



S S P X



# Ite Missa Est

Thy servant heareth



*The laying-on of hands is the matter of the sacrament of holy order. The form of the sacrament is the ordination preface sung immediately after.*

*Pictured: Rev. Fr. Bernard Bevan on 29<sup>th</sup> June 2022 at the Seminary of St. Pius X, Ecône, Switzerland.*





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# Ite Missa Est

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# Thy servant heareth

Discerning your vocation

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**Rev. Robert Brucciani, District Superior**

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My dear brethren,

We rejoice at the ordination of Rev. Fr. Bernard Bevan to the sacred priesthood on 29th June 2022 at the Seminary of St. Pius X in Ecône. He is now another Christ in the world, another oblation, and another hope for the salvation of thousands of souls.

The enormity of God's goodness is glimpsed in the ordination of a priest for it renders Christ present in the world again so that man might continue to benefit from His teaching, government, and sanctification.

This vocation to the priesthood, like all other vocations, has its origins in the correct disposition of soul to a divine calling. God

has a plan for everyone, and everyone is called to their vocation, but alas, so few hear the call, and fewer still have the fortitude or generosity or faith to carry it through.

Restless souls

"What does God want me to do with my life?" A soul not already fixed in a vocation might say:

- "I'd love to get married and have children, but I can't find the right spouse."
- "Sometimes I am moved by a desire to give myself entirely to God, but then the feeling never lasts."
- "There are moments when I





see myself given over to great works that only the solitary life would allow, but these notions evaporate with the morning dew."

"So, what does God want me to do with my life?"

Such are the thoughts of many restless souls as they wait for an illumination, a dramatic sign to point to their future, or even a push. Always waiting, never finding peace, they risk making of their lives a long melancholy sigh.

## The voice of circumstance

"What does God want me to do with my life?" While those of a mystical bent might counsel that you strain to hear an inner voice of inspiration in the silence of prayer, there is a much clearer voice to be heard, to which you should give your first attention – that of concrete circumstance.

### Objective circumstances

The **fact that you exist**, that God created you, sustains you, and redeemed you, means that it is God's will that you know Him, love Him and serve Him in this

world in order that you may be happy with Him forever in the next.

God's will for you, therefore, is declared in its broadest brush strokes by your existence and by His eternal law—part written in nature and part revealed through His Church: Your future is in God. **God must be the centre** of whatever you try to do.

Another inescapable fact is **whether you are a man or woman**. This obviously determines whether you have a male vocation (as a husband, priest, monk, or unmarried in the world), or a female vocation (as mother, nun, or, again, single in the world).

**Age** too is an important and objective circumstance. Above 35 years of age, seminaries and religious congregations are reluctant to accept postulants because souls are harder to form as they advance in age: bad habits are more firmly rooted, good habits are harder to instil.

Then there is the **common good**. The harvest is rich, but the labourers are few. There is an objective need for souls to give themselves to the Church's mission.





Brides of Christ at St. Joseph's Noviciate of the Consoling Sisters of the Sacred Heart, Narni, Italy on the Feast of the Sacred Heart.

These objective circumstances apply indiscriminately. To all.

### **Subjective circumstances**

As for subjective circumstances, these apply individually.

**Health**, both mental and physical: this is necessary for the priestly and religious vocation, and for the married state too - especially if there are likely to be children.

**Virtues & vices:** A certain degree of perfection is required for every vocation, the absence of which is a clear sign that certain paths should not be attempted until the

obstacles (vices) have been removed and the virtues acquired. While souls do grow in virtue as they pursue a vocation, a vocation should not be seen as a remedy to vice (except in the case of marriage as a remedy to concupiscence). A priest without the theological virtues, a husband without prudence, or a mother without a self-giving heart would all be monsters in their vocations.

**Duties:** A duty towards ageing parents, or dependents, may be an obstacle to embarking upon any vocation but the single life. Similarly, a vocation should be



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suspended if obligations such as military service or debts exist.

**Events:** If an attempt to pursue a particular vocation fails, one should seek counsel. It may be that events are indicating that God's will lies elsewhere.

## Act of the will

Objective and subjective circumstances are passive indicators of God's will for a soul. They are not enough by themselves for a vocation to be discerned - they are merely signposts. The most important element of a vocation is the **act of the will, impelled by grace** (an actual grace).

It is only an apparent contradiction of our faith that a morally good act is one that is *free but nevertheless having God as its cause*. With regards to a vocation, one must decide freely what vocation one pursues. This means that the soul deciding must be freed from the chains of vice, and so be responsive to the actual grace that moves its will.

Worthy of note is that **desire for a particular vocation is not**

**necessarily a sign of God's will**. Many a soul has recoiled from the idea of a particular vocation but, being disposed to the actual grace that impels the will, has finally embraced with joy and thanks that which seemed so repugnant at first.

As for the **voices in the silence**, sometimes they may be heard, sometimes they are only imagined. If they are from God, he will confirm His voice by other signs, just as He did to Samuel by the advice of Heli the priest (1 Kings 3:9).

## Act of authority

Finally, for a vocation to be according to God's will, it must have the stamp of legitimate authority.

- For the priesthood, this is the call of the bishop on the day of ordination,
- For a religious (monk or nun), it is the will of the superior,
- For marriage, it is the local parish priest who must investigate and prepare the couple.

The only vocation which might



not seem to require positive authority as a stamp of God's approval is the single vocation, but this is not so: for those who seek the will of God, the single vocation, like the others, beckons a certain submission to a prudent spiritual guide.

Those who do not try to discern the will of God might well end-up single - but not as a vocation but by default.

God has a plan for everyone

In summary, to answer the question, "What is God's will for me?" we must believe that God has a plan for everyone.

On this day of ordination, we now know God's plan for Rev. Fr. Bernard Bevan. Let us pray that he ever grows in virtue in his vocation and that his priesthood bears fruit in the salvation of souls.

Let us also pray for those souls who are searching for their vocation. May they see that without God all is vain; may they read the signposts of His will; may they be disposed to the

actual grace that makes them choose, and may they persevere in their choice for the common good of the whole Mystical Body of Christ.

With my blessing.

In Jesu et Maria,  
Rev. Robert Brucciani

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## News

### **Taking the veil**

Miss Lily Kane of Pontypool will take the veil of the [Dominican Teachers of Fanjeaux](#), France on 2<sup>nd</sup> July.

Miss Theresa Blyth of Newbury will take the veil of the [Dominican Teachers of Brignoles](#), France on 26<sup>th</sup> July.

Please pray for these young ladies and all who wish to give themselves as spouses of Christ

### **Priestly Vocations Weekend Retreat 16<sup>th</sup> - 18<sup>th</sup> Sep**

Discover the nature of the priestly vocation and live the life of a seminarian at St. Saviour's House and Rev. Frs. Lindström and



Rev. Fr. François Laisney instructs the choir at Sacred Heart Chapel, Palayamkottai, India in 2011 when he was District Bursar of Asia.

Hennick will dispel some of the mystery surrounding a priestly vocation. All young men are welcome. Please apply to Rev. Fr. Robert Brucciani at [district@fsspx.uk](mailto:district@fsspx.uk)

#### New Arrivals

We are delighted to welcome **Rev. Fr. François Laisney** to the District in August as the District Bursar. Fr. Laisney celebrates his 40<sup>th</sup> anniversary to the priesthood this year. He has been the District Superior of the U.S.A., the Bursar General of the Society, a prior in Australia, District Bursar for Asia, and a prior and headmaster in New Zealand. We are blessed to

have a priest of such experience. He will be based at St. George's House.

We have great joy in announcing the arrival in August of **Rev. Fr. Henri Wuilloud**, the outgoing District Superior of Africa, and erstwhile District Superior of Switzerland. Fr. Wuilloud (pronounced "Veeyou") is appointed to St. Pius X House in Dun Laoghaire, Dublin.

And there are no departures from the District!

#### St. Michael Archangel Church

The ground has been cleared and the foundations are about to be dug. A progress video has been



uploaded to the [SSPX Great Britain](#) youtube channel.

Unfortunately, the latest news is that there is more underground water than expected which means that the foundations must be dug deeper. The project manager assures us that this should not delay the project by more than a week or two, but it brings to mind the verses::

*Save me, O God: for the waters are come in even unto my soul. I stick fast in the mire of the deep and there is no sure standing. (Ps 68:2-3)*

### St. Michael's School admissions

Please apply to the headmaster for a prospectus. No child will be 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:

[headmaster@sanctusmichael.com](mailto:headmaster@sanctusmichael.com)



Rev. Fr. Henri Wuilloud in his native Switzerland pretending to hold someone else's glass.

### Priestly Vocations

Weekend Retreat

15<sup>th</sup> - 17<sup>th</sup> September 2022

St. Saviour's House  
Bristol BS4 2DU

Intended for young men who wish to discover the priestly vocation.

Please email  
[district@fsspx.uk](mailto:district@fsspx.uk)



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# What is a priest?

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**Archbishop Marcel Lefebvre**

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*This sermon is an abridged translation of a sermon given by Archbishop Lefebvre in 1979 at the first Mass of a newly ordained priest.*

Dear Father

With what joy we accompany you today to the altar of Our Lord. All those around you, all those who are here and who have come to attend, to participate in your first mass, rejoice.

## **What you have received**

First of all, dear Father, I would ask you to look back and see all the graces that the Good Lord has given you. You have had special graces throughout your life, thanks to your family, thanks to

the prayers of those around you. Thank God for all these graces today.

## **What you are**

And then, if we consider what you are today, then this is one more joy for us. You are a priest, after having spent six years in the seminary, after having prayed as you did with all your soul, with all your heart.

## **What you will be**

I will tell you in two words now: Take a look at the future, so that you can apply the program that you certainly already have in your heart, in your soul, in your intelligence and which is the result of what you have meditated



during the six years of your seminary.

## What is a priest?

What is a priest? The priest is the one who goes to the altar; the priest is the one who offers the Holy Sacrifice of the Mass. And who not only offers the Holy Sacrifice of the Mass, but lives his Mass every day, at every moment of his life. The life of the priest must be what the Holy Sacrifice of the Mass is.

To know what a priest is, we look at what the Mass is. The Church teaches us, our Holy Mother the Church teaches us through the Sacrifice of the Mass. Priests can know what their duty is, what their orders are, what their responsibilities are, what graces they will receive through the Mass.

And the faithful should also understand through the Holy Sacrifice of the Mass what their priest should be – their priest whom they must love and whom they need to receive the grace of Our Lord.

### **The priest is the light of the world**

The first part of the Mass teaches

us that the priest is the light of the world. And that the light is not to be placed under a bushel: but it is to be placed on a lamp stand so that that it may illuminate all those around it, and that, seeing the works of those who are the light, souls may sing the glory of God. This is what Our Lord tells us in his Sermon on the Mount.

You will teach the children [and adults] the catechism – those fundamental truths of our life which explain to us why we are here on earth, why Our Lord Jesus Christ came; why we have the Holy Sacrifice of the Mass, why the sacraments.

You will also teach all those who are preparing for the sacraments – these sources of divine life, these sources of graces, these sources of happiness, of joy, these sources of eternity that are the sacraments.

### **The priest carries the sins of the world**

The priest is not only the one who carries the Truth, the one who teaches the Truth and the faith, but the priest is the one who sacrifices himself. The priest must carry his cross with



Our Lord Jesus Christ.

And the priest in particular, in the image of Our Lord Jesus Christ, in the image of his Divine Master, carries the sins of the world.

If there is anything mysterious, painful and at the same time deeply comforting for the priest, it is the ministry of the sacrament of penance, the ministry of confession. There, souls pour into the heart of the priest all their misery. And the priest carries – in the absolute secrecy of confession – the priest carries all these sins of the world. He carries them in pain, in suffering, like our Lord Jesus Christ, but also in the joy of having been able to wash them away with the Blood of Our Lord Jesus Christ.

**The priest carries the suffering of others**

And he also cares for bodily pains and trials. He goes to visit souls who suffer illness, disunity, or poverty. He comforts them, teaches them to carry the Cross in a profitable way; in a profitable way for their souls, for their spiritual life, for their eternal life.

He goes to visit the sick in the hospitals to visit souls who need

the priest; need this word of the priest who speaks to them about Our Lord Jesus Christ, who speaks to them about the Cross. And seeing the Cross of Our Lord Jesus Christ, souls take courage and understand that if Jesus suffered – He who did not sin – we who have sinned, we need to suffer.

Not only to redeem the sins of others and lead others to eternal life, but to atone for our own sins. Then the pain is transformed, the trial is transformed into joy, into deep and supernatural joy.

**The priest carries grace to others**

And finally, the priest is a man who carries grace, who carries life, who carries spiritual life, supernatural life. What a joy for the priest to baptise, to give life, eternal life to souls. What a joy for the priest to give Our Lord Jesus Christ when he comes down from the altar to souls thirsting for Jesus Christ, thirsting for life, thirsting for eternal life; souls who come to the altar to receive their Creator, their Saviour, the One who is everything to them.





Before the ordination itself, the ordinands prostrate themselves in the sanctuary while the Litany of Saints is sung.

## Summary

Oh how beautiful, how consoling is the life of the priest!

That, my dear Father, is what you will have as a program throughout your priestly life. If you live your Mass, you will be happy. In the midst of difficulties and trials, you will experience the abundant blessings of an unspeakable joy, a constant joy, a joy that will not perish.

### **The priest and the Blessed Virgin Mary**

And in closing, I want to raise your eyes and your heart to the Blessed Virgin Mary. For if there is a creature here on earth who can teach us priests – what our life is, what the sacrifice of the

altar is – it is the Blessed Virgin Mary. For if she is the mother of the eternal Priest, she who formed the eternal Priest in her womb, how much more capable is she of forming in us, the priest, the minister of Our Lord Jesus Christ, the minister of her Divine Son.

Therefore, ask the Blessed Virgin Mary to form the priest in you, in the image of the priest she formed, who is Jesus Himself. And I am convinced that you will find these blessings in the course of your priestly apostolate.

May God help you, my dear Father, to keep this devotion to your heavenly Mother, so that it may bring you, in the course of your apostolate, a continuation of the joy that animates us today.+



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# Still single

The forgotten state of life

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Rev. Reid Hennick SSPX

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Anyone who has prayed the rosary in houses of the Society of St. Pius X has joined in our congregation's short prayer for vocations. In it we ask the Lord to grant us priests, religious, and—during the foreboding Synod of the Family in 2015—Catholic families as well. One might wonder: is this prayer exhaustive? Does not God provide His Church souls of another sort? In short, is there another vocation besides priesthood, religion, and matrimony? What if we were to add something like, “O Lord, grant us many holy voluntary celibates living in the world”? If strange and cumbersome, this petition is nonetheless theologically justifiable, praiseworthy even. For there are not three but four principle states of

life to which God might call an individual. (see Denis Downing, *Vocations Explained*) The single vocation, or non-religious celibacy, is one of them. Accordingly, the Catholic single would do well to explore the hidden treasures of a calling he has yet to embrace. He might be positioned exactly where God wants him.

## Perfection in Charity

To better understand the single vocation, however, it is necessary first to unpack the meaning of a vocation. “Vocation” is a word much abused. We take it to mean a divine calling to a particular state of life. Yet what is the nature of this calling? Is it imperative or is it issued with less insistence?



In the New Testament, the use of call or vocation “is restricted to the call of justification.” (Richard Butler, *Religious Vocation*) This calling is imperative, demanded of everyone: “For this is the will of God, your sanctification”. (1 Th 4:3)

By contrast, the calling to a particular state of life is perhaps better understood as an invitation. As regards the priesthood, this invitation is extended only to men fitted by nature and grace to take on the responsibilities of *alter Christus*. Limited by Providence to select souls, this invitation is unique. Hence, to emphasise its extraordinary nature, in her official language the Church has used “vocation” only with reference to the sacerdotal state. (cf. Butler)

As for the other three states of life, the invitation is open to all disciples. As a rule, therefore, no one is bound under pain of sin to pursue a particular state of life. In itself, a state of life is but a means to the end of perfection in charity. Nonetheless, settling on a state of life is undeniably momentous. ...It fixes the chief duties each one must accomplish in life, what difficulties and dangers he will be exposed to, the kind of company he must keep, and how, in particular, he must

serve God and sanctify his soul. And it fixes these things permanently.” (John Daly, *Catechism on the Choice of a State of Life*) Thus, it stands to reason that the four states of life are not equally suited to perfection in charity. This is the clear teaching of the Church. A state of life structured around one or more of the evangelical counsels—voluntary celibacy, for instance—better lends itself to holiness than the married state. (cf. Council of Trent, Canon 10 on the Sacrament of Matrimony)

### A Counsel Ready at Hand

“For there are eunuchs, who were born so from their mother’s womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.” (Mt 19:12)

The universal character of Our Lord’s invitation here is sufficiently clear. He that can abstain for the rest of his life from sexual pleasure for the love of God, let him take it. (cf. Pius XII, *Sacra Virginitas*)

The early Christians never interpreted this challenge as exclusive, and they responded in

droves. Numbers—very considerable numbers it seems—of men and women had undertaken the celibate life and their prestige in the Christian body was second only to the martyrs whose example had been the great preservative of the Christian morale.” (Butler)

These continents, it is noteworthy, “did not at first live in communities but in their own homes.” (Ibid) This makes sense. Of the three evangelical counsels, perfect chastity is the most accessible and ready at hand because its enactment does not depend on the infrastructure of a religious community, an arrangement that would take centuries to develop. Already, then, we see in the nascent Church the single vocation in full relief!

### The Superiority of Celibacy

Let us be clear: it is Our Lord’s counsel that ennobles the single life. It would be far preferable for a Catholic to marry for a good motive than to remain celibate for a motive anything less than supernatural. No matter how magnanimous the natural justification for maintaining celibacy, it pales in comparison to the chief supernatural duty of marriage: to raise “children in such

a way as to equip them to live Christian lives and attain that place in Heaven which God has prepared for them.” (Daly)

This applies to selfish justifications all the more. Of those who do not marry “because of exaggerated self-interest or because, as Augustine says, they shun the burdens of marriage or because, like the Pharisees, they proudly flaunt their physical integrity . . . , none of these can claim for themselves the honour of Christian [celibacy].” (Pius XII)

The single vocation is wholly about making oneself available for “the best part”. (Lk 10:42) St. Paul ranks the single vocation above the “great sacrament” (Ep 5:32) of matrimony for that very reason; namely, it gives a “power to attend upon the Lord, without impediment”. (1 Co 7:35) “He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided.” (1 Co 7:32–33)

The Apostle here does not reprove spouses on account of their healthy absorption in each other. He is merely noting the inescapable trade-off arising from their state of life,



that their hearts are divided between love of God and love of their spouse and beset by gnawing cares, and so, by reason of the duty of their married state they can hardly be free to contemplate the divine. . . . As the Angelic Doctor has it, the use of marriage “keeps the soul from full abandon to the service of God.” (Pius XII)

## Proper Discernment

The oft-repeated do-I-have-a-vocation question is misconstrued. . . . He that can take, let him take it.” Our Lord demands our sanctification and proposes this counsel as a most promising expedient. Commenting on his own celibacy, St. Paul expresses well the divine predilection for this state: “For I would that all men were even as myself”. (1 Co 7:7) The question is better put: since Our Lord is addressing me personally, can I take it?

Summarising the teaching of St. Thomas, Fr Butler responds:

This counsel is given by God to those who ask for it and are willing to work for it. Not all take it because not all have the strength to abstain from

marriage, not that any have such a strength of themselves, but by a gift of grace. It is not by natural power that this ability to accept this counsel arises; for if one depended on natural power alone, no one could take it. But, says St Thomas, if this strength is from grace then anyone can; for Christ said: “Ask and it shall be given to you.” (Lk 11:9)

The early Christians understood this. There is no need to subject oneself . . . to deep self-analysis . . . and prolonged deliberation over whether or not one has “the call”. (Ibid) “Anyone who wishes to live a celibate life for the love of God may do so: the firm desire to do this is a sufficient sign of the divine call”. (Daly) St. Thomas makes bold to say that “no one should delay, or even deliberate over, [this] simple resolve . . . . In fact, he says, don’t seek advice except from those who will encourage you!” (Butler)

In a similar vein, St. Jerome imagines the dramatic scenario of a father lying prostrate across the threshold to impede his child from fulfilling this holy resolve. Even so, advises the saint, “step over him and go on”. (Ibid)

To a child teeming with



supernatural generosity, the heavenly Father's appeal is ever more urgent.

### A Reason for Pause

If such advice sounds quixotic, St. Jerome was mindful of facts on the ground. "Let each one study his own powers," he writes, "whether he can fulfil the precepts of virginal modesty. . . . [O]ne's strength must be considered". (Daly) The single vocation is inappropriate for those who find perpetual continence excessively burdensome. Pope Pius XII elaborates:

Prior to entering upon this most difficult path, all who by experience know they are too weak in spirit should humbly heed the warning of Paul the Apostle: "But if they do not contain themselves, let them marry. For it is better to marry than to burn." (1 Co 7:9) For many, undoubtedly the burden of perpetual continence is a heavier one than they should be persuaded to shoulder.

The tolerance of sexual immorality and exaggerated concern for romantic love" is a regrettable feature of our age, a feature inspiring horror of the opposite. (Butler) And this hedonistic attitude has

compromised the generosity of many otherwise well-meaning Catholic singles. Nevertheless, they would be

ill advised to continue thus undecided, perhaps squandering the opportunity to do much good with their lives. Especially should they guard against being influenced by the example of friends to embark on the preliminaries of courtship before being satisfied that they will not regret, in this world or the next, the choice of the married state. (Daly)

Forgoing the consolations of marriage does not have to leave one unconsolated. On the contrary, the higher states of life promise the "cheerful giver" consolations heretofore unimagined. (2 Co 9:7) Were it possible to appraise beforehand the joys derived from living all three counsels, he would likely abandon all and embrace the state of perfection straightaway. Often enough, however, the path to religion is frustrated.

### Coming to Terms

The single vocation, then, is . . . appropriate for those who are



held back from the cloister by poor health . . . , by the obligation of supporting needful parents, or by the fact that . . . approved religious communities are not to be found.” (Daly)

Sometimes the barrier to religion lies within, and they are prevented on account of an acute defect of character incompatible with community life. Yet there are always those otherwise capable who choose to remain unmarried while following a career in the world instead, “perhaps under the guidance of a prudent director or the influence of a special grace.” (Ibid)

In brief, any Catholic single who “wishes to practice the counsel of chastity, but is unable or unwilling to take on one or both of the other” evangelical counsels is a most suitable prospect for the single vocation. (Ibid)

As ever, the prospect remains at liberty. There are two notes to any vocation: a divine invitation and a human acceptance or response. Because of man’s necessary dependence in every motion, however, God not only invites but also moves the subject to respond.” (Butler) Once His invitation penetrates the heart, the subject

experiences an irrepressible attraction. This attraction is decidedly not sentimental; it holds captive only the higher powers of the soul. In this way, God declares His will to the deliberation by causing the subject to feel a growing dislike for the state to which his sensuality hitherto most inclined him. (see Francis Hunolt, *Sermon on The Actual Selection of a State of Life*)

At last, the previously nondescript invitation is received as a veritable calling. Here is “vocation” in its mystical fullness: the invitee, convinced of his strength from on high, actually pursues the state of life gently arranged for him by Providence. “For it is God who worketh in you, both to will and to accomplish”. (Php 2:13) And there remains much to accomplish in the forgotten state of life!



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# Refusal of Holy Communion

Matters arising

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**Rev. Fr. Nicholas Mary C.SS.R.**

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

Is refusal of Holy Communion playing politics or a duty?

The recent refusal of Holy Communion to a pro-abortion U.S. politician by her bishop is criticised by some modern Catholics as “playing politics with the sacraments.” In addition, it is claimed, the teaching of Pope Francis that the Holy Eucharist “is not a prize for the perfect but a powerful medicine and nourishment for the weak” is well backed up in Tradition. Is there any value to these views?

Nancy Pelosi, the Speaker of the U.S. House of Representatives, is merely the most recently notorious of a long line of nominally Catholic politicians of all parties and in all countries since the conciliar era who perversely claim to be members of the Church in good standing despite their espousal of views and policies radically at odds with Catholic teaching. It is they who politicise the sacraments by receiving them in order to glean whatever slight electoral profit is still to be made out of the support of undiscerning Catholic voters.

This instrumentalisation of the sacred in the service of the profane is nothing new, of course. Shameless worldly rulers and politicians have tried to do this





since the dawn of time. What is distinctive of the conciliar era, however, is the impunity with which lapsed or apostate Catholics have attempted to do so even when the most fundamental principles of the natural law are at stake. Few are the pastors of souls that enforce the discipline of the Church as Archbishop Cordileone of San Francisco has done with regard to Mrs. Pelosi (and even then with great mildness and forbearance). That discipline is summed up in Canon 855 of the 1917 code :

“§ 1. All those publicly unworthy are to be barred from the Eucharist, such as excommunicates, those interdicted, and those manifestly infamous, unless their penitence and emendation are shown and they have satisfied beforehand the public scandal [they caused].  
§ 2. But occult [i.e. secret] sinners, if they ask secretly and the minister knows they are unrepentant, should be refused; but not, however, if they ask publicly and they cannot be passed over without scandal.”<sup>1</sup>

And the 1983 code echoes this in its Canon 915:

“Those who have been

excommunicated or interdicted after the imposition or declaration of the penalty and others obstinately persevering in manifest grave sin are not to be admitted to Holy Communion.”<sup>2</sup>

### The principles applied

Dominican Fr Nicholas Halligan explains that:

“The unworthy are to be excluded from receiving Communion, i.e., public sinners such as those who are excommunicated, interdicted, notoriously infamous in law or fact, those living in concubinage or married outside the Church, members of a forbidden society, those engaged in sinful occupation, unless their repentance and amendment is publicly known and the public scandal caused by them has been previously repaired. Secret sinners who privately request Communion are to be refused if the priest knows that they have not repented; they may not be refused when they make the request publicly and the priest cannot disregard them without scandal. Communion is likewise denied to one who clearly intends to dishonour the Sacred Host, even if he is a secret sinner



publicly requesting Communion.”<sup>3</sup>

Similarly a non-Catholic publicly approaching Holy Communion in good faith is nonetheless to be excluded from the sacrament as charitably as possible, and this even if his or her non-Catholic status is not publicly known, as Canon E.J. Mahoney clarifies:

“If the non-Catholic status of [such a person] is known, not only to the priest but to the rest of the faithful in the church, the priest must obviously refuse him Holy Communion; the circumstances are similar to the case of a public sinner publicly seeking the sacraments. The same answer must, in our view, be given, even though it is assumed, firstly, that [he] is in good faith, therefore not a public sinner; secondly, that he has not incurred the censure attached to heresy; thirdly, that his status is unknown to the faithful in the church. The accepted doctrine of all the moralists permits the administration of the sacraments to the unworthy, who are not publicly known to be such, on a principle of natural law requiring a person’s good name and reputation to be preserved. But, in these days at least, no ill-repute normally attaches to being

publicly regarded as a non-Catholic; nor is the censure usually incurred by such, notwithstanding our practice of ritually absolving from excommunication when receiving them into the Church.”

4

To summarise, the concern that the priest must have for the good name of the communicant means that he must not refuse him or her Holy Communion publicly if his or her objective unworthiness is not publicly known. If only the priest is aware of this unworthiness, and, *a fortiori*, if he only knows of it through confession or some other form of professional secrecy, he is obliged to administer the Holy Eucharist regardless. In the case of public sinners, however, this right to a good name has been publicly forfeited, and Holy Communion must be refused, to avoid both the sins of sacrilege and of scandal.

#### **Falling short of the true remedy**

Shortly before his election to the papacy, Joseph, Cardinal Ratzinger wrote:

“Regarding the grave sin of abortion or euthanasia, when a person’s formal cooperation becomes manifest (understood, in the case of a Catholic



politician, as his consistently campaigning and voting for permissive abortion and euthanasia laws), his pastor should meet with him, instructing him about the Church's teaching, informing him that he is not to present himself for Holy Communion until he brings to an end the objective situation of sin, and warning him that he will otherwise be denied the Eucharist. 'In those situations, however, in which these precautionary measures have not had their effect or in which they were not possible,' and the person in question, with obstinate persistence, still presents himself to receive the Holy Eucharist, 'the minister of Holy Communion must refuse to distribute It.' This decision, properly speaking, is not a sanction or a penalty. Nor is the minister of Holy Communion passing judgment on the person's subjective guilt, but rather is reacting to the person's public unworthiness to receive Holy Communion due to an objective situation of sin."<sup>5</sup>

When it comes to notoriously sinful public figures, the matter should ideally not be addressed at the Communion rail and by the

individual priest, but rather through prior public penalties imposed by the Pope or bishops that make it clear to all that such persons are no longer able to communicate.

However, cases of excommunication or interdict since Vatican II are even rarer than those of Holy Communion being refused. It would be preferable if the relevant authorities were to impose sanctions and penalties for the sake of greater clarity and the salvation of souls, but as these require due process, the individual pastor of souls has to fight against the profanation of the sacred and for the avoidance of scandal when and where he can.

### Reward or Medicine?

Regarding the second question, it is true that Pope Francis in his Apostolic Exhortation *Evangelii Gaudium* of 2013 writes that "the Eucharist, although it is the fullness of sacramental life, is not a prize for the perfect but a powerful medicine and nourishment for the weak," and then refers the reader to the teaching of St. Ambrose and St. Cyril of Alexandria.<sup>6</sup>

That the Saints see the Holy Eucharist as the means to become



holy rather than a reward for holiness is perfectly sound. The Pope might likewise have quoted St. Alphonsus de' Liguori, for example:

“Some will say: ‘I do not communicate often; because I am cold in divine love.’ In answer to them, Gerson asks: ‘Will you then, because you feel cold, remove from the fire? When you are tepid you should more frequently approach this sacrament.’ St. Bonaventure says: ‘Trusting in the mercy of God, though you feel tepid, approach: let him who thinks himself unworthy reflect, that the more infirm he feels himself the more he requires a physician.’ And, in *The Devout Life*, St. Francis de Sales writes: ‘Two sorts of persons ought to communicate often: the perfect, to preserve perfection; and the imperfect, to arrive at perfection.’”

7

But in trying to encourage the diffident or scrupulous to approach the Sacred Banquet and not be held back by the false humility of the spirit of Jansenism, no saint ever suggested that those in a state of mortal sin should receive the Sacraments of the Living, “for he that eateth and drinketh unworthily, eateth and drinketh judgment to

himself, not discerning the Body of the Lord.”<sup>8</sup>

**“Be not wise in your own conceits,” warns St Paul.**

The argument implicitly made<sup>9</sup> by Pope Francis that those objectively in a state of grave sin (in this particular case, those divorced persons who have attempted remarriage, whose unions cannot be rectified before God, and who are not practising continence) might benefit from the Holy Eucharist as a “powerful medicine and nourishment” was refuted long ago by St. Thomas Aquinas. Firstly the Angelic Doctor formulates the specious argument as an objection:

“This sacrament, like the others, is a spiritual medicine. But medicine is given to the sick for their recovery, according to Mt 9,12: ‘They that are in health need not a physician.’ Now they that are spiritually sick or infirm are sinners. Therefore this sacrament can be received by them without sin.”

And then he replies to it thus:

“Every medicine does not suit every stage of sickness; because the tonic given to those who are



			Holy Communion	
			in private	in public
public sinner (notorious mortal sin)	repentant	publicly	yes	yes
		privately only	yes	no
	unrepentant		no	no
private sinner (mortal sin)	repentant		yes	yes
	unrepentant		no	yes
private desecrator of the Blessed Sacrament	unrepentant		no	no

When sinners are permitted to receive Holy Communion

recovering from fever would be hurtful to them if given while yet in their feverish condition. So likewise Baptism and Penance are as purgative medicines, given to take away the fever of sin; whereas this sacrament is a medicine given to strengthen, and it ought not to be given except to them who are quit of sin.”<sup>10</sup>

There is thus no way to justify the giving of Holy Communion to public sinners. To refuse them this Blessed Sacrament is to act both for the common good and their own ultimate good, for the salvation of souls is the supreme law. †

## Notes

1. As translated 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).

2. On the slight difference between the two codes in this legislation see Dr Edward Peters - *Denial of*

*the Eucharist to pro-abortion politicians* in: *Homiletic & Pastoral Review* (October, 1990) pp. 28-32, 48-49 at [http://www.canonlaw.info/a\\_denialofeucharist.htm](http://www.canonlaw.info/a_denialofeucharist.htm).

3. Fr N. Halligan, O.P. - *The Administration of the Sacraments* Cork, 1963 (Mercier Press) p. 110.

4. Canon E.J. Mahoney, *Questions and Answers I – The Sacraments*, London, 1946 (Burns, Oates & Washbourne) p. 162.

5. Letter of 2004, *Worthiness to Receive Holy Communion - General Principles*, 5-6, reproduced at <https://www.catholicculture.org/culture/library/view.cfm?id=6041>. The reference is to the 2002 document of the Pontifical Council for Legislative Texts, *Declaration Holy Communion and Divorced, Civilly Remarried Catholics*, 3-4 ([https://www.vatican.va/roman\\_curia/pontifical\\_councils/intrptxt/documents/rc\\_pc\\_intrptxt\\_doc\\_20000706\\_declaration\\_en.html](https://www.vatican.va/roman_curia/pontifical_councils/intrptxt/documents/rc_pc_intrptxt_doc_20000706_declaration_en.html)).

6. See § 47 and n. 51 here: <https://www.vatican.va/content/francesco/en/>

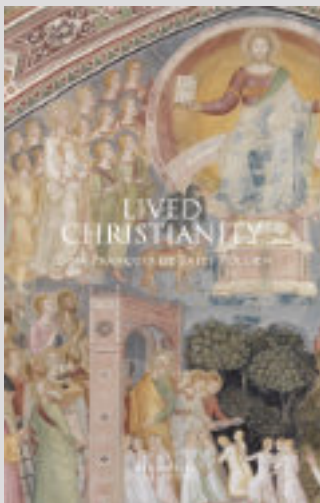
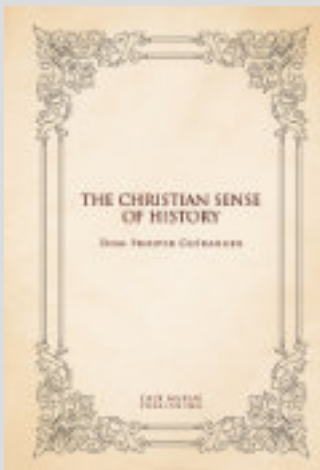


[apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelij-gaudium.htm](#). The Pope quoted these same words of his in the infamous footnote 351 of the Apostolic Exhortation *Amoris Laetitia* in 2016.

7. Sermon XXXI, Second Sunday After Pentecost, *On Holy Communion*.

8. 1 Cor. 11,29. As Fr John Hardon, SJ, explains, the so-called 'Sacraments of the Dead' are "those sacraments which can be validly and fruitfully received when a person is not in the state of grace. They are baptism, penance, and, if needed, anointing of the sick. These sacraments confer or restore sanctifying grace and confer actual graces when received by one who is already in God's friendship" (*Modern Catholic Dictionary*, Bardstown, KY, 2000). The Sacraments of the Living, like the Holy Eucharist, may only be received when one is morally certain of being in the state of sanctifying grace.

9. The point is more explicitly made in the *Guidelines on implementing Amoris Laetitia* written by the bishops of the pastoral area of Buenos Aires, Argentina (see <http://documental.celam.org/pp/index.php/medellin/article/view/153>) of which the Pope himself has said that it "completely explains the meaning of chapter VIII of *Amoris Laetitia*." and that "there are no other interpretations" (see <https://cruxnow.com/global-church/2016/09/12/pope-okays-argentine-doc-communion-divorced-remarried>).



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## Of your charity please pray for the souls of

**Mr. Anthony Maguire of Gateshead who died on 5th June 2022**  
**Mr. David Oxley of Gateshead who died on 6th June 2022**

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

### July

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

### August

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



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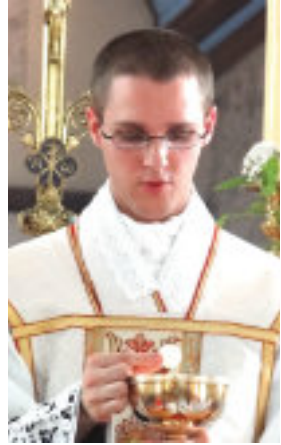
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June 2022 marks the 30<sup>th</sup> anniversary of priestly ordination for Rev. Fr. Matthew Clifton, the 20<sup>th</sup> anniversary for Rev. Fr. Patrick Abbet, and the 10<sup>th</sup> anniversary for Rev. Fr. Vianney Vandendaele. Priests for eternity. Deo gratias.



Left: Another priest for eternity: Rev. Fr. Cormack McCall, raised in the U.K. before moving to the U.S.A. in 2006, was ordained at St. Thomas Aquinas Seminary, Dillwyn on 17<sup>th</sup> June. His sister will take the veil of the Dominicans of Fanjeaux on 2<sup>nd</sup> July.  
Right: Rev. Mr. Joseph Budds of Cork was ordained deacon at the same ceremony.



On the Feast of the Sacred Heart at the new noviciate of the Consoling Sisters of the Sacred Heart, Narni, Italy, six postulants received the veil and four novices made their first profession. The community are truly blessed with vocations. Deo gratias.





SS. Joseph & Padarn Church, Holloway, London opened 40 years ago this year. Rev. Fr. Edward Black, the first District Superior of Great Britain is shown giving Holy Communion.

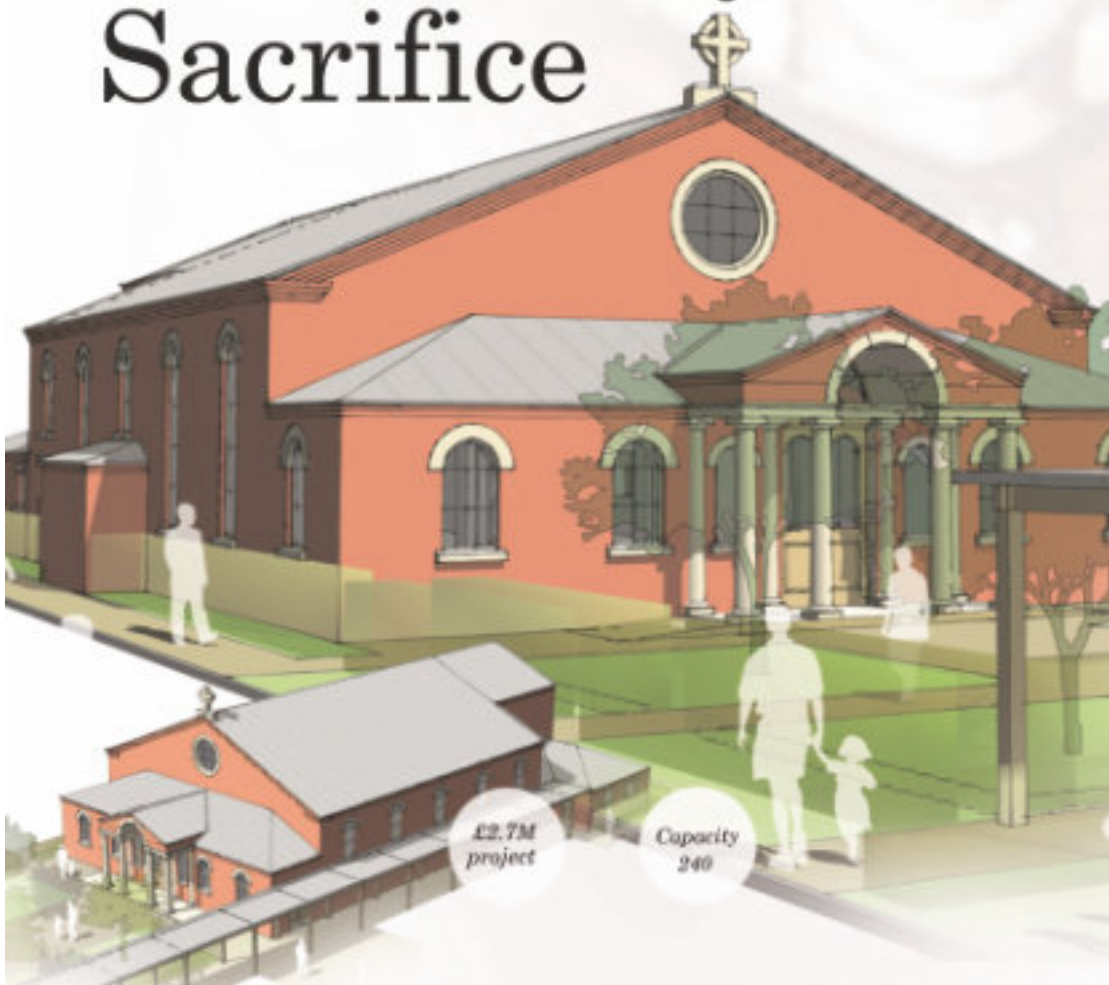


St. Michael's School celebrated its 30<sup>th</sup> anniversary this year. Above is a photo of some of the usual suspects leaving finger prints on the bursar's office window after Sunday Mass. They are all grown-up now and a few were spotted at a 30<sup>th</sup> anniversary celebration below.



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## Year Planner 2022

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
	16-18	Priestly Vocation Discernment Weekend
	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
Nov	30	All day adoration, Our Lady of Victories, Preston
Dec	10	Advent Day of Recollection, St. Saviour's House, Bristol
	15	All day adoration, St. Saviour's House, Bristol
	30	All day adoration, St. George's House, Wimbledon



## Mass Times

	JULY					AUGUST				
	3rd	10th	17th	24th	31st	7th	14th	15th	21st	28th
<b>Aberdeen</b>	-	-	20th 1800	-	-	-	17th 1800	-	-	-
<b>Bingley</b>	1500	1500	1500	1500	1500	1500	1500	-	1500	1500
<b>Bristol</b>	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	1100 1800	0900 1100	0900 1100
<b>Burghclere</b>	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0715 1900	0730 0900	0730 0900
<b>Colleton Manor</b>	-	11th 1130	-	-	-	8th 1130	-	-	-	-
<b>Edinburgh</b>	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100
<b>Gateshead</b>	1800	1800	1800	1800	1800	1800	1800	1830	1800	1800
<b>Glasgow</b>	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100
<b>Groombridge</b>	0830	0830	0830	0830	0830	0830	0830	1100	0830	0830
<b>Herne</b>	1230	1230	1230	1230	1230	1230	1230	1830	1230	1230
<b>Holnest</b>	1600	1600	1600	1600	1600	1600	1600	-	1600	1600
<b>Inverness</b>	-	-	19th 1900	-	-	-	16th 1900	-	-	-
<b>Leicester</b>	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100
<b>Liverpool</b>	1300	1300	1300	1300	1300	1300	1300	1830	1300	1300
<b>London (St. Joseph)</b>	1100 1300	1100 1300	1100 1300	1100 1300	1100 1300	1100 1300	1100 1300	1900	1100 1300	1100 1300
<b>London (Wimbledon)</b>	0800	0800	0800	0800	0800	0800	0800	0715 1100	0800	0800
<b>Manchester</b>	0930	0930	0930	0930	0930	0930	0930	1230	0930	0930
<b>Preston</b>	0930	0930	0930	0930	0930	0930	0930	1100	0930	0930
<b>Rhos-on-Sea</b>	1700	1700	1700	1700	1700	1700	1700	0900	1700	1700
<b>Taunton</b>	1100	1100	1100	1100	1100	1100	1100	1130	1100	1100
<b>Woking</b>	1030	1030	1030	1030	1030	1030	1030	1900	1030	1030

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

for Jersey, Scandinavia



### *Pater Superna Luminis*

Father of lights! our glances of Thine,  
Whom even the universe control,  
Fill My Magdalene with holy love,  
And melt the fire within her soul.

Her agonies atone for all she brings  
Upon this sacred feet to gaze,  
She washes them with burning tears,  
And with her hair she wraps them o'er.

Impassioned, to the Cross she clings,  
Nor fears beside the tomb to stay,  
Nor dreads the soldiers' savage pain,  
For love has cost all fear away.

O Christ, then very Love itself!  
Blest hope of man, through Thee forgive!  
So teach our spirits from above,  
So purify our souls for heaven.

To God, the Father, and the Son,  
And Holy Spirit be ascribed  
The glory through eternity.

*St. Robert Bellarmine (1522-1601)*  
*Hymn of Vespers on the Feast of St. Mary Magdalene*

# July

## FRIDAY

## SATURDAY

**1**

**MOST PRECIOUS BLOOD OF JESUS**  
(Trunkle of the Catechism of Romanians 247)

*First Friday*

St. Oliver Plunket, B. S. M.  
Thomas 1001  
M. Thomas Marshall, Pr. & M.  
Tyson 1016

**Visitation of the Blessed Virgin in Mary**  
(Census St. Prothonaire & Martialis, Marston)

*First Saturdays*

ROR, Methodist Court & George  
Marston, PP. & M.  
Pres. 1001 1001

**2**

2 cl.

**8**

St. Elizabeth, Queen of Portugal, Widow

**9**

BVM on Saturday

St. Elizabeth, Q.  
Marston 1001 1001  
St. Thomas & John, V. C.  
St. Elizabeth, King of England  
Glastonbury 1015

St. Elizabeth, B. & C. Souter 448  
(Marston 211)  
St. Elizabeth, B. & C. Souter 736  
Visitation of St. Thomas of Canterbury, B. & M. (Glastonbury 101)

St. Elizabeth, Widow  
St. Elizabeth 1015  
St. Thomas, B. & M. (Glastonbury 101)  
St. Elizabeth, King of England  
Glastonbury 1015

## TUESDAY

## WEDNESDAY

## THURSDAY

**5**

St. Anthony Mary Zaccaria, Confessor

**6**

Feast

**7**

SS. Cyril & Methodius, Bishops & Confessors

**8**

St. Elizabeth, Queen of Portugal, Widow

**9**

BVM on Saturday

St. Anthony, Confessor  
St. Anthony 1015  
St. Anthony, Confessor  
St. Anthony 1015

St. John, Confessor, P. & C. Souter and  
St. John, Confessor, P. & M.  
St. John, Confessor, P. & M.  
St. John, Confessor, P. & M.  
St. John, Confessor, P. & M.

## MONDAY

**3**

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

**4**

Feast

**5**

St. John, Confessor, P. & C. Souter and  
St. John, Confessor, P. & M.  
St. John, Confessor, P. & M.  
St. John, Confessor, P. & M.

St. John, Confessor, P. & M.  
St. John, Confessor, P. & M.  
St. John, Confessor, P. & M.  
St. John, Confessor, P. & M.

St. John, Confessor, P. & M.  
St. John, Confessor, P. & M.  
St. John, Confessor, P. & M.  
St. John, Confessor, P. & M.

<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b>
6 <sup>th</sup> Sunday after Pentecost	Feria <i>St. Pius I, Pope &amp; Martyr</i>	<b>St. John Gualbert, Abbot</b> <i>(Canon of St. Hubert &amp; Felix, Martyr)</i>	Feria	<b>St. Bonaventura, Bishop, Confessor &amp; Doctor</b>	<b>St. Henry II, Emperor &amp; Confessor</b>	<b>BVM on Saturday</b> <i>(Canon, Our Lady of Mount Carmel)</i> <i>(Canon, Our Lady of Mount Carmel)</i> <i>(Canon, Our Lady of Mount Carmel)</i>
The Seven Holy Brothers, Martyrs, and SS. Rufus & Secunda, Virgins & Martyrs 207	<b>St. Dennis, Abbot &amp; Confessor</b> <i>(Canon, Abbot of the Monks of Dunstable, England, Martyr)</i>	<b>St. John James, Priest &amp; Martyr</b> <i>(Canon, Abbot of the Monks of Dunstable, England, Martyr)</i>	<b>St. Michael, V. of the 17<sup>th</sup> Century</b> <i>(Canon, Abbot of the Monks of Dunstable, England, Martyr)</i>	<b>St. Decentian, B. &amp; C.</b> <i>(Canon, Bishop of the Diocese of Carthage, Martyr)</i>	<b>St. Hedde, B. &amp; C. 207</b> <i>(Canon, Bishop of the Diocese of Carthage, Martyr)</i>	<b>St. John, B. &amp; C. 207</b> <i>(Canon, Bishop of the Diocese of Carthage, Martyr)</i>
<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>	<b>22</b>	<b>23</b>
6 <sup>th</sup> Sunday after Pentecost	<b>St. Camillus de Lellis, Confessor</b> <i>(Canon, St. Camillus de Lellis, Confessor)</i>	<b>St. Vincent de Paul, Confessor</b>	<b>St. Jerome Emilien, Confessor</b> <i>(Canon, St. Jerome Emilien, Confessor)</i>	<b>St. Lawrence of Brindisi, Confessor &amp; Doctor</b> <i>(Canon, St. Lawrence of Brindisi, Confessor)</i>	<b>St. Mary Magdalene, Penitent</b>	<b>St. Apollinaris, Bishop &amp; Martyr</b> <i>(Canon, St. Apollinaris, Bishop &amp; Martyr)</i>
<b>St. Albin, Confessor</b> <i>(Canon, Bishop of the Diocese of Sens, France, Martyr)</i>	<b>St. Camillus de Lellis, Confessor</b> <i>(Canon, St. Camillus de Lellis, Confessor)</i>	<b>St. Vincent de Paul, Confessor</b>	<b>St. Jerome Emilien, Confessor</b> <i>(Canon, St. Jerome Emilien, Confessor)</i>	<b>St. Lawrence of Brindisi, Confessor &amp; Doctor</b> <i>(Canon, St. Lawrence of Brindisi, Confessor)</i>	<b>St. Mary Magdalene, Penitent</b>	<b>St. Apollinaris, Bishop &amp; Martyr</b> <i>(Canon, St. Apollinaris, Bishop &amp; Martyr)</i>
6 <sup>th</sup> Sunday after Pentecost	<b>St. James the Greater, Apostle</b> <i>(Canon, St. James the Greater, Apostle)</i>	<b>St. Anne, Mother of Our Lady</b> <i>(Canon, Mother of Our Lady)</i>	<b>Feria</b> <i>(Canon, St. Peter, Apostle)</i>	<b>St. Nazarius &amp; Celso, Martyrs</b> <i>(Canon, St. Nazarius &amp; Celso, Martyrs)</i>	<b>St. Martha, Virgin</b> <i>(Canon, St. Martha, Virgin)</i>	<b>BVM on Saturday</b> <i>(Canon, Our Lady of Mount Carmel)</i> <i>(Canon, Our Lady of Mount Carmel)</i>
<b>St. Christina, Virgin &amp; Martyr</b> <i>(Canon, St. Christina, Virgin &amp; Martyr)</i>	<b>St. James the Greater, Apostle</b> <i>(Canon, St. James the Greater, Apostle)</i>	<b>St. Anne, Mother of Our Lady</b> <i>(Canon, Mother of Our Lady)</i>	<b>Feria</b> <i>(Canon, St. Peter, Apostle)</i>	<b>St. Nazarius &amp; Celso, Martyrs</b> <i>(Canon, St. Nazarius &amp; Celso, Martyrs)</i>	<b>St. Martha, Virgin</b> <i>(Canon, St. Martha, Virgin)</i>	<b>BVM on Saturday</b> <i>(Canon, Our Lady of Mount Carmel)</i> <i>(Canon, Our Lady of Mount Carmel)</i>
<b>St. John Bevilacqua, Bishop &amp; Martyr</b> <i>(Canon, Bishop of the Diocese of Bergamo, Italy, Martyr)</i>	<b>St. James the Greater, Apostle</b> <i>(Canon, St. James the Greater, Apostle)</i>	<b>St. Anne, Mother of Our Lady</b> <i>(Canon, Mother of Our Lady)</i>	<b>Feria</b> <i>(Canon, St. Peter, Apostle)</i>	<b>St. Nazarius &amp; Celso, Martyrs</b> <i>(Canon, St. Nazarius &amp; Celso, Martyrs)</i>	<b>St. Martha, Virgin</b> <i>(Canon, St. Martha, Virgin)</i>	<b>BVM on Saturday</b> <i>(Canon, Our Lady of Mount Carmel)</i> <i>(Canon, Our Lady of Mount Carmel)</i>



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>31</b> <span style="float: right;">3rd</span> 1st Sunday after Pentecost  St. Ignace of Loyola, Confessor St. Lawrence, B. & C., 448 St. Elizabeth, Conf. (Cousin of St. Anne) St. August, Bishop of Hippo (Died 430) St. Basil, B. & C. (Died 375) St. Basil, B. & C. (Died 375)	<b>1</b> <span style="float: right;">1st</span> Feria (Cousin of St. Elizabeth, Martyr)  St. Athanasius, Bishop, Confessor & Doctor (Cousin of St. Elizabeth, Pope & Martyr)  St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448	<b>2</b> <span style="float: right;">2nd</span> St. Athanasius, Bishop, Confessor & Doctor (Cousin of St. Elizabeth, Pope & Martyr)  St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448	<b>3</b> <span style="float: right;">3rd</span> Feria  St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448	<b>4</b> <span style="float: right;">4th</span> St. Dominic, Confessor  St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448	<b>5</b> <span style="float: right;">5th</span> Dedication of the Church of St. Mary of the Sinners  First Friday  St. Oswald, King of Northumbria, B. (Cousin of St. Elizabeth, Conf. & Martyr) St. Thomas of Dover, B. (Died 1205)	<b>6</b> <span style="float: right;">6th</span> Transfiguration of Our Lord Jesus Christ (Cousin of St. Elizabeth, Pope, Polycarpus & Abp. Martyr)  First Saturday  St. Henry, B. & C., Winchester 1171
<b>7</b> <span style="float: right;">1st</span> 1st Sunday after Pentecost  St. Elizabeth, Confessor St. Elizabeth, Confessor St. Elizabeth, Confessor St. Elizabeth, Confessor St. Elizabeth, Confessor	<b>8</b> <span style="float: right;">2nd</span> St. John Mary Vianney, Confessor (Cousin of St. Elizabeth, Confessor & Martyr)  St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448	<b>9</b> <span style="float: right;">3rd</span> Vigil of St. Lawrence, Martyr (Cousin of St. Elizabeth, Martyr)  St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448	<b>10</b> <span style="float: right;">4th</span> St. Lawrence, Martyr  St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448	<b>11</b> <span style="float: right;">5th</span> Feria (Cousin of St. Elizabeth, Martyr & Sinners, Virgin & Martyr)  St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448	<b>12</b> <span style="float: right;">6th</span> St. Clare, Virgin  St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448	<b>13</b> <span style="float: right;">7th</span> BWV on Saturday (Cousin of St. Elizabeth & Sinners, Martyr)  St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448 St. Basil, B. & C., 448

<p><b>14</b> <span style="color: green;">3rd</span></p> <p><b>14<sup>th</sup> Sunday after Pentecost</b></p>	<p><b>15</b> <span style="color: red;">1st</span></p> <p><b>THE ASSUMPTION OF THE BVM</b> <i>Study Day of Origins</i></p>	<p><b>16</b> <span style="color: red;">2nd</span></p> <p><b>St. Joachim, Father of the BVM, Confessor</b></p>	<p><b>17</b> <span style="color: red;">3rd</span></p> <p><b>St. Hymenith, Confessor</b></p>	<p><b>18</b> <span style="color: green;">3rd</span></p> <p><b>Feria</b> <i>(Covers St. Agrippine, Martyr)</i></p>	<p><b>19</b> <span style="color: red;">3rd</span></p> <p><b>St. John Eudes, Confessor</b></p>	<p><b>20</b> <span style="color: red;">3rd</span></p> <p><b>St. Bernard, Abbot &amp; Doctor</b></p>
<p><b>15</b> <span style="color: green;">3rd</span></p> <p><b>11<sup>th</sup> Sunday after Pentecost</b></p>	<p><b>22</b> <span style="color: red;">3rd</span></p> <p><b>Immaculate Heart of the Blessed Virgin Mary</b> <i>(Covers St. Timothy, Martyr; Hypocrites &amp; Sufferers.)</i></p>	<p><b>23</b> <span style="color: red;">3rd</span></p> <p><b>St. Philip Bernini, Confessor</b></p>	<p><b>24</b> <span style="color: red;">3rd</span></p> <p><b>St. Bartholomew, Apostle</b></p>	<p><b>25</b> <span style="color: red;">3rd</span></p> <p><b>St. Loris IX, King &amp; Confessor</b></p>	<p><b>26</b> <span style="color: red;">3rd</span></p> <p><b>Feria</b> <i>(Covers St. Zephyrinus, Pope &amp; Martyr)</i></p>	<p><b>27</b> <span style="color: red;">3rd</span></p> <p><b>St. Joseph Calanectius, Confessor</b></p>
<p><b>16</b> <span style="color: green;">3rd</span></p> <p><b>12<sup>th</sup> Sunday after Pentecost</b></p>	<p><b>29</b> <span style="color: green;">3rd</span></p> <p><b>The Beheading of St. John the Baptist</b> <i>(Covers St. Silvano, Martyr)</i></p>	<p><b>30</b> <span style="color: red;">3rd</span></p> <p><b>St. Rose of Lima, Virgin</b> <i>(Covers St. John &amp; Adactian, Martyrs)</i></p>	<p><b>31</b> <span style="color: red;">3rd</span></p> <p><b>St. Bonmarin Nonantius, Confessor</b></p>	<p><b>18</b> <span style="color: green;">3rd</span></p> <p><b>Feria</b> <i>(Covers St. Agrippine, Martyr)</i></p>	<p><b>19</b> <span style="color: red;">3rd</span></p> <p><b>St. John Eudes, Confessor</b></p>	<p><b>20</b> <span style="color: red;">3rd</span></p> <p><b>St. Bernard, Abbot &amp; Doctor</b></p>
<p><b>17</b> <span style="color: green;">3rd</span></p> <p><b>13<sup>th</sup> Sunday after Pentecost</b></p>	<p><b>29</b> <span style="color: green;">3rd</span></p> <p><b>The Beheading of St. John the Baptist</b> <i>(Covers St. Silvano, Martyr)</i></p>	<p><b>30</b> <span style="color: red;">3rd</span></p> <p><b>St. Rose of Lima, Virgin</b> <i>(Covers St. John &amp; Adactian, Martyrs)</i></p>	<p><b>31</b> <span style="color: red;">3rd</span></p> <p><b>St. Bonmarin Nonantius, Confessor</b></p>	<p><b>18</b> <span style="color: green;">3rd</span></p> <p><b>Feria</b> <i>(Covers St. Agrippine, Martyr)</i></p>	<p><b>19</b> <span style="color: red;">3rd</span></p> <p><b>St. John Eudes, Confessor</b></p>	<p><b>20</b> <span style="color: red;">3rd</span></p> <p><b>St. Bernard, Abbot &amp; Doctor</b></p>
<p><b>18</b> <span style="color: green;">3rd</span></p> <p><b>14<sup>th</sup> Sunday after Pentecost</b></p>	<p><b>29</b> <span style="color: green;">3rd</span></p> <p><b>The Beheading of St. John the Baptist</b> <i>(Covers St. Silvano, Martyr)</i></p>	<p><b>30</b> <span style="color: red;">3rd</span></p> <p><b>St. Rose of Lima, Virgin</b> <i>(Covers St. John &amp; Adactian, Martyrs)</i></p>	<p><b>31</b> <span style="color: red;">3rd</span></p> <p><b>St. Bonmarin Nonantius, Confessor</b></p>	<p><b>18</b> <span style="color: green;">3rd</span></p> <p><b>Feria</b> <i>(Covers St. Agrippine, Martyr)</i></p>	<p><b>19</b> <span style="color: red;">3rd</span></p> <p><b>St. John Eudes, Confessor</b></p>	<p><b>20</b> <span style="color: red;">3rd</span></p> <p><b>St. Bernard, Abbot &amp; Doctor</b></p>
<p><b>19</b> <span style="color: green;">3rd</span></p> <p><b>15<sup>th</sup> Sunday after Pentecost</b></p>	<p><b>29</b> <span style="color: green;">3rd</span></p> <p><b>The Beheading of St. John the Baptist</b> <i>(Covers St. Silvano, Martyr)</i></p>	<p><b>30</b> <span style="color: red;">3rd</span></p> <p><b>St. Rose of Lima, Virgin</b> <i>(Covers St. John &amp; Adactian, Martyrs)</i></p>	<p><b>31</b> <span style="color: red;">3rd</span></p> <p><b>St. Bonmarin Nonantius, Confessor</b></p>	<p><b>18</b> <span style="color: green;">3rd</span></p> <p><b>Feria</b> <i>(Covers St. Agrippine, Martyr)</i></p>	<p><b>19</b> <span style="color: red;">3rd</span></p> <p><b>St. John Eudes, Confessor</b></p>	<p><b>20</b> <span style="color: red;">3rd</span></p> <p><b>St. Bernard, Abbot &amp; Doctor</b></p>
<p><b>20</b> <span style="color: green;">3rd</span></p> <p><b>16<sup>th</sup> Sunday after Pentecost</b></p>	<p><b>29</b> <span style="color: green;">3rd</span></p> <p><b>The Beheading of St. John the Baptist</b> <i>(Covers St. Silvano, Martyr)</i></p>	<p><b>30</b> <span style="color: red;">3rd</span></p> <p><b>St. Rose of Lima, Virgin</b> <i>(Covers St. John &amp; Adactian, Martyrs)</i></p>	<p><b>31</b> <span style="color: red;">3rd</span></p> <p><b>St. Bonmarin Nonantius, Confessor</b></p>	<p><b>18</b> <span style="color: green;">3rd</span></p> <p><b>Feria</b> <i>(Covers St. Agrippine, Martyr)</i></p>	<p><b>19</b> <span style="color: red;">3rd</span></p> <p><b>St. John Eudes, Confessor</b></p>	<p><b>20</b> <span style="color: red;">3rd</span></p> <p><b>St. Bernard, Abbot &amp; Doctor</b></p>



**Reverend Potens Verax Deus**  
O God of truth, O Lord of night,  
Who roset at the end of every night,  
Who smelt at the early morning rays,  
And lightest the globe of perfect day:  
Extinguish Them such stufed fires,  
And banish every ill desire,  
And while Thou keepst the body whole,  
Shed forth Thy peace upon the soul.  
Almighty Father, hear our cry,  
Through Jesus Christ, Our Lord most High,  
Who, with the holy Ghost and Three,  
Doth live and reign eternally.  
*Paraphrase by Andrew Jacobs, 1690*

## Mass Centres

### DISTRICT HOUSE

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

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@fsspuk](mailto:stsaviours@fsspuk)  
Tel: 0117 977 5863

Resident:

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

#### 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

Rev. Fr. Håkan Lindström,  
St. George's House, 125 Arthur Road,  
London SW19 7DR  
Tel: +44 20 8946 7916  
[h.lindstrom@fsspx.email](mailto:h.lindstrom@fsspx.email)  
[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  
[acss@fsspx.uk](mailto:acss@fsspx.uk)

### EUCCHARISTIC CRUSADE

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

### MILITIA IMMACULATAE

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

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

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

### YOUNG ROMAN CATHOLICS

Rev. Dominic O'Hart  
Mr. James Dew, Miss Tamara Martinez  
[yrcc@fsspx.uk](mailto:yrcc@fsspx.uk)

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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