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Church Project

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

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Veni sponsa Christi

Come spouse of Christ

Rev. Robert Brucciani, District Superior

My dear faithful,

The greatest day

For a young bride, the greatest and most memorable day of her life is her wedding day. So many dreams and idle imaginations anticipate the day, so much planning and preparation precede the day, and hopefully, so much happiness fills her heart on the day she offers it to her spouse.

The same is true for a religious sister. The greatest day of her life is the day of her marriage – the day on which she gives her heart to her Divine Spouse. Unlike a sacramental marriage, however, a religious sister binds herself to

her Husband in stages: first as a postulant, then as a novice, then by temporary vows, and then, finally, by perpetual vows of poverty, chastity and obedience. Her marriage is so momentous that it must be prepared over many years.

Of all the days of preparation, the most moving – certainly for the observer – is the day of the commencement of the novitiate when a young lady receives her religious habit and makes her first promises before the Blessed Sacrament. This day bears most resemblance to a sacramental marriage.



Sr. Beatrice Thérèse (Lilly Kane) is embraced by her sister, Sr. Anne (Molly Kane), after receiving the habit of the Teaching Sisters of Fanjeaux on 2nd July 2022.

Wedding dress

On her wedding day, just as a bride wears a special wedding dress, a religious sister is given a wedding dress – her religious habit – blessed by the priest.

This wedding dress might not be so outwardly beautiful as a fairytale white wedding dress, but its symbolism is much more so.

Veil

The veil which she will place on her head is a symbol of submission to the will of her

Spouse, as we read in the prayer of the blessing:

Give ear, O Lord, Giver of all good things and virtues, to our prayers, and deign to bless and sanctify this veil which Thy handmaid will put on as a sign of obedience to the Rule of this Institute. Through Christ our Lord.

Scapular

The scapular which a religious places over her head is a symbol of the sweet yolk of God's law:



Bride of Christ, Sr. Claire Theresa (Theresa Blyth), received the habit of the Teaching Dominican Sisters of Brignoles on 26th July 2022

Come to me all you that labour and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: And you shall find rest to your souls. For my yoke is sweet and my burden light. (Mt 11:28-30)

It is also a symbolic protection from the world and, resembling the clothing of a pilgrim, it reminds the wearer that life is a pilgrimage to our heavenly home.

Girdle and rosary

The girdle about her waste is a symbol of chastity, and the rosary hung from that girdle is a sign of devotion towards the Blessed Virgin Mary – nothing could make her more pleasing to her Spouse.

Jewels

On her wedding day, just as a young bride will wear beautiful jewels to please her husband, a religious sister will also wear jewels, but these are jewels so much more precious than any earthly king could afford, and so much more beautiful than any earthly jeweller could make. These are the jewels of poverty, chastity, and obedience.

These jewels, she offers to her Husband: all her wealth by desiring poverty, her body by desiring chastity, and her heart by desiring obedience.

Husband

On her wedding day, just as a young bride will unite herself to a husband, a religious sister will unite herself to the most perfect Spouse: Our Lord Jesus Christ. He will always be with her - closer than any earthly husband could



be because she not only lives beside Him, but also *in* Him by participating in His Divine life. He will always be faithful to her for His love knows no bounds.

Mother-In-Law

On her wedding day, just as a young bride acquires a mother-in-law, so too a religious sister – the best of all mother-in-laws, the Blessed Virgin Mary. She is a model for her: a model of love to the point of self-sacrifice, love overflowing to embrace all souls for love Him.



Spiritual motherhood

Motherhood

On her wedding day, just as a young bride begins her vocation to motherhood, a religious sister will also begin her vocation to motherhood. The religious sister becomes a true mother of souls: spiritually by her prayers and sacrifices, and naturally too if her apostolate be among children or souls in need of her tenderness.

In her motherhood, she will have many more children than any earthly mother can hope to have and she will love them with a deeper love for she will always

desire for them the good of heaven.

Perpetual Wedding Day

Unlike a sacramental marriage, however, the wedding of a religious sister is not celebrated in a single day, but continues day after day. Every day she will wear her wedding dress; every day she will offer the precious jewels of poverty, chastity and obedience to her Spouse; every day her Spouse will be new to her.



The wedding will not stop when she dies either. If she is a faithful spouse, it will go on forever and ever amid the choirs of angels and the saints in heaven.

Rejoice and give thanks

In view of these considerations, we rejoice and give thanks, for on 2nd July 2022, Miss Lilly Kane of Pontypool received the habit of the [Dominican Teachers of Fanjeaux](#), France and took the name in religion of Sr. Beatrice Thérèse.

And then on 26th July 2022, Miss Theresa Blyth of Burghclere received the habit of the [Dominican Teachers of Brignoles](#), France and took the name in religion of Sr. Claire Theresa.

May their example open the eyes of other young ladies, and may the Blessed Virgin Mary guide them tenderly through their novitiate to become holy spouses of Christ.

With my blessing.

In Jesu et Maria,
Rev. Robert Brucciani

News

Very busy summer

The last few months have passed in a whirlwind of activity. First Masses of Rev. Fr. Bernard Bevan, the St. Michael's Summer Fair, the Canterbury Pilgrimage, Boys' and Girls' Camps, Young Roman Catholic (YRC) conferences, and, to close the summer season, we look forward to the Walsingham and Holywell Pilgrimages.

It is a great consolation to see numbers grow everywhere – both organically through growing families and also by the arrival of newcomers – pilgrims in search of the Church.

St. Michael Archangel Church

The project progresses apace. Three short progress videos are worth watching. For those who read this publication online the links are here.

- [Introduction](#)
- [Making the cornerstone](#)
- [Foundations and steel frame](#)

We have raised £480,000 so far. Thank you to our benefactors. We just need another £1million to



keep the wolves at bay. See page 40 to make a donation.

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



The cornerstone of the new church was blessed on 9th July 2022



Taking of the habit

Sisters of the Society of St. Pius X

Sermon by Archbishop Marcel Lefebvre

This sermon is translation of a sermon given by Archbishop Lefebvre in the Holy Week of 1976 at Ecône.

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My dear faithful,

During these last days of Holy Week we have lived unforgettable hours, trying to participate in the feelings that Our Lord Jesus Christ Himself had during the last days of His life.

Passover of the Passion

On Holy Thursday, it was the pain that Our Lord felt because of the betrayal of one of his apostles: Judas. And soon in the evening,

by the abandonment of His apostles themselves, whom He had just made priests, priests for eternity, for whom He had offered the first Sacrifice at the Last Supper.

His apostles abandon Him. New abandonment, new pains for Our Lord Jesus Christ. The next day, during the day of Good Friday, the death of Our Lord; it is the tearing of the heart of Jesus to see that his beloved people, the people of Israel, whom he chose to be born here below; whom he chose to accomplish his work of Redemption, crucify him, deny him, reject him.

A new heartbreak for Our Lord. And finally, as if Our Lord Himself wanted, before dying, to be able



Sr. Marie Placide (Mairead Sherry) of Co. Longford, Ireland received her habit and became a novice of the Sisters of the Society of St. Pius X at St. Michel-en-Brenne in 2021



to say that He had given everything to His Father, that He had kept nothing for Himself, Our Lord, seeing His mother at the foot of the Cross, hands her over to Saint John. Our Lord can truly say that he has given everything, that everything is consumed. He has nothing left, nothing here below, but everything in Heaven.

At the very moment when the gates of hell that succeeded in scourging Him, that succeeded in reducing His Body, similar to that of a leper, that succeeded in making Him die, this is the moment of Our Lord's victory.

Likewise, when Pharaoh thought he could take the Jews back to Egypt to enslave them again, God swallowed up the waters of the sea in the same way as the Jews. God swallowed up the armies of Pharaoh in the waters of the Red Sea, of which he boasted.

Thus the guards who were near the tomb of Our Lord were struck down. And Our Lord, in spite of the weapons of which the princes of this world boast, triumphed and is now as He always is, as we said of Our Lord this morning in the night: *Christus heri, hodie et in sæculo*: "Christ yesterday, today and in all ages. *Principium*

et Finis: "He is the beginning and the end". Alpha and Omega. "He is the Alpha and the Omega. To Him belong all times. *Ipsius sunt tempora et sæcula* (blessing of the Paschal candle). Time and eternity belong to him. *Ipsi gloria et imperium per universa æternitatis sæcula*.

To Him belong the glory and the commandment: *imperium*. Now and for ever. This is what Our Lord is.

Thus Our Lord also made his *transitas*, his Passover, his passage from this world below in which the powers of darkness tried to crush Him, tried to prevent Him from doing His work. Through all these difficulties. Our Lord ascended to Heaven glorious, triumphant, as the Hebrews also triumphed over Pharaoh, a weak image of Our Lord's Passover, of this passage to eternity, of this passage to His Father.

Our passover

This is an example for us. If we want to share in the glory of Our Lord, if we want to share in His Resurrection, if we want to share in His Redemption, we must



follow Him. He said: *Exemplum dedi vobis, ut quemadmodum ego fecit vobis, ita et vos faciatis* (Jn 13:15): 'I have set you an example, so that as I have done to you, you also may do yourselves'. He said to us: follow me, follow my example, follow me in carrying your cross and then you will also share in my glory. That is what Our Lord is saying to each of us today.

And addressing myself particularly to these dear postulants who, in a few moments, are going to put on the religious habit, I would like, in a certain way, to tell them how to concretise this call of Our Lord Jesus Christ to follow Him. Oh, certainly, it can be useful for all of us. We always need the example of Our Lord in all the conditions in which we are. All the faithful, all those who are Christians, who honour themselves with the name of Christian, who are therefore disciples of Our Lord Jesus Christ, must follow Him. And it seems to me that this following of Our Lord Jesus Christ can be made more effective, more evident, by rereading the Beatitudes.

Poverty

Just as Our Lord was born poor, He wanted to die poor. Everything was taken from him, even to the point of tearing his own Body, to the point of spilling all his Blood. Everything was taken from him. He died poor, as He was born poor. *Beati pauperes spiritu quoniam ipsorum est regnum caelorum.* (Mt 5:3).

Blessed are the poor in spirit, for theirs is the kingdom of heaven. This is what Our Lord teaches us.

But what is this poverty? Perhaps we understand it too easily as material poverty. It is much more than that! It is much more beautiful than that, much greater than that, this poverty of which Our Lord speaks to us.

Poverty is in three words: docility, availability and detachment.

Docility

In our spirit and in our intelligence, to be poor is to fill ourselves with the Truth so that we may be filled with the Truth that is Our Lord Jesus Christ. For from now on, we have nothing else here below but Our Lord Jesus Christ. We have no other



"It is slowly, very slowly, that one understands the religious life: its beauty, its fruitfulness—because of its profundity, its truthfulness, its goal...We understand that it is not what we do that is important, but what we are.

Very slowly, new horizons appear...and only then do we understand that the Lord has spoiled us in giving us the best part."

(Mother Mary Gabriel)

God; we have no other way; we have no other truth; we have no other help; we have no other support, no other salvation, than Our Lord Jesus Christ.

He is therefore everything to us. Everything for our minds too. So we must empty our minds of ourselves. To the extent that we are attached to our own ideas, then we are not with Our Lord Jesus Christ. To the extent that we are attached to our own ideas, we are not with Our Lord Jesus Christ. We must open our souls, our minds to Our Lord Jesus Christ, to the Truth. And to this Truth, precisely, that Our Lord Jesus Christ is our King; that Our Lord Jesus Christ is God; that Our Lord Jesus Christ is. He is the only source of our salvation.

And that is why we are anxious today. We are anxious and that is why we have so many reservations about everything that is said, everything that is done today, about all those who want to take away the divinity of Our Lord Jesus Christ. They would like to diminish it for us; they would like to diminish the reign of Our Lord Jesus Christ. As I heard a very high prelate say, the reign of Our Lord Jesus Christ was no longer possible; that we



should no longer think about it. Is this possible? Is it possible?

For us, we believe in the social reign of Our Lord Jesus Christ. He is King. He must be King. And even if all the States were secularised, even if all the Societies were Masonic, even if all the Societies rose up against Our Lord Jesus Christ, as our prayers said in Holy Week:

Astiterunt reges terræ et principibus convenerunt in unum adversus Dominum, et adversus Christum ejus (Acts 4:26): "The kings have risen up against Our Lord Jesus Christ, the powers of this world have risen up against Our Lord Jesus Christ", will we agree with this? No! We believe in the kingdom of Our Lord Jesus Christ; we want it for ourselves; we want it for our families; we want it for our cities.

Our Lord has the right to reign over us. He will reign in eternity, but He must reign here on earth too. Do we not say every day: "So that your kingdom may come? Do we not say every day, "That your will, O our Lord Jesus Christ, may be done here below as it is in Heaven"?

So if the kingship of Our Lord Jesus Christ is to be as beautiful,

as great here below as in Heaven, what more can we desire? This is our programme, the programme that Our Lord Jesus Christ has given us. This is our Truth and we do not want it to be taken away from us; we do not want it to be diminished. We hold on to it to the depths of our souls. We are ready to give our blood for the reign of Our Lord Jesus Christ, as all the martyrs and saints have done. Docility to Our Lord Jesus Christ.

Availability

Availability of our will to that of Our Lord Jesus Christ. Available. What do you want me to do, as St. Paul says, overcome by the power of Our Lord Jesus Christ: "What do you want me to do, O Lord? "Thy will be done": *Fiat voluntas tua*.

This is what we must always have in our hearts and in our wills. God's will, let it be done, the will of Our Lord Jesus Christ.

To be available, therefore, to oppose nothing to the will of Our Lord Jesus Christ and never to oppose his holy Will. This is perfection. We should seek this perfection and look for anything



in ourselves that might be an obstacle to the accomplishment of the holy Will of God and Our Lord in us. Availability.

Detachment

Finally, in material things: detachment, according to the conditions in which we live. Use of the goods of this world, according to our condition.

And for you, my dear postulants, who will soon become religious in the eyes of the world, through the habit you will wear, be completely detached, completely detached from the goods of this world, from all the goods of this world. Have no other thought in your minds, in your hearts, in your souls, than that of Our Lord Jesus Christ. Let Him be your love; let Him be your concern; let Him be the One you think of night and day. Follow Him!

In a few moments you will also make your *transitas*, you will also make your passage, your apparent passage from this world, to the religious life. By the same token, you will ascend from your seats to the altar. You will make this passage. You will leave the world; you will leave your

families; you will leave everything to which you have been more or less unduly attached up to now, in order to attach yourself solely to Our Lord Jesus Christ.

This is what the feast of Easter teaches us, my dear sisters.

Poverty. *Beati pauperes*. This is poverty. Poverty of our minds, which is expressed in docility; poverty in the way we live.

Poverty of our minds, which is expressed in docility; poverty of will, which is expressed in readiness; poverty in detachment from the goods of this world.

Quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens : quæ sursum sunt sapite, non quæ super terram (Col 3:1-2). Seek the things that are above. Do not seek the things of the earth. This is what we sing today on the occasion of the triumph of Our Lord Jesus Christ over all the elements of this world.

Dear postulants, you will ask the Blessed Virgin Mary to help you understand these things, to make a resolution and to help you to live the Gospel.

Take a firm resolution today to attach yourselves to Our Lord



“Seek the things that are above; where Christ is sitting at the right hand of God” (Col 3:1)

Jesus Christ, to be truly the spouses of Our Lord Jesus Christ. Let nothing in your heart stand in the way of what Our Lord wants from you. And then you will be true religious women.

For do not think that religious life is a life without a cross. Because Our Lord wanted everyone to carry his or her cross. It is quite normal that all those who are closer to Him carry more. It is normal. You will have your crosses to bear; you will bear them courageously.

And also, you will be an example for the world. For this world which no longer knows what the Truth is; which no longer knows

what it is to do the will of God; which no longer knows what it is to detach itself from the goods of this world, which is losing itself and giving itself over to the powers of hell.

Then you will be an example and a continual preaching by your attitude, by your behaviour, by your prayers.

In the name of the Father and of the Son and of the Holy Ghost.
Amen

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Sisters of the Society of St. Pius X

Published by the Sisters

Beginnings

The congregation of the Sisters of the Society Saint Pius X was founded by Archbishop Marcel Lefebvre, helped by his sister, Mother Mary Gabriel Lefebvre.

The Archbishop desired to have religious who would help and support the apostolate of the priests by their prayers and apostolate. He called on his sister, a missionary religious of the Holy Ghost like himself, to second him in the accomplishment of this work.

Mother Mary Gabriel put herself generously in the service of the Society, and, in 1973, she began the formation of young aspirants to the religious life while the

Archbishop wrote the constitutions of the new congregation.

On 22nd September 1974, the first taking of habit ceremony took place at Ecône, marking the birthday of the congregation of the Sisters of the Society Saint Pius X. Today there are more than 200 Sisters working in 30 houses on five continents.

Spirit

Placed under the patronage of Saint Pius X, Archbishop Lefebvre gave the community another beautiful title: Sisters of Our Lady of Compassion. She is given to us as our model.



Mother Mary Gabriel, sister of Archbishop Lefebvre, with the first novice on the day of her taking the habit of the Sisters of St. Pius X on 22nd September 1974 at Ecône.

Following the example of Our Lady at the side of her divine Son, the High Priest, the Sisters of the Society Saint Pius X **make their life a continual prayer made of compassion, of loving reparation**, offering themselves for the sanctification of priests and the fruitfulness of their apostolate.

“If you want to spend your whole life truly united to the Holy Sacrifice of the Mass, to the Sacrifice of the Cross, you will do so by placing yourself under the

protection of Our Lady of Compassion. ”

Life

The congregation of the Sisters of the Society Saint Pius X is a religious institute that combines the active life and the contemplative life. By the vows of poverty, chastity and obedience, the Sisters offer to God their whole person, for His greater glory and the extension of His reign in souls.



Sisters on the Gabon Mission.

Spiritual exercises

Our life of prayer is nourished daily by Holy Mass, mental prayer, the recitation of part of the Divine Office, the rosary and by an hour of reparatory adoration consecrated to prayer for the Church, the Pope, bishops, priests and consecrated souls.

Apostolate

Our apostolic work unites and blends with that of the priests of the Society, for the goal of our activity is to facilitate and complete the priestly apostolate. In the likeness of Our Lady, we relieve the priests of material cares, leaving them more available to accomplish their ministry.

We also take care of all that is connected with the Holy Sacrifice of the Mass: Gregorian chant, care of the sacristy, making vestments and altar linens.

The Sisters complete the priests' apostolate in parishes and missions by:

- teaching catechism,
- preparation for the sacraments,
- teaching in elementary schools,
- formation in Christian virtue by means of summer camps, girls' groups, etc.
- visits to the sick and the elderly...

“Nothing will be little or insignificant in their lives; everything will be grace and



will sanctify them.”
(Constitutions)

In all these works, whether they be humble and hidden or more directly apostolic, the Sisters strive to accomplish them with the same love and the same spirit of sacrifice. Living with God ourselves and deeply united to Him, we have at heart to give Him to others, and to make Him known and loved by all souls.

Novitiate

Young ladies between 18 and 30 years of age, guided by a right intention and having sufficient physical and intellectual aptitudes, may be admitted to the Congregation. The postulancy lasts for six months. It ends with the reception of the habit, which marks the beginning of a two-year novitiate. At the end of this time of probation and of doctrinal and religious formation, the novice is admitted to pronounce the vows of poverty, chastity and obedience, which consecrate her entirely to God, as a spouse of Christ. After religious profession, the Sisters are sent to priories or other houses of the Congregation.

Contact

For more information, please write to:

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MN 56438 USA
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Retreats 2022

Saint Saviour's House
Bristol BS4 2DU

Sep 16-18 : Vocation Retreat
Sep 26-1 : Women's Ignatian
Oct 24-30 : Men's Ignatian
Dec 10 : Advent Recollection

To book a place, visit fsspuk.org,
or email stsaviours@fsspuk.org,
or write to the above address

Online Catechism Courses

Mondays for beginners
Thursdays for intermediates
7:30pm each week.

Email to district@fsspuk.org



Must we eat fish on Fridays?

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.

Fasting vs abstinence

There is a common misunderstanding amongst non-Catholics, and even amongst some Catholics, that the Church obliges, or once obliged its members to eat fish on Fridays. This has never been the case, of course; it is abstinence from meat that has been commanded. The Second Commandment of the Church, as the Penny Catechism reminds us, is "to keep the days of fasting and abstinence appointed by the Church [...] that so we may mortify the flesh and satisfy God for our sins." As

distinguished from days of fasting (on which it is the quantity of food consumed which is notably lessened, "days of abstinence are days on which we are forbidden to eat flesh-meat, but are allowed the usual number of meals." ¹

Of course days of fasting can also be days of abstinence, but first let us understand that fasting and abstinence are different things.

Regarding the origin of this discipline, Fathers McHugh and Callan, O.P., write:

"In substance this precept is of the natural law, but in details (time, manner, etc.) it is of ecclesiastical law, and has come down from customs that began in the first ages of Christianity. The



Church regulation on abstinence is most wise and moderate: the foods forbidden are those whose deprivation is a mortification to most persons, and at the same time a great benefit to spiritual and bodily health; the times appointed are few but appropriate (viz., days of sorrow, special prayer, penance, preparation, such as Fridays, Ember Days, Lent, vigils), and they are so distributed as to sanctify by mortification each week and each season of the year.

True, no food is evil in itself (Matt., XV. 11; I Cor., VIII, 8; I Tim., IV, 3; Col., II. 16), but just as the physician can forbid certain foods to his patient for the sake of temporal good, so for the sake of spiritual good God forbade to Adam the fruit of one tree and to the Jews the flesh of certain animals; and the Church from the days of the Apostles (Acts, XV.29) has exercised the same right.”²

As to the scope and obligation of this ecclesiastical law of abstinence, we see great variety over the Church's history, with a general trend towards a lessening of obligation until we arrive at the minimal discipline of the

postconciliar era today. At different times, some or all Fridays, Wednesdays, Saturdays, Rogation and Ember Days, the vigils of certain feasts, as well as the seasons of Lent and Advent have required mandatory abstinence from flesh-meat throughout, or in parts of the Latin Church.

If we limit ourselves here to the law as currently in vigour in this country today, we do not mean to imply that it is satisfactory legislation from a Traditional Catholic point of view, nor enter into a discussion as to what such legislation would be once the crisis is resolved. We wish here only to ensure that the letter of the law is clear to all, and that the minimal obligation it imposes is kept. Thereafter let all strive to observe the spirit of the law as best they can. Let all do penance for their sins according to their different abilities and opportunities, and preferably taking guidance from their confessors and spiritual directors. If one keeps the current law, one need not scruple that one is sinning by not observing previous laws no longer in vigour, but if, without excusing reason, one does not even keep the current law, one should confess this as a sin, and seek to make amendment in this regard.



The current law

The current general law of abstinence is found in the 1983 Code of Canon Law:

“Can. 1249 - All Christ’s faithful are obliged by divine law, each in his or her own way, to do penance. However, so that all may be joined together in a certain common practice of penance, days of penance are prescribed. On these days the faithful are in a special manner to devote themselves to prayer, to engage in works of piety and charity, and to deny themselves, by fulfilling their obligations more faithfully and especially by observing the fast and abstinence which the following canons prescribe.

Can. 1250 - The days and times of penance for the universal Church are each Friday of the whole year and the season of Lent.

Can. 1251 - Abstinence from meat, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday. Abstinence and fasting are to be observed on Ash Wednesday and Good Friday.

Can. 1252 - The law of abstinence binds those who have completed their fourteenth year. The law of fasting binds those who have attained their majority, until the beginning of their sixtieth year. Pastors of souls and parents are to ensure that even those who by reason of their age are not bound by the law of fasting and abstinence, are taught the true meaning of penance.”³

The situation in Britain and Ireland

Though the Bishops of England and Wales initially made what we do as a Friday penance throughout the year “a matter of personal choice [which] does not have to take the same form every Friday,”⁴ since 2011, they have re-established “the practice that this should be fulfilled by abstaining from meat.”⁵

They also specify that “those who cannot or choose not to eat meat as part of their normal diet should abstain from some other food of which they regularly partake.” This means that habitual vegetarians or vegans, for example, are obliged to make some further sacrifice on Fridays.

In Scotland the form of self-denial on Fridays remains one of choice.⁶



In Ireland, the bishops have likewise decreed:

“Because each Friday recalls the crucifixion of Our Lord, it too is set aside as a special penitential day. The Church does not prescribe however that fish must be eaten on Fridays. It never did. Abstinence always meant the giving up of meat rather than the eating of fish as a substitute.

What the Church does require, according to the new Code, is that its members abstain on Fridays from meat or some other food or that they perform some alternative work of penance laid down by the Bishops' Conference. In accordance with the mind of the universal Church, the Irish Bishops remind their people of the obligation of Friday penance, and instruct them that it may be fulfilled in one or more of the following ways: i. By abstaining from meat or some other food; ii. By abstaining from alcoholic drink, smoking, or some form of amusement; iii. By making the special effort involved in family prayer, taking part in the Mass, visiting the Blessed Sacrament or praying the Stations of the Cross; iv. By fasting from all food for a longer period than usual and perhaps by

giving what is saved in this way to the needy at home or abroad; v. By going out of our way to help somebody who is poor, sick, old or lonely. While the form of penance is an option and does not have to take the same form every Friday, the obligation to do penance is not. There is a serious obligation to observe Friday as a penitential day.”⁷

The variety of discipline in the modern Church, the lack of clarity as to what rules are presently in vigour, and the lack of insistence on the part of the clergy as to our obligations have all led to the general perception that “Catholics used to have to eat fish on Fridays, but are no longer obliged to do so.” Even certain Traditional Catholics entertain the notion that no Friday penance is ever strictly obligatory. On the contrary, there is a law which binds us, even if minimally, and we must take pains to comply at least with its terms.

And now, some doubts answered by moral theologians of the past...

What if I've ordered meat and then remember it's Friday?

Fr. F.J. Connell, C.S.S.R answers the following question, “if a person has inadvertently ordered meat in a



restaurant on Friday, may he eat it if he realises only after the meal has been served that he is bound to observe abstinence on this day?”

“If he has not yet begun to eat the meat, it is possible that he will be allowed to exchange it for some abstinence fare without any extra cost, and if this is permitted he must follow this procedure. However, if he will not be permitted to exchange the meal, or if he has already begun to eat it, he would ordinarily be allowed to partake of the dish. The reason is that for a person of average means the expense involved would usually constitute an excusing cause; besides, the wasting of a serving of meat is not commendable. Of course, if scandal could be foreseen from the eating of the meat (as might be the case when the patron is a priest), one should abstain, despite the cost and the waste. It should be noted that this solution refers only to the case of meat ordered by mistake in a restaurant. When a Catholic is a guest in a private home and meat is served on Friday, he is ordinarily bound to abstain from taking any, because the danger of scandal is hardly ever absent. Indeed, some non-Catholic hosts do not hesitate to serve meat on such an occasion with the

deliberate purpose of testing the Catholic spirit of the guest.”⁸

What constitutes flesh-meat?

Fr. James D. O’Neill writes thus in the *Catholic Encyclopedia*:

“Throughout the Latin Church the law of abstinence prohibits all responsible subjects from indulging in meat diet on duly appointed days. Meat diet comprises the flesh, blood, or marrow of such animals and birds as constitute flesh meat according to the appreciation of intelligent and law-abiding Christians. For this reason the use of fish, vegetables, molluscs, crabs, turtles, frogs, and such-like cold-blooded creatures is not at variance with the law of abstinence. Amphibians are relegated to the category whereunto they bear most striking resemblance. This classification can scarcely preclude all doubt regarding viands prohibited by the law of abstinence. Local usage, together with the practice of intelligent and conscientious Christians, generally holds a key for the solution of mooted points in such matters, otherwise the decision rests with ecclesiastical authority.”⁹



How about whale meat?

Here is Fr. Connell, C.S.S.R. again:

“The whale is a warm-blooded animal and hence, according to the norm laid down by some theologians, would be forbidden as food on a day of abstinence. However, others lay down norms that would allow the use of whale flesh. Thus, Bouscaren says: ‘The general rule is that animals which live on land and have warm blood are considered meat; others, not.’ Since the whale lives in the ocean, it would not be considered forbidden meat, according to this standard, even though it has warm blood. Merkelbach states that by common estimation throughout the whole world mammals are considered lawful abstinence fare if they live at all times in the water such as whales. Such authorities would seem to make an affirmative answer to the questioner safely probable.”¹⁰

How about dripping and suet?

“The law of abstinence,“ the 1917 Code of Canon Law specifies, “prohibits meat and soups made of meat but not of eggs, milks, and other condiments, even if taken from animals.”¹¹ Canon Mahoney answers the question:

“By condiment (*condio*—to season, to make savoury) is meant something added in a small quantity to food in order to make it palatable; also, since food is made palatable by being cooked, it includes something used in the preparation of food. The law of abstinence does not permit any flesh, even when used as a condiment. An omelette, for example, is made more palatable by adding fragments of ham; various uninteresting kinds of food, such as macaroni, can be brightened up by using a little gravy. Both of these condiments are forbidden by the law. What is permitted as a condiment is the

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fat of animals, whether in liquid or solid form. Thus, dripping used for frying fish is certainly permitted. If someone with unusual tastes proposed to make a meal of dripping, this would be against the law, not because the food is meat or gravy, but because it is the fat of animals and not taken as a condiment. Suet, the fatty tissues in the region of the loins and kidneys, [...] is, in the common estimation, not meat but fat. It may therefore be used as a condiment, and Fr. Davis permits it as such. Suet pudding, in which a little suet is used as a condiment merely, is not forbidden. If the suet is used in such quantity that it can no longer be called a mere condiment, it is forbidden. We doubt whether, even in the most suety kind of pudding, the suet is ever more than a 'condiment' to the flour. Pudding can be made with butter or dripping instead of suet, but it is not so light and palatable. Therefore it is simpler to say, without any culinary distinctions, that suet pudding is not forbidden on days of abstinence. The point is at least that kind of *dubium* which permits liberty." ¹² †

Notes

1. *A Catechism of Christian Doctrine* London, 1880 (CTS) §§ 236-9.
2. J.A. McHugh, O.P., & C.J. Callan, O.P. - *Moral Theology* New York, 1958 (Wagner), Rev. ed., no. 2587.
3. Note that unlike with fasting, there is no upper age limit to the obligation of abstinence. Whilst children should be taught to abstain much earlier than the age of 14, all are legally obliged from that age onwards to abstinence. Furthermore, a solemnity is the equivalent of a First Class Feast in the 1962 liturgical calendar.
4. Bishops of England and Wales, Statement of 24 January 1985, §6.
5. Bishops of England and Wales, Spring 2011 Plenary Resolutions.
6. Bishops of Scotland, Statement of 20 December, 1967.
7. Bishops of Ireland, Intercom, 18 §§ 4-6 1987-1988, pp. 10-11.
8. Fr. F.J. Connell, C.S.S.R. - *Father Connell answers Moral Questions*, Washington, D.C. 1959 (CUA), Q. 92. The likelihood of scandal being given will be far less today than in 1959.
9. Article 'Abstinence' in *The Catholic Encyclopedia* New York. 1907 (Robert Appleton Co.), Vol. I.
10. Op. cit. Q.94.
11. 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).
12. Canon E.J. Mahoney, *Questions and Answers II – Precepts*, London, 1949 (Burns, Oates & Washbourne) p. 164.



Of your charity please pray for the souls of

Mrs. Marguerite Finn of Norwich who died on 17th June 2022
Mrs. Ellen McLeod of Glasgow who died on 30th July 2022
Mrs. Mary Culhane of Bristol who died on 11th August 2022
Mrs. Mildred Mercer of Colne who died on 23rd August 2022
Mr. Philip Kafel of Deeside who died on 23rd August 2022

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

September

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

October

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





The Canterbury Pilgrimage led by Rev. Fr. Dominic O'Hart was a great success. Record numbers sizzled under blue skies and a blazing sun from Rochester to the ruins of St. Augustine's Abbey in Canterbury. The new generation have arrived.







Both the Boys' Camp and Girls' Camp were over-subscribed this year. Daily Mass, catechism, games, crafts, trips, and adventures kindled virtue and friendship. The volunteers were ready to drop from exhaustion by the end.





Rev. Fr. Bernard Bevan celebrated a First Mass at St. Michael's School with his brother, Rev. Fr. Rupert, as Assistant priest. The Mass was followed by the blessing of the cornerstone for the new church and the summer fair to mark the end of term.



Rev. Fr. Vianney Vandendaele administered First Holy Communion at Our Lady of Victories Church on 17th July 2022.

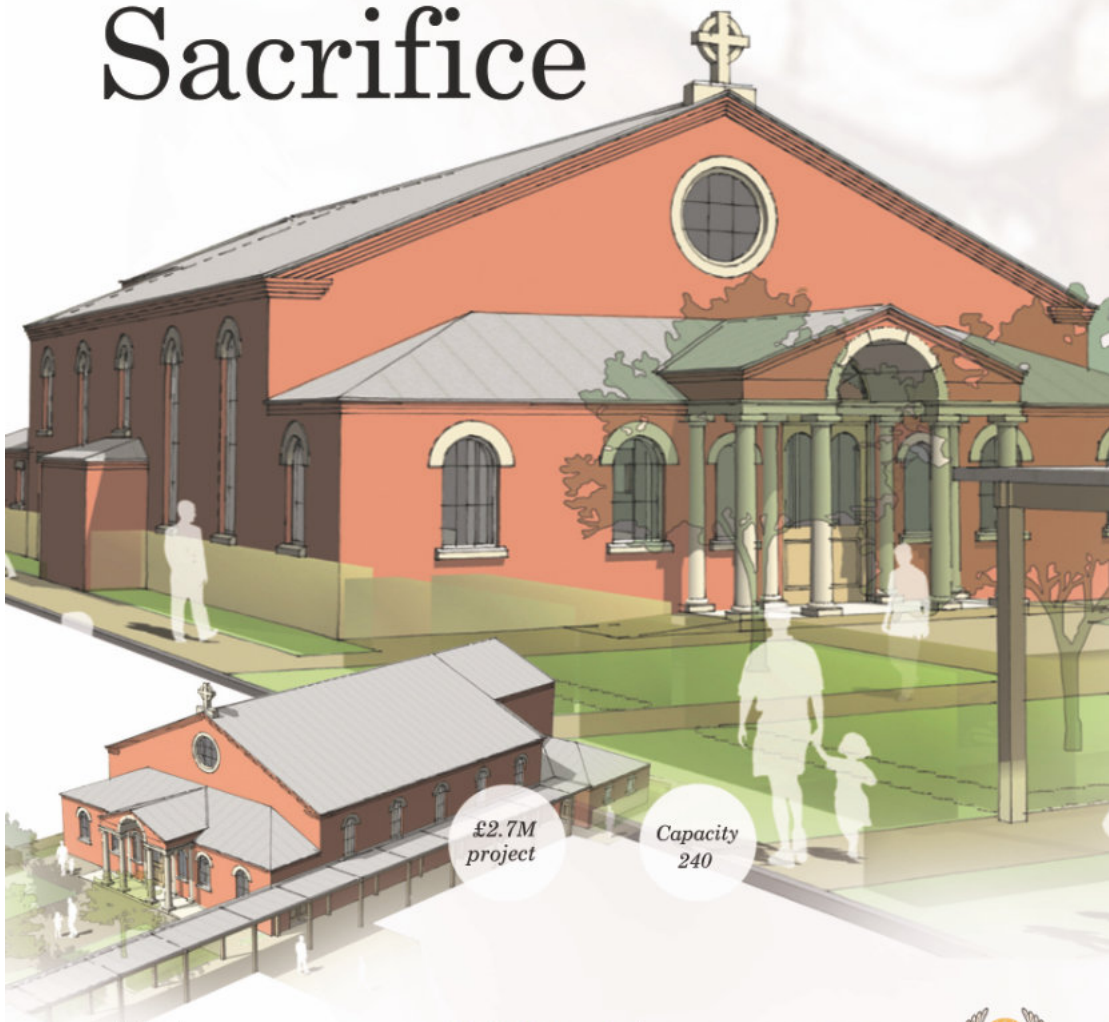


Rev. Frs. Gary Holden and Thomas O'Hart, and Mr. John Smeaton gave conferences at the YRC conference in Bristol on 19th -21st August 2022.



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HOLY MASS OFFERED FOR ALL CHURCH PROJECT BENEFACTORS ON THE 1ST THURSDAY OF EACH MONTH

Year Planner 2022

Sep	29-3	Priests' Retreat, St. Saviour's House, Bristol
	3	Feast of Pope St. Pius X (1 cl for the Society of St. Pius X)
	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	All day adoration, St. George's House, Wimbledon
	26-1	Women's Ignatian Retreat, St. Saviour's House, Bristol
	29	Feast of the Dedication of St. Michael Archangel (Feast of the SSPX Brothers and for St. Michael's School)

Oct	21	St. Michael's School Open Day
	24-30	Men's Ignatian Retreat, St. Saviour's House, Bristol

Nov	1	ALL SAINTS
	2	ALL SOULS
	11-13	Young Roman Catholics Weekend, St. Mary's House, Preston
	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
	25	CHRISTMAS DAY
	30	All day adoration, St. George's House, Wimbledon

Jan	9	St. Michael's School, Hilary Term begins.
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Priestly Vocations Weekend Retreat

15th - 17th September 2022
 St. Saviour's House
 Bristol BS4 2DU
 Email district@fsspx.uk

Navigating the modern world Young Roman Catholics Weekend

11th -13th November 2022
 St. Mary's House
 Preston PR1 3NA
 Email yrcc@fsspx.uk

Mass Times

	SEPTEMBER				OCTOBER				
	4th	11th	17th	25th	2nd	9th	16th	23rd	30th
Aberdeen	-	-	20th 1800	-	-	-	19th 1800	-	-
Bingley	1500	1500	1500	1500	1500	1500	1500	1500	1500
Bristol	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100
Burghclere	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900
Colleton Manor	-	-	21st 1130	-	-	-	12th 1130	-	-
Edinburgh	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100
Gateshead	1800	1800	1800	1800	1800	1800	1800	1800	1800
Glasgow	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100
Groombridge	0830	0830	0830	0830	0830	0830	0830	0830	0830
Herne	1230	1230	1230	1230	1230	1230	1230	1230	1230
Holnest	1600	1600	1600	1600	1600	1600	1600	1600	1600
Inverness	-	-	19th 1900	-	-	-	18th 1900	-	-
Leicester	1100	1100	1100	1100	1100	1100	1100	1100	1100
Liverpool	1300	1300	1300	1300	1300	1300	1300	1300	1300
London (St. Joseph)	1100 1300	1100 1300	1100 1300	1100 1300	1100 1300	1100 1300	1100 1300	1100 1300	1100 1300
London (Wimbledon)	0800	0800	0800	0800	0800	0800	0800	0800	0800
Manchester	0930	0930	0930	0930	0930	0930	0930	0930	0930
Preston	0930	0930	0930	0930	0930	0930	0930	0930	0930
Rhos-on-Sea	1700	1700	1700	1700	1700	1700	1700	1700	1700
Taunton	1100	1100	1100	1100	1100	1100	1100	1100	1100
Woking	1030	1030	1030	1030	1030	1030	1030	1030	1030

See fssp.x.uk/en/schedules-great-britain-scandinavia

for Jersey, Scandinavia

September



THURSDAY

FRIDAY

THURSDAY

WEDNESDAY

TUESDAY

MONDAY

SUNDAY

SATURDAY

<p>1 1 cl.</p> <p>Feria (Comm. <i>St. Giles, Abbot</i>) (Comm. <i>Twelve Holy Brothers, Martyrs</i>)</p> <p><i>St. Giles, Abt. (Birmingham, 1003-1043, d.)</i> <i>St. Sebaste, King, C. (Branwood 3 cl.)</i> <i>St. Hugh More, M. (Nottingham 3 cl.)</i> <i>St. Silin, C. Anglesey, 6th c.</i></p>	<p>2 3 cl.</p> <p>St. Stephen, King & Confessor</p> <p><i>First Friday</i></p> <p><i>St. Adaman, Ab. & C. Iona, Scotland 704</i></p>	<p>3 1 cl.</p> <p>ST. PIUS X, Pope, Confessor & Patron of the Society of St. J.L.X. (Universal Church 3 cl.)</p> <p><i>First Saturday</i></p> <p></p> <p>Dedication of the Consecrated Altar in all churches except the Cathedral (Plymouth 1 cl.) SS. Hildelith & Cuthberga, V.V. 8th c. (Brenwood 3 cl.)</p>	<p>4 2 cl.</p> <p>13th Sunday after Pentecost</p> <p>Translation of St. Cuthbert, B. & C. (Hexham & Newcasttle 3 cl.) <i>Ven. Richard Horner, Pr. & M. York 1589</i></p>
<p>8 2 cl.</p> <p>The Nativity of the Blessed Virgin Mary (Comm. <i>St. Adrian, Martyr</i>)</p> <p><i>St. Ethelberga, Queen, Widow Lyminge, Kent 647</i></p>	<p>9 3 cl.</p> <p>Feria (Comm. <i>St. Gorgonius, Martyr</i>)</p> <p><i>St. Wulfilda, Abs. & V. Barking 1000</i> <i>Ven. George Douglas, Pr. & M. York 1587</i></p>	<p>9 1 cl.</p> <p>St. Nicholas of Tolentino, Confessor</p> <p><i>St. Ambrose Barlow, Pr. & M. Lancaster 1841</i></p>	<p>5 3 cl.</p> <p>St. Laurence Justinian, Bishop & Confessor</p> <p><i>St. William Brown L. & M. Ripon 1805</i></p>
<p>7 1 cl.</p> <p>Feria</p> <p>Dedication of the Consecrated Altar in all churches except the Cathedral (Gloucester 1 cl.) BB. John Ducket & Rajah Corby, PP. & MM. Tyburn 1844</p>	<p>6 1 cl.</p> <p>Feria</p> <p>Dedication of Cathedral Church (Middlemough 1 cl.) St. Beagh, V. Whitley 660 (Lancaster 3 cl.)</p>	<p>6 1 cl.</p> <p>Feria</p> <p>Dedication of the Consecrated Altar in all churches except the Cathedral (Gloucester 1 cl.) BB. John Ducket & Rajah Corby, PP. & MM. Tyburn 1844</p>	<p>6 1 cl.</p> <p>Feria</p> <p>Dedication of Cathedral Church (Middlemough 1 cl.) St. Beagh, V. Whitley 660 (Lancaster 3 cl.)</p>
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<p>3 3 cl.</p> <p>St. Stephen, King & Confessor</p> <p><i>First Friday</i></p> <p><i>St. Adaman, Ab. & C. Iona, Scotland 704</i></p>	<p>4 2 cl.</p> <p>13th Sunday after Pentecost</p> <p>Translation of St. Cuthbert, B. & C. (Hexham & Newcasttle 3 cl.) <i>Ven. Richard Horner, Pr. & M. York 1589</i></p>	<p>8 2 cl.</p> <p>The Nativity of the Blessed Virgin Mary (Comm. <i>St. Adrian, Martyr</i>)</p> <p><i>St. Ethelberga, Queen, Widow Lyminge, Kent 647</i></p>	<p>8 2 cl.</p> <p>The Nativity of the Blessed Virgin Mary (Comm. <i>St. Adrian, Martyr</i>)</p> <p><i>St. Ethelberga, Queen, Widow Lyminge, Kent 647</i></p>
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<p>1 1 cl.</p> <p>Feria (Comm. <i>St. Giles, Abbot</i>) (Comm. <i>Twelve Holy Brothers, Martyrs</i>)</p> <p><i>St. Giles, Abt. (Birmingham, 1003-1043, d.)</i> <i>St. Sebaste, King, C. (Branwood 3 cl.)</i> <i>St. Hugh More, M. (Nottingham 3 cl.)</i> <i>St. Silin, C. Anglesey, 6th c.</i></p>	<p>2 3 cl.</p> <p>St. Stephen, King & Confessor</p> <p><i>First Friday</i></p> <p><i>St. Adaman, Ab. & C. Iona, Scotland 704</i></p>	<p>3 1 cl.</p> <p>ST. PIUS X, Pope, Confessor & Patron of the Society of St. J.L.X. (Universal Church 3 cl.)</p> <p><i>First Saturday</i></p> <p></p> <p>Dedication of the Consecrated Altar in all churches except the Cathedral (Plymouth 1 cl.) SS. Hildelith & Cuthberga, V.V. 8th c. (Brenwood 3 cl.)</p>	<p>3 1 cl.</p> <p>ST. PIUS X, Pope, Confessor & Patron of the Society of St. J.L.X. (Universal Church 3 cl.)</p> <p><i>First Saturday</i></p> <p></p> <p>Dedication of the Consecrated Altar in all churches except the Cathedral (Plymouth 1 cl.) SS. Hildelith & Cuthberga, V.V. 8th c. (Brenwood 3 cl.)</p>

Rerum Deus Tenax Vigor

O strength, and stay upholding all creation
Who ever dost Thyself unmoved abide,
Yet day by day the light in due gradation
From hour to hour through all its changes guide;
Grant to life's day a calm unclouded ending,
An eye untouched by shadows of decay,
The brightness of a holy deathbed blending
With dawning glories of th' eternal day.

O Father, gracious and forgiving,
O and Thou, O Christ, the co-eternal Word,
Who, with the Holy Ghost, by all things living
Now and to endless ages art adored.

Possibly *St. Ambrose (340-397)*, *Daily hymn for None*

<p>11 2 cl.</p> <p>14th Sunday after Pentecost</p> <p>SS. <i>Prisca & Myrcene, Martyrs</i> St. Demetrius, B. & C. Wales 564 (Menevia 3 cl.)</p> <p>SS. <i>Prothas & Hyacinth, Martyrs</i> St. Minnow, Ab. & C. St. Richards, Empress, Daughter of King of Scotland, Abs., Widow King of Scotland/Germany 887</p> <p>St. Joseph Cupertino, Confessor St. Minnow, Ab. & C. St. Richards, Empress, Daughter of King of Scotland, Abs., Widow King of Scotland/Germany 887</p>	<p>12 3 cl.</p> <p>The Most Holy Name of Mary</p> <p>St. Ailbhe, B. & C. 541 St. Eanswida, V. & Abs. Folkestone, Kent 640</p> <p>Dedication of the Consecrated Churches, in all churches except the Cathedral (Plymouth 1 cl.)</p>	<p>13 1 cl.</p> <p>Feria</p> <p>Dedication of the Consecrated Churches, in all churches except the Cathedral (Plymouth 1 cl.)</p>	<p>14 2 cl.</p> <p>The Exaltation of the Holy Cross</p> <p>St. Comac, Irish Abbot, friend of St. Columba, 6th c. St. Werentrid, Pr. & C. England/Holland 750</p>	<p>15 2 cl.</p> <p>The Seven Sorrows of the Blessed Virgin Mary (Comm., St. Nicomedes, M.)</p> <p>(Seven Sorrows of the BVM, Titular of Pro-Cathedral Menevia 1 cl.) St. Mirin, B. & C. 6th c. Patron of the Titular of Cathedral, Paisley 1 cl.)</p>	<p>16 3 cl.</p> <p>SS. Cornelius, Pope & Cyprian, Bishop, Martyrs (Comm. Ss. Euphemia, Virgin, Lucy & Geminianus, Martyrs)</p> <p>St. Edith, V. Willon, Wiltshire 984 (Clifton, Comm.) The Seven Sorrows of the B.V.M. St. Nisan, B. & C. (Galloway 1 cl.; Other Dioceses of Scotland (exc. Paisley), Hebbam & Newcastle, Lancaster 3 cl.)</p>	<p>17 1 cl.</p> <p>BVM on Saturday (Comm. Imprinting of the Stigmata of St. Francis Assisi, Confessor)</p>	<p>18 2 cl.</p> <p>15th Sunday after Pentecost</p>	<p>19 3 cl.</p> <p>SS. Januarius, Bishop & Companions Martyrs</p> <p>St. Theodora, B. & C. 690 (Westminster, Suffolk, Southwark, Brentwood 3 cl.; Hebbam & Newcastle, Comm.) (26th Sep. Lancaster 3 cl.)</p> <p>St. Eleanus, B. & C. London 190</p>	<p>20 1 cl.</p> <p>Feria</p> <p>(Comm. Ss. Eustace & Companions, Martyrs)</p>	<p>21 2 cl.</p> <p>St. Matthew, Apostle (Comm. Ember Wednesday)</p>	<p>22 3 cl.</p> <p>St. Thomas of Villanova, Bishop & Confessor (Comm. St. Maurice & Companions, Martyrs)</p>	<p>23 2 cl.</p> <p>Ember Friday (Comm. St. Lutus, Pope & Martyr; Comm. St. Thecla, Virgin & Martyr)</p> <p>St. Admann, Ab. 680 (St. & C. 3 cl.) St. Alfwold, King & M. Haxham 788 St. William Way, Pr. & M. Kingston-upon-Thames 1589</p>	<p>24 2 cl.</p> <p>Ember Saturday (Comm. Our Lady of Ransom)</p>	<p>25 2 cl.</p> <p>18th Sunday after Pentecost</p>	<p>26 3 cl.</p> <p>Ss. Cyprian & Justina, Virgin, Martyrs</p>	<p>27 3 cl.</p> <p>SS. Cosmas & Damian, Martyrs</p> <p>St. Stigebert, King & M. Suffolk 652</p>	<p>28 3 cl.</p> <p>St. Wenceslaus, Duke, Martyr</p> <p>St. Lioba, V. & Abs. Wimborne, Dorset 781</p>	<p>29 1 cl.</p> <p>DEDICATION OF ST. MICHAEL ARCHANGEL</p>  <p>St. Richard Rolle, H. & C. Doncaster 1349</p>	<p>30 3 cl.</p> <p>St. Jerome, Priest, Confessor & Doctor</p> <p>St. Honorius, B. & C. Winton, Hampshire (St. Neot's, Northampton, Southampton, Comm.) Ven. Edward Osbaldeston, Pr. & M. York 15th Nov 1594.</p>	<p>31 3 cl.</p> <p>BVM on Saturday (Comm. St. Remigius, Bishop & Confessor)</p> <p>First Saturday</p>	<p>1 1 cl.</p> <p>BVM on Saturday (Comm. St. Remigius, Bishop & Confessor)</p>	<p>2 1 cl.</p> <p>St. Robert Wilcox, Edward Campion, Christopher Buxton, PPr. & M. St. Mary's, London, L., Mill, Canterbury 1588 BBI, Ralph Crockett & Edward James, Pr. & M. Chichester 1588</p>
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October

SUNDAY

2

17th Sunday after Pentecost

2 cl.

MONDAY

3

St. Therese of the Child Jesus, Virgin

3 cl.

TUESDAY

4

St. Francis of Assisi, Confessor

3 cl.

WEDNESDAY

5

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

4 cl.

THURSDAY

6

St. Bruno, Confessor

3 cl.

FRIDAY

7

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

2 cl.

SATURDAY

8

St. Bridget of Sweden, Widow
(Comm. SS. Sergius, Barchus, Marcellus and Apuleius, Martyrs)

3 cl.

The Holy Guardian Angels

9

18th Sunday after Pentecost

2 cl.

10

St. Francis Borgia, Confessor

3 cl.

11

Motherhood of The Blessed Virgin Mary

2 cl.

12

Feria

4 cl.

13

St. Edward, King & Confessor

3 cl.

14

St. Callistus I, Pope & Martyr

3 cl.

15

St. Teresa of Avila, Virgin

3 cl.

St. John Leonardi, Confessor
St. Denis, Bishop, Rusticus, Pr. & Eleutherus, Martyrs
St. Robert Grosseteste, B. & C. Lincoln 1253

St. Ethelburga, V. & Abs. Barking 670 (Brentwood 3 cl.)
St. Wilfrid, B. & C. 709 (Middlebrough, Leeds 2 cl.; Hexham & Newcastle, Lancaster, Liverpool, York, York, London, Southwark, Birmingham, Portsmouth 3 cl.)
St. Kenneth, Ab. 593 (Ayrill & The Isles, St. Andrew's & Edin. 3 cl.)

(City of Westminster 1 cl. Brentwood 3 cl.; All other dioceses of England & Wales: 2 cl.)
St. Comgan, Ab. 755 (Aberdeen 3 cl.)

St. Thecla, V. & Abs. England/Germany 790

St. Koyas, Princess & V. Waik-Keiyashim 489 (Clifton, Comm.)
Ven. John Lowe, Pr. & M Tyburn 1586

St. Outh, V. & M. Colchester 870

Dedication of the Cathedral Church of St. Robert, L. & M. Cliftonville 1888.
Bl. John Hewett, Pr. & M. Mile End Green 1586

Dedication of Cathedral Church of St. Peter, L. & M. Harfield Chase, Yorks. 633
Bl. John Robinson, Pr. & M. aged 50, Ipswich 1588

St. Thomas of Hereford, B. & C. d. 25th Aug 1287 (Birmingham, Comm.) (5th Oct. Cardiff, Salford, Shrewsbury and 22-Oct. Westminster 3 cl.)

<p>16 2 cl. 19th Sunday after Pentecost</p>	<p>St. Hedwig, Widow Dedication of the Consecrated Churches, in all Churches except the Cathedral (Clifton 1 cl.) St. Vitalis, H. England/France 740</p>	<p>20th Sunday after Pentecost</p>	<p>St. Anthony Mary Claret, Bishop & Confessor St. Sava, Princess, V Scotland/France 630 Bl. Thomas Thwing, Pr. & M. York 1680</p>	<p>30 1 cl. FEAST OF CHRIST THE KING</p>
<p>17 3 cl. St. Margaret Mary Alacoque, Virgin</p>	<p>St. Richard Gwyn, Proto-Martyr of Wales, L. & M. Wrexham 1584 St. Norheim, B. & C. Canterbury 740</p>	<p>24 3 cl. St. Raphael, Archangel</p>	<p>St. John of Beverley, B. & C. Secondary Patron of Diocese of Middlesbrough (Middlesbrough 2 cl.; Liverpool, Leeds 3 cl.)</p>	<p>31 1 cl. Feria</p> <p>St. Erth, brother of St. Uny & St. Ia Cornwall 6th c.</p>
<p>18 2 cl. St. Luke, Evangelist</p>	<p>St. Peter of Alcantara, Confessor (Conventual of Cathedral of Shrewsbury 1 cl.) St. Frideswide, V, Patroness of the city Oxford 740 (Birmingham 3 cl.) St. Philip Howard, Earl of Arundel, L. & M. Tower of London 1595</p>	<p>25 1 cl. Feria (Comm. <i>SS. Chrysothimus & Daria, Martyrs</i>)</p>	<p>St. Eata, B. & C. Durham 700 (Lancaster 3 cl.) St. Bean, B. & C. (Aberdeen 3 cl.) St. Eadfrid, Mk. & C. Leominster 675</p>	<p>26 1 cl. Feria (Comm. <i>St. Evaristus, Pope & Martyr</i>)</p>
<p>19 3 cl. St. Peter of Alcantara, Confessor</p>	<p>St. John Cantius, Confessor Scotland 720</p>	<p>27 1 cl. Feria</p>	<p>St. Erastus, B. & C. Canterbury 1050</p>	<p>28 2 cl. SS. Simon & Jude, Apostles</p>
<p>20 3 cl. St. John Cantius, Confessor</p>	<p>St. John of Bridlington, C. (Middlesbrough 3 cl.)</p>	<p>21 1 cl. Feria (Comm. <i>St. Hilarion, Abbot; Comm. Ss. Ursula & Companions, Virgins & Martyrs</i>)</p>	<p>22 1 cl. BVM on Saturday</p>	<p>23 1 cl. BVM on Saturday</p>
<p>21 1 cl. Feria (Comm. <i>St. Hilarion, Abbot; Comm. Ss. Ursula & Companions, Virgins & Martyrs</i>)</p>	<p>St. Mellitus, B. & C. Wales/France 314</p>	<p>22 1 cl. BVM on Saturday</p>	<p>The Blessed Marys of Douai (Wales) 16th c. (30th Oct: Heatham & Newcastle 3 cl.) St. Elifeda, Princess, V. & Abs. Romney, Hants 950</p>	<p>29 1 cl. BVM on Saturday</p>
<p>22 1 cl. BVM on Saturday</p>	<p>St. Alfred, King & C. Winchester 889</p>	<p>28 2 cl. SS. Simon & Jude, Apostles</p>	<p>29 1 cl. BVM on Saturday</p>	<p>31 1 cl. FEAST OF CHRIST THE KING</p>



Jam Sol Recedit Ignis

As fades the glowing orb of day,
To Thee, great source of light, we pray;
Blest, Three in One, every heart
Thy beams of life and love impart.

At early dawn, at close of day,
To Thee our vows we humbly pay;
May we, mid joys that never end,
With Thy bright Saints in homage bend.

To God, the Father, and the Son,
And Holy Spirit, Three in One,
Be endless glory, as before
The world began, so evermore.

St. Ambrose (340-397). Saturday Vespers

St. Edisige, B. & C. Canterbury 103
Bl. John Slade, L. & M.
Winchester 1593

Mass Centres

DISTRICT HOUSE

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

Resident:

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

Scotland

ABERDEEN

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

CARLUKE

Saint Andrew's House
31 Lanark Road
Carlisle, Lanarkshire ML8 4HE
Tel: 01555 771523
standrews@fsspx.uk

Resident:

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

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

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Market Street, Bingley BD16 2HP
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BRISTOL

Saint Saviour's House
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stsaviours@fsspx.uk
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Resident:

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

BURGHCLERE

Saint Michael's School Chapel
Harts Lane, Burghclere, Hants RG20 9JW
Tel: 01635 278 137/173
headmaster@sanctusmichael.com

Resident:

Rev. Fr. John Brucciani (Headmaster)
Rev. Fr. Thomas O'Hart
Rev. Fr. Jonathon Steele
Br. Dominic Savio

CHULMLEIGH

Colleton Manor Chapel
Chulmleigh, Devon, EX18 7JS
Tel: 01769 580 240

GATESHEAD

Church of the Holy Name of Jesus
Gladstone Terrace West, Bensham
Gateshead NE8 4DR
Tel: 07443 588 039

GROOMBRIDGE (Tunbridge Wells)

Church of Saint Pius V,
Station Road, Groombridge TN3 9QX
Tel: 01892 654 372

HERNE

Saints John Fisher & Thomas More Church
Herne Street, Herne CT6 7HR
Tel: 0208 946 7916

HOLNEST

Private Chapel Tel: 01963 210 580

LEICESTER

Church of Saint Anne
Abingdon Road, Leicester LE2 1HA
Tel: 01858 555813



LIVERPOOL

The Church of Saints Peter and Paul
35 Upper Parliament Street, Liverpool L8 7LA
Tel: 01772 562428

LONDON

Church of Saints Joseph and Padarn
Salterton Road, N7 6BB
Tel: 020 8946 7916

MANCHESTER

Church of Saint Pius X,
16 Deer Park Road, Manchester M16 8FR
Tel: 01772 562 428

PRESTON

St. Mary's House
12 Ribblesdale Place, Preston PR1 3NA
Tel: 01772 562 428
stmarys@fsspx.uk
Resident:
Rev. Fr. Vianney Vandendaele (Prior)
Rev. Fr. Anthony Wingerden
Rev. Fr. Gary Holden
Br. Boniface

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,
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Scandinavia

AALBORG, DENMARK OSLO, NORWAY MALMÖ, SWEDEN GOTHENBURG STOCKHOLM, SWEDEN

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Pious Groups

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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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