



S S P X



Ite Missa Est

God's Servant First





*Where is He that is born king of the Jews? For we have seen
His star in the east, and are come to adore Him. (Mt 2:2)*

The Adoration of the Magi c.1470, Sano di Pietro (Ansaldo di Pietro di Mencio)



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Church Project

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

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God's Servant First

Rev. Robert Brucciani, District Superior

Dear Faithful,

The world

The new year begins with a sense of foreboding, as if we were on the eve of war. Western society is disintegrating because it no longer has any culture to unite and direct souls to a common good. Rationalism, materialism and capitalism have run their course and have been found wanting; the global elites now look to technology and coercion to shore-up existing structures while they prepare a new order of things to maintain their hegemony. This new world order will be an atheistic tyranny, most probably like China's but with even more unnatural vice; and

then it will collapse in its turn, but not before much suffering and the eternal loss of many souls. Hence the foreboding.

The Church

The only thing that can save the world is the Church, that institution founded and headed by God Incarnate, Jesus Christ, with a visible hierarchy of ministers whose duty it is to continue the mission of Jesus Christ on earth: to teach, govern and sanctify souls. The Church is Christ in the world: a sign of contradiction, a city seated on a mountain, a teacher of truth, an upholder of natural and divine law, a maker of saints.



His Lordship, Archbishop Marcel Lefebvre in Paraguay in 1967

Unfortunately, the Church is in crisis too. While she is spiritually perfect as the Mystical Body of Christ, she is bodily ill because so many of her ministers seem to have lost the faith. Collectively, they ate of the fruit called Modernism at the Second Vatican Council, which touted a new understanding of the faith, a new conscience, and a new Pentecost, but which then delivered a spectacular collapse of faith, morals and membership.

Masterstroke of Satan

Satan, the most subtle of creatures, consolidated his victory by using the very strength of the Church against itself. A Christian believes what the

Church teaches and obeys what the Church commands because the Church is backed by the authority of God. The "masterstroke of Satan" was to have corrupted ministers invoke the authority of God to impose heterodoxy. Never in the history of the Church has her hierarchy acted thus. It is a mystery of infidelity.

The Holy Sacrifice

Satan's success will not last however, for not only does the Church have a divine guarantee, she is also a perfect society, possessing by her nature all she needs for her perfection. The Church has the power to heal herself in her body. This power



comes from the same act which objectively redeemed the world, the Sacrifice of Calvary, which is made present and fruitful until the end of time by the Holy Sacrifice of the Mass.

The Mass teaches the mystery of faith, it orders souls to God, it sanctifies all who assist worthily. It is the perfect fulfilment of the Church's mission to teach, govern and sanctify. The Mass is the defining act of the priest, turning him into the source of holiness Who is Christ, making Christ present in the world in his person and in the Blessed Sacrament confectioned during the Mass.

It was Satan's greatest triumph, therefore, to see the full weight of Church authority misused to replace the traditional rite of Mass with a sickly, protestant-friendly rite called the New Order of Mass. The New Order of Mass is still valid as a rite of Mass, but it is deficient in its ability to teach, order and sanctify souls. It gradually saps the faith, morals and spiritual life of those who assist, as the last 50 years has amply shown.

But this new rite will not last, for in God's economy of justice, which draws a greater good out of every evil, this misuse of

authority will become the occasion of the Church's wonderful renewal. Indeed, this process has already begun.

Archbishop Lefebvre

During the Second Vatican Council, Archbishop Marcel Lefebvre was among many who fought against the Modernism that ultimately triumphed at the Council, but he was one of very few who both discerned the "masterstroke of Satan" and had both the prudence and fortitude to confront it. It is not hyperbolic to say that Archbishop Lefebvre began the renewal of the Church.

Here are his words in a conference at Ecône on 30th May 1970, shortly after the forced introduction of the *Novus Ordo Missae* on the First Sunday of Advent in 1969:

That which remains an absolute duty is to safeguard the faith. And the Mass is the most lively expression of it, the divine spring, which is why it has supreme importance. No one has the right to make us lose our faith.

What can I say? We are living in circumstances that are truly



His Lordship, Archbishop Marcel Lefebvre in Martigny, Switzerland in 1985

dramatic. Perhaps God has allowed us to be here, and in a few months, there will be 50 of us. Perhaps in a few years, we will be 80 or 100 in number to continue the Mass [in the traditional rite], so that there will continue to be Masses where Our Lord is present.

Now, it is not possible that we give up a rite that has lasted for centuries, which comes from the apostles. We will keep the rite of St. Pius V – St. Pius V only codified the rite.

St. Thomas explains the rite of the Mass. For example, the "*Mysterium fidei*" in the consecration, St. Thomas says that it comes from the apostles. It's not something insignificant.

Our Lord most certainly gave them this teaching. If it came from the apostles, then we have to keep it as something precious within the rite, so that we may keep our faith. If we take it out, we won't know where we are; we won't know if the formulae we possess are valid. We would be lost.

This is why I sincerely believe that I do not disobey the pope in continuing the rite of St. Pius V because I am sure that the Holy Father would want us to keep our faith. I am sure that the Pope wants us to continue the Holy Sacrifice of the Mass.

On 1st November 1970, the Society of St. Pius X was officially



founded for the formation of priests to offer the Holy Sacrifice of the Mass in the traditional rite. Soon, Archbishop Lefebvre, faithful to this mission, was to incur canonical penalties: most notably a suspension *in divinis* in 1976 for ordaining priests without permission and excommunication in 1988 for consecrating bishops without a mandate. He considered the penalties null and void of course, for he acted in good faith and for the Faith.

Ecclesia Dei communities

Interestingly, just over 50 years later, the so-called *Ecclesia Dei* communities, who were permitted to offer the traditional rite of Mass on condition that they officially accepted the Second Vatican Council, find themselves at a similar fork in the road.

Following the recent publication of the *motu proprio*, “*Traditionis custodes*”, which imposes the New Order of Mass (and the new ritual – a new, supernaturally impoverished rite of the sacraments) on these communities, they are confronted with the choice of either continuing their apparent

obedience to the hierarchy or following Archbishop Lefebvre's example in defence of the faith.

Ourselves

As we begin the new year of grace, let no foreboding of the future lead us into the lethargy of melancholy, but quicken us that we too might be prepared to give up everything to safeguard the faith, to be always God's servant first.

Pray for vocations, pray for the *Ecclesia Dei* communities, and pray for all priests who find themselves at the same juncture. Pray for the Pope – that he might see that the real solution to the problems of the Church and the world is not, political, economic or ecological, but spiritual. The real solution is the restoration of the Holy Sacrifice of the Mass according to the rite of St. Pius V.

I wish you every grace of Christmastide and the Epiphany for the new year ahead.

In Jesu et Maria,
Rev. Robert Brucciani



Other news

Departures and arrivals

Tearful farewells would have been excused at the departure of Rev. Fr. Marc Hanappier and Rev. Fr. Benoît Philippon in December. Both were only temporarily posted to the District while they waited for visas for their next assignments. While they were here, they gave a wonderful example of pastoral zeal, patience and humility.

Meanwhile, we welcome the newly ordained, fresh-faced, Rev. Jonathon Steele of St. Mary's Kansas who joins the community at St. Michael's School. We are perpetually indebted to the U.S. District for furnishing so many zealous young priests and brothers to the apostolate in Great Britain. Their generous gift of self is a great example.

We also rejoice at the return of Rev. Reid Hennick who was on secondment to the U.S. District while Frs. Hanappier and Philippon waited for their U.S. visas. He will join Rev. Fr. Sebastian Wall in Carlisle.

Eucharistic Crusade

Parents of children under the age of 15 are encouraged to enrol their children in the Eucharistic Crusade to give structure and substance to their spiritual lives. The comprehensive articles in the monthly magazine, *Hostia*, are intended as much for parents as for children. Also, the treasure sheets bring the spiritual life into the myriad activities of a child's life - encouraging the child to make everything count for eternity.

To enrol your children, visit the webpage fsspx.uk/en/eucharistic-crusade-great-britain or contact the chaplain: Rev. Fr. Vianney Vandendaele at hostia@fsspx.uk.

Archconfraternity of St. Stephen

Rev. Fr. Jonathon Steele has been made chaplain of the Archconfraternity in the place of Rev. Fr. Lawrence Barret. For all information, please refer to the website: fsspx.uk

Christmas Raffle

Thank you to all who sold and purchased tickets. A record £8026 was raised for St. Michael's School. *Deo gratias.*



Real and apparent obedience

Archbishop Marcel Lefebvre

*Sermon on the occasion of a new
priest's First Mass on 3rd
September 1977, Poitiers, France*

DEAR FATHER, you have the joy today of celebrating Holy Mass in the midst of your dear ones—surrounded by your family, by your friends—and it is with great satisfaction that I find myself near you today to tell you also of my joy and prayers for your future apostolate, for the good which you will do for souls. We will pray especially to St. Pius X, our patron, whose feast it is today, and who has been present during all your studies and your formation. We will ask him to give you the heart of an apostle, the heart of a saintly priest like him.

And since we are here in the city of St. Hilary, of St. Radegunda and the great Cardinal Pie, well, we shall ask of all those protectors of the city of Poitiers to come and aid you so that you may follow their example, so that you may defend, as they did in difficult times, the Catholic faith.

You could have coveted an easy and comfortable life in the world. You had already begun the study of medicine. You could have gone in that direction. But, no, you had the courage, even in times like these, to come and ask to be made a priest at Ecône. And why Ecône? Because there you found Tradition; you found that which corresponded to your faith. It was an act of courage which does you



honour. And that is why I would like, in a few words, to answer the accusations which have appeared in the local papers, following the publication of the letter of Mgr. Rozier, bishop of Poitiers. Oh, not in order to polemicise; I carefully avoid doing that. Generally, I do not answer these letters and I prefer to keep silent. However, since you as well as I are called into question it seems to me well to justify you here.

Our apparent disobedience is true obedience

We are not called into question because of our persons, but because of the choice we have made. We are incriminated because we have chosen the so-called way of disobedience. But we must understand clearly what this way of disobedience consists of. I think we may truthfully say that if we have chosen the way of apparent disobedience, we have chosen the way of true obedience. Then I think that those who accuse us have perhaps chosen the way of apparent obedience which, in reality, is disobedience. Because those who follow the

new way, who follow the novelties, who attach themselves to new principles contrary to those taught us by Tradition, by all the Popes, by all the Councils—they are the ones who have chosen the way of disobedience. Because one cannot say that one obeys authority today while disobeying the entire Tradition.

Following Tradition is precisely the sign of our obedience. “*Jesus Christus heri, hodie, et in saecula*—Jesus Christ yesterday, today and forever. “One cannot separate Our Lord Jesus Christ. One cannot say that one obeys the Christ of today but not the Christ of yesterday, because then one does not obey the Christ of tomorrow. This is of vital importance. ... For it is not possible that the popes teach different things; it is not possible that the popes gainsay one another, that they contradict one another. This is why we are convinced that in being faithful to all the popes of yesterday, to all the councils of yesterday, we are faithful to the pope of today, to the Council of today, and to the council and pope of tomorrow. Again: “*Jesus Christus heri,*



hodie et in saecula.”

And if today, by a mystery of Providence, a mystery which for us is incomprehensible, unfathomable, we are in apparent disobedience, in reality we are not disobedient, but obedient. How are we obedient? In believing in our catechism and because we always keep the same Credo, the same Ten Commandments, the same Mass, the same Sacraments, the same prayer—the *Pater Noster* of yesterday, today and tomorrow. This is why we are obedient and not disobedient.

Their apparent obedience is disobedience

On the other hand, if we study what is taught nowadays in the new religion we realise that it is not the same faith, the same Creed, the same Ten Commandments, the same Sacraments, the same Our Father. It is sufficient to open the catechisms of today to realise that! It is sufficient to read the speeches which are made in our times to realise that those who accuse us of disobedience are those who do not follow the

popes, who do not follow the councils, who, in reality, disobey.

Because they do not have the right to change our Creed, to say today that the angels do not exist, to change the notion of original sin, to say that the Holy Virgin was not always a virgin, and so on. They do not have the right to replace the Ten Commandments with the Rights of Man. Nowadays one speaks of nothing but the rights of man and no one speaks of his duties, which are in the Ten Commandments. We don't see that it is necessary to replace the Ten Commandments in our catechisms with the Rights of Man. And this is very grave. The Commandments of God are attacked and thus those laws defending the family disappear.

Synthesis of the faith: the Holy Sacrifice of the Mass

The most Holy Mass, for example, which is the synthesis of our faith, which is precisely our living catechism, the Holy Mass has been deprived of its nature; it has become confused and ambiguous. Protestants can say it; Catholics can say it. Concerning this, I have never said and I have never



followed those who say that all the New Masses are invalid. I have never said anything of the sort but I believe that it is in fact very dangerous to make a habit of attending the New Mass because it no longer is representative of our faith, because Protestant notions have been incorporated into the New Mass.

All the sacraments have, to some extent, been deprived of their nature and have become similar to an invitation to a religious assembly. These are not sacraments. The sacraments give us grace and take away our sins. They give us divine life, supernatural life. We are not simply part of a purely natural, purely human, religious collectivity. This is why we keep the Holy Mass.

The Mass is the song of the Redemption

We keep it also because it is the living catechism. It is not only a catechism written and printed on pages which can disappear, on lifeless pages. Rather it is our living catechism, our living Credo. This Credo is essentially the history, as it were, the “song” of

the redemption of our souls by Our Lord Jesus Christ. We sing the praises of God, Our Lord, Our Redeemer, Our Saviour, Who became Man to shed His Blood for us and thus to give birth to His Church and the priesthood so that the Redemption might continue, so that our souls might be bathed in the Blood of Our Lord Jesus Christ through baptism, through all the sacraments, in order that we might participate in the nature of Our Lord Jesus Christ Himself, in His divine nature by means of His human nature, and so that we might be admitted eternally into the family of the Most Holy Trinity. This is our Christian life; this is our Faith.

If the Mass is not the continuation of the Cross of Our Lord, the sign of His Redemption, is no longer the reality of His Redemption, then it is not our Credo. If the Mass is nothing but a meal, a Eucharist, a “sharing,” if one can sit around a table and simply pronounce the words of consecration in the midst of a meal, it is no longer our Sacrifice of the Mass. And if it is no longer the Holy Sacrifice of the Mass, the Redemption of Our Lord Jesus Christ is no longer accomplished.

We need the Redemption of Our Lord; we need the Blood of Our Lord; we cannot live without the Blood of Our Lord Jesus Christ. He came on earth to give us His Blood, to communicate to us His life. We have been created for this and it is the Holy Mass that gives His Blood to us. This Sacrifice continues in all reality.

Priesthood defined by the Mass

Our Lord is really present in His Body, in His Soul, and in His Divinity. That is why He created the priesthood and this is why there must be new priests. This is why we wish to make priests who can continue the Redemption of Our Lord Jesus Christ. All the greatness, the sublimity of the priesthood, the beauty of the priesthood, is in the celebration of the Holy Mass, in the saving words of the consecration.

It is by the priesthood that Our Lord Jesus Christ descends upon the altar, continues the Sacrifice of the Cross, sheds His Blood on souls through Baptism, the Eucharist, the Sacrament of Penance. Oh, the beauty, the greatness of the priesthood! A

greatness of which no man is worthy. Our Lord Jesus Christ wanted it. What greatness, what sublimity! Our young priests have understood this. You can be certain they have understood. Throughout their seminary days they loved the Holy Mass. They will never penetrate the mystery perfectly even if God gives them a long life on earth, but they love their Mass and I think they have understood and will understand even better that the Mass is the sun of their life, the *raison d'être* of their priestly life so that they may give Our Lord Jesus Christ to the souls of the people and not simply so that they may break bread in friendship while Our Lord is absent.

Deficiency of the New Mass

Grace is absent from these New Masses which are purely a eucharist, a mere symbol of a sign and symbol of a sort of charity among human beings. This is why we are attached to the Holy Mass and the Holy Mass is the expression of the Ten Commandments. And what are the Ten Commandments if not the



love of God and of our neighbour? How better is this love fulfilled than in the Holy Sacrifice of the Mass? God receives all the glory through Our Lord Jesus Christ and His Sacrifice.

Supreme importance of the true Mass

There can be no greater act of charity for man than this Sacrifice. And is there any act of charity greater than that of giving one's life for those whom one loves? Our Lord Himself asked that. Consequently, the Ten Commandments are fulfilled in the Mass, the greatest act of love which God could have from man, the greatest act of love that we could have from God. Here are the Ten Commandments. Here is our living catechism. All the sacraments take their radiance from the Eucharist. All the sacraments, in a certain sense, are like satellites of the Sacrament of the Eucharist. From Baptism right through to Extreme Unction the sacraments are only reflections of the Eucharist since all grace comes from Jesus Christ, present in the Holy Eucharist.

Now sacrament and sacrifice are

intimately united in the Mass. One cannot separate sacrifice from sacrament. The Catechism of the Council of Trent explains this magnificently. There are two great realities in the Sacrifice of the Mass: the sacrifice and the sacrament deriving from the sacrifice, the fruit of the sacrifice. This is our holy religion and this is why we hold to the Mass.

You will understand now, perhaps better than you understood before, why we defend this Mass and the reality of the Sacrifice. It is the life of the Church and the reason for the Incarnation of Our Lord Jesus Christ. And it is the reason for our existence, our union with Our Lord in the Mass. Therefore we cry out if they try to take away the nature of the Mass, to deprive us in any way of this Sacrifice! We are wounded. We will not have them separate us from the Holy Sacrifice of the Mass. This is why we hold firmly to the Sacrifice of the Mass.

We are convinced that our Holy Father, the Pope, has not forbidden it and that no one can ever forbid the celebration of the Mass of All Time. Moreover, Pope St. Pius V proclaimed in a solemn and definitive manner that,



whatever might happen in the future, no one might ever prevent a priest from celebrating the Sacrifice of the Mass, and that all excommunications, all suspensions, all the punishments which a priest might undergo because he celebrated this Holy Sacrifice, would be utterly null and void, in future, *in perpetuum*

Apparent and real disobedience

Consequently, we have a clear conscience whatever may happen to us. If we are apparently disobedient, we are really obedient. This is our situation. And it is right for us to tell this, to explain it, because it is we who continue the Church. Really disobedient are those who corrupt the Sacrifice of the Mass, the sacraments and our prayers, those who put the Rights of Man in the place of the Ten Commandments, those who transform the Creed. That is what the new catechisms do.

We feel deep pain at not being in perfect communion with the authors of those reforms. Indeed, we regret it infinitely. I would like to go at this very minute to

Mgr. Rozier to tell him that I am in perfect communion with him, but it is impossible for me. If Mgr. Rozier condemns this Mass which we say, it is impossible. Those who refuse this Mass are no longer in communion with the Church of all time. It is inconceivable that bishops and priests ordained for this Mass and by this Mass—men who have celebrated it for perhaps twenty or thirty years of their priestly lives—persecute it with an implacable hatred, that they hound us from the churches, that they oblige us to say Mass here in the open air, when the Mass is meant to be said in the churches constructed for that purpose.

And was it not Mgr. Rozier himself who told one of you that if we were heretics and schismatics he would give us churches in which to celebrate our Masses? This is something beyond belief! If we were no longer in communion with the Church, but heretics or schismatics, we could have the churches. It is quite evident that we are still in communion with the Church. There is a contradiction in their attitude which condemns them. They



know perfectly well that we are in the right because we cannot be outside of truth when we simply continue to do what has been done for 2,000 years and believing what has been believed for 2,000 years—this is not possible.

Faith for all seasons

Once again we must repeat this sentence and continue to repeat it: “*Jesus Christus heri, hodie et in saecula.*” If I am with the Jesus Christ of yesterday, I am with the Jesus Christ of today and of tomorrow. I cannot be with the Jesus Christ of yesterday without being with the Jesus Christ of tomorrow. And that is because our faith is that of the past and that of the future. If we are not with the faith of the past, we are not with the faith of the present, nor yet of the future. This is what we must always believe. This is what we must hold to at any price—our salvation depends upon it!

Let us ask this today of the guardian saints of Poitiers, ask it especially for these dear priests, for this new priest. Let us ask it of St. Hilary, of St. Radegunda who so loved the Cross—it was she

who brought to this land of France the first relic of the True Cross and so loved the Sacrifice of the Mass; and finally, of Cardinal Pie who was an admirable defender of the Catholic faith during the last century. Let us ask these protectors of Poitiers to give us the grace of fighting without hatred, without rancour. Let us never be among those who try to polemicise, to disrupt, to be unjust to their neighbours. Let us love them with all our hearts, but let us hold to the faith.

At all costs, let us keep our faith in the divinity of Our Lord Jesus Christ. Let us ask this of the most Holy Virgin Mary. She alone could have had a perfect faith in the divinity of her Divine Son. She loved Him with all her heart. She was present at the Holy Sacrifice of the Cross. Let us ask of Him the faith that she had.

Young Roman
Catholics

new website

yrc.fsspx.uk



Can I go to the Orthodox?

Matters arising

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

Rev. Fr. Nicholas Mary, C.S.S.R. answers topical questions in the light of moral theology and canon law.

I've been told that a Catholic may always attend Mass at an Eastern Orthodox church when there is no Catholic one easily available, for example when on holiday in Greece. Is that true?

That is a common and oft-repeated opinion amongst Catholics today, but nonetheless a completely erroneous one. It stems, on the one hand, from a confusion between the schismatic Eastern Orthodox and the Catholics of the oriental rites, and, on the other, from the errors of ecumenism rampant in the

Church since Vatican II.

The law of the Church stipulates that “on Sundays and other holy days of obligation, the faithful are obliged to participate in the Mass [...] celebrated anywhere in a Catholic rite...”¹ This means that a Catholic of the Roman Rite, for example, attending the Divine Liturgy at a Byzantine or other Eastern Catholic church on a Sunday or other holy day of obligation has fulfilled his or her duty.² It does not mean that a Catholic may actively participate in the worship of the Eastern Orthodox or any other non-Catholic group.

Though there are only minor differences between the liturgies of Eastern Catholics and



Orthodox, Eastern Catholics worship in a Catholic rite whereas Orthodox do not. Even when the rites of the latter are materially identical to the former they are not Catholic, for they are performed by schismatics. Nor does the fact that the schismatics have retained valid sacraments change this. Even though their Masses are valid and Our Lord deigns to descend to their altars as to ours, we may not lawfully take active part in their schismatic worship. In the early fifth century St. Augustine famously reminded the Donatist³ schismatics and heretics – whose Masses and sacraments were as valid as those of the Orthodox today – that:

“A man cannot have salvation, except in the Catholic Church. Outside the Catholic Church he can have everything except salvation. He can have honour, he can have Sacraments, he can sing Alleluia, he can answer Amen, he can possess the Gospel, he can have and preach faith in the name of the Father and of the Son and of the Holy Spirit: but never except in the Catholic Church will he be able to find salvation.”⁴

The Czars of Russia (and later the Communist rulers of the Soviet Union) spared no repressive measures to force the Byzantine Slavonic Catholics of Ruthenia (spread over parts of what is today Ukraine, Belarus, Russia, Poland and Lithuania) to convert to Russian Orthodoxy. Many martyrs and confessors have suffered for their unity with the Catholic Church. During one such persecution in 1840, Pope Gregory XVI addressed the Ruthenian Catholic Metropolitan of Kholm:

“The difference which distinguishes Ruthenian Catholics from Latins, consisting solely in points merely disciplinary and liturgical, and with the permission of the Holy See, in no sense breaks the bonds which unite the true sheep of Christ to one another. On the other hand, non-Catholic Ruthenians are at odds, as much with the Latins as with the Ruthenian Catholics, on matters which stem from the true faith of Christ, without which 'it is impossible to please God.' [...] They differ on the subject of submission to



the Roman Pontiff, successor of Peter the Prince of the Apostles, to whom, to use the terms of the Council of Chalcedon, 'the protection of the vineyard was entrusted by the Lord,' and to the Church to which, as Irenaeus says, 'by reason of her eminent primacy, every other Church must be in harmony, that is to say, the faithful of the entire world.' Finally as St. Jerome says, 'whoever gathereth not with Him, scattereth,' that is to say: he who is not Christ's, is Antichrist's." ⁵

There is a tendency even amongst faithful Catholics today to think of Eastern Orthodoxy as somehow being a more harmless form of non-Catholic Christianity than, say, Protestantism or Modernism. This error is contradicted by the witness of those countless martyrs who gave their lives rather than abandon Catholic unity for Orthodox schism. It is also a reminder that we must not think of the Catholic Church as merely a better, more perfect body than the Eastern Orthodox churches, but rather as the One, True Church, the Mystical Body of Christ, and of any other man-made institution as

having no existence in the eyes of God. Mgr Ronald Knox put it thus:

"We do not think of our Church as the best religious body to belong to; we believe that those who do not belong to it, provided that they believe in our Lord and desire to do his will, may just as well belong to no religious body at all. Even a schismatic Greek who is 'in good faith,' although he receives valid Communion, and at the hour of death valid absolution, is saved through Rome, not through Constantinople. For it is normally necessary to salvation to hold the Catholic faith; and to believe in Catholic doctrines without believing in the existence of that infallible authority which guarantees them all is to hold, not the Catholic faith, but a series of speculative opinions. It is the first infidelity that counts." ⁶

[Continued on page 27]



SSPX Spiritual Retreats 2022

Saint Saviour's House - Bristol

Information & Inscription

Retreats, Conferences and Recollections

5 day retreats begin on Monday at 4pm and end Saturday at 1pm.

Retreatants must be present for the entire retreat and should attend all the conferences.

Youth Conferences and 3 day retreats have a special schedule. Recollection days start at 8am Mass and end at 6pm. (only breakfast and lunch provided, no stay overnight possible).

Extra days cost £30 per day subject to approval by the Prior.

Your details

Requested retreat or event date: _____

Title: _____ Date of birth: ____/____/____ (For emergency)

Emergency telephone contact: _____

Name and Surname _____

Address: _____

Post Code: _____ Country: _____

Home Phone: _____ Mobile : _____

Email address: _____

- First retreat ? : Y/N
- Non-Catholic ? : Y/N
- Special requirements? : _____

DIET: We can provide gluten and dairy free, or a vegetarian diet on request.

Items to bring

- Rosary and missal
- Christian warfare book
- Towel, soap and toiletries
- Alarm clock
- Bed linens or sleeping bag
- Clothes according to the weather and the christian modesty

Please not to bring: Electronic devices, newspapers or magazines. When arriving give your mobile phone to the priest. Each person will have a bedroom. Every room has a bed, sink, chest of drawers, desk, chair and lamp. There are community bathrooms with showers and toilets.

Suggested donation

Retreats: £150.00; Youth conferences and three day retreats (two nights) £60; One day recollection £15.

Please complete this inscription form and return by post or email at least two weeks before the event.

- Cheques payable to "The Society of Saint Pius X"
- Bank transfer: Sort Code 60-12-29 Account No: 31243134
- Paypal: district@fsspx.uk

Data privacy consent: I give my consent to the Society of Saint Pius X to hold my personal data, (contact information, email, banking details) for the purpose of the retreat or events organised at Saint Saviour's House.

Signed: _____ Date: _____

15 th -17 th February	Priests' Meeting
7 th -12 th March	Lenten Retreat
16 th -21 st May	Marian Retreat
24 th -26 th June	Couple's Weekend Retreat
11 th -16 th July	Women's Ignatian Retreat
1 st -6 th August	Men's Ignatian Retreat
19 th -21 st August	Young Roman Catholics Weekend
29 th Aug - 3 rd Sep	Priests' Retreat
26 th Sep - 1 st Oct	Women's Ignatian Retreat
24 th - 30 th October	Men's Ignatian Retreat
10 th December	Advent Recollection

Saint Saviour's House Saint Agnes Avenue Bristol BS4 2DU
 Phone: 0117 977 5863 Email: stsaviours@fsspx.uk



[Continued from page 22]

If even faithful Catholics have been desensitised to the dangers of the Eastern Schism (many confused souls have left the *Novus Ordo* to find some kind of liturgical sanity and sense of the sacred and traditional in Orthodox churches over the last 50 years), the perception of the Orthodox amongst modernist Catholics from the top down amounts to nothing less than heresy.

That heresy views the Church of Rome as merely the western part of the Church, with the Pope as its patriarch, and the Orthodox churches as the corresponding eastern component headed by their patriarchs. According to this ecclesiology (i.e. doctrine concerning the nature of the Church), all these regional churches of East and West are equal 'Sister Churches' aspiring to a restored unity within a kind of Superchurch. This unity, it is claimed, has been lost over the centuries, and must be found again through ecumenical endeavour.

This of course is a denial of the unicity, perpetual unity, universality and salvific necessity of the Catholic Church, of the

universal primacy of jurisdiction of the Vicar of Christ, and of the missionary imperative to save souls through conversion. Nonetheless, both in theory and in practice these errors have prevailed in the Church since Vatican II. Eastern Catholics have been betrayed just as ruthlessly as Catholics faithful to Tradition, or as Chinese Catholics faithful to the Holy See have been betrayed in the conciliar era.

In an agreement signed by Catholic and Orthodox representatives in Balamand, Lebanon in 1993 (and praised by Pope John Paul II⁷) the Pontifical Council for the Promotion of Christian Unity undertook to pass "beyond the outdated ecclesiology of return to the Catholic Church," describing the past missionary work of Catholics amongst the schismatics as:

"[An attempt] 'to bring them back' to one's own Church. In order to legitimise this tendency, a source of proselytism, the Catholic Church developed the theological vision according to which she presented herself



as the only one to whom salvation was entrusted. [...] Because of the way in which Catholics and Orthodox once again consider each other in their relationship to the mystery of the Church and discover each other once again as Sister Churches, this form of 'missionary apostolate' described above, and which has been called 'uniatism,' can no longer be accepted either as a method to be followed nor as a model of the unity our Churches are seeking. [...] It is in this perspective that the Catholic Churches and the Orthodox Churches recognise each other as Sister Churches, responsible together for maintaining the Church of God in fidelity to the divine purpose, most especially in what concerns unity. [...] Pastoral activity in the Catholic Church, Latin as well as Oriental, no longer aims at having the faithful of one Church pass over to the other; that is to say, it no longer aims at proselytising among the Orthodox.”⁸

When such errors are officially promulgated and put into practice by the hierarchy, it is no wonder

that ordinary Catholics are confused. It should be noted that, with the exception of a handful of liberal ecumenists in western countries, almost no-one in the Orthodox churches actually accepts that the Catholic Church is a 'Sister Church' or that Catholics should not be converted to Orthodoxy.

And so Catholics may not actively participate in Orthodox worship, and they cannot satisfy their Sunday obligation by attending it. If present for some good reason, they should remain respectful and passive, as they would when attending Protestant services likewise for a good reason (weddings, funerals, etc.), sitting and standing with the congregation, but not joining in the prayers or singing. As Our Lord is sacramentally present, they should genuflect (or perform the prostration customary in the East), and may adore Him in silent prayer.⁹ Where no Catholic rite is available they should keep Sundays and feast days of obligation holy privately.

Finally, it should be remembered that in danger of death one can seek absolution from any priest



whatsoever, even a schismatic Orthodox one. Fr Nicholas Halligan, O.P. († 1997) writes:

“When there is danger of death, all priests, even though they are not approved for confessions, can validly and lawfully absolve any penitent whatsoever from any sin or censure, no matter in what manner it is reserved or how notorious it may be, even in the presence of a duly authorised priest. [...] A reasonably prudent judgment is to be made from signs and conjectures that the danger of death is present and that it is morally certain that death can follow in a short time. It is not necessary that it be the final moment (*articulus mortis*) or that death is imminent or physically certain. In doubt of the existence of the danger or when an erroneous judgment has been made, the absolution is certainly valid, since the Church supplies jurisdiction for such contingencies; there is no such faculty when the judgment is deliberately false.

“Death may threaten from an intrinsic cause, e.g., a dangerous illness, very difficult

childbirth, extreme old age, wound, etc., or from an extrinsic source, e.g., a sentence of execution, imminent battle, air raid alarm, difficult surgery, a perilous trip, etc. (but not an ordinary air journey). Mobilised soldiers may be considered in danger of death for the purposes of this faculty. A person in probable danger of falling into insanity, or who has been captured by pagans with slight hope of release and of ever contacting a priest, or who is suffering under certain forms of religious persecution, may be considered in danger of death. It suffices that the priest be validly ordained, even though he may be irregular, suspended, excommunicated, or a schismatic, heretic or apostate, and even though a priest with normal jurisdiction is present.”¹⁰

This last provision is to set consciences at ease and remove all doubts as to the validity of the sacrament. In such situations one may approach any priest with valid orders – non-Catholic, excommunicated, suspended, laicised or disgraced – for



absolution (or others could approach him for conditional absolution and Extreme Unction on our behalf if we are unconscious) without scruple. One may not, however, thereby jeopardise one's faith, and so if an Orthodox priest were to insist, for example, that he would give absolution only on condition that one should renounce the Catholic Church, one would obviously not be permitted to do this, and would have to elicit an act of perfect contrition to the best of one's ability. †

Notes

1. Can. 1247-1248 §1. This echoes in this regard Can. 1248-9 of the 1917 code, though the new legislation has extended the time to satisfy the Sunday obligation to include Saturday evening, and the old had placed limitations (since abolished) on the places in which the obligation might be satisfied (principally churches and public or semi-public oratories).

2. Can. 881 of the Oriental Catholic code is less specific, but the same applies in reverse, i.e. when an Eastern Catholic attends the Roman Rite. We are not here considering the various liturgically and doctrinally problematic concrete situations that the crisis throughout the Church has engendered, but rather the terms of the obligation in itself.

3. "Originally a schism and then a heresy of the fourth and fifth centuries, claiming that the validity of the sacraments depends on the moral character of the minister; also that sinners cannot be members of the Church, nor can they be tolerated by the true Church if their sins are publicly known. The Donatists came into existence in Africa during the disorders following the persecution under Diocletian (245-313) [and] did not disappear until the Muslim invasion of Africa in the seventh century." Donatism in: J.A. Hardon, SJ – *Modern Catholic Dictionary* Bardstown, KY, 2000 (Eternal Life Publications).

4. Discourse to the People of the Church at Caesarea in: W.A. Jurgens (ed.) *The Faith of the Early Fathers*, Collegeville, Minn, 1979 (Liturgical Press), Vol. III, p.130.

5. Letter *Has ad te litteras* in: A.G. Welykyj OSBM *Documenta Pontificum Romanorum Historiam Ucrainae Illustrantia (1075-1953)*, Vol. II., 1700-1953. Rome, 1954 (Sumptibus Ucrainorum apud Exteros Degentium), p. 360.

6. Mgr R.A. Knox - *The Belief of Catholics* London, 1953 (Sheed & Ward) p. 196.

7. In his 1995 encyclical on ecumenism, *Ut Unum Sint*, 60.

8. Uniatism, method of union of the past, and the present search for Full Communion, Statement of the Joint International Commission for Theological Dialogue Between the Catholic Church and the



Orthodox Church issued at Balamand, Lebanon on 23 June, 1993. Paragraphs 10, 12, 14, 22 and 30 are here quoted from in the translation at the PCPCU website: <http://www.christianunity.va/content/unitacristiani/en/dialoghi/sezione-orientale/chiese-ortodosse-di-tradizione-bizantina/commissione-mista-internazionale-per-il-dialogo-teologico-tra-la-documenti-di-dialogo/testo-in-lingua-inglese.html>.

9. Fr Henry Davis, S.J. relates that during the French Revolution, "Pope Pius VI reminded French Catholics that they should genuflect before Hosts consecrated by intruded French priests, but should try to avoid meeting said priests when they carried the Blessed Sacrament to the sick." In: *Moral and Pastoral Theology* London, 19598 (Sheed & Ward) Vol. I, p.285.

10. N. Halligan, O.P. - *The Administration of the Sacraments* Cork, 1963 (Mercier Press) p.187. Can. 976 of the current code stipulates that "even though a priest lacks the faculty to hear confessions, he absolves validly and licitly any penitents whatsoever in danger of death from any censures and sins, even if an approved priest is present."

St. Edmund Campion Catechism Course

For catechumens and for those who would like to learn more about their faith. The course is delivered by video conference on Thursday at 7:30pm each week. Course contents can be found on fsspx.uk.

Those interested, send a request by email to district@fsspx.uk

Retreats 2022 Saint Saviour's House, Bristol

Feb 15-17 : Priests' Meeting
Mar 7-12 : Lenten Retreat
May 16-21 : Marian Retreat
Jun 24-26 : Couple's W/E Retreat
Jul 11-16 : Women's Ignatian
Aug 1-6 : Men's Ignatian
Aug 19-21 : YRC Conference
Aug 29-3 : Priests' Retreat
Sep 26-1 : Women's Ignatian
Oct 24-30 : Men's Ignatian
Dec 10 : Advent Recollection

To book a place, visit fsspx.uk or complete the leaflet at the centre of this newsletter.

Liturgy

JESU REDEMPTOR OMNIUM

6th century Ambrosian hymn (possibly written by St. Ambrose) recited at matins and vespers during Christmastide

Iesu, Redemptor ómnium,
Quem lucis ante oríginem
Parem patrénæ glóriæ
Pater suprémus édidit.

Jesus, the Ransomer of man,
Who, ere created light began,
Didst from the sovereign Father spring,
His power and glory equalling.

Tu lumen, et splendor Patris,
Tu spes perénnis ómnium,
Inténde quas fundunt preces
Tui per orbem sérvuli.

The Father's Light and Splendour Thou,
Their endless hope to Thee that bow;
Accept the prayers and praise to-day
That through the world Thy servants pay.

Meménto, rerum Cónditor,
Nostrí quod olim córporis,
Sacráta ab alvo Vírginis
Nascéndo, formam sumpseris.

Salvation's Author, call to mind
How, taking form of humankind,
Born of a Virgin undefiled,
Thou in man's flesh becam'st a Child.

Testátur hoc præsens dies,
Currens per anni círculum,
Quod solus e sinu Patris
Mundi salus advéneris.

Thus testifies the present day,
Through every year in long array,
That Thou, salvation's source alone,
Proceedest from the Father's throne.

Hunc astra, tellus, æquora,
Hunc omne, quod cælo subest,
Salútis auctórem novæ
Novo salútat cántico.

The heavens above, the rolling main
And all that earth's wide realms contain,
With joyous voice now loudly sing
The glory of their new-born King.

Et nos, beáta quos sacri
Rigávit unda sánguinis,
Natális ob diem tui
Hymni tribútum sólvimus.

And we who, by Thy precious Blood
From sin redeemed, are marked for God,
On this the day that saw Thy birth,
Sing the new song of ransomed earth.

Iesu, tibi sit gloria,
Qui natus es de Vírgine,
Cum Patre et almo Spíritu,
In sempitérna sécula.
Amen.

O Lord, the Virgin-born, to Thee
Eternal praise and glory be,
Whom with the Father we adore
And Holy Ghost forevermore.
Amen.



Treasure Sheet



PROMISES IN THE EUCHARISTIC CRUSADE

PAGE: Morning prayer and offering, Evening prayer and treasure sheet

CRUSADER: As with Page as well as 2 decades, Holy Communion every Sunday, at least 1 sacrifice a day, fight against dominant fault, Confession once a month

KNIGHT and HANDMAID: As Crusader but: 5 decades every day, Spiritual Communion, 15 minutes of meditation, Confession every 2 weeks

Request to enrol your children at hostia@fsspx.uk

=====Fold over this line=====

Stick
Stamp
here

Eucharistic Crusade

Saint Mary's House

12 Ribblesdale Place

Preston

PR1 3NA



Eucharistic Crusade Treasure

January intention: For many holy priests Crusader:

Day of month	Daily offering	Masses	Communions		Sacrifices	Decades of the Rosary	Visits to Blessed Sacrament	15 mins of silence	Good Examples
			Sacramental	Spiritual					
01.									
02.									
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FR. A. HUBLET



Of your charity please pray for the souls of

Mr. William Cecil Roberts of Dartford who died on 20th March 2021
Miss Madge Bailey of Glasgow who died 22nd July 2021
Mrs. Helen Cunningham of London who died on 15th August 2021
Mrs. Rosaleen Dusting of Bishop's Stortford who died on 19th August 2021
Anne Bardsley of Dumbarton who died on 29th October 2021
John Walsh of Hartlepool who died on 12th November 2021
Mr. Joseph Floyd of Cromer, Norfolk who died on 1st December 2021
Mr. Victor Carter of London who died on 15th December 2021
Mr. Wieslaw Kaczmarek formerly of London who died in Poland on 25th December
Mrs. Pauline Richards of Andover who died on 28th December 2021

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

January

Rev. Fr. Bernard Enright, Rev. Fr. Urban Snyder, Rev. Fr. Arthur Amy, Rev. Fr. John Coulson, Rev. Fr. Eldred Leslie, Andrew Baker, T. Hillier, Hugh Ross-Williamson, Sister Dermot, Adela Wright, Patrick Vinton, I. Pharoah-Band, Arthur Scannell, Eugene Merano, Bernard Gilbert, Arthur Somerford, Violet Shea, P. Hoskisson, Eric Smith, Frank Pike, Fiona Ward, Christopher Sullivan, Alan Coe, Joan Southwell, Veronica Adams, Eliza Danilo, Eileen Adams, Florence Adams, Dr. John Hamerton, Dr. Peter Hall, James Kenney, Mary Coey, John Yates, Teresa Power, Elizabeth Bannerman-McGregor, Harold England, Agnes McLaughlin, Cecily Stanley-Clarke, Rose Spruce, Reginald Thomas, Dora Dombre, James Jackson, David Green, Graham Lenthall, Winifred Bryan, Rose Davis, Margaret Brucciani, Elsie Bavington, Mr. Sullivan, Henry Brett, Rita Embray, Richard Mirn, Hilda Hansing, Mary McEnery, Wilhelmina Wingerden, Margaret Coupe, Margaret Harries, Isabel Murdoch, Jean Cunningham, Doris Breddy, Franciszek Trembalowicz, Gladys Bird, Andrew Tannahill, Gerard Oxley, Ernest Duus-Jensen, Francis Adams, Stella Collier, Chase Harrison, Audrey Krynski, Stephen Johnson, Richard Neville, Mary Black, Roland Cumberbatch, Anne Marie Firth, Maurice Flynn, Stephen Weetman, Gertrude Hill, Philomena Thompson, Ruth Ward, James Byrne, Dorothy Callaghan, Constance Cordwell, Vera Cosgrove, Sydney Fenton, Patricia Venn, Mary McLaughlin, Amy Warner, Veronica Crisp, Carmen Whitworth, Connie Scruton, Rosa Patricia Hall, Alexander Kelly, Joseph Lee, Paddy Campbell, Monica Wright, Maria Dean, Brian Eustace, Isobel Gaggero, Joan Howarth, Norman Jenkins, Augustine Okerefor, Muriel Fleming, Hazel Sime, William Bailey, Marjorie Plume, Anelia Carnoustie, Thomas Blundell, Francis Strimatis, Frank Williams, Joseph di Guisepppe, Robin Pannell, Clement Charlery, John Blackshaw, Helena Brown, Heather Gierak, Francis McElwaine, Alice Pratt, Sarah (Sadie) Quinn, Charles Kennedy, Maureen Burrows, Michael Evelyn Turner, William Jackson, Edna Neesam, Clare Marie Officer, Ivy Scaife, Veronica Spender, Oliver Ibeamuchem, Rosina Perry, Clarice Stansfield, Michael James ap John, Editha Thomas, Zita Martinez, Jovita Covy, Derek Turner, Marianne Alcindor, Esmé Morris, Nancy Bentley

February

Rev. Fr. Henry Rope, Rev. Fr. Edward Wright, Rev. Fr. Guy Bouvier, Rev. Fr. John Brady, Br. Alban Michael, F.M.; Vera Lux, Helen Scott, Dennis Hazell, Jane Dickie, Kate Barford, Mary Healy, Harold Forteath, Mary Connolly, William Sims, Gwendoline Shields, Kathleen Donovan, T. McTigue, Frederick Tomlinson, Joan Ferguson, Caroline Laurie, John Johnson, Evelyn Tree, Emily Malley, Eugene Howson, Peter Ward, Ethel McCarthy, Phyllis Thomas, Claude Head, Margaret Kerichard, Margaret Daly, Dorothy Yates, Emmie Titley, Helen Ferguson, Mary Leetch, Austin Yates, John Leetch, Edith Jerey, Margaret Ashby, Monica Hall, Miss M Gatenby, Anthony Townsend, Olive Booth, Robert McAllister, Tadeusz Turek, Molly Price, Joseph Brown, Simone Macklow-Smith, Stephen Conyngham, Paul Armstrong, Ernesto Criscouli, Eileen Mungovin, Marion Spring, Josephine Conlon, Hugh Byrnes, Pamela Frith, Agnes Leyden, Gemma Francis, Phyllis Western-Pick, Michael Yates, Joseph Reader, Margaret Connolly, Marjorie Tomlinson, Dorothy Rust, Eleanor Evans, Edward Black, Phyllis Brooker, Edna Proctor, Annie Kenny, Monica Hunter, Ruby Dolden, Edward Ryan, Dorothy Sheridan, David Read, Vivien Drummond, Joan Gordon-Thompson, Philip England, Dominique Beschizza, Cyril Benedict, Joseph Tipping, Paddy Campbell, Hilda Lovelace, James McClaerty, Eileen Clarke, Ruth Croxted, Theresa Singleton, James O'Donoghue, Jim Collins, Peter Lyons, John Marshall, Mary Agnes Adams, Lionel Rice, Stephanie Hill, Rita Campbell, Margaret Rowling, Eamonn Short, Muriel Fenn, Graeme le Monier, Anne Read, John Clague, Stephen & Joyce Power, Molita Hale, James Shallcross, Patrick Halligan, Marion O'Grady, Peter Forrester-Smith, John Middlehurst, Brian Martelli, Edward Atkinson, George Nicholson, Angela Straughair



Mr. Joseph Floyd, formerly of Wanstead, London and latterly of Cromer, Norfolk was a pillar of the Society. He is colourfully and affectionately remembered by many as the usher at the Sung Mass of Ss. Joseph & Padarn on Sunday in the eighties. In those days, the Society had few churches and so the faithful came from as far as 100 miles away to assist at Mass which meant the church was usually packed. Mr. Floyd would stand in the middle of the nave and energetically beckon the hesitant to come forward before compressing them into already full benches near the front. This regular scene was made all the more memorable by his attire, for, disdaining the sober clothes of his weekday existence in the city, Mr. Floyd generally wore flip-flops, casual trousers and a mohair jumper. Mr. Floyd arranged the insurance of the Society in this country for many years and we still benefit from his work today. He was full of stern advice yet overflowing with good humour. He is predeceased by his daughter, Mary-Frances, and wife, Ann, and is survived by two sons and two daughters. Please pray for his soul. Requiescat in pace.



Traditional normal at St. Michael School



Rev. Fr. Dominic O'Hart presided at the Young Roman Catholics weekend on 12th-14th November 2021 at Holy Name Church, Gateshead.



Rev. Fr. Karl Stehlin visited Ss. Margaret & Leonard, Edinburgh on 5th December to give a day of recollection for the Militia Immaculatae. 25 new members were enrolled.

January



SATURDAY

O Sola Magnarum Urbium

Bethlehem, of noblest cities
None can once with thee compare;
Thou alone the Lord from heaven:
Durst for us incarnate bear.

Fairer than the sun at morning
Was the star that told His birth:
To the lands their God announcing
Hid beneath a form of earth.

By its lambent beauty guided,
Saw the eastern kings appear;
Saw them bend, their gifts to offer,
Gifts of incense, gold, and myrrh.

Solemn things of mystic meaning:
Incense doth the God disclose;
Gold a royal child proclaimeth;
Myrrh a future tomb foreshows.

Holy *Jesus*, in Thy brightness
To the Gentile world displayed,
With the Father and the Spirit,
Endless praise to Thee be paid.

*Proclamation (122-175)
Hymn for Lords of the Epiphany*

1

1st

OCTAVE OF THE
NATIVITY OF OUR
LORD

*(Feast of the Circumcision)
Traditional Holy Day of
Obligation
First Saturday*

St. Melvyn, Pl. & C. Glasbury 188

2

2d.

THE MOST HOLY
NAME OF JESUS

The Thousand Martyrs of Verulam
LEITHAM, HANTS. 334

3

Feria

St. Theoderich, King of Oberingen,
M. FULDA 543

4

Feria

St. Cuthbert, Ab. & C. Hexham 652
St. Neman, B. & C. Tavistock, Devon
660
St. Thomas Phelan, Pl. & M.
DUBLIN 1570

5

Feria

(Coenae. St. Telesphorus, Pope
& Martyr)

6

EPIPHANY OF OUR
LORD

*Holy Day of Obligation
in England & Wales
(traditionally in Scotland)*

St. Peter, Ab. & C. High Wycombe 607

7

Feria

First Friday

St. Brannock, Ab. & C. Grantham,
Devon 570
St. Gild, B. & C. London 684

8

BVM on Saturday

St. Albin, B. & C. Troyes 833
St. Wulfstan, B. & C. Sherborne 673
St. Wulfstan, B. & C. Worcester 710
St. Edward the Martyr, Pl. & M.
Winchester 1066

<p>9 2cl</p> <p>Feast of the Holy Family (1st Sunday after Epiphany)</p> <p><i>St. Adriaen, Ab. & C. Canterbury 710</i> <i>St. Birkbeald, B. & C. Canterbury 721</i></p>	<p>10 4cl</p> <p>Feria</p> <p><i>St. Sathelpia, Ab. & V. England/ France 903</i></p>	<p>11 4cl</p> <p>Feria (Com. <i>St. Hyginus, Pope & Martyr</i>)</p> <p><i>Vic. William Carter, M. Tyburn 1380</i></p>	<p>12 4cl</p> <p>Feria</p> <p><i>St. Benedict Bishop, Ab. & C. Durham 690 (Southwark, Com.) (19th Jan. Liverpool 2 cl.; 13th Feb. Hahan & Newcastle 3 cl.)</i> <i>St. Anne, Ab. & C. Yorkshre 1100</i></p>	<p>13 2cl</p> <p>Commemoration of the Baptism of Our Lord Jesus Christ</p> <p><i>St. Adriaen, Ab. & C. Canterbury 721</i></p>	<p>14 3cl</p> <p>St. Hilary, Bishop, Confessor & Doctor (Com. <i>St. Felix, Priest & Martyr</i>)</p> <p><i>St. Kentigern or Mungo, B. & C. 601 (Glasgow) cl.; Other Dioceses of Scotland, Liverpool, Belfast, Newcastle 3 cl.) (19th Jan. Liverpool 3 cl.)</i></p>	<p>15 3cl</p> <p>St. Paul, The First Hermit, Confessor (Com. <i>St. Marcellus, Abbot</i>)</p> <p><i>St. Cuthbert, King of Northumbria, M. & C. Durham 727</i></p>
<p>16 2cl</p> <p>2nd Sunday after the Epiphany</p> <p><i>St. Marcellus I, Pope & Martyr</i> <i>St. Farey, Ab. England/France 658 (Northampton 2 cl.)</i> <i>St. Nevy, B. & C. Tyronech 1120</i></p>	<p>17 3cl</p> <p>St. Anthony, Ab. (316)</p> <p><i>St. Mugg, V. Northumberland 670</i></p>	<p>18 3cl</p> <p>Feria (Com. <i>St. Prisca, V. M.</i>)</p> <p><i>St. Ursula, P. & M. England/Garden 1000</i></p>	<p>19 3cl</p> <p>Feria (Com. <i>St. Marcellus, Martyr, Jew (for & Abchurch, and St. Canice, MM.)</i>)</p> <p><i>St. Nathanael, B. & C. 670 (Mileton 2 cl.)</i> <i>St. Hilas, Ab. France (Jubett) 3 cl.)</i> <i>St. Wulstan, B. & C. Worcester 1056 (Birmingham, Clifton, Northampton 3 cl.)</i></p>	<p>20 1cl</p> <p>SS. Fabian, Pope & Sebastian Martyrs</p> <p><i>St. Richard, B. & C. Dorset 1300</i></p>	<p>21 3cl</p> <p>St. Agnes, Virgin, Martyr</p> <p><i>St. Alban Roe OSB M Tyburn 1042</i> <i>St. Edward Stratford & Wes. Winton Woodho, PP. & M. Tyburn 1000</i></p>	<p>22 3cl</p> <p>SS. Vincent & Anastasius, Martyrs</p> <p><i>St. Birkbeald, B. & C. Gloucester 1345</i> <i>St. William Paterson, P. & M. Tyburn 1582</i></p>
<p>23 2cl</p> <p>3rd Sunday after the Epiphany</p> <p><i>St. Raymond of Peafort, Confessor</i> <i>St. Crescentine, Virgin Martyr</i> <i>St. Theophyl, V. Barking Essex 670</i></p>	<p>24 3cl</p> <p>St. Timothy, B. & M.</p> <p><i>St. Carlos, Prince, H. & C. Wales 1611</i> <i>St. William Ingham, P. (Jewell) & John Dray, L. M. Tyburn 1670</i></p>	<p>25 3cl</p> <p>The Conversion of St. Paul (Com. <i>St. Peter, Apostle</i>)</p> <p><i>St. Basil, P., M. & C. Nazianz Abdy. The Tame 670</i></p>	<p>26 1cl</p> <p>St. Polycarp, Bishop & Martyr</p> <p><i>St. Balthus, Queen & Nio. England/ France 680</i></p>	<p>27 3cl</p> <p>St. John Chrysostom, Bishop, Confessor & Doctor</p>	<p>28 3cl</p> <p>St. Peter Nolasco, Confessor (Com. <i>St. Agnes, Virgin, Martyr</i>)</p> <p><i>St. Basil, B. & C. Lifford, Staffs 706</i> <i>St. Richard the South, M. Oxford 1142</i></p>	<p>29 3cl</p> <p>St. Francis de Sales, Bishop, Confessor & Doctor (<i>Blissful Patron of Diocese of Leeds</i>)</p> <p><i>M. Charles the Younger, Ab. & C. England/France 670</i> <i>St. Giles the Elder, Ab. & C. Gloucester 372</i></p>



February



SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

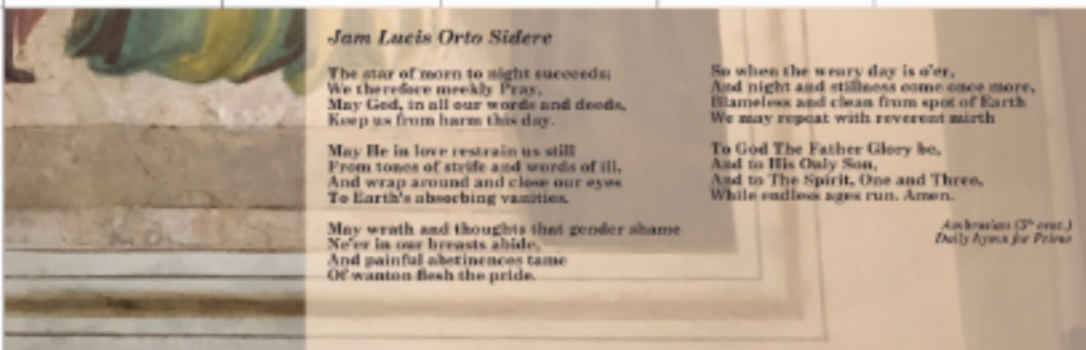
FRIDAY

SATURDAY


<p>30 3 cl.</p> <p>Fourth Sunday After the Epiphany</p>  <p><i>St. Martin, Virgin, Martyr</i> St. Aeneas, Mb. & C. Glastonbury 1343</p>	<p>31 3 cl.</p> <p>St. John Bosco, C.</p> <p><i>St. Wighel, Ab. Northumberland 738</i></p>	<p>1 3 cl.</p> <p>St. Ignatius, Bishop & Martyr</p> <p><i>St. Sigild, V. 523 (Cardf. Minerva 3 cl. Porthsmouth, Cornwall) St. Heng Mersa, Pr. & M. Tyburn 1648</i></p>	<p>2 2 cl.</p> <p>Purification of the Blessed Virgin Mary (Candlemas Day)</p> <p><i>St. Barnabas, comp. of St. Basilian, C. England/Germany, 354 St. Radfan, H. Wales 7th cent. St. Laurence, B. & C. Canterbury 619</i></p>	<p>3 1 cl.</p> <p>Peria <i>(Covers: St. Peter, B. & M.)</i></p> <p><i>St. Laurence, B. & C. Bishop of Canterbury 619 (Westminster, Southwest 3 cl.) St. Wodanah, V. Chester 699 (Birmingham, Shropshire 3 cl.) St. Ven, Pr. & C. Cornwall 418</i></p>	<p>4 3 cl.</p> <p>St. Andrew Corsini, Bishop & Confessor</p> <p><i>First Friday</i></p> <p><i>St. Thomas Frinton, Pr. & Corp., MM. Durham 1639 (Hawthorn & Newcastle 2 cl.) St. Gilbert, Mb. & C. Lincs 1180 St. John Speed, L. & M. Durham 1584</i></p>	<p>5 1 cl.</p> <p>St. Agatha, Virgin, Martyr</p> <p><i>First Saturday</i></p> <p><i>St. Indelstus & Corp., MM. Oxfordshire 735</i></p>
<p>6 1 cl.</p> <p>Fifth Sunday After the Epiphany</p> <p><i>St. Tibus, Bishop & Confessor St. Dorothy, Virgin, Martyr St. Ina, King of the West Saxons, England/Rome 127</i></p>	<p>7 3 cl.</p> <p>St. Roswald, Abbot</p> <p><i>St. Argelm, B. & M. London 303 St. Richard, G., Son of King of West, England/Ireland 332 St. Thomas Sherwood, L. & M. age 27. Tyburn 1578</i></p>	<p>8 3 cl.</p> <p>St. John of Matha Confessor</p> <p><i>St. Etheld, V. & Ab. Northumberland 714 St. Guthran, C. Skyring, Sussex 606</i></p>	<p>9 3 cl.</p> <p>St. Cyril of Alexandria, Bishop, Confessor & Doctor <i>(Covers: St. Apollonia, Virgin, Martyr)</i></p> <p><i>St. Tello, B. & G. Wales 563 (Cardf. 3 cl.) St. Mengold, H. & C. England/Gomrany 608</i></p>	<p>10 3 cl.</p> <p>St. Sebastiana, Virgin</p> <p><i>St. Trueman, B. & C. Strerthal, Northumberland 708</i></p>	<p>11 3 cl.</p> <p>The Apparition of BVM at Lourdes (Patron of Evreux and Lancaster Dioceses, 1 cl.)</p> <p><i>St. Cosmo, M. & C. Strerthal, Northumberland 570 Ven. Francis Leeson, Pr. & M. Worcester 1680</i></p>	<p>12 3 cl.</p> <p>Seven Holy Founders of The Servite Order, Confessors</p> <p><i>St. Thomas Hamerford, James Fees, John Moller & John Wenden, & Ven. George Haydock, PPr. & MM. Titum 1564 St. Ethelwold, Bishop of Lindisfarne, C. Durham 738</i></p>

<p>13 131</p> <p>Septuagesima Sunday</p> <p><i>St. Ermenilda, Queen & Abn. Dy. Cant. 920</i> <i>St. Hana, Pr. & Mtr. Dy. Cambridgeshire 593</i></p>	<p>14 132</p> <p>Feria <i>(Comem. St. Valentine, Priest & Martyr)</i></p> <p><i>St. Cosmas, Mb. & C. Shetland Isles 840</i> <i>St. Neektan, C. Hartland, Devon 1040</i></p>	<p>15 133</p> <p>Feria <i>(Comem. SS. Praxidian & Jovis, Martyrs)</i></p> <p><i>St. Oswy, King & C. Shroton, Northumberland 670</i> <i>St. Sightr, B. & C. Exgland/Seacoe 640</i></p>	<p>16 134</p> <p>Feria</p> <p><i>St. Gilbert, C. Sompingham 1190 (Sotherhampton, Nottingham 3 cl.)</i> <i>St. Teda, B. & C. Litchfield/Durham 644</i> <i>St. Walrick, H. & C. Herebury, Wiltshire 1154</i></p>	<p>17 135</p> <p>Feria</p> <p><i>St. Fize, B. & C. Durham 681 (Leicester, Apple & The Isles 3 cl.)</i> <i>St. Gueroch, Mb. & C. Exgland/ France 540</i> <i>St. William Richardson, Pr. & M. Tyburn 1633</i></p>	<p>18 136</p> <p><i>(Comem. St. Simon Bishop & Martyr)</i></p> <p><i>St. Colasse, B. & C. Durham 676 (Apple & The Isles 3 cl.)</i> <i>St. Willem Herbergien, Pr. & M. Tyburn 1554</i> <i>St. John Pibeah, Pr. & M. Southampton 1601</i></p>	<p>19 137</p> <p>BVM on Saturday</p> <p><i>St. Acra, B. & C. Durham 148</i> <i>St. Gilbric, Anchorite & C. Durham 156</i></p>
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<p>20 138</p> <p>Sexagesima Sunday</p> <p><i>St. Wihh, Pr. & H. Dorset 1104</i></p>	<p>21 139</p> <p>Feria</p> <p><i>St. Robert Southwell, Pr. & M. Tyburn 1535</i> <i>St. Thomas Plimott, Pr. & M. St. Paul's Churchyard 1502</i> <i>Ven. Richard Williams, Pr. & M. Tyburn 1632</i></p>	<p>22 140</p> <p>St. Peter's Chair <i>(Comem. of St. Peter, Apostle)</i></p> <p><i>St. Gudswil, B. & C. Exgland/Wagiam 633</i> <i>St. John The Secon, Ab. & M. Albrington, Somerset 630</i></p>	<p>23 141</p> <p>St. Peter Damien, Bishop, Confessor & Doctor</p> <p><i>St. Willelmo, Ab. & Y. Wiltick, Shropshire 960 (Shropshire 3 cl.)</i> <i>St. Jerrin, Pr. & C. Edinburgh 793</i></p>	<p>24 142</p> <p>St. Matthias, Apostle</p> <p><i>St. Ethelbert, King of Kent, C. Canterbury 618 (Nottingham, Camm.)</i> <i>(St. Paul, Westminster & Southwark 3 cl.)</i> <i>St. Berestan, v. Scotland 714</i></p>	<p>25 143</p> <p>Feria</p> <p><i>St. Wilsberg, Y. & Abn. (England) Soome 4. 4th Aug 778 (Plymouth 3 cl.)</i></p>	<p>26 144</p> <p>BVM on Saturday</p> <p><i>St. Wylwid, Y. Somseth 676</i> <i>Ven. Robert Dray, M. Tyburn 1537</i></p>
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<p>27 145</p> <p>Quinquagesima Sunday</p> <p><i>St. Gabriel of Our Lady of Sorrows, Confessor</i> <i>St. Gviva, B. & C. Wicoe 450</i> <i>St. Area Liva, W. DBL, Mark Barkwary & Roger Fiscoch, PPL, MB, Tyburn 1601</i></p>	<p>28 146</p> <p>Feria</p> <p><i>St. Oswald, B. & C. v. 19th Feb 602 (Bromwich 2 cl.)</i> <i>St. Reame, Comem B's cont.</i></p>	 <p style="text-align: center;"><i>Jam Lucis Orto Sidere</i></p> <p>The star of morn to night succeeds; We therefore meekly Pray, May God, in all our words and deeds, Keep us from harm this day.</p> <p>May He in love restrain us still From tones of strife and words of ill, And wrap around and close our eyes To Earth's absorbing vanities.</p> <p>May wrath and thoughts that gender shame Ne'er in our breasts abide, And painful aberrances tame Of wanton flesh the pride.</p> <p style="text-align: right;">So when the weary day is o'er, And night and stillness come once more, Blameless and clean from spot of Earth We may repeat with reverent mirth</p> <p>To God The Father Glory be, And to His Only Son, And to The Spirit, One and Three, While endless ages run. Amen.</p> <p style="text-align: right;"><i>Antiphon (3rd vers.) Daily Ayms for Prims</i></p>
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Year Planner 2022

Jan	11	St. Michael's School, Hilary Term begins.
	12	All day adoration, Ss. Margaret & Leonard, Edinburgh
	15	Young Roman Catholics (YRC), Preston
Feb	2	Candlemass. Taking of the cassock by the new seminarians at Flavigny. Tonsure ceremony at Dillwyn.
	15-17	Priests' Meeting, St. Saviour's House, Bristol
	25-27	Young Roman Catholics (YRC) weekend at St. Joseph's, London.
Mar	2	ASH WEDNESDAY
	4-6	40 Hours Devotion at St. Joseph & Padarn's, London N7 6BB
	7-12	Lenten Retreat, St. Saviour's House, Bristol
	12	Tonsure & Minor Orders at St. Pius X Seminary, Ecône
Apr	2	Sitientes. Ordination of Joseph Budds of Co. Cork to the Subdiaconate at St. Thomas Aquinas Seminary, Dillwyn USA.
	10	All day adoration, St. Michael's School, Burghclere
	17	EASTER SUNDAY
May	1	Good Shepherd Sunday - for vocations
	16	All day adoration, Holy Name, Gateshead
	16-21	Marian Retreat, St. Saviour's House, Bristol
	26	ASCENSION DAY
Jun	5	PENTECOST SUNDAY
	16	CORPUS CHRISTI
	24-26	Couple's Weekend Retreat, St. Saviour's House, Bristol
	29	Priestly ordination of Rev. Mr. Bernard Bevan at St. Pius X Seminary, Ecône.
Jul	1-6	Young Roman Catholics (YRC) visit to Edinburgh
	 11-16	Women's Ignatian Retreat, St. Saviour's House, Bristol

Mass Times

	JANUARY							FEBRUARY				
	1st	2nd	6th	9th	16th	23rd	30th	2nd	6th	13th	20th	27th
Bingley	-	1500	-	1500	1500	1500	1500	-	1500	1500	1500	1500
Bristol	1100	0900 1100	0800 1800	0900 1100	0900 1100	0900 1100	0900 1100	1100	0900 1100	0900 1100	0900 1100	0900 1100
Burghclere	0730 0900	0715 0900 1900	0715 0900 1900	0730 0900	0730 0900	0730 0900	0730 0900	0715 1900	0730 0900	0730 0900	0730 0900	0730 0900
Colleton Manor	-	-	-	-	19th 1130	-	-	-	-	-	23rd 1130	-
Edinburgh	1100	0900 1100	1830	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100	0900 1100	0900 1100
Gateshead	1200	1800	1830	1800	1800	1800	1800	1830	1800	1800	1800	1800
Glasgow	1100	0900 1100	1830	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100	0900 1100	0900 1100
Groom-bridge	0830	0830	1100	0830	0830	0830	0830	-	0830	0830	0830	0830
Herne	1230	1230	1830	1230	1230	1230	1230	-	1230	1230	1230	1230
Holnest	-	1600	-	1600	1600	1600	1600	-	1600	1600	1600	1600
Leicester	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100
Liverpool	-	1300	1830	1300	1300	1300	1300	-	1300	1300	1300	1300
London (St. Joseph)	1100	1100 1230	1900	1100 1230	1100 1230	1100 1230	1100 1230	1900	1100 1230	1100 1230	1100 1230	1100 1230
London (Wimbledon)	0800	0800	0715 1100	0800	0800	0800	0800	0715 1100	0800	0800	0800	0800
Manchester	1230	0930	1230	0930	0930	0930	0930	1230	0930	0930	0930	0930
Preston	1215	0930	1100	0930	0930	0930	0930	1100	0930	0930	0930	0930
Rhos-on-Sea	-	1700	0900	1700	1700	1700	1700	-	1700	1700	1700	1700
Taunton	1130	1100	1130	1100	1100	1100	1100	-	1100	1100	1100	1100
Woking	1030	1030	1930	1030	1030	1030	1030	1930	1030	1030	1030	1030

See fssp.x.uk/en/schedules-great-britain-scandinavia
for Jersey, Scandinavia

Mass Centres

DISTRICT HOUSE

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

Resident:

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

BRISTOL

Saint Saviour's House
Saint Agnes Avenue, Knowle, Bristol BS4 2DU
stsvaviours@fsspx.uk
Tel: 0117 977 5863

Resident:

Rev. Fr. John McLaughlin (Prior)
Rev. Francis Gallagher
Rev. Fr. Dominic O'Hart
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@fsspx.uk

Resident:

Rev. Fr. Sebastian Wall (Prior)
Rev. Fr. Reid Hennick

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. Gerard Mary CsxR

England

BINGLEY

The Little House
Market Street, Bingley BD16 2HP
Tel: 01772 562 428

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. Jonathon Steele
Br. Dominic Savio
Br. Boniface

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

HOLNEST

Private Chapel Tel: 01963 210 580

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

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

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

Jersey

Saint Nicholas Centre, Greve d'Azette
St. Clement, Jersey Tel: +44 1534 857 186

Pious Groups

THIRD ORDER OF ST. PIUS X

Rev. Fr. Gary Holden
thirdorder@fsspx.uk

ARCHCONFRATERNITY OF ST. STEPHEN

Rev. Fr. Jonathon Steele
acss@fsspx.uk

EUCCHARISTIC CRUSADE

Rev. Fr. Vianney Vandendaele
hostia@fsspx.uk

MILITIA IMMACULATAE

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

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

Miss Monica Marshall
m.marshall@fsspx.uk

YOUNG ROMAN CATHOLICS

Rev. Dominic O'Hart
Mr. James Martinez
yr@fsspx.uk
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EMERGENCY NUMBER: 0754 888 0281

Society of Saint Pius X



S S P X

The Society of St. Pius X is an international priestly society of common life without vows, whose purpose is the priesthood and that which pertains to it.

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

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