



S S P X



Ite Missa Est

In the light of Truth



The fourth minor order is that of Acolyte. The Acolyte is to bring light to the faithful, both by carrying lighted candles for the chanting of the Holy Gospel, as well as by his conduct, which should enlighten the faithful and bring them always closer to God. The Acolyte also brings water and wine to the sacred ministers at the altar, which will - during the Consecration be turned into the Blood of Christ.

Mr. Joseph Budds of Cork, touches the acolyte stick and candle in the ceremony of 26th March at St. Thomas Aquinas Seminary. The sub-deacon is Rev. Mr. Dominic O'Hart of County Fermanagh.





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In the light of Truth

Making sense of the madness

Rev. Robert Brucciani, District Superior

My dear faithful,

There seems to be alarming escalation of conflict and madness abroad in society today. A frantic zeitgeist of deranged ideologies is accelerating the demise of the Catholic Church and the whole of western civilisation: liberalism, feminism, child-centred learning, free-love, gender ideology, reproductive rights, environmentalism, pandemic ideology, critical race theory and others.

These are promoted and then imposed by the pillars of world power: governments, academics, multi-national corporations, banks, media and celebrities. Never before have

they been so coordinated and unopposed in their efforts. The hierarchy of the Catholic Church, once mighty on the world stage as the guardian of both natural and supernatural truth and morality, pathetically repeats their message in pseudo-theological language so as not to be left behind.

How can so many embrace the madness? Where does it come from?

Motives for
accepting madness

That the new ideologies of the zeitgeist are mad is easy to see for they contain manifold internal contradictions, and have catastrophic con-



sequences in society when implemented (see Figure 1).

Some really don't care whether the zeitgeist is a fair wind or foul, but cynically embrace multiple deranged ideologies for **personal gain** - as long as following the ideology of the world "is good for me."

Some **just want to get-on in the world** and so, despite their reservations about its ideologies, capitulate to its demands.

Some, not knowing the love of God, **crave the love of the world** and so are ready to believe the world. Thinkers among this group will attempt elaborate intellectual gymnastics to make sense of the ideologies, but failing to reconcile contradictory propositions, will accept them on faith because they want the world to accept them.

Finally, there are those who **would bring the whole world into servitude to themselves**. These are the ones that propose and impose deranged ideologies in defiance of, and with a will to break, the established order. When challenged on the irreconcilable nature of their deranged ideologies, they are wont to lie freely and proclaim fiercely "It's

my truth!" and then set about destroying all opposition.

This last group are unlike the others, for they do not *accept* the madness, but *are* actually mad. It is in their retort, "It's my truth" that we have our evidence of this, and an explanation of the zeitgeist.

It's my truth

To explain, the only being that can say "It's my truth" as a claim of dominion over the truth is God. "God owns the truth" one might say.

Just as a carpenter might look closely at his work and say with satisfaction "This door is true," because it conforms perfectly to the plan, God may look at one of His creatures and say "This creature is true" because it conforms to His plan. As the Creator of all beings, God is the author of all truth because He is the author of the plan against which every creature is measured. We call this truth in a thing, *ontological truth*: the conformity of a being to the Divine plan.

Now, as intellectual creatures, we cannot be authors of truth, but we



can be *enlightened* by the truth. This happens when the intellect is sufficiently informed by an object under consideration, or when the intellect conforms itself to its object. We call this truth *logical truth*. In philosophy, logical truth is defined as “the conformity of the intellect to a thing understood (*adequatio intellectus cum re intellecta*).”

It is this truth that we need if we are to arrive at our natural and supernatural perfection. We must know God and know all things *in relation to God*. Natural truths are possessed by simple apprehension, judgement or reasoning of information received through the senses. Supernatural truths are possessed by the supernatural virtue of faith applied to Divine Revelation contained in Scripture and Tradition and taught to us by the Church.

The nature of madness

The irony for those who claim dominion over truth is that, in claiming a divine prerogative for themselves, instead of becoming masters of the universe as they would wish, they limit themselves to a tightly restrained personal universe, cut off from every other

creature. In seeking freedom from God, they enter into a prison of their own making and throw away the key. They fall squarely into G.K. Chesterton’s characteristically pithy definition of a madman: “A madman is not someone who has lost his reason but someone who has lost everything but his reason” (*Orthodoxy*). They renounce all external reference points; they have no sense of proportion because there are no models to compare things against (which also explains why they have no sense of humour); they have no point of departure upon which all can agree, no common foundation upon which one can construct a universal edifice of understanding.

As such, their refusal to accept the order of reality - the order of truth – is simply an echo of that cry of Lucifer at the dawn of time: “*non serviam!*”. They might as well have cried “I will not accept Your universe, Your reality, Your truth, but will fashion one for myself!” With Lucifer, they reject the datum, the anchor in reality, and find themselves alone, refusing to accept that there is an ultimate reference for all things, a measure of all things outside of themselves by which a thing is objectively true or false, good or



bad.

They sow the zeitgeist, and they reap a whirlwind of evil.

The remedy

There is only way that such poor isolated and deceived souls may be helped. Appealing to damaged reason to restore reason will not work: they can only be helped by supernatural grace.

The same is true for the other groups: the slaves of pleasure, the slaves of fear, and those who want so desperately to be loved by the world. They all need the supernatural theological and moral virtues to return to the sanity of Truth and the security of Goodness.

By human calculation, the madness we presently witness will escalate until the Church is destroyed and human society passes through tyranny to become hell on earth. By Divine calculation, however, the victory is already won over sin and hell. They killed the Author of Life and Truth, and unwittingly worked the salvation of many. They attempt to kill Him again and again and are

simply setting the stage for His return in glory God-willing, into their own souls first before they die, then at the Last Judgement.

Our part in the remedy

This inevitability of victory, however, does not mean that we can throw up our hands and leave everything to God, for we are called to be His instruments of the supernatural grace that will save their souls. Our future actions, although they be free, are already woven into the Providential plan of the universe. We must be true to the Divine plan. Not only must we pray for all those who sow and follow the zeitgeist, we must become to them as the Apostles at Pentecost were to the Jews and the gentiles.

Our lives must become like the Paschal candle we have seen burning over the last few weeks at every Mass. We must be a light to world, the light of good works, an evening sacrifice of praise, a glowing fire in God's honour, a fire which may into many flames be divided yet never be dimmed by sharing its light.

We are facing a battle, my dear faithful. In Ireland, the erstwhile Isle of

ideology	examples of internal contradiction	consequences
liberalism	tolerance for everyone except those who disagree	totalitarianism
feminism	men and women are the same despite being physically, emotionally & intellectually different	destruction of femininity
child-centred learning	a child is its best teacher	ignorance
free-love	free-love = unfaithful love	enslaving selfishness
gender ideology	gender is independent of biological sex, so we have to help people change their sex to align it with their gender	mutilation, depression, suicide
reproductive rights	abortion is a human right	40 million humans killed each year
environmentalism	contraception and abortion are necessary to preserve the planet for our children	violence against nature
pandemic ideology	the only way we will get back to normal is to redefine normal	totalitarianism
critical race theory	the scourge of racial discrimination is solved by racial discrimination to force equality of outcome	racial discrimination

Figure 1

the problem	ultimate motive	how they fall into error	vice	remedy
So many people accept deranged ideologies	They want to enjoy the world	They don't care about the truth	concupiscence	temperance
	They want to live in the world	They follow the world	weakness	fortitude
	They want to be loved by the world	They believe the world	ignorance	prudence
	They want to be lord of the world	They claim dominium over truth	malice	justice

Figure 2

definitions	
Ideology	A system of ideas to organise/change the material world.
Philosophy	A unified understanding of all things knowable by reason.
Religion	The doctrine and laws by which man submits himself God as an individual and as a community.



Saints, public Mass remains forbidden, and hearing confession is now a criminal offence. Those who claim dominion over truth would have us accept their lies and join them in their personal prisons of madness.

But we have the Blessed Virgin Mary as our mother, and her month of May is upon us! We have every reason to deepen our devotion to her by praying the family rosary and reciting her Litany of Loreto. How can we fear when she is there to hold out He Who is the Truth, not my truth, but *The Truth*, and the Way, and the Life? The month of the June is also near: a perfect time to bring that light of Truth into our homes by the consecration our families to the Sacred Heart of Jesus.

In Jesu et Maria,
Rev. Robert Brucciani

Other news

Ordinations

Please keep our ordinands in your prayers.

- **Rev. Mr. Dominic O'Hart** will be ordained to the priesthood on 11th June at St. Thomas Aquinas

nas Seminary, Dillwyn, U.S.A.

- **Rev. Mr. Emmerich Jeindl** will be ordained to the priesthood on 24th June at Sacred Heart Seminary, Zaitzkofen, Germany.
- **Mr. Bernard Bevan** will be ordained to the diaconate on 29th June at St. Pius X Seminary, Ecône, Switzerland.

Retreats

The retreats at St. Saviour's House will resume from June. The postponed priests' retreat will take place from 30th Aug - 4th Sep.

Summer Camps

Subscriptions are open for the boys' camp at St. Michael's School (2nd-7th August). Send an email to **boyscamp@fsspx.uk** for an application form.

An announcement about the girls' camp is expected soon. The camp should be from 9th-14th August 2021 at St. Michael's School. Email to **girlscamp@fsspx.uk** for an application form.

Eucharistic Crusade recruitment drive

Parents are **strongly encouraged** to enrol their children (7-15 years) in the Eucharistic Crusade. It is not

onerous commitment and membership is an antidote to the poisonous culture in which today's children are forcibly immersed. The *Hostia* is its excellent monthly publication which explains the faith, elaborates upon the feasts and customs of the liturgical calendar, and tells the astonishing stories of the lives of the saints. It will give your children depth to their understanding and love of the faith (on which your's and their eternity depends!).

An indication of fervour is the number of "treasure sheets" returned in the district each month. It is at an embarrassingly low figure of 8 sheets per month. Sign-up! Email to Rev. Fr. Vianney Vandendaele at hostia@fsspx.uk

**Flats for Rent
at St. Saviour's Bristol**

Two ground floor, one-bedroom flats are available to rent for members of our faithful who wish to live near the Blessed Sacrament and have the opportunity of assisting at daily Mass. Please apply to Rev.Fr. John McLaughlin at St. Saviour's House for more details.



Our Lady's statue at
St. Saviour's House, Bristol



Welcome Br. Boniface

A new brother landed at St. Michael's School on 24th April to assist our heroic and saintly Br. Ignatius [I say this to embarrass Br. Ignatius, but it is true]. Br. Boniface is 28 years old and from a can-do, no-nonsense, American, traditional Catholic family in Minnesota U.S.A with 4 siblings and 70 cousins (two of whom are seminarians).

Br. Boniface entered the brothers' noviciate in Winona in 2011. He has seen action in a school, a priory, a seminary and a noviciate. He has been a sacristan, cook, housefather, schola master, organist and priest assistant.

We are privileged to have brothers assigned to the district, especially since we have never had an Englishman give himself to the religious life as a Society Brother. Please pray for priestly and religious vocations. We need more heroes.

Br. Boniface
ready for action



Act of Consecration of the Family to the Sacred Heart of Jesus

This form was approved by St. Pius X on 19th May 1908 and is required as such to gain the indulgences. Thus, it cannot be modified. It is recited kneeling by both the priest and the family. If a priest is not present, it is led by the head of the household.

O Sacred Heart of Jesus, Who didst make known to St. Margaret Mary Thine ardent desire to reign over Christian families, behold us assembled here today to proclaim Thine absolute dominion over our home.

Henceforth we purpose to lead a life like unto Thine, so that amongst us may flourish the virtues for which Thou didst promise peace on earth, and for this end we will banish from our midst the spirit of the world which Thou dost abhor so much.

Thou wilt reign over our understanding by the simplicity of our faith. Thou wilt reign over our hearts by an ardent love for Thee; and may the flame of this love be ever kept burning in our hearts by the frequent reception of the Holy Eucharist.

Deign, O Divine Heart, to preside over our meetings, to bless our undertakings, both spiritual and temporal, to banish all worry and care, to sanctify our joys, and soothe our sorrows. If any of us should ever have the misfortune to grieve Thy Sacred Heart, remind him of Thy goodness and mercy towards the repentant sinner.

Lastly, when the hour of separation will sound, and death will plunge our home into mourning, then shall we all, and every one of us, be resigned to Thy eternal decrees, and seek consolation in the thought that we shall one day be reunited in Heaven, where we shall sing the praises and blessings of Thy Sacred Heart for all eternity.

May the Immaculate Heart of Mary, and the glorious Patriarch St. Joseph, offer Thee this our Consecration, and remind us of the same all the days of our life.

Glory to the Divine Heart of Jesus, our King and our Father. Amen.



Sacred Heart Nightly Devotion

Fr. Mateo Crawley-Boevey SS. CC.

From sacrehearthyhour.com

At the beginning of the 20th century, a half English, half Peruvian priest who had grown up in Chile, went to Paray-le-Monial, France where Our Lord Himself had appeared to St. Margaret-Mary. This priest, Fr. Mateo Crawley-Boevey, of the Congregation of the Sacred Hearts of Jesus and Mary had been sent to France by his superior in the hope that his fragile health would recover after heavy overwork.

Fr. Mateo, who had a very great devotion to the Sacred Heart had always wanted to go to Paray-le-Monial to be in the exact place wherer Our Lord had appeared to his favourite saint. As he was praying in the sanctuary of the apparitions of the Sacred Heart

on 24th August 1907, he suddenly felt his whole being strangely moved, and not only did he find himself cured, but he also clearly saw the methodical plan of the work he was to do for the Christian regeneration of families and society. He determined to take up the work outlined by St. Margaret-Mary, to organise the practice of the Enthronement of the Sacred Heart in homes, schools and places of work, and, in a worldwide crusade of love, to make the Heart of Jesus the King of the family, and thus extend His reign over the entire world.

South America

That same evening, on his knees, Fr. Mateo defined and revised the



plan and ceremonial of his crusade. He then made a pilgrimage to the Holy Land where he inaugurated his apostolate of the Enthronement. By then he had received the blessing and encouragement of Pope Pius X, Cardinal Vives and his own Superior General. He then returned to Valparaiso, Chile, where in 1908, he launched his campaign, continuing at the same time his course in the faculty of law. From Chile, the Enthronement was crowned with startling success, spreading all over South America.



Europe

When the First World War was at its height, Fr. Mateo undertook to preach the reign of the Sacred Heart in France. His zeal and enthusiasm attracted crowds of people wherever he went and a great renewal of piety resulted in many families solemnly enthroning the Sacred Heart. Diocese after dioceses felt the effects of his apostolic zeal. Indifference and tepidity gave way to love, and miracles of grace were daily recorded.

From France, Fr. Mateo went to Holland where even Protestants flocked to his lectures. He then went on to Italy where he was received in audience by Pope Benedict XV, who requested him to preach and organise the work throughout the country. Two weeks later the Holy Father presented him with a letter written in his own hand in which he imparted his apostolic benediction on the crusade of love.

For years Fr. Mateo crisscrossed the countries of Europe (France, Spain, Italy, Switzerland, Holland, Belgium, England and Scotland,



Portugal), giving endless conferences and retreats to bishops, priests, seminarians, Catholic associations, lay people, kings and princesses. He would give five or six talks a day, every day, in packed churches, halls and auditoriums. People came back again and again to listen to him. Thanks to his endless zeal, Spain, Belgium and Portugal were consecrated to the Sacred Heart of Jesus.

Holy Hour in the home

After 20 years of promoting the Enthronement, Fr. Mateo started promoting the Holy Hour in the home. He had realised that to keep the flame of faith in the home, more was needed. Many generous Catholics, because of family obligations, distance or sickness, were not able to go to church especially at night to participate in the perpetual adoration of the most Blessed Sacrament. So Fr. Mateo thought he might be able to enlist them as adorers by asking them to make a holy hour in the home. Three years after starting the promotion of the Holy Hour in the home, adoration became perpetual in sixteen countries. The Enthronement is like the bricks of

a building and the Holy Hour is the mortar that keeps it all together.

Henceforth, the Enthronement and the Holy Hour in the home were promoted hand in hand. Pope Pius XI gave his seal of approval with his encyclical letter *Miserentissimus Redemptor* in which he greatly approved and encouraged both the Enthronement and the Holy Hour in the home: the Enthronement (or Consecration) as giving the proper place to Our Lord as King of society, families and countries...and the Holy Hour as expiation, to make satisfaction for our “numberless sins and offences and negligences”. Not just our offences but also other people's, to repair the honour of Christ and to promote the eternal salvation of souls.

Far East

Fr. Mateo had always desired to go to the Far East and at long last he was able to go to Japan with Pope Pius XI's command to “Go and preach sanctity to priests.” He spent five years of zealous and fruitful apostolate in



Japan, China, Pacific Islands, Philippines, Hawaii, Indo-China (Cambodia, Laos, and Vietnam), Malacca, Macao, India and Ceylon (Sri Lanka).

North America

He then went on to the United States, arriving in San Francisco in 1940. In a letter written before his arrival, Fr. Mateo gave expression to the joy and determination with which he was ready to give himself “in this promising land in order to make souls love the Adorable Lover, and to spread and strengthen the Social Reign of the Sacred Heart in the home. The home is the sanctuary of the family, and the family is the rock upon which the Church builds the present and future of society.” He laboured for four years, where retreats for the clergy, days of recollection, conferences and lectures followed one another in quick succession.

He then went on to Canada for two years until illness finally forced him into a hospital.



Back to the beginning

When he had recovered enough, he flew back to Valparaiso, Chile. He continued his work by prayer, suffering (he had to have both his legs amputated because of gangrene), and writing. Shortly before he died, Fr. Mateo said to his Superior General: “Tell everyone that Fr. Mateo preaches from his bed and that he insists on nocturnal adoration, the most beautiful flower of his work. This is the prayer of the home: prayers in union with the Heart of Jesus, prayers in the spirit of reparation, at night, during the hours of darkness.”

The above information was taken from “Jesus, King of Love” by Father Mateo Crawley-Boevey and The Firebrand, The life of Father Mateo by Marcel Bocquet, SS.CC., Corda Press.



Enthronement

of The Sacred Heart of Jesus
and The Immaculate Heart of Mary

According to Fr. Mateo Crawley-Boevey SS.CC.

Essence & Purpose

Enthronement of The Sacred Heart of Jesus and The Immaculate Heart of Mary is a crusade to establish the Social Reign of the Sacred Heart in society through the family to bring about Our Lord's desire made known to St. Margaret Mary: I will reign through My Heart!

It is an organised campaign to restore Christ to the family and to society. Religious houses, schools, businesses can also enthrone the Sacred Heart, to make Him King of our society in everything we do.

Ceremony

Install the picture of the Sacred Heart

The Enthronement begins with a beautiful and impressive ceremony. In the home itself, in the presence of the priest, who presides at the ceremony (or the head of the family), the family publicly and solemnly acknowledges that Christ is the King and loving Master of its home. This is done by having the head of the family (convent, school, etc...) install a picture or statue of the Sacred Heart in the place of honour, in the principal room of the home, as on a throne: hence the word Enthronement.



Act of consecration

After this solemn acknowledgment of the sovereign rights of Christ the King over the family, the members consecrate themselves to the Sacred Heart. Thereby they pledge themselves to live as though the Sacred Heart were actually dwelling in their midst as He did at Nazareth, treating Him as an intimate member of the family, as a Friend and Brother.

Family life

This ceremony is only the beginning of a new life of loving obedience to all the commandments of Christ and the Church; a life of prayer: especially of family prayers before the image of the Enthroned King, evening prayers and Rosary in common; a Eucharistic life: of frequent and even daily Mass and Communion, thereby linking up the sanctuary of the Church and the sanctuary of the home; finally a life of Christian penance, especially by refusing to give in to pagan customs and ideas which are slowly destroying the Christian home, and by making reparation for the terrible cries of divorce,

birth control and sensuality.

Why will the Enthronement Restore the Family to Christ? Because by the Enthronement, a family puts Our Lord and His interests first. In return, the Sacred Heart takes over the interests of the family. Our Lord Himself has promised that He will bless and sanctify those families who Enthroned Him as King. He asked St. Margaret Mary, to whom He revealed His Sacred Heart, that He be allowed to reign over the homes of the rich and the poor; that He be solemnly received as King and Friend, and that His Sacred Heart be honoured and loved. I will establish peace in their homes: I will give them all the graces necessary for their state of life: I will comfort them in all their afflictions; I will bless all their undertakings. Hence we may safely say that this is the means Our Lord Himself has selected to restore His sovereign rights over the family, and through the family, over society itself.



Approval

Has This Work Been Approved?

Yes, first by the Sacred Heart Himself, as evidenced by the countless conversions, both of individuals and families, where the Sacred Heart has been Enthroned: secondly, by four popes of the 20th Century: St. Pius X called it “a work of social salvation”. Benedict XV wrote to Fr. Mateo, its founder: “Nothing is more opportune than your undertaking.” Pius XI blessed this work many times both publicly and privately, and Pius XII wrote to Fr. Mateo praising him for his work and encouraging him to continue the work of “the Enthronement, which is so well suited to foster the reign of love and mercy of the Sacred Heart in the family.”

Preparation

Here below we describe how the ceremonies of Enthronement need to be prepared in the home. The instructions apply equally to parishes, religious communities, schools and workplaces.

1. Understand what the Enthronement is and how important it is to the family.
2. Ideally a priest should preside over the ceremony, but this is not essential to gain the indulgences. For serious reasons, the father or someone else may preside and lead the prayers. For convents, it should be the superior, for schools, the headmaster, etc...
3. If possible, have the Holy Sacrifice of the Mass offered that morning for the reign of the Sacred Heart in your home, and as an act of love and reparation to the Sacred Heart. The entire family, community, school, should try to receive Communion at this Mass, or at another Mass.
4. Obtain as beautiful a picture or statue of the Sacred Heart as possible. If you already have a picture, use that one.
5. Below the place of honour reserved for the statue or picture, prepare a “throne” or “altar,”(for a parish, it could be a side altar) that is to say, a table (or perhaps the mantelpiece) covered with a white cloth, beautifully decorated with flowers and candles. The picture or statue and holy water



St. Margaret Mary Alacoque, a religious of the Visitation Order,
and Apostle of the Devotion to the Sacred Heart of Jesus.

Born at Lhautecour, France, 22nd July 1647; died at Paray-le-Monial, 17th October
1690; canonised by Benedict XV in 1920

should be placed on a small table near the “throne” before the ceremony.

6. Make a day of it and invite anyone who would gladly come to your home, parish, convent or school; thus you will already begin to be “apostles of the Sacred Heart.” Make festive preparations to celebrate the Enthronement, with a special

treat for the children, who, of course, should be present at the ceremony, even the smallest.

7. Make this day memorable. The greater the solemnity, the better.

A final note: there is no better way for a young couple to begin their married life, than to enthrone the Sacred Heart in their new home.



Matters arising

Topical questions in the light
of moral theology and canon law

Rev. Fr. Nicholas-Mary C.SS.R.

The Archbishop of Westminster, Cardinal Nichols offered a public Requiem Mass for the Prince Philip on 10th April. How is it possible that a non-Catholic and avowed Freemason like the late prince consort can have a Catholic Requiem?

We live in times of great confusion and diabolical disorientation. These ecumenical gestures on the part of the hierarchy only add to that confusion. The traditional practice of the Church is summed here by Fr Gehr:

“Mass may not be publicly offered for those who died

outside the fold of the Church: for deceased pagans, heretics, schismatics and excommunicated persons. For all these Mass may be offered privately if no scandal is given. The Church makes this distinction to impress upon her children, as well as upon those not in communion with her, the remarkable privileges enjoyed even after death by those who are in visible communion with that stream of life-giving grace that flows from the cross of Christ through His Church.”

Here what makes the offering of the Mass public or private is not the celebration of the Mass itself



(which may happen to be attended by a large congregation, for example), but whether or not the public prayer of the Church is made for the deceased, and the manner in which, and the extent to which the intention of the Mass is publicised.

That being said, it is true that the Church prescribes public prayers for rulers, including those who are non-Catholic. In the *Preces* or prayers of the Divine Office recited during Lauds and Vespers during Lent and Advent, the versicle and response *Domine salvum fac regem* (God save the King) etc. constitute precisely such a public prayer. The text was further used for a motet traditionally sung during Mass for the kings of France; this practice in turn made its way via formerly French Quebec to the British Empire, and in favour of its non-Catholic rulers - hence the singing of this prayer after Sunday High Masses in England and Wales up until Vatican II, a custom retained in traditional circles.² Here is a translation of the prayer:

“Lord, save our Queen Elizabeth, and graciously hear us in the day in which we call upon Thee. Let us pray.

Almighty God, we pray that Thy servant our Queen Elizabeth, who by Thy mercy has undertaken the government of this realm, may receive increase of all the virtues, so, fittingly adorned, may she be enabled to avoid all foul temptations, (in time of war: overcome her enemies), and with her prince consort and the Royal family, may she at the last be welcomed by Thee, who art the Way, the Truth, and the Life. Through Christ our Lord. Amen.”

The Church has permitted this and other public prayers for those who are objectively in heresy not only for their conversion (as she prays, for example, for heretics and schismatics on Good Friday), but out of respect and pastoral concern for them as the bearers of public office. In the past, however, care was taken not to give scandal by favouring religious indifferentism (the idea that all religions or even Christian denominations lead to salvation).

On the death of King Edward VII in 1910, for example, special services to pray for the monarch's repose were arranged by the Catholic hierarchies throughout



the United Kingdom. When George VI died in 1952, the bishops of Scotland prescribed certain prayers to be said during Sunday Mass for his repose, as well as the public recitation of the rosary for the new queen.³

For England and Wales, Cardinal Griffin decreed:

“In view of the fact that it has pleased Almighty God to call our late beloved Sovereign from his vast responsibilities, I ask your earnest prayers that God in His mercy may console the Royal Family, in their intimate personal sorrow and that He may watch over the whole nation in this moment of universal grief. In order that our people may associate themselves with their fellow-countrymen in begging Almighty God to sustain and console the Royal Family in its bereavement, and in order to implore the Divine guidance for the new Ruler. we direct that, at a time most convenient to the faithful, the Blessed Sacrament be exposed and psalm *Miserere*, ending with the *Gloria Patri* be said or sung, followed by the prayer, *Pro quacumque tribulatione*

(No. 13 in the Missals). Then the response *Domine salvam fac*, followed by the usual prayer naming the new Queen will be said or sung as circumstances permit. After Benediction the National Anthem should be played on the organ.”⁴

Cardinal Nichols deviates doubly from the path of his predecessor. In reciting not merely public prayers for the repose of a non-Catholic inasmuch as he has been a holder of public office, but rather in specifically offering a public Mass of Requiem for him without any further clarification or distinction, he has created the impression that the differences between the True Church of Our Lord Jesus Christ and the man-made denominations of heretics are of no consequence. And in stating in his homily that “we are strong in our faith that [Prince Philip] will rise to the life of glory in the presence of God, the glory for which he has been created,”⁵ he reinforces that impression (and also does the deceased the disservice) of assuming that he is saved. On the contrary, if any non-Catholic dies in the state of grace, and is saved by being united to the True Church even at the



moment of death, and perhaps without any visible external sign (something which cannot be merely assumed by us, and which is known only to God), then that will be because we have prayed ardently for their conversion, and not rashly presumed upon it.

1. Rev. Dr Nicholas Gihl, *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*, St Louis, 1949 (B. Herder) p. 209.

2. Claudio Salvucci January 28, 2019
<https://www.liturgicalartsjournal.com/2019/01/rempublicam-nostram-patriotic-text-for.html>

3. *The Standard*, Ireland, 15-02-1952

4. *Catholic Herald*, 08-02-1952

5. <https://rcdow.org.uk/cardinal/homilies/cardinals-homily-at-requiem-mass-for-prince-philip/>



Retreats 2021

Saint Saviour's House,
Bristol

Jun 25-27 : Couple's W/E Retreat

Jul 12-17 : Men's Ignatian

Aug 2-7 : Women's Ignatian

Aug 20-22 : Youth Conference

Aug 30-4 : Priests' Retreat

Sep 10-12 : Men's Ignatian

Oct 8-10 : Women's Ignatian

Dec 4 : Advent Recollection



Why 1962?

Why does the Society use the missal of 1962?

Rev. Fr. Nicholas-Mary C.S.S.R.

Why does the Society of St Pius X persist in using the liturgy as reformed in 1962? Why does it not return to the more traditional usages of popes St Pius V or St Pius X?

A liturgical tradition (in this case, that of the Roman Rite) is like a living plant or tree; it should grow, develop and be pruned, adapted, reformed and reinvigorated. The problem with the liturgical revolution after Vatican II is that it attempted to uproot and destroy the plant and replace it with something wholly alien to the Catholic Faith, the *Novus Ordo Missae* of Paul VI, which “represents, both as a whole and in its details, a

striking departure from the Catholic theology of the Mass.”¹

In remaining with the last clearly orthodox reform of the Roman Rite before this revolution, Archbishop Lefebvre was not entering into a (permissible but inconsequential) speculative debate amongst liturgists as to the merits of one traditional missal over another. Rather he considered himself bound - perhaps with some inconvenience - to that which lawful authority had enacted and which was not manifestly sinful:

“The basic principle of the Society’s thinking and action in the painful crisis the Church is

going through is the principle taught by St. Thomas Aquinas in the *Summa Theologica* (II, II, q. 33, a.4): that one may not oppose the authority of the Church except in the case of imminent danger to the Faith. Now, there is no danger for the Faith in the liturgy of Pope Pius XII and Pope John XXIII, whereas there is great danger for the Faith in the liturgy of Pope Paul VI, which is unacceptable.”²

And again he wrote in 1988:

“Since its foundation the Society has used the 1962 edition of the liturgical books, since I accepted them from the moment they appeared in 1962, and given that the Society was founded in 1969 and approved in 1970. This new edition was no new Ordo Missae, but rather a new edition of the Ordo of St. Pius V and St. Pius X with insignificant changes. The calendar underwent more significant change at that time, some of which are doubtless most felicitous and others, nevertheless, controversial. In order that uniformity might prevail in the Society, however,



we decided to hold to the 1962 edition as well as to its calendar, since we consider the advantages to be greater than the disadvantages. [...] We believe, and rightly so, that the 1962 edition of the Ordo Missae corresponds wholly to the Ordo of St. Pius V and St. Pius X. The will to see essential differences between the 1962 edition and the Ordo of St. Pius V and St. Pius X manifests a formalistic and jansenistic mentality.”

1. Short Critical Study on the New Order of Mass by Cardinals Ottaviani and Bacci et al., 25-09-1969.
2. Archbishop Marcel Lefebvre, Letter to American Friends & Benefactors, 28-04-1983.

St Michael's School

An independent Traditional Catholic
School run by the Society of St. Pius X

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Secondary for boys, day and boarding

"The school's work to promote pupils' personal development and welfare is outstanding."

"Pupils conduct themselves impeccably. They are unanimous in their confidence that adults will listen to and help them."

Ofsted Report, May 2019

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LESSON 8

MORTAL SIN

BESIDES original sin there is another kind of sin called Actual Sin. This is a sin which we ourselves commit. We cannot blame Adam and Eve for *all* that is wrong in this world. We have each done wrong things ourselves. Just as God told Adam and Eve that they must not eat the fruit of one tree in the Garden, so He has told us that there are some things we should *not* do and other things we *must* do. If we disobey God it is a sin. If we disobey God in something very important and know that we are doing wrong and mean to do it, it is a big sin called a MORTAL SIN. Mortal means deadly. If a person is badly hurt in an accident and is going to die, we say his injuries are mortal or deadly.

A mortal or deadly sin does not kill our body but it drives out God's Life from our soul. The soul then has no Supernatural Life, and without that Life it cannot live in Heaven. A fish cannot live on dry land because it has not got the right kind of life for doing that. A soul which leaves this world having lost its Supernatural Life cannot live with God in Heaven. It has not got the right kind of life for doing that. It goes to Hell instead and there it lives with the devil and his wicked angels.

CATECHISM QUESTIONS

- †29. *What is actual sin?* Actual sin is every sin which we ourselves commit, by any thought, word, deed or omission forbidden by the law of God. [69]
NOTE: *Omission.* Failing to do our duty.
- †30. *How many kinds of actual sin are there?* There are two kinds of actual sin: mortal sin and venial sin. [70]
- †31. *When is a sin mortal?* A sin is mortal when the act is gravely wrong, and is committed with clear knowledge and full consent. [71]
- †32. *Why is grave sin called mortal?* Grave sin is called mortal because it takes away the Supernatural Life of the soul, which is Sanctifying Grace. [72]
- †33. *Is it a great evil to commit a mortal sin?* It is the greatest of all evils to commit a mortal sin. [74]
- †34. *Where will they go who die in mortal sin?* They who die in mortal sin will go to Hell for all eternity. [75]
- †35. *Why must those who die in mortal sin go to Hell for all eternity?* Those who die in mortal sin must go to Hell for all eternity because they have lost the Supernatural Life of Grace and therefore cannot live in Heaven. [76]



THINK AND DO EXERCISES

1. You learned in Lesson 4 that God gave us the power to think and the power to choose. In a mortal sin, a person uses these two powers badly. Find the Catechism answer which tells you that these powers are used in committing a big sin.

2. Help the class to make these three dials of KNOWLEDGE, CONSENT and THE ACT. Make the pointer on each dial movable by fixing it in the centre with a drawing pin or brass paper clip. Set the pointers so that they show the three things which make a sin mortal.



3. If a person commits a mortal sin, what happens to his soul at once? What will happen to his soul if he dies in mortal sin?
4. A boy on a bus sees the conductor drop a sixpence. He picks it up and instead of handing it back, he puts it in his pocket. He knows quite well that this is wrong but does it all the same because he wants the money to buy sweets. Set the pointers you have made to show what you think of this act. Do you think it was a mortal sin?
5. SERIOUSLY, COMMIT, DEED, MORTAL, DEADLY, GRAVELY, DO, ACT. Arrange these words in pairs which mean the same thing. One of each pair of words is used in a Catechism answer in this Lesson. Can you find the answers?



Of your charity please pray for the souls of

Mrs. Mary Paschal Radford of Horsham, Sussex who died on 21st April 2021
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 Czykowski, 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 Balcher-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, Diys Anne Morris, Mary Morris, Margret Slowey, Frances Calcutt, Jon Peter Wieselgren, Margaret Mayes, John Tyson, George Manser,

June

Dom, Robert Mary Biddulph, Michael May, Dante Spear, Elsie Burt, Mayne Mellersh, John Mathews, Winifred Hill, Margaret Connett, Mary Fallon, James Blunt, Mr. Maleta, 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 Umfraville, Naomi Vama, John Robinson, Kit Freeman, Catherine O'Donnell, Edith Shepherd, Mary Wright, Rita Doyle, Daniel Bouchard, Desdemona Bartlett, Charles Turner, Egon Libietis, Mary Hobbs, Patricia Brooker, Harold Dunkinson, Elizabeth Atkins, Mary Tweedie, Lionel Doggett, Valene Hanssens, Fred Barnes, Cecily Cumberlandch, Derek and Eva New, Muriel Smith, Mary Carnoustie, Della Hassell, Peter Ward, Marjorie Salisbury, Kay Stavris, Grace Anderson, Alexander Rammante, John Dowe, Miss L. Restieaux, Ken Cooper, Michael John Anselm-Bransby, Margaret Fortaath, 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 Ramusat, Joyce Cleverly, Robin Whatley, Finbarr Buckley, Catherine Gordon, Ida Joan White, Olive Lomas, Margaret Scouler, Mireya Fletcher, Margaret Lott, Roderick Kearney, Teresa Halligan



Mr. Jon Peter Wieselgren of Stockholm, Sweden (above left with a camera, +2017) after a retreat given by Rev. Fr. Hans Schmidberger with the help of the then-seminarian Håkan Lindström in 2003.

Mrs. Nancy Bentley (above right) is remembered with with gratitude and affection, not least for all the picnics she made for the priests over the years at Keighley and then Bingley! She leaves her husband Peter.

Please pray for the repose of their souls and the souls of all the faithful departed..



May

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

2

Ed.

3

Ed.

4

Ed.

5

Ed.

6

Ed.

7

Ed.

8

Ed.

4th Sunday after Easter

Feia
(Canon, SS, Alexander,
Ferdinand and Theodoros,
Martyr & St. Jovanalis,
Bishop, Confessor)

St. Monica, Widow

**St. Pius V, Pope &
Confessor**

Feia

**St. Stanislaus, Bishop &
Martyr**

BVM on Saturday

St. Anastasios, B. & C. 8 D.

The Blessed Martyrs of England &
Wales (in England and Wales 3 d.)
St. John Houghton, Robert
Lawrence, Augustine Webster,
Richard Reynolds & St. John Rolle,
Pri. & MM. Tyburn 1535

St. Eula, B. & C. York 707
St. Eglea, Green
Septon, Yorkshire 677

St. Edbert, B. & C. 688-9 Herten &
Newcastle, Conon.)
St. Edward Jones, Pr. & M.
First 21st 1150
St. Anthony Stockton, Pr. & M.
Donorville 1160

St. John of Beverley, B. & C. 711
(Hornsea & Newcastle 3 d.)
St. Lambert, B. & C. Canterbury 633

St. Waa, B. & C. Northumbria 721

9

Ed.

10

Ed.

11

Ed.

12

Ed.

13

Ed.

14

Ed.

15

Ed.

5th Sunday after Easter

St. Antoninus, 3 d. Bishop, Confessor
(Canon, SS, Gordian and
Epimachus, Martyr)

**Ss. Philip & James,
Apostles**

Vigil of the Ascension
(Canon, St. Kerest, Athelstan,
Dionysius & Paraske, Martyr)

**THE ASCENSION OF
OUR LORD**

Holy Day of Obligation

Feia
(Canon, St. Bonobac, Martyr)

**St. John Baptist de la
Salle, Confessor**

Requiem Day

Requiem Day

Requiem Day

*Start of services
to the Holy Ghost*

St. Gregory Melanites, B. & C. 8 D.
Translation of St. Andrew, Apostle
(St. Andrew's & Edinburgh 3 d.)
St. Thomas Pickering, Lay brother,
W. Tyburn 1579




























St. Ekenwald, B. & C. 698
(Southwark, Green, 13th May
Westminster, Brentwood 3 d.)
St. John Rochester & James
Newcomb, PP. & Corp., WM.
York 1537; Rochester, Leeds,
Walsborough 3 d.)

St. John Houghton, Pr. & M. 1535
(Greenwood 3 d.)
St. Euseba, Felicia, M. & Lucia,
Martyr, Cologne College in Rouen &
Newcastle 3 d.)
St. Asaph, B. & C. (Ireland 3d)

St. Richard Balthazore, B. & C.
St. Marwyn, V & Ab.
Romey, Herts; 980
St. Juliana of Norwich, H. 1423

St. Richard Reynolds, M.
(Westminster 3 d.)

St. Barnabas, Ab. & C.
Dorothea, York 700

<p>16  </p> <p>Sunday after the Ascension</p> <p><i>St. Ubaldo, S. & C. St. Green Street, C. (Birmingham, Northampton, Southwark 2 et al.) St. Cecilia, Ab. St. Winton, Ais & C. 173</i></p>	<p>17  </p> <p>St. Paschal Baylon, Confessor</p> <p><i>St. Meltham, Ws. & C. Malmesbury, Wils 873</i></p>	<p>18  </p> <p>St. Venantius, Martyr</p> <p><i>St. Elgins, Widens of King Edward, Shalbury 1071 St. Rowell de Nevill, N. York 1298</i></p>	<p>19  </p> <p>St. Peter Celestine, Pope & Confessor</p> <p><i>St. Pudentiano, V. St. Dunelm, B. & C. 183 (Cotton, Drogheda, Strongs, Southwark, Westminster 3 et al.) St. Peter Wright, Pp. & M. Tisbury 1481</i></p>	<p>20  </p> <p>St. Bernardine of Siena, Confessor</p> <p><i>St. Elizabeth, King & M. 753 (Canterbury, Northampton 2 et al.)</i></p>	<p>21  </p> <p>Feria</p> <p><i>Dedication of Cathedral Church (Bromley 1 et al.) Translation of St. Chad, N. & C. (Birmingham 3 et al.) St. John Hale, Pp. & M. Tisbury 1525 (Bromley) 3 et al. St. Godrick, N. & C. Durham 1170</i></p>	<p>22  </p> <p>VIGIL OF PENTECOST</p> <p><i>St. John Ponsil, Pp. Martyred by Saracens, Northampton 1535</i></p>
<p>23 </p> <p>PENTECOST SUNDAY</p>  <p><i>St. Wilton, Pp. & M. Northampton 1182</i></p>	<p>24 </p> <p>MONDAY IN THE OCTAVE OF PENTECOST</p> <p><i>Our Lady Help of Christians Dedication of Cathedral Church (Canterbury 1 et al.) (Palen, Marston; Tit. of Cath. & Palen; Stroudbury 1 et al.) St. Pappas & Sankens, Ws. & C. Gloucebury 182</i></p>	<p>25 </p> <p>TUESDAY IN THE OCTAVE OF PENTECOST</p> <p><i>St. Gregory VII, P. & C. (Canon. Of St. Urban 1 P. & M.) St. Aldwin, S. & C. Wintonbury, Wils. 718 (Cotton, Purvok 3 et al.) (M. May, Southwark 3 et al.)</i></p>	<p>26  </p> <p>EMBER WEDNESDAY IN THE OCTAVE OF PENTECOST</p> <p><i>St. Philip Neri, C. St. Elizabeth, Pope & M. St. Augustine of Canterbury, B. & C., Apostle of England (England & Wales 3 et al.)</i></p>	<p>27 </p> <p>THURSDAY IN THE OCTAVE OF PENTECOST</p> <p><i>St. Deus the Venerable, C. & D. (Canon. St. John 1 P. & M.) Vener. Edmund Duke, Richard 185, John Hogg & Richard Walling, Pp. & M. Durham 1833</i></p>	<p>28  </p> <p>EMBER FRIDAY IN THE OCTAVE OF PENTECOST</p> <p><i>St. Augustine of Canterbury, B. & C. St. Margaret Pale, W. & M. Town of London 1541 (Birmingham, Bromley, Clifton, Kilmessock, Westminster 2 et al.)</i></p>	<p>29  </p> <p>EMBER SATURDAY IN THE OCTAVE OF PENTECOST</p> <p><i>St. Mary Magdalen de Pazzi, V. 1607 St. Dunstan, B. & C. Southwark 120 St. Richard Thirkeld, Pp. & M. York 1382</i></p>
<p>30 </p> <p>TRINITY SUNDAY</p> <p><i>St. Felix, P. & M. St. Elizabeth, P. & M. (Westminster & Portsmouth 2 et al.) St. Luke Kelly, SS. Laurence Richardson, Thomas Collins & William Pigg, Pp. & M. Tisbury</i></p>	<p>31 </p> <p>The Queenship of the Blessed Virgin Mary (Canon. St. Praxedis, Virgin)</p> <p><i>Vener. Robert Therpe, Pp. & Thomas Wallhouse, L., Wm. York 1567</i></p>	<p><i>Photo: A missionary priest of the Society of St. Pius X on the Vanuatu archipelago in the South Pacific.</i></p>				



June



TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

SUNDAY

MONDAY

1

3 cl.

St. Angela Merici, Virgin

Our Lady Mediator of All Graces
Frimham & Newcaste, Leeds, Cardiff, Marnock 3 cl.
St. John Stoney, L. & M. Tylam 1571

2

1 cl.

Feria
(Comm. *St. Maximilian, Peter & Erasmus, Bishop, Martyr*)

3

1 cl.

FEAST OF CORPUS CHRISTI
Moby Day of Obligation

St. Francis Ingleyby, Fr. & M. York 1596

4

1 cl. 3 cl.

St. Francis Carmelite, Confessor

First Friday

St. Patrick, Ab. & C. Bodmin, Cornwall 994

5

1 cl.

St. Basilisco, Bishop & Martyr

First Saturday

St. Patrick, Ab. & C. Bodmin, Cornwall 994

6

1 cl.

2nd Sunday after Pentecost

St. Norbert, B. & C.
St. Gervase, B. & C. Helms, Devon & Cornwall 840
St. William Greenwood, Cuthberton, W. Havergate 1537

7

1 cl.

Feria

St. Willibrod, B. & C. (England) Century 186 (Plymouth 3 cl.)
St. Robert, Ab. Northumberland 1159 (Hochim & Newcaste 3 cl.)

8

1 cl.

Feria

St. William, B. & C. York 1154
Liverpool, Lancaster, Malton & Newcaste, Leeds, Gifford, Middleton, Nottingham 3 cl.)
St. John Dany, Deacon, W. Havergate 1537

9

1 cl.

Feria
(Comm. *St. Prisca & Felicitas, Martyrs*)

St. Columba, Ab. 207 (Dunelm), April & The Isles 1 cl.; Other Dioceses of Scotland 3 cl.)
Translation of St. Edmund, B. & C. Eborac, Portsmouth 3 cl.)
St. Robert Salt, M. & M. 1537

10

3 cl.

St. Margaret, Queen of Scotland, Widow

St. Thomas, B. & C. Rochester 994
St. Thomas Green, Fr. & Walter Piersen, lay brother, M.M., W.M. Havergate 1537

11

1 cl. 3 cl.

MOST SACRED HEART OF JESUS



St. Barnabas, Apostle
St. Egbert, King, M. & C. Northumbria 755

12

3 cl.

St. John of Facundo, Confessor
(Comm. *St. Basilisco, Gervase, Peter and Nazarius, B.M.*)

St. Odolph, C. Covents, Wrexham 940

<p>13 3rd</p> <p>3rd Sunday after Pentecost</p> <p><i>St. Anthony of Padua, C. & D. St. Elizabeth, Ab. & C. 1500 000</i></p>	<p>14 3rd</p> <p>St. Basil The Great Bishop, Confessor & Doctor</p> <p><i>St. Dogmael, H. & C. Wales 550 St. Elgar, H. & C. Wales 1100</i></p>	<p>15 3rd</p> <p>Feofia <i>(Canon. St. Vitus, Modestus and Crescentia, Martyrs)</i></p> <p><i>Dedication of Cathedral Church (Birmingham, Salfrigg 1 d.) St. Edburga, Abn., N. Winchester 900 St. Thomas Scrymgeour, Wk. & M. Newcastle 1537</i></p>	<p>16 3rd</p> <p>Feofia <i>(Canon. St. Vitus, Modestus and Crescentia, Martyrs)</i></p> <p><i>St. Leofgar, D. M. Hereford 1019 St. Thomas Rhydyr, by brother Neugein 1537</i></p>	<p>17 3rd</p> <p>St. Gregory Barbarigo, Bishop & Confessor</p> <p><i>St. Barnabas, Apostle (Tid. of Cathed. Birmingham 1 d.) St. Gethlah, Ab. & C. 160 (Birmingham, Northampton 3 d.) St. Adolph, B. & C. New South. 700</i></p>	<p>18 3rd</p> <p>St. Ephrem, Deacon, Confessor & Doctor <i>(Canon. St. Mari & Marcellina, Martyrs)</i></p>	<p>19 3rd</p> <p>St. Juliana Falconieri, Virgin <i>(Canon. St. Genove & Protina, Martyrs)</i></p> <p><i>St. Sebastian Newdigate & Hampton Middlesex, Wk. 1535 (Birmingham 3 d.) St. William Cornew, M. 1010 St. Thomas Westhouses, Pt. & M. 700m 1571</i></p>
<p>20 3rd</p> <p>4th Sunday after Pentecost</p> <p><i>St. Silvester, P. & M. St. John Farwick, John Ganes & William Hammett, Wk. & Wk. Tyson 1570</i></p>	<p>21 3rd</p> <p>St. Aloysius Gonzaga, Confessor</p> <p><i>Dedication of Cathedral Church (Birmingham 1 d.) St. Englebert, Pt. & M. England/Holland 720 St. John Rigby, L. & M. Southwark 1630</i></p>	<p>22 3rd</p> <p>St. Paulinus, Bishop, Confessor</p> <p><i>St. Alban, Protector of England (All Dioceses in England & Wales, except Hereford 2 d.); (23rd Jun. Brentwood 5 d.) St. John Fisher, Cardinal, Bishop of Rochester Tower Hill 1535</i></p>	<p>23 3rd</p> <p>Vigil of St. John the Baptist</p> <p><i>St. Etheldreda, X & Abn. (Liverpool, Heston & Newcastle, Westminster, Birmingham, Northampton 3 d.) St. Thomas Garnet, Pt. & M. Tyson 1630</i></p>	<p>24 3rd</p> <p>NATIVITY OF ST. JOHN THE BAPTIST</p> <p><i>St. Bartholomew, H. & C. Northumberland 1760</i></p>	<p>25 3rd</p> <p>St. William, Abbot</p> <p><i>St. Laure, Ab. Scotland 622 (Vigil & The Isles 3 d.) St. Arghibulus, B. & M. St. Albans 304 St. Seamus, M., Husband of St. Gese Cornish 424</i></p>	<p>26 3rd</p> <p>St. John & Paul, Martyrs</p>
<p>27 3rd</p> <p>5th Sunday after Pentecost</p> <p><i>Our Lady of Perpetual Succour (Patron of Diocese - Leeds 1 d.; Patron of Diocese & Tid. of Cath. Millthorpe 1 d.)</i></p>	<p>28 3rd</p> <p>Vigil of St. Peter & Paul, Apostles</p> <p><i>St. John Southworth, Pt. & M. Tyson 1634 St. Austell, C. Cornwall 6th c.</i></p>	<p>29 3rd</p> <p>SS. PETER & PAUL, APOSTLES <i>Holy Day of Obligation</i></p> <p><i>St. Hugh (St. Alb.), Child, W. Lincoln 1200</i></p>	<p>30 3rd</p> <p>Commemoration of St. Paul, Apostle <i>(Canon. St. Peter, Apostle)</i></p> <p><i>St. Philip Fines, Pt. & M. Tyson 1630 St. Anthony Turner, Pt. & M. Tyson 1675</i></p>	<p style="text-align: right;">Photo: Corpus Christi Procession at the Seminary of Our Lady Co-Redemptrix, Argentina.</p>		



A new monthly Mass at Horncastle, Lincolnshire on the 4th Sunday of each months brings the Divine Sacrifice to hungry souls.



Mr. & Mrs. Howard Toon received a special blessing on the occasion of their 60th wedding anniversary on Easter Sunday. Deo gratias.



A hedge priest at a barn Mass.



Rev. Fr. Sebastian Wall administered First Holy Communion
at Ss. Margaret & Leonard Church, Edinburgh
on the 2nd Sunday after Easter



Rev. Fr. Lawrence Barrett became a British Subject of Her Majesty the Queen after an oath-taking ceremony in Bristol on the feast of the Annunciation..



The Aron Family kneel for a final blessing before embarking on an epic journey to Brisbane, Australia where they will make their new home. Godspeed and thank you.



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Year Planner 2021

May	3-8	Marian Retreat, St. Saviour's House, Bristol
	13	ASCENSION DAY
	14	All Day Adoration, St. George's House, Wimbledon
	23	PENTECOST SUNDAY
	30	Confirmations, Edinburgh CANCELLED
	31	Confirmations at St. Michael's School CANCELLED
Jun	6	Corpus Christi Procession at St. Saviour's, Bristol 11am
	11	Priestly Ordination of Rev. Dominic O'Hart at St. Thomas Aquinas Seminary, Dillwyn, USA
	26	Priestly Ordination of Rev. Emmerich Jeindl at Sacred Heart Seminary, Zaitskofen, Germany
	25-27	Married Couple's Retreat, St. Saviour's, Bristol
	29	Diaconate of Rev. Mr. Bernard Bevan at St. Pius X Seminary, Ecône, Switzerland
Jul	4	Rev. Emmerich Jeindl 1st Mass at St. Michael's School, Burghclere
	11	Rev. Dominic O'Hart 1st Mass at St. John's, Dublin
	12-17	Men's Ignatian Retreat
	18	Rev. Dominic O'Hart 1st Mass at Corpus Christi, Athlone
	23-25	Cantebury Pilgrimage
Aug	2-7	Women's Ignatian Retreat, St. Saviour's House, Bristol
	2-7	Boys' Camp
	9-14	Girls' Camp
	21-23	Founder's Spirit Conference (18-35yrs), St. Saviour's House, Bristol
	30-4	Priests' Retreat, St. Saviour's House, Bristol
Sep	3	Rev. Dominic O'Hart 1st Mass at St. Michael's School, Burghclere
	4-5?	Walsingham Pilgrimage
	8	All day adoration, St. Andrew's, Glasgow
	9	All day adoration, St. Saviour's, Bristol
	10-22	Men's Ignatian Retreat, St. Saviour's House, Bristol
	20	All Day Adoration, Our Lady of Victories, Preston
21	All Day Adoration, St. George's House, Wimbledon	

Mass Times

	MAY						JUNE						
	2nd	9th	13th	16th	25th	28th	3rd	6th	11th	13th	20th	27th	29th
Bingley	1500	1500	-	1500	1500	1500	-	1500	-	1500	1500	1500	-
Bristol	0900 1100	0900 1100	1100 1800	0900 1100	0900 1100	0900 1100	1100 1800	0900 1100	1100	0900 1100	0900 1100	0900 1100	1100 1800
Burghclere	0630 0730 0900 1700	0630 0730 0900 1700	0730 0900 1100	0630 0730 0900 1700	0630 0730 0900 1700	0630 0730 0900 1700	0730 0900 1100	0630 0730 0900 1700	0730 0900 1100	0630 0730 0900 1700	0630 0730 0900 1700	0630 0730 0900 1700	0730 0900 1100
Colleton Manor	6th 1100	-	-	-	-	-	-	10th 1100	-	-	-	-	-
Edinburgh	0900 1100	0900 1100	1230	0900 1100	0900 1100	0900 1100	1230	0900 1100	1230	0900 1100	0900 1100	0900 1100	1830
Gateshead	1200	1800	1830	1800	1800	1800	1830	1800	1830	1800	1800	1800	1830
Glasgow	0900 1100	0900 1100	1830	0900 1100	0900 1100	0900 1100	1830	0900 1100	1830	0900 1100	0900 1100	0900 1100	1830
Groombridge	0830	0830	1100	0830	0830	0830	1100	0830	1100	0830	0830	0830	1100
Herne	1230	1230	1830	1230	1230	1230	1830	1230	1830	1230	1230	1230	1830
Jersey	-	-	-	-	-	27th 1030	-	-	-	-	-	26th 1030	-
Leicester	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100
Liverpool	1300	1300	1700	1300	1300	1300	-	1300	-	1300	1300	1300	1700
London (St. Joseph)	1100 1230	1100 1230	1900	1100 1230	1100 1230	1100 1230	1900	1100 1230	1900	1100 1230	1100 1230	1100 1230	1900
London (Wimbledon)	0800	0800	0715 1100	0800	0800	0800	0715 1100	0800	0715 1100	0800	0800	0800	0715 1100
Manchester	0930	0930	1230	0930	0930	0930	1100	0930	-	0930	0930	0930	1230
Middlemarsh (Holnest)	1700	1700	-	1700	1700	1700	-	1700	-	1700	1700	1700	-
Portsmouth	1700	1700	1800	-	1700	1700	1800	1700	-	1700	1700	1700	1800
Preston	0930	0930	1100	0930	0930	0930	1100	0930	1100	0930	0930	0930	1100
Rhos-on-Sea	1700	1700	1700	1700	1700	1700	-	1700	-	1700	1700	1700	0900
Taunton	1100	1100	1130	1100	1100	1100	1130	1100	1130	1100	1100	1100	1130
Woking	1030	1030	1930	1030	1030	1030	1930	1030	1930	1030	1030	1030	1930

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
Rev. Fr. Marc Hanappier

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 C SSR
Br. Louis-Marie C SSR

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. John McLaughlin (Prior)
Rev. Francis Gallagher
Rev. Fr. Lawrence Barrett
Sr. Marie-Charbel J SSR
Sr. Mary Joseph J SSR

BURGHCLERE

Saint Michael's School Chapel
Harts Lane, Burghclere, Hants RG20 9JW
Tel: 01635 278 137/173
headmaster@sanctusmichael.com

Resident:

Rev. Fr. John Brucciani (Headmaster)
Rev. Fr. Reid Hennick
Rev. Fr. Thomas O'Hart
Br. Ignatius
Br. Boniface
Br. Gerard Mary C SSR

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

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
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ST. RAPHAEL'S HOMESCHOOL & OL FATIMA CORRESPONDENCE CATECHISM COURSE

Miss Monica Marshall
m.marshall@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.