




S S P X



Ite Missa Est

Signs of faith



*We will go three days' journey into the wilderness:
and we will sacrifice to the Lord our God, as he
hath commanded us. And Pharaoh said: I will let
you go to sacrifice to the Lord your God in the wil-
derness: but go no farther: pray for me. (Ex 8:27-8)*

(Canterbury Pilgrimage 2016)



Ite Missa Est

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

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& Scandinavia

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Signs of faith

Rev. Fr. Robert Brucciani, District Superior

My dear brethren,

A sign is something which leads to the knowledge of something else. Our religion, the Roman Catholic Religion, is full of signs because most of the realities of our religion are inaccessible to our senses. We cannot see, hear or touch the spiritual order: our own soul, virtue, grace, angels and the Holy Trinity; they are beyond the ability of our senses to sense or even to imagine.

Even those things which can be sensed - they are most often absent to the senses here and now: the incarnate Word, Our Lady and the saints for example.

Signs in the liturgy

The signs of our religion serve not only to make the observer aware of realities which are inaccessible to the senses, they also serve to bring man to God. The most important signs are the seven sacraments given to us by Our Lord Jesus Christ while He was with us on earth. These signs, when they are con-fected and worthily received, bring the gift of sanctifying grace to our souls. We call them efficacious signs.

Other signs bring grace in the measure of the correct disposition of those who receive them (e.g. a blessing). These are called sacramentals. The official ceremonies of Catholic worship - the Liturgy (of



which the rites of the seven sacraments and sacramentals are a part) - are full of signs.

Every ceremony within a ceremony with its movements and instruments are signs. Some are conceived as signs from the outset (e.g. a genuflection), others have had signification added (e.g. the washing of hands).

Liturgical signs are not the exclusive preserve of the ministers either; comportment within ceremonies (kneeling, sitting, standing), participating in the chant, in processions are all signs of faith of the faithful.

Signs in the world

The signs of our Catholic faith are not confined to prescribed movements and inanimate objects, for all Catholics should be living signs of the faith that they profess. We should be noticeably different from those who have no faith. This is easy in church or in our homes; where it is difficult and where it will have the greatest power of drawing souls to God is in the world. It is not easy to make a sign of the cross before you eat in a restaurant, it is not easy to use a

rosary on the train, to refuse an invitation because you have to go to Mass, to avoid meat on Friday among secular friends, to invite a visitor to join the family rosary etc. because we all have a fear of being rejected on account of being different.

Ironically, however, the more you stand out in this way, the less people are shocked. From personal experience, when saying the divine office on the tube, I find that if I make the sign of the Cross in a furtive, embarrassed way, looking around to see if anyone is watching, my observers are embarrassed too when they catch my eye. Whereas a discrete, but confident display of faith is something that fascinates and edifies.

One could even go so far as to flaunt one's Catholicism like Evelyn Waugh. A story is told that on one ember day, he placed a pair of scales on his table at the Ritz in London so that he could carefully weigh the food lest he contravene the rules of fasting. He clearly wanted to make others laugh, but he was nevertheless making a memorable sign of his faith.

The field of action for us to profess our faith extends beyond acts of



religion. Our faith, when animated by the supernatural virtue of charity, makes us living members of the Mystical Body of Christ, adopted children of God and children of the Blessed Virgin Mary. It gives us a whole new being and a whole new operation. Everything we do - everything - can become a sign of faith: our modesty, circumspection, consideration, generosity - all show something of the inner man who is united to the Godhead.

In a world where the vast majority of souls are probably not united to the Godhead in grace, it is all the more pressing that we become living signs of faith. We could, after-all, be the only sign that any one soul is likely to see in a day, or a week, or a month. Profess your faith, my dear brethren, so that souls may not only be led to know our good God, but may be induced adore and love Him too.

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 for catechism or other apostolic activities. We want to end the hit-and-run apostolate which does not allow for an adequate Catholic formation. Catechism (both for adults and children) should be compulsory!

Militia Immaculatae (MI)

Membership of the MI in the district now stands at 225 and there many more chapels to have enrolment ceremonies. For those who wish to enrol, please read the MI booklet that can be found at Mass Centres and on the website (<http://fsspx.uk/en/militia-immaculatae-gb>)

Ideas for an MI apostolate:

- distributing, completing and then collecting the tally sheets for the 1 year SSPX Rosary Crusade that began on 15th



- August;
- attending the Walsingham Pilgrimage;
- distributing miraculous medals to hopeless cases.
- becoming a catechist for the children in your chapel.

Holywell Pilgrimage

Pilgrims should meet at 12noon for Mass in St. David's Chapel, Mochdre; 3pm finish with prayers and devotions at St. Winefride's, Holywell

Financial Matters

- In 2015 the income per faithful in the district was £626, the expenditure per faithful was £871.
- School fees: Outstanding unpaid school fees at St. Michael's School at the end of June 2016 stood at £173,350.
- The SSPX subsidy to the school amounted to £1,126 per child in 2015.
- The dew from heaven falls kindly from above, but we have an eye-watering list of roof repairs in our district: Burghclere £55,000, Edinburgh £25,000, Glasgow £5,000, Liverpool £8,000, Gatehead £?, Woking £?

We appeal to your generosity and

also encourage you bring an umbrella to Mass. A comprehensive programme of cost reduction has begun, but Providence will not smile upon us unless we (clergy, staff and faithful) practise the virtue of poverty.

On a happier note, the campaign for the St. Michael's School Girls' School raised £52,940. This will pay for 5 classrooms and all the equipment within. May God bless all who made donations. Deo gratias.

Pray for our vocations

Please keep our seminarians, novices and postulants in your daily prayers of supplication and thanksgiving. We presently have 3 seminarians, 1 novice Oblate Sister, and 2 postulants (with the Dominican Teaching Sisters of Brigolles and Fanjeaux).

We rejoice to hear of the 1st Profession of Br. Bernadine-Mary OFM Cap (formerly Mr. Geoffrey Godber) on 22nd August. Deo gratias.

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@sspox.com) in Australia (see advert on page 37).



Old vs New Mass

It's in the signs

Rev. Fr. Robert Brucciani

What is the Mass?

The Mass is the greatest of all the treasures of the Church, the most precious jewel in the crown of the Bride of Christ.

The Mass is the perfect prayer, an infinite prayer. It has to be an infinite prayer, because it is offered to God to repair the infinite offence to God of Original Sin and the infinite offence of our actual sins. It is the only prayer that is enough to unite men once more with God.

We were made for God, to be filled with God, to share in His Divine Life, but sin ruined all that. The Mass is the remedy, the infinite act of justice-entwined-with-mercy, the infinite act of love of God for His creatures by which He draws all

things to Himself; it is the infinite prayer.

The Mass is a sacrifice which is, by definition, a prayer offered to God alone. Now, a sacrifice is more perfect when the gift offered is more perfect; in the Mass the gift is Jesus Christ, a man who is also God; there cannot be a more perfect gift. A sacrifice is also more perfect when the priest offering the gift is more perfect; in the Mass the priest is also Jesus Christ who merely uses the minister (the ordained priest) as an instrument.

The Mass is the perfect prayer because it is God offering God to God.

As it is the infinitely perfect prayer, it cannot multiple or repeated. This perfect prayer, the Mass, is



in fact the same sacrifice as the sacrifice of Jesus Christ on Calvary. Every time the Mass is offered, the sacrifice of Jesus Christ on Calvary is brought before us – not in its bloody, painful horror, but in a sacramental way, which means that the reality is there, but hidden behind signs. The appearance of bread and wine are signs of the Body and Blood of Jesus which are really present once the priest utters the words of consecration. The separate consecration of the bread and the wine at the Mass is the sign of the separation of the Body and Blood of Jesus in His sacrifice on the Cross which is essence of the sacrifice.

This infinite, perfect prayer – the Divine sacrifice – is made present to us at each Mass, not only so as to remember the Sacrifice of Calvary, but so that we may join ourselves to it by offering with Jesus the sacrifice of our own minds and hearts, our own body and soul, our own adoration, thanksgiving, petitions and reparation. God's prayer and our prayer both ascend to God together and, in return, He showers His grace upon us so that we share more perfectly in His life. In effect, the Mass is the perfect prayer that draws man back to God. And it is not just a spiritual union with God;

when we receive His living Body, Blood, Soul and Divinity in Holy Communion, it is a physical union too. It is nothing less than the beginning of heaven here on earth.

Now, both the old Mass and the new Mass, when celebrated properly with the right intention and by an ordained priest, are both the same Sacrifice of Calvary made present in a sacramental manner; they are both perfect in this regard. Where they differ is in the non-essential signs each employs to point us to an understanding and reverence of the reality.

The old Mass

The fixed, non-essential signs prescribed in the old Mass emphasise the true nature and sacredness of the *re*-presentation of the Sacrifice of Calvary. Their reverence and beauty encourage us to adore God made present before us in His infinite act of love for us. These signs of the old Mass call us to join ourselves to the Sacrifice, to return love for love. They dispose us to be wrapped up in God. These fixed signs are embellished by the solemn ceremonies, the vestments, the sublime melody of Gregorian chant, the angelic harmony of polyphony



and the extraordinary edifices which were built for the old Mass - cathedrals, basilicas, churches and chapels. Such signs of the old Mass accumulated over the centuries; they unite us to the apostles and saints who were moved by the same signs to adore God and sacrifice themselves.

There is the use of Latin too; it unites us in a sacred language - the same wherever you are in the world, the same wherever you are in time.

The new Mass

The new Mass is not like that. The non-essential signs of the new Mass are largely an invention which followed the Second Vatican Council (1962-5) - even Pope Benedict XVI says this. The new rite of Mass was an invention to make the Catholic Mass appear almost identical with the Protestant Mass so that the two religions could be merged into one.

The non-essential signs of the new Mass hide the reality of the Sacrifice of Calvary for our sins. They hide the reality of transubstantiation which is the change of the bread and wine into the Body and Blood of Jesus Christ. A sense of

the sacred and mystery is missing in its signs.

The signs of the new Mass present the Mass as a celebratory meal by the people who are told that they are already saved. The priest, instrument of Christ sacrificing Himself, is portrayed as the president of an assembly - an animator of the community. The embellishing signs, such as the vestments and the music, present infinite reality with inadequate signs of infantile banality. The churches built for this Mass can rarely be described as anything else but ugly.

The multiplicity of languages in which the new Mass is celebrated cuts us off both from Catholics around the world and from the saints through the centuries.

Old versus new Mass

The signs of the new Mass weaken the faith of the priest and faithful, and they encourage a sacrilegious disrespect of the Real Presence. The new rite of Mass is unworthy. In the old Mass, the only thing that is unworthy is the minister! But God knows this, and so does the Church; that is why he is hidden away under beautiful vestments,



God offering God to God. The signs of the old Mass are unequivocal: all turn towards the Crucifix to join themselves to the Divine Sacrifice to realise the prophesy of Jesus: *And I, if I be lifted up from the earth, will draw all things to myself.* (Jn 12:32)

made to face Him rather than the people, and made to say the most important prayers in silence.

There was a great priest called Fr. Frederick Faber of the London

Oratory. He described the old Mass as “The most beautiful thing this side of heaven.” If he had lived to see the new Mass, he would have been heartbroken. All the signs are wrong.



Dress

A sign of faith

Rev. Fr. Robert Brucciani

Polarisation of fashion

When walking down the high street of any town in this country, one cannot fail to notice a polarisation in the styles of dress. Fashions are accelerating either towards sophisticated nakedness or towards a fearful observance of radical Islam.

Western fashions are ultimately driven by a will to destroy the virtues. This is part of a wide-ranging, masonic, cultural revolution that has been raging since the 1960s. Muslim fashion is a reaction to western fashion, but also appears to be driven by a will for religious and political confrontation.

Catholic fashion

So what about the Catholics? Where do we stand in this polarising spectrum of fashion? To answer this question, one thing needs to be made clear. Where we *should* stand is determined by principals of the natural law which are then applied and taught to us by the Church.

The Church teaches that modesty is a virtue. It is a habit that must be acquired if we are to be pleasing to God. Modesty in men and women may be defined as the decorous inhibition of any act that would induce in oneself or others an incitement to lust. Modesty should be not only in our dress, but in words and actions too.

IMMODEST/INAPPROPRIATE APPAREL



~~leggings,
big earrings~~



~~masculine
shirts/pants~~



~~plunging
necklines,
backless~~



~~off-shoulder,
sleeves~~



~~sleeveless,
above the
knee~~



~~ribes,
spaghetti
straps,
collarless~~



~~tight
clothes~~

~~hats and
caps~~



~~disturbing prints
and designs~~



~~shorts~~



~~sports wear~~



~~jogging suit~~



~~casual
shirts and
pants~~



~~short pants or
pantaloons~~



~~shorts~~

These styles of dress are not signs of faith at church.
(Notice on the doorpost of Our Lady of Victories, Manila)



What we wear should therefore determined by the virtue of modesty; but not only modesty; also by charity, prudence, piety and obedience. What we wear should be considerate of others, practical (wearing a suit while digging the garden is not practical), according to custom, one's state in life and with respect for place and following the rules (school uniform at school).

Church fashion

On Sunday especially, it is modest, considerate, practical, customary and the rule of the Church that we take pains to be especially decorous in our dress when we go to church. We should all be wearing our "Sunday-best".

When we adore God in church we should show by the outward sign of our dress our inward disposition of respect. Our dress is a sign of our faith. Just as a priest who is sloppy in the way he celebrates Mass is distressing to the faithful, the faithful who are inappropriately dressed in church are distressing to the priest. Jeans and t-shirts at Sunday Mass, for example, are not signs of faith; they are inappropriate.

Everywhere fashion

Faith is not just for Sundays. All Catholics should show their faith by the practice of the virtues of modesty, charity, prudence, piety and obedience in the way they dress wherever they are. Modesty, however, is especially important, because that is where Satan's war for our souls rages most fiercely.

If you have ever been swimming in the sea, you may have been alarmed to discover, that after only a few minutes of inattention, the current has taken you thirty yards down the beach. It is the same for those living in the world: without noticing, they are all too easily swept along by the current of fashion - not towards wearing a fearsome niqab or burqa, but towards immodesty.

If Catholics are to be anywhere on the spectrum of fashion, we should be where we are most prominent as a sign of the one, true Faith.



Society of Saint Pius X

Lady Days

Rev. Fr. Alphonsus Maria C SSR



Who are they for?

Young men & women, young fathers & mothers and all those who wish to listen to what the Blessed Virgin Mary has to tell us.

Dates 2016

Sunday 16 th Oct	LONDON Church of Saints Joseph and Padarn Salterton Road, N7 6BB
Wednesday 19 th Oct	BURGHCLERE - School Saint Michael's School Chapel Harts Lane, Burghclere, Hants RG20 9JW
Sunday 23 rd Oct	BURGHCLERE - Parish Saint Michael's School Chapel Harts Lane, Burghclere, Hants RG20 9JW
Saturday 29 th Oct	GLASGOW Saint Andrew's Church, 202 Renfrew Street, Glasgow G3 6TX
Sunday 30 th Oct	EDINBURGH Saint Margaret & Leonard 110 Saint Leonard's Street, Edinburgh, EH8 9RD

Programme

09:30 am	Mass (except London : Mass at 11am)
11:30 am	Conference (except London : Conference at 10:00am)
12:30 pm	Lunch (bring your own)
02:00 pm	Conference
03:00 pm	Rosary & Benediction

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St. Edward the Confessor

Br. Columba Maria

*"With this strange virtue [the
healing touch]
He hath a heavenly gift of
prophecy,
And sundry blessings hang
about his throne
That speak him full of grace."*

So Shakespeare describes, by the lips of Malcolm Canmore of Scotland in *Macbeth*, Saint Edward, king of England from 1042 to 1066 (January 5th was his 950th anniversary), whose feast day is October 13th.

That he reigned at all was a near miracle. Ethelred the Unready proclaimed him king from his death bed, even though Edward was still in his mother Emma's womb at the time. Ethelred, it seems, was never quite ready to tackle Cnut of Denmark's invasion, and although

Ethelred's son Edmund Ironside (by a previous marriage) did succeed him, he too died that same year, 1016, and Cnut was crowned, to reign until 1035. Several hereditary princes were still potential rivals to Cnut, and to appease some he negotiated his marriage to Queen Emma, whose Norman brother, Duke Richard, stipulated that her sons by Ethelred: Alfred and Edward, would be outranked by any future sons of Cnut. Edmund Ironside too had a son Edward but he was exiled to Hungary for his own safety.

Still, our Edward should have been superseded by his older brother Alfred, but this poor man came over from his Norman shelter to claim the crown in 1036 and died a horrible death. It was not until after Emma



St. Edward the Confessor represented in the Bayeux Tapestry which was made to commemorate the victory of William the Conqueror over St. Edward the Confessor's immediate successor, Harold Godwin in 1066.



The left panel of the famous Wilton Diptych painted in 1395 shows St. Edmund the Martyr (left), St. Edward the Confessor (centre), St. John the Baptist (right) and King Richard II who commissioned the painting (kneeling).



The right panel of the diptych shows the Blessed Virgin Mary holding the Child Jesus, surrounded by angels. The diptych can be viewed in the Sainsbury Wing of the National Gallery on Trafalgar Square, London. Well worth a visit.



and Cnut's son Hardecnut died in 1042 that Edward finally was crowned at Winchester.

The first thing Edward desired to fulfil was a vow he had made to God that, were he crowned, he would make a pilgrimage to the Holy Land. But both nobles and people raised such a clamour that Edward invited Pope Leo IX to adjudicate. Leo gladly commuted his vow to raising a church in honour of St. Peter. St. Peter himself visited a hermit and told him to guide the king to restore what is now Westminster Abbey. This in fact became the king's abiding passion and it was as he was dying that the abbey was finally consecrated, Christmas 1065.

And so from 1042 began a period of peace that England had not known hitherto. While at Mass in St. Peter's one morning, Edward was gifted with a vision of the Danish king, Magnus, attempting another invasion like Cnut's, suddenly falling from the prow of his ship and drowning. Edward's unusual response (seldom if ever repeated by subsequent rulers!) was to remit the danegeld, the tax imposed by Cnut to maintain the fleet.

Beyond giving alms, he was the first of our kings to have the healing

touch and there are many proven examples of it, like the one of the multiply crippled Irishman who was granted a vision of St. Peter, who told him that were the king to carry him on his shoulders through the church to the altar he would be completely cured. No sooner had this word reached the king's ear than he, despite being scoffed at, went down on all fours and carried the man from the door through the nave, not even stopping along the way when the man was healed.

While England did not suffer an attack during these years, it did undergo a civil war. Godwin (Earl of Wessex, Sussex and Kent) rose with his two sons and boldly attempted a revolution. It was only after a lengthy resistance that the king was able to restore order. This Godwin was yet received back into favour. From this unlikely source came Editha, Edward's bride. To Godwin too is ascribed the murder of Alfred mentioned above. All of which displays Edward's control of his passions, selecting the rose while treading in thorns. Edward and Editha consumed a celibate marriage.

King Edward is often criticised for appointing too many Normans to government of both Church and state and thus paving the way for



the Norman Conquest. One of his appointees was Wulfstan to the see of Worcester. After 1066, both Lanfranc, Archbishop of Canterbury, and king William, thought it better to replace him and at a synod in Westminster ordered his deposition. Wulfstan calmly thrust his crozier into Edward's stone tomb, saying "they convict you, my lord king, of error in appointing me, me in consenting. Take it and grant it to whomsoever you will." To the amazement of all, no one could remove the crozier from the slab. Seeing the hand of God at work, both archbishop and king invited Wulfstan to retake his pastoral staff and continue his bishopric.

Saint Edward is often portrayed with a ring, commemorating the time he donated his ring to the Apostle John, disguised as a beggar, who returned it later with the prophecy that the king would join him soon in heaven.

On his death bed Edward had another vision: the time had come for God to chastise England: her priests were faithless; her nobles thieving; her subjects undisciplined. God would send fire and sword for a year and a day. 1066 was a bloody year. Would there be no respite, asked the king? The answer was: "A certain

green tree was cut from its stump and removed three furlongs from its own roots; when it returns to its stump, and it blossoms once more and produces fruit, there will be some hope of comfort." Interpreted by St. Aelred of Rievaulx (the source of much of this article) the three furlongs are Harold Godwinson, William the Conqueror, and William Rufus, the three kings after Edward, none of whom had either a legal right to rule, nor a blood relation to Alfred the Great, the first of the English race to be anointed king. But when Henry I married Matilda, Malcolm and Saint Margaret of Scotland's daughter (and Edward's great-niece), the Anglo and Norman races were harmonised and a certain limited peace blossomed.

Saint Edward's incorrupt remains are at Westminster Abbey. If you request to pray before his tomb, the ushers will be only too happy to lead you to his shrine which is at the heart of the Abbey church. You will be able to pray there in peace. St. Edward the Confessor, ora pro nobis.



Dignity of the Priest

Part II

St. Alphonsus of Liguori

The Dignity of the Priest Surpasses all other Created Dignities

Thus the sacerdotal dignity is the most noble of all the dignities in this world. "Nothing," says St. Ambrose, "is more excellent in this world." It transcends," says St. Bernard, "all the dignities of kings, of emperors, and of angels." According to St. Ambrose, the dignity of the priest as far exceeds that of kings, as the value of gold surpasses that of lead. The reason is, because the power of kings extends only to temporal goods and to the bodies of men, but the power of the priest extends to spiritual goods and to the human soul. Hence, says St. Clement, "as much as the soul is more noble than the body, so much is the priesthood more

excellent than royalty." "Princes," says St. John Chrysostom, "have the power of binding, but they bind only the bodies, while the priest binds the souls."

The kings of the earth glory in honouring priests: "It is a mark of a good prince," says Pope St. Marcellinus, "to honour the priests of God." "They willingly," says Peter de Blois, "bend their knee before the priest of God; they kiss his hands, and with bowed down head receive his benediction." "The sacerdotal dignity," says St. Chrysostom, "effaces the royal dignity; hence the king inclines his head under the hand of the priest to receive his blessing." Baronius relates that when the Empress Eusebia sent for Leontius, Bishop of Tripoli, he said that if she wished to see him, she



should consent to two conditions: first, that on his arrival she should instantly descend from the throne, and bowing down her head, should ask his benediction; secondly, that he should be seated on the throne, and that she should not sit upon it without his permission: he added, that unless she submitted to these conditions he should never go to the palace. Being invited to the table of the Emperor Maximus, St. Martin, in taking a draught, first paid a mark of respect to his chaplain, and then to the emperor. In the Council of Nice, the Emperor Constantine wished to sit in the last place, after all the priests, and on a seat lower than that which they occupied; he would not even sit down without their permission. The holy king St. Boleslans had so great a veneration for priests, that he would not dare to sit in their presence.

The sacerdotal dignity also surpasses the dignity of the angels, who likewise show their veneration for the priesthood, says St. Gregory Nazianzen. All the angels in heaven cannot absolve from a single sin. The angels guardian procure for the souls committed to their care grace to have recourse to a priest that he may absolve them: "Although," says St. Peter Damian, "angels may

be present, they yet wait for the priest to exercise his power, but no one of them has the power of the keys-of binding and of loosening." When St. Michael comes to a dying Christian who invokes his aid, the holy archangel can chase away the devils, but he cannot free his client from their chains till a priest comes to absolve him. After having given the order of priesthood to a holy ecclesiastic, St. Francis de Sales perceived, that in going out he stopped at the door as if to give precedence to another. Being asked by the saint why he stopped, he answered that God favoured him with the visible presence of his angel guardian, who before he had preceded him, but afterwards walked on his left and refused to go before him. It was in a holy contest with the angel that he stopped at the door. St. Francis of Assisi used to say, "If I saw an angel and a priest, I would bend my knee first to the priest and then to the angel."

Besides, the power of the priest surpasses that of the Blessed Virgin Mary; for, although this divine Mother can pray for us, and by her prayers obtain whatever she wishes, yet she cannot absolve a Christian from even the smallest sin. "The Blessed Virgin was eminently more perfect than the apostles,"



says Innocent III; "it was, however, not to her, but only to the apostles, that the Lord entrusted the keys of the kingdom of heaven." St. Bernardine of Sienna has written: "Holy Virgin, excuse me, for I speak not against thee: the Lord has raised the priesthood above thee." The saint assigns the reason of the superiority of the priesthood over Mary; she conceived Jesus Christ only once; but by consecrating the Eucharist, the priest, as it were, conceives him as often as he wishes, so that if the person of the Redeemer had not as yet been in the world, the priest, by pronouncing the words of consecration, would produce this great person of a Man-God. "O wonderful dignity of the priests," cries out St. Augustine; "in their hands, as in the womb of the Blessed Virgin, the Son of God becomes incarnate."

Hence priests are called the parents of Jesus Christ: such is the title that St. Bernard gives them, for they are the active cause by which he is made to exist really in the consecrated Host.

Thus the priest may, in a certain manner, be called the creator of his Creator, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament,

by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father. As in creating the world it was sufficient for God to have said, "Let it be made, and it was created" - He spoke, and they were made, - so it is sufficient for the priest to say, "Hoc est corpus meum," and behold the bread is no longer bread, but the body of Jesus Christ. "The power of the priest," says St. Bernardine of Sienna, "is the power of the divine person; for the transubstantiation of the bread requires as much power as the creation of the world." And St. Augustine has written, "O venerable sanctity of the hands! O happy function of the priest! He that created (if I may say so) gave me the power to create him; and he that created me without me is himself created by me!" As the Word of God created heaven and earth, so, says St. Jerome, the words of the priest create Jesus Christ. "At a sign from God there came forth from nothing both the sublime vault of the heavens and the vast extent of the earth; but not less great is the power that manifests itself in the mysterious words of the priest." The dignity of the priest is so great, that he even blesses Jesus Christ on the altar as a victim to be offered to the eternal Father. In the sacrifice of the Mass, writes Father



Mansi, Jesus Christ is the principal offerer and victim; as minister, he blesses the priest, but as victim, the priest blesses him.

Elevation of the Post Occupied by the Priest

The greatness of the dignity of a priest is also estimated from the high place that he occupies. The priesthood is called, at the synod of Chartres, in 1550, the seat of the saints. Priests are called Vicars of Jesus Christ, because they hold his place on earth. "You hold the place of Christ," says St. Augustine to them, "you are therefore his lieutenants." In the Council of Milan, St. Charles Borromeo called priests the representatives of the person of God on earth. And before him, the Apostle said: For Christ we are ambassadors. God as it were, exhorting by us.

When he ascended into heaven, Jesus Christ left his priests after him to hold on earth his place of mediator between God and men, particularly on the altar. "Let the priest," says St. Laurence Justinian, "approach the altar as another Christ." According to St. Cyprian, a priest at the altar performs the office of Christ. When, says

St. Chrysostom, you have seen a priest offering sacrifice, consider that the hand of Christ is invisibly extended.

The priest holds the place of the Saviour himself, when, by saying "Ego te absolvo," he absolves from sin. This great power, which Jesus Christ has received from his eternal Father, he has communicated to his priests. "Jesus," says Tertullian, "invests the priests with his own powers." To pardon a single sin requires all the omnipotence of God. "O God, who chiefly manifests Thy almighty power in pardoning and showing mercy," etc., says the holy Church in one of her prayers. Hence, when they heard that Jesus Christ pardoned the sins of the paralytic, the Jews justly said: Who can forgive sins but God alone? But what only God can do by his omnipotence, the priest can also do by saying "Ego te absolvo a peccatis tuis;" for the forms of the sacraments, or the words of the forms, produce what they signify.

Cardinal Hugo represents the Lord addressing the following words to a priest who absolves a sinner: "I have created heaven and earth, but I leave to you a better and nobler creation; make out of this soul that is in sin a new soul, that is, make



out of the slave of Satan, that the soul is, a child of God. I have made the earth bring forth all kinds of fruit, but to thee I confide a more beautiful creation, namely, that the soul should bring forth fruits of salvation." The soul without grace is a withered tree that can no longer produce fruit; but receiving the divine grace, through the ministry of a priest, it brings forth fruits of eternal life. St. Augustine says, that to sanctify a sinner is a greater work than to create heaven and earth. And hast thou, says Job, an arm like God, and canst thou thunder with a voice like him? Who is it that has an arm like the arm of God, and thunders with a voice like the thundering voice of God? It is the priest, who, in giving absolution, exerts the arm and voice of God, by which he rescues souls from hell.

According to St. Ambrose, a priest, in absolving a sinner, performs the very office of the Holy Ghost in the sanctification of souls. Hence, in giving priests the power of absolving from sin, the Redeemer breathed on them, and said to them, Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained. He

gave them his own Spirit, that is, the Holy Ghost, the sanctifier of souls, and thus made them, according to the words of the Apostle, his own coadjutors: We are God's coadjutors. "On priests," says St. Gregory, "it is incumbent to give the final decision, for by the right that they have received from the Lord they now remit, now retain sins." St. Clement then, had reason to say that the priest is, as it were, a God on earth. God, said David, stood in the congregation of the gods. These gods are, according to St. Augustine, the priests of God. Innocent III has written: "Indeed, it is not too much to say that in view of the sublimity of their offices the priests are so many gods."

Conclusion

How great, then, says St. Ambrose, the disorder to see in the same person the highest dignity and a life of scandal, a divine profession and wicked conduct! What, says Salvi- an, is a sublime dignity conferred on an unworthy person but a gem enchased in mire?

Neither doth any man, says St. Paul, take the honour to himself, but he that is called by God as Aaron was.



For Christ did not glorify Himself that He might be made a high priest; but He that said unto Him: Thou art my Son; this day have I begotten Thee.

Let no one, he says, dare to ascend to the priesthood, without first receiving, as Aaron did, the divine call; for even Jesus Christ would not of himself assume the honour of the priesthood, but waited till his Father called him to it. From this we may infer the greatness of the sacerdotal dignity. But the greater its sublimity, the more it should be

dreaded. "For," says St. Jerome, **"great is the dignity of priests; but also, when they sin, great is their ruin.** Let us rejoice at having been raised so high, but let us be afraid of falling." Lamenting, St. Gregory cries out: "Purified by the hands of the priest the elect enter the heavenly country, and alas! Priests precipitate themselves into the fire of hell!" The saint compares priests to the baptismal water which cleanses the baptised from their sins, and sends them to heaven, "and is afterwards thrown into the sink."



Future priests here? Hope so. Rev. Fr. Vianney Vandendaele together with four seminarians (three of them are old-boys of St. Michael's School), supervised the annual Boys Camp at Colleton Manor, Devon, 11th - 19th August 2016.



St. Michael's School, 2nd July 2016: On the last day of the school year, St. Michael's Cadet Force Marching Band put on a splendid show for the parents, teachers and visitors. Rev. Fr. Holden and Rev. Fr. Barrett (top right), together with generous volunteers and benefactors, have made something that we can be proud of. Deo gratias.



Young Joseph Fletcher, a good cause.



Rev. Fr. Paul Franks' First Mass at St. Anne's, Leicester, 3rd July 2016. The choir was heavenly!





Sr. Maria Ancilla, Sr. Maria Vicenta and Sr. Maria Salome of St. Michael's School. Regrettably Sr. Maria Vicenta must leave the country because her visa will not be renewed. All are sad to see her go; may God bless her for all she's done.

The indefatigable Rev. Fr. Vianney Vandendaele assisted the sisters with the annual Girls Camp at High Grange House, Burghclere, 19th - 27th July 2016.



Canterbury Pilgrimage 29th - 31st July 2016

From our correspondent: The Canterbury Pilgrimage is a particular highlight of the spiritual and social calendar of the District. This year we were blessed to have the newly ordained Rev. Fr. Paul Franks with us. His unceasing efforts to lift us spiritually (by the rousing sermons of Mgr. Ronald Knox), physically (by teaching us a great number of musical rounds) and amicably (by regaling us all at the piano in the evenings) made the pilgrimage especially jolly this year.

White, fluffy clouds obscured the worst of the fierce English sun and the summer fields of Kent lay most-

ly in a golden haze - the muted sound of birdsong or a passing bumblebee completed the timeless scene.

The organisers, seasoned by many years' experience, made everything appear effortless so that the only complaint abroad was that the end of the pilgrimage came all too soon. It was a memorable end though, for we prayed and sang in the crypt of Canterbury Cathedral. The Pilgrimage was for vocations. O Lord grant us many holy priests; O Lord grant us many holy vocations! Deo gratias.

Signs of faith.





Rev. Fr. Lindström listens attentively to Rev. Fr. Franks while young seminarian, David Seeber, gazes meditatively into the middle distance.

Mr. Tony Plumridge, near the end.





Pilgrims Way: We began the pilgrimage at Rochester Cathedral on Friday afternoon and followed the Pilgrims Way to arrive at Canterbury Cathedral on Sunday afternoon.

In front of the West Door of Canterbury Cathedral.





Our Lady of Canterbury in the crypt of Canterbury Cathedral. The statue was sculpted in 1982 by Sr. Concordia Scott O.S.B. - a Catholic Benedictine nun.





Mother Marie-Gabrielle of the Teaching Dominican Sisters of Brignoles, France celebrated her 25 years of religious profession on the feast of St. Dominic. Here she is with her two sisters at Our Lady of Victories School in Picardy, France. She has been a much loved mother to many English girls who have passed through the school.



Sister Maria Magdalena (Stephanie Martin), an ex-pupil of St. Michael's School, was spotted at the ordinations at Ecône, Switzerland in June. She is a professed sister of the Disciples of the Cenacle - a religious congregation with their mother house in Velletri, near Rome. The congregation are often known as the "Si Si No No Sisters" on account of the theological publication of that name that they produce. The community is a small, happy and holy one. They practise perpetual adoration of the Blessed Sacrament and their apostolate includes printing and teaching catechism. Contact details: Rev. Mother Superior, Le Discepolo del Cenacolo, Via Madonna degli Angeli 78 I-00049 Velletri, Roma Italy. Tel: +39 06 963 55 68



Mother Mary of the Snows (Assistant Novice-Mistress), menacing Mother Miriam with a sturdy cane (Novice Mistress), Rev. Fr. Michel Simoulin (Chaplain) and Mother Anthony-Joseph (Katrina Sudlow) on the day of the reception of her religious habit on 4th August 2016. In case you were puzzled, the Dominican Sisters traditionally use the title "Mother" rather than "Sister" and novices wear black veils too. Eight other ladies received the religious habit on the same day. Deo gratias!



2004: Sisters Katrina and Marie-Thérèse Sudlow prepare for the three-legged-race on the St. Michael's School Junieur School sportsday.



2005: Elite coach, Dr. Edmund Sonuga-Barke, gives trackside advice while the unruly spectators wait to see if their bets come home.



Of your charity please pray for the souls of

Mrs. Frances Calcutt of Birtley, Tyne and Wear who died in May 2016

Mr. Edward Stratton of Penwood, who died on 18th July 2016

Mrs. Sylvia Subdi of London who died on 18th July 2016

Mrs. Jane Southgate of Yeovil who died on 9th August 2016

Mrs. Maureen Donnelly of Liverpool who died on 16th August 2016

Mr. Peter Barry of Edinburgh who died on 17th August 2016

Miss Josephine Crosby of Sacriston, County Durham who died on 21st August 2016

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

September

Father Gordon Bancks, Father George Grime, Dominic Capaldi, Gilbert May, Donald Meacham, Helen O'Brien, Marjorie Beethome, Eileen O'Brien, Joseph Hunt, Joan Scorcher, Leslie Belton, Gerard McDonough, Eunice Spender, C.W. Warburton, Helena Henderson, Bernadette Keenan, Josephine Mary Hall, Michael Balfe, Daniel O'Connor, John Kemp, Charles Chandler, Diana Nelson, Nicholas Throck-Morton, Kathleen Pond, Philpa Reid, Frederick Smithson, David Edwards, Christine McLaughlin, Christina Farrell, Desmond Niall, Audrey du Rose, Anthony Allen, Hugh McGovern, Eileen Carroll, Ronald Henderson, Desmond Farrell, James Scott, Cecilia Cutler, Primitiva Teresa Baalam, Theodora Beigel, Lilian Charnley, Mary Christine Smithson, Renee Sergeant, Olive Netton, Norah Tipping, Dr. A. B. Culhane, Caroline Fauvelle, Kathleen Quigley, Malcolm Potter, Joseph Whittaker Coupe, Tina Fitzgibbon, Patricia Hackett, Mary McLane, Margaret Jenkins, Alice Ketterer, Frank Conyngham, Jamie Stuart, Stella Hook, Patrick Fahy, Reginald Schofield, Grant Roberts, Michael Joseph Grizzell, Louis Payne, Thomas Charles, John Cogle, Madeleine Ruck, Margaret Bradley, Kenneth Archer, John McCarthy, Dr June Barclay, John Travelono, Cmdr Philip Cookson, Phyllis Daly, Eve Foster

October

Father Dennis Marchal, Brian Moran, Mary McLaughlin, W. Herron, Terence Fitzpatrick, James Collins,

Douglas Horsford, Gladys White, Maurice Percival, Kathleen Butler, Peter Beigel, Patrick Bryan, Joseph Rawcliffe, William Irwin, Kathleen Vinton, Joan Bailey, Kathleen Breen, Tony Osborne, Constance Clark, Robert Leotard, Catherine McVeigh, James Mullaney, Victoria Parsons, Agnes Keating, Leonard Richardson, Kathleen Burgess, Mrs. Sim, Margaret Martin, Kevin Heaney, James Clarke, Aloysius Faupel, Patrick Ferguson, Cecilia Bevan, Basil Lott, Dorothy Vaughan, George Grossmith, Anthony Pratt, Glenise Kenny, Philip Douglas, Mary Salisbury, Kevin Boyle, William Garratt, Ralph Gill, Martin FitzGerald, Frances Black, Wallace Wears, Eric and Maria Kingston, Mary Knox, James Baldwin, Kathryn Groves, Peter Anyanwu, Hilda McNello, Winifred Cornwell, Mary Gaffney, Eric Hulm, Olive Emmeline Banks, Sister Carmela Pia, Mary Kibbey, Molly Hudson, Florence Duus-Jensen, Dorothea Meyerhof, Alan Wilson, Francis Gerrard Coombes, Mary Wearing, James Edward Jasper, Justin William Gilligan, Joan Scannell, Bernadette Hieron, Michael Fauvelle, Freda Angus, John Fesq, Vera Fossey, Margaret Brewster, John Charnley, Alma Keily, Gillian Bender, Arthur Wright, Alan Millington, Margaret Mary Clarembaux, Kitty Davies, Sister Marie Michelle, Redempta Mulhern, Marguerite Brett, Christopher Raymond Busby, Dora Wilson, Helga Gunther, Adrian Porwal, Elizabeth Mirfin, Michael McPake, Heather Gierak, Louis Ronchetti, Tony Spender, Susan Horton

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

Holywell Pilgrimage 2016

10th September

Saturday: 12noon Mass in St. David's Chapel, Mochdre;

3pm finish with prayers and devotions at St. Winefride's, Holywell.

Lisieux Pilgrimage 2016

7th-10th October 2016

Flight from/to Stanstead Airport

£500 all-in, 5 places left

Details: district.uk@fsspx.email

Fatima Pilgrimage 2017

18th-22nd August 2017

exact details to be confirmed

Details: district.uk@fsspx.email

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Rev. Fr. Philippe Pazat says that doing a retreat is the most important fire prevention programme of all. The dates for the 2017 retreats at St. Saviour's House, Bristol will be published shortly.

Retreats 2016

Saint Saviour's House, Bristol

Oct 10-15

3rd Order Retreat

Nov 28-30

Advent Retreat

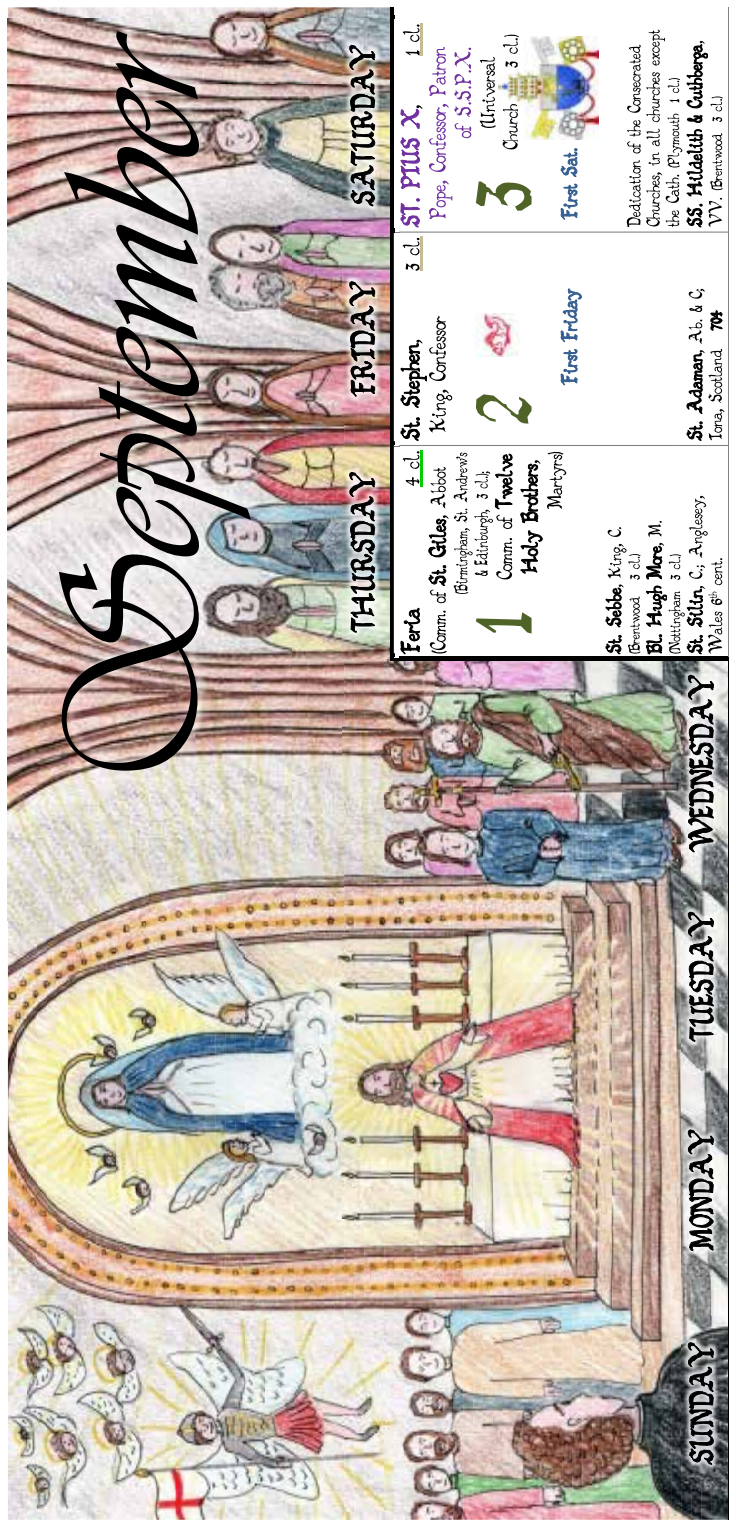
Apostolate of Prayers for Priests

C/- 11 Nemesia Avenue, CARINGBAH


NSW 2229 AUSTRALIA

pray4priests@sspx.com

September



SUNDAY		MONDAY		TUESDAY		WEDNESDAY		THURSDAY		FRIDAY		SATURDAY	
<p>Sixteenth Sunday after Pentecost</p> <p>4</p> <p>St. Pius X^t, P. & C. (SSPX masses in Plymouth 1 cl.)</p> <p>Translation of St. Cuthbert, E. & C. (Hexham & Newcastle 3 cl.)</p> <p>Ven. Richard Horner, Pr. & M., York 1591</p>	<p>2 cl.</p> <p>St. Laurence Justinian, Bishop, Confessor</p> <p>5</p> <p>St. William Browne, L. & M., Ripon 1605</p>	<p>3 cl.</p> <p>Feria</p> <p>6</p> <p>Dedication of Cathedral Church (Middlesbrough 1 cl.)</p> <p>St. Begh, V. (Lancaster 3 cl.)</p>	<p>4 cl.</p> <p>Feria</p> <p>7</p> <p>Dedication of the Consecrated Churches, in all churches except the Cathed. (Glasgow 1 cl.)</p> <p>SSl. John Duckett & Ralph Corby, PP. & MM., Tyntown 1644</p>	<p>4 cl.</p> <p>Feria</p> <p>8</p> <p>Mattivty of The Blessed Virgin Mary (Comm. of St. Adrian, Martyr)</p> <p>St. Ethelburga, Queen, Widow, Lyminge, Kent 617</p>	<p>4 cl.</p> <p>Feria</p> <p>9</p> <p>St. Walfrida, A. & S., V.; Barking 1000</p> <p>Ven. George Douglas, Pr. & M., York 1597</p>	<p>3 cl.</p> <p>St. Stephen, King, Confessor</p> <p>2</p> <p>St. Adaman, A. & C; Iona, Scotland 709</p>	<p>3 cl.</p> <p>St. Pius X^t, Pope, Confessor, Patron of S.S.P.X. (Universal Church 3 cl.)</p> <p>3</p> <p>First Sat.</p> <p>Dedication of the Consecrated Churches, in all churches except the Cath. (Plymouth 1 cl.)</p> <p>SS. Hildaith & Gubberga, VV. (Bentwood 3 cl.)</p>	<p>3 cl.</p> <p>St. Nicholas of Tolentino, Confessor</p> <p>10</p> <p>St. Ambrose Barlow, Pr. & M., Lancaster 1641</p>					

<p>Twenty-First Sunday After Pentecost <u>2 cl.</u></p>	<p>St. Francis Borgia, 3 cl. Confessor</p>	<p>Motherhood of The Blessed Virgin Mary</p>	<p>Feria <u>4 cl.</u></p>	<p>St. Edward, King, Confessor (City of Westminster: 1 cl.; Bertwood: 3 cl.; All other dioceses of England & Wales: 2 cl.)</p>	<p>St. Callistus I, Pope, Martyr</p>	<p>St. Theresa of Avila, Virgin <u>3 cl.</u></p>
<p>9</p>	<p>St. John Leonard, C. SS. Dionysius, Eusebius, P. & Eleutherus, MM. St. Robert Crossinette, B. & C.; Lincoln: 1253</p>	<p>St. John, C.; Briddington 1979</p>	<p>St. Eshalbura, V. & Abs.; Barking: 670 (Brentwood: 3 cl.) St. Wilfrid, B. & C.; 709 (Middlesbrough, Leeds: 2 cl.; Hestham & Newcastle, Lancaster, Liverpool, Birmingham, Portsmouth: 3 cl.) St. Kenneth, Ab.; 899 (Aygill & The Isles, St. Andrews & Edin.: 3 cl.)</p>	<p>St. Congan, Ab.; 765 (Aberdeen: 3 cl.)</p>	<p>14 </p>	<p>Bl. Richard Gwyn, Proto-Martyr of Wales, L. & M.; Wrexham: 1584 (17-Oct: Merioneth: 3 cl.) St. Thecla, V. & Abs.; England/Germany: 790</p>
<p>Twenty-Second Sunday After Pentecost <u>2 cl.</u></p>	<p>St. Margaret Mary Alacoque, Virgin</p>	<p>St. John, C.; Briddington 1979</p>	<p>St. Peter of Alcantara, Confessor (Contitular of Cath.: Shrewsbury: 1 cl.)</p>	<p>St. John Cantius, Confessor</p>	<p>15</p>	<p>BVM on Saturday <u>4 cl.</u></p>
<p>16</p>	<p>St. Hedwig, W. (Southwark: 1 cl.) Dedication of the Consecrated Churches, in all churches except the Cathed. (Clifton Id.) St. Vitalis, H.; England/France: 740</p>	<p>St. Luke, Evangelist</p>	<p>St. Ericswida, V., Patroness of the city; Oxford: 740 Bl. Phlip Howard, Earl of Arundel, L. & M.; Tower of London: 1595</p>	<p>13</p>	<p>17 </p>	<p>22</p>
<p>St. Anthony Mary Claret, B. & C. St. Syria, Princess, V.; Scotland/France: 680 Bl. Thomas Thwing, Pr. & M.; York: 1650</p>	<p>St. Raphael, Archangel</p>	<p>St. John of Beverley, B. & C., Secondary Patron of Diocese of Middlesbrough (Middlesbrough: 2 cl.; Liverpool, Leeds: 3 cl.)</p>	<p>Feria (Comm. of St. Eustatius, Pope, Martyr)</p>	<p>12</p>	<p>18</p>	<p>27</p>
<p>FEAST OF CHRIST THE KING (3rd Sunday)</p>	<p>St. Nicholas, B. & C.; Canterbury: 740</p>	<p>Feria (Comm. of SS. Crysanthus & Daria, Martyrs)</p>	<p>Feria (Comm. of St. Ewald, B. & C.; Durham: 700 St. Beon, B. & C.; (Aberdeen: 3 cl.) St. Eadfrid, M. & C.; Leamington: 675</p>	<p>11</p>	<p>19</p>	<p>28 </p>
<p>23 </p>	<p>St. Magnus, B. & C.; 886 (Plymouth, Comm.)</p>	<p>St. Mono, H. & M.; Scotland: 660</p>	<p>Feria (Comm. of St. Ewald, B. & C.; Scotland: 700)</p>	<p>10</p>	<p>20</p>	<p>29</p>
<p>St. Anthony Mary Claret, B. & C. St. Syria, Princess, V.; Scotland/France: 680 Bl. Thomas Thwing, Pr. & M.; York: 1650</p>	<p>St. Raphael, Archangel</p>	<p>Feria (Comm. of St. Ewald, B. & C.; Scotland: 700)</p>	<p>Feria (Comm. of St. Ewald, B. & C.; Scotland: 700)</p>	<p>9</p>	<p>21 </p>	<p>30</p>
<p>St. Anthony Mary Claret, B. & C. St. Syria, Princess, V.; Scotland/France: 680 Bl. Thomas Thwing, Pr. & M.; York: 1650</p>	<p>St. Raphael, Archangel</p>	<p>Feria (Comm. of St. Ewald, B. & C.; Scotland: 700)</p>	<p>Feria (Comm. of St. Ewald, B. & C.; Scotland: 700)</p>	<p>8</p>	<p>22 </p>	<p>31</p>

Year Planner 2016-17

Sep	3-4	Walsingham Pilgrimage
	3	Feast of St. Pius X
	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	1	25th Anniversary Celebrations of St. Michael's School
	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.
	16	London St. Joseph's - Lady Day Conferences
	19	Burghclere St. Michael's School - Lady Day Conferences
	23	Burghclere Parish - Lady Day Conferences
	29	Glasgow St. Andrew's - Lady Day Conferences
	30	Edinburgh St. Margaret & Leonard - Lady Day Conferences

Nov	2-4	Priests' Meeting Bristol
	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.
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2017

Jan	9	St. Michael School, Hilary Term begins.
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Feb	20-25	Priests' Retreat Bristol
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Mar	1	Ash Wednesday
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Apr	16	Easter Sunday
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Aug	19-20	SSPX Fatima Pilgrimage: email to district.uk@fsspx.email for details.
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Mass Times

	SEPTEMBER				OCTOBER				
	4th	11th	18th	25th	2nd	9th	16th	23rd	30th
Bingley	-	-	1700	-	-	-	1700	-	1700
Brighton	-	1300	-	1300	-	1300	-	1300	-
Bristol	1000	1000	1000	1000	1000	1000	1000	1000	1000
Burghclere	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900
Colleton Manor	-	-	-	20th 1130	-	-	-	18th 1130	-
Edinburgh	1300	1300	1300	1300	1300	1300	1300	1300	1300
Gateshead	1800	1800	1800	1800	1800	1800	1800	1800	1800
Glasgow	0945	0945	0945	0945	0945	0945	0945	0945	0945
Groombridge	1300	-	1300	-	1300	-	1300	-	1300
Herne	0830	0830	0830	0830	0830	0830	0830	0830	0830
Jersey	-	-	-	24th 1030	-	-	-	22nd 1030	-
Leicester	1730	1730	1730	1730	1730	1730	1730	1730	1730
Liverpool	-	1700	-	1700	-	1700	-	1700	-
London (St. Joseph)	1100	1100	1100	1100	1100	1100	1100	1100	1100
London (Wimbledon)	0800	0800	0800	0800	0800	0800	0800	0800	0800
Manchester	1230	1230	1230	1230	1230	1230	1230	1230	1230
Middlemarsh	-	1100	-	1100	-	1100	-	1100	1100
Oxford	1000	1000	1000	1000	1000	1000	1000	1000	1000
Portsmouth	1600	1600	1600	1600	1600	1600	1600	1600	1600
Preston	0930	0930	0930	0930	0930	0930	0930	0930	0930
Rhos-on-Sea	1700	-	-	-	1700	-	-	-	-
Taunton	1530	1530	1530	1530	1530	1530	1530	1530	1530
Woking	1130	1130	1130	1130	1130	1130	1130	1130	1130
Aalborg	-	-	16th 17th	-	-	7th 8th	-	-	-
Oslo	-	1830	0900	0900	-	0900	1830	-	0900
Malmö (uncertain)	-	-	15th 1830	24th 1030	-	6th 1830	-	-	-
Stockholm	-	1000	1730	1730	-	1730	1000	-	-

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 \(District Secretary\)](#)
[Rev. Fr. Matthew Clifton](#)

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](#)
[Rev. Fr. Reid Hennick](#)
[Br. Ignatius](#)
[Br. Columba Maria CsxR](#)
[Br. Gerard Mary CsxR](#)

High Grange House

Harts Lane, Burghclere, Hants. RG20 9JW

Resident:

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

CARLUKE

Saint Andrew's House
31 Lanark Road
Carlisle, 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
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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
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MILITIA IMMACULATAE

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mi.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.