



S S P X



Ite Missa Est

Co-Redemptrix





Ite Missa Est
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Co-Redemptrix

Rev. Fr. Robert Brucciani, District Superior

My dear faithful,

In this time of Eastertide we rejoice because the price of our liberation from slavery and eternal death has been paid by the blood of the God-Man, Jesus Christ.

We manifest our joy and gratitude not only to Our Lord, but also to His mother for, by His Divine ordinance, He chose Mary to assist Him in this work of redemption, so much so that she is rightly accorded the title of Co-Redemptrix of all mankind.

How the title is applied to Mary

Mary as Co-Redemptrix must not be conceived in the sense of Mary's part in the Redemption being equal or even of the same order as the part played by her Son who is the sole Redeemer of humanity. As she herself required redemption and was indeed redeemed by Christ at the moment of her conception, she could not merit herself the grace of redemption.

It seems that the best way to understand Mary's title of Co-Redemptrix is to first distinguish between the Objective Redemption and the Subjective Redemption.



The Objective Redemption was the act of Our Lord that merited the redemption of all mankind. That act embraces not only the Passion, but also the His Incarnation, Life, Resurrection and Ascension into heaven. No men are saved actually (*in actu*) by the Objective Redemption, but only potentially (*in potentia*). To be saved, a man must have the fruits of the Objective Redemption applied to his soul. This application of the fruits of the Objective Redemption is called the Subjective Redemption and occurs chiefly through the sacraments.

Mary co-operated in the Objective Redemption because she gave birth to the Redeemer, voluntarily devoted her whole life to the service of the Redeemer, and, under the Cross, suffered and sacrificed with Him. Pope Pius XII says:

She offered Him on Golgotha to the Eternal Father together with the holocaust of her maternal rights and her motherly love like a New Eve for all children of Adam. (*Mystici Corporis* 1943)

As the New Eve, she is the sublime associate of our Redeemer. (*Munificentissimus Deus* 1950).

Mary co-operates in the Subjective Redemption by being the universal mediator of the fruits of the Objective Redemption and, since her Assumption, the dispenser of the fruits of the Objective Redemption.

Co-operation in the Objective Redemption

Mary's co-operation in the Objective Redemption was a pre-eminent participation in the act of redemption of her Son. Mary prepared the Victim, offered the Victim - not as the Priest, but by joining her will to the will of the Priest - and suffered with the Victim through her emotions to the point of physical pain. She participated in the physical and emotional act of her Son, but it was only His act that objectively redeemed mankind.

In fact, we rightly say that the salvific effect of Our Lord's sacrifice included all the graces that Mary received: her immaculate conception, her Divine motherhood, her virtuous life and her very participation in the act of the Objective Redemption. The Sacrifice of her Son alone merited the graces of atonement for Original and actual sin such that the impulse for every supernatural act of Mary was actually a fruit of



the redemption wrought by her Son.

Co-operation in the Subjective Redemption

Our Lord alone offered the sacrifice of atonement on the Cross. Thus, Mary has no claim to the title of “priest”, for Christ alone merited *de condigno* (in justice) the grace of Redemption of the whole human race including Mary. Mary’s act of co-operation in the act of the Objective Redemption merited *de congruo* (according God’s free will) that she be made the dispenser of the redemptive grace of Christ.

Hence, because of her co-operation in the act of the Objective Redemption, she is granted the privilege (merits *de congruo*) to co-operate in the Subjective Redemption of mankind, on which account (as well as for her Divine maternity), she is rightly hailed as the Mediatrix of all Grace.

In summary, Mary is Co-Redemptrix by both her physical and emotional participation in the act of Redemption wrought by her Son and by her role as the universal dispenser of the fruits of this act.

Honoured through the centuries

Mary has been honoured as the Co-Redemptrix since the second century. The title is not explicit but is necessarily implicit in her being called “The New Eve”. St. Irenaus (+202) says:

As she [Eve] who had Adam as her husband , but was nevertheless a virgin, was disobedient, and thereby became the cause of death to herself and to the whole of mankind, so also Mary, who had a pre-ordained husband, and was still a virgin, by her obedience became a cause of her own salvation and that of the whole human race. (Adv. haer. III 22,4)

In the century before the Second Vatican Council, Mary’s role as Co-Redemptrix has been both honoured implicitly and explicitly by the popes, from Pius IX, the Pope of the Immaculate Conception, to Pius XII, the Pope of the Glorious Assumption of Our Lady.

For example, as a recurring echo through time, Pope St. Pius X teaches:

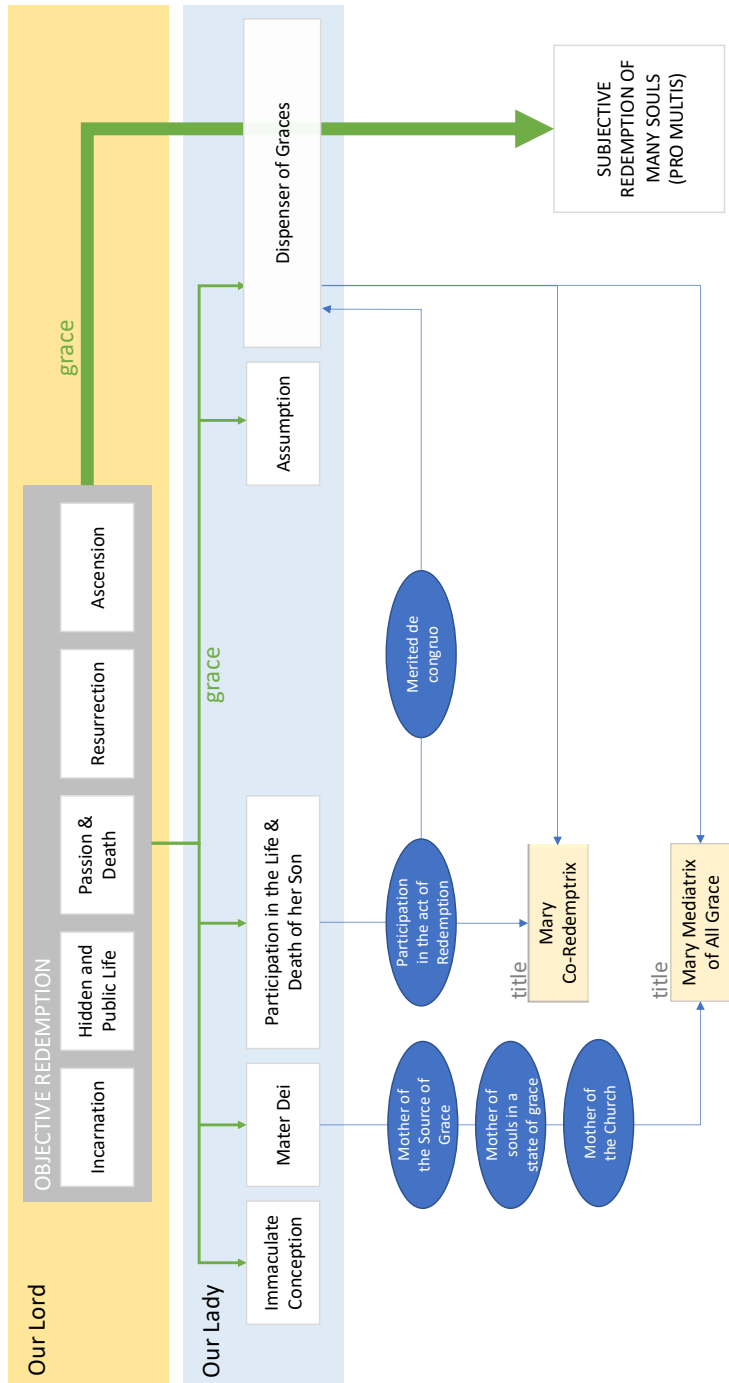


Diagram showing that Our Lord is the unique author of grace and that Our Lady's titles of Mediatrix of All Graces, and Co-Redemptrix derive from her Divine Maternity and her participation in the act of the Passion.



As the result of this participation between Mary and Christ in His sorrows and His will, she deserved most worthily to be made the restorer of the fallen world,” and so the dispenser of all the gifts which Jesus procured for us by His death and blood. . . . Since she excels all in sanctity, and by her union with Christ and by her adoption by Christ for the work of man’s salvation, she merited for us *de congruo*, as they say, what Christ merited *de condigno*, and is the first minister of the graces to be bestowed. (*Ad diem*, 2nd February 1904)

During the pontificate of this great pope, a decree from the Holy Office on 26th June 1913 praised “the custom of adding after the name of Jesus that of His Mother, our Co-Redemptrix, the Blessed Virgin Mary.” The same congregation granted an indulgence for the recitation of a prayer in which Mary is called “Co-Redemptrix of the human race” on 22nd January 1914.

Rejected by the Revolution

Unmentionable at the Council

At the Second Vatican Council, the

Council Fathers voted against a schema prepared on the Blessed Virgin Mary as Mother of God and our Mother. Instead, the Council’s teaching on Mary was reduced to forming the eighth chapter of *Lumen Gentium*, the Constitution on the Church in which the Council recognised Mary’s titles as Advocate, Auxiliatrix, Succour and even Mediatrix, but not Mediatrix of All Graces, or Co-Redemptrix. Despite opposition, Pope Paul VI went on to proclaim Mary as Mother of the Church (in the third session of the Council), perhaps to assuage those disappointed Council Fathers.

Silence after the Council

The period following the Council has been called the “decade without Mary” as Mariology and Marian devotion were almost non-existent in the time of the Church’s auto-destructive frenzy in the name of *aggiornamento*.

A stumbling block for ecumenism

Pope John Paul II is considered a Marian Pope and did not hesitate to give Mary the title of Co-Redemptrix, but it appears that, for the Pope, the title refers exclusively to Mary’s participation in the Passion and not to her universal role in the Subjective Redemption. The reason



for this may lie in a false notion of universal salvation deriving from the Incarnation which is evident in his encyclical *Redemptor hominis* (1979) or, more probably, it is due to conciliar ecumenical sensitivity which regards Mary as an obstacle to the unity of Christians.

Pope John Paul II attempted to fit traditional Mariology to the Council's new framework of ecclesiology and ecumenism with the encyclical *Redemptoris Mater* (1987). Mary is described as "full of grace", "Mother of the Church", "Mother to us in the order of grace", but not Mediatrix of All Graces or Co-Redemptrix. Mary is presented as the interceding mother, the model member of the Church, a figure of respect in other religions, but not the instrument of predilection who participated in the Objective Redemption and thereby merited to be the universal mediator in the Subjective Redemption.

Foolishness for Pope Francis

The tendency of minimising Mary's part in the redemption of men reached its lowest point during a homily for the celebration of the Feast of Our Lady of Guadalupe in St. Peter's Basilica, on 12th December 2019, when Pope Francis expressed his disdain for the title of

the Blessed Virgin Mary as Co-Redemptrix.

He said: "Being faithful to her Master, Who is her Son, the only Redeemer, she never wanted to take anything for herself from her Son. She never presented herself as a Co-Redemptrix."

The proposition "she never wanted to take anything for herself from her Son" is of course true, but the necessary implication that being Co-Redemptrix takes something away from her Son betrays a profound misunderstanding of what the Church has always taught on the subject.

At the end of this homily, Pope Francis added: "When they come to us with the story according to which we should declare this, or that other dogma, let us not get lost in foolishness."

Pope Francis has not understood that Mary is Co-Redemptrix by participation in both the act of the Passion and in the act of dispensing the redemptive graces merited by the Passion.

It would seem that Pope Francis is imprisoned in a materialist and univocal understanding of the world in



which, if Mary were to have the title of Co-Redemptrix, it would necessarily imply that she is like a junior partner in a mixed doubles tennis partnership: the glory and the prize money of their winnings being shared proportionally between her and her Son.

Furthermore, it is certain that the reluctance, or even horror, of bestowing the title of Co-Redemptrix upon Mary owes much to the false ecumenism which is a pillar of the Second Vatican Council. Mary is an obstacle to all false religions in varying degrees. No Protestant, for example, would accept her as Co-Redemptrix or even Mediatrix of All Graces.

Devotion to Mary Co-Redemptrix

A true devotion to Mary as Co-Redemptrix, as understood in the sense of the tradition of the Church, is a badge of identity for Catholics and a light in this world of gathering darkness.

To adapt the words of St. Paul (cf. I Cor 1:22): let us preach Mary Co-Redemptrix, unto the conciliar church

a stumbling block and unto our present pope foolishness!

Perhaps, as some say, we are living through the Passion of the Mystical Body of Christ in these dark days. The Church is being held prisoner by the secular world, Peter has denied Christ and fled, only Mary and John remain. We have no public Mass and the sacraments are hard to come by, but Our Lord still looks down upon us and we hear His words again and again: "Behold thy mother."

I wish you every holy joy this Eastertide, I remember you all collectively at my daily Mass and I thank all those who have sent donations to support our work.

In Jesu et Maria,
Rev. Robert Brucciani



Other news

Cancelled events

A number of events listed on the calendar (page 44) risk being cancelled if the government restrictions due to the coronavirus continue. Please check the events page on our website (fssp.x.uk) or ring one of priories to check. Regrettably, there will be no public May Procession and no Chartres Pilgrimage this year.

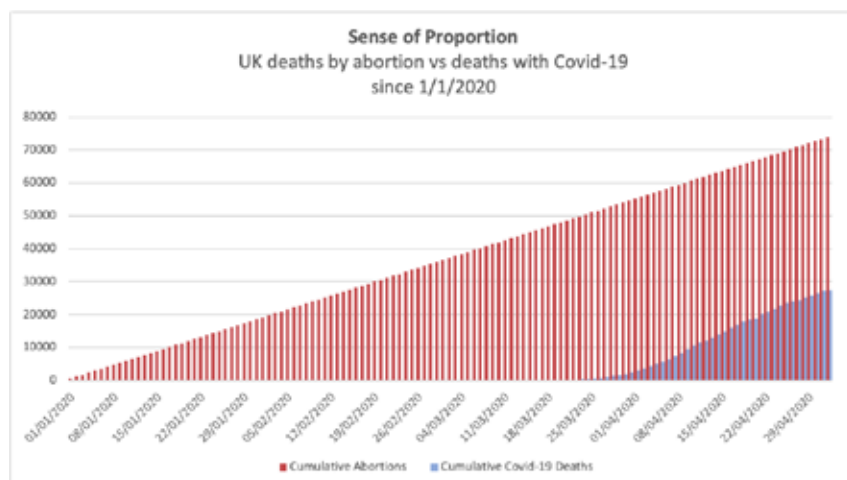
Essential Sacraments

While assisting at Mass is not usually possible, the sacraments of confession and Holy Communion

are available by appointment at any of our priories. If you know of any member of the faithful in any danger, then please contact a priory so that a priest may visit.

St. Michael's School

It was very pleasing to see how the school, parents and pupils adapted so well and so quickly to a new regime of distance learning following the government imposed shutdown. Success opens up possibilities in delivering Catholic education further afield than the boundaries of the school.





First Saturdays Devotion

Rev. Fr. Patrick Abbet SSPX

1. What is the First Saturdays Devotion?

The First Saturdays Devotion consists of Communions of Reparation for sins committed against the Immaculate Heart of Mary, received on the first Saturdays of five consecutive months.

2. What is the origin of this devotion?

The origin of this devotion is the third apparition of Our Lady to the children of Fatima, on 13th July 1917. In this apparition, Our Blessed Mother spoke of the necessity of sacrifices for sinners. She then showed the three children hell. After this terrible vision, she said:

You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end: but if they do not stop offending God, an even worse war will begin during the reign of Pius XI. When you see a night illumined by an unknown light, know that this is a great sign God gives you that He is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father.



Our Lady of Victories at St. George's House

To prevent this, I shall come to ask that Russia be consecrated to my Immaculate Heart, and I shall ask that on the First Saturday of every month Communions of reparation be made in atonement for the sins of the world. If my wishes are fulfilled, Russia will be converted and there will be peace; if not, then Russia will spread her errors throughout the world, bringing new wars and persecution of the Church; the good will be martyred and the Holy Father will have much to suffer; certain nations will be annihilated. But in the end my Immaculate Heart will triumph. The Holy Father will consecrate

Russia to me, and she will be converted, and the world will enjoy a period of peace ...

3. Did Our Lady come back for the consecration of Russia and the Communions of Reparation?

Yes, Our Lady kept her promise and returned on 10th December 1925 at Pontevedra to request the practice of the Communions of Reparation. And she came back on 13th June 1929 at Tuy to ask for the consecration of Russia to her Immaculate Heart.

4. What happened at Pontevedra?

On 10th December 1925, Our Blessed Mother appeared to Lucy at



Pontevedra, Spain. Sr. Lucy, while a Dorothean postulant, was in her cell when Our Lady appeared to her, placing one hand on Sr. Lucy's shoulder and with the other hand showing her a heart surrounded by thorns. Next to the Blessed Virgin was the Child Jesus borne by a luminous cloud and He said to her:

Have compassion on the Heart of your Most Holy Mother, covered with thorns with which ungrateful men pierce it at every moment, and there is no one to make an act of reparation to remove them.

Then the Most Blessed Virgin said:

Look, my daughter, at my Heart, surrounded with thorns with which ungrateful men pierce me at every moment by their blasphemies and ingratitude. You at least try to console me and say that I promise to assist at the hour of death, with the graces necessary for salvation, all those who, on the first Saturday of five consecutive months, shall confess, receive Holy Communion, recite five decades of the rosary, and keep me company for 15 minutes while meditating on the 15 mysteries of the rosary, with

the intention of making reparation to me.

5. Is this devotion a new devotion?

This is not a new devotion. Saturdays have been associated with devotion to the Blessed Virgin for many centuries. In 1889, Pope Leo XIII granted a plenary indulgence to those who devoted fifteen Saturdays in honour of Our Lady of the Rosary. In 1905, Pope St. Pius X granted a plenary indulgence to all who would perform the twelve First Saturdays in honour of the Immaculate Conception. Lastly on 13th June 1912 – five years before the great manifestation of the Immaculate Heart of Mary in Fatima – the same Pope granted an indulgence to the faithful who, on the First Saturday of each month, perform some special exercise of devotion in honour of the Blessed Virgin Mary Immaculate, in order to make atonement for the blasphemies whereby the name and prerogatives of the same Blessed Virgin are reviled. This last devotion is very similar to our Five First Saturdays devotion.

6. What makes this devotion so special?

Without doubt, it is the promise attached to the devotion which makes it so special. This is not



an indulgence anymore which is promised, but the Grace of all graces, the promise of Salvation: 'I promise to assist at the hour of death, with the graces necessary for salvation'. This promise shows the quasi-infinite power granted by the Holy Trinity to Our Lady.

7. Has a similar promise ever been granted?

Yes, Our Lord made a similar promise to St. Margaret Mary Alacoque in the seventeenth century:

I promise you in the excessive mercy of My Heart that My all-powerful love will grant to all those who communicate on the First Friday in nine consecutive months the grace of final penitence; they shall not die in My disgrace nor without receiving their sacraments; My Divine Heart shall be their safe refuge in this last moment.

8. How can God be making such an offer?

Certainly, the ease of the offer is proportional to the difficulties of today's circumstances. God knows how difficult it is to save our soul in today's world, with its apostasy, general corruption and dangerous

technology. The poor faithful do not even receive salutary guidance from their pastors. In such circumstances, Our Merciful God offers us eternal salvation, through the hands of His Blessed Mother. Let us especially make sure that our children, who have to live in a world which is becoming worse and worse, may not be deprived of this promise.

9. What are the requirements of this devotion?

The five requirements of this devotion are the spirit of reparation, communion, confession, Rosary and a fifteen-minute meditation.

10. What is the spirit of reparation?

The spirit of reparation is a desire to make reparation to and console Our Lady for the offenses committed against her Sorrowful and Immaculate Heart. One should make this intention before carrying out Our Lady's requests. A renewal of the actual intention at the time is best.

Our Lord explained to Sister Lucy-Mary on 29th May 1930 that the five Saturdays correspond to the five types of offenses and blasphemous



mies committed against Our Lady:

1. *Blasphemies against the Immaculate Conception;*
2. *Blasphemies against her virginity;*
3. *Blasphemies against her divine maternity, in refusing at the same time to recognize her as the Mother of men;*
4. *Blasphemies of those who publicly seek to sow in the hearts of children, indifference or scorn or even hatred of this Immaculate Mother;*
5. *Offenses of those who outrage her directly in her holy images.*

11. What is the Communion of Reparation?

The Communion of Reparation is the essential act of this devotion. It means simply to receive communion with the intention of consoling the Immaculate Heart of Mary.

If a just reason prevents the reception of communion on a First Saturday, with the priest's permission, it may be received the following Sunday.

12. Does confession need to take place on the same day?

No, Holy Confession, with the intention of making reparation to the Immaculate Heart, can be made eight days before or after the First Saturday, as long as Holy Communion is received in the state of grace.

13. What does the recitation of the Rosary entail?

The normal five decades Rosary must be recited : while meditating upon the mysteries of Our Lord and Our Lady. As we say in the prayer after the Rosary, the meditation on the mysteries is what makes the recitation of the Rosary fruitful:

grant we beseech Thee, that, meditating upon these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise.

14. What about the fifteen-minute meditation?

The meditation may embrace one or more mysteries, but Our Lady asked that we meditate on each of the five mysteries at least once during the Five First Saturdays. In a letter written in 1927, Sr. Lucy explained to her mother how to make



this meditation:

the fifteen minutes might, I think, give you some trouble, but it is quite easy. Who would have difficulty thinking about the mysteries of the Rosary? To think about the Annunciation of the Angel to Mary and the humility of our dear Mother, who seeing Herself so exalted, calls Herself the Handmaid of the Lord; at the Passion of Jesus, Who suffered so much for our love; and of our Most Holy Mother near to Jesus on Calvary? Who could not spend fifteen minutes in these holy thoughts, before the most tender of mothers?

15. What are the other benefits of this devotion?

Besides the great grace of salvation, it is interesting and important to note that this devotion, *together* with the consecration of Russia by the pope, will lead to the conversion of sinners, peace in the world and the triumph of the Immaculate Heart of Mary.

Even if we have done the Five Saturdays ourselves, let us continue to practise this beautiful devotion to console Our Blessed Mother, and hasten the triumph of Her Immaculate Heart. Let us also propagate this devotion widely, and thereby become missionaries of Jesus and Mary.

2020-21 Academic Year Admissions

St. Michael's School welcomes all families who seek a traditional Catholic education for their children. We offer a unique environment for children to thrive spiritually and academically.

For further information: headmaster@sanctusmichael.com
<https://stmichaels-school.uk>



The Mystical Body & The Mass

for souls deprived of the Holy Sacrifice

Rev. Fr. John Brucciani SSPX

During this time of sacramental abstinence, forced upon us by the outbreak of the coronavirus, it is good to reflect an often neglected truth about Holy Mass.

The Mass is the centrepiece of the Church's devotion and the principle and assurance of its life. Its institution on Holy Thursday allows us, Christ's faithful, to come to the foot of the Cross and make Christ our own propitiatory Victim for our sins and those of mankind.

Thanks to the Mass, each and every ransomed soul can offer in his person and for his own profit Christ the Victim. The Mass is the active offering by the Church of the Victim of Calvary hidden in the transub-

stantiated bread and wine, and the appropriation of the infinite merits of the Redemption by the priest and by the faithful.

At Mass, it is the Mystical Body that is acting. Christ offers Himself through the ministration of his living members acting not merely in the name or place of Christ, but in His very Person. That is why we are able to approach God's throne with confidence. We know that our offering is most acceptable to God because made by God and worthy of Him.

We must never forget that through baptism we are living members of an organism whose Head is the risen Lord. Just as the actions of the



Head become those of its members, so too the action of its members, when in accord with the will of the Head, become the actions of the Head. Christ chose to offer Himself once on Calvary, but He instituted a memorial whereby He might continue His oblation through space and time so that its fruits would be available to all, everywhere.

This memorial - the Holy Sacrifice of the Mass - He gave not only to His apostles but to all the members of His Mystical Body. The Mass is not a new sacrifice different from that of Calvary. It is offered by the same High-Priest, Christ, and it contains the same offering, Christ. It is different only in its mode and manner. The visible Christ now offers Himself invisibly and through the ministration of the members of His Mystical Body.

We must not forget that, as members of Christ's Mystical Body, we are participants of the grace of Jesus Christ, and mystical blood courses through our human veins, raising us to the rank of the divine. We are incorporated into Christ, becoming "one flesh and one spirit" with Him, which is why He bids us to eat and drink of Him.

The Church as Christ's Mystical Body, then, is the offerer of every Mass. She offers through the ministration of priests, who are divinely consecrated agents to act in Her name. Hence, in every sacrifice of the Mass, no matter whether the priest is alone or in the presence of many faithful, it is the Church as one Body which offers through his priestly ministry.

As St. Peter says, the Church is composed of "a holy priesthood to offer up spiritual sacrifices acceptable to God, by Jesus Christ." (1Pet 2:5). All who are baptised have what theology calls an inchoative priesthood, for they participate in the life and power of Christ, who was Victim and Priest and are united with Him in His act of Redemption. As the Apocalypse says: "He has made us to our God a kingdom and priests."

Fr. Martin D'Arcy, S.J. writes:

This sublime dignity which belongs to the faithful is not always realised as it should be, for the laity are prone to forget that the Masses which are being celebrated throughout the world are being offered by them as



members of the Mystical Body, and the fruit of these Masses is increased or diminished by the degree of holiness they possess.

It is sad that Catholics are not more aware of their intimate participation in the Mass. The prevalence of the phrase “hear Mass” is an indication how little they appreciate their privilege, for it suggests a service in which they have as little part as an audience listening to an oratorio, and the result is that a congregation is dissociated from its very life, while the Mass becomes for the slack a Sunday obligation, and for the pious an opportunity of practising their private and favourite devotions. This is not as it should be. And, again, how few Catholics encourage that supernatural sense that they are co-operators in the daily mystery of the altar as it is celebrated in every land and at every hour. Virtue goes out from them, for they are one with that company of the Saints, which continues the Redemption to the end of time. Their lives are supernaturally a perpetual intercession; their strength is that of the Mystical Body, in which abides the spirit

of the Redeemer, the glorious Victim. Hence the voice of the Church in the liturgy of the Mass is answered by the unceasing affirmative, Amen, inaudibly spoken in the depths of a soul living in sanctifying grace, and each Christian is invisibly present at the sacrifice of the Victim on earth as he will, in glory, be present at the adoration of the Lamb in heaven."

An appreciation of this truth should make a great difference to our outlook on our present impossibility of attending Mass, especially next week during the sacred Triduum. We should remember that we are supported through the day invisibly by the priestly members of the Mystical Body who offer the sacrifice in the name of every grace-living member of the Church, albeit privately. The priest is never alone in the chapel or at the altar. He comes invisibly flanked by the ranks of the faithful whose offering he presents to God.

That the Mass is the corporate action of the Church is indicated in various passages of the liturgy. The priest speaks in the Canon of the Mass of the gifts which "he



offers to God for the Holy Catholic Church, for the Pope and Bishop of the diocese and for all true believers who keep the Catholic and Apostolic faith." Again, just before the Consecration he asks God to receive the offering which "we thy servants and thy whole household make unto thee," and immediately after the Consecration, the liturgy speaks of the *plebs sancta* - the holy people - in the following terms: "We thy servants, as also thy holy people, do offer unto thy most excellent majesty of thine own gifts bestowed upon us . . ."

These considerations offer scant consolation for the very real sense of loss that the faithful may feel at not being able to attend Holy Mass. We should remain, however, fixed and firm in our Faith which tells

us that the invisible world of grace is indeed invisible but no less real. Now is a time to reflect and deepen our Faith by pondering over some of its more abstract truths.

The temporary impossibility of attending Holy Mass does not necessarily affect the spiritual resonance and fruitfulness of Christ's Passion, Death and Resurrection in us. We must go with Faith to the throne of grace, and this you do every time your priests celebrate Holy Mass. We keep you very much in our prayers and intentions at God's altar and beg Him to impart the fruits of the sacrifice to those absent in body but present in spirit. May the risen Saviour grant you all a greater share than usual in the fruits of His Resurrection.

THE LIGHT OF THE WORLD

Book One



The Light of the World series is the 1954 Syllabus of Religious Knowledge in Scotland and based upon the Catechism of Catholic Doctrine (Penny Catechism 1933). This is the only known primary school textbook series which is written for the Penny Catechism. The series can be found in its entirety at: <http://www.straphaelshomeschool.co.uk/the-light-of-the-world/>

THE BLESSED TRINITY

THE CHURCH teaches us about God and tells us that there is only one God. No one made Him. He is the Creator of all things and all people. He is the one, true and living God.

Pagans are people who do not know about the one, true God. They think that there are many gods or that the sun and moon and stars are gods. Sometimes they make a statue and call it a god.

The Jews knew about the one, true and living God Who made this world and us. They knew, because God had sent holy men to tell them about Himself.

There are still pagans to-day. Priests, Brothers and Nuns go out to these pagans and teach them about the true God Who made Heaven and earth and all things by His Divine Power.

Some of the things we hear about God are so wonderful that we cannot understand them fully. They are God's Mysteries, but we know that they are true because He has told us about them. One of these Mysteries is that although there is only one God, there are three Divine Persons in God. These three Persons are the Father, the Son and the Holy Ghost. This Mystery is the Mystery of the Blessed

Trinity. Our Lord Himself spoke many times of His Father and of the Holy Ghost.

Two short prayers you should say often in honour of the Blessed Trinity are the Sign of the Cross and the Glory be to the Father.

CATECHISM QUESTIONS

- †7. *Is there only one God?* There is only one God. [12]
- †8. *Are there three Divine Persons in the one God?* There are three Divine Persons in the one God: the Father, the Son and the Holy Ghost. [13]
- †9. *Is the Father God?* The Father is God and the First Person of the Blessed Trinity. [14]
- †10. *Is the Son God?* The Son is God and the Second Person of the Blessed Trinity. [15]
- †11. *Is the Holy Ghost God?* The Holy Ghost is God and the Third Person of the Blessed Trinity. [16]
- †12. *Are these three Divine Persons three Gods?* These three Divine Persons are not three Gods: the Father, the Son and the Holy Ghost are all one and the same God. [17]

THINK AND DO EXERCISES

1. Collect some pictures of Missionary Priests, Brothers and Nuns and make a Missionary Scrap-book.
2. Draw a cross like this but larger and put in the words you say when blessing yourself.
3. Copy these sentences and complete them by filling in the missing words:
(a) There are three Divine P ----- in God.



(b) We call the t----- Divine Persons the B-----
T-----.

(c) God the Father is the F----- Person of the
B----- T-----.

(d) God the S-- is the Second Person of the
B----- T-----.

(e) God the Holy G----- is the T----- Person
of the B----- T-----.

4. Make up a prayer for the people who do not know
about God.

5. Write this verse in your book and learn it:

There is one God and only one,
But in God Persons three,
The Father, Son and Holy Ghost,
The Blessed Trinity.





Of your charity please pray for the souls of

Mr. Donald Edwards of London who died on 23rd March 2020
Mr. Arthur Randell-Hoile of Newhaven who died on 19th April 2020

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 Champion-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 Mayes , John Tyson

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 Dowe, Miss L. Restieaux, Ken Cooper, Michael John Anselm-Bransby, Margaret Forteath, Hugh Ignatius-Quigley, Donald Humphrey, Edith Vaughan, Elizabeth Dowe, 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, Margaret Scouler

Requiescant in pace



Newly ordained acolytes & exorcists at the Seminary of St. Pius X on Easter Saturday. Third from the left is Mr. Bernard Bevan of Dover.



The Irish seminarians with the Rector of St. Thomas Aquinas Seminary and His Lordship Bishop Fellay on Easter Saturday 2020. *From left to right:* Colm Beglin, Joseph Budds, Rev. Fr. le Roux, His Lordship Bishop Fellay, Rev. Mr. Dominic O'Hart, Niall Bergin and Paul Duffley. Deo gratias.



Subdiaconate

The Subdiaconate is the first of the three major orders. It is the decisive step in the life of a cleric in which he assumes the obligation of observing perfect chastity in the unmarried state and of reciting the Divine Office while fulfilling certain duties in the service of the altar.

The official duties of the subdeacon are to read the epistle, to hand the chalice and paten to the deacon during the Mass, to prepare the water for the chalice, and to wash the altar cloths and corporals.



After the Alleluia, the bishop calls the candidates, reminds them of the obligations of the subdiaconate and then asks them to step forward if they accept [right]; after which they prostrate themselves during the Litany of Saints [above].



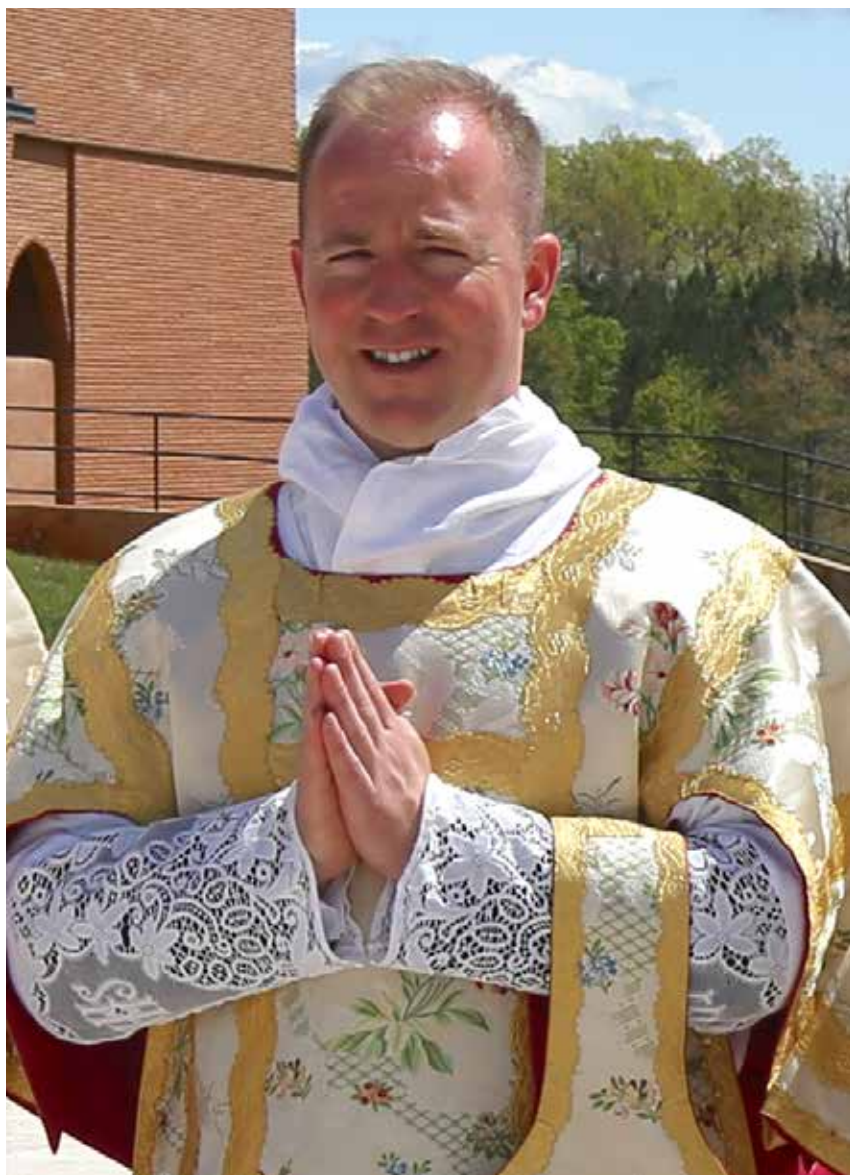


After an admonition, the subdiaconate is conferred when the bishop gives the empty chalice and paten to the candidate to be touched, saying: "See what kind of ministry is given to you; therefore, I admonish you that you carry yourselves in a manner pleasing to God" The newly ordained subdeacon then touches a pair of cruets filled with water and wine and then a basin and towel.





The newly ordained subdeacon is then invested with the insignia of his office: the amice (symbolising moderation in speech), the maniple (fruit of good works), tunicle (joy). Then he touches the epistolarium.



Rev. Mr. Dominic O'Hart of County Fermanagh, old boy of St. Michael's School and brother to Rev. Fr. Thomas O'Hart, newly ordained subdeacon. Deo gratias.



On Easter Saturday, His Lordship Bishop Bernard Tissier de Mallerais ordained two subdeacons at the Seminary of St. Pius X, Ecône, Switzerland, Am



Also on Easter Saturday, His Lordship Bishop Bernard Fellay ordained four subdeacons, ten seminarians, a porter & lector at the Seminary of St. Thomas Aquinas, Dillwyn, U

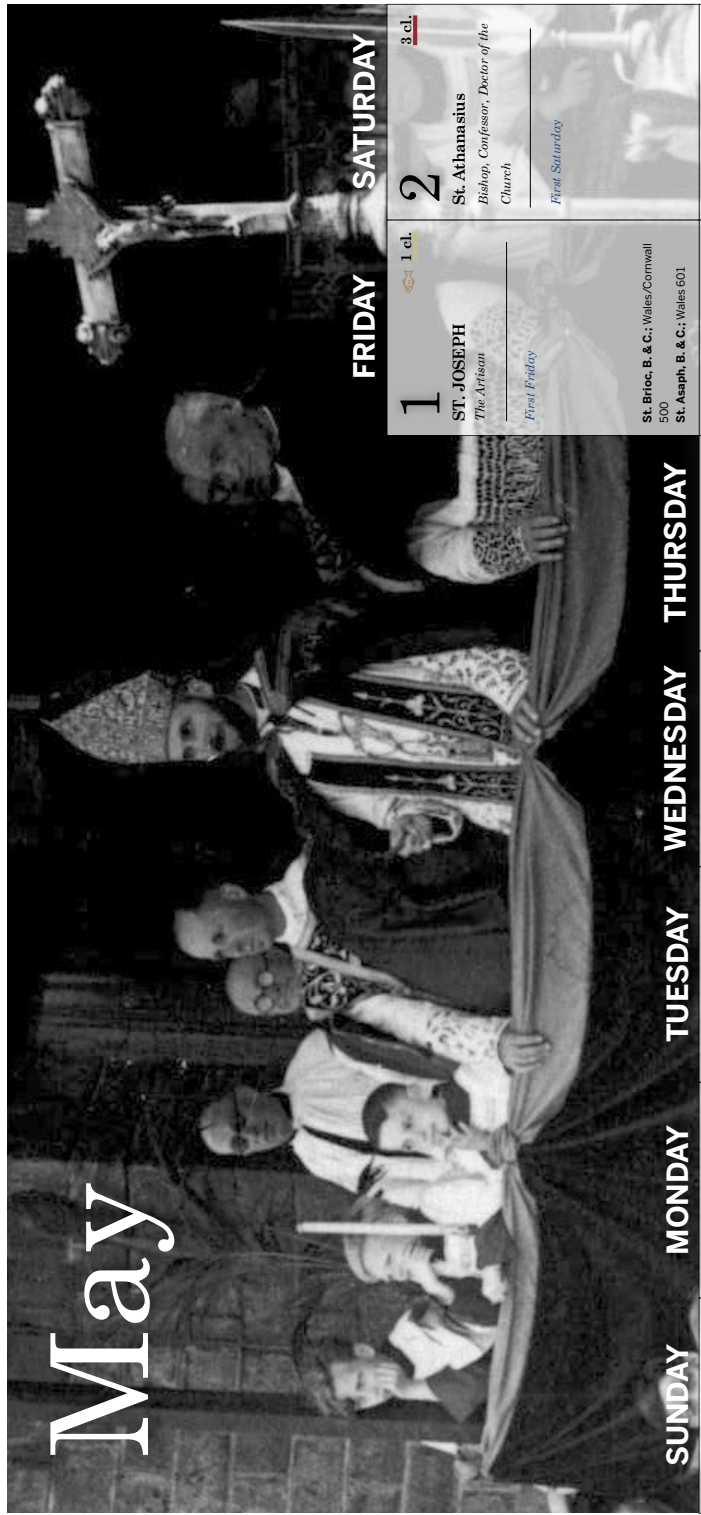


Icons and twelve seminarians received the second minor orders of acolyte & exorcist at the [event]. Among the latter was Mr. Bernard Bevan of Dover.



ns received the second minor orders of acolytes & exorcists and three received the first minor orders of [event]. Among the porters & lectors was Mr. Joseph Budds of Cork.

May



SUNDAY

3 2 cl.
Third Sunday
after Easter

SS. Alexander, Evodius and Theodotus, MM. & St. Juvenalis, B. & C.

MONDAY

4 3 cl.
St. Monica
Widow

*The Blessed Martyrs of England & Wales (in England & Wales 3 cl.)
 SS. John Houghton, Robert Lawrence, Augustine Webster, Richard Reynolds &
 Bl. John Hailie, MM.; Tyburn, 1535*

TUESDAY

5 3 cl.
St. Pius V
Pope, Confessor

*Translation of St. Chad, B. & C. (Birmingham 3 cl.)
 St. Echa, B. & C.; York, 767
 St. Elgine, Queen; Skipton, Yorkshire 677*

WEDNESDAY

6 4 cl.
Feria

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

THURSDAY

7 3 cl.
St. Stanislaus
Bishop, Martyr

*St. John of Beverley, B. & C.; 721 (Hexham & Newcastle 3 cl.)
 St. Letard, B. & C; Canterbury 600*

FRIDAY

1 1 cl.
ST. JOSEPH
The Artisan

First Friday

*St. Brice, B. & C.; Wales/ Cornwall 670
 St. Asaph, B. & C.; Wales 601*

SATURDAY

2 3 cl.
St. Athanasius
Bishop, Confessor, Doctor of the Church

First Saturday

9 3 cl.
St. Gregory Nazianzen,
Bishop, Confessor, Doctor of the Church

*Translation of St. Andrew, Apostle (St. Andrew & Edinburgh 3 cl.)
 Bl. Thomas Pickering, M.; Tyburn 1679*

10 2 cl.

11 2 cl.

12 3 cl.

13 2 cl.

14 4 cl.

15 3 cl.

16 3 cl.

<p>Fourth Sunday after Easter</p> <p><i>St. Antonius, B. & C.</i> <i>SS. Gordon and Epimachus, MM.</i></p>	<p>17 2 cl.</p> <p>Fifth Sunday after Easter</p> <p><i>St. Paschal Baylon, C.</i></p>	<p>18 3 cl.</p> <p>St. Venantius <i>Martyr</i></p> <p><i>(Comm. of St. Pudenciana, Virgin)</i></p>	<p>19 3 cl.</p> <p>St. Peter Celestine <i>Pope, Confessor</i></p> <p><i>(Comm. of St. Pudenciana, Virgin)</i></p>	<p>20 3 cl.</p> <p>St. Bernardine of Siena <i>Confessor</i></p>	<p>21 1 cl.</p> <p>THE ASCENSION OF OUR LORD <i>Holy Day of Obligation</i></p> <p>Dedication of Cathedral Church <i>Bl. John Halle, M.; Tyburn 1535 (Brentwood 3 cl.)</i> <i>St. Godrick, H. & C.; Durham 1170</i></p>	<p>22 3 cl.</p> <p>Feria <i>Start Novena to the Holy Ghost</i></p>	<p>23 4 cl.</p> <p>Feria</p>	<p>24 2 cl.</p> <p>Sunday after the Ascension</p> <p>Our Lady Help of Christians <i>(Patron: Menages, Titul. of Cath. & Patron: Shrewsbury 1 cl.)</i> SS. Fugilus & Damanicus, BB. & CC; <i>Glastonbury 50</i></p>	<p>25 3 cl.</p> <p>St. Gregory <i>Pope and Confessor</i></p> <p><i>Comm. St. Urban I, Pope and Martyr</i></p>	<p>26 3 cl.</p> <p>St. Philip Neri <i>Confessor</i></p> <p><i>Comm. St. Eleutherius, P. & M.</i></p>	<p>27 3 cl.</p> <p>St. Bede the Venerable, C. & D.</p> <p><i>Comm. St. John I, P. & M.</i></p>	<p>28 3 cl.</p> <p>St. Augustine of Canterbury, B. & C</p> <p>Margaret Pole, W. & M.; Tower of London 1541 (Birmingham, Brentwood, Clifton, Portsmouth, Westminster 3 cl.)</p>	<p>29 3 cl.</p> <p>St. Mary Magdalen of Pazzi, <i>Virgin</i></p>	<p>30 1 cl.</p> <p>VIGIL OF PENTECOST</p> <p><i>Comm. St. Felix I, P. & M</i></p>	<p>St. Philip & James Apostles</p> <p><i>Rogation Day (The Lesser Litanies)</i></p> <p>St. Nereus, Achilleus, Domitilla, and Pancras <i>Martyrs</i></p> <p><i>Rogation Day (The Lesser Litanies)</i></p> <p><i>St. Robert Bellarmine, B., C., D.</i></p> <p>St. Mervyn, V. & Abs.; Romsesy. Bl. Juliana of Norwich, H.; 1423</p>	<p>St. Simon Stock, C. (Birmingham, Northampton, Southwark 3 cl.) St. Carantac, Ab.; 6th cent. St. Brandon, Ab. & C.; 570</p>	<p>St. John Baptist de La Salle <i>Confessor</i></p> <p><i>St. Boniface, M.</i></p> <p>Feria</p> <p>St. Richard Reynolds, M. (Westminster 3 cl.)</p> <p>St. Benedictum, Ab. & C.; Beverley, Yorks 733</p>	<p>St. Nereus, Achilleus, Domitilla, and Pancras <i>Martyrs</i></p> <p>St. Elpheg, Widow of King Edmund; <i>Shottsbury 971</i> St. Sewall de Bovill, B. & C.; York 1258</p> <p>St. Elgiva, Widow of King Edmund; <i>Shottsbury 971</i> St. Sewall de Bovill, B. & C.; York 1258</p>	<p>St. Dunstan, B. & C.; 988 (Clifton, Brentwood, Birmingham, Southwark, Westminster 3 cl.) Bl. Peter Wright, M.; Tyburn 1651</p>	<p>St. Edmund Duke, Richard Hill, John Hogg & Richard Holiday, MM; <i>Durham 1690</i></p> <p>St. Augustine of Canterbury, B. & C., <i>Apostle of England 604 (in England & Wales 3 cl.)</i></p>	<p>St. Eleutherius, M.; 585 (Westminster & Portsmouth 3 cl.) St. Luke Kirby, BBl. Laurence Richardson, Thomas Cotnam & William Filby, MM; Tyburn 1582</p>
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June



SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

31

PENTECOST SUNDAY
The Queenship of the BVM
St. Patronilla, V.M.

Vener. Robert Thorpe & Thomas Watkinson, MM., York, 1591.

1
MONDAY IN OCTAVE OF PENTECOST
St. Angela Merici, Virgin

Our Lady Mediatrix of All Graces (Hexham & Newcastle, Leeds, Mervia 3 cl.)
Bl. John Storey, M., Tyburn 1571.

2
TUESDAY IN OCTAVE OF PENTECOST
(Comm. of SS. Marcellinus, Peter & Erasmus, Martyrs)

Bl. Francis Ingleby, M., York, 1586

3
EMBER WEDNESDAY OF PENTECOST

St. Margaret
Widow, Queen of Scotland

4
THURSDAY IN OCTAVE OF PENTECOST
St. Francis Caracciolo, Confessor

St. Petrock, Ab. & C., Bodmin, Cornwall 964

5
EMBER FRIDAY OF PENTECOST
St. Bonifacio, Bishop, Martyr
First Friday

Titul. of Cath. Patron of Diocese:
Plymouth 1 cl.

6
EMBER SATURDAY OF PENTECOST
St. Norbert, Bishop, Confessor
First Saturday

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

7

TRINITY SUNDAY

St. Willibald, B. & C., England/Germany 786 (Plymouth 3 cl.)
St. Robert, Ab., Northumberland 1159 (Hexham & Newcastle 3 cl.)

8
Feria

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

9
Feria

(Comm. of SS. Primum & Felician, Martyrs)

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

10
St. Margaret
Widow, Queen of Scotland

St. Ithamar, B. & C., Rochester 664
Bl. Thomas Green, & Walter Pier-son, MM., Newgate 1537

11
FEAST OF CORPUS CHRISTI
Holy Day of Obligation

St. Petrock, Ab. & C., Bodmin, Cornwall 964

12
St. John of Facundo
Confessor
SS. Basilides, Cyrinus, Nabor & Nozarus, MM.

St. Odolph, C., Evesham 840

13

St. Anthony of Padua
Confessor, Doctor of the Church

St. Elenus, Ab. & C., Wales 660

<p>14 <u>2 cl.</u></p> <p>Second Sunday after Pentecost <i>St. Basil, B. C., Dowl.</i></p>	<p>15 <u>3 cl.</u></p> <p>SS. Vitus, Modestus & Crescentia <i>Martyrs</i></p>	<p>16 <u>4 cl.</u></p> <p>Feria</p>	<p>17 <u>3 cl.</u></p> <p>St. Gregory Barbarigo <i>Bishop, Confessor</i></p>	<p>18 <u>3 cl.</u></p> <p>St. Ephrem <i>Deacon, Confessor, Doctor (Comm. of SS. Mark & Marcellian, Martyrs)</i></p>	<p>19 <u>1 cl.</u></p> <p>FEAST OF THE SACRED HEART OF JESUS</p>	<p>20 <u>4 cl.</u></p> <p>BVM on Saturday <i>(Comm. of St. Silvester, Pope, Martyr)</i></p>
<p>21 <u>2 cl.</u></p> <p>Third Sunday after Pentecost <i>St. Aloysius Gonzaga, C.</i></p>	<p>22 <u>3 cl.</u></p> <p>St. Paulinus <i>Bishop, Confessor</i></p>	<p>23 <u>2 cl.</u></p> <p>Vigil of St. John The Baptist</p>	<p>24 <u>1 cl.</u></p> <p>NATIVITY OF ST. JOHN THE BAPTIST</p>	<p>25 <u>3 cl.</u></p> <p>St. William Abbot <i>Martyrs</i></p>	<p>26 <u>3 cl.</u></p> <p>SS. John and Paul</p>	<p>27 <u>4 cl.</u></p> <p>BVM on Saturday</p>
<p>Dedication of Cathedral Church (Birmingham 1 cl.) St. Edmund, M.; England/Holland 720 St. John Rigby, M.; Southwark. 1600</p>	<p>St. Alban, Protomartyr of England; 3rd or 4th cent. (All Dioceses in E. & Wales, except 3 Dioceses in E.) (23 Jun; Brentwood 3 cl.) St. John Fisher, Cardinal, Bishop of Rochester; Lower Hill 1535</p>	<p>St. Leofgar, B., M.; Hereford 1056 Bl. Thomas Redyng, lay brother; Newgate 1537</p>	<p>St. Botolph, Ab. & C.; 680 (Brentwood, Northampton 3 cl.) St. Adolph, B. & C.; Hen, Suffolk 700</p>	<p>St. Luam, Ab.; Scotland 622 (Argyll & The Isles 3 cl.) St. Amphibalus, B. & M.; 4th cent. St. Albans; 304 St. Solomon, M., Husband of St. Gwen; Cornwall 434</p>	<p>Our Lady of Perpetual Succour (Patron of Diocese; Leeds 1 cl.; Patron of Diocese & Titul. of Cath.; Middleborough 1 cl.)</p>	
<p>28 <u>2 cl.</u></p> <p>Fourth Sunday after Pentecost <i>Vigil of SS Peter & Paul, Ap.</i></p>	<p>29 <u>1 cl.</u></p> <p>SS. PETER & PAUL <i>Apostles</i> <i>Holy Day of Obligation</i></p>	<p>St. Etheldreda, V. & Abs.; (Liverpool, Warrington & Wigan 3 cl.) Birmingham, Northampton 3 cl. Bl. Thomas Garnet, M.; Tyburn 1608</p>	<p>St. Etheldreda, V. & Abs.; (Liverpool, Warrington & Wigan 3 cl.) Birmingham, Northampton 3 cl. Bl. Thomas Garnet, M.; Tyburn 1608</p>	<p>St. Hugh (Little), Child, M.; Lincoln 1255</p>	<p>Bl. Philip Powell, M.; Tyburn 1646 Bl. Antony Turner, M.; Tyburn 1679</p>	

“...How much do I ask the Good Lord, my dear friends, that you be strong and courageous, following the example of our holy patron, St. Pius X, and that you convert many souls and maintain them in Tradition.”

Monseigneur Marcel Lefebvre's sermon on the the occasion of ordination of the Holy Priesthood – 29 June 1988 - Econe



Retreats 2020

Saint Saviour's House, Bristol

Jun 26-28 : Married Couples

Jul 13-18 : Men's Ignatian

Aug 3-8 : Women's Ignatian

Aug 21-23 : Youth Conference

stsaviours@fsspx.uk
0117 977 7916

Boys Camp 2020

13th-21st July

St. Michael's School

Burghclere

Email to Bernard Bevan
boyscamp@fsspx.uk

Girls Camp 2020

31st July -8th August

Colleton Manor, Devon

Email to Miss Charlie Eastace
girlscamp@fsspx.uk

Chartres Pilgrimage 2020

Chaplain: Rev. Fr. O'Hart

Theme: "For the Good of
the Church"

Meets: Saturday 30th May 8am
Chartres Cathedral

Ends: 1st June 6pm
Les Invalides, Paris

Info: Chris Sudlow
ukchartres@gmail.com
pelerinagesdetradition.com

Cost: €50 plus travel

To Do: i) for packing list and info:
fsspx.uk
ukchartres@gmail.com
ii) subscribe online
pelerinagesdetradition.com
iii) buy travel tickets
iv) make will

Lourdes Pilgrimage 2020

24th -26th October

In thanksgiving for 50 years of the
Society of St. Pius X

The five-day pilgrimage to Lourdes
is now booked-up. If you would still
like to go, you can book accom-
modation through the SSPX and
benefit from a good rate (50€ per
night) in the same hotel as the
pilgrims of the district.

For more information,
email Miss Monica Marshall
m.marshall@fsspx.uk

Educating A Child: The Art of Arts Vol I

by Father Joseph Duhr SJ

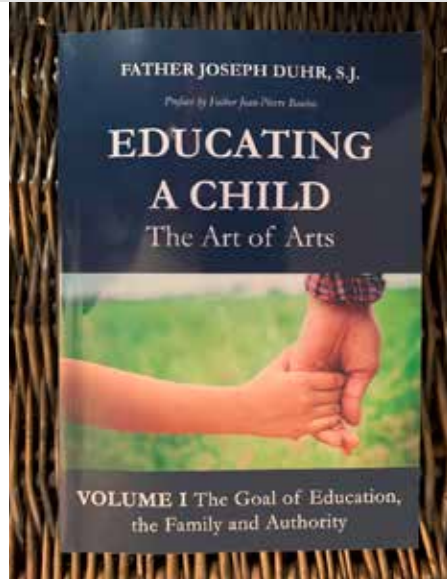
Published for the first time in English (translated from the French by Peadar Walsh), this book (327 pages) is a must-read for all parents and educators who want to understand the essential role they must play as God's co-operators in the education of children.

In this first volume (of two). Father Duhr begins by laying out the goal of education, which is to gradually form the child physically, intellectually and morally, teaching him to master his instincts and passions, so that he will one day be capable of leading himself. Ultimately, it is to establish God as Master and King in this soul created by Him for His Greater Glory and destined to find its perfection and happiness in possessing Him.

Having laid the foundations, Father then describes the family environment which is favorable to the blossoming of the child. Finally, he looks at authority, its origin and purpose, and how to use it in order to bring the child to be what God wants him to be.

Father Joseph Duhr (1885-1961) was a Jesuit from Wormeldingen, Luxembourg, who spent most of his adult life in Mumbai, India, where he was teacher, Principal and Rector at the prestigious Jesuit-run Saint Xavier's College.

- Available from repositories £15 (when they re-open)
- Order from district@fsspx.uk
Payment in advance £17.50 incl. postage.
PayPal, transfer or cheque



Planner 2020

May 8 St. Michael's School May Procession CANCELLED
 14 All day adoration at Our Lady of Victories, Preston
 22 St. Michael's School, Half Term holiday (return 31st March)
 26-7 Priests' Meeting at St. Saviour's House, Bristol with the Superior General
 30-31-01 Chartres Pilgrimage Expedition CANCELLED
 31 PENTECOST

Jun 6 Ordination of Rev. Mr. Dominic O'Hart to the Diaconate at St. Aquinas Seminary, Dillwyn,
 26-28 Married Couple's Weekend Retreat, St. Saviour's House, Bristol

Jul 13-21 Boys' Camp at St. Michael's, Burghclere
 13-18 Men's Ignatian Retreat, St. Saviour's House, Bristol
 24-26 Canterbury Pilgrimage
 30-8 Girls' Camp at Colleton Manor, Devon

Aug 3-8 Women's Ignatian Retreat, St. Saviour's House, Bristol
 21-23 Youth Conference, St. Saviour's House, Bristol

Sep 3 Feast of St. Pius X, Patron of the Society of St. Pius X
 11 Extended Walsingham Pilgrimage start at King's Lynn
 12-13 Walsingham Pilgrimage
 23 All day adoration at St. Michael's School, Burghclere
 24 Translation of the mortal remains of Archbishop Lefebvre to the crypt of the Church of the Immaculate Heart of Mary, Ecône, Switzerland

Oct 24-26 Lourdes Pilgrimage of thanksgiving for the 50th anniversary of the SSPX



Archbishop Marcel Lefebvre's episcopal consecration in 1947

Mass Times

Location	Time	Status
Bingley	15	30
Bristol	10	30
Burghclere	07 09	30 30
Colleton Manor		
Edinburgh	11	30
Gateshead	18	30
Glasgow	10	30
Groombridge	08	30
Herne	12	30
Jersey		
Leicester	11	30
Liverpool	13	30
London (St. Joseph)	11	30
London (Wimbledon)	08	30
Manchester	09	30
Middlemarsh / Holnest	16	30
Portsmouth	11	30
Preston	09	30
Rhos-on-Sea	17	30
Taunton	11	30
Woking	11	30

Public Masses Cancelled

Due to the continuing emergency measures taken by the Government, it will be impossible for us to provide our usual schedule of public Masses for this month. Pre-empting the Government's guidelines which include (as of 23rd March) "places of worship should remain open for solitary prayer", the Catholic bishops of Britain closed all churches. Cardinal Nichols wrote, "It's not essential for people to travel to go to church in order to pray [as foreseen by the original Government guidelines]. Open churches will only tempt people to travel". He makes no mention of the presence of Our Lord in the Blessed Sacrament nor the reception of the Sacraments.

This situation may, of course, change over the coming weeks in which case a schedule will be published.

- Holy Sacrifice of the Mass:** No faithful may assist unless they live in the same house as the priests or are necessary for live-streaming operations. To assist at a live-streamed Mass or other ceremony, please visit:

<https://fsspuk/en/schedules-great-britain-scandinavia>

- Confessions & Holy Communion:** Contact your priory for information.
- Extreme Unction:** automatic for over 60s with symptoms of Covid-19.
- Sick calls** are reserved for grave cases only.

Pray the Rosary.

see fsspuk/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@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

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@fsspx.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 CsxR
Br. Louis-Marie CsxR

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@fsspx.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@fsspx.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 CsxR

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 857 186

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
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Pious Groups

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thirdorder@fsspx.uk

ARCHCONFRATERNITY OF ST. STEPHEN

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

EUCCHARISTIC CRUSADE

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Miss Monica Marshall
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EMERGENCY NUMBER: 0754 888 0281

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.

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