



SSPX



Ite Missa Est

The Divinity of Jesus Christ



Detail of *Virgin and Child with Angels*
by Zanobi Strozzi (1412-1468),
Convent of St. Mark, Florence.



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Society of St. Pius X
in Great Britain
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The Divinity of Jesus Christ

As known by the Blessed Virgin Mary

Rev. Robert Brucciani, District Superior

As the Blessed Virgin Mary looked into the face of her Son, she knew that He was God. She knew this by a supernatural act of faith.

Faith

The Divinity of Jesus of Nazareth is not evident by simple observation or by reason; it requires faith. It is a divinely revealed truth and a central pillar of the Catholic Religion.

There are two types of faith possible in divinely revealed truths. Faith can be natural faith or supernatural faith.

Natural faith is inspired by the examination of supporting evidence in the light of reason alone. It is possible to have a natural faith in the divinity of Christ. Such a faith would be based upon a belief in the truth of scripture and a judgement that, on the balance of probability, the hero of the Gospels was indeed divine. This would be a weak faith and, in itself, avail nothing to eternal salvation.

Supernatural faith is the act of the supernatural virtue of faith which is infused by God into the soul to move the intellect to give assent to all truths revealed by God.



Virgin and Child with Angels by Zanobi Strozzi (1412-1468)

The truths revealed by God are to be found in Sacred Scripture and tradition; they are taught to us with the authority of the Catholic Church, and are unpacked in the light of reason by the science of theology. They are always reasonable (ie. they are not contradictory or absurd), but mostly they are beyond reason.

Acts of supernatural faith are acts of submission to the authority of God as a revealer of truth. This submission is absolutely necessary for salvation.

Importance of faith in the divinity of Our Lord

It is easy to understand why the divinity of Our Lord is a central pillar of the Catholic Faith. If the baby Jesus was not God, then there would be no infinite sacrifice, no objective redemption of mankind, no Mystical Body of Christ, and no hope of salvation.

Furthermore, the words of Jesus would not make sense, His death and those of the martyrs



would be vain, and the visible Church would have lived a two thousand year error.

The Faith of the Blessed Virgin Mary

Before birth

From the moment of her conception Our Lady had a plenitude of sanctifying grace, supernatural virtues, and Gifts of the Holy Ghost.

Many theologians hold that she had **infused knowledge** and the use of her will too – at least in a transitory way – so that she could pose supernatural **acts of faith, hope and charity** from the first moment of her conception in order that her plenitude of grace be made fruitful from the very beginning of her existence.

In support of this view they say that, if St. John the Baptist could leap for joy in the womb of St. Elizabeth, it became Our Lady that, as the greatest of creatures, she was granted the use of reason and will too, even in her mother's womb.

Furthermore, if Our Lady's plenitude of grace from the moment of conception exceeded the sum of the perfection in grace of all the angels and men, then, from the moment of conception, it would necessarily be an active principle of sanctification, rather than dormant until she reached the age of reason.

After the age of reason

Of course, Our Lady had no knowledge of her future divine maternity until the Angel Gabriel appeared to her, but having attained the age of reason, in addition to any infused knowledge she may have received, the **perfection of her senses and the powers of her soul** would have given her an ever-increasing insight into mysteries revealed to the prophets and patriarchs. Thus, she would even have a certain knowledge of the Blessed Trinity before the Annunciation.

At the Annunciation

At the Annunciation, the Angel Gabriel appeared to Our Lady in bodily form to communicate a message from God. Our Lady understood the message both through her senses and by direct illumination of the mind; she



understood that she was to be the Mother of God.

She believed all that was revealed to her by the supernatural virtue of faith, thereby, as Pope St. Leo the Great says, she first conceived God perfectly in her mind, before conceiving Him in her womb.

During the Expectation

After the departure of the Angel, was Our Lady's mind in a whirl or did she ponder the revelation and the enormous reality of her Divine Motherhood in serenity? Even with her natural and supernatural gifts, was the reality too great to take in all at once? St. Luke does not say, but we know that she *knew* that she had conceived God in her womb.

Her faith was nourished further by the words of her cousin Elizabeth: "*Blessed art thou among women and blessed is the fruit of thy womb.*" and "*whence is this to me, that the mother of my Lord should come to me?*" Then, moved by divine inspiration, Our Lady gave voice to her faith in the beautiful hymn, the *Magnificat*.

From the stable at Bethlehem until the Assumption.

When her time was accomplished, she brought forth the Creator as a little child, wrapped Him in swaddling clothes and laid Him in a manger. By faith, Our Lady adored her child as God.

For thirty three years her faith grew with infused knowledge, by direct revelation from the mouth of her Son, by observance of His life, Passion and Death, and by every act informed by supernatural charity.

Her faith grew at Pentecost, as she assisted the Church in its fledging years, and until the end of her earthly life.

Always she grew in faith and yet had the greatest faith possible at each moment. She was like a growing and overflowing cup.

Our faith in the divinity of Christ

But, on this eve of the great feast of Christmas, let us return to the stable in Bethlehem. Despite His humble and bleak surroundings, Our Blessed Lord



was comforted in that stable perhaps more than at any other time on earth because, for this brief and unique moment of His life on earth, He was **surrounded and loved only by those who truly believed that He was God**: Our Lady, St. Joseph, the shepherds, and the Magi.

My dear brethren, as we prepare to celebrate this feast, let us strengthen our faith in the divinity of the child. Make everything ready for His entrance into our hearts by grace: go to confession, read the liturgy and meditate upon spiritual works. Let us make ourselves worthy that we might join the humble shepherds and be a part of that precious moment in the life of Our Lord and Saviour. May we live according to what we know by faith – what Our Lady knew all along from the moment of the Annunciation – that her Son Jesus is indeed God.

Wishing you every grace this Christmas and new year.

In Jesu et Maria,
Rev. Robert Brucciani

News

Experimental Mass Centre in Sheffield

Thanks to the zeal of one of our faithful, the Holy Sacrifice was offered in the community hall of St Mary the Virgin Church, 402 Handsworth Road, Handsworth, Sheffield S13 9BZ on Sunday 11th December. The goodly turnout and the enthusiasm of the faithful make a monthly 5pm Mass possible. The next Mass will be on 22nd January, then 19th February. Deo gratias.

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The Divinity of Our Lord Jesus Christ

In theology

Rev. Fr. François Laisney SSPX

Dogma of Faith

That Our Lord Jesus Christ be true God and true man, in other words, that the son of Mary be also the Son of God, of the same Divine Nature as His Father, nay of the same Divine Substance as the Father is a Dogma of Faith; it is above our reason and so cannot be proved.

However, this dogma which is at the very heart of the Catholic Faith can be defended against attacks of incredulity; it can be shown from the testimony of Revelation, found both in the Holy Scripture and in Tradition.

What is faith?

Of certain things, we know them to be true by immediate evidence such as the evidence of our eyes to know that the sun is shining in the sky. Of other things, we know them to be true by deduction: using strict logic from known principles to arrive at a conclusion. Of the divine mysteries, however, because they are beyond the reach of reason, we can only accept them as true by *faith* because the Three Divine Persons act always as One when dealing with creatures; knowing of their distinction is completely inaccessible to reason. We accept divine mysteries on faith.



Human faith

We accept more than the mysteries of our religion on faith; in fact, **most of our knowledge of earthly things is by human faith** in our human teachers. An example I often give is this very simple one: every one knows that the surface of a circle (the area) is πr^2 ; but most would not be able to *demonstrate* it: they learnt it at school – by faith in their human teacher. Even those who can today demonstrate it, first they had learnt it in the lower grades by faith and only later were able to demonstrate it: St. Augustine insists on this point, that **faith naturally precedes understanding**, even in human matters.

Supernatural Faith

Hence in divine matters, they are very wrong (and proud) those who say that they refuse to believe that which they do not understand; the Beatific Vision is the reward of a life of Faith, and without faith in the truths revealed by God, the Beatific Vision is not possible.

The knowledge of Faith relies on the testimony of God:

If we receive the testimony of

men, the testimony of God is greater. For this is the testimony of God, which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his Son. And this is the testimony, that God hath given to us eternal life. And this life is in his Son. He that hath the Son, hath life. He that hath not the Son, hath not life. These things I write to you, that you may know that you have eternal life, you who believe in the name of the Son of God” (1 Jn 5:9-13).

Motives of credibility

Miracles and prophecies are the signature of God on true Revelation, which thereby stands in sharp contrast to false revelation such as Islam, where Mohammed pretends to be a prophet but was neither prophesied by others before he came nor did he prophesy about anything after he came. Our Lord Jesus Christ is the only founder



of religion who had been anticipated not only hundreds of years before his coming but even thousands, nay from the very first days of mankind when God said to the devil in the presence of Adam and Eve:

I will put enmities between thee and the woman, and thy seed and her seed: it shall crush thy head (Gen. 3:15).

Hence St. Pius X required every priest to swear in the Anti-modernist oath:

I accept and acknowledge the external proofs of revelation, that is, divine acts and especially miracles and prophecies as the surest signs of the divine origin of the Christian religion and I hold that these same proofs are well adapted to the understanding of all eras and all men, even of this time.

When he says *proofs*, he does not mean internal evidence of truths (proofs of logic), but external proofs which we call *motives of credibility* because they give us motives to believe.

Scriptural proofs

Both the Old and New Testament teach the Divinity of Christ: “*beholding them afar off*” (Heb. 11:13) in the Old and very closely in the New.

By testimony of others

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life: For the Life was manifested; and we have seen and do bear witness, and declare unto you the Life Eternal, which was with the Father, and hath appeared to us: that which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father, and with His Son Jesus Christ (1 Jn 1:1-3).

Those words are of **St. John the Evangelist** in his epistle, the same John who wrote at the very beginning of his gospel:

In the beginning was the Word, and the Word was with God,



and **the Word was God**. The same was in the beginning with God. **All things were made by Him**: and without Him was made nothing that was made. In Him was life, and the life was the light of men (Jn. 1:1-4).

Given that St. John follows the plan of the Thora (e.g. he starts with the Seven Days: see Jn 1:29,35,43, 2:1), the contrast with Genesis is clear: in the beginning God created all things, but not the Word: by the Word all things were made! In the beginning God said: “*let there be light*”, the light was made but not the Word by which the light was made! And that Word/Logos, which IS GOD (verse 1) “*was made flesh*” (verse 14): that is Our Lord Jesus Christ!

St. John the Baptist gave testimony: Our Lord Jesus Christ “*is the Son of God*” (Jn 1:34), not “*a son of God*”, but THE Son of God (there is the article in Greek). Now the Fathers always argued rightly that, unless our Lord Jesus Christ had the same Nature as the Father, He would not be The true Son of God. Adoption does not give equality, but generation does give equality of nature. Our

Lord Jesus Christ did not “*receive the adoption of sons*” (Gal 4:5) as we did (by sanctifying grace), but He is The Son of God.

Again at the end of his Gospel, St. John concludes (with the article): “*these things are written, that you may believe that Jesus is the Christ, the Son of God*” (Jn 20:31). In this sense, He is the Only-begotten (Jn 1:14,18, Jn 3:16,18, 1 Jn 4:9).

By Jesus' miracles

Moses received the Law from God, but our Lord Jesus Christ gives the New Law, as Lawgiver: see the whole sermon on the Mount (Mt 5-6-7). The Apostles do miracles “*in His Name*” (Mk 16:17), they pray “*in His Name*” (Jn 14:13-14), etc., but **Our Lord Jesus Christ does miracles by His own power**: He commands and the sickness departs, the devils are cast out, and even the dead rise: His power is not a ministerial power, but a personal power. He acts as having His supreme power over all things, men, and even angels.

That this power over creation be a proof of His Divinity, we



can see in St. Athanasius, who argues against the Arians that if Jesus were not true God, He could not have made the Holy Eucharist: transforming the bread into His Body and the wine into His Blood requires divine Power. The same Word “*by which all things were made*” (Jn 1:2) can do it; but if He were not truly Divine, He could not. In this sense, the faith in the Holy Eucharist is a test of Faith (even today).

Jesus receives worship

Some say that Jesus never said He was God. This is not true. Our Lord is humble, He does not go around boasting; but He does teach the truth to those who are open to it: “*You call me Master, and Lord; and you say well, for so I am*” (Jn 13:13). Now the word *Lord* in this context is in English the translation of the Latin *Dominus*, of the Greek *Kyrie*, which is the word constantly used in the Septuagint for the Hebrew Tetragram *Yawhe*. That the word *Lord* means this when applied to Our Lord Jesus Christ is extremely clear in St. Paul:

He humbled himself, becoming obedient unto death, even to

the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names [what is that Name if not the *Yawhe* = *Kyrie*]. That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: And that every tongue should confess that Jesus Christ is the Lord unto the glory of God the Father.” (Phil 2:8-11).

“*Every knee should bow*” means that Our Lord Jesus Christ ought to be adored by all men, all creatures!

Jesus Himself prompted the adoration of those open to the truth. Thus, one day He healed a man born blind “*that the works of God should be made manifest in him*” (Jn 9:3) [see how at the very beginning of the miracle He calls Himself God], then that man stood up courageously for Him in the court of the pharisees, but that man only confessed Him as a prophet (Jn 9:17): he was expelled from the synagogue. But to confess Him as a prophet is not enough. So, Jesus met him in the Temple and asked him:



Dost thou believe in the Son of God? He answered, and said: Who is he, Lord, that I may believe in him? And Jesus said to him: Thou hast both seen him; and it is He that talketh with thee. And he said: I believe, Lord. And falling down, he adored Him (Jn 9:35-38).

Positively, Jesus prompts this adoration, and approves him in the next verse:

For judgment I am come into this world; that they who see not, may see; and they who see, may become blind (Jn. 9:39).

Already He had received the adoration of the Magi, of many whom He healed, of the Apostles (e.g. after He calmed the tempest), and after His Resurrection. This is so much the more remarkable that the Devil had tempted Christ saying: *“All these will I give thee, if falling down thou wilt adore me”* (Mt 4:9). And our Lord had answered: *“Begone, Satan: for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve”* (Mt 4:10).

Now this is the very same word



Detail of the *Adoration of the Child Jesus with St. John the Baptist et al.*
by Fra Filippo Lippi (1406-1469)
Uffizi Gallery, Florence



adore (or its Greek equivalent) in all these passages! And in the passage of Deuteronomy quoted by our Lord, the Hebrew Scripture has the word "*Yawhe Elohim = the Lord God*". Our Lord will not adore the devil, because the devil is not God; but He teaches His Disciples to adore Him because He is God.

Jesus was already announced in the Old Testament as God

This is the whole first chapter of St. Paul to the Hebrews. To show them the superiority of the New above the Old Testament, St. Paul shows the superiority of Christ above the Angels (Heb 1-2), above Moses (Heb. 3-4) and above Aaron (Heb 5...).

Speaking to Hebrews who were familiar with the Scriptures, he adds quotes after quote:

God ... in these days hath spoken to us by his Son, whom he hath appointed heir of all things, **by whom also He made the world** (Heb 1:2).

Moses, St. John and St. Paul all agree.

Who being the brightness of his

glory, and the figure of his substance, and upholding all things by the word of his power [Christ as God], making purgation of sins, sitteth on the right hand of the majesty on high [Christ as man] (Heb 1:3).

Being made so much better than the angels [therefore He is God!], as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time, Thou art my Son, today have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? (Heb 1:4-5, quoting Ps 2:6 and 2 Sam 7:14).

And again, when he bringeth in the first begotten into the world, he saith: And let all the angels of God adore Him (Heb 1:6 quoting Ps 96:7).

And to the angels indeed he saith: He that maketh his angels spirits, and his ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom (Heb 1:7-8 quoting Ps 44:7).

Then he quotes Ps 101 and lastly Ps 109:1:



But to which of the angels said he at any time: Sit on my right hand, until I make thy enemies thy footstool?" (Heb. 1:13).

Our Lord Jesus Christ Himself had quoted that psalm arguing to the Pharisees that He was Lord of David:

How do the scribes say, that Christ is the son of David? For David himself saith by the Holy Ghost: The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool (Mk. 12:35-36).

Now there would be many other passages in the Old Testament, such as the very name Emmanuel for the Son of the Virgin, meaning God with us! (Is 7:14). Isaias describes Him as:

For a CHILD IS BORN to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, **God the Mighty**, the Father of the world to come, the Prince of Peace (Is 9:6).

He is already announced a true God and true man.

Finally, Jesus teaches his perfect equality and unity with the Father: "*I and the Father are one*" (Jn. 10:30).

The Mystery of God

If, searching for a deeper knowledge of God, you ask me what He is, I would say that God is so much above us that we cannot have a word adequate to express what He is. This is already true for the truths we know by our reason, how much more for the truths of Faith.

If you ask the greatest philosophers, or above them, the greatest Saints and Doctors of the Church, they will all say the same thing: God is so much above us, we do not have adequate words.

If you go to heaven and ask the Saints in Glory, and even the highest angels, cherubim and seraphim, and above them, if you ask Our Lady in Heaven, they will all say the same: God is so much above us, we do not have any adequate word to express what He is. Our words are limited, and we need to add one to another to say more, but it

Dogmatic Theology

will always remain limited: God is infinite. And He is simple: as soon as you use multiple words, you do not express His divine simplicity.

Only One can say God adequately: God himself!

In the beginning was the Word,
and the Word was with God,
and the Word was God.

The Father perfectly expresses what he is in one perfect Word, adequately precisely because the Word is God. Nothing less than God could express God adequately. And it is the joy of the Saints to hear that Word!

The Word is not made, out of nothing, but generated, proceeding out of the substance of the Father. Now because God is simple, when the Father gives his very substance to the Son, He gives it whole and entire; He cannot give it only in part because there is no part in God. Therefore, receiving the whole and entire nature of God, the Son is true God, equal with the Father.

Moreover, since material things, when you give them, you lose them, but spiritual things, when

you give them, you do not lose them: you still have them; it follows that the Father still possesses entirely the Divine Substance He gives the Son, not another but that very same Divine Substance. Therefore the Father and the Son are not two gods, but are together One True God: "*I and the Father are one.*"

God is Charity. When you know something good, you love it. The Son is the "Word breathing Love". From the Father and the Son proceeds one Flame of Love, the Holy Ghost, equal with the Father and the Son, One God with the Father and the Son. Charity unites: the Three Divine Persons are One true God.

That Our Lord Jesus Christ is God is something we know by faith, and something we know to be reasonable by the testimony of Holy Scripture and by our understanding of God as the Supreme Being thinking and loving Himself with a love that cannot be contained.

My soul hath thirsted after the strong living God; when shall I come and appear before the face of God? (Ps. 41:3).



Retreats

Saint Saviour's House, Bristol

2023

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

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Vain observance

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.

A recent e-mail sent to me by an acquaintance stated: “Dear..., this novena to the Little Flower was sent to me and I am passing it on to you in the hopes that you will not break this chain. The fourth day after you receive this, some special favour will come to you. Forward this e-mail to three friends before the fourth day, and say three Hail Marys for nine days. If you do not forward this e-mail, you will regret what happens to you on the fourth day.” What are my

obligations in this regard as a faithful Catholic?

The e-mail in question furnishes yet another example of a chain letter which, though framed in pious Catholic terms, remains nothing other than an exercise in superstition, deception and emotional manipulation.

Fr. John Hardon, S.J. defines the chain prayer as:

A superstitious practice that consists in the saying of certain prayers successively by many individuals who hope for the favours received, not so much from God's goodness as from the magic effect of this unbroken series of prayers. In its most common form, a



written or printed prayer is sent to the person who is to form one link in the chain and is asked to say this prayer and to continue the chain by persuading others to take up the praying where he or she leaves off. These in turn are to pass the prayer on to still others. The efficacy of the practice, therefore, is mainly in the chain and not in the prayer. All forms of chain prayer are superstition, and correspondingly sinful.¹

The obligations of a faithful Catholic in this regard are simple: to tear up the letter or delete the e-mail. Fr. Edwin F. Healy, S.J. comments that:

It is evident how irrational it is to place the efficacy of my prayer in the bare fact of continuousness accomplished, for the most part, by others. Whence does such prayer derive the special power which is attributed to it? God surely has not promised to answer petitions because they are made under such conditions. Prayer will be fruitful only when it is said with the proper dispositions; that is, when it is said by one in the state of grace

with humility, confidence, perseverance, and attention. [...]

On the other hand, it is not wrong for Catholics to wear medals, crucifixes, and the like, for these are not worn for any supposed magical powers attributed to them, but in order to foster devotion or to gain indulgences. Nor is it wrong to recite a set number of prayers (e. g., in the case of the rosary, a novena, etc.), provided that we do not base our hope of obtaining the help sought in the supposed magic power of the number. However, a trace of superstition may creep into these pious practices, and this should be carefully guarded against.²

Vain observance

The sin involved is known as vain observance. Fr. F.J. Connell, C.S.S.R. situates vain observance within the broader sin of superstition (itself a sin against the virtue of religion and, therefore, the cardinal virtue of justice):

Superstition literally signifies a sin of excess. With respect to



religion it means the sin whereby a person gives cult to the true God, but in a manner that is excessive, or gives to another the cult that is due only to God. A person could sin mortally in giving cult even to the true God - for example, if the excess lay in the fact that the cult was based on a serious falsehood. Thus, [a Christian] who would worship God with the ceremonies of the Old Law, which imply that the Redeemer has not yet come, would sin mortally. On the other hand, one would sin venially by giving God cult which is excessive only in its manner - for example, if a priest would add genuflections and bows in the sacred rites over and above those prescribed by the Church. Superstition of the other type - cult due to God alone but given to another - can be either idolatry, divination, or vain observance. Idolatry is the worship of an image of a false god, and it is a most grave sin. Under this would come also worship of the sun or an animal, etc. Divination is the undue quest for knowledge of secret things by the aid of the devil [e.g. fortune-telling, the ouija board, spiritism...].

The sin of vain observance consists in the attempt to obtain through the use of some creature an effect which is above its nature - e.g., a rabbit's foot or a lucky coin to secure protection from harm. This too is an implicit seeking of help from the devil, in as far as any special power which the creature may possess cannot come from God or a good spirit, and hence must have its source in the devil. But, as in the case of divination, often those who perform acts of vain observance give no heed to any diabolical intervention and are in good faith - hence, can be excused from mortal sin. Hence, it is better to treat such customs as knocking on wood or avoiding thirteen at table as foolish rather than sinful. If it is doubtful whether or not a certain object is able to produce the desired effects naturally, it is permissible to use it, especially if the user protests that he has no intention of calling on the devil. Thus the use of the divining rod for finding water or metal is allowed. Even sacred objects, such as medals or pictures, would be used wrongly if a person believed



that these things in themselves possess special power, or if he regarded them as an infallible means of obtaining some temporal effect. Catholics should be on their guard against using sacred things as if they were charms or 'lucky pieces.'"

We live in superstitious times

As we live in age of apostasy and unbelief, so, as a consequence, do we live in an age of superstition. In words attributed to G.K. Chesterton, "*the first effect of not believing in God is to believe in anything.*" The real antidote to superstition is not unbelief, but rather the true religion, and that in a well-instructed and well-regulated form, with a good understanding of, and devotion to Divine Providence. Failing that, and faced with the multitude of threats to our well-being and happiness, men turn to the illusory protection of vain observances in order to feel safe, or at least less helpless. During the Great War, at a time when British society was far more institutionally Protestant than it is today, the constant danger of

death pushed non-Catholic soldiers to the widespread superstitious use of amulets and talismans, just as their bereaved families at home turned to spiritism and divination in their helpless anxiety or grief. Here is an interesting contemporary account of the superstition rife amongst the troops except where countered by higher religiosity:

It is a boast of the age that we have freed ourselves from what is called the deadening influence of superstition. Nevertheless, since the outbreak of the war there has been an extraordinary revival of the secular belief in omens, witchcraft, incantations and all that they imply - the direct influence of supernatural powers, of some sort or other, on the fortunes of individuals in certain events. One amiable form of it is the enormously increased demand for those jewellers' trinkets called charms and amulets, consisting of figures or symbols in stone and metal which are popularly supposed to possess powers of bringing good fortune or averting evil, and which formerly lovers used to present to each other, and wear



attached to bracelets and chains, to ensure mutual constancy, prosperity and happiness. Even the eighteenth-century veneration of a child's caul - the membrane occasionally found round the head of an infant at birth - as a sure preservative against drowning is again rife among those who go down to the sea in ships. The menace of the German submarine has revived the ancient desire of seafaring folk to possess a caul, which was laid dormant by the sense of security bred by years of freedom from piracy, and the article has gone up greatly in price in shops that sell sailors' requirements at the chief ports. Fortune-tellers, crystal-gazers, and other twentieth-century witches and dealers in incantations, who pretend to be able to look into the future and provide safeguards against misfortune, are being consulted by mothers, wives and sweethearts, anxiously seeking for some safe guidance for their nearest and dearest through the perils of the war.

So far as the Army is concerned, the belief that

certain things bring good luck or misfortune has always been widely held by the rank and file. Formerly there were two talismans which were regarded as especially efficacious in warding off evil, and particularly death and disablement in battle. These were, in the infantry, a button off the tunic of a man, and, in the cavalry, the tooth of a horse, in cases where the man and the horse had come scathless through a campaign. A good many years ago the old words 'charm,' 'talisman,' 'amulet,' dropped out of use in the Army. The French slang word 'mascot,' which originated with gamblers, and which is applied to any person, animal or thing which is supposed to be lucky, came into fashion, and some animal or bird - monkey, parrot, or goat, or even the domestic dog or cat - was appointed 'the mascot of the regiment.'

But since the outbreak of the war the Army has returned to its old faith in the old talisman. A special charm designed for soldiers, called 'Touchwood,' and described as 'the wonderful Eastern charm,' has

had an enormous sale. It was suggested by the custom, when hopes are expressed, of touching wood, so as to placate the fates and avert disappointment, a custom which is supposed to have arisen from the ancient Catholic veneration of the True Cross.

'Touchwood' is a tiny imp, mainly head, made of oak, surmounted by a khaki service cap, and with odd, sparkling eyes, as if always on the alert to see and avert danger. The legs, either in silver or gold, are crossed, and the arms, of the same metal, are lifted to touch the head. The designer, Mr. H. Brandon, states that he has sold 1,250,000 of this charm since the war broke out. Not long ago there was a curious scene in Regent's Park. This was the presentation of 'Touchwood' to each of the 1200 officers and men of a battalion of the City of London Regiments (known as 'The Cast-Irons') by Mlle. Delysia, a French music-hall dancer, before they went off for the Front. Never has there been such a public exhibition - uncontrolled and unashamed -



Touchwood

of the belief in charms. Mr. Brandon has received numerous letters from soldiers on active service, ascribing their escape from perilous situations to the wearing of the charm. One letter, which has five signatures, says: 'We have been out here for five months fighting in the trenches, and have not had a scratch. We put our great good fortune down to your lucky charm, which we treasure highly.'

Thus we see that mankind has not outgrown old superstitions,



as so many of us thought, but, on the contrary, is still ready to fly to them for comfort and protection in danger. The truth is that the human mind remains at bottom essentially the same amid all the changes made by time in the superficial crust of things. Man is still the heir of all the ages.”⁴

So much for the ‘Cast-Irons’ and their Protestant rejection of superstition! In the front line, it is often said, no man is an atheist. That does not make him a Catholic of well-regulated faith either. As the author goes on to relate, in striking contrast to all this superstition was the attitude of the Irish Catholic soldiery, especially when prepared for battle by their chaplains through the use of the sacraments and sacramentals of the Church, and whose bravery was unquestioned.

The danger of relapse

As Catholics fall away from the true Faith, however, so they are in danger of relapsing, like everyone else, into superstition. Since Vatican II the overwhelming majority of Catholics have ceased to practise the Faith, and

are increasingly tempted to look for security, protection and hope in the wrong places. Generations of younger Catholics have now grown up without adequate catechetical instruction, and are unaware of the dangers of vain observance. Catholics in missionary lands in Africa and Asia have drifted back into a kind of syncretism that pays lip service to their Faith while observing the superstitious rites of paganism at the same time.⁵

Many nominal Catholics in Latin America see no sin in the superstitious use of the sacramentals of the Church within the context of occult religions like Santería, Candomblé or Voodoo.

Catholics everywhere are seldom prepared today for the spiritual combat by priests in the way that Irish soldiers were prepared for battle on the Somme.

Catholics faithful to Tradition must take care to draw close to sources of sound formation in the Faith, and to reject even those forms of vain observance that can creep in under the guise of the pious use of sacramentals. Capuchin Fr Heribert Jone notes that:



One may practice superstition also with the aid of religious objects, e.g., using the paten as a mirror and expecting thereby to recover from an illness; so, too, if one copies prayer leaflets and distributes them in order [i.e. in virtue of the multiplication itself] to obtain certain effects; furthermore, if one ascribes an infallible efficacy to a certain prayer or picture, etc., as frequently happens in the case of chain-prayers.⁶

And Dominican Frs. McHugh and Callan state likewise that:

Sacred things themselves may be used superstitiously, as happens when they are regarded as principal agents, or when, contrary to fact, they are deemed to act infallibly or independently of any human cooperation or disposition. [...] Superstition is sometimes found even in religious observances. (a) Thus, there is superstition in the observance itself when vain additions are made to an approved usage (e.g., the addition to a prayer against sickness of gestures, breathings, gibberish, etc., that have no significance of

reverence for God). (b) There is superstition in the manner of the observance when one attributes the virtue of a sacred rite or object to some unimportant circumstance (e.g., the shape of the reliquary in which a relic is carried, the 'propitious' day on which a sacramental was received), or expects from a sacred thing an effect which it has no power to produce (e.g., infallible certainty of salvation from the performance of a certain devotion or the presence of a holy picture or blessed object). It is not superstition, however, to attach significance to circumstances that have a sacred meaning (e.g., holy days, figures that have a religious symbolism), or to put a confidence in sacred things that is based on their character or approved usage (e.g., the hope and trust that blessings will be impetrated and salvation itself through fidelity to an authorised devotion).⁷

All this echoes what all the authorities cited above have said: there can be an abuse of the rites and sacramentals of Holy Church which equates to vain observance. One would not ex-



pect to find a faithful Catholic wearing an amulet or talisman to ward off the evil eye or crossing a gypsy's palm with silver to know what the future holds. On the other hand, it is unfortunately far from uncommon to find a kind of devotional practice which acts as if a statue or a prayer has some kind of power apart from God or divorced from His Holy Will. There is only a short distance from breaking off the head of a statue of the Infant of Prague to ensure good weather at your wedding to holding onto a mass-produced Touchwood for dear life in a trench on the Somme! Separated from the worship of the One, True God, sacred objects have no power, and, as the Penny Catechism reminds us, "*can neither see, nor hear, nor help us.*" †

Notes

1. Article I'in Fr John Hardon, S.J. (ed.), *Modern Catholic Dictionary*, Bardstown, KY, 2000 (Eternal Life).
2. Fr E.F. Healy, S.J., *Moral Guidance*, Chicago, 1942 (Loyola U.P.), pp. 96, 98.
3. Fr F.J. Connell, C.S.S.R., *Outlines of Moral Theology*, Milwaukee, 1953 (Bruce), pp. 150-2.
4. Michael MacDonagh, *The Irish at the Somme*, London, 1917 (Hodder & Stoughton), pp. 86-9. The author goes on to narrate the successful efforts expended by Catholics to spread the use of sacramentals such as the Badge of the Sacred Heart or the Miraculous Medal amongst non-Catholic soldiers in order to combat the use of objects of superstition. Even Orangemen from Ulster were to be found asking priests duly to bless their Miraculous Medals! (p.98).
5. For an enlightening introduction to superstition in Nigeria, and the efforts to combat it by Bl. Cyprian Tansi († 1964), see Fr Peter Scott, SSPX, *Superstition or Religion in: Defende Nos* no. 78, April 2021, pp. 1-8.
6. Fr H. Jone, O.F.M. (Cap.), *Moral Theology*, Westminster, MD, 1952 (Newman Press), p. 99.
7. Fr J.A. McHugh, O.P., & Fr C.J. Callan, O.P. - *Moral Theology*, New York, 1958 (Wagner), Rev. ed., nos 2290, 2294.



Young Roman Catholics (18-30)

S S P X



Youth Trip to Rome.

12-19 June 2023

The Youth Groups from the Irish (CCR), British (YRC) and German (KJB) Districts are teaming up to visit the eternal city of Rome in June 2023. Come and join in on the fun.

For more information:

Visit us at <https://www.fsspx.uk>

OR

Use the QR Code with your phone



Chaplain: Fr. Dominic O'Hart
National Chiefs: Joseph & Tamara
Contact us : ync@fsspx.uk



Of your charity please pray for the soul of

Mrs. Louise Gilchrist of Rochdale who died on 17th December 2022

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

January

Rev. Fr. Bernard Enright, Rev. Fr. Urban Snyder, Rev. Fr. Arthur Amy, Rev. Fr. John Coulson, Rev. Fr. Eldred Leslie, Andrew Baker, T. Hillier, Hugh Ross-Williamson, Sister Dermot, Adela Wright, Patrick Vinton, I. Pharoah-Band, Arthur Scannell, Eugene Merano, Bernard Gilbert, Arthur Somerford, Violet Shea, P. Hoskisson, Eric Smith, Frank Pike, Fiona Ward, Christopher Sullivan, Alan Coe, Joan Southwell, Veronica Adams, Eliza Danilo, Eileen Adams, Florence Adams, Dr. John Hamerton, Dr. Peter Hall, James Kenney, Mary Coey, John Yates, Teresa Power, Elizabeth Bannerman-McGregor, Harold England, Agnes McLaughlin, Cecily Stanley-Clarke, Rose Spruce, Reginald Thomas, Dora Dombre, James Jackson, David Green, Graham Lenthall, Winifred Bryan, Rose Davis, Margaret Brucciani, Elsie Bavington, Mr. Sullivan, Henry Brett, Rita Embray, Richard Mirn, Hilda Hansing, Mary McEnergy, Wilhelmina Wingerden, Margaret Coupe, Margaret Harries, Isabel Murdoch, Jean Cunningham, Doris Breddy, Franciszek Trembalowicz, Gladys Bird, Andrew Tanahill, Gerard Oxley, Ernest Duus-Jensen, Francis Adams, Stella Collier, Chase Harrison, Audrey Krynski, Stephen Johnson, Richard Neville, Mary Black, Roland Cumberbatch, Anne Marie Firth, Maurice Flynn, Stephen Weetman, Gertrude Hill, Philomena Thompson, Ruth Ward, James Byrne, Dorothy Callaghan, Constance Cordwell, Vera Cosgrove, Sydney Fenton, Patricia Venn, Mary McLaughlin, Amy Warner, Veronica Crisp, Carmen Whitworth, Connie Scruton, Rosa Patricia Hall, Alexander Kelly, Joseph Lee, Paddy Campbell, Monica Wright, Maria Dean, Brian Eustace, Isobel Gaggero, Joan Howarth, Norman Jenkins, Augustine Okereafor, Muriel Fleming, Hazel Sime, William Bailey, Marjorie Plume, Anelia Carnoustie, Thomas Blundell, Francis Strimatis, Frank Williams, Joseph di Guiseppe, Robin Pannell, Clement Charlery, John Blackshaw, Helena Brown, Heather Gierak, Francis McElwaine, Alice Pratt, Sarah (Sadie) Quinn, Charles Kennedy, Maureen Burrows, Michael Evelyn Turner, William Jackson, Edna Neesam, Clare Marie Officer, Ivy Scaife, Veronica Spender, Oliver Ibeamuchem, Rosina Perry, Clarice Stansfield, Michael James ap John, Editha Thomas, Zita Martinez, Jovita Covy, Derek Turner, Marianne Alcindor, Esmé Morris, Nancy Bentley



February

Father Stephen Rigby, Father Joseph Mizzi, Father Michael Crowdy, Emily Louis, Gemma Ed-dowes, 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 Sud-low, James Sheehan, Marion Spring, Sylvia Hoepler van Hermingen, Teresa Mary Neale, Kath-leen 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 Ruben-stein, Henry Ainsworth, John Morton, Doreen Stanton, Kevin McVey, Pauline McNamara, Norah Boughton, Gloria Blake-Mahon, Doreen Driscoll, Andrew Lewey, George Hackett, Joan Dunkin-son, 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



Above: Red sky from the front door of St. Ola's Cottage, Stronsay at dawn.
Below: St. Ola's Cottage and St. Columba House in a 180 degree panorama.



From 11th - 21st November, Rev. Fr. Robert Brucciani replaced Rev. Fr. Nicholas Mary on the island of Stronsay in Orkney. Continuous strong winds and frequent rain made it a long week of wild adventure - especially the bumpy island-hopping flights to Inverness and from Aberdeen to offer a monthly Mass.

Our small but fervent congregation are to be envied for the rugged simplicity of life on the island: no graffiti, no litter, no fast food, no nightclubs, a natural dependence on the weather, and the Blessed Sacrament on the doorstep. They also enjoy watching visitors running after their hats;





The Young Roman Catholics (YRC) met at St. Mary's House, Preston over the weekend of 11th - 13th November 2022. The main attraction was a series of talks to answer the question: "How does a young Roman Catholic navigate the minefield of the world today?" As chaplain, the indefatigable Rev. Fr. Dominic O'Hart has given the YRC some real momentum over the last year. Deo gratias.





Roads, Parking & Landscaping	£2.7m
	£2.6m
	£2.5m
Fittings, Furnishings & Equipment	£2.4m
	£2.3m
Interior finishes	£2.2m
	£2.1m
	£2.0m
Utilities & Services	£1.9m
	£1.8m
	£1.7m
	£1.6m
	£1.5m
	£1.4m
	£1.3m
	£1.2m
	£1.1m
Building Shell	£1.0m
	£0.9m
	£0.8m
	£0.7m
	£0.6m
	£0.5m
Foundations	£0.4m
	£0.3m
Planning & Project Management	£0.2m
Architect	£0.1m

£502,000 donations 15-Dec-2022

£1million from SSPX Reserves (sale of St. Gabriel's)



Umm...err. There are thousands of decisions to be made in any building project, but we are blessed with a great team to make them. We are pleased to report that, despite a recent cold spell, the project is within one month of the original plan (completion due June 2022). Meanwhile, the fundraising must continue: see page 4 for instructions on how to make a donation.

Now, for the benefit of any children reading this: everyone on a building site must wear a hard-hat, a high-vis vest, and special boots. Looking at the photographs, it seems that you are supposed to keep your hands in your pockets too. It's amazing how the work gets done!



Year Planner 2023

Jan	9	St. Michael's School, Hilary Term begins.
	11	All day adoration, Ss. Margaret & Leonard, Edinburgh
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
	31	Feast of Our Lady of Compassion (1 cl for the Society of St. Pius X)
Apr	1	Lenten Day of Recollection, St. Saviour's House, Bristol
	1	Sitientes. Ordination of seminarians to the Subdiaconate at Ecône & Dillwyn
	6-19	St. Michael's School Easter Holidays
	9	EASTER SUNDAY
	10	All day adoration, St. Saviour's House, Bristol
	23	Good Shepherd Sunday -for vocations
May	8-13	Marian Retreat, St. Saviour's House, Bristol
	18	ASCENSION DAY
	27-29	Chartres Pilgrimage
	28	PENTECOST SUNDAY, Confirmations 10:00 Ss. Joseph & Padarn, London
	29	Confirmations 15:00 St. Michael's School, Burghclere
Jun	3	Confirmations 11:00 Our Lady of Victories, Preston
	4	Confirmations 11:00 Ss. Margaret & Leonard, Edinburgh
	8	CORPUS CHRISTI
	12-19	YRC Rome trip
	16	Priestly ordinations St. Thomas Aquinas Seminary, Dillwyn USA
	27-4	St. Michael's School Half Term Break
	29	Priestly ordinations St. Pius X Seminary, Ecône.

Mass Times

	JANUARY						FEBRUARY					
	1st	6th	8th	15th	22nd	29th	2nd	5th	12th	19th	22nd	26th
Aberdeen	-	-	-	18th 1800	-	-	-	-	15th 1800	-	-	-
Bingley	1500	-	1500	1500	1500	1500	-	1500	1500	1500	-	1500
Bristol	0900 1100	0730 1800	0900 1100	0900 1100	0900 1100	0900 1100	0730 1800	0900 1100	0900 1100	0900 1100	0730 1800	0900 1100
Burghclere	0730 0900	0715 1900	0730 0900	0730 0900	0730 0900	0730 0900	0715 1900	0730 0900	0730 0900	0730 0900	0715 1900	0730 0900
Colleton Manor	-	-	-	17th 1130	-	-	-	8th 1130	-	-	-	-
Edinburgh	0900 1100	1830	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100	0900 1100	1830	0900 1100
Gateshead	1800	1830	1800	1800	1800	1800	1830	1800	1800	1800	1830	1800
Glasgow	0900 1100	1830	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100	0900 1100	1830	0900 1100
Groom-bridge	0830	1100	0830	0830	0830	0830	1100	0830	0830	0830	-	0830
Herne	1230	1830	1230	1230	1230	1230	1830	1230	1230	1230	-	1230
Holnest	1600	-	1600	1600	1600	1600	-	1600	1600	1600	-	1600
Inverness	-	-	-	17th 1900	-	-	-	-	-	21st 1900	-	-
Leicester	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100
Liverpool	1300	1830	1300	1300	1300	1300	1830	1300	1300	1300	1830	1300
London (St. Joseph)	1100 1300	1900	1100 1300	1100 1300	1100 1300	1100 1300	1900	1100 1300	1100 1300	1100 1300	1900	1100 1300
London (Wimbledon)	0800	0715 1100	0800	0800	0800	0800	0715 1100	0800	0800	0800	0715 1100	0800
Manchester	0930	1230	0930	0930	0930	0930	1230	0930	0930	0930	1230	0930
Preston	0930	1100	0930	0930	0930	0930	1100	0930	0930	0930	1100	0930
RhosOnSea	1700	0900	1700	1700	1700	1700	0900	1700	1700	1700	-	1700
Sheffield	-	-	-	-	1700	-	-	-	-	1700	-	-
Taunton	1100	1130	1100	1100	1100	1100	1130	1100	1100	1100	1130	1100
Woking	1030	1930	1030	1030	1030	1030	1930	1030	1030	1030	1930	1030



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 1 cl. OCTAVE OF THE NATIVITY OF OUR LORD <i>(Feast of the Circumcision)</i> St. Medwyn, Pr. & C. Glastonbury 188	2 2 cl. The Most Holy Name of Jesus The Thousand Martyrs of Verulam Litchfield, Hants. 304	3 4 cl. Feria St. Theoderick, King of Glamorgan, M. Wales 540	4 4 cl. Feria St. Cronjacks, Mk. & C. Scotland 650 St. Rumen, B. & C. Tavistock, Devon 960 Bl. Thomas Plumtree, Pr. & M. Durham 1570	5 4 cl. Feria <i>(Comm. St. Telesphorus, Pope & Martyr)</i>	6 1 cl. EPIPHANY OF OUR LORD <i>Holy Day of Obligation in England & Wales (traditionally in Scotland)</i> First Friday St. Peter, Ab. & C. England/France 607	7 4 cl. BVM on Saturday First Saturday St. Brannock, Ab. & C. Braunton, Devon 570 St. Cedd, B. & C. London 664
8 2 cl. Feast of the Holy Family <i>(1st Sunday after Epiphany)</i> St. Atheim, B. & C. Wells 923 St. Wulain, B. & C. Sherborne 973 St. William, B. & C. Canterbury 710 Bl. Edward Waterson, Pr. & M. Newcastle 1593	9 4 cl. Feria St. Adrian, Ab. & C. Canterbury 710 St. Brithwald, B. & C. Canterbury 731	10 4 cl. Feria St. Sethryda, Abs. & V. England/France 660	11 4 cl. Feria <i>(Comm. St. Hyginus, Pope & Martyr)</i> Ven. William Carter, M. Tyburn 1584	12 4 cl. Feria St. Benet Biscop, Ab. & C. Durham 690 (Southwark, Comm.) (19 th Jan. Liverpool 3 cl., 13 th Feb: Hexham & Newcastle 3 cl.) St. Aelred, Ab. & C. Yorkshire 1166	13 2 cl. Commemoration of the Baptism of Our Lord Jesus Christ St. Albinus, Ab. & C. Canterbury 732	14 3 cl. St. Hilary, Bishop, Confessor & Doctor <i>(Comm. St. Felix, Priest & Martyr)</i> St. Kentigern or Mungo, B. & C. 601 (Glasgow) cl., Other Dioceses of Scotland, Liverpool, Salford, Menevia 3 cl.) (19 th Jan: Lancaster 3 cl.)

15 2 cl. 2nd Sunday after the Epiphany St. Paul, The First Hermit, Confessor St. Maurus, Abbot St. Coolwulf, King of Northumbria, Mk. & C. Durham 737	16 3 cl. St. Marcellus I, Pope & Martyr St. Fursey, Ab. England/France 650 (Northampton 3 cl.) St. Henry, H. & C. Tynemouth 1120	17 3 cl. St. Anthony, Ab. (356) St. Mildgyth, V. Northumberland 676	18 4 cl. Feria <i>(Comm. St. Prisca, V. M.)</i> St. Ulfrid, Pr. & M. England/Sweden 1028	19 4 cl. Feria <i>(Comm. Ss. Marius, Martha, Audifax & Abachum, and St. Canute, MM.)</i> St. Nathalan, B. & C. 679 (Aberdeen 3 cl.) St. Fillan, Ab. 8 th cent. (Dunkeld 3 cl.) St. Wulstan, B. & C. Worcester 1095 (Birmingham, Clifton, Northampton 3 cl.)	20 3 cl. SS. Fabian, Pope & Sebastian Martyrs Bl. Richard, H. & C. Doncaster 1349	21 3 cl. St. Agnes, Virgin, Martyr St. Alban Roe OSB M Tyburn 1642 Bl. Edward Stransham & Ven. Nicolas Woodfen, PPr. & MM. Tyburn 1586
22 2 cl. 3rd Sunday after the Epiphany SS. Vincent & Anastasius, Martyrs St. Brithwald, B. & C. Glastonbury 1045 Bl. William Patenson, Pr. & M. Tyburn 1592	23 3 cl. St. Raymond of Penafort, Confessor <i>(Comm. St. Emerentiana, Virgin, Martyr)</i> St. Theorghth, V. Barking, Essex 678	24 3 cl. St. Timothy, B. & M. St. Cadoc, Prince, H. & C. Wales 545 BBl. William Ireland, Pr. (Jesuit) & John Grove, L., MM. Tyburn 1679	25 3 cl. The Conversion of St. Paul <i>(Comm. St. Peter, Apostle)</i> St. Boisil, Pr. Mk. & C.; Melrose Abbey, The Tyne 670	26 3 cl. St. Polycarp, Bishop & Martyr St. Battides, Queen & Abs. England/France 680	27 3 cl. St. John Chrysostom, Bishop, Confessor & Doctor	28 3 cl. St. Peter Nolasco, Confessor <i>(Comm. St. Agnes, Virgin, Martyr)</i> St. Sexulf, B. & C. Lichfield, Staffs 705 Bl. Richard the Sacrist, Mk. Scotland 1142

29 2 cl. Fourth Sunday After the Epiphany St. Francis de Sales, Bishop, Confessor & Doctor (Minor Patron Of Diocese of Leeds) St. Gildas the Younger, Ab. & C. England/France 570 St. Gildas the Elder, Ab. & C. Glastonbury 572	30 3 cl. St. Martina, Virgin, Martyr St. Amnichade, Mk. & C. Scotland/Germany 1043	31 3 cl. St. John Bosco, C. St. Wilgrig, Ab. Northumberland 736	
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February



WEDNESDAY		THURSDAY		FRIDAY		SATURDAY	
1 3 cl.	St. Ignatius, Bishop & Martyr	2 2 cl.	Purification of the Blessed Virgin Mary (Candlemas Day)	3 4 cl.	Feria <i>(Comm. St. Blaise, B. & M.)</i> <i>First Friday</i>	4 3 cl.	St. Andrew Corsini, Bishop & Confessor <i>First Saturday</i>
5 2 cl.	Septuagesima Sunday	6 3 cl.	St. Titus, Bishop & Confessor <i>(Comm. St. Dorothy, Virgin, Martyr)</i>	7 3 cl.	St. Romuald, Abbot	8 3 cl.	St. John of Matha Confessor
9 3 cl.	St. Cyril of Alexandria, Bishop, Confessor & Doctor <i>(Comm. St. Apollonia, Virgin, Martyr)</i>	10 3 cl.	St. Scholastica, Virgin	11 3 cl.	The Apparition of BVM at Lourdes <i>(Patron of Brentwood & Lancaster Dioceses, 1 cl.)</i>	12 3 cl.	Sexagesima Sunday
13 4 cl.	Feria	14 4 cl.	Feria <i>(Comm. SS. Faustinus & Jovita, Martyrs)</i>	15 4 cl.	Feria	16 4 cl.	Feria
17 4 cl.	Feria	18 4 cl.	BVM on Saturday <i>(Comm. St. Simeon Bishop & Martyr)</i>	19 2 cl.	Quinquagesima Sunday	20 4 cl.	Feria
21 4 cl.	Feria	22 1 cl.	ASH WEDNESDAY	23 3 cl.	St. Peter Damien, Bishop, Confessor & Doctor	24 2 cl.	St. Matthias, Apostle
25 4 cl.	BVM on Saturday	26 1 cl.	1st SUNDAY IN LENT	27 3 cl.	Feria in Lent <i>(Comm. St. Gabriel of Our Lady of Sorrows, Confessor)</i>	28 3 cl.	Feria in Lent

St. Agatha, Virgin, Martyr
St. Indractius & Comp., MM. Glastonbury 708

Bl. Ina, King of the West Saxons; England/Rome 727

St. Angulus, B. & M. London 303
St. Richard, C., Son of King of Kent, England/Italy 722
Bl. Thomas Sherwood, L. & M. age 27; Tyburn 1578

St. Effleda, V. & Abs. Northumberland 714
St. Cuthman, C. Steyning, Sussex 800

St. Tello, B. & C. Wales 560 (Cardiff 3 cl.)
St. Menigold, H. & C. England/Germany 900

St. Trumwin, B. & C. Strenshall, Northumberland 700

St. Caedmon, M. & C. Strenshall, Northumberland 670
Ven. Francis Leveson, Pr. & M. Worcester 1680

Seven Holy Founders of The Servite Order, Confessors
BBL Thomas Hemerford, James Fenn, John Nutter & John Munden, & Ven. George Haydock, PPr. & MM. Tyburn 1584
St. Ethelwold, Bishop of Lindisfarne, C. Durham 738

St. Ermenilda, Queen & Abs. Ely, Camb. 685
St. Huna, Pr. & Mk. Ely, Cambridgeshire 690

St. Conwan, Mk. & C. Shetland Isles 640
St. Necktan, C. Hartland, Devon 1040

St. Oswy, King & C. Strenshall, Northumberland 670
St. Sigfrid, B. & C. England/Sweden 940

St. Gilbert, C. Sempringham 1189 (Northampton, Nottingham 3 cl.)
St. Tuda, B. & C. Lindisfarne/Durham 644
St. Wulric, H. & C. Haselbury, Wiltshire 1154

St. Finan, B. & C. Durham 661 (Lancaster, Argyll & The Isles 3 cl.)
St. Guernock, Mk. & C. England/France 546
Bl. William Richardson, Pr. & M. Tyburn 1603

St. Colman, B. & C. Durham 676 (Argyll & The Isles 3 cl.)
Bl. William Harrington, Pr. & M. Tyburn 1584
Bl. John Pibush, Pr. & M. Southwark 1601

St. Acca, B. & C. Durham 740
St. Bilfrid, Anchorite & C. Durham 756

St. Ulrich, Pr. & H. Dorset 1154

St. Robert Southwell, Pr. & M. Tyburn 1595
Bl. Thomas Pormort, Pr. & M. St. Paul's Churchyard 1592
Ven. Richard Williams, Pr. & M. Tyburn 1592

St. Peter's Chair
Comm. of St. Paul, Apostle
St. Gudwoll, B. & C. England/Belgium 403
St. John The Saxon, Ab. & M. Athelngay, Somerset 895

St. Milburga, Abs. & V. Wenlock, Shropshire 664 (Shrewsbury 3 cl.)
St. Jurmin, Prince & C. Edmundsbury 750

St. Ethelbert, King of Kent, C. Canterbury 616 (Nottingham, Comm.)
(25th Feb: Westminster & Southwark 3 cl.; 26th Feb: Northampton 3 cl.)
St. Berectus, c. Scotland 714

St. Walburga, V. & Abs. England/Bavaria d. 4th Aug 779 (Plymouth 3 cl.)



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. 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
Carluke, Lanarkshire ML8 4HE
Tel: 01555 771523

standrews@fsspx.uk

Resident:

Rev. Fr. Sebastian Wall (Prior)
Rev. Fr. Francis Ockerse
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

BINGLEY

The Little House
Market Street, Bingley BD16 2HP
Tel: 01772 562 428

BRISTOL

Saint Saviour's House
Saint Agnes Avenue, Knowle, Bristol BS4 2DU
stsaviours@fsspx.uk
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

SHEFFIELD *NEW ad experimentum*

The Community Hall
St Mary the Virgin Church
402 Handsworth Road
Handsworth, Sheffield S13 9BZ
Tel: 0208 946 7916

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

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YOUNG ROMAN CATHOLICS

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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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