



SSPX



Ite Missa Est

The Bread of Travellers



Washington Allston, *Elijah in the Desert* (1818)
Museum of Fine Arts, Boston, USA

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

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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

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The Bread of Travellers

Rev Fr David Sherry, District Superior

Dear Friends and Benefactors,

The weary, demoralised traveller stumbled forward a few more steps. He was weary because he had walked a long way without anything to eat. He was demoralised because fighting alone a battle for the truth. He sat down, he wanted to die. 'It is enough for me, Lord,' he prayed, 'take away my soul: for I am no better than my fathers.'

He fell asleep. After a long time, it seemed to him someone had touched him. He awoke and made out a shadowy figure offering him bread. It was an angel who said, 'Get up and eat, you have a long way still to go.' He ate and, at length, he roused himself and walked for many days — all the

time in the strength of that bread. At last, he came to a cave and in the silence there, he understood that he was to stand out on the mountain to be ready for the manifestation of God.

There came then a wind so strong that it shook the mountains and broke the rocks in pieces. He thought, 'This, then, is the coming of the Lord.' But the Lord was not in the wind. And after the wind, there came an earthquake. 'God is now showing His power,' he thought. But the Lord was not in the earthquake. And after the earthquake, there came a fire. 'This is it,' he thought. But the Lord was not in the fire.

After the fire, he heard the whisper of a gentle breeze. And



the Lord was in the gentle breeze.
The Lord spoke: 'Elias, what dost
thou here?'

'With zeal have I been zealous, for
the Lord the God of hosts; see
how the sons of Israel have
forsaken Thy covenant, thrown
down Thy altars, and put Thy
prophets to the sword! Of these, I
only am left, and now my life, too,
is forfeit.'

God said to him, 'Retrace your
steps. Do all that I will tell you.
You are not alone. I have left
myself seven thousand men out of
all Israel; knees that have never
bowed to Baal.'

Like Elias, we live also in a time
of universal perfidy. Few among
the powers of Church or State
seek the true God. They turn
away from truth and revel in lies.
An inspired poet predicted our
time to perfection.

*Come to my rescue, Lord.
Piety is dead. In a base world,
true hearts have grown rare.
None but exchanges empty
forms of speech with his
neighbour; everywhere false
hearts and treacherous lips.
Those treacherous lips, that
tongue with high-sounding
phrases; Lord, rid the earth of*

*them! 'With our tongues,' they
say, 'we can do great things;
our lips are good friends to
us; we own no master.'*
(Ps 11:2-5)

Like Elias, I too can be
discouraged. I am tired, I am
alone, and I am fighting a
seemingly hopeless battle. I too
could easily sit down in the shade
of a juniper tree and say, 'It is
enough for me, Lord, take away
my soul. I am no better than my
fathers.'

But lo, an Angel appears. The
'Angel of the Testament' foretold
by Malachi. He is Jesus Christ. He
feeds me with the Bread of
Travellers and, far from the noise
of wind and earthquake, He
speaks to me. 'Retrace your steps!
I have told you all this from the
beginning.'

*Beware of men. They will
deliver you up in councils,
and they will scourge you in
their synagogues. You shall be
hated by all men for my
name's sake. (Mt 10:17-22)*

*And you shall be betrayed by
your parents and brethren,
and kinsmen and friends; and
some of you they will put to*



death. And you shall be hated by all men for my name's sake. (Lk 21:16-17)

In the world you shall have distress. (Jn 16:33)

'But fear not!' says the Angel, 'I will not abandon you; I will be with you all days even to the consummation of the world.'

They will deliver you up. But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you. (Mt 10:19-20)

You shall be hated by men. But a hair of your head shall not perish. In your patience you shall possess your souls. (Lk:17-18)

These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world. (Jn 16:33)

The truths of the Catholic Faith were revealed to us once and for all by Our Lord Jesus Christ. They cannot change. The Sacrifice of

Our Lord Jesus Christ is at the centre of the world and of all history. It has not lost its efficacy. There are 'seven thousand' others who have never bowed the knee to Baal. God requires of me not victory, but zeal; not clamour, only faithfulness. He will, at His chosen moment, manifest Himself.

'Now,' says the Lord, 'I will bestir myself, on behalf of the helpless who are so ill used, of the poor who cry out so bitterly; I will win them the redress they long for.'

The promises of the Lord are true metal, like silver that is tested in the crucible, the stains of earth gone, seven times refined. Yes, Lord, thou wilt watch over us, and keep us ever safe from these evil days. (Ps 11:6-8)

May God bless you,

Fr David Sherry

District Superior



Other news and events

Easter Triduum

For a full schedule of the Easter Liturgy for the District, see page 10.

2024 Retreats

A Priestly Vocations Discernment Weekend will take place at St Saviour's House, Bristol from Friday 21 till Sunday 23 June.

For a full list of retreats in 2024 see page 38.

Save the Date

The Boys' Camp will take place from Monday 22 to Saturday 27 July.

The Girls' Camp will take place from Monday 19 to Saturday 24 August.

Both camps will take place at St Michael's School in Burghclere, Hampshire. Registration and further details will be made available soon.



'The misgivings of those who hesitate as to whether or not they may be able to attain to perfection by entering religion is shown by many examples to be unreasonable...

'To those who take this sweet yoke upon themselves He provides the refreshment of the divine fruition and the rest of their souls. To which may He who made this promise bring us, Jesus Christ, our Lord, who is over all things blessed forever. Amen.'

—St Thomas Aquinas, *Contra Retrahentes*

Easter Triduum



	Maunder Thursday 28th March	Good Friday 29th March	Holy Saturday 30th March	Easter Sunday 31st March
Bristol	1830 Confessions 1900 Mass	1400 Way of the Cross 1430 Confessions 1500 Good Friday Liturgy	2130 Confessions 2200 Easter Vigil	1000 Sung Mass
Burghclere	0900 Tenebrae 1900 Mass & Adoration until midnight	0900 Tenebrae 1400 Way of the Cross 1500 Good Friday Liturgy	0900 Tenebrae 2200 Easter Vigil	0730 Low Mass 0900 Sung Mass
Edinburgh	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	1100 Sung Mass
Gateshead	1900 Mass & Adoration for one hour	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	-	1800 Sung Mass
Glasgow	1900 Mass & Adoration until 2200	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1800 Confessions 1900 Easter Vigil	1000 Sung Mass
Leicester	1900 Mass & Adoration for one hour	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	1100 Low Mass
London (St. Joseph)	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1830 Confessions 1900 Easter Vigil	1100 Low Mass 1300 Low Mass
Manchester	2000 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	1100 Sung Mass
Preston	1900 Mass & Adoration until 2200	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1800 Confessions 1900 Easter Vigil	0930 Sung Mass
Stronsay	2000 Low Mass Adoration until midnight	1100 Stations of the Cross 1500 Good Friday Liturgy	2230 Easter Vigil	1100 Sung Mass
Taunton	1730 Confessions 1800 Mass	1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	-	1100 Sung Mass
Woking	1830 Confessions 1900 Mass, then Adoration for one hour	1300 Confessions (1400 Rosary) 1430 Way of the Cross 1500 Good Friday Liturgy	2100 Confessions 2200 Easter Vigil	1030 Sung Mass

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Communiqué from the Superior General

Don Davide Pagliarani

He who loves me keeps — and makes others keepers of — my commandments.

We are dismayed by the declaration *Fiducia supplicans* of the prefect of the Dicastery for the Doctrine of the Faith, on the question of blessings for ‘couples in an irregular situation and couples of the same sex’. Especially since this document was signed by the Pope himself.

Although it purports to avoid any confusion between the blessing of such illegitimate unions and that of a marriage between a man and a woman, this declaration avoids neither confusion nor scandal: not only does it teach that a minister of the Church can call down God’s

blessing on sinful unions, but by doing so, it actually reinforces these situations of sin.

The call for such a ‘blessing’ would consist only of asking for these people, in a non-liturgical framework, that ‘all that is true, good and humanly valuable in their lives and in their relationships be invested, healed and elevated by the presence of the Holy Ghost’.

But to make those who live in a fundamentally flawed union believe that the same could have any positive value is the worst kind of deception, and the most serious lack of charity towards these lost souls. It is wrong to imagine that there is anything good in a situation



Don Davide Pagliarani at the General House of the SSPX in Menzingen, December 2023.

of public sin, and it is wrong to claim that God can bless couples living in such a situation.

Doubtless, every man can be helped by the prevenient mercy of God, and discover with confidence that he is called to convert in order to receive the salvation that God offers him. And Holy Church never refuses a blessing to sinners who legitimately ask for it: but then, this blessing has no other object than to help the soul to overcome sin in order to live in a state of grace.

Holy Church can therefore bless any individual, even a pagan. But never in any way can it bless a union that is sinful in itself, under the pretext of encouraging what is good in it.

When we bless a couple, we do not bless isolated individuals: we necessarily bless the relationship that unites them. However, we cannot redeem an intrinsically bad and scandalous reality.

Such encouragement to proceed pastorally with these blessings leads



in practice, inexorably, to the systematic acceptance of situations incompatible with the moral law, whatever else is said.

This unfortunately corresponds to the assertions of Pope Francis, who defines as ‘superficial and naive’ the attitude of those who force people to behave ‘in a way for which they are not yet mature, or of which they are not capable’.¹

This idea, which no longer believes in the power of grace and rejects the cross, does not help anyone avoid sin. It replaces true forgiveness and true mercy with a sadly impotent amnesty. And only accelerates the loss of souls and the destruction of Catholic morality.

All the convoluted language and sophisticated dressing up of the document of the Dicastery for the Doctrine of the Faith cannot hide the elementary and obvious reality of these blessings: they will do nothing more than reinforce these unions in their intrinsically sinful situation, and encourage others to follow them. This will merely be a substitute for Catholic marriage.

In fact, it manifests a profound lack of faith in the supernatural, in the grace of God and the strength of the

Cross to live in virtue, in purity and in charity, in accordance with the will of God.

It is a naturalistic and defeatist spirit that loosely aligns itself with the spirit of the world, the enemy of God. This is one more surrender and subjugation to the world, on the part of the liberal and modernist hierarchy, which since the Second Vatican Council has been at the service of the Revolution inside and outside the church.

May the Blessed Virgin Mary, guardian of faith and holiness, come to the aid of the Holy Church. May she especially protect those most exposed to this chaos: children, now forced to grow up in a new Babylon, without reference points or a guide that reminds them of the moral law.

Menzingen, 19 December 2023

Note

1. Pope Francis, Interview with the Jesuits at Lisbon, 5 August 2023.



The DDF Authorises the Blessing of Same- Sex or Unmarried Couples

Society of St. Pius X News Service

On Monday 18 December 2023, the Dicastery for the Doctrine of the Faith (DDF) published a Declaration signed the same day by Pope Francis, authorising, for reasons of pastoral charity, the blessing of couples ‘in irregular situations’ — in other words, unmarried or divorced and remarried couples, as well as same-sex couples.

In this rather long text, the DDF justifies this decision by relying on the teaching of Francis, and in particular on the response he gave to the dubia of the five cardinals — strangely brought up twice in the text — justifying its action as that of ‘an instrument at the service of the successor of Peter’.

For that matter, Cardinal Víctor Manuel Fernández, ‘Tucho’, recognised in his prose an ‘innovative’ character, which could be translated as ‘non-traditional’. He even thinks to give a new ‘pastoral’ signification of blessings, ‘permitting a broadening and enrichment of the classical understanding of blessings, which is closely linked to a liturgical perspective’, which shows above all his ignorance.

A Scandalous Text

It is important to point out the scandalous nature of this text, which, despite the semantic squirming, appears to counter the preceding decision of the Congregation for the Doctrine of the



Faith. That decision, dating from 22 February 2021, denied the possibility of such a blessing, with an explanation that did not leave loopholes. It was a decision which had been approved by Francis, incidentally.

The scandal lies in the fact that, even if the DDF is careful to avoid any resemblance to marriage, the result produced on the faithful, in the newspapers and to those who are not Catholics, is one of affirmation: ‘The Church authorises the blessing of same-sex couples’, without any other distinctions that the Dicastery attempts to set down.

Yet, it is impossible that the Curia did not anticipate this result: the DDF is therefore entirely responsible for the scandal, which according to its definition consists in an occasion to fall, that is, to sin. It is absolutely evident that in the thinking of a number of people, part of the faithful or not, this announcement is one manner of saying that the Church accepts — with nothing to add — these situations.

An Ineffective Distinction

The argument that leads to the conclusion is the distinction

between liturgical blessing and non-liturgical blessing. If the first is excluded, the second is accepted under the conditions enumerated in paragraph n° 39: ‘this blessing should never be imparted in concurrence with the ceremonies of a civil union, and not even in connection with them. Nor can it be performed with any clothing, gestures, or words that are proper to a wedding.’

But the problem is not in the distinction itself; it is in the very object of the blessing which, whether it is liturgical or not, should not be bad or immoral. If a woman wanting an abortion asks a priest to bless her so that all goes well, must he grant her a blessing? According to the terms of the Declaration, it seems that the response could be ‘yes’. Every sensible person understands that the blessing cannot be granted to this woman except for the goal of helping her avoid committing this crime.

It is true that the priest can bless ‘everyone’, even if a person is a homosexual or someone living with another without being married. Similarly, in the confessional, if, for a valid reason, the priests refuses absolution in one case or the other, he can bless the penitent in order to



encourage him and ask for him the grace of enlightenment and strength.

But in the blessing of a ‘couple’, the very object of the blessing is this illegitimate union that Catholic doctrine condemns. And to say, in paragraph n° 40, that in this blessing ‘there is no intention to legitimise anything’, is at best a vain wish, at worst a perjury. For in the eyes of those who are blessed just as those around them, it’s a legitimisation.

The False Safeguard of Non-Liturgical Blessing

In paragraph n° 37, the text uses the response to the dubia of the five cardinals: this response insists on the fact that, ‘Decisions that may be part of pastoral prudence in certain circumstances should not necessarily become a norm.’ The DDF concludes in paragraph n° 38, ‘For this reason, one should neither provide for nor promote a ritual for the blessings of couples in an irregular situation.’

The danger for the Pope, as paragraph n° 37 explains, would be to ‘lead to an intolerable casuistry’, according to paragraph no°. 304 of *Amoris laetitia*. But Cardinal Joseph Zen already responded to such a pretension in his

commentary on Francis’ response to the dubia of the five cardinals.

As for the fact that Francis would not want a precise rule for these blessings, this ‘is pastorally untenable’, asserts the Chinese cardinal. ‘How can the Church, in such an important matter, leave the people without a clear rule and trust individual discernment? Isn’t this how a chaos of casuistry very dangerous for souls will break out?’

For that matter, a question presents itself: will the DDF ask episcopates or bishops who have already promulgated such liturgical formulas — the Dutch-speaking Belgian episcopate as well as some German bishops — to withdraw them? The casuistic chaos has already begun.

In conclusion, this Declaration, which leads the revolutionary text of *Amoris laetitia* to its final consequences — which some had already anticipated — introduces a seed of deep division and will do incalculable harm in the Church. We can only hope that reactions to it quickly give the authors an understanding of this.

*Originally published on
30 December 2023*

Fiducia Supplicans and the 'Pastoral Blessing'

Rev Fr Jean-Michel Gleize

The Church must shy away from resting its pastoral praxis on the fixed nature of certain doctrinal or disciplinary schemes.

This passage from n° 25 of the latest Declaration *Fiducia supplicans* is merely a repetition of the fundamental principle already spelled out by Pope Francis in the Post-Synodal Exhortation *Amoris laetitia*. The principle itself finds its justification in n° 8 of said Declaration, which refers to n° 12 of the new Roman Ritual promulgated by John Paul II in 1985 (*De Benedictionibus*, Praenotanda). It says:

Blessings are among the most widespread and evolving sac-

ramentals. Indeed, they lead us to grasp God's presence in all the events of life and remind us that, even in the use of created things, human beings are invited to seek God, to love Him, and to serve him faithfully.

Why? Because their purpose is to 'lead us to grasp' and to 'remind' us.... To lead us to grasp and to remind us: Does this mean, then, that blessings are nothing but a language, pure signs, achieving no more and no less than an awareness? If that is indeed the case, it is logical that they should adapt, like any language, to the mentality of those to whom they are addressed. For the essential thing, in all pastoral work, is to make one-



self understood. From this all the rest follows.

And first of all, in order to bless, it is enough to get into an attitude of listening to the different persons 'who come spontaneously to ask for a blessing' (n° 21). This request in and of itself expresses a person's need for 'God's saving presence in his life' (n° 20). To ask for a blessing is to recognise the Church 'as a sacrament of salvation' (*ibid.*), 'to acknowledge that the life of the Church springs from the womb of God's mercy and helps us to move forward, to live better, and to respond to the Lord's will' (*ibid.*). In short, the request expresses convictions, but what else? Does it express a desire for healing, an effective resolution? Does it express the desire for a conversion? N° 21 is content to mention, on the part of those who ask for the blessing, 'sincere openness to transcendence, the confidence of their hearts that they do not trust in their own strength alone, their need for God, and their desire to break out of the narrow confines of this world, enclosed in its limitations.' What about getting out of the state of sin? Apparently there is no question of that here. Which is not sur-

prising at all, since the blessing is a form of listening, because, like all listening, it does not have to worry about effective resolutions. It occurs at the hour of hope and expectation.

The blessing is only a form of listening; it must also express God's love, and this is why it becomes everything for everyone. Of course, it could not possibly 'offer a form of moral legitimacy ... to an extra-marital sexual practice' (n° 11). However:

One must also avoid the risk of reducing the meaning of blessings to this point of view alone, for it would lead us to expect the same moral conditions for a simple blessing that are called for in the reception of the sacraments. Such a risk requires that we broaden this perspective further. Indeed, there is the danger that a pastoral gesture that is so beloved and widespread will be subjected to too many moral prerequisites, which, under the claim of control, could overshadow the unconditional power of God's love that forms the basis for the gesture of blessing. (n° 12)



The blessing must therefore express God's love in differentiated ways. The essential thing is not to 'lose pastoral charity, which should permeate all our decisions and attitudes' and to avoid being 'judges who only deny, reject, and exclude' (n° 13).

The new pastoral 'magisterium' inaugurated by John XXIII no longer seeks to convert. You may as well say that it no longer seeks to get souls out of sin. It listens and it dialogues. In doing this, it gives people the means by which to fulfil itself as people, by escaping materialism, in openness to transcendence.

Ultimately, a blessing offers people a means to increase their trust in God. The request for a blessing, thus, expresses and nurtures openness to the transcendence, mercy, and closeness of God in a thousand concrete circumstances of life, which is no small thing in the world in which we live. It is a seed of the Holy Spirit that must be nurtured, not hindered. (n° 33)

And what about sin? And conversion? And eternal salvation? Not a word. They just told you: the bless-

ing is there to lead you to grasp 'the presence of God in all the events of life'.

This is why 'the Church must shy away from resting its pastoral praxis on the fixed nature of certain doctrinal or disciplinary schemes'. That is understood, since a blessing is an aspect of pastoral care and pastoral care consists of being a good listener and dialoguing, 'leading people to grasp' and 'reminding' them. In this field, schemas are unacceptable, 'especially when they lead to "a narcissistic and authoritarian elitism, whereby instead of evangelizing, one analyzes and classifies others, and instead of opening the door to grace, one exhausts his or her energies in inspecting and verifying"' (n° 25, quoting Pope Francis, [*Evangelii Gaudium*, n° 94]). Consequently, 'when people ask for a blessing, an exhaustive moral analysis should not be placed as a precondition for conferring it. For, those seeking a blessing should not be required to have prior moral perfection' (n° 25). For this is not about conversion. It is about dialogue and listening. The fundamental principle of this listening, which is also the fundamental principle of the



New Evangelisation, is that ‘we are more important to God than all the sins we can commit because he is father, he is mother, he is pure love, he has blessed us forever. And he will never stop blessing us’ (n° 27). If we adhere to a principle like that, does Hell exist? And if it exists, would it not be rather empty? ... This principle is ‘to make those people feel that they are still blessed, notwithstanding their serious mistakes, that their heavenly Father continues to will their good and to hope that they will ultimately open themselves to the good’ (*ibid.*). ‘Open themselves to the good’: in what sense? Is it only the ‘desire to break out of the narrow confines of this world, enclosed in its limitations’ what was mentioned earlier? Logically yes. And this is why the long-awaited conclusion appears inescapable. Same-sex couples, too, have a right to receive the blessing of the Church.

This conclusion arrives in black on white, unsurprisingly, in n° 31 of the Declaration. ‘Within the horizon outlined here appears the possibility of blessings for couples in irregular situations and for couples of the same sex.’ Of course, the document explains that this blessing will take place in a form ‘which should not be fixed

ritually by ecclesial authorities to avoid producing confusion with the blessing proper to the Sacrament of Marriage.’ And n° 39 adds to this precaution which is meant to be reassuring — one wonders, moreover, for whom:

[T]o avoid any form of confusion or scandal, when the prayer of blessing is requested by a couple in an irregular situation, even though it is expressed outside the rites prescribed by the liturgical books, this blessing should never be imparted in concurrence with the ceremonies of a civil union, and not even in connection with them. Nor can it be performed with any clothing, gestures, or words that are proper to a wedding. The same applies when the blessing is requested by a same-sex couple.

But n° 40 hastens to reopen the doors that were closed in the preceding paragraph:

Such a blessing may instead find its place in other contexts, such as a visit to a shrine (Lisieux?), a meeting with a priest (while leaving church after Mass?), a prayer recited in a group (on the occasion of praying Vespers or the Ros-



ary?), or during a pilgrimage (to Lourdes or Fatima?). Indeed, through these blessings that are given not through the ritual forms proper to the liturgy but as an expression of the Church's maternal heart — similar to those that emanate from the core of popular piety — there is no intention to legitimize anything, but rather to open one's life to God, to ask for his help to live better, and also to invoke the Holy Spirit so that the values of the Gospel may be lived with greater faithfulness.

Does that mean that the ritual forms proper to the liturgy are not the expression of the Church's maternal heart? It seems not, since n° 36 explains that trying to make these blessings a liturgical act 'would constitute a serious impoverishment because it would subject a gesture of great value in popular piety to excessive control, depriving ministers of freedom and spontaneity in their pastoral accompaniment of people's lives'. Again this childish, harmful dialectic between authority and freedom, between law and charity, between justice and love. For the moment, remember that this kind of 'blessing' can take place inside a

church and, why not, at the communion rail, facing the main altar. These blessings will descend 'upon those who — recognizing themselves to be destitute and in need of [God's] help — do not claim a legitimation of their own status, but who beg that all that is true, good, and humanly valid in their lives and their relationships be enriched, healed, and elevated by the presence of the Holy Spirit' (n° 31). Therefore this is about an improvement, starting from what is already good, not about a cure. Absolutely nothing is said about what is wrong and bad, even humanly speaking, much less about sin itself. Nothing about any of this, neither here nor anywhere else in the document. But does sin even exist? The important thing is that 'human relationships may mature and grow in fidelity to the Gospel, that they may be freed from their imperfections and frailties, and that they may express themselves in the ever-increasing dimension of the divine love' (*ibid.*). Imperfections and frailties... All the same, isn't this saying too little, when it is an instance of adultery or homosexuality? It is true that 'the grace of God works in the lives of those who do not claim to be righteous but who acknowledge themselves humbly as sinners, like everyone



else. This grace can orient everything according to the mysterious and unpredictable designs of God' (n° 32). Mysterious and unpredictable designs, yes, there are those which correspond to what theologians call the 'divine good pleasure' (i.e. His will, without consulting human beings). But there is also a 'signified' divine will, which is expressed in a manner that is not mysterious at all but rather perfectly clear and corresponds to perfectly predictable designs: the will of God as it is expressed through the Ten Commandments and the law of the Church. Before blessing in every direction, would it not be advisable to recall these requirements and to exhort people as persuasively as possible to comply with them? N° 40 describes the ambitions of this new pastoral approach, 'to open one's life to God, to ask for His help to live better, and also to invoke the Holy Spirit so that the values of the Gospel may be lived with greater faithfulness'. The frivolousness of expressions like this is too vague to avoid fostering procrastination.

The impact of this Declaration, which is simultaneously sinister and shameful, will be felt especially among Catholics, who once again will be shaken in their mor-

ality and literally scandalised, in other words driven — one could even say exhorted — not just to tolerate now but to accept the unacceptable. The most tangible result, in the immediate future, can be seen on page one of all the newspapers, with competitively screaming headlines proclaiming that the Vatican is finally authorising (and this is a first) the blessing of homosexual couples.

This Declaration is therefore scandalous in the proper sense of the word, and the scandal that it is fomenting is great. Where, then is the *mola asinaria* (millstone) of the Gospel?¹ ... But since God's goodness is still great, no doubt it will be necessary to make more room in the churches of Tradition, so as to welcome — as in the stable in Bethlehem — all the poor Catholics who are increasingly disappointed with those whom they trusted.

Note

1. *But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea.* (Mt 18:6)

Retreats 2024

St. Saviour's House, St. Agnes Ave. Bristol, BS4 2DU

Retreats, Conferences and Recollections.

5-day retreats begin on Monday at 4:00pm and end Saturday at 1pm. Retreatants must be present for their entire retreat and should attend all the conferences.

Youth conferences and 3-day retreats have a special schedule.

Recollection days start with 8am Mass and end at 6pm. (Bring Your own breakfast. Tea and coffee provided, no stay overnight possible).

Extra days cost £30 per day subject to approval by Prior.

Items to bring.

- Rosary and missal.
- Christian warfare book.
- towel, soap, and toiletries.
- alarm clock.
- bed linens or sleeping bag.
- clothes according to the weather and Christian modesty.

Please do not bring: electronic devices, newspapers, or magazines. When arriving you may give your mobile phone to the priest. Each person will have a bedroom. Every room has a bed, sink, chest of drawers, desk, chair, and lamp. There are communal bathrooms with showers and toilets.

Costs.

- Retreats: £175, initial deposit of £40, full balance when retreat is confirmed.
- Youth Conferences and 3-day retreats (2 nights): £80
- 1-day recollection: £20

For more information:



Or email: stsaviours@fsspx.uk

- 18-23 March.....Passion Retreat
- 13-18 May.....Marian Retreat
- 3-8 June.....Woman's Ignatian
- 21-23 June.....Priestly Vocations
Discernment Weekend
- 5-10 Aug.....Men's Ignatian
- 16-18 Aug.....YRC Conferences
- 16-21Sep.....Woman's Ignatian
- 7-12 Oct.....Men's Ignatian

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

An environment favourable to the practice of virtue and learning in accordance with the doctrinal and liturgical traditions of the Roman Catholic Church.

Hants · RG20 9JW · secretary@sanctusmichael.com

<https://stmichaels-school.uk/en>





Eucharistic Crusade



Rev Fr Vianney Vandendaele

Father Edouard Poppe and the Eucharist Method

In order to develop the spirit of the Crusade, Fr Albert Bessièrè, who founded the Eucharistic Crusade in 1917, continued the work of two Belgian priests: that of Fr Jules Lintelo, who published the bimonthly review, *L'Action Eucharistique*, from 1911 to 1914 with the aim of propagating the Eucharistic decrees of Pope Pius X; and that of Fr Edouard Poppe (1890–1924), whose very practical '*Méthode Eucharistique*' was aimed at a real interior work of the soul, under the influence of the Holy Sacrifice of the Mass.

The spirit of the Eucharistic Crusade does not revolve around a lifeless abstract ideal but on the living Divine Person present in the Holy Eucharist, Our Lord Jesus Christ. The goals of Eucharistic formation are to know Our Lord





and to love Him in order to serve Him always more perfectly.

It is based on that conviction that Fr Poppe created a great movement of popular piety among youth in 1914 by using the “Eucharist Method”. To promote Eucharistic devotion among children, he used practical means such as a conduct card, weekly notes and reviews and educational meetings.

A Tool of Education for Parents

By orienting the children’s spirituality towards the devotion to the Blessed Sacrament and the Holy Sacrifice of the Mass, through the Eucharistic Crusade, parents have a powerful tool for developing the piety of their children and instilling in them the essential characteristic of a good Catholic, that is, the spirit of sacrifice. Indeed, these devotions make us contemplate the example of Our Lord Himself, who constantly gives Himself out of love for our souls and wants us to do the same in return.

Keeping this example constantly at the front of children’s eyes will help them later, in their adult life, by having acquired the habit of a

genuine gift of self in little things, and this for important motives.

Children of the Eucharistic Crusade are given a special intention for which they are asked to offer up their prayers and sacrifices each month. Their developing gift of self will be then the best expression of a real charity towards God and neighbour.

By reminding their children of their promises, encouraging various devotions throughout the year with the help of the monthly magazine, *Hostia* (available in chapels) and ensuring that children fill in their Treasure Sheets daily (like in Father Poppe’s Eucharistic Method), parents will help them to continually develop their generosity and Catholic spirit of sanctification, guiding them to the path of Heaven.

Learn more

For more information about the Eucharistic Crusade of Great Britain and past issues of *Hostia* magazine, please visit:

fssp.uk/en/eucharistic-crusade



Ad Altare Dei



Rev Fr Jonathan Steele

In the Old Testament, the prophet Elias challenged the prophets of Baal to a test. He said:

Let two bullocks be given us, and let them choose one bullock for themselves, and cut it in pieces, and lay it upon wood, but put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under it. Call ye on the names of your gods, and I will call on the name of my Lord: and the God that shall answer by fire, let him be God. (3 Kings 18:23–24)

And the prophets of Baal prepared their offering, not lighting it on fire, and called upon their gods to come and light it for them. They called ceaselessly from morning until

noon, but nothing happened. They slashed themselves with knives to appease the anger of the gods, yet still nothing happened. Elias, however, prepared his offering, poured four buckets of water over all so that water ran into the trench around the altar, and then he prayed to God. What happened next is best told in the words of Sacred Scripture:

Then the fire of the Lord fell and consumed the holocaust... And when the people saw this, they fell on their faces, and they said: The Lord, He is God. (3 Kings 18:38–39).

Look at the reaction of these crowds at fire coming down from heaven. They fell on their faces;



they acknowledged the power of God. Yet what happens on our altars at Holy Mass? It is not fire that comes down on them but God Himself! Let us stop and think about what this means. The same God Who created the entire world; Who commanded the oceans to be set in their places; Who established the mountains; Who set in motion physical laws within nature which are still not fully understood today; to Whom the galaxies are as a speck of dust; this same God obeys the words of a mere creature — a priest — and comes down upon a slab of stone. Furthermore, He doesn't make His appearance in power and majesty. No! He hides His Divinity under the appearances of bread and wine — those two most common elements of human existence.

This is why the altar should be the focal point of every church building. As soon as we enter the church our eyes should be drawn almost irresistibly up the central aisle to the place where God chooses to become present, Body, Blood, Soul, and Divinity, time and time again. The altar is a place of sacrifice, a place where Christ offers Himself as Victim for our sins. It is a holy and sacred place, whether during Mass or not. In fact, this is one reason why only the priest is permitted to

place his hands on it, and even he is not permitted to do this except during the Holy Sacrifice of the Mass, when he is acting in the place of Our Lord, Jesus Christ. It is a place that we veil because it is set aside to be used only for the glory and service of Almighty God.

In a way, the altar is similar to our souls, or perhaps it is the other way round. Our souls are places where God dwells, really and truly, both in a physical way, when we receive Him in Holy Communion, and through the life of grace. If our souls are not in the state of grace, then they are like altars which have been desecrated or destroyed. There are many horrific stories of altars that were used, for example, by soldiers who hate Our Lord, as a place to feed their horses. We do something similar when we choose to fall away from the life of grace. In other words, our souls are meant to be places where God dwells, but if we are in the state of mortal sin, then we kick Him out of our soul completely.

As servers who stand so very close to God at the Holy Sacrifice of the Mass, let us strive to keep the altar of our soul holy and sacred, i.e. consecrated to the service of God alone. Let us seek always to make



our souls places where God wants to come, where He is happy and made to feel welcome. Let us promise to fight against those temptations that will desecrate our souls, that kick God out violently, especially those against holy purity. As we go through this month of

March, let us ask St. Joseph to help us in this, to give us the grace to imitate him in making Our Lord feel truly at home on the altar of our souls. *Introibo ad altare Dei!*

~ To Serve is to Reign! ~

Spring Wolf Run Fundraiser for the Seminarians of Zaitzkofen

By Eleanor van Kroonenburg

The seminarians are hungry. The water is cold. Seven hardy souls from St Anne's Chapel, Leicester, are braving the spring Wolf Run in order to raise funds for the Zaitzkofen seminarians' meat and potatoes.

Taking place shortly after Easter, the Wolf Run is a gruelling ten-kilometre odyssey across arduous terrain — woods, obstacles, lakes and fields. Hypothermia is a possibility, mud from head to foot a certainty.

The men are already training hard (well, some of them are) and can talk about nothing else after Sunday Mass, much to the chagrin of their womenfolk.

'This is such a great opportunity to raise the profile of the seminary and to raise money at the same time,' enthuses one of the runners, 'and of course to raise a pint afterwards down t'pub.'

Others, having been swept along in the initial enthusiasm of signing up, are now becoming a little more circumspect. 'Just how cold is the water? Mud ALL OVER?? Do I have to run ALL OF IT???'

Nobody has asked the women what they think, but this correspondent understands that they are not looking forward to dealing with the laundry afterwards.

Please give generously, so that our runners' valiant efforts to support the seminarians, who are our future priests (and who are always hungry), be not in vain.



Fundraising is open now at:

www.gofundme.com/f/st-annes-chapel-wolf-run



Dig deep into your pockets! Offer a prayer for the seminarians and donate a pound (or two, or several) for their potatoes. Remember the brave runners as they shiver on the starting line in the gentle, soul-sapping drizzle of an English spring day. And spare a thought for the women, who will be preparing picnics, minding the children, and looking with despair at piles of muddy, stinking clothes.

Introibo ad altare Dei — 'I will go unto the altar of God'.

Please help our seminarians reach the altar as God's anointed priests. The future of our faith and families depends upon it.



Wolf Runners from left to right: Will Peaden, John Aron, David van Kroonenburg, James Dew, James Bland and David Sharp (Kryspin Trawnik not pictured).



Messengers of God:

Physical Apparitions of Angels

Throughout Church History



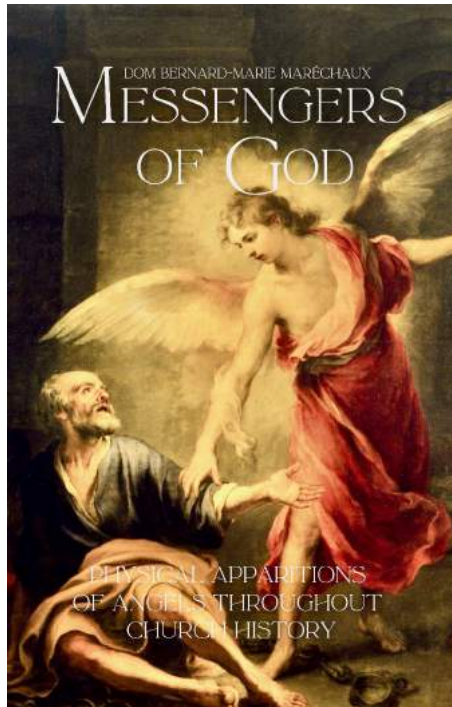
Peadar Walsh

All Catholics know that the Angels are pure spirits. The subtitle of this book by Dom Bernard-Marie Maréchaux might, therefore, appear surprising. How can we speak of physical apparitions of beings that have no bodies? Dom Maréchaux deals with this natural objection from the very outset. Although Angels can appear to men through intellectual and imaginative visions, they can also humanise themselves, so to speak, in order to enter into relations on our level. How so? By taking from material elements whatever is necessary in order to appear to us, 'either in ethereal form by condensation of the ambient air, or in a body similar to ours which they form in the twinkling of an eye by a very subtle operation.' But

unlike man's soul, which informs his body, the Angel is not substantially united with the borrowed body he forms in order to appear to men.

He merely governs it from within, without compenetrating it to its most intimate core, without being its life principle, without making it truly living.

Having established these principles, Dom Maréchaux then takes his readers on a tour of history, showing how Angels have appeared corporeally to men since the creation of the first man and woman. The Old Testament is filled with such visions, as is the New, starting with the apparitions of the Angel Gabriel to Zachary in the



Available from www.tedeumpress.com for £10.95

Temple and to the Blessed Virgin Mary at the Annunciation. Unsurprisingly, the early days of the budding Church were also favoured with these kinds of visions, like the deliverance of St Peter from prison, recounted in the Acts of the Apostles.

The bulk of this book, however, deals with angelic apparitions throughout the history of the Church, after the death of the Apostles. Relying on the testimony of trustworthy historians, Dom Maréchaux brings us down through time, relating the fascinating accounts of how the Angels have been the constant companions of

the saints throughout every age, culminating with his own nineteenth century. However, as the Angels have continued to manifest themselves closer to our time, this first English-language edition of his book includes an extra chapter on angelic visions in the twentieth century.

The author closes his fast-paced account by telling us that the fundamental reason why God permits such extraordinary manifestations of the Angels is 'for the vindication of the faith of His Church and the consolation of His servants'.



Of your charity please pray for the souls of

Mrs Rita Kafel of Colwyn Bay, Wales, who died on 17 January 2024.
Mr David Bentley of Bingley, who died on 22 January 2024.
Mrs Diane Rose Miller of London, who died on 24 January 2024.

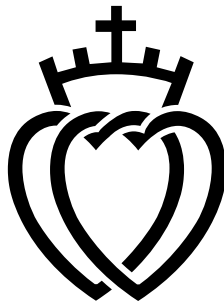
Please also pray for the following
whose anniversaries occur about this time:

March

ARCHBISHOP MARCEL LEFEBVRE, Fr Jeremiah Donovan, Fr Augustine Cummins, CSsR, Fr Guy Bouvier, Fr Geoff Hilton, Cyril Empson, E. Watkins, Mrs P. Fooks, Helen Guy, Robert Malcolm, Roy Hawkins, Bernard Kenworthy-Browne, Hannah Prior, Mrs O'Farrell, Michel Flaherty, Joseph Pacholack, William Thomas, Henry Vaughan, Mrs W. Thomas, Dr. Mather, Mary Osborne, Hubert Lewis, Mary Jones, Rosa Garrett, Colonel McSweeney, Bessie l'Anson, Leonard Hurst, Maxwell McGrath, Mollie Redmond, Guy Stanhope-Pearce, Norah Firth, Mary Kelleher, Florence Bradley, Lilian Baker, Veronica Salisbury, Leonard Costello, Betty Cullen, Charles Allison, Thomas Leetch, Elizabeth Rowbury, James McMullen, Walter Hunt, Richard FitzMullen, Andrew Martin, Constance Clarke, Teresa Brown, Bridget Sullivan, George Shea, Francis Buckingham, Valerie Pollard, Veronica Brucciani, Maisie Woodward, Charles Tannant, Hugh Forshaw, Cyril Begley, William Vinton, Agnes Callaghan, Valentina Libietis, Janet Wheildon, Bridget Duffy, Mary Mulligan, Teresa Welch, James Boyle, Thomas Parker, Joseph Drury, Eric Morley, Evelyn Cundy, Frank Wilkin, Ruth Carbery, Robert Wood, Carmen McAsey, Sister Moira, Josephine Richardson, John Joseph Barry, Marcia Thompson, Margaret Pennicott, Peter D. E. Budden, James O'Hare, Madeleine Primavesi, Dorothy Hardern, Martin Martinez Snr; Joan Sullivan, Kathleen Bryce, Rose Brannan, Edward Smith, Donald Halliday, Diana Palmer, Louis Brophy, Amey Davies, Edward Wiggins, Frederick Neesam, Catherine Connaughton, Edna Hartley, Margaret Taylor, Jeanne Cuttell, Mary Agnes Adams, Vincent Baker, Francis Fernhead, Virginia Nathan-Ciacci, Margaret Rowling, Monica Kemp, Francis Thomas Cooper, Francis Green, Graeme Le Monier, Michael Osborne, Joan Evelyn Procter, Frank Critchley, Hilda Jackson, Truda Kendrick, John Ulna, Irene McNicholas, Norah Dalglish, Marc Mac Brádaigh, Marisa Valori, Donald Edwards, William Roberts, Josephine Barrell, Sheila Burger, Ruth McQuillan, Archie McQuater

April

BISHOP ANTONIO DE CASTRO MAYER; Fr Anthony Chadwick, Fr Hugh Thwaites, Alma Keily, Mrs M. Gilbert, Teresa Kenefeck, Cyril Prescott, Margaret Tutt, Robert Carr, Jessie Nevard, Freda Walton, John Silk, John Clitheroe, Gwen Hartley, John McKimmie, Agnes Kay, Katherine Husain, Margaret Restieaux, Claude Couldery, Sudney Kay, Jane Ogden, Mary Judge, Mrs M. McCarthy, Elizabeth Boyle, Patrick Carpenter, Veronica McCauley, Ida McNello, Josephine Lawlor, Henry Towers, Margaret Rennie, Gertrude M. Yates, Wilfred Dean, Kathleen Buckland, Norah Taylor, Elizabeth Martin, Joseph Boyle, Basil Lewis, Nina Lynch, Mary Perry, Mary Keily, Maria Stigell, Muriel Smith, Mary Carnoustie, Pamela Kenward, Cecilia Gill, Margaret Brierley, Lady Denham, Catherine Skelton, Mary McDonald, Ellen Stew- art, Robert Hughes, Mervyn Goonesekera, Joan Gac, John Lane, Esther McGlame, Geoffrey Nutter, Michael John Dowey, Dorothy Marshall, William Gerrard-Crosby, Margaret Evans, Pamela Macdonald, Alan Green, James Brennan, Kenneth Collett, Bridgetta Johnson, Joseph Bryce, Albert Pollard, Barbara Mortimer, Werner Andersson, Eileen Ladnor, Dorothy Mungovin, Lynn Clarke, Edward Hales, Kathleen Simmons, Hugh Budden, Conception Traynor, Margaret Bradley, Francesco Vericonte, William Henry Riley, Margaret Laurie, Mary Patricia Mackay, Theresa Ogden, Rachel Turnedge, Geraldine Weir, Kenneth Parkinson Mary Bristow, Byron Harries, John Clague, John Wood, Cyril Pettitt, Anne Patricia Dougal, Cathleen Allen, Ursula Carr, John Cunningham, Louis Fisher, Jessica Vickers, Peter Baldwin, Ronald Warwick, Maria Williams, Anne Knott, Henry Fraser, Joan Harrison, Sheila Biggs, Pauline Edwards, Catherine Taylor, Gerard Pearce, Winifred Middlehurst, Arthur Randell-Hoile, Patricia Pass, Mary Radford, Robert McCaigue, Alice McLellan, Donata Zachariadis, Celia Rynn



Requiescant in pace



YRC Chaplain Fr Dominic O'Hart identifies and responds to fallacies often used to argue against the Faith.



The different teams must detect the fallacies deployed by Fr O'Hart in the role of devil's advocate.



Joe Sudlow breaks the attendees up into teams for the apologetic workshop.



Having learned how to respond to these fallacies, refreshments are in order.



The fathers of the District of Great Britain (and beyond) gather at St Saviour's House, Bristol, from 5 to 10 February 2024 for a Priests' Retreat preached by Fr Jules Belisle from the District of Canada.

Year Planner 2024



Mar

- 16 **Sitientes.** Ordination of seminarians to the Subdiaconate at Ecône & Dillwyn
- 22 Feast of Our Lady of Compassion (1cl for the Society of St. Pius X)
- 18–23 Passion Retreat, St. Saviour's House, Bristol
- 28–14 St. Michael's School Easter Holidays
- 31 EASTER SUNDAY

Apr

- 9 All day Adoration, St. Saviour's House, Bristol
Good Shepherd Sunday - for vocations

May

- 13–18 Marian Retreat, St. Saviour's House, Bristol
- 9 ASCENSION DAY
- 18–20 Chartres Pilgrimage
- 19 PENTECOST SUNDAY
- 25–2 St. Michael's School Half Term Break
- 8 CORPUS CHRISTI

Jun

- 3–8 Women's Ignatian Retreat, St. Saviour's House, Bristol
- 21–23 Vocations Discernment Weekend
- 21 Priestly ordinations St. Thomas Aquinas Seminary, Dillwyn USA
- 28 Priestly ordinations Sacred Heart Seminary, Zaitskofen, Germany
- 29 Priestly ordinations St. Pius X Seminary, Ecône, Switzerland

Jul

- 6 St. Michael's School Summer Fair & End of Term
- 12–14 Canterbury Pilgrimage
- 22–27 Boys' Camp at Burghclere

Aug

- 5–10 Men's Ignatian Retreat, St. Saviour's House, Bristol
- 19–24 Girls' Camp at Burghclere
- 30–1 Walsingham Pilgrimage (Longer & Shorter)

More detailed information may be found at
www.fsspuk/en/all-events



	MAR								APR			
	3rd	10th	17th	24th	28th	29th	30th	31st	7th	14th	21st	28th
Aberdeen	-	-	20th 1800	-	-	-	-	-	-	17th 1800	-	-
Bingley	1500	1500	1500	1500	-	-	-	1500	1500	1500	1500	1500
Bristol	0900 1100	0900 1100	0900 1100	0900 1100	1900	1500	2200	1000	0900 1100	0900 1100	0900 1100	0900 1100
Burghclere	0730 0900	0730 0900	0730 0900	0730 0900	1900	1500	2200	0730 0900	800	0730 0900	0730 0900	0730 0900
Colleton Manor	6th 1130	-	-	-	-	-	-	-	-	17th 1130	-	-
Edinburgh	0900 1100	0900 1100	0900 1100	0900 1100	1900	1500	2230	1100	0900 1100	0900 1100	0900 1100	0900 1100
Gateshead	1800	1800	1800	1800	1900	1500	-	1800	1800	1800	1800	1800
Glasgow	0830 1000	0830 1000	0830 1000	0830 1000	1900	1500	1900	1000	0830 1000	0830 1000	0830 1000	0830 1000
Groombridge	0830	0830	0830	0830	-	-	-	0830	0830	0830	0830	0830
Herne	1200	1200	1200	1200	-	-	-	1200	1200	1200	1200	1200
Holnest	1600	1600	1600	1600	-	-	-	1600	-	1600	1600	1600
Inverness	-	-	19th 1900	-	-	-	-	-	-	16th 1900	-	-
Jersey	-	-	-	-	-	-	-	-	-	-	-	-
Leicester	1100	1100	1100	1100	1900	1500	2230	1100	1100	1100	1100	1100
Liverpool	1300	1300	1300	1300	-	-	-	1300	1300	1300	1300	1300
London (Holloway)	1100 1300	1100 1300	1100 1300	1100 1300	1900	1500	1900	1100 1300	1100 1300	1100 1300	1100 1300	1100 1300
London (Wimbledon)	0800	0800	0800	0800	-	-	-	0800	0800	0800	0800	0800
Manchester	0930	0930	0930	0930	2000	1500	2230	1100	0930	0930	0930	0930
Preston	0930	0930	0930	0930	1900	1500	1900	0930	0930	0930	0930	0930
Rhos-on-Sea	1700	1700	1700	1700	-	-	-	1700	1700	1700	1700	1700
Stronsay	0900	0900	0900	0900	2000	1500	1030	0900	0900	0900	0900	0900
Taunton	1100	1100	1100	1100	1800	1500	-	1100	1600	1100	1100	1130
Woking	1030	1030	1030	1030	1900	1500	2200	1030	1030	1030	1030	1030

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



Ss. David & Nonnita

March



6th & 7th century. Feasts: 1st & 3rd March.

According to legend, St. David was conceived when his mother, St. Nonnita (or Non), was violated by King Sanctus of Ceredigion. Abandoned by her family, St. Nonnita was miraculously preserved from a storm in which she gave birth to St. David alone and without shelter. Breton legend supposes her to have brought him later to Brittany, where she spent her later life as a nun and continues to be widely venerated.

St. David grew up to become the primate—and after his death, the patron saint—of Wales. During his earthly life, he defended the Church from the Pelagian heresy, spread the true Faith and founded countless monasteries and churches, many of which still bear his name.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
3 1 cl. 3rd Sunday in Lent <small>St. Aelfred, Ab. 1166 (Hexham & Newcastle, Middlesbrough, Liverpool, 3 cl.; Nottingham, Comm.) St. Wimlock, Ab. & C. (England/France 529) St. Nonnita, Mother of St. David (Wales 540)</small>	4 3 cl. Feria in Lent (Comm. SS. Casimir, Confessor & Lucius, Pope & Martyr) <small>St. Adrian, B. & Comp. MM. (Scotland 875) Bl. Christopher Bales, Pr. & M. (Fleet Street 1590) Vens. Nicholas Horner and Alexander Blake, Ll. & MM. Smithfield and Gray's Inn Lane respectively 1590</small>	5 3 cl. Feria in Lent <small>St. Piran, Prince, B. & C. (Padstow, Cornwall, 5th cent.)</small>	6 3 cl. Feria in Lent (Comm. SS. Perpetua & Felicitas, Martyrs) <small>St. Fridolin, Ab. & C. (England/Germany 564)</small>	7 3 cl. Feria in Lent (Comm. St. Thomas Aquinas, C. & D.) <small>BBl. John Larke, John Ireland, PPr., & German Gardiner, L., MM. (Tyburn 1544) St. Esterwine, Ab. & C. (Jarrow 686)</small>	8 3 cl. Feria in Lent (Comm. St. John of God, Confessor) <small>St. Felix, B. & C. 650 (Northampton 3 cl.) St. Duthac, B. & C. 1056 (Aberdeen 3 cl.)</small>	9 3 cl. Feria in Lent (Comm. St. Frances of Rome, Widow) <small>St. Chad, B. & C. 672 (Birmingham 1 cl.; Leeds, Liverpool, Middlesbrough, Newcastle, Salford, Shrewsbury, 3 cl.; Nottingham, Comm.) St. Nicholas Owen, Jesuit Brother, M. (Tower of London 1606)</small>

10 1 cl. 4th Sunday in Lent (Laetare Sunday) <small>The Forty Holy Martyrs St. John Ogilvie, Pr. & M 1615 (All Dioceses of Scotland 3 cl.) St. Gerald, Ab. & C. (Durham 732)</small>	11 3 cl. Feria in Lent <small>Bl. John Larke, M. 1544 (Brentwood 3 cl.) St. Constantine, King & M. (Cornwall 6th cent. (Argyll & The Isles 3 cl.) Bl. Thomas Atkinson, P. & M. (York 1616)</small>	12 3 cl. Feria in Lent (Comm. St. Gregory the Great, Pope, Confessor, Apostle of England; in England and Wales, 2 nd cl.) <small>St. Paul de Léon, B. & C. (England 570) St. Elphege, B. & C. (Winchester 951)</small>	13 3 cl. Feria in Lent <small>Bl. Agnellus of Pisa, C. (Oxford 1236 (Birmingham 3 cl.) St. Canock, H. & C. (Wales 604) St. Viganus, C. (Scotland 1102)</small>	14 3 cl. Feria in Lent <small>St. Alfrid, King of Northumbria, C. (Scotland 710) St. Kyryn, B. (Ross, Scotland 660)</small>	15 3 cl. Feria in Lent <small>St. Aristobulus, B. & M. (Glastonbury 98) St. Felthno, C. (Scotland 580) Bl. William Hart, Pr. (York 1583) BBl. John Amias & Robert Dalby, PPr. & MM. (York 1589)</small>	16 3 cl. Feria in Lent <small>St. Finguar, H. & M. (Cornwall 500) St. Ethelwald, H. & C. (Durham 689) Ven. Edmund Sykes, Pr. & M. (York 1587)</small>
17 1 cl. Passion Sunday  <small>St. Patrick, B. & C. (Birmingham, Cardiff, Nottingham, Portsmouth, Menevia, Westminster, Glasgow 2 cl.; Other Dioceses of Scotland 3 cl.)</small>	18 3 cl. Feria in Passiontide (Comm. St. Cyril of Jerusalem, Bishop, Confessor & Doctor) <small>St. Edward, M. (King of West Saxons Dorset 979) BBl. John Thules, Pr. & Roger Wrenno, L., MM. (Lancaster 1616)</small>	19 1 cl. ST. JOSEPH, CONFESSOR, SPOUSE OF THE B.V.M., PATRON OF THE UNIVERSAL CHURCH <i>Traditionally a Holy Day of Obligation in Scotland</i>	20 3 cl. Feria in Passiontide <small>St. Cuthbert, B. & C. 687 (Patron: Hexham & Newcastle 1 cl.; Shrewsbury, Liverpool, Lancaster, St. Andrew's & Edinburgh 3 cl.) St. Herbert, Anchorite & C. (Durham 687)</small>	21 3 cl. Feria in Passiontide <small>St. Benedict, Abbot (Ven. Thomas Pilchard, M. (Dorchester 1587) Ven. Matthew Flathers, M. (York 1608)</small>	22 1 cl. SEVEN SORROWS OF THE B.V.M. (1 cl. in the SSPX, under the title of Our Lady of Compassion) <small>Comm. of Martyrs of Lincolnshire (Barney 872) St. Hamund, B. & M. (Sherborne, Dorset 872) Vens. James Harrison, Pr. & Antony Bates, L., MM. (York 1602)</small>	23 3 cl. Feria in Passiontide <small>St. Finguar, H. & M. (Cornwall 500) St. Ethelwald, H. & C. (Durham 689) Ven. Edmund Sykes, Pr. & M. (York 1587)</small>
24 1 cl. Palm Sunday <small>St. Gabriel the Archangel (Bl. Lanfranc, Archbishop of Canterbury 1089) St. Hildelith, V. & Abs. (Barking 720)</small>	25 1 cl. Monday in Holy Week <small>St. Kennoch, V. & Nun (Fife, Scotland 1007) St. Margaret Clitherow, M. (York 1586) Bl. James Bird, L. & M. (Winchester 1592)</small>	26 1 cl. Tuesday in Holy Week <small>St. Alfwold, B. & C. (Sherborne, Dorset 1058) St. Archibald, Ab. & C. (Scotland 708)</small>	27 1 cl. Wednesday in Holy Week <small>St. John Damascene, C. & D. (St. Medwyn, C. (Glastonbury 188)</small>	28 1 cl. Thursday in Holy Week <small>Comm. John Capistran, C. (St. Stephen Harding, Ab. (1134 (Plymouth 3 cl.) (17th Apr. Westminster 3 cl.) St. Fremund, M. (Dunstable, Bedfordshire 798) Ven. Christopher Wharton, Pr. & M. (York 1600)</small>	29 1 cl. Good Friday  <small>Dedication of Cathedral Church (Portsmouth 1 cl.) St. Gundele, King & H. (Newport, Wales 510) St. Baldred, Pr. & C. (Scotland 610) St. Gladys, V. (Wales 6th cent.)</small>	30 1 cl. Holy Saturday Vigil of Easter <small>St. Osburga, V. & Abs. 1016 (Birmingham 3 cl.) St. Paltan, B. & C. (England/Germany 762) St. Regulus, Ab. (who brought the relics of St. Andrew from Greece to Scotland, 4th cent.)</small>







St. Maughold









d.488. Feast: 27th April.

April



A pagan Irish prince turned pirate, Prince Maughold was converted, along with his whole crew, by St. Patrick (17th March). After receiving baptism, St. Maughold set out on the Irish Sea in a small boat without oars. This brought him to the Isle of Man, where he was instructed by St. Patrick's disciples, Ss. Romulus and Conindrus (28th December). After being ordained a priest, he was made bishop of the island, where he was known for his great charity for the Manx people. He is the island's patron saint.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
31 1 cl. Easter Sunday  St. Adelmus, B. & C. Malmesbury 709 Ven. Stephen Rowsham, Pr. & M. Gloucester 1587 Vens. Thurston Hunt & Robert Middleton, PPr. & MM. Lancaster 1601	1 1 cl. Monday in the Octave of Easter St. Gilbert, B. Caithness, Scotland 1245 Ven. John Bretton, L. & M. age 69, York 1598	2 1 cl. Tuesday in the Octave of Easter St. Francis of Paula, C. St. John Payne, Pr. & M. Chelmsford 1553 (Northampton 3 cl.) (3 rd Apr. Brentwood 3 cl.) St. Constantine, K. & M. Scotland 874	3 1 cl. Wednesday in the Octave of Easter St. Richard, B. & C. Chichester 1253 (Westminster, Birmingham, Southwark 3 cl.) Bl. Thurston Hunt, Pr. & M. Chelmsford, Essex 1582 Bl. Robert Middleton, Pr. & M. Aged 30 1601	4 1 cl. Thursday in the Octave of Easter St. Isidore, B., C. & D. St. Guier, Pr. & H. Cornwall 871	5 1 cl.  Friday in the Octave of Easter <i>First Friday</i> St. Vincent Ferrer, C. St. Gotobald, B. & C. England/Sweden 1004 St. Ethelburge of Lyminge, V. Abbess Kent 647 St. Theodore and Companions, MM. Crowland 870	6 1 cl. Saturday in Albis <i>First Saturday</i> St. Elstan, B. & C. Wiltshire 980
7 1 cl. Sunday in Albis <i>(Quasimodo Sunday)</i> St. Brenneck, Ab. & C. N. Wales 500 St. Henry Walpole & BBI. Alexander Rawlins, PPr. & MM. York 1595 BBI. Edward Oldcorne, Pr. & Ralph Ashley, Lay Brother, MM. Worcester 1606	8 1 cl. The Annunciation of the B.V.M  St. Davianus, C. Glastonbury 500 St. Tilbert, B. & C. Hexham 789 Ven. John Goodman, Pr. & M. Newgate 1642	9 4 cl. Feria of Paschaltide SS. Gista & Rectrude, VV. Canterbury 770 St. Frithstan, B. & C. Winchester 932	10 4 cl. Feria of Paschaltide The Nuns at Barking, Essex, MM. 870 SS. Beocca, Ethor & Eighty Religious, MM. burnt Chertsey, Surrey 870 BBI. James Bell, Pr. & John Finch, L., MM; Lancaster 1584	11 3 cl. St. Leo I, Pope, Confessor & Doctor of the Church St. Gulac, Prince, H. & C. Croyland 714 Bl. George Gervase, Pr. & M. Tyburn 1608	12 4 cl.  Feria of Paschaltide St. Mechtild, V. England/France 1200	13 3 cl. St. Hermenegild, Martyr St. Elfred, V. Glastonbury 936 BBI. John Lockwood & Edward Catherick, PPr. & MM. York 1642

14 2 cl. 2 nd Sunday after Easter <i>(Good Shepherd Sunday)</i> St. Justin, M. SS. Tiburtius & Comp., MM. St. Ethelnuiph, King & C. Winchester 857 St. Caradoc, Pr. & H. Wales 1124	15 4 cl. Feria of Paschaltide St. Padarn, B. & C. Wales 550	16 4 cl. Feria of Paschaltide St. Magnus, L. & M. Orkney Islands/Scotland 1117 (Aberdeen 3 cl.) Bl. Robert de Bethune, B. & C. Hereford 1148	17 4 cl. Feria of Paschaltide <i>(Comm. St. Amicetus, Pope & Martyr)</i> St. Donnan, Mk. & 52 Comp., MM Hebrides, Scotland 617 (Argyll & The Isles 3 cl.) Ven. Henry Heath, Pr. & M. Tyburn 1643	18 4 cl. Feria of Paschaltide St. Oswin, C. Northumberland 670 St. Maydulph, H. Malmesbury, Wilts. 680	19 4 cl.  Feria of Paschaltide St. Alphege, B. & M. Greenwich 1012 (Clifton, Portsmouth, Southwark 3 cl.) Bl. James Duckett, M Tyburn 1602	20 4 cl. B.V.M. on Saturday BBI. Robert Watkinson, Francis Page & Ven. Thomas Tichborne, PPr. & MM. Tyburn 1602 Ven. Antony Page, Pr. & M. York 1593 Vens. Richard Sergeant & William Thomson, PPr. & MM. Tyburn 1586
21 3 cl. 3 rd Sunday after Easter St. Anselm of Canterbury, B., C. & D. St. Bueno, Ab. Wales 630 (Menevia 3 cl.) St. Matrubius, Ab. & C. Isle of Skye, Scotland 724 (Glasgow 3 cl.)	22 3 cl.  SS. Soter & Caius, Popes & Martyrs St. Bristan, B. & C. Winchester 944	23 1 cl. St. George, Martyr. <i>(Principal Patron of England & Wales 1cl.)</i>  St. Ethelred, King & M. 1016	24 3 cl.  St. Fidelis of Sigmaringen, Martyr St. Mellitus, B. & C. Canterbury 624 (Brentwood, Southwark, Westminster 3 cl.) St. Egbert, Ab. & C. Scotland 730 (Argyll & The Isles, Hexham & Newcastle 3 cl.)	25 2 cl.  St. Mark the Evangelist <i>The Greater Litanies</i> BBI. Robert Anderson & William Marsden, PPr. & MM. Isle of Wight 1586	26 3 cl.  SS. Cletus & Marcellinus, Popes & Martyrs St. Leofric, B. & C. Exeter 1073 Ven. Edward Morgan, P. & M. Tyburn 1642	27 3 cl. St. Peter Canisius, Confessor & Doctor St. Maughold, B. & C. Isle of Man 488 (Liverpool 3 cl.) St. Winewald, Ab. & C. Beverley, Yorks. 752
28 2 cl. 4 th Sunday after Easter St. Paul of the Cross, C. Dedication of the Cathedral Church (Glasgow 1 cl.) St. Cortillus, B. & M. England/Germany 820	29 3 cl.  St. Peter of Verona, Martyr St. Senan, H. & C. North Wales 660 St. Wilfrid the Younger, B. York 744	30 3 cl. St. Catherine of Siena, Virgin Translation of St. Chad, B. & C. (4 th Tuesday after Easter) (Birmingham, 2 cl.) BBI. Francis Dickenson & Miles Gerard, PPr. & MM. Rochester 1590 Ven. William Southerne, Pr. & M. Newcastle 1618				

Mass Centres

DISTRICT HOUSE

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

Resident:

Rev Fr 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

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 CsxR
Br Gerard Mary CsxR

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
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

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.*