



SSPX



Ite Missa Est

Conscience



I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice. (Ps 118:7)

*Mass on the feast of Pope St. Pius X
at St. Saviour's House, Bristol*





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District of Great Britain



St. Michael Archangel
Church Project

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

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True Conscience

Rev. Robert Brucciani, District Superior

See therefore, brethren, how you walk circumspectly: not as unwise, But as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God.

(Eph 5:15-17)

My dear faithful,

Understand the will of God

What is the will of God? The will of God is expressed by His law, the Eternal Law, which, for moral actions, is divided into Natural Law and the Divine Positive Law.

Natural law is the law of moral behaviour that will lead man to a certain natural perfection. **Divine Positive Law** is the law revealed by God to lead man to his supernatural perfection in heaven. (see Figure 1).

We arrive at a knowledge of Natural Law by common experience and by education. We know almost instinctively, for example, that to steal, or to lie, or to be ungrateful are morally wrong; we also know that to pray to God, or to honour father and mother, or to give to the needy are all morally good. The philosophers give a name to the virtue of knowing the first principles of moral behaviour: *synderesis*. We also learn the law



Guilty conscience.

by knowing the catechism, and by further study of moral theology.

The Divine Positive Law is contained in Sacred Scripture and Tradition and is taught to us by the Catholic Church. It comprises the laws that govern the supernatural life such as the law of the sacraments. It is also acquired by study of the catechism and moral theology.

Walk circumspectly

St. Paul says, "*See therefore, brethren, how you walk cir-*

cumspectly" which means "see to it that you act according to God's will." So, how do we do this?

In the course of every single day, we judge the rightness and wrongness of dozens of possible actions. We don't have time to look up God's law in weighty tomes of moral theology; instead, we refer to our conscience.

What is conscience?

Most people think that conscience is a **feeling**: a feeling of



				<i>Discipline</i>	
Eternal Law the Order willed by God	Physical Law (Law of Nature) <i>applies to all material creatures (incl. men)</i>	in their being		<ul style="list-style-type: none"> • <i>Philosophy</i> • <i>Mathematics</i> • <i>Physical Sciences</i> <ul style="list-style-type: none"> ○ <i>Physics</i> ○ <i>Chemistry</i> ○ <i>Biology etc</i> 	
		in their actions			
	in their being <i>(faculties of intellect and will)</i>		<ul style="list-style-type: none"> • <i>Philosophy</i> • <i>Theology</i> 		
	Spiritual Law <i>applies to spiritual creatures (angels & men)</i>	Moral Law in their actions	Natural Law		in itself
				codified	<i>Human Law</i> <ul style="list-style-type: none"> • <i>Ecclesiastical law</i> • <i>Civil law</i>
		Divine Positive Law	in itself	<ul style="list-style-type: none"> • <i>Sacramental theology</i> • <i>Ascetic & Mystical theology</i> 	
codified			<i>Human Law</i> <ul style="list-style-type: none"> • <i>Ecclesiastical law</i> • <i>Civil law</i> 		

Figure 1. Division of the Eternal Law



righteousness on the accomplishment of a morally good act, or a feeling of guilt following a sinful act.

A few might say that conscience is a **perception**, a moral sense which takes information from our senses to arrive at a moral evaluation of an act.

Some think it is a **special faculty or power** by which we judge the morality of an act. Indeed, the way we talk about conscience would indicate this: "follow your conscience," or "let your conscience decide," or "what does your conscience tell you?" We speak of conscience as if it was a power alongside the intellect and the will.

The truth is, however, it is not a special faculty, neither is it a feeling or a perception. It is **the moral judgement of an act**. It is an act of the intellect; a judgement of the goodness or evil of an act – whether it corresponds to, or goes against, the rule of law, which is God's will. (see Figure 2).

This judgement is often made by common sense or habit. With common sense we apply the nat-

ural law to a particular action. By habit, just as we instantaneously know the answer to 2×2 without doing the maths, we can instantly know the rightness or wrongness of an act because we have done the reasoning many times before.

What about feelings?

What of the feelings of righteousness or guilt that most take to be conscience?

Acts in accordance with, or against, one's conscience (judgement) are often accompanied by a passion (emotion) as nature's way of assisting us in the act of doing the right thing or shunning the wrong thing. Just as love is most often accompanied by affection and hatred is often accompanied by revulsion, so a feeling of either righteousness or guilt often accompanies a moral act.

The emotions of righteousness or guilt, however, do not necessarily manifest themselves or perhaps do not correspond to the act of conscience. We sometimes feel guilty when we know we have done nothing



What is conscience?	Is it an emotion emanating from the judgement of the goodness or evil of an act?	No. While the judgement of the goodness or evil of an act is often accompanied by the emotions of righteousness or guilt, those emotions do not always correspond to what we know to be a right or wrong act.	We sometimes feel guilty when we know we have done nothing wrong	eg. lone survivors of an accident
			We sometimes do not feel guilty when we know we are doing wrong	eg. when we are used to evil
			It is possible to feel nothing while doing good or evil	eg. this is a characteristic of a psychopath
	Is it an instinctive perception of the goodness or evil of an act?	No. A perception is a mental image made up of sensory data. There is nothing that comes through the senses that indicates the goodness or the badness of an act, so it can't be a perception.		
Is it a special faculty alongside the intellect?	No. Although the conscience is spoken-of as if it was a separate faculty (eg. "What does your conscience tell you?"), it is merely a judgement - a decision about the rightness or wrongness of an act. It therefore requires no special faculty because it is an act of the intellect.			
Is it a judgement (an act of the intellect)?	<p>Yes. The act of conscience is a judgement of the goodness or evil of an act (ie. whether it corresponds to or goes against the rule of law, which is God's will) based upon common sense or habit.</p> <ul style="list-style-type: none"> • With common sense, we apply the natural law to a particular action. • By habit, just as we instantaneously know the answer to 7 x 7 without doing the maths, we can instantly know the rightness or wrongness of an act because we have done the reasoning many times before. 			

Figure 2. Nature of conscience.



wrong (eg. when falsely accused of a crime), and we sometimes do not feel guilty when we know we have actually done wrong (eg. in the case of psychopaths, or those used to evil).

So, while emotions might be helpful in making us follow the judgement which is conscience, we should not follow them as an infallible rule.

Should we always follow our conscience?

That being said, should we always follow our conscience? The answer to this question depends on what type of conscience (see Figure 3).

Broadly, our conscience may be true (correct) or false (erroneous).

- We should always follow a **true conscience** because it is the immediate, subjective law of behaviour. It is the correct moral judgement of the act.
- As to an **erroneous conscience**
 - If our error is due to **invincible ignorance** of the

law, the facts, or how to apply the law, then conscience should be followed for with invincible ignorance we are unaware of our ignorance.

- If our error is due to a **vincible ignorance** of the law or its application, then a moral duty exists to enlighten ourselves before acting if conditions permit.
- If our error is due to a habitual **misapplication of the law**, we must submit our conscience to the judgement of another – usually a confessor.

In summary, we are bound to follow a true conscience and an invincibly ignorant conscience, but not an otherwise erroneous conscience.

A bad conscience

Finally, what we call a bad conscience is a judgement which rejects correct moral principles in an attempt to justify sinful behaviour. In reality, it is not conscience at all, but self-deception. The will intervenes to bend the judgement in a desired dir-



Conscience (judgement on the morality of an act)	in respect of time	antecedent conscience →			judgement precedes the act to be performed
		consequent conscience →			judgement follows the act to be performed
	in respect of the law (Eternal Law)	true (correct) conscience →			correct certain judgement of the rightness or wrongness of an act
		false (erroneous) conscience	on account of ignorance of - the facts, or - the law, or - its application	invincibly ignorant →	incorrect but certain judgement in good faith
				vincibly ignorant →	probable (uncertain) judgement necessitating effort to remove uncertainty before acting
		on account of misapplication of the law	scrupulous conscience →	judgement that good/indifferent acts are evil	
			perplexed conscience →	judgement that both an act and its omission are evil	
			lax conscience →	judgement that an evil act is indifferent/good	
			pharasaic conscience →	judgement that minimises grave sins and magnifies matters of little importance	
	in respect of certitude	certain conscience →			judgement without prudent fear of error
probable conscience →			judgement with prudent fear of error		

Figure 3. Types of conscience.



ection. Examples are legion such as those who champion lifestyles which are against nature, and those who claim to be Catholic and yet deny the infallible teaching of the Church.

Our mission

May God forbid that we should fall in this way. Our mission, dear faithful, is to educate our consciences so that they be true consciences, by which we might walk circumspectly, redeeming the time. Remember that God's Laws lead us to Him; and far from constricting us, they really do set us free.

I enjoin you to pray for the Holy Souls during November, that they too may be set free. Also, embrace the season of Advent that you may prepare peacefully for Christmas.

With my blessing.

In Jesu et Maria,
Rev. Robert Brucciani

News

2023 Liturgical Calendar

The 2023 Calendars should be on sale in all the Mass Centres in the first week of November. Cost £10 with proceeds going to the St. Michael Archangel Church Project. They may be ordered through our website.

St. Michael's School admissions

Please apply to the headmaster for a prospectus. No child will be turned away for lack of means. No parent who desires 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

Retreat Schedule 2023

The new retreat schedule is published. Consider giving a five days exclusively to God. Retreats are not a time of introspection, but rather a time for putting everything back into order to God.



Requiem Mass for the Queen?

Matters arising

Rev. Fr. Nicholas Mary C.Ss.R.

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

**Bishops and priests all over
Great Britain have offered
public Requiem Masses for the
late Queen Elizabeth II. Why
have priests of the SSPX not
done likewise?**

In the May 2021 issue of *Ite Missa Est*¹ we had occasion to restate the traditional Catholic approach to the matter of public Masses for the repose of non-Catholics when Cardinal Nichols offered a public Requiem for the late Prince Philip:

“We live in times of great confusion and diabolical disorientation. These ecumenical gestures on the part of the hierarchy only add to that confusion. The traditional practice of the Church is summed up here by Fr Gühr:² ‘Mass may not be publicly offered for those who died outside the fold of the Church: for deceased pagans, heretics, schismatics and excommunicated persons. For all these Mass may be offered privately if no scandal is given. The Church makes this distinction to impress upon her children, as well as upon those not in communion with her, the remarkable privileges enjoyed even after death by those who



are in visible communion with that stream of life-giving grace that flows from the cross of Christ through His Church.’ Here what makes the offering of the Mass public or private is not the celebration of the Mass itself (which may happen to be attended by a large congregation, for example), but whether or not the public prayer of the Church is made for the deceased [i.e. by name, as in the Requiem], and the manner in which, and the extent to which the intention of the Mass is publicised.”

The article then went on to explain how the Church nonetheless prescribes certain public prayers for rulers, including those who are non-Catholic:

“The Church has permitted [...] public prayers for those who are objectively in heresy not only for their conversion (as she prays, for example, for heretics and schismatics on Good Friday), but out of respect and pastoral concern for them as the bearers of public office. In the past, however, care was taken not to give scandal by favouring religious indifferentism (the

idea that all religions or even Christian denominations lead to salvation).”

Examples were listed in that article of various official responses of the two British hierarchies on the deaths of former Kings and Queens. Moreover, after the death of Queen Elizabeth in September, the district website reproduced a letter of Herbert, Cardinal Vaughan which the latter had directed to be read out at Masses in all the churches of the Archdiocese of Westminster on the last Sunday of January, 1901, on the occasion of the death of Queen Victoria. He reminded the faithful that:

“Of public religious services for the dead the Catholic Church knows of none but such as she has instituted for the souls of her own children. For them the Requiem Mass, the Solemn Absolution, and the Catholic Funeral Office, form the only Memorial Service for the dead in her liturgy.

“No one would feel it to be right that, in our grief, we should so far forget ourselves or the proprieties due to her deceased Majesty and to the



official position she filled, as even to appear to claim her as member of our Church, which we should be doing were we to perform in her behalf religious rites that are exclusively applicable to deceased Catholics. Of other rites for the dead the Church has none.

“At the same time we may remind you that it is lawful to those who believe that any persons have departed out of this life in union with the Soul of the Church, though not in her external communion, to offer privately prayers and good works for their release from purgatory. The Church herself forms no judgment on the matter, which must remain the secret between God and the individual soul. [...] We proceed, then, to prescribe, in order that the Divine blessing may rest upon the successor to the Throne, upon the nation, and upon ourselves, the recitation, in the Mass, of the collect, *Deus, refugium nostrum.*”³

Even the prayer that Cardinal Vaughan commanded to be recited during the Mass itself is not a public suffrage for Queen

Victoria, but the votive collect ‘In any Necessity’:

“O God, our refuge and strength, fountain of all goodness, mercifully give ear to the fervent prayers of Thy Church, and grant that what we ask with faith, we may effectually obtain. Through Christ, etc.”⁴

Similarly, here is the notice concerning the death of George VI that Archbishop Donald Campbell of Glasgow commanded to be read at all Masses on Sunday, 10th February 1952:

“The Catholics of the Archdiocese will share the universal sorrow occasioned by the death of His Majesty the King, whose devotion to duty, patience in trial and exemplary family life won the admiration of all his subjects. Our sympathy and prayers will readily be given to the new Queen and the members of the Royal Family in the grievous loss sustained by them and the nation. Accordingly at all the Masses on Sunday, 10th February, there is to be added the prayer *Pro quacumque necessitate*, and at the Evening Service in all the Churches of



the Archdiocese the Rosary is to be recited for the needs of the nation and its new ruler. I am sure that as many as possible will strive to take part in these Evening Devotions to implore the blessing of Almighty God upon our country and our Queen.”⁵

Clearly our bishops in past times were careful to avoid giving even indirect scandal. But how can it be scandalous to pray for the dead? Surely it would be scandalous not to do so? This is to misunderstand the nature of the sin of scandal, which is:

“Any action or its omission, not necessarily sinful in itself, that is likely to induce another to do something morally wrong. Direct scandal, also called diabolical, has the deliberate intention to induce another to sin. In indirect scandal a person does something that he or she foresees will at least likely lead another to commit sin, but this is rather tolerated than positively desired.”⁶

Indeed we may pray privately for deceased non-Catholics, as Cardinal Vaughan reminds us above, but to do so in the public prayer of the Church could lead

some to be weakened in, or to lose their Catholic Faith through indifferentism, that “perverse opinion [which] is spread on all sides by the fraud of the wicked who claim that it is possible to obtain the eternal salvation of the soul by the profession of any kind of religion, as long as morality is maintained.”⁷

As a result, by “the ecclesiastical law certain restrictions are made on the application of Mass in order to safeguard reverence and prevent scandal. Thus, Mass may be said only privately (that is, without publicity or special liturgical solemnity) and prudently (that is, with avoidance of scandal, for example, by the declaration that Mass is said for the faithful departed with the purpose of aiding also a departed unbeliever, if this is pleasing to God) for the living and dead outside the Church, such as infidels, heretics, schismatics, and the excommunicated [...]”⁸

But could one not argue that the Queen was a member of the Catholic Church because she was baptised, and as she never separated herself from it by formal heresy or schism? Canon law says that we may have a Catholic funeral for any



baptised person who is not a notorious heretic, schismatic or sinner. The late Queen was not a formal heretic or schismatic, or a public sinner, not having been Catholic in the first place, and if she could theoretically have had a full Catholic funeral, which is more, why not a memorial Requiem Mass, which is less?

Can. 1184 §1 of the 1983 Code of Canon Law still forbids ecclesiastical funerals for “notorious apostates, heretics, and schismatics” that have not given “some signs of repentance before death,” and states in Can. 1185 that “any funeral Mass must also be denied a person who is excluded from ecclesiastical funerals.” In this point the modern law does not differ substantially from Canons 1240 and 1241, the corresponding legislation in the 1917 Code.⁹

The innovation comes in allowing that, per Can. 1183 §3, “in the prudent judgment of the local ordinary, ecclesiastical funerals can be granted to baptised persons who are enrolled in a non-Catholic Church or ecclesial community unless their intention is evidently to the contrary and

provided that their own minister is not available.”

Now whilst Canon 1239 §3 of the old Code does say that “all baptised are to be given ecclesiastical burial unless they are expressly deprived of the same by law,” Jesuit canonists Fr. Bouscaren and Fr. Ellis comment that:

“*All baptised persons* here include only Catholics. The reasons for this interpretation are: the whole Tradition of the Church; the fact that in this part of the Code the law seems to concern itself only with the funeral and burial of Catholics (cf. The expression *fidelium* in canons 1202, 1205, 1215, etc.); the provision of canon 87 which excludes from the rights of Christians even baptised persons where there exists an ‘obstacle to the bond of ecclesiastical communion.’ Failure to adhere visibly to the external worship and discipline of the Church is such an obstacle. Hence in general non-Catholics are not really entitled to Catholic ecclesiastical burial, and this, independently of any crime on their part.”¹⁰



And Fr. Joseph Wilhelm writes of the Church in the *Catholic Encyclopedia* that:

“Distinguishing between formal and material heretics, she applies to the former the canon, ‘Most firmly hold and in no way doubt that every heretic or schismatic is to have part with the devil and his angels in the flames of eternal fire, unless before the end of his life he be incorporated with, and restored to the Catholic Church.’ No-one is forced to enter the Church, but having once entered it through baptism, he is bound to keep the promises he freely made. To restrain and bring back her rebellious sons, the Church uses both her own spiritual power and the secular power at her command. Towards material heretics her conduct is ruled by the saying of St. Augustine: ‘Those are by no means to be accounted heretics who do not defend their false and perverse opinions with pertinacious zeal (*animositas*), especially when their error is not the fruit of audacious presumption but has been communicated to them by

seduced and lapsed parents, and when they are seeking the truth with cautious solicitude and ready to be corrected.’

Pius IX, in a letter to the bishops of Italy (10th Aug., 1863), restates this Catholic doctrine: ‘It is known to Us and to You that they who are in invincible ignorance concerning our religion but observe the natural law [...] and are ready to obey God and lead an honest and righteous life, can, with the help of Divine light and grace, attain to eternal life [...] for God [...] will not allow any one to be eternally punished who is not wilfully guilty.’

“The fact of having received valid baptism places material heretics under the jurisdiction of the Church, and, if they are in good faith, they belong to the soul of the Church. Their material severance, however, precludes them from the use of ecclesiastical rights, except the right of being judged according to ecclesiastical law if, by any chance, they are brought before an ecclesiastical court. They are not bound by ecclesiastical laws enacted for the spiritual well-being of its members, e.g. by the



Six Commandments of the Church.”¹¹

The new discipline proceeds not from concern to protect the traditional doctrine of the Church, but rather from the new ecclesiology of full and partial communion of Vatican II, which, in its decree on ecumenism, assumes that although “large communities came to be separated from full communion with the Catholic Church [...] the children who are born into these communities, and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church embraces them as brothers, with respect and affection. For men who believe in Christ and have been truly baptised are in communion with the Catholic Church even though this communion is imperfect.”¹²

As a result, notes Fr. James A. Coriden, “the terms heresy, apostasy, and schism are no longer used of those born and baptised outside the visible communion of the Catholic Church. The offences can only be ascribed to Catholics, those baptised into the Catholic Church or later received into it.”¹³

This, of course, is precisely what Catholics faithful to Tradition reject. As Archbishop Lefebvre wrote:

“The Council took pleasure in exalting the salvific values, or the values - period - of the other religions. Speaking of the non-Catholic Christian religions, Vatican II teaches that ‘Although we believe them to be victims of deficiencies, they are not in any way devoid of meaning and of value in the mystery of salvation.’ (*Unitatis redintegratio*, 3). This is a heresy! The only means of salvation is the Catholic Church. Insofar as they are separated from the unity of the true faith, the Protestant communions cannot be used by the Holy Ghost. He can act only directly on the souls or make use of the means (for example, Baptism), which, in themselves, do not bear any indication of separation. One can be saved in Protestantism, but not by Protestantism! In heaven there are no Protestants, there are only Catholics!”¹⁴

Canon 731 §2 of the 1917 Code denied the sacraments even to merely material heretics and



schismatics: “It is forbidden that the Sacraments of the Church be ministered to heretics and schismatics, even if they ask for them and are in good faith, unless beforehand, rejecting their errors, they are reconciled with the Church.” The bar for having a Catholic funeral is admittedly lower than the one for receiving the sacraments, but, as Canon E.J. Mahoney explains:

“The sacraments are to be denied both to material and formal heretics but for different reasons : to formal heretics because they merit punishment, the censure of canon 2314, 51; to material heretics because they are excluded by canon 731, 52, which is not an ecclesiastical punishment, nor even merely an ecclesiastical law, but a necessary deduction from the concept of the Church [...] Those who reject the rule of faith proposed by the Church are not members of the Church, and may not lawfully share in the privileges of members as, for example, the reception of the sacraments. [...] Moreover, the important distinction between the internal and the external forum must always be

remembered. The external government of the Church regards the external actions of people: *De internis non iudicat praetor* [The judge does not bring judgment concerning internal matters – a principle of Roman law]. Hence the obvious principle of Can. 16, §2: ‘Ignorance or error concerning a law or a penalty [...] is generally not presumed.’”¹⁵

Catholics are Catholics, and Protestants are Protestants until proven otherwise. There can be no blanket assumption that all baptised non-Catholic adults are merely material heretics or schismatics and thus members of the Catholic Church. Still less can this be done in the case of the late Queen, Supreme Governor of the Church of England - an heretical body -, who took an oath at her coronation in 1953 to “maintain and preserve inviolably the settlement of the Church of England, and the doctrine worship, discipline, and government thereof,” having already pledged on her accession to the throne in 1952 to “preserve the settlement of the true Protestant religion as established by the laws made in Scotland.”



And even if, hopefully, she was merely a material heretic – i.e. one in good faith – she could not have received the sacraments, sacramentals, or public suffrages of the Catholic Church without the dangers of scandal. May she rest in peace, having found God's grace through the Catholic Church before she died. †

Notes

1. Full article available here: <https://fsspx.uk/en/publications/magazines/ite-missa-est-2021-may-jun-66030>
2. Rev. Dr Nicholas Gehr, *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*, St Louis, 1949 (B. Herder) p. 209.
3. See the full letter (well worth reading) here: <https://fsspx.uk/en/news-events/news/death-queen-76405>
4. Translation in The Roman Missal, translated into the English language for the use of the Laity, Philadelphia, 1865 (Cummiskey), 1st Rev. Ed.
5. Telegram of 08-02-1952 (with thanks to Scottish Catholic Archive).
6. Article 'Scandal' in Fr John Hardon (ed.), *Modern Catholic Dictionary*, Bardstow, KY, 2000 (Eternal Life).
7. Pope Gregory XVI, Encyclical *Mirari vos* (1832), 13. Translation here: <https://>

www.papalencyclicals.net/greg16/g16mirar.htm

8. Fr J.A. McHugh, O.P., & Fr C.J. Callan, O.P. - *Moral Theology*, New York, 1958 (Wagner), Rev. ed., no. 2715.
 9. All translations of the 1983 code here: https://www.vatican.va/archive/cod-iuris-canonici/cic_index_en.html
- Translation of the 1917 code 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).
10. Fr T.L. Bouscaren, S.J. & Fr A.C. Ellis, S.J., *Canon Law – a Text and Commentary*, 2nd Rev. Ed., Milwaukee, 1953 (Bruce) p. 682.
 11. Fr Joseph Wilhelm, article 'Heresy' in *The Catholic Encyclopedia*. New York, 1910 (Robert Appleton Co.)..
 12. *Unitatis Redintegratio*, 3. Translation here: https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_unitatis-redintegratio_en.html.
 13. In: Fr J.P. Beal et al (eds.), *New Commentary on the Code of Canon Law*, New York, 2000 (Paulist Press), p. 915.
 14. Archbishop Marcel Lefebvre, *They Have Uncrowned Him*, Kansas City, 1988 (Angelus Press) p. 176.
 15. Canon E.J. Mahoney, *Questions and Answers I – The Sacraments*, London,

Confirmations



2023

What is Confirmation?

Confirmation is a sacrament by which we receive the Holy Ghost, in order to make us strong and perfect Christians and soldiers of Jesus Christ.

Date	Time	Place
Sat 27th May	11:00	St. John the Evangelist, Dun Loaghair, Dublin
Sun 28th May	11:00	St. Joseph & Padarn, London
Mon 29th May	15:00	St. Michael's School, Burghclere (no Mass)
Sat 3rd Jun	11:00	Our Lady of Victories, Preston
Sat 4th Jun	11:00	Ss. Margaret & Leonard, Edinburgh

Conditions

1. All candidates must be at least **10 years old**.
2. Candidates **16 years or below** [must complete a correspondence course](#) before completing the application form (start now). This does not apply to pupils of St. Michael's School.
3. Candidates **over 16 years** must **prepare** themselves to receive the sacrament by [private study](#) and an online class by invitation.
4. Candidates must have their [application forms](#) (see link or overleaf) signed by a priest of the SSPX at least **two months before the ceremony**.
5. Candidates must attach a **baptismal certificate copy** to the application when they submit it to a priest (unless baptised in an SSPX chapel).
6. Candidates must be in a **state of grace** to receive the sacrament of Confirmation.

Confirmation Registration 2023

Please submit to a priest with copy of BAPTISMAL CERTIFICATE (for non-SSPX baptisms).

Full name of Candidate	
Date of birth	Date of baptism
Father's name	Father's religion
Mother's name	Mother's religion
Church of baptism address	
Home address	
Tel:	
Email:	
Confirmation name (must be a saint's name)	
Confirmation place & date	Dublin 27/5 <input type="checkbox"/> London 28/5 <input type="checkbox"/> Burghclere 29/5 <input type="checkbox"/> Preston 3/6 <input type="checkbox"/> Edinburgh 4/6 <input type="checkbox"/>
Sponsor's name if known (must be of the same sex, practicing Catholic, not a parent or baptismal godparent)	
to be completed by an SSPX priest:	
Priest's name, signature & date.	Conditional confirmation? NO <input type="checkbox"/> YES <input type="checkbox"/>
	Correspondence Course required? NO <input type="checkbox"/> YES <input type="checkbox"/>

Retreats 2023



[St. Saviour's House](#), Saint Agnes Avenue, Bristol BS4 2DU

Feb 13-18	Priests' Retreat
Mar 13-18	Lenten Retreat
Apr 1	Lenten Recollection
May 8-13	Marian Retreat
Jul 3-8	Women's Ignatian
Aug 7-12	Men's Ignatian
Aug 25-27	YRC Conference
Sep 11-16	Women's Ignatian
Oct 9-14	Men's Ignatian
Dec 16	Advent Recollection

Retreats, Conferences and Recollections

5 day retreats begin on Monday at 4pm and end Saturday at 1pm. Retreatants must be present for the entire retreat and should attend all the conferences.

Youth Conferences and 3 day retreats have a special schedule.

Recollection days start at 8am Mass and end at 6pm. (only breakfast and lunch provided, no stay overnight possible).

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

Items to bring

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

Please not to bring: Electronic devices, newspapers or magazines. When arriving give your mobile phone to the priest.

Each person will have a bedroom. Every room has a bed, sink, chest of drawers, desk, chair and lamp. There are community bathrooms with showers and toilets.

Suggested donation

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

Please complete inscription form overleaf and return at least two weeks before the event.

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

Retreat Inscription Form

(also [online](#))

[St. Saviour's House](#), Saint Agnes Avenue, Bristol BS4 2DU

Your details

Retreat Name/Date

Title, Name & Surname

Date of Birth

Address

Postcode

Tel:

Mobile

Emergency No.

Email

Is this your first retreat? Y/N

Are you a Catholic? Y/N

Do you have any special requirements ?*

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

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

Signed Date

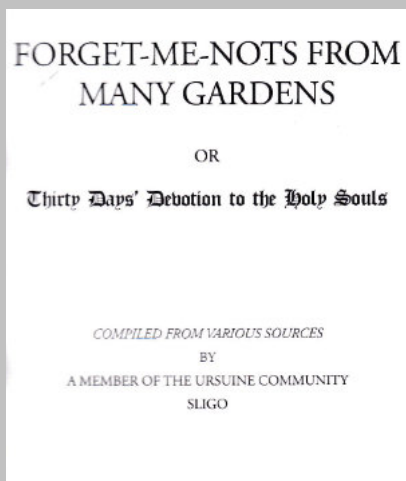
Return to St. Saviour's by post or email to stsaviours@fsspx.uk

Publications

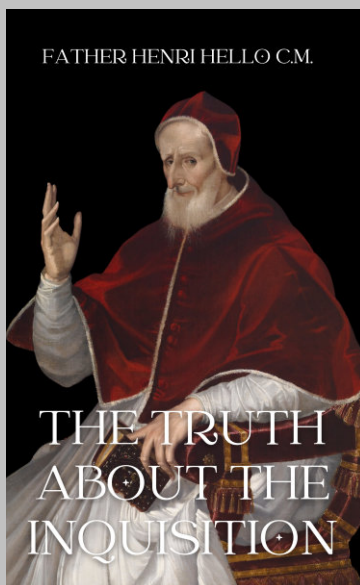
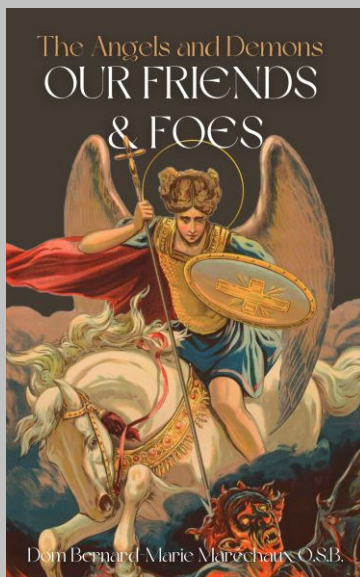


Liturgical Calendar available from Mass Centres for £10

Order by post from the District House (district@fsspx.uk) or through fsspx.uk



Available from Mass Centres



tedeumpress.com



An idyllic view of the spire of our church in Cork – Our Lady of the Rosary. Nearby is the derelict Good Shepherd Convent where the young ‘Little Nellie of Holy God’, the unofficial patron saint of Cork, is buried.

Liturgy

ALMA REDEMPTORIS MATER ([click here to listen](#))

Hymn to Our Lady attributed to Herman Contractus (+1054) which is sung after Compline from the beginning of Advent until 2nd February.



The image shows a musical score for the hymn 'Alma Redemptoris Mater'. It consists of a single melodic line on a five-line staff with a treble clef and a key signature of one flat (B-flat). The music is written in a square-note style. The lyrics are written below the staff, with a large initial 'A' for the first line. The lyrics are: 'L-ma * Redemptó-ris Ma-ter, quæ pérv-i a cæ-li porta manes, Et stella ma-ris, succúrre cadénti súrge-re qui cu-rat pópu-lo: Tu quæ genu-ísti, na-tú-ra mi-ránte, tu-um sanctum Ge-ni-tó-rem: Virgo pri-us ac po-sté-ri-us, Gabri-é-lis ab o-re sumens illud Ave, pecca-tó-rum mi-se-ré-re.'

*Mother of Christ, hear thou thy people's cry
Star of the deep and Portal of the sky!
Mother of Him who thee from nothing made.
Sinking we strive and call to thee for aid:
O, by what joy which Gabriel brought to thee,
Thou Virgin first and last, let us thy mercy see.*

V. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts: that we to whom the incarnation of Christ Thy Son was made known by the message of an Angel, may be brought by His passion and Cross to the glory of His resurrection. Through the same Christ Our Lord. Amen.

V. May the divine assistance + remain always with us.

R. Amen.



Plenary Indulgences for souls in purgatory

1st-8th November one a day

- prayer for the departed in a cemetery
- ordinary conditions*

2nd November

- prayer for the departed in a cemetery
- ordinary conditions*

* ordinary conditions:

- confession at least 8 days before or after,
- holy communion on the day,
- a prayer for the papal intentions (eg. Pater + Ave Maria)
 - ~ Exaltation of Holy Mother the Church
 - ~ Propagation of the Faith
 - ~ Extirpation of heresy
 - ~ Conversion of sinners
 - ~ Concord between Catholic princes
 - ~ Further welfare of the Christian people
- detachment from all affection to sin (even venial).



THE SOCIETY OF SAINT PIUS X

REGISTERED CHARITY No. 274695
125 ARTHUR ROAD, LONDON SW19 7DR

HOLY SOULS OFFERING

Gift Aid declaration. I would like to enhance my donation through Gift Aid.
I am a UK taxpayer and understand that if I pay less Income Tax and/or Capital Gains Tax than the amount of Gift Aid claimed on all my donations, it is my responsibility to pay any difference.

Title	Full Forename(s)
Surname	
Home Address (first line)	
Postcode	Date

Gift Aid is reclaimed by the charity from the tax you pay for this tax year. Your address is needed to identify you as a UK taxpayer.



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Holy Souls offerings can be Gift Aided. All offerings for seminarian fees.
Envelopes can be found in all Mass Centres



Of your charity please pray for the souls of

Mrs. Jean Fesq of Honest, Dorset who died on 30th August 2022
Mr. Brendan Crehan of Sutton who died on 15th September 2022
Mr. David Hubble of Upper Caldecott who died on 21st September 2022
Mr. Paul Daly of London who died on 28th September 2022

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

November

Father Roland Gierak, Father Quentin Montgomery-Wright, Father Ronald de Poe Silk, Brian Cooper, Winifred Hartley, Marjorie Henderson, I. Jones, George Western-Pick, Peter Goodridge, Bernard Finbar-Cooke, Olive Silk, Imelda Carey, Elizabeth Coe, Catherine O'Sullivan, William Burns, Alexandra Flory, Martin Dunleavy, John Brosche, Joan Southwell, Stanley Maloney, Kathleen Pitt, Marguerite Lane, John Fallon, Joyce Lambert, Edith Harris, Grace Evelyn Budden, John Barnicott, David Walter, Joseph Kearsey, Margaret Read, Dora Dombre, Rose Hazell, Alan Flawn, Mary Kilroy, Harry Hall, James Wood, Elizabeth Kennedy, Mary Ferris, Doreen Marchant, Mary Malcolm, James Callaghan, Agnes Morton, Jean Maclean-Kay, Dorothy Hall, Paul Oxley, Ronald Delafield, James Mitchell, Thomas Maxwell, Muriel Hayward, Mary-Frances Floyd, Lilian Cockeram, Joan Goodbarn, George Campbell, Douglas Campbell, Richard Holden, Lilian Charnley, James Driscoll, Nancy Barry, John Slaughter, Shirley Bourke-Cockram, James Kentigern-McCamley, John Morris, Wilfred Warrington, Sister Rose Ettrilard, David Smith, Ann Jubb, John Morton, Jeffrey Wiggins, Doris Mulville, Edward Jones, Ernest Philip Hooper, Irene Moulin, Brian Lloyd, Ellen Keon, Lawrence Miller, Gerard Regan, John Taylor, Joan Mary Ryan, Marietta Serrato, Joseph Carroll, Alice Pratt, Helena Brown, L.Green, Tony Spender, Brian Withams, Rose Withams, John Travaloni, Peter Hardwick, Penny Thompson, Joan Bransby, Kirsten Bennett, Frederick Davis, Valerie Hays-Essen, Marion O'Grady, Michael Macdonald, Francis Morris, Teresa Vericonte, Theresa Watt, Patricia Jepson, John Walsh

December

Father Stephen Rigby, Father Joseph Mizzi, Father Michael Crowley, Emily Louis, Gemma Eddowes, Laura Yeoman, Miss O'Shea, John Warrington, Maria Salmon, Cyril Pennicott, Katherine Whelan, Joan Golby, Leonard Adams, Margaret McEwan, Elizabeth Vale, Geoffrey Forshaw, Robert Doyle, Krystina Czaykowska, Dominic de Turville, John Harvey, Ena Hall, Kathleen O'Dell, Richard Hemelryk, Francis Lewey, Alice Pitt, James Worrall, Kathleen Stowall, Anthony Miller, Charles Ashby, John Robinson-Dow, Josephine Nicholls, Henry Day, Nadege Baco, David Sudlow, James Sheehan, Marion Spring, Sylvia Hoepler van Hermingen, Teresa Mary Neale, Kathleen Baker, Mary Hammersly, Charles Sturton-Davies, Margaret Kenworthy-Browne, Kevin Kendrick, Beryl Daly, Vere Harvey Brain, Lesley Dougal, John Morris, Francis Donovan, Patricia Baxter, James Tymon, Benedicta Gray, Frank Hughes, Valentine Braun, Aloisia Rakowitsch, Charles Harris, Eileen Giles, Peter Osborne, Alfred Taylor, Kathleen Burbidge, Roy Morris, David Hook, Mary Blackshaw, Gertrude Jarmulowicz, Ellen Schofield, Norah Watson, Patricia Rubenstein, Henry Ainsworth, John Morton, Doreen Stanton, Kevin McVey, Pauline McNamara, Norah Boughton, Gloria Blake-Mahon, Doreen Driscoll, Andrew Lewey, George Hackett, Joan Dunkinson, Wanda Dean, Maisie Wright, Donald Creighton, Fred Lardeaux, Irene Parkinson, Elizabeth Mirfin, Monica Seeber, Ian Gillis, John Squire, Diana Squire, Maureen Burrows, Edwina Black, Ann Floyd, Pauline Rhead, Maureen Firth, Grace Penna, Elizabeth Ross Williamson, Sandra Roberts, Primitivo Carbungco, Teresa McCarthy, Elizabeth King, John Williams, Janek Brzoza, Donatus Ihenagwa, Winifred Anderson, Stephanie Coley, Keith Foster, Claude Lawrence, Jay Martin Allen, Edward Liffey, Alan King, Patricia Boyle, Joseph Floyd, Victor Moles, Wieslaw Kaczmarek, Pauline Richards

Requiescant in pace



The annual priests retreat took place at St. Saviour's House 29th-3rd September.
Rev. Fr. François Laisney was the retreat master.



Rev. Fr. Bernard Bevan distributes Holy Communion at the Walsingham Pilgrimage on the 27th August 2022.



Sr. Mary Grace, a Sister of the Society of St. Pius X, profited from the Knock Conference to visit her brother, Rev. Fr Patrick Kimball, at Corpus Christi Church, Athlone, Ireland. The Kimballs hail from New York. God bless America!



Before the Knock Conference, the Superior General, Fr. Davide Pagliarani, examines a nervous Sr. Mary Leo on the history of the apparition at Knock.



Our Lady appeared at the gable end of the church in Knock on 21st August 1879. The apparition was witnessed by more than 25 people and lasted for more than 2 hours. Our Lady remained silent throughout and was flanked by St. Joseph and St. John the Evangelist. The apparition was verified by two ecclesiastical commissions.



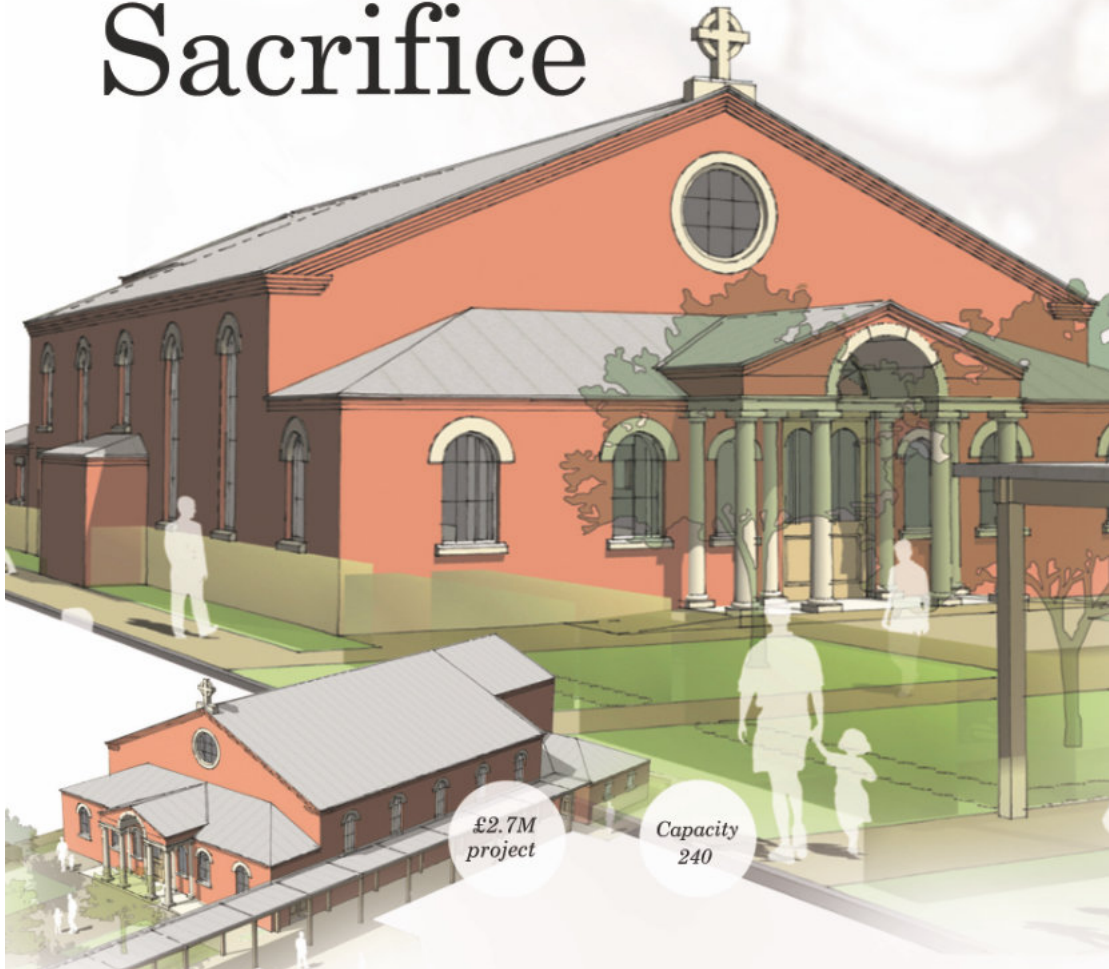
Miss Helena Waddelove takes some children for a walk around the village of Burghclere, armed with clipboards. Trainee inspectors? Perish the thought.



The St. Michael Archangel Church Project is in full swing. In the turbulent economic environment costs are rising. Our benefactors have donated £488,000 so far, for which we are truly grateful. The project will ultimately cost about £3 million.

Help us building

A new edifice for the Holy Sacrifice



£2.7M
project

Capacity
240



website

St Michael Archangel | CHURCH PROJECT
BURGHCLERE



www.stmichaelarchangel.co.uk

Name: _____

Address: _____

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Email: _____ Tel: _____

Please enroll me as



Companion of St. Raphael

All donors

The Holy Sacrifice of the Mass is offered for all donors, for the duration of the project.
1st Thursday of the month

Please enroll me as



Companion of St. Gabriel

Donors of £3000 or more
(one time or 36 month pledge)

The Holy Sacrifice of the Mass is offered for all donors, for the duration of the project.
Members will have their name sealed inside the high altar, to be remembered before God in perpetuum.

Please enroll me as



Companion of St. Michael

Donors of £10 000 or more
(one time or 36 month pledge)

The Holy Sacrifice of the Mass is offered for all donors, for the duration of the project. Members will have their name sealed inside the high altar, to be remembered before God in perpetuum. Holy Mass offered monthly for members, in perpetuum.

I am making a donation of

£10 £20 £30 £50 £100 £150 £200 £ _____

By cheque

By BAC - Sort Code 30-99-80 Acc. Number 00279661 for the credit of Society of St Pius X (ref.«New Ch Project »)

By monthly standing order

Lloyds Bank - Sort Code 30-99-80 Acc. Number 00279661 for the credit of the Society of St Pius X (ref.«NewChProject»)

If you are a tax payer you can increase the value of your donation by enabling us to reclaim tax via this Gift Aid Declaration:

I want to Gift Aid the following donations to the Society of St Pius X (please tick the correct boxes)

- This donation All donations for the 2019-20 tax year
 All donations for the 2017-18 tax year All donations for the 2020-21 tax year
 All donations for the 2018-19 tax year All donations from 6th April 2021 until further notice

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I am a UK taxpayer and understand that if I pay less Income Tax and/or Capital Gains Tax than the amount of Gift Aid claimed on all my donations in that tax year it is my responsibility to pay any difference.

Please notify us if you want to cancel this declaration, change your name or home address or no longer pay sufficient tax on your income and/or capital gains.

Signature(s) _____

Date: _____

God bless you for your generosity! Return form to either address above. Questions? Call us at 01635278137.

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

Year Planner 2022

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.
Feb	2	Candlemass. Taking of the cassock by the new seminarians at Flavigny. Tonsure and taking of the cassock at Dillwyn.
	10-12	Young Roman Catholics (YRC) conference London
	11-26	St. Michael's School Half Term Break
	13-18	Priests' Retreat, St. Saviour's House, Bristol
	22	ASH WEDNESDAY
	24-26	40 Hours Devotion at St. Joseph & Padarn's, London N7 6BB
Mar	13-18	Lenten Retreat, St. Saviour's House, Bristol

Online Catechism Courses

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

Email to district@fsspx.uk

Navigating the modern world Young Roman Catholics Weekend

11th -13th November 2022

St. Mary's House
Preston PR1 3NA
Email ycrc@fsspx.uk

Mass Times

	NOVEMBER						DECEMBER				
	1st	2nd	6th	13th	20th	27th	4th	8th	11th	18th	25th
Aberdeen	-	-	-	16th 1800	-	-	-	-	-	21st 1800	-
Bingley	-	-	1500	1500	1500	1500	1500	-	1500	1500	1230
Bristol	0800 1830	0800 1830	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0800 1830	0900 1100	0900 1100	0000 1000
Burghclere	0730 0900 1900	0645 0730 1900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0715 1900	0730 0900	0730 0900	0000 0900
Colleton Manor	-	-	9th 1130	-	-	-	-	-	14th 1130	-	-
Edinburgh	1830	1830	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100	0000 1100
Gateshead	1830	1200	1800	1800	1800	1800	1800	1830	1800	1800	1100
Glasgow	1830	1830	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100	0000 1100
Groombridge	1100	1100	0830	0830	0830	0830	0830	1100	0830	0830	1100
Herne	1830	1830	1230	1230	1230	1230	1230	1830	1230	1230	0000
Holnest	-	-	1600	1600	1600	1600	1600	-	1600	1600	0900
Inverness	-	-	-	15th 1900	-	-	-	-	-	20th 1900	-
Leicester	1100	1900	1100	1100	1100	1100	1100	1100	1100	1100	0000
Liverpool	1830	1830	1300	1300	1300	1300	1300	1830	1300	1300	0930
London (St. Joseph)	1900	1900	1100 1300	1100 1300	1100 1300	1100 1300	1100 1300	1900	1100 1300	1100 1300	0000 1100
London (Wimbledon)	0715 1100	0715 1100	0800	0800	0800	0800	0800	0715 1100	0800	0800	0800
Manchester	1230	1230	0930	0930	0930	0930	0930	1230	0930	0930	0000
Preston	1100	1100	0930	0930	0930	0930	0930	1100	0930	0930	0900
Rhos-on-Sea	0900	0900	1700	1700	1700	1700	1700	0900	1700	1700	1300
Taunton	1130	1130	1100	1100	1100	1100	1100	1130	1100	1100	1100
Woking	1930	1930	1030	1030	1030	1030	1030	1930	1030	1030	0000 1030

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

for Jersey, Scandinavia



TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

Te Lucis Ante Terminum

Now that the day-light dies away,
By all Thy grace and love,
Thee, Maker of the world, we pray
To watch our bed above.

Let dreams depart and phantoms fly,
The offspring of the night,
Keep us, like shrines, beneath Thine eye,
Pure in our foe's despite.

This grace on Thy redeemed confer,
Father, Co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One..

*Ambrosian (7th cent.)
Daily hymn for Compline*

SUNDAY

MONDAY

1

1 cl.

THE FEAST OF ALL SAINTS

Holy Day of Obligation

2

1 cl.

ALL SOULS DAY

3

4 cl.

Feria

4

3 cl.

St. Charles Borromeo, Bishop & Confessor
(Comm. SS. Vitalis & Agricola, Martyrs)

First Friday

5

4 cl.

BVM on Saturday

First Saturday

The Feast of Holy Relics,
honoured in the churches of the diocese (Westminster, Birmingham, Cardiff, Menevia, Hexham & Newcastle, Liverpool, Brentwood, Lancaster, Portsmouth, 3 cl.)
St. Herefrid, C. 747

Anniversary of the Foundation of the Society of St. Plus X in 1970

St. Rumwald, Prince & C.
Buckinghamshire 650
Bl. John Bodey, L. & M. Andover 1583
Bl. Thomas of Walden, C.
England 1430

St. Winefride, V. & M, Patron of North Wales
Holywell, Wales 600
(Shrewsbury, Menevia 3 cl.)

St. Dubricius, B. & C. Wales 612

6

2 cl.

22nd Sunday after Pentecost

St. Illtyd, Ab. & C. Wales 1500
(Cardiff 3 cl.)

7

4 cl.

Feria

Dedication of Cathedral Church
(Southwark 1 cl. & Menevia 1 cl.)
St. Willibrord, B. & C. 739
(Hexham & Newcastle 3 cl.)

8

4 cl.

Feria
(Comm. The Four Holy Crowned Martyrs)

St. Willehad, B. & C.
England/Germany 790

9

2 cl.

Dedication of the Archbasilica of the Most Holy Saviour
(Comm. St. Theodore, Martyr)

St. Cuby, B. & C.
Cornwall/Wales, 6th c.
Bl. George Napper, Fr. & M.
Oxford 1610

10

3 cl.

St. Andrew Avellino, Confessor
(Comm. SS. Tryphon, Respicus, and Nympha, Virgin & Martyrs)

St. Justus, B. & C. Canterbury 632
(Southwark 3 cl.)

11

3 cl.

St. Martin of Tours, Bishop & Confessor
(Comm. St. Mennas, Martyr)

St. Ricktryth, Queen, Abs., Widow
Northumbria 786

12

3 cl.

St. Martin I, Pope & Martyr

St. Machar, B. & C. 900
(Aberdeen 3 cl.)
St. Leobain, Fr. & C.
England/Germany 773

<p>13 2 cl.</p> <p>23rd Sunday after Pentecost</p> <p><i>Remembrance Sunday</i></p>  <p><i>Requiem Mass in chapels where two or more Masses are celebrated</i></p> <p>St. Didacus, C.</p>	<p>14 3 cl.</p> <p>St. Josaphat, Bishop & Martyr</p> <p>St. Dyfrig, B. & C. (Cardiff 3 cl.) Bl. Hugh Cook (Faringdon) & Comp. (BBI. John Eynon & John Rugg), PPr. & MM d. 15th Nov 1539 (Portsmouth, Comm.) St. Serapion, M. England/Algeria 1240</p>	<p>15 3 cl.</p> <p>St. Albert the Great, Bishop, Confessor & Doctor</p> <p>BBI. Richard Whiting, Ab. & Comp., MMk., MM. Tor Hill, Glastonbury 1539 (Clifton 3 cl.) (1st Dec: Westminster 3 cl.)</p>	<p>16 3 cl.</p> <p>St. Gertrude, Virgin</p> <p>St. Margaret, Queen, Widow, Patroness of Scotland (Scotland 2 cl.) St. Edmund of Canterbury, B. & C. 1242 (Joint-Principal Patron: Portsmouth 1 cl.; Secondary Co-Patron: Brentwood 2 cl.; All other dioceses of England [except Hexham & Newcastle, Lancaster, Nottingham] 3 cl.)</p>	<p>17 3 cl.</p> <p>St. Gregory the Wonderworker, Bishop & Confessor</p> <p>St. Hugh of Lincoln, B. & C.; 1200 (Secondary Patron: Nottingham 2 cl.; Westminster, Clifton, Birmingham, Northampton 3 cl.) St. Hilda, V.; 680 (Middlesbrough 3 cl.)</p>	<p>18 3 cl.</p> <p>Dedication of the Basilicas of SS. Peter & Paul</p> <p>St. Elizabeth of Hungary, Widow (Comm. of <i>St. Pontianus, Pope & Martyr</i>)</p> <p>St. Eremburga, Princess, Abs., Widow Isle of Thanet 680 St. Egbert, B. & C. York 766</p>
<p>20 2 cl.</p> <p>Last Sunday after Pentecost</p> <p>St. Felix of Valois, Confessor St. Edmund, King of England, M. Hoxon, East Anglia 870 (Westminster, Northampton 3 cl.)</p>	<p>21 3 cl.</p> <p>Presentation of the BVM</p> <p>St. Agatha, Mother of St. Margaret of Scotland Winchester 1100</p>	<p>22 3 cl.</p> <p>St. Cecilia, Virgin & Martyr</p> <p>St. Deyniolen, Ab. Wales 621 St. Bega, V. Cumbria 650</p>	<p>23 3 cl.</p> <p>St. Clement I, Pope & Martyr (Comm. <i>St. Felicitas, Martyr</i>)</p>	<p>24 3 cl.</p> <p>St. John of the Cross, Confessor & Doctor (Comm. <i>St. Chrysogonus, Martyr</i>)</p> <p>St. Christina, V. & Abs. Winchester 1080 Ven. Edward Mico, Pr. & M. Wild House, London 1678</p>	<p>25 3 cl.</p> <p>St. Catherine of Alexandria, Virgin & Martyr</p> <p>St. Ainoth, M. Ely 700</p>
<p>27 1 cl.</p> <p>1st SUNDAY OF ADVENT</p> <p>Dedication of Cathedral Church (Paisley 1 cl.) St. Cungar, Ab. (Clifton, Comm.) St. Fergus, B. & C. (Aberdeen, Dunkeld 3 cl.) St. Edwold, H. & C. Dorset 871</p>	<p>28 3 cl.</p> <p>Feria in Advent</p> <p>Bl. James Thompson, Pr. & M. York 1582</p>	<p>29 3 cl.</p> <p>Feria in Advent (Comm. of <i>St. Saturninus, Martyr</i>)</p> <p><i>Start of novena in honour of the Immaculate Conception</i></p> <p>St. Cuthbert Mayne, Pr. & M. Launceston 1577 (Westminster, Liverpool, Lancaster, Northampton, Plymouth 3 cl.) Ven. Edward Burden Pr. & M York 1588</p>	<p>30 2 cl.</p> <p>St. Andrew, Apostle, Patron of Scotland (In Scotland 1 cl.)</p> 		



December

En Clara Vox Redarguit

Hark, a herald voice is calling:
Christ is nigh, it seems to say;
Cast away the dreams of darkness,
O ye children of the day.

Startled at the solemn warning,
Let the earth-bound soul arise;
Christ, her Sun, all sloth dispelling,
Shines upon the morning skies.

Lo, the Lamb, so long expected,
Comes with pardon down from heaven;
Let us haste, with tears of sorrow,
One and all to be forgiven.

So when next He comes with glory,
Wrapping all the earth in fear,
May He then as our defender
On the clouds of heaven appear.

Honour, glory, virtue, merit,
To the Father and the Son,
With the co-eternal Spirit,
While eternal ages run.


*Ambrosian (3rd cent.)
Hymn for Laudes during Advent*



THURSDAY



FRIDAY

SATURDAY

1  3 cl.

Feria in Advent

*St. Edmund Campion & Comp., PPr., MM. 1581 (Northampton, Portsmouth 3 cl.)
St. Ralph Sherwin, M. (Nottingham 3 cl.)
Bl. John Beche, Pr. & M. 1539 (Brentwood 3 cl.)
The Blessed Martyrs of Oxford University (Birmingham 3 cl.)*

2   3 cl.

St. Bibiana, Virgin & Martyr
(Comm. Feria in Advent)

First Friday


3  3 cl.

St. Francis Xavier, Confessor
(Comm. Feria in Advent)

First Saturday

*St. Lucius, King Gloucester 200
St. Birinus, B. & C. Dorchester 850
Bl. Edward Coleman, L. & M. Tyburn 1678*


SUNDAY

4  1 cl.

2nd SUNDAY OF ADVENT

*St. Peter Chrysologus, Bishop, Confessor & Doctor
St. Barbara, Virgin & Martyr
St. Osmund, B. & C. 1099 (Westminster, Plymouth, Clifton 3 cl.)*


MONDAY

5  3 cl.

Feria in Advent
(Comm. St. Sabbas, Abbot)



*St. Birinus, B. & C. 7th c. (Birmingham, Portsmouth 3 cl.)
St. John Almond, Pr. & M. Tyburn 1612*

TUESDAY

6  3 cl.

St. Nicholas, Bishop & Confessor
*(Titular. of Pro-Cathedral of Liverpool 1 cl.)
(Comm. Feria in Advent)*

WEDNESDAY

7   3 cl.

St. Ambrose, Bishop, Confessor & Doctor
(Comm. Feria in Advent)


St. Buithe, C. Scotland 521

8 1 cl.

FEAST OF THE IMMACULATE CONCEPTION
(Comm. Feria in Advent)

Holy Day of Obligation in Scotland

*(Principal Patron: Westminster, Birmingham, Liverpool, Clifton, Hexham & Newcastle, Cardiff, Northampton, Nottingham, Portsmouth (Joint-), Southwark)
St. Budeaux of Dol Plymouth/Britanny 6th c.*

9  3 cl.

Feria in Advent

St. Ethelgiva, Daughter of King Alfred, Abs. Shaftesbury 896

10 3 cl.

Feria in Advent
(Comm. St. Melchisedes, Pope & Martyr)

*Translation of the Holy House of Loreto (Middlebrough 3 cl.)
SS. Edmund Gennings, Eustace White, Polydore Plasden, PPr., Swithun Wells, BBl. Sydney Hodgson, Brian Lacey, LL., MM. Tyburn 1691
St. John Roberts, OSB, M. Tyburn 1610 (Menevia 3 cl.)*

<p>11 1 cl.</p> <p>3rd SUNDAY OF ADVENT <i>(Gaudete Sunday)</i></p> <p>St. Damasus I, Pope & Confessor Bl. Arthur Bell, Pr. & M. Tyburn 1643 Ven. Bennet Constable, Mk. & M. Durham 1683</p>	<p>12 3 cl.</p> <p>Feria in Advent</p> <p>Bl. Thomas Holland, Pr. & M. Tyburn 1642</p>	<p>13 3 cl.</p> <p>St. Lucy, Virgin & Martyr <i>(Comm. Feria in Advent)</i></p> <p>St. Edburga of Thanet, V. Thanet 751</p>	<p>14 2 cl.</p> <p>Ember Wednesday</p> <p>Dedication of Cathedral Church (Motherwell 1 cl.) SS. Fingar & Plala, Brother & Sister, MM. Hayle, Cornwall 455</p>	<p>15 3 cl.</p> <p>Feria in Advent</p> <p>St. Florentius, Ab. Bangor Abbey, Ireland 7th c.</p>	<p>16 2 cl.</p> <p>Ember Friday <i>(Comm. St. Eusebius, Bishop & Martyr)</i></p>	<p>17 2 cl.</p> <p>Ember Saturday</p> <p>St. Tetta, V. & Abs. Wimborne, Dorset 706 St. Malchus, B. & C. Winchester 1140</p>
<p>18 1 cl.</p> <p>4th SUNDAY OF ADVENT</p> <p>St. Mawnan of Cornwall 6th c. St. Winebald of Wessex/Germany 758</p>	<p>19 2 cl.</p> <p>Feria in Advent</p> <p>Bl. Laurence Humphrey, L. & M. Winchester 1591</p>	<p>20 2 cl.</p> <p>Feria in Advent</p> <p>St. Thomas, Mk. & M. Dover 1295</p>	<p>21 2 cl.</p> <p>St. Thomas, Apostle <i>(Comm. Feria in Advent)</i></p> <p>Ven. Thomas Bedingfield, Pr. & M. Gatehouse 1678</p>	<p>22 2 cl.</p> <p>Feria in Advent</p> <p>Ven. William Pyke, L. & M. Dorchester 1591</p>	<p>23 2 cl.</p> <p>Feria in Advent</p> <p>St. Frithbert, B. & C. Hexham 766</p>	<p>24 1 cl.</p> <p>VIGIL OF THE NATIVITY OF OUR LORD</p>
<p>25 1 cl.</p> <p>THE NATIVITY OF OUR LORD JESUS CHRIST <i>Holy Day of Obligation</i></p>  <p><i>(Dawn Mass: Comm. St. Anastasia, Martyr)</i></p>	<p>26 2 cl.</p> <p>St. Stephen, Protomartyr <i>(Comm. Octave of Christmas)</i></p> <p>St. Tathal, H. & C. Wales, 6th c.</p>	<p>27 2 cl.</p> <p>St. John, Apostle <i>(Comm. Octave of Christmas)</i></p> <p>(Titular of Cathedral of Portsmouth, Salford 1 cl.)</p>	<p>28 2 cl.</p> <p>The Holy Innocents, Martyrs <i>(Comm. Octave of Christmas)</i></p> <p>SS. Romulus & Conindrus, Bishops & Confessors Isle of Man 450</p>	<p>29 2 cl.</p> <p>With the Octave of Christmas <i>(Comm. St. Thomas of Canterbury, Bishop & Martyr)</i></p> <p>(Principal Patron & Titular of Cathedral of Northampton; in England & Wales 1 cl.) Bl. William Howard, M. 1680</p>	<p>30 2 cl.</p> <p>With the Octave of Christmas</p> <p>St. Egwin, B. & C. Winchester 717 (Birmingham 3 cl.)</p>	<p>31 2 cl.</p> <p>With the Octave of Christmas <i>(Comm. St. Sylvester I, Pope & Confessor)</i></p>

Mass Centres

DISTRICT HOUSE

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

Resident:

Rev. Fr. Robert Brucciani (District Superior)
Rev. Fr. 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@fsspuk

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 Csr
Br. Gerard Mary Csr

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
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

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,
Tel: 01492 582586

Scandinavia

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

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St. Clement, Jersey
Tel: +44 1534 857 186

Pious Groups

THIRD ORDER OF ST. PIUS X

Rev. Fr. Gary Holden
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ARCHCONFRATERNITY OF ST. STEPHEN

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EUCCHARISTIC CRUSADE

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YOUNG ROMAN CATHOLICS

Rev. Dominic O'Hart
Mr. James Dew, Miss Tamara Martinez
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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 all that 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 teaching the traditional doctrine of the Church, by organising apostolates throughout the world, and by sanctifying souls with the traditional Latin rite of Mass and the traditional sacraments, the Society's priests continue the apostolic work of two millenia for the glory of God and the salvation of souls. Deo gratias.

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