



S S P X



Ite Missa Est

Natural Law



The Natural Law is like a lighthouse; it will not bring you to safe harbour by itself, but it will ward you off the rocks of your disordered passions.

*"Shipping off the Eddystone Lighthouse"
attributed to Vilhem Melbye (1824-1882)*



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

Price: suggested donation £1

To Order: request in writing or by email

Publisher
Society of Saint Pius X
St. George's House
125 Arthur Road
Wimbledon
SW19 7DR
United Kingdom
+44 20 8946 7916
district@fsspx.uk

District Superior
Rev. Fr. Robert Brucciani

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Natural Law

God's law written into every heart

Rev. Fr. Robert Brucciani, District Superior

O God, Who, in creating human nature, didst wonderfully dignify it, and still more wonderfully restore it..

My dear brethren,

What is the Natural Law and what is it for?

There is a law written into the heart of every man which is the measure of his actions. It is a light and a compass by which he may rightly judge his actions. This law is what we call the Natural Law.

God made man in his own image and likeness. St. Augustine says that Adam was in the image of God because he had an intellect and

will, and he was in the likeness of God because he was in a state of grace. His nature was thus wonderfully dignified.

The state of grace was then lost with original sin, but the image of God, although damaged, remained. Adam had lost his participation in the supernatural life of God, but his intellect and will remained ordered to God - not supernaturally, but naturally - not necessarily in their actions, but in their finality which was the perfect knowledge and love of God.

Adam also had a law within him - a law which was written into his nature by which he could judge his actions. In his fallen state, he could only manage an imperfect, natural



knowledge and love of God. He could not attain that supernatural end for which he was made, but the law within him was like a lighthouse that kept him from the rocks of self-destruction. It couldn't bring him home to his supernatural haven, but it preserved him so that he might be rescued.

And so it is for every son of Adam when conceived in his mother's womb. Every man is in the image of God, is damaged by original sin, is incapable of that for which he was made, but is naturally ordained to God and has the law of God within him to keep him from self-destruction - if he would but heed it.

How do we know it exists?

We know that the Natural Law exists by faith and by common sense [see next article]. We can also see that it is indeed "due" to man - not as a right - but as something that we would expect of a God Who is good and Who has made us for Himself. We can see this when we consider the order that exists in the universe. The reasoning is thus: -

However one may look at the universe - with eyes of a scientist, an

artist or a peasant - one cannot fail to discern an exquisite order within and between every being of the universe. Every grain of sand, every organism, plant, animal and man himself is an order of matter seemingly infinite in complexity. The more closely one observes any material object, the more astonishing are the discoveries one makes.

But this order which is observed by the senses, is only one facet of the order that God has created: it is the material order of the universe. Alongside this order is an order that man cannot detect directly with his senses or instruments - it is the spiritual order. The most obvious example of this spiritual order is life itself. We cannot see life or the soul, but we see its effects in the extraordinary orchestra of atoms within every living creature. Life is an example of an order that can also exist free from matter; an order that embraces not only living material creatures but includes the immaterial creatures which we know to be the angels and the demons. We cannot detect them directly with our senses but we can know they exist by their effects.

Now, the spiritual order does not pertain only to essences or beings,



it includes their actions too. God has not only created a spiritual order of beings, He has also created a spiritual order of conduct so that the universe as a whole, and all things individually within it, tend to the end for which they were made.

In the plants and animals, this order of conduct is fixed in their respective natures so that plants and animals always act according to their own nature and do what they are supposed to do. You would never, for example, come across a vegan cat or a dog who was depressed because he couldn't fly. But man is different because he has free will. He can choose his actions - whether they conform to his nature or whether they go against. Those actions which conform to his nature are morally good and those that go against his nature are morally bad. Those actions which make him tend to the end for which he was made - the knowledge, love and service of God - are good; those that lead him to self-destruction are bad.

Now because God is good, He has not left fallen man like a ship in the ocean without bearings. He has given man an innate knowledge of the correct order of conduct - the

Natural Law - so that he can avoid shipwreck.

Knowledge of the Natural Law

The Natural Law, therefore, being inscribed into a man's nature is knowable to all men who have the faculty of reason at least in its primary principle which is "*do good and avoid evil*" and in those principles that can be directly derived from this first principle such as the ten commandments. As such, these principles apply to all men, at all times and are entirely immutable.

For more complex circumstances, however, the Natural Law is not necessarily known by all men because it requires a more complex reasoning and, for this reason, Positive Law is necessary to guide man to the end for which he is made. This Positive Law is both Human - such as the just laws of state concerning, for example, inheritance or security etc. - and Divine - when they are revealed by God, such as the teaching of Our Lord on humility in His parables.

A kingdom divided

If a man ignores the Natural Law, as we have said, he is acting in a way that will not lead him to the end that God intends and he risks destruction. When Our Lord says: “Every kingdom divided against itself shall be brought to desolation”, He was not only referring to the order of fallen angels, He was speaking of the man who ignores His law; for when a man rebels against the Natural Law, he does nothing less than rebel against his own nature. He is divided against himself and will necessarily fail. Ignoring the lighthouse, his boat will founder on the rocks of his unbridled passions.

This is indeed what we are witnessing in our present day. The forces of darkness are working to extinguish the light of that lighthouse in every soul so that few see it anymore. There is now an almost universal rejection of the Natural Law at every level in society. Rebellion is enshrined in the laws of almost every land and the common

Ivan Aivazovsky
Ship on a Stormy Sea 1886





man has long ceased to listen to its voice. Contraception, promiscuity, divorce, abortion, feminism, homosexuality, pornography, sex education, legalisation of drugs, assisted suicide, euthanasia, transgender ideology and usury represent a comprehensive rejection of God's will for mankind and hence the quasi totality of mankind's rebellion against itself.

Nature more wonderfully restored

But for those for whom the light still burns - those who are still attentive to the lighthouse within - their fallen nature is raised up to a new order of existence by baptism and raised higher still by every subsequent increase in sanctifying grace. It was the Redemption wrought by Jesus Christ, which we commemorated in Holy Week, celebrate now in Eastertide and re-enact every day at the Holy Sacrifice of the Mass that carries us away from the rocks and towards the safe haven of heaven.

The nature that God did wonderfully dignify in Adam at his creation is more wonderfully restored in us by His re-creation. The inclination

that is in us by nature at our birth is elevated to a new order and given effect through His grace at our re-birth. Let us rejoice and give thanks for this.

And when the Lord shall have brought thee into a land that floweth with milk and honey, alleluia; and that the law of the Lord be always in thy mouth, alleluia.

(Introit of Easter Monday)

I wish you all every grace of the Risen Christ with all its attendant joy and peace.

In Jesu et Maria,
Rev. Robert Brucciani

Other news

St. Michael's School has a busy month of May.

- On Monday 6th May is the **May Procession**. Mass is at 10:30am and the procession is at 2pm (bring your own picnic).
- On Saturday 11th May, His Lordship, Bishop Fellay will administer the sacrament of **Confirmation**. The ceremony begins at 12noon.



On Sunday 12th May, Bishop Fellay will administer the sacrament of **Confirmation** at Ss. Margaret & Leonard's, Edinburgh. The ceremony begins at 11am.

On Saturday 11th March, the annual **March For Life** will take place in London. Please go along to pray the rosary in reparation for the unspeakable evil that is abortion. Meet at St. Joseph's for Mass at 11am, the march starts at 2pm. Bring a banner of Our Lady if you can. Details can be found at marchforlife.co.uk

On Friday 28th June, **Rev. Rupert Bevan** will be ordained to the priesthood at the Séminaire St-Pie X, Ecône, Switzerland. The ceremony begins at 9am. Please keep him in your prayers. There is no pilgrim group organised, but it is very easy to travel to Ecône via Geneva.

The **Our Lady of Fatima Catechism Correspondence Course** run by the Sisters of the Society of St. Pius X now welcomes children and adults to apply. This is an excellent way to learn the faith in a structured manner and with individual tuition. For an application form, please write to St. George's House, Wimbledon or send a re-

quest to district@fsspx.uk

Rev. Fr. Gary Holden has been appointed as chaplain of the **Third Order of the Society of St. Pius X**. We look forward to promoting the Third Order as a means of sanctification and as a vehicle for our apostolate to restore all things in Christ. For those who are interested please contact Fr. Holden at thirdorder@fsspx.uk

For parents worried about the influence of the world on their children, please consider enrolling them in the **Eucharistic Crusade**. With a monthly magazine, prayer intentions and treasure sheets, it is an excellent means of education and sanctification. Rev. Fr. Vianney Vandendaele is the chaplain and may be contacted at hostia@fsspx.uk



A rare vestige of our Catholic past which rejoices the heart



Natural Law & Common Sense

C. S. Lewis

Adaptation of the first two chapters of Mere Christianity.

Discernment by Common Sense

Everyone has heard people quarrelling. Sometimes it sounds funny and sometimes it sounds merely unpleasant; but however it sounds, I believe we can learn something very important from listening to the kind of things they say. They say things like this: "How'd you like it if anyone did the same to you?"—"That's my seat, I was there first"—"Leave him alone, he isn't doing you any harm"—"Why should you shove in first?"—"Give me a bit of your orange, I gave you a bit of mine"—"Come on, you promised."

People say things like that every day, educated people as well as uneducated, and children as well as grown-ups.

Now what interests me about all these remarks is that the man who makes them is not merely saying that the other man's behaviour does not happen to please him. He is appealing to some kind of standard of behaviour which he expects the other man to know about. And the other man very seldom replies: "To hell with your standard." Nearly always he tries to make out that what he has been doing does not really go against the standard, or that if it does there is some special excuse. He pretends there is some special reason in this particular case why the person who took the



seat first should not keep it, or that things were quite different when he was given the bit of orange, or that something has turned up which lets him off keeping his promise.

It looks, in fact, very much as if both parties had in mind some kind of Law or Rule of fair play or decent behaviour or morality or whatever you like to call it, about which they really agreed. And they have. If they had not, they might, of course, fight like animals, but they could not quarrel in the human sense of the word. Quarrelling means trying to show that the other man is in the wrong. And there would be no sense in trying to do that unless you and he had some sort of agreement as to what Right and Wrong are; just as there would be no sense in saying that a footballer had committed a foul unless there was some agreement about the rules of football.

Now this Law or Rule about Right and Wrong is called the Natural Law. There are, of course, other laws to which a man is naturally subject, such as the physical or biological laws of nature, which, like the Natural Law, are generally known by all men through experience or education, but, unlike the

Natural Law, man cannot choose to disobey them. A man can choose to do something immoral, but he can't choose to jump over the moon or remain healthy on a diet of Coca-Cola.

Universality of Natural Law

I know that some people say the idea of a Natural Law or decent behaviour known to all men is unsound, because different civilisations and different ages have had quite different moralities.

But this is not true. There have been differences between their moralities, but these have never amounted to anything like a total difference. If anyone will take the trouble to compare the moral teaching of, say, the ancient Egyptians, Babylonians, Hindus, Chinese, Greeks and Romans, what will really strike him will be how very like they are to each other and to our own. Some of the evidence for this I have put together in the appendix of another book called *The Abolition of Man*; but for our present purpose I need only ask the reader to think what a totally different morality would mean. Think of a country where people



were admired for running away in battle, or where a man felt proud of double-crossing all the people who had been kindest to him.

You might just as well try to imagine a country where two and two made five. Men have differed as regards what people you ought to be unselfish to—whether it was only your own family, or your fellow countrymen, or everyone. But they have always agreed that you ought not to put yourself first. Selfishness has never been admired. Men have differed as to whether you should have one wife or four. But they have always agreed that you must not simply have any woman you liked.

But the most remarkable thing is this. Whenever you find a man who says he does not believe in a real Right and Wrong, you will find the same man going back on this a moment later. He may break his promise to you, but if you try breaking one to him he will be complaining "It's not fair" before you can say Jack Robinson. A nation may say treaties do not matter, but then, next minute, they spoil their case by saying that the particular treaty they want to break was an unfair one. But if treaties do not matter, and if there is no such thing as

Right and Wrong—in other words, if there is no Natural Law—what is the difference between a fair treaty and an unfair one? Have they not let the cat out of the bag and shown that, whatever they say, they really know the Natural Law just like anyone else?

Error about the Natural Law

It seems, then, we are forced to believe in a real Right and Wrong. People may be sometimes mistaken about them, just as people sometimes get their sums wrong; but they are not a matter of mere taste and opinion any more than the multiplication table.

Keeping the Natural Law

Now if we are agreed about that, I go on to my next point, which is this. None of us are really keeping the Natural Law. If there are any exceptions among you, I apologise to them. They had much better read some other work, for nothing I am going to say concerns them.

And now, turning to the ordinary human beings who are left: I hope you will not misunderstand what I



am going to say. I am not preaching, and Heaven knows I do not pretend to be better than anyone else. I am only trying to call attention to a fact; the fact that this year, or this month, or, more likely, this very day, we have failed to practise ourselves the kind of behaviour we expect from other people. There may be all sorts of excuses for us. That time you were so unfair to the children was when you were very tired. That slightly shady business about the money—the one you have almost forgotten—came when you were very hard up. And what you promised to do for old So-and-so and have never done—well, you never would have promised if you had known how frightfully busy you were going to be. And as for your behaviour to your wife (or husband) or sister (or brother) if I knew how irritating they could be, I would not wonder at it—and who the dickens am I, anyway? I am just the same.

That is to say, I do not succeed in keeping the Natural Law very well, and the moment anyone tells me I am not keeping it, there starts up in my mind a string of excuses as long as your arm. The question at the moment is not whether they are good excuses. The point is that

they are one more proof of how deeply, whether we like it or not, we believe in the Natural Law. If we do not believe in decent behaviour, why should we be so anxious to make excuses for not having behaved decently? The truth is, we believe in decency so much—we feel the Rule or Law pressing on us so— that we cannot bear to face the fact that we are breaking it, and consequently we try to shift the responsibility. For you notice that it is only for our bad behaviour that we find all these explanations. It is only our bad temper that we put down to being tired or worried or hungry; we put our good temper down to ourselves.

These, then, are the two points I wanted to make. First, that human beings, all over the earth, have this curious idea that they ought to behave in a certain way, and cannot really get rid of it. Secondly, that they do not in fact behave in that way. They know the Natural Law; they break it. These two facts are the foundation of all clear thinking about ourselves and the universe we live in.



Objections

If they are the foundation, I had better stop to make that foundation firm before I go on. Some of the letters I have had show that a good many people find it difficult to understand just what this Natural Law is.

Isn't it simply instinct?

For example, some people wrote to me saying, 'Isn't what you call the Natural Law simply our herd instinct and hasn't it been developed just like all our other instincts?' Now I do not deny that we may have a herd instinct: but instinct is not the same as the Natural Law. By instinct you feel a strong want or desire to act in a certain way. But feeling a desire is quite different from feeling that you ought to act in a certain way. Supposing you hear a cry for help from a man in danger. You will probably feel two desires one a desire to give help (due to your herd instinct), the other a desire to keep out of danger (due to the instinct for self-preservation). But you will find inside you, in addition to these two impulses, a third thing which tells you that you ought

to follow the impulse to help, and suppress the impulse to run away. Now this thing that judges between two instincts, that decides which should be encouraged, cannot itself be either of them.

Another way of seeing that the Natural Law is not simply one of our instincts is this. If two instincts are in conflict, and there is nothing in a creature's mind except those two instincts, obviously the stronger of the two must win. But at those moments when we are most conscious of the Natural Law, it usually seems to be telling us to side with the weaker of the two impulses. You probably want to be safe much more than you want to help the man who is drowning: but the Natural Law tells you to help him all the same. And surely it often tells us to try to make the right impulse stronger than it naturally is? I mean, we often feel it our duty to stimulate the herd instinct, by waking up our imaginations and arousing our pity and so on, so as to get up enough steam for doing the right thing. But clearly we are not acting from instinct when we set about making an instinct stronger than it is. The thing that says to you, 'Your herd instinct is asleep. Wake it up,' cannot itself be the herd instinct.



Here is a third way of seeing it. A particular desire aroused by instinct may sometimes be good to follow and sometimes bad. A desire to violently strike an enemy is to be encouraged in a soldier if the opponent is a member of an invading army, but discouraged if it is his sergeant-major. A desire to eat is good to follow when the body needs sustenance, and bad to follow if you have just finished dinner. The Natural Law, as it marshals our instinctive desires to the good, is always good and there is none of our instinctive impulses which the Natural Law may not sometimes tell us to suppress, and none which it may not sometimes tell us to encourage. The Natural Law is not any one instinct or any set of instincts: it is something which makes a kind of tune (the tune we call goodness or right conduct) by directing the instincts.

By the way, this point is of great practical consequence. The most dangerous thing you can do is to take any one impulse of your own nature and set it up as the thing you ought to follow at all costs. There is not one of them which will not make us into devils if we set it up as an absolute guide. You might think love of humanity in general

was safe, but it is not. If you leave out justice you will find yourself breaking agreements and faking evidence in trials 'for the sake of humanity,' and become in the end a cruel and treacherous man.

Isn't it just a social convention?

Other people wrote to me saying, 'Isn't what you call the Moral Law just a social convention, something that is put into us by education?' I think there is a misunderstanding here. The people who ask that question are usually taking it for granted that if we have learned a thing from parents and teachers, then that thing must be merely a human invention. But, of course, that is not so. We all learned the multiplication table at school. A child who grew up alone on a desert island would not know it. But surely it does not follow that the multiplication table is simply a human convention, something human beings have made up for themselves and might have made different if they had liked? I fully agree that we learn the Rule of Decent Behaviour from parents and teachers, and friends and books, as we learn everything else. But some of the things we learn are



mere conventions which might have been different - we learn to keep to the left of the road, but it might just as well have been the rule to keep to the right; and others of them, like mathematics, are real truths. The question is to which class the Law of Human Nature belongs.

There are two reasons for saying it belongs to the same class as mathematics. The first is, as I said in the first chapter, that though there are differences between the moral ideas of one time or country and those of another, the differences are not really very great and you can recognise the same law running through them all: whereas mere conventions, like the rule of the road or the kind of clothes people wear, may differ to any extent.

The other reason is this. When you think about these differences between the morality of one people and another you are, in fact, measuring them both by a standard, saying that one of them conforms to that standard more nearly than the other. But the standard that measures two things is something different from either. You are, in fact, comparing them both with some Real Morality which is the Natural Law.

I conclude then, that though the differences between people's ideas of Decent Behaviour often make you suspect that there is no real natural Law of Behaviour at all, yet the things we are bound to think about these differences really prove just the opposite.

But one word before I end. I have met people who exaggerate the differences, because they have not distinguished between differences of morality and differences of belief about facts. For example, one man said to me, 'Three hundred years ago people in England were putting witches to death. Was that what you call the Rule of Human Nature or Right Conduct?' But surely the reason why the people in England no longer execute witches is because they do not believe there are such things; it is not because they have a different fundamental law of behaviour which is determined by social convention. You would not call a man humane for ceasing to set mousetraps if he did so because he believed there were no mice in the house.

SERMON FOR EASTER SUNDAY MORNING

Identification with those who crucified Jesus

During the last week, my dear brethren, we have heard the four accounts of the Passion of Our Lord and Saviour Jesus Christ. We have witnessed His rejection:

- by His chosen race;
- by the secular powers, the gentiles;
- and by His closest friends, precisely when He needed them most.

And in all the characters that made that Sacred Heart suffer so much, my dear brethren, there is one thing that is common. In everyone of them, if we look closely enough, we can see ourselves:

- yes, it was me who fled, at the first sign of danger in the garden of Gethsemani;
- yes, it was me who swore that I would stand by my Lord even to death, and then denied Him thrice;
- yes it was me struck the Holy Face and spat upon Him to please my peers;
- yes it was me who was prepared to sacrifice my Lord for the good of the people, for human respect;
- yes it was me who went along with the crowd and

shouted Crucifige, Crucifige eum!

Identification with those who rejoice at the Resurrection

We are all sinners, my dear brethren, but because we are here on this Easter morn, although we have crucified Our Saviour, He has won us back. And just as we might identify ourselves in the past with His executioners, today and may it be forever, we can identify ourselves with Mary Magdalene, Mary the mother of James and Salome, with the apostles Peter and John, with all sinners who have been forgiven.

What must have been their happiness! It is the happiness of the whole Church, the elation of victory echoing down the centuries. It is the joy of the saints, the choirs of angels, and - above all - the joy of the Blessed Virgin Mary.

Let us offer prayers of thanks and prayers for perseverance for we would never wish to lose that which has been so dearly won.

I wish you every grace and joy of the Risen Christ!



May, the Month of Promise & Joy

Cardinal John Henry Newman

From Meditations on the Litany of Loreto, for the Month of May.

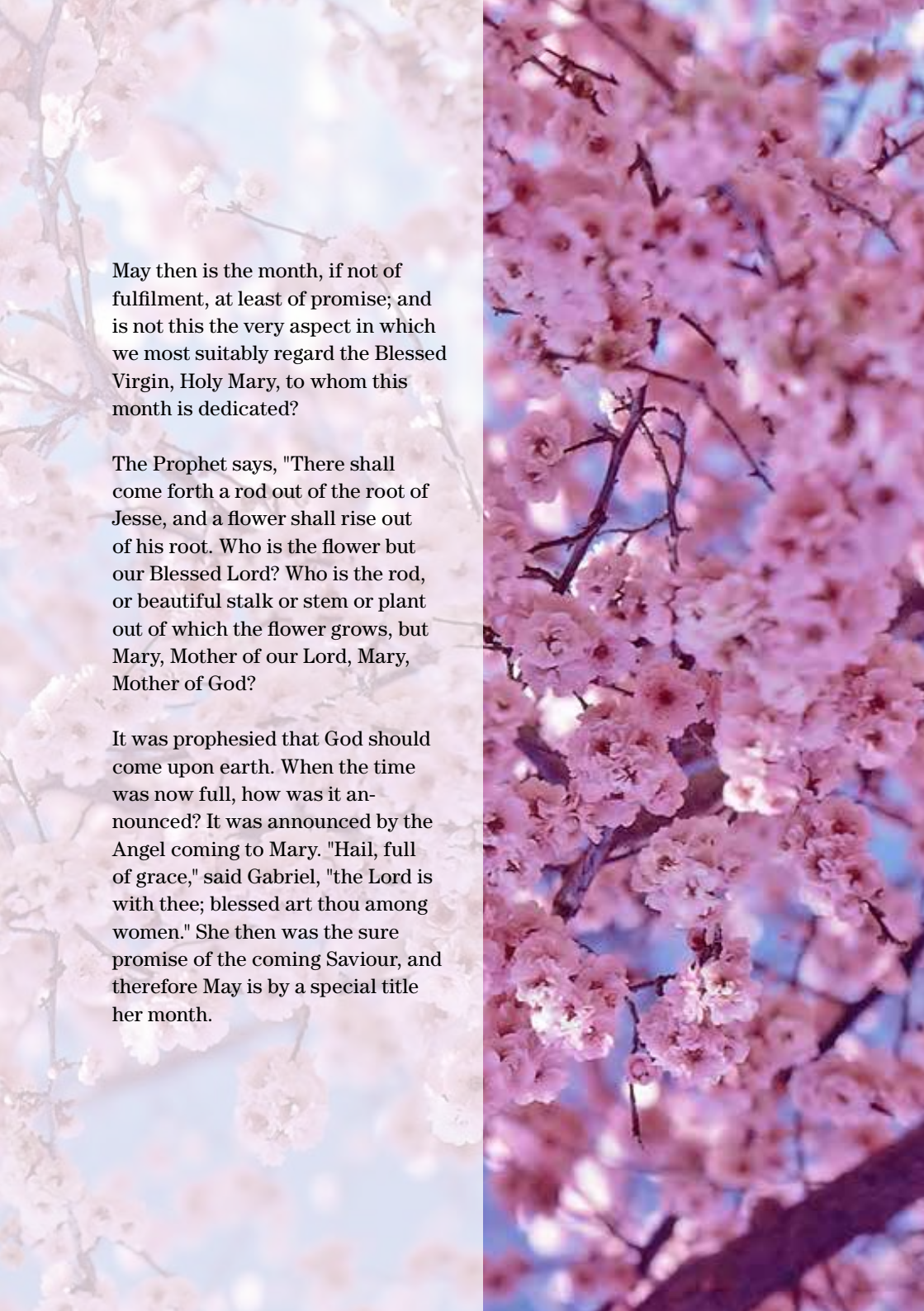
May the Month of Promise

Why is May chosen as the month in which we exercise a special devotion to the Blessed Virgin?

The first reason is because it is the time when the earth bursts forth into its fresh foliage and its green grass after the stern frost and snow of winter, and the raw atmosphere and the wild wind and rain of the early spring. It is because the blossoms are upon the trees and the flowers are in the gardens. It is because the days have got long, and the sun rises early and sets late. For such gladness and joyousness

of external Nature is a fit attendant on our devotion to her who is the Mystical Rose and the House of Gold.

A man may say, "True; but in this climate we have sometimes a bleak, inclement May." This cannot be denied; but still, so much is true that at least it is the month of promise and of hope. Even though the weather happen to be bad, it is the month that begins and heralds in the summer. We know, for all that may be unpleasant in it, that fine weather is coming, sooner or later. "Brightness and beautiful-ness shall," in the Prophet's words, "appear at the end, and shall not lie: if it make delay, wait for it, for it shall surely come, and shall not be slack."



May then is the month, if not of fulfilment, at least of promise; and is not this the very aspect in which we most suitably regard the Blessed Virgin, Holy Mary, to whom this month is dedicated?

The Prophet says, "There shall come forth a rod out of the root of Jesse, and a flower shall rise out of his root. Who is the flower but our Blessed Lord? Who is the rod, or beautiful stalk or stem or plant out of which the flower grows, but Mary, Mother of our Lord, Mary, Mother of God?"

It was prophesied that God should come upon earth. When the time was now full, how was it announced? It was announced by the Angel coming to Mary. "Hail, full of grace," said Gabriel, "the Lord is with thee; blessed art thou among women." She then was the sure promise of the coming Saviour, and therefore May is by a special title her month.



May the Month of Joy

Why is May called the month of Mary, and especially dedicated to her? Among other reasons there is this, that of the Church's year, the ecclesiastical year, it is at once the most sacred and the most festive and joyous portion. Who would wish February, March, or April, to be the month of Mary, considering that it is the time of Lent and penance? Who again would choose December, the Advent season—a time of hope, indeed, because Christmas is coming, but a time of fasting too? Christmas itself does not last for a month; and January has indeed the joyful Epiphany, with its Sundays in succession; but these in most years are cut short by the urgent coming of Septuagesima.

May on the contrary belongs to the Easter season, which lasts fifty days, and in that season the whole of May commonly falls, and the first half always. The great Feast of the Ascension of our Lord into heaven is always in May, except once or twice in forty years. Pentecost, called also Whit-Sunday, the Feast of the Holy Ghost, is commonly in May, and the Feasts of the Holy Trinity and Corpus Christi are in

May not unfrequently. May, therefore, is the time in which there are such frequent Alleluias, because Christ has risen from the grave, Christ has ascended on high, and God the Holy Ghost has come down to take His place.

Here then we have a reason why May is dedicated to the Blessed Mary. She is the first of creatures, the most acceptable child of God, the dearest and nearest to Him. It is fitting then that this month should be hers, in which we especially glory and rejoice in His great Providence to us, in our redemption and sanctification in God the Father, God the Son, and God the Holy Ghost.

But Mary is not only the acceptable handmaid of the Lord. She is also Mother of His Son, and the Queen of all Saints, and in this month the Church has placed the feasts of some of the greatest of them, as if to bear her company. First, however, there is the Feast of the Holy Cross, on the 3d of May, when we venerate that Precious Blood in which the Cross was bedewed at the time of our Lord's Passion. The Archangel St. Michael, and three Apostles, have feast-days in

this month: St. John, the beloved disciple, St. Philip, and St. James. Seven Popes, two of them especially famous, St. Gregory VII and St. Pius V; also two of the greatest Doctors, St. Athanasius and St. Gregory Nazianzen; two holy Virgins especially favoured by God, St. Catherine of Sienna (as her feast is kept in England), and St. Mary Magdalen of Pazzi; and one holy woman most memorable in the annals of the Church, St. Monica, the Mother of St. Augustine. And above all, and nearest to us in this Church, our own holy Patron and Father, St. Philip, occupies, with his Novena and Octave, fifteen out of the whole thirty-one days of the month. These are some of the choicest fruits of God's manifold grace, and they form the court of their glorious Queen.

Virgin in Prayer 1640-50
Giovanni Battista Sassoferato
at the National Gallery, London





See my Blessed Mother

Revelations of Divine Love

Juliana of Norwich

Revelations of Divine Love is one of the great mystical works of the Middle Ages. It is the fruit of the contemplations of an anchoress in 14th century Norwich. In this chapter she tells of how Our Lord held up His mother as testimony of His love for every soul.

The Eleventh Revelation Chapter XXV

And with this same cheer of mirth and joy our good Lord looked down on the right side and brought to my mind where our Lady stood in the time of His Passion; and said: *Wilt thou see her?* And in this sweet word [it was] as if He had said: *I wot well that thou wouldst see My blessed Mother: for, after Myself,*

she is the highest joy that I might shew thee, and most pleasance and worship to Me; and most she is desired to be seen of My blessed creatures.

And for the high, marvellous, singular love that He hath to this sweet Maiden, His blessed Mother, our Lady Saint Mary, He shewed her highly rejoicing, as by the meaning of these sweet words; as if He said: *Wilt thou see how I love her, that thou mightest joy with Me in the love that I have in her and she in Me?*

And also (unto more understanding this sweet word) our Lord speaketh to all mankind that shall be saved, as it were all to one person, as if He said: *Wilt thou see in her how thou*



The Wilton Diptych (detail) c1395 painter unknown, at the National Gallery, London

*art loved? For thy love I made her
so high, so noble and so worthy;
and this pleaseth me, and so will I
that it doeth thee.*

For after Himself she is the most
blissful sight.

But hereof am I not learned to long
to see her bodily presence while
I am here, but the virtues of her
blessed soul: her truth, her wisdom,
her charity; whereby I may learn to
know myself and reverently dread
my God. And when our good Lord
had shewed this and said this word:
Wilt thou see her? I answered and
said: *Yea, good Lord, I thank Thee;*
yea, good Lord, if it be Thy will.

Oftentimes I prayed this, and I
weened to have seen her in bodi-
ly presence, but I saw her not so.
And Jesus in that word shewed me
ghostly sight of her: right as I had
seen her afore little and simple, so
He shewed her then high and noble

and glorious, and pleasing to Him
above all creatures.

And He willeth that it be known;
that all those that please them [re-
joice] in Him should please them in
her, and in the pleasance that He
hath in her and she in Him. And, to
more understanding, He shewed
this example: As if a man love a
creature singularly, above all crea-
tures, he willeth to make all crea-
tures to love and to have pleasance
in that creature that he loveth so
greatly. And in this word that Jesus
said: *Wilt thou see her?* methought
it was the most pleasing word that
He might have given me of her, with
that ghostly Shewing that He gave
me of her. For our Lord shewed
me nothing in special but our Lady
Saint Mary; and her He shewed
three times. The first was as she
was with Child; the second was as
she was in her sorrows under the
Cross; the third is as she is now in
pleasing, worship, and joy.



Juliana of Norwich

13th May

Rev. Robert Brucciani

Nothing is known for certain about Juliana's actual name, family, or education, or of her life prior to her becoming an anchoress. Juliana was probably born around 1342. She may have been from a privileged family that lived in or near Norwich which was then the second largest city in England.

When Juliana was 30 years old and living at home, she suffered a serious illness and was presumed to be near death. A priest came to administer the last rites on 8th May 1373. As part of the ritual, he held a crucifix in the air above the foot of her bed. Juliana reported that she was losing her sight and felt physically numb, but as she gazed on the crucifix she saw the figure of Jesus begin to bleed. Over the next few

days, she had a series of 16 visions ("*shewings*") of Jesus Christ. They ended by the time she recovered from her illness on 13th May 1373.

Juliana wrote about her visions immediately after they had happened, in a version of the "*Revelations of Divine Love*" now known as the "Short Text." It is believed to be the earliest surviving book written in the English language by a woman.

Sometime after her visions, she withdrew from the world to a life of permanent seclusion as an anchoress in a cell attached to St Julian's Church, Norwich from whence her names "Juliana (or Julian) of Norwich, Dame Julian or Mother Julian" most probably originate. It appears that despite her seclusion



A Woman (detail) c1435 by Robert Campin at the National Gallery, London

from the world, Juliana became a spiritual authority, counsellor and advisor to many visitors. [It is ever thus with contemplatives!].

Twenty to thirty years after the "*shewings*", Juliana wrote a theological exploration of the meaning of the visions. It is known as "The Long Text." None of the original manuscripts of either the Short Text or the Long Text have survived, but they were extensively copied. Juliana is regarded as one of the great mystics of the Middle ages.

Revelations of Divine Love deals with difficult theological questions

such as the problem of evil, predestination, salvation, and hell. Christ's Passion is revealed to her in all its intensity, yet through it, Juliana receives assurance of God's infinite gentleness and mercy and his everlasting love for souls.

Juliana has not been formally beatified or canonised, but is popularly venerated as "Saint", "Blessed", or "Mother" Juliana or Julian. Her feast day (by popular celebration) is on 13th May.



Treasures of the Liturgy

Easter tide

Rev. M. S. Canon McMahon

*This article is taken from
LITURGICAL CATECHISM
published in 1930.*

Easter tide

**Q. Over what period of time
does Eastertide extend?**

A. It lasts fifty-six days, from Easter Saturday till first Vespers of the Saturday of Pentecost Quarter Tense, that is, the Saturday before Trinity Sunday.

**Q. Into what three sections may
it be divided?**

A. 1. From Easter to the Feast of the Ascension, which we may call the period of the Resurrection, the forty days during which Christ lived on earth after the Resurrection.

2. From the Feast of the Ascension to the Vigil of Pentecost—the period of the Ascension.

3. The Vigil of Pentecost, the Feast of Pentecost and its Octave.

**Q. What is the chief characteristic
of Eastertide?**

A. It is a time of spiritual joy. It symbolises the joys of Heaven. The joy of Eastertide is a foretaste of eternal happiness.

**Q. What is the source of that
joy?**

A. Christ's victory in His Resurrection over sin and death and hell: "*To Thee, Who died, again dost live. All glory, Lord, Thy people give.*"

and our triumph in Christ:
"*Thy captive people are set free,*



And endless life restored in Thee."
(Vesper Hymn of Eastertide.)
The Resurrection is the foundation of the Christian faith, and with Christ we are all risen.

Q. How was that joy exemplified in early Christian practice?

A. Easter with its Octave was one long holiday of obligation, during which no servile work was allowed. Prisoners were pardoned, slaves were granted their freedom, and the rich gave bounteous alms to the poor, so that Easter joy was in the "widest commonality spread."

Q. How does this joy find expression in the Masses of Eastertide?

A. In the ever-recurring *Alleluia*, an echo, like the *Sanctus*, of the Angels' song. Two *Alleluias* are added to each Introit and one to each Offertory and *Communio*, and the Alleluiatic verse after Easter Octave replaces the Gradual. The *Gloria in excelsis* is said at the ferial Masses of the period, and white vestments are worn, the symbol of joy.

Q. When were the great feasts of Eastertide established ?

A. The feasts of Easter and Pentecost were well established by the 2nd century, the Octave of Easter

in the 4th century, the Octave of Pentecost in the 9th century, and the Feast of the Ascension in the 4th century.

Easter and its Octave

Q. What is the origin of our word Easter?

A. It is derived from the Anglo-Saxon name *Eostra*, the goddess of the dawn and of spring, in whose honour in pagan times fires of joy were lighted at about the spring equinox.

Q. What is its liturgical name?

A. The Sunday of the Resurrection of Our Lord Jesus Christ.

Q. How is it described in the liturgical book called the Martyrology?

A. "*This is the day which the Lord hath made. This day is the most solemn of all solemnities. This day is our Pasch. Upon this day did Our Saviour Jesus Christ, according to the flesh, rise again from the dead.*"

Q. What is the meaning of the word Pasch?

A. It comes from the Greek word *pascha*, which is derived from the Hebrew *pesach*, meaning Passover. The Jewish people celebrated



the passing over of the destroying angel and their rescue from the slavery of Egypt, while the Christian Pasch celebrates the rescue of the human race from the slavery of Satan and of sin, and of its restoration to the freedom of the children of God. “*Christ is the true lamb Who hath taken away the sins of the world; Who, by dying, hath overcome our death, and by rising again hath restored our life*” (Easter Preface).

Q. How is the date of Easter Sunday calculated?

A. It is the Sunday which follows the full Paschal moon, that is, the Sunday which occurs after the full moon following the 21st of March, the date of the spring equinox. Therefore it cannot fall earlier than the 22nd March nor later than the 25th April.

Q. What is to be noted about the Masses of this week?

A. They bear numerous reference to the neophytes or newly-baptised, who, clad in their white garments, put on them in baptism, attended all the Station Masses of this week. Cf., the Introit of Monday and Tuesday, the Collect of Tuesday and of Thursday, the Offertory of Wednesday, and the many references to the passage of the Red Sea (symbolic of

Baptism), the manna, the Paschal Lamb, the land flowing with milk and honey.

Q. What is the origin of the present Easter Sunday Mass?

A. It occupies the place of the former second Mass of Easter day. The first Mass at midnight or early dawn, which is now the Mass of Holy Saturday, was intended for the neophytes, the second Mass in broad daylight applied rather to the general faithful.

Q. Is there any special feature in the Mass and the Mass of the Octave?

A. The Sequence, the *Victima Paschali* - one of five preserved in the Roman Missal.

Q. Who is the author of this Sequence?

A. The authorship, which is not quite definitely established, is generally attributed to Wipo (+1050), court chaplain to the Emperors Conrad II and Henry III.

Q. What important truth does it imply?

A. What is so much insisted upon—that the Passion, Death and Resurrection of Our Saviour constitute one whole—the Christian Pasch: “*Together death and life in a*



strange conflict strive; The Prince of life, Who died now lives and reigns."

Q. What is to be noted about the Post-communion of the Easter Sunday Mass?

A. During the whole of Eastertide it replaces the "*Deus qui nobis sub sacramento mirabili*" when Holy Communion is administered in the church outside the Mass.

Q. What is the lesson to be learned from it?

A. That the active participation in the Mass effects the loving communion of all the faithful in Christ and with one another.

Q. When does the Octave end?

A. It ends with the canonical hour of None on Saturday.

Q. Enumerate some of the popular practices adopted at Easter time.

A. The Blessing of meat and of eggs, which were forbidden during the Lent. The Blessing of the Paschal Lamb is the most familiar example.

Q. What is the liturgical name for the First Sunday after Easter?

A. *Dominica in Albis (depositis)*,

i.e. the Sunday on which the white garments were discarded. The Neophytes doffed their white garments on Saturday at the close of the Octave and appeared in church on Low Sunday in their ordinary dress. It is also called *Quasimodo* Sunday from the first two words of the Introit.

Q. What is its most familiar name?

A. Low Sunday. The word "low"—arrived at by the clipping of the initial letter of the word "close" comes from the Latin *clausum* in the phrase *Pascha clausum* (the close of the Pasch). But it is more likely that the popular name has arisen from the contrast between the joys of Easter and the first return to ordinary Sunday services.

Q. How is the Second Sunday after Easter called

A. It is called "Good Shepherd Sunday" from the Gospel of the day. In the early centuries before the Crucifix became the favourite symbol of our faith, the Christians of the Catacombs loved to depict Our Lord as the Good Shepherd seeking the lost sheep bearing a lamb upon His shoulders. It made a tender appeal to their trusting hearts.



Of your charity please pray for the souls of

Mr. Richard Doherty of Glasgow who died on 23rd January 2019
Mr. Peter Forrestier-Smith of Carshalton who died on 13th February 2019
Mr. Gerard Pearce of Leicester who died 3rd April 2019
Mrs. Winifred Middlehurst of Liverpool who died on 12th April 2019

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

May

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

June

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

Requiescant in pace



OLIVE LOMAS

21st March 1922 ~ 27th June 2018

I only ever knew Miss Lomas as one my "sick calls" when I was at St. Michael's School. She was born in Nottingham, but lived most of her life in Salisbury where she taught French at South Wilts Grammar School for Girls. She never married, because, as she explained, "a woman who had a career just didn't get married in my day." Visiting Miss Lomas was always a delight because she was eccentric in a charming way. Her evident weakness was for books - not so much reading them, even though she did that all the day long - but buying them. She simply couldn't resist the bargain that every book in a second hand bookshop represented. So irresistible were they that they were piled high throughout her house. In her sitting room they even reached shoulder height and only a passage was left to the fireplace and armchair. "I have decided!" she regularly announced, "I am going to have a clear-out!" But for every bag of books that she reluctantly took to the second hand bookshop, she came back with two. Miss Lomas converted to Catholicism just before the Second Vatican Council, but was thoroughly disappointed by the changes that followed. Thankfully, her disappointment never dampened her faith; and neither did it dampen her spirits, for she ever-exuded a schoolgirl enthusiasm for all the local news such as you would readily imagine in a character out of Trollope's *Chronicles of Barsetshire*. When living alone became too much for Miss Lomas, she moved into Braemar Lodge which is the nicest old people's home I have ever visited. Rev. Fr. Holden brought the sacraments to her for a good ten years before she died at the age of 96 last year. As her anniversary approaches, please say a pray for her soul for she leaves no family behind.



From 18th to 23rd February, Rev. Fr. Edward Black preached a retreat to a goodly number of priests hailing from the District of Great Britain and the Autonomous House of Ireland. The stated goal of the retreat was an increase in the virtue of generosity in the apostolate emanating from a deepening personal relationship of friendship with Our Lord Jesus Christ. Fr. Black dwelt extensively upon the experience of those who suffered persecution for Christ - particularly in the recent times of Soviet tyranny - and how they used their suffering to participate in His redemptive sacrifice. Characteristically, he highlighted a number of extraordinary paradoxes of our time such as how those who defend the natural law are now considered guilty of hate crimes and the enemies of society. Anticipating imminent persecution, he related how



one priest found that reasoning with interrogators was useless. Where reason is dormant or damaged, simple affirmation of the truth had the best results.

For the record. Front row: Rev. Frs Robert Brucciani, Edward Black and Leo Boyle. Back row: Br. Ignatius, Rev. Frs. John Brucciani, Anthony Wingerden, Reid Hennick, Francis Gallagher, Marcel Ockerse, Sebastian Wall, Francis Ockerse, Håkan Lindström, Michael Seifritz, Gary Holden, Matthias Roling, Vianney Vandendaele, Lawrence Barrett, Patrick Kimball and Thomas O'Hart.



Old Michaelian, Emmerich Jeindl (above right), received the second minor orders of Acolyte & Exorcist on 3rd February at Herz Jesu (Sacred Heart) Seminary in Zaitskofen, Germany. Another Old Michaelian, Johannes Rehm (above left), received the first major order of Sub-deaconate on the Saturday of *Sitientes* (Saturday after the 4th Sunday of Lent) on 6th April. Rev. Fr. Gary Holden, their old housemaster (above centre), visited the seminary for the ceremony on 3rd February. Deo gratias.

Meanwhile at the Seminary of St. Pius X at Ecône, Switzerland, Bernard Bevan (below) received the first minor orders of Porter & Lector on Ember Saturday, 16th March. May many more young men answer the call to the highest office of them all!





The District had the great pleasure of welcoming the 2nd Assistant to the Superior General, Rev. Fr. Christian Bouchacourt from 25th March to 2nd April. This being his first proper visit to this sceptred isle, he was amazed at the absence of fog and bowler hats. The official tour took in all the priories of the District where Fr. Bouchacourt was able to interview all the priests. On Laetare Sunday, Fr. Bouchacourt celebrated the Missa Cantata at Ss. Margaret & Leonard's in Edinburgh.

On 26th March 2019, amid tight security, an accord was made at Downing Street. It was a rare event as no-one has agreed anything at Downing Street since the Brexit referendum of 23rd June 2016.





Our Lady of Guadalupe & St. Gerard Majella Pro-Life Group gathers on the 2nd & 4th Saturdays of each month from 12noon until 2pm to pray 15 decades of the rosary outside the Town Hall in Ealing, West London. The Council have forbidden pro-life groups from standing outside the nearby abortion clinic because it might be upsetting to those who go there. May God reward the faithful who take part in these vigils. It would be a salutary thing if every Mass Centre did the same.



Gabrielle Rose Stratton, daughter of Daniel & Rowena Stratton was baptised by Rev. Fr. Lawrence Barrett on 17th February at St. Michael's School.



Sr. Marie-Charbel and Sr. Mary Joseph, both resident at St. Saviour's House, Bristol, never miss an opportunity to promote the "Saville Row of scapulars." "These are the real ones," they say. "None of that polyester nonsense. It's woven wool! Guaranteed." The scapulars are on sale outside the chapel and may be ordered in any size, or quantity by contacting the sisters at St. Saviour's House.





May

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

St Mary Magdalen (shown above, feast 22 July) “stooped down, and looked into the sepulchre, and she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. [They asked], ‘Woman, why weepest thou?’ She saith to them, ‘Because they have taken away my Lord, and I know not where they have laid Him.’ [Then she] saw Jesus standing, and she knew not that it was Jesus. Jesus saith to her, ‘Woman, why weepest thou? Whom seekest thou?’ She, thinking it was the gardener, saith to Him: ‘Sir, if thou hast taken Him hence, tell me where thou hast laid Him, and I will take Him away.’ Jesus saith to her, ‘Mary.’ She turning, saith to Him, ‘Rabboni (which is to say, Master).’ [Jn 20, 11-16]

St. Mary Magdalen

ST. JOSEPH THE WORKER,
1 cl.
Spouse of the BVM

1

St. Br. E. & C.;
Wales/Cornwall 600
St. Asaph, E. & C.; Wales 601

Feria

4 cl.

8

St. Gregory Nazianzen,
Bishop, Confessor, Doctor
of the Church

9

3 cl.

St. Athanasius,
Bishop, Confessor, Doctor
of the Church

2

Feria

4 cl.
Comm. of SS. Alexander, Evagrius and Theodulus, Martyrs & St. Juvenalis,
Bishop, Confessor

3



First Friday

St. Antoninus,
Bishop, Confessor (Comm. of
SS. Gordian and Eptimachus, Martyrs)

10



SS. Philip & James,
Apostles

2 cl.

11

Second Sunday after Easter
(Good Shepherd Sunday)

5

Feria

4 cl.

6

St. Stanislaus,
Bishop, Martyr

7

Feria

3 cl.

5 cl.

St. Monica,
Widow

3 cl.

4

First Saturday

The Blessed, Martyrs of England & Wales (in England and Wales 3 cl.)
BB. John Houghton, Robert Lawrence, Augustine Webster, Richard Reynolds & John Hall,
PP. & MM.; Tyburn 1588

St. Eadbert, B. & C.; 698
(Hexham & Newcastle, Comm.)
St. Edward Jones, PP. & M.;
Fleet Street 1590
St. Anthony Middleton,
Pr. & M.; Clerkenwell 1590

St. John of Beverley, B. & C.;
72 (Hexham & Newcastle 3 cl.)
St. Letard, B. & C.; Canterbury 600

St. Wiro, B. & C.;
Northumbria 781

Translation of St. Andrew,
Apostle (St. Andrew's & Edinburgh 3 cl.)
St. Thomas Pickering, Lay
brother, M.; Tyburn 1679

St. Erkenwald, B. & C.; 686
(Southwark, Comm.)
BB. John Rochester & James Walworth, PP. & Comp. MM.;
York 1587 (Westminster, Leeds
Middlesex 3 cl.)

St. Pluv V, P. & C.
St. Echa, B. & C.; York 767
St. Elgine, Queens
Stixton, Yorkshire 677

<p>Third Sunday after Easter</p> <p>12</p>	<p>2 cl.</p> <p>St. Robert Bellarmine, Bishop, Confessor, Doctor of the Church 3 cl.</p> <p>13</p> <p>St. Nereus, Achilles, Damiata and Pancras, MM. Bl. John Houghton, Pr. & M.; 1585 (Brentwood 3 cl.) SS. Basius, Fabius, MM. & Lucina, Metron, (Ushaw College in Hexham & Newcastle 3 cl.) St. Asaph, B. & C. (Mernevia 3 cl.)</p>	<p>4 cl.</p> <p>St. John Baptist de La Salle, Confessor 3 cl.</p> <p>15</p> <p>St. Berethun, Ab. & C.; Beverley, Yorks 738</p>	<p>3 cl.</p> <p>St. Utald, Bishop, Confessor</p> <p>16</p> <p>St. Simon Stock, C. (Birmingham, Northampton, Southwark 3 cl.) St. Carentac, Ab. St. Brandon, Ab. & C.; 570</p>	<p>3 cl.</p> <p>St. Paschal Baylon, Confessor 3 cl.</p> <p>17</p>	<p>St. Venantius, Martyr 3 cl.</p> <p>18</p> <p>St. Elphas, Widow of King Edmund, Shaftesbury 571 St. Sewall de Bovill, B.; York 1238</p>
<p>Fourth Sunday after Easter</p> <p>19</p>	<p>2 cl.</p> <p>St. Peter Celestine, P. & C. St. Pudenciana, V. St. Dunstan, B. & C.; 988 (Clifton, Brentwood, Birmingham, Southwark, Westchester 3 cl.) St. Peter 'W'ght, Pr. & M.; Tyburn 1581</p>	<p>4 cl.</p> <p>Feria</p> <p>21</p> <p>Dedication of Cathedral Church (Shrewsbury 1 cl.) Translation of St. Chad, B. & C. (Birmingham 3 cl.) Bl. John Hadle, Pr. & M.; Tyburn 1585 (Brentwood 3 cl.) St. Godrick, H. & C.; Durham 1170</p>	<p>4 cl.</p> <p>Feria</p> <p>22</p> <p>Bl. John Forest, Pr., Martyred by burning; Smithfield 1538</p>	<p>3 cl.</p> <p>St. Augustine of Canterbury, Bishop, Confessor</p> <p>23</p> <p>St. William, Pugnator & M.; Rochester 1150</p>	<p>3 cl.</p> <p>St. Paschal Baylon, Confessor 3 cl.</p> <p>17</p> <p>St. Matkaulf, M. & C.; Malmsbury, W.Us. 673</p>
<p>Fifth Sunday after Easter</p> <p>26</p>	<p>2 cl.</p> <p>St. Philip Neri, C. St. Eleutherus, P. & M. St. Augustine of Canterbury, B. & C., Apostle of England 604 (in England & Wales 3 cl.)</p>	<p>4 cl.</p> <p>Feria</p> <p>24</p> <p>Dedication of Cathedral Church (Canterbury 1 cl.) Our Lady Help of Christians (Patron, Mernevia, Tituli of Cath. & Patron, Shrewsbury 1 cl.) SS. Fugatius & Damianus, B.B. & C.; Glastonbury 190</p>	<p>4 cl.</p> <p>Feria</p> <p>25</p> <p>St. Angela Merici, Virgin</p>	<p>3 cl.</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>27</p> <p>St. Peter 'W'ght, Pr. & M.; Tyburn 1581</p>	<p>3 cl.</p> <p>St. Gregory VII, Pope, Confessor (Comm. of St. Urban I, Pope & Martyr)</p> <p>24</p> <p>St. Alahelm, B. & C.; Malmsbury, W.Us. 709 (Clifton, Plymouth 3 cl.) (28-May: Southwark 3 cl.)</p>
<p>First Sunday after Pentecost</p> <p>23</p>	<p>2 cl.</p> <p>St. Edmund Duke, Richard Hill, John Hogg & Richard Hill, Pr. & M.; Durham 1589 (Holidays; Pr. & M.; Tyburn 1589)</p>	<p>4 cl.</p> <p>Feria</p> <p>26</p> <p>St. Peter 'W'ght, Pr. & M.; Tyburn 1581</p>	<p>4 cl.</p> <p>Feria</p> <p>27</p> <p>St. Petronilla, Virgin 2 cl.</p> <p>St. Margaret, Virgin 2 cl.</p> <p>St. Eusebius, P. & M. (Westminster & Portsmouth 3 cl.) Bl. Luke Kirby, Laurence Richardson, Thomas Cottom & William Fulby, PP. & MM.; Tyburn</p>	<p>3 cl.</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>28</p> <p>St. Margaret Pole, W. & M.; Tower of London 1541 (Birmingham, Brentwood, Clifton, Portsmouth, Westminster 3 cl.)</p>	<p>3 cl.</p> <p>St. Ursula, Virgin 3 cl.</p> <p>29</p> <p>St. Richard Thirfield, Pr. & M.; York 1585</p>
<p>Second Sunday after Pentecost</p> <p>30</p>	<p>3 cl.</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>29</p> <p>St. Margaret, Virgin 2 cl.</p> <p>St. Eusebius, P. & M. (Westminster & Portsmouth 3 cl.) Bl. Luke Kirby, Laurence Richardson, Thomas Cottom & William Fulby, PP. & MM.; Tyburn</p>	<p>4 cl.</p> <p>Feria</p> <p>28</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>30</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>St. Peter 'W'ght, Pr. & M.; Tyburn 1581</p>	<p>4 cl.</p> <p>Feria</p> <p>29</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>31</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>St. Peter Augustin, Confessor 3 cl.</p>	<p>3 cl.</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>30</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>St. Peter Augustin, Confessor 3 cl.</p>	<p>3 cl.</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>31</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>St. Peter Augustin, Confessor 3 cl.</p>
<p>Third Sunday after Pentecost</p> <p>31</p>	<p>3 cl.</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>31</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>St. Peter Augustin, Confessor 3 cl.</p>	<p>4 cl.</p> <p>Feria</p> <p>30</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>31</p> <p>St. Peter Augustin, Confessor 3 cl.</p>	<p>4 cl.</p> <p>Feria</p> <p>31</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>32</p> <p>St. Peter Augustin, Confessor 3 cl.</p>	<p>3 cl.</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>31</p> <p>St. Peter Augustin, Confessor 3 cl.</p>	<p>3 cl.</p> <p>St. Peter Augustin, Confessor 3 cl.</p> <p>32</p> <p>St. Peter Augustin, Confessor 3 cl.</p>

JUNE

The Apostles witness the Ascension.

SUNDAY MONDAY TUESDAY WEDNESDAY THURSDAY FRIDAY SATURDAY

2 cl.	4 cl.	3 cl.	3 cl.	4 cl.	1 cl.
Sunday after the Ascension 	Feria 3  Bl. Francis Ingelby, Pr. & M.; York 1098	St. Francis Caracciolo, Confessor 3 cl.	St. Boniface, Bishop, Martyr (Titul. of Cath., Patron of Dioceses: Plymouth 1 cl.) 5 	St. Norbert, Bishop, Confessor 3 cl.	VIGIL OF PENTECOST 8 
SS. Marcellinus, Peter & Erasmus, B. MM. 1 cl.	Feria 3  Bl. Francis Ingelby, Pr. & M.; York 1098	St. Francis Caracciolo, Confessor 3 cl.	St. Boniface, Bishop, Martyr (Titul. of Cath., Patron of Dioceses: Plymouth 1 cl.) 5 	Feria 7  St. Willibald, B. & C.; England/ Germany 788 (Plymouth 3 cl.) St. Robert, Ab.; Northumberland 1189 (Horham & Newcastle 3 cl.) Newgate 1587	VIGIL OF PENTECOST 8 
SS. Marcellinus, Peter & Erasmus, B. MM. 1 cl.	MONDAY IN OCTAVE OF PENTECOST 1 cl.	St. Francis Caracciolo, Confessor 3 cl.	St. Boniface, Bishop, Martyr (Titul. of Cath., Patron of Dioceses: Plymouth 1 cl.) 5 	Feria 7  St. Willibald, B. & C.; England/ Germany 788 (Plymouth 3 cl.) St. Robert, Ab.; Northumberland 1189 (Horham & Newcastle 3 cl.) Newgate 1587	VIGIL OF PENTECOST 8 
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SS. Primum & Felician, MM.
St. Columba, Ab.; 697
 (Dunblain, Argyll & The Isles 1 cl.;
 Other Dioceses of Scotland 3 cl.)
Translation of St. Edmund,
 B. & C. (Bentwood, Portsmouth 3 cl.)
Bl. Robert Salt, M. & M.; 1587

St. Margaret,
 Queen of Scotland, IV.
St. Humber, B. & C.;
 Rochester 684
SS. Thomas Green, Pr. &
Walter Pierson, lay brother,
 MM. & M.; Newgate 1587

St. John of St. Facundo, C.
SS. Basilides, Cyrillus,
Nabor and Nazarius, MM.
St. Ough, C.; Evesham,
 Worcestershire 640

St. Basil, The Great, B. C. D.
St. Dognael, H. & C.;
 Wales 690
St. Eiger, H. & C.; Wales 1100

St. Anthony of Padua, C. D.
St. Elerius, Ab. & C.;
 Wales 680

SS. Vitus, Modestus and
Crescentia, MM.
St. Edburga, A. & C.;
 Worcester 960
Bl. Thomas Scrywan,
 M. & M.; Newgate 1587

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Crescentia, MM.
St. Edburga, A. & C.;
 Worcester 960
Bl. Thomas Scrywan,
 M. & M.; Newgate 1587

TRINITY SUNDAY

16



1 cl.
St. Gregory Barbarigo,
Bishop, Confessor
3 cl.

17

Dedication of Cathedral Church (Brentwood, Suffolk) 1 cl.
St. Barnabas, Apostle (Tital of Colchae, Antiochian) 1 cl.
St. Botolph, Ab. & C.; 680 (Brentwood, Northampton) 3 cl.
St. Adolph, B. & C.; Teer, Suffolk; 700

St. Ephrem,
Deacon, Confessor, Doctor of the Church (Comm. of SS. Mark and Marcellian, Martyrs)

18

3 cl.
St. Juliana Falconieri
Virgin (Comm. of SS. Gervase and Probas, Martyrs) 3 cl.

19

SS. Sebastian, Newdigate & Humphrey Madlemore, MM.; 1535 (Birmingham) 3 cl.
St. William Esmew, M.; 1585
St. Thomas Woodhouse, Pr. & M.; Tyburn; 1573

3 cl.
St. John and Paul
Martyrs 3 cl.

26

FEAST OF CORPUS CHRISTI
1 cl.
Holy Day of Obligation

20

St. Silvester, P. & M.
SS. John Fenwick, John Cavan & William Harcourt, PP. & MM.; Tyburn; 1579

St. Alcyonius Garza,
Confessor
3 cl.

21

Dedication of Cathedral Church (Birmingham) 1 cl.
St. Englemond, Pr. & M.; England/Holland; 720
St. John Rigby, L. & M.; Southwark; 1800

St. Paulinus,
Bishop, Confessor
3 cl.

22

St. Alban, Protomartyr of England (All Dioceses in England & Wales, except Brentwood; 2 cl.) (25-Jun; Brentwood; 3 cl.)
St. John Fisher, Cardinal, Bishop of Rochester; Tower Hill; 1535

2 cl.
Second Sunday after Pentecost

23

Vigil of St. John the Baptist
St. Etheldreda, V. & Ab.; (Liverpool, Heston & Newcastle, Westchester, Birmingham, Northampton) 3 cl.
St. Thomas Garnet, Pr. & M.; Tyburn; 1800

3 cl.
St. William, Abbot

25

St. Luzan, Ab.; Scotland; 622 (Argyll & The Isles) 3 cl.
St. Amphibalus, B. & M.; St. Albans; 394
St. Solomon, M.; Husband of St. Gwen; Cornwall; 454

3 cl.
St. John and Paul
Martyrs 3 cl.

26

4 cl.
Feast of the Sacred Heart of Jesus

27

Our Lady of Perpetual Succour (Patron of Diocese; Leeds) 1 cl.; Patron of Diocese & Tital. of Culs; Midlathesrough; 1 cl.

1 cl.
FEAST OF THE SACRED HEART OF JESUS

28

Vigil of The Apostles SS. Peter & Paul
St. John Southworth, Pr. & M.; Tyburn; 1694
St. Austell, C.; Cornwall; 6th c.

FEAST OF SS. PETER & PAUL
A-postles
Holy Day of Obligation

29

St. Hugh (Little), Ch. (Ld., M.; Lincoln; 1255

2 cl.
Third Sunday after Pentecost

30

St. Bartholomew, H. & C.; Northantsland; 1495

1 cl.
NAIVITY OF ST. JOHN THE BAPTIST

24

3 cl.
St. John and Paul
Martyrs 3 cl.

26

4 cl.
Feast of the Sacred Heart of Jesus

27

1 cl.
FEAST OF THE SACRED HEART OF JESUS

28



1 cl.
FEAST OF SS. PETER & PAUL
A-postles
Holy Day of Obligation

29

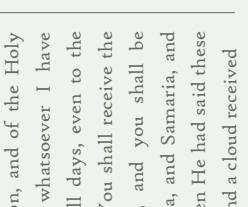
St. Hugh (Little), Ch. (Ld., M.; Lincoln; 1255

2 cl.
Third Sunday after Pentecost

30

"Jesus coming, spoke to them, saying, 'All power is given to Me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.'" [Mt 28, 18-20] "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." And when He had said these things, while they looked on, He was raised up, and a cloud received

Him out of their sight (shown above, Ascension: 30 May). And while they were beholding Him going up to heaven, behold two men stood by them in white garments. Who also said, 'Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen Him going into heaven.'" [Acts 1, 8-11]



St. Philip Povel, Pr. & M.; Tyburn; 1646
St. Antony Turner, Pr. & M.; Tyburn; 1879

Planner 2019

May	6	St. Michael's School May Procession
	11	Confirmations at St. Michael's School, 12noon
	11	11:00 Mass at St. Joseph's, 14:00 March for Life starts at SW1P 3BN
	12	Confirmations at Ss. Margaret & Leonard, Edinburgh, 11am
	14	All day adoration at Our Lady of Victories, Preston
	13-18	Marian Retreat, St. Saviour's House, Bristol
	25	Youth Conference, St. Pius X Chapel, Manchester,
Jun	8-10	Chartres - Paris Pilgrimage
	9	Conference: How To Be A Saint In The Modern World by Fr. Thomas OP at St. Michael's School, Burghclere after 9am Mass
	10-15	Third Orders Retreat, St. Saviour's House, Bristol with Fr. Thomas OP
	16	Conference: How To Be A Saint In The Modern World by Fr. Thomas OP at St. Joseph & Padarn's, London after 9am Mass
	28	Priestly ordination of Rev. Mr. Rupert Bevan at the Seminary of St. Pius X, Ecône, Switzerland
Jul	12-20	Boys' Camp at St. Michael's School
	15-20	Men's Ignatian Retreat, St. Saviour's House, Bristol
	26-28	Canterbury Pilgrimage for Vocations
Aug	5-10	Women's Ignatian Retreat, St. Saviour's House, Bristol
	24-26	Youth Conference, St. Saviour's House, Bristol
	30	All day adoration at St. Michael's School, Burghclere
	31-1	Walsingham Pilgrimage
Sep	3	Feast of St. Pius X, Patron of the Society of St. Pius X
	4	All day adoration at St. Saviour's, Bristol
	18	All day adoration at Ss. Margaret & Leonard, Edinburgh
	23	All day Adoration, St. George's House, Wimbledon

Chartres Pilgrimage 2019

Saturday 8th June to Monday 10th June
fsspx.uk/en/news-events/events/all

Mass Times

	MAY						JUNE						
	1st	5th	12th	19th	26th	30th	2nd	9th	16th	20th	23rd	29th	30th
Bingley	-	1500	1500	1500	1500	-	1500	1500	1500	-	1500	-	1500
Bristol	0800	1000	1000	1000	1000	0800	1000	1000	1000	0800	1000	0800	1000
Burghclere	0715 1900	0730 0900	0730 0900	0730 0900	0730 0900	0715 1900	0730 0900	0730 0900	0730 0900	0715 1900	0730 0900	0730 1200	0730 0900
Colleton Manor	-	8th 1130	-	-	-	-	-	12th 1130	-	-	-	-	-
Edinburgh	1230	1100	1100	1100	1100	1230	1100	1100	1100	1230	1100	1100	1100
Gateshead	1100	1800	1800	1800	1800	1830	1800	1800	1800	1830	1800	-	1800
Glasgow	1830	1030	1030	1030	1030	1830	1030	1030	1030	1830	1030	1100	1030
Groombridge	-	0830	0830	0830	0830	-	0830	0830	0830	-	0830	-	0830
Herne	-	1230	1230	1230	1230	-	1230	1230	1230	-	1230	-	1230
Jersey	-	-	-	-	tba	-	-	-	-	-	-	-	tba
Leicester	-	1130	1130	1130	1130	1100	1130	1130	1130	1100	1130	1100	1130
Liverpool	-	1230	1230	1230	1230	-	1230	1230	1230	-	1230	-	1230
London (St. Joseph)	1900	1100	1100	1100	1100	1900	1100	1100	1100	1900	1100	1100	1100
London (Wimbledon)	0715	0800	0800	0800	0800	0715	0800	0800	0800	0715	0800	0715	0800
Manchester	1100	0930	0930	0930	0930	1230	0930	0930	0930	1100	0930	1230	0930
Middlemarsh	-	1700	1700	1700	1700	-	1700	1700	1700	-	1700	-	1700
Portsmouth	-	1130	1130	1130	1130	-	1130	1130	1130	-	1130	-	1130
Preston	1900	0930	0930	0930	0930	1100	0930	0930	0930	1100	0930	1215	0930
Rhos-on-Sea	-	1700	1700	1700	1700	1700	1700	1700	1700	-	1700	0930	1700
Taunton	-	1100	1100	1100	1100	-	1100	1100	1100	-	1100	-	1100
Woking	1930	1130	1130	1130	1130	1930	1130	1130	1130	1930	1130	1100	1130

see fsspx.uk/en/scandinavia for Mass times in Scandinavia

Mass Centres

DISTRICT HOUSE

Saint George's House
125 Arthur Road
Wimbledon SW19 7DR
Tel: 0208 946 7916
district@fssp.x.uk
Resident:
Rev. Fr. Robert Brucciani (District Superior)
Rev. Fr. Håkan Lindström (District Bursar)
Rev. Fr. Francis Ockerse (District Secretary)
Rev. Fr. Matthew Clifton

Scotland

ABERDEEN

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

CARLUKE

Saint Andrew's House
31 Lanark Road
Carluke, Lanarkshire ML8 4HE
Tel: 01555 771523
standrews@fssp.x.uk
Resident:
Rev. Fr. Sebastian Wall (Prior)
Rev. Fr. Anthony Wingerden

EDINBURGH

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

GLASGOW

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

STRONSAY

St Columba's House,
Stronsay, KW17 2AS, Tel: 01857 616206
Resident:
Rev. Fr. Nicholas Mary Csr
Br. Louis-Marie Csr

England

BINGLEY

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

BRISTOL

Saint Saviour's House
Saint Agnes Avenue, Knowle, Bristol BS4 2DU
stsaviours@fssp.x.uk
Tel: 0117 977 5863
Resident:
Rev. Fr. Philippe Pazat (Prior)
Rev. Fr. John McLaughlin
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@fssp.x.uk
Resident:
Rev. Fr. John Brucciani (Headmaster)
Rev. Fr. Lawrence Barrett
Rev. Fr. Reid Hennick
Rev. Fr. Thomas O'Hart
Br. Ignatius
Br. Gerard Mary Csr

CHULMLEIGH

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

GATESHEAD

Church of the Holy Name of Jesus
Gladstone Terrace West, Bensham
Gateshead NE8 4DR
Tel: 07443 588 039

GROOMBRIDGE (Tunbridge Wells)

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

HERNE

Saints John Fisher & 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: 01772 562428

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 562 428

MIDDLEMARSH / HOLNEST

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

PORTSMOUTH

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

PRESTON

St. Mary's House
12 Ribblesdale Place, Preston PR1 3NA
Tel: 01772 562 428
stmarys@fsspx.uk

Resident:

[Rev. Fr. Vianney Vandendaele \(Prior\)](#)

[Rev. Fr. Gary Holden](#)

Our Lady of Victories Church
East Cliff, Winckley Sq, Preston PR1 3JH

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

Wales

RHOS ON SEA

Saint David's Chapel
Conwy Road, (A547) Mochdre LL28 5AA,
Tel: 01492 582586

Jersey

Saint Nicholas Centre, Greve d'Azette
St. Clement, 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
www.fsspx.uk/en/scandinavia

Pious Groups

THIRD ORDER OF ST. PIUS X

Rev. Fr. Gary Holden
thirdorder@fsspx.uk

ARCHCONFRATERNITY OF ST. STEPHEN

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

EUCCHARISTIC CRUSADE

Rev. Fr. Vianney Vandendaele
hostia@fsspx.uk

MILITIA IMMACULATAE

Rev Fr. Robert Brucciani
Mr. Howard Toon
militia-immaculatae.org
mi@fsspx.uk

ST. RAPHAEL'S HOMESCHOOL

Miss Monica Marshall
straphaelshomeschool@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.

Since its foundation by Archbishop Marcel Lefebvre in 1970, the Society has formed priests according to the immemorial teachings of the Catholic Church. By offering the Holy Sacrifice of the Mass in the traditional Latin rite and administering the sacraments according to the traditional rites in vigour in 1962 (before the Second Vatican Council 1962-5), the Society's priests perpetuate what the Church has taught and done throughout its history. By the exercise of the teaching office of its priests, the Society fights against the errors that presently afflict the Church.