



S S P X



Ite Missa Est

Restoration



*Introibo ad altare Dei,
Ad Deum qui laetificat juventutem meam.*

*I will go to the altar of God,
To God who giveth joy to my youth (Ps 42:1)*

(Ordinations to the diaconate and priesthood,
St. Thomas Aquinas Seminary, Winona, Minnesota, U.S.A.)



Ite Missa Est

Newsletter of the
Society of St. Pius X
in Great Britain

Publisher

Society of Saint Pius X
District of Great Britain
& Scandinavia

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Restoration

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Joy of a new priest

Rev. Fr. Robert Brucciani, District Superior

Ordinations

On the Feast of the Sacred Heart of Jesus, 3rd June 2016, seven new priests and nine new deacons were ordained at the St. Thomas Aquinas Seminary, Winona, Minnesota, U.S.A. Among the new priests was Rev. Fr. Paul-Isaac Franks of Nottingham whose ordination gives great joy to the entire District of Great Britain & Scandinavia.

Our joy is for the heroic example of a young man giving his life for the love of God which means for the love of the Church.

Our joy is for the thousands of souls who will have a share in the Divine Life through the ministry of this new priest. How many more

Masses will be offered? How many more sacraments will be administered? How many dying souls will have the gates of heaven opened to them by this new priest.

Our joy is for another Christ, another Priest, another King and another Judge in the fight against the Prince of Darkness who casts his ugly shadow across the face of the Church.

Archbishop Marcel Lefebvre, founded the Society of St. Pius X to form priests, because he saw clearly that the victory over Satan and the restoration of the Church could only come about through the restoration of the priesthood. The ordination of these seven young men and the twelve others due to be ordained later in the same month at the Ger-



"That you bless + and sanctify + and consecrate these elect. R. We beg you to hear us." His Lordship, Bishop Alfonso de Galarreta blesses the ordinands during the litany of the saints.

man seminary in Zaitzkofen and the Swiss seminary at Ecône brings that restoration closer.

First Posting

But if we wish to rejoice with Christ, we must suffer with Him first. Regrettably, Rev. Fr. Franks will begin his apostolate not in his

home country where he could have worked wonders for the sung liturgy and for the general sanctity and jocosity of priests and faithful, but at St. Mary's, Kansas, U.S.A.

Consolations for this loss are not wanting however, for the District will welcome home Fr. Matthew Clifton from Calgary, Canada, and will also welcome newly or-



dained Rev. Fr. Reid Hennick of the U.S.A. Fr. Clifton will be based at St. George's House, where his presence will enable us to move away from the unfruitful hit-and-run style of apostolate across the twelve Mass Centres served by this priory. It will also enable me to help the other priories on a regular basis. Fr. Reid will be based at St. Michael's School under the paternal

care of Rev. Fr. Patrick Summers, where, together with the other members of this holy community, he will take his first steps as a priest of the Most High God.

In Jesu et Maria,
Rev. Fr. Robert Brucciani

Other news

Change of Mass times

Following the arrival of two new priests on 15th August, the times for Sunday Mass at several chapels will change (see Mass Times). The changes are arranged to allow priests to spend more time after Mass at the bigger chapels for catechism or other apostolic activities.

Militia Immaculatae (MI)

A first round of enrolments to the MI signed up 115 members at Wimbledon, London and Leicester on Sunday 19th June. These new members have joined at the first level of the MI which commits them to wearing the miraculous medal, reciting a short prayer each day and undertaking an apostolic work

however modest. All the faithful are encouraged to become members so that we may be effective members of the Church Militant in its fight against the devil, sin and error; that we might put the love of neighbour into practice; that we might live a unified Catholic life as instruments in Mary's hands. God will bless this work.

Pray for our vocations

Please keep our seminarians, postulants and novices in your daily prayers of supplication and thanksgiving. Rev. Fr. Paul Franks will celebrate a First Mass at Manchester on 26th June, Burghclere on 2nd July and Leicester on 3rd July. With the help of your prayers we should have one new seminarian and two new postulant nuns in September. These are the heroes and heroines



of our age. Do not hesitate to join the mothers of St. Michael's School in their prayers for vocations; also, the Apostolate of Prayers for Priests (pray4priests@sspx.com) in Australia (see advert on page 37). Deo gratias.

Fr. Ockerse's 30th

Please join us in prayers of thanksgiving for the 30th anniversary of Rev. Fr. Francis Ockerse's ordination to the priesthood on 27th June 1986.

Sr. Marie-Gabriel's 25th

Prayers and jubilation are also in order for the 25th anniversary of Sr. Marie-Gabriel's first profession as Dominican sister of Brignole, France. She teaches at the girls' school of Our Lady of Victories at Le Hérie-la-Viéville, France.

Stole fees

At a recent priests' meeting it was decided that we publish the minimum stole fees expected for different ceremonies. Stole fees are offerings in consideration of expenses incurred by a chapel or priest in the course of ministering to the faithful. Expenses are comprised of fixed costs (mortgage/rent, maintenance, utilities, insurance, priestly living cost) and variable costs (travel mostly). The stole fees

are waived at the discretion of the priest in cases of hardship.

- Mass: £10
- Novena of Masses: £100
- Gregorian of Masses: £400
- Weddings & Funerals: £100
- Baptisms: £40

Grave news

Following a survey of the pipes and cables running through the cemetery at St. Saviour's House, Rev. Fr. Pazat reports that no new bookings for plots are possible. We're fully booked.

Lisieux Pilgrimage

We need five more applicants to go ahead with this pilgrimage on 18th-23rd October. Please apply at the earliest opportunity to the District Superior, at St. George's House, Wimbledon SW19 7DR.

Thank You

Rev. Fr. Paul Franks asked me to publish his thanks for all who helped him, both spiritually and temporally, on his path to the priesthood. A novena of Masses will be offered for their intentions. Thinking about it, we should also thank him for giving his life for the salvation of souls.

COMMUNIQUE FROM THE SUPERIOR GENERAL

At the conclusion of the meeting of the major superiors of the Society of Saint Pius X that was held in Switzerland, from 25th to 28th June, 2016, the Superior General addressed the following communiqué:

The purpose of the Society of Saint Pius X is chiefly the formation of priests, the essential condition for the renewal of the Church and for the restoration of society.

In the great and painful confusion that currently reigns in the Church, the proclamation of Catholic doctrine requires the denunciation of errors that have made their way into it and are unfortunately encouraged by a large number of pastors, including the Pope himself.

The Society of Saint Pius X, in the present state of grave necessity which gives it the right and duty to administer spiritual aid to the souls that turn to it, does not seek primarily a canonical recognition, to which it has a right as a Catholic work. It has only one desire: faithfully to bring the light of the bi-millennial Tradition which shows the only route to follow in this age of darkness in which the cult of man replaces the worship of God, in society as in the Church.

The “restoration of all things in Christ” intended by Saint Pius X, following Saint Paul (cf. Ep.h 1:10), cannot happen without the support



of a Pope who concretely favours the return to Sacred Tradition. While waiting for that blessed day, the Society of Saint Pius X intends to redouble its efforts to establish and to spread, with the means that Divine Providence gives to it, the social reign of Our Lord Jesus Christ.

The Society of Saint Pius X prays and does penance for the Pope, that he might have the strength to proclaim Catholic faith and morals in their entirety. In this way he will hasten the triumph of the Immaculate Heart of Mary that we earnestly desire as we approach the centennial of the apparitions in Fatima.

Bishop Bernard Fellay
Superior General of the Society of Saint Pius X
Ecône, 29th June 2016
The Feast of Saints Peter and Paul



Below: Eight priests and twelve deacons were ordained by His Lordship Bishop Tissier de Mallerais at Ecône 29th June. This is the restoration.





The Restoration

A daydream coming true

Rev. Fr. Robert Brucciani

There are many theories about how our prayers for the “liberty and exaltation of Holy Mother the Church” will be answered. Some predict a cataclysmic war, others predict a violent persecution, others still predict a miraculous intervention. The Church is in crisis, the world is becoming more anti-Christian; the solution has to be dramatic.

Or does it? While reading Hilaire Belloc’s, *Europe and the Faith*, another possibility presented itself. Belloc, that wonderful historical storyteller of profound understanding, explains the circumstances surrounding the collapse of the Roman Empire and the emergence of the nation state:

In a word, the gradual cessation of central Imperial rule in West-

ern Europe, the failure of the power and habit of one united organisation seated in Rome to colour, define and administrate the lives of men, was an internal revolution; it did not come from without. It was a change from within; it was nothing remotely resembling an external, still less a barbaric, conquest from without. All that happened was that Roman civilization having grown very old, failed to maintain that vigorous and universal method of local government subordinated to the capital, which it had for four or five hundred years supported. The machinery of taxation gradually weakened; the whole of central bureaucratic action weakened; the greater men in each locality began to acquire a sort of independence,



and sundry soldiers benefited by the slow (and enormous) change, occupied the local "palaces" as they were called, of Roman administration, secured such revenues as the remains of Roman taxation could give them, and, conversely, had thrust upon them so much of the duty of government as the decline of civilization could still maintain. That is what happened, and that is all that happened. (*Chp 4*)

Now this decline of the old order and the rise of a new order, could well be the pattern of the fall of modernist Rome and the restoration of Catholic Tradition in the Catholic Church. The parallels are striking:

Just as the Roman Empire became weak because it abandoned its founding principles - the rule of law and the love of Rome - the Catholic Church became weak because its members abandoned Our Lord Jesus Christ as the unique Law of salvation with their false notion of religious liberty, and they failed in their love of Holy Mother the Church with their false ecumenism.

Just as the Roman Empire was convulsed by an internal revolution, the Catholic Church was convulsed

by the internal revolution of the Second Vatican Council in the 20th century.

Just as the Roman Empire faltered in its government as a consequence, the Catholic Church has faltered too. It no longer teaches, governs nor sanctifies as it should; religious ignorance, disrespect for God's law, abuse of ecclesiastical law (especially those concerning the liturgy) and desecralisation are becoming its hallmarks. A widespread collapse of its institutions - religious orders, seminaries, parishes and schools - signals an imminent end to the old order.

But just as the collapse of the Roman Empire permitted new men to occupy the "palaces" of power, the same might happen following the collapse of the church of the Second Vatican Council. Indeed, the process is already begun; the field is clearing for those who have kept the faith. We see how traditional communities attract a disproportionate number of vocations. In France, one forecast (<http://rorate-caeli.blogspot.com/2014/11/hope-comes-from-france.html>) predicts that the number of traditional priests will overtake the number of conciliar priests by the year 2030. We have witnessed great edifices



being handed to the *Ecclesia Dei* communities in increasing numbers because there is no-one left to maintain them. We have witnessed institutions such as our own having to rely on supplied jurisdiction to continue the Church's mission. We have also seen jurisdiction for canonical processes and the administration of the sacraments being granted or delegated more freely than ever before. The similarities are striking.

There is, of course, one difference with the fall of the Roman of Empire: the visible Church will never fail. It will always be one, holy, catholic and apostolic; it will always have a hierarchy with the bishop of Rome as its head however much it is afflicted and however unfaithful its incumbents.

Archbishop Lefebvre's vision of the restoration - happening through the restoration of the Catholic priesthood - fits into perfectly into this model and is already coming true. The only thing that will fail in the Church is the revolution ... and when that happens, she shall have the liberty and exaltation that we earnestly pray for. *Deo gratias.*



"Almighty Father, we pray that Thou bestow upon these servants of Thine the dignity of the priesthood. Renew in their hearts the spirit of holiness, so that they may be steadfast in this second degree of the priestly office received from Thee, O God, and by their own lives suggest a rule of life to others."
(Form of the sacrament of Holy Orders)



Religious Banners
required

We really need pilgrims to bring and carry religious banners on our pilgrimages. National flags, while having religious origins, are not effective signs of our faith. Please make a special effort for the Canterbury and Walsingham Pilgrimages.



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2016-17
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The Precious Blood

Justice and Mercy

Rev. Fr. Robert Brucciani

Almighty, everlasting God, who hast ordained thine only-begotten Son to be the Redeemer of the world, and wast pleased to be reconciled unto us in his blood; grant to us, we beseech thee, so to venerate with solemn rite the price of our redemption...
(Collect of the Feast of the Precious Blood of Our Lord Jesus Christ).

God is Justice and Mercy

When we say that God is Justice (demanding reparation for sin or punishing sinners) it might seem to contradict the fact that God is also Mercy (making reparation for our sins and forgiving sinners). There is actually no contradiction in terms

because God's justice is entirely rooted in His mercy. He offers us a superabundance of graces to repent, to become just and save our souls; He rewards those who love Him far beyond their merits; and if we turn to Him, His punishment is never so much as we deserve.

But this entwining of divine justice and mercy in the redemption of man is a doctrine which appears to be increasingly at odds with the new theology of the Second Vatican Council. Today we hear suggestions of a universal salvation (everyone is saved) and a hell (if it exists) with no souls in it. Limbo has been declared a fiction. The problem is that the notion of Redemption is completely misunderstood.



Catholic Redemption

Redemption is the freeing of man from sin and its attendant evils (servitude to the devil and eternal death) by the paying of a debt (a redeeming of a debt). It also signifies the restoration of man's supernatural union with God which is called an atonement (at-one-ment).

As the work of the Redeemer, it is called the Objective Redemption and its realisation in individuals is called the Subjective Redemption. Christ redeemed the whole of mankind objectively but not subjectively. Every individual to be saved must have applied the fruits of the Redemption to his soul. This is called Justification. Justification (being made just or right with God) is brought about by our incorporation into Christ - by becoming living members of His Mystical Body. This happens by the reception of sanctifying grace.

Vatican II Redemption

The modern concept of Redemption is no longer the satisfaction of divine justice as wrought by Christ, but rather the supreme revelation of the eternal Covenant which God has made with humanity, a cove-

nant that has not been destroyed by sin. In short, Jesus came to tell us that we are all saved whatever we do. It is desirable that we become conscious of our elevated humanity, to reach fulfilment in this world, but it is not a necessity for our salvation. There is mercy, but no justice. Of course, this false doctrine is not expressed in such clear terms because, by deliberate intention, the propositions concerning almost all the controversial points in the council documents can be understood in a correct way and a heretical way (e.g. *Gaudium et spes* §18).

But by reducing the Redemption to an act of mercy without justice, the magnitude and completeness of the act of mercy and love is diminished, the reality of sin as an offence against God is evacuated and the example of repentance and penance enacted by Our Lord in His Passion is made meaningless. And, most of all, the Passion of Our Lord as the cause of the objective salvation of every human soul from the dawn of time is denied. In effect, His Precious Blood is poured out upon the ground for nothing. It is for this reason that the Feast of the Precious Blood was suppressed in 1969.



The Precious Blood

The Precious Blood, my dear brethren, is the means God has chosen to pour forth the intermingled stream of justice and mercy upon mankind. The blood of Christ was the price of our redemption. Its shedding was an act of justice to the Father by the Son, the application of its merits was an act of mercy by the Blessed Trinity and the two together are acts of love by the same.

Let us who follow the 1962 liturgical calendar be alone in the Church to celebrate this feast on 1st July so that, on behalf of the entire Church we pray (as the collect continues):

Grant to us we beseech thee, so to venerate with solemn rite the price of our Redemption, and to be on earth so defended by its power from the evils of the present life, that we may rejoice in its perpetual fruit in heaven.



"Hic est enim calix sanguinis mei."
Rev. Fr. Franks, First Mass after
ordination.

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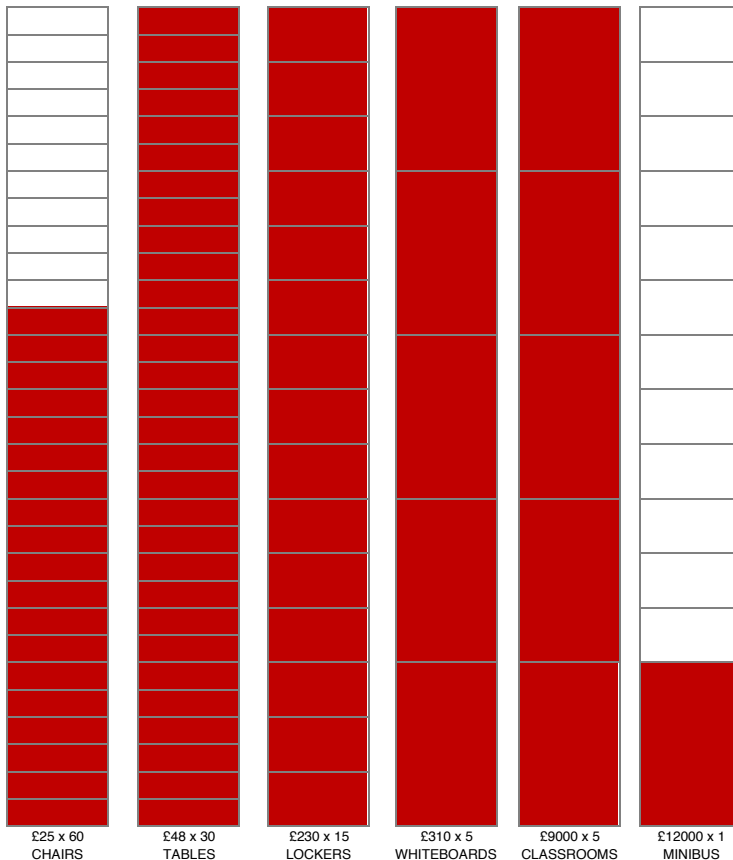
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St. Dominic

Defensor fidei



Br. Columba Maria

Dominic de Guzman was born in the north of Spain. He was an excellent and pious student and early cultivated the austerities that he relentlessly practised and promoted in later years, coupled with a great charity to his neighbour. He was ordained at about the age of twenty-five, and was an Augustinian canon in the cathedral at Osma.

In 1203, king Alfonso of Castile sent his bishop on a diplomatic mission into France to negotiate a suitable match for his son, and Bishop Diego took Dominic with him. It was on this journey, while travelling in the region of Toulouse, that Dominic first encountered the antagonistic influence on his life that was to produce such lasting fruit. For this region, Languedoc, was almost entirely given over to the Albigensian heresy in which

all the material world was believed to be evil and therefore suicide was commendable, while childbirth was the evil embodiment of an otherwise pure spirit.

Their mission ended prematurely with the death of the intended princess and, using the opportunity to visit Rome, the then pope, Innocent III, gave them the mission to preach in those parts of France that had succumbed especially to the heresy. It was in Rome that Dominic befriended Saint Francis of Assisi, who was also to introduce a new bouquet to the Church's vineyard.

Cistercians were already trying to admonish the heretics, but Dominic in turn admonished the Cistercians, calling upon them to throw off their baggage train of foodstuffs and



clothing as it was undermining their credibility with the people, who were impressed by a greater spirit of detachment in the Albigensian *perfecti*. Thus, poverty allied to preaching became the two pillars of his new Order.

It must have been at this time that Dominic, despairing of the reluctance of these people to repent and convert, withdrew into a forest to pray and chastise himself for them, and was visited by Our Lady who told him that the battering ram for this kind of warfare was the Hail Mary and the Rosary.

Dominic went straight to the cathedral and his preaching was accompanied by a thunderstorm and a vision of Our Lady calling down God's vengeance on the people if they did not convert. Toulouse began to turn. Another miracle took place at a public debate with his adversaries, when they challenged him to throw his papers into the fire with the challenge that if they were true they would not burn. Three times they were thrown in and three times they leapt out unsinged!

But these Albigensians were very stubborn. More than once Dominic's life was in danger. Each time, however, he welcomed his assailants, invit-

ing them to do their worst and secure a high place in heaven for him. Unable to upset him they left him alone. The civil unrest that accompanied the heresy became a bloody war, lead, on the Church's side, by Count Simon de Montfort. The count and our saint truly were the secular and clerical arm in the struggle. After de Montfort's great victory at Muret in 1213, where Dominic spent the night in the church, an inquisition was held to expose those heretics who were a danger to the faithful. Dominic was chosen as chief inquisitor and he did not shy from sending men to torture or even to death when he judged it appropriate. He could be lenient too, as on one occasion when he prophesied that a heretic would finally convert, and many years later so it happened.

Dominic saw the necessity of a convent to receive women who had converted and his first one, at Our Lady of La Prouille near Fanjeaux, became the cradle of the new Order. Monks associated with him at this early stage often convened here to parlay, until eventually Pope Honorius III granted him all the permissions he needed to found the new Order of Preachers.

Desiring that his monks embrace a spirit of poverty and mortification, the great monastic lent - from the



There is one convent of traditional Dominican monks, one convent of contemplative nuns and three communities of traditional Dominican teaching nuns: those of Fanjeaux and Brignoles in France, and Wanganui in New Zealand. They run schools in France, U.S.A., Germany, New Zealand, Australia and Argentina.

(For contact details see: laportelatine.org/ordres/ordres.php)

feast of the Holy Cross in September until Easter - was included in the Rule.

Regrettably, many of the converts from heresy relapsed, and Dominic's final sermon at La Prouille was a calling down of divine vengeance upon an obstinate people. Then he began

sending his monks to found monasteries in Italy, France, Germany, Poland and beyond.

His final years were spent travelling from convent to convent exhorting his monks and nuns to live their Rule. He died at the house in Bologna, aged fifty-two, in 1221.



Dignity of the Priest

St. Alphonsus of Liguori

Idea of the Priestly Dignity

In his epistle to the Christians of Smyrna, St. Ignatius, Martyr, says that the priesthood is the most sublime of all created dignities: "The apex of dignities is the priesthood." St. Ephrem calls it an infinite dignity: "The priesthood is an astounding miracle, great, immense, and infinite." St. John Chrysostom says, that though its functions are performed on earth, the priesthood should be numbered among the things of heaven. According to Cassian, the priest of God is exalted above all earthly sovereignties, and above all celestial heights-he is inferior only to God. Innocent III, says that the priest is placed between God and man; inferior to God, but superior to man.

St. Denis calls the priest a di-

vine man. Hence he has called the priesthood a divine dignity. In fine, St. Ephrem says that the gift of the sacerdotal dignity surpasses all understanding. For us it is enough to know, that Jesus Christ has said that we should treat his priests as we would his own person: He that heareth you, heareth me; he that despiseth you, despiseth me. Hence St. John Chrysostom says, that "he who honours a priest, honours Christ, and he who insults a priest, insults Christ." Through respect for the sacerdotal dignity, St. Mary of Oignies used to kiss the ground on which a priest had walked.

Importance of the Priestly Office

The dignity of the priest is estimat-



ed from the exalted nature of his offices. Priests are chosen by God to manage on earth all his concerns and interests. "Divine," says St. Cyril of Alexandria, "are the offices confided to priests." St. Ambrose has called the priestly office a divine profession. A priest is a minister destined by God to be a public ambassador of the whole Church, to honour him, and to obtain his graces for all the faithful. The entire Church cannot give to God as much honour, nor obtain so many graces, as a single priest by celebrating a single Mass; for the greatest honour that the whole Church without priests could give to God would consist in offering to him in sacrifice, the lives of all men. But of what value are the lives of all men compared with the sacrifice of Jesus Christ, which is a sacrifice of infinite value? What are all men before God but a little dust? As a drop of a bucket, ... as a little dust. They are but a mere nothing in his sight: All nations are before him as if they had no being at all. Thus, by the celebration of a single Mass, in which he offers Jesus Christ in sacrifice, a priest gives greater honor to the Lord, than if all men by dying for God offered to him the sacrifice of their lives. By a single Mass, he gives greater honour to God than all the angels and saints, along with the Blessed Virgin Mary,

have given or shall give to him; for their worship cannot be of infinite value, like that which the priest celebrating on the altar offers to God.

Moreover, in the holy Mass, the priest offers to God an adequate thanksgiving for all the graces bestowed even on the Blessed in Paradise; but such a thanksgiving all the saints together are incapable of offering to Him. Hence it is that on this account also the priestly dignity is superior even to all celestial dignities. Besides, the priest, says St. John Chrysostom, is an ambassador of the whole world, to intercede with God and to obtain graces for all creatures. The priest, according to St. Ephrem, "treats familiarly with God." To priests every door is open.

Jesus has died to institute the priesthood. It was not necessary for the Redeemer to die in order to save the world. A drop of his blood, a single tear, or prayer, was sufficient to procure salvation for all; for such a prayer, being of infinite value, should be sufficient to save not one but a thousand worlds. But to institute the priesthood, the death of Jesus Christ has been necessary. Had he not died, where should we find the victim that the priests of the New Law now offer, a victim altogether holy and immaculate, capable of



giving to God an honour worthy of God? As has been already said, all the lives of men and angels are not capable of giving to God an infinite honour like that, which a priest offers to him by a single Mass.

Grandeur of the Priestly Power

The dignity of the priest is also estimated from the power that he has over the real and the mystic body of Jesus Christ.

With regard to the power of priests over the real body of Jesus Christ, it is of faith that when they pronounce the words of consecration the Incarnate Word has obliged himself to obey and to come into their hands under the sacramental species. We are struck with wonder when we hear that God obeyed the voice of Josue - The Lord obeying the voice of man - and made the sun stand when he said move not, O sun, towards Gabaon, ... and the sun stood still. But our wonder should be far greater when we find that in obedience to the words of his priests - HOC EST CORPUS MEUM - God himself descends on the altar, that he comes wherever they call him, and as often as they call him, and places himself in their hands, even

though they should be his enemies. And after having come, he remains, entirely at their disposal; they move him as they please, from one place to another; they may, if they wish, shut him up in the tabernacle, or expose him on the altar, or carry him outside the church; they may, if they choose, eat his flesh, and give him for the food of others. "Oh, how very great is their power," says St. Lawrence Justinian, speaking of priests. "A word falls from their lips and the body of Christ is there substantially formed from the matter of bread, and the Incarnate Word descended from heaven, is found really present on the table of the altar! Never did divine goodness give such power to the angels. The angels abide by the order of God, but the priests take him in their hands, distribute him to the faithful, and partake of him as food for themselves."

With regard to the mystic body of Christ, that is, all the faithful, the priest has the power of the keys, or the power of delivering sinners from hell, of making them worthy of paradise, and of changing them from the slaves of Satan into the children of God. And God himself is obliged to abide by the judgment of his priests, and either not to pardon or to pardon, according as they refuse or give absolution, provided the penitent is



capable of it. "Such is," says St. Maximus of Turin, "this judiciary power ascribed to Peter that its decision carries with it the decision of God." The sentence of the priest precedes, and God subscribes to it, writes St. Peter Damian. Hence St. John Chrysostom thus concludes: "The Sovereign Master of the universe only follows the servant by confirming in heaven all that the latter decides upon earth."

Priests are the dispensers of the divine graces and the companions of God. "Consider the priests," says St. Ignatius, Martyr, "as the dispensers of divine graces and the associates of God." "They are," says St. Prosper, "the glory and the immovable columns of the Church; they are the doors of the eternal city, through them all reach Christ; they are the vigilant guardians to whom the Lord has confided the keys of the kingdom of heaven; they are the stewards of the king's house, to assign to each according to his good pleasure his place in the hierarchy."

Were the Redeemer to descend into a church, and sit in a confessional to administer the sacrament of penance, and a priest to sit in another confessional, Jesus would say over each penitent, "Ego te absolvo," the priest would likewise say over each

of his penitents, "*Ego te absolvo*," and the penitents of each would be equally absolved. How great the honour that a king would confer on a subject, whom he should empower to rescue from prison as many as he pleased! But far greater is the power that the eternal Father has given to Jesus Christ, and that Jesus Christ has given to his priests, to rescue from hell not only the bodies but also the souls of the faithful. "The Son," says St. John Chrysostom, "has put into the hands of the priests, all judgment; for having been as it were transported into heaven, they have received this divine prerogative. If a king gave to a mortal the power to release from prison all prisoners, all would pronounce such a one happy; but priests have received from God a far greater power, since the soul is more noble than the body."



About 3300 faithful attended the four and a half hour ordination ceremony on a hot sunny day at Winona on 3rd June; many come every year as if to a family reunion. As usual, the seminarians have everything working like clockwork. These ordinations are the last to take place at Winona, Minnesota, U.S.A. Next October, the seminary will move to Virginia.





Above: "Hoc est enim Corpus Meum." Rev. Fr. Paul Franks' First Mass at the seminary.

Below: Three priests from the diocese of Nottingham: Fr. Robert Brucciani, Fr. Paul Franks and Fr. John Brucciani.





Chartres Pilgrimage 14th-16th May 2016



From our correspondent: A Pilgrimage with a Difference. Chartres 2016 was unique in more ways than one. For a start, there was an official British and Irish chapter - sadly, this has not always been the case in recent years. And it wasn't just any ordinary chapter as its Anglo-Celtic makeup made for a welcoming, friendly and positive spirit which attracted pilgrims from all over the world with numbers swelling to around 30 - 40. On the afternoon of the second day our chapter was asked (along with the American chapter) to send volunteers to carry the 'life size' cross which is transported every year, at the head of the pilgrimage, all the way from Chartres to Paris. To put this into perspective: it takes three men to carry this cross... and they have to rotate every ten minutes. It certainly brings home to the bearer the reality of the gruelling nature of Christ's journey up the hill of Calvary. Why was this unique? The pilgrimage organisers informed us that this was the first time that 'les anglophones' had been invited to carry the pilgrimage cross. Finally, Chartres 2016 was unique in the number of 'first-timers' that made the decision to head across to France. In fact, the majority of our chapter had never walked the pilgrimage before and with an average age of twenty-something there was bound to be a certain amount of trepidation beforehand. However, under the excellent direction of Fr. Vandendaele and Mr. Rupert Bevan our ragtag band did themselves proud and completed what many recognise as 'the hardest pilgrimage in tradition'. Each participant returned home spiritually revitalised and with a wealth of new acquaintances. Some have resolved to make the trip an annual event and to increase our numbers for next year. May their endeavours inspire future potential pilgrims to take the plunge and sign up for the next pilgrimage. Chartres 2017 anyone? Chris Sudlow.





On 27th June 2016, Rev. Fr. Francis Ockerse celebrated the 30th anniversary of his ordination to the eternal priesthood. He was ordained in Ecône, Switzerland by Archbishop Marcel Lefebvre. Still smiling. Deo gratias.



On Sunday 29th May Rev. Fr. Robert Brucciani gave First Holy Communion to Michael Weir, Eva McPake and Joanna Marshall at St. Andrew's Church, Glasgow.



On Sunday 29th May Rev. Fr. John McLaughlin gave First Holy Communion to Marta Przbyska, Dominic O'Donnell, Sophie Barry, Madeleine Marshall and Emily Kozeja at the Church of Ss. Margaret and Leonard, Edinburgh.



On the first weekend of June, Rev. Fr. Elias Stolz came over from Italy to repeat the successes of the Gregorian Chant Seminars previously held in May 2013 and August 2015. About 20 participants came to this weekend at St. Michael's School aimed at a more thorough understanding and higher-level performance of Gregorian chant, that comprised not only four sung Masses, but also two parish barbecues (Burghclere and Woking) and a social evening.



Unprecedented cerebral activity at St. Michael's School during their inaugural all-comers Chess Tournament on 15th May 2016. Winners were James Fesq, Edmund Fesq and Miss Elizabeth Weiner.



On Whitsun eve, 14th May 2016, Rev. Fr. Lindström and some of the faithful from our chapel in Stockholm gathered outside the now Lutheran, but formerly Catholic Cathedral of Uppsala to repeat last year's pilgrimage. After venerating the relics of St. Erik, king and martyr, and St. Bridget, the pilgrims walked 6 kilometres across windy fields to Old Uppsala, where they prayed the litany to the Swedish Patron Saints in front of the altar piece of the 12th-century church, which depicts many of the Scandinavian Saints, including St. Bridget, St. Erik and St. Olav of Norway.



The formerly Catholic Cathedral of Uppsala.



The Old Church, Old Uppsala, Sweden.



These are the pioneer pilgrims on the first Canterbury Pilgrimage.

On This Day - 1987 Canterbury Pilgrimage





Of your charity please pray for the souls of

Mrs. Margaret Slowey of Portlethen who died on 3rd May

Prof. Robin Whatley of Capel Bangor who died on 4th June

Mr. Finbarr Buckley of Bristol who died on 5th June

Mrs. Catherine Gordon of Jersey who died on 11th June

Mrs. Ida Joan White of Whitchurch, Hampshire who died on 11th June

Mrs. Dilys Anne Morris who died on 4th May 2014 but was never mentioned hitherto

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

July

Father Basil Wrighton, Father Oswald Baker, Edith Knott, Wallace Watts, John Adams, Frank McNally, Stella Booth, Lily Beswick, Marie Patterson, Mary Shakespere, Mary Mooney, Robert Kemp, Elizabeth Landon, Miss J Beauvoisin, George Moorat, Gregory McDonald, Gertrude Dougal, Luis Parfitt-Spencer, Anne Callaghan, Vera Forder, Thomas Rigby, Elizabeth Pfaff, Alfred Bransby, John Hurrell, Derek Colley, Francis Mooney, Patrick O'Connor, Raymond Griffiths, John and Joy Deegan, Dorothy Reid, Ada Mary George, Veronica Anderton-Webster, Niall Maddock, Josephine Ryan, Lillian Bentley, Patience Baldwin Thrower, Rita Callaghan, Mary Fitzgerald-Fox, Paul Vigoureux, Sheila Shepherd, Karol Bettany, Godfrey Gilbert, Ellen Cranstone, Isobel Yates, Anna Trapani, Joseph Kibbey, Roy Warner, Mary Ainsworth, Nora Docherty, Jean Johnstone, Alfonsus Valori, Mary Stukis, Francis Pangrazi, Constance Hardera, Bernard Prescott, Elizabeth Whiteford, Joseph Mate, Margaret Kingon-Rouse, Catherine Ruth Grizell, Belinda O'Connor, Elizabeth Wilkinson, Barbara Dowey, Florence Scaife, Iris Chambers, John Bristow, John Boyle, Valerie Potkins, Aidan Fanning, Maurice Marshall, Brendan Collins, Kenneth Archer, Charles Kennedy, Zadislaw Siemaszko, Rita Cunningham

August

Father Louis Coache, Father Michael Cresswell,

Brother Joseph C.S.S.R., William Roser, Mrs Young-Bateman, Lucy Cheffers, Moira Campbell, Adolphine Rhead, Patricia Grimer, Mrs Maxwell, Irene Marshall, Mary Clarihew, Joseph Bolton, Amy Lynch, Mrs Mather, Joseph McAsey, John Galloway, Angela Cookson, Winifred Kenny, Nora Walsh, Catherine Livesey, Irene Bowman, Nora O'Brien, May Wood, Mary Davis, Winifred Conway, Elise Denning-Smitherman, May Holden, Geoffrey Backus, Francesco Trapani, James Havelock-Walker, Lilian Nicholson, James Glynn, Margaret Saunders, Reginald Hill, Anne Teresa Callaghan, North McIntyre, Sheila Tree, Mary Malloy, John Francis Corcoran, Mary Anne Tibbott, Theresa Couldery, Mary Maguire, Josephine Boyle, Mr H Farnworth, Aileen Grossmith, Cecil Russell, Winifred Walmesley, Vivian Tristram, Kathleen Baker, Edward Marchant, Rita McCarthy, Reginald Chapman, Anthony Codd, Catherine Derham, Mary Ellen Holland, Michael O'Connor, Xavier Craig, Daniel Daly, Douglas Campbell, Richard Holden, Joan Goodbam, George Campbell, Mary Proctor-Blagden, Doris Curwen, Tony Foster, Mary Griffin, Doreen Hurst, Anthony McLane, Kathleen Millington, Jane Philipps, Mary O'Hare, Jean Marie Szimjonka, Audrey Bocar, Arthur Whieldon, Mary PrendergJst, Robert Allen, Anthony Beswick, Mary Tudor, Ralph Cowan, Peter Denning-Smitherman, Kathleen O'Brien, John O'Connor, Albert Edwards, Bryan Phipps, Cynthia Bettany, John McCarthy, Mary Mills.

Requiescant in pace

Walsingham Pilgrimage 2016

3rd-4th September

Saturday: Meet 1pm at Slipper Chapel for procession and Mass in the Abbey ruins.

Sunday: 11am Mass

Girls Camp 2016

19th -27th July

High Grange House, Burghclere

Email to Sr. Mary-Elizabeth

smsjuniors@gmail.com

Canterbury Pilgrimage 2016

29th-31st July

Meet at Rochester Cathedral

1:30pm Friday 29th July

Cost: £20

Details: Events on sspx.uk website

Boys Camp 2016

11th -19th August

Colleton Manor, Devon

Email to Fr. Vandendaele

v.vandendaele@fsspx.email

Lisieux Pilgrimage 2016

18th-21st October 2016

Flight from/to Stanstead Airport

£500 all-in, 5 places left

Details: district.uk@fsspx.email

Retreats 2016

Saint Saviour's House, Bristol

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

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

ADVERTISEMENT

Bespoke Missal Covers

www.leathermissalcovers.co.uk

leathermissalcovers@gmail.com

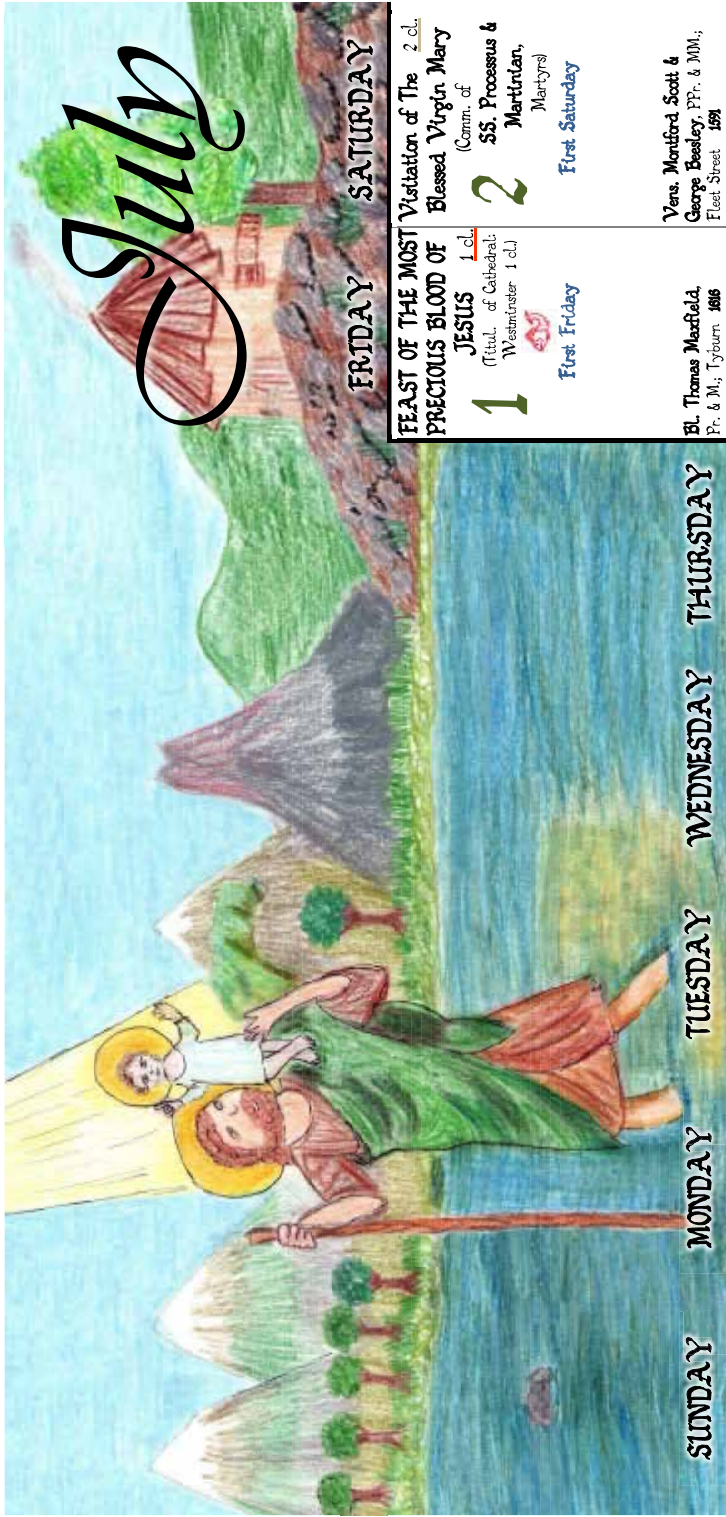
07999-687-258

Apostolate of Prayers for Priests

C/- 11 Nemesia Avenue, CARINGBAH

NSW 2229 AUSTRALIA

pray4priests@sspx.com



July

SUNDAY

Seventh Sunday
after Pentecost

3

St. Ireneus, B. & M.
SS. Jullitus & Aaron, MM.
Caerleon. 204 (Contiff 3 cl.)

MONDAY

4 cl. Feria

4

Bl. John Cornelius, Pr. & Comp.
and **Bl. Hugh Green, Pr.**,
MM.; 1594/1642 (Plymouth 3 cl.)
Bl. Henry Abbot,
William Anselby, Thomas
Wulstan & Edward Fullthorp.
Warcop & Edward Fullthorp.
11. & MM.; York 1597

TUESDAY

4 cl. St. Anthony
Mary Zaccaria, Confessor

5

St. Madwen, V. & Abs.
Burton on Trent 870
Ven. George Nichols
Richard Yaxley, PP.,
Thomas Belsen & Humphrey
Pritchard, 11., MM., Oxford 1499

WEDNESDAY

Feria 4 cl.

6

St. Seaburga, Widows, Ely;
Cambridgeshire 689
St. Thomas More, L. & M.,
beheaded on Tower Hill 1539
Bl. Thomas Alfield, Pr. &
Ven. Thomas Webbley, L.,
MM., Tyburn 1585

THURSDAY

SS. Cyril & Methodius,
Bishops, Confessors 3 cl.

7

St. Palladius, B. & C.
Scotland 440 (Aberdeen 3 cl.)
St. Hedda, B. & C.; Winchester
705 (Birmingham, Comm.)
Translation of St. Thomas of
Canterbury, B. & M. (Clites of
Canterbury and Portsmouth 3 cl.)

FRIDAY

**FEAST OF THE MOST
PRECIOUS BLOOD OF
JESUS** 1 cl.

(Titul. of Cathedral:
Westminster 1 cl.)

1

First Friday

Bl. Thomas Marfield,
Pr. & M.; Tyburn 1616

8

St. Elizabeth,
Queen of Portugal, Widow

SATURDAY

**Visitation of The
Blessed Virgin Mary** 2 cl.

(Comm. of
**SS. Processus &
Mauritian,**
Martyrs)

2

First Saturday

**Ven. Montford, Scott &
George Beesley, PP. & MM.**,
Fleet Street 1591

BVM on Saturday 4 cl.

9

SS. John Fisher, B.
& **Thomas More, L., MM.**; 1565
(In England & Wales 1 cl.)
Our Lady of Aberdeen.
(Patron of Diocese Aberdeen 1 cl.)

Eighth Sunday after Pentecost 10	2 cl. Festa (Comm. of St. Pius I , Pope, Martyr) 11	4 cl. St. John Gualbert , Abbot (Comm. of SS. Nabor & Felix , Martyrs) 12	4 cl. Festa (Comm. of St. Pantaleon , Martyr) 27	3 cl. St. Bonaventure , Bishop, Confessor, Doctor of the Church 14	3 cl. St. Henry II , Emperor, Confessor 15	3 cl. BVM on Saturday 4 cl. (Comm. of Our Lady of Mount Carmel , Patron of Dioceses: Stafford 1 cl.) 16	
The Seven Holy Brothers, MM and SS. Rufina & Secunda, VV; MM.	2 cl. St. Drostian , Ab. & C.; 7 th c. (Aberdeen, Ayrill & The Isles 3 cl.) Bl. Oliver Plunket , B. & M.; 1699 (Clifton 3 cl.) Bl. Adrian Fortescue , M.; 1539 (Birmingham 3 cl.)	Bl. John Jones , Pr. & M; Southwark 1599 Bl. David Ganson , Knight of St. John of Jerusalem, L. & M.; Southward 1544	St. Mildred , V.; Isle of Thanet 725 SS. Bridget & Mairea ; Scotland 5 th cent. Bl. Thomas Turetal , Pr. & M.; Norwich 1616	St. Lawrence of Brindisi , Confessor, Doctor of the Church (Comm. of St. Praxedes , Virgin) 21	St. Swithun , B. & C.; 862 (Plymouth 3 cl., Southwark, Comm.) St. Edith , Queen & Widow; Polsworth, Warwickshire 928 St. David , Ab.; 1000	St. Helier , H. & M.; Jersey 6 th cent. (Plymouth, Comm.) Ven. John Lion , L. & M.; Osham 1598	
Ninth Sunday after Pentecost 17	2 cl. St. Camillus de Lellis , Confessor 18	St. Vincent de Paul , Confessor 19	Festa (Comm. of St. Margaret , Virgin, Martyr) 20	St. Lawrence of Brindisi , Confessor, Doctor of the Church (Comm. of St. Praxedes , Virgin) 21	St. Mary Magdalen , Penitent 22	St. Apollinaris , 3 cl. Bishop, Martyr (Comm. of St. Liborius , Bishop, Confessor) 23	
St. Alexis, C. Apparition of the Sacred Image of Our Lady "In Portico" (Cardiff, Meravia 3 cl.) St. Kerelm , King, Child & M.; Gloucestershire 821 (Birmingham, Clifton: Comm.)	2 cl. St. Anne , Mother of Our Lady (Titul. of Cath.: Leeds 1 cl.) 26	Bl. John Plessington , Pr. & M.; Chester 1679 Ven. Antony Bury , Pr. & M.; Newgate 1587	Ven. John Hambley , Pr. & M; Salisbury 1587	St. Nazarius & Celsus , Martyrs; Victor I , Pope, Martyr, & Innocent I , Pope 3 cl. 28	Bl. Philip Evans & John Lloyd , PP. & MM; Cardiff 1679	St. Vodine , B. & M.; London 488 Ven. Robert Bickerthorpe , L. & M.; York 1586	
Tenth Sunday after Pentecost 24	2 cl. St. James The Greater , Apostle (Comm. of St. Christopher , Martyr) 25	Bl. John Ingram , Pr. & M.; Gateshead 1694 Bl. George Swallowell , L. & M.; Darlington 1694 Ven. Robert Nutter & Edward Thwing , PP. & MM.; Lancaster 1600	St. Joseph of Arimathea , C.; Gloucestershire 82 Ven. Robert Sutton , Pr. & M.; Stafford 1588 Ven. William Davis , Pr. & M.; Beaumaris 1593	St. Sampson , B. & C; Wales/France 604 (Cardiff 3 cl.)	St. Martha , Virgin (Comm. of SS. Felix , Pope, Simplicius , Faustinus & Beatrix , MM) 29	BVM on Saturday 4 cl. (Comm. of SS. Abdon & Sennen , Martyrs) 30	
St. Christina, V. & M. Bl. John Beate , Pr. & M.; Durham 1594 Ven. Nicholas Garlick , Robert Ludlam & Richard Stimpson , PP. & MM.; 1588	St. Christina , V. & M. Bl. John Beate , Pr. & M.; Durham 1594 Ven. Nicholas Garlick , Robert Ludlam & Richard Stimpson , PP. & MM.; 1588					St. Germanus , B. & C.; 449 (Plymouth 3 cl.) BBl. Edward Powell , Richard Feltham & Comp. , PP. & MM. (Cardiff; Meravia 3 cl.) Bl. Everard Hense , M.; Tyburn 1581 (Northampton 3 cl.)	



August

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

Eleventh Sunday after Pentecost

31
July

St. Ignatius of Loyola, C.
St. Germanus, B. & C., 448
(Forsyth, Conn.)
(8-Aug. Cratiff, Nevada, 3 cl.;
11-Aug. Westminster, 3 cl.)

St. Neot, M. & H., 680
Glastonbury/Cornwall

2 cl.

Feria
(Comm. of The Holy
Machabees,
Martyrs)

1

**St. Ethelwold, B. & C.,
Winchester 947**
St. Kenreth, H., Gower
Pentsturla, Wales, 6th cent.

**St. Thomas Welbourne,
L. & M., York 1605**

4 cl.

**St. Alphonsus Liguori,
Bishop, Confessor, 3 cl.,
Doctor of the
Church (Comm. of
St. Stephen I,
Pope, Martyr)**

2

Vigil of St. Lawrence
(Comm. of **St. Romanus,
Martyr**)

3 cl.

Feria

3

**St. Waltheof, Ab. & C.,
Melrose, Scotland 1140**
**Ven. Thomas Balcham,
Pr. & M., Newgate 1539**

**St. Laurence,
Martyr**

2 cl.

**St. Dominic,
Confessor**

4

**Bl. William Herre, Lay
brother, Ven. Edmund
Bridholme, Pr. & Ven.
Clement Philpot, L., MDM,
Tyburn 1540**

Feria
(Comm. of **SS. Tiburtius,
Martyr, and
Susanna,
Virgin, Martyr**)

4 cl.

**Dedication of
the Church of St. Mary
of the Snows**

5

**St. Oswald, King of
Northumbria, M.; Shrovs. 642**
(Nottingham, Conn.)
**St. Thomas of Dover, M.,
Dover 1295**

**St. Clare,
Virgin**

3 cl.

**Transfiguration of
Our Lord Jesus Christ**
(Comm. of **SS.
Sotinus II, Pope,
Felicesianus &
Agapitus, Martyrs**)

6

First Saturday

**St. Henry, B. & C.,
Winchester 1171**

BVM on Saturday 4 cl.
(Comm. of **SS. Hippolytus
& Cassian,
Martyrs**)

13

St. Cajetan, C.
St. Doratus, B. & M.
**St. Claudia, Widow, Mother
of SS. Praxedis & Pudencis,
England/Rome 110**
**Ven. Nicholas Postgate,
Pr. & M., York 1679**

7

Twelfth Sunday after Pentecost

2 cl.

**St. John Mary
Vianney, Confessor**
(Comm. of **SS.
Cyrilacus, Largus
& Smaragdus,
Martyrs**)

8

**St. Oswald, King of
Northumbria, M.; Shrovs. 642**
(Strevensbury, Westminster, 3 cl.)
(9-Aug. Ayrill & The Isles,
Middlelethrop, Hotham & Newcastle,
Lancaster 3 cl.; 11-Aug. Liverpool, 3 cl.)

St. Hugh, B. & C.; Ely 600
**Bl. Richard Bore, Pr. & M.,
Canterbury 157**

**St. John Mary Vianney,
C.; 189 (Lancaster 3 cl.)**
St. Blane, B. & C., 600
(St. Andrew's & Edinburgh,
Ayrill & The Isles, Dundee 3 cl.)

11

**St. Cogarus, Ab. & C.,
Scotland 770**
**St. Jambert, B. & C.,
Canterbury 791**

12

**Bl. William Freeman,
Pr. & M.; Warwick 1585**
**Ven. James Dowdall,
L. & M.; Exeter 1598**

13

<p>Thirteenth Sunday after Pentecost</p> <p>14</p> <p>Vigil of the Assumption of The BVM St. Eusebius, C.</p>	<p>15</p> <p>(Titul. of Cath. St. Andrews & Edinburgh, Patron of Cath. of Good Aid Cathed., Motherwell)</p> <p>Traditional Holy Day of Obligation</p>	<p>16</p> <p>St. Joachim, Father of the Blessed Virgin Mary, Confessor</p>	<p>17</p> <p>St. Hyacinth, Confessor</p>	<p>18</p> <p>Festa (Comm. of St. Agapitus, Martyr)</p>	<p>19</p> <p>St. John Eudes, Confessor</p>	<p>20</p> <p>St. Bernard, Abbot, Doctor of the Church</p>
<p>Fourteenth Sunday after Pentecost</p> <p>21</p> <p>St. Jane Frances Fremont de Chantal, V. Dedication of Cathedral Church (Herban and Newcastle 1 cl)</p>	<p>22</p> <p>St. John Kemble, Pr. & M.; Hereford 1679 St. Richard Krieman, Pr. & M.; York 1582</p>	<p>23</p> <p>St. Philip Benizi, Confessor</p>	<p>24</p> <p>St. Alton, Princess; Northampton 1240 Vens. Nicholas Tichborne & Thomas Hackelott, LL. & MM.; Tybourn 1601</p>	<p>25</p> <p>St. Thomas, B. & C.; Hereford 1287 St. Ebba the Elder, Abs.; Coldingham 685</p>	<p>26</p> <p>Festa (Comm. of St. Zephyrinus, Pope, Martyr)</p>	<p>27</p> <p>Dedication of Cathedral Church (Nottingham 1 cl) St. Decuman, H. & M.; Somerset 708 Bl. David Lewis, Pr. & M.; Usk 1679</p>
<p>Fifteenth Sunday after Pentecost</p> <p>28</p> <p>St. Augustine, B. C. & D. St. Hermes, M. Bl. Edmund Arrowsmith, Pr. & M.; Lancaster 1628 Bl. William Dean, Pr. & Ven. Henry Wobley, L. & M.; MM., Mills End Green 1688</p>	<p>29</p> <p>The Beheading of St. John the Baptist (Comm. of St. Sabina, Martyr)</p>	<p>30</p> <p>St. Rose of Lima, Virgin (Comm. of SS. Feliz & Adaeuctus, Martyrs)</p>	<p>31</p> <p>St. Aidan, B. & C.; 650 (Liverpool, Herham & Newcastle, Painswick, St. Mary's, Lancaster, Argill & The Isles 3 cl)</p>	<p>The Transfiguration of Our Lord (6 August)</p> <p>Whilst apparitions of Our Lord are most notable since His glorious ascension, He graced Sts. Peter, James and John with an apparition of His glorified state, possibly on Mount Tabor.</p>	<p>Bl. John Wall, Pr. & M.; Worcester d. 22-Aug 1679 (Birmingham 3 cl) Bl. Thomas Percy, M.; d. 22-Aug 1572 (Middlebrough, Herham & Newcastle, Leeds 3 cl)</p>	 <p>The Transfiguration of Our Lord</p>

Year Planner 2016

Jul 11-16 Men's Ignatian Retreat at St. Saviour's House, Bristol.

19-27 Girls Camp at Burghclere.

28 All Day Adoration at St. Andrew's House, Carluke.

29-31 Canterbury Pilgrimage.

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.

13 St. Michael School, Michaelmas Term begins.

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

	JULY					AUGUST				
	3rd	10th	17th	24th	31st	7th	14th	15th	21st	28th
Bingley	-	-	1700	-	-	-	-	-	1700	-
Brighton	-	1230	-	1230	-	-	1230	-	-	1300
Bristol	1000	1000	1000	1000	1000	1000	1000	0800 1830	1000	1000
Burghclere	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0900 1900	0730 0900	0730 0900
Colleton Manor	-	-	-	26th 1130	-	-	1100	1100	-	-
Edinburgh	1300	1300	1300	1300	1300	1300	1300	1230	1300	1300
Gateshead	1800	1800	1800	1800	1800	1800	1800	1900	1800	1800
Glasgow	0945	0945	0945	0945	0945	0945	0945	1830	0945	0945
Groombridge	1230	-	1230	-	1230	1230	-	-	1300	-
Herne	0830	0830	0830	0830	-	0830	0830	0800	0830	0830
Jersey	-	-	-	-	30th 1030	-	-	-	-	27th 1030
Leicester	1100	1730	1730	1730	1730	1730	1730	1100	1730	1730
Liverpool	-	1700	-	1700	-	-	1700	-	-	1700
London (St. Joseph)	1100	1100	1100	1100	1100	1100	1100	1900	1100	1100
London (Wimbledon)	0800	0800	0800	0800	0800	0800	0800	0715	0800	0800
Manchester	1230	1230	1230	1230	1230	1230	1230	1230	1230	1230
Middlemarsh	-	1530	-	1530	-	-	1530	-	-	1100
Oxford	1000	1000	1000	1000	1000	1000	1000	-	1000	1000
Portsmouth	1630	1630	1630	1630	1630	1630	1630	1900	1600	1600
Preston	0930	0930	0930	0930	0930	0930	0930	1900	0930	0930
Rhos-on-Sea	1700	-	-	-	-	1700	-	-	-	-
Taunton	1530	-	1530	-	-	1530	-	-	1530	1530
Woking	1130	1130	1130	1130	1130	1130	1130	1930	1130	1130
Aalborg	-	-	15th 16th	-	-	5th 6th	-	-	-	-
Oslo	-	0900	0900	-	0900	0900	-	-	0900	-
Malmö	-	9th	14th	-	-	4th	-	-	20th	-
Stockholm	-	1730	1730	-	-	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
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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
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SCHOLA

Rev. Fr. Håkan Lindström
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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.