



SSPX



# Ite Missa Est

By what authority



*The Lord ruleth me: and I shall want nothing.  
He hath set me in a place of pasture. He hath  
brought me up, on the water of refreshment:  
He hath converted my soul. (Ps22:1-3)*

(Bishop Fellay at St. Saviour's, 25th September 2016)





**Ite Missa Est**

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

**Publisher**

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# Ite Missa Est

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# By what authority

The Reformation

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Rev. Fr. Robert Brucciani, District Superior

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My dear brethren,

As we prepare to lament the 500th anniversary of the beginning of the Protestant Reformation, it is as well that we understand this event which broke Christendom and sowed the seeds of errors that presently threaten the Church and all of civilisation.

What was the Reformation?

'A true answer to the question: "What was the Reformation?" is of such vast importance, because it is only when we grasp what the Reformation was that we understand its consequences. Then only do we know how the united body of European civilisation has been cut asunder and by what a wound.

The abomination of industrialism; the loss of land and capital by the people in great districts of Europe, the failure of modern discovery to serve the end of man; the series of larger and still larger wars following in a rapidly rising scale of severity and destruction - till the dead are now counted in tens of millions, the increasing chaos and misfortune of society - all these attach one to the other, each falls into its place, and a hundred smaller phenomena as well, when we appreciate, as today we can, the nature and the magnitude of that fundamental catastrophe.' (Hilaire Belloc, *Europe And The Faith [E&F]*)

The Reformation was an explosive revolt at the close of the Middle Ages which was ignited by a discontented Augustinian monk in



1517, but which was occasioned by 'two phenomena appearing side by side in the society of Europe. The first was an ageing and a growing fatigue of the simple mediæval scheme, the second was the rapid accretion of technical power.' (*E&F*) These were the dispositive causes, the tinder to the fire.

## Dispositive Causes

Europe had suffered the calamity of the Black Death (1348-50) in which a third of its adult population died. The Church had suffered a crisis of authority in the Great Schism of the West (1378-1417) in which there were two, then three claimants to the papal throne. Christendom was exhausted by the failure of the crusades, by the struggles between Church and the emerging nation-states, by the struggles between the nation-states themselves, by the accumulation of rules, procedures, traditions and practices in sclerotic institutions, by the imbalances of wealth and power. Both the Church and state had failed to check injustice and moral and political corruption that accompanied the accumulation of vast wealth over the centuries. Most fundamentally, it had failed to renew itself spiritually.

And all this happened at a time of great scientific and technical progress. The development of the printing press diffused new ideas and resurrected old ones long-forgotten. Progress in the natural sciences left philosophers struggling to make sense of the tidal wave of new data from systematic experimentation. The development of ocean-going ships and military power led to the discovery and conquest of new lands, new riches, new markets... and to the birth of new empires.

## Effects

As long as the Church's authority over doctrine and morals was respected, the great edifice of Christendom held together despite the infirmity of age and the challenges of rapid change. To have authority over doctrine and morals is to be the guardian of that which gives a civilisation its identity, its unity, its culture, its soul. The Reformation was so devastating because it attacked the authority of the Church and so attacked the soul of Christendom.

It started as a riotous doctrinal free-for-all and a shameless smash-and-grab of Church assets from



which many expected the Church to recover after a period of salutary reformation, but instead it led to the entrenchment of heresy and formation of Protestant nation-states which perdure to this day.

More disastrous, however, the Reformation set in motion a chain of denials of authority: Luther denied the divine authority of the Church to interpret Revelation; then the rationalists denied the authority of all Revelation as a source of truth; then the idealists denied that anyone could have any authority at all to determine truth, then the atheistic materialists denied all truth; to them, praxis is the only thing that matters.

State-sponsored killing of unborn children, euthanasia, assisted suicide, forced corruption of the innocent, gender theory, birth control, eugenics; all these are attempts to destroy the vestige of God in the world; they are the logical and frightening consequences of the Reformation; "*bad is the new good*" and vice versa. It is what we call diabolical inversion.

In summary, first the Church was deposed, then Christ was deposed, then God was deposed, then truth was deposed, then nature was de-

posed. We now find ourselves in a godless Europe, with no coherent system of doctrine or morals, no unity, no identity, no culture, and no soul. Such is the legacy of the Reformation.

And next?

To those without the Faith, we seem to be destined to nihilistic darkness. The same dispositive causes of the destruction of Christendom have reproduced themselves in our day: there is a crisis of authority in every sphere of life, there is a never ending series of wars, there is moral and political corruption, an imbalance of political and economic wealth, and technological advancement is permitting a dramatic concentration of both coercive and disruptive power.

To those who have the Faith, however, whatever may happen and however man may try to usurp the authority of God, the reality of God's authority remains. The Church, which is the Mystical Body of Christ, is still endowed with divine authority and is still empowered to continue her salvific, unifying mission until the end of the world. She has the Divine Life, she has the Mother of God as her





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exemplary member, as the dispenser of her supernatural gifts. She has a host of saints, living on earth and glorifying God in heaven. Even if many of her ministers may be unworthy, the Kingdom of Heaven will

always be close at hand... for nothing escapes the authority of God.

In Jesu et Maria,  
Rev. Fr. Robert Brucciani

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## Other News

### **Idea: Virtual School Initiative**

Many children cannot go to St. Michael's School, but they need a Catholic education. We are looking for ideas and expertise to create a virtual school with a curriculum, resources and events. We don't want to reinvent the wheel, but we do want to help parents give their children a complete Catholic education wherever they live. All ideas and offers of help would be welcome by Rev. Robert Brucciani.

### **Portsmouth Mass Centre**

Sunday Mass will now return to 11:30am.

### **Altar Linens & Vestments**

Our vestments and altar linens need replacing in many chapels. £15 will buy a purificator or corporal, £100 will buy an altar cloth and £600 will buy a complete Mass Set of vestments. What a wonderful way to participate in the liturgy!

### **Sponsor a vocation**

It costs £140 per week to send a young man to seminary. Please consider sponsoring one of our 3 seminarians and 2 postulants for as many weeks as you can. Keep them in your daily prayers and do not hesitate to join the Mothers of St. Michael's School in their prayers for vocations.

### **Sing at home**

Why not listen to and practice the commons (Kyrie, Gloria, Sanctus & Agnus Dei) of Sunday Mass at home. Our chapels should be the showcase of the Mass. Ask the priest for details.

### **Fatima Pilgrimage**

17th-21st August 2017: Please complete and return the printed registration forms which may be found in the Mass Centres or apply on the website [www.fssp.uk](http://www.fssp.uk)



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# The Unjust Steward

and the decline of Catholic Civilisation

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**Rev. Fr. Håkan Lindström**

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How could that eminent Catholic civilisation which permeated the whole of European society in the Middle Ages and gave us an endless row of glorious saints as well as some of the best of philosophy, literature, art, music and architecture that is known to mankind – how could this civilisation begin to deteriorate and eventually be reduced to the state of atheism and barbarism that we see around us today?

One answer to this question, that has been asked by every Traditional Catholic, and many others, would simply be a matter of referring more or less extensively to the malice of the Devil and the weakness of human nature, wounded as it is by original sin. A longer answer, probably too long an answer, would

be an account of all the events and tendencies which make up this deterioration – from the decline of scholastic philosophy towards the end of the High Middle Ages, the concurrently growing corruption and worldliness among officials, the resulting tinder for the Protestant revolt, the greed and ambition of worldly princes that made them fervent promoters of this revolution that would split Europe, to the Religious Indifferentism and Naturalism, which became the suggested solution to the tensions between the old, Catholic Europe of the South and the new Protestantism of the North, Freemasonry, which embraced these ideas, the French Revolution and the two godless and materialistic ideologies which after the Second World War split Europe



again, this time in the other direction, between the capitalist West and the communist East; lastly, the Second Vatican Council, which through its *aggiornamento* expressly wanted to adapt the Church herself, which has always been the soul of our civilisation, to this new age. A satisfactory answer of this kind would probably require a book or several books to be written.

Here, an attempt<sup>1</sup> will instead be made to turn to the words of eternal wisdom and give an interpretation of Our Lord's parable of the unjust steward, which sheds some light on how mankind is seduced to turn away from God in small steps. This parable is found in chapter 16 of the Gospel of St. Luke and is rendered thus in the Douay-Rheims translation:

1 There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. 2 And he called him and said to him: How is it that I hear this of thee? Give an account of thy stewardship: for now thou canst be steward no longer. 3 And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am

ashamed. 4 I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. 5 Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? 6 But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly and write fifty. 7 Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill and write eighty. 8 And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. 9 And I say to you: Make unto you friends of the mammon of iniquity: that when you shall fail, they may receive you into everlasting dwellings.

The rich man is the Creator. He, who is the first cause of everything, has chosen out of his infinite Wisdom to rule his creation with the help of subordinate, secondary causes, and can therefore be said to have stewards under him. Even if, in a certain sense, animals, plants and minerals also can be said to manage creation on God's behalf by



obeying his laws and thereby giving him honour, this kind of stewardship primarily belongs to those creatures who have been endowed with intelligence and free will, that is angels and men. Only these can become unjust, disobedient stewards by choosing not to submit to God's will.

The foremost amongst God's stewards, who became an unjust steward, was Lucifer, the highest angel. His name means "bearer of light", which suggests what his role in creation used to be. He allowed himself to be blinded by his own strength and excellence to such a degree that he chose to revolt against God and refuse to obey him. He took for himself the honour that rightly belongs to God, or, to use the words of our parable, 'he wasted his master's goods.'

For this reason, Lucifer was cast into hell, lost his stewardship and turned into the worst enemy of mankind, since he, in his proud hatred, wants to bring man also to perdition and still has the nature of a mighty angel, despite his being cast out from heaven. At the same time he remains a secondary cause and subordinated to the first cause in that he can do nothing of himself, but relies on God to at least

give him existence and his faculties the ability to act. That is why he says that he is 'not able to dig,' that is retain such a position of excellence as he had when he was still faithful to God independently and against God's will. To repent and ask God's forgiveness isn't an alternative, not only because an angel cannot change his mind in the way human beings can, since their intelligence is so perfect that it immediately sees all the consequences of a choice and their will so strong that it never hesitates once a choice has been made, but also because his unyielding pride makes repentance impossible – 'to beg I am ashamed.'

The only remaining option for the devil, who wants to keep a high position and influence, is to exploit men and the freedom God gives to mankind by using their weakness. For this to be possible, he must persuade men to voluntarily 'receive him into their houses,' that is into their souls, families and countries. The devil can, if God allows him to (cf. the book of Job), torture men and cause a lot of suffering, but he cannot force man's free will to sin or to do what he wants, unless man first voluntarily allows this.

In order to achieve this, to be 'received into the houses of men,' the



devil uses the cunning scheme that is related in the parable. He 'calls together every one of his lord's debtors' and asks each one of them how much they owe the lord, that is, by temptation and suggestion he tries to make every human being think of the gratitude and honour they owe to God as of an unbearable burden. This way, he makes men encumber themselves with a kind of debt of gratitude to himself by 'sitting down,' dealing with him, and thinking that their debt to God is written down by him. This debt, the duty to show God gratitude and honour, is in reality no unbearable burden, for the rendering of it constitutes the very perfection and happiness of man. Gratitude and honour is shown to God primarily in two ways: by faith and good works.

Good works are here, as in the parable of the ten virgins (Mt. 25) represented by the oil. The devil says to man: "take a seat, calm down, you don't have to fulfil all ten of the commandments, all the hundred good works that God wants you to perform every day... listen to me, fifty is plenty and surely enough...". If man listens to this and persuades himself that he "is not a bad person" for just taking lightly, say,

the sixth and ninth, the second, third and eighth commandments, the devil has achieved what he wants, he has been 'received into the house' of that man, has gained influence over man, who has started dealing with and encumbered himself with a kind of (albeit false, but still psychologically significant) debt to the devil. "He isn't so bad after all, who eases these heavy burdens", man perhaps thinks. But that the debt of gratitude to God could be written down is of course just yet another lie from the father of lies (cf. Jn 8:44) – if this debt isn't paid here on earth, it will have to be paid in the life hereafter.

That wheat, that is used to make bread, represents the faith can be seen by comparing two passages from the Gospel of St. John: "For the bread of God is that which comes down from heaven and gives life to the world" (6:33) and "... he that believes in me, although he be dead, shall live" (11:25). Concerning the faith, the adversary is content with a reduction by twenty quarters to eighty quarters of wheat. This is because a corruption of the faith works in a more subtle way. If he can cause Christians to doubt just a couple of the most central truths of the faith, soon everything will





follow. The Devil tempts a Catholic by suggesting thoughts like these: “do you really have to believe these stories about virgin birth and this dubious idea that a mere mortal as the pope would be infallible?... Sit down and rip out a couple of pages from the catechism...”. And man might think: “Well, it is actually somewhat embarrassing to have to explain to work colleagues that I believe in virgin birth and similar medieval stories; it can’t do any harm to update the faith a little bit...”. But if one revealed truth is doubted, the One who has revealed all the truths of the faith is also being doubted, and soon the whole of the faith will collapse.

This method of the unjust steward and of the Devil is so cunning and astute that it earns praise; of course, it isn’t the injustice that is being praised. If ‘the children of light,’ that is Christians, were as cunning and astute at promoting the faith and good morals as the Devil and those who more or less knowingly dance to his tune are at destroying, Christianity would have continued to blossom even during the last seven centuries.

The parable’s unjust steward can be taken to represent not only the Devil, but any unfaithful steward

in God’s creation, that is unfaithful churchmen, kings, politicians, family fathers, and so on. The decline of European civilisation is the story of such influential men, who have first been tricked by the foremost of unjust stewards in the way the parable tells us, and then used the same method to make others follow suit. So it was, in the example of the Protestant revolt of the 16th century, Luther’s doubts concerning amongst other things the Church’s magisterium and especially Catholic teaching on justification, but also Henry VIII’s willingness to renegotiate the sixth and ninth commandment of God as well as the unwillingness of other worldly princes to allow the material assets of the Church and monasteries to serve the glory of God, that had such dire consequences for our civilisation. Later, it was the will of too many churchmen to compromise the unequivocal defence of the faith in order to be more acceptable to the modern world, but also the readiness of too many Catholic laypeople to welcome the more “comfortable life” that was thereby being offered, that led to the disasters during and after the Second Vatican Council.

Our Lord’s concluding exhortation: ‘Make unto you friends of the



mammon of iniquity: that when you shall fail, they may receive you into everlasting dwellings,' is usually interpreted by the Fathers of the Church as an exhortation to use riches (mammon) for charitable works and thereby to secure the prayers of those helped after death, in order to be released from Purgatory and be received into Heaven's 'everlasting dwellings.' The idea is to use riches, which often lead man to greed and away from God, and hence deserve the name 'mammon of iniquity,' for something that serves the salvation of the soul: the opposite of that which the Devil often succeeds in using them for. In a general sense, the exhortation is to try to beat the Devil even when he is playing in his home field, and try to counteract the decline that he is causing in Christian civilisation and the resulting loss of many souls. To practise purity of the heart; to insist that Christ is the prince of peace, who alone can give true peace: the peace of Christ in the reign of Christ in contrast to that religious indifferentism that is everywhere seen as a prerequisite to peace among men; to bravely defend the Catholic faith against that so called "science" of modern times, that is proud and not seldom hostile to the faith, also with the

methods of natural reason despite the false claims that the faith is "unreasonable" and "in need of an update"; to, in a word, refuse to be seduced by the snares of the Devil and to be conformed to this world (Rom 12:2) – this seems to be the exhortation that our Redeemer wants to give us and the answer to the question concerning what we can do with God's help to strive for a reconstruction of our Catholic European civilisation, a civilisation that, in contrast to the lack of civilisation of our day, serves the highest purpose of helping man to lead a good life that is pleasing to God and after this life to be received 'into everlasting dwellings.'

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<sup>1</sup>This interpretation is inspired by the letter of St. Gaudentius, Bishop of Brescia, to Serminium, where he explains his understanding of the parable. This can be found in M. F. Toal, *The Sermons of the Great Fathers*, vol. Iii, p. 332 sqq., and, as indicated there, in vol. 20 of the *Patrologia Latina*, col. 971.



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# Martin Luther

Prince of heresiarchs

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by Don Pietro Leone Monselice from the Rorate Caeli Blog

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In Nomine Patris et Filli et Spiritus Sancti. Amen

In these times of great ignorance and radical confusion, and when even Catholics of the highest levels of the hierarchy are pleased to praise Martin Luther, we would like briefly to present and evaluate his theology.

## I. The theology of Martin Luther

As Fr. Schmidberger of the SSPX points out in his article on the subject, the main features of Martin Luther's theology may be summarized in his four doctrines: *Sola Scriptura*, *Sola Fides*, *Sola Gratia*, and *Solus Deus*. Let us proceed to address these doctrines

in the light of the Catholic Faith.

### 1. *Sola Scriptura*

The first doctrine, that of *Sola Scriptura* (Scripture alone), affirms that the Faith is based only on Holy Scripture and that it is Holy Scripture itself that interprets Holy Scripture (which means, in effect, that the interpretation is left to the person reading it), while the Catholic Church, in a declaration from the Council of Trent (s.4, 1546), which was taken up again at the First Vatican Council (s.3, c.2), teaches that the Faith is based on Divine Revelation (also called *Depositum Fidei*), and is comprised not only of Holy Scripture (the written part of *Depositum Fidei*), but also of "Tradition" (the oral part of *Depositum Fidei*).



It is not the individual person that has authority over the *Depositum Fidei*, but the Church. The Church has established which books belong to Holy Scripture, and the Church interprets these books and the data of oral Tradition to define the Dogmas of the Faith. The Ascension is an example of a dogma defined by the Church on the basis of Holy Scripture; the Assumption is an example of a dogma defined by the Church on the basis of oral Tradition.

## 2. *Sola Fides*

The second doctrine, *Sola Fides* (Faith alone) affirms that in order to be saved Faith alone is necessary, and not Faith and works as the Church teaches. In this connection, the sacred Council of Trent (s.6 c.10) cites the following words from the Epistle of St. James, 2,24 “Do you see that by works a man is justified; and not by faith only?”

Therefore, both Faith and Charity (or works of Charity) are necessary for salvation, and while the false ecumenists act as if Charity alone were necessary, Martin Luther claims that only Faith is. Luther’s response to the Epistle of St. James, which clearly expresses Catholic Doctrine, was that of cancelling it from his new canon

of Holy Scripture defining it simply as “an epistle of straw”. From this we can see how Luther was less motivated by the Holy Scripture than by his own subjectivist pre-suppositions. The same goes for other parts of the Bible that were cancelled by him.

Moreover, it is necessary to keep in mind that Luther understands Faith in a very different way from Catholics. According to Luther, Faith consists in trusting that God in His mercy will forgive man on account of Christ, while the Church teaches that the Faith consists in accepting Revelation on the authority of God Who reveals it.

Luther anyway had already completely lost the Catholic Faith from the moment that he denied a single article of Faith, because he who denies even one article of Faith, denies the authority of God Who has revealed it.

## 3. *Sola Gratia*

In the third doctrine, *Sola Gratia*, (Grace alone), Luther affirms that through Original Sin human nature was totally corrupted, so that man became incapable of knowing religious truth and of acting freely and morally, with the result that Grace could not heal man, but only cover



his sinfulness. Whereas the Church teaches that human nature is only fallen and wounded, and can be healed with Grace; man can know the truth and possesses free will by means of which he collaborates with Grace in order to act morally, even if this often requires a great struggle.

#### 4. Solus Deus

The fourth doctrine, *Solus Deus*, (God alone), means that salvation comes directly from God and not through the Church, the Priesthood, the Sacraments, the intercession of the Most Blessed Virgin Mary and the Saints. Luther claims that there is direct access to God. He does not recognize the intimate union between God and the Church: God in His Divinity and God in the Person of Our Lord Jesus Christ+.

(a) God, in actual fact, by the power of His divine and sublime Majesty, has established a hierarchical order in all things, whether they be natural or supernatural, whether they be in Heaven, Purgatory or Hell; and He operates through this intermediary hierarchical order for His own inscrutable purposes. As for the Redemption, He has acted through the “Fiat” of the Most Blessed Virgin Mary, by

means of the Incarnation, the Passion and Death of His Divine Son, and, with regard to the particular point under discussion, by means of the Holy Catholic Church and Her Sacraments.

(b) Moreover, God, in the Person of Our Lord Jesus Christ+ has perpetuated His earthly life and works in His Church: His life on earth through the Church which is His Mystical Body, and in His works through the Sacraments where He acts in *Propria Persona*. The most sublime and glorious example of His work is undoubtedly the Holy Mass where He continues to offer and immolate Himself to the Father at every moment of the day and night, and will do so until the end of time.

In fact Luther professes only two Sacraments: Baptism, and that which he was pleased to define as “the Supper” in substitution for the Holy Mass, the sacrificial nature of which he denied.

## II. The heretical nature of Luther’s theology

So here we have a brief synthesis of Martin Luther’s doctrine contained in the forty-one Articles





condemned by Pope Leo X with the *Damnatio in globo* in the Bull *Exsurge Domine* 1520, "...as heretical, false, scandalous, or offensive to pious ears, as seductive of simple minds, originating with false exponents of the faith who in their proud curiosity yearn for the world's glory, and contrary to the Apostle's teaching, wish to be wiser than they should be."

Now, according to the Code of Canon Law (CIC 1983 Can.751) "heresy is the obstinate denial, after having received Baptism, of any truth to be believed by Divine and Catholic faith, or obstinate doubt regarding it..." Having denied the truth of the Faith, Martin Luther is heretical, that is a formal heretic. Indeed, in virtue of the quantity of heresies that he conceived and taught, the number of protestant sects that he generated, and the consequent damage he wrought for the Catholic Church, he merits the name of heresiarch, or prince of the heresiarchs, or the heresiarch par excellence.

### III. The failure of Martin Luther's theology

We shall now show briefly how Luther's theology fails.

1. With the words "Scripture alone", he rejects the role of the Church regarding Holy Scripture, but in rejecting the role of the Church, he rejects Holy Scripture itself because the Church furnishes its true meaning.

2. With the words "*Sola Fides*", he rejects the role of good works, but in rejecting good works he also rejects the Faith, because Faith without works is dead. (James 2:17)

3. With the words "*Sola Gratia*" he rejects the role of free-will, but in doing so he rejects Grace also, because sanctifying Grace (apart from the case of Infant Baptism) is essentially a collaboration with free-will.

4. With the words "*Solus Deus*" he rejects the role of the Church, but in doing so he also rejects God, because the Church gives us access to God, and the Church is, in a certain sense God, in the form of the Mystical Body of Christ.

In other words, in his search for the essence of Holy Scripture, of Faith, of Grace and of God, Luther, in effect severs them from other realities with which they are necessarily connected, that is the Teaching Church, works, free-will, and the Sanctifying Church, denatures



what he is looking for.

In all of these four cases, Luther, rejecting elements of the Faith, loses understanding of the entire Revelation, as the Jews by rejecting the Messiah, lost the understanding of the entire Revelation, since the Messiah is the key for understanding it. Thus the words of Our Lord apply to Luther as they had to the Jews: 'From he that hath not shall be taken even that which he hath.' (Mt 13:12).

#### IV. The essence of Luther's theology

If we wanted to summarize in one word Martin Luther's theology, it would be "subjectivism." Rather than submitting himself to the authority of the Church in order to know the Faith, to know the true interpretation of the Faith, and to accept the Faith, Luther prefers to establish himself the object of the Faith (that is the Holy Scripture) and its true interpretation, and substitutes the act of faith (which according to the Catholic Church consists, as said before, in implicitly accepting the whole corpus of objective Catholic Dogma) with a purely subjective state of mind adopted by the person in their indi-

vidual relationship with God. The psychological roots of this subjectivism would seem to be Luther's profound sense of guilt that is also manifest in his doctrine that human nature is totally corrupt.

Romano Amerio shows in *Iota Unum* that this subjectivism is expressed clearly in his Article 29: "The way is open for us to deprive Councils of their authority and to contradict their acts freely and to profess confidently whatever seems to us to be true." In this way the four doctrines mentioned above can be expressed more accurately as "*Solus Martinus Lutherus*".

#### V. The Patrimony of Martin Luther

Luther's patrimony subsists not only in the Protestant sects, but for the last fifty years also in the heart of the Catholic Church Herself and in the modern mentality in general.

Among Catholics today we discern Luther's patrimony (and that of Protestantism) in the doctrines, at times mixed up with Catholic doctrines, of the self-interpretation of Holy Scripture, of the Church as solely an institution of men and as sinful, and of the Holy Mass as "a



commemorative meal” where the Priest acts merely as “president”.

We discern it, moreover, in that radical subjectivism widely diffused amongst Catholics of today who seem incapable of understanding that the Faith is objectively true and that they must profess it and teach it as such; instead of seeking communion with other Confessions or religions in the name of an indefinite and vague ecumenism; a radical subjectivism in opposition to the concepts of dogma, heresy, and anathema; an individualism that seeks a direct relationship with God in all things, setting aside the Church, the priesthood or Sacraments, and in particular Sunday Mass and Confession.

Protestant elements are found especially in the charismatic movement within the Catholic Church to a degree which effectively constitutes an abandonment of the Church, dogmas, and Sacraments, in favour of a supposedly direct relationship with God.

These elements are most clearly present in the charismatic group known as the 'Neocatechumenate' (at least before its recent reform by the Vatican) which proclaims the radical sinfulness of man, denies

the true nature of the Church, the sacramental priesthood, the sacrificial nature of the Holy Eucharist in favour of a conception of “supper” or feast, denies the Real Presence (at least in the fragments of the Most Blessed Sacrament), harbours doubts regarding Transubstantiation, plays down the Sacrament of Penance, and teaches the self-interpretation of Holy Scripture.

Regarding the relationship of Lutheranism and Protestantism with the modern mentality, they are part of, or promote, that great current of subjectivism that smoothed the way for Descartes, for idealism and for modern philosophy in general, which draws the world away from God, from the True, the Good and the Beautiful, towards atheism and nihilism.

In the light of these considerations it is difficult to understand the reasons why a Catholic would wish to extol the achievements of Martin Luther.

## VI. Putative Merits of Martin Luther

Some praise Martin Luther for his sincerity, for his trust in God, for the clarity on which he based his



doctrines, and his conscientiousness, but such qualities have no value whatsoever if they do not relate to objective reality: objective Truth and objective Good. Yet for Luther it was not so, because he substitutes objective truth with sincerity; he severs trust, clarity and conscientiousness from the objective criteria which give them value: he severs trust from the authority of God and of the Church, he severs clarity from the intrinsic properties of truth, and he severs conscientiousness from the moral law to which it is ordained. It follows that sincerity, trust, clarity and conscientiousness become mere subjective mental states of the individual, and so, morally indifferent. Thus, these elements represent only ulterior manifestations of his radical subjectivism.

Others praise Martin Luther for having attacked the moral abuses of the Clergy and Hierarchy of his time, even if Luther certainly cannot be proposed as a model of Catholic morality, as a Catholic Augustinian priest “married” to a nun, a psychotic, an antisemite, and a blasphemer, who taught: “*Pecca fortier, sed crede fortius*” (Let your sins be strong but your faith even stronger).

At any rate, the damage wrought by certain Churchmen of his time was definitely less than that caused by Luther: not so much for the civil war that he sparked off in Germany and the religious division in the whole of Europe, but for the damage brought to innumerable immortal souls through his disfigurement of the Catholic Faith.

No, the true good that sprang from Martin Luther’s Reform is that which God, in His infinite mercy, deigned to draw from so many and such great evils: namely the Holy Council of Trent, which codified and established forever the Old Roman Rite, and dogmatically defined Divine and Catholic Faith on Holy Scripture, on Tradition, on Original Sin, on Justification through Faith and works, on merits, on the Seven Sacraments, on Purgatory, on Devotion to the Saints and on Indulgences; so that all Catholics in all successive generations could enjoy that inexhaustible fount of grace and holiness which is the Old Roman Rite, and that they could know these eternal Truths, accepting them in a spirit of devout submission and humility, and living according to them for the Glory of the One and Triune God and for the salvation of their souls. Amen.



gesetzlich deposit.

## DAS ZEITALTER DER REFORMATION.

"The Era of the Reformation"

The authority of the Church in matters of faith and morals is denied. There is a theological free-for-all. Luther holds up the bible, claiming it to be the only source of Revelation, which he can interpret by his own authority.





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# St. Margaret of Scotland

c.1045-1093

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## Br. Columba Maria

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On the death of King Edmund Ironside of England, his children, Edward and Edmund who were the rightful heirs to the English throne, were sent to the king of Hungary for protection from their father's grasping successor, Canute the Dane. Edward married the Hungarian king's daughter Agatha and they had three children: Edgar, Christina and Margaret.

When at length a step-brother of Edmund Ironside, Edward the Confessor, succeeded to the throne, he invited Edward to his court, this in 1054. When the Confessor died, Edgar should by right have been king but he could not resist either Harold in January, or William the Conqueror in October, 1066, from taking the crown.

Edgar, Margaret, Christina and their mother were received by the king of Scotland, Malcolm, who himself, with king Edward's help, had avenged the death of his father, king Duncan, murdered by king Macbeth. William tried to recover Edgar from Malcolm but he was bravely and successfully resisted several times in battle. An accord was reached and William, Malcolm and Edgar more or less kept peace until William died in 1087.

Malcolm was greatly edified by the virtues of Margaret, who agreed to marry him in 1070, at the age of twenty-four. He was, so to say, a rough diamond, but so charmed was he by her that she was mistress of his heart and indeed of his kingdom. Denying herself in all things and rec-



ollected always in God, her conduct in all the affairs of state was impeccable. Great too were both her charity to the poor and her zeal for the Church in Scotland. Working on Sunday was forbidden, and Easter Communion practised again, while all the great arts of Christian civilisation were promoted. She, writing to pope Urban II, succeeded in having future Scottish kings anointed. Malcolm and Margaret's eight children were brought up to fear God and obey their parents. Three of their sons became good and holy kings of Scotland, and her great grandsons and beyond followed them in a pious, prosperous rule. The marriage of their daughter Matilda to Henry I of England united the Norman and Saxon dynasties to a long-awaited stability.

King Malcolm and his son Edward were treacherously killed in battle by the English/Normans on the same day in 1093 and this was Margaret's own bitter chalice at the close of her earthly life. Malcolm was buried in Dunfermline Abbey, which together he and his wife had founded, and when Margaret's coffin was being carried to its new place of rest on her canonisation, it could not be carried past Malcolm's tomb, so it was laid to rest there beside him.

The reformation, however, has seen Scotland lose both the Faith and most of their relics. What have survived, however, are the oratory she founded atop Edinburgh Castle, and her favourite illuminated book of the Gospels that miraculously survived a spell on a river bed.



## Walsingham Pilgrimage 2016

The Shrine of Our Lady of Walsingham was one of the most important Marian shrines in medieval Christendom. It was destroyed by Henry VIII during the Reformation, but still draws Catholic pilgrims. Every year the Society of St. Pius X makes a short 1 mile pilgrimage from the Slipper Chapel to the Abbey ruins where Mass is celebrated.

Fr. Francis Ockerse led the pilgrimage as usual this year on 3rd-4th September. We were blessed with much rain during the Mass on the Saturday and during the consecration of the district to the Immaculate Heart of Mary, but the rain held off for Mass on Sunday. The pilgrimage intentions were vocations and the conversion of England.









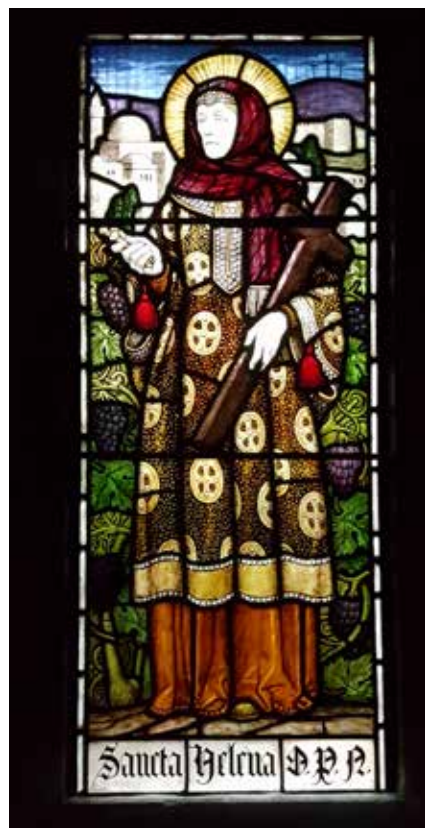




Rev. Fr. Henri Wuilloud visited St. Saviour's in Bristol for a few days during Bishop Fellay's visit. He was in England for three months to perfect his English before taking up his post as District Superior of Africa.

St. Helena, the mother of Constantine, was an English princess according to local legend. The consequence of her being a good Catholic mother was the Christianisation of the Roman Empire after her son became emperor. She led an expedition which found the Holy Cross in Jerusalem (326-8) and died in the year 350 (*the photo is a window at St. Saviour's*).

His Excellency Bishop Fellay, stopped at St. Saviour's, Bristol for two days en route back from South Africa. He celebrated Sunday Mass on 25th September. The residents were thrilled.





Statue of the Blessed Virgin Mary in the Blessed Sacrament chapel of the old Cathedral of Lisieux, where St. Theresa assisted at daily Mass.





## Lisieux Pilgrimage 2016

From 7th-10th October, a jolly band of pilgrims visited Lisieux to honour and pray to St. Theresa of the Child Jesus. We were privileged enough to have Mass in the old Cathedral of Lisieux and in the Basilica. We prayed the rosary in the Chapel of Our Lady of the Rosary on 7th October and also at the tomb of St. Theresa.

There is no saint who is more intimately known than St. Theresa. Her

house, her convent, her parish church, her toys, clothes, artworks, writings, autobiography, her family, their writings about her, her hair, her objects of devotion, her photographs, even her cell door are there to see. She was extraordinarily intelligent, sensitive, innocent, iron-willed and loving. It's not surprising that even grumpiest soul can secretly claim her as a special favourite.

St. Theresa, Pray for us.



On This Day - Fatima Pilgrimage 1997





## Peter Charles Averill Barry 1923-2016

Peter Barry was born on 6th May 1923 the fourth of a family of five boys. He had a happy childhood living on the outskirts of Edinburgh. His secondary school years were spent at the Benedictine Abbey School at Fort Augustus near Loch Ness. He became a prefect and excelled at sport; gaining colours at rugby, hockey and cricket and winning the swimming cup. He loved his time there and was a frequent visitor as an Old Boy.

Despite having no real farming connections, he enrolled at Edinburgh University to study Agriculture as the Second World War engulfed Europe. At the end of the family summer holiday in 1940, his father dedicated the safety of his family to the care of St. Matthew. They all went their separate ways and weren't reunited again until the 21st September 1945, the feast of St. Matthew.

Peter spent most of the war years learning his trade on various farms from the Highlands to the Lowlands of Scotland, at a time when agriculture was still labour intensive. Later in life, he produced an entertaining book, 'The Happy Peasant', filled with stories from his time working with horses, prisoners of war, squads of women, etc.

Shortly after the war, his inspirational father died. He had no job and his prospects were drear. He had put in an offer to rent a farm near Edinburgh but had been outbid. He started a novena to Our Lady, which he finished while on pilgrimage to Lourdes. On that very day, he received a telegram to say that his offer had been accepted after all. In the same year, 1947, he married Nancy, 'the girl of his dreams', and he started farming on his own account.



In 1958, he bought nearby Ratho Mains, 260 acres of prime arable land. It was an enormous gamble as he had to borrow all the money to do it, and had four children by then. Through this time he had been a supportive member of his local parish, but the bottom fell out of his world after the Second Vatican Council and the introduction of the new liturgy. He felt powerless as, one by one, his children lost their faith.

In 1975, he first heard that a group in France were reviving the Tridentine Mass and thereafter it became his mission to bring the 'Old Mass' back to Scotland. Occasional visits by traditional priests were encouraged, and Masses were advertised and held in various halls and hotels around the country. Endless obstacles were thrown in his way and the local hierarchy did their

best to stymie his every effort.

Eventually, having gained the support of the Marshalls from Bothwell, the Society of St. Pius X were persuaded to send priests up to Scotland and over the course of the next 15 years, churches in Glasgow and Edinburgh had been procured and a regular Sunday Mass schedule established. Over this period, the four Society bishops and over fifty priests had been accommodated by Peter and Nancy at Ratho Mains.

He never really got over the loss of his beloved wife in 2001, but despite his declining health he always attended every Mass in Edinburgh right up to the Feast of the Assumption, two days before his death on 17th August 2016, aged 93.

Requiescat in pace.



# Letter from father to son

Reverend Father,

I thought that you might like to read a letter written to me by my father, the late John Barry, in 1939, and which I have treasured ever since. Perhaps some young Catholics on the threshold of choosing their path through life will find the advice as wise as I did.

My dear Peter,

Your Mother tells me you have begun to consider what you mean to be. That's all to the good. No-one can settle that except yourself, but there are some points that may help you to decide.

First of all you have not been sent here to make money, or to have a good time. You are here in order to serve God. So consider first of all the careers which are 100% the service of God. Only if you are convinced that you can't manage one of these are you justified in thinking of something lower down the ladder.

The 100% jobs are the priesthood (the monastic life, the foreign missions and other particular vocations). So consider these carefully first of all.

If you are sure none of these are for you, there are the jobs that come next, say 75% service of God - teaching, doctor, etc., where a man is devoting his energies to the care of other men. If he decides to be one of these, all right. But if he decides on one of these for the chances of a brilliant career or a good income, all wrong.

Lower still - business; banker; civil servant - where a man does a certain small amount of work for other men (giving employment, or administering other people's affairs, keeping order, etc.) and that also can be done for God, but even then it is so little that it means giving a lot of spare time to direct service of God if you are not to find yourself empty-handed at the finish.

Then, the 100% no service jobs (stockbroker, bookmaker, etc.) where an awful lot of spare time service must surely be needed, because these are purely selfish jobs, containing no direct service, and not even any indirect service in the shape of work done for other men.

The decision must be yours. We have no wish and no right to influence you, because it is you, and not we, who have to live your life, and whatever career you choose, you will in the normal course be still at it 30 years after your mother and I have gone elsewhere and have no further interest in the matter. So to choose a career to please us would be very foolish.

Choose it to please God and for no other purpose. Which means,



choose as high as you can. There's no loss of humility in that. You can't even be a decent stockbroker unless God helps you, and the more you try to do to serve Him, the more you will need, and get.

Please consider these few points during Lent. Think often about them and pray to be told your job by Easter. And remember that at present your job is to work hard and pass exams. If you do your utmost to do well the job that lies immediately at hand, that is the best apprenticeship and preparation for a better job.

If you want to ask any questions or further details about any particular job, out with it. We'll help you all we can.

God bless you,  
Father

Readers may be interested to know that I became a farmer, a father of a family, and that I thank God for the providential opportunity I had to play some part in the restoration of the Traditional Mass in Scotland.

Yours sincerely,  
Mr Peter Barry  
Ratho, Midlothian, Scotland  
2004

Final journey of Mr. Peter Barry, flanked by son and grandson.





# Of your charity please pray for the souls of

**Mrs. Iris O'Leary of Middlesborough who died on 22nd August 2016**

**Miss Mary Plume of London who died on 16th September**

**Mrs. Maureen Sinclair of London who died on 17th September 2016**

**Mr. Patrick Seeber of Johannesburg who died on 18th September 2016**

**Mrs Clare Marie Officer who died on 18th January 2016**

**Mr. Joseph Lefebvre, brother of Archbishop Marcel Lefebvre,  
who died on 21st September 2016 aged 102 years.**

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

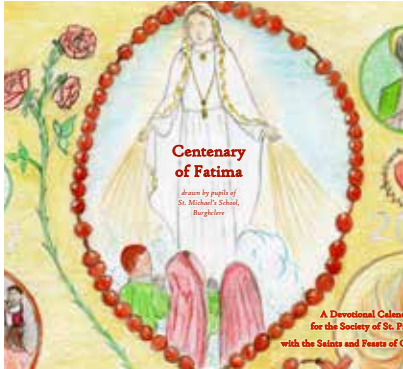
## **November**

Father Roland Gierak, Father Quentin Montgom-ery-  
Wright, Father Ronald de Poe Silk, Brian Cooper,  
Winifred Hartley, Marjorie Henderson, Mrs. I. Jones,  
George Western-Pick, Peter Goodridge, Bernard  
Finbar-Cooke, Olive Silk, Imelda Carey, Elizabeth Coe,  
Catherine O'Sullivan, William Burns, Alexandra Flory,  
Martin Dunleavy, John Brosche, Joan Southwell,  
Stanley Maloney, Kathleen Pitt, Marguerite Line,  
John Fallon, Joyce Lambert, Edith Harris, Grace  
Evelyn Budden, John Barnicott, David Walter, Joseph  
Kearsey, Margaret Read, Dora Dombre, Rose Hazell,  
Alan Flawn, Mary Kilroy, Harry Hall, James Wood,  
Elizabeth Kennedy, Mary Ferris, Doreen Marchant,  
Mary Malcolm, James Callaghan, Agnes Morton,  
Jean Maclean-Kay, Dorothy Hall, Paul Oxley, Ronald  
Dela eld, James Mitchell, Thomas Maxwell, Muriel  
Hayward, Mary-Frances Floyd, Lilian Cockeram, Joan  
Goodbarn, George Campbell, Douglas Campbell,  
Richard Holden, Lilian Charnley, James Driscoll, Nan-  
cy Barry, John Slaughter, Shirley Bourke-Cockram,  
James Kentigern-McCamley, John Morris, Wilfred  
Warrington, Sister Rose Ettrilard, David Smith, Ann  
Jubb, John Morton, Je rey Wiggins, Doris Mulville, Ed-  
ward Jones, Ernest Philip Hooper, Irene Moulin, Brian  
Lloyd, Ellen Keon, Lawrence Miller, Gerard Regan,  
John Taylor, Joan Mary Ryan., Marietta Serrato,  
Joseph Carroll, Alice Pratt, Helena Brown, L. Green,  
Tony Spender, Brian Withams, Rose Withams, John  
Travaloni, Peter Hardwicke, Penny Thompson.

## **December**

Father Stephen Rigby, Father Joseph Mizzi, Father  
Michael Crowley, Emily Louis, Gemma Eddowes,  
Laura Yeoman, Miss O'Shea, John Warrington, Maria  
Salmon, Cyril Pennicott, Katherine Whelan, Joan  
Golby, Leonard Adams, Margaret McEwan, Elizabeth  
Vale, Geoffrey Forshaw, Robert Doyle, Krystina  
Czaykowska, Dominic de Turville, John Harvey, Ena  
Hall, Kathleen O'Dell, Richard Hemelryk, Francis  
Lewey, Alice Pitt, James Worrall, Kathleen Stowall,  
Anthony Miller, Charles Ashby, John Robinson-Dow,  
Josephine Nicholls, Henry Day, Nadege Baco, David  
Sudlow, James Sheehan, Marion Spring, Sylvia  
Hoepler van Hermingen, Teresa Mary Neale, Kathleen  
Baker, Mary Hammersly, Charles Sturton-Davies,  
Margaret Kenworthy-Browne, Kevin Kendrick, Beryl  
Daly, Vere Harvey Brain, Lesley Dougal, John Morris,  
Francis Donovan, Patricia Baxter, James Tymon, Ben-  
edicta Gray, Frank Hughes, Valentine Braun, Aloisia  
Rakowitsch, Charles Harris, Eileen Giles, Peter Os-  
borne, Alfred Taylor, Kathleen Burbidge, Roy Morris,  
David Hook, Mary Blackshaw, Gertrude Jarmulowicz,  
Ellen Schofeld, Norah Watson, Patricia Rubenstein,  
Henry Ainsworth, John Morton, Doreen Stanton,  
Kevin McVey, Pauline McNamara, Norah Boughton,  
Gloria Blake-Mahon, Doreen Driscoll, Andrew Lewey,  
George Hackett, Louis Ronchetti, Joan Dunkinson,  
Wanda Dean, Maisie Wright, Donald Creighton, Fred  
Lardeaux, Irene Parkinson, Elizabeth Mirin, Monica  
Seeber, Ian Gillis, John Squire, Diana Squire, Maureen  
Burrows.

Requiescant in pace



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## Retreats 2016-17

Saint Saviour's House, Bristol

Nov 28-Dec 3	Advent Retreat
Feb 20-25	Priests' Retreat
Mar 13-18	Women's Ignatian
Jun 12-17	Men's Ignatian
Jul 17-22	Achbp Lefebvre's Spiritual Journey

Book a place at 0117-977-5863  
or  
stsaviours@fsspuk

## Apostolate of Prayers for Priests

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NSW 2229 AUSTRALIA  
pray4priests@spx.com

St. Michael's School Fayre  
Saturday 26th November



nb. no bric-a-brac this year

## How To Donate

Cheques: "The Society of Saint Pius X"

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Wimbledon SW19 7DR

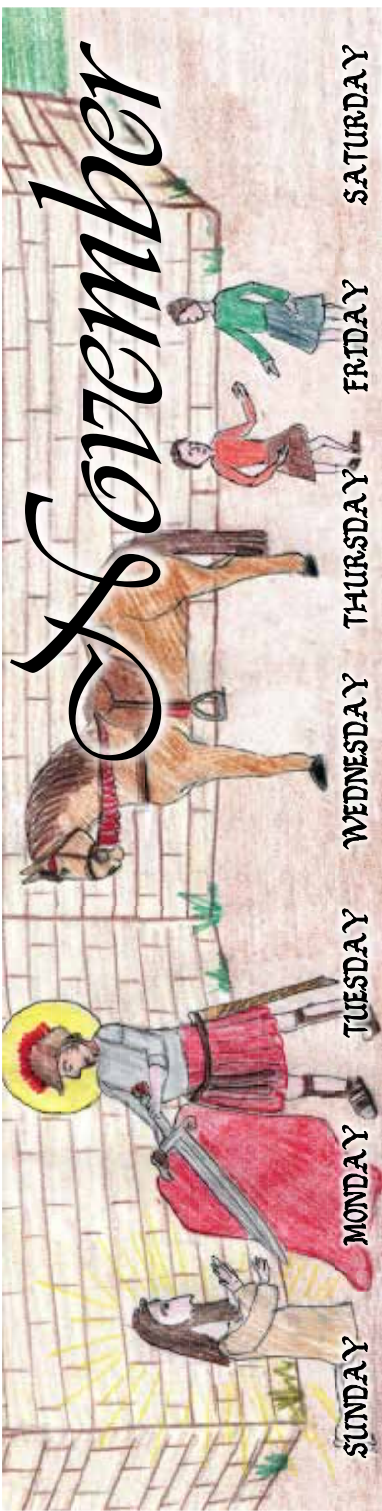
Standing Order: contact us for a form

either: at the above address  
or: district@fsspuk  
or: www.fsspuk/en/donate-gb

Transfer:

Bank: Lloyds Bank plc  
Account: The Society of St. Pius X  
Account Number: 00279661  
Sort Code: 30-99-80  
BIC/SWIFT: LOYDGB21061  
IBAN: GB07LOYD30998000279661

Paypal: district@fsspuk



**SUNDAY**

**MONDAY**

**TUESDAY**

**WEDNESDAY**

**THURSDAY**

**FRIDAY**

**SATURDAY**

Twenty-Fourth Sunday  
After Pentecost 2 cl.  
(Fourth Sunday  
After Epiphany)

**30**  
Oct

St. Eadsige, B. & C.;  
Canterbury 1039  
Bl. John Slade, L. & M.;  
Winchester 1565

Feria 4 cl.

**31**  
Oct

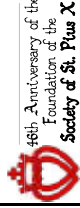
St. Erth, brother of St. Ury  
and St. Ia, Cornwall, 6<sup>th</sup> cent.

**THE FEAST OF ALL  
SAINTS** 1 cl.



**1**

Holy Day of Obligation



44<sup>th</sup> Anniversary of the  
Foundation of the  
Society of St. Pius X

**ALL SOULS DAY** 1 cl.

**2**

St. Rumwald, Prince & C.;  
Buckinghamshire 600  
Bl. John Bodey, L. & M.;  
Aldover 1585  
Bl. Thomas of Walden, C.;  
England 1450

Feria 4 cl.

**3**

St. Winefride, V. & M.,  
Patron of North Wales;  
Holywell, Wales 600  
Shrewsbury, Merceva 3 cl.

St. Charles Borromeo,  
Bishop, Confessor 3 cl.  
(Comm. of  
SS. Vitalis  
& Agricola,  
Martyrs)

**4**

First Friday

St. Dubricius, B. & C.;  
Wales 602

BVM on Saturday 4 cl.

**5**

First Saturday

The Feast of Holy Relics,  
honoured in the churches of the  
diocese (Walsgrave, Birmingham,  
Cottiff, Merceva, Hockham &  
Newcastle, Liverpool, Brentwood,  
Lancaster, Paternoth, 3 cl.)  
St. Hereford, C.; 757

Twenty-Fifth Sunday  
After Pentecost 2 cl.  
(Fifth Sunday  
After Epiphany)

**6**

St. Tillyd, Ab. & C.;  
Wales 500  
Cottiff 3 cl.

Feria 4 cl.

**7**

Dedication of Cathedral, Church  
(Merceva 1 cl.)  
St. Willibrod, B. & C.; 759  
(Hockham & Newcastle 3 cl.)

4 cl.  
Feria  
(Comm. of The Four  
Holy Crowned  
Martyrs)

**8**

St. Willihad, B. & C.;  
England/Germany 750

Dedication of the  
Archbasilica of the Most  
Holy Saviour  
(Comm. of  
St. Theodore,  
Martyr) 2 cl.

**9**

St. Cuby, B. & C.;  
Cornwall/Wales, 6<sup>th</sup> cent.  
Bl. George Nepper,  
Pr. & M.; Oxford 1610

St. Andrew Avellino,  
Confessor 3 cl.  
(Comm. of  
SS. Tryphon,  
Pepiscopus, and  
Nympha, V.,  
Martyrs)

**10**

St. Justus, B. & C.; Canterbury  
602 (Southwark 3 cl.)

St. Martin of Tours,  
Bishop, Confessor 3 cl.  
(Comm. of  
St. Mennas,  
Martyr)

**11**



St. Bicherth, Queen, Als.,  
Widow; Northumbria 785

St. Martin I,  
Pope, Martyr 3 cl.

**12**

St. Machar, B. & C.; 600  
(Aberdeen 3 cl.)  
St. Leobain, Pr. & C.;  
England/Germany 773

**Twenty-Sixth Sunday After Pentecost** 2 cl.  
**(Sixth Sunday After Epiphany)**  
 (In some places, Requiem Mass for the War Dead)

**13**



**St. Josephat** 3 cl.  
 Bishop, Martyr

**14**

**St. Dyfrig**, B. & C. (Ceariff) 3 cl.  
**Bl. Hugh Cook** (Farrington) & Comp. (651), John Eynon & John Rugg) PPr. & MM,  
 d. 15-Nov 1559 (Porsmouth, Comm)  
**St. Serapion**, M.; England/Africa 1240

**St. Albert The Great** 3 cl.  
 Bishop, Confessor, Doctor of the Church

**15**

**Bl. Richard Whitting**, Ab. & Comp., MMk., MM; Tor Hill, Gloucester 1559 (Clifton 3 cl.)  
 (In-Dev Westminster 3 cl.)

**St. Gertrude** 3 cl.  
 Virgin

**16**

**St. Margaret**, Queen, Widow, Patroness of Scotland (Scotland 2 cl.)  
**St. Edmund of Canterbury**, B. & C; 1042 (Secretary, Patron Nottingham 2 cl., Westminster, Clifton, Birmingham, Northampton 3 cl.)  
**St. Hilda**, V.; 600 (Middlesex 3 cl.)

**St. Gregory The Wonderworker** 3 cl.  
 Bishop, Confessor

**17**

**St. Hugh of Lincoln**, Secretary, Patron Nottingham 2 cl., Westminster, Clifton, Birmingham, Northampton 3 cl.)  
**St. Hilda**, V.; 600 (Middlesex 3 cl.)

**Dedication of the Basilicas of SS. Peter and Paul** 3 cl.

**18**

**St. Catherine of Alexandria**, Virgin, Martyr

**St. Elizabeth of Hungary** 3 cl.  
 Widow, (Comm. of St. Pantlanus, Pope, Martyr)

**19**

**St. Erenburga**, Princess, Abs., Widow; Isle of Thanet 600  
**St. Egbert**, B. & C.; York 766

**Last Sunday After Pentecost** 2 cl.

**20**

**St. Didacus**, C.

**Presentation of The Blessed Virgin Mary** 3 cl.

**21**

**St. Agatha**, Mother of St. Margaret of Scotland, Winchester 100

**St. Cecelia**, Virgin, Martyr

**22**

**St. Deyntolen**, Ab., Wales 621  
**St. Egea**, V.; Cumbria 600

**St. Clement I** 3 cl.  
 Pope, Martyr (Comm. of St. Felicitas, Martyr)

**23**

**St. Cristina**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678

**St. John of the Cross** 3 cl.  
 Confessor, Doctor of the Church 3 cl. (Comm. of St. Crispinus, Martyr)

**24**

**St. Andrew**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678

**St. Catherine of Alexandria** 3 cl.

**25**

**St. Peter of Alexandria**, Bishop, Martyr

**Ven. Hugh Taylor** Pr. & M.; York 1585

**26**

**St. Felix of Valois**, C.  
**St. Edmund**, King of England, M.; Hoxon, East Anglia 870 (Westminster, Northampton 3 cl.)

**St. Felix of Valois**, C.

**27**

**St. Gungar**, Ab. (Clifton, Comm)  
**St. Fergus**, B. & C.; 7th c. (Aberdeen, Dunfermline 3 cl.)  
**St. Erwald**, H. & C.; Dorset 671

**Feria In Advent** 3 cl.

**28**

**St. Margaret of Scotland**, Winchester 100

**Feria In Advent** 3 cl. (Comm. of St. Saturninus, Martyr)

**29**

**St. Andrew**, Apostle, Patron of Scotland (In Scotland 1 cl.)

**St. Andrew**, Apostle, Patron of Scotland (In Scotland 1 cl.)

**30**

**St. Christina**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678

**St. John of the Cross** 3 cl.  
 Confessor, Doctor of the Church 3 cl. (Comm. of St. Crispinus, Martyr)

**24**

**St. Andrew**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678

**St. Andrew** 3 cl.

**70**

**St. Andrew**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678

**St. Andrew** 3 cl.

**1585**

**St. Andrew**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678

**First of Advent** 1 cl.

**27**

**St. Gungar**, Ab. (Clifton, Comm)  
**St. Fergus**, B. & C.; 7th c. (Aberdeen, Dunfermline 3 cl.)  
**St. Erwald**, H. & C.; Dorset 671

**Dedication of Cathedral Church (Baldy?) 1 cl.)**  
**Bl. James Thompson**, Pr. & M.; York 1562

**St. Andrew**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678

**St. Andrew**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678

**St. Andrew**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678

**St. Andrew**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678

**St. Andrew**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678

**St. Andrew** 3 cl.

**1585**

**St. Andrew**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678

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**1585**

**St. Andrew**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678



**SAINT ANDREW CHRISTMAS NOVENA**  
 To be prayed 15 times daily from the Feast of St. Andrew until Christmas

Hail, and blessed be the hour and moment in which the Son of God was born of the most pure Virgin Mary, at midnight, in Bethlehem, in piercing cold. In that hour, vouchsafe, O my God! to hear my prayer and grant my desires, through the merits of Our Saviour Jesus Christ, and of His Blessed Mother. Amen.



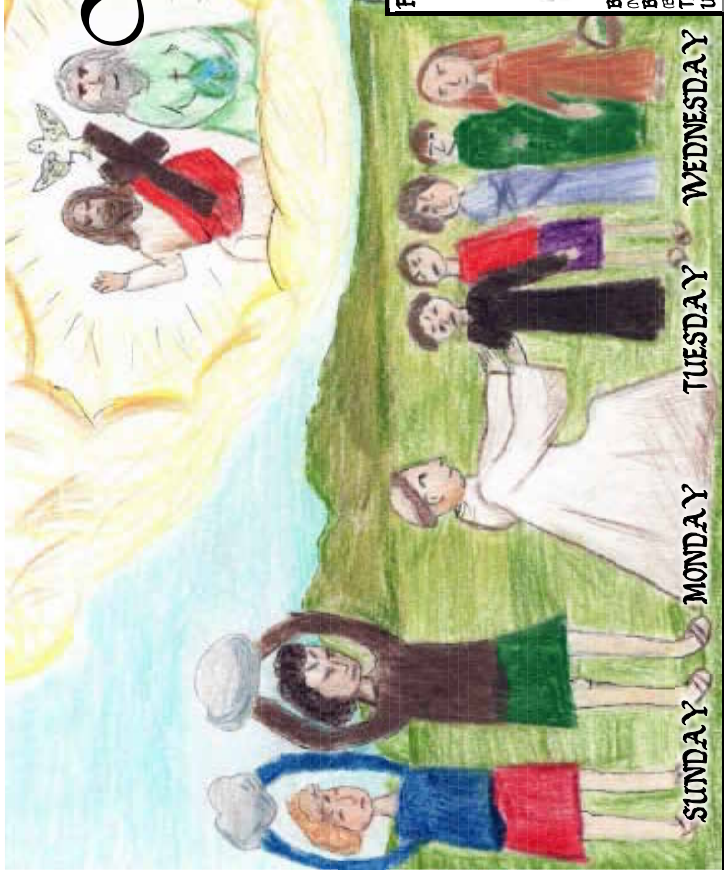
**Bl. Culbert Mayne**, Pr. & M.; Lunenburg 1677 (Westminster, Liverpool, Lancaster, Northampton, Plymouth 3 cl.)  
**Ven. Edward Burdett**, Pr. & M.; York 1589

**St. Andrew**, Apostle, Patron of Scotland (In Scotland 1 cl.)

**St. Andrew**, V. & Abs.; Winchester 100  
**Ven. Edward Mico**, Pr. & M.; Wild House, London 1678



# December



SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

SECOND SUNDAY OF ADVENT

Feria in Advent  
(Comm. of St. Sabbas, Abbot)

4



St. Nicholas, Bishop, Confessor  
(Titul. of Pro-Cath: Liverpool 1 cl.)  
(Comm. of Feria in Advent)

6



St. Ambrose, Bishop, Confessor, Doctor  
(Comm. of Feria in Advent)

7



FEAST OF THE IMMACULATE CONCEPTION  
Scotland:  
Tread Holy Day of Obligation

8

Principal Patrons: Westminster, Birmingham, Liverpool, Clifton, Hoxham & Newcastle, Cardiff, Northampton, Nottingham, Portsmouth (Claret), Southward

Feria in Advent

9



Feria in Advent

10

Translation of the Holy House of Loreto (Middlesbrough 3 cl.)  
BBl. Edmund Canons, Eusebio White, Polydore Plessier, PP., Swilham Wells, Sydney Hoagson, Brian Leary, LL, MM, Tyburn 1591  
Bl. John Roberts, OSB, M.; Tyburn 1590 (Meruvia 3 cl.)

Feria in Advent  
(Comm. of St. Melchades, Pope, Martyr)

FERIA IN ADVENT

St. Bibiana, Virgin, Martyr  
(Comm. of Feria in Advent)

2



Feria in Advent

1



Bl. Edmund Campion & Comp. PP., MM.; 1581 (Northampton, Portsmouth 3 cl.)  
Bl. Ralph Sherwin, M.; 1581 (Nottingham 3 cl.)  
Bl. John Escha, Fr. & M.; 1539 (Brentwood 3 cl.)  
The Blessed Martyrs of Oxford University (Birmingham 3 cl.)

Feria in Advent

St. Francis Xavier, Confessor  
(Comm. of Feria in Advent)

3



First Saturday

St. Lucius, King  
Gloucester 200  
St. Br-utus, B. & C.; Dorchester 600  
Bl. Edward Coleman, L. & M.; Tyburn 1578

<p><b>THIRD SUNDAY OF ADVENT</b> (Gaudete Sunday)</p> <p><b>11</b></p>	<p><b>12</b></p>	<p><b>13</b></p>	<p><b>14</b></p>	<p><b>15</b></p>	<p><b>16</b></p>	<p><b>17</b></p>
<p><b>THIRD SUNDAY OF ADVENT</b> (Gaudete Sunday)</p> <p><b>11</b></p>	<p><b>12</b></p>	<p><b>13</b></p>	<p><b>14</b></p>	<p><b>15</b></p>	<p><b>16</b></p>	<p><b>17</b></p>
<p><b>St. Demetrius</b>, P. &amp; C. <b>Bl. Arthur Bell</b>, P. &amp; M., Tyburn 1643 <b>Ven. Bennet Corbridge</b>, M. &amp; M., Durham 1685</p>	<p><b>Bl. Thomas Holland</b>, P. &amp; M., Tyburn 1642</p>	<p><b>St. Lucy</b>, Virgin, Martyr (Comm. of Feria in Advent)</p>	<p>Dedication of Cathedral Church (Motherwell 1 c.) <b>SS. Finger &amp; Pala</b>, Brother &amp; Sister, M.M., Hayle, Cornwall 445</p>	<p><b>St. Florentius</b>, Ab., Bangor Abbey, Ireland 7<sup>th</sup> cent.</p>	<p>(Comm. of <b>St. Eusebius</b>, Bishop, Martyr)</p>	<p><b>St. Tetta</b>, V. &amp; A.; Wimbome, Dorset 708 <b>St. Malchus</b>, B. &amp; C.; Winchester 1140</p>
<p><b>FOURTH SUNDAY OF ADVENT</b></p> <p><b>18</b></p>	<p><b>19</b></p>	<p><b>20</b></p>	<p><b>21</b></p>	<p><b>22</b></p>	<p><b>23</b></p>	<p><b>24</b></p>
<p><b>FOURTH SUNDAY OF ADVENT</b></p> <p><b>18</b></p>	<p><b>19</b></p>	<p><b>20</b></p>	<p><b>21</b></p>	<p><b>22</b></p>	<p><b>23</b></p>	<p><b>24</b></p>
<p><b>St. Mawman of Cornwall</b>, 6<sup>th</sup> cent. <b>St. Wunibald</b>, Wessex and Germany 708</p>	<p><b>Bl. Laurence Humfrey</b>, L. &amp; M., Winchester 1591</p>	<p><b>St. Thomas</b>, M. &amp; M.; Dover 1296</p>	<p><b>Ven. Thomas Bedingfield</b>, P. &amp; M., Galehouse 1678</p>	<p><b>Ven. William Pyke</b>, L. &amp; M., Dorchester 1591</p>	<p><b>St. Frithbert</b>, B. &amp; C.; Hexham 708</p>	<p><b>St. Tetta</b>, V. &amp; A.; Wimbome, Dorset 708 <b>St. Malchus</b>, B. &amp; C.; Winchester 1140</p>
<p><b>THE NATIVITY OF OUR LORD</b></p> <p><b>25</b></p>	<p><b>26</b></p>	<p><b>27</b></p>	<p><b>28</b></p>	<p><b>29</b></p>	<p><b>30</b></p>	<p><b>31</b></p>
<p><b>THE NATIVITY OF OUR LORD</b></p> <p><b>25</b></p>	<p><b>26</b></p>	<p><b>27</b></p>	<p><b>28</b></p>	<p><b>29</b></p>	<p><b>30</b></p>	<p><b>31</b></p>
<p><b>St. Anastasia</b>, M. <b>Holy Day of Obligation</b></p>	<p><b>St. Stephen</b>, Protomartyr (Comm. of Octave of Christmas)</p>	<p><b>St. John</b>, Apostle, Evangelist (Titul. of Cath: Portsmouth, Salford 1 c.) (Comm. of Octave of Christmas)</p>	<p><b>The Holy Innocents</b>, Martyrs (Comm. of Octave of Christmas)</p>	<p><b>Within the Octave of Christmas</b> (Comm. of <b>St. Thomas of Canterbury</b>, Bishop, Martyr; Principal Patron &amp; Titul. of Cath: Northampton; In England &amp; Wales 1 c.)</p>	<p><b>Within the Octave of Christmas</b></p>	<p><b>Within the Octave of Christmas</b> (Comm. of <b>St. Sylvester I</b>, Pope, Confessor) 2 c.</p>
<p><b>St. Anastasia</b>, M. <b>Holy Day of Obligation</b></p>	<p><b>St. Stephen</b>, Protomartyr (Comm. of Octave of Christmas)</p>	<p><b>St. John</b>, Apostle, Evangelist (Titul. of Cath: Portsmouth, Salford 1 c.) (Comm. of Octave of Christmas)</p>	<p><b>The Holy Innocents</b>, Martyrs (Comm. of Octave of Christmas)</p>	<p><b>Within the Octave of Christmas</b> (Comm. of <b>St. Thomas of Canterbury</b>, Bishop, Martyr; Principal Patron &amp; Titul. of Cath: Northampton; In England &amp; Wales 1 c.)</p>	<p><b>Within the Octave of Christmas</b></p>	<p><b>Within the Octave of Christmas</b> (Comm. of <b>St. Sylvester I</b>, Pope, Confessor) 2 c.</p>
<p><b>St. Anastasia</b>, M. <b>Holy Day of Obligation</b></p>	<p><b>St. Tatbal</b>, H. &amp; C.; Wales, 6<sup>th</sup> cent.</p>	<p><b>SS. Remulus &amp; Contradus</b>, Bishops &amp; Confessors; Isle of Man; 450</p>	<p><b>Bl. William Howard</b>, M.; 1690</p>	<p><b>Bl. William Howard</b>, M.; 1690</p>	<p><b>Bl. William Howard</b>, M.; 1690</p>	<p><b>Bl. William Howard</b>, M.; 1690</p>

# Year Planner 2016-17

Nov	26	St. Michael's School Fayre
	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
	10	Eucharistic Crusade - Day of recollection at St. Michael's School
	16	St. Michael's School, Michaelmas Term ends
Jan	9	St. Michael School, Hilary Term begins
Feb	20-25	Priests' Retreat at St. Saviour's House, Bristol
Mar	1	Ash Wednesday
	13-18	Women's Ignatian Retreat at St. Saviour's House, Bristol
Apr	1	Ordination of Mr. Rupert Bevan to the Subdiaconate at the Seminary of St. Pius X, Ecône, Switzerland.
	4	St. Michael's School's, Hilary Term ends
	16	EASTER SUNDAY
	27	St. Michael School, Trinity Term begins
	29	York Pilgrimage
May		
Jun	3-5	Chartres Pilgrimage
	12-17	Men's Ignatian Retreat at St. Saviour's House, Bristol
	15	CORPUS CHRISTI
	28-1st	Boys' Trip to Ecône for ordinations.
	29	Ordination of Mr. Rupert Bevan to the Diaconate at the Seminary of St. Pius X, Ecône, Switzerland.
Jul	8	St. Michael's School, End of School Year
	17-22	Archbishop Lefebvre's Spiritual Journey Retreat
	28-30	Canterbury Pilgrimage
Aug	17-21	SSPX Fatima Pilgrimage: email to <a href="mailto:district@fsspx.uk">district@fsspx.uk</a> for details.



# Mass Times

	NOVEMBER						DECEMBER				
	1st	2nd	6th	13th	20th	27th	4th	8th	11th	18th	25th
<b>Bingley</b>	-	-	-	-	1700	-	-	-	-	1700	-
<b>Brighton</b>	-	-	-	1300	-	1300	-	-	1300	-	<b>0800</b>
<b>Bristol</b>	<b>0800</b>	<b>0800</b>	1000	1000	1000	1000	<b>1000</b>	<b>0800</b>	1000	1000	<b>0000</b> <b>1000</b>
<b>Burghclere</b>	<b>0715</b> <b>0900</b> <b>1900</b>	<b>0715</b> <b>1900</b>	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	<b>0715</b> <b>0900</b> <b>1900</b>	0730 0900	0730 0900	<b>0000</b> <b>0900</b>
<b>Colleton Manor</b>	-	-	-	-	16th 1130	-	-	-	-	13th 1130	-
<b>Edinburgh</b>	<b>1230</b>	<b>1230</b>	1300	1300	1300	1300	<b>1300</b>	<b>1230</b>	1300	1300	<b>0000</b>
<b>Gateshead</b>	<b>1100</b>	<b>1100</b>	1800	1800	1800	1800	<b>1800</b>	<b>1100</b>	1800	1800	<b>0000</b> <b>1100</b>
<b>Glasgow</b>	<b>1830</b>	<b>1830</b>	0945	0945	0945	0945	<b>0945</b>	<b>1830</b>	0945	0945	<b>1030</b>
<b>Groombridge</b>	-	-	1300	-	1300	-	<b>1300</b>	-	-	1300	-
<b>Herne</b>	<b>1200</b>	<b>1200</b>	0830	0830	0830	0830	<b>0830</b>	<b>1200</b>	0830	0830	<b>0000</b>
<b>Jersey</b>	-	-	-	-	-	26th 1030	-	-	-	17th 1030	-
<b>Leicester</b>	<b>1100</b>	<b>1100</b>	1730	1730	1730	1730	<b>1730</b>	<b>1100</b>	1730	1730	<b>0000</b>
<b>Liverpool</b>	-	-	-	1700	-	1700	-	-	1700	-	-
<b>London (St. Joseph)</b>	<b>1900</b>	<b>1815</b> <b>1900</b>	1100	1100	1100	1100	<b>1100</b>	<b>1900</b>	1100	1100	<b>0000</b> <b>1100</b>
<b>London (Wimbledon)</b>	<b>0715</b>	<b>0715</b> <b>1800</b>	0800	0800	0800	0800	<b>0800</b>	<b>0715</b>	0800	0800	<b>0800</b>
<b>Manchester</b>	<b>1230</b>	<b>1100</b> <b>1145</b>	1230	1230	1230	1230	<b>1230</b>	<b>1230</b>	1230	1230	<b>0000</b>
<b>Middlemarsh</b>	-	-	-	-	-	1100	-	<b>1800</b>	1100	1100	-
<b>Oxford</b>	-	-	1000	1000	1000	1000	<b>1000</b>	-	1000	1000	<b>1000</b>
<b>Portsmouth</b>	<b>1900</b>	<b>1900</b>	1130	1130	1130	1130	<b>1130</b>	<b>1830</b>	1130	1130	<b>1130</b>
<b>Preston</b>	<b>1900</b>	<b>1900</b>	0930	0930	0930	0930	<b>0930</b>	<b>1900</b>	0930	0930	<b>0900</b>
<b>Rhos-on-Sea</b>	-	-	1700	-	-	-	<b>1700</b>	-	-	-	<b>1300</b>
<b>Taunton</b>	-	-	1530	1530	1530	1530	<b>1530</b>	<b>1100</b>	1530	1530	<b>1000</b>
<b>Woking</b>	<b>1930</b>	<b>1930</b>	1130	1130	1130	1130	<b>1130</b>	<b>1930</b>	1130	1130	<b>1130</b>
<b>Aalborg</b>	-	-	4th 1700	5th 1000							
<b>Oslo</b>	-	-	0900	-	0900	-					
<b>Malmö (uncertain)</b>	-	-	3rd 1830		19th 1030						
<b>Stockholm</b>	-	-	1730	-	1730	-					

see: [fsspx.uk/en/scandinavia](https://fsspx.uk/en/scandinavia)

# Mass Centres

## Great Britain

### **DISTRICT HOUSE**

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

#### 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@fsspx.uk  
Tel: 0117 977 5863

#### Resident:

[Rev. Fr. Philippe Pazat \(Prior\)](#)  
[Rev. Fr. Vianney Vandendaële](#)  
[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@fsspx.uk

#### Resident:

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

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@fsspx.uk

#### 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@fsspx.uk

**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**

Tel: +44 1534 742 884

**Scandinavia****AALBORG, DENMARK****OSLO, NORWAY****MALMÖ, SWEDEN****STOCKHOLM, SWEDEN**

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

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**Pious Groups****THIRD ORDER OF ST. PIUS X**

Rev. Fr. Philippe Pazat  
[thirdorder@fsspx.uk](mailto:thirdorder@fsspx.uk)

**ARCHCONFRATERNITY OF ST. STEPHEN**

Rev. Fr. Lawrence Barrett, Mr. Richard Cullen  
[acss@fsspx.uk](mailto:acss@fsspx.uk)

**EUCCHARISTIC CRUSADE**

Rev. Fr. Vianney Vandendaele  
[hostia@fsspx.uk](mailto:hostia@fsspx.uk)

**MILITIA IMMACULATAE**

Rev Fr. Robert Brucciani, Mr. Howard Toon  
[militia-immacolatae.org](http://militia-immacolatae.org)  
[mi@fsspx.uk](mailto:mi@fsspx.uk)

**SCHOLA**

Rev. Fr. Håkan Lindström  
[schola@fsspx.uk](mailto:schola@fsspx.uk)

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.