



SSPX



Ite Missa Est

Truth



*Nisi Dominus ædificaverit domum,
in vanum laboraverunt qui ædificant eam.*

*Unless the Lord build the house,
they labour in vain that build it. (Ps 126:1)*

(Inscription on St. Michael's School)

NISI DOMINUS
IN VANUM
A. D. 1874.

45 St. Michael
Kempsey Hill
Melbourne, Victoria



Ite Missa Est

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Society of St Pius X
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District of Great Britain
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St. George's House
125 Arthur Road
Wimbledon
SW19 7DR
United Kingdom
+44 20 8946 7916
district.uk@fssp.x.email

District Superior

Rev. Fr. Robert Brucciani

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Nothing but the Truth

Rev. Fr. Robert Brucciani, District Superior

It's all about doctrine

The crisis in the Church today is clearly a liturgical crisis, a vocational crisis, an apostolic crisis, a crisis of authority and a moral crisis, but above all, or should we say, below all, it is a doctrinal crisis.

Doctrine is at the bottom of it all because it determines our liturgy, it is what we give our lives for, it is what we teach, it is what gives us order in society and in our actions. If our doctrine is true then it will inform our liturgy, vocations, the apostolate, authority and morality with truth.

What is true doctrine?

True doctrine is that body of teachings given to us by God either directly by Divine Revelation (which is recorded in Sacred Scripture or transmitted by Tradition), or indirectly through our reasoned understanding of divinely revealed truths or by a study of the world He created.

True doctrine is taught to us by the teaching authority of the Church (the magisterium) and is either believed by the supernatural virtue of faith (which makes us give assent to truths that are beyond our reason), it is accepted by religious obedience or is understood if it be accessible to individual reason.



True doctrine has the following properties: it is coherent (it all fits together), it is reasonable (even if mysterious), it is holy (in its origin, in its subject matter or in its effect) and it is unchanging.

If a teaching does not have these properties, then it is not true; even if proposed to us by the same apparatus of Church hierarchy that should be teaching us true doctrine.

True doctrine subverted

The Second Vatican Council was a calamitous episode in Church history, because it introduced a false doctrine: the doctrine of man who is considered godlike on account of (a) a false conception of his nature and (b) a false conception of his liberty. This false doctrine precipitated the multi-faceted crisis that has put the visible Church on to a trajectory of accelerating disintegration.

One of the tactics of the doctrinal revolutionaries was to make the texts of the council documents ambiguous. Their ambiguity opened up a space for debate which caused well-meaning theologians no little pain in their mental gymnastics to

interpret the texts in a way which most closely resembled true doctrine. Their ambiguity also allowed the liberals to interpret the documents however they wished or even gave them an excuse to disconnect praxis from principles altogether.

With each magisterial publication, ministerial promotion or symbolic action, ambiguities and contradictions multiplied to create a smoke-screen of confusion which has brought us to a papacy whose first encyclical gives the impression that recycling rubbish is more important for salvation than the sacraments and whose recent apostolic exhortation implicitly subverts the natural law of indissolubility of marriage, denies the intrinsic evil of intrinsically evil acts, denies the necessity of repentance and thereby permits sacrilege towards the Blessed Sacrament by its unworthy reception.

True doctrine will triumph

No lie can last and no false doctrine can endure forever. Sadly, there are some very long-standing false doctrines in the world today (those contained in Nestorianism, Greek Orthodoxy, Hinduism, Judaism, Islam, Freemasonry etc.),



but the false doctrine introduced by the Second Vatican Council will not be one of them, for the Church is the Bride of Christ. She has the guarantee of infallibility (*de fide*) and indefectibility (*sententia certa*) which means that she cannot err in her solemn, definitive judgments of faith and morals and she will remain unchanged in her teaching, constitution and liturgy until the end of the world.

Thankfully the dogma of the Church's infallibility has not been tested in the last 50 years, but the doctrine of her indefectibility has been continuously challenged. The Society of St. Pius X, established by the heroic and saintly Archbishop Marcel Lefebvre, has championed true doctrine in this time of turmoil. Along with its affiliated communities, it is not an exaggeration to suggest that the Society of St. Pius X has been a proof of the indefectibility of the Church. She has been universal, consistent, uncompromising and visible in the teaching and defence of true doctrine.

As the scandals multiply in the visible hierarchy, this truth is becoming increasingly evident to our gentle traditional friends in the Ecclesia Dei communities and among those secular clergy who labour

discretely for Catholic tradition.

The Society of St. Pius X is often accused of being schismatic, but such accusations from the mouths of those bishops who do not profess (teach and defend) the faith in its integral plenitude, who have abandoned her holy, time-hallowed liturgy and ignore her laws in their pursuit of "relevance", popularity, the status quo or promotion, are clearly unworthy of consideration. Indeed, the spotlight should rather be upon the question of their own membership of the Church. Do they share her faith? Do they follow her liturgy? Are they in practical schism in their episcopal conferences?

The hardest battle

For us clergy and faithful who have had the grace to be on the side of true doctrine (and true liturgy and true obedience), there are many battles ahead. To be soldiers of Christ means to be defenders of His doctrine. To be defenders of His doctrine means we must first know it, then pray according to it, submit ourselves to it, live entirely by it and convert others to it.

Feeble creatures that we are, we cannot do this alone, but we can



turn to our Blessed Mother. She knew the truths of our faith, better than any other. She prayed by them, lived by them, and converted others to them. We ask from her the strength to conform ourselves to

them: to conform ourselves to the Truth and nothing but the Truth which is her very own Son.

In Jesu et Maria,
Rev. Robert Brucciani

Other news

Militia Immaculatae

In the months of May, June and July, I will preach a series of sermons encouraging widespread and fervent membership of the Militia Immaculatae. Membership of this organisation is not onerous and will unite us all in an apostolate for vocations, strengthening us so that we may be victorious over the enemies of Christ which grow stronger by the day.

Online apostolate

We are looking for homeschoolers to help setup an automatic online catechism school as a resource to all Catholics anywhere. This is not a replacement for formal religious instruction, but a lifeline and an aid. Something may exist already, but we haven't found it yet. All volunteers please apply to district.uk@fsspx.email

Pray for our vocations

Please keep our seminarians, postulants and novices in your daily prayers. Rev. Mr. Paul Franks will be ordained to the priesthood on Friday 3rd June 2016 at the Seminary of St. Thomas Aquinas in Winona, U.S.A. His first Mass will be at St. Anne's Chapel, Leicester, 11am 3rd July.

Walking boots

A goodly number of pilgrimages have been organised for the next few months (see the year planner and advertisements in this newsletter). May the "youth" be inspired to participate in great numbers. They are holy and jolly occasions and they keep us on the right path.



Truth endangered by science?

Rev. Fr. Robert Brucciani

The Problem

If a modern man desires to understand something, justify a decision or solve the great problems of the universe, more likely than not he will turn to the physical sciences (physics, chemistry, biology and all their offshoots). He does this because good science is at once penetrating, logical and entirely unemotional. He finds that the physical sciences will give him answers most of the time, they are free from ideology and they will tell him the truth.

Indeed, it would probably not be unfair to suggest that most modern academics hold that if the physical sciences cannot draw conclusions about something, then it is either unknowable (at least for the mo-

ment) or falls into the realm of personal opinion which is entirely subjective and so can happily differ from person to person. The physical sciences, therefore, are held to be the highest source of truth.

To hold this view is problematic, for the further one looks into outer space or the more closely one examines physical matter, the more elaborate and incomprehensible the universe appears and the more uncertain one becomes about what is absolutely true. And with no certainty about the absolutely true, it is not a big step to surmise that absolute truth is unknowable. And, if we can't know the absolute truth, we can't know what is absolutely right and absolutely wrong. In summary, if we rely on the physical sciences as our highest source of truth, then



the moral compass of man becomes little more than a weather vane indicating the direction of the latest useful or desirable theory. This is exactly what is happening today and it is a big problem.

The Cause: Rationalism

“We don’t need no Revelation”

To discover the roots of the problem, we must cast our minds back as far as the 15th century to the early years of the renaissance. During this period there was an acceleration in the development of the physical sciences arising from the increasing affluence and leisure time of the educated classes and an appreciation of the physical sciences’ potential for commercial gain. This development led to a gradual divorce of the physical sciences from Aristotelian philosophy (as the latter was not able to keep up with the pace of discovery) and, happening at a time of diminishing respect for the Church, emboldened many to challenge the existing order of knowledge and to fall into the error of rationalism.

Rationalism, in the wide sense of the term, holds that human reason

is the sole source and final test of all truth. Divine Revelation, therefore, being subject to human reason, cannot tell us any truths above reason with any pretension of authority over reason. In short, a rationalist will tell you that you should only hold to be true those things that you can understand.¹

Rationalism, in effect, deposes Divine Revelation as a source of truth and elevates the physical sciences in the hierarchy of the sources of truth. This presents a grave danger to reason, for Divine Revelation not only reveals mysteries to us, it also safeguards reason by revealing things that we can also know by reason so that we do not accidentally fall into error. These knowable truths are called *preambula fidei* and include truths such as the existence and attributes of God, the natural law, the immortality of the soul etc..

“We don’t need no thought control”

Divine Revelation was not the only victim of the march of the rationalists. In an attempt to reduce the spiritual order to the physical order in the mind of man, the physical sciences were deployed to destroy



the highest source of natural truth - metaphysics.

Metaphysics is the natural science to which all other natural sciences (including the physical sciences) are subject. Metaphysics is the science which has *being* as its object and so, as everything that is has *being*, all things (including God) fall under its gaze. Metaphysics underpins the other natural sciences by giving us an understanding of the essence and nature of all things. Just as the science of biology can be seen as underpinning the sciences of zoology and botany by its understanding of *living beings* in general (from the aspect of their material composition and comportment), the science of metaphysics underpins all the other natural sciences by its understanding of *beings* in general. Indeed, no legitimacy can be given to any scientific reasoning without metaphysics because it furnishes us with the first principles of reasoning, without which we could not claim to know any truth². Metaphysics, therefore, is the highest natural source of truth.

The rationalists overthrew metaphysics through the philosophy of Immanuel Kant (1724-1804) in his famous *Critique of Pure Reason*

(1781) which denied that human reason could attain to the underlying nature or essence of things. According to Kant, knowledge is always the result of experience and, since it is experienced by us, it is not, and could never be, knowledge independent of our minds. Since it is not independent of our minds, then it cannot be considered real for reality is independent of the human mind. For Kant, the only things that are independent of the human mind are "Dinge an sich", things in themselves, and these are intrinsically unknowable.

The problem with this view is that if we cannot know things as they are in themselves to any degree (i.e. if we cannot have reality control our thoughts), then we cannot know truth.

Kant's philosophy of transcendental idealism gave birth to a whole family of deviant philosophies (positivism, existentialism and phenomenology) which have this in common: they all deny man's ability to know an objective truth. The rationalist tyrants, discarding revelation and destroying metaphysics, built their house upon the physical sciences and took as their motto: "it is absolutely true that absolute truth is unknowable."³



The Result: Religion of Man

In a well ordered world, the posturing of an emperor clothed in nothing but the physical sciences and spouting transcendental idealism would ordinarily be short-lived. The absurdity of claiming that the physical sciences are the highest source of truth whilst simultaneously denying the knowability of absolute truth would be spotted and systematic exposure would restore the correct order of things. This, unfortunately, has not happened in modern times, for the academic community (and the establishment in general), ignorant of sound philosophy (of which metaphysics is the highest discipline), appears to have gone after a new religion – a religion where man is his own God.

Support for this new religion is readily supplied by the unsavoury productions of mass media. Rarely a week goes by now without the parading of a celebrity scientist to shore up the belief that the physical sciences are the highest source of truth and show that God probably does not exist.

Celebrity scientists are generally academics from the best universities in the world (often introduced

as “leading scientists”) who publish jaunty exposés of modern scientific theory and pour witty scorn upon those truths traditionally taught by the Church which have not been “proved” by modern science.⁴ In the popular consciousness they have created the erroneous notion that the Catholic faith is opposed to science and is something only for simple folk. They have made man the measure of truth and the physical sciences the new gospel. The irony of course is that such a religion requires a much greater act of faith than the True Religion ever did, for it is fundamentally unreasonable.

Their deception succeeds because, in every lie, there must be some degree of truth. The celebrity scientists are not wrong in saying that there is truth in what physical sciences tell us (e.g. the speed of sound in air at one atmosphere pressure is 340.29m/s or that lead has a density of 11.34 g/cm³), but they err in overestimating the certitude of their truths. Now, if we can make a man understand this last point, then perhaps we can lead him to an understanding of the order of sciences and hence the order of truth.



The Solution

Understanding the Nature of Truth

There are two sorts of truth, ontological truth and logical truth. Ontological truth is the conformity of things with the Divine Intellect. All things exist according to the Divine Plan, they are the creations of the Divine Architect (the Triune God, not the god of the Freemasons) and, in as much as they conform to the Divine Plan, they are true. As everything conforms to the Divine Plan in their being, then everything that exists is ontologically true.

Logical truth, on the other hand, is the conformity of an intellect with a thing known. When an intellect has the truth, it is entirely conformed to the thing that it knows (its object). For example, when a man apprehends a sphere placed in front of him, then he possesses the truth. Similarly, when a man makes a judgement about something (e.g. the dog has fleas), he possess the truth if this judgement is borne out by reality.

Logical truth is the truth that concerns us in this article.

Understanding the Nature of Certitude

Now, when a man is presented with a proposition, he may have several states of mind in relation to this proposition. His mind might be in a state of ignorance (unable to say anything about the truth or the falsity of the proposition), he could also be in a state of doubt (being inclined to think it false), he might hold the proposition as an opinion (holding it as true while accepting that further evidence might contradict this judgement), or, finally, he might have certitude in relation to the truth of the proposition (holding the proposition as true to the exclusion of all reasonable doubt).

Certitude, however, is susceptible to degrees. For example, the certitude one has about a part of a thing being never greater than the whole thing (e.g. a slice of cake is never greater than the whole cake) is going to be greater than the certitude one has about the truth of Newton's Second Law of Motion. Commonly, there are recognised to be three kinds of certitude in the natural order of things: metaphysical certitude, physical certitude, and moral certitude.

Metaphysical certitude is that with which self-evidently necessary



truth is known, or necessary truth demonstrated from self-evident truth. The demonstrative sciences, such as geometry, possess metaphysical certitude. The contingent fact of one's own existence, or of one's present state of feeling, is known with metaphysical certitude. In the natural order, metaphysical certitude is the highest degree of certitude one might have.

Physical certitude is that which rests upon the laws of nature. These laws are not absolutely unchangeable, but subject to the will of the Creator; they are not self-evident nor demonstrable from self-evident truth; but they are constant, and discoverable as laws by experience, so that the future may be inferred from the past, or the distant from the present. It is with physical certitude that a man knows that he shall die, that food will sustain life, that a brick will accelerate at about 9.81 m/s^2 downwards when released from the top of building. Physical certitude about the nature of a thing, therefore, is what a good scientist might have when he draws conclusions from sufficient experimental data.

Moral certitude is last on the list and is that certitude with which judgments are formed concerning

human character and conduct. It is moral certitude which we generally attain in the conduct of life, concerning, for example, the friendship of others, the fidelity of a friend, or the occurrence of certain historical events, such as the Protestant Reformation or the French Revolution. Though almost any detail in these events may be made a subject of dispute, especially when we enter the region of motives and try to trace cause and effect, and though almost any one of the witnesses may be shown to have made some mistake or misrepresentation, yet the occurrence of the events, taken in the mass, is certain.

There is, however, a certitude higher than any natural certitude. It is the certitude of Divine Revelation held with the supernatural virtue of faith. The First Vatican Council (*De Fide*, Cap. IV) declares that:

There are two orders of knowledge, distinct both in their source and their object; distinct in their source, for the truths of one order are known by natural reason, and those of the other by faith in divine revelation; and distinct in their object, because, over and above the truths naturally attainable, there are proposed to our belief mysteries



hidden in God, which can be known through divine revelation alone.

This solemn affirmation is supported by an anathema against anyone who shall deny that there is an order of knowledge higher than the natural, or who shall say that man can naturally by progress attain at length to the knowledge of all truth (De Revelat., Can. iii).

Order of Certitude

- Supernatural (e.g. “Jesus Christ is God” can be held with supernatural certitude.)
- Metaphysical (e.g. “A cat is not a fish” can be held with metaphysical certitude.)
- Natural Physical (e.g. “Cats like fish” can be held with physical certitude.)
- Moral (e.g. “This cat will eat the whole fish” can be held with moral certitude.)

The Relationship Between Truth And Certitude

Now it must be understood that the truth of a proposition is not determined by the certitude with which one holds the proposition to be true. A member of the Flat Earth

Society, for example, exudes an enthusiastic certitude that the Earth is flat, but with little effect on the truth of the matter. The truth of a proposition is determined only by the reality itself.

And then the greatest degree of certitude one has a right to claim about the truth of a proposition is not determined primarily by how passionately one holds to the truth of the proposition, or how flawless is the method one used to arrive at the statement of the proposition, but it is determined primarily by the nature of the reality about which a proposition has been made. A proposition which concerns the behaviour of an individual, for example, can only have moral certitude; it could never have physical or metaphysical certitude.

To summarise the discourse on truth and certitude we can simply say that

- (i) truth is determined by the reality and that
- (ii) the greatest certitude one may have about an object is determined by the nature of this object.

Having understood this, we are now in a position to assess the



physical sciences more clearly.

Understanding the Limits of the Physical Sciences

The primary limitation of any science is the nature of its object (i.e. what the science looks at). The proper object of the physical sciences is measurable things, which means that the physical sciences can tell us nothing about the things they cannot measure. A physical scientist cannot draw any conclusions about the soul, or the angels or God unless they cause a measurable effect in the physical world. He can say nothing about the Holy Trinity, the comity of grace, or the particular judgement. He cannot (as he often does) claim that these things do not exist. And, of the beings a scientist can take measurements from, he can say nothing of their essence (their formal cause or *quiddity*), little of their finality (final cause or why they exist) and nothing of their remote efficient cause (their creation)⁶.

When a scientist brings his intelligence to bear on a proper object, all he can speculate upon is its material cause (what it's made of), its proximate efficient cause (how the matter came together) and the measurable effect it has on other



Modern man is imprisoned by the physical sciences.

beings around it. And, from the above exposition of the nature of certitude, he can only ever have physical certitude of the things he finds, regardless of what he feels and regardless of the care he has taken.

And the limitation of the physical sciences as sources of truth does not stop there, for the more complex his reasoning, the more elaborate his model, the less right he has even to this physical certitude. The two great scientific theories of the 20th century for example - Einstein's General Law of Relativity and Quantum Theory – cannot be claimed to be true except within limits, for they would otherwise contradict each other. One only has to consider the long list of ascendant, triumphant and then aban-



done scientific theories across the centuries, to see how uncertain is the truth that the physical sciences can furnish.

Rescuing Truth

By putting too much faith in the physical sciences, modern man has imprisoned himself in the narrow world of the material order. By basing his belief on *sola scientia* he has closed himself off from realities that he cannot measure and has severed his reason from the anchor of knowable absolute truth. With reason adrift, acts of prudence and all moral virtues are no longer possible. Man, absorbed in himself, can only become enslaved to his passions.

But if we can make our modern man understand the nature of truth, certitude, the limits of the physical sciences and their place in the order of sciences, then, assisted by God's grace, when he wants to understand something, justify a decision or solve the great problems of the universe, he will lift his gaze heavenward to look upon all things with Eternal Wisdom and then, with the Truth to guide him, act with unerring prudence.

- ¹ All divine truths are reasonable (as demonstrated by the science of apologetics), but, except for the *preambula fidei*, they cannot be fully understood; they necessitate our adhesion by the supernatural virtue of faith.
- ² The very first principle of reasoning is "It is impossible for a thing to be and not to be at the same time and in the same way." Now, because a first principle is first, it cannot be demonstrated for there are no higher principles to demonstrate it by. We must accept it for to reject it would be to fall into the absurd.
- ³ It is interesting to note that St. Thomas says this about those who deny that the possibility of knowing the truth: 'they do not differ from plants' '*Si autem non concedunt omnia significare aliquid, tunc non differunt a plantis*' *Metaphysica* IV
- ⁴ Richard Dawkins' *God Delusion* is a classic example. Fr. Thomas Crean O.P. has provided a comprehensive refutation of this work in *God Is No Delusion*, Ignatius Press, ISBN 9781586172312
- ⁵ N.B. a catfish is not a cat!
- ⁶ These questions are answered by the higher science of cosmology which is sometimes confusingly called physics in the domain of philosophy.

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Truth endangered by magisterium?

Rev. Fr. Robert Brucciani

The question

For the last 45 years, the Society of St. Pius X has maintained that the documents of Second Vatican Council and many of the subsequent official teaching documents of the Church (usually called the "magisterium of the Church") have contained errors. Does this mean that the magisterium of the Church has endangered true doctrine?

To answer this question correctly, we need to understand the terms used.

Meaning of magisterium

The "magisterium" of the Church, in the strict sense, is the Church's teaching office. When the Church

exercises this teaching office, she produces Acts of the Magisterium which are propositions presented within instruments such as encyclicals, motu proprios, apostolic letters etc. which are confusingly called "magisterium" too. Here we make the distinction between magisterium (teaching office), Acts of the Magisterium and the instruments of teaching.

An answer

We know by faith that the Church is infallible when she makes final decisions concerning faith and morals (see table overleaf for the conditions of infallibility). The magisterium (teaching office) thus exercised can never endanger truth.



In the exercise of their ordinary teaching office, the pope and the bishops teach infallibly under certain conditions too (again, refer to the table). The magisterium (teaching office) thus exercised can never endanger truth.

In the exercise of their ordinary teaching office, the pope and the bishops can also teach non-infallibly and, when certain conditions are met, the faithful are bound by a prudent and conditional obedience to give assent to this teaching. They believe the teaching out of respect for the authority who teaches, but the teaching could actually turn out to be wrong (eg. certain teachings in the 13th century against the Immaculate Conception), ...but not for want of trying to find the truth. Exercised in this way, the magisterium (teaching office) can never ultimately endanger the truth.

But what of the conciliar and post-conciliar teachings which contradict infallible Ordinary Universal Acts of the Magisterium prior to the Council? Are these to be counted as the products of the magisterium (teaching office) of the Church?

The answer to this last question is debated, but it would seem that despite the teachings emanating

from those who usually exercise the magisterium (teaching office) of the Church, the teachers do not satisfy all the conditions for their teachings to be counted even as non-infallible Ordinary Authentic Acts of the Magisterium - the missing condition being that the teachers do not adhere to the general teachings of the Church. The Second Vatican Council effectively introduced a new teaching, a new theology which is at odds with the general teachings of the Church across almost twenty centuries. Those who promote this new theology do not adhere to the general teachings of the Church.

An analogy

When a pope teaches error using the material instruments of the teaching office of the Church (encyclicals, *motu proprio*s, exhortations etc.), he is like a CEO who misuses his company credit card to entertain his friends. The expenditure is on the company books, but it is not company business.

May the Divine Auditor come to our aid.

Agent	Act of Magisterium	Type of Act	Assent of the faithful	Conditions	Example
pope alone	ex cathedra declaration	Infallible Extraordinary	Faith	(i) exercising teaching office as Pastor and teacher of all the faithful (ii) concerning faith or morals (iii) defining a doctrine (iv) explicitly binding all the faithful	"Mary was conceived without original sin." (de fide, Pope Pius IX 1854 Bull 'In effabilis' D.1641)
all bishops in an ecumenical council in union with the pope	council resolution				"There are seven sacraments of the New Law" (de fide, Council of Trent D.844old)
any bishop in his diocese	any promulgated teaching	Infallible Ordinary Universal		(i) moral unity with the pope (ii) exercising teaching office (iii) teaching a doctrine concerning faith or morals (iv) explicitly binding the faithful (v) unanimously taught by all the bishops	"The primary purpose of marriage is the generation and bringing-up of offspring. The secondary purpose mutual help and morally regulated satisfaction of the [concupiscible inclinations]." (sententia certa, CIC 1917 1013.1 also D. 2295old)
any of the above	any promulgated teaching	Non-infallible Ordinary Authentic	prudent, conditional obedience	(i) communion with the Apostolic See (ii) exercising teaching office (iii) concerning faith or morals (iv) adherence of the bishop to the general teaching of the Church	"The Holy Ghost is the Soul of the Church" (sententia communis, Leo XIII 1897 'Divinum Illud')
source: Fundamentals of Catholic Dogma, L. Ott; http://archives.sspx.org/miscellaneous/infallible_magisterium.htm					



Defender of Truth

25th anniversary of the death of Archbishop Lefebvre

Rev. Fr. Philippe Pazat

An extraordinary man

For those SSPX priests who knew His Lordship Archbishop Lefebvre it could be difficult to describe his extraordinary personality in a few words: missionary, defender of the Catholic faith, of the Mass, of the priesthood and of the social kingship of Our Lord Jesus Christ, deeply attached to Rome, incredible example of Charity, humility and fortitude and extremely paternal with his priests. (I received the first tonsure from Archbishop Lefebvre in 1972).

In an extraordinary disaster

The tsunami of Vatican II has devastated the Church, the Mass

was destroyed, the catechism and the sacraments transformed, the priesthood abandoned, religious vocations lost and the lay people completely disoriented. In front of such disaster, like in the time of Arianism, only a few bishops stood up, but only one had the courage to give us back hope with the foundation of the SSPX. In 1970, when we were forced to abandon our monasteries or seminaries to keep the faith, Divine Providence sent us His Lordship Archbishop Lefebvre not only as a reference of the Catholic Faith, but also as a Catholic authority to guide us without falling in the protestant individualistic spirit of independence. He taught us to keep the faith under the teaching authority of the Church and the attachment to Rome, in spite of



being persecuted by the Roman authorities. He gave us the love of the faith, of the mass, of the priesthood and of the Catholic Church for the salvation of souls.

Virtue of fortitude

One of his many virtues was certainly the virtue of fortitude. The virtue of fortitude is defined as: the supernatural moral virtue that strengthens the soul in the pursuit of arduous moral good, without allowing it to be deterred by fear, even the fear of death. The virtue is twofold: the repression of the fear which tends to paralyse our efforts, and the control of the spirit of daring in order to avoid “temerity” or stubbornness. Even today, still sounding in my mind is the voice of Archbishop Lefebvre saying to us in 1975 when Rome wanted to destroy the SSPX: I will not abandon you! Thank God he did not abandon us, otherwise: where today would you be able to find the faith, the sacraments and the attachment to the Catholic Church? There is no doubt that neither the SSPX nor even the institutions depending on the “Ecclesia Dei commission” could have existed without Archbishop Lefebvre.

In order to undertake and to carry

into execution the difficult enterprise of the foundation of the SSPX and the maintenance of the Catholic Faith, Archbishop Lefebvre shows us a tremendous determination in the accomplishment of his duties as a true pastor of the Church, no matter what the cost may be. He gave us the example of courage and of generosity, particularly in front of the unjust persecution from the Roman authorities, he gave us the example of steadfastness until the end, suffering for God’s sake and for love of the Church, true signs of his charity.

Magnanimity

The first part of fortitude is the virtue of “magnanimity”, or greatness of the mind and soul, or nobility of character giving the soul a disposition to be noble and generous to undertake great things for God and for our neighbour. The characteristic of magnanimity is disinterested service. The forty years Archbishop Lefebvre dedicated to the missions in Africa is a perfect and practical illustration of magnanimity. But he brought this virtue to a much higher degree with the foundation of the SSPX and defending the faith in the most adverse circumstances of Church history, when he could have



retired to a peaceful life. He also went all around the world to fortify the faith of thousands of faithful, giving the sacrament of confirmation or instructing them with his conferences. And he practiced what he preached in his spiritual life by the pursuit of a high ideal of perfection and exemplary zeal for holiness.

Munificence

The second part of fortitude is the “magnificence or munificence”, the greatness of the heart which inclines us to do great works and at the great expense (moral, physical, material) that such works entail, and in the same trusting of Divine Providence. Nothing is “just about good enough” for a soul possessed by magnificence. Could we make an exhaustive list of all the schools, churches, seminaries and convents founded under the guidance and sacrifices of Archbishop Lefebvre in Africa? And for the SSPX, how many seminaries, priories, schools, etc.? His munificence continues after his death, because of the example he left behind.

Patience

The third part of fortitude is patience that makes us withstand with equanimity of soul, for the love of God, and in union with Jesus Christ, all physical and moral sufferings. Many suffer with complaints, in bitterness of heart and even with rebellion against Providence, or perhaps look for a quick and simple solution to adversity where there is none. Archbishop Lefebvre gave us a tremendous example of equanimity and patience in the face of cruel persecution from the Rome he loved so much.

The oldest priests of the SSPX can remember his conferences in 1975 after returning from Rome, despised, insulted as “crazy” by cardinals, falsely accused. His conferences were an incredible example of calm and patience, keeping firm in the faith but never losing hope, never returning insult for insult. Then in 1988 I cannot forget the tremendous number of letters he received during the year, from everywhere, each giving their own opinion: some accusing him of “tempting divine Providence” for postponing the consecration of



our bishops, others accusing him of being schismatic if he performed the consecrations without the permission of Rome, and every other opinion possible under the sun. So often I can hear his voice insisting: "we have to follow Divine Providence, not precede it. We need clear signs of Divine Providence." We can say that nothing has changed today. After fifty years of disaster in the Church, some feel discouraged and abandon the combat, some others want quick radical solutions. By the virtue of fortitude we hold with patience to our position: to stay "as we are" since the foundation of the SSPX by Archbishop Lefebvre.

Perseverance

Then the fourth part of the virtue of fortitude is "perseverance, constancy" consisting in struggling and suffering to the end, without yielding to weariness, discouragement, indolence, insubordination or rebellion. No virtue is solid that has not stood the test of time, that has not been strengthened by deeply-rooted habits. We must persevere in the combat and in fidelity, supported by the almighty grace of God, and continue to work despite the apparently small measures of success of our efforts, remembering that it is

our effort and not success that God demands.

In the end

Archbishop Lefebvre died without the blessing and recognition of the Roman authorities. In this regard, he never saw the success of all his sacrifices and prayers. What he did see, and is surely assisting from his place in heaven, however, is the fidelity of the society he founded.

When we see the need of priests, religious vocations, schools, and Catholic families in the Church, the SSPX's efforts, sacrifices and prayers look very insignificant. But the cross is a victory, as it is on Calvary. God will bless us as long we persevere in the heritage received from Archbishop Lefebvre, without rebellion and bitterness, but following his episcopal motto: "we believe in Charity". His charity gave him the strength (fortitude) to persevere until the end of his life.

As members of the SSPX, we now have to transmit what we have received by his example. May Our Lady of Victory grant us fortitude so that we may follow the example received from Archbishop Lefebvre.



St. Athanasius

Defensor fidei

Br. Columba Maria

Athanasius was born to pious parents about the year 296 in Alexandria in Egypt. Receiving all the benefits of education he attracted the attention of Saint Alexander, Bishop of this important see. Under his wing our Saint flourished in all the arts appropriate to church government and became a master of the written and spoken word. At nineteen he crowned his education by paying a lengthy visit to Saint Anthony (whose life he later compiled) in his desert monastery, so that all his considerable learning was servant to his faith.

It was in Alexandria that the earliest ripples of the Arian heresy occurred and caused so much stir that judgement was at length deferred to the great council of Nicea in 325 AD. Accompanying Saint Alexander as a deacon, Athanasius distinguished

himself by his insight and eloquence and was instrumental in the anathematisation of this the first great heresy that contrived to make Our Lord a creature, albeit the most perfect one.

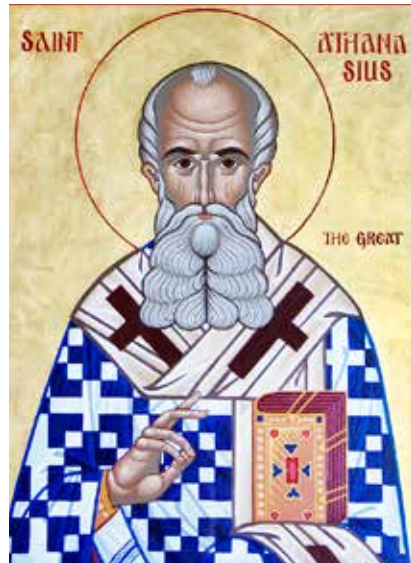
Prominent Arians, however, neither abjured their error nor retired quietly, but only bided their time. One of these, Eusebius, then Bishop of Nicomedia, where Constantine the Great resided, used his influence at court to persuade the emperor to summon Athanasius to stand trial for the murder of a monk, Arsenius. At this council, in Palestine, most of its members were Arian, but Athanasius was able to demonstrate the lies of his calumniators by producing Arsenius in person. Nevertheless, and despite a similar exposure of a calumny of fornication, this shameless council denounced Athanasius and forbade



his return to his see. Eusebius again persuaded Constantine to banish him to Trier, this time for hindering the transport of corn. Constantine died the following year, 337, having been baptised by Eusebius shortly beforehand.

One of his sons, Constantine met Athanasius and favoured him, but when he died in 350, his brother Constantius, like his father, was prevailed upon by the Arians to persecute him. Liberius, the first pope not to be regarded as a saint, was coerced by the emperor into signing a decree to condemn our Saint, and a troop was sent to arrest him, aided by the Arians. It was only by the protection of his flock, and with the shedding of blood, that Athanasius was spirited out of his patriarchal church and into hiding. This earned him the accusation of cowardice.

It was six years before he could return, on Constantius' death, in 361, and his succession by Julian the Apostate. This latter thought it would add to the confusion if all the orthodox bishops were allowed their return to their dioceses. But after only a short time, Athanasius was restoring so much unity in the Church that this unhappy man sent another troop to arrest him. Pursuing him up



St. Athanasius (292 - 373) was "excommunicated" by Pope Liberius.

the Nile, he baffled them by turning around and sailing down towards them, and when asked by them if he had seen Athanasius, he told them to carry on for they were quite close.

Julian reigned only until 363 and was succeeded by the good emperor Jovian, who only reigned eight months, but who had the distinction of meeting Athanasius who decided him to support the faith of the Council of Nicea as being one with that of the Apostles, and ignore the lies of the Arians.



Emperor Valens then renewed the Arian dominance and sent Athanasius into exile for the fifth time in 367. But his flock raised such a clamour that he allowed his return, this time to see out his days in comparative peace until his death on May 2nd, 373, after forty-six years as Patriarch.

Athanasius has left us several fine works including *On the Incarnation*, *Against the Arians*, and *Against the Gentiles*, and writes his own history admirably in these. He is known as the Father of Orthodoxy.



Archbishop Marcel Lefebvre (1904 - 1991) was "excommunicated" by Pope John Paul II.

Archbishop Lefebvre has not unworthily been compared with St. Athanasius, for being the champion of the traditional Faith during our current crisis of modernism. In a sermon of his at Ecône on ordinations day, the feast of Saints Peter and Paul, in 1982, he preached these words:

"...as Arius said that it wasn't God...that Our Lord cannot be God, so we are tempted to say: 'it's not possible, he cannot be pope doing what he does.' Others would divinise the Church to such a point that all would be perfect in Rome, that we cannot oppose, in whatever manner, something coming from Rome... [they] do like those who say that Our Lord was so much God that it's not possible to suffer so, that these are appearances of suffering...that they are not real.

They deceive themselves also. They don't follow the reality of things. We live in this time. Oh, surely, it's a great mystery. The Church is divine. The Church is human. How far the faults of humanity can reach – to the divinity of the Church? God only knows – it's a great mystery."



Militia Immaculatae sermons

1st May	Wimbledon London Leicester
2nd May	Burghclere
5th May	Malmö
6th May	Aalborg
8th May	Oslo Stockholm
15th May	Preston Manchester Bingley
22nd May	Herne Brighton Portsmouth
29th May	Glasgow Edinburgh Gateshead



Sacred Heart of Jesus enthronement in your home this June

During this ceremony, which is ideally conducted by a priest, the family publicly and solemnly acknowledges that Christ is the King and loving Master of its home. Prayers are recited while the head of the family (school, convent, etc...) installs a picture or statue of the Sacred Heart in a place of honour. After this, family members consecrate themselves to the Sacred Heart. Thereby they pledge themselves to live as though the Sacred Heart were actually dwelling in their midst as He did at Nazareth, treating Him as an intimate member of the family, as a Friend and Brother.

Woodworker & Wordsmith

Goodbye Mr. Chips

From our undercover correspondent

“Price of wood! You’d have thought it grew on trees, but it don’t! Do it lightly, in pencil! Your project is scrap! Get out!”

For the last 17 years, pupils at St. Michael’s School have heard such words of exclamation, advice and rebuke from their beloved woodwork teacher, Alan Pettitt. But sadly not for much longer as Mr. Pettitt is retiring at the end of the academic year.

Before he joined St. Michael’s, in 1999, Mr. Pettitt taught at Park House School in Newbury. But earlier on he had worked in the defence industry; for the Royal Electrical and Mechanical Engineers and for Marconi, building missiles at Portsmouth Dockyard.

“That’s about as useful as an ashtray on a motorbike.”

Asked about his time at St. Michael’s, Mr. Pettitt grins and comments, “You could write a book about this place.”

His career at Burghclere has certainly not been lacking in excitement. A few years ago the floor of the workshop collapsed, depositing him in six feet of oily water. Luckily, one of the senior boys was on hand to pull him out. On another occasion he was knocked down by a reversing lorry while carrying a box of spanners. Sometimes the ‘accidents’ have been staged, however. Like the time when a certain ashen-faced woodwork teacher rushed to the side of a boy covered in ‘blood’ and yelling in ‘agony’ on the floor of the workshop. Yes, it was red paint!

“This is good, solid timber, this!”

Outside work, Mr. Pettitt is known for restoring gliders (7 of them) and building glider trailers. He is a keen member of his local flying club and the Glasgow-born teacher has recently reclaimed his Scottish heritage by taking up Scottish country dancing. He also had a kilt made for his daughter’s wedding in the Highlands, last August, and has worn it to just about every school function since.

There are far too many Pettitt-isms for one article, but others include:

“Don’t just take the dust for a walk! You have to work; the clue is in the name, workshop. This isn’t a playground! That’s as useless as a chocolate teapot. I’ve had enough, I’m retiring!”

That last saying was a familiar refrain, even though he will quietly admit to having enjoyed his time at Burghclere. But now it is finally coming true; Mr. Pettitt is retiring and St. Michael’s won’t be the same without him.

Goodbye, thank you & God bless you Mr. Pettitt.



"Right, I've had enough of you lot;
I'm retiring!"



Aftermath

Farewell to two wonderful maths teachers

From our undercover correspondent

This July, pupils and staff at St. Michael's School will bid farewell to two well-loved members of the Mathematics Department: Brian Medhurst and Wendy Birchenough. They are both retiring after lengthy teaching careers.

Mr. Brian Medhurst

"There are two cats sitting on a sloping roof. Which one slips off first? That's the sort of question some of my pupils have had to contend with over the years. And it's been a lot of years. My first appointment was at St. Bartholomew's School in Newbury where I started in 1972. I suppose I must have liked it because I stayed for 28 years. I started as a maths and science teacher but the science was soon dropped. In

the early nineties I was head of the Maths and Computing faculty for a few years before becoming involved in writing the timetable - a big job in a school with 1600 pupils - and then getting it computerised for the first time.

I left St. Bart's in 2000. My wife Cathy and I went to China in August to see our son Richard who was working there, and then in November to Sydney to visit our other son James who was in Australia. I had several small jobs over the next couple of years before coming to St. Michael's in January 2002, although for a time I taught part-time at both St. Michael's and Padworth School.

When I came for my interview at St. Michael's I remember the place was deserted and I had to hunt



around to find anyone. In the end I found a priest on his hands and knees in one of the corridors, nailing down lino. "I'm looking for Father Dreher," I said. "I'm Father Dreher," he replied. And so my time at St. Michael's began.

So I've been at the school for over 14 years now. It has been a very happy time. There's a lot less red tape than in other schools and of course smaller classes reduce the workload. And I have to add that my pupils have been exemplary - well, most of them!

My main ambition when I teach is for my pupils, regardless of their ability, to enjoy mathematics. So when it comes to my achievements I'm naturally pleased with the grade A's and A*'s my best pupils have gained both at GCSE and A-level, but at the same time I'm delighted to nurse the less academic pupils to their C-grade passes. In my time at St. Michael's I've only had one student who didn't make it to a grade 'C' or above at GCSE. (He got a 'D'.)

St. Michael's is a great place to teach and no doubt I shall miss it when I leave. Oh and, which cat slips off first? It is the one with the smallest μ (new) of course, μ being the coefficient of friction!"

Mrs. Wendy Birchenough

Mrs. Birchenough began her teaching career in 1975. Before she came to St. Michael's in 2011, she taught A Level Economics, was Head of Business Studies and helped to run the Maths Department at St. Bartholomew's School.

She says her main achievement has been to help boys to reach their full potential in GCSE Mathematics, and adds that it has been a privilege to teach such marvellous boys. "St. Michael's School is an exceptional school in so many different ways. It is not only an academic school, but it encourages the boys to respect each other and be thoughtful. The boys are very open and accept each other's strengths and weaknesses and I have always found them extremely respectful. They gain so much from the school which will help them have a happy and successful life."

"St. Michael's is very fortunate to have such a versatile and intelligent Headmaster leading the school. This makes it a pleasant school to work in."

May God bless them both for their wonderful service.



After maths, Mr. Brian Medhurst and Mrs. Wendy Birchenough, clearly dreading retirement.

St. Michael's School, Hilary Term 2016



St. Michael's Cadet Force: on the lookout for the Housemaster, Rev. Fr. Gary Holden, at dusk.



York Tyburn was the site of martyrdom of many of the fifty priests, laymen and laywomen who died for their faith in York during the persecutions of the 16th and 17th centuries.

York Pilgrimage - 23rd April 2016

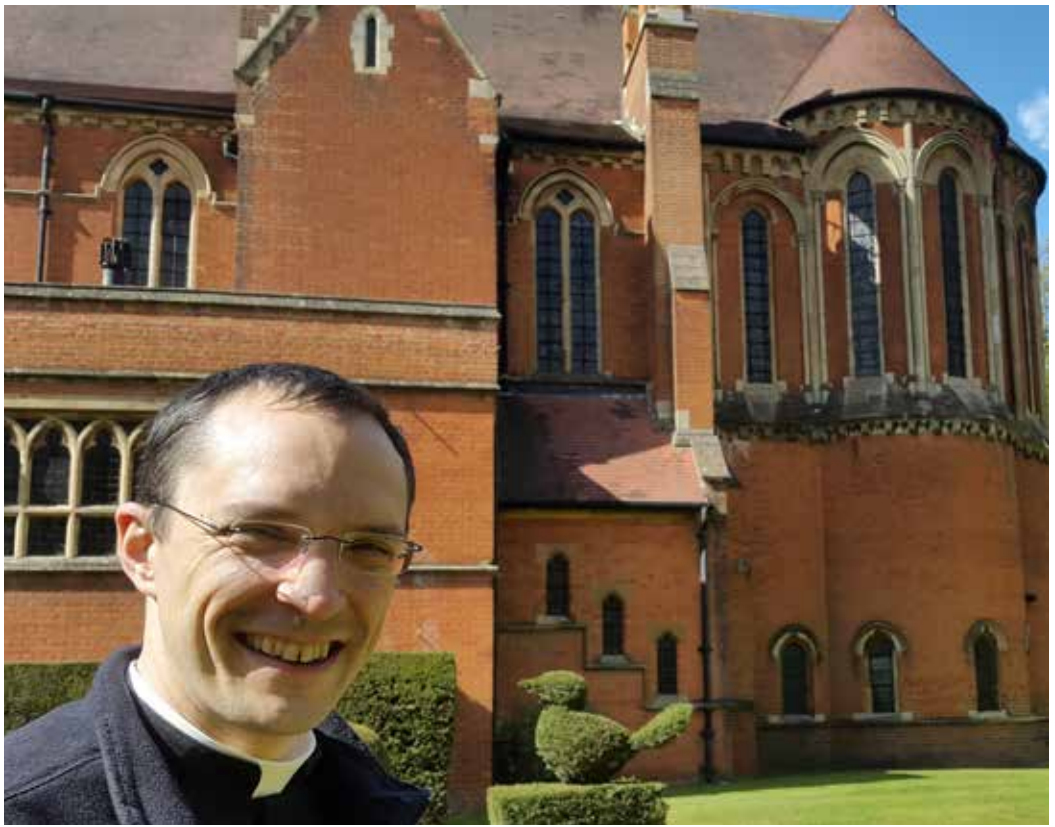


Margaret Clitheroe, a laywoman, was born at York and became the wife of a butcher. Converted to the Faith about three years later, she became most fervent, continually risking her life by harbouring and maintaining priests. She was frequently imprisoned, sometimes for two years at a time, yet never daunted, and was a model of all virtues. She was arrested in 1586 and was found guilty of harbouring priests. She refused to plead to protect her young children and servants and was sentenced to be pressed to death. She said to the court, "If God's own priests dare to venture into my house, I will not refuse them." She was taken to Ouse Bridge, laid on the ground, a sharp stone beneath her back, her hands stretched out in the form of a cross and bound to two posts. Then a door was placed upon her, which was weighted down until she was crushed to death. Her last words, during an agony of fifteen minutes, were "Jesu! Jesu! Jesu! Have mercy on me!"

Her right hand is preserved at St. Mary's Convent, York, but the resting-place of her sacred body is not known. Her sons Henry and William became priests, and her daughter Anne a nun at St. Ursula's, Louvain. She was canonised by Pope Paul VI in 1970.



Rev. Fr. Nicholas Mary C SSR visited five chapels in eight days to preach about vocations. The events were well attended and have planted the seed in many a young mind. Please pray for vocations. The photograph was taken at Our Lady of Victories, Preston.



Pater Firmin Udressey, District Superior of Germany, was astonished by the beauty of the Chapel of the Holy Cross, Woking despite not being able to find any golden cherubim or seraphim.



Rev. Fr. Pablo Suarez, the General Bursar of the Society, visited in February to see all our treasures. He was introduced to the faithful at all the chapels.



*"O Mary, conceived without sin, pray for us who have recourse to thee,
and for all those who do not have recourse to thee,
especially for the Masons and for all those who are commended to thee."*

Daily prayer of the Militia Immaculatae

May Procession on Monday 2nd May 2016, St. Michael's School





This was the first time that an anglophone chapter was formed on the Chartres Pilgrimage. Most of the young ladies in the photograph were pupils of the Dominican School of Notre Dames des Victoires which was then situated in Lièvin, Pas de Calais, which explains why they look like refugees.

On This Day - 1984 Chartres Pilgrimage



On This Day – 2007 Junior School Play

The end of year play was a theatrical representation of a medley of nursery rhymes including Lucy Locket and Georgey Porgie. It was a triumph of acting and costume design.





Of your charity please pray for the souls of

Mr. John Olnor of Barnstaple who died on 4th March 2016

Mrs. Irene McNicholas of Blackburn who died on 31st March 2016

Mr. Peter Baldwin of Leyland who died on 9th April 2016

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

May

Father Francis Yates, Mary Cahill, Irene Adams, Muriel Bailey, Gladys Harvey, Mary Moat, Tadeusz Czaykowski, Francis Wood, Dennis Adams, George Smith, Mrs Warner, Mary Butler, John Callahan, Dennis Trainer, Leroy Joseph Perry, Margaret Robinson, D. Fitzpatrick, Hazael Young, James Shipstone, Marguerite Rogers, Dorothy Alison, Louis Kelly, Veronique Decembre, Philip Lyons, Phyllis Balcombe, Josephine Kelly, Alice Procter, Mary Sampson, Barbara Leggatt, Edith Housing, Raymond McGregor, Edwin Lloyd, Angela Watson, Ruth Brawn, Joy Douglas, Madeleine Bramble-Green, Florence Sheehan, Donald Lowdell, Michael Welch, Alban Russell, Sheila Sloan, Marie Belcher-Truss, Margaret Byrne, Margaret Gillespie, Desmond Singleton, Joseph Keegan, Robert Penfold, Jean Calder-Smith, Martin Mongan, Michael Groves, Professor A. Cave, David Rowland, William Morgan, Mary Wood, Josephine Shorten, Winifred Hales, Bernard Whalley, Rose Wilson, Katherine Campion-Kirkwood, Alice Hughes, Dr Brian Quigley, Philip Roche, Dorothy McDonald, John O'Grady, Vivian Lardeaux, Patrick Daly, Eileen Morley, Rita W.Budden, Helen Wood., Ian Preece, Geoffrey Crisp, Francis Cowan, Geraldine Weir, Arlene King, Michael Evelyn Turner, Frank Dusting, Margaret Taylor, Carol Thompson, John Wyndham Murray.

June

Dom. Robert Mary Biddulph, Michael May, Dante Spear, Elsie Burt, Mayne Mellersh, John Mathews, Winifred Hill, Margaret Connett, Mary Fallon, James Blunt, Mr. Maieta, Jane Rossiter, John Smith, John Humphery, Ivy Spencer, Winifrede Bolton, Olivia Poulton, Gabrielle Gregory, Margaret Wynne, Mrs. P.V. Drew, Bridget Reynolds, Charles Embray, Rose Sullivan, Hugh Campbell, Mary Heathcote, Joyce Umfreville, Naomi Verne, John Robinson, Kit Freeman, Catherine O'Donnell, Edith Shepherd, Mary Wright, Rita Doyle, Daniel Bouchard, Desdemona Bartlett, Charles Turner, Egons Libietis, Mary Hobbs, Patricia Brooker, Harold Dunkinson, Elizabeth Atkins, Mary Tweedie, Lionel Doggett, Valerie Hanssens, Fred Barnes, Cecily Cumberbatch, Derek and Eva New, Muriel Smith, Mary Carnoustie, Delia Hassell, Peter Ward, Marjorie Salisbury, Kay Stavris, Grace Anderson, Alexander Ramnante, John Dowey, Miss L. Res-tieux, Ken Cooper, Michael John Anselm-Bransby, Margaret Fortetooth, Hugh Ignatius-Quigley, Donald Humphrey, Edith Vaughan, Elizabeth Dowey, Joan Parton, Josephine Frances Clarke, Richard Steele, Colin Roderick Davies, Jack Thorpe, Jesse Igo, Thomas McDermott, A.E. Welsh, Mary Morris,

Requiescant in pace

Chartres Pilgrimage 2016

14th-16th May

Meet at St. Nicolas-du-Chardonnet

6pm Friday 13th May

Details: district.uk@fsspx.email

Schola Weekend Chant Seminar

3rd-5th June

St. Michael's School

Contact Fr. Lindström

schola.uk@fsspx.email

Canterbury Pilgrimage 2016

29th-31st July

Meet at Rochester Cathedral

1:30pm Friday 29th July

Cost: £20

Details: district.uk@fsspx.email

Retreats 2016

Saint Saviour's House, Bristol

May 23-28

Marian Retreat

Jun 13-18

Women's Ignatian

Jul 11-16

Men's Ignatian

Aug 8-10

Doctrinal Seminar

Aug 22-27

Women's Ignatian

Oct 10-15

3rd Order Retreat

Nov 28-30

Advent Retreat

Lisieux Pilgrimage 2016

18th-21st October 2016

Flight from/to Stanstead Airport

£500 all-in, 12 places left

Details: district.uk@fsspx.email

Fatima Pilgrimage 2017

18th-22nd August

exact details to be confirmed

Details: district.uk@fsspx.email

Sanctuary Lamps

can be offered by the faithful to burn
for the intentions of their choosing.

Please contact Fr. Ockerse at district.uk@fsspx.email

The cost of one candle is £20

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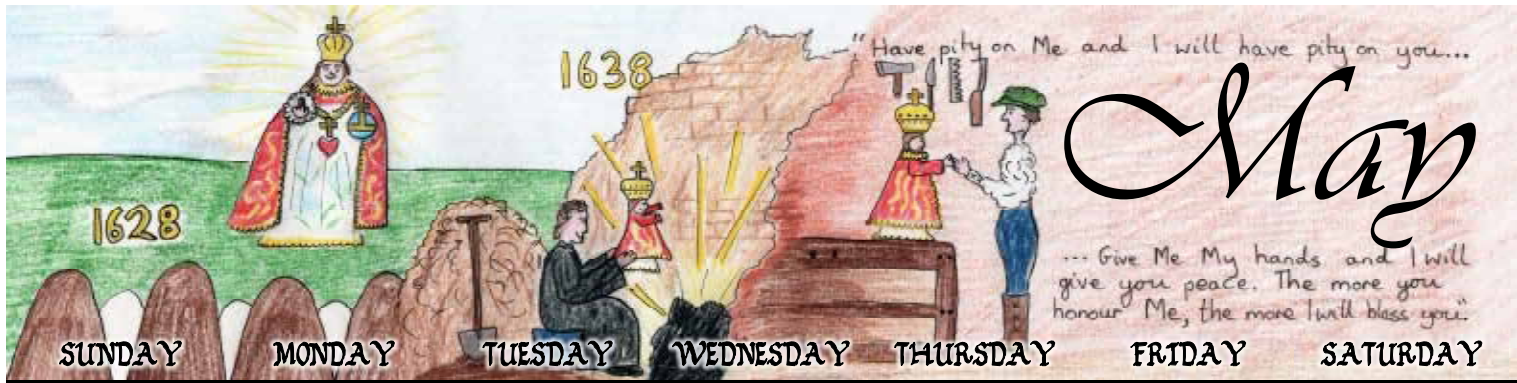
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Apostolate of Prayers for Priests

C/- 11 Nemesia Avenue, CARINGBAH

NSW 2229 AUSTRALIA

pray4priests@fsspx.com



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
ST. JOSEPH THE WORKER, Spouse of the B.V.M. (Comm. of Fifth Sunday after Easter) 1 St. Erloc, B. & C.; Wales/Cornwall 500 St. Asaph, B. & C.; Wales 600	St. Athanasius, 3 cl. Bishop, Confessor, Doctor of the Church 2 Rogation Day (The Lesser Litanies)	Feria 4 cl. (Comm. of SS. Alexander, Eventius and Theodulus, Martyrs & St. Juvenalis, Bishop, Confessor) 3 Rogation Day (The Lesser Litanies)	Vigil of the Ascension of Our Lord 2 cl. 4 Rogation Day (The Lesser Litanies) St. Monica, W. The Blessed Martyrs of England & Wales (In England and Wales 3 cl.) BBL John Houghton & Comp., PPr. & MM; Tyburn 1535	THE ASCENSION OF OUR LORD 1 cl. 5 Scotland: Holy Day of Obligation (Eng. & Wales: Traditional) St. Pius V, P. & C. St. Echa, B. & C.; York 767 St. Elgine, Queen; Skipton, Yorkshire 677	Feria 4 cl. 6 Start Novena to the Holy Ghost First Friday St. Eadbert, B. & C.; 698 (Hexham & Newcastle, Comm.) Bl. Edward Jones, Pr. & M.; Fleet Street 1590 Bl. Anthony Middleton, Pr. & M; Clerkenwell 1590	St. Stanislaus, 3 cl. Bishop, Martyr 7 First Saturday St. John of Beverley, B. & C.; 721 (Hexham & Newcastle 3 cl.) St. Letard, B. & C; Canterbury 600
Sunday after the Ascension 2 cl. 8 St. Wiro, B. & C; Northumbria 731	St. Gregory Nazianzen, Bishop, Confessor, Doctor of the Church 3 cl. 9 Translation of St. Andrew, Apostle (St. Andrew's & Edinburgh 3 cl.) Bl. Thomas Pickering, Lay brother, M; Tyburn 1679	St. Antoninus, 3 cl. Bishop, Confessor (Comm. of SS. Gordian and Eptimachus, Martyrs) 10	SS. Phillip & James, Apostles 2 cl. 11 St. Eriswald, B. & C.; 666 (Southwark, Comm.) (13-May: Westminster, Brentwood 3 cl.) BBL John Rochester & James Walworth, PPr. & Comp., MM; York 1537 (Westminster, Leeds, Middlesbrough 3 cl.)	SS. Nereus, Achilleus, Dornitilla, Virgin and Pancras, Martyrs 3 cl. 12 Bl. John Houghton, Pr. & M; 1535 (Brentwood 3 cl.) SS. Bassus, Fabius, MM. 304 & Lucina, Matron. (Lishaw College in Hexham & Newcastle 3 cl.) St. Asaph, B. & C. (Menevia 3 cl.)	St. Robert Bellarmine, Bishop, Confessor, Doctor of the Church 3 cl. 13 St. Merwyn, V. & Abs.; Romsey, Hants; 900 Bl. Juliana of Norwich, H.; 1423	VIGIL OF PENTECOST 1 cl. 14 St. Boniface, M. Bl. Richard Reynolds, M; 1555 (Westminster 3 cl.)

PENTECOST SUNDAY 1 cl.



5th Sunday in May.
Feast of Infant of Prague

St. John Baptist de la Sales, C.
St. Berethum, Ab. & C.;
Beverley, Yorks 733

MONDAY IN OCTAVE OF PENTECOST 1 cl.

16

St. Ubald, B. & C.
St. Simon Stock, C. (Birmingham, Northampton, Southwark 3 cl.)
St. Carantac, Ab.
St. Brendan, Ab. & C.; 577

TUESDAY IN OCTAVE OF PENTECOST 1 cl.

17

St. Paschal Baylon, C.
St. Matdulf, M. & C.;
Malmesbury, Wilts. 673

EMBER WEDNESDAY OF PENTECOST 1 cl.

18

St. Venantius, M.
St. Elgiva, Widow of King Edmund; Shaftsbury 971
St. Sewall de Bovill, B.;
York 1258

THURSDAY IN OCTAVE OF PENTECOST 1 cl.

19

St. Peter Celestine, P. & C.
St. Pudenciana, V.
St. Dunstan, B. & C.; 988
(Clifton, Brentwood, Birmingham, Southwark, Westminster 3cl.)
Bl. Peter Wright, Fr. & M.;
Tyburn 1631

EMBER FRIDAY OF PENTECOST 1 cl.

20

St. Bernardine of Siena, C.
St. Ethelbert, King & M.; 793
(Cardiff, Northampton 3 cl.)

EMBER SATURDAY OF PENTECOST 1 cl.

21

Bl. John Hatle, Pr. & M.;
Tyburn 1535 (Brentwood 3 cl.)
St. Godtlok, H. & C.;
Durham 1170

TRINITY SUNDAY 1 cl.



Bl. John Forest, Fr., Martyred by burning; Smithfield 1538

Feria 4 cl.

23

St. William, Pilgrim & M.;
Rochester 1150

Feria 4 cl.

24

Dedication of Cathedral Church (Cardiff 1 cl.)
Our Lady Help of Christians (Patron: Menevia; Titul. of Cath. & Patron: Shrewsbury 1 cl.)
SS. Fugatius & Damianus, BB. & CC.; Glastonbury 130

St. Gregory, Pope, Confessor 3 cl.

(Comm. of **St. Urban I, Pope & Martyr**)

25

St. Alhelm, B. & C.;
Malmesbury, Wilts. 709 (Clifton, Plymouth 3 cl.)
(28-May: Southwark 3 cl.)

FEAST OF CORPUS CHRISTI 1 cl.

26

Traditional Holy Day of Obligation

St. Philip Nerl, C.
St. Eleuthertus, P. & M.
St. Augustine of Canterbury, B. & C., Apostle of England 604 (In England & Wales 3 cl.)

St. Bede the Venerable, Confessor, Doctor of the Church 3 cl.

(Comm. of **St. John I, Pope & Martyr**)

27

Vens. Edmund Duke, Richard Hill, John Hogg & Richard Holiday, PPr. & MM.; Durham 1890

St. Augustine of Canterbury, Bishop, Confessor 3 cl.

28

Bl. Margaret Pole, W. & M.; Tower of London 1541 (Birmingham, Brentwood, Clifton, Portsmouth, Westminster 3 cl.)

Second Sunday after Pentecost 2 cl.

29

St. Mary Magdalen of Pazzl, V.

St. Dubritius, B. & C.; South Wales 520
Bl. Richard Thirheld, Pr. & M.; York 1593

Feria 4 cl.

30

St. Eleuthertus, P. & M. (Westminster & Portsmouth 3 cl.)
BBL. Luke Kirby, Laurence Richardson, Thomas Cottam & William Filby, PPr. & MM.; Tyburn 1582

The Queenship of the Blessed Virgin Mary (Comm. of

St. Petronilla, Virgin) 2 cl.

Vens. Robert Thorpe, Pr. & Thomas Watkinson, L., MM.; York 1591

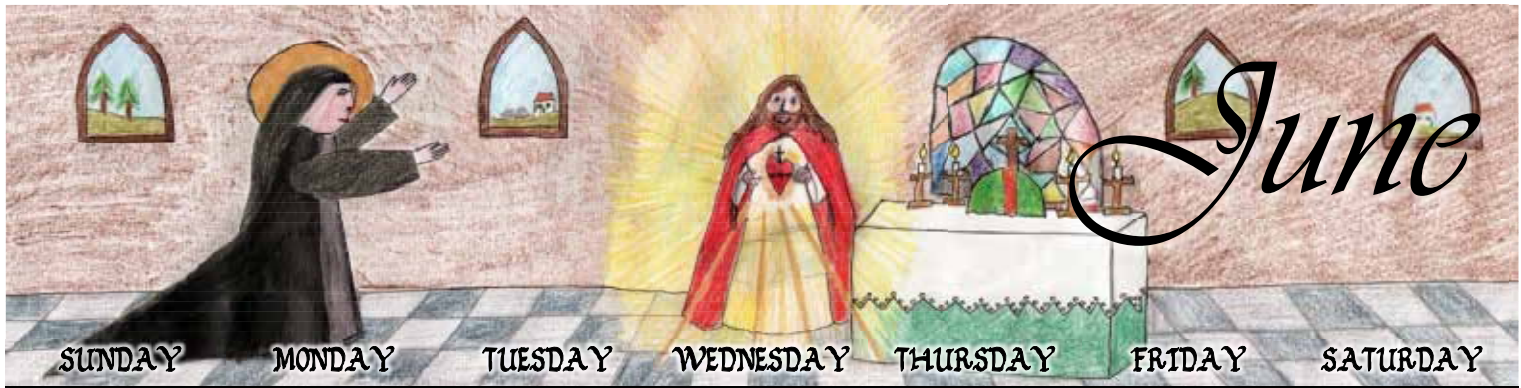
Eucharistic Miracles

The consecrated Host is truly the Body, Blood, Soul and Divinity of our Lord; but repeatedly there have been miracles of a more tangible nature. By example:

Lanciano, Italy – 8th cent.: in response to a Basilian monk's doubt about the Real Presence, after the consecrations at Mass, the Host was changed into live Flesh and the wine was changed into live Blood, which coagulated into five globules, irregular and differing in shape and size. Science proved in 1971 the Flesh as heart tissue and the Blood type AB as in the Turin Shroud.

Bolsena-Orvieta, Italy – 1263: a German priest, Peter of Prague, had struggled believing the Real Presence. At the point of Consecration, when celebrating Mass in Bolsena, blood started to seep from the Host, over his hands onto the altar and corporal. He immediately travelled to Orvieta where Pope Urban VI was resident. The Pope instituted the feast of Corpus Christi a year later (Aug 1264).





SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY



**St. Columba's
Angelic Apparitions**

There are many apparitions of our Lord, and many Marian apparitions; but some Saints have had repeated angelic apparitions.

St. Adaman devotes Book III of his 'Life of St. Columba' to the latter's angelic apparitions, one depicted here.

**St. Angela Merici,
Virgin** 3 cl.

1

**Our Lady Mediatrix of All
Graces** (Hexham & Newcastle,
Leeds, Cardiff, Menevia 3 cl.)
Bl. John Storey, L. & M.;
Tyburn 1571

Feria 4 cl.
(Comm. of **SS. Marcellinus,
Peter & Erasmus,**
Bishop, Martyrs)

2

**Our Lady Mediatrix of All
Graces** (Hexham & Newcastle,
Leeds, Cardiff, Menevia 3 cl.)
Bl. John Storey, L. & M.;
Tyburn 1571

Feria 4 cl.
(Comm. of **SS. Primus
& Felician,**
Martyrs)

9

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

**FEAST OF THE
SACRED HEART OF
JESUS** 1 cl.

3

First Friday

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



St. Margaret, 3 cl.
Widow, Queen of
Scotland

10

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

**St. Francis Caraculo,
Confessor** 3 cl.

4

First Saturday

St. Petrock, Ab. & C.; Bodmin,
Cornwall 564

St. Barnabas, 3 cl.
Apostle (Titul. of Cath.:

11

St. Egbert, King, M. & C.;
Northumbria 798

**Third Sunday
after Pentecost** 2 cl.

5

St. Boniface, B. & M.
(Titul. of Cathed., Patron of Diocese:
Plymouth 1 cl.)

St. Norbert, 3 cl.
Bishop, Confessor

6

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

Feria 4 cl.

7

St. Willibald,
B. & C.; England/ Germany 706
(Plymouth 3 cl.)
St. Robert, Ab.; Northumberland
1159 (Hexham & Newcastle 3 cl.)

Feria 4 cl.

8

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

Feria 4 cl.
(Comm. of **SS. Primus
& Felician,**
Martyrs)

9

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

St. Margaret, 3 cl.
Widow, Queen of
Scotland

10

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

St. Barnabas, 3 cl.
Apostle (Titul. of Cath.:

11

St. Egbert, King, M. & C.;
Northumbria 798

<p>Fourth Sunday after Pentecost <u>2 cl.</u></p> <p>12</p> <p><i>St. John of St. Facundo, C. SS. Basilides, Cyrinus, Nabor & Nazarius, MM. St. Odulph, C.; Evesham 890</i></p>	<p>St. Anthony of Padua, Confessor, Doctor of the Church <u>3 cl.</u></p> <p>13</p> <p><i>St. Elertus, Ab. & C.; Wales 660</i></p>	<p>St. Basil The Great, Bishop, Confessor, Doctor of the Church <u>3 cl.</u></p> <p>14</p> <p><i>Dedication of Cathedral Church (Salford 1 cl.) St. Dogmael, H. & C.; Wales 550 St. Elgar, H. & C.; Wales 1100</i></p>	<p>Feria <u>4 cl.</u></p> <p><i>(Comm. of SS. Vitus, Modestus and Crescentia, MM.)</i></p> <p>15</p> <p><i>Dedication of Cathedral Church (Brentwood 1 cl.) St. Edurga, Abs., V.; Winchester 960 Bl. Thomas Scryven, M. & M.; Newgate 1537</i></p>	<p>Feria <u>4 cl.</u></p> <p>16</p> <p><i>St. Leofgar, B., M.; Hereford 1056 Bl. Thomas Redyng, lay brother; Newgate 1537</i></p>	<p>St. Gregory Barbarigo, Bishop, Confessor <u>3 cl.</u></p> <p>17 </p> <p><i>St. Botolph, Ab. & C.; 680 (Brentwood, Northampton 3 cl.) St. Adulph, B. & C.; Iken, Suffolk; 700</i></p>	<p>St. Ephrem, Deacon, Confessor, Doctor of the Church (Comm. of SS. Mark and Marcellian, Martyrs) <u>3 cl.</u></p> <p>18</p>
<p>Fifth Sunday after Pentecost <u>2 cl.</u></p> <p>19</p> <p><i>St. Juliana Falconert, V. SS. Gervase & Protase, MM. BBl. Sebastian Newdigate & Humphrey Middlemore, MM.; 1535 (Birmingham 3 cl.) Bl. William Exanew, M.; 1535 Bl. Thomas Woodhouse, Pr. & M.; Tyburn 1573</i></p>	<p>Feria <u>4 cl.</u></p> <p><i>(Comm. of St. Silvertus, Pope, Martyr)</i></p> <p>20</p> <p><i>BBl. John Fenwick, John Gavan & William Harcourt, PPr. & MM.; Tyburn 1679</i></p>	<p>St. Aloysius Gonzaga, Confessor <u>3 cl.</u></p> <p>21</p> <p><i>Dedication of Cathedral Church (Birmingham 1 cl.) St. Englemund, Pr. & M.; England/Holland 720 Bl. John Rigby, L. & M.; Southwark 1600</i></p>	<p>St. Paulinus, Bishop, Confessor <u>3 cl.</u></p> <p>22</p> <p><i>St. Alban, Protomartyr of England 286 (In England & Wales, exc. Brentwood 2 cl.) (23-Jun: Brentwood 3 cl.) St. John Fisher, Cardinal, Bishop of Rochester; Tower Hill 1535</i></p>	<p>Vigil of St. John The Baptist <u>2 cl.</u></p> <p>23</p> <p><i>St. Etheldreda, V. & Abs.; 679 (Liverpool, Hexham & Newcastle, Westminster, Birmingham, Northampton 3 cl.) Bl. Thomas Garnet, Pr. & M.; Tyburn 1608</i></p>	<p>NATIVITY OF ST. JOHN THE BAPTIST <u>1 cl.</u></p> <p>24 </p> <p><i>St. Bartholomew, H. & C.; Northumberland 1193</i></p>	<p>St. William, Abbot <u>3 cl.</u></p> <p>25</p> <p><i>St. Luam, Ab.; Scotland 622 (Argyll & The Isles 3 cl.) St. Amphibalus, B. & M.; St. Albans 304 St. Solomon, M., Husband of St. Gwery, Cornwall 434</i></p>
<p>Sixth Sunday after Pentecost <u>2 cl.</u></p> <p>26</p> <p><i>SS. John & Paul, MM.</i></p>	<p>Feria <u>4 cl.</u></p> <p>27</p> <p><i>Our Lady of Perpetual Succour (Patron of Diocese: Leeds 1 cl.; Patron of Diocese & Titul. of Cath. Middlesbrough 1 cl.)</i></p>	<p>Vigil of The Apostles SS. Peter & Paul <u>2 cl.</u></p> <p>28</p> <p><i>Dedication of Cathedral Church (Westminster 1 cl.) Bl. John Southworth, Pr. & M.; Tyburn 1654 St. Austell, C.; Cornwall 6th cent.</i></p>	<p>FEAST OF SS. PETER & PAUL <u>1 cl.</u></p> <p>29 Apostles</p> <p><i>Holy Day of Obligation</i></p> <p><i>St. Hugh (Little), Child, M.; Lincoln 1255</i></p>	<p>Commemoration of St. Paul, Apostle <u>3 cl.</u></p> <p><i>(Comm. of St. Peter, Apostle)</i></p> <p>30</p> <p><i>Bl. Philip Powel, Pr. & M.; Tyburn 1646 Bl. Antony Turner, Pr. & M.; Tyburn 1679</i></p>	<p>St. Paul's Conversion</p> <p>There is speculation over whether Our Lord appeared to St. Paul at his conversion. Acts 22 suggests not.</p> <p><i>"suddenly from heaven there shone round about me a great light; And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me? And I answered: Who art thou, Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest. And they that were with me, saw indeed the light, but they heard not the voice of him that spoke with me."</i></p>	 <p>Caravaggio's <i>The Conversion of St. Paul</i></p>

Year Planner 2016

May 2 May Procession, St. Michael's School
14-16 Chartres Pilgrimage - email district.uk@fsspx.email to join District Chapter
15 PENTECOST SUNDAY
16 All Day Adoration at St. Saviour's House, Bristol.
23-28 Marian Retreat for Men & Women at St. Saviour's House, Bristol.
26 Corpus Christi Procession, St. Michael's School
31-2nd Priests' Meeting at St. Saviour's House, Bristol.

Jun 3 Ordination of Rev. Mr. Paul Franks to the Priesthood, Winona, USA.
3-5 Schola Weekend at St. Michael's School
7 All Day Adoration at St. George's House, Wimbledon.
13-18 Women's Ignatian Retreat at St. Saviour's House, Bristol.
27 5-day Boys' Trip to Ecône for ordinations.
27-1 Brothers' retreat at Bristol.

Jul 11-16 Men's Ignatian Retreat at St. Saviour's House, Bristol.
19-27 Girls Camp at Burghclere.
27-31 Canterbury Pilgrimage.
28 All Day Adoration at St. Andrew's House, Carluke.

Aug 1-6 Oblate Sisters' Retreat.
8-10 Doctrinal Seminar on the Liturgy at St. Saviour's House, Bristol.
11-19 Boys Camp at Colleton Manor, Devon.
22-27 Women's Ignatian Retreat at St. Saviour's House, Bristol.

Sep 3-4 Walsingham Pilgrimage
7 All Day Adoration at St. Saviour's House, Bristol.
15 Feast of the Seven Sorrows - Renewal of promises of SSPX Oblate Sisters.
26 All Day Adoration at St. George's House, Wimbledon.

Oct 7-10 Pilgrimage to Lisieux: email to district.uk@fsspx.email for details.
10-15 Third Order Retreat for Men and Women at St. Saviour's House, Bristol.

Nov 30 All Day Adoration at St. Saviour's House, Bristol.
28-3rd Advent Retreat for Men & Women at St. Saviour's House, Bristol.

Dec 7 All Day Adoration at St. George's House, Wimbledon.

Aug 17 19-20 SSPX Fatima Pilgrimage: email to district.uk@fsspx.email for details.

Mass Times

	MAY							JUNE				
	1st	5th	8th	15th	22nd	26th	29th	3rd	5th	12th	19th	26th
Bingley	-	-	-	1700	-	-	-	-	-	-	1700	-
Brighton	-	-	1230	-	1230	-	-	-	-	1230	-	1230
Bristol	1000	0800 1830	0800	1000	1000	0800 1830	1000	0800	1000	1000	1000	1000
Burghclere	0730 0900	0900 1900	0730 0900	0730 0900	0730 0900	0900 1900	0730 0900	0900 1900	0730 0900	0730 0900	0730 0900	0730 0900
Colleton Manor	-	-	11th 1130	-	-	-	-	-	-	-	21st 1130	-
Edinburgh	1300	1230	1300	1300	1300	1230	1300	1230	1300	1300	1300	1300
Gateshead	1800	1100	1800	1800	1800	1100	1800	1900	1800	1800	1800	1800
Glasgow	0945	1830	0945	0945	0945	1830	0945	1830	0945	0945	0945	0945
Groombridge	1230	-	-	1230	-	-	1230	-	1230	-	1230	-
Herne	0830	-	0830	0830	0830	-	0830	-	0830	0830	0830	0830
Jersey	-	-	-	-	21st	-	-	-	-	-	18th	-
Leicester	1730	-	1730	1730	1730	-	1730	-	1730	1730	1730	1730
Liverpool	-	-	1700	-	1700	-	1700	-	-	1700	-	1700
London (St. Joseph)	1100	1900	1100	1100	1100	1900	1100	1900	1100	1100	1100	1100
London (Wimbledon)	0800	0715	0800	0800	0800	0715	0800	0715	0800	0800	0800	0800
Manchester	1230	1230	1230	1230	1230	1230	1230	-	1230	1230	1230	1230
Middlemarsh	-	-	1530	-	1530	-	-	-	-	1530	-	1530
Oxford	1000	-	1000	1000	1000	-	1000	-	1000	1000	1000	1000
Portsmouth	1630	1900	1630	1630	1630	1900	1630	-	1630	1630	1630	1630
Preston	0930	1900	0930	0930	0930	1900	0930	1900	0930	0930	0930	0930
Rhos-on-Sea	1700	-	-	-	-	-	-	-	1700	-	-	-
Taunton	1530	-	-	1530	-	-	-	-	1530	-	1530	-
Woking	1130	1930	1130	1130	1130	1930	1130	-	1130	1130	1130	1130
Aalborg	-	-	6th 7th	-	-	-	-	-	-	-	17th 18th	-
Oslo	-	-	0900	1830	1830	-	0900	-	-	0900	0900	-
Malmö	-	1830	-	17th	-	-	-	-	-	11th	16th	-
Stockholm	-	-	1730	1000	1000	-	-	-	-	1730	1730	-

Mass Centres



Great Britain

DISTRICT HOUSE

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

Resident:

[Rev. Fr. Robert Brucciani \(District Superior\)](#)
[Rev. Fr. Håkan Lindström \(District Bursar\)](#)
[Rev. Fr. Francis Ockerse \(District Secretary\)](#)

ABERDEEN

Aberdeen Foyer Marywell Centre,
Marywell St, Aberdeen AB11 6JF
Tel: 01857 616206

BINGLEY

The Little House
Market Street, Bingley BD16 2HP
Tel: 01274 567786

BRIGHTON

Chapel of the Holy Family
Hollingdean Street, Brighton BN1 7GL
Tel: 0208 946 7916

BRISTOL

Saint Saviour's House
Saint Agnes Avenue, Knowle, Bristol BS4 2DU
stsaviours.uk@fsspx.email
Tel: 0117 977 5863

Resident:

[Rev. Fr. Philippe Pazat \(Prior\)](#)
[Rev. Fr. Vianney Vandendaele](#)
[Sr. Marie-Charbel JssR](#)
[Sr. Mary Joseph JssR](#)

BURGHCLERE

Saint Michael's School Chapel
Harts Lane, Burghclere, Hants RG20 9JW
Tel: 01635 278 137/173
stmichaels.uk@fsspx.email

Resident:

[Rev. Fr. Patrick Summers \(Headmaster\)](#)
[Rev. Fr. Gary Holden \(Housemaster\)](#)
[Rev. Fr. Lawrence Barrett](#)
[Br. Ignatius](#)
[Br. Columba Maria](#)
[Br. Gerard Mary CsxR](#)

High Grange House
Harts Lane, Burghclere, Hants. RG20 9JW

Resident:

[Sr. Mary Elizabeth \(Superior\)](#)
[Sr. Mary Ancilla](#)
[Sr. Marie Salome](#)
[Sr. Maria Vicenta](#)

CARLUKE

Saint Andrew's House
31 Lanark Road
Carluke, Lanarkshire ML8 4HE
Tel: 01555 771523
standrews.uk@fsspx.email

Resident:

[Rev. Fr. John McLaughlin \(Prior\)](#)
[Rev. Fr. Anthony Wingerden](#)

CHULMLEIGH

Colleton Manor Chapel
Chulmleigh, Devon, EX18 7JS
Tel: 01769 580 240

EDINBURGH

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

GATESHEAD

Church of the Holy Name of Jesus
Gladstone Terrace West, Bensham
Gateshead NE8 4DR
Tel: 0191 4270542

GLASGOW

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

GROOMBRIDGE (Tunbridge Wells)

Church of Saint Pius V,
Station Road, Groombridge TN3 9QX
Tel: 01892 654 372

HERNE

Saints John Fisher & Thomas More Church
Herne Street, Herne CT6 7HR
Tel: 020 89467916

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: 0151 4802433

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 885 990

MIDDLEMARSH / HOLNEST

Saint Lawrence Chapel Tel: 01963 210 580
[Mass celebrated in Holnest in wintertime]

OXFORD

N.O.C.C. 17 Middleway,
Summertown, Oxford OX2 7LH
Tel: 01993 851695

PORTSMOUTH

Our Lady Help of Christians
14 Kingston Road, Portsmouth PO1 5RZ
Tel: 01635 278137

PRESTON

Our Lady of Victories
East Cliff, Winckley Square, Preston PR1 3NA
Tel: 01772 885990
stmarys.uk@fsspx.email

RHOS ON SEA

Saint David's Chapel
Conwy Road, (A547) Mochdre
Rhos-On-Sea LL28 5AA, Tel: 01772 885990

STRONSAY

St Columba's House,
Stronsay, KW17 2AS , Tel: 01857 616206
Resident:
[Rev. Fr. Nicholas Mary CsxR](#)
[Br. Louis-Marie CsxR](#)

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

Jersey

JERSEY

Tel: [44] 1534 742 884

Scandinavia

Rev. Fr. Håkan Lindström,
St. George's House, 125 Arthur Road,
London SW19 7DR
Tel: +44 20 8946 7916
h.lindstrom@fsspx.email
fsspx.uk/en/scandinavia

AALBORG, DENMARK

OSLO, NORWAY

MALMÖ, SWEDEN

STOCKHOLM, SWEDEN

Pious Groups

THIRD ORDER OF ST. PIUS X

Rev Fr. Philippe Pazat
thirdorder.uk@fsspx.email

ARCHCONFRATERNITY OF ST. STEPHEN

Rev Fr. Lawrence Barrett, Mr. Richard Cullen
acss.uk@fsspx.email

EUCCHARISTIC CRUSADE

Rev Fr. Vianney Vandendaele
hostia.uk@fsspx.email

MILITIA IMMACULATAE

Rev Fr. Robert Brucciani, Mr. Howard Toon
militia-immaculatae.org
district.uk@fsspx.email

SCHOLA

Rev. Fr. Håkan Lindström
schola.uk@fsspx.email

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 that which pertains to it.