



SSPX



Ite Missa Est

Joy to the World



Andrea Mantegna *The Epiphany* (1463-64)
Uffizi Gallery, Florence

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

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Joy to the World

Rev. Fr. Robert Brucciani, District Superior

The birth of the Christ-child gave joy to the world two thousand years ago, and continues to give joy to the world today, and yet the world does not rejoice. How is this so?

To answer this question, we must understand that there are three types of joy:

- Joy of passion
- Natural joy of the will
- Supernatural joy of the will

Joy of passion

The joy of passion is that bodily feeling arising from the possession of a particular good as apprehended by the sensitive power. It is the happy emotion we have when we possess a good

which delights the senses (e.g. chocolate). It is a physical joy born of sensitive love.

Natural joy of the will

The natural joy of the will is altogether superior, being that **perfection of being** arising from the **possession of a good as apprehended by reason**. It is a spiritual joy born of natural love. It may be accompanied by a feeling of joy, but not always. When, for example, an athlete wins a gold medal, he will have a spiritual joy of triumph accompanied by feelings of euphoria, but when he was training for the event by running up a muddy hills in the cold, driving rain, the spiritual joy from



the exercise of virtue would only be accompanied by feelings of pain.

Supernatural joy of the will

The highest joy is supernatural joy of the will. This is the **perfection of being resulting from the possession of the greatest good, which is God** by the exercise of the supernatural virtue of charity.

By natural love, a soul will love God as knowable by reason, but when the will acts by supernatural charity, the will loves God with the same act of love with which God loves Himself. We say that the will participates in the divine act of God loving Himself. And, as God is the same as His actions, we can say that, by an act of supernatural charity, a soul **participates in the very being of God**; the soul possesses God by participation in God. As St. John says:

And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him. (1 Jn 4:16)

This possession of God is in proportion to the intensity of the act of supernatural love, and its fruit is joy: a spiritual joy which St. Paul numbers among the “fruits of the Holy Ghost”, the plenitude of which he himself is unable to describe:

That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him. (1 Cor 2:9)

Like natural joy of the will, supernatural joy may or may not be accompanied by *feelings* of joy. The physical suffering of the martyrs, for example, caused no *feelings* of joy, but their total gift of self to God gave them the greatest spiritual joy possible in this life. Only Catholics can fully understand this truth. Only Catholicism can reconcile joy and pain.

Joy to the world, but no joy of the world

When our Saviour was born, the joy of those who believed that He was both God and man was a supernatural joy of the spirit.



Beholding the child in His Mother's arms certainly evoked feelings of joy in the hearts of the shepherds and the Magi, but the supernatural joy of participated possession of Supreme Goodness by supernatural charity was for them a premonition of the beatitude.

The world of course knows none of this and, despite all its revelry, it does not rejoice. The world seeks a joy of the passions: pleasure that soon turns to ashes. There are a few, admittedly, who attain to natural joy from the exercise of natural virtue as they contemplate the crib, but these too will be unfulfilled at Christmas, for they are made for

supernatural love of the Christ-child, not just human love.

The world will revel and will be disappointed as it counts the cost on Boxing Day, but if we have prepared for Christmas by a mortifying Advent, we will share in the joy of the shepherds, the Magi and the angels, not just for Christmas Day, but for Christmastide, and by God's grace, for all eternity.

Joy to the faithful of Great Britain & Scandinavia

My dear faithful, as this is the last editorial I will write before I leave for my new post in Switzerland on

Joy of...	Fruit of...	Definition	Other names	
The passions	Sensitive love	The feeling arising from the possession of a particular good as apprehended by the senses (eg. chocolate, a warm coat etc.)	Pleasure	
The will	Natural love	The state of wellbeing arising from the possession of a good as apprehended by the reason (eg. victory, the love of another etc.)	By oneself	Elation
			By someone loved	Joy of Benevolence
	Supernatural charity (The Holy Ghost)	The state of perfection arising from possession of the greatest good by participation in the Supreme Good (by sanctifying grace)	In this life	Spiritual Joy
In heaven	Beatitude			

The different types of joy.



1st January, please accept my prayers and wishes that you attain to spiritual joy this Christmas and ever after.

Thank you for your spiritual and temporal generosity over the last eight years (yes, it has gone in a flash!). I have been carried by the prayers of so many, and the generosity the faithful in both life and death have enabled our Society to continue the work of our holy founder and to move closer to the mission of our saintly patron to “Restore all things in Christ.”

Pray for your priests, encourage vocations in your children, love one another. Forgive my trespasses and obey your pastors.

Finally, be good to my successor, Rev. Fr. David Sherry. With your help, he will be the instrument of Providence to bring perfect supernatural joy to every heart.

With my blessing,

In Jesu et Maria,
Father Robert Brucciani

Other news

Blessing of St. Michael Archangel Church

Just in time for Christmas. The sermon and photos of the ceremony in this edition tell the story of our supernatural joy and thanksgiving on this occasion. *Deo gratias*. What a wonderful day.

Under the shadow of His wings

*He will overshadow thee with his shoulders: and under his wings thou shalt trust.
(Ps 90:4)*

The **re-roofing projects** at **Holy Cross, Woking, Ss. Joseph & Padarn, London and St. Pius V, Groombridge** have all been completed, also in time for Christmas. This is a real blessing and relief. Many of our buildings are around 150 years old at which age their roofs that can no longer be patched and patched again. Next on the list is **St. Saviour’s, Bristol**, which will be a ten-year project! The first phase will begin in the coming year and will cost an eye-watering £500,000! Donations will be gratefully received.



St. Michael's School

The government inspectors of **OFSTED swooped** upon the school in September for a triennial inspection and classed it as **“Good”, with “Outstanding”** for “Behaviour and attitudes”. This is the fruit of tireless work of the staff, goodwill of the parents, and the street wisdom of the pupils! Now that the government inspectors are happy, we have to give all our attention to the Great Inspector whose recording angels are at the school every single day.

Please do not delay **enrolments for the 2024–25 academic year**. Contact details for the school can be found on their website: www.stmichaels-school.uk

Eucharistic Crusade

Parents are strongly encouraged to enrol their children in the Eucharistic Crusade. The monthly [*Hostia*](#) magazine is a font of Catholic knowledge of which children are generally starved on account of modern slavery to electronic media. Also, the treasure sheets are an encouragement to prayer and sacrifice. It is distressing to hear from teachers and priests that Catholic knowledge among the

children is in decline. Please see the website for further details: www.fssp.uk/en/eucharistic-crusade-great-britain

Fundraising for Nigeria

The Mission Sunday collection in Great Britain raised **£5063.92**. The collection in Ireland raised a staggering **€13,000.00**. The prior of Nigeria based at Enugu, Rev. Fr. Paul Vassal, thanks the faithful for their great generosity. These funds bring the day closer when they can buy land for a chapel in Abuja (the capital), and build a school at the priory in Enugu.

Thank you

Thank you for the gifts you have offered upon my departure: a huge spiritual bouquet and donations for a chalice for St. Anne's, Leicester which totalled nearly £5000.







St. Michael Archangel Church Blessing

16th December 2023

Rev. Fr. Robert Brucciani SSPX

*And I John saw the holy city,
the new Jerusalem, coming
down out of heaven from God,
prepared as a bride adorned
for her husband. And I heard a
great voice from the throne,
saying: Behold the **tabernacle
of God with men**, and He will
dwell with them. And they shall
be his people; and God Himself
with them shall be their God.
And he that sat on the throne,
said: Behold, **I make all things
new**. And he said to me: Write,
for these words are most
faithful and true. And he said
to me: It is done. **I am Alpha
and Omega**; the beginning and
the end. To him that thirsteth, I
will give of the **fountain of the
water of life**, freely. (Apoc 21)*

+

My Dear Brethren,

These words from Chapter 21 of the Apocalypse of St. John may be admirably fitted to this ceremony of benediction of this splendid new church.

A place of perfection of individual souls

Here in this church, behold the tabernacle of God with men. Here, in this church, God as Alpha, Creator, will beget souls in grace by the sacrament of Baptism, and make souls new again by the sacrament of Penance. Here, in this building, souls in a state of grace will be further adorned as a bride for her



husband by the sacraments of Confirmation and Marriage and chiefly by the greatest of the sacraments, the sacrament of Holy Communion.

God is Omega, *our* Omega, our finality, our perfection, and here, in this church, He will show Himself as Self-sacrificing, All-consuming Love in the Holy Sacrifice of the Mass,

and will draw souls into Himself, into Infinite Divine Love, by our worthy reception of Him in Holy Communion.

Here, in this church, is truly found *“the fountain of the water of life to them that thirsteth.”* The same water as promised to the Samaritan woman by Jacob’s well in the gospel of St. John.





A place of perfection for society

Here, in this church, my dear brethren, refreshment is not only for individual souls, it is for the whole world. For here, in this church, we have the remedy to society's woes.

We are living in a time of civilisational collapse more profound than the demise of Athens, and more extensive than the collapse of Rome. We are living in a time where reason counts for nothing and vice is considered virtue.

This falling, failing world will not be righted by democracy, monarchy, republicanism, or any other political system. It will not be righted by science and technology, by music and art, or by military might. It can only be righted by the incorporation of souls into Our Lord Jesus Christ (cf. St Paul's *omnia instaurare in Christo [Eph 1:10]*), and this happens principally within the material edifice of a Catholic church like this.

The world will not be righted until mankind, as individuals, communities and all of society lift their minds and the hearts to God within His house — acknowledging

Him to be their God, and they His people.

We give thanks

And so today, my dear faithful, let us do just this. Let us lift our minds and hearts to God in prayer to acknowledge His entire dominion over us, and especially to thank Him for giving us everything we needed to build this Church.

We thank Him for inspiring all those who played a part in its realisation:

- the benefactors (both living and deceased) who sacrificed of their substance;
- the architects for their enlightened vision (this edifice really is wonderful in its light and proportions, and acoustics, and simple elegance);
- the builders and their managers (may they all become fervent Catholics!);
- the priests and faithful who have prayed and toiled for nearly three years to realise this project.

All of you, please know that your sacrifice is your prayer. And in this building, your prayer is now written in stone.



We ask St. Michael Archangel to ever shelter this building and the souls within it from the wickedness and snares of the devil. And we beseech the Mother of God, the

Queen of Heaven to lovingly present every prayer offered in this Church to her Divine Son for His glory and our salvation and that of the whole world. Amen.+



Terribilis

This House of God



Rev. Fr. Jonathon Steele SSPX

In the book of Genesis, Jacob is fleeing from his brother Esau and has a wonderful dream of a ladder stretching from the earth up into heaven with angels climbing up and down. Upon waking, he utters these profound words:

*Indeed the Lord is in this place, and I knew it not. How terrible [terrifying] is this place? This is no other but the house of God, and the gate of heaven.
(Gen 28:17)*

These are words that might fall from our lips upon entering a majestic church, as we gaze in awe at the towering columns, exquisite stained glass windows, and countless other priceless treasures reserved for the service of almighty God. They are

the words that Holy Mother Church chooses to pray at the Introit of the dedication of a church, to remind her faithful of the dignity of the church building.

The church is not an earthly dwelling. It is truly the house of God. This is why we consecrate churches when we can — they are set aside as something sacred, to be used only by God as His dwelling place for as long as the human edifice may stand. We are constantly reminded of heaven when we are in a church, whether by the height of the ceiling, the grandeur of the sights, the splendour of the sounds, the sweet odour of heavenly incense, or even the taste of the Body, Blood, Soul, and Divinity of Our Lord Jesus Christ in the Holy



“Almighty and everlasting God, Who art wholly present and wholly active in every place under Thy dominion: hearken to our humble prayers, and be the protector of this dwelling as Thou art its founder. Let no vileness of hostile powers prevail here, but by the working of the Holy Ghost may a faultless service always be rendered to Thee in this place, and a holy liberty abound; through Christ our Lord. Amen.”





Eucharist. All of our senses, however weakened or oppressed by sins and bad habits, are elevated and nourished, encouraged and refreshed, prepared and fortified to return to the exterior darkness of the world and to bring to it some little bit of that heavenly Presence and Light.

How much more true should this be of the altar server, who not only stands gazing in awe at human accomplishments of stone and glass but also steps into the very antechamber of heaven, the sanctuary! How privileged we are to enter at the very gates of heaven, to bring to the altar the water and wine which will become Our Lord's most

Precious Blood, to assist the priest closely at every sacrifice of the Mass, to enjoy such proximity to God Himself, present upon the altar. The words of Jacob are perfect for the altar server in preparing to serve at Mass: *Indeed the Lord is in this place.* Let us never forget this profound truth; let us always treat the church and, more particularly, the sanctuary with the greatest reverence and respect. We have the privilege of entering into heaven while still on earth. We must never permit that scathing reproach of Our Lord to be applied to us,

My house is a house of prayer, but you have made it a den of thieves. (Mt 21:13)





Yet this respect and reverence for the house of God is impossible if we do not have the same attitude toward another of His dwelling places, namely our own soul. Since the Holy Trinity lives in us by grace, we can say that we are the temples of God, that we have the same sacred Presence within us as the holiest of churches. Thanks to the state of sanctifying grace, our soul shares in the most intimate life of God himself. Acknowledging that fact and living accordingly is of paramount importance if we are to grow in holiness and, consequently, be more worthy with each passing day to serve at the Holy Sacrifice of the Mass. We consecrate churches to set them aside for the use of God,

so why not consecrate all of our actions, thought, words, desires to Him as well? Why not render our soul a sacred dwelling place for the Blessed Trinity? The best preparation for serving is living a holy life, a life that reflects the reality of our soul in the state of grace. As such, it is our duty to make those words of Jacob our meditation each time we prepare to serve:

This is no other than the house of God and the gate of heaven. How terrible is this place!

St. Pius X, pray for us!





“O Lord our God, manifest Thy glory to Thy saints, and show Thyself present in this sanctuary built in Thine honour; and as Thou workest great marvels in the children Thou hast adopted, may Thy praises ever resound among the people who belong to Thee; through Christ our Lord. Amen.”



“O God, Who sanctifieth the places dedicated to Thy name, pour forth Thy grace on this house of prayer, so that all who here invoke Thee may experience the help of Thy mercy, through Christ our Lord. All: Amen.”







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THE LOTTERY TICKET—OR THE SUNSHINE OF HOPE.

Published in the Art directed by J. G. Cox.



Gambling and Lotteries

Matters arising

Rev. Fr. Nicholas Mary, C.S.S. R

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

An Evangelical Protestant friend of mine asked me how Catholics can play the National Lottery — and even accept funding from it — in good conscience. Are not all forms of gambling the source of many evils?

The global condemnation of all forms of gambling — including lotteries — was once a mainstream view amongst Protestants. Today it can still be found in fundamentalist quarters, and in denominations such as the Salvation Army and Seventh Day Adventists, as well as among non-Christian groups like the Mormons and Jehovah's Witnesses.

Nonetheless, as social acceptance of gambling has grown, so general Protestant opposition to it has evolved to a point where it now resembles the more nuanced position that Catholics have always held. Social historian Ian Machin chronicles the stages of this shift in his *Churches and Social Issues in Twentieth-Century Britain*, describing the rearguard resistance by Anglicans, Methodists, Presbyterians and others to every relaxation of the prohibitions on gambling in Protestant Britain. Fighting the reintroduction of a national lottery (abolished in 1826; reintroduced in 1994), statements of position such as the following were common:



'Gambling,' said a committee of the Free Church of Scotland General Assembly in 1964, 'is morally wrong, socially undesirable, and economically disastrous.' The gambler was suspected as a person who might be trying to bypass an age-old correlation between honest toil and monetary reward in order to gain a lot in return for little expense. It seemed that, to this end, increasing numbers of people were playing a mean pinball in the 1960s. 'His motive is to get much for little,' reported the Committee on Temperance and Morals to the Church of Scotland General Assembly. 'The Football Pool, the Bingo Club, the Totalisator, the Premium Bond, the bookmaker's odds, all seek to exploit this motive. Such an outlook is a denial of the Christian's true calling.' To the list might have been added the church raffle.¹

Today, on the contrary, the mainstream Protestant denominations have largely softened their views so as to condemn the abuse of gambling whilst admitting that it is not intrinsically wrong, and accepting that, for example, raffles, tombolas, and bingo evenings are lawful

means to raise money. Most now welcome National Lottery funding for the repair and renovation of church buildings, too.²

Abuse does not take away right use

This coincides with what Catholics have always held, though an admission of that fact is conspicuously wanting on the non-Catholic side. The misuse of something does not mean that it cannot be well used (as with so many things, including the moderate consumption of alcohol). The Pontifical States ran a *Lotteria Pontificia* to boost the public coffers, and the Vatican still organises an occasional Christmas *Lotteria di Beneficenza per le Opere di Carità del Papa* in which various prizes (often gifts given to the Pope) are raffled so that funds can be raised for the papal charities.

[In 1727] the French monarchy granted privileges to three charitable lotteries in Paris and suppressed all other lotteries. These lotteries, known as the *trois petites loteries*, operated continuously and perpetually to help fund [respectively] religious communities, build churches,



and operate the Paris foundlings' hospital.' They were suppressed by Louis XVI in 1776 in favour of the new Royal Lottery, but the religious communities continued to receive funding from the latter until the Revolution.³

And older readers may recall the Irish Hospitals' Sweepstake, which funded Catholic hospitals in the Republic of Ireland. Its historian, Marie Coleman, writes that:

In Ireland, not only did the Roman Catholic Church have few objections to gambling, members of the clergy were the foremost proponents of sweepstakes as a source of fundraising. Conversely, the Protestant religions in Britain, and also in Ireland, were implacably opposed to the notion of funding charitable works with the proceeds of gambling. British reluctance to introduce a state sponsored lottery would continue until the National Lottery was introduced in 1994.⁴

Ts and Cs apply!

Summing up our position in the *Catholic Encyclopedia*, Fr. Thomas

Slater, S.J. begins with a definition:

Gambling, or gaming, is the staking of money or other thing of value on the issue of a game of chance. It thus belongs to the class of aleatory contracts, in which the gain or loss of the parties depends on an uncertain event. It is not gambling, in the strict sense, if a bet is laid on the issue of a game of skill like billiards or football. The issue must depend on chance, as in dice, or partly on chance, partly on skill, as in whist. Moreover, in ordinary parlance, a person who plays for small stakes to give zest to the game is not said to gamble; gambling connotes playing for high stakes.

Then he considers its morality:

In its moral aspect, although gambling usually has a bad meaning, yet we may apply to it what was said about betting. On certain conditions, and apart from excess or scandal, it is not sinful to stake money on the issue of a game of chance any more than it is sinful to insure one's property against risk, or deal in futures on the produce market. As I may make a free gift of my own property to another if



I choose, so I may agree with another to hand over to him a sum of money if the issue of a game of cards is other than I expect, while he agrees to do the same in my favour in the contrary event.

He notes that theologians commonly require four conditions so that gaming may not be illicit:

1. What is staked must belong to the gambler and must be at his free disposal. It is wrong, therefore, for the lawyer to stake the money of his client, or for anyone to gamble with what is necessary for the maintenance of his wife and children.
2. The gambler must act freely, without unjust compulsion.
3. There must be no fraud in the transaction, although the usual ruses of the game may be allowed. It is unlawful, accordingly, to mark the cards, but it is permissible to conceal carefully from an opponent the number of trump cards one holds.
4. Finally, there must be some sort of equality between the parties to make the contract

equitable; it would be unfair for a combination of two expert whist players to take the money of a couple of mere novices at the game.

Fr. Slater concludes that:

If any of these conditions be wanting, gambling becomes more or less wrong; and, besides, there is generally an element of danger in it which is quite sufficient to account for the bad name which it has. In most people gambling arouses keen excitement, and quickly develops into a passion which is difficult to control. If indulged in to excess it leads to loss of time, and usually of money; to an idle and useless life spent in the midst of bad company and unwholesome surroundings; and to scandal which is a source of sin and ruin to others. It panders to the craving for excitement and in many countries it has become so prevalent that it rivals drunkenness in its destructive effects on the lives of the people. It is obvious that the moral aspect of the question is not essentially different if for a game of chance is substituted a horse-race, a football or cricket match, or the price of stock or



produce at some future date. Although the issue in these cases seldom depends upon chance, still the moral aspect of betting upon it is the same in so far as the issue is unknown or uncertain to the parties who make the contract.⁵

And so we come to the specific form of gambling known as a lottery. Fr. Slater explains elsewhere that:

A lottery is a distribution of prizes by lot or chance. Those who take part in a lottery ordinarily pay down a smaller sum of money in consideration for the chance of obtaining a larger sum or something of greater value, but it may happen that they lose by the transaction. The event is settled by the casting or drawing of lots in some form or other. [...] Inasmuch as a lottery is nothing more than the purchase of an uncertain chance, it is not necessarily unjust or in any way contrary to the natural law.⁶

What about a National Lottery?

Fr. F.J. Connell, C.S.S.R. addresses the idea of a state-run lottery:

From the standpoint of the divine law there is no objection to a governmental lottery for the raising of funds for a good purpose, such as the assistance of charitable institutions. Of course, the supposition is that the conditions required for a lawful aleatory contract will be observed. These conditions, developed at length by moral theologians, require that perfect honesty be observed, that there be a reasonable proportion observed between the amount which a person contributes and the expectation of the prize or prizes — although a generous interpretation of this condition is allowed when the proceeds of the lottery are for public charity (cf. Merkelbach, *Summa Theologiae Moralis* [Paris, 1938], 2, no. 602) — and that there be effective restrictions to prevent people from unduly squandering their money.⁷

With regard to the latter point, we can say that something may be, or become a social ill without being wrong in itself. The lives of those who win the excessively large state lotteries are frequently destabilised and miserable, while the online nature of most modern gambling is



highly addictive. The betting shops and websites have much to answer for, and though we cannot assert without qualification that all forms of gambling are the source of many evils, we can certainly say that, for many souls, gambling is an occasion of sin. The purpose of this article is to show that we can, for example, purchase a raffle or lottery ticket, attend a bingo evening, buy premium bonds or place a bet without sin as long as the conditions above are met, common sense is retained (and superstition avoided), and, above all, self-control is kept. Absent these restraints, gambling can lead to ruin in this world and the next just as surely as the misuse of any other creature. †

Notes

1. G.I.T. Machin, *Churches and Social Issues in Twentieth-Century Britain*, Oxford, 1998 (O.U.P.), pp. 182–3.
2. Cf. *Christian Organisations' Policy On Gambling in Against the Odds*, London, 2009 (Methodist Church and Salvation Army). (rev. ed.), p. 20.
3. Robert D. Kruckeberg, *The Wheel of Fortune in Eighteenth-Century France: The Lottery, Consumption, and Politics*, PhD diss., University of Michigan, 2009, p.22.
4. Marie Coleman, 'A Terrible Danger to the Morals of the Country': The Irish Hospitals' Sweepstake in Great Britain 1930–87' in *Proceedings of the Royal Irish Academy: Archaeology, Culture, History, Literature*, Vol. 105C, No. 5 (2005), p. 220.
5. Fr. Thomas Slater, S.J., Article 'Gambling' in *The Catholic Encyclopedia*. New York, 1909 (Robert Appleton Co.). An *aleatory contract* is 'an agreement of which the effects, with respect both to the gains and losses, whether to all parties or to some of them, depend on an uncertain event.' Definition in Jonathan Law (ed.), *A Dictionary of Law*, Oxford, 2015 (O.U.P.), 8th ed.
6. Fr. Thomas Slater, S.J. - *A Manual of Moral Theology for English-Speaking Countries*, London, 1925 (Burns, Oates & Washbourne), 5th rev. ed., vol. I, p. 353.
7. Fr. F.J. Connell, C.Ss.R., *Father Connell answers Moral Questions*, Washington, D.C. 1959 (CUA), Q. 44.



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THE TICKET A BLANK — OR THE CLOUDS OF DESPAIR.

Published as the Act allows, by the Author.



Of your charity please pray for the souls of

Mr. Patrick Hughs of Glasgow who died on 23 September
Mr. William Rowan of Manchester who died on 29 October
Mr. Patrick Cairns of Edinburgh who died on 31 October
Mr. Peter Roberts of Bristol who died on 14 November
Mrs. Yvonne Clifton of Tring who died on 22 November
Mrs. Noreen Toon of Loughborough who died 19 December

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

January

Rev. Fr. Bernard Enright, Rev. Fr. Urban Snyder, Rev. Fr. Arthur Amy, Rev. Fr. John Coulson, Rev. Fr. Eldred Leslie, Andrew Baker, T. Hillier, Hugh Ross-Williamson, Sister Dermot, Adela Wright, Patrick Vinton, I. Pharoah-Band, Arthur Scannell, Eugene Merano, Bernard Gilbert, Arthur Somerford, Violet Shea, P. Hoskisson, Eric Smith, Frank Pike, Fiona Ward, Christopher Sullivan, Alan Coe, Joan Southwell, Veronica Adams, Eliza Danilo, Eileen Adams, Florence Adams, Dr. John Hamerton, Dr. Peter Hall, James Kenney, Mary Coey, John Yates, Teresa Power, Elizabeth Bannerman-McGregor, Harold England, Agnes McLaughlin, Cecily Stanley-Clarke, Rose Spruce, Reginald Thomas, Dora Dombre, James Jackson, David Green, Graham Lenthall, Winifred Bryan, Rose Davis, Margaret Brucciani, Elsie Bavington, Mr. Sullivan, Henry Brett, Rita Embray, Richard Mirn, Hilda Hansing, Mary McEnery, Wilhelmina Wingerden, Margaret Coupe, Margaret Harries, Isabel Murdoch, Jean Cunningham, Doris Breddy, Franciszek Trembalowicz, Gladys Bird, Andrew Tannahill, Gerard Oxley, Ernest Duus-Jensen, Francis Adams, Stella Collier, Chase Harrison, Audrey Krynski, Stephen Johnson, Richard Neville, Mary Black, Roland Cumberbatch, Anne Marie Firth, Maurice Flynn, Stephen Weetman, Gertrude Hill, Philomena Thompson, Ruth Ward, James Byrne, Dorothy Callaghan, Constance Cordwell, Vera Cosgrove, Sydney Fenton, Patricia Venn, Mary McLaughlin, Amy Warner, Veronica Crisp, Carmen Whitworth, Connie Scruton, Rosa Patricia Hall, Alexander Kelly, Joseph Lee, Paddy Campbell, Monica Wright, Maria Dean, Brian Eustace, Isobel Gaggero, Joan Howarth, Norman Jenkins, Augustine Okereafor, Muriel Fleming, Hazel Sime, William Bailey, Marjorie Plume, Anelia Carnoustie, Thomas Blundell, Francis Strimatis, Frank Williams, Joseph di Guiseppe, Robin Pannell, Clement Charlery, John Blackshaw, Helena

Brown, Heather Gierak, Francis McElwaine, Alice Pratt, Sarah (Sadie) Quinn, Charles Kennedy, Maureen Burrows, Michael Evelyn Turner, William Jackson, Edna Neesam, Clare Marie Officer, Ivy Scaife, Veronica Spender, Oliver Ibeamuchem, Rosina Perry, Clarice Stansfield, Michael James ap John, Editha Thomas, Zita Martinez, Jovita Covy, Derek Turner, Marianne Alcindor, Esmé Morris, Nancy Bentley, Annette Thornton

February

Rev. Fr. Henry Rope, Rev. Fr. Edward Wright, Rev. Fr. Guy Bouvier, Rev. Fr. John Brady, Br. Alban Michael, F.M; Vera Lux, Helen Scott, Dennis Hazell, Jane Dickie, Kate Barford, Mary Healy, Harold Forteath, Mary Connolly, William Sims, Gwendoline Shields, Kathleen Donovan, T. McTigue, Frederick Tomlinson, Joan Ferguson, Caroline Laurie, John Johnson, Evelyn Tree, Emily Malley, Eugene Howson, Peter Ward, Ethel McCarthy, Phyllis Thomas, Claude Head, Margaret Kerichard, Margaret Daly, Dorothy Yates, Emmie Titley, Helen Ferguson, Mary Leetch, Austin Yates, John Leetch, Edith Jerrey, Margaret Ashby, Monica Hall, Miss M Gatenby, Anthony Townsend, Olive Booth, Robert McAllister, Tadeusz Turek, Molly Price, Joseph Brown, Simone Macklow-Smith, Stephen Conyngham, Paul Armstrong, Ernesto Criscouli, Eileen Mungovin, Marion Spring, Josephine Conlon, Hugh Byrnes, Pamela Frith, Agnes Leyden, Gemma Francis, Phyllis Western-Pick, Michael Yates, Joseph Reader, Margaret Connolly, Marjorie Tomlinson, Dorothy Rust, Eleanor Evans, Edward Black, Phyllis Brooker, Edna Proctor, Annie Kenny, Monica Hunter, Ruby Dolden, Edward Ryan, Dorothy Sheridan, David Read, Vivien Drummond, Joan Gordon-Thompson, Philip England, Dominique Beschizza, Cyril Benedict, Joseph Tipping, Paddy Campbell, Hilda Lovelace, James McClaerty, Eileen Clarke, Ruth Croxted, Theresa Singleton, James O'Donoghue, Jim Collins, Peter Lyons, John Marshall, Mary Agnes Adams, Lionel Rice, Stephanie Hill, Rita Campbell, Margaret Rowling, Eamonn Short, Muriel Fenn, Graeme le Monier, Anne Read, John Clague, Stephen & Joyce Power, Molita Hale, James Shallcross, Patrick Halligan, Marion O'Grady, Peter Forrestier-Smith, John Middlehurst, Brian Martelli, Edward Atkinson, George Nicholson, Angela Straughair, Yvonne Goodridge, Patricia Hardwicke, Jessie Ryan, Charles Kerr



Requiescant in pace



Rev. Fr. Peter Scott coaches the pre-postulants and pre-seminarians at St. Micheal Archangel Priory, Enugu, Nigeria. It looks like someone's in big trouble.



On Sundays, the children are taught catechism (they know it really well), while the pre-postulants and pre-seminarians gamble for high stakes!



SPX Society of Saint Pius X (Nigeria)

ST. PIUS V CHAPEL

■ Traditional Latin Mass ■ Traditional Catechism/Sacraments
■ Gregorian Chant

SUNDAYS:
Confession/Priest's Office: 8.00am or 2.00pm
Sung Mass (Missa Cantata): 9.00am or 3.00pm
Children's Catechism: 8.00am or 2.00pm

SATURDAYS:
Confession/Priest's Office: 5.00pm
Low Mass: 6.00pm

No. 34 Anyika Street, Beside Best Aluminum, Awada-Obosi
Need help? call: 07030544862



Rev. Fr. Robert Brucciani offered Mass in Onitsha (about 3 perilous hours drive from the priory). The servers and and choir are first class.



At each frequent roadblock on the highway, the car would be approached by smiling sellers of cashew nuts and and other snacks. There are many children in Nigeria and most of them are poor, but they always have a smile.

St. Saviour's House Bristol Retreats in 2024



5–10 February	Priest's Retreat
18–23 March	Passion Retreat
13–18 May	Marian Retreat
3–8 June	Women's Ignatian Retreat
21–23 June	Vocations Discernment Weekend
5–10 August	Men's Ignatian Retreat
16–21 September	Women's Ignatian Retreat
7–12 October	Men's Ignatian Retreat

For further information or to register, visit www.fsspx.uk

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

Tel: 0117 977 5863

Email: stsaviours@fsspx.uk

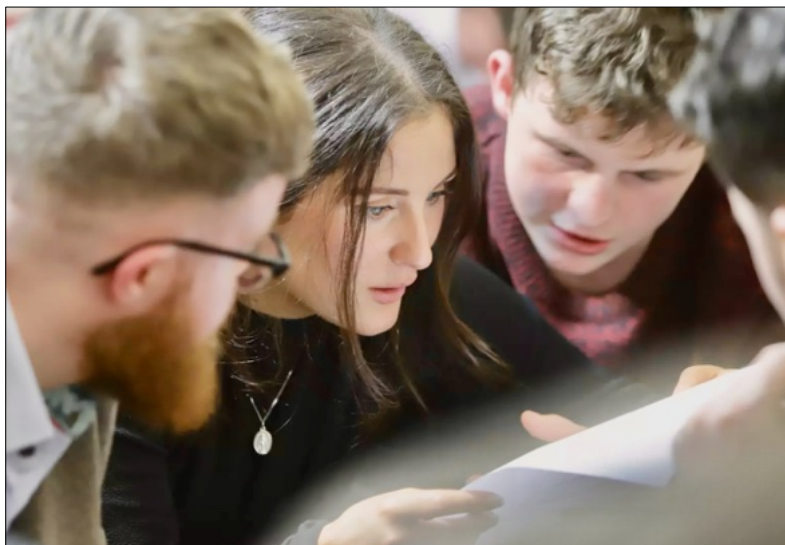


Rev. Fr. Peter Scott offers the Holy Sacrifice of the Mass at St. Micheal Archangel Priory, Enugu, Nigeria.



Fr. Brucciani finished his 9 day trip at the capital Abuja where he offered Sunday Mass at their small chapel. Nigeria scores 10/10 on the smile index. Deo gratias.

Young Roman Catholics
London Apologetics Weekend



16–18 February
at Ss. Joseph & Padarn Church



Sign up today at www.yrc.fsspx.uk !
Sign up now!



The Young Roman Catholics hosted a Winter Ball on 2nd December to raise money for the new St. Michael Archangel Church.



Year Planner 2024



Jan	8	St. Michael's School, Hilary Term begins.
	14	2nd Collection for SPUC
	15	All day Adoration: Sts. Margaret & Leonard's, Edinburgh
Feb	2	Candlemass. Taking of the cassock by the new seminarians at Flavigny. Tonsure and taking of the cassock at Dillwyn.
	3-18	St. Michael's School Half Term Break
	5-10	Priests' Retreat, St. Saviour's House, Bristol
	14	ASH WEDNESDAY
	16-18	Young Roman Catholics (YRC) conference London
	23-25	40 Hours Devotion at St. Joseph & Padarn's, London N7 6BB
	23-25	SPUC Youth Weekend
Mar	16	Sitientes. Ordination of seminarians to the Subdiaconate at Ecône & Dillwyn
	18-23	Passion Retreat, St. Saviour's House, Bristol
	28-14	St. Michael's School Easter Holidays
	30	EASTER SUNDAY
		Feast of Our Lady of Compassion (1cl for the Society of St. Pius X)
Apr	9	All day Adoration, St. Saviour's House, Bristol
	21	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

More detailed information may be found on
<https://fsspuk/en/news-events/events/all>



Mass Times

	JAN						FEB					
	1st	6th	7th	14th	21st	28th	2nd	4th	11th	14th	18th	25th
Aberdeen	-	-	-	17th 1800	-	-	-	-	-	-	21st 1800	-
Bingley	-	-	1500	1500	1500	1500	-	1500	1500	-	1500	1500
Bristol	1100	1100	0900 1100	0900 1100	0900 1100	0900 1100	0730 1100	0900 1100	0900 1100	0730 1800	0900 1100	0900 1100
Burghclere	0715 0900	0730 1100	0730 0900	0730 0900	0730 0900	0730 0900	0715 1900	0730 0900	0730 0900	0730 1900	0730 0900	0730 0900
Colleton Manor	-	-	-	17th 1130	-	-	-	-	-	-	21st 1130	-
Edinburgh	1100	1100	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100	1830	0900 1100	0900 1100
Gateshead	1200	1200	1800	1800	1800	1800	1830	1800	1800	1830	1800	1800
Glasgow	-	1100	0830 1000	0830 1000	0830 1000	0830 1000	1830	0830 1000	0830 1000	1830	0830 1000	0830 1000
Groombridge	-	0800	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	-	-	-	16th 1900	-	-	-	-	-	-	20th 1900	-
Jersey	-	-	1800	-	-	-	-	-	-	-	-	-
Leicester	1100	1100	1100	1100	1100	1100	-	1100	1100	1100	1100	1100
Liverpool	-	1800	1300	1300	1300	1300	-	1300	1300	1830	1300	1300
London (Holloway)	1100	1100	1100 1300	1100 1300	1100 1300	1100 1300	1900	1100 1300	1100 1300	1900	1100 1300	1100 1300
London (Wimbledon)	1100	0715	0800	0800	0800	0800	0715 1100	0800	0800	0715 1100	0800	0800
Manchester	1230	1230	0930	0930	0930	0930	1230	0930	0930	1230	0930	0930
Preston	1100	1215	0930	0930	0930	0930	1100	0930	0930	1100	0930	0930
Rhos-on-Sea	0900	0900	1700	1700	1700	1700	-	1700	1700	0900	1700	1700
Stronsay	0900	0900	0900	0900	0900	0900	0900	0900	0900	0900	0900	0900
Taunton	1130	1130	1100	1100	1100	1100	-	1100	1100	1130	1100	1100
Woking	1030	1030	1030	1030	1030	1030	1930	1030	1030	1930	1030	1030

More up-to-date information may be found on <https://fsspx.uk/en/mass-times-calendars>



St. Fursey

c.597–650. Feast: 16th January.

January



One of the “four comely saints”, St. Fursey was instructed in the religious life by the disciples of his great-uncle, St. Brandon (16th May). Later, he led the first Irish mission to Anglo-Saxon England and played an important role in the conversion of East Anglia, where he founded the monastery of Cnobheresburg. Later, his zeal for souls took him to France, where he died on mission after establishing Lagny Abbey. He was buried in Péronne, which claims him as patron. His ecstatic visions are recounted by St. Bede.

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 1 cl. OCTAVE OF THE NATIVITY OF OUR LORD <i>(Feast of the Circumcision)</i>	2 2 cl. The Most Holy Name of Jesus	3 4 cl. Feria	4 4 cl. Feria	5 4 cl. ☩ Feria <i>(Comm. St. Telesphorus, Pope & Martyr)</i> First Friday	6 1 cl. EPIPHANY OF OUR LORD <i>Holy Day of Obligation in England & Wales (traditionally in Scotland)</i> First Saturday
SUNDAY	St. Medwyn, Pr. & C. Glastonbury 188	The Thousand Martyrs of Verulam Litchfield, Hants. 304	St. Theoderick, King of Glamorgan, M. Wales 540	St. Cronjacked, Mk. & C. Scotland 650 St. Rumen, B. & C. Tavistock, Devon 960 Bl. Thomas Plumtree, Pr. & M. Durham 1570		St. Peter, Ab. & C. England/France 607
7 2 cl. Feast of the Holy Family <i>(1st Sunday after Epiphany)</i>	8 4 cl. Feria St. Atheim, B. & C. Wells 923 St. Wulsein, B. & C. Sherborne 973 St. William, B. & C. Canterbury 710 Bl. Edward Waterson, Pr. & M. Newcastle 1593	9 4 cl. Feria St. Adrian, Ab. & C. Canterbury 710 St. Brithwald, B. & C. Canterbury 731	10 4 cl. Feria St. Sethryda, Abs. & V. England/France 660	11 4 cl. Feria <i>(Comm. St. Hyginus, Pope & Martyr)</i> Ven. William Carter, M. Tyburn 1584	12 4 cl. ☩ Feria St. Benet Biscop, Ab. & C. Durham 690 (Southwark, Comm.) (19 th Jan: Liverpool 3 cl.) (13 th Feb: Hexham & Newcastle 3 cl.) St. Aelred, Ab. & C. Yorkshire 1166	13 2 cl. Commemoration of the Baptism of Our Lord Jesus Christ St. Albinus, Ab. & C. Canterbury 732

14 2 cl. 2 nd Sunday after the Epiphany St. Hilary, B., C. & D. St. Felix, P. & M. St. Kentigern or Mungo, B. & C. 601 (Glasgow 1 cl.; Other Dioceses of Scotland, Liverpool, Salford, Menevia 3 cl.) (19 th Jan: Lancaster 3 cl.)	15 3 cl. St. Paul, the First Hermit, Confessor <i>(Comm. St. Maurus, Abbot)</i> St. Ceolwulf, King of Northumbria, Mk. & C. Durham 737	16 3 cl. St. Marcellus I, Pope & Martyr St. Fursey, Ab. England/France 650 (Northampton 3 cl.) St. Henry, H. & C. Tynemouth 1120	17 3 cl. St. Anthony, Abbot St. Mildgyth, V. Northumberland 676	18 4 cl. Feria <i>(Comm. St. Prisca, V. & M.)</i> St. Ulfrid, Pr. & M. England/Sweden 1028	19 4 cl. ☩ Feria <i>(Comm. Ss. Marius, Martha, Audifax & Abachum, and St. Canute, MM.)</i> St. Nathalan, B. & C. 679 (Aberdeen 3 cl.) St. Fillan, Ab. 8 th cent. (Dunkeld 3 cl.) St. Wulstan, B. & C. Worcester 1095 (Birmingham, Clifton, Northampton 3 cl.)	20 3 cl. SS. Fabian & Pope Sebastian, Martyrs Bl. Richard, H. & C. Doncaster 1349
21 2 cl. 3 rd Sunday after the Epiphany St. Agnes, V. & M. St. Alban Roe, O.S.B., M. Tyburn 1642 Bl. Edward Stransham & Ven. Nicolas Woodfen, PPr. & MM. Tyburn 1586	22 3 cl. SS. Vincent & Anastasius, Martyrs St. Brithwald, B. & C. Glastonbury 1045 Bl. William Patenson, Pr. & M. Tyburn 1592	23 3 cl. St. Raymond of Penafort, Confessor <i>(Comm. St. Emerentiana, Virgin, Martyr)</i> St. Theorghth, V. Barking, Essex 678	24 3 cl. St. Timothy, Bishop & Martyr St. Cadoc, Prin., H. & C. Wales 545 BBl. William Ireland, S.J., Pr. & John Grove, L., MM. Tyburn 1679	25 3 cl. The Conversion of St. Paul <i>(Comm. St. Peter, Apostle)</i> St. Boisil, Pr., Mk. & C.; Melrose Abbey, the Tyne 670	26 3 cl. ☩ St. Polycarp, Bishop & Martyr St. Battides, Queen & Abs. England/France 680	27 3 cl. St. John Chrysostom, Bishop, Confessor & Doctor
28 2 cl. Septuagesima Sunday St. Peter Nolasco, C. St. Agnes, V. & M. (2 nd feast) St. Sexulf, B. & C. Bl. Richard the Sacrist, Mk. Scotland 1142	29 3 cl. St. Francis de Sales, Bishop, Confessor & Doctor <i>(Minor Patron Of Diocese of Leeds)</i> St. Gildas the Younger, Ab. & C. England/France 570 St. Gildas the Elder, Ab. & C. Glastonbury 572	30 3 cl. St. Martina, Virgin, Martyr St. Amnichade, Mk. & C. Scotland/Germany 1043	31 3 cl. St. John Bosco, Confessor St. Wilgrís, Ab. Northumberland 736			



St. Teilo

c.500–560. Feast: 9th February.

St. Teilo was born in Penally, South Wales. A close friend, and perhaps kinsman, of St. David (1st March), he studied under St. Paul de Léon (12th March) and St. Dubricius (4th November), eventually becoming a great scholar, still revered by theologians for his teaching that the primary end of study is advancement in the spiritual life. After succeeding St. Dubricius as Bishop of Llandaff, St. Teilo founded many churches in Wales, and later in Brittany, where he spent seven years as a missionary. According to Breton legend, he saved the the kingdom of Cornuaille from a dragon by taming it and keeping it tied to a rock in the sea. Another legend has him riding on a stag, and he is commonly represented in this way. After his death, his body is said to have multiplied in three during a dispute over where to bury him. This perhaps explains why Llandaff Cathedral, Llandeilo Fawr and Penally Abbey all claim to be the site of his tomb. In Brittany, he is credited with planting vast groves of fruit trees, which continue to be cultivated to this day.

February



SUNDAY		MONDAY		TUESDAY		WEDNESDAY		THURSDAY		FRIDAY		SATURDAY			
4 2 cl.		5 3 cl.		6 3 cl.		7 3 cl.		1 3 cl.		2 2 cl.		3 4 cl.			
Sexagesima Sunday		St. Agatha, Virgin, Martyr		St. Titus, Bishop & Confessor <i>(Comm. St. Dorothy, Virgin, Martyr)</i>		St. Romuald, Abbot		St. Ignatius, Bishop & Martyr		Purification of the Blessed Virgin Mary <i>(Candlemas Day)</i>		B.V.M. on Saturday <i>(Comm. St. Blaise, B. & M.)</i>			
St. Andrew Corsini, B. & C. Bl. Thomas Plumtree, Pr. & Comp., MM. Durham 1570 (Hexham & Newcastle 3 cl.) St. Gilbert, Mk. & C. Lincs. 1189 Bl. John Speed, L. & M. Durham 1594		St. Imdractus & Comp., MM. Glastonbury 708		Bl. Ina King of the West Saxons; England/Rome 727		St. Angulus, B. & M. London 303 St. Richard, C. Son of King of Kent England/Italy 722 Bl. Thomas Sherwood, L. & M. Aged 27; Tyburn 1578		St. Brigid, V. Kildare 523 (Cardiff, Minerva 3 cl.; Portsmouth, Comm.) St. Henry Morse, Pr. & M. Tyburn 1645		St. Burchard, comp. of St. Boniface, C. England/Germany, 754 St. Bodfan, H. Wales 7 th cent. St. Laurence, B. & C. Canterbury 619		St. Laurence, B. & C., Bishop of Canterbury 619 (Westminster, Southwark 3 cl.) St. Werburgh, V. Chester 699 (Birmingham, Shrewsbury 3 cl.) St. Ives, Pr. & C. Cornwall 450			
8 3 cl.		9 3 cl.		10 3 cl.		11 2 cl.		12 3 cl.		13 3 cl.		14 3 cl.			
St. John of Matha Confessor		St. Cyril of Alexandria, Bishop, Confessor & Doctor <i>(Comm. St. Apollonia, Virgin, Martyr)</i>		St. Scholastica, Virgin		St. Andrew Corsini, B. & C. Bl. Thomas Plumtree, Pr. & Comp., MM. Durham 1570 (Hexham & Newcastle 3 cl.) St. Gilbert, Mk. & C. Lincs. 1189 Bl. John Speed, L. & M. Durham 1594		St. Imdractus & Comp., MM. Glastonbury 708		St. Ermenilda, Queen & Abs. Ely, Camb. 685 St. Huna, Pr. & Mk. Ely, Cambridgeshire 690		St. Valentine, P. & M. St. Conwan, Mk. & C. Shetland Isles 640 St. Necktan, C. Hartland, Devon 1040		St. Valentine, P. & M. St. Conwan, Mk. & C. Shetland Isles 640 St. Necktan, C. Hartland, Devon 1040	

11 2 cl.		12 3 cl.		13 4 cl.		14 1 cl.		15 3 cl.		16 3 cl.		17 3 cl.	
Quinquagesima Sunday		Seven Holy Founders of the Servite Order, Confessors		Feria		ASH WEDNESDAY		Feria in Lent <i>(Comm. SS. Faustinus & Jovita, Martyrs)</i>		Feria in Lent		Feria in Lent	
The Apparition of B.V.M. at Lourdes (Patron of Brentwood & Lancaster Dioceses, 1 cl.) St. Caedmon, M. & C. Strensall, Northumberland 670 Ven. Francis Leveson, Pr. & M. Worcester 1680		St. Ethelwold, Bishop of Lindisfarne, C. Durham 738 BBI. Thomas Hamerford, James Fenn, John Nutter, John Munden, & Ven. George Haydock, PPr. & MM. Tyburn 1584		St. Ermenilda, Queen & Abs. Ely, Camb. 685 St. Huna, Pr. & Mk. Ely, Cambridgeshire 690		St. Valentine, P. & M. St. Conwan, Mk. & C. Shetland Isles 640 St. Necktan, C. Hartland, Devon 1040		St. Osmy, King & C. Strensall, Northumberland 670 St. Sigfrid, B. & C. England/Sweden 940		St. Gilbert, C. Sempringham 1189 (Northampton, Nottingham 3 cl.) St. Tuda, B. & C. Lindisfarne/Durham 644 St. Wultrick, H. & C. Haselbury, Wiltshire 1154		St. Finan, B. & C. Durham 661 (Lancaster, Argyll & The Isles 3 cl.) St. Guervock, Mk. & C. England/France 546 Bl. William Richardson, Pr. & M. Tyburn 1603	
18 1 cl.		19 3 cl.		20 3 cl.		21 2 cl.		22 2 cl.		23 2 cl.		24 2 cl.	
1 st Sunday in Lent		Feria in Lent		Feria in Lent		Ember Wednesday		St. Peter's Chair <i>(Comm. St. Paul, Apostle)</i>		Ember Friday		Ember Saturday	
St. Simeon, B. & M. St. Colman, B. & C. Durham 676 (Argyll & The Isles 3 cl.) Bl. William Harrington, Pr. & M. Tyburn 1594 Bl. John Pibush, Pr. & M. Southwark 1601		St. Acca, B. & C. Durham 740 St. Bilfrid, H. & C. Durham 756		St. Ulrick, Pr. & H. Dorset 1154		St. Robert Southwell, Pr. & M. Tyburn 1595 Bl. Thomas Pormort, Pr. & M. St. Paul's Churchyard 1592 Ven. Richard Williams, Pr. & M. Tyburn 1592		St. Gudwell, B. & C. England/Belgium 403 St. John The Saxon, Ab. & M. Athehngay, Somerset 895		St. Milburga, Abs. & V. Wenlock, Shropshire 664 (Shrewsbury 3 cl.) St. Jurmin, Prince & C. Edmundsbury 750		St. Matthias, Apostle St. Ethelbur, King of Kent, C. Canterbury 616 (Nottingham, Comm.; 25 th Feb: Westminster & Southwark 3 cl.; 26 th Feb: Northampton 3 cl.) St. Berectus, C. Scotland 714	
25 1 cl.		26 3 cl.		27 3 cl.		28 3 cl.		29 3 cl.					
2 nd Sunday in Lent		Feria in Lent		Feria in Lent <i>(Comm. St. Gabriel of Our Lady of Sorrows, Confessor)</i>		Feria in Lent		Feria in Lent					
St. Walburga, V. & Abs. England/Bavaria d. 4 th Aug 779 (Plymouth 3 cl.)		St. Wylwid, V. Sandwich 676 Ven. Robert Drury, M. Tyburn 1607		St. Elvius, B. & C. Wales 450 St. Anne Line, W., BBI. Mark Barkworth & Roger Filcock, PPr., MM. Tyburn 1601		St. Austell Cornwall 6 th cent.		St. Oswald, B. & C. 992 (Birmingham 3 cl.)					

Mass Centres

DISTRICT HOUSE

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

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standrews@fsspx.uk
Resident:
Rev. Fr. Sebastian Wall (Prior)
Rev. Fr. Francis Ockerse
Rev. Fr. Reid Hennick (District Secretary)

EDINBURGH

Saints Margaret and Leonard
110 Saint Leonard's Street
Edinburgh EH8 9RD
Tel: 01555 771523

GLASGOW

Saint Andrew's Church,
202 Renfrew Street, Glasgow G3 6TX
Tel: 01555 771523

INVERNESS

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

STRONSAY

St. Columba's House,
Stronsay, KW17 2AS
Tel: 01857 616206
Resident:
Rev. Fr. Nicholas Mary CsrR
Br. Gerard Mary CsrR

England

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Saint Saviour's House
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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

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16 Deer Park Road, Manchester M16 8FR
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stmarys@fsspx.uk
Resident:
[Rev. Fr. Vianney Vandendaele \(Prior\)](#)
[Rev. Fr. Anthony Wingerden](#)
[Rev. Fr. Gary Holden](#)
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East Cliff, Winckley Sq, Preston PR1 3JH

SHEFFIELD

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TAUNTON

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WOKING

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Scandinavia

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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.*