



S S P X



Ite Missa Est

Conciliar Church

A public session of the Second Vatican Council (1962–1965)





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

Price: suggested donation £2

To Order: request in writing or by email

Publisher
 Society of Saint Pius X
 St. George's House
 125 Arthur Road
 Wimbledon
 SW19 7DR
 United Kingdom
 +44 20 8946 7916
 district@fsspx.uk

District Superior
 Rev. Robert Brucciani

Donation options

1. Scan the QR code on this page,
 send an email to district@fsspx.uk
 if you wish to designate the donation
 for a particular cause.

2. Standing Order: contact us for a form
 either: at the above address
 or by email: district@fsspx.uk or
 at:
<https://fsspx.uk/en/how-make-dontions>

3. Transfer to: Lloyds Bank plc
 Account: The Society of St. Pius X
 Account Number: 00279661
 Sort Code: 30-99-80
 BIC/SWIFT: LOYDGB21061
 IBAN: GB07LOYD30998000279661

4. Paypal: district@fsspx.uk

5. Cheque payable to: "The Society of Saint Pius X"
 at the above address

Please ask for a [Gift Aid declaration form](#) if you pay income tax
 or complete online form at www.fsspx.uk/en/donate-gb

If you would like to leave a
 legacy to the Society of St. Pius X,
 please contact the District Superior i.

Visit us online at:
fsspx.uk

Conciliar Church

Editorial	6
Interview with the Superior General	14
Matters Arising	23

Ite Missa Est

**Society of St. Pius X in Great Britain and
 Scandinavia**

Requiescant in pace	38
Year Planner 2023	40
Mass Times	41
Liturgical Calendar	42
Addresses	46



Donations



Conciliar Church

And the Four Marks

Rev. Robert Brucciani, District Superior

My dear brethren,

Latest initiative of the Conciliar Church

In his recent *Letter to Friends & Benefactors* (page 14), the Superior General explains the synodal process, which is the latest initiative of the Conciliar Church intended to “renew” the Catholic Church but which instead turns it upside down (see [Ite Missa Est, Mar–Apr 2019](#)) and effectively puts it at the service of a new world order which is inimical to Our Lord Jesus Christ.

It is not known whether the Pope, the cardinals or the other reformers really understand that they are leading the Lamb to the slaughter a second time, but one thing is clear:

there seems to be a sense of urgency—even desperation—in their successive projects to change the Catholic Church. Perhaps there is an unseen hand forcing them. We see this in the sphere of national politics where, instead of statesmen, we see self-interested puppets dancing to another’s tune to push through evil ideological laws for which there is no real public demand. Or perhaps the reformers can see that their time is limited: the faithful have fled, structures are collapsing, the tree is without fruit and withering, and they are becoming irrelevant to the world they sacrificed everything to please.

The ruins

The afflictions of the Church readily bring to mind the Lamentations of

Jeremias:

“The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down: her priests sigh: her virgins are in affliction, and she is oppressed with bitterness.

“Her adversaries are become her lords, her enemies are enriched: because the Lord hath spoken against her for the multitude of her iniquities: her children are led into captivity: before the face of the oppressor.” (Lam 1:4–5)

The Catholic Church, as Bride of Christ, remains beautiful and spotless, but as a visible institution, she is abandoned and tainted with scandal. As the unique means of salvation founded by Christ, she has visible marks that identify her; as the institution governed by the Conciliar Church, those marks are dimmed.

Definition of the Conciliar Church

What is this Conciliar Church that does so much harm to the Catholic Church? Is it a church within the Church? Are they two separate churches?

The Catholic Church is a visible society known by its four marks: one, holy, catholic, and apostolic. It is a supernatural society and is a perfect

society because it possesses all the means to its end (see figure 1 on pages 10–11).

The term “Conciliar Church” was first read by Archbishop Lefebvre in a letter of 25 June 1976, received from Archbishop Benelli, the Substitute Secretary of State from 1967 to 1977. It is neither a separate church or a church within a church, but “a state of mind that prevails within the Catholic Church, even in its hierarchy, and which, wherever it prevails, prevents the full manifestation of the Church’s marks and obscures its divine origin.”

[\(Abbé Jean-Michel Gleize, *Courrier de Rome*, Feb 2013\).](#)

Otherwise stated, the Conciliar Church is a loose society (with a small “s”) of men with modernist ideas and existing within the perfect society which is the Catholic Church. This modernist society took control of the proceedings of the Second Vatican Council, and then the levers of power within the Church—even the papacy itself. It seeks to “reform” the Church along naturalist, liberal, and sentimental lines—and has thereby eclipsed the marks of the Church (see figure 2 on page 12).

Within the Church

Some might be tempted to think that members the Conciliar Church, being modernist, exclude themselves from the Catholic Church. To hold this view would be perilous for



two reasons:

- First, one cannot determine that a baptised soul operating within the Church excludes himself from the Church, except by a formal act of heresy, the existence of which must be declared by the authority of the Church. Souls in mortal sin remain members of the Church (albeit dead members); souls in material error (material heretics) also remain members; only souls pertinaciously holding on to heresy in the face of the Church's formal admonition may be recognised as excluding themselves from the Church.
- Second, the Church is both hierarchical (*de fide*) and visible (*sententia certa*). It must therefore have a visible head. If the Pope was no longer member of the Catholic Church because of his overt modernist tendencies then the Church would no longer be visible—and this would have been the case for the last sixty years.

It follows, therefore that the members of the Conciliar Church remain inside the Church despite the havoc they wreak.

A priestly colleague suggested the analogy of the Conciliar Church being like a group of drunken officers within an army. They remain within the army, and retain the skills, rank and power to operate effectively,

but their present state of inebriation brings disorder and shame upon the institution.

The future of the Conciliar Church

A house built on sand will not stand. Everything which is not of God will fail. An evil tree will bring forth evil fruit. Every lie is found out. The Conciliar Church is destined to failure by its very nature. It is a house built on religious sentiment rather than faith; its revelation is subordinate to human understanding; its gifts are not supernatural. It propagates Lucifer's lie that men can be as Gods.

Jesus Christ is the one true God, and salvation is only possible through Him. The Catholic Church was founded by Him to continue His mission to save souls and so will remain visible in the world until the end of time. It will always be known by its four marks, no matter how its unworthy members contrive to hide them.

It is possible that we are now witnessing the nearest that the Church will come to a total eclipse, which is the darkest moment before a new dawn. The latest initiative will soon pass into history and the Conciliar Church will continue to slowly die. The Catholic Church will always have plenty to suffer—this is cer-

tain—but by the heroism of her saints, her four marks will ever shine like the wounds on Christ's hands and feet. Thus she makes up for what is missing in the suffering of Christ. And, one cannot resist suggesting that the outpouring of grace will be her fifth mark, like the lance-wound in the Sacred Heart.

News

Vocations

June, the month of the Sacred Heart, is a fitting time for souls to give their hearts to Jesus. On 16 June, feast of the Sacred Heart of Jesus, Rev. Joseph Budds of Cork, Ireland was ordained a priest for eternity at St. Thomas Aquinas Seminary, Dillwyn, U.S.A. At the same ceremony, Rev. Niall o'hAimheirgin, also of Ireland, was ordained deacon.

Also on the feast of the Sacred Heart, 12 young ladies received the religious habit of the Consoling Sisters of the Sacred Heart at the old Cathedral of Narni in Umbria, Italy. At the same ceremony, 10 young ladies made their first vows. The growth of this congregation is almost miraculous. The spiritual director wondered what might be God's plans for this community. Presently they have two houses in Italy and an orphanage in India. They will soon open a house in

Phoenix, U.S.A.

On 4 August, at the Teaching Dominicans of Fanjeaux, Sr. Antoine Joseph (Katrina Sudlow) will make her perpetual vows. *Deo gratias.*

Anniversaries of vocations

This year, on 19 June, was the 30th anniversary of priestly ordination of Rev. Francis Gallagher. On 29 June, we celebrated the 25th anniversary of ordination of two other priests in the District: Rev. Henry Wuilloud (Dublin) and Rev. John Brucciani (Burghclere).

Confirmations

His Lordship Tissier de Mallerais showed heroic stamina in conferring the sacrament of confirmation to a total of 143 souls in Dublin, London, Burghclere, Preston and Edinburgh. The bishops of the Society were consecrated 35 years ago and have lived out of suitcases, travelling the world over and over again, for all this time. Please offer prayers for their continued strength and prayers of thanksgiving for these self-sacrificing shepherds.

Summer Events

The Canterbury and Walsingham Pilgrimages are being prepared (see the advertisements in this edition). The [boys' camp](#) and [girls' camp](#) are perhaps still recruiting, but hurry as they are more popular than ever.

Formal Cause (the essence, what it is)	The Mystical Body of Christ (the Divine Life participated in by Creatures)	Living Members	in sanctifying grace & with baptismal character	Practicing Catholics in a state of grace, <u>invincibly ignorant</u> baptised schismatics and heretics who follow God's law as far as they can discern (Schismatic Orthodox, Protestants), Christians in purgatory and heaven.	
			in sanctifying grace only (unbaptised souls in state of grace)	The holy patriarchs & prophets of the O.T., invincibly ignorant unbaptised souls who live by the natural law, unbaptised souls in purgatory or heaven, angels.	
		Dead Members	with baptismal character only	Baptised souls in mortal sin on earth who can still return to grace.	
Material Cause (what it is made of)	Members of the Church	Church Militant	Visible Church on earth	The assembly of all the faithful under one Head (Our Lord) and constituted into a hierarchy.	
			Living members outside the visible Church		
		Church Suffering	Souls in purgatory		
		Church Triumphant	i.e. Our Lord, Blessed Virgin Mary, angels, souls of saints in heaven		
Efficient Cause (how it was made)	by the Divine Will	when Our Lord was baptised? when Our Lord's side was pierced with a lance on the Cross? at Pentecost? (most probable)			
Final Cause (what it is for)	In relation to God	Ad majorem Dei gloriam (AMDG)			
	in relation to man	to be the unique ark of salvation of souls	by teaching His doctrine (Faith)	truths of faith and morals	
			by worshipping with His liturgy (Hope)	Offering the Holy Sacrifice, confecting sacraments & sacramentals	
				other official public prayer of the Church (Divine Office)	
		by governing with His laws (Charity)	directly within the Church	in that which pertains to spiritual welfare of souls	
indirectly over the state	by intervention when the state acts to the detriment of faith and morals				



Marks	Of the Catholic Church	Hidden by the Conciliar Church	
One	Unity in Faith	One doctrine. One moral law.	Heterodoxy in belief, ambiguity in magisterium. Disconnection between faith and morals.
	Unity in Worship (Hope)	One Mass, same sacraments.	Many Masses, neglected sacraments.
	Unity in government (Charity = Obedience)	One hierarchy with - one Head: Jesus Christ, and - one vicar: the Pope who is the successor of Peter.	Democracy of synodality turns the Church upside down. Collegiality makes the pope "first among equals". Rebellion of episcopal conferences put them in de facto schism.
	Unity in Spirit (Being)	The Mystical Body of Christ is the union of Divine Life participated in (union of sanctifying grace), which Makes the Church Militant, Church Suffering and Church Triumphant one in Christ.	The Spirit of man (the union of humanity) has replaced the Spirit of God. The Church Militant and Church Suffering have disappeared. Everyone is now part of the Church Triumphant, which worships man instead of God.
Holy	Holy finality	Our finality is supernatural: the Beatific Vision of God.	There is no longer a distinction between the natural and supernatural order. Our finality is natural. No need for baptism of any kind.
	Holy Head	Jesus Christ is essentially holy.	Jesus Christ is the example of holiness.
	Holy members	Baptised souls are designated as holy by their baptismal character; and are actually holy by sanctifying grace, especially in the consecrated life.	All mankind is holy by human nature (which has been sanctified by the Incarnation): no need for repentance, no need for Confession, just be sincere.
	Holy liturgy and law	The Sacrifice of the Mass, the Sacraments and the law "lex immaculata" are holy and are the means of holiness.	The Mass and the sacraments have been desacralised / profaned. Man can be saved through other religions which means that the Catholic religion is not "set apart" (holy).
Catholic	Universal in space	The Church is the same across the world: same doctrine, same sacrifice, same sacraments, same hierarchy.	Vernacular language and "inculturation" shatters unity across nations and communities. The Different episcopal conferences present different understandings of faith and morals (cf. the Dutch Catechism, the German blessing of homosexual unions etc.).
	Universal in time	The Church is the same across the centuries. Tradition means guarding and passing on the deposit of the faith.	The doctrine, liturgy and structure of the church are only relevant for the needs of man today. Yesterday's belief, worship and organisation are outdated. Tradition is a process of perpetual adaption to the world.
	Universal across society	The Church is the same across society: among the educated and ignorant, among rich and poor.	There is a different liturgy for children, homosexuals, Marxists, beachgoers and others. "Pathways of discernment" lead to a variable moral law.
Apostolic	Apostolic origin & succession	The line of ordained ministers can be traced back to the apostles.	While the reformed sacraments are valid (having adequate matter and form), the deficient understanding of the priesthood and deficient liturgy increase the danger of invalidity.
	Apostolic doctrine	Doctrine can be traced to the apostles.	The religious liberty, ecumenism and collegiality of the Second Vatican Council cannot be traced to the Apostles.
	Apostolic mission	The mission given to the Apostles to teach and baptise all nations is unchanged.	Dialogue has replaced the conversion of heretics and pagans.



Figure 2. The marks of the Church hid-

The Latest Orientations of Pope Francis' Pontificate

Interview with the Superior General, Don Davide Pagliarani

Interview conducted by FSSPX.Actualités in Menzingen on the Feast of Saint Pius V, 5 May 2023.

Reverend Father General, His Holiness Pope Francis recently celebrated ten years of his pontificate. What, in your opinion, is the most significant point of these last few years?

After his two central and innovating ideas of mercy, understood as a “universal amnesty”, and the new morality, based on the respect for the earth as the “common home of all humanity”, it is undeniable that recent years have been characterised by the idea of synodality. This is not an absolutely new idea,¹ but Pope Francis has made it the priority axis of his pontificate.

This idea is so omnipresent that

many have, to a certain point, lost interest in it, even though it represents the quintessence of a mature and perfected modernism. From an ecclesiological point of view, the synodal revolution is supposed to impact and profoundly transform the Church in its hierarchical structure, in its functioning, and above all, in its teaching of the faith.

Why have people become weary of this synodality?

It is possible that it has been overly perceived as a German-speaking problem, or perhaps—while keeping all things in proportion—that it is basically a Belgian problem, and its universal dimension has been lost over time. It is certain that the Germans have played a particular role in the synodal process, but the problem itself is a Roman problem—and therefore universal—and

thus, it concerns the Catholic Church as a whole.

How would you define this synodal process?

First of all, this process is a concrete reality, rather than a pre-defined doctrine. It is a confused method, or better still “a praxis”, which has been launched without knowing in advance all the possible outcomes. In concrete terms, it is a determined desire to turn the Church upside down. The Teaching Church no longer sees itself as the custodian of a Revelation coming from God, and of which it is the guardian, but as a group of bishops associated with the Pope, who listen to the faithful, and in particular to all the peripheries, i.e. with particular attention paid to anything that the most alienated souls might suggest. It is a Church where the shepherds become the sheep and the sheep become the shepherds.

The underlying idea is that God does not reveal Himself through the traditional channels of Holy Scripture and Tradition, which are safeguarded by the hierarchy, but through the “experience of the people of God”. This is why the synodal process began with a consultation of the faithful in all the dioceses throughout the world. On the basis of this data, summaries were drawn up, at the level of the bishops' conferences, leading to a first Roman synthesis, published a

few months ago.

What is the significance of the idea that God reveals Himself, and makes His will known, through the experiences of the people of God?

This idea is at the very basis of the whole modernist edifice. St. Pius X built his entire encyclical *Pascendi* on the denunciation of this false idea of Revelation. If, instead of referring to Sacred Scripture and Tradition, faith is reduced to an experience—individual at first, then communal when shared—then the content of the faith, and consequently the constitution of the Church, is open to all sorts of possible evolutions. By definition, an experience is linked to a moment or to a period in time. It is a reality that occurs in time and in history, and which is therefore, by essence, evolutionary. In the same way, the life of each of us contains a movement, and therefore evolves.

Such a faith-experience, necessarily destined to evolve according to the awareness and the needs of the different moments in history, is constantly “enriched” with new contents, and at the same time leaves aside that which is no longer current. In this way, faith becomes a rather human reality, linked like the history of humanity to ever new and changing contingencies. In the long term, there is not much left of the eternal, the transcendent or the im-

mutable. If we still speak of God and the Catholic Church, these two realities end up being the projection of what an experience can feel *hic et nunc*. These two terms, along with all the other dogmatic elements of our faith, are irretrievably altered in their true meaning and scope. They are gradually reabsorbed into the blur of what is merely worldly and changeable. Their meaning evolves with humanity and with its experience of God. This idea is not new, but the synodal process represents a new culmination of its breadth and depth.

What can you tell us about this “Roman synthesis” you mentioned?

This Roman synthesis is a document published in October 2022, and entitled ‘Enlarge the space of your tent’. It is the working document drawn up for the reflection of the bishops, in the continental stage of the synodal journey, i.e. for the bishops meeting together in their respective continents.² It is presented as an expression of the *sensus fidei* of the faithful, and the bishops are recommended to read it prayerfully, “with the eyes of the disciple, who recognises it as a testimony to the path of conversion towards a synodal Church... a Church that learns from listening how to renew its evangelising mission”.³ It is therefore from this presumed expression of the *sensus fidei* of the faithful that the bishops are expected to

draw the consequences and make their final decisions.

Now the content of this text and the suggestions it contains are a disaster from start to finish. There is practically nothing that can be considered as an expression of the Catholic faith. On the contrary, most of the suggestions advocate a dissolution of the Church into a completely new reality. It is perhaps understandable that some of the faithful, (and even some priests—especially today), could say strange things, but it is absolutely inconceivable that such statements were retained in the synthesis produced by the Vatican’s General Secretariat of the Synod.

Are there any passages in this synthesis that stand out as particularly dangerous?

Unfortunately, most of the passages are frightening! However, there are two in particular that seem to me to summarise the intent of the whole document, and in particular, the desire to change the very essence of the Catholic Church, through the synodal process. First of all, in relation to authority, there is an explicit desire to recognise a Church that functions in reverse, and in which the Teaching Church no longer has anything to teach:

“It is important to build a synodal institutional model as an ecclesial paradigm of deconstructing

pyramidal power that privileges unipersonal managements. The only legitimate authority in the Church must be that of love and service, following the example of the Lord.”⁴

Here we wonder whether we are in the presence of a heresy or, quite simply, of a “nothingness” that we cannot even describe. A heretic, in fact, still “believes” in something, and may still have an idea of the Church, even if his idea is distorted. However, here we are dealing with an idea of the Church that is not only fuzzy but also “liquid”, to use a modern expression. Here they advocate a Church without doctrine, without dogma, without faith, and in which there is no longer any need for an authority to teach anything. Everything is dissolved into a spirit of “love and service”, without really knowing what this means—if it means anything at all—and to where it leads.

You also mentioned a second passage that is of particular concern?

Definitely. There is this second passage that seems to me to sum up the spirit of the whole text, and at the same time, the real feeling of these last few years of Pope Francis’ pontificate:

“The world needs a ‘Church that goes forth’, that rejects the division between believers and non-

believers, that looks at humanity and offers it more than a doctrine or a strategy, an experience of salvation, a ‘coup of gift’ that responds to the cry of humanity and nature.”⁵

I am convinced that this short passage contains a much deeper meaning and significance than might at first appear.

To reject the distinction between believers and non-believers is certainly crazy, albeit logical in the present context. If faith is no longer an authentically supernatural reality, the Church itself, which is supposed to preserve and preach it, alters its *raison d’être* and its mission among men. Indeed, if faith is only one experience among others, how can it be portrayed as being better, and why should it be imposed universally? Quite simply, a feeling-experience cannot correspond to an absolute truth—its value is that of a particular opinion, which can no longer be the truth in the traditional sense of the word. This leads logically to the refusal of the distinction between believers and non-believers. The only thing that remains is humanity, with its expectations, opinions and cries, and which, as such, do not claim anything supernatural.

Thus the Church offers humanity a teaching that no longer corresponds to the transmission of a transcendent Revelation. The Church is



reduced to proposing a diminished and naturalised “gospel”, which becomes a simple book of reflection and comfort, adapted to all without distinction. In this perspective, we understand how the new theology and the new ecological morality proposed by *Laudato si’* are offered to a humanity that no longer needs to be converted, and in which there is no longer a distinction between believers and non-believers.

In the media, the attention that the Synod is giving to same-sex unions is particularly noticeable. How do you see this problem?

It is undeniable that the worldwide pressure in this area is echoed in the synodal process. The Church is being asked to be more welcoming and attentive to the affective needs of these people, especially after the doors were opened to them by the apostolic exhortation *Amoris Laetitia*. This is one of the subjects on which expectations are the highest. We get the impression that we see, on the one hand, the Church’s authority reiterating the principle that such couples cannot be blessed—take for example the reply of the Dicastery for the Doctrine of the Faith in March 2021—and on the other hand, on several occasions, such couples being blessed—with some coming to the church to receive a blessing after a civil marriage at the town hall.

A few months ago, the Flemish-Bel-

gian bishops even published an official ritual to bless these couples. To this new initiative, the Vatican has so far not yet reacted. According to the bishop of Antwerp, the Holy Father knew about it, but decided to simply let it happen. Along the same lines, the German bishops are proposing major and openly revolutionary steps forward in this area. All this inevitably provokes reactions from some bishops and from some of the faithful. However, many others are content to observe things passively.

Thus, a dialectic and confused situation is created—in this field as also in others—and in which everyone naturally ends up waiting for the competent authority to pronounce itself... This authority is then free to put a brake on when things seem to be too premature, but can also concede and let things go ahead so that, little by little, things become part of various customs and habits. Sometimes the Church’s traditional doctrine is reiterated and even defined as immutable, which reassures the conservatives. But the pastoral needs of particular cases are equally put forward, applying a “miraculous” mercy that reconciles the irreconcilable. In reality, traditional moral principles, as well as the faith, are thus transformed into optional opinions. This is the characteristic of a way of exercising authority that is no longer guided by transcendent principles, but shows itself sensitive to the expectations

of the moment and determined to satisfy them, according to an opportunity evaluated in a purely pragmatic way.

However, it is important to understand that all this does not stop at any given point. This way of exercising authority undergoes the same mechanism that governs modern democracies: something that cannot be approved today will be approved tomorrow, when, through the same dialectic and through new pressures and new precedents, the situation will be sufficiently mature and minds sufficiently prepared. This is a brief description of the mechanism triggered by the synodality, and this is why we find ourselves faced with the most accomplished example of modernism.

Most recently, a rescript from Pope Francis restated that any new priest who wishes to celebrate the Tridentine Mass must obtain the express permission of the Holy See. Furthermore, for a Traditional Mass to be permitted in a parish church, permission from the Holy See is also required. How do you evaluate these measures?

I don’t think you need to be a very experienced expert to see the clear desire to do away with the Traditional Mass. This rescript, published in February 2023, as well as the apostolic letter *Desiderio desideravi* of June 2022 are both intended to restrict the use of the tradi-

tional missal as much as possible, and also to frighten off anyone who wants to use it. Under such conditions, I can hardly see any young priest having the courage to approach the Holy See to seek permission to celebrate the Tridentine Mass. Whether we like it or not, since the *motu proprio Traditionis Custodes*, this Mass has been practically forbidden in the Church. As Cardinal Roche reminded us just recently: with the Council, “the theology of the Church has changed”⁶ and consequently so has its liturgy, since the liturgy is the expression of the Church’s theology.

In this context, the various members of the Ecclesia Dei Institutes are experiencing a moment of uncertainty and apprehension. We hear that a new pontifical document concerning them could appear soon. What can you tell us about this?

I don’t know anything about such a document. However, I do think that a priest cannot live his priesthood in a fulfilling way if he accepts a sword of Damocles hanging over his head all the time. Likewise, he cannot live serenely if he is constantly on the lookout for the slightest rumour. A priest should live united to his Mass, without having to wonder if he will still be allowed by his superiors to celebrate it tomorrow. He is supposed to be concerned with sharing with other souls the great treasure that he dispenses, without

constantly living in fear of being deprived of it himself, or having to live with the hope of a miracle that will enable him to escape the precarious situation in which he finds himself. I sincerely do not think that Divine Providence wants this kind of situation.

Moreover, unfortunately, the members of these institutes, like many other priests who wish to celebrate the Tridentine Rite, live in such fear that they condemn themselves to silence in the face of current events in the life of the Church. Alas, they know very well that the day they begin to express reservations about what is happening in the Church today, the very same day, the sword of Damocles could fall upon them—and Cardinal Roche is ready to remind them of this at any time! I say this in all charity: this situation provokes a permanent dichotomy between the liturgical sphere and the doctrinal sphere, which risks making these priests live in a permanent state of deception, paralysing them irremediably, when faced with the necessary public profession of their faith. This is why today, especially in some countries, the reaction against the insanity of the synodal movement, paradoxically, is coming more from circles that are not attached to the use of the traditional missal.

How do you see the future of the Society of Saint Pius X?

Quite simply, I see it in a perfect

continuity with what it has represented until now. The Society must be concerned with the Church's current affairs, but without being interested in rumours, nor in what this cardinal said in confidence to that seminarian, or in what could happen in the Church, or even what might happen to us... We need to live above all that.

For the good of the Catholic Church, the Society must maintain and guarantee to its priests and the faithful the full freedom to celebrate the traditional liturgy. At the same time, the Society must continue to ensure the preservation of the traditional Catholic theology that accompanies and sustains this same liturgy. A Catholic who is still lucid cannot renounce this doctrine. To paraphrase Cardinal Roche, the change in doctrine, done through the Council, is indeed what has inspired the New Mass! It is our duty to maintain both the Mass and Catholic doctrine, retaining the full freedom to challenge the errors and those who teach them. After all, if the liturgy is by definition public, so is the profession of faith associated with it.

Today, more than ever, we must be aware that the traditional liturgy in the Catholic Church also corresponds to a morality that we have no right to alter in its principles. At the centre of our religion, Almighty God has planted the Cross and the True Sacrifice. No one can be saved without the Cross and without this

Sacrifice. No one can be saved by accepting, in the name of a false love and a false sense of mercy, all kinds of abominations. There is only one kind of love that saves—because there is only one true love that purifies: it is the love of the Cross, the love of Divine Redemption, the love that Our Blessed Lord has shown us and that He communicates to us, and that He called “charity”. However, this love cannot exist without faith, nor without those who teach it.

Notes

1. The synodal movement began immediately after the Second Vatican Council, since which more than 1,000 diocesan synods have been held—with the frequent presence of the laity, which is very much a novelty.

Pope Francis clarified the elements of his conception of synodality from the beginning of his pontificate. Firstly through his interpretation of the *sensus fidei* and popular piety as a source of revelation (cf. *Evangelii gaudium*, 119–120), then by addressing the question of synodality more frankly in his address to the fiftieth anniversary of the institution of the Synod of Bishops (17 October 2015). On the basis of this, the International Theological Commission produced a text that gave shape to

the notion of Synodality in the life and mission of the Church (2018), theorising the process we see at work today.

The synod on synodality thus appears to be the practical application, on the scale of the whole Church, of notions that, exposed and theologically explored throughout this pontificate, had been widely experimented with since the Council.

2. There are seven separate continental groups. South America and North America are two different entities, and the Middle East is separate from Asia.
3. ‘Enlarge the space of your tent’, 13.
4. *Ibid.*, 57.
5. *Ibid.*, 42.
6. Cardinal Roche argued that “The theology of the Church has changed. Whereas before the priest represented, at a distance, all the people. They were channelled, as it were, through this person who alone was celebrating the Mass. [Today however,] it is not only the priest who celebrates the liturgy, but also those who are baptised with him. And that is an enormous statement to make” (BBC Radio 4 broadcast, 19 March 2023).

Secret-keeping

Matters Arising

Rev. Nicholas Mary, C.Ss.R.

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

May one ever reveal the contents of a secret?

Fr. Connell, C.Ss.R. sums up the traditional Catholic teaching on the matter by situating the obligation to keep secrecy within the virtue of veracity or truthfulness (itself part of the cardinal virtue of justice, whereby we render to each that which is his due):

“Veracity is that virtue (potential part of justice) which inclines one to manifest the truth in word and in deed. It can be violated by excess, when one manifests a secret without sufficient reason, or by defect, when one tells a lie.

“A secret may be **natural**,

promised, or committed [also said to be **entrusted**]. A natural secret is one which is such by the very nature of things (e.g. the hidden faults of my neighbour). A promised secret is one which must be kept because a person promised to do so after he became aware of the secret. A committed secret is one which arises from a contract, either express or tacit, made before the manifestation of the secret. The most usual form of the committed secret is the professional secret (the doctor, the lawyer, the priest, etc. in reference to those matters coming within their professional scope), since everyone who practises a profession implicitly agrees to observe this manner of secrecy with respect to his clients.”¹

In June, 42 Young Roman Catholics from 10 different countries spent a whole week exploring the Eternal City with Fr. Dominic O’Hart and Fr. Patrick Kimball. The trip included Mass at St. Mary Major, many friendships made and cold Italian beer each evening. *Deo gratias.*

PONTIFICIO SANTUARIO
SCALA SANTA

Next Young Roman Catholics Event:

Conference Weekend 25–27 August 2023, St Saviour’s House, Bristol

- “The effects of pornography on the individual and society” by Fr. Dominic O’Hart
- “Catholic lawyers in today’s world” by Miss K. Bochenek
- “The Crusades explained” by Fr. Dominic O’Hart

Visit yrc.fsspx.uk for more details





With the different kinds of secrets thus distinguished, we can now consider what sin is committed by their violation, and then under what conditions we may lawfully divulge that which is secret.

Fathers McHugh and Callan, O.P. explain:

“The **natural secret** obliges *per se* under grave sin; for violation of it offends charity and justice by saddening and harming a neighbour. The sin may become venial on account of lightness of matter, as when little sadness or harm is caused.

“The **promised secret** obliges ordinarily under light sin only; for as a rule the promisor intends to obligate himself in virtue of fidelity alone, and the obligation of fidelity ... is not grave. But exceptionally the obligation may be grave, as when the promisor intended to bind himself in virtue of justice and under grave sin, or when the secret is natural as well as promised.

“The **entrusted secret** obliges *per se* under grave sin; for there is a duty of commutative and of legal justice to keep it, on account of the rights of contract and of the common good that are involved. The violator of an

entrusted secret injures private good by disregard for contract, and he injures public good by weakening confidence in officials or professional persons to whom others must go for advice or assistance. Violation of a committed secret may be only a venial sin on account of the lightness of the matter.”²

Violations of secrecy

Fr. Healy, S.J. gives some examples of a natural secret being violated:

“A **natural secret** obliges its possessor, under pain of grave sin, to keep the matter hidden if it is of grave importance. Justice would be violated if the unlawful revelation of the secret would cause damage to the party concerned. E.g. 1. Mr. Thomson, knowing of a secret crime of Paul, reveals it without a justifying reason and as a result Paul is discharged from his position. 2. Susan discloses the secret fact that Widower Jones has committed adultery several times, and so Jones is deprived of his good name. Charity only is violated [though this would still be sinful] if the unlawful revelation of the secret merely causes sadness or embarrassment, e.g. without a justifying reason I reveal to Tom's mother the secret fact that Tom on one occasion became

drunk, though not through his own fault.”³

Let us adapt the same cases to the promised secret. If, in the first two cases, Mr. Thomson and Susan have promised Paul and the Widower Jones respectively to keep the matter secret, then they would sin grievously not only against justice but also against fidelity. If I have promised Tom not to tell his mother of the incident of his *involuntary* drunkenness, then I would sin venially against fidelity as well as against charity. If, however, I were revealing an instance of the *culpable* drunkenness of Tom (i.e. a mortal sin) without a justifying reason, that of course would in turn be a mortal sin on my part.

And if in each case Mr. Thomson, Susan and I are privy to the knowledge of what Paul, Widower Jones and Tom have each done in virtue of our professional relationship with them, or through some other kind of contact whereby we enter into an implicit or explicit contract binding us to confidentiality, then there is the violation of an entrusted secret.⁴

When is secrecy no longer binding?

And now to answer the question when, if ever, secrets may be revealed. We let Fr. Healy continue:

“In general, the obligation of any type of secret is ended:

“1. If the guarded knowledge has already become public property. This holds good even though the manner in which the secret was disclosed was illicit, e.g. Sam, steaming open Jane's private letters, discovers that she committed an abortion and then openly publishes the matter [thus sinning grievously]. Maria, who knew about the crime under entrusted secrecy, may now talk about it freely.

“2. If one may justly presume the permission of the party concerned to reveal the secret, e.g. Tom's father has entrusted me with the plans of a secret invention of his which he intended to sell later. Tom is now in great need of money, but his father will not return home for several months. I can reasonably suppose that the father would consent to my selling the invention to help his son if money can be obtained in no other way. It is lawful to discuss the above-mentioned secrets with anybody else who possesses the same secret knowledge. In case of a sacramental secret, however, this is not allowed. E.g. Lucius, a physician, knows under secrecy that Joseph has a hidden, disgraceful disease. He may discuss

this fact with Joseph's uncle who has accidentally learned the secret.

“With regard to **natural** or **promised** secrets, the obligation ceases when keeping the knowledge hidden would involve grave inconvenience:

“1. To the one who owns the secret knowledge, e.g. I learn by chance that young James is nearly going out of his mind with secret worries, and I inform James's father about it so that he may help his son to get rid of these anxieties.

“2. To the one who shares the secret, e.g. Lawson, confined in the same cell in prison with Brown, discovers the secret fact that Brown has on two previous occasions, while imprisoned in a foreign country, killed his cell-mates by administering to them a subtle poison. Lawson reveals this knowledge in order to save his life.

“3. To an innocent third party, e.g. Harold, the chum of Tony, learns that Tony is engaged to marry Beatrice, a wholesome Catholic girl. To protect Beatrice, Harold tells her about the hidden infectious disease with which Tony is afflicted.

“4. To the State, e.g. Horace learned by accident that Selstein intends to put poison in the soup at a banquet given for the nation's senators. He promised Selstein that he would not divulge the secret, but, on thinking it over, he decides to make known the plan to kill off these congressmen. If the guarding of a secret will not result in injury to a third person, and if I expressly promised to guard the secret, even at the cost of grave inconvenience to myself alone, I am then bound to do so.

“With regard to **entrusted secrets**, the obligation ceases when revealing the knowledge is necessary to avert grave harm:

“1. From the state or community. Here the common good takes precedence over the good of the individual. E.g. Mr. Marvin, examined by Dr. Slater, is found to be afflicted with a very contagious disease, though to the ordinary observer he appears to be in good health. Learning that Mr. Marvin intends to take passage on a large ocean liner sailing the next day and that he refuses to disclose his condition to the boat officials, Dr. Slater sends them word of the grave danger.

“2. From an innocent third party.

E.g. Lawyer Simms is consulted by Gangster Sam. Sam manifests his intention of killing Mr. Sweeney and wishes advice about arranging his alibis. Mr. Simms may licitly inform Mr. Sweeney of the danger.

“3. From the one to whom the secret is entrusted or from the one whose secret it is. These secrets need not be maintained at such a price, for if the obligation continued even in such circumstances as these, then most persons, including doctors, lawyers, and other professional men, would refuse to accept such secrets and this attitude of theirs would redound to the detriment of the common welfare. E.g. Joseph, who has been entrusted with secret knowledge of John's act of murder, is falsely indicted for the same crime. If Joseph can escape punishment in no other way, he may reveal the fact that John is the real culprit.

“I may reveal an entrusted secret of importance to a prudent individual who will keep the matter hidden, provided I have a good reason. Such a reason would be real need of advice as to the course of action that should be pursued. When a secret is revealed to such a person, there is no danger that it will become

public. If, however, I have no justifying reason for my action, I am guilty of venial sin.”⁵

The seal of secrecy

The highest kind of secrecy is that of the sacramental seal of confession, and the obligation to preserve it admits of no exceptions whatsoever. The secrecy of the confessional is a kind of professional, entrusted secrecy strengthened by the power of the Church's law:

“The sacramental seal is inviolable; therefore a confessor will diligently take care that neither by word nor by sign nor in any other way or for any reason will he betray in the slightest anyone's sin. Interpreters are likewise bound by the obligation of preserving the sacramental seal, as well as all those who in any way come into knowledge of the confession. Any use to the detriment of the penitent of knowledge acquired by confession is entirely prohibited to the confessor, even excluding all danger of revelation.”⁶

Though priests will have other kinds of natural, promised and entrusted secrets to guard in the course of their ministry, and though the obligation of preserving secrecy in each case will permit of exceptions, when it comes to the sacramental



seal, no cause can ever justify its violation. Despite repeated advocacy by individuals and governments of measures to force the Catholic Church to disclose the contents of confession in certain circumstances, no exception can or will ever be made.⁷

Those who advocate such measures may intend to protect the vulnerable, but the end does not justify the means. Moreover the gain to the authorities in the prevention or solution of certain crimes would be fleeting, as of course the abolition of the seal of secrecy would simply lead to such crimes no longer being confessed, sinners becoming more hardened, and the detriment of the common good of society, which the Sacrament of Penance promotes secondarily by aiming at its primary good, the repentance and amendment of the sinner. †

Notes

1. Fr. F.J. Connell, C.S.S.R., *Outlines of Moral Theology* (Bruce, 1958), 2nd ed., p. 157. Emphases added.
2. Fr. J.A. McHugh, O.P., & Fr. C.J. Callan, O.P., *Moral Theology* (Wagner, 1958), rev. ed., no. 2414.

3. Fr. E.F. Healy, S.J., *Moral Guidance*, Chicago (Loyola U.P., 1942), pp. 257–8.
4. Cf. the Hippocratic Oath (c. 400 B.C.) taken by physicians for one such contract: “Whatever, in connection with my professional practice or not ... I see or hear, in the life of men, which ought not to be spoken of abroad, I will not divulge, as reckoning that all such should be kept secret.” Here in translation by Francis Adams (1849) as reproduced in the [Encyclopedia Britannica](#) online.
5. Op. cit. pp. 258–61.
6. Canons 889 and 890 in the 1917 code, which are substantially the same as canons 983 and 984 in the 1983 code. 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* (Ignatius Press, 2001).

7. For example, see [‘End secrecy of confessionals “to protect Catholic children”’](#) (*The Guardian*, 27 November 2017).



Still fresh, the anglophone chapter blends in with the crowds outside the thirteenth-century Romanesque Cathedral for the beginning of the Chartres pilgrimage.

The Mystery of the Precious Blood

Rev. Frederick William Faber (1814–1863)

What strikes us at the first thought of the Precious Blood? It is that we have to worship it with the highest worship. It is not a relic at which we should look with wonder and love, and which we should kiss with reverence, as having once been a temple of the Holy Ghost, and an instrument chosen by God for the working of miracles, or as flesh and bone penetrated with that celestial virtue of the Blessed Sacrament, which will raise it up at the last day in a glorious resurrection. It is something unspeakably more than this.

The Human Body and Soul of Jesus are there, and are its light and glory, the surpassing sun of that heavenly Jerusalem. Mary, His Mother, is throned there like a lovely moon in the mid-glory of the sunset, beautified rather than extinguished by the effulgence round her. Millions of lordly angels are abasing their vast

grandeur before the ecstatic terror of that unclothed Vision of the Eternal. Thrills of entrancing fear run through the crowds of glorified saints who throng the spaces of that marvellous shrine. Mary herself upon her throne is shaken by an ecstasy of fear before the mightiness of God, even as a reed is shaken by the wind. The Sacred Heart of Jesus beats with rapturous awe, and is glorified by the very blessedness of its abjection, before the immensity of those Divine Fires, burning visibly in their overwhelming splendours.

If we saw one drop of the Precious Blood, hanging like the least pearl of dew upon a blade of grass on Calvary, or as a dull disfigured splash in the dust of the gateway of Jerusalem, we should have to adore it with the selfsame adoration as the uncovered splendours of the Eternal...But we need not go to



Jerusalem, we need not have lived eighteen hundred years ago, to find the Precious Blood and worship it. Here is part of that awfulness of our holy faith, which makes us so thrill with love, that it is sometimes as if we could not bear the fire which is burning in our hearts. We actually worship it every day in the chalice at Mass.

When the beams of the morning sun come in at the windows of the church, and fall for a moment into the uncovered chalice, and glance there as if among precious stones with a restless timid gleaming, and the priest sees it, and the light seems to vibrate into his own heart, quickening his faith and love, it is the Blood of God which is there, the very living Blood whose first fountains were in the Immaculate Heart of Mary.

It was no necessity which drove God to the redemption of the world by the Precious Blood. He might have redeemed it in unnumbered other ways. There is no limit to His power,

no exhaustion of His wisdom. He might have reconciled the forgiveness of sin with His stainless sanctity by many inventions, of which neither we nor the angels can so much as dream. There are vastnesses in Him who is incomprehensible, of the existence of which we have no suspicion. He could have saved us without Jesus, according to the absoluteness of His power. All salvation must be dear: yet who can dream of a salvation which should seem at once so worthy of God, and so endearing to man, as our present salvation through Jesus Christ? Even then our dearest Lord need not have shed His Blood. There was no compulsion in the Bloodshedding. One tear of His, one momentary sigh, one uplifted look to His Father's throne, would have been sufficient, if the Three Divine Persons had so pleased. The shedding of His Blood was part of the freedom of His love. It was, in some mysterious reality, the way of redemption most worthy of His blessed majesty, and also the way most likely to provoke the love of men.



Walsingham Pilgrimage 24–26 August 2023

Friday–Saturday

Walking pilgrimage from
King’s Lynn to Walsingham
Slipper Chapel

Saturday

Holy Mile Procession
and Holy Mass in the
Abbey grounds

Sunday Mass in the
Abbey grounds



Register at www.fsspuk.org
or contact
sspxwalsingham@gmail.com



“As living stones built up, a spiritual house”

Rev. John Brucciani

The construction of the new Church of St Michael Archangel in Burghclere continues apace. Almost every week sees the completion of a major element of the project. The roofs will be completed by July. The dome above the sanctuary has been installed. It gives the church its markedly Roman architectural character and will do wonders for the acoustics. The ceilings, narthex and sacristies are being plastered as I write. The inside scaffolding will then be removed, which will allow for work to commence at ground level: construction of the altar steps, installation of floor insulation, membranes and the heating pipework and manifolds. The floor screed will then be laid towards the middle of July and left to dry for four weeks, during which builders will plaster the walls, erect the choir loft and install windows and door frames.

Once the floor screed has dried, the tilers will lay a beautiful stone floor which will add to the dignity and character of the church interior. By the end of August, the church will be almost completed. There will be a good week of snagging and cleaning. The final handover is now scheduled for mid-September. God-willing, we will not encounter any difficulties and have confidence enough to plan the blessing and opening for the end of September. Prayers, please, and donations!

To add to the excitement of visible progress, we are thrilled to have found a stone altar that perfectly fits the church's layout and design. It will be removed from a disused Catholic church in the Clifton Diocese, cleaned, repaired and installed in our new church during August. I have been informed that on the occasion of my 25th anniversary to the



priesthood, donations have been received for the purchase of a new altar. The money will be used to pay for the removal, transport and installation, to the tune of £7,000. A tremendous thank you to those who made this gift of an altar possible. Along with the altar comes a handsome bronze tabernacle specially designed to measure and of sufficient size for our needs.

The same church also has 44 oak benches, 3.1m in length and in excellent condition. The church would be delighted if we simply take them! Once we have cut some of them down to size, the 44 matching benches will provide ample and uniform seating throughout the church. Between the high altar, tabernacle and benches, Providence has shown its marked approval of the new church. The priest and parishioners

of the church where these items come from are thankful that the beloved treasures of their former parish are going to a new home. I have promised them our prayers and will send them photos once everything is installed.

Brother Dominic successfully ran his half-marathon in 2 hours and 2 minutes. His efforts have raised £2,000 towards an organ for the new church. Any surplus money left over from the Stone Altar Project will be redirected to the organ fund. I sincerely hope that we can collect enough to honour our splendid choir with an instrument that is equal to the quality of their singing. There is a reason why the liturgy places such emphasis on music. For the confused, weak or oppressed soul, music is often the only language it can understand. Church music is de-

signed to help the soul become docile to the workings of Divine Grace. It teaches us the greatness of God's Majesty and the tenderness of His love. In current times, we should be determined to offer to God the best means for Him to speak His majesty and mercy to souls.

I have located two draw cabinets of suitable size and dimension, which offer an excellent and vastly cheaper alternative to a bespoke built vestment press. Each cabinet costs £2,400 and will house the sacred vestments for Holy Mass. A kind benefactor has already donated the price of two new chasubles for the church. I have told him that I will only purchase once we have suitable storage for the new vestments. I do hope that we can offer as good and tender care to our Lord's wardrobe

as we do to our own.

A new water main has been laid, which will replace the three mains that currently feed the property and that run underneath the church. These have sustained damage during construction. It is, therefore, necessary to replace and reroute the mains around the church to allow future access in the event of a rupture.

The road, car park and footpaths should be completed by the end of July. Only then will we suddenly realise that the church is, indeed, a reality and that Our Lord truly does intend to give Himself and his flock a new home. We must ever be grateful and show that gratitude through our generous giving.

Retreats

Saint Saviour's House, Bristol
2023

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

To book a place, visit:

fsspx.uk,

or email:

stsaviours@fsspx.uk,

or write to:

St. Saviour's House,
St. Agnes Avenue, Knowle,
Bristol, BS4 2DU

Live Catechism Courses

For catechumens and for those who would like to learn more about their faith.

The course is delivered by video conference on Mondays for beginners and Thursdays for intermediates at 19:30 each week. Enquire by email: district@fsspx.uk

Recordings & Resources

Visit our website:

<https://fsspx.uk/en/catechism-library>

12 postulants take the habit of the Consoling Sisters of the Sacred Heart at the Cathedral of San Giovenale and Cassioi in Narni, Umbria, Italy.



His Lordship Tissier de Mallerai, Fr. Brucciani and Fr. Clifton with the new confirmandees at Ss. Joseph & Pardarn, London on Whit Sunday.



The same day, the feast of the Sacred Heart of Jesus, Rev. Joseph Budds of Cork, Ireland was ordained to the priesthood by His Lordship Bernard Fellay at St. Thomas Aquinas Seminary, Dillwyn, U.S.A.



The Consoling Sisters scribble dilligently on a retreat preached by Fr. Robert Brucciani.





Of your charity please pray for the souls of

Mrs. Elizabeth Brown of Chester-le-Street who died on 5 May 2023
Mr. Bernard Williams of Preston who died on 6 May 2023
Mrs. Bernadette Edwards of London who died on 6 May 2023
Mr. John Roberts of Liverpool who died on 31 May 2023
Mr. Geoffrey Morris of Cheadle who died on 2 June 2023

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

July

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

August

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



Requiescant in pace

Year Planner 2023

Jul	3–8	Women's Ignatian Retreat, St. Saviour's House, Bristol
	8	St. Michael's School Summer Fair & End of Term
	14–16	Cantebury Pilgrimage
	24–29	Boys' Camp at Burghclere
Aug	7–12	Men's Ignatian Retreat, St. Saviour's House, Bristol
	7–12	Girls' Camp at Burghclere
	25–27	Young Roman Catholics Weekend, St. Saviour's House, Bristol
	25–26–27	Walsingham Pilgrimage
Sep	2	March for Life UK
	6	All day adoration, St. Andrew's, Glasgow
	3	Feast of Pope St. Pius X (first class for the Society of St. Pius X)
	4	All day adoration, St. Saviour's House, Bristol
	6	All day adoration, St. Andrew's, Glasgow
	11–16	Women's Ignatian Retreat, St. Saviour's House, Bristol
	15	Feast of the Seven Sorrows of Our Lady (first class for the Society)
	20	All day adoration, St. George's House, Wimbledon
	29	Feast of the Dedication of St. Michael Archangel (Feast of the SSPX Brothers and of St. Michael's School)
Oct	9-14	Men's Ignatian Retreat, St. Saviour's House, Bristol
	20–22	Young Roman Catholics Weekend, Our Lady of Victories, Preston
Nov	25	All day adoration, St. Michael's School, Burghclere
Dec	9	Young Roman Catholics Winter Ball, Newbury
	14	All day adoration, Our Lady of Victories, Preston
	16	Advent day of recollection, St. Saviour's House, Bristol
	29	All day adoration, St. George's House, Wimbledon



Mass Times


	JULY					AUG				
	2nd	9th	16th	23rd	30th	6th	13th	15th	20th	27th
Aberdeen	-	-	19th 1800	-	-	-	16th 1800	-	-	-
Bingley	1500	1500	1500	1500	1500	1500	1500	-	1500	1500
Bristol	0900 1100	0900 1100	1100 1800	0900 1100	0900 1100	0900 1100	1100 1800	0900 1100	1100	0900 1100
Burghclere	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 1900	0730 0900	0730 0900	0730 0900
Colleton Manor	-	12th 1130	-	-	-	-	-	-	23rd 1130	-
Edinburgh	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100
Gateshead	1800	1800	1800	1800	1800	1800	1800	1830	1800	1800
Glasgow	0830 1000	0830 1000	0830 1000	0830 1000	0830 1000	0830 1000	0830 1000	1830	0830 1000	0830 1000
Groombridge	0830	0830	0830	0830	0830	0830	0830	0830	0830	0830
Herne	1200	1200	1200	1200	1200	1200	1200	1200	1200	1200
Holnest	1600	1600	1600	-	1600	1600	1600	-	1600	1600
Inverness	-	-	18th 1900	-	-	-	-	1900	-	-
Jersey	1800	-	1800	-	1800	-	1800	-	-	1800
Leicester	1100	1100	1100	1100	1100	1100	1100	1900	1100	1100
Liverpool	1300	1300	1300	1300	1300	1300	1300	1830	1300	1300
London (Holloway)	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230	1900	1100 1230	1100 1230
London (Wimbledon)	0800	0800	0800	0800	0800	0800	0800	0715 1100	0800	0800
Manchester	0930	0930	0930	0930	0930	0930	0930	1230	0930	0930
Preston	0930	0930	0930	0930	0930	0930	0930	1100	0930	0930
Rhos-on-Sea	1700	1700	1700	1700	1700	1700	1700	0900	1700	1700
Sheffield	-	-	-	-	1700	-	-	-	1700	-
Stronsay	0900	0900	0900	0900	0900	0900	0900	0900	0900	0900
Taunton	1100	1100	1100	1600	1100	1100	1100	1130	1100	1100
Woking	1030	1030	1030	1030	1030	1030	1030	1930	1030	1030

SUNDAY		MONDAY		TUESDAY		WEDNESDAY		THURSDAY		FRIDAY		SATURDAY	
2	2cl	3	3cl	4	4cl	5	5cl	6	6cl	7	7cl	8	8cl
5 th Sunday after Pentecost		St. Irenaeus, Bishop & Martyr	Feria	Feria	St. Anthony Mary Zaccaria, Confessor	Feria	St. Anthony Mary Zaccaria, Confessor	Feria	St. Cyril & Methodius, Bishops & Confessors	SS. Cyril & Methodius, Bishops & Confessors	St. Elizabeth, Queen of Portugal, Widow	St. Oliver Plunket, B. & M.	1
Visitation of the Blessed Virgin Mary SS. Pricessas & Maximian, Martyrs BBl. Monford Scott & George St. Peter 1 st MM. Fleet Street 1597		SS. Julius & Aaron, MM. Caerleon 304 (Cardiff 3 cl.)	Bl. John Cornelius, Pr. & Comp. and Bl. Hugh Green, Pr., MM. 1594/1642 (Plymouth 3 cl.) BBl. Henry Abbot, William Audleby, William Fyfe, Edward Fultrop, LL & MM, York 1597	Bl. John Jones, Pr. & Comp. and Bl. Hugh Green, Pr., MM. 1594/1642 (Plymouth 3 cl.) BBl. Henry Abbot, William Audleby, William Fyfe, Edward Fultrop, LL & MM, York 1597	St. Modwen, V. & Abs. Burton on Trent 870 Vens. George Nicholls, Richard Vesey, PPr., Thomas Belsom & William Veeley, L., MM. Oxford 1589	St. Serburga, Widow Ely, Cambridgeshire 699 St. Thomas More, L. & M., beheaded on Tower Hill 1535 Bl. Thomas Allfield, Pr. & Bishop, V. & Abs. Wexley, L., MM. Tyeum 1885	St. Palladius, B. & C. Scotland 440 (Aberdeen 3 cl.) St. Hedda, B. & C. Winchester 705 (Birmingham, Comm.) Bl. Thomas Becket, Archbishop of Canterbury, B. & M. (Portsmouth 3cl.)	St. Oliver Plunket, B. & M. Tyeum 1661 Bl. Thomas Marfield, Pr. & M. Tyeum 1616	1	1cl	MOST PRECIOUS BLOOD OF JESUS (Titular of the Cathedral of Westminster 1 cl.) First Saturday	St. Oliver Plunket, B. & M. Tyeum 1661 Bl. Thomas Marfield, Pr. & M. Tyeum 1616	

9	2cl	10	2cl	11	4cl	12	3cl	13	13cl	14	3cl	15	3cl
6 th Sunday after Pentecost		The Seven Holy Brothers, Martyrs, and SS. Rufina & Secunda, Virgins & Martyrs (257)	Feria (Comm. St. Pius I, Pope & Martyr)	Feria (Comm. St. Pius I, Pope & Martyr)	St. John Gualbert, Abbot (Comm. of St. Nabor & Felix, Martyrs)	St. John Jones, Pr. & M Southwest 1588 Bl. David Gonsou, Knight of St. John of Jerusalem, L. & M. Southward 1541	St. Mildred, V. Isle of Thanet 725 SS. Bridget & Maura Scotland 5th c. Bl. Thomas Tunstall, Pr. & M. Norwich 1616	St. Devededi, B. & C. Canterbury 664 Bl. Richard Langhorne, L. & M. Tyeum 1679	St. Lawrence of Brindisi, Confessor & Doctor (Comm. St. Praxedes, Virgin)	St. Henry II, Emperor & Confessor	St. Mary Magdalen, Penitent	St. Swithin, B. & C. 882 (Portsmouth 3 cl. Southwick Comm.) St. Edith, Queen & Widow Polesworth, Warwickshire 926 St. David, Ab. 1080	
SS. John Fisher, B. & Thomas More, L. MM (In England & Wales 1 cl.) St. Heller, H. & M. Jersey 6th c. Our Lady of Aberdeen, (Patron of Diocese. Aberdeen 1 cl.)		St. Drostian, Ab. & C., St. Oliver Plunket, B. & M. (Clifton 3 cl.) Bl. Adrian Fortescue, M. (Birmingham 3 cl.)	St. Drostian, Ab. & C., St. Oliver Plunket, B. & M. (Clifton 3 cl.) Bl. Adrian Fortescue, M. (Birmingham 3 cl.)	St. Drostian, Ab. & C., St. Oliver Plunket, B. & M. (Clifton 3 cl.) Bl. Adrian Fortescue, M. (Birmingham 3 cl.)	St. John Jones, Pr. & M Southwest 1588 Bl. David Gonsou, Knight of St. John of Jerusalem, L. & M. Southward 1541	St. Mildred, V. Isle of Thanet 725 SS. Bridget & Maura Scotland 5th c. Bl. Thomas Tunstall, Pr. & M. Norwich 1616	St. Devededi, B. & C. Canterbury 664 Bl. Richard Langhorne, L. & M. Tyeum 1679	St. Lawrence of Brindisi, Confessor & Doctor (Comm. St. Praxedes, Virgin)	St. Henry II, Emperor & Confessor	St. Mary Magdalen, Penitent	St. Swithin, B. & C. 882 (Portsmouth 3 cl. Southwick Comm.) St. Edith, Queen & Widow Polesworth, Warwickshire 926 St. David, Ab. 1080		
Our Lady of Mount Carmel (Patron of the Diocese of Salford 1 cl.) St. Hilbert, H. & M. Jersey 6th c. (Portsmouth, Comm.) Ven. John Lion, L. & M. Oakham 1698		Apparition of the Sacred Image of Our Lady "in Portico" St. Hilbert, H. & M. Jersey 6th c. St. Kierulff, K. Child & M. St. Austereferne 821 (Birmingham, Clifton: Comm.)	Dedication of Cathedral Church (Leeds 1 cl.)	St. Vincent de Paul, Confessor (Comm. St. Symphorosa and her Seven Sons, MM.)	St. John Humberly, Pr. & M Salford 1587 Ven. Antony Brory, Pr. & M. Newgate 1557	St. Joseph of Arimathea, C. Glastonbury 82 Ven. Robert Sutton, Pr. & M. Salford 1588 Ven. Richard Wadsworth, Pr. & M. Beaumonts 1593	St. Joseph of Arimathea, C. Glastonbury 82 Ven. Robert Sutton, Pr. & M. Salford 1588 Ven. Richard Wadsworth, Pr. & M. Beaumonts 1593	St. Joseph of Arimathea, C. Glastonbury 82 Ven. Robert Sutton, Pr. & M. Salford 1588 Ven. Richard Wadsworth, Pr. & M. Beaumonts 1593	St. Nazarius & Celus, Martyrs (Comm. Victor I, Pope & Martyr, & Innocent I, Pope)	St. Nazarius & Celus, Martyrs (Comm. Victor I, Pope & Martyr, & Innocent I, Pope)	St. Martha, Virgin (Comm. SS Felix, Pope, Simplicius, Faustinus & Beatrix, Martyrs)	St. Philip Evans & John Lloyd, PPr. & MM. Cardiff 1679	
23	2cl	24	5cl	25	2cl	26	2cl	27	5cl	28	3cl	29	3cl
8 th Sunday after Pentecost		Feria (Comm. St. Christina, Virgin & Martyr)	St. James The Greater, Apostle (Comm. St. Christopher, Martyr)	St. James The Greater, Apostle (Comm. St. Christopher, Martyr)	St. Anne, Mother of Our Lady (Titular of Cathedral of Leeds, I cl.)	St. Anne, Mother of Our Lady (Titular of Cathedral of Leeds, I cl.)	St. Anne, Mother of Our Lady (Titular of Cathedral of Leeds, I cl.)	St. Anne, Mother of Our Lady (Titular of Cathedral of Leeds, I cl.)	St. Anne, Mother of Our Lady (Titular of Cathedral of Leeds, I cl.)	St. Anne, Mother of Our Lady (Titular of Cathedral of Leeds, I cl.)	St. Anne, Mother of Our Lady (Titular of Cathedral of Leeds, I cl.)	St. Anne, Mother of Our Lady (Titular of Cathedral of Leeds, I cl.)	St. Anne, Mother of Our Lady (Titular of Cathedral of Leeds, I cl.)
St. Apollinaris, Bishop & Martyr Comm. St. Liborius, Bishop & Confessor St. Volina, B. & M. London 136 Ven. Richard Blockardine, L. & M. York 1386		St. John Beste, Pr. & M. Durham 1594 Vens. Nicholas Garlick, Robert Garlick & Richard Simpson, PPr. & MM. 1556	St. John Beste, Pr. & M. Durham 1594 Vens. Nicholas Garlick, Robert Garlick & Richard Simpson, PPr. & MM. 1556	St. John Beste, Pr. & M. Durham 1594 Vens. Nicholas Garlick, Robert Garlick & Richard Simpson, PPr. & MM. 1556	St. John Beste, Pr. & M. Durham 1594 Vens. Nicholas Garlick, Robert Garlick & Richard Simpson, PPr. & MM. 1556	St. John Beste, Pr. & M. Durham 1594 Vens. Nicholas Garlick, Robert Garlick & Richard Simpson, PPr. & MM. 1556	St. John Beste, Pr. & M. Durham 1594 Vens. Nicholas Garlick, Robert Garlick & Richard Simpson, PPr. & MM. 1556	St. John Beste, Pr. & M. Durham 1594 Vens. Nicholas Garlick, Robert Garlick & Richard Simpson, PPr. & MM. 1556	St. John Beste, Pr. & M. Durham 1594 Vens. Nicholas Garlick, Robert Garlick & Richard Simpson, PPr. & MM. 1556	St. John Beste, Pr. & M. Durham 1594 Vens. Nicholas Garlick, Robert Garlick & Richard Simpson, PPr. & MM. 1556	St. John Beste, Pr. & M. Durham 1594 Vens. Nicholas Garlick, Robert Garlick & Richard Simpson, PPr. & MM. 1556	St. John Beste, Pr. & M. Durham 1594 Vens. Nicholas Garlick, Robert Garlick & Richard Simpson, PPr. & MM. 1556	St. John Beste, Pr. & M. Durham 1594 Vens. Nicholas Garlick, Robert Garlick & Richard Simpson, PPr. & MM. 1556



	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
30	2d	3cl	1	2	3	4	5
9 th Sunday after Pentecost	St. Ignatius of Loyola, Confessor	Feria (Comm. <i>The Holy Machabees, Martyrs</i>) <i>Portiuncula Indulgence</i>	St. Alphonsus Liguori, Bishop, Confessor & Doctor (Comm. <i>St. Stephen I, Pope & Martyr</i>)	Feria	Feria	St. Dominic, Confessor <i>First Friday</i>	Dedication of the Church of St. Mary of the Snows <i>First Saturday</i>
	SS. Abdon & Sennen, Martyrs (Plymouth 3 cl.) St. Germanus, B. & C. 448 (Persmouth, Comm.) BBL Edward Powell, Richard (Cufflin & Cap., PPr. & MM. (Cufflin & Cap., PPr. & MM. (Northampton 3 cl.)	St. Ethelwald, B. & C. Winchester 964 St. Edmund, H. Gower Peninsula, 11 th Aug. St. Neot, Mk. & H. M. (Glastonbury/Corwall 880	St. Sidwell, V. & M. Exeter 700 St. Eborac, B. & C. Canterbury 914	St. Waltheof, Ab. & C. Melrose, Scotland 1140 Ven. Thomas Bekcham, Pr. & M. Newgate 1538	St. Walburga, Abs. England/Germany 779 St. Hildegard, Lay brother, Ven. Elizabeth, B. & C. Pr. & Ven. Clement Philippot, L. MM. Tyburn 1540	St. Oswald, King of Northumbria, M. Shropps. 642 (Nottingham, Comm.) St. Thomas of Dover, M. Dover 1285	
6	2cl	3cl	8	9	10	11	12
Transfiguration of Our Lord Jesus Christ	St. Henry, B. & C. Winchester 1171	St. Cajetan, Confessor. (Comm. <i>St. Donatus, Bishop & Martyr</i>)	St. John Mary Vianney, Confessor (Comm. <i>SS. Cyriacus, Largus & Smaragdus, Martyrs</i>)	Vigil of St. Laurence, Martyr (Comm. <i>St. Romanus, Martyr</i>)	St. Laurence, Martyr	Feria (Comm. <i>SS. Thiberius, Martyr & Susanna, Virgin & Martyr</i>)	St. Clare, Virgin
	SS. Svdus II, Pope, Felicianus & Agapitus, Martyrs St. Henry, B. & C. Winchester 1171	St. Claudia, Widow, Mother of St. Praxedis & Pudencia England/Rome 110 St. Eustace, M. & C. Exeter 1678	St. Oswald, King of Northumbria, M. Shropps. 642 (Wesminster 3 cl.) (P Aug. Argyl & The Isles, Newcastle, Lancasser 3 cl., 11 th Aug. Liverpool 3 cl.)	St. Hugh, B. & C. Ely 820 St. Eustace, M. & C. Pr. & M. (retired) Newgate 1557	St. John Mary Vianney, C. (Lancaster 3 cl.) St. Blane, B. & C. 610 St. Agatha, M. & C. Argyl & The Isles, Dunfield 3 cl.)	St. John Eudes, Confessor	

13	2cl	2cl	15	16	17	18	19
11 th Sunday after Pentecost	St. Bernard, Abbot & Doctor Northumbria 650 St. Oswyn, King & M. St. Hilary, Bishop, B. St. Oswald, 1180 St. Ronald, Chieftain & M. Orkney Islands, Scotland 1188	Vigil of the Assumption of the BVM (Comm. <i>St. Eusebius, Confessor</i>)	15 THE ASSUMPTION OF THE BVM <i>Holy Day of Obligation</i>  Dedication of Cathedral Church (Southwick 1 cl.) St. Andrew's & Edinburgh: Patron of O.L. of Good Aid Cathedral (Motherwell) St. Margaret Rich, Prioress of Cateby Northampton 1257	St. Joachim, Father of the BVM, Confessor	St. Hyacinth, Confessor	Feria (Comm. <i>St. Agapitus, Martyr</i>)	St. John Eudes, Confessor
20	2cl	3cl	22	23	24	25	26
12 th Sunday after Pentecost	St. Joseph Calasanzius, Confessor Northampton 1 cl.) St. M. Somerset 706 St. David Lewis, Pr. & M. Usk 1679	Vigil of the Assumption of the BVM (Comm. <i>St. Eusebius, Confessor</i>)	St. John Kenble, Pr. & M. Hereford 1679 Bl. Richard Kirkman, Pr. & M. York 1582	SS. Ebbas the Younger & Comp. VV. & M. Coldingham 870 St. Tyffil, V. & M. Wales 1480	St. Bartholomew, Apostle	St. Helena, Empress, Widow (born in Cochester) (Brentwood 1 cl. Liverpool, Salford 3 cl.)	BVM on Saturday (Comm. <i>St. Zephyrinus, Pope & Martyr</i>)
27	2cl	3cl	29	30	31		
13 th Sunday after Pentecost	St. Edmund Arrowsmith, Pr. & M. Lancaster 1628 Bl. William Dean, Pr. & Ven. Henry Wesley, L. MM. Mile End Green 1586 St. Edmund, Pr. & M. Brentford 1588	St. Augustine, Bishop, Confessor & Doctor (Comm. <i>St. Hermes, Martyr</i>)	The Beheading of St. John the Baptist (Comm. <i>St. Sabina, Martyr</i>)	St. Rose of Lima, Virgin (Comm. of <i>St. Felix & Adaeutius, Martyrs</i>)	St. Raymond Nonnatus, Confessor	St. Alice, Prioress Northampton 1240 Vens. Nicholas Tichborne & Thomas Hackshott, LL. & MM. Tyburn 1601	St. John Wall, Pr. & M. Worcester d. 22 nd Aug 1679 Bl. Thomas Peckham, Pr. & M. d. 22 nd Aug 1572 (Middleborough, Heatham & Newcastle, Leeds 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

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

AALBORG, DENMARK

OSLO, NORWAY

MALMÖ, SWEDEN

GOTHENBURG

STOCKHOLM, SWEDEN

Rev. Fr. Håkan Lindström,
Tel: +44 20 8946 7916

h.lindstrom@fsspx.email

www.fsspx.uk/en/scandinavia

OSKARSHAMN

KALMAR

Rev. Fr. Sten Sandmark
(contact Rev. Fr. Lindström)

Jersey

Saint Nicholas Centre, Greve d'Azette
St. Clement, Jersey
Tel: +44 1534 857 186

Pious Groups

THIRD ORDER OF ST. PIUS X

Rev. Fr. Gary Holden
thirdorder@fsspx.uk

ARCHCONFRATERNITY OF ST. STEPHEN

Rev. Fr. Jonathon Steele
acss@fsspx.uk

EUCCHARISTIC CRUSADE

Rev. Fr. Vianney Vandendaele
hostia@fsspx.uk

MILITIA IMMACULATAE

Rev. Fr. Robert Brucciani
Mr. Howard Toon
mi@fsspx.uk
militia-immacolatae.org

OL FATIMA CORRESPONDENCE

CATECHISM COURSE

Miss Monica Marshall
m.marshall@fsspx.uk

YOUNG ROMAN CATHOLICS

Rev. Dominic O'Hart
Mr. James Dew, Miss Tamara Martinez
ycr@fsspx.uk

EMERGENCY NUMBER: 0754 888 0281

Society of Saint Pius X



S S P X

The Society of St. Pius X is an international priestly society of common life without vows, whose purpose is the priesthood and 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.

fssp.x.uk