Tremendous Trifles* (1909).


The truth is told accurately in dry and technical terms, necessary for precision and definition, but these terms have little enough effect on us because the way to penetrate a man's mind is through his imagination. That is why Our Blessed Lord taught the multitude in parables.

'It is easy enough to say that the philosopher is generally the more rational; it is easier still to forget that the priest is always the more popular. For the priest told the people stories; and the philosopher did not understand the philosophy of stories. It came into the world with the story of Christ.' — From *The Everlasting Man* (1925).

The dry truth penetrates rarely and style without truth is diabolical; the real reason why we should read Chesterton's witty and sparkling works is that they tell the truth.

May God bless you,

Fr David Sherry  
District Superior



The SSPX District of Great Britain and  
Ireland is organising

A DAY CONFERENCE IN  
LONDON

on

**Saturday 1 June 2024**

to discover the life and works of

**G.K. CHESTERTON**

**1874–2024**

On the occasion of the 150<sup>th</sup>  
anniversary of his birth

**Programme:**

- Joe Teague introducing his life and works
- Blaise Compton on his historic legacy
- Kennedy Hall on *Orthodoxy*
- Peter Bevan on *Father Brown*
- Fr David Sherry on *The Everlasting Man*
- Fr Håkan Lindström on his philosophy
- Stuart McCullough on the cause for his beatification

For the curious and the experts.  
No previous knowledge required.

Sign up now at:

[www.corner-cabinet.com/events](http://www.corner-cabinet.com/events)

or scan the QR code:



Early Bird Entrance Fee: £60.00  
including lunch, tea, coffee and  
refreshments throughout the day

**Sign up before Friday 17 May 2024**

Venue: 20 Cavendish Square, London, W1G 0RN

Tube: Oxford Circus, Bakerloo/Central/Victoria

For more information, write to:  
[events@corner-cabinet.com](mailto:events@corner-cabinet.com)





# G.K. Chesterton: The 150<sup>th</sup> Anniversary

---

Mr Stuart McCullough

---

The best report of the birth of GKC is in his own autobiography, published shortly after his death:

‘Bowling down in blind credulity, as is my custom, before mere authority and the tradition of the elders, superstitiously swallowing a story I could not test at the time by experiment or private judgment, I am firmly of opinion that I was born on the 29th of May, 1874, on Campden Hill, Kensington; and baptised according to the formularies of the Church of England in the little church of St. George opposite the large Waterworks Tower that dominated that ridge. I do not allege any significance in the relation of the two buildings;

and I indignantly deny that the church was chosen because it needed the whole water-power of West London to turn me into a Christian.’

He went on to become a renowned journalist and author of more than 100 books. He is perhaps best remembered today for his crime fiction stories about Fr Brown. For more than a decade now, the BBC has been airing series after series (eleven so far!) of Father Brown, which is very loosely based on Chesterton’s Fr Brown stories. Most Chestertonians, if they ever watched it at all, soon stopped, as the name of the priest is about the only connection between Chesterton’s short stories and what the BBC have produced.



On 30 July 1922, Chesterton was received into the Catholic Church and over the following years became one of the most prolific and eloquent defenders of the faith, attracting many converts in his lifetime and many more after his death in 1936.

Cardinal Pacelli, the Vatican Secretary of state and the future Pope Pius XII, sent a telegram on behalf of Pope Pius XI, to the Archbishop of Westminster on the occasion of Chesterton's death, which described Chesterton as a 'gifted Defender of the Catholic Faith'. The Times newspaper decided not to print this because of the long use of this title by the Protestant Kings and Queens of England.

Chesterton was a strong opponent of eugenics, as shown in his book, *Eugenics and Other Evils*, before the Nazis and Stalin rose to power but still at a time when respectable politicians all over Europe were publicly supporting the eugenics movement. In 1925, Chesterton wrote an introduction to Charles Dickens' *A Christmas Carol* in which he wrote, 'The answer to anyone who talks about the surplus population is to ask him, whether he is part of the surplus population; or if not, how he knows he is not.'

In 1905, he published *Heretics*, an excellent book looking at many of the leading errors of his time (and ours) and those who expounded them. Some retorted in response to this book, 'It is easy to criticise, but what does Mr Chesterton believe?' Chesterton was very happy to reply with his 1908 book, *Orthodoxy*.

When his friend H G Wells published his useless *Outline of History*, Chesterton sat down to write his own real history, *The Everlasting Man*, with Christ at its centre. He also wrote masterly biographies of St Francis of Assisi and St Thomas Aquinas.

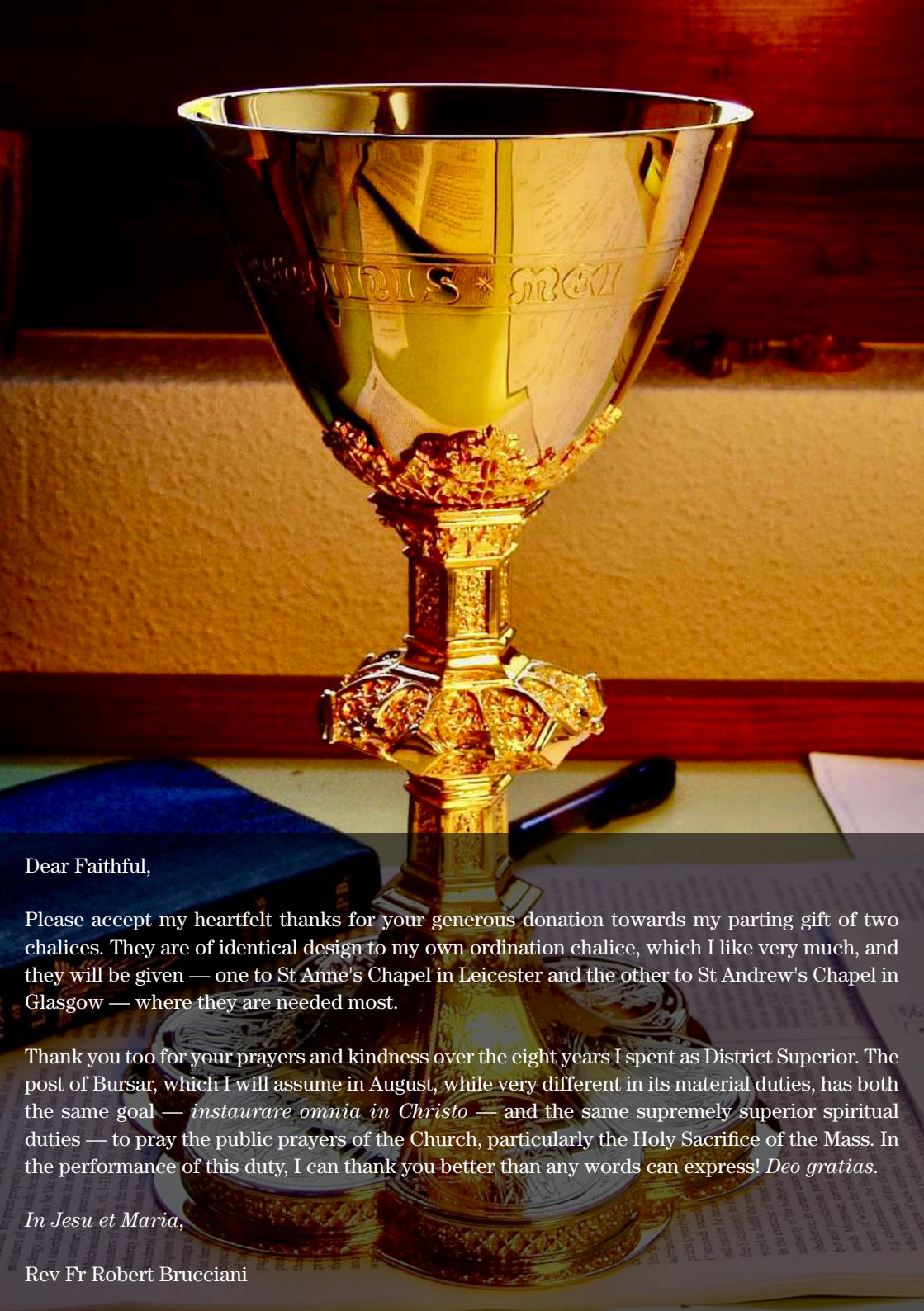
A conference celebrating Chesterton's life, works and legacy will be held in London on Saturday 1 June 2024. The programme includes, among other talks, an in-depth look at *The Everlasting Man* and *Orthodoxy*, presented by Fr David Sherry and Kennedy Hall respectively, and a consideration of the cause for his beatification by myself.

Early-bird tickets for the conference are available until 17 May at:

[corner-cabinet.com/events](https://corner-cabinet.com/events)

27 July 2024 will also see the 14th Annual GK Chesterton Walking Pilgrimage. For more information, including the prayer for his beatification, visit:

[catholicgkchestertonsociety.co.uk](https://catholicgkchestertonsociety.co.uk)



Dear Faithful,

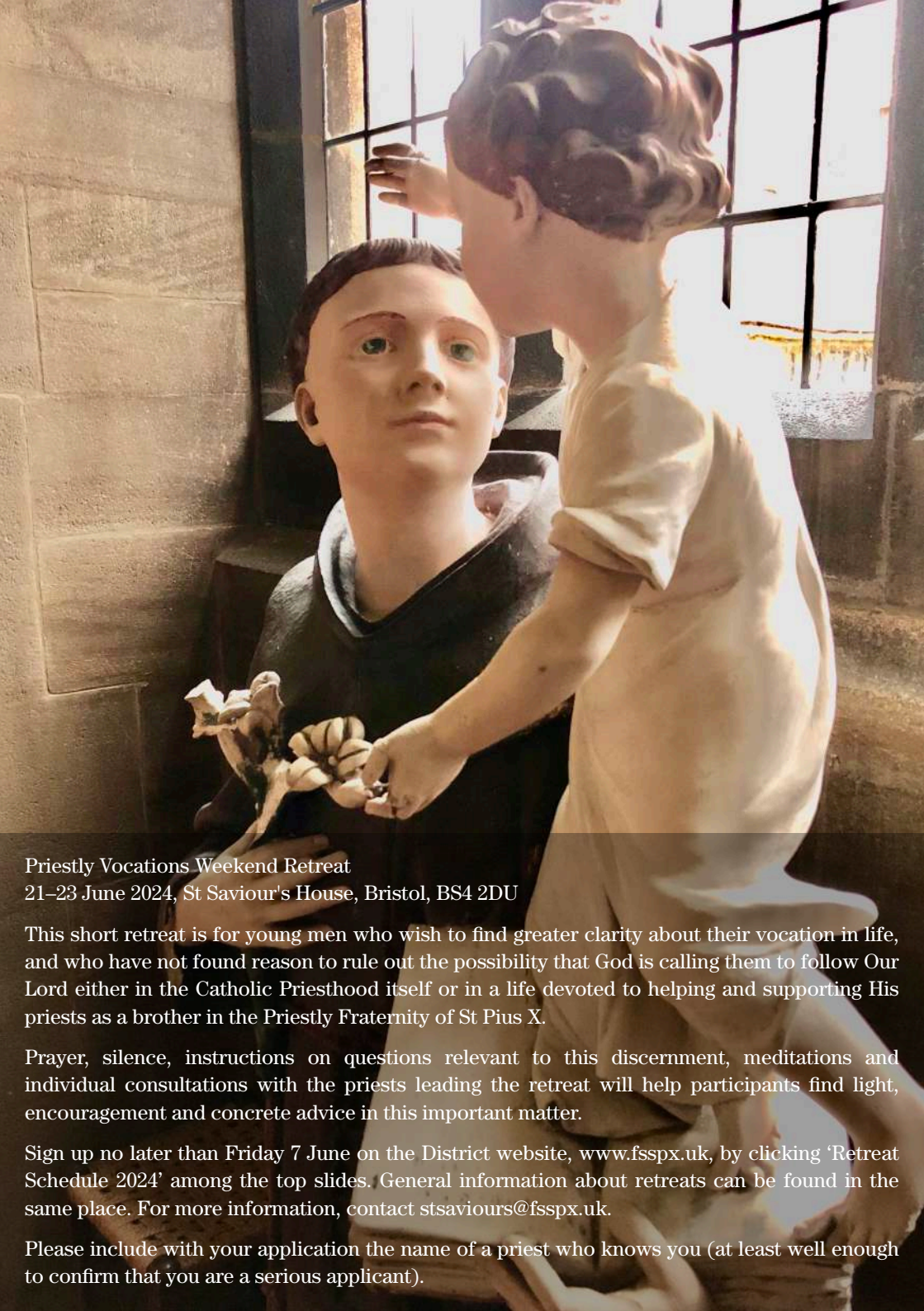
Please accept my heartfelt thanks for your generous donation towards my parting gift of two chalices. They are of identical design to my own ordination chalice, which I like very much, and they will be given — one to St Anne's Chapel in Leicester and the other to St Andrew's Chapel in Glasgow — where they are needed most.

Thank you too for your prayers and kindness over the eight years I spent as District Superior. The post of Bursar, which I will assume in August, while very different in its material duties, has both the same goal — *instaurare omnia in Christo* — and the same supremely superior spiritual duties — to pray the public prayers of the Church, particularly the Holy Sacrifice of the Mass. In the performance of this duty, I can thank you better than any words can express! *Deo gratias.*

*In Jesu et Maria,*

Rev Fr Robert Brucciani





Priestly Vocations Weekend Retreat  
21–23 June 2024, St Saviour's House, Bristol, BS4 2DU

This short retreat is for young men who wish to find greater clarity about their vocation in life, and who have not found reason to rule out the possibility that God is calling them to follow Our Lord either in the Catholic Priesthood itself or in a life devoted to helping and supporting His priests as a brother in the Priestly Fraternity of St Pius X.

Prayer, silence, instructions on questions relevant to this discernment, meditations and individual consultations with the priests leading the retreat will help participants find light, encouragement and concrete advice in this important matter.

Sign up no later than Friday 7 June on the District website, [www.fsspx.uk](http://www.fsspx.uk), by clicking 'Retreat Schedule 2024' among the top slides. General information about retreats can be found in the same place. For more information, contact [stsaviours@fsspx.uk](mailto:stsaviours@fsspx.uk).

Please include with your application the name of a priest who knows you (at least well enough to confirm that you are a serious applicant).





Johann Eleazar Zeissig, AKA Schenau (1737–1806), *La Credulité sans reflexion* (engraving), Bibliothèque Nationale de France.



---

# Tarot Cards

Matters Arising

---

**Rev Fr Nicholas Mary CSSR**

---

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

**Is it a sin to use Tarot cards to foretell the future, or even merely to own them?**

To use Tarot or any other playing cards to attempt to know the future — to engage in cartomancy, to use the technical term — is to transgress against the First Commandment. Specifically it is to commit the sin of divination, a type of superstition whereby we seek for ‘knowledge of future or hidden things by inadequate means. The means being inadequate they must, therefore, be supplemented by some power which is represented all through

history as coming from gods or evil spirits. Hence the word divination has a sinister signification. As prophecy is the lawful knowledge of the future, divination, its superstitious counterpart, is the unlawful. As magic aims to do, divination aims to know.<sup>1</sup>

“Divination is an act of religious nature,” explains Mgr Pietro Palazzini:

“There is no divination if the religious element is wanting, as when one sets about the discovery of the future or the occult [i.e. that which is hidden] by a scientific deductive method, conjecture, psychological ability, or if there is any natural explanation of the





method used. This explanation, however, must have a reasonable foundation, which will vary in accord with the cultural status and conditions of civilisation, not the frivolous and ridiculous basis of the followers of spiritism and of other so-called occult sciences.

‘Communication with occult powers may be explicit (express) or implicit. It is explicit when there is an evocation of these powers for help or a petition that certain signs be given to indicate their presence or response. In the first case, an attempt is made to obtain an evocation of the dead (necromancy) or other apparitions, or it is pretended that occult powers have taken possession of the invoker or of another person having special aptitudes, such as the medium.

‘Divination may be natural or artificial, depending on whether it proceeds from casual signs, or from signs requested and obtained by the invoker. The following are forms of natural divination: astrology, chiromancy [i.e. palmistry], etc., understood as a means of predicting the future. Forms of

artificial divination are: lots, cards, Ouija board, etc. Communication with occult powers ... either express or tacit, is always an appeal to Satan's aid, the declared enemy of God and man. It is a grave offence against God to attribute to the devil a certain knowledge of the contingent future, which, as dependent on free will, is known only to God. In any case, through these arts, man exposes himself to most serious spiritual dangers; even in those cases in which the precise intervention of Satan is not sought, man exposes himself to the danger of very serious sins [and] to the danger of grave deception with regard to his eternal salvation and his faith by him who is the ‘father of lies from the beginning’. ...

‘It is not a grave sin, however, if the consultant and the consulted indulge in magic arts for a manifestly jocose purpose without attributing to such practices any religious meaning. The magician, fortune-teller, etc., who indulges in such arts for fraudulent reasons, is not guilty of the above mentioned serious sins, although he commits a grave sin



of scandal and of injustice. Often, however, those who go to magicians and fortune-tellers are only guilty of venial sin, because they act out of simplicity or ignorance.<sup>2</sup>

Whilst it is lawful to use playing cards recreationally, we should not use them superstitiously. In the case of those which are specially designed for divination, we should certainly not even possess them under any pretext.<sup>3</sup> In this regard, perhaps our readers will find it helpful to read the following personal testimony written by one of the faithful, a Catholic mother and grandmother in the United States, who wishes to remain anonymous, but who has given permission for it to be published here in order that others might profit from her experience with a deck of Tarot cards.

---

#### **The cards that took over**

I was a senior in high school when I obtained a Tarot deck. My boyfriend had bought it for the simple reason lots of people buy Tarot decks: it was full of beautiful artwork. But then, once he brought it home, he had no idea what to do with it. So I took it and kept it for my own.

Although I was a Catholic who believed in God, I thought Tarot readings were nothing but nonsense. It never occurred to me that anything unnatural could happen thanks to them. But I loved that deck of cards. I took it everywhere and had it in my hands all the time. It was like a pet. I slept with it under my pillow! Still, I was surprised when things got weird.

By this time, I was in college, away from home for the first time, with lots of other young people like me who were away from home for the first time. That's when my Tarot deck could really shine. Everybody loved it! Everybody wished they owned it and begged me to tell their fortunes. The other students were in awe of the fact that I could cut the deck at random, and that it would show me whatever I wanted to see. It would show me my own cards, or the cards of another person, or even answer questions with a single card.

I don't know why I didn't stop to think about this. I just didn't realise how strange it was. Then one evening, I let another person handle my Tarot deck, and when I got my 'pet' back, it wasn't mine any more! When I cut it, I saw cards I had barely ever seen, and it



wouldn't behave for me. I had to play with my deck for hours to win it back over, to make it my pet again.

Shaken by this, I put the deck away, but everyone I knew was disappointed. So it wasn't long before I reached for it again. And that very first day I returned to my deck, something started talking to me through it. Something not remotely human. I call it the 'creature' because that is the most insulting thing I can call it — and also the most true.

When I was a child, I had ghastly nightmares. I've never seen a horror movie as scary as my own dreams used to be. As I grew up, my dreams changed. They were still horrifying, but now one creature was the star of them. In my dreams, that creature was very handsome, very charismatic. It protected me from the others of its kind. That creature never changed what it really was, though. It was always the nastiest of bullies, brutal to everyone else but me. I had to plead for the other people's lives if I didn't want to watch them being killed. The creature liked to be begged. It liked to be asked nicely. And in return, it let me see what a tremendous favour it was

doing me, letting me have my own way.

This was the thing that was talking through my deck to me now. It came into my dreams to tell me so. It was obsessed with me, as if I were its very own property, and it wouldn't leave my deck alone. Day or night, dreams or waking, it haunted me and my friends. It would have snapped their necks in real life if it could have, just like it did in my dreams, because it wanted me all to itself. It hated everyone around me with virulent, bitter hatred. It filled my deck with scenes of chaos and death. I couldn't do a reading any more without having to supplicate the creature. It liked to be supplicated. And when I did ask nicely, the readings were amazing! I could tell people things I never should have known!

By now, I was well on my way to becoming a phenomenon on campus. Students came to hang around me just to watch the weird stuff that went on. Sometimes, the atmosphere around me was really frightening, almost suffocating, sucking all the light out of the room. 'He's here, isn't he?' the students would whisper respectfully. And it was there, brooding in a





corner, loathing them with the blackest of hatred. The more sensitive ones could point right at it.

That creature didn't like any of my friends. It especially didn't like my male friends! I'd be playing with my deck, and the phone would ring, and instantly, the cards were anger and mockery. I would know by which cards they were who the caller was before I even got to the phone. Soon, that creature began to torment those male friends. It would go into their dreams and give them nightmares, just as it used to do to me. Then it would come into my dreams and brag about what it had done.

It was around this time that the creature told me what name to call it: a name as overblown and egotistical as anyone could dream up. A name fit for a god. Yes, it wanted to be thought of as a god!

But it wasn't a god, any more than I was. I knew the name was a cheap lie, and far more credit than that thing deserved. But using that name now was the only way I could get a reading any more, and people were counting on my readings now. They even used them to make decisions about their future. Besides, I had been groomed my whole life for this, just as carefully

as any paedophile grooms his victims. That creature gave me things to win me over, like secret knowledge and power over others. And let's face it, I liked the attention. It was just like being a paedophile's victim: you get abused, but then you get ice cream. And at least somebody thinks you're special. But I always knew the truth. I knew what my abuser was. It was never a god to me. It could only give me what it could take for itself: excitement, pleasure, pain, terror, ecstasy. It could never give me what it itself would never have: joy, simple happiness, satisfaction. All it had to offer was exactly what drove it: a kind of clever, questing, constant hunger for crazy new experiences. But never peace. My life by this time never held peace.

No matter how impressive that creature tried to be, it was pretty pathetic, all in all. It didn't have an Olympus to fly back to. Its home life was pretty depressing. I could see that for myself just by the way it chose to live. It was living through the body, mind, and nerve endings of a college freshman — just about the silliest thing to walk on God's green earth. Who in his right mind hangs out in a college dorm if he has anywhere in the universe better to go?



I saw that creature's cruelty and hatred for what it was, too. The best thing it could say to me, the highest compliment it could ever pay, was that although it loathed us disgusting human beings, it actually could just about stand me. It let me know that it didn't mind being around me — as long as I behaved myself, at least. That creature had no mercy for any sort of human weakness — just a kind of pitiless amusement. Kindness it didn't have either. Any kindness or consideration on my part for others drove it into a frenzy of annoyance, and then it would punish me. It knew many ways to take revenge.

It was the worst kind of abuser there is; the kind who insists that he's controlling you because he's actually freeing you; that he's hurting you because he's taking the time to raise you to another level. That it ought to be an honour to be hurt, intimidated, harassed, and entirely dominated because he's taken the trouble to look your way. But it wasn't an honour. Life with an abuser never is.

So, that's what happened to me thanks to Tarot cards: I wound up controlled by a pathetic and dangerous creep. I was infested by an

otherworldly parasite that wanted to live through my nerve endings because its own life was too sad for words. But thanks entirely and only to God, after a few months of wildness and damage, I was able to pass that parasite, that tapeworm of the soul. I went to confession, I ordered that creature out of my dreams and I burned my Tarot cards.

Since then, I haven't touched a deck. I wouldn't dare! I'm not afraid of the creature any more. But I'm afraid that God might leave me to go my own way. I burned my pet deck a few cards at a time to make sure every card was completely gone. And I burned them face-down so I wouldn't be influenced by their meanings while they went.

Only two cards flipped over during the burning. One was that creature's card — and if you want to know what card it was, just think about the card you would pick for yourself if you were a selfish narcissist who was really impressed by your own foolishness. The other was the card of the man I was deeply in love with — and who, up until that weekend, had been deeply in love with me. When I came back to campus after



that weekend, that man now completely despised me. I never found out what his reasons were because he never again could bring himself to hold a conversation with me. But I knew why. I had expected nothing else.

Parasites don't go willingly. They flop around and do as much harm as they can on the way out. So after that, there were some really bad weeks. But it all slowed down at last, thanks only to God's grace. I would warn anyone against getting a Tarot reading done, even if it's just for fun. Those creatures are smart enough to know how to influence us if we are dumb enough to ask questions about the future.

Now I confide the future to God's Providence, just as I give my past to His mercy. †

---

## Notes

1. Fr Edward Graham, article 'Divination' in *The Catholic Encyclopedia* (Robert Appleton Co., New York, 1909).
2. Francesco, Cardinal Roberti (ed.), *Dictionary of Moral Theology* (Burns & Oates, London, 1962) p425.

3. Probably the commonest set of cards used for divination is the so-called Rider–Waite Tarot deck, which some people imprudently admire or possess for its artistic value. The artist who painted the images on the cards was Pamela Colman Smith (1878–1951), an American who was commissioned to do so in 1909 after having become a member of the Hermetic Order of the Golden Dawn through the influence of the poet W B Yeats. Interestingly, she became a Catholic in 1911, being received at the Jesuit church in Farm Street in London, and turned her back on the Occult. She spent the rest of her life in a remote part of Cornwall where she ran a holiday home for visiting priests, and acted as sacristan at her local church. After her conversion she illustrated the Litany of Our Lady and the Way of the Cross. — Cf. Stuart R. Kaplan, *The Artwork and Times of Pamela Colman Smith*, (US Games Systems, Stamford, CT, 2009).



St Michael's School

29<sup>th</sup> June - SS Peter & Paul

*(Holy Day)*

**S**olemn  
High Mass

10:30



**S**ummer  
Fair

12:00

*BBQ, Refreshments*

*Cake Competition (adults & children)*

*Fun, Games,  
Raffle*

*Cadet Parade*

*A wonderful family day out!*



St Michael's School - Harts Lane - Burghclere - R20 9JW





---

# Must God Exist?

A Modern Socratic Look at St Thomas Aquinas'

Proofs of the Existence of God

---

Rev Fr Jonathan Patrick Steele

---

*A word of explanation seems necessary: In his teachings, Socrates, one of the great Greek philosophers, would ask his students tough questions to encourage them to think about why a certain truth is the way it is. He would let them make intellectual mistakes and then show them how absurd their conclusions were in such a way as to lead them to discover the truth. We have tried to do the same with a different topic, using two characters: one, a teacher whose name, Sapius, is a derivative of the Latin sapiens and means 'the wise one', and two, an impetuous young man who is seeking truth and whose name, Aretos, signifies, 'goodness, excellence, or virtue'.*

In his many years of teaching philosophy, Sapius had rarely encountered students who presented him with a real challenge. Most of the lessons were delivered to ears which were attached to more, rather than less, empty heads; however, this student was different. His thoughtful, precise reasoning was on an entirely unprecedented level. The young man's name was Aretos, and he and his *magister* had been walking through the public square earlier that morning discussing a particularly fascinating topic, one which is both at the beginning as well as the end of philosophy, namely the existence of God. Recalling the conversation, Sapius chuckled at the intensity of his gifted student. Aretos had



argued quite vehemently, not that no God existed, since this he firmly believed; rather, he had struggled to wrap his mind around whether that very existence of a deity could, in fact, be proven.

The argument had begun when Aretos had asked what appeared to be a simple question. They had been discussing the beauty of the mountains which towered above their beloved little city of T—. Sapius could remember the conversation quite well. The dialogue had run along these lines:

ARETOS: But surely that beauty is not something that belongs to the mountain in itself, since some mountains are more or less beautiful than others. There is no way the mountain can make itself beautiful.”

SAPIUS: Of course not. That beauty is received from something or someone outside. We call this God.

ARETOS: But how do we know that it is God? Of course, I agree that there is a God; everyone who is pious does. But what I cannot understand is how we can know that God is there giving beauty to the mountain? Do we merely have to believe He exists? The existence of such a mighty and generous

Being would seem to be impossible to prove directly. He is so far above our power of understanding.

SAPIUS: While He is, of course, beyond our complete comprehension, insofar as we are incapable of understanding Him as well as He understands Himself, yet this does not render it impossible for us to prove that He exists — and that, beyond the shadow of any doubt. This is, moreover, not a matter of mere belief in some mysterious Being, whose existence is entirely beyond our grasp; rather, His existence is clearly and definitely demonstrable using reason and reason alone.

---

At this point in the conversation, another student had approached the master with what he considered an urgent question, this one regarding the notion of truth and its correspondence to reality. Consequently, Sapius' discussion with Aretos had ground to a premature halt. Then, to his joy, a short hour after the mid-morning break in studies, the philosopher saw his young charge striding toward him once more with a puzzled expression in his steely blue eyes.

---



ARETOS: I have thought carefully about what you said, but still do not see how we can prove the existence of God. Necessarily by the fact that He is God, it is impossible for us to understand Him completely. This is essential to the very notion of who God is. Yet, seemingly, to prove His existence, we would need a full argument starting with a real truth that we know about Him and can use as a universal principle — in other words, a kind of definition. This would appear to be impossible when we are dealing with such profound and transcendent realities. A definition imposes limits, and we are speaking of a limitless Being. Is this not so?

SAPIUS: Yes, and no. Let me, in turn, ask you a question. If I were to ask you to prove to me that this rock exists, how would you go about it? Would you not be forced to rely upon some kind of physical evidence rather than upon a universal principle or deep understanding of ‘rockness’? You would most likely say that the object in question has such and such a shape, a certain weight, a particular colour, demonstrates extreme hardness exteriorly, and so on, would you not? This would

indicate, based on the evidence of the senses, that the object which we examine in the street is a rock.

Now, what about the other forms of being — plants, animals, and men? How can we prove they exist? Is it not in much the same way, in fact? We must rely on the evidence of our senses, i.e. the primary source of our knowledge. This is how we come to know everything.

ARETOS: That is all well and good, but you have only raised another problem in addition to the original question, because we cannot attain the knowledge of God directly by our senses, at least in this life. Perhaps in the next, if there is an afterlife, but certainly not here. So, first, how can we come to any knowledge of God if all our knowledge comes from the senses? And second, how can we prove that He exists without this sense knowledge?

SAPIUS: These are deep questions, Aretos, but not impossible to answer. In the first place, you are right. We have added another difficulty to the original question, both of which pose legitimate problems for the mind to consider. Yet, we can proceed to a fuller examination of the truth now that





the extent of the difficulties is apparent.

So, let us address the two questions in order. First, would you agree that we can know things in many different ways? For example, we come to knowledge as infants through touching, tasting, hearing, and the other senses, whereas as adults we may take further steps and understand matters in more abstract ways? Of course, you must see that is true. Would you further agree that humans come to the knowledge of various kinds of things? For example, we come to know of rocks, plants, animals, as well as things which do not really exist, unicorns, leprechauns, and the like?

ARETOS: Naturally, this is the case.

SAPIUS: Correct! So far, so good.

Now, let us proceed further. In considering men, would you say that we can know about them both directly, as we know our friends by direct contact, as well as indirectly by the things they do and the effects they have, as we know politicians by the laws they enact?

ARETOS: Well, of course! We can know others both directly and indirectly, as friends or as politicians. This is basic common

sense. I do not see how it has any bearing on the question.

SAPIUS: Have patience, my young friend. We will come to the point shortly. Let us ask a further question. That we come to know someone directly with ease, by direct contact and sense knowledge, is clear; however, can we say that we can come to know a person, in a real way, only by what they do or say, even if we never meet them and never come into direct contact with them?

ARETOS: Perhaps? Yes, it would seem so.

SAPIUS: Very well. In that case, you would agree that we can know God by what He does in a way that is indirect, but real knowledge?

ARETOS: That would seem to make sense.

SAPIUS: So, we can know God at least indirectly by the things He does, would you agree?

ARETOS: Yes.

SAPIUS: In that case, we can proceed to the second problem, which is that we cannot prove that God exists without having some kind of sense knowledge. In fact, this is true. However, this does not take into account that we can know



Him in a way that is not direct, that is rather indirect, but true knowledge all the same.

So, how can we prove that God exists? Clearly, we cannot do this in any way other than by His effects, for although He is utterly above our comprehension and full understanding, yet His work may be understood as it finds expression in the material and physical world, i.e. in a way that we can sense.

There would seem to be at least five ways in which we can prove the existence of God, using His effects. These are:

1. Motion, or change;
2. A first cause (in agents);
3. Possibility and necessity;
4. More and less in things; and
5. Laws/order in nature.

Let us examine each in detail, starting with the first.

The first, a proof taken from motion or change in things, is perhaps the easiest to understand. We notice all around us that things move and change, do we not?

ARETOS: Yes, of course. But this seems very far from proving that God must exist.

SAPIUS: We will come to that in due course. Of those things that move

and change, we notice that things which are in motion are moved by someone or something else. For example, this rock which I have just cast away from us was at rest before and then put in motion by my throwing it. This is a change and it must come from outside of the rock in some way. The rock cannot throw itself. Does this make sense so far?

ARETOS: I believe so, but still do not see the connection.

SAPIUS: Let us take what may be an easier example. You have experienced fire, no doubt? Very well. You have also experienced wood in some form, I would expect. Now, fire is hot. Would you agree?

ARETOS: Naturally!

SAPIUS: There you are correct. Now, is wood naturally hot? Or, on the contrary, is it naturally cold?

ARETOS: No.

SAPIUS: But can it be both cold and hot?

ARETOS: Not at the same time, but yes, in theory.

SAPIUS: What is it that changes the wood to be either hot or cold?

ARETOS: I suspect it would be some kind of influence from a hot or cold source, as fire or a bitter wind.



SAPIUS: Very good! Now we are making progress. So, you are saying that the wood, in order to be hot, requires some kind of movement or change acted upon it by something which is actually hot, namely fire?

ARETOS: Yes, that makes sense. There is no way that wood can become hot by itself. But if it comes into contact with fire, then it would undoubtedly become hot and would even be changed completely into ash.

SAPIUS: Exactly! In fact, you have come to the next step of the argument by common sense. The thing that changes or creates a movement must be different in some way from the thing that is changed or moved. Is that not so?

ARETOS: Certainly!

SAPIUS: So, the mover and the thing moved cannot be exactly the same in all respects. In that case, we run into the following problem. How does the motion come to exist in the first place? Let us examine this carefully. If a change or motion, say in the wood of the above example, can only come to exist from something outside or other than itself, this means that the fire itself would have to begin to exist from something outside of it, and what caused the fire would also be moved

by something else ... and so on until there is a beginning motion. Take, for example, a line of dominoes. The last one is moved by the penultimate one, which is in turn compelled to fall by the one before it, and so on until the movement begins. Yet, there must be a beginning, otherwise no movement would occur at all. In other words, if nothing pushed over the first domino, then the last one would not fall. Likewise, if we imagined an infinite 'beginning' to the domino train, then the result would simply be that the movement would never begin in the first place. There has to be a starting movement, a Mover who is Himself Unmoved. This we call 'God'. Do you begin to see?

ARETOS: Maybe, but you said there are other proofs as well. Perhaps these will clarify the confusion in my mind and help to convince me.

SAPIUS: Yes, there are, in fact. The problem is that I have another lesson in a few minutes. So, we will have to carry on our discussion later, perhaps tomorrow.

ARETOS: That sounds good to me. I will look forward to it!

### **Acknowledgement**

The central content of this work (and the work to come), including



---

several of the examples, is taken from St Thomas Aquinas' *Summa Theologica*, Prima Pars, Q. 2, article 3, in the Response, in which the Angelic Doctor gives five ways to demonstrate the existence of God, based in large part upon Aristotle's proof of the same in his *Metaphysics*, Book 12, Chapters 6–10. The author of the above work has attempted to simplify what is in

---

St Thomas and make it digestible and even enjoyable for the modern reader. As a result, some of the finer points of philosophy have been lost. For those wishing for a fuller treatment of the matter, whether of a philosophical background or who merely enjoy a challenging intellectual read, St Thomas' discussion is second to none in terms of clarity and precision.



The run is done. The mud has been (partially) hosed off, washing machines are whirling, and our brave runners are heading down to t'pub to raise a pint in celebration of raising nearly £2,500 for the Zaitzkofen seminarians' meat and potatoes. These pennies were hard-won: the water was cold, the mud was muddy, the English spring weather was predictably Englishly spring-like. The runners and their supporters would like to acknowledge the prayers and donations of many generous benefactors, and gently remind readers that fundraising will remain open until 7 May. The target of £3,000 has not quite been reached. After such a valiant effort, it would be a shame to fall short. Please give generously at [www.gofundme.com/f/st-annes-chapel-wolf-run](http://www.gofundme.com/f/st-annes-chapel-wolf-run) in order to support the seminarians who are our future priests.

— Mrs Eleanor van Kroonenburg





# A Little-known Miracle from the Immaculata



---

**Mr Howard Toon, District Co-ordinator of the Militia Immaculatae**

---

There is a story from the folklore of an Indian tribe in Montana, USA, about a young boy who received a miracle from the Immaculata in 1841.

The tribe had heard the gospels from passing Jesuits, and some of them, including their chief, sent repeated requests to the Jesuit headquarters in St Louis asking for priests to come and tell them more.

Convinced of their earnest wish to be instructed, Fr Peter DeSmet journeyed in 1840 to the Rocky Mountain region where the tribe lived, and was received with great joy. In the following year, he began construction of a Mission in a

village on the Bitterroot River, and dedicated it to St Mary.



Fr DeSmet with Indian guides on his way to Montana



In order for members of the tribe to be baptised into the Catholic faith, it was necessary for them to become thoroughly familiar with the Catechism beforehand, as one would expect. Amongst them was a young orphan boy who was barely literate. He dearly wanted to be baptised, but his untrained memory was such that, no matter how he tried, he could not remember what was in the Catechism, meaning that he could not avail himself of the Sacrament of Baptism.

Subsequently, the boy presented himself for examination on his knowledge of the Catechism, and amazed everyone by how well he knew it despite his previous history of failure.

This came to the ears of Fr DeSmet, who recorded the boy's account of what had happened to him. The boy told of how he had paid his usual visit to the house of his friend Jean in yet another attempt to learn the Catechism, when he saw within a very beautiful lady who was floating in mid air and who had a star above her head and a serpent beneath her feet. At first, he was very frightened, but his head cleared, and he suddenly realised that he was thoroughly familiar

with the entire Catechism. This is the miracle of this story. The boy added that the Lady had visited him several times afterwards, and had told him she was pleased about the dedication of the Mission Village to St Mary.

The boy was questioned on numerous occasions about what he had seen, and gave the same account each time without variation. With the aid of pictures supplied by the priests, it became clear that the vision he had seen was in fact the Immaculate Conception.

On Christmas Day 1841, the boy received the Sacrament of Baptism and took the name Paul, but as the Chief had already taken that name, he became known as "Little Paul". Altogether 150 received the sacrament of Baptism that day.

The boy became known as "The Angel of the Tribes" according to Fr DeSmet's record of the events.

Little Paul was called to his heavenly reward only two years after the miracle and was gifted with a peaceful death and the last Rites of Holy Mother Church.

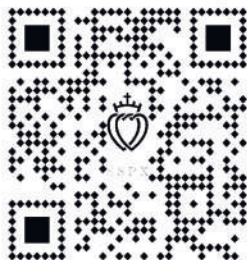
For more information about the Militia Immaculatae, visit [www.fsspx.uk/militia-immaculatae-1](http://www.fsspx.uk/militia-immaculatae-1)

# THE CANTERBURY PILGRIMAGE 12 - 14 JULY



**EARLY BIRD  
SUBSCRIPTIONS  
OPEN NOW !\***

**SIGN UP BY SCANNING THE QR CODE BELOW**



**FOR MORE INFORMATION, VISIT  
[WWW.CANTERBURYPIILGRIMAGE.CO.UK](http://WWW.CANTERBURYPIILGRIMAGE.CO.UK)**



---

# From the District Superior's Desk

---

**Rev Fr David Sherry, District Superior**

---

While celebrating Mass in his cathedral at Dakar one day, Archbishop Marcel Lefebvre had a dream that he would do something to save the priesthood of Jesus Christ. Not many years later, he put his dream into effect: it did not involve anything strange at all, it was simply to continue forming priests as the Church has always formed them, to provide that one thing which the Church cannot do without: doctrinally sound and holy priests. According to the Statutes written by our Founder, this goal is to be achieved by six activities:

1) The training of priests as the Church has always trained them under the tutelage of St Thomas Aquinas;

2) The sanctification of priests by providing retreats, periodicals and pious associations for them;

3) Fostering auxiliary vocations of brothers and sisters;

4) The establishment of truly Catholic schools;

5) Parish ministry; and

6) Coming to the assistance of aged, infirm and even unfaithful priests.

Since 2020, quite a few priests from various dioceses have been approaching the Society of St Pius X around the world. Their story is the same: it has become clear to them that they are not really free to be "other Christs" in the conciliar structure: to celebrate the Mass of





all time, to preach freely the Gospel as it has always been preached and to live their priesthood.

In accordance then with both the second and sixth activities of the Society, we invite these priests who contact us to priestly retreats and to spend time in our priories, discussing the Faith and the Crisis in the Church and living the common life. Sometimes these priests ask to work more closely with us and, more rarely, to join the Society. Prudence dictates that we proceed with much caution when welcoming a priest on a permanent basis: he has to undergo a period of probation, his theological and liturgical knowledge has to be ironed out and his bona fides must be verified. Over time, and with the permission of our Superior General, he can begin gradually to do in the Society what God called him to do: offer daily the Immaculate Lamb and minister the true Faith and the true sacraments to the flock for the salvation of souls.

When the District Superior is satisfied that he has been sufficiently proved, that his theological knowledge is good, and that he is validly ordained (and, where necessary, been ordained conditionally), he is allowed to

begin offering Mass publicly and administering the sacraments in our chapels.

In some districts, there are significant numbers of priests who have begun formation. Here, for the moment our numbers are small, but will — with God's help — grow.

---

On a more delicate matter, it is important that all know what would happen if a priest of the Society were accused of some heinous crime. The Society in Great Britain has had in place a formal 'Child Protection' policy for some time. While certain elements of it may be perceived as exaggerated, it does formalise rules of prudence and behaviour which serve both to protect children and to give peace of mind to priests and volunteers. Here are some elements which lay down certain very important guidelines and procedures. Any member or volunteer with the Society who works with children must be vetted and any accusation must be reported to the civil authorities. For the vetting procedure, and in addition to other steps, a criminal record check and references must be provided. Furthermore, no newcomer to our chapels is allowed to volunteer with



children until six months has passed and he fulfils each of the other requirements. If a priest or other adult working with children is accused of a crime, we must not jump to judgement nor forget that an accusation is not proof of guilt. Nonetheless, the procedure is clear: anyone who has been accused must be removed from the apostolate and the civil authorities must be notified

without delay. Those who are found to be guilty are sentenced by the civil courts. Anyone who has any questions or concerns should not convict the Society based on hearsay but should go freely to ask his local prior questions which might arise.

D.S.

# St Michael's School

An independent Traditional Catholic  
School run by the Society of St. Pius X

**Years 1-6 for boys and girls, day only**  
**Years 7-8 for boys and girls, day and boarding**  
**Years 9-11 for boys, day and boarding**

"The school fosters a love of learning... Pupils develop an impressive commitment to hard work and a determination to do well. They behave exceptionally well and work diligently in lessons."

"Leaders share a calm determination to achieve the very best for every pupil. They have developed a strong team of staff who are proud to work in the school and are committed to doing their best for the pupils."

"The behaviour and attitudes of pupils is outstanding."

Ofsted Report Sept. 2023





Of your charity please pray for the souls of

**Mr Dennis Kenny of Norwich who died in January**  
**Mr Geoff Townshend of Glusburn Yorkshire, who died on 10 April**  
**Mr Peter Coupe of Mochdre who died on 9 April**  
**Miss Christine Hayward of Rottingdean who passed away on 23 March**  
**Mr David Bryson of Whitstable in Kent who passed away on 16 March**

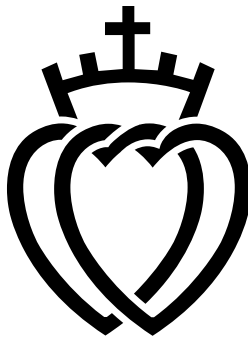
Please also pray for the following  
whose anniversaries occur about this time:

## 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, Maragret Slowey, Frances Calcutt, Jon Peter Wiselgren, Margaret Mayes, John Tyson, George Manser, Bernard Williams, Bernadette Edwards, Patricia Turnball, Elizabeth Brown, John Roberts

## 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, Geoffrey Morris, Betty Martin



*Requiescant in pace*





Plenty of fresh air for Fr Brucciani as spring has sprung in Menzingen.



Seventeen children enrolled in the Eucharistic Crusade in Preston on 16 March. The movement counts five new Pages and twelve new Crusaders for the honour of Our Lord present in the Holy Eucharist. *Deo Gratias.*



Also in March, with grateful hearts the parishioners of St Michael's, Burghclere, made a pilgrimage to the National Shrine of St Joseph at Farnborough, in thanksgiving for the successful completion of their new church.

## Year Planner 2024



May	13–18	Marian Retreat, St Saviour's House, Bristol
	9	ASCENSION DAY
	15	All day Adoration, Our Lady of Victories, Preston
	18–20	Chartres Pilgrimage
	19	PENTECOST SUNDAY
	25–2	St Michael's School Half Term Break
	30	CORPUS CHRISTI
Jun	3–8	Women's Ignatian Retreat, St Saviour's House, Bristol
	10–16	YRC Camino Pilgrimage
	21–23	Vocations Discernment Weekend
	20	Priestly ordinations St Thomas Aquinas Seminary, Dillwyn USA
	27	Priestly ordinations St Pius X Seminary, Ecône, Switzerland
	28	Priestly ordinations Sacred Heart Seminary, Zaitskofen, Germany
	29	SS PETER & PAUL St Michael's School Summer Fair & End of term
Jul	12–14	Cantebury Pilgrimage
	22–27	Boys' Camp at Burghclere
Aug	5–10	Men's Ignatian Retreat, St Saviour's House, Bristol
	16–18	YRC Bristol Conference
	19–24	Girls' Camp at Burghclere
	30–1	Walsingham Pilgrimage (Longer & Shorter)
Sep	3	Feast of Pope St Pius X (1 cl for the Society of St Pius X) All day Adoration, St Saviour's House, Bristol Knock Pilgrimage (see fsspx.ie)

More detailed information may be found at  
[www.fsspx.uk/en/all-events](http://www.fsspx.uk/en/all-events)



	MAY						JUN					
	5th	9th	12th	19th	26th	30th	2nd	9th	16th	23rd	29th	30th
<b>Aberdeen</b>	-	-	-	22nd, 1800	-	-	-	-	19th, 1800	-	-	-
<b>Bingley</b>	1500	-	1500	1500	1500	-	1500	1500	1500	1500	-	1500
<b>Bristol</b>	0900	1100	0900	0900	0900	1100	0900	0900	0900	0900	1100	0900
	1100	1800	1100	1100	1100	1800	1100	1100	1100	1100	1800	1100
<b>Burghclere</b>	0730	0715	0730	0730	0730	0730	0730	0730	0730	0730	0730	0730
	0900	1900	0900	0900	0900	1900	0900	0900	0900	0900	1030	0900
<b>Colleton Manor</b>	-	-	-	22nd, 1130	-	-	-	-	19th, 1130	-	-	-
<b>Edinburgh</b>	0900	1830	0900	0900	0900	1830	0900	0900	0900	0900	1830	0900
	1100		1100	1100	1100		1100	1100	1100	1100		1100
<b>Gateshead</b>	1800	1830	1800	1800	1800	1830	1800	1800	1800	1800	-	1800
<b>Glasgow</b>	0830	1830	0830	0830	0830	1830	0830	0830	0830	0830	1830	0830
	1000		1000	1000	1000		1000	1000	1000	1000		1000
<b>Groombridge</b>	0830	-	0830	0830	0830	-	0830	0830	0830	0830	-	0830
<b>Herne</b>	1200	-	1200	1200	1200	-	1200	1200	1200	1200	-	1200
<b>Holnest</b>	1600	-	1600	1600	1600	-	1600	1600	1600	1600	-	1600
<b>Inverness</b>	-	-	-	21st, 1900	-	-	-	-	18th, 1900	-	-	-
<b>Jersey</b>	4th, 1800	-	-	-	-	-	1st, 1800	-	-	-	-	-
<b>Leicester</b>	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100
<b>Liverpool</b>	1300	1830	1300	1300	1300	1830	1300	1300	1300	1300	1300	1300
<b>London (Holloway)</b>	1100	1900	1100	1100	1100	1900	1100	1100	1100	1100	1100	1100
	1300		1300	1300	1300		1300	1300	1300	1300		1300
<b>London</b>	0800	1100	0800	0800	0800	1100	0800	0800	0800	0800	0800	0800
<b>Manchester</b>	0930	1230	0930	0930	0930	1230	0930	0930	0930	0930	1230	0930
<b>Preston</b>	0930	1100	0930	0930	0930	1000	0930	0930	0930	0930	0930	0930
<b>Rhos-on-Sea</b>	1700	900	1700	1700	1700	900	1700	1700	1700	1700	0900	1700
<b>Stronsay</b>	0900	700	0900	0900	0900	1630	0900	0900	0900	0900	0800	0900
<b>Taunton</b>	1100	1130	1100	1100	1100	1130	1100	1100	1100	1100	1130	1100
<b>Woking</b>	1030	1900	1030	1030	1030	1900	1030	1030	1030	1030	0800	1030

More detailed information may be found at  
<https://fsspx.uk/en/mass-times>





# St. Brandon

# May



c.485–570. Feast: 16<sup>th</sup> May.

St. Brandon (or Brendan) was one of the disciples of St. Finnian of Clonard, known collectively as the Twelve Apostles on Ireland. Born in Tralee, St. Brandon was educated by SS. Ita and Erc, and then ordained by St. Jarlath of Tuam in 512. Called "the Navigator", he voyaged to the Hebrides (and according to some legends, much farther) founding monasteries and leading missions to convert the Picts.

WEDNESDAY		THURSDAY		FRIDAY		SATURDAY	
<b>1</b>	1 cl.	<b>2</b>	3 cl.	<b>3</b>	3 cl.	<b>4</b>	3 cl.
St. Joseph the Artisan Spouse of the B.V.M.		St. Anathasius, Bishop, Confessor & Doctor		Feria of Paschaltide <i>(Comm. Ss. Alexander, Euentius and Theodulus, Martyrs &amp; St. Juenalis, Bishop, Confessor)</i>		St. Monica, Widow	
St. Brioc, B. & C. Wales/Cornwall 500		St. Germanus, B. & M. Scotland 460		First Friday		First Saturday	
St. Asaph, B. & C. Wales 601		Ven. Henry Garnet, Pr. & M. Aged 51; St. Paul's, London 1606		St. Ethelwin, B. & C. Lincolnshire 692		The Blessed Martyrs of England & Wales (In England and Wales 3 cl.) SS. John Houghton, Robert Lawrence, Augustine Webster, Richard Reynolds & Bl. John Halle, PPr. & MM. Tyburn 1535	
SUNDAY		MONDAY		TUESDAY			
<b>5</b>	2 cl.	<b>6</b>	4 cl.	<b>7</b>	3 cl.	<b>8</b>	2 cl.
5 <sup>th</sup> Sunday after Easter		Feria		St. Stanislaus, Bishop & Martyr		Feria	
St. Pius V, P. & C. (Hexham & Newcastle, Comm.)		St. Eadbert, B. & C. 698 (Hexham & Newcastle, Comm.)		St. John of Beverley, B. & C. 721 (Hexham & Newcastle 3 cl.)		St. Wiro, B. & C. Northumbria 731	
St. Echa, B. & C. York 767		Fleet Street 1590		St. Letard, B. & C. Canterbury 600			
St. Elgine, Queen Skipton, Yorkshire 677		Bl. Anthony Middleton, Pr. & M. Clerkenwell 1590					
<b>9</b>	1 cl.	<b>10</b>	3 cl.	<b>11</b>	2 cl.		
The Ascension of Our Lord		St. Antoninus, Bishop & Confessor <i>(Comm. SS. Gordian and Epimachus, Martyrs)</i>		SS. Philip & James, Apostles			
Holy Day of Obligation		Start of novena to the Holy Ghost		St. Erkenwald, B. & C. 886 (Southwark, Comm.)			
St. Gregory Nazianzen, Bishop, C. & D. Translation of St. Andrew, Apostle (St. Andrew's & Edinburgh 3 cl.)		St. Ethelred, King & C. Lincoln 716		BBl. John Rochester & James Walworth, PPr. & Comp., MM. York 1537		Westminster, Leeds, Middlesbrough 3 cl.)	
Bl. Thomas Pickering, Lay Brother, M. Tyburn 1679							

<b>12</b>	2 cl.	<b>13</b>	3 cl.	<b>14</b>	4 cl.	<b>15</b>	3 cl.	<b>16</b>	3 cl.	<b>17</b>	3 cl.	<b>18</b>	1 cl.
Sunday after the Ascension		St. Robert Bellarmine, Bishop & Confessor		Feria <i>(Comm. St. Boniface, Martyr)</i>		St. John Baptist de la Salle, Confessor		St. Ubald Bishop & Confessor		St. Paschal Baylon, Confessor		Vigil of Pentecost	
SS. Nereus, Achilleus, Domitilla & Pancras, MM. St. John Houghton, Pr. & M. 1535 (Brentwood 3 cl.)		St. Merwyn, V. & Abs. Romsey, Hants; 980		St. Richard Reynolds, M. 1535 (Westminster 3 cl.)		St. Berethum, Ab. & C. Beverley, Yorks 733		St. Simon Stock, C. (Birmingham, Northampton, Southwark 3 cl.)		St. Maidulf, Mk. & C. Malmesbury, Wilts. 673		St. Venantius, M. St. Elgiva, Widow of King Edmund Shaftsbury 971	
SS. Bassus, Fabius, MM. & Lucina, Matron. (Ushaw College in Hexham & Newcastle 3 cl.)		Bl. Juliana of Norwich, H. 1423						St. Carantac, Ab. 6 <sup>th</sup> cent.				St. Sewall de Bovill, B. York 1258	
St. Asaph, B. & C. (Menevia 3 cl.)								St. Brandon, Ab. & C. 570					
<b>19</b>	1 cl.	<b>20</b>	1 cl.	<b>21</b>	1 cl.	<b>22</b>	1 cl.	<b>23</b>	1 cl.	<b>24</b>	1 cl.	<b>25</b>	1 cl.
Pentecost Sunday		Monday in the Octave of Pentecost		Tuesday in the Octave of Pentecost		Ember Wednesday		Thursday in the Octave of Pentecost		Ember Friday		Ember Saturday	
				Dedication of Cathedral Church (Shrewsbury 1 cl.)		Bl. John Forest, Pr. & M. Burnt; Smithfield 1538		St. William, Pilgrim & M. Rochester 1150		Dedication of Cathedral Church (Cardiff 1 cl.)		St. Gregory VII, P. & C. Comm. St. Urban I, P. & M.	
St. Peter Celestine, P. & C. St. Pudentiana, V		St. Bernardine of Siena, C.		St. Godrick, H. & C. Durham 1170						Our Lady Help of Christians (Patron: Menevia; Titul. of Cath. & Patron: Shrewsbury 1 cl.)		St. Alheim, B. & C. Malmesbury, Wilts. 709	
St. Dunstan, B. & C. 988 (Clifton, Brentwood, Birmingham, Southwark, Westminster 3 cl.)		St. Ethelbert, King & M. 793 (Cardiff, Northampton 3 cl.)								SS. Fugatus & Damianus, BB. & CC. Glastonbury 190		(Clifton, Plymouth 3 cl.)	
Bl. Peter Wright, Pr. & M. Tyburn 1651												(28 <sup>th</sup> May; Southwark 3 cl.)	
<b>26</b>	1 cl.	<b>27</b>	3 cl.	<b>28</b>	3 cl.	<b>29</b>	3 cl.	<b>30</b>	1 cl.	<b>31</b>	2 cl.		
Trinity Sunday		St. Bede the Venerable, Confessor & Doctor. <i>(Comm. St. John I, Pope &amp; Martyr.)</i>		St. Augustine of Canterbury, Bishop & Confessor		St. Mary Magdalen de Pazzi, Virgin 1607		Feast of Corpus Christi		The Queenship of the Blessed Virgin Mary <i>(Comm. St. Petronilla, Virgin)</i>			
St. Philip Neri, C. St. Eleutherius, P. & M.		Vens. Edmund Duke, Richard Hill, John Hogg & Richard Holiday, PPr. & MM. Durham 1690		Bl. Margaret Pole, W. & M. Tower of London 1541 (Birmingham, Brentwood, Clifton, Portsmouth, Westminster 3 cl.)		St. Dubritius, B. & C. South Wales 520		St. Felix I, P. & M. St. Eleutherius, P. & M. (Westminster & Portsmouth 3 cl.)		St. Luke Kirby, BBl. Laurence Richardson, Thomas Cottam & William Filby, PPr. & MM Tyburn 1582		Vens. Robert Thorpe, Pr. & Thomas Watkinson, L., MM. York 1591	
St. Augustine of Canterbury, B. & C., Apostle of England 604 (England & Wales 3cl.)						Bl. Richard Thirkeld, Pr. & M. York 1583							





# St. Columba

521–597. Feast: 9<sup>th</sup> June.

Another of the Twelve Apostles of Ireland, St. Columba was born in what is now Ulster, at a time when Christian education was doing much to convert the Gaelic world. After his monastic formation, he voyaged to the west coast of Scotland, founding a monastery on the isle of Iona which became a centre for missions to the Northern Pictish Kingdoms. Many miracles are attributed to him, as are the Rule of St. Columba and the hymns, *Adiutor Laborantium* and *Altus Prosator*, both still sung today.

SATURDAY	
<b>1</b>	3 cl.
<p><b>St. Angela Merici, Virgin</b></p> <p style="text-align: center;"><i>First Saturday</i></p> <p><small>Our Lady Mediatrix of All Graces (Hexham &amp; Newcastle, Leeds, Cardiff, Menevia 3 cl.) Bl. John Storey, L. &amp; M. Tyburn 1571 St. Wistan King &amp; M. 849</small></p>	
<b>8</b>	4 cl.
<p><b>B.V.M. on Saturday</b></p> <p><small>St. William, B. &amp; C. York 1154 (Liverpool, Lancaster, Hexham &amp; Newcastle, Leeds, Salford, Middlesbrough, Nottingham 3 cl.) Bl. John Davy, D. &amp; M. Newgate 1537</small></p>	

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
<b>2</b> 2 <sup>nd</sup> Sunday after Pentecost  <small>SS. Marcellinus, Peter, MM. &amp; Erasmus, B. &amp; MM.</small>	<b>3</b> Feria  <small>Bl. Francis Ingleby, Pr. &amp; M. York 1586</small>	<b>4</b> St. Francis Caracciolo, Confessor  <small>St. Petrock, Ab. &amp; C. Bodmin, Cornwall 564</small>	<b>5</b> St. Boniface, Bishop & Martyr  <small>(Titular of Cathedral, Patron of Diocese: Plymouth 1 cl.)</small>	<b>6</b> St. Norbert, Bishop & Confessor  <small>St. Gudwal, B. &amp; C. Wales, Devon &amp; Cornwall 640 Bl. William Greenwood, Carthusian Brother, M. Newgate 1537</small>	<b>7</b> Most Sacred Heart of Jesus   <i>First Friday</i>  <small>St. Willibald, B. &amp; C. England/Germany 786 (Plymouth 3 cl.) St. Robert, Ab. Northumberland 1159 (Hexham &amp; Newcastle 3 cl.)</small>

<b>9</b> 3 <sup>rd</sup> Sunday after Pentecost  <small>SS. Primus &amp; Felician, MM. St. Columba, Ab. 597 (Dunkeld, Argyll &amp; the Isles 1 cl.; Other Dioceses of Scotland 3 cl.) Translation of St. Edmund, B. &amp; C. (Brentwood, Portsmouth 3 cl.) Bl. Robert Salt, Mk. &amp; M. 1537</small>	<b>10</b> St. Margaret, Queen of Scotland, Widow  <small>St. Ithamar, B. &amp; C. Rochester 664 BBI. Thomas Green, Priest, &amp; Walter Pierson, Lay Brother, MMK. &amp; MM. Newgate 1537</small>	<b>11</b> St. Barnabas, Apostle  <small>St. Egbert, King, Mk. &amp; C. Northumbria 758</small>	<b>12</b> St. John of Facundo, Confessor <i>(Comm. SS. Basilides, Cyrinus, Nabor and Nazarius, Martyrs)</i>  <small>St. Odulph, C. Evesham, Worcestershire 840</small>	<b>13</b> St. Anthony of Padua, Confessor & Doctor  <small>St. Elerius, Ab. &amp; C. Wales 660</small>	<b>14</b> St. Basil The Great Bishop, Confessor & Doctor  <small>Dedication of Cathedral Church (Salford 1 cl.) St. Dogmael, H. &amp; C. Wales 550 St. Elgar, H. &amp; C. Wales 1100</small>	<b>15</b> B.V.M. on Saturday <i>(Comm. SS. Vitus, Modestus and Crescentia, Martyrs)</i>  <small>Dedication of Cathedral Church (Brentwood 1 cl.) St. Edwurga, Abs., V. Winchester 960 Bl. Thomas Scryven, Mk. &amp; M. Newgate 1537</small>
<b>16</b> 4 <sup>th</sup> Sunday after Pentecost  <small>St. Leofgar, B., M. Hereford 1056 Bl. Thomas Redyng, Lay Brother Newgate 1537</small>	<b>17</b> St. Gregory Barbarigo, Bishop & Confessor  <small>St. Barnabas, Apostle (Titul. of Cathed., Nottingham 1 cl.) St. Botolph, Ab. &amp; C. 680 (Brentwood, Northampton 3 cl.) St. Adolph, B. &amp; C. Iken, Suffolk 700</small>	<b>18</b> St. Ephrem, Deacon, Confessor & Doctor  <small>SS. Mark &amp; Marcellian, MM.</small>	<b>19</b> St. Juliana Falconieri, Virgin <i>(Comm. SS. Gervase &amp; Protase, Martyrs)</i>  <small>BBI. Sebastian Newdigate &amp; Humphrey Middlemore, MM. 1535 (Birmingham 3 cl.) Bl. William Exmew, M. 1535 Bl. Thomas Woodhouse, Pr. &amp; M. Tyburn 1573</small>	<b>20</b> Feria <i>(Comm. St. Silverius, P. &amp; M.)</i>  <small>BBI. John Fenwick, John Gavan &amp; William Harcourt, PPr. &amp; MM. Tyburn 1679</small>	<b>21</b> St. Aloysius Gonzaga, Confessor  <small>Dedication of Cathedral Church (Birmingham 1 cl.) St. Englemund, Pr. &amp; M. England/Holland 720 St. John Rigby, L. &amp; M. Southwark 1600</small>	<b>22</b> St. Paulinus, Bishop, Confessor  <small>St. Alban, Protomartyr of England 286 (All Dioceses in England &amp; Wales, except Brentwood 2 cl.); (23<sup>rd</sup> Jun: Brentwood 3 cl.) St. John Fisher B. &amp; M. Cardinal, Bishop of Rochester Tower Hill 1535</small>
<b>23</b> 5 <sup>th</sup> Sunday after Pentecost <i>(Comm. vigil of St. John the Baptist)</i>  <small>St. Etheldreda, V. &amp; Abs. (Liverpool, Hexham &amp; Newcastle, Westminster, Birmingham, Northampton 3 cl.) St. Thomas Garnet, Pr. &amp; M. Tyburn 1608</small>	<b>24</b> NATIVITY OF ST. JOHN THE BAPTIST  <small>St. Bartholomew, H. &amp; C. Northumberland 1193</small>	<b>25</b> St. William, Abbot  <small>St. Luam, Ab. Scotland 622 (Argyll &amp; The Isles 3 cl.) St. Amphibalus, B. &amp; M. St. Albans 304 St. Solomon, M. Husband of St. Gwen Cornwall 434</small>	<b>26</b> SS. John & Paul, Martyrs  <small>St. Hugh (Little), Child, M. Lincoln 1255</small>	<b>27</b> Feria  <small>Our Lady of Perpetual Succour (Patron of Diocese: Leeds 1 cl.; Patron of Diocese &amp; Titul. of Cath: Middlesbrough 1 cl.)</small>	<b>28</b> Vigil of SS. Peter & Paul, Apostles  <small>Dedication of Cathedral Church (Westminster 1 cl.) St. John Southworth, Pr. &amp; M. Tyburn 1654 St. Austell, C. Cornwall 6<sup>th</sup> cent.</small>	<b>29</b> SS. Peter & Paul, Apostles <i>Holy Day of Obligation</i>   <small>St. Hugh (Little), Child, M. Lincoln 1255</small>

## Mass Centres

### DISTRICT HOUSE

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

#### Resident:

[Rev Fr David Sherry \(District Superior\)](#)  
[Rev Fr François Laisney \(District Bursar\)](#)  
[Rev Fr Matthew Clifton](#)  
[Rev Fr Håkan Lindström](#)

### Scotland

#### ABERDEEN

Mercure Aberdeen Caledonian Hotel  
(formerly Caledonian Thistle)  
10-14 Union Terrace, Aberdeen AB11 6JF  
Tel: 01857 616206

#### CARLUKE

Saint Andrew's House  
31 Lanark Road  
Carluke, Lanarkshire ML8 4HE  
Tel: 01555 771523  
[standrews@fssp.x.uk](mailto:standrews@fssp.x.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 CSSR](#)  
[Br Gerard Mary CSSR](#)

### 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@fssp.x.uk](mailto:stsaviours@fssp.x.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 Archangel Church  
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 and 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  
stmarys@fsspuk

### **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

## **Scandinavia**

### **AALBORG, DENMARK OSLO, NORWAY MALMÖ, SWEDEN GOTHENBURG STOCKHOLM, SWEDEN**

Rev Fr Håkan Lindström,  
Tel: +44 20 8946 7916  
h.lindstrom@fsspuk.email  
www.fsspuk/en/scandinavia

### **OSKARSHAMN KALMAR**

Rev Fr Sten Sandmark  
(contact Rev Fr Lindström)

## **Jersey**

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

## **Pious Groups**

### **THIRD ORDER OF ST PIUS X**

Rev Fr Gary Holden  
thirdorder@fsspuk

### **ARCHCONFRATERNITY OF ST STEPHEN**

Rev Fr Jonathon Steele  
acss@fsspuk

### **EUCCHARISTIC CRUSADE**

Rev Fr Vianney Vandendaele  
hostia@fsspuk

### **MILITIA IMMACULATAE**

Rev Fr Robert Brucciani  
Mr Howard Toon  
mi@fsspuk  
militia-immacolatae.org

### **OL FATIMA CORRESPONDENCE CATECHISM COURSE**

Miss Monica Marshall  
m.marshall@fsspuk

### **YOUNG ROMAN CATHOLICS**

Rev Dominic O'Hart  
Mr Joseph Sudlow, Miss Tamara Martinez  
yrc@fsspuk

EMERGENCY NUMBER: 0208 946 7916

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.*