



SSPX



# Ite Missa Est

Freedom of the children of God





*Rev. Fr. Dominic O'Hart celebrates his first Mass after his ordination at St. Thomas Aquinas Seminary, Dillwyn, Virginia on the 11<sup>th</sup> June 2021. The deacon is his brother Rev. Fr. Thomas Hart.*



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**Ite Missa Est**  
Newsletter of the  
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in Great Britain  
& Scandinavia

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United Kingdom  
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# Ite Missa Est

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# Freedom

The liberty of the glory  
of the children of God

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Rev. Robert Brucciani, District Superior

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My dear faithful,

I want to be free! I want freedom! This is a universal cry. You hear it sung by pop stars and chanted by seething crowds; you are promised it by campaigning politicians and online ads; you see it on graffitied walls and in the eyes of those held against their will. Freedom!

One would have thought that a universal will for freedom might bring about a certain degree of liberation, but instead men find themselves enslaved to their passions within, and a growing totalitarianism without.

This appears to be a great paradox, but it isn't really when one understands what freedom is

*as a perfection in man* and how it is misunderstood by the world.

Modern notion of freedom

To the world, freedom means three things:

- no external coercion (no exterior obstacles to choice);
- no internal constraint (no limitation by nature);
- autonomy (being able to choose good or evil).

This definition sounds appealing to the modern man and, as such, is the currency of modern culture.

**No external coercion**

To the liberal world, freedom as a perfection is the absence of



coercion: the possibility of indulging every whim without inhibition, the enjoyment of every pleasure without consequence, and the abolition of every taboo.

It is opportunity without any rules, except perhaps “as long as I don’t hurt anyone,” or “infringe upon the rights of another,” or “as long as everyone consents.”

Thus, a liberal might proclaim, “I am free to use my body as I wish: to get drunk, to wear what I like, to continue my marriage or not. I am free to decide to kill the child in my womb. I am free to believe whatever I like and to practice any religion I want - in public as well as in private - without governmental or societal constraints.”

### **No internal constraint**

The world’s notion of freedom is not only freedom from external coercion but freedom from the internal constraints of human nature.

“I can be whatever I want to be: a man or a woman, or even a chicken. I can do whatever I like if I can remove the unwanted natural consequences of my

actions: I can be promiscuous if I use contraception; I don’t have to work because the state won’t let me starve. I don’t have to pray because I have decided that there is no God. I can decide myself where my ultimate perfection (heaven) lies: in sensual pleasure, fame, power or nirvana.”

### **Complete autonomy**

To the world, being free means having the possibility of choosing anything: good or evil. It is having autonomy. For the liberal, freedom as a perfection is the undetermined will: the will in *potency* rather than *act*. Freedom is pro-choice: being able to choose how to live one’s life without reference to nature, to finality, to goodness, to God. For the liberal, the glory of man is having the possibility of choosing, rather than having made the right choice.

### **Root problems with the modern notion of freedom**

Problems with the liberal notion of freedom *as a perfection* stem from the fact that modern man (philosophers, scientists,



politicians and the general populace) have the wrong understanding of *being* in general and the wrong understanding of man in particular.

#### Four causes of being

Aristotelian philosophy tells us that every created being may be defined by its four causes:

- **Efficient Cause:** how a thing is made;
- **Material Cause:** what a thing is made of;
- **Formal Cause:** what makes the thing what it is. In man,
  - ~ this is the soul (as a co-principle with the body);
  - ~ it is the essence: the thing that makes a man what he is, the thing that gives his being coherence, unity and identity;
  - ~ it is the nature: that principle of all movement and rest of the thing: that which makes man desire what he desires, hate what he hates; that which determines where his ultimate perfection lies – where he would be ultimate at rest
- **Final Cause:** This is the ultimate end in which a being

attains perfection. For man, this is the contemplation of God in the Beatific Vision.

Modern philosophy and science have no notion of the formal cause of a thing (soul, essence or nature) and consequently no notion of the final cause of a thing. They only see the material cause, something of the efficient cause, and *forces* (mechanical, electrical, magnetic, and gravitational).

Modern scientists cannot detect the spiritual order with their instruments and so either disregard it or deny it altogether.

#### Problem with the “no external coercion” definition of freedom

With no concept of the nature of the thing, there is no concept of the rules attendant to that nature.

For example, we are not free to drink petrol, to fly unaided, to breathe water. These things are against our nature and will lead to our physical demise. Similarly, we’re not free to be promiscuous, to lie, to ignore God because these things will lead to our spiritual demise. If freedom is to



	Freedom according to the Liberals	Freedom of the Saints on earth	Freedom of the Saints in heaven
<b>External coercion</b> (due to authority, or violence)	Freedom excludes external coercion: "I should be uninhibited in all my actions as long as I - don't hurt anyone, or - infringe upon another's rights - everyone consents."	1. External coercion that impedes the choice of evil is good (eg. a ban on pornography). 2. External coercion that impedes the choice of good (or forces the bad) is bad (eg. compulsory sex-education of children in schools).	There is no external coercion in heaven.
<i>Commentary</i>	<i>This is false. If you do evil, you will always hurt someone. Both interior and exterior acts always have an effect on others. All rights are in view of the common good, not the co-existence of individual goods. Consent can never make an objective evil act good.</i>	<i>A consequence of original sin is that "I do not that good which I will; but the evil which I hate". Our passions are not under complete dominion of the will. We need good rules: those that oblige good and exclude bad.</i>	<i>External coercion in heaven is totally unnecessary because every soul is perfectly ordered of its own will.</i>
<b>Internal constraint</b>	There is no internal constraint for a free man. "I can be whatever I want to be and do whatever I like," (eg. I can be a chicken, or choose to change my sex, or kill the child in my womb).	To have human nature necessarily implies limitations according to that nature (eg. I am not free to ignore sleep, or to drink petrol, or to fly out of the window).	The constraints of a supernaturalised human nature exist also in heaven.
<i>Commentary</i>	<i>This is false. It is against the first principle of reason and against common sense.</i>	<i>I can only attain perfection (happiness) by living according to my human nature (which is possible with the help of supernatural grace).</i>	<i>In heaven, the soul possesses that to which a rightly ordered, free soul tends while on earth; it is at rest in relation to its ultimate end in accordance with its nature.</i>
<b>Freedom in potency</b>	Freedom in potency is being able to choose anything.	Freedom in potency is being able to choose good.	There is no freedom in potency in relation to God.
<b>Freedom in act</b>	Freedom in act is actually choosing anything: good or evil.	Freedom in act is actually choosing good.	Actually choosing the Ultimate Good.
<i>Commentary</i>	<i>This is false. When a man chooses evil, he enslaves himself to his passions and he makes the achievement of his end more difficult or impossible.</i>	<i>An act of freedom can only be an act that chooses good, not only because freedom is a perfection and so exists infinitely in God, and must therefore exclude the possibility of choosing evil, but also because the act of choosing evil is an act enslavement. An act of freedom cannot be an act of enslavement at the same time, just as an act of justice cannot be an act of malice at the same time.</i>	<i>In heaven, the souls of the saints are perpetually, freely choosing the Ultimate Good.</i>



be a perfection then it should lead to our perfection when we practise it, both physically and spiritually.

Freedom to do anything we liked is in fact dangerous for us as individuals and as a society because freedom is necessarily co-related to our nature. This means that the external coercion that *impedes the choice of evil* is good. For example, it is good to ban pornography, it is good that we have many of our civil laws (not all) and a police force to enforce them, it is good that we have bannisters on the stairs and tamper-proof lids on medicine bottles, it was good that, as children, we were coerced into saying the family rosary by loving parents.

To pursue freedom as if it were simply the absence of constraint is in fact to invite slavery: not only to one's own disordered will, but for all society. Not only do individuals become slaves to their passions –addicts to vice – but they are also likely to become slaves to the state because a vicious society will most likely tend to totalitarianism as it multiplies laws and increases its powers of enforcement in an

attempt to shore-up an inevitable disintegration of order.

And then, of the constraints that the world does admit: when people say that we should be free to anything we like as long as we don't hurt anyone, they forget that man is a social being and that everything we do will affect the rest of society. The girl who spends hours admiring herself in secret or the boy who is addicted to computer games in his room will necessarily affect those around them.

Those who claim that consent is the condition of complete liberty err in the same way but with accomplices in their error.

“My rights stop where another's start” is also popular, but all rights are in view of the common good, not the co-existence or competition of individual goods.

#### **Problem with the “no internal constraint” definition of freedom**

Believing that I can choose my own nature and my own finality is clearly delusional. It reduces the whole world to the absurd, and ironically, it is more restrictive:

- If a man chooses to be a



woman, he is not free to attain to the perfection of womanhood (he can't bear children, he can never be a mother).

- If a man chooses to be a chicken, he is even more severely handicapped in attaining the perfection of chickenhood.

In effect, by choosing an identity and a finality at odds with my real identity and finality, I become enslaved by my choice and do myself real harm. I can never be happy or arrive at the perfection of my real, unchangeable nature which is given to me by my Creator.

### **Problem with the “autonomy” definition of freedom**

To the world, freedom is autonomy. It is the will in *potency* to both good and evil which is the same as saying: the will in potency to both perfection and enslavement, or even self-destruction.

A far greater perfection is the will in potency to one good or another. And greater still is the will, not in potency, but in the *act* of choosing good. This is freedom as it exists in God.

The world's freedom is the same as that promised by Satan to Adam & Eve: “you shall be as gods, knowing good and evil.” (Gen 3:5). It is an illusory freedom from God's law: freedom from the natural law, from Jesus Christ, from the Church and even from God.

Both fallen men and Satan pursue this false notion of freedom and are thereby slaves. Men become slaves to the world, the flesh and the Devil. Satan is a perpetual slave to his hatred of God.

### True freedom

So what is true freedom as a perfection in man? This is answered by St. Thomas in his treatise on the angels.

### **Whether a beatified angel can sin? (1aQ62a8ad3)**

...it belongs to the perfection of its liberty for the free-will to be able to choose between opposite things, keeping the order of the end in view; but it comes of the defect of liberty for it to choose anything by turning away from the order of the end; and this is to sin.

Hence there is greater liberty



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of will in the angels, who cannot sin, than there is in ourselves, who can sin.

Freedom is always relative to the end in view: the finality of a thing. One is free if one directs oneself towards the ultimate perfection consequent to one's nature.

The greatest freedom, therefore, is to be found in heaven where we cannot but chose that which leads to God, because the vision of God is wholly satisfying, admits of no lessening, and is without fear of loss.

True freedom is not being free from coercion, having the choice of identity or the choice between good or evil. True freedom is the liberty of knowing, loving and serving Almighty God. It is:

- the interior freedom of virtue which makes choosing good easy,
- the exterior freedom of a well-ordered society which protects and encourages us to choose good,
- and it is the very act of choosing good.

We gain interior freedom by living the Christian life of prayer, mortification, and religious

practice. We procure exterior freedom by Catholic Action. And by practice our freedom we are *delivered from the servitude of corruption, into the liberty of the glory of the children of God.* (Rom 8:21)

In Jesu et Maria,  
Rev. Robert Brucciani

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## Other news

### Ordinations

The following ordinations of old-Michaelians took place in June:

- **Rev. Fr. Dominic O'Hart** ordained to the priesthood on 11<sup>th</sup> June at St. Thomas Aquinas Seminary, Dillwyn, U.S.A.
- **Rev. Fr. Emmerich Jeindl** ordained to the priesthood on 24<sup>th</sup> June at Sacred Heart Seminary, Zaitskofen, Germany.

Also from the District:

- **Rev. Mr. Bernard Bevan** ordained to the diaconate on 1<sup>st</sup> July at St. Pius X Seminary, Ecône, Switzerland.

### Retreats

The retreats at St. Saviour's House have resumed. The postponed



priests' retreat will take place from 30<sup>th</sup> Aug - 4<sup>th</sup> Sep and the postponed Ignatian Retreat for men will take place from 25<sup>th</sup> - 30<sup>th</sup> October. Call or email St. Saviour's House, Bristol to book: [stsvaviours@fsspx.uk](mailto:stsvaviours@fsspx.uk)

### Summer Camps

Subscriptions are open for the boys' camp at St. Michael's School, 2<sup>nd</sup>-7<sup>th</sup> August. Send an email to [boyscamp@fsspx.uk](mailto:boyscamp@fsspx.uk) for an application form.

The girls' camp, 9<sup>th</sup>-14<sup>th</sup> August also at St. Michael's School. Send an email to [girlscamp@fsspx.uk](mailto:girlscamp@fsspx.uk) for an application form.

We are also looking for volunteers for the girls' camp. Please email to the same address.

### Eucharistic Crusade recruitment drive

Parents are **strongly encouraged** to enrol their children (7-15 years) in the Eucharistic Crusade. It is not an 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. Sign-up! Email to Rev. Fr. Vianney Vandendaele at [hostia@fsspx.uk](mailto:hostia@fsspx.uk)

### Portsmouth Chapel closure

We regret to announce the closure of Our Lady Help of Christians Chapel, Portsmouth due to low attendance and due to the increasing claims upon our priests as a result of growing attendance elsewhere. This evolution appears to be a trend in the district; where there is a "parish life" possible, congregations are thriving. May God bless those faithful who have laboured over the years to make this chapel a worthy place for the offering of the Divine Sacrifice.

Summer Fayre  
Saint Michael's School  
Burghclere  
3 July

12noon - 4pm

Founder' Spirit  
Conference  
Saint Saviour's House,  
Bristol  
21 -23 Aug  
[foundersconference@gmail.com](mailto:foundersconference@gmail.com)



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# Freedom for the Church

St. Thomas à Becket 1120-1170  
(Feast 29<sup>th</sup> December)

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## British Museum Exhibition

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*St. Thomas à Becket was one of the most venerated saints of the Middle Ages. He was martyred for resisting King Henry II in his attempt to subordinate the Church to the state. The state's desire to usurp the rights and power of the Church is the "background noise" of both medieval and modern history. Here are the biographical details of the exhibition at the British Museum to mark the 850 years since his martyrdom. The text is taken from the panels on display.*

### **Thomas Becket: murder and the making of a saint**

Three knights rush in as Becket prays at an altar. Horrified monks watch as one strikes the fatal

blow.

The voice of the blood and the cry of the brains spilt and scattered by the bloody swords of the devil's henchmen filled heaven and earth with a great tumult.

*Benedict of Peterborough,  
Monk of Canterbury, 1173*

News of the violent crime sent shock waves across Europe. Just over two years later, the pope made Becket a saint. His shrine attracted hundreds of thousands of pilgrims and his story has echoed through the ages.

The story of Thomas Becket 1120–70

Thomas Becket was born in 1120



in Cheapside, a stone's throw from St Paul's Cathedral. He had a comfortable childhood. His parents Gilbert and Matilda were immigrants from Northern France, and part of a wealthy merchant community living in the commercial heart of London. The city was a hub of activity where, according to Becket's clerk and biographer William FitzStephen, '...from every nation that is under heaven, merchants rejoice to bring their trade in ships.'

Around the age of 18 Becket went to study in Paris, a formative experience that laid the foundations for his rise. It was an exciting city, home to some of the greatest teachers of the time. The core curriculum focused on the Liberal Arts: grammar, rhetoric, dialectic, arithmetic, geometry, music and astronomy.

After three years in Paris, Becket returned to England. In search of new opportunities he seized upon the chance to work as a clerk for Theobald, Archbishop of Canterbury, joining a group of ambitious young men. At the time Canterbury Cathedral was a centre of learning and artistic patronage. The legal and diplomatic training that Becket received in his nine years with



This alabaster sculpture of 1350-75 from Derbyshire is a rare survivor of the Reformation

Theobald was life-changing. In 1154 the archbishop recommended him as royal chancellor to the new king, Henry II, and the two men became great friends.

In 1162 Henry II nominated Becket as Archbishop of Canterbury, following Theobald's death. It was a controversial appointment. Becket was not a priest and until then had lived a worldly, secular life. The king wanted him to remain chancellor, hoping that having his friend in both positions would increase royal control over Church and State. This plan failed when



Reliquary from 1180-90 showing the martyrdom and burial of St. Thomas.

Becket renounced the chancellorship and began to oppose Henry. In 1164, with tensions escalating, the archbishop escaped across the Channel.

Henry II saw Becket's rejection of the chancellorship in 1162 as a betrayal. Over the next two years their relationship disintegrated. One issue in particular divided them. The king demanded that churchmen accused of serious crimes be tried in secular rather than religious courts. Becket refused to endorse this infringement of the rights of the Church, provoking the king's outrage. The matter remained

unresolved, with neither king nor archbishop willing to concede.

With the situation spiralling out of control, Becket was brought before the king and accused of trumped-up crimes. Fearing for his life, on 2<sup>nd</sup> November 1164 the archbishop fled abroad. He spent six years in exile under the protection of Henry's rival, Louis VII of France, returning on 2<sup>nd</sup> December 1170.

Becket found himself in France at the same time as Pope Alexander III, who was locked in disagreement with Frederick Barbarossa, an emperor with vast territories in central Europe. Like Becket, Alexander was in exile and sought protection from King Louis VII of France. Alexander was later responsible for Becket's canonisation as a saint.

On 14<sup>th</sup> June 1170 Henry II had his son Henry, known as 'the Young King', crowned joint monarch in Westminster Abbey to secure the succession. The ceremony was conducted by Becket's rivals, the Archbishop of York and Bishop of London whereas it was the Archbishop of Canterbury's ancient right to perform coronations.

The coronation of the Young King





spurred Becket into action and, after agreeing a fragile peace with Henry II, he decided to return to England. Fatefully, before leaving France he carried out the sentences of excommunication endorsed by the pope.

On 2<sup>nd</sup> December, Becket returned to Canterbury and the cathedral he had not seen for six years.

At his Christmas court in Normandy, Henry learned that Becket had excommunicated the English bishops involved in his son's coronation. He flew into a rage, calling Becket a traitor and 'low-born clerk'. Four knights, Reginald FitzUrse, Hugh de Morville, Richard Brito and William de Tracy, heard the king's outburst. They hatched a plan to bring the archbishop to Henry and headed for England to arrest him. Canterbury Cathedral, Becket's last sanctuary, would become the stage for his violent death.

News of Becket's death spread across Europe like wildfire and was met with outrage. Henry II initially refused to punish the perpetrators and was widely implicated in the murder.

Miraculous cures were attributed to Becket and pilgrims in search



The Mass of St. Thomas crudely blotted-out in a 15<sup>th</sup> century missal after the Reformation

of healing visited Canterbury.

To appease the pope [or was it in genuine remorse?], Henry II performed penance twice in Normandy in 1172. He finally visited Canterbury two years later. In an astonishing act of public humiliation, the king walked barefoot through the city and knelt before Becket's tomb. He acknowledged his involvement in the crime and was punished by monks. From then on, Henry adopted St. Thomas as his protector.

Meanwhile, Becket's cult spread throughout Europe. In recognition of his martyrdom and miracles,



the pope canonised Becket as St. Thomas of Canterbury in February 1173.

Over the next fifty years, his legacy as a defender of the rights of the Church against royal tyranny became firmly established. St. Thomas was one of medieval Europe's most popular saints. His shrine was visited by hundreds of thousands of devoted pilgrims.

Under Henry VIII, St. Thomas' shrine was destroyed. His cult was banned, to the shock of people across the country and throughout Europe. On 5<sup>th</sup> September 1538, Henry VIII arrived in Canterbury. During his three-day stay royal agents began demolishing St. Thomas' shrine, prising off the jewels and smashing the marble base. They packed up its precious metal in crates, which were taken to London. St. Thomas' bones were removed, and a rumour spread that they had been burnt and the ashes scattered to the wind.

Part of a series of unexpected attacks on St. Thomas' cult, it was soon followed by a royal order to outlaw his name and image across the country.

St. Thomas' memory was kept



Today, relics of St. Thomas Becket at St. Mary Major's Basilica, Rome

alive through the devotion of Catholics and those seeking a model of opposition to unbridled power. Catholics continued to honour him secretly at home and openly on the Continent. People fleeing religious persecution under the Tudors smuggled relics abroad to protect them, including several believed to be of St. Thomas.



# Hostia

*Bulletin of the Eucharistic Crusade for Children in Great Britain*



## *Read inside:*

- Pope St. Pius X p. 4
- Eucharistic devotion p. 6
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- My Catholic Faith: Gifts & Fruits of the Holy Ghost p. 14
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**July 2021:** Month of the Precious Blood

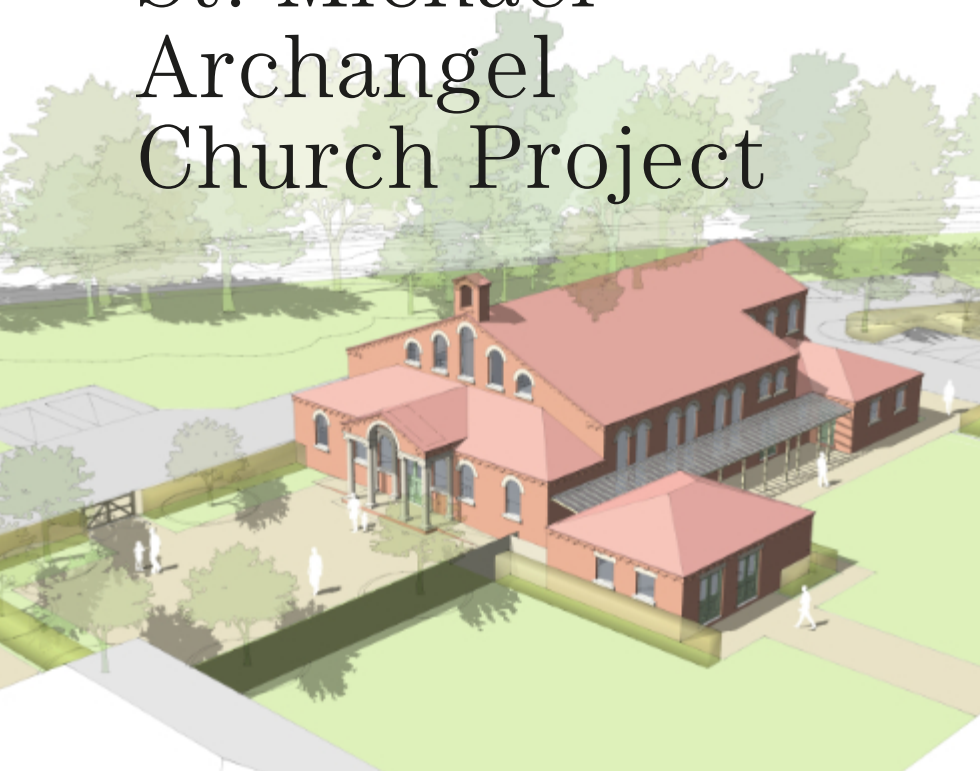
**That Our Lord Jesus Christ may reign over our ungodly societies**

**August 2021:** Month of the Immaculate Heart of Mary

**That Christian souls shine with purity**

Pick-up a copy from your Mass Centre.  
Enrol your children. Fill-out the Treasure Sheets.  
Email [hostia@fsspx.uk](mailto:hostia@fsspx.uk) or see [fsspx.uk](http://fsspx.uk)

# St. Michael Archangel Church Project

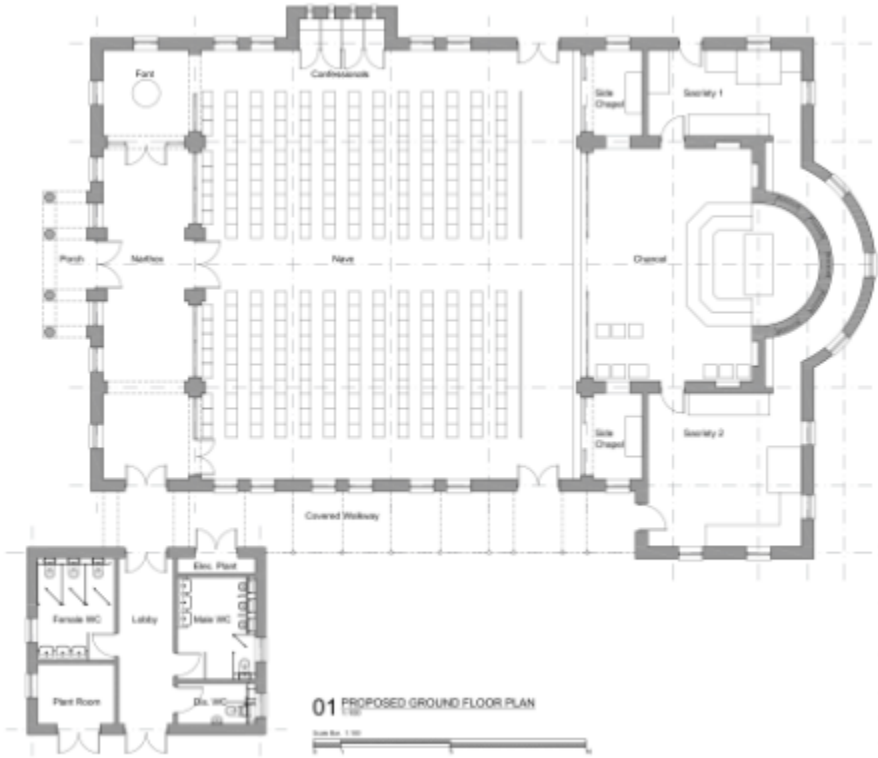


Dear Faithful,

After twenty years in our makeshift chapel at St. Michael's School, we are delighted to announce a project to construct a new church on the same property. A growing congregation and the inadequacy of the present chapel (it is both too small and wanting in magnificence) lend increasing urgency to the project.

## Design

The design is almost finalised. The church will be located on the vegetable patch to the immediate left of the main entrance. It will be of romanesque proportions, faced in red brick and tiled to complement the existing school buildings. It will have a capacity of about 240 souls, together with a large windowed narthex ("cry room"). The sanctuary will be large enough for a Solemn High



Mass and will be flanked by two chapels and large wrap-around sacristy.

The surrounding land will be landscaped and developed for parking and a new school drop-off point. The church will be independent of the school buildings so that it can remain open all day.

**Timescale**

- 2020 Dec: Architects appointed
- 2021 Jan: Project team appointed
- 2021 Jun: Pre-application
- 2021 Aug: Planning application
- 2022 Jan: Tendering
- 2022 Jul: Construction begins
- 2023 Jul: Construction ends

## Cost & Funding

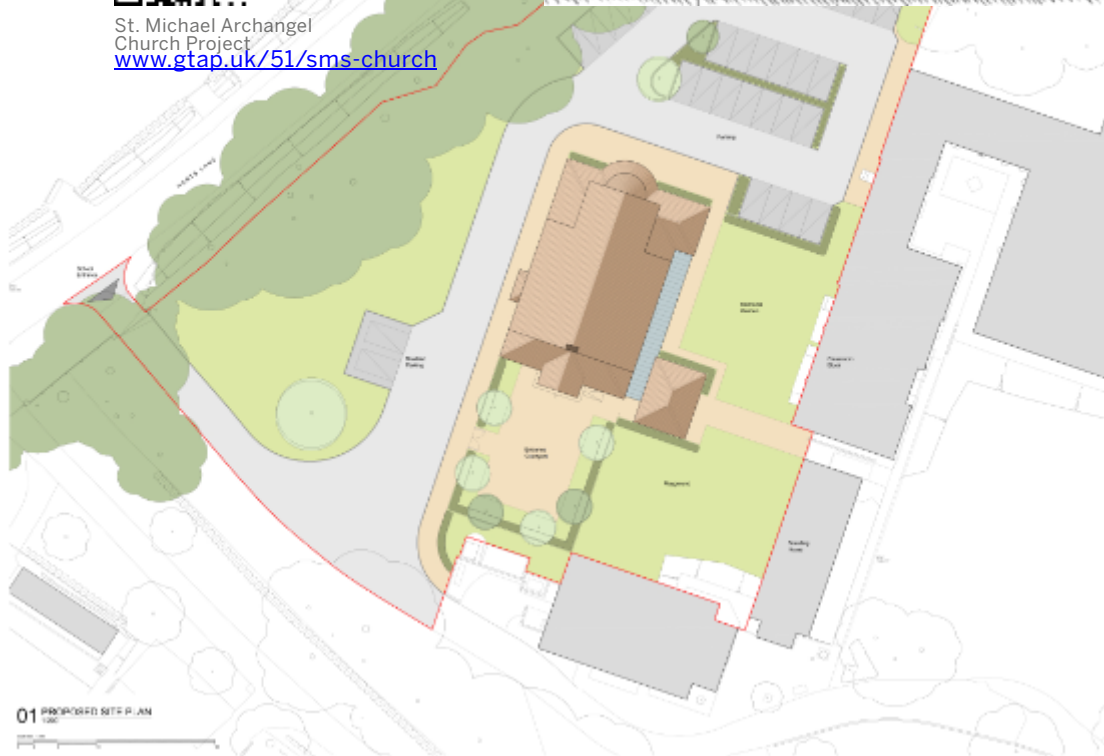
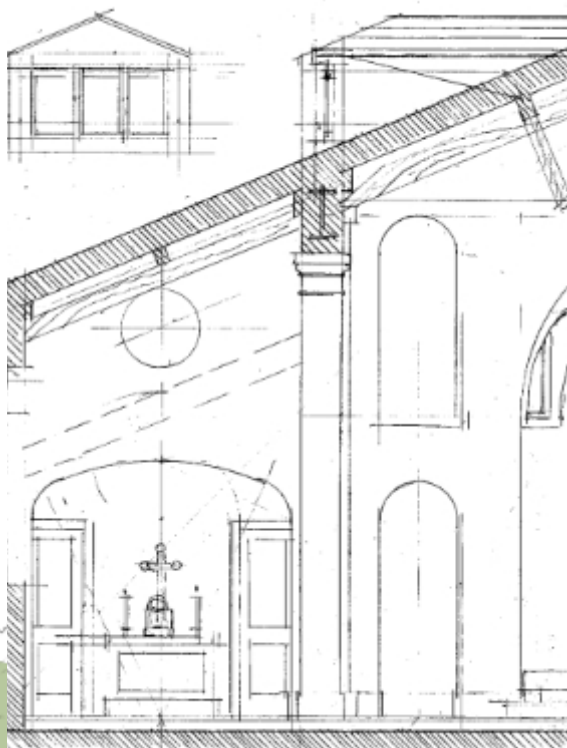
The budget is £2 million of which half will be paid from the recent sale of St. Gabriel's Highclere and half must come from fundraising efforts. The fundraising target is therefore a heady £1 million, but to-date we have raised £176,000 for the project.

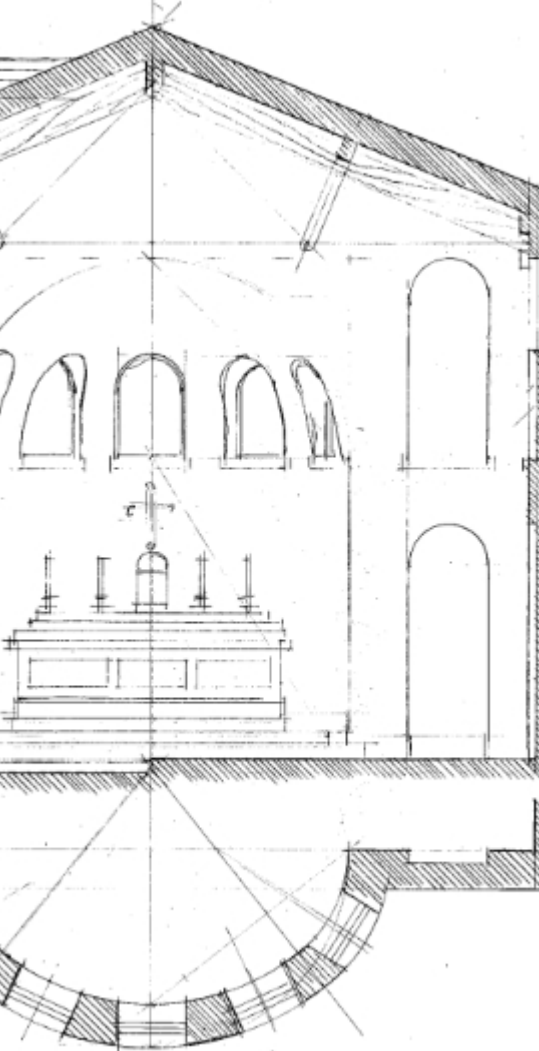
A new website has been launched to manage the fundraising efforts and we appeal to your generosity to contribute:

[www.stmichaelarchangel.co.uk](http://www.stmichaelarchangel.co.uk)



St. Michael Archangel  
Church Project  
[www.gtap.uk/51/sms-church](http://www.gtap.uk/51/sms-church)





## Angelic Protection

The project is naturally under the patronage of St. Michael Archangel as patron of the school. If Providence permits the project to be realised, this church will be the first church built for the glory of the Tridentine Rite of Mass in this country for half a century. It will be a banner unfurled in the battle that has raged since the beginning of time, and a sign of contradiction to the conciliar church and to a world in the throes of Marxist revolution. It will be a protection and source of grace for our families. And, by the sacrifice of our vegetable patch, it will be a seedbed of vocations!

Please pray for the success of the project. St. Michael Archangel, pray for us.

In Jesu et Maria,  
Rev. Robert Brucciani



01 PROPOSED EAST ELEVATION



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# Matters arising

Topical questions in the light  
of moral theology and canon law

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

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**My son/daughter is a Catholic, but is getting married in a non-Catholic religious ceremony/at the civil registry office. May I attend his/her wedding?**

This question is sadly common, and behind the few words in which it is posed lie unfathomable sorrow and disappointment. The fact that traditional and modern priests will often give opposing answers to it only adds to the tension caused within families by the heartbreaking situations that give rise to it.

Let us begin by citing a Catholic Truth Society pamphlet produced in 1960<sup>1</sup> to get a snapshot of the

general convictions of Catholics in this country before the Council. Its author, Fr. John F. Macdonald, speaks first of the case of a Catholic who has validly married a non-Catholic (with the due dispensation) in a Catholic wedding, but who attempts to have an additional ceremony before a non-Catholic minister:

The question is sometimes asked, by the non-Catholic partner to a mixed marriage which has taken place in the Catholic church, whether the Catholic may accompany the non-Catholic partner to the non-Catholic church for the purpose of going through a similar religious ceremony there. This is gravely forbidden





and the Catholic who would presume to do this would incur the penalty of excommunication mentioned in Canon 2319 §1.10 of the Code of Canon Law.<sup>2</sup> The law of the Church is clear on this point. It states that even when a dispensation from the impediment of mixed religion has been given by the Church, the parties cannot, either before or after their marriage before the Church, go, whether in person or by proxy, to a non-Catholic minister acting as such, for the purpose of giving or renewing their matrimonial consent. The Catholic would be giving at least external approval to a purely non-Catholic religious rite as well as taking an active part in it. Such an action would be the cause of grave scandal to others. Catholics themselves, and this includes even the nearest relatives who may be strongly tempted to go, would not be allowed to attend the ceremony, even as spectators in a merely passive sense, because of the scandal that would result as well as the appearance of religious indifference that would be given. Their presence would

also be taken as an apparent approval of such an action on the part of a fellow Catholic.

The author bases his condemnation of the practice on the imperative both to avoid active participation in non-Catholic worship (a sin against Faith) as well as the causing of scandal (a sin against Charity), as do all the moral theologians of the past. Writing in 1960 he does not even consider it necessary to examine in detail the case of the Catholic who attempts to marry solely before a non-Catholic minister, adding simply that “all that has been said above applies to any form of marriage which a Catholic may go through in a non-Catholic church.”

Fr. Macdonald then addresses the matter of Catholics attempting to marry civilly:

Since, in normal circumstances, Catholics are bound to be married before an authorised priest and two witnesses, the Church does not recognise as valid any merely civil union that may be entered into by a Catholic. Although Catholics are not thereby excommunicated, they are considered to be living in sin



and they are forbidden to receive the sacraments until they have complied with the laws of the Church regarding the marriage of her subjects. The Church, however, is anxious that, wherever possible, these civil unions should be made valid in her eyes both for the spiritual good of the parties concerned as well as for that of the offspring. To this end the Church is always ready to give every assistance to any Catholic who has contracted a civil marriage and afterwards wishes to put the marriage right in the eyes of the Church so that he/she may be able to return to the full practice of the faith. It is a great sorrow to any Catholic parent when a son or daughter of theirs chooses to break the law of the Church by going through a form of marriage in the Register Office. It should also be a cause of sorrow for the parties themselves to know that, because the presence of their Catholic relatives and friends would be looked upon as a condonation of the violation of a serious law of the Church, they are depriving themselves of the company of those who normally would be

there to rejoice with them on what ought to be one of the greatest occasions in their lives. Because of the scandal that would be caused by their presence, Catholics, no matter how close the relationship may be, are not allowed to attend the weddings of fellow Catholics in the Register Office. For the same reason a Catholic may not be present at the wedding of a non-Catholic to a divorced non-Catholic in the Register Office.<sup>3</sup> [...] The presence of a Catholic in such cases would be looked upon as a form of approval of a union which is invalid in the eyes of God.

If such clarity reigned in 1960, what can we say of the situation today? Capuchin author Fr. Regis Scanlon<sup>4</sup> sums it up thus:

Traditionally, Catholics did not participate in invalid marriage celebrations because it was seen as approval to adultery or fornication.<sup>5</sup> As invalid marriages increased among Catholics, however, moralists began to de-emphasise the danger of scandal from these celebrations. [...] Reports of Catholics being ridiculed by family members for not



attending invalid marriages of relatives indicate that a type of reverse legislation has taken root. The unwritten rule now seems to be that the Catholic must attend the invalid wedding of a loved one, and the exception, for which the Catholic will receive much flack, is to avoid these celebrations.

And a similar view in 1993<sup>6</sup> from his fellow U.S. theologian Mgr. William B. Smith († 2009):

I doubt that there is any more painful family problem than this, which has only grown worse over the past 25 years. The most searing pain involves those Catholic parents who have truly lived and loved the faith as the very centre of their lives - and one or more of their grown children for whom the faith means little, or nothing; and in the most extreme cases deliberate defiance of the 'laws of the Church' is used as a tool to test or taunt the natural family love parents have for their own children.

Since then the situation has only worsened further. He concludes that “presence means consent” and that in such cases:

...The pained parent [is] correct in neither attending nor participating. Clearly, the primary wrongdoer is and remains the marrying adult who marries invalidly. This is doubly unfair since it will pain and hurt observant Catholics much more than nominal ones, who can hardly frame the question in religious terms at all. It seems to me that the same maxim - presence means consent - also holds for less blatant cases.

Fr. Scanlon examines the advice given by many priests today that as long as their child is made clearly aware of their disapproval, then it is permissible for parents to attend their invalid weddings:

Obviously, the need for clarification implies that scandal will be caused. The explanation to the child by the parents is supposed to cancel or wipe out the scandal from parental attendance at the wedding celebrations. The problem here, however, is that it is impossible for parents to make the child clearly aware of parental disapproval of the invalid marriage when the child knows full well that the parents are attending the wedding



celebrations. [...] The only way for parents to convince their child that they seriously disapprove of the invalid marriage is to avoid the wedding celebrations altogether. If one follows [certain modern] pastoral advice, however, not only will actions supporting parental disapproval be lacking, but, instead, the parents' actions will contradict their words of disapproval. When words and actions collide, the best that can be hoped for is that the child will be confused, and the worst that can happen is that the child will be more influenced by the actions than by the words. The same must be said for [similarly modern] advice that the friends and relatives might avoid the wedding ceremony, but attend the wedding reception.

It should be noted that this latter course of action has defenders even amongst orthodox theologians who see the the reception merely as a family gathering. It is hard to imagine such a situation, for inasmuch as the gathering is in any way a celebration of a wedding that is

null in the eyes of God, and, effectively, of two people choosing to live in sin, then there can be no cooperation in it by faithful Catholics. Any gifts given to the couple either singly or jointly must not be associated with either their empty ceremony or their state of life, and they may not be treated as being married until such time as they rectify their marital status before God.

We leave Fr. Scanlon to conclude:

The idea of a Christian cooperating in the evil act of adultery or fornication by attending an invalid marriage seems so contrary to correct reasoning and Sacred Scripture that one wonders why so many Catholics today attempt to justify it. [...] Again, there is no way to clearly communicate this truth to an invalidly-marrying son or daughter other than by avoiding the wedding celebrations altogether. What must not be overlooked here is that it is the rejection of the Gospel by the invalidly-marrying son or daughter that is the primary cause of separation, not Christ or the parents. The claim on the part of pastoral moral theorists,



therefore, that parental attendance at invalid weddings is justified on the grounds that the parents should not 'irretrievably cut off' their children must be rejected as false, and as bad psychology. The notion of parents 'irretrievably cutting off' their son or daughter merely by following their own conscience turns out to be a case of inverted logic. Who is cutting off whom? No one is demanding that the parents shun their invalidly-marrying child, but only that they shun the marriage. As long as Mom and Dad keep the lines of communication open from their side, no one is being irretrievably cut off. If a son or daughter, however, refuses to associate with the parents following the wedding, he or she is cutting off the parents, not vice versa. It is downright immoral to make the parents feel guilty for following their consciences, especially when their consciences are formed according to Christ and his Church. It is the children who are out of step with the Gospel, not the parents. Let us put the responsibility for the break-up

where it belongs. The very justification offered by those who favour the new pastoral approach fosters immaturity in the young by stripping them of responsibility for their own actions. [...] Rather, the pastors and moral theorists must adopt an approach which encourages adults to hope in the young by giving them the opportunity to be responsible for their own moral actions. But for this to be possible, both parents and children must be made clearly aware of the evil of invalid marriages and the immorality of formal cooperation in these celebrations.

## Notes

1. Fr. John F. Macdonald, *Attending Non-Catholic Services*, London, 1960 (CTS) pp.8-12
2. The 1917 Code of Canon Law is here referred to. The 1983 Code still forbids "either before or after the canonical celebration [...] another religious celebration of the same marriage for the purpose of giving or renewing matrimonial consent. Likewise, there is not to be a religious celebration in which the Catholic assistant and a non-Catholic minister, each performing his own rite, ask for the consent of the parties." The penalty of excommunication was abrogated in 1966, however, and the new



legislation is open to various exceptions incompatible with traditional discipline.

3. "On the other hand, a Catholic may attend the valid marriages of non-Catholics in the Register Office. The ceremony is not looked upon as a religious service and the Church recognises the validity of such marriages of non-Catholics provided no impediment exists which would make the marriage invalid in a particular case."

4. Participation in Invalid Marriages in:

Homiletic & Pastoral Review, February 1988, pp. 20-27.

5. As well as, in the case of attempted marriages before a non-Catholic minister, to heresy, schism or religious indifferentism.

6. Mgr William B. Smith, *Modern Moral Problems*. San Francisco, 2012 (Ignatius) p. 127.

### Canterbury Pilgrimage 23 -25 July

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Oct 8-10 : Women's Recollection  
Oct 25-30 Men's Ignatian  
Dec 4 : Advent Recollection

[stsaviours@fsspx.uk](mailto:stsaviours@fsspx.uk)

## VENIAL SIN

HERE is part of a little story for you to think over. Once upon a time, a great King was going to fight a battle against an enemy. Among the King's men there was one traitor. He was plotting with the enemy and was willing to betray his King's plans and cause his defeat. There were also in the King's army many brave soldiers who were loyal and fought like heroes. They would have died to save their King and obeyed all his orders cheerfully and exactly. There were also in the army some soldiers who were lazy and careless. They grumbled when life was hard or when they had to take their turn of duty as sentinels. They wanted an easy time and often disobeyed in little things. Although they knew that their King was good and noble, they loved their own comfort more than they loved him.

Now if a great King asked you to join his army, which kind of soldier would *you* like to be: the traitor, the loyal and brave kind or the lazy and careless? Which kind of soldier would the King pick out if there was a difficult and daring piece of work to be done? What kind of soldier would the traitor try to get hold of to help him in his plans?

Perhaps you have already guessed what this little story means. While we are in this world we are all fighting in the army of Christ our King. Some are true soldiers and are loyal to Him and His orders, others are like the traitor: they disobey God's commands and commit mortal sins, others are lazy and careless. They do not do things which are gravely wrong or they do them without realizing how wrong they are, but they displease God. They are the people who commit venial sins often, and the devil hopes that some day he will be able to get them to be traitors and to commit a grave sin.



#### CATECHISM QUESTIONS

- †36. *What is venial sin?* Venial sin is an offence against the Law of God which does not take away the Supernatural Life of the soul, but displeases God, and often leads to mortal sin. [77]

NOTE: *Venial Sin* does not lessen Sanctifying Grace in the soul.

- †37. *When is a sin venial?* A sin is venial when the act is not gravely wrong, or is committed without clear knowledge or without full consent. [79]

#### THINK AND DO EXERCISES

1. How many words can you think of which mean the same as BRAVE? That is the kind of soldier we want to be. What is the best way of making sure that we shall not be traitors?



2. Look at the three dials you made after Lesson 8. A sin is mortal if knowledge is clear, consent full and the act is gravely wrong. Set the dials to these points. If we move even *one* dial to something less than “full,” “clear” or “gravely wrong,” the sin is less grave. Can you make up an example to show this?
3. Peter is out with some other boys whom he has just met. They are using bad language and Peter knows it is wrong, but he is afraid of being laughed at so he joins in and speaks as they do even though he does not know what some of the words mean. Does the act, knowledge and consent in this case make up a mortal or a venial sin?
4. Foolish people sometimes talk about something being “only a venial sin.” They forget that *all* sin is bad. Venial sin does not kill the Supernatural Life of the soul but it harms us, just as illness or wounds may harm our bodies even though they are not bad enough to kill us. Question 36 gives two reasons why we should fear and hate venial sin. What are they? Can you think of any other reasons?





## Of your charity please pray for the souls of

**Mr. John Mackay of Inverness who died on 18<sup>th</sup> June 2021**  
**Mrs. Margaret Ballard of Carshalton, Surrey who died on 24<sup>th</sup> June 2021**  
**Mr. Frank Williams of Preston who died on 27<sup>th</sup> June 2021**

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

### July

Father Basil Wrighton, Father Oswald Baker, Edith Knott, Wallace Watts, John Adams, Frank McNally, Stella Booth, Lily Beswick, Marie Patterson, Mary Shakespeare, Mary Mooney, Robert Kemp, Elizabeth Landon, Miss J Beauvoisin, George Moorat, Gregory McDonald, Gertrude Dougal, Luis Parfitt-Spencer, Anne Callaghan, Vera Forder, Thomas Rigby, Elizabeth Pfaff, Alfred Bransby, John Hurrell, Derek Colley, Francis Mooney, Patrick O'Connor, Raymond Griffiths, John and Joy Deegan, Dorothy Reid, Ada Mary George, Veronica Anderton-Webster, Niall Maddock, Josephine Ryan, Lillian Bentley, Patience Baldwin Thrower, Rita Callaghan, Mary Fitzgerald-Fox, Paul Vigoureux, Sheila Shepherd, Karol Bettany, Godfrey Gilbert, Ellen Cranstone, Isobel Yates, Anna Trapani, Joseph Kibbey, Roy Warner, Mary Ainsworth, Nora Docherty, Jean Johnstone, Alfonsus Valori, Mary Stukis, Francis Pangrazi, Constance Hardera, Bernard Prescott, Elizabeth Whiteford, Joseph Mate, Margaret Kingon-Rouse, Catherine Ruth Grizell, Belinda O'Connor, Elizabeth Wilkinson, Barbara Dowey, Florence Scaife, Iris Chambers, John Bristow, John Boyle, Valerie Potkins, Aidan Fanning, Maurice Marshall, Brendan Collins, Kenneth Archer, Charles Kennedy, Zadislaw Siemaszko, John Barbour, Rita Cunningham, Edward Stratton, Sylvina Subdi, Anthony Higgins, Anne Busby, Ray Woolfe, Peter King, John Bishop

### August

Father Louis Coache, Father Michael Cresswell, Brother Joseph C.S.S.R., William Roser, Mrs Young-Bateman, Lucy Cheffers, Moira Campbell, Adolphine Rhead, Patricia Grimer, Mrs Maxwell, Irene Marshall, Mary Clarihew, Joseph Bolton, Amy Lynch, Mrs Mather, Joseph McAsey, John Galloway, Angela Cookson, Winifred Kenny, Nora Walsh, Catherine Livesey, Irene Bowman, Nora O'Brien, May Wood, Mary Davis, Winifred Conway, Elise Denning-Smitherman, May Holden, Geoffrey Backus, Francesco Trapani, James Havelock-Walker, Lilian Nicholson, James Glynn, Margaret Saunders, Reginald Hill, Anne Teresa Callaghan, North McIntyre, Sheila Tree, Mary Malloy, John Francis Corcoran, Mary Anne Tibbott, Theresa Couldery, Mary Maguire, Josephine Boyle, Mr H Farnworth, Aileen Grossmith, Cecil Russell, Winifred Walmesley, Vivian Tristram, Kathleen Baker, Edward Marchant, Rita McCarthy, Reginald Chapman, Anthony Codd, Catherine Derham, Mary Ellen Holland, Michael O'Connor, Xavier Craig, Daniel Daly, Douglas Campbell, Richard Holden, Joan Goodbam, George Campbell, Mary Proctor-Blagden, Doris Curwen, Tony Foster, Mary Griffin, Doreen Hurst, Anthony McLane, Kathleen Millington, Jane Philipps, Mary O'Hare, Jean Marie Szimjonka, Audrey Bocar, Arthur Whieldon, Mary Prendergast, Robert Allen, Anthony Beswick, Mary Tudor, Ralph Cowan, Peter Denning-Smitherman, Kathleen O'Brien, John O'Connor, Albert Edwards, Bryan Phipps, Cynthia Bettany, John McCarthy, Mary Mills, Michael Whitmarsh-Everiss, Margery Delafield, Jane Southgate, Maureen Donnelly, Peter Barry, Josephine Crosby, Iris O'Leary, Henry Connor, Elizabeth Mac Brádaigh, Rita Rowan, Ursula Collins, Johanna Plumridge



Mr. Frank Williams, sacristan for many years at Our Lady of Victories, Preston, suffered a heart attack as he knelt down by the side of Rev. Fr. Holden for the Asperges at Sunday morning Mass on 26<sup>th</sup> June. He fell into the arms of Fr. Holden who carefully laid him down on the sanctuary floor. While waiting for the ambulance, he received Extreme Unction and the Apostolic Benediction, but died shortly after the paramedics arrived. He had celebrated his 87<sup>th</sup> birthday on 22<sup>nd</sup> June. What a blessed death! Godspeed you dear Frank to your eternal reward. May perpetual light shine upon you. Requiescat in pace.



<p><b>4</b> <span style="float: right;">2 cl.</span></p> <p><b>6<sup>th</sup> Sunday after Pentecost</b></p> <p><small>Bl. John Cornelius, Pr. &amp; Comp. and Bl. Hugh Green, Pr., MM. 1594/1542 (Plymouth 3 cl.) SS. Henry Abbot, William Andwily, Thomas Worsop &amp; Edward Puffres, LL. &amp; MM. York 1557</small></p>	<p><b>5</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Anthony Mary Zaccaria, Confessor</b></p> <p><small>St. Modwen, V. &amp; Abs. Burton on Trent 870 Vens. George Nichols, Richard Yaxley, PPr., Thomas Belson &amp; Humphrey Fritchard, LL, MM. Oxford 1589</small></p>	<p><b>6</b> <span style="float: right;">1 cl.</span></p> <p><b>Feria</b></p> <p><small>Bl. Bexburge, Widow Ely, Cambridgeshire 699 Bl. Thomas Mare, L. &amp; M. beheaded on Tower Hill 1535 Bl. Thomas Affeld, Pr. &amp; Vn. Thomas Webley, L., MM. Tyburn 1585</small></p>	<p><b>7</b> <span style="float: right;">3 cl.</span></p> <p><b>Ss. Cyril &amp; Methodius, Bishops &amp; Confessors</b></p> <p><small>St. Palladius, B. &amp; C. Scotland 440 (Aberdeen 3 cl.) St. Hedda, B. &amp; C. Winchester 705 (Birmingham, Conn.) Translation of St. Thomas of Canterbury, B. &amp; M. (Potsmouth 3d.)</small></p>	<p><b>8</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Elizabeth, Queen of Portugal, Widow</b></p> <p><small>St. Withburga, V. Dereham, Norfolk 743 St. Maryanna, V. 5th c. St. Elgise, 1st King of England Glastonbury 975</small></p>	<p><b>9</b> <span style="float: right;">1 cl.</span></p> <p><b>Feria</b></p> <p><small>Ss. John Fisher, B. &amp; Thomas More, L., MM. (St. Erasmus &amp; Walter 1 d.) Our Lady of Aberdeen, (Patron of Diocese Aberdeen 1 d.)</small></p>	<p><b>10</b> <span style="float: right;">3 cl.</span></p> <p><b>The Seven Holy Brothers, Martyrs, and Ss. Rufina &amp; Secunda, Virgins &amp; Martyrs</b></p>
<p><b>1</b> <span style="float: right;">1 cl.</span></p> <p><b>MOST PRECIOUS BLOOD OF JESUS</b> <i>(Titular of the Cathedral of Westminster 1 cl.)</i></p> <p><small>St. Thomas Maxfield, Pr. &amp; M. Tyburn 1616</small></p>	<p><b>2</b> <span style="float: right;">2 cl.</span></p> <p><b>Visitation of the Blessed Virgin Mary</b> <i>(Comm. St. Procopius &amp; Martinian, Martyrs)</i></p> <p><i>First Friday</i></p> <p><small>Vens. Montford Scott &amp; George Beasley, PPr. &amp; MM. Fleet Street 1991</small></p>	<p><b>3</b> <span style="float: right;">1 cl.</span></p> <p><b>St. Irenaeus, Bishop &amp; Martyr</b></p> <p><i>First Saturday</i></p> <p><small>Dedication of Cathedral Church (Westminster 1 d.) SS. Julius &amp; Aaron, MM. Carlisle 304 (Cardiff 3 cl.)</small></p>	<p><b>THURSDAY</b></p>	<p><b>FRIDAY</b></p>	<p><b>SATURDAY</b></p>	<p><b>July</b></p>

<p><b>11</b> <span style="float: right;">2 cl</span></p> <p><b>7<sup>th</sup> Sunday after Pentecost</b></p> <p><i>(Comm. St. Pluc ( P &amp; M))</i></p> <p><b>St. Drostan, Ab. &amp; C.</b> <i>(Aberdeen, Argyll &amp; The Isles 3d.)</i></p> <p><b>St. Oliver Plunket, B. &amp; M.</b> <i>(Clifton 3 d.)</i></p> <p><b>St. Adrian Fortescue, M.</b> <i>(Birmingham 3 d.)</i></p>	<p><b>12</b> <span style="float: right;">3 cl</span></p> <p><b>St. John Gualbert, Abbot</b> <i>(Comm. of St. Nabor &amp; Felix, Martyrs)</i></p> <p><b>St. John Jones, Pr. &amp; M.</b> Southwark 1599</p> <p><b>St. David Gossan, Knight of St. John of Jerusalem, L. &amp; M.</b> Southwark 1541</p>	<p><b>13</b> <span style="float: right;">2 cl</span></p> <p><b>Feria</b></p> <p><b>St. Mildred, V. Isle of Thanet 725</b> <i>St. Birgit &amp; Maria Scotland 5th c.</i></p> <p><b>St. Thomas Tanstall, Pr. &amp; M.</b> Norwich 1516</p>	<p><b>14</b> <span style="float: right;">3 cl</span></p> <p><b>St. Bonaventure, Bishop, Confessor &amp; Doctor</b></p> <p><b>St. Richard Langhorne, L. &amp; M.</b> Tyburn 1679</p>	<p><b>15</b> <span style="float: right;">3 cl</span></p> <p><b>St. Henry II, Emperor &amp; Confessor</b></p> <p><b>St. Swifthin, B. &amp; C. 882</b> <i>(Portsmouth 3 d., Southwark, Comm.)</i></p> <p><b>St. Edith, Queen &amp; Widow Peleswath, Warwickshire 924</b></p> <p><b>St. David, Ab. 1090</b></p>	<p><b>16</b> <span style="float: right;">1 cl</span></p> <p><b>Feria</b> <i>(Comm. Our Lady of Mount Carmel)</i> <i>(Patron of the Diocese of Salford 1 cl.)</i></p> <p><b>St. Hella, H. &amp; M., Jersey 6th c.</b> <i>(Portsmouth, Comm.)</i></p> <p><b>Ven. John Lion, L. &amp; M. Osham 1598</b></p>	<p><b>17</b> <span style="float: right;">4 cl</span></p> <p><b>BVM on Saturday</b> <i>(Comm. St. Alexis, Confessor)</i></p> <p><b>Apparition of the Sacred Image of Our Lady "to Parties"</b> <i>(Cardiff, Merionia 3 d.)</i></p> <p><b>St. Kanelin, King, Child &amp; M.</b> Gloucestershire 821 <i>(Birmingham, Clifton, Comm.)</i></p>
<p><b>18</b> <span style="float: right;">2 cl</span></p> <p><b>8<sup>th</sup> Sunday after Pentecost</b></p> <p><b>St. Cambilus de Lellis, C.</b> <i>(Comm. St. Symon and his Seven Sons, MM.)</i></p> <p><b>Dedication of Cathedral Church</b> <i>(Leeds 1 d.)</i></p>	<p><b>19</b> <span style="float: right;">3 cl</span></p> <p><b>St. Vincent de Paul, Confessor</b></p> <p><b>St. John Plessington, Pr. &amp; M.</b> Chester 1679</p> <p><b>Ven. Antony Brogy, Pr. &amp; M.</b> Newgate 1537</p>	<p><b>20</b> <span style="float: right;">3 cl</span></p> <p><b>St. Jerome Emilian, Confessor</b> <i>(Comm. St. Margaret, Virgin &amp; Martyr)</i></p> <p><b>Ven. John Hambley, Pr. &amp; M.</b> Salisbury 1587</p>	<p><b>21</b> <span style="float: right;">3 cl</span></p> <p><b>St. Lawrence of Brindisi, Confessor &amp; Doctor</b> <i>(Comm. St. Praxedes, Virgin)</i></p>	<p><b>22</b> <span style="float: right;">3 cl</span></p> <p><b>St. Mary Magdalen, Penitent</b></p> <p><b>Sa. Philip Evans &amp; John Lloyd, PPr. &amp; MM. Cardiff 1679</b></p>	<p><b>23</b> <span style="float: right;">1 cl</span></p> <p><b>St. Apollinaris, Bishop &amp; Martyr</b> <i>(Comm. St. Liberius, Bishop &amp; Confessor)</i></p> <p><b>St. Vedne, B. &amp; M. London 436</b></p> <p><b>Ven. Robert Slockentke, L. &amp; M.</b> York 1586</p>	<p><b>24</b> <span style="float: right;">4 cl</span></p> <p><b>BVM on Saturday</b> <i>(Comm. St. Christina, Virgin &amp; Martyr)</i></p> <p><b>St. John Bostle, Pr. &amp; M.</b> Osham 1564</p> <p><b>Ven. Nicholas Garlick, Robert Ludlam &amp; Richard Simpson, PPr. &amp; MM. 1588</b></p>
<p><b>25</b> <span style="float: right;">2 cl</span></p> <p><b>9<sup>th</sup> Sunday after Pentecost</b> <i>(Comm. St. James The Greater, Apostle)</i></p>	<p><b>26</b> <span style="float: right;">2 cl</span></p> <p><b>St. Anne, Mother of Our Lady</b> <i>(Titular of Cathedral of Leeds, 1 cl.)</i></p> <p><b>St. John Ingran, Pr. &amp; M.</b> Gateshead 1594</p> <p><b>St. George Swallowell, L. &amp; M.</b> Darlington 1594</p> <p><b>Ven. Robert Nutter &amp; Edward Thwing, PPr. &amp; MM. Lancaster 1600</b></p>	<p><b>27</b> <span style="float: right;">2 cl</span></p> <p><b>Feria</b> <i>(Comm. St. Panteleon, Martyr)</i></p> <p><b>St. Joseph of Arimathea, C.</b> Glastonbury 62</p> <p><b>Ven. Robert Sutton, Pr. &amp; M.</b> Salford 1599</p> <p><b>Ven. William Davis, Pr. &amp; M.</b> Beaumaris 1593</p>	<p><b>28</b> <span style="float: right;">3 cl</span></p> <p><b>St. Nazarius &amp; Celsus, Martyrs</b> <i>(Comm. Victor I.P. &amp; M., &amp; Innocent I, P.)</i></p> <p><b>St. Sampson, B. &amp; C.</b> Wales/France 604 <i>(Cardiff 3 d.)</i></p>	<p><b>29</b> <span style="float: right;">3 cl</span></p> <p><b>St. Martha, Virgin</b> <i>(Comm. St. Felix, Pope, Simplicius, Faustinus &amp; Beatrix, Martyrs)</i></p> <p><b>St. Ethelwin, B. &amp; C.</b> Lindisfarne, Durham 740</p>	<p><b>30</b> <span style="float: right;">1 cl</span></p> <p><b>Feria</b> <i>(Comm. St. Abdon &amp; Sennen, Martyrs)</i></p> <p><b>St. Germanus, B. &amp; C. 480</b> <i>(Plymouth 3 d.)</i></p> <p><b>BBB. Edward Powell, Richard Fetherston &amp; Comp., PPr. &amp; MM.</b> <i>(Cardiff, Merionia 3 d.)</i></p> <p><b>St. Eward Hense, M. Tyburn 1531</b> <i>(Northampton 3 d.)</i></p>	<p><b>31</b> <span style="float: right;">3 cl</span></p> <p><b>St. Ignatius of Loyola, Confessor</b></p> <p><b>St. Germanus, B. &amp; C. 448</b> <i>(Portsmouth, Comm.)</i></p> <p><b>(3<sup>rd</sup> Aug. Cardiff, Merionia 3 d.; 11<sup>th</sup> Aug. Westminster 3 d.)</b></p> <p><b>St. Neat, M. &amp; H.</b> Glastonbury/Conwal 880</p>

# August



SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

1

2 cl.

10<sup>th</sup> Sunday after Pentecost  
*Portiuncula Indulgence*

(Comm. *The Holy Michaelmas, AMO*)  
St. Ethelwold, B. & C. Winchester 934  
St. Kenneth, H. Gosser Penrhyn, Wales, 6<sup>th</sup> c.  
St. Thomas Watbourne, L. & M. York 1655

2

3 cl.

St. Alphonsus Liguori, Bishop, Confessor & Doctor

St. Flagnand, B. & C. Canterbury 974

3

4 cl.

Feria

St. Waltheof, Ab. & C. Melrose, Scotland 1540  
Ven. Thomas Selcham, Pr. & M. Newgate 1538

4

3 cl.

St. Dominic, Confessor

St. William Horne, Lay brother, Ven. Edmund Brindholme, Pr. & Ven. Clement Philpot, L. MM. Tyburn 1540

5

3 cl.

Dedication of the Church of St. Mary of the Snows

St. Oswald, King of Northumbria, M. Shrops. 642 (Nottingham, Comm.)  
St. Thomas of Dover, M. Dover 1295

6

2 cl.

Transfiguration of Our Lord Jesus Christ (Comm. *St. Sixtus II, Pope, Felicianus & Agapitus, Martyrs*)

*First Friday*

St. Henry, B. & C. Winchester 1171

7

2 cl.

St. Cajetan, Confessor (Comm. *St. Donatus, Bishop & Martyr*)

*First Saturday*

St. Claudia, Widow, Mother of St. Praxedis & Pudentia England/Rome 110  
Ven. Nicholas Postgate, Pr. & M. York 1679

8

2 cl.

11<sup>th</sup> Sunday after Pentecost

St. John Mary Vianney, C. (Comm. *St. Optatus, Largus & Smaragdus, MM*)  
St. Oswald, King of Northumbria, M. Shrops. 642 (Shrewsbury Westminster 3 d.) (1<sup>st</sup> Aug. Argyl & The Isles, Mullerborough, Heviers & Newcastle, Lancaster 3 d.; 11<sup>th</sup> Aug. Uverpois 3 d.)

9

3 cl.

Vigil of St. Laurence, Martyr (Comm. *St. Romanus, Martyr*)

St. Hugh, B. & C. Ely 830  
St. Richard Stone, Pr. & M. (starved) Newgate 1537

10

2 cl.

St. Laurence, Martyr

11

2 cl.

Feria

SS. Tibertus, M. & Susanna, V. & M.  
St. John Mary Vianney, C. (Lancaster 3 d.)  
St. Silas, B. & C. 610 (St. Andrew's & Edinburgh, Argyl & The Isles, Dunked 3 d.)

12

3 cl.

St. Clare, Virgin

St. Caganus, Ab. & C. Scotland 770  
St. Jambert, B. & C. Canterbury 791

13

2 cl.

Feria (Comm. *St. Hippolytus & Cassian, Martyrs*)

St. William Freeman, Pr. & M. Warwick 1595  
Ven. James Dawdall, L. & M. Exeter 1598

14

3 cl.

Vigil of the Assumption of the BVM (Comm. *St. Eusebius, Confessor*)

<p><b>15</b> <span style="float: right;">1 cl.</span></p> <p><b>THE ASSUMPTION OF THE BVM</b> (Comm. 12<sup>th</sup> Sunday after Pentecost)</p> <p><i>Holy Day of Obligation</i></p> <p>(Thiler of Cath: St. Andrew's &amp; Edinburgh; Patron of O.L. of Good Aid Cathedral Mothersell) St. Margaret Rich, Princess of Catelys Northampton 1257</p>	<p><b>16</b> <span style="float: right;">2 cl.</span></p> <p>St. Joachim, Father of the BVM, Confessor</p>	<p><b>17</b> <span style="float: right;">3 cl.</span></p> <p>St. Hyacinth, Confessor</p> <p>St. Drithelm, H. &amp; C. Melrose, Scotland 700</p>	<p><b>18</b> <span style="float: right;">1 cl.</span></p> <p>Peria (Comm. St. Agapitus, Martyr)</p> <p>St. Helna, Empress, Widow (born in Colchester) (Srenwood 1 d; Liverpool, Salford 3 d.)</p>	<p><b>19</b> <span style="float: right;">3 cl.</span></p> <p>St. John Eudes, Confessor</p>	<p><b>20</b> <span style="float: right;">3 cl.</span></p> <p>St. Bernard, Abbot &amp; Doctor</p> <p>St. Oswyn, King &amp; M. Northumbria 650 St. Herbert Hoscan, B. England/Italy 1150 St. Ronald, Chieftain &amp; M. Orkney Islands, Scotland 1156</p>	<p><b>21</b> <span style="float: right;">3 cl.</span></p> <p>St. Jane Frances, Fremiot de Chantal, Widow</p> <p>Our Lady of Knock 1879 Dedication of Cathedral Church (Heham and Newcastle 1 d.)</p>
<p><b>22</b> <span style="float: right;">1 cl.</span></p> <p>13<sup>th</sup> Sunday after Pentecost (Comm. of the Immaculate Heart of the Blessed Virgin Mary)</p> <p>(Comm. St. Timothy Hippolytus &amp; Symptorian, MM.) St. John Kenble, Pr. &amp; M. Hereford 1879 St. Richard Kirkman, Pr. &amp; M. York 1912</p>	<p><b>23</b> <span style="float: right;">3 cl.</span></p> <p>St. Philip Benizi, Confessor</p> <p>SS. Edda the Younger &amp; Comp., W. &amp; MM. Coldingham 870 St. Tyffi, V. &amp; M. Weiss 480</p>	<p><b>24</b> <span style="float: right;">2 cl.</span></p> <p>St. Bartholomew, Apostle</p> <p>St. Alice, Princess Northampton 1240 Vener. Nicholas Tichborne &amp; Thomas Hesketh, LL. &amp; MM. Tyburn 1601</p>	<p><b>25</b> <span style="float: right;">3 cl.</span></p> <p>St. Louis IX, King &amp; Confessor</p> <p>St. Thomas, B. &amp; C. Herford 1267 St. Edda the Elder, Abbe. Coldingham 883</p>	<p><b>26</b> <span style="float: right;">1 cl.</span></p> <p>Peria (Comm. St. Zephyrinus, Pope &amp; Martyr)</p> <p>St. John Wall, Pr. &amp; M. Worcester d. 22<sup>nd</sup> Aug 1679 (Birmingham 3 cl.) St. Thomas Parry, M. d. 22<sup>nd</sup> Aug 1672 (Middlesbrough, Heham &amp; Newcastle, Leeds 3 cl.)</p>	<p><b>27</b> <span style="float: right;">3 cl.</span></p> <p>St. Joseph Calasanctius, Confessor</p> <p>Dedication of Cathedral Church (Nottingham 1 d.) St. Decuman, H. &amp; M. Somerset 705 St. David Lewis, Pr. &amp; M. Uak 1679</p>	<p><b>28</b> <span style="float: right;">3 cl.</span></p> <p>St. Augustine, Bishop, Confessor &amp; Doctor (Comm. St. Hermes, Martyr)</p> <p>St. Edmund Arrowsmith, Pr. &amp; M. Leicester 1628 St. William Dean, Pr. &amp; Ven. Henry Webley, L., MM. Mile End Green 1588 St. Thomas Felton, Pr. &amp; M. Brentford 1688</p>
<p><b>29</b> <span style="float: right;">1 cl.</span></p> <p>14<sup>th</sup> Sunday after Pentecost</p> <p>The Beheading of St. John the Baptist (Comm. St. Salina M.) St. Sebbo, King, Mk. &amp; C. St. Paul's Cathedral 670 St. Richard Hevel, L. &amp; M. Lancaster 1628</p>	<p><b>30</b> <span style="float: right;">3 cl.</span></p> <p>St. Rose of Lima, Virgin (Comm. of St. Felix &amp; Adalantus, Martyrs)</p> <p>St. Margaret Ward, laywoman, SS. Richard Leigh, Pr., Edward Shelley, Richard Martin, John Roche &amp; Ven. Richard Flower, LL., MM. Tyburn 1508</p>	<p><b>31</b> <span style="float: right;">3 cl.</span></p> <p>St. Raymond Nonnatus, Confessor</p> <p>St. Aidan, B. &amp; C. 650 (Liverpool, Heham &amp; Newcastle, Middlesbrough, Northampton, Portsmouth, Srensbury, Lancaster, Argl &amp; The Isles 3 cl.)</p>	<p><i>Photo: The Dominican Teaching Sisters of Brignoles, France gather around the tomb of their spiritual father, le Père Sermel, on the day of solemn profession of novices.</i></p>			



We're still soldiers. Old Michaelians (2013): Rev. Fr. Joannes Rehm (left) was ordained last year and Rev. Fr. Emmerich Jeindl was ordained this year.



Rev. Fr. Emmerich Jeindl, ordained to the priesthood by Bishop Tissier de Mallerais at the Sacred Heart Seminary, Zaitzkofen, Germany on 24<sup>th</sup> June 2021.





“You see this young man here? One day he’s going to be a priest,” says Valentine O’Brien (left) about his incredulous friend, Dominic O’Hart in 2004.



On 11<sup>th</sup> June 2021, Rev. Fr. Dominic O’ Hart was indeed ordained a priest. Here he gives his first blessing to his brother, Rev. Fr. Thomas O’Hart. Deo gratias.



On the Feast of the Sacred Heart, eleven young ladies received the religious habit of the Consoling Sisters of the Sacred Heart at Albano, Italy.



Photos: Arber Ndoj - Copyright [www.fsspx.it](http://www.fsspx.it)

At the same ceremony, two novices made their religious profession and received the signs of their vocation as spouse of Christ from the hands of the Superior General of the Society, Don Davide Pagliarani.

## Year Planner 2021

Jul	3	St. Michael's School Summer Fayre
	12-17	Men's Ignatian Retreat POSTPONED to 25 Oct
	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	4-5?	Walsingham Pilgrimage
	7	St. Michael's School, Michaelmas Term begins
	8	All day adoration, St. Andrew's, Glagow
	9	All day adoration, St. Saviour's, Bristol
	10-12	Men's Ignatian Recollection, St. Saviour's House, Bristol
	20	All Day Adoration, Our Lady ofVictories, Preston
	21	All Day Adoration, St. George's House, Wimbledon
	25	Rev. Dominic O'Hart 1st Mass at St. Michael's School, Burghclere
Oct	8-10	Women's Ignatian Recollection, St. Saviour's House, Bristol
	22	St. Michael's School, Half-Term holiday begins
	25-30	Men's Ignatian Retreat, St. Saviour's House, Bristol
Nov	1	ALL SAINTS
	3	St. Michael's School, Half-Term holiday ends
Dec	1	All Day Adoration, Our Lady ofVictories, Preston
	4	Advent Recollection, St. Saviour's House, Bristol
	8	IMMACULATE CONCEPTION OF THE BVM
	15	St. Michael's School, Advent Fair, End of Term
	16	All day adoration, St. Saviour's, Bristol

## Mass Times

	JULY				AUGUST				
	4th	11th	18th	25th	1st	8th	15th	22nd	29th
<b>Bingley</b>	1500	1500	1500	1500	1500	1500	1500	1500	1500
<b>Bristol</b>	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100
<b>Burghclere</b>	0730 0900 1700	0730 0900 1700	0730 0900 1700	0730 0900 1700	0730 0900 1700	0730 0900 1700	0730 0900 1700	0730 0900 1700	0730 0900 1700
<b>Colleton Manor</b>		-	21st 1130	-		11th 1130	-	-	-
<b>Edinburgh</b>	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100
<b>Gateshead</b>	1800	1800	1800	1800	1800	1800	1800	1800	1800
<b>Glasgow</b>	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100
<b>Groombridge</b>	0830	0830	0830	0830	0830	0830	0830	0830	0830
<b>Herne</b>	1230	1230	1230	1230	1230	1230	1230	1230	1230
<b>Holnest</b>	1700	1700	1700	-	1700	-	-	1700	1700
<b>Horncastle</b>				1530					1530
<b>Jersey</b>	-	-	-	24th 1030	-	-	-	-	28th 1030
<b>Leicester</b>	1100	1100	1100	1100	1100	1100	1100	1100	1100
<b>Liverpool</b>	1300	1300	1300	1300	1300	1300	1300	1300	1300
<b>London (St. Joseph)</b>	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230
<b>London (Wimbledon)</b>	0800	0800	0800	0800	0800	0800	0800	0800	0800
<b>Manchester</b>	0930	0930	0930	0930	0930	0930	0930	0930	0930
<b>Preston</b>	0930	0930	0930	0930	0930	0930	0930	0930	0930
<b>Rhos-on-Sea</b>	1700	1700	1700	1700	1700	1700	1700	1700	1700
<b>Taunton</b>	1100	1100	1100	1100	1100	1100	1100	1100	1100
<b>Woking</b>	1030	1030	1030	1030	1030	1030	1030	1030	1030

## Mass Centres

### DISTRICT HOUSE

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

#### Resident:

Rev. Fr. Robert Brucciani (District Superior)  
Rev. Fr. Håkan Lindström (District Bursar)  
Rev. Fr. Francis Ockerse (District Secretary)  
Rev. Fr. Matthew Clifton

### 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 JssR  
Sr. Mary Joseph JssR

## 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 CsxR  
Br. Louis-Marie CsxR

## England

### BINGLEY

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

### 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 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

### HORNCastle

Horncastle Community Centre  
Manor House Street  
Horncastle, Lincs LN9 5HF  
Tel: 0208 946 7916

### 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]

## **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  
[www.fsspx.uk/en/scandinavia](http://www.fsspx.uk/en/scandinavia)

## **Pious Groups**

### **THIRD ORDER OF ST. PIUS X**

Rev. Fr. Gary Holden  
[thirdorder@fsspx.uk](mailto:thirdorder@fsspx.uk)

### **ARCHCONFRATERNITY OF ST. STEPHEN**

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

### **EUCCHARISTIC CRUSADE**

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

### **MILITIA IMMACULATAE**

Rev Fr. Robert Brucciani  
Mr. Howard Toon  
[militia-immaculatae-1.org](mailto:militia-immaculatae-1.org)  
[mi@fsspx.uk](mailto:mi@fsspx.uk)

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

Miss Monica Marshall  
[m.marshall@fsspx.uk](mailto: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.

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