



S S P X



# Ite Missa Est

Tell me about the SSPX



Archbishop Marcel Lefebvre reaches out to bless in Martigny, Switzerland 1985



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

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## **Tell me about the SSPX**

|                                |    |
|--------------------------------|----|
| Editorial                      | 6  |
| Matters Arising                | 21 |
| Feast of St. Michael Archangel | 28 |
| Month of the Holy Rosary       | 30 |

# 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 |





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# Tell me about the SSPX

An interview

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**Rev. Fr. Robert Brucciani, District Superior**

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My dear Faithful,

## Introduction

As passengers in a runaway train come to an understanding of their impending doom by stages, serious Catholics are beginning to see that the Conciliar Church is careering out of control. The emergency brake cable that was the “Ecclesia Dei communities” has been all but severed, and the fast-approaching Synod on Synodality might well be that gaping void where the train will meet its destruction.

Sixty years ago, Archbishop Lefebvre tried to warn the Pope and the bishops of this impending catastrophe, but was shunted into

a non-ecumenical siding for his pains. The Archbishop died in 1991, but the Society that he founded lives on. Desperately casting about for a solution to the crisis, a new generation of Catholics are discovering the Society of St. Pius X for the first time. This edition of *Ite Missa Est* is meant for them. Herein is reproduced a series of questions and answers formulated for a recent interview to make Archbishop Lefebvre and the Society better known. May it give faithful Catholics new hope, and encourage them to support our efforts to be that junction box that will switch the train on to the gentle heavenward line of Catholic tradition.



1. What was the sequence of events between 1969 and the ordinations by Archbishop Lefebvre?

### **The Council**

To understand what happened from 1969, we really need to understand what happened at the Second Vatican Council 1962–5 and afterwards.

The Second Vatican Council was hijacked by a well-organised group of liberals (modernists) who made it a vehicle of revolution—a revolution which, to this day, is working to change the Catholic Religion from being the religion that worships the One True God in the way that He wishes, to being a religion by which man worships himself. It is a revolution that attempts to deify man and the world without reference to the One True God.

The *Novus Ordo Missae* was a fruit of this revolution. It was a liturgy that favoured a revolutionary doctrine:

- salvation without the Cross,
- salvation without conversion,
- salvation without the Faith,
- salvation without supernatural grace and Charity,

- without the Church, even without Jesus Christ.

It wasn't only the Mass that changed—everything changed: all the liturgy changed (sacraments, divine office, music), philosophy, theology, morals, canon law, the structure of the Church, religious life, clerical life, parish life, every Catholic institution changed—especially the seminaries; and all to the detriment of the Church.

### **Holy Ghost Fathers**

Archbishop Lefebvre had been on the frontline in the council, fighting its innovations—particularly the errors of religious liberty, ecumenism, and collegiality.

After the Council, he returned to the Mother House of his religious order, the Holy Ghost Fathers, to continue fighting the same liberal revolution which had erupted there, but, despite a spirited rear-guard action, he was forced to resign as Superior General at the hijacked General Chapter in 1968.

### **The Society—beginnings**

Left alone and practically retired, he was then approached by a handful of young seminarians searching for someone to form



them along the traditional Catholic lines.

In 1969, he established the embryo of a seminary in Fribourg, Switzerland, sending the seminarians to the Catholic University of Fribourg.

In 1970, Bishop Nestor Adam of Sion then gave him permission to open a house at Ecône in Valais, Switzerland; not a seminary, but a house of spiritual formation for a year prior to entering seminary.

On 1<sup>st</sup> November 1970, Bishop Charrière of Fribourg, approved the Society's statutes and gave the Society juridical existence as a *Pia Unio*—the first step on the ladder of juridical recognition.

On 26<sup>th</sup> December 1970, Bishop Adam gave oral permission for Ecône to be a seminary. The seminarians then came trickling in, but the trickle soon turned to a flood.

### Opposition

The French episcopate became alarmed at the growth of this seminary where “the Latin Mass” was still celebrated, the cassock worn, a strict rule followed, and “pre-conciliar” training given.

At a meeting in Lourdes on 30<sup>th</sup> October 1972 they decided that henceforth they would not ordain seminarians formed at Ecône.

By 1973, Bishop Nestor Adam was feeling uncomfortable with Ecône. After clarification from Rome, he insisted on obedience to his demand that the Novus Ordo Missae be celebrated at Ecône. Archbishop Lefebvre refused saying that fidelity to the faith was more important than complying with a misunderstood disobedience. Meanwhile, the seminary kept growing; by 1974, one in seven new French seminarians went to Ecône.

On 11<sup>th</sup> November 1974, Pope Paul VI intervened, sending two canonical visitors to Ecône, who shocked the seminarians with their heterodox ideas about a married priesthood, the mutability of truth and the physical Resurrection of Christ.

On 27<sup>th</sup> November 1974, indignant at the doctrinal deviations of the visitors, Archbishop Lefebvre made an uncompromising profession of faith condemning neo-Modernist and neo-Protestant tendencies in Rome.



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He was called to Rome and interrogated by three Cardinals on 13<sup>th</sup> February and 3<sup>rd</sup> March 1975.

### **Withdrawal of approval**

On 6<sup>th</sup> May 1975, Bishop Mamie (successor to Bishop Charrière of Fribourg) withdrew the approval granted for the Pious Union of Society of St. Pius X. Canonically, therefore, it no longer existed. Archbishop Lefebvre lodged an appeal, on the grounds that the Bishop of Fribourg had no power dissolve the Society, that the dispute was over doctrine and so should be judged by the CDF, and that penalties should fall on himself, rather than the Society that he founded.

The appeal was not heard and, because Pope Paul VI “had taken the matter into his own hands”, a second appeal was simply filed without response.

Realising that the traditional Catholic priesthood was at stake, Archbishop Lefebvre chose to ignore the canonical manoeuvres and pressed on with his project.

2. Ultimately, why did Archbishop Lefebvre make the decision to ordain priests in 1976 when he was forbidden to do so, and to consecrate four bishops in 1988 without a papal mandate?

### **Ordination of priests in 1976**

Following the withdrawal of approval of the Society, on 29<sup>th</sup> June 1975, the Archbishop ordained three priests and thirteen subdeacons.

In response, Pope Paul VI wrote him a letter asking for his submission to the act of dissolution of the Society and to the Council.

Archbishop Lefebvre, for the good of the Church, knew that he had to continue. The new year began in September 1975 with 127 seminarians across 3 seminaries: Ecône, Weissbad in Germany, and Armada in the USA. He explained his thinking to the seminarians:

“Asking us to close the seminary at Ecône means asking us to take part in the destruction of the Church.”





The Archbishop was formally forbidden to ordain priests on 29<sup>th</sup> June 1976. He went ahead with ordinations and was served with a suspension *a divinis*.

Archbishop Lefebvre held that this penalty had no juridical value. For him, it was clear that all they wanted was for the traditional faith to go away and canon law has no value if used against the faith.

### Consecrations in 1988

The Society continued to grow in priests, brothers, sisters, oblates and third order members and spread throughout the world. It was canonically irregular, regarded as being disobedient, and even schismatic, and so was largely left alone by the hierarchy despite continued communications between Archbishop Lefebvre and the CDF.

Fast-forward ten years. Pope John Paul II ascended the throne in 1978 and continued the project of the Council. On 27<sup>th</sup> October 1986, after a series of ecumenical scandals with false religions (animists, Hindus, Buddhists, Shintoists, Muslims, etc.), Pope John Paul II conducted an ecumenical meeting in Assisi

where ministers of false religions were encouraged to pray to false gods. It was a public sin against the first commandment by the Pope himself.

Archbishop Lefebvre saw in this scandalous meeting a first sign of Providence that, if Rome would not allow the Society to have a bishop, he should consecrate one to ensure the continuation of his vital work. He really was convinced that the Catholic priesthood, and so the Catholic religion, was at stake.

The second sign of Providence was the heterodox response to thirty-nine *dubia* submitted to the CDF in October 1985 concerning religious liberty. Doctrinally, Rome was on the course set by the Council.

Not wishing to leave the Society without a canonical status and without a bishop to ordain her priests, Archbishop Lefebvre accepted an “olive branch” proffered by Cardinal Ratzinger and entered into negotiations for canonical recognition and permission to consecrate a bishop.



Rome wanted to remove this open rebuke to the Council; Archbishop Lefebvre wished to secure the Society's future without losing contact with Rome.

Cardinal Ratzinger, Prefect of the CDF, received Archbishop Lefebvre on 14<sup>th</sup> July 1987. The project of a protocol which would see the Society recognised and granted auxiliary bishops was discussed for months and then was signed by the Archbishop on 5<sup>th</sup> May 1988. After a night of prayer, the Archbishop wrote a letter effectively “retracting his signature”, understanding that Rome intended to delay any consecration until he died, whereupon, without a faithful bishop, the Society would have no future.

On 30<sup>th</sup> June 1988, in the full glare of the world's media, four bishops were consecrated without a papal mandate at Ecône. In his sermon, Archbishop Lefebvre declared that the consecrations were necessary for the continuation of the Church.

### 3. How did John Paul II respond to the consecrations?

On 2<sup>nd</sup> July 1988 Pope John Paul II published his *Motu Proprio Ecclesia Dei Adflicta*, declaring Archbishop Lefebvre and the four new bishops excommunicated.

On 5<sup>th</sup> and 6<sup>th</sup> July, he received Fr. Joseph Bisig and seven other priests of the Society, and approved their plan to found what was to be the Priestly Society of St. Peter. He also approved the integration Le Barroux monastery and other religious communities into what was called “full communion” with the Church. Finally, he encouraged the bishops of the world to give a “wide and generous application” of the indult of 3<sup>rd</sup> October 1984.

These measures, it seems, were enacted not for love of the traditional Latin Mass or the doctrine that it expresses; they were intended to isolate the Society of St. Pius X, which threatened their revolutionary project, or at least to bring tradition into the ecumenical pantheon— fruit of the teachings of the Council.



#### 4. What could have been done differently to avoid canonical penalties?

If we understand the conflict between Archbishop Lefebvre and Rome (or the Conciliar Church) to be at the level of the Faith: the traditional theology of the Church against a new theology; a true religion against a corrupted religion, then the contest could only be a fight to the death. In this perspective, Rome would use every means available to it, including the full weight of canon law. It was inevitable that it would come to this; the incurring of canonical penalties was inevitable.

Some mere canonical arguments surrounding the legitimacy of the suppression of the Society in 1975 and the excommunications in 1988, while interesting, do not account for the fact that the highest principle of law was at play (*salus animarum*) because the future of the Catholic religion was at stake. This makes the debate about the legality of penalties academic.

Archbishop Lefebvre was not a maverick. He had a deep respect

for the Pope as Successor of Peter and visible head of the Church. He had a deep love of the Church which gave him the energy to fight as he did. He also had keen awareness that to be out of step with the Pope would scandalise many souls.

That is why, without either compromising the faith or remaining silent in the face of error, he never refused to explore every opportunity to be officially approved by the Church authorities.

He clearly did not despise the authority of the Pope or he would not have gone to so much trouble. He went to Rome whenever called by the Pope or any official of the Curia. He pleaded (rather than remonstrated) that they might see the destruction wrought by new orientation given to the Church by the Council.

In summary, the canonical penalties could not have been avoided owing to the nature of the conflict—a total and irreconcilable opposition between the new religion and Tradition.



## 5. How did Benedict XVI respond when he became Pope?

Pope Benedict XVI wanted to heal what he perceived as a wound that afflicted the Church. He had compassion on the Society, but couldn't understand their difficulty. No doubt he thought Archbishop Lefebvre and the Society stubborn, but his compassionate heart was prepared to suffer on their behalf.

The Pope could also see that the Conciliar reforms were leading the Church into theological, moral, liturgical and canonical chaos, but rather than blaming the Council, he blamed infidelity to the Council (a hermeneutic of rupture with the Council).

By the *Motu Proprio Summorum Pontificum* published on 7<sup>th</sup> July 2007, Pope Benedict made a great step in his plan to bring the Society back into canonical regularity.

He also believed that the traditional Liturgy of the Church would act as a sea-anchor to point the Second Vatican Council project in the right direction

again. (It could never do this, however, for the traditional liturgy points to a traditional doctrine and so, perhaps unwittingly, by the *Motu Proprio*, a whole new life was given to traditional Catholicism in the Church.)

Then came the daring lifting of the “excommunications” on 21<sup>st</sup> January 2009. This was a generous gesture, but unleashed a tsunami of opposition. Behind closed doors, the opposition came from those who thought Pope Benedict too conservative.

The project of rapprochement was advanced further by a series of theological discussions between a group of theologians from the Society and one from the CDF. This took place from 2009 to 2010. These discussions, however, only highlighted the irreconcilability between tradition and the new theology.

The situation was therefore blocked. Rome continued to look for a canonical solution. But for the Society, it was clear that a canonical solution without a doctrinal agreement would never work.



## 6. How has Pope Francis responded to the SSPX situation?

Pope Francis is a child of the Vatican II revolution and strives to bring the project of the Second Vatican Council to its ultimate logical conclusions.

Towards the Society of St. Pius X, however, he has been paradoxically indulgent. He personally intervened with Argentinian government so that the Society in Argentina could benefit from the privileges granted to the Church by the state. He gave all the priests of the Society faculties to hear confessions during the Year of Mercy 2015–16, and then made those faculties permanent at the end of the year. In 2017, he put in place the means by which Society priests might be granted faculties by the local bishops to witness marriages.

It would seem that these concessions have been offered with a view to bringing the Society back into canonical regularity rather than for the return of Rome to tradition. It is possible that his particular

doctrine on Mercy is at the origin of these gestures by Pope Francis.

The Pope is also known to appreciate those who devote themselves to the service of souls without shying away from apostolic work.

During 2016, another attempt was made at finding a canonical solution to the problem. The project collapsed again on the stumbling block of irreconcilable doctrinal differences. Cardinal Müller insisted that the Society accept the teachings of the Second Vatican Council, and that was not possible.

Since then, the channels of communication are always open, but a resolution of differences seems humanly impossible.

## 7. What would you say to the criticism that, by going outside the structures of the Church established by God, Archbishop Lefebvre ultimately didn't trust in the plan of God ?

The criticism has no value because Archbishop Lefebvre never left the “structures that God





established". He was never outside the Church. He remained in communion with the Church by believing its doctrine, worshipping with its liturgy, and following its authority— its legitimate authority that is; he was not blindly obedient to those whom he believed were destroying the Church.

In fact, one could even say the marks of the Church were more visible in Archbishop Lefebvre than in any other bishop at that time:

- he was demonstrably one in doctrine, one in liturgy, one in obedience with the centuries that preceded him.
- he aspired to the same holiness, not a new idea of holiness that conflates the supernatural with the natural.
- his desire to spread the faith in space (as a missionary) and in time (by training priests for the future) made him truly catholic, in stark contrast to the Conciliar Church who did neither.
- he strove to continue the mission of the Apostles: to teach and baptise all nations, not to implement a pseudo-democracy in “theological spaces”.

As for the accusation of not trusting in God, quite the opposite is true: by opposing the Pope and the hierarchy in their error, it seems that he placed his entire trust in God for he was almost entirely alone in his resistance to the revolution.

Even if the crisis in the Church might not have seemed acute in 1988, in the light of what we see happening today (which is in logical continuity with the Second Vatican Council), Archbishop Lefebvre’s trust in God was truly heroic.

The idea that Archbishop Lefebvre acted in a spirit of independence from the Church is preposterous to those who know something of his life. He sacrificed everything for the Church from the moment he set foot in the seminary on Via Santa Chiara in 1923 until he died 68 years later after being taken ill on a long road journey from Ecône to speak to a study group of faithful Catholics in France.



8. Pope Francis promulgated *Traditionis Custodes* because he saw a general problem of the divisiveness of Catholics rejecting Vatican II. Do you think that's the case? Are most traditional Latin Mass Catholics opposed to the documents of Vatican II?

As to the first question: are those who reject the novelties of the Second Vatican Council divisive? In the sense of being divided from those who are espousing modernist principles, yes, they are divisive, which is good. But in the sense of being divided from the Church, most certainly not. On the contrary, they are her faithful children—manifesting the unity of the Church.

As to the second question: are most traditional Latin Mass Catholics opposed to the documents of Vatican II? The understanding of the documents of Vatican II among those who assist at the traditional Latin Mass is always going to be varied according to the varied states of life, education, and motives for attending the traditional Latin Mass.

Newcomers are often attracted to the traditional Latin Mass on account of its mystical beauty and the way it disposes the soul to prayer; or because they are fed up with the Novus Ordo ugliness of liturgy and the emptiness of its doctrine. Only a few come to the Society because of their opposition to the teachings of the Second Vatican Council.

Those who study the crisis in the Church, however, cannot fail to see the principal role of the Council in the crisis, but usually, their opposition to the Council is a consequence of their embracing the traditional Mass rather than its cause.

9. What does the future look like for the Traditional Latin Mass?

*For from the rising of the sun  
even to the going down, my  
name is great among the  
Gentiles, and in every place  
there is sacrifice, and there is  
offered to my name a clean  
oblation: for my name is  
great among the Gentiles,  
saith the Lord of hosts.*

(Mal 1:11)



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The traditional Latin Mass is that sacrifice, that clean oblation offered in every place and at all times of the day.

Many bishops, either in obedience to their Bishops' Conferences or acting individually, are making a determined effort to stamp out the traditional Latin Mass at Pope Francis' behest, but the Vatican II revolution is running out of steam, and the bishops have too many other things on their minds.

The Church is a spiritual wasteland, and its physical structures are imploding. As more priests and faithful understand that Archbishop Lefebvre was right to do what he did, the traditional Latin Mass will be offered more widely and more fervently, and one day it will replace the Novus Ordo Missae completely.

10. What needs to happen for the SSPX to be in full communion with the Church?

For a soul, there is no such thing as partial or full communion with the Church. You are either in communion or not. It's a binary

thing. The idea of partial and full communion is a new concept derived from the Second Vatican Council's teaching on ecumenism in *Unitatis Redintegratio*.

By analogy, the same can be said of a moral person (organisation): it is either in communion with the Church or not. To be in communion with the Church, one must:

- profess the doctrine of Catholic Church
- worship with the liturgy of the Catholic Church, and
- submit to the authority of the Church "in as much as it is ordered to the finality of the Church".

The Society does all these, and so is in communion with the Church.

What the Society lacks is canonical regularity and it won't be regularised with regards to canon law until Rome is regularised with regards to Catholic tradition!

May God grant that we live to see this day. Amen

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## Other news

### Marching orders

After eight years as District Superior, I have received my marching orders from the Superior General. My departure from the District of Great Britain and Ireland (and Scandinavia) is scheduled for the 31<sup>st</sup> December and my destination will be the General House of the Society in an old hunting lodge outside a picturesque village in the Zug canton of Switzerland. My new role involves slow martyrdom by administration (I love it really). God often uses the most unlikely instruments to execute His plans. Mud and spittle was used to make the blind man see; I will be using Microsoft systems to help the Society illuminate the administrative path ahead.

My successor as District Superior is the jovial Irishman, Rev. Fr. David Sherry who is already known to many of you. He is presently the District Superior of Canada. Please give him a warm welcome and pray that he turns our respective homelands into islands of saints, or more immediately, into islands of vocations to the priesthood and the religious life.

## Vocations

On 29<sup>th</sup> June, old Michaellean, **Rev. Fr. Jean-Baptiste de Sereys**, a native of France, was ordained priest at St. Pius X Seminary, Switzerland. This brings to the number of ordained Michaelleans to seven.

On the feast of St. Dominic, **Sr. Antoine-Joseph** made her final vows for the Teaching Dominicans of Fanjeaux.

Erstwhile Michaellean scallywag, **Gregory Rogerson**, completed his postulancy year at the Society Brothers' noviciate in Winona, USA.

We also have two Irishmen and a Dane returning to seminary in September. No Englishmen!

Finally, this October, a young Scotsman is departing for St. Thomas Aquinas Seminary to try his vocation for the priesthood. Please pray for him and all the seminarians, postulants and novices.

## Summer events

The photographic chronicle in this edition gives a glimpse of the frenetic summer of pilgrimages, camps, Young Roman Catholic meetings, visitations, marriages,



baptisms and other events. The District is clearly growing and a new generation is rolling up its sleeves to take charge. That many of them were born into Catholic tradition is a particular cause of joyful thanksgiving.

### Construction Projects

A cause for prayers of supplication are the various construction projects in the District. The biggest of these is **St. Michael Archangel Chapel**. The final costs have crept up with inflation, unforeseen problems, and the choice of higher specification materials. The final cost will be £3,500,000 and the target date for completion is nearing the end of October. £700,000 has been donated by the faithful and the rest has come from legacies. We must all pray for those generous souls who have left money to the Society in their wills. Without them the Society could not attempt such projects or even function from day to day. Their names will be enclosed within the altar and are remembered at Mass.

The **Holy Cross, Woking** re-roofing project is going very well. The damage to the timbers was less than anticipated and so the project will cost less than the planned £312,000. The roof of **St. Joseph and Padarn**

requires about £70,000 worth of attention. We hope to start this by the end of September.

Phase 1 of the re-roofing of **St. Saviour's House** has not commenced. We might have to provide the residents with umbrellas while we wait for Providence to send us the means.

### Grave omission

In the last edition of *Ite Missa Est*, we congratulated priests on the occasion of their 10<sup>th</sup>, 20<sup>th</sup> and 30<sup>th</sup> anniversary of ordination. Regrettably we forgot **Rev. Fr. Sebastian Wall** who celebrated his 30<sup>th</sup> anniversary of ordination on 26<sup>th</sup> June 2023. Might we ever be forgiven? Hearty congratulations dear Father. We wish you another 30 years of faithful priesthood.







Rev. Fr. John Brucciani with Sr. Antoine-Joseph (Katrina Sudlow) upon taking her final vows with the Teaching Dominican Sisters of Fanjeaux



Rev. Fr. Jean-Baptiste de Sereys joined by other old Michaelians at his ordination including Rev. Fr. Patrick Summers and Rev. Fr. Emmerich Jeindl



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# Perfect Contrition

Matters arising

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Rev. Fr. Nicholas Mary C.S.S. R

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*Fr. Nicholas answers topical questions in the light of moral theology and canon law.*

What is perfect contrition, and is it ever possible to have it?

Here is the Penny Catechism's brief treatment of perfect contrition:

“Q. What is perfect contrition?”

“A. Perfect contrition is sorrow for sin arising purely from the love of God.

“Q. What special value has perfect contrition?”

“A. Perfect contrition has this special value; that by it our sins

are forgiven immediately, even before we confess them; but nevertheless, if they are mortal, we are strictly bound to confess them afterwards.”<sup>1</sup>

Because perfect contrition requires sorrow, and because it must arise out of a pure love, it is often misunderstood to be something almost impossible, and certainly out of the reach of those of us who are not great saints. But both the nature of the sorrow and of the purity of the love of God required must be rightly understood. Then we shall see that it is well within the capability of us all to attain to perfect contrition.



## Nature of the sorrow

Let us examine the sorrow first.

Since sin is both a turning (aversion) away from God and a turning (conversion) towards some created good, repentance requires a conversion back to God and an aversion to the sinful use made of a creature (something present in all sin).

This means that, when we repent, we must first be aware of our past sins, and of how they have offended God. This element takes place in our intellect.

Then we must be sorrowful that we have committed these sins, that they have offended God, and that they have placed us in a state of sin in which we are wholly or partially separated from Him. This element of repentance is essentially in our will, whether accompanied by emotion in the lower part of our soul or not.

The will then seeks to end the state of sin and the separation from God through its purpose of amendment, without which repentance would not be complete. Both the sorrow and the purpose of amendment together constitute contrition, as

Fr. Anton Koch clarifies, laying out the teaching of the Council of Trent:

“Contrition is the most necessary constituent of penance, both as a virtue and as a sacrament, for without contrition there can be no genuine repentance and no forgiveness. The Council of Trent defines contrition as ‘a sorrow of the soul and a detestation for sin committed, with the purpose of not sinning for the future.’ Hence contrition is essentially an act of the will, by which man renounces sin and determines to avoid it in future. The act of renunciation is called contrition in the strict sense, while the determination to avoid future sins is termed purpose of amendment. Being an interior sorrow of the soul, contrition differs from that purely intellectual regret which consists in a mere perception of the damnableness of sin, and also from the so-called terror of conscience, i.e., the fear with which conscience is smitten upon being convinced of iniquity. Both these emotions may be present without a spark of genuine contrition.”



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Thus it is very important to distinguish contrition, on the one hand, from a mere intellectual regret at the fact that we have sinned, and on the other, from a merely emotional reaction to sin. These things may accompany contrition, but contrition is itself primarily an act of the will, as Fr. Koch explains further:

“The moral value of contrition, as a turning away from sin and a turning to God, consists in its being an act of the will, and consequently it need not be accompanied by sensible pain or grief, nor manifest itself by sighs and tears. Whilst there is such a thing as the ‘tears of contrition’, sensible sorrow forms no constituent of genuine contrition, nor is its presence a sure proof thereof. As there are tears that indicate no deep emotion, so there is a sorrow without tears. As a rule, however, it is desirable that contrition should be manifested by outward signs.”

## Motives for our sorrow

And so we come to the distinction between perfect and imperfect contrition, which depends on which

motives we have for our sorrow:

“Contrition may be perfect or imperfect. **Perfect contrition** is inspired by charity, i.e., a perfect love of God as the supreme good for His own sake. **Imperfect contrition**, now technically called attrition, is sorrow inspired by some other supernatural motive, e. g., fear of eternal punishment, repugnance to sin as an offence against Almighty God, regret at having lost divine grace and forfeited heaven, etc. As can be easily seen, the distinction between perfect and imperfect contrition is not based upon the degree of sorrow a man has for his sins, but upon the motives by which that sorrow is inspired; this distinction is specific rather than generic.

“Perfect contrition, coupled with a desire to receive the Sacrament of Penance, is sufficient to effect the forgiveness of sins not merely in cases of necessity, or when it reaches the highest possible degree of intensity, but of itself and always. Imperfect contrition (attrition), on the other hand, can produce this effect only in connection with sacramental confession. Hence perfect



contrition is not an essential requisite of penance, but attrition suffices for the valid reception of this Sacrament, provided, of course, that the penitent is resolved to sin no more and confidently trusts in the mercy of God. However, though there is no obligation to make an act of perfect contrition in preparing for confession, the faithful should be exhorted to do so, to the best of their ability.”

There are four conditions for all true contrition:

“For the valid reception of the Sacrament of Penance, contrition (whether perfect or imperfect) should be:

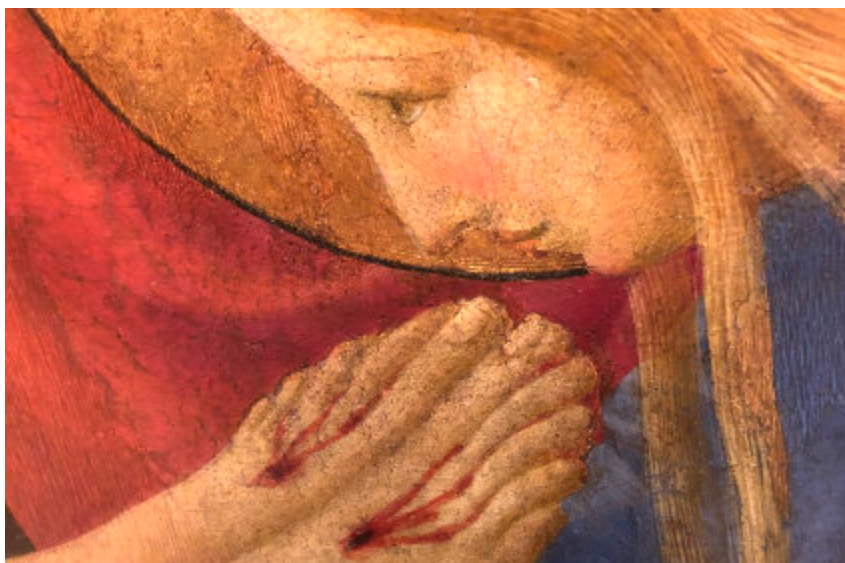
a) **Sincere** or heartfelt, for else it would be sheer hypocrisy. The quality of sincerity flows as a necessary effect from the nature of contrition.

b) **Supernatural**, both in its origin and in its motives. True contrition owes its existence to divine grace and is based upon reasons or motives supplied by supernatural faith.

c) **Supreme** or sovereign, not in intensity but appreciatively, i.e.,

the penitent must detest sin as the greatest of all evils and be ready to give up everything he has, even life itself, rather than offend God. Since contrition is in the will, not in the emotions, it may happen that the sorrow one feels at temporal misfortunes is both affectively and intensively greater than that felt at sin as a purely spiritual evil; but this need not prevent a man's contrition from being appreciatively supreme. ‘If we may not succeed in rendering our contrition perfect,’ says the Roman Catechism, ‘it may nevertheless be true and efficacious, for oftentimes things that fall under the senses affect us more than spiritual things, and hence some persons experience a greater sense of grief for the loss of their children than for the baseness of their sins.’ Our sense of grief need not be supreme, for to make it so is largely beyond our control; but we must by a combined act of the mind and will abhor sin above all other evils. Theologians express this technically by saying that sin must be detested as the greatest of all evils, not affectively, but effectively.





Detail of 'Lamentation over Christ' by Fra Angelico (c. 1436–1440)

d) Contrition must furthermore be **universal**, i. e., it must cover all the mortal sins committed by the penitent. As every mortal sin implies a complete turning away from God, no one mortal sin can be forgiven without the rest. It is not, however, necessary to make a special act of contrition for each particular mortal sin. One general act for all the sins committed will suffice.”<sup>2</sup>

**Pure love of God is misunderstood by many.**

Now let us consider the degree of

purity of the love of God from which perfect contrition must proceed, as this is a source of misunderstanding for many.

Fr F. J. Connell, C.S.S.R. considers the following question:

“What is to be said of the doctrine that a person makes an act of genuine love of God or an act of perfect contrition only when he is so disposed that he would serve God faithfully even if there were no heaven and no hell, no rewards and no punishments for good or evil



deeds? In other words, must one exclude the consideration of the advantage that will come to him from right living, in order to have true love of God?"

His answer is as follows:

"According to sound Catholic teaching, a person should not attempt to exclude the desire of his own happiness, however fervently he may strive to love God. Indeed, such an attempt would be opposed to sane philosophical principles. The Creator has endowed every human being with an irrepressible desire to be happy, so that in every deliberate action he must tend, at least implicitly, toward his own happiness. Man by his very nature is unable to tend to any good, however excellent, unless he conceives it in some way as his good. The fact that he has been raised to the supernatural order and given as his goal the intimate possession of God does not eliminate this innate tendency, but rather elevates it and makes it more ardent. Even the purest act of divine love elicited by the greatest saint includes the desire of possessing God, not merely in order that God may be thereby

glorified, but also in order that happiness may come to him who elicits the act. We may, indeed, distinguish an unselfish love of God as distinct from a selfish love—corresponding to the love of benevolence and the love of concupiscence of the theologians—but the terms are not intended to be mutually exclusive. The love of benevolence, the root of charity, takes its predominant motive from the goodness of God in Himself, but it is accompanied by a desire (at least implicit) of possessing God as our good. In the words of St. Thomas: 'Charity makes one have an eye to the reward.'

"... It must be emphasised, too, that just as charity does not exclude hope, so perfect contrition does not exclude imperfect contrition. A person can be sorry for his sins because they have offended the all-good God, and at the same time detest them because they have made him subject to punishment. For this reason the motive of perfect contrition is given the predominant, but not the exclusive place in the formula of contrition proposed by the Baltimore Catechism: 'I detest



all my sins because of Thy just punishments, but most of all because they offend Thee, my God, Who art all-good, etc.’ Priests in their sermons and religious teachers in their classes should be most careful not to give the impression that it tends to the greater perfection of divine charity to eliminate the desire for personal rewards for good deeds, or to the greater purification of contrition to dwell only on the thought of the offence sin has done to God’s goodness without any thought of the debt of punishment it has incurred for the sinner. This would be a distorted form of Christian asceticism, irreconcilable with the admonitions of Scripture to strive for the reward which God promises to those who serve Him faithfully, and to fear the punishment which divine justice inflicts on sinners. It should be pointed out that it is a truly Catholic concept of holiness that we should not only love God for His own sake but also desire to possess Him for all eternity as the rewarder of those who seek Him.”<sup>3</sup>

Almighty God is indeed “a rewarder to them that seek Him,”<sup>4</sup> and once

we understand that a “sorrow for sin arising purely from the love of God” does not require emotions that we may or may not be able to elicit, but rather efficacious acts of the will in accordance with what our intellect has understood once enlightened by Faith, then we can, and indeed should aspire to perfect contrition. †

## Notes

1. A Catechism of Christian Doctrine (CTS, London, 1880) §§ 293–4.
2. Fr. A. Koch (transl. Fr. A. Preuss), A Handbook of Moral Theology, (B. Herder, St. Louis, 1928), Vol. II, 3<sup>rd</sup> rev. ed., pp. 140–5. Emphasis here and throughout added.
3. Fr. F. J. Connell, C.S.S.R., *Father Connell answers Moral Questions*, (CUA, Washington, DC, 1959), Q. 22.
4. Heb 11:6.



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# St. Michael Archangel

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L'abbé Henri-Marie Boudon (1624–1702)

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It was St. Michael who took up the defence of the honour of God against Lucifer, in the cause of the Incarnation of the Word...

It is a common opinion among divines that, on the mystery of the Incarnation being revealed to the angels before the creation of man, the pride of Lucifer, highest of all the heavenly host, revolted at the thought that human nature should be preferred before the angelic, and refused to do homage to the Sacred Humanity which was to be hypostatically united with the Divinity in the Person of the Son of Mary. Contemplating his own perfections, and coveting the prerogatives of the Man-God, he said in his heart, "I will be like the Most High" (Is. 14:14): to which the glorious

Archangel defiantly replied, "*Mi-cha-el*—Who is like God?"

...It is he who assists souls at the dreadful hour of death, and who, according to the doctrine of St. Augustine and St. Bonaventura, not only assists them at that moment which decides their eternal lot, but also introduces them after death into Heaven. It is well here to remark, that he awaits the command of the august Mother of God to assist in a more especial manner those souls which she peculiarly favours: such is the opinion of St. Bonaventura; and fitly, indeed, has the will of Heaven reserved this grace to the Queen of Heaven.

Oh, how sweet it is to live and die under the protection of a patroness



Detail of stained glass window depicting St. Michael Archangel, St. Stephen the Martyr Chapel, Omaha © [Workman, Wikimedia Commons](#)

so loving and so worthy of love! It is St. Michael, in fine, who is held to be the first of all the angels in glory, and the most exalted of the Seraphim. If, then, we love the interests of God only, we must love him; for he is the great saint of the cause of God, and of God Incarnate. If we love the Church, if we love ourselves, if we have any care for our salvation, if we desire to be succoured at the last moment of life, we must honour him greatly in all the necessities of the Church: for the destruction of

schisms and heresies; for the establishment of ecclesiastical discipline in all its vigour; for holiness of life in its prelates, and specially in the Sovereign Pontiff; for the preservation and increase of the faith in those countries where it already exists; and for the promulgation of the gospel in heathen lands.

From 'Devotion to the nine choirs of holy angels, and especially to the Angel-Guardians' (Burns & Oates, London, 1869) pp 137–138.



*Father! Creator! Lord Most High!*

*Sweet Jesu! Fount of Clemency!*

*Blest Spirit! who dost sanctify!*

*God ruling over all!*

*The Dolours Christ did once endure,*

*O grant that I, with spirit pure,*

*Devoutly may recall.*

*Jesu! Thou didst a Mother choose,*

*Whose Seed the serpent's head should bruise,*

*Seed of a Virgin womb;*

*O! bruise that serpent now in me,*

*Bruise him, good Lord! that I may be*

*Thine at the Day of Doom.*

*Jesu! the saints in spirit soar*

*Where angels hymn for evermore*

*The Judge who shall appear;*

*Receive a suppliant that would raise*

*His voice unto that choir of praise,*

*But is half mute through fear.*

*I believe in God, etc.*

From 'The Rosary', Rev. Frederick William Faber.  
'The Rosary, and other poems'  
(J, Toovey, London, 1845) pp. 1-2.

Detail from a stained-glass window in the church  
of Our Lady of the Rosary, Madrid.

© [Lawrence OP, Flickr](#)



## St. Michael's School Grounds & Maintenance Assistant

The school is looking for an assistant-caretaker with experience in maintenance and basic groundskeeping.

Candidate would integrate and assist a steady and experienced team in maintaining the school buildings, installations and grounds.

Basic computer literacy required (for record keeping), in addition to handyman skills and understanding of Health and Safety.

40h/week, free daily lunch and a pleasant working environment with access to traditional sacraments. For a full description of the role and application form please email:

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

We are committed to promoting and safeguarding the welfare of children. This post is exempt from the Rehabilitation of Offenders Act and the successful candidate will be subject to an enhanced DBS check and Safer Recruitment processes.

## International SSPX Pilgrimage to Lourdes Friday 27<sup>th</sup> – Monday 30<sup>th</sup> October 2023

Single occupancy: €370 ; Per person sharing: €280

Price (to be paid by mid October) includes:

- **3 nights full board** at the Hôtel Croix des Bretons, a 4 minute walk from the sanctuary.
- **Airport coach transfer** to and from Bordeaux Airport and hotel.

Pilgrims must book their own flights. To register with the group, book the flights below by Sunday 10th September and forward the confirmation email of your flights to: [pilgrimages@fsspx.ie](mailto:pilgrimages@fsspx.ie)

**Out flight:** to Bordeaux Friday 27th October **must arrive before 20:30**

**Return:** from Bordeaux Monday 30th October **must depart after 18:00**

There is limited hotel and coach transfer availability so book now to avoid disappointment!





From 14<sup>th</sup>-16<sup>th</sup> July, record numbers prayed their way along the ancient Pilgrim's Way from Rochester to Canterbury.





On 26th August, pilgrims from Kings Lynn were joined by a throng of pilgrims along the Holy Mile from the Slipper Chapel to the Abbey Grounds in Walsingham.



The Holy Sacrifice was offered in the Abbey Grounds and the District was consecrated to the Immaculate Heart of Mary.



Non-stop action at the boys' camp at St. Michael's School in July.



Poker faces and high stakes at the girls' camp in August.





Young Roman Catholics were treated to conferences on “Being a Catholic Lawyer Today”, “The Crusades” and on “The scourge of “Pornography” at St. Saviour’s House, Bristol on 25<sup>th</sup> - 27<sup>th</sup> August.



Rev. Fr. Dominic O’Hart and Rev. Fr, John Mc Laughlin.



At St. Michael Archangel Chapel, work continues in a frantic push to finish before the end of October.



Rev. Fr. Thomas O'Hart is on-site every day to keep an eye on things.



Meanwhile, Mr. Richard Squire inspects the re-roofing of Holy Cross, Woking.



Of your charity please pray for the souls of

**Mrs. Betty Martin of Glasgow who died on 29<sup>th</sup> June 2023**  
**Mr. Gregor von der Heyde of Stockholm who died on 23<sup>rd</sup> July 2023**  
**Mr. Geoffrey Mocatta of Brighton who died on 11<sup>th</sup> August 2023**

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

## September

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



## October

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



*Requiescant in pace*

## Year Planner 2023



|            |       |  |
|------------|-------|--|
| <b>Sep</b> | 2     | March for Life UK  |
|            | 6     | All day adoration, St. Andrew's, Glasgow   |
|            | 3     | Feast of Pope St. Pius X<br>(1 cl for the Society of St. Pius X)   |
|            | 4     | All day Adoration, St. Saviour's House, Bristol  |
|            | 6     | All day Adoration, St. Andrew's, Glasgow   |
|            | 9     | Knock Pilgrimage (see fsspx.ie)  |
|            | 11-16 | Women's Ignatian Retreat, St. Saviour's House, Bristol   |
|            | 15    | Feast of the Seven Sorrows of Our Lady<br>(1 cl for the Society of St. Pius X)                             |
|            | 16    | Holywell Pilgrimage  |
|            | 20    | All day Adoration, St. George's House, Wimbledon   |
|            | 29    | Feast of the Dedication of St. Michael Archangel (Feast of the SSPX Brothers and for St. Michael's School) |
|            | 29-1  | Conference at Glendfalough (see fsspx.ie)  |
| <b>Oct</b> | 9-14  | Men's Ignatian Retreat, St. Saviour's House, Bristol   |
|            | 20    | Open Day St. Michael's School  |
| <b>Nov</b> | 1     | ALL SAINTS   |
|            | 2     | ALL SOULS  |
|            | 25    | All day adoration, St. Michael's School, Burghclere  |
| <b>Dec</b> | 9     | Young Roman Catholics Winter Ball  |
|            | 14    | All day Adoration, Our Lady of Victories, Preston  |
|            | 16    | Advent Day of Recollection, St. Saviour's House, Bristol   |
|            | 25    | CHRISTMAS DAY  |
|            | 29    | All day Adoration, St. George's House, Wimbledon   |

# Mass Times



|                               | SEP          |              |              |              | OCT          |              |              |              |              |
|-------------------------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|
|                               | 3rd          | 10th         | 17th         | 24th         | 1st          | 8th          | 15th         | 22nd         | 29th         |
| <b>Aberdeen</b>               | -            | -            | 20th<br>1800 | -            | -            | -            | 18th<br>1800 | -            | -            |
| <b>Bingley</b>                | 1500         | 1500         | 1500         | 1500         | 1500         | 1500         | 1500         | 1500         | 1500         |
| <b>Bristol</b>                | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 |
| <b>Burghclere</b>             | 0730<br>0900 | 0730<br>0900 | 0730<br>0900 | 0730<br>0900 | 0730<br>0900 | 0730<br>0900 | 0730<br>0900 | 0730<br>0900 | 0730<br>0900 |
| <b>Colleton Manor</b>         | -            | -            | 20th<br>1130 | -            | 4th<br>1130  | -            | -            | -            | -            |
| <b>Edinburgh</b>              | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 | 0900<br>1100 |
| <b>Gateshead</b>              | 1800         | 1800         | 1800         | 1800         | 1800         | 1800         | 1800         | 1800         | 1800         |
| <b>Glasgow</b>                | 0830<br>1000 | 0830<br>1000 | 0830<br>1000 | 0830<br>1000 | 0830<br>1000 | 0830<br>1000 | 0830<br>1000 | 0830<br>1000 | 0830<br>1000 |
| <b>Groombridge</b>            | 0830         | 0830         | 0830         | 0830         | 0830         | 0830         | 0830         | 0830         | 0830         |
| <b>Herne</b>                  | 1200         | 1200         | 1200         | 1200         | 1200         | 1200         | 1200         | 1200         | 1200         |
| <b>Holnest</b>                | -            | -            | 1600         | -            | 1600         | 1600         | 1600         | 1600         | 1600         |
| <b>Inverness</b>              | -            | -            | 19th<br>1900 | -            | -            | -            | 17th<br>1900 | -            | -            |
| <b>Jersey</b>                 | -            | -            | 23rd<br>1030 | -            | -            | -            | -            | -            | 29th<br>1800 |
| <b>Leicester</b>              | 1100         | 1100         | 1100         | 1100         | 1100         | 1100         | 1100         | 1100         | 1100         |
| <b>Liverpool</b>              | 1300         | 1300         | 1300         | 1300         | 1300         | 1300         | 1300         | 1300         | 1300         |
| <b>London<br/>(Holloway)</b>  | 1100<br>1230 | 1100<br>1230 | 1100<br>1230 | 1100<br>1230 | 1100<br>1230 | 1100<br>1230 | 1100<br>1230 | 1100<br>1230 | 1100<br>1230 |
| <b>London<br/>(Wimbledon)</b> | 0800         | 0800         | 0800         | 0800         | 0800         | 0800         | 0800         | 0800         | 0800         |
| <b>Manchester</b>             | 0930         | 0930         | 0930         | 0930         | 0930         | 0930         | 0930         | 0930         | 0930         |
| <b>Preston</b>                | 0930         | 0930         | 0930         | 0930         | 0930         | 0930         | 0930         | 0930         | 0930         |
| <b>Rhos-on-Sea</b>            | 1700         | 1700         | 1700         | 1700         | 1700         | 1700         | 1700         | 1700         | 1700         |
| <b>Sheffield</b>              | -            | -            | 1700         | -            | -            | -            | -            | -            | 1700         |
| <b>Stronsay</b>               | 0900         | 0900         | 0900         | 0900         | 0900         | 0900         | 0900         | 0900         | 0900         |
| <b>Taunton</b>                | 1100         | 1100         | 1100         | 1100         | 1100         | 1100         | 1100         | 1100         | 1100         |
| <b>Woking</b>                 | 1030         | 1030         | 1030         | 1030         | 1030         | 1030         | 1030         | 1030         | 1030         |



# September

FRIDAY

SATURDAY

1



Feria

(Com. St. Giles, Abbot)  
(Com. Twelve Holy Brothers,  
Martyrs)

First Friday

2

3 cl.

St. Stephen, King &  
Confessor

First Saturday

St. Giles, Ab. (Birmingham,  
St. Andrew's & Edinburgh, 3 cl.)  
St. Selba, King, C. (Birkenhead 3 cl.)  
St. Hugh More, M. (Hokingham 3 cl.)  
St. Silin, C. Anglesy, 6th c.

St. Adaman, Ab. & C  
Iona, Scotland 704

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

3



**ST. PIUS X, Pope,  
Confessor & Patron of  
the Society of St. Pius X**  
(1 cl. within the Society,  
comm. 14<sup>th</sup> Sunday)



otherwise:  
14<sup>th</sup> Sunday  
after  
Pentecost 2 cl.

Dedication of the Consecrated  
Churches, in all churches except the  
Cathedral (Plymouth 1 cl.)  
SS. Hildeth & Cuthberga, W. 6<sup>th</sup> c.  
(Birkenhead 3 cl.)

4



Feria

Translation of St. Cuthbert, B. & C.  
(Framham & Newcastle 3 cl.)  
Vener. Richard Hamer, Fr. & M.  
York 1588

5

3 cl.

St. Laurence Justinian,  
Bishop & Confessor

St. William Brown L. & M. Ripon 1605

6



Feria

Dedication of Cathedral Church  
(Middlebrough 1 cl.)  
St. Rayh, W. 6<sup>th</sup> By 699  
(Lancaster 3 cl.)

7



Feria

Dedication of the Consecrated  
Churches, in all churches except the  
Cathedral (Claxgate 1 cl.)  
BBI. John Duckett & Ralph Corby,  
PPF. & MM. Tyburn 1644

8



The Nativity of the  
Blessed Virgin Mary  
(Com. St. Adrian, Martyr)

St. Ethelberga, Queen, Widow  
Lymington, Kent 647

9

4 cl.

BVM on Saturday  
(Com. St. Gorgonius, Martyr)

St. Wulfilda, Abs. & V. Sarving 1000  
Ven. George Douglas, Fr. & M  
York 1587

|  |   |  |   |   |  |  |
|--|---|--|---|---|--|--|
| <p><b>10</b> <span style="float: right;">1 cl</span></p> <p><b>15<sup>th</sup> Sunday after Pentecost</b></p> <p><b>St. Nicholas of Tolentino, Confessor</b><br/><b>St. Ambrose Barlow, Pr. &amp; M.</b><br/>Lancaster 1841</p>  | <p><b>11</b> <span style="float: right;">1 cl</span></p> <p><b>Feria</b><br/><i>(Comm. SS. Protus &amp; Hyacinth, Martyrs)</i></p> <p><b>St. Deniel, B. &amp; C. Wales 584</b><br/>(Menevia 3 cl.)</p>  | <p><b>12</b> <span style="float: right;">3 cl.</span></p> <p><b>The Most Holy Name of Mary</b></p> <p><b>St. Ailbhe, B. &amp; C. 541</b><br/><b>St. Eanowida, V. &amp; Abs.</b><br/>Folkestone, Kent 640</p>   | <p><b>13</b> <span style="float: right;">1 cl</span></p> <p><b>Feria</b></p> <p>Dedication of the Consecrated Churches, in all churches except the Cathedral (Plymouth 1 cl.)</p>   | <p><b>14</b> <span style="float: right;">2 cl</span></p> <p><b>The Exaltation of the Holy Cross</b></p> <p><b>St. Cormac, Irish Abbot,</b><br/>Head of St. Columba; 6th c.<br/><b>St. Werenfrid, Pr. &amp; C.</b><br/>England/Holland 780</p> | <p><b>15</b> <span style="float: right;">2 cl.</span></p> <p><b>The Seven Sorrows of the Blessed Virgin Mary</b><br/><i>(Comm. St. Nicomedes, M.)</i></p> <p>(Seven Sorrows of the B.V.M. Titular of Pro-Cathedral Menevia 1 cl.)<br/><b>St. Mirin, B. &amp; C. 6th c.</b><br/>(Patron of Diocese &amp; Titular of Cathedral; Paisley 1 cl.)</p> | <p><b>16</b> <span style="float: right;">3 cl.</span></p> <p><b>SS. Cornelius, Pope &amp; Cyprian, Bishop, Martyrs</b><br/><i>(Comm. St. Euphemia, Virgin, Lucy &amp; Genesiusus, Martyrs)</i></p> <p><b>St. Edith, V. Wilton, Wiltshire 984</b><br/>(Clifton, Comm.)<br/><b>The Seven Sorrows of the B.V.M.</b><br/>(Paisley 2 cl.)<br/><b>St. Ninian, B. &amp; C. (Galloway 1 cl.;</b><br/>Other Dioceses of Scotland (inc. Paisley), Hexham &amp; Newcastle, Lancaster 3 cl.)</p> |
| <p><b>17</b> <span style="float: right;">1 cl</span></p> <p><b>16<sup>th</sup> Sunday after Pentecost</b></p> <p><i>Imprinting of the Stigmata of St. Francis Assisi, Confessor</i></p>  | <p><b>18</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Joseph Cupertino, Confessor</b></p> <p><b>St. Winno, Ab. &amp; C.</b><br/>England/Lancaster 715<br/><b>St. Richardis, Empress, Daughter of King of Scotland, Abs., Widow</b><br/>Scotland/Germany 887</p> | <p><b>19</b> <span style="float: right;">1 cl</span></p> <p><b>SS. Januarius, Bishop &amp; Companions Martyrs</b></p> <p><b>St. Theodore, B. &amp; C. 690</b><br/>(Westminster, Salford, Southwark, Brentwood 3 cl.; Hexham &amp; Newcastle, Comm.) (26<sup>th</sup> Sep; Lancaster 3 cl.)</p> | <p><b>20</b> <span style="float: right;">1 cl</span></p> <p><b>Ember Wednesday</b><br/><i>(Comm. St. Eustace &amp; Companions, Martyrs)</i></p> <p><b>Eight hundred SS. &amp; MM. killed by Carax</b> Kent 1011<br/><b>Bl. Thomas Johnson, Pr. &amp; M.</b><br/>Cathusion, starved Newgate 1537</p> | <p><b>21</b> <span style="float: right;">1 cl</span></p> <p><b>St. Matthew, Apostle</b></p>   | <p><b>22</b> <span style="float: right;">1 cl</span></p> <p><b>Ember Friday</b><br/><i>(Comm. St. Thomas of Villanova, Bishop &amp; Confessor, Comm. St. Maurice &amp; Companions, Martyrs)</i></p> <p>Dedication of Cathedral Church (Plymouth 1 cl.)</p>   | <p><b>23</b> <span style="float: right;">1 cl</span></p> <p><b>Ember Saturday</b><br/><i>(Comm. St. Linus, Pope &amp; Martyr; Comm. St. Tharcia, Virgin &amp; Martyr)</i></p> <p><b>St. Adamnan, Ab. 650</b><br/>(Inglis &amp; The Isles 3 cl.)<br/><b>St. Alfwold, King &amp; M. Hexham 780</b><br/><b>St. William Way, Pr. &amp; M.</b><br/>Kingston-upon-Thames 1586</p>  |
| <p><b>24</b> <span style="float: right;">1 cl</span></p> <p><b>17<sup>th</sup> Sunday after Pentecost</b></p> <p><i>Our Lady of Ransom</i></p> <p><b>St. Berchtold, Ab. Bevoise 733</b><br/><b>Vener. William Spenser, Pr. &amp; Robert Hardesay, L. MM.</b> York 1550</p> | <p><b>25</b> <span style="float: right;">1 cl</span></p> <p><b>Feria</b></p> <p><b>St. Cadoc, B. &amp; C. Wales 500</b><br/>(Cardiff, Menevia 3 cl.)<br/><b>St. Calan</b> Anglesey 581 cl.<br/><b>St. Finbar, B. &amp; C.</b><br/>Barris, Hebrides / Cork 620</p>             | <p><b>26</b> <span style="float: right;">1 cl</span></p> <p><i>(Comm. St. Cyprian &amp; Justina, Virgin, Martyrs)</i></p> <p><b>St. Eivarus, B. &amp; C. London 180</b></p>  | <p><b>27</b> <span style="float: right;">1 cl</span></p> <p><b>SS. Cosmas &amp; Damian, Martyrs</b></p> <p><b>St. Sigebert, King &amp; M. Suffolk 652</b></p>   | <p><b>28</b> <span style="float: right;">1 cl</span></p> <p><b>St. Wenceslaus, Duke, Martyr</b></p> <p><b>St. Lioba, V. &amp; Abs.</b><br/>Wynborne, Dorset 751</p>   | <p><b>29</b> <span style="float: right;">1 cl.</span></p> <p><b>DEDICATION OF ST. MICHAEL ARCHANGEL</b></p>  <p><b>St. Richard Rolle, H. &amp; C.</b><br/>Dorchester 1340</p>  | <p><b>30</b> <span style="float: right;">3 cl.</span></p> <p><b>St. Jerome, Priest, Confessor &amp; Doctor</b></p> <p><b>St. Honorius, B. &amp; C.</b><br/>Canterbury 653<br/>(Nottingham, Southwark; Comm.)<br/><b>Vener. Edward Osbaldeston, Pr. &amp; M.</b><br/>York 10<sup>th</sup> Nov 1594</p>  |

Month of the Seven Sorrows of Our Lady



October

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

1

1 cl

18<sup>th</sup> Sunday after Pentecost*St. Hemigius, Bishop & Confessor*

**BB1. Robert Wlax, Edward Campion, Christopher Buxton, Pfr. & Robert Widmerpool, L., MM.**  
Canterbury 1588

**BB1. Ralph Crockett & Edward James, Pr. & M. Chichester 1588**

2

3 cl.

The Holy Guardian Angels

3

3 cl.

St. Therese of the Child Jesus, Virgin

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

4

3 cl.

St. Francis of Assisi, Confessor

Dedication of Cathedral Church (Lancaster 1 cl.)

**St. Edwin, King & M.**  
Hafeld Chase, York, 633

**St. John Robinson, Pr. & M.** aged 50,  
Ipswich 1588

5

1 cl

Feria  
(Comm. *Ss. Placid & Companions, Martyrs*)

Dedication of the Cathedral Church (Aberdeen 1 cl.)

**St. Robert Sutton, L. & M.**  
Corkwood 1588

**St. John Hewett, Pr. & M.**  
Mile End Green 1588

6

3 cl.

St. Bruno, Confessor

*First Friday*

7

2 cl.

Our Lady of the Holy Rosary  
(Comm. *St. Mark, Pope & Confessor*)*First Saturday***St. Osth, V. & M.** Colchester 870

8

1 cl

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

**St. Briget of Sweden, Widow**  
53: *Sergius, Bacchus, Marcellus and Agathus, Martyrs*

**St. Kayna, Princess & V.**  
Widdowaystron 490 (Clifton, Comm.)  
Wen, John Lowe, Pr. & M.  
Tyburn 1586

9

3 cl.

St. John Leonardi, Confessor  
(Comm. *Ss. Denis, Bishop, Rusticus, Pr. & Eleutherius, Martyrs*)

**St. Robert Grosseteste, B. & C.**  
Lincoln 1252

10

3 cl.

St. Francis Borgia, Confessor

**St. Paulinus, B. & C. 644** (Liverpool, Hesham & Newcastle, Leeds, Middlesbrough, Nottingham, Southwell, Lancaster 3 cl.)

11

2 cl.

Motherhood of the Blessed Virgin Mary

**St. John, C.** Brighthelm 1379

12

1 cl

Feria

**St. Ethelburga, V. & Abs.** Barking 670 (Surreywood 3 cl.)  
**St. Wilfrid, B. & C. 709**  
(Middlesbrough, Leeds 2 cl.; Hesham & Newcastle, Lancaster, Liverpool, Northampton, Shrewsbury, Southwell, Birmingham, Portsmouth 3 cl.)

**St. Kenneth, Ab.** 596 (Ayr) & The Isles, **St. Andrew's & Edin.** 3 cl.)

13

3 cl.

St. Edward, King &amp; Confessor

(City of Westminster 1 cl. Brentwood 3 cl., All other dioceses of England & Wales 2 cl.)  
**St. Congan, Ab.** 765 (Aberdeen 3 cl.)

14

1 cl

St. Callistus I, Pope &amp; Martyr



|  |  |   |  |  |  |  |
|--|--|---|--|--|--|--|
| <p><b>15</b> <span style="color: green;">:cl</span></p> <p>20<sup>th</sup> Sunday after Pentecost</p> <p><b>St. Teresa of Avila, Virgin</b><br/>St. Thecla, V. &amp; Abs. England/Germany 792</p>  | <p><b>16</b> <span style="color: green;">3 cl.</span></p> <p>St. Hedwig, Widow</p> <p>Dedication of the Consecrated Churches. In all churches except the Cathedral (Clifton 1 cl.)<br/><b>St. Vitalis, M.</b> England/France 740</p> | <p><b>17</b> <span style="color: green;">3 cl.</span></p> <p>St. Margaret Mary Alacoque, Virgin</p> <p><b>St. Richard Gwyn, Proto-Martyr of Wales, L. &amp; M.</b> Wrexham 1584 (Wrexham 3 cl.)<br/><b>St. Nothhelm, B. &amp; C.</b> Canterbury 740</p> | <p><b>18</b> <span style="color: red;">2 cl.</span></p> <p>St. Luke, Evangelist</p> <p><b>St. Mono, H. &amp; M.</b> Scotland 662</p>   | <p><b>19</b> <span style="color: green;">3 cl.</span></p> <p>St. Peter of Alcantara, Confessor</p> <p>(Cottilar of Cathedral of Shrewsbury 1 cl.)<br/><b>St. Frideswide, V., Patroness of the city Oxford</b> 740 (Birmingham 3 cl.)<br/><b>St. Philip Howard, Earl of Arundel, L. &amp; M.</b> Tower of London 1580</p> | <p><b>20</b> <span style="color: red;">3 cl.</span></p> <p>St. John Cantius, Confessor</p> <p><b>St. Vendelin, Prince, Ab. &amp; C.</b> Scotland 720</p> | <p><b>21</b> <span style="color: green;">4 cl.</span></p> <p><b>BVM on Saturday</b><br/>(Com. St. Hilarius, Abbot; Com. St. Ursula &amp; Companions, Virgins &amp; Martyrs)</p> <p><b>St. John of Bridlington, C.</b> (Middlebrough 3 cl.)</p> |
| <p><b>22</b> <span style="color: green;">:cl</span></p> <p>21<sup>st</sup> Sunday after Pentecost</p> <p><b>St. Meloniux, B. &amp; C.</b> Wales/France 314</p>   | <p><b>23</b> <span style="color: green;">3 cl.</span></p> <p>St. Anthony Mary Claret, Bishop &amp; Confessor</p> <p><b>St. Bryn, Princess, V.</b> Scotland/France 830<br/><b>St. Thomas Thwing, Pr. &amp; M.</b> York 1660</p>       | <p><b>24</b> <span style="color: green;">3 cl.</span></p> <p>St. Raphael, Archangel</p> <p><b>St. Maglorius, B. &amp; C.</b> Jersey 566 (Porsmouth, Corn.)</p>  | <p><b>25</b> <span style="color: green;">:cl</span></p> <p>Feria<br/>(Com. SS. Chrysanthus &amp; Daria, Martyrs)</p> <p><b>St. John of Beverley, B. &amp; C.,</b> Secondary Patron of Diocese of Middlebrough (Middlebrough 2 cl.; Liverpool, Leeds 3 cl.)</p> | <p><b>26</b> <span style="color: green;">:cl</span></p> <p>Feria<br/>(Com. St. Evaristus, Pope &amp; Martyr)</p> <p><b>St. Eafa, B. &amp; C.</b> Durham 700 (Lancaster 3 cl.)<br/><b>St. Beon, B. &amp; C.</b> (Abdeen 3 cl.)<br/><b>St. Eadfrid, M. &amp; C.</b> Loominster 875</p>                                     | <p><b>27</b> <span style="color: red;">3 cl.</span></p> <p>Feria</p> <p><b>St. Eadwin, B. &amp; C.</b> Canterbury 1000</p>                               | <p><b>28</b> <span style="color: red;">3 cl.</span></p> <p>SS. Simon &amp; Jude, Apostles</p> <p><b>St. Alfred, King &amp; C.</b> Winchester 899</p>   |
| <p><b>29</b> <span style="color: green;">:cl</span></p> <p><b>FEAST OF CHRIST THE KING</b></p> <p>The Blessed Martyrs of Douai (Westminster 3 cl.)<br/>(10<sup>th</sup> Oct: Higham &amp; Newcastle 3 cl.)<br/><b>St. Eilreda, Princess, V. &amp; Abs.</b> Romsey, Hants 850</p> | <p><b>30</b> <span style="color: green;">:cl</span></p> <p>Feria</p> <p><b>St. Eadlign, B. &amp; C.</b> Canterbury 103<br/><b>St. John Slade, L. &amp; M.</b> Winchester 1263</p>  | <p><b>31</b> <span style="color: green;">:cl</span></p> <p>Feria</p> <p><b>St. Erth, brother of St. Ury &amp; St. Ia</b> Cornwall 69 c.</p>   |  |  |  |  |



## Mass Centres

### DISTRICT HOUSE

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

Resident:

Rev. Fr. Robert Brucciani (District Superior)  
Rev. Fr. 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@fsspuk](mailto:standrews@fsspuk)

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

Resident:

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

#### BURGHCLERE

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

Resident:

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

#### 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 and Thomas More Church  
Herne Street, Herne CT6 7HR  
Tel: 0208 946 7916

#### HOLNEST

Private Chapel Tel: 01963 210 580

#### LEICESTER

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



## LIVERPOOL

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

## LONDON

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

## MANCHESTER

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

## PRESTON

St. Mary's House  
12 Ribblesdale Place, Preston PR1 3NA  
Tel: 01772 562 428  
[stmarys@fsspx.uk](mailto:stmarys@fsspx.uk)  
Resident:  
Rev. Fr. Vianney Vandendaele (Prior)  
Rev. Fr. Anthony Wingerden  
Rev. Fr. Gary Holden  
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](mailto:h.lindstrom@fsspx.email)  
[www.fsspx.uk/en/scandinavia](http://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](mailto:thirdorder@fsspx.uk)

### ARCHCONFRATERNITY OF ST. STEPHEN

Rev. Fr. Jonathon Steele  
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### EUCCHARISTIC CRUSADE

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

### MILITIA IMMACULATAE

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

### OL FATIMA CORRESPONDENCE CATECHISM COURSE

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

### YOUNG ROMAN CATHOLICS

Rev. Dominic O'Hart  
Mr. James Dew, Miss Tamara Martinez  
[ycr@fsspx.uk](mailto: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 and the salvation of souls. *Deo gratias.*

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