

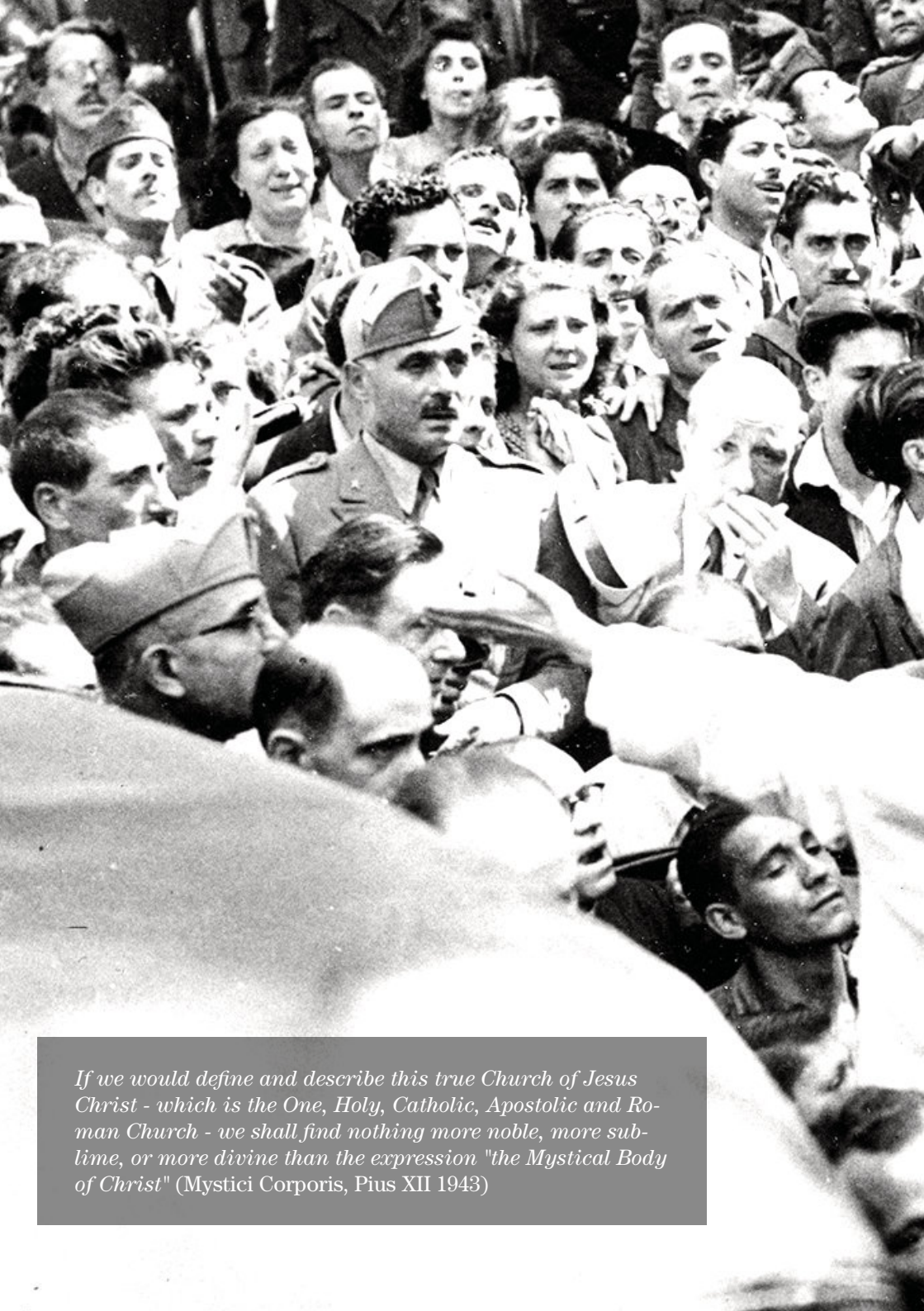


SSPX



# Ite Missa Est

The Expanding Universe



*If we would define and describe this true Church of Jesus Christ - which is the One, Holy, Catholic, Apostolic and Roman Church - we shall find nothing more noble, more sublime, or more divine than the expression "the Mystical Body of Christ" (Mystici Corporis, Pius XII 1943)*





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# Ite Missa Est

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# The Expanding Universe

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Rev. Robert Brucciani, District Superior

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Dear Faithful,

Recent editorials of the *Ite Missa Est* have lamented the narrowing existence of the technology-driven, rationalist, atheistic, materialistic, and increasingly authoritarian monoculture in which we find ourselves (*The Shrinking Universe* Nov-Dec 2021 and *Going Chinese* Jan-Feb 2021), and have pointed to *living membership of the Mystical Body of Christ* as the only way of true freedom. This editorial expands upon the meaning of living membership of the Mystical Body of Christ as the goal of the Christian life, how it may be acquired, its degrees of perfection and how it sets us free.

## Doctrine of the Mystical Body of Christ

The doctrine of the Mystical Body of Christ is developed with great clarity and beauty in Pope Pius XII's encyclical *Mystici Corporis* (1943). The term *Mystical Body of Christ* is an analogy that serves as both a definition and description of the Roman Catholic Church:

13. If we would define and describe this true Church of Jesus Christ – which is the One, Holy, Catholic, Apostolic and Roman Church [12] – we shall find nothing more noble, more sublime, or more divine than the expression "the Mystical Body of Christ" – an expression which springs from



Pope Pius XII blesses the Mystical Body of Christ

and is, as it were, the fair flowering of the repeated teaching of the Sacred Scriptures and the Holy Fathers.

The analogy is this: just as the individual members of a body are united by a natural animating principle (the soul) to contribute the common good of the living whole, so individual souls are united by a supernatural, animating principle (the Divine Life) for the common good of the Church which is the Mystical Body of Christ (see Table 1).

### Living membership of the Mystical Body Christ

A man becomes a living member

of the Mystical Body of Christ by baptism – usually sacramental baptism, but possibly by baptism of desire or even baptism of blood. At baptism, sanctifying grace elevates the soul to a new order of existence and adorns it with supernatural virtues (the theological virtues of faith, hope and charity and the moral virtues, chief of which are the cardinal virtues) and gifts (the seven Gifts of the Holy Ghost) so that he might live with a supernatural life and pose supernatural acts.

As long as he remains disposed to the supernatural life (by freedom from mortal sin), and as long as he is free from obstacles to pose supernatural acts (by freedom from vice), the man will grow in supernatural perfection – he will



become more intensely or perfectly animated by the supernatural life.

## Degrees of perfection in the supernatural life

The Fathers of the Church and theologians identify three degrees or stages in the advancement of souls in the supernatural life: the purgative way, the illuminative way and the unitive way. These are described in the Catholic Encyclopaedia as follows and summarised in Table 2:

### 1. Purgative Way

This is the way, or state, of those who are beginners, that is, those who have obtained justification but have not their passions and evil inclinations in such a state of subjugation that they can easily overcome temptations, and who, in order to preserve and exercise charity and the other virtues have to keep up a continual warfare within themselves.

### 2. The illuminative Way

The illuminative way is that of those who are in the state of progress and have their passions better under control, so that they easily keep themselves from

mortal sin, but who do not so easily avoid venial sins, because they still take pleasure in earthly things and allow their minds to be distracted by various imaginations and their hearts with numberless desires, though not in matters that are strictly unlawful. It is called the illuminative way because in it the mind becomes more and more enlightened as to spiritual things and the practice of virtue.

### 3. The unitive way

The unitive way is the way of those who are in the state of the perfect, that is, those who have their minds so drawn away from all temporal things that they enjoy great peace, who are neither agitated by various desires nor moved by any great extent by passion, and who have their minds chiefly fixed on God and their attention turned, either always or very frequently, to Him. It is the union with God by love and the actual experience and exercise of that love. It is called the state of "perfect charity" because souls who have reached that state are ever prompt in the exercise of charity by loving God habitually and by frequent and efficacious acts of that Divine virtue.





Analogy	Natural Body of Man	Mystical Body of Christ
Physical and governing principal	head	Christ
Physical subject	body	The Visible Church
Members	organs, limbs, bones, joints	souls of angels and men
Spiritual unifying and animating principal	human soul (natural life)	supernatural life (which is the same as the Divine Life, or the indwelling of the Trinity [which is attributed to the Holy Ghost])
Health of the members	determined by the intensity of natural life in each member	determined by the intensity of the supernatural life in each member
Nourishment of the members	by the right food	by the sacraments and other canals of sanctifying grace (sacramentals and any act informed by supernatural charity)
Reproduction of members	by infusion of a new soul into prepared matter to form a new living body	by incorporation of human souls into the same Mystical Body by baptism
Death of a member	(a) degradation of a member to a point where it can no longer be animated by the soul; (b) amputation by violence	(a) mortal sin by which a soul can no longer be animated by the Divine Life; (b) excommunication by heresy, schism or apostacy

Table 1. The Analogy of the Mystical Body of Christ

## The expanding universe

Man escapes the shrinking universe of the modern world, by launching into the infinite expanse of the spiritual universe. In this universe, he has complete freedom in so far as he directs

himself to God. For the perfection of freedom is *in the act of choosing good*. It follows therefore that the greatest freedom is to be found in the act of choosing the greatest good which is God, not as a man choosing, but as *man*



Degrees of Perfection	Purgative Way	Illuminative Way	Unitive Way
Subjects	Beginners	Those making progress	The perfect
Goals	Purity of soul (honesty before God). Avoid mortal sin	Advance in virtue. Avoid venial sin.	Union with God by the perfection of charity.
Predominant supernatural virtue	Humility	Recollection (seeing all things in relation to God)	Charity
Prayer	Meditations on sin and the 4 last things	Meditations on the Christ's work of redemption: the Joyful & Sorrowful Mysteries.	Meditation of the Glorious Mysteries. Possible gift of contemplation.
Mortification	Active purification of the senses (deliberate mortification of the sense appetites).	Passive purification of both the senses and the spirit: enduring trials sent by God by events or desolation.	More severe passive purification of the spirit: desolation ("dark night of the soul"), sense of abandonment.
Consolation	Sensible consolations: joy, devotion, fervour.	Spiritual consolations: love of prayer, delight in acts of virtue (particularly theological virtues).	Extraordinary spiritual consolations: peace of soul, happiness despite suffering in the senses. Sometimes ecstasies, raptures and the prayer of union.
Temptations	Flesh	Flesh & Spirit	Spirit

Table 2. Degrees of Perfection in the Mystical Body of Christ



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*participating in God's infinite act of choosing Himself.*

Now, this participation in God's infinite act of freedom is made possible by man's being a living member of the Mystical Body of Christ and is in proportion to the intensity of the supernatural life in him, such that, the more advanced he is in the spiritual life – the more he lives by supernatural charity – the greater freedom he has.

## Time to escape

As we enter the season of Lent, now is the time to make a bid for freedom. Now is the time to break free from the shrinking universe which is the modern world by making a serious effort to advance in the spiritual life. We begin by having a firm intention. Then, with God's grace, we detach ourselves from sin and from all those things that are obstacles to freedom: material things, spiritual things (such as affection for family and friends) and our own will. Then, one by one, we take them all back again, but in a way which is ordered by supernatural charity to God, so that dying to the world this Lent, we may rise free with Christ this

Easter as perfect members of His Mystical Body.

In Jesu et Maria,  
Rev. Robert Brucciani

## Other news

### St. Michael Archangel Church

On 27<sup>th</sup> January, final permission was granted by the Superior General and his council to proceed with the £2.7million St. Michael Archangel Church project at St. Michael's School, Burghclere. A day later, the local authorities formally granted planning permission. The contract for construction will soon go out for tender and we hope to break ground in May 2022.

### Events for 2022

Please see the calendar on page 39 for the key dates for 2022. Please note that the Canterbury Pilgrimage is advanced by two weeks to 15<sup>th</sup>-17<sup>th</sup> July.

### Online Catechism lessons

Children, Adult Beginners, Adult Intermediate groups. For those who would like to listen and even ask questions, please send an email to [district@fssp.uk](mailto:district@fssp.uk).



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# Restoring the balance

Spiritual Reading

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Rev. Reid Hennick SSPX

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*Now if there is one thing for which modern conditions have produced a special necessity, it is the regular practice of spiritual reading.*

So wrote the Cistercian abbot Eugene Boylan in 1946 in *This Tremendous Lover* as he surveyed the world's collapsing spiritual infrastructure. Whereas reading or some other form of instruction was always necessary, he continues:

oral instruction, the common opinion of men, the example of our neighbours, and the trend of life in general play a smaller part in the formation and instruction of Catholics than they did formerly. People do not go to hear sermons now as

they used to; religion is not talked about, at least with any accuracy; our neighbours often have ideals that are far from Catholic – if indeed they have any at all; and there is little in our general surroundings that is of direct help to incite us or to help us to find God.

In short, by leaving God out, our newfound environment cannot but lead us away from Him. It is positively inhospitable to spiritual growth. On our part, therefore, “there is an urgent need for some personal effort to restore the balance by keeping the realities of eternity before the mind”.  
(Boylan)

Spiritual reading is the called-for corrective. In fact, for the



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educated Catholic,

it is well nigh essential for their progress if not also for their salvation. To our mind, this practice ranks equally with mental prayer and the other exercises of devotion in importance, and in fact it is so closely connected with these other exercises, especially the essential one of mental prayer, that without it – unless one finds some substitute – there is no possibility of advancing in the spiritual life; even perseverance therein is rendered very doubtful. (Boylan)

Spiritual reading, however, demands exertion over and above the “attentive and assiduous reading of spiritual books”. (cf. Antonio Royo Marín, *The Theology of Christian Perfection*) It calls for a distinct deprivation.

## The Chief Corrosive

Of the many forces at play in our estrangement from the divine, some are particularly corrosive. In the abbot’s estimation at the time of his writing, chief among them was the newspaper. He based his analysis on both its

content and the very structure of the medium itself: ...[o]ne long series of items which could hardly be more efficiently designed to concentrate [the] attention upon this world and upon the things of this world.” While one may dispute the accuracy of much that is printed, “one cannot deny that what is printed is presented in a fashion that tends to grip the reader’s imagination.” (Boylan)

The information age has revealed the true extension of this critique. Indeed, from a 21st-century standpoint, the newspaper’s captivating power is negligible when compared to the audio-visual barrage of WhatsApp, Twitter, Instagram, YouTube, and Netflix. There is nothing more subversive to the life of recollection than this Silicon Valley apparatus. Again, along with its soul-crushing content, its very method of delivery crushes the soul.

## The Ingredients of Thought

To properly assess the dangers involved here, we must be alert to our psychological makeup. In this regard, Plato and Aristotle’s insights are indispensable.



Man is a rational animal. Accordingly, there is a certain duality to his nature. Because he is rational, his mind deals in universals – intangible objects of thought; because he is animal, his senses deal in singulars – material impressions of the here-and-now. Nevertheless, his cognitive experience is deeply unified. His intellect can transcend mere sensory data and uncover the meaning of things in themselves, and such thinking is always aided by his senses. Herein lies the importance of the imagination.

The imagination furnishes thought. It is our storehouse of singulars, our seedbed of pre-articulated musings. A well-ordered and tamed imagination facilitates the mind's probings; an overburdened and frenetic one inhibits them. Whereas the steady, organic experiences of life leave a benevolent impression upon the imagination, the insistent, artificial entanglements with modern media choke it into submission. Once submitted, the imagination – and, therefore, the mind – is occupied territory. Inopportune and sometimes unseemly suggestions wedge themselves into consciousness and harness our God-bound

thoughts to the allure of the present moment. We then become prisoners in the realm of singulars.

What is “the source of all the evils and errors in the intellectual life of today”? (Boylan) It is the loss of the ability for deliberate and sustained abstract thought. This is not to say that we no longer think, but that because of an overstimulated imagination, we think in a haze of distractions. We are, as T. S. Elliot put it, ...distracted from distraction by distraction”. (...Burnt Norton”)

### Who Is To Blame?

Is this only an inevitable consequence of living in the information age? Is this “death of the spirit . . . the price of progress”? (Eric Voegelin, *The New Science of Politics*) No! We are not hapless victims of circumstance. What Fr Francis Remler opined about suffering in general answers to our modern malady:

We do not hesitate to assert that probably half, if not more, of present-day miseries would quickly disappear from the face of the earth if people could be



universally induced to fulfill faithfully just two conditions, and they are, that they live according to the dictates of right reason and common sense, observing the fundamental laws of health and well-being, and that they make an honest effort to shape their moral conduct according to the Ten Commandments and the maxims of the Gospel. (*Why Must I Suffer?*)

Truth be told, our past indiscretions suffice to explain our besieged imagination at present. Are our unwanted compulsions really so inexplicable? Might not our anxieties about the future have something to do with fear-

peddling websites? Our fault-finding with gossip on social media? Our fantasies with lewd television shows? At the very least, might not our mental fog have something to do with an uninterrupted flow of text messages?

The self-inflicted trauma brought about by patronizing these distraction-dispensing outlets is obvious. Refusing to modify our relationship with modern media is a manifest dereliction of duty, both natural and supernatural. If we cannot unplug from the matrix altogether, we must adjust our behaviour in it. This is imperative, a sine qua non if we are to take up the practice of spiritual reading, or one that will bear any lasting



fruit. For spiritual reading by itself cannot possibly drown out such cacophony. The unrestrained immersion in modern media

produces a distaste, not merely for the things that really matter, but also for the style and manner in which those things are presented in spiritual books. The result is that when one does by an effort force oneself to open a spiritual book, it requires a still greater effort to keep it open, and not to close it with a yawn. (Boylan)

Shaking ourselves from such inertia – in actuality, a byproduct of intemperance – is not easy. (Alas, if only we had the appetite for something else!) Even so, spiritual reading, that activity we find so distasteful at first, contains in itself the momentum we so desperately need.

## The Antidote

St Thomas Aquinas teaches that ...the most effective remedy against intemperance is not to dwell on the consideration of singulars.” (II-II, q. 142, a. 3) Hence, we are to “focus on the opposite of ‘singulars’ – namely,

‘universals’.” (Kevin Vost, *The One-Minute Aquinas*) In other words, we successfully counter our complacent imagination by cultivating the life of the mind instead. We achieve this through spiritual reading since, of all occupations,

those of an intellectual type are particularly apt for controlling sensuality. The reason is that the application of one faculty weakens the exercise of the other faculties, in addition to the fact that intellectual operations withdraw from the sensual passions the object on which they feed. (Jordan Aumann, *Spiritual Theology*)

The imagination relishes singulars. It craves these sensuous short-term pay-offs and, if allowed to feast, carves into our habit of thought ever-deepening channels of diversion. Yet these detours never lead to a truly satisfying destiny. In contrast, though the pleasures wrought from spiritual reading are doubtlessly less exhilarating, they are infinitely more rewarding. For they feed the deepest cravings of the mind. Spiritual reading ushers us into the realm of universals. It encourages ruminations on the true, the good, and the beautiful,





irrespective of our impatient appetites. It helps us transcend the pestering present moment and assess all experience as pointing to eternity. We Catholics read

to keep the super-natural before our minds, to develop and maintain the sense of the reality of the things we know by faith, to keep our attention on the eternal life of our soul rather than on our temporal interests, and above all to keep alive within us the memory and the presence of our Lord, so that we may live in touch and in union with him, talking to him, working with him, resting with him, always praying to him and in him. (Boylan)

## Which Will It Be?

As Dom Boylan strongly implied more than 70 years ago, in our times, spiritual reading is a practice more of precept than of counsel. But abiding by this precept entails more than having a book in hand.

As was His wont when preaching, Our Lord comes to us

not in the midst of any city or forum, but on a mountain and in a wilderness; instructing us

to . . . separate ourselves from the tumults of ordinary life, and this most especially, when we are to study wisdom”.

(St. John Chrysostom, *Homilies on Matthew*)

Spiritual reading both requires and further enables our separation from the mundane, our active rejection of “whatever hinders the mind’s affections from tending wholly to God.” (II-II, q. 184, a. 2) In this vein, St Paul exhorts us: “whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things.” (Philippians 4:8)

...No man can serve two masters.” (Matthew 6:24) So which is more likely to keep our ...hearts and minds in Christ Jesus” (Philippians 4:7): the New Testament or Netflix? Because it will not be both.



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# New to Tradition?

A reading list for newcomers

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Rev. Reid Hennick SSPX

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Traditional Catholicism can be overwhelming upon arrival, and one cannot hope to make sense of it without a little context. The contemporary crisis in the Catholic Church is this context, and the entire apostolate of the Society of St Pius X is predicated on it.

But how do we go about explaining the details to the newcomer? This is a major difficulty. Traditionalism is not mathematics. We cannot take basic axioms and walk our audience to incontrovertible conclusions. Teaching in this manner does not work in religion. The newcomer needs elucidation instead of deduction, and “he needs it from someone who is prepared to examine his personal needs”. (cf. Eugene Boylan, *This*

*Tremendous Lover*) Yet such personalised guidance is not easy to come by. Accordingly, as St Teresa of Avila wisely advised her nuns, if the newcomer cannot find someone to answer his questions, he should seek out a book for this purpose. (cf. Antonio Royo Marín, *The Theology of Christian Perfection*)

Where to begin? A generic list of recommended reading, by itself, cannot choose the right book for the right person at the right time (although it is better than nothing). Nonetheless, to help newcomers get their best start, below are some very good works that explain the crisis in the Catholic Church and, as a result,



SS. Joseph & Padarn, London,

traditional Catholicism. Under each heading, the works are listed in order of difficulty, beginning from the most accessible. NB: It is not obligatory to read everything!

### Traditional Doctrine

- *A Brief Catechism for Adults* - Fr William J. Cogan
- *My Catholic Faith* - Bp. Louis Laravoire Morrow
- *The Catechism of the Council of Trent*
- *The Popes against Modern Errors: 16 Papal Documents*
- *Fundamentals of Catholic Dogma* - Ludwig Ott

### Overview of the Crisis

- *Open Letter to Confused Catholics* - Abp. Marcel Lefebvre
- *The Great Façade* - Christopher A. Ferrara & Thomas E. Woods, Jr.
- *The Catechism of the Crisis* - Fr. Matthias Gaudron
- *One Hundred Years of Modernism* - Fr. Dominic Bourmaud

### The Second Vatican Council & Its Teachings

- *The Inside Story of Vatican II* - Fr. Ralph M. Wiltgen
- *From Ecumenism to Silent Apostasy* - Society of Saint

## Reading List



- |   |  |
|---|--|
| <ul style="list-style-type: none"><li>– Pius X</li><li>– <i>They Have Uncrowned Him</i> - Abp. Marcel Lefebvre</li><li>– <i>The Second Vatican Council and Religious Liberty</i> - Michael Davies</li><li>– <i>Pope John's Council</i> - Michael Davies</li><li>– <i>The Second Vatican Council: An Unwritten Story</i> - Roberto de Mattei</li><li>– <i>Vatican II Council: A Much Needed Discussion</i> - Msgr. Brunero Gherardini</li><li>– <i>Iota Unum</i> - Romano Amerio</li></ul> | <ul style="list-style-type: none"><li>– Gamber</li><li>– <i>Abp. Marcel Lefebvre &amp; The Society of St Pius X</i></li><li>– <i>Most Asked Questions about the Society of Saint Pius X</i> - Angelus Press</li><li>– <i>A Bishop Speaks</i> - Abp Marcel Lefebvre</li><li>– <i>The Rest of the Story</i> - Bp. Tissier de Mallerais</li><li>– <i>Marcel Lefebvre: The Biography</i> - Bp. Tissier de Mallerais</li><li>– “A study of the 1988 Episcopal Consecrations” - July &amp; September 1999 issues of SiSiNoNo</li></ul> |
|---|--|

### The New Mass

- *The Mass of All Time* - Abp. Marcel Lefebvre
- *The Catholic Sanctuary and the Second Vatican Council* - Michael Davies
- *A Brief Critical Study of the New Order of Mass* - Cds. Alfredo Ottaviani & Antonio Bacci and a group of Roman theologians
- *Liturgical Time Bombs in Vatican II* - Michael Davies
- *Cranmer's Godly Order* - Michael Davies
- *Pope Paul's New Mass* - Michael Davies
- *The Reform of the Roman Liturgy: Its Problems and Background* - Msgr. Klaus

### Obedience in the Crisis

- *True Obedience in the Church: A Guide to Discernment in Challenging Times* - Peter Kwasniewski
- *Love for the Papacy & Filial Resistance to the Pope* - Roberto de Mattei
- *Sedevacantism: A False Solution to a Real Problem* - Priests of the Italian District of the Society of Saint Pius X

## Liturgy

### GLORIA LAUS - HYMN TO CHRIST THE KING - PALM SUNDAY

Author: Theodulf, Bishop of Orleans (b. about 760; d. 821) sung during the Palm Sunday procession. Should be known by all (listen [https://youtu.be/mX47Wj\\_UT0g](https://youtu.be/mX47Wj_UT0g)).

1 Gloria, laus, et honor, tibi sit, Rex Christe, Redemptor:  
Cui puerile decus prompsit Hosanna pium. *Gloria, laus, etc.*

2 Israel es tu Rex, Davidis et incluta proles:  
Nomine qui in Domini, Rex benedicte, venis *Gloria, laus, etc.*

3 Coetus in excelsis te laudat caelicus omnis,  
Et mortalis homo, et cuncta creata simul. *Gloria, laus, etc.*

4 Plebs Hebraea tibi cum palmis obvia venit:  
Cum prece, voto, hymnis, adsumus ecce tibi. *Gloria, laus, etc.*

5 Et tibi passuro solvebant munia laudis:  
Nos tibi regnanti pangimus ecce melos *Gloria, laus, etc.*

6 Hi placuere tibi, placeat devotio nostra:  
Rex bone, Rex clemens, cui bona cuncta placent. *Gloria, laus, etc.*

1 All glory, laud, and honor  
To Thee, Redeemer, King,  
To whom the lips of children  
Made sweet Hosannas ring.  
*All glory, laud, etc.*

2 Thou art the King of Israel,  
Thou David's royal Son,  
Who in the Lord's Name comest.  
The King and blessed One.  
*All glory, laud, etc.*

3 The company of Angels  
Are praising Thee on high,  
And mortal men and all things  
Created make reply.  
*All glory, laud, etc.*

4 The people of the Hebrews  
With palms before Thee went;  
Our praise and prayer and anthems  
Before Thee we present.  
*All glory, laud, etc.*

5 To Thee before Thy Passion  
They sang their hymns of praise;  
To Thee now high exalted  
Our melody we raise.  
*All glory, laud, etc.*

6 Thou didst accept their praises,  
Accept the prayers we bring,  
Who in all good delightest,  
Thou good and gracious King.  
*All glory, laud, etc.*



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# How long is the Eucharistic fast?

Matters arising

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

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

There seems to be some confusion among faithful Catholics as to how long before Holy Communion we should fast. Some say three hours, and some one. Some hold to fasting from the midnight that precedes their reception of the sacrament. What is our obligation in this matter?

It will hopefully be found instructive to answer this question by first looking at the nature and history of the Eucharistic Fast, and then considering the current situation.

The Roman Catechism reminds us that it is “not lawful to consecrate or partake of the Eucharist after eating or drinking, because, according to a custom wisely introduced by the Apostles, as ancient writers have recorded, and which has ever been retained and preserved, Communion is received only by persons who are fasting.”<sup>1</sup>

The custom is indeed ancient. Already at the end of the fourth century St. Augustine<sup>2</sup> traces its Apostolic origin and speaks of its universal observance as matters of uncontroversial fact:

[I]t is clear that when the disciples first received the



Body and Blood of the Lord, they had not been fasting. Must we therefore censure the universal Church because the sacrament is everywhere partaken of by persons fasting? Nay, verily, for from that time it pleased the Holy Spirit to appoint, for the honour of so great a sacrament, that the Body of the Lord should take the precedence of all other food entering the mouth of a Christian; and it is for this reason that the custom referred to is universally observed. For the fact that the Lord instituted the sacrament after other food had been partaken of, does not prove that brethren should come together to partake of that sacrament after having dined or supped, or imitate those whom the Apostle<sup>3</sup> reprov'd and corrected for not distinguishing between the Lord's Supper and an ordinary meal. The Saviour, indeed, in order to commend the depth of that mystery more affectingly to His disciples, was pleased to impress it on their hearts and memories by making its institution His last act before going from them to His Passion. And therefore He did not prescribe the order in

which it was to be observed, reserving this to be done by the Apostles, through whom He intended to arrange all things pertaining to the churches.

St. Thomas Aquinas enumerates<sup>4</sup> three principle reasons why we should fast before receiving Holy Communion:

First, as Augustine says, 'out of respect for this sacrament,' so that it may enter into a mouth not yet contaminated by any food or drink. Secondly, because of its signification. i.e. to give us to understand that Christ, Who is the reality of this sacrament, and His charity, ought to be first of all established in our hearts, according to Matthew,<sup>5</sup> 'Seek first the kingdom of God.' Thirdly, on account of the danger of vomiting and intemperance, which sometimes arise from over-indulging in food, as the Apostle says,<sup>6</sup> 'One, indeed, is hungry, and another is drunk.'

Then he explains the custom of his day:

That this sacrament ought to enter into the mouth of a Christian before any other food must not be understood



absolutely of all time, otherwise he who had once eaten or drunk could never afterwards take this sacrament, but it must be understood of the same day; and although the beginning of the day varies according to different systems of reckoning (for some begin their day at noon, some at sunset, others at midnight, and others at sunrise), the Roman Church begins it at midnight. Consequently, if any person takes anything by way of food or drink after midnight, he may not receive this sacrament on that day; but he can do so if the food was taken before midnight.

For most of the Church's history, abstinence from all food and liquid (the so-called 'natural fast') from the midnight preceding the reception of Holy Communion was universally observed. However, there were always exceptions to be made, as the Catechism of St. Pius X explains:

Before Communion there is required a natural fast which is broken by taking the least thing by way of food or drink. If one were to swallow a particle that had remained between the teeth, or a drop of water while washing, he might still go to Communion, because in both

cases these things would either not be taken as food or drink, or they would have already lost the nature of either. To go to Communion after having broken the fast is permitted to the sick, who are in danger of death, and to those who on account of prolonged illness have received a special dispensation from the Pope. Communion given to the sick in danger of death is called Viaticum, because it supports them on their way from this life to eternity.<sup>7</sup>

Exception was also made from time immemorial on Maundy Thursday in those places where Mass was offered in the evening.

“Once in place,” writes liturgical historian Sr Mary Collins, OSB, “the discipline gained in precision and rigour throughout the medieval period. Some mediaeval legislators ruled that infants at the breast – who according to ancient custom had first received Communion at their Baptisms – were obligated to the fast. Other legislators required a post-communion fast of several hours as well as a pre-communion fast. In some areas, even those lay people who were





St. Michael's School, Burghclere

not communicants were required to keep the communion fast until the priest had communicated on behalf of the Church at the public liturgy of the day.”<sup>8</sup>

Such local variations over time in the Eucharistic Fast<sup>9</sup> nonetheless left its substance intact (i.e. the natural fast from midnight), and, notwithstanding the ever-increasing number of grounds given for dispensations from it on account of various changing factors of modern life (e.g. infirmity, labour, or the demands on the clergy), it remained largely in vigour until its mitigation in the 20th century.<sup>10</sup>

This mitigation occurred in several stages:

It can best be understood as a

response to the liturgical reform set in motion in 1905 with Pope Pius X's promotion of frequent, even daily, Communion for the laity. At the time of Pius X's decree the Communion fast involved abstention from all food and drink, including water, from midnight prior to the reception of Communion. This discipline, in the context of 20th century socio-cultural realities, was judged to be an obstacle to the pastoral implementation of the ideal of regular lay Communion. Pope Pius XII's 1953 apostolic constitution *Christus Dominus* eliminated the prohibition against drinking water; in 1957 he reduced the



duration of the fast from food and alcoholic beverages to three hours. [During Vatican II] Pope Paul VI decreed in 1964 that the Eucharistic Fast was further mitigated, binding the Church to abstaining from all food and drink for one hour before Communion; in 1973 he dispensed the sick and their caregivers from even this limited obligation. "

The current legislation for the Latin Church is to be found in Canon 919 of the 1983 Code of Canon Law:

§1. A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before Holy Communion from any food and drink, except for only water and medicine.

§2. A priest who celebrates the Most Holy Eucharist two or three times on the same day can take something before the second or third celebration even if there is less than one hour between them.

§3. The elderly, the infirm, and those who care for them can receive the Most Holy Eucharist even if they have eaten something within the preceding hour.

How should we view this shift within a few years from fasting from midnight to fasting for an hour?

First of all, while the sacred Deposit of the Faith has been revealed once and for all to the Apostles, and can never be changed, added to, or diminished, nonetheless there can be change over time in the devotional and disciplinary practices which surround and reinforce the Church's doctrine. These changes can be for better or for worse, of course, but they are certainly possible in principle. Archbishop Lefebvre writes thus of the changes he had experienced within his own lifetime (1905–1991):

We have never refused certain changes, adaptations that bear witness to the vitality of the Church. In the liturgy, people my age have seen some of these. Shortly after I was born, St. Pius X made some improvements, especially in giving more importance to the temporal cycle in the missal, in lowering the age for First Communion for children<sup>12</sup> and in restoring liturgical chant,



which had fallen into disuse. Pius XII came along and reduced the length of the Eucharistic Fast because of difficulties inherent in modern life. For the same reason he authorised afternoon and evening Masses, put the Office of the Paschal Vigil on the evening of Holy Saturday and rearranged the services of Holy Week in general. John XXIII, before the Council, added his own touches to the so-called rite of St. Pius V.”<sup>13</sup>

Archbishop Lefebvre certainly considered the reforms of Pius XII to have been for the good of the Church. On the contrary, he considered those of Paul VI to have been disastrous, and his battle against them for the last quarter century of his life is known to all. His view on the current status of the Eucharistic Fast is expressed in the following passage from a conference he gave shortly after the promulgation of the new Code of Canon Law in 1983. Here he distinguishes between those things which are clearly erroneous in the new code (e.g. all the legislation seeking to enshrine the ecclesiology and ecumenism of Vatican II in the

law of the Church) and those things which are not matters of Faith:

We are determined to reject this Code, as we have rejected the other books changed by the reform. There are perhaps things that do not affect the Faith, such as the shortening of the duration of Eucharistic Fast, although we maintain a minimum of three hours, whereas before one had to fast from midnight. And many other things have changed; for example, Mass is now celebrated in the evening. We have accepted that too, even the evening Masses, because this does not directly affect our Faith.<sup>14</sup>

The three-hour fast from food and alcoholic beverages and the hour-long fast from other liquids except water and medicine are widely practised within traditional Catholic circles today. This practice is highly to be recommended, though at the same time we must acknowledge that, for better or for worse, the legislation of Pope Pius XII is no longer in vigour, and that of the 1983 Code is. Though the Church cannot validly make laws which contravene God's laws or the



Natural Law, when it comes to laws which are ecclesiastical by nature and scope (such as the determination of the Eucharistic Fast), she has the power to change them. To acknowledge that an obligation that has been set by the Church has been lifted by the Church is not the same as to accept, for example, the doctrinal errors contained in the new code, nor even to accept that the lifting or lessening of a particular obligation is a good thing. It is merely to accept the existence of the authority of the lawgiver within its due remit, and that this has consequences in terms of the status of our obligations.

Thus there is no doubt that we are obliged at least to comply with the current prescriptions under pain of sin, even if we might freely choose to do more than they stipulate. Moreover we can only be said to have sinned when we have transgressed a precept which we are truly obliged to obey under pain of sin. This means that whatever Eucharistic fasting we take upon ourselves voluntarily, we are only obliged under sin to that which is mandatory.

As a result we see everywhere in the traditional Catholic world (on notice-boards, in newsletters, on

websites, etc.) reminders of the minimum obligation to fast before receiving Holy Communion (i.e. the 1983 legislation) at the same time as we hear exhortations to do more if we can.

In fact, to be able to distinguish between what is of precept and what is of counsel is to resolve the whole question at once: by all means fast from midnight, or from three hours before Holy Communion as you are able. Nonetheless be sure to keep at least the current law, or, if you do not, not to communicate. Do more as you see fit, and with prudence, but do not disturb those that do the minimum in good conscience. Find wanting, if you wish, the laxity of the present law and advocate change with good arguments,<sup>15</sup> but do not deny the existence of that law or hold that laws duly abolished still bind under pain of sin. Reject a codification of the Church's laws that contains errors and favours heresy, but do not believe that because it is to be rejected, older, abolished legislation still binds with legal obligation or, still more dangerously, that no laws now bind us at all.



**In fine, this is the way in which moral theology navigates the minefield of a Church in crisis and ensures that though many matters will only be settled conclusively when we can rely on the ecclesiastical authorities once more, we can – and must – in the meantime always act in good conscience. †**

## Notes

1. McHugh, OP & Callan, OP, (transl.) - The Catechism of The Council of Trent, Charlotte, NC, 1982 (TAN), p. 251.

2. Letter 54 ("To his beloved son Januarius") in: Philip Schaff (ed.) - Nicene and Post-Nicene Fathers, First Series, Vol. 1, Buffalo, NY, 1987 (Christian Literature Publishing Co.).

3. I Cor. 11, 20-29 (St. Paul is referred to as 'The Apostle').

4. S.Th. III. Q.80, A.8.

5. Mt 6, 33.

6. I Cor. 11, 21.

7. Catechism of St. Pius X, The Blessed Eucharist, QQ. 38-40.

8. Sr Mary Collins, OSB – article 'Eucharistic Fast' in: New Catholic Encyclopedia (2nd ed.), Washington, D.C., 2003 (CUA) Vol. 5, pp. 437-8.

9. One of the most commonplace of these now

obsolete practices was the abstinence from marital relations practised by spouses as a preparation for Holy Communion. The 16th century Roman Catechism (op. cit. p. 280) still refers to this practice, long superseded by our modern ideal of frequent, even daily Communion: "The dignity of so great a Sacrament also demands that married persons abstain from the marriage debt for some days previous to Communion."

10. For an idea of what dispensations from the midnight fast were given prior to Pius XII's reform, and on what grounds, see Fr J.J. Reed, SJ - Modified Discipline of the Eucharistic Fast in: Theological Studies, Vol. 14.2 (1953), pp. 215-241.

11. Sr Mary Collins, OSB (op. cit.).

12. The young Marcel Lefebvre himself was of the first generation of children that profited from this change, making his First Holy Communion in 1911.

13. Archbishop Marcel Lefebvre – An Open Letter to Confused Catholics, Leominster, 1986 (Fowler Wright), p. 38.

14. Conference of His Grace on 16/03/1983 in Montreux, Switzerland.

15. See, for example, the case made by canonist Dr Edward N. Peters in the Homiletic & Pastoral Review: <https://www.hprweb.com/2013/07/furthering-my-proposal-to-extend-the-fast-for-holy-communion/>.

# Choosing the right school

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**Rev. John Brucciani, Headmaster**

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Candlemas Procession 2022



## Of your charity please pray for the souls of

**Mr. Rudolph Anthony of London who died in June 2021**  
**Mrs. Winnie Tannahill of Tyne & Wear who died on 11<sup>th</sup> January 2022**  
**Miss Patricia Conroy of Athlone (formerly of London) who died on 20<sup>th</sup> January 2022**  
**Mrs. Jessie Ryan of Redcar who died on Tuesday 1st February 2022**  
**Mrs. Doreen Hogan of Cramlington who died on 16th February 2022**  
**Miss Yvonne Goodridge of Bristol who died on 20<sup>th</sup> February 2022**

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

### March

ARCHBISHOP MARCEL LEFEBVRE, Father Jeremiah Donovan, Father Augustine Cummins, C.S.S.R, Father Guy Bouvier, Father Geoff Hilton, Cyril Empson, E. Watkins, Mrs. P. Fooks, Helen Guy, Robert Malcolm, Roy Hawkins, Bernard Kenworthy-Browne, Hannah Prior, Mrs. O'Farrell, Michel Flaherty, Joseph Pacholack, William Thomas, Henry Vaughan, Mrs W. Thomas, Dr. Mather, Mary Osborne, Hubert Lewis, Mary Jones, Rosa Garrett, Colonel McSweeney, Bessie l'Anson, Leonard Hurst, Maxwell McGrath, Mollie Redmond, Guy Stanhope-Pearce, Norah Firth, Mary Kelleher, Florence Bradley, Lilian Baker, Veronica Salisbury, Leonard Costello, Betty Cullen, Charles Allison, Thomas Leetch, Elizabeth Rowbury, James McMullen, Walter Hunt, Richard FitzMullen, Andrew Martin, Constance Clarke, Teresa Brown, Bridget Sullivan, George Shea, Francis Buckingham, Valerie Pollard, Veronica Brucciani, Maisie Woodward, Charles Tannant, Hugh Forshaw, Cyril Begley, William Vinton, Agnes Callaghan, Valentina Libietis, Janet Wheildon, Bridget Duffy, Mary Mulligan, Teresa Welch, James Boyle, Thomas Parker, Joseph Drury, Eric Morley, Evelyn Cundy, Frank Wilkin, Ruth Carbery, Robert Wood, Carmen McAsey, Sister Moira, Josephine Richardson, John Joseph Barry, Marcia Thompson, Margaret Pennicott, Peter D. E. Budden, James O'Hare, Madeleine Primavesi, Dorothy Hardern, Martin Martinez Snr; Joan Sullivan, Kathleen Bryce, Rose Brannan, Edward Smith, Donald Halliday, Diana Palmer, Louis Brophy, Amey Davies, Edward Wiggins, Frederick Neesam, Catherine Connaughton, Edna Hartley, Margaret Taylor, Jeanne Cuttell, Mary Agnes Adams, Vincent Baker, Francis Fernhead, Virginia Nathan-Ciacci, Margaret Rowling, Monica Kemp, Francis Thomas Cooper, Francis Green, Graeme Le Monier, Michael Osborne, Joan Evelyn Procter, Frank Critchley, Hilda Jackson, Truda Kendrick, John Olna, Irene McNicholas, Norah Dalgiesh, Marc Mac Brádaigh, Marisa Valori, Donald Edwards, William Roberts

### April

BISHOP ANTONIO DE CASTRO MAYER; Fr. Anthony Chadwick, Fr. Hugh Thwaites, Alma Keily, Mrs. M. Gilbert, Teresa Kenefeck, Cyril Prescott, Margaret Tutt, Robert Carr, Jessie Nevard, Freda Walton, John Silk, John Clitheroe, Gwen Hartley, John McKimmie, Agnes Kay, Katherine Husain, Margaret Restieaux, Claude Couldery, Sudney Kay, Jane Ogden, Mary Judge, Mrs. M. McCarthy, Elizabeth Boyle, Patrick Carpenter, Veronica McCauley, Ida McNello, Josephine Lawlor, Henry Towers, Margaret Rennie, Gertrude M. Yates, Wilfred Dean, Kathleen Buckland, Norah Taylor, Elizabeth Martin, Joseph Boyle, Basil Lewis, Nina Lynch, Mary Perry, Mary Keily, Maria Stigell, Muriel Smith, Mary Carnoustie, Pamela Kenward, Cecilia Gill, Margaret Brierley, Lady Denham,



Catherine Skelton, Mary McDonald, Ellen Stewart, Robert Hughes, Mervyn Goonesekera, Joan Gac, John Lane, Esther McGlame, Geoffrey Nutter, Michael John Dowe, Dorothy Marshall, William Gerrard-Crosby, Margaret Evans, Pamela Macdonald, Alan Green, James Brennan, Kenneth Collett, Bridgetta Johnson, Joseph Bryce, Albert Pollard, Barbara Mortimer, Werner Andersson, Eileen Ladnor, Dorothy Mungovin, Lynn Clarke, Edward Hales, Kathleen Simmons, Hugh Budden, Conception Traynor, Margaret Bradley, Francesco Vericonte, William Henry Riley, Margaret Laurie, Mary Patricia Mackay, Theresa Ogden, Rachel Turnedge, Geraldine Weir, Kenneth Parkinson, Mary Bristow, Byron Harries, John Clague, John Wood, Cyril Pettitt, Anne Patricia Dougal, Cathleen Allen, Ursula Carr, John Cunnington, Louis Fisher, Jessica Vickers, Peter Baldwin, Ronald Warwick, Maria Williams, Anne Knott, Henry Fraser, Joan Harrison, Sheila Biggs, Pauline Edwards, Catherine Taylor, Gerard Pearce, Winifred Middlehurst, Arthur Randell-Hoile, Patricia Pass, Mary Radford

## Retreats 2022

Saint Saviour's House

St. Agnes Avenue

Bristol BS4 2DU

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](http://fsspx.uk),

or email [stsaviours@fsspx.uk](mailto:stsaviours@fsspx.uk),

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## Catechism Courses

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

[fsspx.uk/en/st-edmund-cat](http://fsspx.uk/en/st-edmund-cat)

Those interested, send a request by email to [district@fsspx.uk](mailto:district@fsspx.uk)

## Young Roman Catholics

new website

[yrc.fsspx.uk](http://yrc.fsspx.uk)



The Young Roman Catholics (YRC) Apologetics Weekend took place at Ss. Joseph & Padarn Church, London from 25<sup>th</sup>-27<sup>th</sup> February. It was organised by Rev. Dominic O'Hart as chaplain of the YRC; Rev. Nicholas Mary CsxR as the main speaker and Mr. Christopher Sudlow ran a workshop for the 28 young men and women who were able to come. Mass, rosary and benediction were included in the programme together with outings to the pub.







*Above:* St. Michael's Tag Rugby. *Below:* Planning for the St. Michael Archangel Church Project. *Right page top:* Rev. Fr. Jules Doutrebente and Rev. Fr. Patrick Abbet on sunny winter day walking on the harbour wall at Dun Laoghaire, Dublin. The Society has four priests in Ireland serving five Mass Centres. There are presently three Irish seminarians at St. Thomas Aquinas Seminary, Virginia U.S.A. *Right page centre:* Rev. Jonathon Steele arrived in December 2021 is now based at St. Michael's and is responsible for Holy Cross, Woking and the Archconfraternity of St. Stephen. *Right page bottom:* A happy priests' meeting at St. Saviour's House, Bristol.





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St. Michael's School

30<sup>th</sup> Anniversary  
Alumni Meal

7<sup>th</sup> May 2022

Chesil House, 4 Chesil Street,  
Winchester SO23 OHU

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## Year Planner 2022

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
	7	St. Michael's School 30th Anniversary Alumni Reunion Meal at Winchester
	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
	19	Procession for the Solemnity of Corpus Christi at St. Saviour's Bristol
	24-26	Couple's Weekend Retreat, St. Saviour's House, Bristol
	27-1	District trip to Ecône for ordinations? Information to follow.
	29	Priestly ordination of Rev. Mr. Bernard Bevan at St. Pius X Seminary, Ecône.
Jul	1-6	Young Roman Catholics (YRC) visit to Edinburgh
	9	First Mass of Rev. Benard Bevan at Burghclere, followed by School Fair
	 11-16	Women's Ignatian Retreat, St. Saviour's House, Bristol
	15-17	Cantebury Pilgrimage
	23-29	Boys' Camp at Burghclere
Aug	1-6	Men's Ignatian Retreat, St. Saviour's House, Bristol
	 8-13	Girls' Camp at Burghclere
	19-21	Young Roman Catholics Weekend, St. Saviour's House, Bristol
	29-3	Priests' Retreat, St. Saviour's House, Bristol

Sacred Triduum	14th April	15th April	16th April	17th April
<b>Bristol</b>	1900 Mass	1300 Way of the Cross 1400 Confessions 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	1000 Sung Mass
<b>Burghclere</b>	0830 Tenebrae 1900 Mass & Adoration until midnight	0830 Tenebrae 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	0830 Tenebrae 2230 Easter Vigil	0730 Low Mass 0900 Sung Mass
<b>Edinburgh</b>	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	1100 Sung Mass
<b>Gateshead</b>	1900 Mass & Adoration for one hour	1430 Confessions 1500 Good Friday Liturgy	1830 Confessions 1900 Easter Vigil	1200 Sung Mass
<b>Glasgow</b>	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	1100 Sung Mass
<b>Herne</b>	1830 Mass & Adoration for one hour	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2200 Confessions 2230 Easter Vigil	
<b>Leicester</b>	1900 Mass & Adoration for one hour	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	1100 Low Mass
<b>Liverpool</b>		1000 Way of the Cross followed by Rosary		1300 Low Mass
<b>London (St. Joseph)</b>	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1830 Confessions 1900 Easter Vigil	1100 Low Mass 1230 Low Mass
<b>Manchester</b>	1930 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2200 Confessions 2230 Easter Vigil	1100 Sung Mass
<b>Preston</b>	1900 Mass & Adoration until 2200	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1800 Confessions 1900 Easter Vigil	0930 Sung Mass
<b>Taunton</b>	1800 Mass	1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy		1100 Low Mass
<b>Woking</b>	1930 Mass & Adoration for one hour	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2200 Confessions 2230 Easter Vigil	1030 Sung Mass



## Mass Times

	MARCH							APRIL			
	2nd	6th	13th	19th	20th	25th	27th	3rd	10th	17th	24th
<b>Aberdeen</b>	-	-	16th 1800	-	-	-	-	-	-	20th 1800	-
<b>Bingley</b>	-	1500	1500	-	1500	-	1500	1500	1500	1500	1500
<b>Bristol</b>	1100 1800	0900 1100	0900 1100	0800 1100	0900 1100	0800 1800	0900 1100	0900 1100	0900 1100	<b>0000</b> <b>1000</b>	0900 1100
<b>Burghclere</b>	0715 1900	0730 0900	0730 0900	0730 1200	0730 0900	0715 1900	0730 0900	0730 0900	0730 0900	<b>0000</b> 0730 0900	0730 0900
<b>Colleton Manor</b>	-	-	16th 1130	-	-	-	-	6th 1130	-	-	-
<b>Edinburgh</b>	1830	0900 1100	0900 1100	1830	0900 1100	1830	0900 1100	0900 1100	<b>1030</b>	<b>0000</b> <b>1100</b>	0900 1100
<b>Gateshead</b>	1830	1800	1800	1100	1800	1830	1800	1800	1800	<b>1200</b>	1800
<b>Glasgow</b>	1830	0900 1100	0900 1100	1830	0900 1100	1830	0900 1100	0900 1100	<b>1030</b>	<b>0000</b> 1100	0900 1100
<b>Groombridge</b>	-	0830	0830	0830	0830	1100	0830	0830	0830	<b>1100</b>	0830
<b>Herne</b>	-	1230	1230	1230	1230	1830	1230	1230	1230	<b>0000</b>	1230
<b>Holnest</b>	-	1600	1600	-	-	-	1600	1600	1600	1600	1600
<b>Inverness</b>	-	-	15th 1900	-	-	-	-	-	-	19th 1900	-
<b>Leicester</b>	1100	1100	1100	1100	1100	1100	1100	1100	1100	<b>0000</b> 1100	1100
<b>Liverpool</b>	-1830	1300	1300	-	1300	1830	1300	1300	1300	1300	1300
<b>London (St. Joseph)</b>	1900	1100 1230	1100 1230	1100	1100 1230	1900	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230
<b>London (Wimbledon)</b>	0715 1100	0800	0800	0800	0800	0715 1100	0800	0800	0800	0800	0800
<b>Manchester</b>	1230	0930	0930	1230	0930	1100	0930	0930	0930	<b>0000</b> <b>1100</b>	0930
<b>Preston</b>	1100	0930	0930	1215	0930	1100	0930	0930	0930	0930	0930
<b>Rhos-on-Sea</b>	-	1700	1700	-	1700	-	1700	1700	1700	1700	1700
<b>Taunton</b>	1130	1100	1100	-	1100	1130	1100	1100	1100	1100	1100
<b>Woking</b>	1930	1030	1030	1030	1030	1930	1030	1030	1030	1030	1030

See [fsspx.uk/en/schedules-great-britain-scandinavia](https://fsspx.uk/en/schedules-great-britain-scandinavia)

for Jersey, Scandinavia



# March

## Audi Benigne Conditor

O king Creator, bow Thine ear  
To mark the cry, to know the tear  
Before Thy throne of mercy spent  
In this Thy holy fast of Lent.

Our hearts are open, Lord, to Thee:  
Thou knowest our infirmity;  
Pour out on all who seek Thy face  
Abundance of Thy pardoning grace.

Our sins are many, this we know;  
Spare us, good Lord, Thy mercy show;  
And for the honour of Thy name  
Our fainting souls to life reclaim.

Give us the self-control that springs  
From discipline of outward things,  
That fasting inward secretly  
The soul may purely dwell with Thee.

We pray Thee, Holy Trinity,  
One God, unchanging Unity,  
That we from this our abstinence  
May reap the fruits of penitence.

*Pope St. Gregory the Great (540-604)  
Vespers hymn on Sundays & weekdays of Lent*

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

1

4 cl.

Feria

2

 1 cl.

ASH WEDNESDAY

3

 3 cl.

Feria in Lent

4

 3 cl.

Feria in Lent  
*(Comm. SS. Casimir,  
Confessor & Lucius, Pope &  
Martyr)*

*First Friday*

5

 3 cl.

Feria in Lent

*First Saturday*

**St. David, B. & C., Patron of Wales**  
(Cardiff, Menevia 1 cl.; Portsmouth,  
Westminster 3 cl.)  
**St. Monan, M.;** Scotland 874

**St. Chad, B. & C. 672** (Birmingham  
1 cl.; Leeds, Liverpool, Middlesbrough,  
Newcastle, Salford, Shrewsbury, 3 cl.;  
Nottingham, Comm.)  
**St. Nicholas Owen, Jesuit Brother, M.**  
Tower of London 1606

**St. Aelred, Ab. 1166** (Hexham &  
Newcastle, Middlesbrough, Liverpool, 3  
cl.; Nottingham, Comm.)  
**St. Wimlock, Ab. & C.**  
England/France 529  
**St. Nonnita, Mother of St. David**  
Wales 540

**St. Adrian, B. & Comp, MM.**  
Scotland 875  
**Bl. Christopher Bales, Pr. & M.**  
Fleet Street 1590

**St. Piran, Prince, B. & C. Padstow,**  
Cornwall, 5th cent.

6

1 cl.

1<sup>st</sup> SUNDAY IN LENT

**SS. Perpetua & Felicitas, Martyrs**  
**St. Fridolin, Ab. & C.**  
England/Germany 564

7

 3 cl.

Feria in Lent  
*(Comm. St. Thomas Aquinas,  
C. & D.)*

**BBl. John Larke, John Ireland, PPr.,  
& German Gardiner, L., MM.**  
Tyburn 1544  
**St. Esterwine, Ab. & C. Jarrow 686**

8

 3 cl.

Feria in Lent  
*(Comm. St. John of God,  
Confessor)*

**St. Felix, B. & C. 650**  
(Northampton 3 cl.)  
**St. Duthac, B. & C. 1056**  
(Aberdeen 3 cl.)

9

 3 cl.

Ember Wednesday  
*(Comm. St. Frances of Rome,  
Widow)*

**St. Bosa, B. & C. York 700**

10

 3 cl.

Feria in Lent  
*(Comm. The Forty Holy  
Martyrs)*

**St. John Ogilvie, Pr. & M 1615**  
(All Dioceses of Scotland 3 cl.)  
**St. Gerald, Ab. & C. Durham 732**

11

 2 cl.

Ember Friday






















**Bl. John Larke, M. 1544**  
(Brentwood 3 cl.)  
**St. Constantine, King & M.**  
Cornwall 6th cent.  
(Argyll & The Isles 3 cl.)  
**Bl. Thomas Atkinson, P. & M.**  
York 1616

12

 2 cl.

Ember Saturday  
*(Comm. St. Gregory the Great,  
Pope, Confessor, Apostle of  
England, In England & Wlaes  
2 cl.)*

**St. Paul de Leon, B. & C.**  
England 570  
**St. Elphege, B. & C. Winchester 951.**

<p><b>13</b>  1 cl.</p> <p><b>2<sup>nd</sup> SUNDAY IN LENT</b></p> <p><b>Bl. Agnellus of Pisa, C.</b> Oxford 1236 (Birmingham 3 cl.)  <b>St. Canock, H. &amp; C.</b> Wales 604  <b>St. Viganus, C.</b> Scotland 1102</p>	<p><b>14</b>  3 cl.</p> <p><b>Feria in Lent</b></p> <p><b>St. Alfrid, King of Northumbria, C.</b> Scotland 710  <b>St. Kyrin, B. Ross, Scotland</b> 660</p>	<p><b>15</b>  3 cl.</p> <p><b>Feria in Lent</b></p> <p><b>St. Aristobulus, B. &amp; M.</b> Glastonbury 98  <b>St. Fethno, C.</b> Scotland 580  <b>Bl. William Hart, Pr.</b> York 1583  <b>BBl. John Amias &amp; Robert Dalby, PPr. &amp; MM.</b> York 1589</p>	<p><b>16</b>  3 cl.</p> <p><b>Feria in Lent</b></p>	<p><b>17</b>  3 cl.</p> <p><b>Feria in Lent</b>  <i>(Comm. St. Patrick, B. &amp; C. [Birmingham, Cardiff, Nottingham, Portsmouth, Menevia, Westminster, Glasgow 2 cl.; Other Dioceses of Scotland 3 cl.]</i></p> 	<p><b>18</b>  3 cl.</p> <p><b>Feria in Lent</b>  <i>(Comm. St. Cyril of Jerusalem, Bishop, Confessor &amp; Doctor)</i></p> <p><b>St. Edward, M., King of West Saxons</b> Dorset 979 (Plymouth 3 cl.)  <b>BBl. John Thules, Pr. &amp; Roger Wrenno, L., MM.</b> Lancaster 1616</p>	<p><b>19</b>  1 cl.</p> <p><b>ST. JOSEPH, CONFESSOR, SPOUSE OF THE BVM, PATRON OF THE UNIVERSAL CHURCH</b>  <i>(Comm. Feria in Lent)</i>  <b>Holy Day of Obligation in Scotland</b></p> <p><b>Ven. Thomas Ashby M.</b> Tyburn 1544</p>
<p><b>20</b>  1 cl.</p> <p><b>3<sup>rd</sup> SUNDAY IN LENT</b></p> <p><b>St. Cuthbert, B. &amp; C.</b> 687 (Patron: Hexham &amp; Newcastle 1 cl.; Shrewsbury, Liverpool, Lancaster, St. Andrew's &amp; Edinburgh 3 cl.)  <b>St. Herbert, Anchorite &amp; C.</b> Durham 687</p>	<p><b>21</b>  3 cl.</p> <p><b>Feria in Lent</b>  <i>(Comm. St. Benedict, Abbot)</i></p> <p><b>Ven. Thomas Pilchard, M.</b> Dorchester 1587  <b>Ven. Matthew Flathers, M.</b> York 1608</p>	<p><b>22</b>  3 cl.</p> <p><b>Feria in Lent</b></p> <p><b>Comm. of Martyrs of Lincolnshire</b> Bardney 872  <b>St. Hamund, B. &amp; M.</b> Sherborne, Dorset 872  <b>Vens. James Harrison, Pr. &amp; Antony Bates, L., MM.</b> York 1602</p>	<p><b>23</b>  3 cl.</p> <p><b>Feria in Lent</b></p> <p><b>St. Finguar, H. &amp; M.</b> Cornwall 500  <b>St. Ethelwald, H. &amp; C.</b> Durham 689  <b>Ven. Edmund Sykes, Pr. &amp; M.</b> York 1587</p>	<p><b>24</b>  3 cl.</p> <p><b>Feria in Lent</b>  <i>(Comm. St. Gabriel, Archangel)</i></p> <p><b>Bl. Lanfranc, Archbishop of Canterbury</b> 1089  <b>St Hildelith, V. &amp; Abs.</b> Barking 720</p>	<p><b>25</b>  1 cl.</p> <p><b>THE ANNUNCIATION OF THE BVM</b>  <i>(Comm. Feria in Lent)</i></p>  <p><b>St. Kennocha, V. &amp; Nun</b> Fife, Scotland 1007  <b>St. Margaret Clitherow, M.</b> York 1586  <b>Bl. James Bird, L. &amp; M.</b> Winchester 1592</p>	<p><b>26</b>  3 cl.</p> <p><b>Feria in Lent</b></p> <p><b>St. Alfwold, B. &amp; C.</b> Sherborne, Dorset 1058  <b>St. Archibald, Ab. &amp; C.</b> Scotland 708</p>
<p><b>27</b> 1 cl.</p> <p><b>4<sup>th</sup> SUNDAY IN LENT</b>  <i>(Comm. St. John Damascene, Confessor, Doctor of the Church)</i></p> <p><b>St. Medwyn, C.</b> Glastonury 188</p>	<p><b>28</b>  3 cl.</p> <p><b>Feria in Lent</b>  <i>(Comm. John Capistran, Confessor)</i></p> <p><b>St. Stephen Harding, Ab.</b> 1134 (Plymouth 3 cl.) (17<sup>th</sup> Apr: Westminster 3 cl.)  <b>St. Fremund, M.</b> Dunstable, Bedfordshire 798  <b>Ven. Christopher Wharton, Pr. &amp; M.</b> York 1600</p>	<p><b>29</b>  3 cl.</p> <p><b>Feria in Lent</b></p> <p>Dedication of Cathedral Church (Portsmouth 1 cl.)  <b>St. Gundeley, King &amp; H.</b> Newport, Wales 510  <b>St. Baldred, Pr. &amp; C.</b> Scotland 610  <b>St. Gladys, W.</b> Wales 6<sup>th</sup> c.</p>	<p><b>30</b>  3 cl.</p> <p><b>Feria in Lent</b></p> <p><b>St. Osburga, V. &amp; Abs.</b> 1016 (Birmingham 3 cl.)  <b>St. Palton, B. &amp; C.</b> England/Germany 762  <b>St. Regulus, Ab.</b> brought relics of St. Andrew from Greece to Scotland, 4<sup>th</sup> c.</p>	<p><b>31</b>  3 cl.</p> <p><b>Feria in Lent</b></p> <p><b>St. Adelmus, B. &amp; C.</b> Malmesbury 709  <b>Ven. Stephen Rowsham, Pr. &amp; M.</b> Gloucester 1587  <b>Vens. Thurston Hunt &amp; Robert Middleton, PPr. &amp; MM.</b> Lancaster 1601</p>		



# April

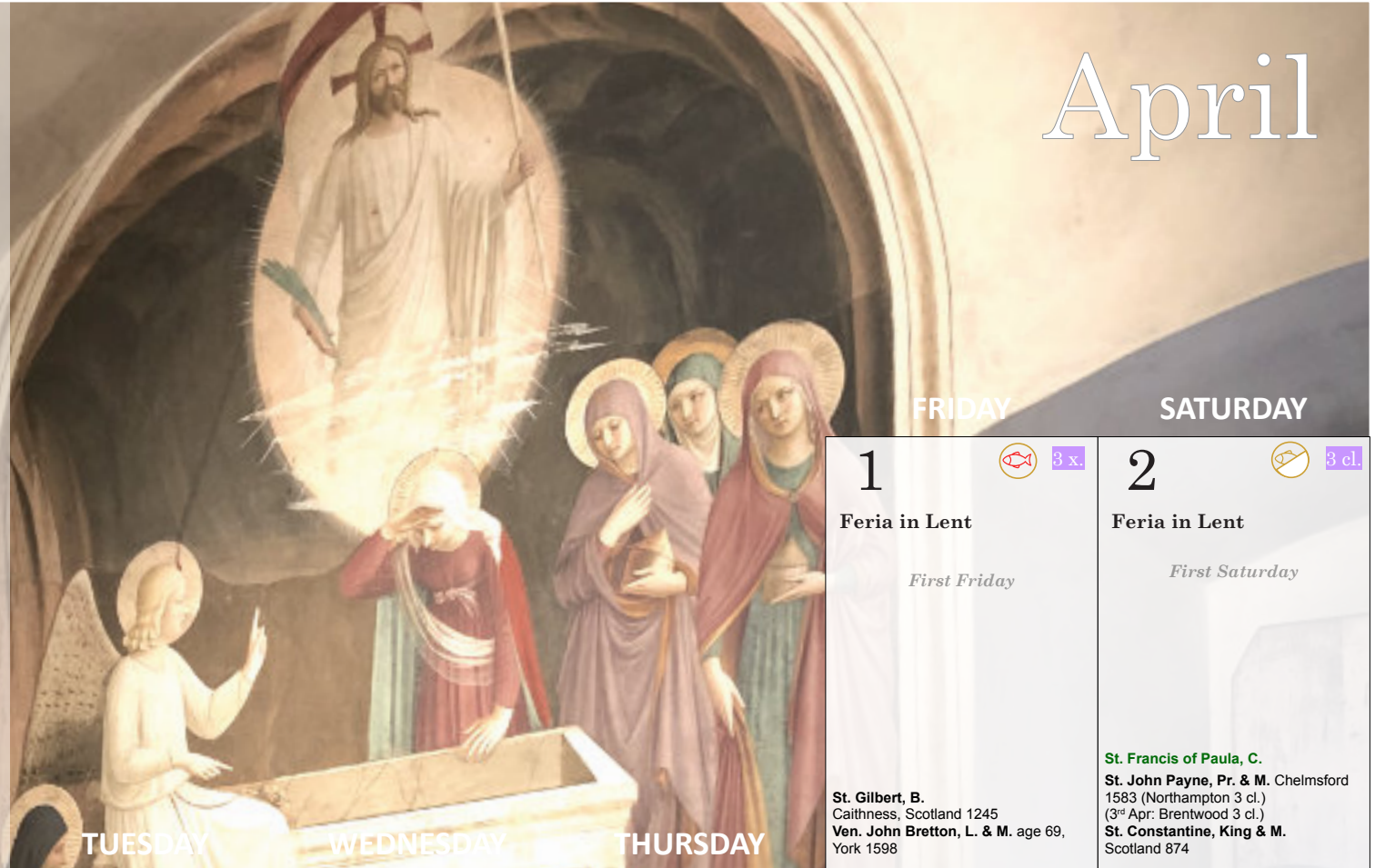
## Victimae Paschali

The holy Paschal work is wrought,  
 The Victim's praise be told,  
 The loving Shepherd back hath brought  
 The sheep into His fold:  
 The Just and Innocent was slain  
 To reconcile to God again.

Death from the Lord of life hath fled—  
 The conflict strange is o'er;  
 Behold, He liveth that was dead,  
 And lives forevermore:  
 Mary, thou soughtest Him that day;  
 Tell what thou sawest on the way.

“I saw the empty cavern's gloom,  
 The garments of the prison.  
 The Angel-guardians of the tomb,  
 The glory of the Risen.”  
 We know that Christ hath burst the grave,  
 Then, victor King, Thy people save.

*Ascribed to Wipo (11th cent.)  
 Sequence in the Mass on Easter Sunday & Octave*



FRIDAY

SATURDAY

1



Feria in Lent

*First Friday*

St. Gilbert, B.  
 Caithness, Scotland 1245  
 Ven. John Bretton, L. & M. age 69,  
 York 1598

2



Feria in Lent

*First Saturday*

St. Francis of Paula, C.  
 St. John Payne, Pr. & M. Chelmsford  
 1583 (Northampton 3 cl.)  
 (3<sup>rd</sup> Apr. Brentwood 3 cl.)  
 St. Constantine, King & M.  
 Scotland 874

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

3



PASSION SUNDAY

St. Richard, B. & C. Chichester 1253  
 (Westminster, Birmingham,  
 Southwark 3 cl.)  
 Bl. Thurston Hunt, Pr. & M.  
 Chelmsford, Essex 1582  
 Bl. Robert Middleton, Pr. & M.  
 Aged 30 1601

4



Monday in  
Passiontide

St. Isidore, B., C. & D.  
 St. Guier, Pr. & H. Cornwall 871

5



Tuesday in  
Passiontide

St. Vincent Ferrer, C.  
 St. Gotebald, B. & C.  
 England/Sweden 1004  
 St. Ethelburga of Lyminge, V. Abbess  
 Kent 647  
 St. Theodore and Companions, MM.  
 Crowland 870

6



Wednesday in  
Passiontide

St. Elstan, B. & C. Wiltshire 980

7



Thursday in  
Passiontide

St. Brennack, Ab. & C. N.Wales 500  
 St. Henry Walpole & BBl. Alexander  
 Rawlins, PPr. & MM. York 1595  
 BBl. Edward Oldcorne, Pr.  
 & Ralph Ashley, lay Brother, MM.  
 Worcester 1606

8



SEVEN SORROWS OF  
THE BVM (within the  
Society of St. Pius X  
1 cl.)

Otherwise:  
Friday in Passiontide


St. Davianus, C. Glastonbury 500  
 St. Tilbert, B. & C. Hexham 789  
 Ven. John Goodman, Pr. & M.  
 Newgate 1642

9



Saturday in  
Passiontide

SS. Gista & Rectrude, VV.  
 Canterbury 770  
 St. Frithstan, B. & C.  
 Winchester 932

<p><b>10</b> <span style="float: right;">1 cl.</span></p> <p><b>PALM SUNDAY</b></p> <p><i>The Nuns at Barking, Essex, MM. 870</i>  <b>SS. Beocca, Ethor &amp; Eighty Religious, MM.</b> burnt Chertsey, Surrey 870  <b>BBI. James Bell, Pr. &amp; John Finch, L., MM;</b> Lancaster 1584</p>	<p><b>11</b> <span style="float: right;">1 cl.</span></p> <p><b>MONDAY IN HOLY WEEK</b></p> <p><b>St. Leo I C. &amp; D.</b>  <b>St. Gulac, Prince, H. &amp; C.</b> Croyland 714  <b>Bl. George Gervase, Pr. &amp; M.</b> Tyburn 1608</p>	<p><b>12</b> <span style="float: right;">1 cl.</span></p> <p><b>TUESDAY IN HOLY WEEK</b></p> <p><b>St. Mechtilde, V.</b> England/France 1200</p>	<p><b>13</b> <span style="float: right;">1 cl.</span></p> <p><b>WEDNESDAY IN HOLY WEEK</b></p> <p><b>St. Hermenegild, M.</b>  <b>St. Effled, V.</b> Glastonbury 936  <b>BBI. John Lockwood &amp; Edward Catherick, PPr. &amp; MM.</b> York 1642</p>	<p><b>14</b> <span style="float: right;">1 cl.</span></p> <p><b>MAUNDY THURSDAY</b></p> <p><b>St. Justin, M.</b>  <b>SS. Tiburtius &amp; Comp., MM.</b>  <b>St. Ethelnuiph, King &amp; C.</b> Winchester 857  <b>St. Caradoc, Pr. &amp; H.</b> Wales 1124</p>	<p><b>15</b> <span style="float: right;">1 cl.</span></p> <p><b>GOOD FRIDAY</b></p> <p><b>St. Padarn, B. &amp; C.</b> Wales 550</p>	<p><b>16</b> <span style="float: right;">1 cl.</span> <i>until noon</i></p> <p><b>HOLY SATURDAY VIGIL OF EASTER</b></p> <p><b>St. Magnus, L. &amp; M.</b> Orkney Islands/Scotland 111 (Aberdeen 3 cl.)  <b>Bl. Robert de Bethune, B. &amp; C.</b> Hereford 1148</p>
<p><b>17</b> <span style="float: right;">1 cl.</span></p> <p><b>EASTER SUNDAY</b></p> <p><i>St. Anicetus, Pope &amp; Martyr</i>  <b>St. Donnan, Mk. &amp; 52 Comp., MM</b> Hebrides, Scotland 617 (Argyll &amp; The Isles 3 cl.)  <b>Ven. Henry Heath, Pr. &amp; M.</b> Tyburn 1643</p>	<p><b>18</b> <span style="float: right;">1 cl.</span></p> <p><b>MONDAY IN THE OCTAVE OF EASTER</b></p> <p><b>St. Oswin, C.</b> Northumberland 670  <b>St. Maydulph, H.</b> Malmesbury, Wilts. 680</p>	<p><b>19</b> <span style="float: right;">1 cl.</span></p> <p><b>TUESDAY IN THE OCTAVE OF EASTER</b></p> <p><b>St. Alphege, B. &amp; M.</b> Greenwich 1012 (Clifton, Portsmouth, Southwark 3 cl.)  <b>Bl. James Duckett, M</b> Tyburn 1602</p>	<p><b>20</b> <span style="float: right;">1 cl.</span></p> <p><b>WEDNESDAY IN THE OCTAVE OF EASTER</b></p> <p><b>BBI. Robert Watkinson, Francis Page &amp; Ven. Thomas Tichborne, PPr. &amp; MM.</b> Tyburn 1602  <b>Ven. Antony Page, Pr. &amp; M.</b> York 1593  <b>Vens. Richard Sergeant &amp; William Thomson, PPr. &amp; MM.</b> Tyburn 1586</p>	<p><b>21</b> <span style="float: right;">1 cl.</span></p> <p><b>THURSDAY IN THE OCTAVE OF EASTER</b></p> <p><b>St. Anselm of Canterbury, B., C. &amp; D.</b>  <b>St. Bueno, Ab.</b> Wales 630 (Menevia 3 cl.)  <b>St. Malrubius, Ab. &amp; C.</b> Isle of Skye, Scotland 724 (Glasgow 3 cl.)</p>	<p><b>22</b> <span style="float: right;">1 cl.</span></p> <p><b>FRIDAY IN THE OCTAVE OF EASTER</b></p> <p><b>SS. Soter &amp; Caius, PP &amp; MM</b>  <b>St. Bristan, B. &amp; C.</b> Winchester 944</p>	<p><b>23</b> <span style="float: right;">1 cl.</span></p> <p><b>SATURDAY IN ALBIS</b></p> <p><b>St. Ethelred, King &amp; M.</b> 1016</p>
<p><b>24</b> <span style="float: right;">1 cl.</span></p> <p><b>DOMINICA IN ALBIS</b>  <i>(Quasimodo Sunday)</i></p> <p><b>St. Fidelis of Sigmaringen, Martyr</b>  <b>St. Mellitus, B. &amp; C.</b> Canterbury 624 (Brentwood, Southwark, Westminster 3 cl.)  <b>St. Egbert, Ab. &amp; C.</b> Scotland 730 (Argyll &amp; The Isles, Hexham &amp; Newcastle 3 cl.)</p>	<p><b>25</b> <span style="float: right;">2 cl.</span></p> <p><b>St. Mark The Evangelist</b>  <i>The Greater Litanies</i></p> <p><b>BBI. Robert Anderton &amp; William Marsden, PPr. &amp; MM.</b> Isle of Wight 1586</p>	<p><b>26</b> <span style="float: right;">3 cl.</span></p> <p><b>SS. Cletus &amp; Marcellinus, Popes &amp; Martyrs</b></p>  <p><b>St. George M.</b> (Principal Patron of England &amp; Wales 1cl.) (transferred)  <b>St. Leofric, B. &amp; C</b> Exeter 1073  <b>Ven. Edward Morgan, P. &amp; M.</b> Tyburn 1642</p>	<p><b>27</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Peter Canisius, Confessor &amp; Doctor</b></p> <p><b>St. Maughold, B. &amp; C.</b> Isle of Man 488 (Liverpool 3 cl.)  <b>St. Winewald, Ab. &amp; C.</b> Beverley, Yorks. 752</p>	<p><b>28</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Paul of the Cross, Confessor</b></p> <p>Dedication of the Cathedral Church (Glasgow 1 cl.)  <b>St. Cortillus, B. &amp; M.</b> England/Germany 820</p>	<p><b>29</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Peter of Verona, Martyr</b></p> <p><b>St. Senan, H. &amp; C.</b> North Wales 660  <b>St. Wilfrid the Younger, B.</b> York 744</p>	<p><b>30</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Catherine of Siena, Virgin</b></p> <p><b>BBI. Francis Dickenson &amp; Miles Gerard, PPr. &amp; MM.</b> Rochester 1590  <b>Ven. William Southerne, Pr. &amp; M.</b> Newcastle 1618</p>

## Mass Centres

### DISTRICT HOUSE

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

Resident:

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

### Scotland

#### ABERDEEN

Diamond Suite  
Mercure Aberdeen Caledonian Hotel  
10-14 Union Terrace  
Aberdeen AB10 1WE  
Tel: 01857 616206

#### CARLUKE

Saint Andrew's House  
31 Lanark Road  
Carluke, Lanarkshire ML8 4HE  
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[standrews@fsspx.uk](mailto: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

#### INVERNESS

Royal Northern Infirmary Chapel  
Ness Walk, Inverness, IV3 5SF  
Tel: 01857 616206

#### 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

#### BRISTOL

Saint Saviour's House  
Saint Agnes Avenue, Knowle, Bristol BS4 2DU  
[stsaviours@fsspx.uk](mailto:stsaviours@fsspx.uk)  
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Resident:

Rev. Fr. John McLaughlin (Prior)  
Rev. Francis Gallagher  
Rev. Fr. Dominic O'Hart  
Sr. Marie-Charbel JssR  
Sr. Mary Joseph JssR

#### BURGHCLERE

Saint Michael's School Chapel  
Harts Lane, Burghclere, Hants RG20 9JW  
Tel: 01635 278 137/173  
[headmaster@sanctusmichael.com](mailto: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](mailto: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 GOTHENBURG STOCKHOLM, SWEDEN

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[www.fsspx.uk/en/scandinavia](http://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](mailto:thirdorder@fsspx.uk)

### ARCHCONFRATERNITY OF ST. STEPHEN

Rev. Fr. Jonathon Steele  
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### EUCCHARISTIC CRUSADE

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### MILITIA IMMACULATAE

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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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