

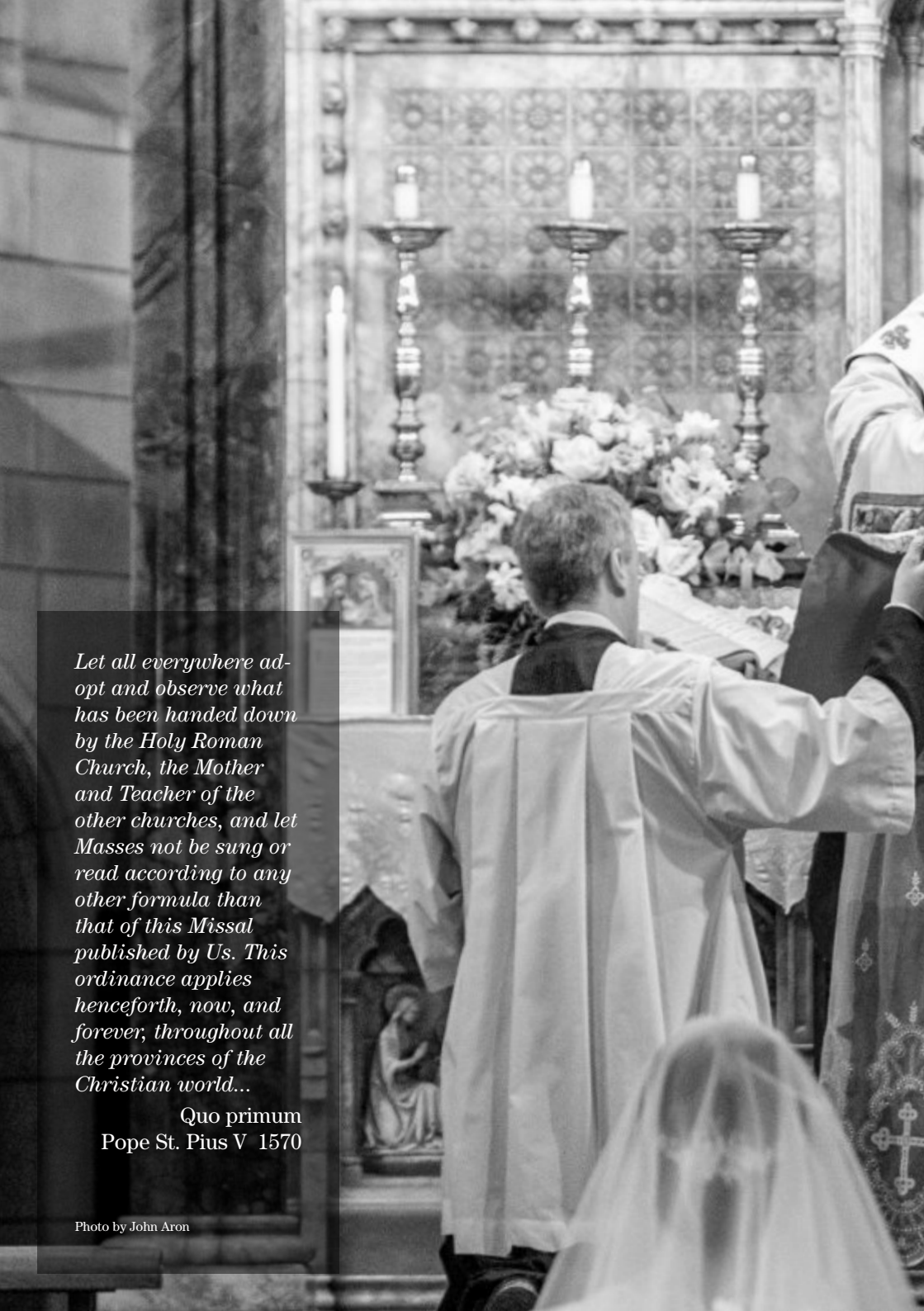


SSPX



# Ite Missa Est

Stumbling Block



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Quo primum  
Pope St. Pius V 1570





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United Kingdom  
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# Ite Missa Est

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# Stumbling Block

The Tridentine Rite of Mass

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Rev. Robert Brucciani, District Superior

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*The Tridentine Rite of Mass is the sign of contradiction and stumbling block of the revolution that seized control of the institutions of the Church at the Second Vatican Council (1962-5).*

My dear faithful,

Tridentine Rite of Mass

The Tridentine Rite of Mass is the supreme prayer of the Church which most perfectly expresses the doctrine and sanctity of the Church. It is not a passive sign of doctrine and sanctity like a crucifix or devotional picture, it is an efficacious sign, a sacrament which produces what it signifies,

a sacrament of faith and holiness, a living banner. It is the moment of victory over sin and death rendered present. It is the means by which that victory is brought to souls across the centuries.

Yes, over the centuries it remains unchanged in its essential parts. It is the same sacrifice, with the same priest, with the same purpose and the same words at its heart as were uttered by Christ Himself. The prayers surrounding the words of consecration (the Canon of the Mass) were added over the first six centuries and were fixed by the time of Pope St. Gregory the Great (590-604). Pope St. Pius V, following a decree of the Council of Trent, promulgated the Bull *Quo primum* to fix the



Rite of Mass for all time for the Latin Church. Henceforth the Rite was known as the Tridentine Rite of Mass.

When Church and state walked together, Christendom was organised around the Mass. Hilaire Belloc, in his *Europe and the Faith*, observed that any medieval historian who does not understand what the Blessed Sacrament is (and by implication what the Holy Sacrifice of the Mass is), cannot possibly understand the ordinary motives of his ancestors and hence the great crises of civil history.

The Mass was the pinnacle, the jewel and the motive force of civilisation. It was the meeting of heaven and earth: God descending; man reaching upwards and touching God.

What happened to the Mass?

### Revolution

Alas, by the fall of Adam, the echo of Satan's "*Non serviam*" will reverberate through history until the end of time. Man's natural desire for the Divinity must

always compete with the temptation to make himself God.

Revolutions came and deposed the Church in civil society (Protestant Reformation), then Jesus Christ (the Enlightenment), then God, (the French and Communist Revolutions), then the natural order that He created (the Culture of Death and now Woke Ideology).

The most devastating revolution of them all, however, was the one by which "*Non serviam*" sounded within the very corridors of the Church. At the Second Vatican Council, man attempted to deify himself and put God at his service.

### Man redefined

According to the Council, the dignity of man was no longer held to be *his potential to be raised by God's grace to share in the Divine Life*, but was *his autonomy* by which he was like unto God:

- **autonomy of will** to chose good and evil free from the restraint of natural or revealed law (this is liberalism);
- **autonomy of the intellect** to





adhere to “truths” unmeasured by reality (this is intellectual relativism);

- **the supremacy of conscience** over the Eternal Law as the guide for human behaviour (moral relativism);
- **possessing by nature the means to his ultimate end** which is natural, rather than requiring supernatural grace for an end which is supernatural (naturalism).

St. Augustine said that “God made man so that man might become God”. This is true if “becoming God” is understood as *participating in His Divine Life by supernatural grace*, but it is false if it means becoming *autonomous* as the Council document *Dignitatis Humanae* suggests.

### Religion redefined

Man was thus redefined at the Council and so his religion was also redefined. The new religion was the Religion of Man by which men were made autonomous.

The Church of this new religion, the Church of Christ, seems to embrace all mankind as being already redeemed by the Son of

God (*Gaudium et Spes*). The Catholic Church merely “subsists” in this Church of Christ which is calculated to imply that the Church of Christ is wider than the Catholic Church and that membership of the Church of Christ by baptism, or by sanctifying grace, or by submission to the Church’s doctrine, authority and liturgy, is not necessary.

The Church of Christ, according to *Lumen Gentium* is an efficacious sign or sacrament of the unity of the whole human race with Christ. It is clearly a new Church and its faithful are given a new name: “the People of God”.

### Liturgy redefined

For a new religion and a new Church, a new liturgy was required. Hence the *Novus Ordo Missae* was promulgated on 3<sup>rd</sup> April 1969 and then allowed to mutate freely (see <https://catholicherald.co.uk/the-strange-birth-of-the-novus-ordo/> ).

It was indeed a malignant liturgy for it objectively obscured the sacrifice of Christ by presenting the Mass as a meal, and it obscured the sacramental





priesthood by turning the priest into the president of an assembly. In practice, by its frequent disrespect of the Blessed Sacrament, it dragged God to earth and treated Him contumeliously. Its effect was to kill the supernatural life of the faithful, dry-up vocations and empty the churches.

### Summorum pontificum & Traditionis custodes

After nearly forty years of auto-destruction, Pope Benedict XVI admitted that some blame for the Church's decline must be laid at the door of deficient liturgy, but he failed to perceive the doctrinal deviance from whence it sprang. In 2007, he promulgated *Summorum pontificum* which gave every priest the right to celebrate the Tridentine Rite of Mass once more. The result was felicitous, for by exposure to this traditional *lex orandi*, many faithful discovered or re-discovered the *lex credendi* of the Church that the Council had sought to supplant.

The Tridentine Rite began to be regarded as a threat to the revolution and its dream of a new

Religion of Man; a religion at the service of a New World Order, so much so that Pope Francis promulgated a new *motu proprio*, *Traditionis custodes*, on 16<sup>th</sup> July 2021 to nullify *Summorum pontificum* and to put in place the apparatus necessary to limit future use of the Tridentine Rite in the conciliar Church.

In the *motu proprio*, Pope Francis justifies his measures by claiming that the Tridentine Rite of Mass is a cause of disunity in the Church. Such an accusation, like the title of the *motu proprio*, is not a little ironic, for the promulgation of the *Novus Ordo Missae* was perhaps the greatest cause of disunity in the entire history of Church. The new rite of Mass broke the unity of liturgy, the unity of language, the unity of culture and, most important of all, the unity of belief and supernatural life across the world and across the centuries. It was a new liturgy for a new religion, for a false conception of man.

### Stumbling block

If the Tridentine Rite of Mass may be regarded as a cause of disunity, it is only as a sign of



contradiction to the revolution and a stumbling block against which the revolution will ultimately dash itself and be broken.

*St. Joseph, Protector sanctae Ecclesiae, ora pro nobis.*

In Jesu et Maria,  
Rev. Robert Brucciani

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## Other news

### Farewells & Bonjours

We bid *adieu* to two priests:

- **Rev. Fr. Lawrence Barrett** arrived in the District after his ordination in 2013. After postings at St. George’s Wimbledon, St. Michael’s School Burghclere and St. Saviour’s Bristol he has returned to his homeland, Canada. His ready smile, generous enthusiasm and music will be missed. Thank you dear Father.
- **Rev. Fr. Reid Hennick** also arrived in the District immediately following his ordination (2016). After 5 years at St. Michael’s School, he has been **kidnapped and held hostage in Post Falls**, Idaho until such a time as

a certain Rev. Fr. Benoît Philippon is granted a U.S. visa, whereupon his return is promised. We suspect, however, that his mother will do all that is possible to frustrate this plan, for his family live only half an hour from Post Falls.

Meanwhile we welcome two priests:

- **Rev. Fr. Benoît Philippon**, ordained in 2020, is posted to St. Saviour’s Bristol until such a time as he can obtain his U.S. visa. There he will perfect his English and assist Rev. Fr. McLaughlin in the apostolate.
- **Rev. Fr. Dominic O’Hart**, newly ordained, will temporarily join forces with his brother, Fr. Thomas at St. Michael’s School, until a promised priest from the U.S. arrives (which, in turn, is contingent upon Fr. Hanappier in Carluke receiving a U.S visa). As an old boy of St. Michael’s, Fr. Dominic O’Hart knows all the tricks in the book. The boys should be wary of this poacher-turned-gamekeeper. When the game of musical chairs is over, Fr. Dominic will join Fr. McLaughlin at St. Saviours.



### **New faithful, old treasure**

We also welcome many new faithful to our chapels and ask that they be made welcome too. Newcomers are often daunted by their first experience of the Tridentine Rite of Mass. They might find themselves unprepared: with no missal, no head covering, no Sunday best and no idea whether to stand or sit or kneel. Unused to the silence and reverence, their children will need time to acquire the virtues of stillness, silence and patience (especially when the sermons go on and on). Welcoming newcomers to Catholic tradition is a mission of our Society and the condition for the return of tradition in the Church. As the Superior General says in the letter that follows: 'he who has no desire to share the riches he enjoys is, in all truth, unworthy of possessing them.' Please make newcomers feel like they have found the pearl of great price.

### **Fruitful summer apostolate**

The Canterbury Pilgrimage, Boys' Camp and Girls' Camp all had record attendances this year. The organisation of these events reached new heights of

professionalism too. May all the organisers and helpers be thanked and blessed for their work.

### **St. Michael's School enrolments**

Enrolments for the new academic year, however, are *not* at record levels this September. The absence of overseas pupils is partly to blame. A preference for homeschooling is another factor. The third factor – a reprehensible one – is the inclination of Catholic parents from among our faithful to send their children to non-Catholic schools, when St. Michael's is an economically and logistically viable option.

In view of the deliberate corruption of morals that occurs in non-Catholic schools (we include the nominally Catholic schools among them), and in accordance with the magisterium of the Church, we must reprove those who put their children's eternity at risk in this way. No child will be turned away from St. Michael's on account of financial hardship if their parents seek a truly Catholic education for their children. Send an email for more information: [headmaster@sanctusmichael.com](mailto:headmaster@sanctusmichael.com)



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# Letter from the Superior General

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Don Davide Pagliarani, Superior General SSPX

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*This Mass, our Mass, must really be for us like the pearl of great price in the gospel, for which we are ready to renounce everything, for which we are ready to sell everything.*

Dear members and friends of the Priestly Society of Saint Pius X,

The motu proprio *Traditionis custodes* and the letter that accompanied it have caused a profound upheaval in the so-called traditionalist movement. We can point out, quite logically, that the era of the hermeneutics of continuity, with its equivocations, illusions and impossible efforts, is radically over – swept aside with a wave of a hand. These clear-cut measures do not directly affect the Society

of Saint Pius X. However, they must be an occasion for us to reflect deeply on the situation. To do so, it is necessary to step back and ask ourselves a question that is both old and new: Why is the Tridentine Mass still the apple of discord after fifty years?

First of all, we must remember that the Holy Sacrifice of the Mass is the continuation in time of the most bitter struggle that has ever existed: the battle between the Kingdom of God and the kingdom of Satan. This combat culminated at Calvary in the triumph of Our Blessed Lord. It was for this struggle and it was for this victory that he became incarnate. Since Our Lord's victory was through the Cross and



Don. Davide Pagliarani

through His Precious Blood, it is understandable that its perpetuation will also be marked by conflicts and contradictions. Every Catholic is called to this combat. Our Lord reminded us of this when He said that He came “to bring the sword upon the earth” (Matt. 10:34). It is not surprising that the Mass, which perfectly expresses Our Lord’s definitive victory over sin through His atoning Sacrifice, is itself a sign of contradiction.

But why has the Mass become a sign of contradiction within the Church itself? The answer is simple and increasingly clear. After fifty years, the various elements that confirm the answer

have become obvious to all well-informed Catholics: the Tridentine Mass expresses and conveys a conception of Christian life – and consequently, a conception of the Catholic Church – that is absolutely incompatible with the ecclesiology that emerged from the Second Vatican Council. The problem is not simply liturgical, aesthetic or purely technical. The problem is simultaneously doctrinal, moral, spiritual, ecclesiological and liturgical. In a nutshell, it is a problem that affects all aspects of the Church’s life, without exception. It is a question of faith.

On one side is the Mass of the



Ages. It is the standard of a Church that defies the world and is certain of victory, for its battle is nothing less than the continuation of the battle that Our Blessed Lord waged to destroy sin and to destroy the kingdom of Satan. It is by the Mass and through the Mass that Our Lord enlists Catholic souls into His ranks, by sharing with them both His Cross and His victory. From all this follows a fundamentally militant conception of Christian life that is characterised by two elements: a spirit of sacrifice and an unwavering supernatural hope.

On the other side stands the Mass of Paul VI. It is an authentic expression of a Church that wants to live in harmony with the world and that lends an ear to the world's demands. It represents a Church that, in the final analysis, no longer needs to fight against the world because it no longer has any reason to reproach the world. Here is a Church that no longer has anything to teach the world because it listens to the powers of the world. It is a Church that no longer needs the Sacrifice of Our Blessed Lord because, having lost the notion of

sin, it no longer has anything for which to atone. Here is a Church that no longer has the mission of restoring the universal kingship of Our Lord Jesus Christ, because it wants to make its contribution to the creation on this earth of a better world that is freer, more egalitarian and more eco-responsible – and all this with purely human means. This humanist mission that the men of the Church have given themselves must necessarily be matched by a liturgy that is equally humanist and emptied of any notion of sacredness.

This battle that has been waged for the past fifty years, which has just witnessed a highly significant event on 16<sup>th</sup> July, is not a simple war between two rites: it is indeed a war between two different and opposing conceptions of the Catholic Church and of Christian life – conceptions that are absolutely irreducible and incompatible with each other. In paraphrasing Saint Augustin, one could say that the two Masses have built two cities: the Mass of the Ages has built a Christian city; the New Mass seeks to build a humanist and secular city.



Since Almighty God has allowed all this, it is certainly for a greater good. Firstly for ourselves, who have the undeserved good fortune of knowing the Tridentine Mass and who can benefit from it! We possess a treasure with a value we do not always appreciate, and which we perhaps preserve too much out of simple habit. When something precious is attacked or scorned, we begin to appreciate better its true value. May this “shock”, provoked by the harshness of the official texts of 16<sup>th</sup> July, serve to renew, deepen and rediscover our attachment to the Tridentine Mass! This Mass – our Mass – must really be for us like the pearl of great price in the Gospel, for which we are ready to renounce everything, for which we are ready to sell everything. He who is not prepared to shed his blood for this Mass is not worthy to celebrate it. He who is not prepared to give up everything to protect it is not worthy to attend it.

This should be our first reaction to these events that have just shaken the Catholic Church. Our reaction, as Catholic priests and as Catholic laity, must be profound and more far-reaching

than the many feeble and sometimes hopeless commentaries.

Our Blessed Lord certainly has another objective in mind in allowing this new attack on the Tridentine Mass. No one can doubt that in recent years many priests and faithful have discovered this Mass, and that through it they have encountered a new spiritual and moral horizon, which has opened the door to the sanctification of their souls. The latest measures taken against the Mass will force these souls to draw all the consequences of what they have discovered: they must now choose – with all the elements of discernment that are at their disposal – what is necessary for every well-informed Catholic conscience. Many souls will find themselves faced with an important choice that will affect their faith, because – and let us say it once more – the Holy Sacrifice of the Mass is the supreme expression of a doctrinal and moral universe. It is therefore a question of choosing the Catholic faith in its entirety and through it, choosing Our Lord Jesus Christ, with His Cross, His Sacrifice and His universal





kingship. It is a matter of choosing His Precious Blood, of imitating the Crucified One and of following Him to the end, by a complete, rigorous and coherent fidelity.

The Society of Saint Pius X has a duty to assist all those souls who are currently in dismay and are confused. Firstly, we have a duty to offer them the certitude that the Tridentine Mass can never disappear from the face of the earth. This is an absolutely necessary sign of hope. Moreover, each of us, whether priest or faithful, must extend a warm helping hand to them, for he who has no desire to share the riches he enjoys is, in all truth, unworthy of possessing them. Only in this way will we truly love souls and show our love for the Church. For every soul that we win to Our Blessed Lord's Cross, and to the immense love that He manifested through His Sacrifice, will be a soul truly won to His Church and to the charity that animates His

Church, which must be ours, especially at this present time.

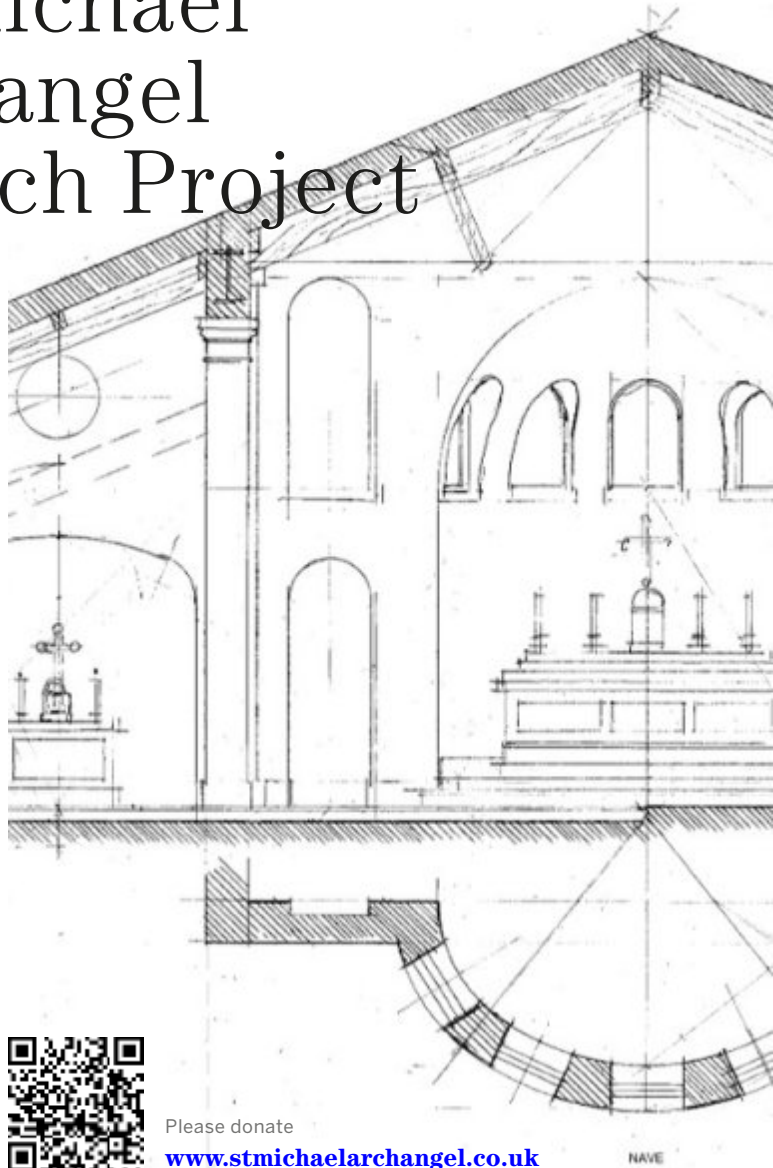
It is to Our Lady of Sorrows that we entrust these intentions. It is to her that we address our prayers, since no one has penetrated deeper than Our Blessed Lady the mystery of the Sacrifice of Our Lord Jesus Christ and of His victory on the Cross. No one greater than Mary has been so intimately associated with His sufferings and His triumph. It is into her hands that Our Blessed Lord has placed the whole Catholic Church. It is therefore to her that the most precious thing in the Catholic Church has been entrusted: the Testament of Our Lord Jesus Christ – the Holy Sacrifice of the Mass.

Don Davide Pagliarani  
Superior General

Feast of Saint Mary Magdalen  
Menzingen, 22<sup>nd</sup> July 2021.



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NAVE

# Matters arising

Topical questions in the light  
of moral theology and canon law  
on the purchase of relics

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

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**Is it permitted to private individuals to keep first class relics of the Saints for private devotion? May we purchase these sacred relics when we find them for sale in second-hand shops or on auction websites like Ebay?**

It is good to consider what is at stake here; to appreciate the zealous care with which the Church traditionally honours sacred relics on the one hand, and to appreciate how she condemns even the appearance of simony on the other. Then, by making the right distinctions, we can come in good conscience to a practical solution.

First of all, let us be reminded of

the teaching of the Church on sacred relics. In 1563, the Council of Trent declared in its final session that:

“They think impiously who deny that [...] the holy bodies of the holy martyrs and of others living with Christ, which were the living members of Christ and the temple of the Holy Ghost, to be awakened by Him to eternal life and to be glorified, are to be venerated by the faithful, through which many benefits are bestowed by God on men, so that those who maintain that veneration and honour are not due to the relics of the saints, or that these and other memorials are honoured by the faithful without profit,



Reliquary at St. Saviour's House, Bristol

and that the places dedicated to the memory of the saints for the purpose of obtaining their aid are visited in vain, are to be utterly condemned, as the Church has already long since condemned and now again condemns them.”<sup>1</sup>

And the customary categorisation of these sacred remains into first-, second- and third-class relics is explained here by Professor Helen Hoffner:

“There are three classes of relics. First-class relics include physical remains of a saint, such as hair, bones, or the incorrupt body. Second-class relics are items that were used by a saint on a regular basis, including the

saint's clothing or a book that he carried constantly. Most relics owned by laypersons are third-class relics, items that have touched a first- or second-class relic. For example, some Catholics wear medals that contain a relic of a favourite saint. That relic is usually a small piece of cloth that was touched to a first-or second-class relic of that saint.”<sup>2</sup>

We can say that there is certainly no prohibition by the Church where the private possession and veneration of second and third-class relics is concerned, though due care should always be taken of these as of all other sacred items.



When it comes to first-class relics, matters are more complex. The traditional discipline enshrined in the 1917 Code of Canon Law distinguishes between notable (Latin *insigne*) relics and those which are not notable. Notable relics of Saints or Blessed are defined as “the entire body, or the head, arm, forearm, heart, tongue, hand, leg, or that part of the body in which the martyr suffered, provided it be whole and not small.”<sup>3</sup>

Now whilst “notable relics of Saints or Blessed may not be kept in the private houses and private oratories without explicit permission of the Ordinary,”<sup>4</sup> “small relics may be kept with due honour in the houses of the faithful, or carried on their persons.”<sup>5</sup>

Thus we see that private individuals may keep relics of all classes in their possession with due care. Those who do so should also provide that these relics do not fall into the hands of those who will treat them profanely in the event of their deaths. If they possess notable first-class relics as defined above, they should speak to the Ordinary or to whomever acts in his place about the suitability of keeping these

relics or of passing them onto the Church.

The postconciliar legislation does not change this, but makes it far more difficult to obtain first-class relics from the lawful authorities, as we shall see as we answer the second part of the question.

From time immemorial the Church has condemned all trafficking in sacred relics, and condemned their sale as simony. Here is how the sin of simony is defined in a popular Catholic reference work of the past:

“Giving or receiving, or intending to give or to receive, anything temporal for anything spiritual. It is so called from Simon Magus, who offered St. Peter money for the power of communicating the gifts of the Holy Ghost (Acts 8). The guilt of this sin arises from the fact that spiritual things are not fit matter for bargaining. And this, says St Thomas, for three reasons: because the value of a spiritual thing cannot be estimated in money or the like; because the holder of anything spiritual is merely a dispenser and not the owner of it (1 Cor. 4, 1); and because sale is opposed to the origin of



spiritual things, since they come from the gratuitous gift of God ("freely have ye received, freely give," Mt. 10, 8). Hence simony is a species of real sacrilege. It is of two kinds: (1) simony forbidden by natural or divine law, and (2) simony forbidden by ecclesiastical law. The former, which is simony properly so called, is committed when something temporal is given or taken for something spiritual, e.g. grace, blessings, consecration, jurisdiction, or for something temporal so closely united with a spiritual thing that without that spiritual thing it would not exist, e.g. an ecclesiastical benefice; the latter when spiritual things are exchanged for spiritual, or temporal for temporal, when the Church has forbidden such special transactions owing to the danger, or perhaps only the appearance of simony, e.g. the Church forbids the selling of (primary) relics." <sup>6</sup>

Accordingly it is only natural to be perplexed when we are confronted with an apparent contradiction between our desire to honour the relics of the saints and rescue them from profane

hands, and our duty to avoid cooperating formally in their simoniacal traffic.

Adding to the complexity of the matter is the state of affairs in the Church today. Not only have the modern ecclesiastical authorities presided over a half a century of the neglect and even destruction of our sacred patrimony, as churches, religious houses, seminaries etc. have closed down, and their religious treasures, including the relics of the saints, have been lost or dispersed in a new wave of iconoclasm comparable to the ones that accompanied the religious revolutions and upheavals of the past, but they have also made it much more difficult for ordinary Catholics to obtain new relics in an officially authorised manner.

Under the current norms, parish priests and religious superiors may apply to the Apostolic Sacristy (the relevant office in Rome) for first-class relics with the written approval of their local ordinaries. Relics of "the Holy Cross and of the bones or flesh of the Saints are bestowed only for public veneration in the church, oratory or chapel indicated in the request. No relic of the Apostolic Sacristy is given to individual



members of the faithful for private veneration.”<sup>7</sup> These norms are meant to provide a model for shrines and other custodians of the bodies of the Saints throughout the world, though their application is not uniform.

This shift away from private devotion mirrors that within the Liturgical Revolution in general, and is doubtless likewise connected to ecumenical preoccupations that would seek to diminish the role of relics in the life of the faithful so as not to offend the sensibilities of non-Catholics.

If the official path is closed to us, may we then make a virtue of necessity and collect and honour all the many relics at large thanks to the great auto-secularisation of the last half century? Clearly there will be no problem in conscience when we rescue these sacred goods without money changing hands, but may we redeem them for a price?

The question pertains especially to first-class relics, as there is no particular problem associated with the purchase of second- and third-class ones. The sale of relics has always been forbidden by the

Church as the 1917 code makes clear:

“It is absolutely forbidden (*nefas est*) to sell sacred relics. The Ordinaries, deans, pastors and others having the care of souls shall take care that the sacred relics, especially those of the Holy Cross, are not sold together with the inheritance and with sale of other goods, nor pass into the hands of non-Catholics.”<sup>8</sup>

But what about buying relics with a view to rescuing them rather than trafficking in them? As Dominican Fathers McHugh and Callan write in their excellent Moral Theology, there are cases “in which a transaction is not simoniacal, but virtuous - some acts done in God’s honour (e.g., to purchase a spiritual object, such as a sacred vessel or relic, from a person who would misuse it), when the purchaser intends the prevention of profanation. It is certainly not irreverence to a sacred thing to use means necessary to rescue it from such irreverence.”<sup>9</sup>

*(Continued on page 27)*





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# Visitation of the sick

What to do when a priest visits  
with the Blessed Sacrament

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**Leaflet to pull out and keep**

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## **When Communion of the Sick is Administered**

It happens in the ordinary course of life, that at a certain moment, the Catholic is unable to fulfil the Church's commandment to attend the Holy Sacrifice of the Mass on Sundays and holy days of obligation due to illness.

The Church has foreseen the physical incapacity of her children, and so demands her priest to visit the sick of his parish. If the soul cannot come to our Lord, our Lord will come to the soul.

It must be noted, though, that priests are not clairvoyants and must be notified by the sick that they require a visit with the Blessed Sacrament.

## **Preparation Required**

What a grace it is to receive the Body and Blood of our Lord in one's own home! This is the special privilege of the sick: to be paid a visit by the greatest of all doctors – Jesus Christ Himself. Considering the infinite dignity of the Visitor, the faithful should take the greatest care to prepare themselves spiritually and materially for their audience with their Redeemer.

## **Spiritual Preparation**

First of all, the soul should take care to excite a longing for our Lord in the Blessed Sacrament for some time in advance. The less frequently the sacrament is received, the more preparation is necessary.

## Visitation of the Sick



Preparation of the altar for a sick call

One ought to say one's prayers, pray one's rosary, read spiritual books with this one thought in mind: Tomorrow (or the day after...) Jesus Christ is coming to my house; to my soul. And so the sick should pray the good Lord to help them to receive Him well.

### Fasting

Under ordinary circumstances, the faithful are required by law to fast at least one hour to the moment of receiving the Holy Sacrament (c. 919 §1), but the compassionate Church dispenses the sick from this obligation, and not the sick only, but even those caring for them (c. 919 §3).

Naturally, those who are yet able to fast are highly encouraged to do so, fasting being one of the best means to prepare for Communion.

Since the faithful are always given the opportunity to confess before receiving Communion, those who intend to receive the sacrament of penance should also take care to examine their conscience in advance.

### Material Preparation

Regarding the second part of the preparation for the sick call:

- A **small table** should be set up in the place where Holy



- Communion is to be given.
- Upon the table is spread a **white cloth**, whereupon a **crucifix** is stood between two **wax candles**.
  - A **dish or small glass** should also be nearby containing clean ordinary water.
  - Ideally, a **communion cloth** will also be at hand to be spread under the chin of the sick at the moment of Communion.

#### Arrival of the Priest

In earlier times of faith, the priest would walk accompanied by a procession of servers with candles and bells to warn all of the passing of the Eucharistic King. But now, in these “dark ages” where servers are lacking and ignorance of the reverence due to the Eucharist prevails, the priest will often make the journey alone, with no external sign of the presence of the Blessed Sacrament.

Upon entering the house, the priest should be met at the door by the sick person or an attendee who awaits silently with a lighted candle. With due regard to the person of Jesus Christ, the ordinary civilities are best left unsaid, and the priest led to the

altar.

As he enters the sick-room, he says ***Pax huic domui*** (*Peace to this house*) to which the answer is given ***Et omnibus habitantibus in ea*** (*and to all those who dwell herein*).

Those who are able to kneel should now do so. The priest then goes on to sprinkle the room with the holy water.

Then, as directed by the Roman Ritual, he offers to hear the confession of the sick. Should this be desired, all others retire from the room, and the sacrament of penance is administered in the ordinary manner .

The priest will call the helpers or family members back to the room where they again kneel in silent reverence while the priest prepares to administer Holy Communion.

The ***Confiteor*** is now said by the sick person (or another if he is unable), either in Latin or in the vernacular after which absolution is given.

The ***Domine non sum dignus*** is then recited and communion is given (the sick person holding the white cloth under the chin).



On ordinary visits, Communion is administered with the usual formula (*May the Body of our Lord Jesus Christ keep your soul unto life everlasting*), but if the sick person is considered to be not far from death, the form for viaticum (literally, that which is taken for a journey) is pronounced: *Receive, brother (or sister) as viaticum the Body of our Lord Jesus Christ and may He keep you from the malignant enemy and lead you to life everlasting. Amen.*

If the sick person has a dry mouth, it may be necessary for him to take a few sips of water to help him consume the Sacred Host.

The priest then washes his fingers in the dish and then goes on to say a short prayer, asking that the Communion received will profit the sick in soul and body.

He finishes the ritual with a simple blessing (given with the Blessed Sacrament should he have more Hosts with him).

### **Thanksgiving**

With the little ceremony over, it is now time for the sick to pray in thanksgiving, with which the priest may assist by suggesting a

decade of the rosary or some other prayers.

After this, the priest may stay a little longer to encourage the sick person and his family with a few words, but if the Blessed Sacrament is still present in one or more hosts, the same reverence should be continued and the conversation should be restrained.

### **After the Departure of the Priest**

With the priest gone, the sick should return to quiet prayer in union with our Lord and ask Him for the healing graces that He mercifully gave to so many while He still walked the earth.

The sick have many needs and our Lord will never fail to listen to their prayers and grant them great consolation when the sacrament is received worthily.

### **Rewards of the Priest**

It is not only the patient who is consoled, my dear brethren, the consolation is also the priest's when he knows that he has both done his duty and enabled a soul to participate more fully in the Divinity... bringing more glory to God in His Mystical Body. *Deo gratias.*



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*(Continued from page 22)*

An apparent problem arises inasmuch as Pope Leo XIII forbade the faithful “under whatever pretext, even that of redeeming them, to buy or sell sacred relics,” urging them to inform the local ordinaries so that the latter could take steps to stop the commerce.<sup>40</sup> French historian Canon Bernard Dolhagaray (†1913) described the background to this decree, an era in which the Roman catacombs and other sacred places were being plundered for relics to sell:

“Since that time, on the occasion of the looting of churches which accompanied the political upheavals in Italy, the Holy See has had to warn the faithful. Without in any way modifying the legislation previously sanctioned, the Pontiffs have protested energetically against the profanations and sacrilegious attacks to which the holy bodies and the shrines containing the sacred relics have been subjected. Audacious criminals, stimulated by the bitter greed of gain, robbed the churches of Italy and transported the holy remains to Rome, in order to

make a greater profit by selling these venerated remains. Pope Leo XIII issued a general decree forbidding any member of the faithful, for any reason whatsoever, to buy or sell relics. [...] The Pontiff explained that, as a result of the misfortune of the times, perverse Catholics, driven by the thirst for gold, were gathering up these sacred remains from all sides in order to put them on sale in Rome itself, to the great scandal of the Christian populations. In the presence of this intolerable abuse, the Sovereign Pontiff, recalling the canonical sanctions, absolutely forbade any traffic in relics.”<sup>41</sup>

We see here the Pope and the hierarchy actively working to stamp out the abuse of simony. Nonetheless when today there is no such law in vigour or strategy in place, and, more crucially, when the hierarchy not only does not lead us in the rescue of our sacred patrimony but rather collaborates in its perdition, we can in good conscience turn to moral theology to guide us when the positive law of the Church does not provide for the situation in which we find ourselves.



Already in 1892 Fr. Domenico Palmieri, SJ (†1909), the highly considered Roman theologian and continuator of the moral theology of his confrère Fr. Antonio Ballerini, proposed that the decree of 1878 applied only to those who had the intention of buying relics under the feigned pretext of redeeming them, whereas those who sought simply to end the unjust and vexatious state of affairs that sees relics in profane hands, and who could not have recourse to the Ordinary to achieve this, might buy the freedom of the relic (not intending thereby to purchase a spiritual good at a price).<sup>12</sup>

This is analogous to the case of the person who ransoms a slave or hostage (something long practised by religious orders such as the Mercedarians and Trinitarians) without thereby intentionally entering into a contract that sets a value on a slave, or cooperating formally in the trafficking of human lives. Fr. Palmieri's opinion, based on an analogous opinion of St Alphonsus, the heavenly patron of moral theologians, was permitted to be followed in conscience in an age of minute

theological oversight, and he himself was subsequently appointed theologian of the Sacred Penitentiary under Leo XIII and St Pius X.

Examining the subject of simony for the *Dictionnaire de Théologie Catholique*, Canon Bride, a professor at the Facultés Catholiques of Lyon, explains that “as the code does not provide any precise indication on this point, it is to the interpretation provided by ancient law that one must resort.” He then enumerates the 'just titles' that are considered to excuse from simony in matters of ecclesiastical law (and he specifically refers to the decree of Leo XIII), and includes the following:

“Redemption or release from unjust vexation, in other words, the right to remove, even at a cost, an obstacle which unjustly opposes the obtaining of a spiritual good. Thus [...] it is also permissible to buy, even at a very high price, relics which are publicly offered for sale, in order to save them from profanation: in this case, the ordinary should be informed if this is possible. [This] will be licit if there is no



contract made concerning spiritual things. Now, it seems that there can only be a contract possible on the part of the offender [...] The sin of simony (if it exists) will therefore be imputed only to the author of the unjust vexation. In the face of this sin, the victim, if he has proportionate reasons, may behave as one who allows the evil to take place.”<sup>13</sup>

This work of the redemption of the sacred from profane hands has taken on epic proportions since the men of the Church have cast away so much of our sacred patrimony since Vatican II. We need have no scruple in being part of that noble apostolate. †

Notes

1. H.J. Schroeder, OP transl. - Canons and Decrees of the Council of Trent Rockford, Ill., 1978 (TAN), p. 216. Of course the Penny Catechism teaches that [Q.Q. 186-7]: “We should give to relics, crucifixes, and holy pictures a relative honour, as they relate to Christ and his Saints, and are memorials of them. We do not pray to relics or images, for they can neither see, nor hear, nor help us.”

2. Helen Hoffner - Catholic Traditions and Treasures: An Illustrated Encyclopedia Manchester, NH, 2018 (Sophia) p. 36

3. Can. 1281 § 2

4. Can. 1282 § 1

5. Can. 1282 § 2 (e.g. the typical first-class relic with its small chip of bone.) “Only those relics may be exposed to public veneration in any, even exempt, churches which are authenticated by document of a Cardinal, or the bishop of the diocese, or by another ecclesiastic who has by Apostolic indult the faculty to authenticate relics. [...] If the document of authentication of sacred relics has been lost through civil disturbances, or for any other cause, the relics must not be exposed to public veneration until the bishop has given his approval.” Can. 1283 § 1 and Can. 1285 § 1. There is nothing to stop the private veneration of relics without documents of authentication by the faithful as long as they have no positive grounds to suspect that the relics are not genuine.

6. W.E. Addis & T. Arnold - A Catholic Dictionary, London, 1955 (Virtue), 15th p.rev. ed., p. 747

7. Notitiae 30 (1994), 349-350

8. Can. 1289 § 1 (echoed by Can. 1190 §1 in the 1983 code.)

9. J.A. McHugh, O.P., & C.J. Callan, O.P. - Moral Theology New York, 1958 (Wagner), Rev. ed., no. 2334

10. Decree of 21/12/1878 in: Decreta Authentica S. Cong. Indulgentiis Sacrisque Reliquiis Regensburg, 1883 (Pustet), no. 443

11. B. Dolhagaray - La violation des catacombes ou cimetières du territoire romain in: Revue des Sciences Ecclésiastiques 1902, pp. 334-5

12. D. Palmieri, S.J. (ed.) - Antonii Ballerini S.J. Opus Theologicum Morale in Busenbaum Medullam Prati, 1892 (Giachetti) 2nd ed. Vol. 2, no. 299.

13. A. Vacant et al. (eds) - Dictionnaire de Théologie Catholique Paris 1941 (Letouzey) 14-2 art. Simonie cols 2156-7



## LESSON 10

# JESUS CHRIST IS TRULY GOD AND TRULY MAN

God is perfectly happy in Heaven, but He loves us so much that He wishes to share His happiness with us.

Adam and Eve, by their sin, had lost the right to go to Heaven. They had lost this right both for



themselves and for all of us. But God still loved us and wanted to put things right. He promised to give us another chance. That is why God the Son, the Second Person of the Blessed Trinity, came into this world to be Our Saviour. He was still truly God, just like the Father and the Holy Ghost; but when the Blessed Virgin Mary agreed to become His Mother, He took a human body and soul like ours. That is what we mean by the Incarnation. God the Son came down from Heaven and became the kind, loving Lord whom we call Jesus Christ.

Our Lord claimed that He was God. He proved that this was true by doing wonderful miracles. He cured sick people; He made a blind man see; He told what was going to happen in the future. He also promised that He would raise Himself from the dead and He did this at His Resurrection.

Because Jesus is God, He is everywhere, but His human Body is in Heaven and in the Blessed Sacrament of the Altar.

Those who believe in Jesus Christ are called "Christians." Those who believe everything His Church teaches are called "Catholics."



## CATECHISM QUESTIONS

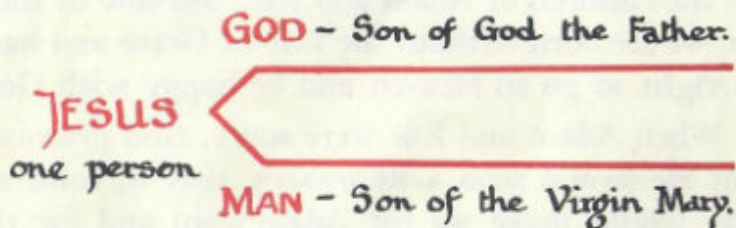
- †38. *Who is Jesus Christ?* Jesus Christ is God the Son made man for us. [85]
- †39. *Is Jesus Christ truly God?* Jesus Christ is truly God. [86]
40. *Did Jesus Christ claim to be truly God?* Jesus Christ claimed to be truly God and proved His claim by prophecies, miracles and especially by His resurrection. [87]
- †41. *Why is Jesus Christ truly God?* Jesus Christ is truly God because He has one and the same nature with God the Father, and the Holy Ghost. [88]
- †42. *Which Person of the Blessed Trinity is Jesus Christ?* Jesus Christ is the Second Person of the Blessed Trinity. [89]
- †43. *Is Jesus Christ truly man?* Jesus Christ is truly man. [90]
- †44. *Where is Jesus Christ?* As God, Jesus Christ is everywhere. As God made man, He is in Heaven, and in the Blessed Sacrament of the Altar. [100]
45. *Was the Son of God always man?* The Son of God was not always man. He has been man only from the time of His Incarnation. [101]
46. *What do you mean by the Incarnation?* By the Incarnation I mean that God the Son took to Himself the nature of man. "The Word was made Flesh." [102]

## THINK AND DO EXERCISES

- I. Look at the two pictures belonging to this lesson. Can you tell the story of each? Which shows that Jesus is truly God? Which shows that He is truly man?



2. Write out any names we give to God the Son. Which one do you like best?
3. Do you know any time when Our Lord was hungry? Was thirsty? Was tired?
4. Be sure you know at least one prophecy spoken by Our Lord and one miracle worked by Him.
5. Complete these sentences:
  - (a) Jesus Christ was always \_\_\_\_\_.
  - (b) Jesus Christ was not always \_\_\_\_\_.
  - (c) Jesus Christ is everywhere as \_\_\_\_\_.
  - (d) Jesus Christ is in Heaven and in the Blessed Sacrament of the Altar as \_\_\_\_\_ \_\_\_\_\_.
6. Collect some pictures which you could use to make a picture book of Our Lord's life.





## Of your charity please pray for the souls of

**Mr. Peter Mercer of Colne who died on 7<sup>th</sup> July 2021**  
**Mrs. Jenny Burke of Haywards Heath who died on 7<sup>th</sup> July 2021**  
**Miss Mavis Kelly of Bristol who died on 28<sup>th</sup> July 2021**  
**Mr. Chris Mansley of Bolton who died on 28<sup>th</sup> July 2021**  
**Dr. Frank Murphy of Doncaster who died on 10<sup>th</sup> August 2021**

### September

Father Gordon Bancks, Father George Grime, Father Peter Lessiter, Dominic Capaldi, Gilbert May, Donald Meacham, Helen O'Brien, Marjorie Beethome, Eileen O'Brien, Joseph Hunt, Joan Scorcher, Leslie Belton, Gerard McDonough, Eunice Spender, C.W. Warburton, Helena Henderson, Bernadette Keenan, Josephine Mary Hall, Michael Balfe, Daniel O'Connor, John Kemp, Charles Chandler, Diana Nelson, Nicholas Throck-Morton, Kathleen Pond, Philpa Reid, Frederick Smithson, David Edwards, Christine McLaughlin, Christina Farrell, Desmond Niall, Audrey du Rose, Anthony Allen, Hugh McGovern, Eileen Carroll, Ronald Henderson, Desmond Farrell, James Scott, Cecilia Cutler, Primitiva Teresa Baalam, Theodora Beigel, Lilian Charnley, Mary Christine Smithson, Renee Sergeant, Olive Netton, Norah Tipping, Dr. A. B. Culhane, Caroline Fauvelle, Kathleen Quigley, Malcolm Potter, Joseph Whittaker Coupe, Tina Fitzgibbon, Patricia Hackett, Mary McLane, Margaret Jenkins, Alice Ketterer, Frank Conyngham, Jamie Stuart, Stella Hook, Patrick Fahy, Reginald Schofield, Grant Roberts, Michael Joseph Grizzell, Louis Payne, Thomas Charles, John Cogle, Madeleine Ruck, Margaret Bradley, John McCarthy, Dr June Barclay, John Travelono, Phyllis Daly, Eve Foster, Mary Plume, Terry Johnson, Elizabeth Mansley, Teresa Horsley, Maureen Sinclair, Alastair Pugh, John O'Neill, Anton Spradbery, Geraldine Daly, Alexander Mayes

### October

Father Dennis Marchal, Brian Moran, Mary McLaughlin, W. Herron, Terence Fitzpatrick, James Collins, Douglas Horsford, Gladys White, Maurice Percival, Kathleen Butler, Peter Beigel, Patrick Bryan, Joseph Rawcliffe, William Irwin, Kathleen Vinton, Joan Bailey, Kathleen Breen, Tony Osborne, Constance Clark, Robert Leotard, Catherine McVeigh, James Mullaney, Victoria Parsons, Agnes Keating, Leonard Richardson, Kathleen Burgess, Mrs. Sim, Margaret Martin, Kevin Heaney, James Clarke, Aloysius Faupel, Patrick Ferguson, Cecilia Bevan, Basil Lott, Dorothy Vaughan, George Grossmith, Anthony Pratt, Glenise Kenny, Philip Douglas, Mary Salisbury, Kevin Boyle, William Garratt, Ralph Gill, Martin FitzGerald, Francis Black, Wallace Wears, Eric and Maria Kingston, Mary Knox, James Baldwin, Kathryn Groves, Peter Anyanwu, Hilda McNello, Winifred Cornwell, Mary Gaffney, Eric Hulm, Olive Emmeline Banks, Sister Carmela Pia, Mary Kibbey, Molly Hudson, Florence Duus-Jensen, Dorothea Meyerhof, Alan Wilson, Francis Gerrard Coombes, Mary Wearing, James Edward Jasper, Justin William Gilligan, Joan Scannell, Bernadette Hieron, Michael Fauvelle, Freda Angus, John Fesq, Vera Fossey, Margaret Brewster, John Charnley, Alma Keily, Gillian Bender, Arthur Wright, Alan Millington, Margaret Mary Clarembaux, Kitty Davies, Sister Marie Michelle, Redempta Mulhern, Marguerite Brett, Christopher Raymond Busby, Dora Wilson, Helga Gunther, Adrian Porwal, Elizabeth Mirfin, Michael McPake, Heather Gierak, Louis Ronchetti, Tony Spender, Susan Horton, Ursula Murphy, Irene Styles, Tom Taylor, Janette McPake, Kevin Harper-Penman, John Dunn, Dorothy Johnson, John Lineham



Marriage of Paul Smeaton and Geneviève Degeorge at Holy Cross Church, Woking  
24<sup>th</sup> April 2021 (Photo by John Aron)



# September

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

1

4 cl.

Feria  
(Comm. St. Giles, Abbot)  
(Comm. Twelve Holy Brothers,  
Martyrs)

St. Giles, Ab. (Birmingham,  
St. Andrew's & Edinburgh, 3 cl.)  
St. Sebbe, King, C. (Brentwood 3 cl.)  
Bl. Hugh More, M. (Nottingham 3 cl.)  
St. Silin, C. Anglesey, 6th c.

2

3 cl.

St. Stephen, King &  
Confessor

St. Adaman, Ab. & C  
Iona, Scotland 704

3



1 cl.

ST. PIUS X, Pope,  
Confessor & Patron of  
the Society of St. Pius X  
(Universal Church 3 cl.)

First Friday



Dedication of the Consecrated  
Churches, in all churches except the  
Cathedral (Plymouth 1 cl.)  
Ss. Hildelith & Cuthberga, VV. 8<sup>th</sup> c.  
(Brentwood 3 cl.)

4

4 cl.

BVM on Saturday

First Saturday

Translation of St. Cuthbert, B. & C.  
(Hexham & Newcastle 3 cl.)  
Ven. Richard Horner, Pr. & M.  
York 1598

SUNDAY

MONDAY

TUESDAY

5

2 cl.

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

St. Laurence Justinian, B. & C.  
Bl. William Brown M. Ripon 1605

6

4 cl.

Feria

Dedication of Cathedral Church  
(Middlesbrough 1 cl.)  
St. Begh, V. (Lancaster 3 cl.)

7

4 cl.

Feria

Dedication of the Consecrated  
Churches, in all churches except the  
Cathedral (Glasgow 1 cl.)  
BBi. John Duckett & Ralph Corby,  
PPr. & MM. Tyburn 1644

8

2 cl.

The Nativity of the  
Blessed Virgin Mary  
(Comm. St. Adrian, Martyr)

St. Ethelburga, Queen, Widow  
Lyminge, Kent 647

9

4 cl.

Feria  
(Comm. St. Gorgonius, Martyr)

St. Wulfhilda, Abs. & V. Barking 1000  
Ven. George Douglas, Pr. & M  
York 158

10



3 cl.

St. Nicholas of  
Tolentino, Confessor

Bl. Ambrose Barlow, Pr. & M.  
Lancaster 1641

11

4 cl.

BVM on Saturday  
(Comm. Ss. Protus &  
Hyacinth, Martyrs)

St. Deiniol, B. & C. Wales 584  
(Menevia 3 cl.)

<p><b>12</b> <span style="float: right;">2 cl.</span></p> <p>16<sup>th</sup> Sunday after Pentecost</p> <p><i>The Most Holy Name of Mary</i> St. Ailbhe, B. &amp; C. 541 St. Eanswida, V. &amp; Abs. Folkestone, Kent 640</p>	<p><b>13</b> <span style="float: right;">4 cl.</span></p> <p>Feria</p> <p>Dedication of the Consecrated Churches, in all churches except the Cathedral (Portsmouth 1 cl.)</p>	<p><b>14</b> <span style="float: right;">2 cl.</span></p> <p>The Exaltation of the Holy Cross</p> <p>St. Cormac, Irish Abbot, friend of St. Columba; 6th c. St. Werenfrid, Pr. &amp; C. England/Holland 780</p>	<p><b>15</b> <span style="float: right;">2 cl.</span></p> <p>The Seven Sorrows of the Blessed Virgin Mary (Comm. St. Nicomedes, M.)</p> <p>(Seven Sorrows of the BVM, Titular of Pro-Cathedral Menevia 1 cl.) St. Mirin, B. &amp; C. 6th c. (Patron of Diocese &amp; Titular of Cathedral: Paisley 1 cl.)</p>	<p><b>16</b> <span style="float: right;">3 cl.</span></p> <p>Ss. Cornelius, Pope &amp; Cyprian, Bishop, Martyrs (Comm. Ss. Euphemia, Virgin, Lucy &amp; Geminianus, Martyrs)</p> <p>St. Edith, V. Wilton, Wiltshire 984 (Clifton, Comm.) The Seven Sorrows of the B.V.M. (Paisley 2 cl.) St. Ninian, B. &amp; C. (Galloway 1 cl.; Other Dioceses of Scotland (exc. Paisley), Hexham &amp; Newcastle, Lancaster 3 cl.)</p>	<p><b>17</b> <span style="float: right;">4 cl.</span></p> <p>Feria (Comm. Imprinting of the Stigmata of St. Francis Assisi, Confessor)</p>	<p><b>18</b> <span style="float: right;">3 cl.</span></p> <p>St. Joseph Cupertino, Confessor</p> <p>St. Winnoc, Ab. &amp; C. England/Flanders 715 St. Richardis, Empress, Daughter of King of Scotland, Abs., Widow Scotland/Germany 887</p>
<p><b>19</b> <span style="float: right;">2 cl.</span></p> <p>17<sup>th</sup> Sunday after Pentecost</p> <p>Ss. Januarius, B. and Comps. MM St. Theodore, B. &amp; C. 690 (Westminster, Salford, Southwark, Brentwood 3 cl.; Hexham &amp; Newcastle, Comm.) (26<sup>th</sup> Sep: Lancaster 3 cl.)</p>	<p><b>20</b> <span style="float: right;">4 cl.</span></p> <p>Feria (Comm. Ss. Eustace &amp; Companions, Martyrs)</p> <p>Eight hundred SS. &amp; MM. killed by Danes Kent 1011 Bl. Thomas Johnson, Pr. &amp; M. Newgate 1537</p>	<p><b>21</b> <span style="float: right;">2 cl.</span></p> <p>St. Matthew, Apostle</p>	<p><b>22</b> <span style="float: right;">2 cl.</span></p> <p>Ember Wednesday (Comm. St. Thomas of Villanova, Bishop &amp; Confessor; Comm. St. Maurice &amp; Companions, Martyrs)</p> <p>Dedication of Cathedral Church (Plymouth 1 cl.)</p>	<p><b>23</b> <span style="float: right;">3 cl.</span></p> <p>St. Linus, Pope &amp; Martyr (Comm. St. Thecla, Virgin &amp; Martyr)</p> <p>St. Adamnam, Ab. 680 (Argyll &amp; The Isles 3 cl.) St. Alfwold, King &amp; M. Hexham 788 Bl. William Way, Pr. &amp; M. Kingston-upon-Thames 1588</p>	<p><b>24</b> <span style="float: right;">2 cl.</span></p> <p>Ember Friday (Comm. Our Lady of Ransom)</p> <p>St. Berchthun, Ab. Beverley 733 Vens. William Spenser, Pr. &amp; Robert Hardesty, L., MM. York 1589</p>	<p><b>25</b> <span style="float: right;">2 cl.</span></p> <p>Ember Saturday</p> <p>St. Cadoc, B. &amp; C. Wales 500 (Cardiff, Menevia 3 cl.) St. Caian Anglesey 5th c. St. Finbarr, B. &amp; C. Barra, Hebrides /Cork 625</p>
<p><b>26</b> <span style="float: right;">2 cl.</span></p> <p>18<sup>th</sup> Sunday after Pentecost</p> <p>Ss. Cyprian &amp; Justina, V., MM. St. Elvanus, B. &amp; C. London 180</p>	<p><b>27</b> <span style="float: right;">3 cl.</span></p> <p>Ss. Cosmas &amp; Damian, Martyrs</p> <p>St. Sigebert, King &amp; M. Suffolk 652</p>	<p><b>28</b> <span style="float: right;">3 cl.</span></p> <p>St. Wenceslaus, Duke, Martyr</p> <p>St. Lioba, V. &amp; Abs. Wimborne, Dorset 781</p>	<p><b>29</b> <span style="float: right;">1 cl.</span></p> <p>DEDICATION OF ST. MICHAEL ARCHANGEL</p> <p>Bl. Richard Rolle, H. &amp; C. Doncaster 1349</p>	<p><b>30</b> <span style="float: right;">3 cl.</span></p> <p>St. Jerome, Priest, Confessor &amp; Doctor</p> <p>St. Honorius, B. &amp; C. Canterbury 653 (Nottingham, Southwark: Comm.) Bl. Edward Osbaldeston, Pr. &amp; M. York 16<sup>th</sup> Nov 1594</p>	<p>Above: Franciscan Sisters of Christ the King from Kansas City, look out to sea from the cliffs of Cornwall.</p> <p>Overleaf: A happy headmaster of Our Lady of Victories School in Manila, Philippines.</p>	





# October



FRIDAY

SATURDAY

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

1

4 cl.

Feria  
(Comm. St. Remigius, Bishop  
& Confessor)

First Friday

BBl. Robert Wilcox, Edward  
Campion, Christopher Buxton, PPr. &  
Robert Widmerpool, L., MM.  
Canterbury 1588  
BBl. Ralph Crockett & Edward  
James, Pr. & M. Chichester 1588

2

3 cl.

The Holy Guardian  
Angels

First Saturday



3

2 cl.

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

St. Therese of the Child Jesus, V.  
St. Thomas of Hereford, B. & C.  
d. 25<sup>th</sup> Aug 1287 (Birmingham, Comm.)  
(5<sup>th</sup> Oct: Cardiff, Salford, Shrewsbury  
and 22-Oct: Westminster 3 cl.)

4

3 cl.

St. Francis of Assisi,  
Confessor

Dedication of Cathedral Church  
(Lancaster 1 cl.)  
St. Edwin, King & M.  
Hatfield Chase, Yorks. 633

5

4 cl.

Feria  
(Comm. Ss. Placid &  
Companions, Martyrs)

Dedication of the Cathedral Church  
(Aberdeen 1 cl.)  
Bl. Robert Sutton, L. & M.  
Clerkenwell 1588  
Bl. John Hewett, Pr. & M.  
Mile End Green 1588

6

3 cl.

St. Bruno, Confessor

7

2 cl.

Our Lady of the Holy  
Rosary  
(Comm. St. Mark, Pope &  
Confessor)

St. Osith, V. & M. Colchester 870

8

3 cl.

St. Bridget of Sweden,  
Widow  
(Comm. Ss. Sergius, Bacchus,  
Marcellus and Apuleius,  
Martyrs)

St. Keyna, Princess & V.  
Wales/Keynsham 490 (Clifton, Comm.)  
Ven. John Lowe, Pr. & M  
Tyburn 1586

9

3 cl.

St. John Leonardi,  
Confessor  
(Comm. Ss. Denis, Bishop,  
Rusticus, Pr. & Eleutherius,  
Martyrs)

St. Robert Grosseteste, B. & C.  
Lincoln 1253

<p><b>10</b> <span style="float: right;">2 cl.</span></p> <p>20<sup>th</sup> Sunday after Pentecost</p> <p><i>St. Francis Borgia, C.</i> St. Paulinus, B. &amp; C. 644(Liverpool, Hexham &amp; Newcastle, Leeds, Middlesbrough, Nottingham, Southwark, Lancaster 3 cl.)</p>	<p><b>11</b> <span style="float: right;">2 cl.</span></p> <p>Motherhood of The Blessed Virgin Mary</p> <p>St. John, C. Bridlington1379</p>	<p><b>12</b> <span style="float: right;">4 cl.</span></p> <p>Feria</p> <p>St. Ethelburga, V. &amp; Abs. Barking 670 (Brentwood 3 cl.) St. Wilfrid, B. &amp; C. 709 (Middlesbrough, Leeds 2 cl.; Hexham &amp; Newcastle, Lancaster, Liverpool, Northampton, Shrewsbury, Southwark, Birmingham, Portsmouth 3 cl.) St. Kenneth, Ab. 599 (Argyll) &amp; The Isles, St. Andrew's &amp; Edin. 3 cl.)</p>	<p><b>13</b> <span style="float: right;">3 cl.</span></p> <p>St. Edward, King &amp; Confessor</p> <p>(City of Westminster 1 cl. Brentwood 3 cl.; All other dioceses of England &amp; Wales. 2 cl.) St. Comgan, Ab. 765(Aberdeen 3 cl.)</p>	<p><b>14</b> <span style="float: right;">3 cl.</span></p> <p>St. Callistus I, Pope &amp; Martyr</p>	<p><b>15</b> <span style="float: right;"> 3 cl.</span></p> <p>St. Teresa of Avila, Virgin</p> <p>Bl. Richard Gwyn, Proto-Martyr of Wales, L. &amp; M. Wrexham 1584 (17<sup>th</sup> Oct: Menevia 3 cl.) St. Thecla, V. &amp; Abs. England/Germany 790</p>	<p><b>16</b> <span style="float: right;">3 cl.</span></p> <p>St. Hedwig, Widow</p> <p>Dedication of the Consecrated Churches, in all churches except the Cathedral (Clifton 1 cl.) St. Vitalis, H. England/France 740</p>
<p><b>17</b> <span style="float: right;">2 cl.</span></p> <p>21<sup>st</sup> Sunday after Pentecost</p> <p><i>St. Margaret Mary Alacoque, V.</i> St. Nothelm, B. &amp; C. Canterbury 740</p>	<p><b>18</b> <span style="float: right;">2 cl.</span></p> <p>St. Luke, Evangelist</p> <p>St. Mono, H. &amp; M. Scotland 660</p>	<p><b>19</b> <span style="float: right;">3 cl.</span></p> <p>St. Peter of Alcantara, Confessor</p> <p>(Contitular of Cathedral of Shrewsbury 1 cl.) St. Frideswide, V., Patroness of the city Oxford 740 (Birmingham 3 cl.) Bl. Philip Howard, Earl of Arundel, L. &amp; M. Tower of London 1595</p>	<p><b>20</b> <span style="float: right;">3 cl.</span></p> <p>St. John Cantius, Confessor</p> <p>Dedication of Cathedral Church (Southwark 1 cl.) St. Vandalin, Prince, Ab. &amp; C. Scotland 720</p>	<p><b>21</b> <span style="float: right;">4 cl.</span></p> <p>Feria (Comm. St. Hilarion, Abbot; Comm. Ss. Ursula &amp; Companions, Virgins &amp; Martyrs)</p> <p>St. John of Bridlington, C. (Middlesbrough 3 cl.)</p>	<p><b>22</b> <span style="float: right;"> 4 cl.</span></p> <p>Feria</p> <p>St. Mellonius, B. &amp; C. Wales/France 314</p>	<p><b>23</b> <span style="float: right;">3 cl.</span></p> <p>St. Anthony Mary Claret, Bishop &amp; Confessor</p> <p>St. Syra, Princess, V. Scotland/France 630 Bl. Thomas Thwing, Pr. &amp; M. York 1680</p>
<p><b>24</b> <span style="float: right;">2 cl.</span></p> <p>22<sup>nd</sup> Sunday after Pentecost</p> <p><i>St. Raphael, Archangel</i> St. Maglorius, B. &amp; C. Jersey 586 (Portsmouth, Comm.)</p>	<p><b>25</b> <span style="float: right;">4 cl.</span></p> <p>Feria (Comm. Ss. Chrysanthus &amp; Daria, Martyrs)</p> <p>St. John of Beverley, B. &amp; C., Secondary Patron of Diocese of Middlesbrough (Middlesbrough 2 cl.; Liverpool, Leeds 3 cl.)</p>	<p><b>26</b> <span style="float: right;">4 cl.</span></p> <p>Feria (Comm. St. Evaristus, Pope &amp; Martyr)</p> <p>St. Eata, B. &amp; C. Durham 700 (Lancaster 3 cl.) St. Bean, B. &amp; C. (Aberdeen 3 cl.) St. Eadfrid, Mk. &amp; C. Leominster 675</p>	<p><b>27</b> <span style="float: right;">4 cl.</span></p> <p>Feria</p> <p>St. Eadsin, B. &amp; C. Canterbury 1050</p>	<p><b>28</b> <span style="float: right;">2 cl.</span></p> <p>Ss. Simon &amp; Jude, Apostles</p> <p>St. Alfred, King &amp; C. Winchester 899</p>	<p><b>29</b> <span style="float: right;"> 4 cl.</span></p> <p>Feria</p> <p>The Blessed Martyrs of Douai (Westminster 3 cl.) (30<sup>th</sup> Oct: Hexham &amp; Newcastle 3 cl.) St. Elfreda, Princess, V. &amp; Abs. Romsey, Hants 950</p>	<p><b>30</b> <span style="float: right;">4 cl.</span></p> <p>BVM on Saturday</p> <p>St. Eadsige, B. &amp; C. Canterbury 103 Bl. John Slade, L. &amp; M. Winchester 1583</p>



The Rochester to Canterbury Pilgrimage saw record numbers, mostly good weather and a new route away from the roads and through summer fields.





The boys camp looks to have been full of laughter, the girls' camp full of jolly japes, and the ladies Ignation retreat full of silence (?)



Rev. Mr. Bernard Bevan and Rev. Fr. Lawrence Barrett take a walk along the white cliffs of Dover after the Canterbury Pilgrimage.



Rev. Fr. Benoît Philippon arrived at St. Saviour's to await his visa to the U.S.A.. Native of Rheims, France, child of a large family, he was ordained in 2020 at Ecône.



On 3rd July 2021, Thomas and Mary Weir received a special blessing from Rev. Fr. Wingerden on the occasion of their 50<sup>th</sup> wedding anniversary at St. Andrew's Glasgow. Deo gratias.

# Year Planner 2021

Sep	30-4	Priests' Retreat at Saviour's, Bristol
	7	St. Michael's School, Michaelmas Term begins
	8	All day adoration, St. Andrew's, Glasgow
	9	All day adoration, St. Saviour's, Bristol
	10-12	Men's Ignatian Recollection, St. Saviour's House, Bristol
	11-12	Walsingham Pilgrimage
	20	All Day Adoration, Our Lady of Victories, Preston
	24	All Day Adoration, St. George's House, Wimbledon
	25	Confirmations at St. Michael's School, Burghclere 9:30am then School Fair
	26	Confirmations at St. Margaret & Leonard, Edinburgh 11:00am
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 of Victories, Preston
	4	Advent Recollection, St. Saviour's House, Bristol
	8	IMMACULATE CONCEPTION OF THE BVM
	11	St. Michael's School, Advent Fair, End of Term
	16	All day adoration, St. Saviour's, Bristol

## Confirmations & Summer Fair

Saint Michael's School  
Burghclere 25<sup>th</sup> Sep  
9:30am - 4pm

## Retreats 2021

Saint Saviour's House, Bristol  
stsaviours@fsspx.uk

Sep 10-12 : Men's Recollection  
Oct 8-10 : Women's Recollection  
Oct 25-30 Men's Ignatian Retreat  
Dec 4 : Advent Recollection

## Mass Times

	SEPTEMBER				OCTOBER				
	5th	12th	19th	26th	3rd	10th	17th	24th	31st
<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	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900
<b>Colleton Manor</b>	8th 1130	-	-	-		13th 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	1700	1700	1700
<b>Horncastle</b>	-	-	<i>please check</i>	-	-	-	-	-	1530
<b>Jersey</b>	-	-	-	<i>tba</i>	-	-	-	-	<i>tba</i>
<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

See website [fsspx.uk](http://fsspx.uk) Mass Times & Calendars for latest update



## 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. Benoit Philippon  
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. 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. Thomas O'Hart  
Rev. Fr. Dominic O'Hart  
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: 0208 946 7916

### 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. Anthony Wingerden](#)

[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

### ARCHCONFRATERNITY OF ST. STEPHEN

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

### EUCCHARISTIC CRUSADE

Rev. Fr. Vianney Vandendaele  
hostia@fsspx.uk

### MILITIA IMMACULATAE

Rev Fr. Robert Brucciani  
Mr. Howard Toon  
militia-immacolatae-1.org  
mi@fsspx.uk

### 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.

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