



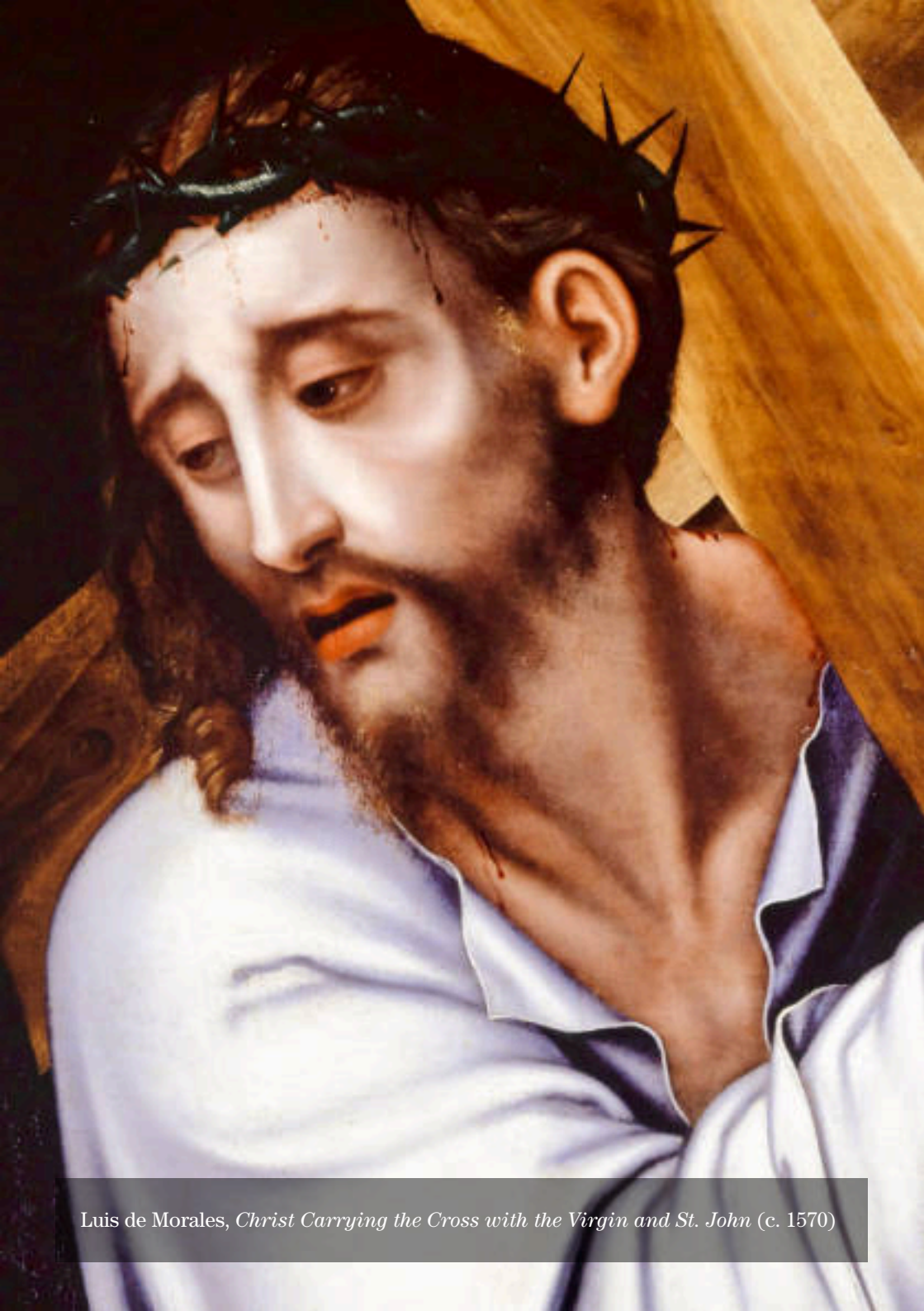
S S P X



Ite Missa Est

Why must the Church suffer?





Luis de Morales, *Christ Carrying the Cross with the Virgin and St. John* (c. 1570)

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

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Why must the Church suffer?

Editorial	6
The Sin of Detraction	17
Holy Souls: Mother of Mercy	24
Chronicle	28

Ite Missa Est

Society of St. Pius X in Great Britain and Scandinavia

Requiescant in pace	36
Year Planner 2023	40
Mass Times	41
Liturgical Calendar	42
Addresses	46



Why must the Church suffer?

Rev. Fr. Robert Brucciani, District Superior

The Church is disfigured by the Council

The revolution that began with the Second Vatican Council has progressively disfigured the Church of Christ over the last 60 years to the point that she is barely recognisable in her four marks (see [editorial of *Ite Missa Est*, Jul–Aug 2023](#)).

Since the close of the Council in 1965, the Church's influence and extension in the world are so diminished that many expect her to be all but extinct within a generation or so. If the Church were a purely human institution, this would most probably be the case, but the Catholic Church is both human and divine.

Comprising of men, she is human and therefore mortal; animated as a corporate body by the Divine Life, she is divine and will live for ever.

The Church, therefore, cannot pass away, but why must she suffer?

The Mystical Body of Christ

To answer this question we have to understand the nature of the divine side of the Church: Our Lord reveals the truth of the divine side of the Church most clearly at the discourse of the Last Supper:



I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. (Jn 15:5)

As thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me; That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. (Jn 17:18–21)

The letters of St. Paul to the Colossians and the Corinthians elaborate this doctrine further:

And He is the head of the body, the church, who is the beginning, the firstborn from the dead; that in all things He may hold the primacy: Because in Him, it hath well pleased the Father, that all fulness should dwell... (Col 1:18–19)

For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. (1 Cor 12:12)

The supernaturally animated corporate body is known as the Mystical Body of Christ. It is the Catholic Church as a divine reality.

The Mystical Body of Christ is Christ on earth

The doctrine of the Mystical Body of Christ is treated extensively in the 1943 encyclical of the same name: [*Mystici Corporis Christi*](#) by Pope Pius XII. If one is to understand how God can allow his Church to be so disfigured at the hands of its own ministers, it is necessary to read and ponder this encyclical.

But for those who find the rich and dense exposition of doctrine in the encyclical difficult, Mgr. Robert Hugh Benson exposes the doctrine of the Mystical Body of Christ in his book *Christ In His Church*, and explains why it



behoves the Church to suffer. The author is an artist with words and so no apologies will be made for quoting him at length.

Catholics believe that as Jesus Christ lived His natural life on earth two thousand years ago in a Body drawn from Mary, so He lives His Mystical Life today in a Body drawn from the human race in general—called the Catholic Church—that her words are His, her actions His, her life His (with certain restrictions and exceptions), as surely as were the words, actions, and life recorded in the Gospels: it is for this reason that they give to the Church the assent of their faith, believing that in doing so they are rendering it to God Himself. She is not merely His vicegerent on earth, not merely His representative, not merely even His Bride [except analogically]: in a real sense she is Himself.

The written Gospel is the record of a past life; the Church is the living Gospel and record of a present life. ... Here Our Lord reproduces, in century after century and country after country, the

events and crises of the life lived in Judaea.

The Living Gospel of the Church

In the Church today, we see the same followers of Christ as we saw in the Gospels, and the same enemies: Judas, Caiphas and Pilate. We see the same vicarious suffering and the same utter failure of mission in the eyes of the world.

Followers of Christ and members of the Church: Shepherd & Kings

Just as, two thousand years ago, only the shepherds and the magi worshipped Jesus at Bethlehem, in general, two kinds of persons are drawn towards Catholicism and remain faithful to it—the extremely simple and uneducated and the extremely shrewd and thoughtful.

‘How hardly shall they who trust in riches,’ says our Lord, ‘enter into the Kingdom of Heaven.’ Riches themselves are no obstacle; it is the bourgeois attitude towards them—whether riches of wealth or intellect—that is really hopeless.



The simplest are those accustomed to silence, stars and the elementary facts of birth and death: those who have none of that knowledge that may so obscure clear vision; the wisest are those who have reached the confines of wisdom and have acknowledged their smallness before the Supreme Being, the Supreme Truth.

Later in the public life of Our Lord:

There were the fishermen on the one side—men, like shepherds, accustomed to manual work—that marvellous mind-cleanser—to silence, to stars and night and great spaces; and certain great doctors on the other—Joseph, Nicodemus, and the rest.

And there stand out in that later band of apostles two great figures, as they stand in Rome today—Peter and Paul. Peter, the scarred fisherman, talking with a Galilean accent; and Paul, fresh from a Greek-speaking university of a Roman town, soaked in aristocratic traditions of religion, a quoter of the Greek poets, accustomed to dialectics.

Enemies of Christ: Judas

Without Judas, humanly speaking, the tragedy of Calvary would have been impossible. The mob had held Christ in its bands before now, and had lost Him again; the soldiers had come out against Him, and had returned without Him; the Pharisees had sought to entrap Him in His talk, without effect. It needed a friend to betray Him. He does not escape from those hands to whose loyalty He has committed Himself.

It is reserved, in its full luxuriance and malice, for the closest and warmest lovers of Jesus Christ—for those who have a kind of right to kiss Him and call Him friend.

And so through the ages. Are there not ministers and religious—intimates, friends of Christ—who betray Him again and again? Do they not kiss Him and betray Him when, feigning charity, they lead their flock into the bondage of sin by the scandal of their lives or their apostasy.

Caiphias

Caiphias knew perfectly well, in the bottom of his heart, that



underneath all their apparent agreement there was a fierce and irreconcilable antagonism; that their ideals were not the same; that Jesus Christ meant one thing by 'the Law of God' and himself another; that their whole conceptions of even the character of God Himself were different; and that there was not the faintest chance or possibility of winning Jesus Christ over to his side.

The Caiphases of this world—Liberals, Protestants and the Orthodox—want God to fit their own world vision; they want God to work for them as individuals, as the establishment, or the state.

Pilate

Then we have the Pilates for whom the Truth, when revealed to them, is too simple:

A man of this type often calls himself an Agnostic. 'Yes,' he tells us, 'I should very much like to believe as you do; but I cannot. It must be delightful to have a creed, and no qualms about it; to have sacraments in which you really believe; to feel confident that you really have got the truth in an adequate form, that you

possess a Divine Teacher who cannot err. But I cannot possibly imagine myself taking up such a position. It is too simple to be true. I do not know what Truth is, but at any rate it must be larger than your little Church; it must be larger than any system.'

It is too simple and common and direct. If he is an Agnostic, he says it is too positive and too much systematised; if he is a Gnostic, he says it is not esoteric enough.

Herod

Let us consider the Herods of the world, for whom the Truth is too deep.

Their view of religion is that, unless it can produce extraordinary and startling results which can be verified in five minutes, it cannot be true.

There is a school of psychologists which so treats religion, which takes the abnormal cases, the ecstasies, the apparitions, the levitations, and neglects the quiet piety of millions, the countless uneventful but



heroic lives of simple faith and suffering, and thinks that it has really examined religion.

Religion is not a matter of mere emotion, any more than of mere intellect. The man who says, “Unless I feel, I will not believe,” is as narrow and foolish as the man who says, ‘Unless I understand, I will not believe.’

Herods place personality of Christ, dwelling in His Church, at the same level as his own personality.

This point is key to understanding the evacuation of the supernatural in the Church today: the profanation of all that is sacred, and the rationalist and reductionist understanding of God and the religion He revealed. Instead of supernatural faith nourished by scripture and tradition, we have natural faith nourished by feelings, by soundbites, and by bloggers on the internet.

Vicarious Suffering

Every well-instructed Catholic knows how to offer his own sorrow for the sake of another soul; for in the Catholic

Church alone is manifested that Nation of Priests of whom the first Pope writes [1 Pet 2:9]; for in the Catholic Church alone is that vast principle of vicarious pain welcomed, recognised, and used, on which the whole chain of life, even in the physical order, hangs together.

Again and again souls living in union with Christ are named His Body considered as a whole, or as members considered separately; they are said to possess the “Mind of Christ”; they are described in a mysterious phrase, lucid only on the Catholic interpretation, as filling up what is “wanting of the sufferings of Christ” [Col 1:24]—carrying out, that is to say, on the stage of the world’s history, the agony and death recorded in the Gospels, extending before the eyes of the world to-day—and, indeed in every period of history—the bloody sweat, the nails, and the scourge seen in Gethsemane and Calvary.

Failure

That the Church is in one sense the greatest failure that



the world has ever seen, is an obvious fact, from the very magnitude of her claims and the apparent smallness of her achievements.

It is the Catholic Church, and she only, among all the denominations of Christendom that is at once too worldly and too other-worldly to be tolerated. Too divine for the Scribes & Pharisees, too like a human king for Pilate.

Why the Church must suffer?

It behoves the Church to suffer like Christ; she has to give herself so completely to the Father as to be the perfect sacrifice of love. She will be a complete failure in the eyes of the world of course, but she will attain her perfection in glory.

Mgr. Robert Hugh Benson sees the Church as dying and rising again repeatedly across the centuries. There will, however, be a final death and final resurrection at the end of the created time—perhaps when every living member has perfectly died to self.

If the life of Christ is mirrored in the life of the Church, perhaps all the previous deaths and risings of the Church are but a preparation for the final death and resurrection, just as the sacrifices of the Old Testament were a preparation for the one Sacrifice of the New Testament.

One naturally wonders if our present crisis is the last. Is the suffering of the Church now the same as that suffering of Christ two thousand years ago? In the one Sacrifice, the betrayer of the Christ was a friend and a bishop; the judges of Christ were the head of the divinely established religion, and the representative of the greatest secular power. Today these circumstances are realised again. All that is missing is the perfect victim—souls that are so configured to Christ that they have become Christ.

This is our vocation, my dear brethren. As the end of this liturgical year approaches, let us all yearn to conform ourselves to Christ and realise the wishes and example of St. Paul:

Who now rejoice in my sufferings for you and fill up those things that are wanting



of the sufferings of Christ, in my flesh, for his body, which is the church: Whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfil the word of God: The mystery which hath been hidden from ages and generations, but now is manifested to his saints, To whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory. Whom we preach, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Wherein also I labour, striving according to his working which he worketh in me in power. (Col 1 24–29).

Other News

Brothers of the SSPX

We rejoice to announce **Mr. Gregory Rogerson's** taking of the habit and the name in religion of **Br. Michael Joseph,**

at the Novitiate of the Holy Angels in Winona, Minnesota U.S.A on the feast of St. Michael, 29 September 2023. Br. Michael Joseph is the first Society Brother from the District! The Brothers are the unsung heroes of the Society; their vocation is a hidden one, and so not well-enough known. May Br. Michael Joseph be the first of many. At the same ceremony, **Br. Boniface,** who resides at St. Mary's House, Preston, pronounced his final vows of poverty, chastity and obedience. *Deo gratias!*

Seminarians

This year's intake of new seminarians fell just short of last year's record. Among them is a Scotsman, for whom we should all pray. In Ireland, Rev. Mr. Colm Beglin prepares for his ordination to the priesthood next June. Another Irishman enters the fourth year, and a Dane begins his second year. No Englishmen!

St. Michael Archangel Church

This epic building project is finally drawing to a close and, despite the eye-wateringly cost (\$3.5 million), the finished result is beyond all our hopes. Providence has been lavish, not only by inspiring hundreds of



donations to the project, but by the gift of a beautiful stone altar and oak benches from a disused Catholic Church—both of which perfectly fit the simple romanesque interior. The new organ and the acoustics of the building have thrilled the organist and choir, who are busy rehearsing for the solemn blessing of the church on 16 December. Our prayers of thanks will rise with the incense burnt at the altar of sacrifice on that day and thereafter. [Donations](#) are still greatly appreciated.

Other projects

The [Holy Cross, Woking](#) re-roofing project will also soon be finished, and will be on-budget (£315,000)! The repair of the brickwork of the Lady Chapel will have to wait until next spring, as the skilled labour was not to be found. Also required is a great deal of interior plasterwork.

[Ss. Joseph & Padarn, London](#) is presently shrouded in scaffolding for roof, gutter and pointing repairs (c. £70,000). Once the interior plaster is properly dry, all will be ready for an overdue redecoration next year.

[St. Pius V, Groombridge](#) will hopefully be given a new roof and exterior decoration soon. (c. £20,000).

[St. Saviour's, Bristol](#) needs extensive re-roofing. This project will begin next year with the roof of the chapel and chaplaincy. The cost will involve plenty of zeroes but the execution will be determined by how much is left in the kitty. We have been hitherto blessed by many generous donations and legacies. A monthly Mass is offered for benefactors.

Remembrance Sunday Requiem Masses

The indult which permits a Requiem Mass to be offered on Remembrance Sunday was intended only for churches and chapels that served members and families of the armed forces. However, in view of the established custom of interpreting this indult more widely, a single Requiem Mass will be offered in those chapels where there are two or more Masses offered that day. The principle here is that the Mass of the Sunday is more important than the Mass of Requiem.



Dress in Church

Standards are slipping! Please wear your Sunday best to Mass on Sunday. Please do not wear jeans or sportswear. Ladies, please wear a hat or a veil, and dresses or skirts. Make the sacrifice for Our Lord, obey your pastor and edify your neighbours. Make it an extension of your prayers.

Lost in translation

Frustrated with the diversity of translations of the prayer to St. Joseph, the District of France have printed a holy card with the official translation to be used in all Mass Centres. This is a good idea. To aid the unity of prayer in the English language, the official versions of the prayers to St. Michael and St. Joseph are published in this newsletter. These

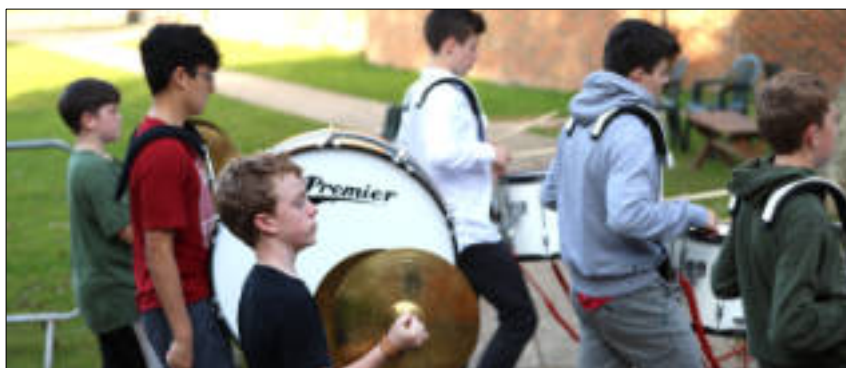
are taken from a *Ritus Servandus* of the Bishops of England & Wales published in 1942. One thing we can learn is that Latin unites whereas the vernacular divides.

For good measure, the rules for kneeling standing and sitting are published again (page 26). Would that all the faithful follow them in humility.

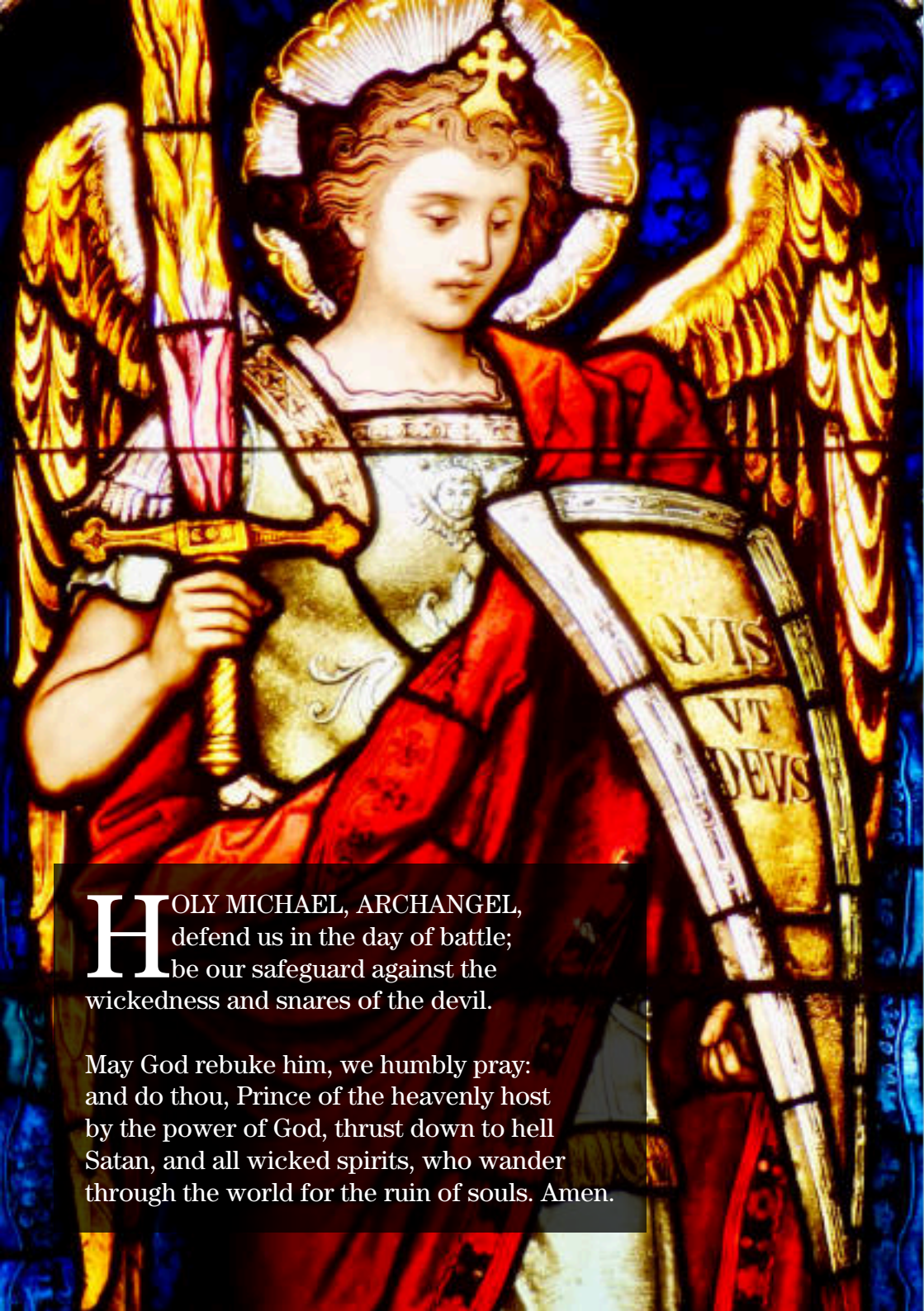
Farewell arrangements

In view of my departure at the end of the year, some faithful are kindly arranging a spiritual bouquet for my sanctification and a fundraiser to purchase a chalice that I may bestow on a Mass Centre in need.

If you would like to contribute please visit spx-donations.co.uk before 16 December 2023.



Cadet Band practice for the Remembrance Day parade starting at 3pm in Burghclere.



HOLY MICHAEL, ARCHANGEL,
defend us in the day of battle;
be our safeguard against the
wickedness and snares of the devil.

May God rebuke him, we humbly pray:
and do thou, Prince of the heavenly host
by the power of God, thrust down to hell
Satan, and all wicked spirits, who wander
through the world for the ruin of souls. Amen.



The Sin of Detraction

Matters arising

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

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

To bear false witness against someone is clearly wrong, but the sin of detraction is committed when telling the truth. How can that be sinful?

Speaking of the Eighth Commandment (*‘Thou shalt not bear false witness against thy neighbour’*), the *Roman Catechism* notes that:

This Commandment forbids not only false testimony, but also the detestable vice and practice of detraction, a pestilence which is the source of innumerable and

calamitous evils. ... To understand well the nature of this sin of detraction, we must know that reputation is injured not only by calumniating the character, but also by exaggerating the faults of others. He who gives publicity to the secret sin of any man, in an unnecessary place or time, or before persons who have no right to know, is also rightly regarded as a detractor and evil-speaker, if his revelation seriously injures the other's reputation.”¹

All readily understand the malice of bearing false witness—the sin of calumny—and the courts are there to remedy defamation,² but the fact that we may not destroy our



neighbour's good name even by truthful witness against it without good reason is widely misunderstood or ignored outside Catholic circles. To give 'publicity to the secret sin of any man, in an unnecessary place or time, or before persons who have no right to know' might be conceived of as a violation of privacy or a breach of confidence in modern society, but these are different things, even if related. The notion that there is a truth which I may not tell even when I am legally free to do so is alien to a society which believes in an erroneously conceived 'right to know' everything.

Fr. Thomas Slater, S.J. explains that:

Even if what is said to the disadvantage of our neighbour be true, we have no right to make it known to his discredit, as long as it is not public, for he still retains his reputation; he still has a right to it, and he must not be deprived of it without just cause. Even the dead retain their right to their good name, for death does not make them non-existent, and men are prepared to do and suffer much for the sake of leaving a reputation behind them. Besides, speaking ill of the dead frequently

besmirches the living. Not only individuals but corporate bodies have each their reputation, and detraction may be committed against a religious order, for example, or a diocese, as well as against individuals.

And he explains the malice of the sin of detraction:

Inasmuch as detraction is contrary to justice and charity, which, as we have seen, bind under a grave obligation, it will of itself be a serious sin, though frequently only venial on account of levity of matter. The measure of the gravity of the sin will be the harm which it causes to the person whose reputation suffers. The making known of the grave but secret sin of another with malicious intent or to his serious injury will certainly be a mortal sin.

A right that can be lost

He notes how the right of all to their good reputation can nonetheless be forfeited:

When a man has been tried and condemned in an open court of justice, there is no wrong done



him by publishing the fact in the newspapers, or telling it to those who would not otherwise have heard of it. The judicial sentence penalises him and deprives him of the right to his reputation in the matter touched by the sentence. This holds true of distant places and countries, and even of distant times. No injustice, then, is committed against one who has been legally convicted of crime by making this known in a place to which he has come in the hope of its not being known. Uncharitable harm might be done against such a one if he was trying to lead a good life in his new surroundings. Similarly, the sin of detraction is not committed when a sin which is matter of common report in one place is made known in another, if the knowledge of it would be sure to penetrate there before long. It is a disputed point among theologians whether or not sin is committed in such a case if otherwise the knowledge would not penetrate to the place where it is made known. At any rate, it is advisable to keep silence about such cases unless there be some good reason for making known the truth.

If someone is thinking of employing an unknown servant whom we know to have committed theft from her former mistress in another part of the country, we are justified in making the fact known to the person concerned. It does not follow that we are justified in publishing elsewhere the sin of another which was well known indeed to a particular circle or community, but which was not really public. In such a case the right to one's reputation with the outside world has not been lost.

The right to one's reputation is not absolute. We are, of course, never justified in calumniating another by imputing false charges to him. But for just and sufficient reasons we may make known the secret sin of another. There are cases when this is necessary for the public good or for the protection of the rights of the innocent, and in a conflict of rights the stronger [right] should prevail.³

No sin, venial sin, mortal sin

Here Fr. Edwin Healy, S.J. describes some cases in which the sins or defects of another may licitly be



revealed, and in which there is no detraction:

1. Anna, in order to bring about Jim's correction, reveals to his father the fact that the boy committed several thefts;
2. In order to obtain good advice about what I should do, I reveal some hidden misdeeds of John to a prudent friend;
3. For the purpose of receiving consolation, I manifest to one [trustworthy] friend an injury done to me, revealing only what is required for this end;
4. That she may not be seduced, I warn Harriet that the man with whom she intends to spend the evening is a dangerous adulterer;
5. In order to prevent harm to Smith, I warn him about a certain physician's lack of medical skill;
6. I describe the crimes of a certain juridically condemned criminal to those who otherwise would hear nothing of them.

Then he lists some examples of a detraction that is venially sinful:

1. John reveals the natural defects or general propensities of Tom, saying, for example, *He's lazy—peevish—proud;*

2. I manifest a crime that is now hidden but will soon become public through other channels. If, however, my premature revelation would cause serious harm, I am bound under pain of grave sin to delay the manifestation;
3. I preface my statements by *They say or I hear* when recounting grave hidden sins of others, and thus my hearers accept my remarks as mere rumours. If I foresee that my listeners will probably accept these statements as facts, I sin gravely.

And of some that are mortally sinful:

1. To tell to several persons even one grave, hidden sin of another; for example, *Jones committed adultery;*
2. To imply in a veiled way that another committed a grave misdeed, though I do not name the sin; for example, *He'd never dare to hold up his head again if I told what I knew about him;*
3. To say: *There is a nun in that convent who once committed perjury, but she covered it up so that no one knew of it.* This would throw suspicion of grave sin on many in that community.⁴



What about the media and biographers?

Whilst there is a certain leeway for newspapers and other media in reporting on the actions of public persons, the latter too have a right to their good reputation unless they have forfeited it. Fr. Healy notes that ‘it is lawful to print accounts of public crimes, though these accounts should be sifted of what might induce others to sin, [and] allowable openly to criticise the public defects and mismanagement of public officials. Fear of such criticism acts as a wholesome restraining influence on these individuals.’ Likewise historians and biographers have more freedom to describe the secret sins of public figures than they would have as private individuals discussing these same sins, but still there are limits set by the prohibition on detraction. It might be in the public interest to know, for example, that a certain politician is unfit for office, or that a civil servant is misappropriating funds, or that a construction company is building unsafe houses. However, unless it has a direct bearing on some aspect of the public interest, we have no right to make known (and thus no right to be told) the hidden, private sins of the politician, official or company

executive. Likewise it may be of use for our understanding of the past to know and discuss, for example, the very public commission of the seven deadly sins by someone like Henry VIII, but that does not mean that a historian or biographer has unlimited freedom to reveal anything at all that he uncovers through research about his subject for the titillation of his readership or the satisfaction of mere idle curiosity.

Those that listen to detraction

The *Roman Catechism* includes those that entertain detraction in the same category as those that generate it:

Nor are those to be dissociated from the ranks of evil-speakers, or from their guilt, who, instead of reproving, lend a willing ear and a cheerful assent to the calumniator and reviler. As we read in St. Jerome and St. Bernard, it is not so easy to decide which is more guilty, the detractor, or the listener; for if there were no listeners, there would be no detractors.



Here are some examples of how those that listen to detraction may participate in the sin of the detractor, again from Fr. Healy:

1. If one deliberately provokes another to detraction, one sins in the same way as the person who is uttering the injurious remarks. For example, Gossip Susan praises Jane's virtue in order to get Martha to reveal Jane's secret sins;
2. If one internally approves and rejoices over the slander to which one is listening, one sins; but since the sin is merely internal, there is no question of reparation;
3. If one merely refrains from trying to put a stop to the other's detraction, one's sin is ordinarily venial. Such a person acts thus through carelessness or human respect. Scrupulousness or real timidity would free his action from any guilt. A superior, however, could sin grievously against charity in this if the matter were of importance and concerned his subjects. ”

Repairing the damage

Finally, as the sin of detraction 'violates commutative justice', Fr. Healy explains, 'it involves the obligation of making reparation for

the foreseen injury inflicted. Hence the detractor must try not only to repair the harm done to the other's good name, but also to make up any foreseen temporal loss that resulted from the defamation (e.g. loss of customers).' How this works, and what is to be done when it is impossible to repair the harm done will be familiar from the more general kind of restitution to be made as a consequence of breaking the Seventh Commandment, but let us conclude with some examples of circumstances excusing from reparation given by Fr. Healy:

Any one of the following reasons would release either detractor or calumniator from the obligation of repairing the injury he inflicted on another's good name:

1. The injury no longer exists, either because the defamation has been completely forgotten or because the other's good name has been restored by a court decision or by a convincing defence of the victim by his friends, etc;
2. The crime, which was revealed to a few, has since become public in a way that was independent of the detractor's action (e.g. by a newspaper exposé);



3. Reparation is morally or physically impossible. This occurs if those in whose presence the detractor spoke are unknown or cannot be reached, or they cannot now be influenced to change their opinion in the matter;
4. The one defamed excuses the detractor from the obligation of making restitution; for example, by stating that he prefers that no more be said about the matter. This condonation may be merely tacit;
5. Reparation would cause the calumniator a far greater injury than the one he inflicted. If, for example, his life would be endangered by repairing the calumny, he may omit the reparation while the danger exists. If no one believed the detractor, no actual injury was inflicted and no reparation is necessary.

Our Lord solemnly warns us, *'Unless your justice abound more than that of the scribes and pharisees, you shall not enter into the Kingdom of Heaven.'* The much neglected Catholic teaching on the need to avoid detraction is an excellent example of the kind of justice which must abound in us even as the world ignores it. †

Notes

1. McHugh, OP & Callan, OP, (transl.), *The Catechism of The Council of Trent*, (Wagner, New York, 1934), pp. 457–8.
2. In the English legal tradition, *defamation* is 'the collective name for the torts of libel and slander.' It 'requires the publication of a false statement about another person that has the effect of discrediting that person's character or reputation. To constitute an actionable defamation, the statement must be communicated to a third party. If the defamatory statement is in permanent form (e.g. in writing, or a cartoon or recorded image), it will constitute a libel; if it is in non-permanent form (e.g. spoken), it constitutes a slander.' Article: 'Defamation' in Julian Webb (ed.), *The Penguin Dictionary of Law*, (Penguin, London, 2009), p. 148.
3. Fr. T. Slater, S.J., *A Manual of Moral Theology for English-Speaking Countries* (Burns, Oates & Washbourne, London, 1925), 5th rev. ed., vol. I, pp. 286–7.
4. Fr. E.F. Healy, S.J., *Moral Guidance* (Loyola U.P., Chicago, 1942), pp. 249–255.
5. Mt 5:20.



Hail Holy Queen Mother of Mercy

From *The Glories of Mary*

St. Alphonsus Liguori

We read, in the life of Sr. Catherine of St. Augustine, that in the place where she resided, there was a woman, of the name of Mary, who in her youth was a sinner, and in her old age continued so obstinate in wickedness, that she was driven out of the city, and reduced to live in a secluded cave; where she died, half consumed by disease, and without the sacraments, and was consequently interred in a field like a beast. Sister Catherine, who always recommended the souls of those who departed from this world, with great fervour, to God, on hearing the unfortunate end of this poor old woman, never thought of praying for her, and she looked upon her (as did everyone else) as irrevocably lost. One day, four years afterwards, a suffering soul appeared to her, and exclaimed:

'How unfortunate is my lot, Sister Catherine! thou recommendest the souls of all those that die to God: on my soul alone thou hast not compassion.'

'And who art thou?' asked the servant of God.

'I am,' she replied, 'that poor Mary, who died in the cave.'

'And art thou saved?' said Catherine.

'Yes,' she answered, 'by the mercy of the Blessed Virgin Mary.'

'And how?'

'When I saw myself at the point of death, loaded with sins, and abandoned by all, I had recourse to the Mother of God, saying "Lady,



Luca Giodarno, 'Madonna and Child with Souls in Purgatory'
Oil on canvas (c. 1665)

thou art the refuge of abandoned creatures: behold me, at this moment, abandoned by all; thou art my only hope; thou alone canst help me have pity on me." The Blessed Virgin obtained me the grace to make an act of contrition. I died, and am saved, and besides this, she, my Queen, obtained that my purgatory should be shortened, by enduring, in intensity, that which otherwise would have lasted for many years: I now only want a few Masses to be

entirely delivered; I beg thee to get them said; and on my part, I promise always to pray for thee to God and to Mary.'

Sister Catherine immediately had the Masses said; and after a few days that soul again appeared to her, shining like the sun, and said:

'I thank thee, Catherine: behold, I go to Paradise, to sing the mercies of my God, and to pray for thee.'

STANDING, SITTING & KNEELING AT MASS

There are no rubrics that determine the correct posture of the laity at different parts of the Mass, neither is there perfect agreement between the great lights of liturgical practice such as Fortiscue, O'Connell and Sterky (for the French). Most Catholics are witness to diverse and curious variations of practice—not only from one country to the next, but also within the the same diocese and even within the same chapel! Often such a diversity of practice is the occasion of distraction, or consternation, or even a loss of charity among the faithful. It is for this reason that the following practice is prescribed by the District Superior for the District of Great Britain.

Low Mass

The principal to remember is that the faithful should kneel throughout except for the Gospel and the Credo.

- During the processional entry	stand
- From the Sign of the Cross to the Gospel (the frail may sit for the Epistle)	kneel
- When priest approaches the missal to say the Gospel	stand
- During the entire Credo	stand
- After the <i>Oremus</i> of the Offertory (the frail may sit for the Offertory)	kneel
- During the Preface	kneel
- At the Last Gospel	stand
- Post-Missal prayers	kneel
- As the recesssional (when the priest leaves)	stand

Sung Mass and Solemn High Mass

The principal to remember is that the faithful should stand when singing the responses or when singing with the choir (except the Gloria when they sit with the priest).

- During the processional entry	stand
- During the <i>Asperges</i>	stand
- From the Sign of the Cross to the <i>Kyrie</i>	kneel
- At the intoning of the <i>Kyrie</i>	stand
- When the priest sits during the <i>Gloria</i>	sit
- At the end of the sung <i>Gloria</i> (after the Amen)	stand
- At the beginning of the Epistle	sit
- When priest approaches the missal to sing the Gospel	stand
- At the beginning of the sermon	sit
- At the end of the sermon.	stand
- During the entire sung Credo.	stand
- After the <i>Oremus</i> of the Offertory	sit
- After the incensation of the altar (when the MC kisses the priest's hand)	stand
- During the Preface	stand
- At the end of the sung Sanctus	kneel
- After the <i>Oremus</i> at the end of the Canon (just before the Pater Noster)	stand
- After the sung <i>Agnus Dei</i>	kneel
- After the priest recites the Communion (just before the <i>Dominus Vobiscum</i>)	stand
- After the <i>Ite Missa Est</i>	kneel
- At the Last Gospel until the recession of clergy	stand



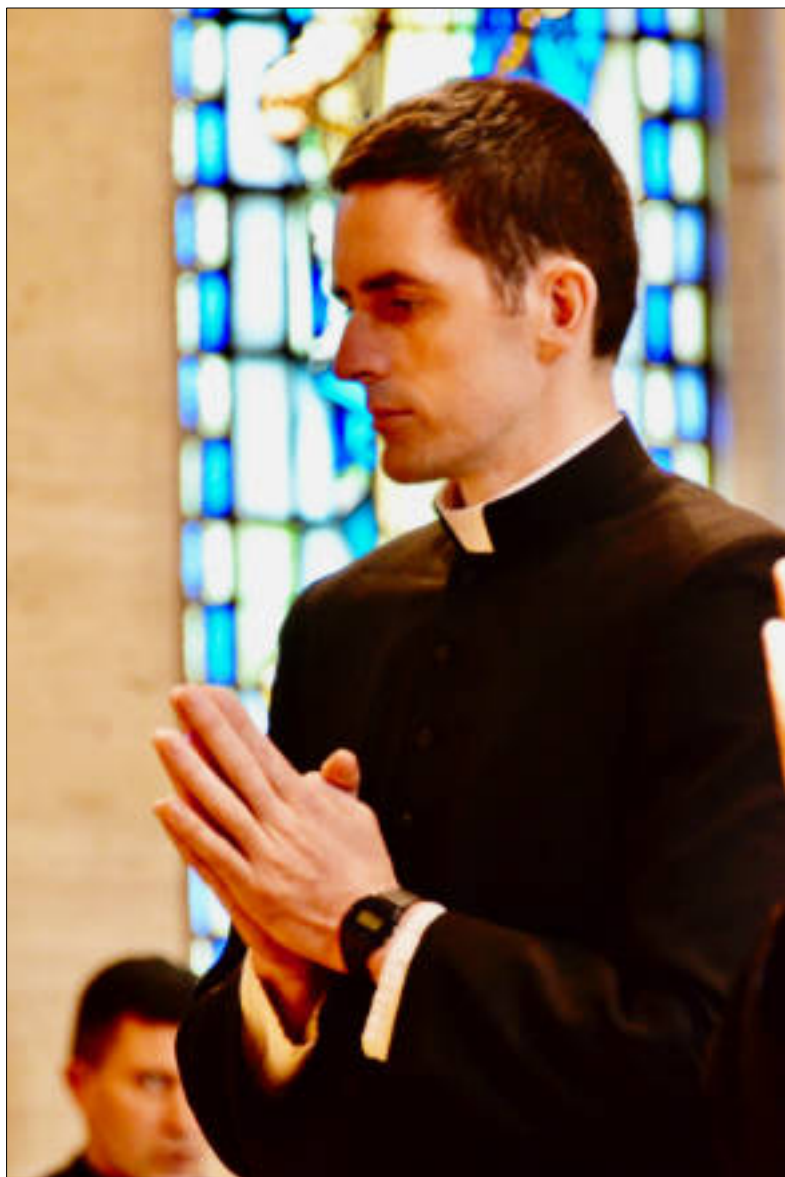
In our tribulation we fly to Thee, O blessed Joseph; and after imploring the help of thy most holy Spouse, we ask also with confidence for thy patronage. By the affection which united thee to the Immaculate Virgin Mother of God, and the paternal love with which thou didst embrace the Child Jesus, we beseech thee to look kindly upon the inheritance which Jesus Christ acquired by His precious Blood, and by thy powerful aid to help us in our needs.

Protect, most careful Guardian of the Holy Family, the chosen people of Jesus Christ. Keep us, most loving father, from all pestilence of error and corruption. Be merciful to us, most powerful protector, from thy place in heaven, in this warfare with the powers of darkness; and as thou didst snatch the Child Jesus from danger of death, so now defend the holy Church of God from the snares of the enemy and from all adversity.

Guard each of us by thy perpetual patronage, so that, sustained by thy example and help, we may live in holiness, die a holy death, and obtain the everlasting happiness of heaven. Amen.



Br. Boniface pronounces his final vows on the feast of St. Michael Archangel in Winona, Minnesota, U.S.A.



The same day, Br. Michael Joseph (Gregory Rogerson) took the cassock, becoming the first brother of the Society from the District of Great Britain.



The making of a brother of the Society of St. Pius X: Gregory Rogerson started with dangerous friends.



His reputation for mischief at St. Michael's School was even remembered by the Victoria & Albert Museum after a school trip to London.



Grace began to work, but a shifty expression betrayed his continued struggle with the old man.



It was a love of the liturgy, that finally got him.



And now Br. Michael Joseph finds himself with the best of friends and in the service of souls—particularly those of the priests.



Fr. McLaughlin and four adult baptisandi at St. Saviour's House, Bristol.



Various priests of the District of Great Britain & Ireland attended a priests' meeting at St. Saviour's House, Bristol on 23–25 October.



Working around the clock to get St. Michael Archangel Church ready.



Many thanks to the faithful who prepared the top soil and sowed the grass seed.





An altar built for the Sacrifice of the New Testament.

The Solemn Blessing of St. Michael Archangel Church, Burghclere will take place at 10:30am on Saturday 16 December 2023. All are welcome. Deo gratias.



Of your charity please pray for the souls of

Mr. Lawrence Henry of Tottenham who died on 6th September
Miss Nina Birley of Blackrod who died on 10th September
Mrs. Evelyn Gilligan of Blue Anchor who died on 20th September
Mr. Steven Fletcher of Salisbury who died on 12th October
Mrs. Margaret Townshend of Glusburn who died on 19th October

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

November

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

December

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

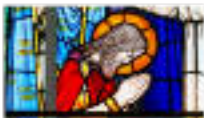


Requiescant in pace

The SSPX District of Great Britain
2024 Liturgical Calendar



Saints of Britain: Before the Gregorian Mission



With a short legend of a saint for each month. Available in chapels this Advent for a £10 suggested donation in support of the St. Michael Archangel Church project.

[Order online](#)

St. Saviour's House Bristol Retreats in 2024



16 December 2023	Advent Day of Recollection
16–18 February	Young Roman Catholics (YRC) conference, London
18–23 March	Passion Retreat
13–18 May	Marian Retreat
3–8 June	Women's Ignatian Retreat
21–23 June	Vocations Discernment Weekend
5–10 August	Men's Ignatian Retreat
16–21 September	Women's Ignatian Retreat
7–12 October	Men's Ignatian Retreat

For further information or to register, visit fsspx.uk/en/retreats-2024

St. Saviour's House, St. Agnes Avenue, Knowle, Bristol, BS4 2DU
Tel: 0117 977 5863 Email: stsaviours@fsspx.uk

Year Planner 2024



Nov	1	ALL SAINTS
	2	ALL SOULS
	25	All day adoration, St. Michael's School, Burghclere
Dec	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
	16	Blessing of St. Michael Archangel Church in Burghclere
	25	CHRISTMAS DAY
	29	All day Adoration, St. George's House, Wimbledon
Jan	8	St. Michael's School, Hilary Term begins.
Feb	2	Candlemass. Taking of the cassock by the new seminarians at Flavigny. Tonsure and taking of the cassock at Dillwyn.
	3-18	St. Michael's School Half Term Break
	5-10	Priests' Retreat, St. Saviour's House, Bristol
	14	ASH WEDNESDAY
	16-18	Young Roman Catholics (YRC) conference London
	23-25	40 Hours Devotion at St. Joseph & Padarn's, London N7 6BB
	23-25	SPUC Youth Weekend
Mar	18-23	Passion Retreat, St. Saviour's House, Bristol
	28-14	St. Michael's School Easter Holidays
	30	EASTER SUNDAY
		Feast of Our Lady of Compassion (1 cl for the Society of St. Pius X)

More detailed information may be found on
<https://fsspuk/en/news-events/events/all>

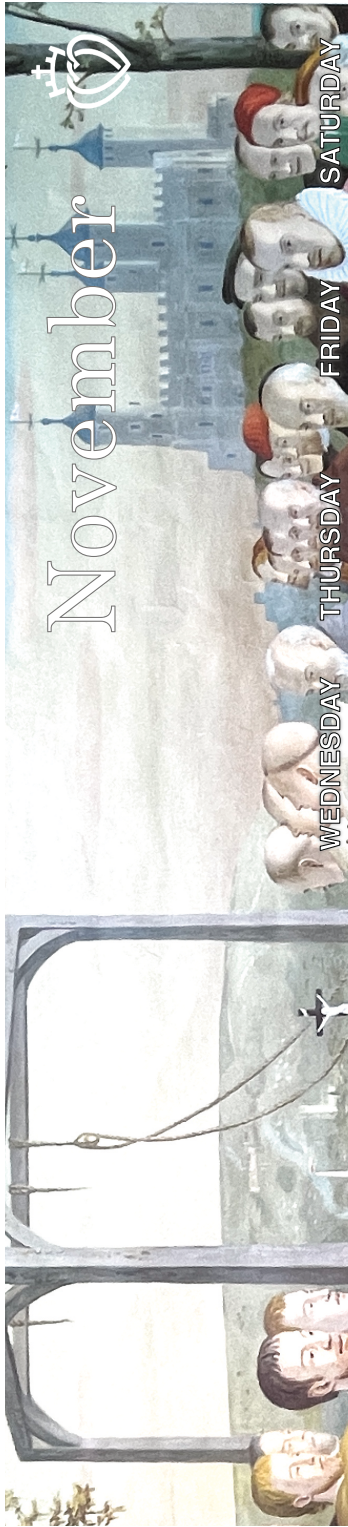
Mass Times



	NOV						DEC						
	1st	2nd	5th	12th	19th	26th	3rd	8th	10th	17th	24th	25th	31st
Aberdeen	-	-	-	-	22nd 1800	-	-	-	-	20th 1800	-	-	-
Bingley	-	-	1500	1500	1500	1500	1500	-	1500	1500	1500	1200	1500
Bristol	1100 1800	0730 1800	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	1100	0900 1100	0900 1100	0900 1100	0000 1030	0900 1100
Burghclere	0730 0900 1900	0645 0730 1900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0715 1900	0730 0900	0730 0900	0730 0900	0000 0900	0730 0900
Colleton Manor	-	-	-	15th 1130	-	-	-	-	13th 1130	-	-	-	-
Edinburgh	1830	1830	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100	0900 1100	0000 1100	0900 1100
Gateshead	1830	1100	1800	1800	1800	1800	1800	1830	1800	1800	0800	1100	1800
Glasgow	1830	1830	0830 1000	0830 1000	0830 1000	0830 1000	0830 1000	1830	0830 1000	0830 1000	0830 1000	0000 1100	0830 1000
Groombridge	1100	-	0830	0830	0830	0830	0830	-	0830	0830	0830	1100	0830
Herne	1830	-	1200	1200	1200	1200	1200	-	1200	1200	1200	1030	1200
Holnest	-	-	1600	1600	1600	1600	1600	-	1600	1600	-	0900	1600
Inverness	-	-	-	-	21st 1900	-	-	-	-	19th 1900	-	-	-
Jersey	-	-	-	1800	-	1800	-	-	1800	-	-	1800	-
Leicester	1900	1100	1100	1100	1100	1100	1100	1900	1100	1100	1200	0000	1100
Liverpool	1830	1830	1300	1300	1300	1300	1300	-	1300	1300	1300	0900	1300
London (Holloway)	1900	1900	1100 1300	1100 1300	1100 1300	1100 1300	1100 1300	1900	1100 1300	1100 1300	1100 1300	0000 1100	1100 1300
London (Wimbledon)	0715 1100	0715 1100	0800	0800	0800	0800	0800	0715 1100	0800	0800	0800	0800	0800
Manchester	1230	1230	0930	0930	0930	0930	0930	1230	0930	0930	0930	0000	0930
Preston	1100	1900	0930	0930	0930	0930	0930	1100	0930	0930	0930	0900	0930
Rhos-on-Sea	0900	-	1700	1700	1700	1700	1700	-	1700	1700	1700	1230	1700
Sheffield	-	-	-	-	-	-	-	-	1700	-	-	-	-
Stonsay	0900	0900	0900	0900	0900	0900	0900	0900	0900	0900	0900	0900	0900
Taunton	1130	1130	1100	1100	1100	1100	1100	-	1100	1100	1100	1130	1100
Woking	1930	1930	1030	1030	1030	1030	1030	1930	1030	1030	1030	0000 1030	1030

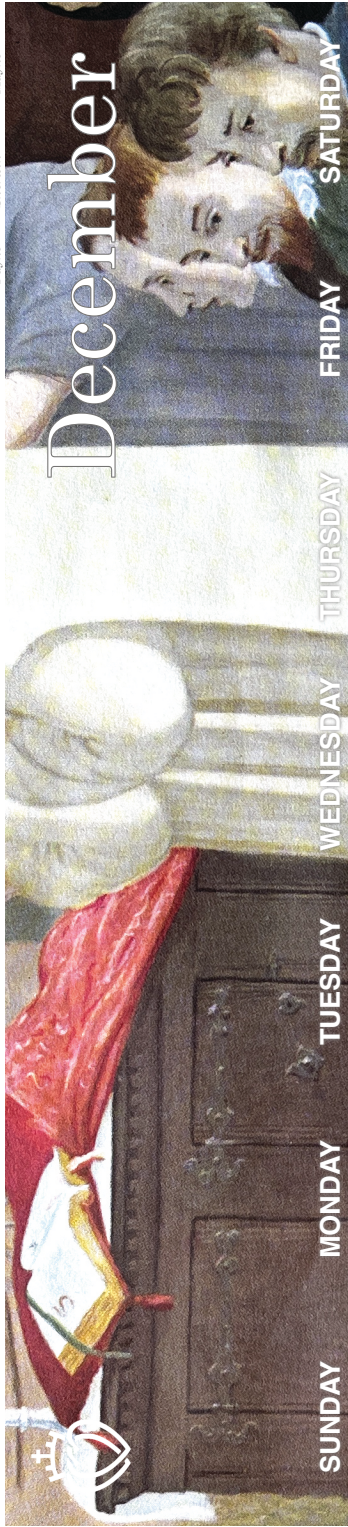
More up-to-date information may be found on
<https://fsspx.uk/en/mass-times-calendars>

November



<p>5 2 cl.</p> <p>23rd Sunday after Pentecost</p> <p>The Feast of Holy Relics. A feast to honor the relics of the diocese (Westminster, Birmingham, Cardiff, Menevia, Hexham & Newcastle, Liverpool, Brentwood, Lancaster, Portsmouth, 3 cl.)</p> <p>St. Herefrid, C. 747</p>	<p>SUNDAY</p> <p>6 2 cl.</p> <p>Feria</p> <p>St. Illtyd, Ab. & C. Wales 500 (Cardiff 3 cl.)</p>
<p>TUESDAY</p> <p>7 4 cl.</p> <p>Feria</p> <p>Dedication of Cathedral Church (Menevia 1 cl.)</p> <p>St. Willibrord, B. & C. 739 (Hexham & Newcastle 3 cl.)</p>	<p>MONDAY</p> <p>6 2 cl.</p> <p>Feria</p>
<p>WEDNESDAY</p> <p>1 1 cl.</p> <p>THE FEAST OF ALL SAINTS <i>Holy Day of Obligation in England & Wales</i></p> <p>Anniversary of the foundation of the Society of St. Pius X, in 1970</p>	<p>8 4 cl.</p> <p>Feria <i>(Comm, The Four Holy Crowned Martyrs)</i></p> <p>St. Willehad, B. & C. England/Germany 990</p>
<p>THURSDAY</p> <p>2 1 cl.</p> <p>ALL SOULS DAY</p> <p>St. Rumwald, Prince & C. Buckinghamshire 850</p> <p>Bl. John Bodey, L. & M. Andover 1583</p> <p>Bl. Thomas of Walden, C. England 1430</p>	<p>9 2 cl.</p> <p>Dedication of the Archbasilica of the Most Holy Saviour <i>(Comm, St. Theodore, Martyr)</i></p> <p>St. Cuby, B. & C. Cornwall/Wales, 6th c.</p> <p>Bl. George Napper, Pr. & M. Oxford 1610</p>
<p>FRIDAY</p> <p>3 1 cl.</p> <p>Feria</p> <p><i>First Friday</i></p> <p>St. Winefrido, V. & M. Patron of North Wales Holywell, Wales 600 (Shrewsbury, Menevia 3 cl.)</p>	<p>10 3 cl.</p> <p>St. Andrew Avellino, Confessor <i>(Comm, SS. Tryphon, Respicus and Nymphia, Virgin & Martyrs)</i></p> <p>St. Justus, B. & C. Canterbury 632 (Southwark 3 cl.)</p>
<p>SATURDAY</p> <p>4 3 cl.</p> <p>St. Charles Borromeo, Bishop & Confessor <i>(Comm, SS. Vitadis & Agricola, Martyrs)</i> <i>First Saturday</i></p>	<p>11 3 cl.</p> <p>St. Martin of Tours, Bishop & Confessor <i>(Comm, St. Menaus, Martyr)</i></p> <p>St. Dubricius, B. & C. Wales 612</p>

<p>12 2 cl.</p> <p>24th Sunday after Pentecost (5th after the Epiphany)</p> <p>Remembrance Sunday</p> <p><i>Requiem Mass in chapels where two or more Masses are celebrated</i></p> 	<p>13 3 cl.</p> <p>St. Didacus, Confessor</p>	<p>14 5 cl.</p> <p>St. Josaphat, Bishop & Martyr</p>	<p>15 3 cl.</p> <p>St. Albert the Great, Bishop, Confessor & Doctor</p>	<p>16 3 cl.</p> <p>St. Gertrude, Virgin</p>	<p>17 3 cl.</p> <p>St. Gregory the Wonderworker, Bishop & Confessor</p>	<p>18 3 cl.</p> <p>Dedication of the Basilicas of SS. Peter & Paul</p>
<p>19 2 cl.</p> <p>25th Sunday after Pentecost (6th after the Epiphany)</p>	<p>20 3 cl.</p> <p>St. Felix of Valois, Confessor</p>	<p>21 3 cl.</p> <p>Presentation of the BVM</p>	<p>22 5 cl.</p> <p>St. Cecilia, Virgin & Martyr</p>	<p>23 5 cl.</p> <p>St. Clement I, Pope & Martyr (Comm. St. Felicitas, Martyr)</p>	<p>24 3 cl.</p> <p>St. John of the Cross, Confessor & Doctor (Comm. St. Chrysogonus, Martyr)</p>	<p>25 5 cl.</p> <p>St. Catherine of Alexandria, Virgin & Martyr</p>
<p>26 2 cl.</p> <p>24th and Last Sunday after Pentecost</p>	<p>27 4 cl.</p> <p>Feria</p>	<p>28 4 cl.</p> <p>Feria</p>	<p>29 4 cl.</p> <p>Feria (Comm. of St. Saturninus, Martyr)</p> <p><i>Start of novena in honour of the Immaculate Conception</i></p>	<p>30 2 cl.</p> <p>St. Andrew, Apostle, Patron of Scotland (In Scotland 1 cl.)</p> 	<p>1 4 cl.</p> <p>Feria</p>	<p>2 5 cl.</p> <p>St. Bibiana, Virgin & Martyr (Comm. Feria in Advent)</p> <p><i>First Saturday</i></p>
<p>St. Elizabeth of Hungary, Widow St. <i>Ponifianus, Pope & Martyr</i></p> <p>St. Eremburga, Princess, Abs. St. <i>Edward, King of England</i> 686</p> <p>St. Egbert, B. & C. York 766</p>	<p>St. Edmund, King of England, M. Iron, East Anglia 870</p> <p>St. Agatha, Mother of St. Margaret of Scotland Winchester 1100</p>	<p>St. Dyffig, B. & C. (Cardiff) 3 cl.)</p> <p>Bl. Hugh Cook (Faringdon) & Comp. (Bl. John Eynon & John Rugg), PPr. & MM 4. 15th Nov 1539 (Porsmouth, Comm.)</p> <p>St. Serapion, M. England/Algeria 1240</p>	<p>St. Deyniden, Ab. Wyles 621</p> <p>St. Bega, V. Cumrura 650</p>	<p>St. Margaret, Queen, Widow, Patroness of Scotland 1053</p> <p>St. Edmund of Canterbury, B. & C. 1242 (Joint-Principal Patron: Porsmouth 1 cl.; Secondary Co-Patron: Brentwood 2 cl.; All other dioceses of England (except Hexham & Newcastle, Lancaster, Nottingham) 3 cl.)</p>	<p>St. Christina, V. & Abs. Winchester 1080</p> <p>Ven. Edward I Mico, Pr. & M. Wild House, London 1676</p>	<p>St. Edmund Campion & Comp. PPr., MM 1581 (Northampton, Porsmouth 3 cl.)</p> <p>St. Ralph Sherwin, M. (Nottingham 3 cl.)</p> <p>Bl. John Beche, Pr. & M. 1539 (Brentwood 3 cl.)</p> <p>St. Edward, King of England (Porsmouth 3 cl.)</p> <p>St. Edward Borean Pr. & M York 1588</p>
<p>St. Sylvester, Abbot</p> <p>St. Peter of Alexandria, Bishop & Martyr</p> <p>Ven. Hugh Taylor, Pr. & M. York 1585</p>	<p>St. Fergus, B. & C. 3 cl.)</p> <p>St. Edward, H. & C. Dorset 871</p>	<p>St. Cuthbert Mayne, Pr. & M. Launceston 1577 (Westminster, Liverpool, Lancaster, Wrexham, Plymouth 3 cl.)</p> <p>Ven. Edmund Borean Pr. & M York 1588</p>	<p>St. James Thompson, Pr. & M. York 1582</p>	<p>St. Edmund, King of England, M. Iron, East Anglia 870</p> <p>St. Agatha, Mother of St. Margaret of Scotland Winchester 1100</p>	<p>St. Christina, V. & Abs. Winchester 1080</p> <p>Ven. Edward I Mico, Pr. & M. Wild House, London 1676</p>	<p>St. Edmund Campion & Comp. PPr., MM 1581 (Northampton, Porsmouth 3 cl.)</p> <p>St. Ralph Sherwin, M. (Nottingham 3 cl.)</p> <p>Bl. John Beche, Pr. & M. 1539 (Brentwood 3 cl.)</p> <p>St. Edward, King of England (Porsmouth 3 cl.)</p> <p>St. Edward Borean Pr. & M York 1588</p>



December

SUNDAY
3
1 cl.
1st SUNDAY OF ADVENT

St. Francis Xavier, Confessor
St. Lucius, King Gloucester 200
St. Birinus, B. & C. Dorchester 650
Bl. Edward Coleman, L. & M.
 Tyburn 1678

MONDAY
4
3 cl.

St. Peter, Chrysologus, Bishop, Confessor & Doctor
 (Comm. *St. Barbara, Virgin & Martyr, Feria in Advent*)

TUESDAY
5
3 cl.

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

WEDNESDAY
6
3 cl.

St. Nicholas, Bishop & Confessor
 (Comm. *Feria in Advent*)

THURSDAY
7
3 cl.

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

FRIDAY
8
1 cl.

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

Holy Day of Obligation in Scotland

(Principal Patron: Westminster, Birmingham, Liverpool, Clifton, Hexham & Newcastle)
 (Other Patrons: London, Nottingham, Portsmouth (Joint?), Southwark)
St. Budeaux of Dol
 Plymouth/Britanny 6th c.

SATURDAY
9
3 cl.
Feria in Advent

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

10
1 cl.
2nd SUNDAY OF ADVENT

St. Melchades, Pope & Martyr
 Translation of the Holy Mary of Loreto (Middleborough 3 cl.)
St. Edmund, King, Confessor & Martyr
 (Comm. *Feria in Advent*)
Bl. Edward, King, Confessor & Martyr
 Swifton Wells. EBI Sydney
 Hodgson, Brian Lacey, LL., MM.
 Tyburn 1591
St. John Roberts, OSB, M.
 Tyburn 1610 (Menevia 3 cl.)

11
3 cl.

St. Damasus I, Pope & Confessor
 (Comm. *Feria in Advent*)

Bl. Arthur Bell, Pr. & M. Tyburn 1643
Ven. Bennet Constable, Mk. & M.
 Durham 1683

12
3 cl.
Feria in Advent

Bl. Thomas Holland, Pr. & M.
 Tyburn 1642

13
3 cl.

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

St. Edburga of Thanet, V. Thanel 751

14
3 cl.
Feria in Advent

Dedication of Cathedral Church (Motherwell 1 cl.)
SS. Fingar & Plala, Brother & Sister.
 MM. Hayle, Cornwall 455

15
3 cl.
Feria in Advent

St. Florentius, Ab.
 Bangor/Abbey, Ireland 7th c.

16
3 cl.

St. Eusebius, Bishop & Martyr
 (Comm. *Feria in Advent*)

<p>17 1 cl</p> <p>3rd SUNDAY OF ADVENT <i>(Gaudete Sunday)</i></p>	<p>St. Tetta, V. & Abs. Wimborne, Dorset 706 St. Matheus, B. & C. Winchester 1140</p>	<p>18 2 cl</p> <p>Feria in Advent</p> <p>St. Mawman of Cornwall 6th c. St. Winobald of Wessex/Germany 706</p>	<p>19 2 cl</p> <p>Feria in Advent</p> <p>Bl. Laurence Humphrey, L. & M. Winchester 1951</p>	<p>20 2 cl</p> <p>Ember Wednesday</p>	<p>21 2 cl</p> <p>St. Thomas, Apostle <i>(Comm. Feria in Advent)</i></p>	<p>22 2 cl</p> <p>Ember Friday</p>	<p>23 2 cl</p> <p>Ember Saturday</p>
<p>24 1 cl</p> <p>4th SUNDAY OF ADVENT</p>	<p>24 1 cl</p> <p>VIGIL OF THE NATIVITY OF OUR LORD</p>	<p>25 1 cl</p> <p>THE NATIVITY OF OUR LORD JESUS CHRIST <i>Holy Day of Obligation</i></p>  <p><i>(Queen Mass; Comm. St. Anastasia, Martyr)</i></p>	<p>1 1 cl</p> <p>OCTAVE OF THE NATIVITY OF OUR LORD <i>(Fest of the Circumcision)</i></p> <p>2 2 cl</p> <p>The Most Holy Name of Jesus</p> <p>3 4 cl</p> <p>Feria</p> <p>4 4 cl</p> <p>Feria</p> <p>5 4 cl</p> <p>Feria <i>(Comm. St. Tetsphorus, Pope & Martyr)</i></p> <p>6 1 cl</p> <p>EPIPHANY OF OUR LORD <i>Holy Day of Obligation in England & Wales (traditionally in Scotland) First Saturday</i></p>				
<p>27 2 cl</p> <p>St. John, Apostle <i>(Comm. Octave of Christmas)</i></p>	<p>27 2 cl</p> <p>St. Thomas, Mk. & M. Dover 1295</p>	<p>28 2 cl</p> <p>The Holy Innocents, Martyrs <i>(Comm. Octave of Christmas)</i></p>	<p>28 2 cl</p> <p>Within the Octave of Christmas</p> <p>29 2 cl</p> <p>Within the Octave of Christmas <i>(Comm. St. Thomas of Canterbury, Bishop & Martyr)</i></p> <p>30 2 cl</p> <p>Within the Octave of Christmas</p>				
<p>31 2 cl</p> <p>Sunday within the Octave of Christmas</p> <p>VIGIL OF THE NATIVITY OF OUR LORD</p>	<p>31 2 cl</p> <p>Sunday within the Octave of Christmas</p>	<p>31 2 cl</p> <p>VIGIL OF THE NATIVITY OF OUR LORD</p>	<p>31 2 cl</p> <p>Sunday within the Octave of Christmas</p>				
<p>31 2 cl</p> <p>Sunday within the Octave of Christmas</p>	<p>31 2 cl</p> <p>Sunday within the Octave of Christmas</p>	<p>31 2 cl</p> <p>Sunday within the Octave of Christmas</p>	<p>31 2 cl</p> <p>Sunday within the Octave of Christmas</p>				
<p>31 2 cl</p> <p>Sunday within the Octave of Christmas</p>	<p>31 2 cl</p> <p>Sunday within the Octave of Christmas</p>	<p>31 2 cl</p> <p>Sunday within the Octave of Christmas</p>	<p>31 2 cl</p> <p>Sunday within the Octave of Christmas</p>				

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 C SSR
Br. Gerard Mary C SSR

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 Archangel Church
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 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
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: 0208 946 7916

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.*