



S S P X



Ite Missa Est

Ad sum?





Ad sum? Do I want it?

And we know that to them that love God, all things work together unto good, to such as, according to his purpose, are called to be saints. (Rom 8:28)



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District of Great Britain



St. Michael Archangel
Church Project

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

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Ad sum?

Editorial	6
Vocation	14
Virgin spouse	18
May we pray with non-Catholics?	22
Liturgy	31

Ite Missa Est

Society of St. Pius X in Great Britain and Scandinavia

Requiescant in pace	32
Chronicle	34
Year Planner 2021	40
Mass Times	41
Liturgical Calendar	42
Addresses	46



Ad sum?

Letter to a young man

Rev. Robert Brucciani, District Superior

Dear _____,

You might be puzzled by the title of this letter. "*Ad sum*" is the answer you would give in Latin should your name be read out in a roll call. During the priestly ordination ceremony, the Assistant Priest reads out the names of the candidates for ordination, to which the *ordinandi* reply "*Ad sum!*" or "Present!"

Technically, this would be the very moment of your vocation, should you choose to give yourself to the priesthood; it is the moment when you are called in the name of the bishop to receive the sacrament of Holy Order. It is the culmination of a

journey often strewn with obstacles and doubt, demands and sacrifice; a journey that the world does not understand.

Holy Order

The "*Ad sum!*" that you might cry out before the bishop, the ministers, and the faithful would be but the exterior and climactic manifestation of the interior "*ad sum*" oft repeated since the desire to enter seminary was first discerned. Standing before the bishop, candle in right hand, chasuble folded over your left arm, you would have prepared yourself for this moment by leaving the world, leaving its way of life, and leaving its outward dress in order to become an



On the threshold of the priesthood.

adopted child of the Church by the ceremony of tonsure, to approach the altar by the four minor orders, to reach the threshold of the priesthood by the major orders of the subdiaconate and diaconate, so that after much prayer, study, and the exercise of virtue, you might be ready to receive the greatest gift that God can bestow on a man: the sacramental priesthood which is nothing less than a participation in the priesthood of Our Lord Jesus Christ.

Order in the hierarchy

The sacrament is called Holy Order because it inserts the recipient into an order which is the hierarchy of sacred ministers

(subdeacon, deacon, priest, bishop). Ordination to the diaconate and to the episcopate are also part of the sacrament of Holy Order. All three ordinations – to the diaconate, to the priesthood and to the episcopate – imprint a character on the soul which mark the ordinand according to his order.

Order to Christ

To be ordained is to be ordered (configured) to Christ as the mediator between God and man. We say that the priest participates in the priesthood of Jesus Christ who is the sole priest of the New Testament. The priest, therefore, in the person of Christ, offers the Divine Sacrifice to God on behalf



	Tonsure (adoption by the Church)		sacramentals (instituted by the Church)
Orders	Minor Orders	Porter	
		Lector	
		Acolyte	
		Exorcist	
Major Orders	Subdeacon	Sacrament of Holy Orders (instituted by Christ)	
	Deacon		
	Priest (then Bishop for some)		

Orders in the hierarchy of the Church

of man, and draws down heavenly gifts of grace to order men and the whole of society to God.

Order in man

The priest is not just a conduit of gifts from man to God and from God to man; he gives himself to God along with Christ as the victim. He also gives himself to man along with Christ as a teacher, governor, and sanctifier. In relation to man, his purpose is to bring mankind back to God, both as individuals and collectively in society. For this reason, too, we could say that the

sacrament of Holy Order is aptly named because its purpose is to put order in the world – into individuals, families, communities, nations, the whole of society – so that they may finish in God.

This order is not just an order of actions (moral behaviour), but also an order of being. A man ordered to God in his being is one incorporated into the Mystical Body of Christ by sanctifying grace. In summary, the priest is one who works for the recapitulation of all things in Christ (cf. Pope St. Pius X's motto taken from St. Paul: *Instaurare omnia in Christo*).



By the Sacrament of Holy Order the priest is...	ordered within the Church by insertion into the hierarchy of sacred ministers (subdeacon, deacon, priest , bishop)		
	ordered to Christ as the mediator between God and man	in relation to God	as priest : to offer the supreme worship of the Divine Sacrifice
		in relation to man	as prophet : to teach the Truth
			as king : to govern
			as priest : to sanctify by the sacraments and sacramentals

Order within the sacrament of Holy Order.

The need for Holy Order

In the world today, instead of moving towards a recapitulation in Christ, mankind appears to be collectively distancing itself from God with fiendish determination. The Culture of Death, of which "woke" culture is the latest sub-species, is in despotic ascendancy everywhere in the world – even in the Catholic Church. The greatest powers of the world are united in creating a "new world order" which in fact is just a continuation of the old-world disorder of Lucifer's rebellion against God; and the only way this movement can be reversed is

by the sacrament of Holy Order.

We need more young men to say "*Ad sum!*" The eternal future of so many souls and the history of the world depend on it. Just think, a priest ordained at say 26 and living until eighty would offer over 20,000 Masses in his life, would hear perhaps 30,000 confessions, would give Holy Communion close to half a million times, would baptise perhaps 500 souls, marry perhaps a 100 couples, catechise hundreds of children and adults, and bury another 500 souls. Every vocation, therefore, is a world changing event.

Priest	in relation to God		
BEING	Alter Christus		
	Mediator		
	participator in <i>the gratia unionis</i> by the sacramental characters	S+Baptism	
		S+Confirmation	
	S+Orders		
POWERS	Jurisdiction over Physical & Mystical Body		
VIRTUES	Faith, Hope & Charity (object is God)		
	Humility (object is the order established by God)		
	Religion (object is the reverence due to God)		
	Evangelical Counsels (in the attachment of self to God)		
	Cardinal Virtues	(removing interior obstacles to God in self)	
		(removing interior obstacles to God in others)	
ACTS	Spiritual Life (bringing oneself to God)		
	Apostolic Life (bringing souls to God)		
	Institutional Life (ordering our Society to God)		
PERFECTION	Alter Christus		

What “Ad sum” to the priesthood means.

in relation to creatures		
King	Prophet	Priest
Way	Truth	Life
Mediator from God to man by giving the law	Mediator from God to man by giving the truth	Mediator from man to God by offering the sacrifice
Citizen	Believer	Offerer of spiritual gifts
Soldier	Witness	Offerer of self
Minister of State	Teacher	Offerer of the Divine Sacrifice
to rule (<i>regendi</i>)	to teach (<i>docendi</i>)	to sanctify (<i>sanctificandi</i>)
Hope on the Way	Faith in the Truth	Charity: the Life of God
Submission to God's law	Submission to God's truth	Submission to God's grace
<i>Re-eligere</i> (to re-choose God)	<i>Re-legere</i> (to re-read the truth)	<i>Re-ligare</i> (to re-bind men to God)
Poverty (<i>sacrificio boni mundi</i>)	Chastity (<i>sacrificio boni corporis</i>)	Obedience (<i>sacrificio voluntatis</i>)
Prudence (to rule self)	Temperance, Mortification (one needs a clean heart to see the Truth of God (Mt 5:11))	Justice (rendering what is due to God)
Fortitude (to rule)	Fortitude (to persevere)	Fortitude (to minister, to sacrifice self)
Prudence (spiritual direction, leadership)	Temperance (to be patient)	Justice (S+Penance, Sacrifice), Joy
Perseverance	Penance, Study	Prayer
Organisation of apostolate	Preaching, catechism, spiritual direction, writing, media	Liturgy: Offering the sacrifice, administering the sacraments
Managing institutions	Managing curricula	Administering chapels
Sainthood		



Your choice

"*Ad sum!*" – first in your heart and, later, before the bishop on the day of your ordination – is your choice. Don't wait for a damascene thunderbolt, or a gentle whisper in the breeze; a vocation is your choice.

If there are no insurmountable obstacles on your path to the priesthood (such as responsibilities, or dependents, or notoriety) and if you have the requisite moral and intellectual virtue, all that is holding you back from uttering "*Ad sum!*" is your will, because it's your choice.

You have heard me say this before: a vocation is not something totally objective (something that you can have metaphysical certitude about) and it's not something totally subjective (something to be found in mysterious signs and sentiments); it's your choice based on both the facts of your capability and your disposition of heart towards self-sacrificing love of God and everything He loves.

Your courage

So dear _____, ponder this call to cry "*Ad sum!*" to the bishop. If it fills you with fear, know that you can't be courageous unless you are afraid, and I know how much you treasure the virtue of fortitude.

With my blessing.

In Jesu et Maria,
Rev. Robert Brucciani

News

Ordinations

On 29th June, **Rev. Mr. Bernard Bevan of Dover** will be ordained to the priesthood at the Seminary of St. Pius X, Ecône, Switzerland. The ceremony starts at 9am and will no doubt be livestreamed on the seminary website: econe.fsspx.org

On 17th June, **Mr. Joseph Budds of Cork, Ireland** will be ordained to the diaconate at St. Thomas Aquinas Seminary, Dillwyn, U.S.A.

Please pray for these young men; so many souls depend on their



sanctity and perseverance.

Regrettably, on account of the present Swiss covid restrictions, there is no group trip planned for Ecône.

Mass time change

The second Sunday Mass at **Ss. Joseph & Padarn**, Salterton Road, London N7 6BB will change from **12:30pm to 1pm** starting 5th June 2022. This change better accommodates Sung Masses

St. Michael Archangel Church

The project is progressing to plan, but we are still short of funds. At the last project meeting, the estimated schedule was as follows:

- Start – May 2022
- Steel Frame –mid Jul
- Blockwork – early Aug
- Roof – mid Sep
- Internal fit out – mid Oct
- 2nd fix and decs – Jan 2023
- External works – Mar
- Practical completion – Jun

Chartres Pilgrimage

Rev. Fr. Thomas O'Hart will be leading an English group. Details on fsspx.uk website.

Boys & Girls Camps (8-14 yrs)

Boys: 25th – 30th July

Book at: boyscamp@fsspx.uk

Girls: 8th – 13th August

Book at: girlscamp@fsspx.uk

Venue: St. Michael's School,
RG20 9JW

Cost: £150 per child/£20 per day

Volunteers needed.

St. Michael's School admissions

Please apply to the headmaster for a prospectus. No child turned away on account of poverty. No parent who wants a Catholic education for their children will be refused. It is not an exaggerated claim to say that St. Michael's is the only integrally Catholic school left in the country, and we need more children to make it flourish.

Apply to:

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Vocation

For God's work and friendship

Rev. John Brucciani SSPX

The idea of a vocation is daunting to many young souls. Young people admire priests, monks, and nuns. They try to imagine what it must be like to be dressed in a religious habit; to share in the communal life of a religious house; to renounce the usual enjoyments and distractions of secular life; to become a reference point of virtue and knowledge; to counsel, to advise, to encourage, and to confess; to resign one's judgement and will into the hands of a superior; to work so hard, but never to reap the benefits, rewards, or recognition of one's work.

Viewed in such light, a vocation does indeed seem a daunting and disagreeable thing. Perhaps that

is why so few youngsters dare to consider their own vocation.

From a distance, a vocation seems to warrant a forlorn life, best suited to those who do not feel right in this world, and who would most certainly make better use of their lives if they withdrew into the discretion and solitude of a monastery.

If it were true that God only called or used the socially inept, good-for-nothings, worldly-unwise drop-outs, our seminaries and monasteries would be overflowing!

In a world so given over to self-realisation, achievement, and ambition, it is indeed surprising that so few Catholic souls think of making their lives really



Making work count for eternity in Manila.



worthwhile. Those endowed with a little talent and will power are prepared to labour hard in order to make a difference. They work, they toil, they take risks. Whether artist, author, soldier, or businessman, they may indeed achieve something to be proud of, but deep down they remain unsatisfied; for experience breeds wisdom, and wisdom whispers that all is but dust and ashes.

How fortunate, therefore, are the young souls who, from the very onset of life, dedicate their lives, their work, their efforts, their dreams, their toil, their labor, their ambition – in short, their very selves – to what really counts: God and the hunting of souls.

It is perhaps the simplicity of purpose that makes youngsters wary. Asked what they would like to do with life, they enumerate a variety of dreams and ambitions. The more they achieve, the more varied and colourful they imagine their lives will be. God and the salvation of souls seems so very grey and bland in comparison.

And yet it is the other way around. Dust and ashes are grey and bland, while the service of God and souls sparkles with life, purpose, merriment, and joy. We never labour in vain. We never strive for limited goals. Our work produces infinite wealth. We build eternal palaces. We change not lives, but destinies.

A vocation is certainly a life well spent. Despite difficulties, even failure, we have nothing to regret in this life, except perhaps our lack of generosity. Consecrated souls are labourers in our Lord's vineyard. They are shepherds tending His flock. Their devotedness and tenacity brings glory to God and saves souls. What a wonderfully fruitful way to live one's life!

But there is more to a vocation than simply making our lives worthwhile. Our Lord is not just our Master; He is also the Friend and Spouse of our soul. He hopes that we won't just work for Him, but love Him, too, so that He may share with us the delights of Divine Friendship.



BOYS' CAMP
25th - 30th Jul 2022
St. Michael's School, RG20 9JW
£20 per day or £150 boarding
book: boyscamp@fsspx.uk

Worth waiting for...



GIRLS' CAMP
8th – 13th Aug 2022
St. Michael's School, RG20 9JW
£20 per day or £150 per week
book: girlscamp@fsspx.uk



Virgin Spouse

Rev. John Brucciani SSPX

When we talk of vocations, we most often think of the priesthood. Young men consecrate their lives to God and live out their consecration in the world, in the very midst of those to whom they minister. We watch them and we admire them for the choice of life they have made and because of the heavenly powers they wield. Christ is very close to them, so close that we identify them with our Lord. Priests fulfil our Lord's ministry. Priests are Christ's way of continuing to live and work among us.

Yet, the secular priesthood is only one form of vocation. There are others, some of which concern women.

A woman's vocation is of a very

particular kind. It is difficult and challenging. There is no priestly glamour attached. It is a vocation that is lived out in secret and seclusion. It involves much work, much solitude, and much silence. It is often ungrateful in its earthly rewards. It requires total self-effacement. Women in the fresh flower of youth – at a time when nature is readying them for the desires and hopes of motherhood – cut themselves off from the innocent joys of friendship and love, and close themselves inside a convent that is as inviting as it is often cold and damp!

They are then clothed in coarse garments and their young faces are covered with a long veil. Thus they enter into a life of



Carmel of the Most Holy Trinity, Spokane, U.S.A.

anonymity. Their identity is lost. They will be remembered only as a member of their order, which bids them serve their community under the orders of their superior. They no longer have dreams and hopes, save that of serving their order and their community in the diligent execution of monotonous routine.

These are the visible aspects of the female vocation. They appear daunting to many young women, which perhaps explains why so few find the courage and resolution necessary to embrace the solitude and hardships involved.

Yet these are only the negative aspects of a convent vocation. The incredible work performed by nuns throughout the ages up to the present time cannot be explained

unless we take a closer look at what their vocation entails.

The Roman Missal describes the Church's excitement and joy when she thinks of one who has consecrated her virginity to Christ. In the Mass of holy virgins we read: "Would to God you could bear with some little of my folly: but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband that I may present you as a chaste virgin to Christ." (2 Cor 11:1-2)

We bypass the appeal of a religious vocation when we consider it only according to its outward appearance. It takes faith and spiritual depth to be



able to perceive its interior beauty and nobility.

A nun is one who has given herself totally to Christ. This gift of the female self to Christ is far greater and far more generous than that of the most loving of wives to her husband. The most enchanting tale of medieval love cannot even echo the depth and intensity of a Sister's gift of self to her heavenly Spouse. This gift is not necessarily felt by the giver, but it is no less real. That is why our Lord shows such a predilection for consecrated virginity.

Christ is the best of husbands. He receives His earthly spouse with a love that can never fail. He does not vow His life to the betterment of His spouse, for He has already given that life to her at baptism. But now He vows His love in return, a love of great passion, one that has marked out five wounds upon His sacred humanity which He shows both to us and to His heavenly Father as proof of His love and desire for our happiness.

The soul can, therefore, give itself up with confidence and expectation. The young woman knows that her heavenly spouse will never fail her. She enters, therefore, into a union that, with

generosity and abandonment, satiates every spiritual and emotional need. Consecrated virginity is most certainly the happiest of unions, one that brings enduring peace and contentment.

However great our Lord's love for the soul, He is nevertheless discontent with a merely ordinary return of love and attachment. He wishes the soul to give its best and to love Him above ordinary measure.

Creator of our souls, God knows that only the total gift of self is able to bring us true happiness. A vocation demands that the soul give itself over to its heavenly Spouse completely and without reserve. Yet, sinful and selfish as we are, we are of ourselves unable to return a love worthy of that which we receive.

Christ, therefore, sets about working upon the soul. He takes it on a spiritual voyage of suffering and pain, of loneliness and anxiety, of fear and fatigue, in order to convince it of its innate weakness. Christ is a jealous Spouse. Having so much to give, He requires His elect to detach themselves from everything that is not Him or His.



The soul must be emptied of every attachment and made immune to preference. It must be stripped naked and taste the bitter cold of solitude and despondency.

Thus the consecrated soul learns its emptiness and nothingness. It has nowhere to turn, nowhere to go. Nothing is able to appease its pain. There remains only Christ, silent but present. It takes the prayer of faith to believe He still cares.

Our Lord's dealings with a soul, especially one consecrated to Him, have only one purpose: He wishes to test our faith in Him and our resolve to return love for love. Here lies the story of every vocation.

Priests are spared the rigours of solitude thanks to the friendships they make and multifarious duties they perform. Nuns, however, live a life much more mundane and monotonous. Humanly speaking, their vocation presents a greater challenge.

Which is, perhaps, why Christ loves them so. Theirs is a happiness and a holiness that they are not able to describe. It is bereft of emotional upheaval. It is made up of ordinariness, silent routine, and endurance of neighbour. To

the noisy, distracted world, a nun's life holds little appeal.

And yet they are capable of delight and laughter beyond the ordinary. They experience excitement and contentment in things we hold trite and trivial. Their capacity for joy is far greater than ours. If generous in their vocation, they live an eternal childhood, carefree and cheerful in the knowledge and security of their heart's love. They know their Spouse will always be faithful.

Thus they dedicate their lives to Him and to those He loves. He asks them to pray and to sacrifice themselves for the world for which He laid down His life. He asks them to lay down their lives in like manner, and work only to obtain graces for needy souls.

Consecrated virginity is a life very well spent. It is arduous, but it is beautiful. Would that more female souls dared to look upon our Lord and seek His hand in mystical marriage! In the generosity of a few is wrought the salvation of many.



May we pray with non-Catholics?

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.

Public prayer

As always, before we can answer a question adequately, terms must be defined and distinctions made. The general principle is clear, as Cardinal Newman writes:

From time immemorial, from the earliest ages, members of the Church have been forbidden *communicatio in sacris* [i.e. participation in religious rites] with those who were external to it. This prohibition is not intended as

the expression of any judgment on this or that individual, but is a general and formal decision upon the position of non-Catholics as such. The sole question then is about the fact, the application of the principle, viz. What is *communicatio in sacris*? On this point there has been a difference of opinion, and in various times, places, dioceses and communities it has been answered variously.¹

Active vs passive participation

The traditional discipline is summed up in Canon 1258 of the 1917 Code of Canon Law, which both states the fundamental principle behind it, and distinguishes between active and



passive participation in the religious rites of non-Catholics:

§ 1. It is not licit for the faithful by any manner to assist actively or to have a part in the sacred [rites] of non-Catholics.

§ 2. Passive or merely material presence can be tolerated for the sake of honour or civil office, for grave reason approved by the Bishop in case of doubt, at the funerals, weddings, and similar solemnities of non-Catholics, provided danger of perversion and scandal is absent.²

Passive participation in detail

Inasmuch as the presence of Catholics at non-Catholic worship is an occasion of danger of perversion in the Faith, or of actively participating in a heretical or schismatical rite, or of giving scandal, then, as a decree of the Holy Office stated in 1719, it is “forbidden by the natural and divine law, in which there is no power to dispense, nor any connivance that can excuse.”³ The law of the Church merely reinforces what is already the natural and divine law in such cases.

However, absent these

circumstances, and for a good enough reason, it is true that Catholics may be passively present at certain non-Catholic religious ceremonies. To remain passive at such occasions is socially easier than ever today, as so many who attend (for example) weddings and funerals have no religion, and simply sit and stand as decorum requires, remaining otherwise inactive. The eminent U.S. moral theologian Fr. F.J. Connell, C.S.S.R. (1888–1967) clarifies what is permitted:

By passive or merely material assistance at a religious service is meant mere presence without contributing any word or action which could reasonably be interpreted as a concurrence in the religious aspect of the rite. Whenever a Catholic is permitted to assist passively at a non-Catholic public act of worship, he can and should perform those actions that common courtesy demands. He should uncover on entering the church (or keep his hat on when assisting at Orthodox Jewish services) and maintain a decorous silence; he should stand or sit with the congregation. Every one knows



that these acts are simply marks of deference and consideration for the worshippers; they are not an approbation of the worship itself. Kneeling during Protestant services does not seem proper for a Catholic. Indeed, if the minister were a high-church Anglican, regarding himself as a true priest, a Catholic would have to regard the act of kneeling at the 'consecration' as idolatry. But, even apart from this case, the rule laid down by Bancroft, C.S.S.R., should be known and followed by Catholics: "In itself kneeling at religious worship implies a religious attitude, rather than one of mere respect and decorum, which is all that should be reasonably expected at religious services when a person does not adhere to the tenets and practices of a sect. Even if there is a custom looking upon kneeling merely as an act of politeness, it is not to be encouraged by Catholics. [...] Not to kneel during non-Catholic services will not give offence ordinarily, for it generally happens that non-Catholics do not kneel when they attend Catholic services. There is no need for Catholics to be 'broad-minded' in a matter of

this kind." It must be emphasised that even merely passive assistance at non-Catholic public worship is not tolerated except for a grave reason, for normally it is a danger to the Faith and a source of scandal.⁴

On such occasions, then, we may not join in the responses or even sing the hymns with the rest of the congregation. This vigorous refusal to pray publicly with non-Catholics was the discipline of the Church right up to the confusion of Vatican II, and was particularly steadfast in its practice in the English-speaking world.

Witness of the martyrs

The example of the martyrs of Britain and Ireland surely contributed to this firmness. Let us consider but one instance amongst many recorded in their acts of martyrdom.

Bl. George Nappier (1550-1610) was an English priest martyred in Oxford under James I. His testimony at the gallows was typical of the attitude of the martyrs (and of Catholics in general) towards praying with heretics. A fellow prisoner

related the circumstances of his death:

The 9th of November, being Friday, 1610, it pleased God to appoint the time in which the faith of Mr. George Nappier, priest, was to be tried in the furnace. Being brought, therefore, out of prison, and laid on the hurdle, with hands joined, and his eyes fixed towards Heaven, without moving any way, he was drawn to the place of execution. Where being taken off, and set on his feet, beholding the place where he was to suffer, he signed himself with the sign of the cross; and ascending the steps of the ladder with a cheerful mind, to receive his martyrdom, turning his face toward the people, having again signed himself with the sign of the cross, he began to speak as follows:

“Gentlemen, you must expect no great speech at my hands, for indeed, I intend none; only, I acknowledge myself to be a miserable and wretched sinner.” And therewithal joining his hands with intention to pray, he was interrupted by a minister, who called to him, saying, “Nappier, Nappier,



Blessed George Nappier

Born at Holywell manor, Oxford, 1550, George Nappier (or Napier, or Napper) entered Corpus Christi College 1565-6, but was ejected in 1568 as a recusant. In August, 1579, he paid a visit to the English College at Reims, and by December, 1580, he had been imprisoned. He was liberated in 1589, entered the English College, Douai in 1596, and was sent on the English mission in 1603. He was arrested at Kirtlington, four miles from Woodstock, on 19th July 1610 and was executed in Oxford on 9th November 1610. He was beatified by Pope Pius XI in 1929.



confess your treason.”
Wherewith, bending himself, and looking down towards him, he answered him, saying, “Treason, Sir! I thank God, I never knew what treason meant.” To which the minister replied, “Be advised what you say, do not you remember how the judge told you, it was treason to be a priest?” He answered the minister again, “For that I die, Sir, and that judge, as well as I, shall appear before the just Judge of Heaven, to Whom I appeal, Who will determine whether it be treason or no to be a priest.” And withal, he protested, that none but Catholics can be saved.

After these words, he desired that he might have leave to pray; whereunto, the minister replied, “Pray for the King!” To which he answered, “So I do daily.” “But,” said the minister, “pray for the King now.” With that he lifted up his hands, and said, “I pray God preserve His Majesty, and make him a blessed saint in Heaven.” Then he desired the company, that he might pray to himself. The minister interrupting him the third time, said, “Go to pray, and we will pray with you.” To which he answered, “Sir, I will none of your prayers, neither is

it my desire you should pray with me, but I desire all good Catholics to join with me in prayer. So addressing himself to pray, he said, “*In te Domine speravi, &c...*”⁵

Again Fr. Connell writes:

It is important to emphasise the reason of this prohibition. It is not precisely because the non-Catholic act of worship contains something false, for it could happen that the doctrinal content of a non-Catholic service would be entirely orthodox, fully conformable to Catholic teaching. The basic reason is that any form of public worship divorced from the authorisation of the Catholic Church is opposed to the divine plan. The Son of God delegated to His one true Church the exclusive right to determine the manner in which public worship should be offered, the persons entitled to conduct it, etc. Hence, any act of public worship lacking the authorisation of the Church is objectively displeasing to God, however excellent may be the subjective dispositions of those who perform it.⁶



Participation in prayers with non-Catholics	Public prayer <i>(official rites with non-Catholics)</i>	Active participation <i>(communication in sacris)</i>		forbidden	
		Passive participation <i>(standing and sitting, but not kneeling, not answering prayers, not singing)</i>	without grave reason		forbidden
			with grave reason <i>(family unity, civic duty etc.)</i>	with danger of giving scandal	forbidden
				without danger of giving scandal	permitted
	Private prayer <i>(devotions)</i>	containing heterodoxy of faith or morals			forbidden
		without danger of indifferentism or scandal			permitted

Summary table.

Private prayer

But what of private prayer with non-Catholics? Fr. Connell continues:

The distinction made above, between public and private acts of worship, is very important in this connection. *Per se* Catholics are not forbidden to take part in private acts of worship with non-Catholics – even though these latter conduct or lead the prayer or service – provided nothing is expressed or implied that is contrary to faith or morals. Thus the husband and wife of a mixed marriage could pray together, Catholic soldiers could join in

supplication with their non-Catholic comrades under fire in a fox-hole, etc. The prayer would not necessarily have to contain anything specifically Catholic or even Christian; it could be a prayer to the one true God, the Father of all mankind, without any reference to the Holy Trinity or to Our Lord. A prayer of this nature could be recited by Catholics and Jews in common. However, if the prayer contains, either expressly or by implication, any statement opposed to Catholic doctrinal or moral teaching – for example, that all religions are equally pleasing to God, that man is



justified by faith alone – a Catholic may not join in it. From this standpoint, it is well to note, some of the 'Negro Spirituals' may not be sung by a Catholic. Above all, it must be remembered that even when all the intrinsic conditions are fulfilled for lawful participation of Catholics with non-Catholics in private worship, there may be extrinsic circumstances which would render it sinful. Such are particularly the danger of perversion and scandal, which would usually be present if the communication of Catholics in private non-Catholic worship were habitual. Furthermore, the implication of essential unity between Catholicism and other religions must be carefully avoided.” 7

Contemporary situations

Catholic pro-lifers might thus recite the rosary or certain other orthodox prayers with non-Catholic pro-lifers. Catholic choristers and musicians might perform (outside of public worship) works of non-Catholic sacred music that do not contradict the Faith in their texts. Catholic guests might join in the grace before or after meals recited by a non-Catholic host. Many other

applications of this principle are possible as long as the the extrinsic circumstances which would render them sinful are avoided.

Beware of indifferentism

Finally, some prescient words of Fr. Connell on the spirit of the times. His warning seems immeasurably more urgent when we behold the indifferentism that afflicts the Catholic Church today:

We live in an atmosphere of indifferentism; we are constantly hearing such stupid statements as: 'All religions are equally good.' 'It is deeds, not creeds, that count.' 'Everyone has the God-given right to practise any religion that appeals to him,' etc., etc. Add to this the undeniable fact that many non-Catholics (including clergymen) are trying to break down the barriers between their sects and the Catholic Church, and even striving to induce Catholics to participate actively in their rites. [...] In view of these conditions, we cannot relax our vigilance, we cannot allow our attitude toward communication with those of other religions in acts



of worship to remain ambiguous. Our Catholic people must be emphatically warned that they may take no active part in non-Catholic worship, and they must be counselled to limit their merely passive assistance at such worship to the very minimum. Temporal advantages, such as the fostering of friendship with those of other denominations, the strengthening of business ties, and political prestige, which may be gained by a 'broad' outlook on attendance at non-Catholic services, offer a very inadequate compensation for the immeasurable tragedy of the weakening or loss of the one true Faith. Far from minimising the exclusiveness of the Catholic religion, our people should be instructed to proclaim it unhesitatingly whenever the occasion offers, and to let non-Catholics know that we consider them as deprived of the ordinary means of salvation, however excellent their intentions. Such is the attitude taken by Pope Pius XII in the Encyclical *Mystici Corporis*, where he speaks thus of those separated from the Catholic Church: 'From a heart

overflowing with love, We ask each and every one of them to be quick and ready to follow the interior movements of grace, and to look to withdrawing from that state in which they cannot be sure of their salvation. For, even though unsuspectingly they are related to the Mystical Body of the Redeemer in desire and resolution, they still remain deprived of so many precious gifts and helps from Heaven, which one can enjoy only in the Catholic Church.'⁸ †

Notes

1. Letter to William Froude of 31 January, 1860 concerning the reception into the Catholic Church of Mr Froude's daughter and eldest son. <http://www.newmanreader.org/biography/ward/volume1/appendices.html>
2. Here quoted in: Dr Edward N. Peters (ed.) - The 1917 or Pio-Benedictine Code of Canon Law: in English translation with extensive scholarly apparatus, San Francisco, 2001 (Ignatius Press). Neither the comparatively guarded (yet erroneous) language of the conciliar decree on Ecumenism, Unitatis Redintegratio § 8 ("Communicatio in sacris is not to be considered as a means to be used indiscriminately for the restoration of Christian unity. There are two main principles governing the practice of such common worship: first, the bearing witness to the unity of the Church, and second, the sharing in the

means of grace. Witness to the unity of the Church very generally forbids common worship to Christians, but the grace to be had from it sometimes commends this practice. The course to be adopted, with due regard to all the circumstances of time, place, and persons, is to be decided by local episcopal authority, unless otherwise provided for by the Bishops' Conference according to its statutes, or by the Holy See.") nor the 1983 code's canon 844 §2, which speaks of the need to avoid the "danger of error or indifferentism," can be said to influence the free-for-all that is the modern Catholic's embrace of ecumenical prayer and worship today.

3. Quoted in: Fr T. Lincoln Bouscaren, S.J. - Co-operation with Non-Catholics: Canonical legislation in: *Theological Studies* 3.4 (1942) p. 485.

4. Fr F.J. Connell, C.S.S.R. - Communication with Non-Catholics in Sacred Rites in: *American Ecclesiastical Review*, Vol. CXI, 3 (1944) pp. 181-2. Cf. Fr J. R. Bancroft, C.S.S.R. - Communication in Religious Worship with Non-Catholics, Washington, D.C., 1943 (Catholic University Press), 161 pp. In the January-February issue of *Ite Missa Est* we already noted that when Catholics visit the churches of oriental and other schismatic groups that have retained a valid priesthood and the Real Presence, "as Our Lord is sacramentally present, they should genuflect (or perform the prostration customary in the East), and may adore Him in silent prayer."

It should also be obvious that in cases analogous to those in which we would not

attend the weddings or funerals of Catholics (e.g. of a divorced person attempting remarriage or the religious obsequies of a public sinner), we should likewise not be present at those of non-Catholics.

5. Bishop Richard Challoner - *Memoirs of Missionary Priests, and other Catholics of both sexes, that have suffered death in England on religious accounts*, Vol. II, Philadelphia, 1839 (John T. Green), pp.34-5.

6. *Op. cit.* p, 181. Similarly, if one has reached this position in conscience, it is wrong actively to participate in the Novus Ordo Mass, because it is "objectively displeasing to God, however excellent may be the subjective dispositions of those who perform it," and one should attend it only for the same reasons and in the same way as one would a non-Catholic service. Though it does not lack authorisation by the Church authorities, it is the defective content of the rite and its intentional ambiguity (for ecumenical reasons) that lead us to this position that Archbishop Lefebvre reached, i.e. that though it is not per se invalid or heretical, it leads to heresy. "One cannot imitate Protestantism indefinitely without becoming Protestant," as he said in Florence, Italy in 1975.

7. *Op. cit.* pp. 179-80. What is said of certain spirituals that present false Protestant notions of salvation in their lyrics is true of many of the Protestant or modern Catholic hymns sung at the New Mass.

Liturgy

DECORA LUX AETERNITATIS - HYMN OF VESPERS ON THE FEAST OF SS. PETER & PAUL

Author: Elpis, the wife of the philosopher Boethius. She died about 493.

Listen https://www.youtube.com/watch?v=a_GNaW2EjKY. (quite hard to sing)

- | | |
|--|---|
| 1. Decora lux æternitatis, auream
Diem beatis irrigavit ignibus,
Apostolorum quæ coronat Principes,
Reisque in astra liberam pandit viam. | 3. O Roma felix, quæ duorum Principum
Es consecrata glorioso ceteras
Horum cruore purpurata ceteras
Excellis orbis una pulchritudines. |
| 2. Mundi Magister, atque caeli Janitor,
Romæ parentes, arbitrique Gentium,
Per ensis ille, hic per crucis victor necem
Vitæ senatum laureati possident. | 4. Sit Trinitati sempiterna gloria,
Honor, potestas, atque jubilatio,
In unitate gubernat omnia,
Per universa sæculorum sæcula. |

1. The beauteous light of God's eternal Majesty
Streams down in golden rays to grace this holy day
Which crowned the princes of the Apostles' glorious choir,
And unto gently mortals showed the heavenward way.
2. The teacher of the world and keeper of heaven's gate,
Rome's founders twain and rulers too of every land,
Triumphant over death by sword and shameful cross,
With laurel crowned are gathered to the eternal band.
3. O happy Rome! Who in thy martyr princes' blood,
A twofold stream, art washed and doubly sanctified.
All earthly beauty thou alone outshinest far,
Empurpled by their ourpoured life-blood's glorious tide.
4. All hone, power, and everlasting jubilee
To Him who all things made and governs here below,
To God is essence One, and yet in persons Three,
Both now and ever, while unending ages flow.



Of your charity please pray for the souls of

Mrs. Sheila Burger of Stronsay who died on 17th March 2022
Dr. Ruth McQuillan of Edinburgh who died on 20th March 2022
Mr. Robert McCaigue of Braintree, Essex who died on 1st April 2022

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

May

Father Francis Yates, Mary Cahill, Irene Adams, Muriel Bailey, Gladys Harvey, Mary Moat, Tadeusz Czaykowski, Francis Wood, Dennis Adams, George Smith, Mrs Warner, Mary Butler, John Callahan, Dennis Trainer, Leroy Joseph Perry, Margaret Robinson, D. Fitzpatrick, Hazael Young, James Shipstone, Marguerite Rogers, Dorothy Alison, Louis Kelly, Veronique Decembre, Philip Lyons, Phyllis Balcombe, Josephine Kelly, Alice Procter, Mary Sampson, Barbara Leggatt, Edith Housing, Raymond McGregor, Edwin Lloyd, Angela Watson, Ruth Brawn, Joy Douglas, Madeleine Bramble-Green, Florence Sheehan, Donald Lowdell, Michael Welch, Alban Russell, Sheila Sloan, Marie Belcher-Truss, Margaret Byrne, Margaret Gillespie, Desmond Singleton, Joseph Keegan, Robert Penfold, Jean Calder-Smith, Martin Mongan, Michael Groves, Professor A. Cave, David Rowland, William Morgan, Mary Wood, Josephine Shorten, Winifred Hales, Bernard Whalley, Rose Wilson, Katherine Campion-Kirkwood, Alice Hughes, Dr Brian Quigley, Philip Roche, Dorothy McDonald, John O'Grady, Vivian Lardeaux, Patrick Daly, Eileen Morley, Rita W.Budden, Helen Wood., Ian Preece, Geoffrey Crisp, Francis Cowan, Geraldine Weir, Arlene King, Michael Evelyn Turner, Frank Dusting, Margaret Taylor, Carol Thompson, John Wyndham Murray, Dilys Anne Morris, Mary Morris, Margret Slowey, Frances Calcutt, Jon Peter Wiselgren, Margaret Mayes, John Tyson, George Manser,

June

Dom. Robert Mary Biddulph, Michael May, Dante Spear, Elsie Burt, Mayne Mellersh, John Mathews, Winifred Hill, Margaret Connett, Mary Fallon, James Blunt, Mr. Maieta, Jane Rossiter, John Smith, John Humphery, Ivy Spencer, Winifrede Bolton, Olivia Poulton, Gabrielle Gregory, Margaret Wynne, Mrs. P.V. Drew, Bridget Reynolds, Charles Embray, Rose Sullivan, Hugh Campbell, Mary Heathcote, Joyce Umfreville, Naomi Verne, John Robinson, Kit Freeman, Catherine O'Donnell, Edith Shepherd, Mary Wright, Rita Doyle, Daniel Bouchard, Desdemona Bartlett, Charles Turner, Egons Libietis, Mary Hobbs, Patricia Brooker, Harold Dunkinson, Elizabeth Atkins, Mary Tweedie, Lionel Doggett, Valerie Hanssens, Fred Barnes, Cecily Cumberbatch, Derek and Eva New, Muriel Smith, Mary Carnoustie, Delia Hassell, Peter Ward, Marjorie Salisbury, Kay Stavris, Grace Anderson, Alexander Ramnante, John Dowe, Miss L. Restieaux, Ken Cooper, Michael John Anselm-Bransby, Margaret Forteach, Hugh Ignatius-Quigley, Donald Humphrey, Edith Vaughan, Elizabeth Dowe, Joan Parton, Josephine Frances Clarke, Richard Steele, Colin Roderick Davies, Jack Thorpe, Jessie Igoe, Thomas McDermott, A.E. Welsh, Mary Morris, David Clifton, Raymond White, Philip Cookson, Paul de Remusat, Joyce Cleverly, Robin Whatley, Finbarr Buckley, Catherine Gordon, Ida Joan White, Olive Lomas, Margaret Scouler, Mireya Fletcher, Margaret Lott, Roderick Kearney, Teresa Halligan, John Mackay, Margaret Ballard, Frank Williams

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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

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The Superior General, Rev. Fr. Davide Pagliarani, visited the District House from 1st-4th April and was given a whirlwind tour of the most important sites in London: not least the shrine of St. Edward the Confessor at Westminster Abbey.



Christ on a donkey (1480) at the Victoria & Albert Museum. Statues such as these were popular in Northern Germany in the late middle ages for Palm Sunday processions.





Above: High winds blew down the cross from the chapel roof at St. George's House, but one of the faithful was quick to pick-up the cross, revarnish it and then put it back.
Left: Rev. Fr. Pagliarani offered Mass and preached a meditative sermon on the Holy Cross at Holy Cross Chapel, Woking.

Below: The Forty Hours devotions at Ss. Joseph & Padarn, London were brought to a close with Mass before the Blessed Sacrament on 6th April.





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Year Planner 2022

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	<i>NB. no official trip to Ecône for ordinations (vaccines still required)</i>
	29	Priestly ordination of Rev. Mr. Bernard Bevan at St. Pius X Seminary, Ecône.
Jul	1-3	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
	27-28	Walsingham Pilgrimage
	29-3	Priests' Retreat, St. Saviour's House, Bristol
Sep	6	All day adoration, St. Andrew's, Glasgow
	7	All day adoration, St. Saviour's House, Bristol
	10	Holywell Pilgrimage
	19	SSPX Conference London
	19	All day adoration, St. George's House, Wimbledon
	26-1	Women's Ignatian Retreat, St. Saviour's House, Bristol
Oct	24-30	Men's Ignatian Retreat, St. Saviour's House, Bristol

Mass Times

MAY

JUNE

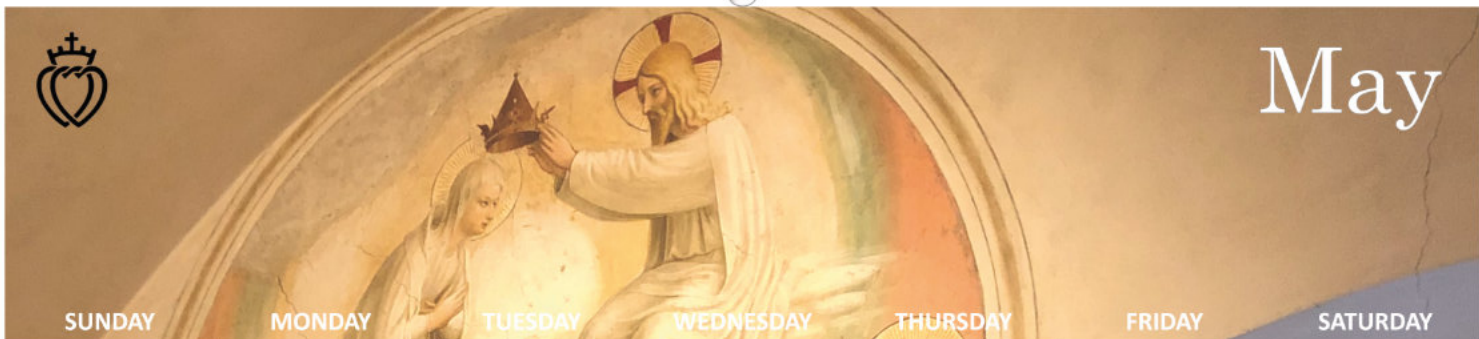
	1st	8th	15th	22nd	26th	29th	5th	12th	16th	19th	24th	26th	29th
Aberdeen	-	-	18th 1800	-	-	-	-	15th 1800	-	-	-	-	-
Bingley	1500	1500	1500	1500	-	1500	1500	1500	-	1500	-	1500	-
Bristol	0900 1100	0900 1100	0900 1100	0900 1100	1100 1800	0900 1100	0900 1100	0900 1100	1100 1800	0900 1100	1100	0900 1100	1100 1800
Burghclere	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900 1900	0730 0900	0730 0900	0730 0900	0715 1900	0730 0900	0715 1900	0730 0900	0715 0900 1900
Colleton Manor	-	11th 1130-	-	-	-	-	8th 1130	-	-	-	-	-	-
Edinburgh	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100	0900 1100	1830	0900 1100	1830	0900 1100	1830
Gateshead	1800	1800	1800	1800	1830	1800	1800	1800	1830	1800	-	1800	1830
Glasgow	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100	0900 1100	1830	0900 1100	1830	0900 1100	1830
Groom-bridge	0830	0830	0830	0830	1100	0830	0830	0830	1100	0830	1100	0830	1100
Herne	1230	1230	1230	1230	1830	1230	1230	1230	1830	1230	1830	1230	1830
Holnest	1600	1600	1600	1600	-	1600	1600	1600	-	1600	-	1600	-
Inverness	-	-	17th 1900	-	-	-	-	-	-	21st 1900	-	-	-
Leicester	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100
Liverpool	1300	1300	1300	1300	1830	1300	1300	1300	1830	1300	-	1300	1830
London (St. Joseph)	1100 1230	1100 1230	1100 1230	1100 1230	1900	1100 1230	1100 1300	1100 1300	1900	1100 1300	1900	1100 1300	1900
London (Wimbledon)	0800	0800	0800	0800	0715 1100	0800	0800	0800	0715 1100	0800	0715 1100	0800	0715 1100
Manchester	0930	0930	0930	0930	1230	0930	0930	0930	1230	0930	1230	0930	1230
Preston	0930	0930	0930	0930	1100	0930	0930	0930	1100	0930	1100	0930	1100
Rhos-on-Sea	1700	1700	1700	1700	0900	1700	1700	1700	0900	1700	-	1700	-
Taunton	1100	1100	1100	1100	1130	1100	1100	1100	1130	1100	1130	1100	1130
Woking	1030	1030	1030	1030	1900	1030	1030	1030	1900	1030	1900	1030	1900

See fsspx.uk/en/schedules-great-britain-scandinavia

for Jersey, Scandinavia



May



SUNDAY

MONDAY

TUESDAY



WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

<p>1 1 cl.</p> <p>ST. JOSEPH THE ARTISAN <i>(Comm. 2nd Sunday after Easter)</i></p> <p>St. Brioc, B. & C. Wales/ Cornwall 500 St. Asaph, B. & C. Wales 601</p>	<p>2 3 cl.</p> <p>St. Anathasius, Bishop, Confessor & Doctor</p> <p>St. Germanus, B. & M. Scotland 480 Ven. Henry Garnet, Pr. & M. aged 51, St. Paul's, London 1606</p>	<p>3 4 cl.</p> <p>Feria <i>(Comm. Ss. Alexander, Eventius and Theodulus, Martyrs & St. Juvenalis, Bishop, Confessor)</i></p> <p>St. Ethelwin, B. & C. Lincolnshire 692 St. Ethelred, King & C. Lincoln 716</p>	<p>4 3 cl.</p> <p>St. Monica, Widow</p> <p>The Blessed Martyrs of England & Wales (In England and Wales 3 cl.) SS. John Houghton, Robert Lawrence, Augustine Webster, Richard Reynolds & Bl. John Halle, PPr. & MM. Tyburn 1535</p>	<p>5 3 cl.</p> <p>St. Pius V, Pope & Confessor</p> <p>St. Echa, B. & C. York 767 St. Elgine, Queen Skipton, Yorkshire 677</p>	<p>6 4 cl. ☞</p> <p>Feria <i>First Friday</i></p> <p>St. Eadbert, B. & C. 698 (Hexham & Newcastle, Comm.) Bl. Edward Jones, Pr. & M. Fleet Street 1590 Bl. Anthony Middleton, Pr. & M. Clerkenwell 1590</p>	<p>7 3 cl.</p> <p>St. Stanislaus, Bishop & Martyr <i>First Saturday</i></p> <p>St. John of Beverley, B. & C. 721 (Hexham & Newcastle 3 cl.) St. Letard, B. & C. Canterbury 600</p>
<p>8 2 cl.</p> <p>3rd Sunday after Easter</p> <p>St. Wiro, B. & C. Northumbria 731</p>	<p>9 3 cl.</p> <p>St. Gregory Nazianzen, Bishop, Confessor & Doctor</p> <p>Translation of St. Andrew, Apostle (St. Andrew's & Edinburgh 3 cl.) Bl. Thomas Pickering, Lay brother, M. Tyburn 1679</p>	<p>10 3 cl.</p> <p>St. Antoninus, Bishop & Confessor <i>(Comm. SS. Gordian and Epimachus, Martyrs)</i></p>	<p>11 2 cl.</p> <p>SS. Philip & James, Apostles</p> <p>St. Erkenwald, B. & C. 686 (Southwark, Comm.; 13th May Westminster, Brentwood 3 cl.) Bl. John Rochester & James Walworth, PPr. & Comp., MM. York 1537 (Westminster, Leeds, Middlesbrough 3 cl.)</p>	<p>12 3 cl.</p> <p>SS. Nereus, Achilleus, Domitilla & Pancras, Martyrs</p> <p>St. John Houghton, Pr. & M. 1535 (Brentwood 3 cl.) SS. Bassus, Fabius, MM. & Lucina, Matron. (Ushaw College in Hexham & Newcastle 3 cl.) St. Asaph, B. & C. (Menevia 3cl)</p>	<p>13 3 cl. ☞</p> <p>St. Robert Bellarmine, Bishop & Confessor</p> <p>St. Merwyn, V. & Abs. Romsey, Hants; 980 Bl. Juliana of Norwich, H. 1423</p>	<p>14 4 cl.</p> <p>BVM on Saturday <i>(Comm. St. Boniface, Martyr)</i></p> <p>St. Richard Reynolds, M. (Westminster 3 cl.)</p>

<p>15 2 cl.</p> <p>4th Sunday after Easter</p> <p><i>St. John Baptist de la Salle, Confessor</i> <i>St. Berethum, Ab. & C. Beverley, Yorks 733</i></p>	<p>16 3 cl.</p> <p>St. Ubald Bishop & Confessor</p> <p><i>St. Simon Stock, C. (Birmingham, Northampton, Southwark 3 cl.)</i> <i>St. Carantac, Ab.</i> <i>St. Brandon, Ab. & C. 570</i></p>	<p>17 3 cl.</p> <p>St. Paschal Baylon, Confessor</p> <p><i>Translation of St. Chad, B. & C. (Birmingham, 2 cl.)</i> <i>St. Maldulf, Mk. & C. Malmesbury, Wilts. 673</i></p>	<p>18 3 cl.</p> <p>St. Venantius, Martyr</p> <p><i>St. Elgiva, Widow of King Edmund Shattsbury 971</i> <i>St. Sewall de Bovill, B. York 1258</i></p>	<p>19 3 cl.</p> <p>St. Peter Celestine, Pope & Confessor <i>(Comm. St. Pudenciana, V.)</i></p> <p><i>St. Dunstan, B. & C. 988 (Clifton, Brentwood, Birmingham, Southwark, Westminster 3cl.)</i> <i>St. Peter Wright, Pr. & M; Tyburn 1651</i></p>	<p>20 3 cl.</p> <p>St. Bernardine of Siena, Confessor</p> <p><i>St. Ethelbert, King & M. 793 (Cardiff, Northampton 3 cl.)</i></p>	<p>21 4 cl.</p> <p>BVM on Saturday</p> <p><i>Dedication of Cathedral Church (Shrewsbury 1 cl.)</i> <i>Bl. John Haile, Pr. & M. Tyburn 1535 (Brentwood 3 cl.)</i> <i>St. Godrick, H. & C. Durham 1170</i></p>
<p>22 2 cl.</p> <p>5th Sunday after Easter</p> <p><i>Bl. John Forest, Pr. Martyred by burning, Smithfield 1538</i></p>	<p>23 4 cl.</p> <p>Feria <i>Rogation Day</i></p> <p><i>St. William, Pilgrim & M. Rochester 1150</i></p>	<p>24 4 cl.</p> <p>Feria <i>Rogation Day</i></p> <p><i>Our Lady Help of Christians</i> <i>Dedication of Cathedral Church (Cardiff 1 cl.)</i> <i>(Patron: Menavia; Titul. of Cath. & Patron: Shrewsbury 1 cl.)</i> <i>SS. Fugatus & Damianus, BB. & CC. Glastonbury 190</i></p>	<p>25 2 cl.</p> <p>Vigil of the Ascension <i>Rogation Day</i></p> <p><i>St. Gregory VII, P. & C. St. Urban I. P. & M.</i> <i>St. Aldhelm, B. & C. Malmesbury, Wilts. 709 (Clifton, Plymouth 3 cl.)</i> <i>(28th May; Southwark 3 cl.)</i></p>	<p>26 1 cl.</p> <p>THE ASCENSION OF OUR LORD</p>  <p><i>Holy Day of Obligation</i></p> <p><i>St. Philip Neri, C. St. Eleutherius, Pope & M.</i> <i>St. Augustine of Canterbury, B. & C., Apostle of England (England & Wales 3cl.)</i></p>	<p>27 3 cl.</p> <p>St. Bede the Venerable, Confessor & Doctor. <i>(Comm. St. John I, P. & M.)</i></p> <p><i>Start of novena to the Holy Ghost</i></p> <p><i>Vens. Edmund Duke, Richard Hill, John Hogg & Richard Holiday, PPr. & MM. Durham 1690</i></p>	<p>28 3 cl.</p> <p>St. Augustine of Canterbury, Bishop & Confessor</p> <p><i>Bl. Margaret Pole, W. & M. Tower of London 1541 (Birmingham, Brentwood, Clifton, Portsmouth, Westminster 3 cl.)</i></p>
<p>29 2cl.</p> <p>Sunday after the Ascension</p> <p><i>St. Mary Magdalen de Pazzi, Virgin 1607</i> <i>St. Dubritius, B. & C. South Wales 520</i> <i>Bl. Richard Thirkeld, Pr. & M. York 1583</i></p>	<p>30 4 cl.</p> <p>Feria <i>(Comm. St. Felix I, P. & M.)</i></p> <p><i>St. Eleutherius, P. & M. (Westminster & Portsmouth 3 cl.)</i> <i>St. Luke Kirby, BBl. Laurence Richardson, Thomas Cottam & William Filby, PPr. & MM Tyburn</i></p>	<p>31 2 cl.</p> <p>The Queenship of the Blessed Virgin Mary <i>(Comm. St. Petronilla, Virgin)</i></p> <p><i>Vens. Robert Thorpe, Pr. & Thomas Watkinson, L., MM. York 1591</i></p>	 <p>Memento Rerum Conditor</p> <p>Remember, O Creator Lord, That in the Virgin's sacred womb Thou wast conceived, and of her flesh Didst our mortality assume.</p> <p>Mother of grace, O Mary blest, To thee, sweet fount of love, we fly; Shield us through life, and take us hence To thy dear bosom when we die.</p> <p>O Jesu, born of Virgin bright, Immortal glory be to Thee; Praise to the Father infinite, And Holy Ghost eternally.</p> <p><i>Unknown author. Little Office of the BVM</i></p>			



June



WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

Nunc Sancte Nobis Spiritus

Come, Holy Ghost, who ever One
Art with the Father and the Son;
Come, Holy Ghost, our souls possess
With thy full flood of holiness.

In will and deed, by heart and tongue,
With all our powers, thy praise be sung;
And love light up our mortal frame,
Till others catch the living flame.

Almighty Father, hear our cry
Through Jesus Christ our Lord most high,
Who with the Holy Ghost and thee
Doth live and reign eternally. Amen.

Possibly St. Ambrose (340-397)
Daily hymn of Terce

SUNDAY

MONDAY

TUESDAY

5

1 cl.

PENTECOST SUNDAY



St. Boniface, Bishop & Martyr

6

1 cl.

MONDAY IN THE
OCTAVE OF
PENTECOST

St. Norbert, Bishop & Confessor
St. Gudwal, B. & C. Wales, Devon &
Cornwall 640
Bl. William Greenwood, Carthusian
brother, M. Newgate 1537

7

1 cl.

TUESDAY IN THE
OCTAVE OF
PENTECOST

St. Willibald, B. & C. England/
Germany 786 (Plymouth 3 cl.)
St. Robert, Ab.; Northumberland 1159
(Hexham & Newcastle 3 cl.)

8

1 cl.

EMBER WEDNESDAY
IN THE OCTAVE OF
PENTECOST

St. William, B. & C. York 1154
(Liverpool, Lancaster, Hexham &
Newcastle, Leeds, Salford,
Middlesbrough, Nottingham 3 cl.)
Bl. John Davy, deacon, M.
Newgate 1537

9

1 cl.

THURSDAY IN THE
OCTAVE OF
PENTECOST

SS. Primus & Felician, Martyrs
St. Columba, Ab. 597 (Dunkeld, Argyll
& The Isles 1 cl.; Other Dioceses of
Scotland 3 cl.)
Translation of St. Edmund, B. & C.
(Brentwood, Portsmouth 3 cl.)
Bl. Robert Salt, Mk. & M. 1537

10

1 cl.

EMBER FRIDAY IN
THE OCTAVE OF
PENTECOST

St. Margaret, Queen of Scotland,
Widow
St. Ithamar, B. & C. Rochester 664
BBI. Thomas Green, Pr. & Walter
Pierson, lay brother, MMk., MM.
Newgate 1537

11

1 cl.

EMBER SATURDAY IN
THE OCTAVE OF
PENTECOST

St. Barnabas, Apostle
St. Egbert, King, Mk. & C.
Northumbria 758

1



3 cl.

St. Angela Merici,
Virgin

Rogation Day

Our Lady Mediatrix of All Graces
(Hexham & Newcastle, Leeds, Cardiff,
Menevia 3 cl.)
Bl. John Storey, L. & M. Tyburn 1571
St. Wistan K. & M. 849

2



4 cl.

Feria
(Comm. Ss. Marcellinus, Peter
& Erasmus, Bishop, Martyrs)

Our Lady Mediatrix of All Graces
(Hexham & Newcastle, Leeds, Cardiff,
Menevia 3 cl.)
Bl. John Storey, L. & M. Tyburn 1571
St. Wistan K. & M. 849

3



4 cl.

Feria

First Friday

Bl. Francis Ingleby, Pr. & M.
York 1586

4



1 cl.

VIGIL OF PENTECOST

First Saturday

BBI. Nicholas Horner & Alexander
Blake, LL., MM. London 1590
St. Petrock, Ab. & C.
Bodmin, Cornwall 564

<p>12 1 cl.</p> <p>TRINITY SUNDAY</p> <p><i>St. John of Facundo, Confessor</i> <i>SS. Basilides, Cyrius, Nabor and Nazarius, Martyrs</i></p> <p><i>St. Odolph, C. Evesham, Worcestershire 840</i></p>	<p>13 3 cl.</p> <p>St. Anthony of Padua, Confessor & Doctor</p> <p><i>St. Elerius, Ab. & C. Wales 660</i></p>	<p>14 3 cl.</p> <p>St. Basil The Great Bishop, Confessor & Doctor</p> <p>Dedication of Cathedral Church (Salford 1 cl.)</p> <p><i>St. Dogmael, H. & C. Wales 550</i> <i>St. Elgar, H. & C. Wales 1100</i></p>	<p>15 4 cl.</p> <p>Feria <i>(Comm. SS. Vitus, Modestus and Crescentia, Martyrs)</i></p> <p><i>St. Edburga, Abs., V. Winchester 960</i> <i>Bl. Thomas Scrymgeour, Mk. & M. Newgate 1537</i></p>	<p>16 1 cl.</p> <p>FEAST OF CORPUS CHRISTI</p> <p><i>Holy Day of Obligation</i></p>  <p>Dedication of Cathedral Church (Brentwood 1 cl.)</p> <p><i>St. Leofgar, B., M. Hereford 1056</i> <i>Bl. Thomas Redyng, lay brother Newgate 1537</i></p>	<p>17 3 cl.</p> <p>St. Gregory Barbarigo, Bishop & Confessor</p> <p><i>St. Barnabas, Apostle</i> <i>(Titul. of Cathed., Nottingham 1 cl.)</i> <i>St. Botolph, Ab. & C. 680 (Brentwood, Northampton 3 cl.)</i> <i>St. Adulph, B. & C.; Iken, Suffolk; 700</i></p>	<p>18 3 cl.</p> <p>St. Ephrem, Deacon, Confessor & Doctor <i>(Comm. SS. Mark & Marcellian, Martyrs)</i></p>
<p>19 2 cl.</p> <p>2nd Sunday after Pentecost</p> <p><i>St. Juliana Falconieri, Virgin</i> <i>SS. Gervase & Protase, Martyrs</i></p> <p><i>BBl. Sebastian Newdigate & Humphrey Middlemore, MM. 1535 (Birmingham 3 cl.)</i> <i>Bl. William Exmew, M. 1535</i> <i>Bl. Thomas Woodhouse, Pr. & M. Tyburn 1573</i></p>	<p>20 2 cl.</p> <p>Feria <i>(Comm. St. Silverius, P. & M.)</i></p> <p><i>BBl. John Fenwick, John Gavan & William Harcourt, PPr. & MM. Tyburn 1679</i></p>	<p>21 3 cl.</p> <p>St. Aloysius Gonzaga, Confessor</p> <p>Dedication of Cathedral Church (Birmingham 1 cl.)</p> <p><i>St. Englemund, Pr. & M. England/Holland 720</i> <i>St. John Rigby, L. & M. Southwark 1600</i></p>	<p>22 3 cl.</p> <p>St. Paulinus, Bishop, Confessor</p> <p><i>St. Alban, Protomartyr of England</i> <i>(All Dioceses in England & Wales, except Brentwood 2 cl.)</i> <i>(23rd Jun. Brentwood 3 cl.)</i> <i>St. John Fisher, Cardinal, Bishop of Rochester Tower Hill 1535</i></p>	<p>23 4 cl.</p> <p>Feria</p> <p><i>St. Etheldreda, V. & Abs. (Liverpool, Hotham & Newcastle, Westminster, Birmingham, Northampton 3 cl.)</i> <i>St. Thomas Garnet, Pr. & M. Tyburn 1608</i></p>	<p>24 1 cl.</p> <p>MOST SACRED HEART OF JESUS</p>  <p><i>St. Bartholomew, H. & C. Northumberland 1193</i></p>	<p>25 1 cl.</p> <p>NATIVITY OF ST. JOHN THE BAPTIST</p> <p><i>St. William, Abbot</i> <i>St. Luam, Ab. Scotland 622 (Argyll & The Isles 3 cl.)</i> <i>St. Amphibalus, B. & M. St. Albans 904</i> <i>St. Solomon, M., Husband of St. Gwen Cornwall 434</i></p>
<p>26 2 cl.</p> <p>3rd Sunday after Pentecost</p> <p><i>SS. John & Paul, Martyrs</i></p>	<p>27 4 cl.</p> <p>Feria</p> <p><i>Our Lady of Perpetual Succour (Patron of Diocese & Titul. of Cath. Middlesborough 1 cl.)</i></p>	<p>28 2 cl.</p> <p>Vigil of Ss. Peter & Paul, Apostles</p> <p>Dedication of Cathedral Church (Westminster 1 cl.)</p> <p><i>St. John Southworth, Pr. & M. Tyburn 1654</i> <i>St. Austell, C. Cornwall 6th c.</i></p>	<p>29 1 cl.</p> <p>SS. PETER & PAUL, APOSTLES</p> <p><i>Holy Day of Obligation</i></p>  <p><i>St. Hugh (Little), Child, M. Lincoln 1255</i></p>	<p>30 3 cl.</p> <p>Commemoration of St. Paul, Apostle <i>(Comm. St. Peter, Apostle)</i></p> <p><i>St. Alrick, C. Hermit Durham 1107</i> <i>Bl. Philip Pevol, Pr. & M. Tyburn 1546</i> <i>Bl. Antony Turner, Pr. & M. Tyburn 1679</i></p>		

Mass Centres

DISTRICT HOUSE

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

Resident:

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

Scotland

ABERDEEN

Aberdeen Foyer Marywell Centre,
Marywell St, Aberdeen AB11 6JF
Tel: 01857 616206

CARLUKE

Saint Andrew's House
31 Lanark Road
Carluke, Lanarkshire ML8 4HE
Tel: 01555 771523

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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
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BRISTOL

Saint Saviour's House
Saint Agnes Avenue, Knowle, Bristol BS4 2DU
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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
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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
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Rev. Fr. Anthony Wingerden
Rev. Fr. Gary Holden

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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,
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Scandinavia

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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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