



S S P X



Ite Missa Est

Vocations



On 28th November at St. Thomas Aquinas Seminary, Winona, U.S.A., three young men were ordained to the diaconate. Among them was Mr. Paul Franks of Nottingham UK. Deo gratias.

The diaconate is the final step before the priesthood.

Ite Missa Est
Bulletin of the
Society of St Pius X
in Great Britain

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Vocations

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Ite Missa est

Vocations

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The Vocations Crisis

Fr. Robert Brucciani, District Superior



Vocations in the Conciliar Church

Since 1965, there has been a dramatic decline in priestly and religious vocations. This decline is a clear sign that the Church is in

crisis. Some attribute the decline to only external factors of the world in which we find ourselves — materialism, relativism, secularism, licentiousness etc.— and vehemently deny any connection with the Second Vatican Council or what was done in its name. What is needed, they might say, is a greater fidelity to the Council.

Others place the blame squarely upon the Second Vatican Council and hold that a greater fidelity to the council is akin in to pouring more petrol on an already calamitous fire in the hope of extinguishing it.

The first group are in denial of the objective doctrinal errors and pastoral imprudence contained within the council documents. The second group are forgetful of the problems that afflicted the

Church before the Second Vatican Council which paved the way for that council — problems which still affect those parts of the Church that have not followed the changes of the Council.

Vocations in the Society of St. Pius X

Looking at the graph of the numbers of priests in the Society of St. Pius X we can see a steady rise. This is encouraging at first glance, but in reality it is cause for concern. If every priest in the field is working for vocations, then more priests should translate into more vocations each year, but they don't. The graph is a straight line graph which means that the number of vocations per priest in the field is in decline.

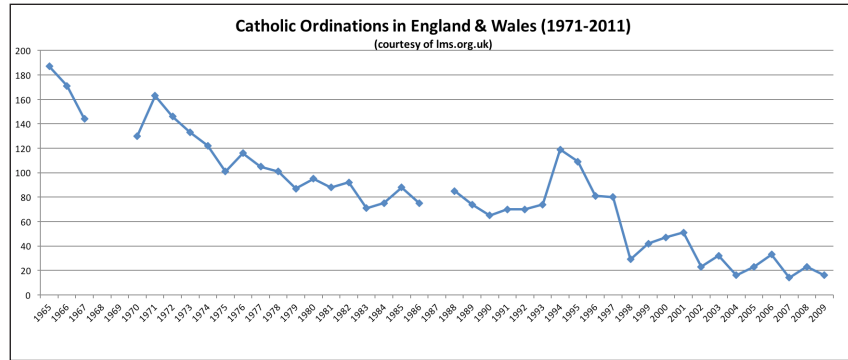
This is also shown by the graph of vocations per annum. The five-year average of the number of vocations is slowly declining when it should rise in proportion to the number of priests working for vocations. Clearly the Society has less of a vocations problem than the Conciliar Church, but it nevertheless has a problem which requires investigation.

Causes of the Vocations Crisis in the Conciliar Church

In a sermon entitled *On Vocations* by an anonymous priest (to be found on www.audiosancto.org/auweb/20110330-On-Vocations.mp3), the causes of the vocations crisis in the Conciliar Church are eloquently elaborated as follows:

“I believe that the vocations crisis is a created crisis. Not that we wanted it to be here, but things have happened which have caused it. The first thing which has caused it is a crisis of liturgy and preaching. When people go to a Sunday Mass and nothing speaks of reverence for God, nothing speaks of sacrifice of Christ, how can he feel called, how can he experience Jesus Christ in his life? If the homily is empty, as empty as can be and boring, how can a young man or young woman be attracted to the religious life.

“The second crisis is in the seminaries. Too many things went on in seminaries which were absolutely scandalous, but less obvious is that the seminaries taught things which made the whole faith seem dead and empty. Seminaries were places where, if they weren't outright immoral, they taught dubious things. Virtue was discouraged, goodness



was frowned upon – really! Seminarians would hide to say the rosary, they wouldn't want to be caught wearing the scapular. All that sort of thing.

“The third crisis is in families. Families of course depend upon the Church, and when Masses are poorly said and sermons are poorly given, the families have no guidance; and the world, which is becoming more vicious all the time, slowly tears them apart. Too often in the past with the big questions like ‘Birth Control: yes or no?’ Or, ‘What does it mean to use the rhythm method responsibly?’ Or, ‘How do I raise my children morally, what does modesty mean?’ Far too often they got the worst possible answer or very vague ones; there was no guidance. And without guidance, families deteriorated. Most vocations come from really good, solid families. And when families start to

fall apart, the vocational situation falls apart.

“Finally, in the area of vocations, we have to do what Christ said; we have to pray to the Lord of the harvest to send labourers into the harvest. It is easy to speak about vocations, but we also have to get down on our knees and admit that if God does not give people who will come into the Church, who will lead the Church in the right direction, it will all just crumble. There is no guarantee that the faith will last in any given country, so we have to pray, humbly, admitting that we have not earned what we need so desperately: holy priests and holy religious, but acknowledging that if we don't have them, everything will crumble; the Church first and then the country.”

The points made above are very good points: failures in liturgy, preaching, priestly formation,

doctrine, family life and prayer are indeed the main causes of the vocations crisis in the Conciliar Church. These failures were accelerated and concretised by the Second Vatican Council and what followed, but they existed in germ before the Council and we would do well to examine our own consciences in each of these areas.

Causes of Lacklustre Vocations in the Society?

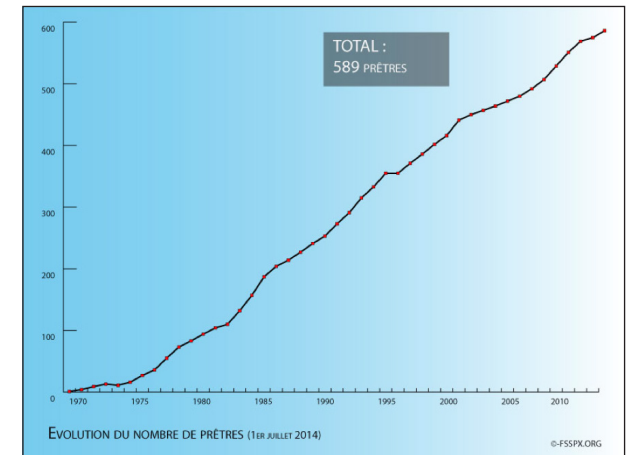
In our Society we have preserved the most precious jewel which is the Tridentine Rite of Mass, but do we celebrate it with becoming splendour? Is Low Mass on a Sunday a painful necessity or could we have made more effort to live the Mass by devoting scarce time to learning the chant, to serving at the altar, or to the beauty of the vestments and sanctuary?

Similarly, our priests are well-formed doctrinally, but are we lighthouses of virtue and movers of hearts enough to en-

courage vocations?

Are our families truly solid or is the vicious world allowed to cast its morbid shadow across our children's faces? Do we pray and do penance for vocations?

One cause of the paucity of vocations not mentioned above is the lack of images in our children's minds. The image is the seed of the idea and so, in the case of vocations, if the children see no role models of priests or religious brothers and sisters, then the idea of themselves as priests or religious is missing. The world, of course, presents many images of attractive professions and lifestyles, but there



are few images of the much more spiritually beautiful life consecrated to God. At most of our Mass

Centres, the faithful only briefly see a priest in a hurry.

What Is To Be Done?

The main motor of vocations in the District is of course the school. We have 3 priests, 3 brothers and 4 sisters working there together with a number of volunteers and teachers who are making great sacrifices to educate the children for their vocations. We need to support the school with our prayers, with our time and with our money.

The Missa Cantata project under Fr. Lindström is aimed at a continuous improvement of our sung liturgy. The Archconfraternity of St. Stephen is being re-launched under the care of Fr. Barrett and

Mr. Richard Cullen to train altar servers. Retreats, the Third Order of St. Pius X and the Eucharistic Crusade are being promoted by Frs. Pazat and Vandendaele to help build up strong families. First Friday and First Saturday devotions are being stepped up in London and Burghclere. There is a weekly rosary group at St. Michael's for vocations and there will be Vocations Days in five chapels in February preached by Fr. Nicholas CsxR. These are all good initiatives, but they need your wholehearted support my dear brethren – especially the school.

We need to start a Catechist training programme too. Many children have no formal catechesis if they do not go to our school. Families should throw the world out of their homes, and encourage

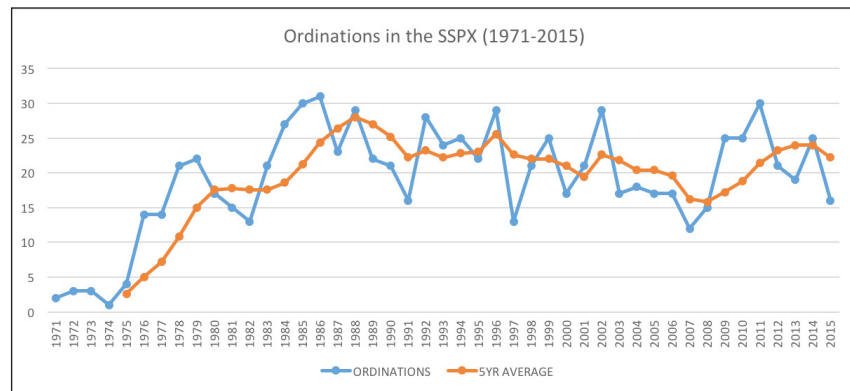
their children to admire those who have consecrated their lives to God. To have a vocation in the family is its greatest honour.

Vocations encourage more vocations, so we need to support our seminarians, postulants and novices by our prayers, by our interest and encouragement too. They are the heroes and heroines of the District, they are the role models for our children. Make sure you appreciate them. Write to them so that they know how much we hope in them and pray for them.

I wish you every grace and supernatural virtue through the hands of our Blessed Mother Mary in this new year.

O Lord grant us many holy priests, O Lord grant us many holy religious vocations, O Lord grant us many holy Catholic families.

In Jesu et Maria,
Rev. Robert Brucciani



For information about vocation choices, please visit this webpage:

[www.sspxasia.com/
Documents/
Society_of_Saint_Pius_X/
Vocations/index.htm](http://www.sspxasia.com/Documents/Society_of_Saint_Pius_X/Vocations/index.htm)

Vocation – An Unnecessary Mystery

From a book by Fr. Richard Butler O.P.

Introduction

The word “vocation” is an evocative word; it is a word that often stirs up interior confusion, self-doubt, guilt and other such emotions - particularly among the young. The reason for this is that the word itself has us unwittingly asking ourselves, “Do I have a vocation?”

Most of us have asked ourselves this question at some stage in our lives: “Do I have a vocation?” But few really understand what a vocation is.

Vocations can be divided into two distinct categories: First, the religious vocation. This is the embracing of the evangelical counsels (poverty, chastity and obedience) usually within a religious community. It applies to both men and wom-

en. And second, the priestly vocation. This is the vocation arising from the sacrament of Holy Orders. This article is about religious vocations but may be applied in equal measure to priestly vocations too.

What A Vocation Is Not

Most of us do not really understand what a vocation is. In 1960, Fr. Richard Butler O.P. wrote a book entitled: *Religious Vocation, An Unnecessary Mystery*. In this book he clearly exposes the false modern conceptions that surround the idea of a vocation and presents the perennial teaching of the Angelic Doctor, St. Thomas.

He says that there are two extreme and false notions of what a religious vocation is. The first

false notion is to see the idea of a vocation in a totally objective light: God calls all men to the evangelical counsels of poverty, chastity and obedience as a means to the end of man which is the perfection of charity. These are the best means of attaining the final goal and so all men should embrace them if they wish to be perfect. Therefore, everyone should enter religion.

The opposite extreme is the most prevalent today — even among traditional Catholic circles. This is the error of seeing vocations in a totally subjective light: The vocation as a purely interior thing, something mysterious, full of unknowing. The author mischievously quotes various flowery passages from romantic authors to illustrate his point: “The Religious Life comes in various ways. In some cases it is distinct and overpowering.” In other, “it is gentle, like a whispering breeze, and must be listened to carefully in order to be discerned etc.” And another one: “My dear friend, in your heart of hearts, ask yourself if God is not calling you....”

The problem with the first extreme of total objectivity is that while the religious life is the most perfect life, in the concrete manifestation of His will, God does not wish all men to embrace the religious state. Such a contingency

would deprive heaven of souls (that would not be conceived in marriage) and would make a nonsense of the canonisation of married saints.

The problem with the opposite extreme is that the notion of a vocation becomes shrouded in mystery; it becomes indefinable; it becomes either an affair of Gnosticism (secret, infused knowledge) or, most often, an affair of sentimentalism when we try to discern God’s will by listening for voices, or by expecting thunderbolts and revelations, or by waiting for that warm fuzzy feeling we sometimes get when we pray.

What A Vocation Is

A religious vocation is nothing more than a firm will (impelled by grace) to embrace the evangelical counsels as a means to the end which is the perfection of charity.

A vocation is not something totally objective, applying to all men indiscriminately, and it is not something totally subjective, devoid of all clarity and objectivity. It is the juste milieu of the two extremes. Objectively, a vocation is not a universal logical compulsion, but an invitation extended by Jesus Christ to all without distinction. Subjec-

tively, a vocation is not an emotional response to an idea, but an unruffled desire for perfect charity.

Do I Have a Vocation?

And so to return to the often uncomfortable question that screams at a young Catholic when he hears the word “vocation”. In fact, there is no such thing as “having a vocation” like possessing a precious ring or hearing an interior voice perpetually nagging you.

Those who are serious should leave this question and ask themselves these questions instead:

1. Do I really want the perfection of charity?
2. Am I free of anything that might be an impediment to my embracing the religious life?
 - Poor physical or mental health
 - Slavery to a vice
 - Dependents: husband, wife, children, elderly parents
 - Financial liabilities
3. Do I have the magnanimity of soul to carry it through?
 - Generosity in my love of God
 - Desire for virtue
 - Generosity with others
 - Frankness
 - Lack of pretence or deceit
 - Moderation in honours
 - Balanced appreciation of

God’s creatures (sense of order)

- Prudence

A vocation is not involuntary and it is not mysterious. It is something that YOU decide after consideration — consideration of (a) what it means (b) whether you are capable of it and (c) whether you have the largesse of soul to carry it through.

And so if any of you have answered “yes” to these questions, then all one can say is “Don’t dither and get thee to a convent!” And if any of you are dithering, then consider these words of St. Thomas:

The misgivings of those who hesitate as to whether or not they may be able to attain to perfection by entering religion is shown by many examples to be unreasonable... To those who take this sweet yoke upon themselves He provides the refreshment of the divine fruition and the rest of their souls. To which may He who made this promise bring us, Jesus Christ, our Lord, who is over all things blessed forever. Amen. (St. Thomas’s final words of *Contra Retrahentes*.)

Bibliography: Religious Vocation: An Unnecessary Mystery, by Fr. Richard Butler O.P., ISBN: 9780895558237, Publisher: Saint Benedict Press, LLC, Imprint: TAN Books 2009

An Unlikely Vocation

Pierre de Keriolet

Br. Columba Maria

“You have not chosen me,” says Our Lord, “but I have chosen you.”

Pierre de Keriolet was born to pious parents in the town of Auray in Brittany, France, the home of the greatest shrine to Saint Anne in Christendom. Despite this favourable beginning, and a Catholic education, Pierre blossomed into a prodigious sinner. Lower and lower he sank, giving free rein to his passions. Having broken his parents’ hearts, with both in the grave, he inherited a sizeable fortune.

Still he would not restrain his yearning to sin. “I continued my sacrilegious communions with a frightening debauchery. An excess of wine, though I didn’t get drunk, cast me into the vice of adultery and in such a foul mood that I had many quarrels and killed a number of people in duels.” He bribed his

way to be the magistrate of the province, provoking quarrels in court to encourage fighting.

More astonishing even than his public scandals were his escapes from death: shot at point-blank range; his bed struck by lightning; his horse dying under him from the same celestial fire; thirty men scattered by him in a brawl: he came through all of this unscathed. On one occasion he and two companions were set upon by robbers. His accomplices fell by his side and it seemed he would soon follow. But he fell to his knees, joined his hands and made a vow to Our Lady – and survived, again unscathed! Yet he did not keep his vow.

But the measure of his sins was still not filled. “If I went to Church it was to leave immediately if I found no-one there who felt like

me. If I was told there were no more Masses to be heard, I answered 'that's how it should be.'" But he secretly said a Hail Mary every day. And, he never refused to give alms.

His conversion came about thus: in a celebrated case of diabolical possession in a convent of nuns at Loudon, the local bishop had initiated a long process of exorcism. Then one day during one of the ongoing sessions of exorcism in Loudun's Church of the Holy Cross, it was Pierre de Keriolet's happiness to wander into the church out of curiosity. The devil, through his possessed nun, addressed him: "Ah ha, there you are. Who brought you here?"

"I'm here on business." Pierre replied.

"Yes, really on business. Nothing you see at Loudun will be of any use to you." He wanted to tear Pierre apart, but the Priest took the Blessed Sacrament and placed it between the devil and the sinner.

Pierre left a little shaken. On the following day, the Epiphany of 1636, the exorcist asked the devil, in the presence of Pierre: "Just what are you doing here? How do you know it's not for this man's conversion?" pointing to Pierre.

Then addressing Pierre the priest said, "How is it that you are pretending to be brave by being



Statue of Pierre de Keriolet at Auray, France

unarmed?"

"I have no enemies here to fear," answered Pierre.

"I'm your enemy!" cried the devil. "And the one you fear least of all. And what of this God whom you've scorned so many years! Oh spiteful man, I thought I would hold you and bring you down to hell before you took that vow to Our Lady that

you never respected. You are ungrateful and unworthy of the blessings of this Virgin!"

"Then who saved me from the lightning and the rifle fire?" asked Pierre in a state of confusion.

"I would have carried you off if it hadn't been for the Virgin Mary and the cherubim, your Guardian Angel," replied the Devil.

Peter later declared, "I felt pierced through and through and since the Priest was looking at me, I told him, 'He hit the mark, Father, I've done all he has just said. Now it's time to weep over my sins and to be converted to God.'"

He began a public confession but was overcome with emotion and couldn't finish it. The Priest picked him up and consoled him by preparing him for confession. Having spent the whole night weeping over his sins Pierre returned next day to the Church.

In a lengthy discourse, the devil bemoaned his loss: "O people, if you knew how much I am enduring from this change, you would weep over me, yes, you would weep over the devil...The Virgin has plunged her arms down to the elbows to pull him out of his filth. Your measure was full, but you kept a little devotion for her...Oh, I'll get even with you! I'll follow you wherever you go."

Pierre de Keriolet spent his remaining years serving more than 150 of Christ's poor at his chateau daily. His mortification was relentlessly cruel to the body he had used for sin. He undertook lengthy pilgrimages, to Rome, Compostella, Loreto and Montserrat, covering up to thirty miles a day, with eyes cast down, speaking to no-one. He very reluctantly became a priest, saying his daily Mass at the nearby Church of Our Lady of Mercy. His favourite pilgrimage destination was Auray, where he repaired to die on October 8th, 1660, aged 58.

Diaconate

Rev. Fr. Robert Brucciani

The Diaconate is the second of the major orders, but is the first order which is a part of sacrament of Holy Orders. It leaves an indelible mark upon the soul of the ordinand and obliges him to fulfil his duties of reading the Gospel, preaching, assisting the priest at the Holy Sacrifice, distributing Holy Communion and even administering the sacrament of baptism on particular occasions. After the epistle of the ordination Mass, the bishop is requested by the archdeacon on behalf of the Church to ordain the candidates. The bishop then ceremonially inquires as to the worthiness of the candidates and then consults the people, asking if there be any reason why any of the candidates might not be ordained. If there are none, the order is conferred by the Imposition of Hands followed by the words "Send forth, we beseech

Thee O Lord, the Holy Ghost that they might be strengthened by Him, through the gift of Thy sevenfold grace, unto the faithful discharge of Thy service." Each new deacon is then invested with the insignia of his office: a stole (symbolising the sweet yolk of God's law) and a dalmatic (symbolising joy and justice). He then touches the evangelium and receives the power to read the gospel.



Each new deacon is then invested with the insignia of his office: a stole (symbolising the sweet yolk of God's law) and a dalmatic (symbolising joy and justice).



Rev. Mssrs. Paul Franks, Brandon Haenney and Francis Palmquist on the day of their ordination to the diaconate 28th November 2015 at St. Thomas Aquinas Seminary, Winona, U.S.A.

Opposite: Rev. Mr. Paul Franks kneels before the bishop during the admonition before the ordination. A vocation in its strictest sense is the call (vocatio) of the bishop to the service of the altar.



Vocation Days

For young men & women, young fathers & mothers and all those who wish to work and pray for vocations.

Dates 2016

| | |
|--------------------------|--|
| Saturday 27th Feb | GLASGOW Saint Andrew's Church, 202 Renfrew Street, Glasgow G3 6TX |
| Sunday 28th Feb | PRESTON Our Lady of Victories East Cliff, Winckley Square, Preston PR1 3NA |
| Wednesday 2nd Mar | BURGHCLERE Saint Michael's School Chapel Harts Lane, Burghclere, Hants RG20 9JW |
| Saturday 5th Mar | BRISTOL Saint Saviour's House Saint Agnes Avenue, Knowle, Bristol BS4 2DU |
| Sunday 6th Mar | LONDON Church of Saints Joseph and Padarn Salterton Road, N7 6BB |

Programme

| | |
|----------|--|
| 09:30 am | Mass (except London : Mass at 11am) |
| 11:00 am | Conference (except London : Conference at 9:30am) |
| 12:30 pm | Lunch (bring your own) |
| 02:00 pm | Conference |
| 03:00 pm | Rosary & Benediction |

Enquiries to St. George's House — 0208 946 7916 — districk.uk@fsspx.email

Dignity of the Liturgy

Rev. Fr. Philippe Pazat

Every member of the Third Order of the Society of Saint Pius X should have and show a special love for the liturgy.

Liturgical Place

Our opposition to the Novus Ordo Missae is based upon the fact that its departure from Catholic theology renders it unworthy for divine worship. This does not mean, however, that all Masses celebrated in the Tridentine Rite automatically have the dignity which is due to divine worship; it depends how they are celebrated and how the faithful assist at such Masses. This dignity and honour of the liturgy depend upon our attitude, gestures, words and actions as well the place where the liturgy is celebrated and the materi-

als employed. Holy Mother Church has given us not only theological definitions and liturgical rubrics for its rites, but also rules, guidance and monitions in order to guarantee the dignity of divine worship. Perhaps, one might be tempted to consider these rules as less important in comparison with the theological issues, but to do so would be a mistake because all the "little" rules and guidance of the Church are nothing less than the theological expressions of the hon-our due to God.

The cleanliness and order of the building, the vestments, linens, altar, chalices, ciborium, etc. all play a part in the dignity of divine worship. And the responsibility for all these things falls on both the priest and the faithful.

The Church gives particular attention to the altar, the sanctuary

and every item used directly for the celebration of the Mass. The altar cloths and linens should always be perfectly clean and without tears or holes. It is surprising to see the attention that we give to our own body and clothes in order to look presentable (indeed, it could be a duty of justice to honour others, our job, our company, etc.). How much more attention should we give to Our Lord?

Why be so attached to the Latin Mass if we do not give the example of dignity in the liturgy? Liturgical vestments should be repaired if broken and cleaned if stained. The sacred vessels, such as the chalice, the ciborium or the paten for the communion should be fully gilded, because God deserves the best.

The altar and the sanctuary: they are the most sacred places where the sacrifice takes place and where we have the real divine presence. Consequently, they should never be used for storage of anything (candlesticks, altar cards, etc.), even between the Masses. Would we keep under our dining table the water, food and dishes for the next meal? If we don't do it for ourselves, why to do it for the holiest place on earth?

Unfortunately, because of the actual circumstances of the general apostasy inside the Church we are often obliged to celebrate the Mass in places that are far from ideal, but

precisely because of this situation, we should be even more careful to make up for what is lacking through no fault of our own. Some residents of Saint Saviour's House are giving an excellent example by cleaning the brass of the church once a month. I am very grateful and pleased with such a "zeal for the house of God". Can the Third Order members follow this example?

Participants

Also let us consider that the liturgy, and especially the Mass, is not a personal, private or national devotion. Regrettably, too many people have their own opinion about every part of the liturgy. Many stand up or kneel down whenever they think that it should be done, some sing, some yawn, some dream, some stretch back and hands, etc..

What is more, sometimes this individualistic spirit is defended on the grounds of fidelity to Tradition. Some think that in the SSPX we follow the French way of doing things, on account of Archbishop Lefebvre being French. Others take the practices of their old parish as their unique reference; some make reference to past persecutions, others pretend to defend national customs against an informed understand-

ing of the liturgy, Church history, principles and rules. We could well be accused of having "liturgy a la carte", rather than a harmonious and disciplined public devotion of the One Catholic (universal) Church.

For this reason, our founder asked us to follow the liturgical rules, explanation and way of doing things according to the liturgy professors Haegy and Stercky: "It is because it is done that way in Rome" and we are Roman Catholic, and we belong to the same institution: the priestly Society of Saint Pius X. Archbishop Lefebvre frequently insisted upon the attachment due to Rome, the eternal Rome, guardian of the faith; the liturgy is an external sign of this attachment.

Pope Pius XII in the encyclical *Mystici Corporis*, teaches us about the liturgy with the following words:

The worship rendered by the Church to God must be, in its entirety, interior as well as exterior... The chief element of divine worship must be interior ... The Sacred Liturgy requires, however, that both elements be intimately linked with each other ... The Church has further used her right of control over liturgical observance to protect the purity of divine worship against abuse from dangerous and imprudent innovations introduced by private individuals and particular churches ... when usages

and customs had become increasingly prevalent and exaggerated ... Therefore, they are to be praised who with the idea of getting the Christian people to take part more easily and more fruitfully in the Mass strive to make them familiar with the Roman missal...

May the Third Order members be the best example of fidelity to the spirit of the Society of Saint Pius X and the Church, particularly in matters of liturgy.

How Can I Become a Member of the Third Order?

- Please contact the chaplain of the Third Order, Rev. Fr. Philippe Pazat who is the Prior of St. Saviour's House, Bristol (see address page for details).
- Sign-up for a Third Order Retreat

Eucharistic Crusade



Rev. Fr. Vianney Vandendaele

The Eucharistic Crusade is a Church organisation for children. Its primary purpose is to encourage children to pray for their own sanctification and for the needs of the Catholic Church. It is, therefore, both a work of piety and an apostolate. As its name suggests, the Crusade evokes a spirit of combat; firstly, against personal vice and then against the reign of Satan in order to snatch souls from Hell that they may be at the service of Jesus Christ. The necessary supernatural strength for this fight is drawn from the regular, or even daily, frequentation of the sacrament of the Holy Eucharist.

The Origin of the Eucharistic Crusade

This Crusade of children is not a new institution; its spirit is to be found in the decree *Quam Singulari* of St. Pius X (8th August 1910), who allowed young children to approach the Sacrament of the Holy Eucharist after they had reached the age of reason. It was officially founded in 1917 by a French priest called Fr. Bessières with the permission of Pope Benedict XV.

During the First World War, Fr. Bessières encouraged children from a French girls' school to support the soldiers on the frontline by promising prayers and Holy Communion offered up for victory and the restoration of Christianity inside their country; and

they recorded their little treasure by noting their efforts made every day.

Rebirth of the Eucharistic Crusade

Deploring the abandonment of the Eucharistic Crusade since the Second Vatican Council, and convinced that this movement had an important role to play for the good of the Church, the priests and seminarians at Ecône decided to re-establish the Eucharistic Crusade in the 1980s. The movement, intended for the innocent, is an antidote to the corrupt morals of society today; the supernatural power of innocent children being the antithesis to the pride and self-sufficiency of modern man.

The Hostia Magazine

The magazine of the Crusade is called Hostia, meaning Host or Victim, because the strength of the Crusaders comes from devotion to the Blessed Sacrament. Through stories, instructions and games, Hostia magazine help to realise the motto and the ideals of the Eucharistic Crusade: PRAY, RECEIVE HOLY COMMUNION, MAKE SACRIFICES AND BE AN APOSTLE. In this little monthly magazine, the Crusader finds plenty of advice and encouragement to be a good and brave soldier of Christ.

For further information about Eucharistic Crusade and to sign-up, please consult the webpage "Movements and Groups" on www.sspcx.co.uk or contact the chaplain for Great Britain on hostia.uk@fsspx.email



Day of Recollection at St. Michael's School on 31st October 2015

Militia Immaculatae



Rev. Fr. Robert Brucciani

The Militia Immaculatae, or Knights of the Immaculata, is a worldwide Marian movement for the sanctification of Catholics and the conversion of non-Catholics, under the patronage of the Blessed Virgin Mary. It was founded by St. Maximilian Kolbe in 1917 as a movement to raise and include all Marian movements in response to the terrible forces arrayed against the Church in our times.

The Militia Immaculatae will be established in the District to be a powerful instrument to sanctify souls and to raise up vocations for Holy Mother the Church. Rev. Fr. Stehlin, District Superior of Asia, is the great apostle of the movement which currently has about 10,000 members worldwide. It is a goal of the District that every one of the

faithful becomes a member of the Militia Immaculatae.

Original Statutes

“She will crush your head.”
(Genesis 3:15).

“Thou alone hast vanquished all heresies throughout the world.”
(from the Roman Breviary).

I. Goal of Membership:

To work for the conversion to God of all men, be they sinners, heretics, schismatics, Jews, etc., in particular the Freemasons; and that all become saints, under the patronage and through the mediation of the Immaculate Virgin.

II. Conditions of Membership:

To consecrate oneself entirely to the Blessed Virgin Mary, placing oneself freely as a docile and generous instrument in Her hands.

To wear the Miraculous Medal.

III. Duties of Membership:

If possible, to pray the following aspersion at least once a day: "O Mary, conceived without sin, pray for us who have recourse to Thee, and for all those who do not have recourse to Thee, especially for the Masons and for all those who are commended to Thee."

To use all other valid and legitimate means for the conversion and sanctification of men, according to one's means, in the different states and conditions of life, as the occasions present themselves; this is entrusted to the zeal and prudence of each one. Particularly recommended, however, is spreading the Miraculous Medal.

N.B. These means are recommended only as suggestions and not as an obligation; not one of them obliges under pain of sin, not even venial sin. Our principal motive is to help the greatest possible number of souls to be united with the Sacred Heart of Jesus through the mediation of the Immaculata.

Three Levels of Membership

The Militia Immaculatae is a universal and transcendent organization for all: "It is a movement which should attract the masses and snatch them away from Satan."

It is an organization with levels of membership to incorporate an elite: "Once souls have been won over to the Immaculata, there will also be a few who can be led further to the very height of devotion, even to the point of heroism in the service of spreading the Kingdom of God through the Immaculata. All religious orders and congregations, all the movements in the Church can also belong to the M.I. The different levels of membership will enable each member to give his best to the apostolate and so attain to Christian perfection.

It is necessary to understand the Militia Immaculatae as something transcendent; this means that it should not be viewed as just one organization among many others; rather, it ought to penetrate into the depths of all other organizations."

Level 1

Envisaged by Maximilian Kolbe for every Catholic, it involves a minor consecration and reception of the Miraculous Medal (see M.I. Ceremony of Enrolment) AND, for

apostolic purposes, knowledge of a small 22 question mini-Marian catechism (M.I. Primer Catechism).

Level 2

This is for M.I. members with greater commitment to an active apostolate which might be demonstrated by active membership of an organisation of the Church Militant such as the Eucharistic Crusade, Legion of Mary, Apostles of Mary, Archconfraternity of St. Stephen, etc. OR, if other possibilities of common apostolate are opportune, they could be members of a circle of studies, a movement for students, a movement for lawyers, a movement for the suffering etc. (see Fr. Stehlin's Letter No. 3)

Level 3

This is for M.I. members who have given their entire lives to God by a priestly, religious or lay vocation.

Enrollment

Initially, Fr. Brucciani will give a sermon or conference at every Mass Centre in the District to instruct the faithful and encourage them to join the Militia Immaculatae at Level 1. Once the faithful are prepared, they will be invited

to enrol themselves by making an act of consecration.

Eventually, the priests of the District will continue the work of recruiting, catechising and enrolling new members through regular sermons, existing catechism training and regular enrolment ceremonies (see M.I. Enrolement Guidelines).

Act of Consecration

"O Immaculata, Queen of heaven and earth, refuge of sinners and our Mother most loveable, to whom God deigned to confide the whole order of mercy, I N.N., an unworthy sinner, prostrate myself at thy feet, humbly begging thee if thou wouldst deign to take me wholly and entirely as thy property and possession and to use me, together with all the powers of my body and soul, my life, my death, my eternity, as pleases thee.

"Use the whole of me, if thou so willest, without any reservations, to fulfill that which is said of thee, "She has crushed all the heresies in the world", so that in thy immaculate and loving hands I may become a useful instrument in engrafting and increasing thy Glory in so many straying and indifferent souls, and in this way to bring about the greatest extension, the blissful Kingship

of the Most Sacred Heart of Jesus.

"For wherever thou interest thou obtainest graces of conversion and sanctification. Through thy immaculate hands all graces from the Sweetest Heart of Jesus flow upon us.

"Grant me the grace to praise thee, Lady most holy. Grant me strength against my enemies. Amen."

For more information please visit the website of the Militia Immaculatae:

militia-immaculatae.org

fsspx.asia/en/militia-immaculatae-asia



St. Edward the Confessor

950th Anniversary of Death

Br. Columba Maria

Saint Edward the Confessor was surely the holiest king of all the kings of England. After the bloodshed of previous years, his reign was markedly peaceful. He remitted the danegeld, or war tax, and lived off his own means. His marriage with Edgitha remained virtuously celibate by mutual consent and he

completed the building of Westminster Abbey before death overtook him on January 5th, 1066. His body was found incorrupt ninety eight years later when the body was placed in its new shrine by Saint Thomas à Beckett, in the presence of King Henry II after his canonisation in 1161.



The Shrine of St. Edward the Confessor in Westminster Abbey, London

Progress Report

Rev. Fr. Håkan Lindström

Gratitude is due to everyone who has helped to improve the singing during Mass in the course of the last few months. The means and methods for improving the chant described in the previous issue of *Ite Missa Est* have not been put into practice everywhere yet, but so far, the results give reason to be pleased: congregations have been giving a fuller, more noble and united praise to God during Sunday Mass; in many cases the beauty of the chant has been impressive.

This kindles a great hope that things will continue to improve with the more thorough and systematic introduction of Chapel Chant Coordinators for each chapel, regular rehearsals and monthly workshops for the members of the scholae, as

well as the invitation to all the faithful to take part in the singing of the Kyriale.

If you go to a chapel where there isn't regular Sung Mass and know that you are able to sing at least the Kyriale of Mass, please come forward and offer your help to the priest. Hopefully, it will be possible to have at least a simple Sung Mass in your chapel every Sunday, so that more and more members of the congregation might hear and learn the beautiful chant. This is especially important for the young. Before you know it, we will have a whole new generation of singers of Gregorian chant!

St. Michael's School – Michaelmas Term



Some serious cogitation went on this term among the Senior Boys.



Drum Major Philip Kane and Head Flautist Christopher Blyth show off their new uniforms donated by a benefactor.



"Real pearls"



I will sing if you don't put money in the hat...

St. Michael's School – School Fayre 28th November



For you my dear, a special price, only £5.



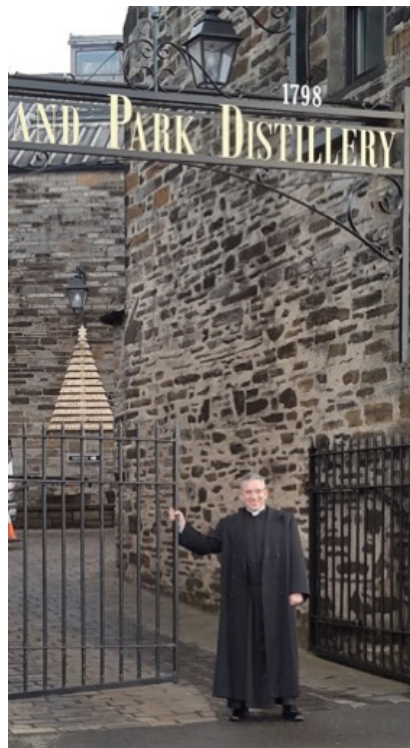
Oh dear, I only have two mites.



A record year this year. Deo gratias.

Visit to the Orkney and Shetland Islands : 14th-19th December

Below: Rev. Fr. Nicholas Mary with a friend on the Shetland Islands. There are about 20 faithful on Shetland who gather in a house each month for Mass and catechism.



Rev. Fr. Robert Brucciani
— a whiskey priest.

Above: Orkney Islands on a winter's evening. Kirkwall is the capital of the Orkney Islands where a handful of faithful live. The island of Stronsay, home to Fr. Nicholas Mary C.Ss.R. and about 15 faithful is two hours away by ferry.



St. Magnus Cathedral
Kirkwell, Orkney escaped
the destruction of the
Reformation.



The Italian Chapel: a Nissan hut converted into a chapel by Italian prisoners on Orkney during the Second World War. The inside is beautifully decorated and is now a Grade I listed building.



Mr. & Mrs. Berger take a walk on a Stronsay beach,

Once upon a time : 1982 Blessing of Ss. Joseph & Padern, London

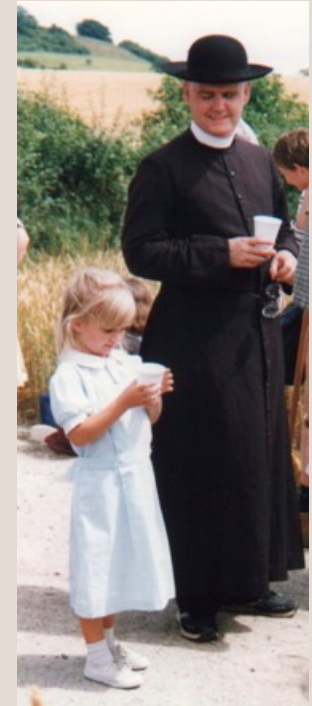


His Lordship, Archbishop
Marcel Lefebvre

Once upon a time : 2003 The Canterbury Pilgrimage



The late and dearly missed Fr. Crowley



Rev. Fr. Black with young Miss
Macdonald



Mass in the ruins of St. Augustine's Abbey.

Of your charity please pray for the souls of those whose anniversaries occur about this time

January

Rev. Fr. Bernard Enright, Rev. Fr. Urban Snyder, Rev. Fr. Arthur Amy, Rev. Fr. John Coulson, Rev. Fr. Eldred Leslie, Andrew Baker, T. Hillier, Hugh Ross-Williamson, Sister Dermot, Adela Wright, Patrick Vinton, I. Pharoah-Band, Arthur Scammell, Eugene Merano, Bernard Gilbert, Arthur Somerford, Violet Shea, P. Hoskisson, Eric Smith, Frank Pike, Fiona Ward, Christopher Sullivan, Alan Coe, Joan Southwell, Veronica Adams, Eliza Danilo, Eileen Adams, Florence Adams, Dr. John Hamerton, Dr. Peter Hall, James Kenney, Mary Coffey, John Yates, Teresa Power, Elizabeth Bannerman-McGregor, Harold England, Agnes McLaughlin, Cecily Stanley-Clarke, Rose Spruce, Reginald Thomas, Dora Dombre, James Jackson, David Green, Graham Lenthall, Winifred Bryan, Rose Davis, Margaret Brucciani, Elsie Bavington, Mr Sullivan, Henry Brett, Rita Embray, Richard Mirfin, Hilda Hansing, Mary McEnery, Wilhelmina Wingerden, Margaret Coupe, Margaret Harries, Isabel Murdoch, Jean Cunningham, Doris Breddy, Franciszek Trembawlowicz, Gladys Bird, Andrew Tannahill, Gerard Oxley, Ernest Duus-Jensen, Francis Adams, Stella Collier, Chase Harrison, Audrey Krynski, Stephen Johnson, Richard Neville, Mary Black, Roland Cumberbatch, Anne Marie Firth, Maurice Flynn, Stephen Weetman, Gertrude Hill, Philomena Thompson, Ruth Ward, James Byrne, Dorothy Callaghan, Constance Cordwell, Vera Cosgrove, Sydney Fenton, Patricia Venn, Mary McLaughlin, Amy Warner, Veronica Crisp, Carmen Whitworth, Connie Scruton, Rosa Patricia Hall, Alexander Kelly, Joseph Lee, Paddy Campbell, Monica Wright, Maria Dean, Brian Eustace, Isobel Gaggero, Joan Howarth, Norman Jenkins, Augustine Okerefor, Muriel Fleming, Hazel Sime, William Bailey, Marjorie Plume, Anelia Carnoustie, Thomas Blundell, Francis Strimatis, Frank Williams, Joseph di Guiseppe, Robin Pannell, Clement Charlery, John

Blackshaw, Helena Brown, Heather Gierak, Francis McElwaine, Alice Pratt, Sarah (Sadie) Quinn, Charles Kennedy, Maureen Burrows, Fr Leslie, Michael Evelyn Turner.

February

Rev. Fr. Henry Rope, Rev. Fr. Edward Wright, Rev. Fr. Guy Bouvier, Br. Alban Michael, F.M; Vera Lux, Helen Scott, Dennis Hazell, Jane Dickie, Kate Barford, Mary Healy, Harold Forteach, Mary Connolly, William Sims, Gwendoline Shields, Kathleen Donovan, T. McTigue, Frederick Tomlinson, Joan Ferguson, Caroline Laurie, John Johnson, Evelyn Tree, Emily Malley, Eugene Howson, Peter Ward, Ethel McCarthy, Phyllis Thomas, Claude Head, Margaret Kerichard, Margaret Daly, Dorothy Yates, Emmie Tittle, Helen Ferguson, Mary Leetch, Austin Yates, John Leetch, Edith Jeffrey, Margaret Ashby, Monica Hall, Miss M Gatenby, Anthony Townsend, Olive Booth, Robert McAllister, Tadeusz Turek, Molly Price, Joseph Brown, Simone Macklow-Smith, Stephen Conyngham, Paul Armstrong, Ernesto Criscouli, Eileen Mungovin, Marion Spring, Josephine Conlon, Hugh Byrnes, Pamela Frith, Agnes Leyden, Gemma Francis, Phyllis Western-Pick, Michael Yates, Joseph Reader, Margaret Connolly, Marjorie Tomlinson, Dorothy Rust, Eleanor Evans, Edward Black, Phyllis Brooker, Edna Proctor, Annie Kenny, Monica Hunter, Ruby Dolden, Edward Ryan, Dorothy Sheridan, David Read, Vivien Drummond, Joan Gordon-Thompson, Philip England, Dominique Beschizza, Cyril Benedict, Joseph Tipping, Paddy Campbell, Hilda Lovelace, James McClafferty, Eileen Clarke, Ruth Croxted, Theresa Singleton, James O'Donoghue, Jim Collins, Peter Lyons, John Marshall, Mary Agnes Adams, Lionel Rice, Stephanie Hill, Rita Campbell, Margaret Rowling, Eamonn Short, Muriel Fenn, Graeme le Monier, Father John Brady, Anne Read, John Clague.

Requiescant in pace

Year Planner

2016

| | | |
|-----|-------|---|
| Jan | 2 | All Day Adoration at St. Andrew's House, Carluke. |
| | 6-20 | Visit of Rev. Fr. Pfluger, 1st Assistant to the District. |
| | 14 | All Day Adoration at Ss. Joseph's & Padarn's Church, London. |
| | 10 | SPUC White Rose Appeal - 2nd Collection. |
| Feb | 8-13 | Priests' Retreat at St. Saviour's House, Bristol. |
| | 20 | Tonsure Ceremony of Mr. David Seeber at The Seminary of St. Pius X, Ecône, Switzerland. |
| | 22 | All Day Adoration at St. Michael's School, Burghclere. |
| | 22-27 | Women's Ignatian Retreat at St. Saviour's House, Bristol. |
| | 27 | Vocation Day - 9:30am to 4pm - St. Andrew's Church, Glasgow. |
| | 28 | Vocation Day - 9:30am to 4pm - Our Lady of Victories Church, Preston. |
| Mar | 2 | Vocation Day - 9:30am to 4pm - St. Michael's School, Burghclere. |
| | 5 | Vocation Day - 9:30am to 4pm - St. Saviour's House, Bristol. |
| | 6 | Vocation Day - 9:30am to 4pm - Ss. Joseph's & Padarn's Church, London. |
| | 12 | Ordination of Mr. Rupert Bevan to the 2nd Minor Orders of Acolyte & Exorcist at The Seminary of St. Pius X, Ecône, Switzerland. |
| | 14-19 | Passion Retreat for Men & Women at St. Saviour's House, Bristol. |
| | 27 | EASTER SUNDAY |
| | 31 | All Day Adoration at St. Andrew's House, Carluke. |
| Apr | 16 | All Day Adoration at Ss. Joseph's & Padarn's Church, London. |
| | 25-30 | Men's Ignatian Retreat at St. Saviour's House, Bristol. |
| May | 14-16 | Chartres Pilgrimage - District Chapter to be organised. |
| | 15 | PENTECOST SUNDAY |
| | 16 | All Day Adoration at St. Saviour's House, Bristol. |
| | 23-28 | Marian Retreat for Men & Women at St. Saviour's House, Bristol. |
| | 28-30 | Schola Weekend? |
| | 31-2 | Priests' Meeting at St. Saviour's House, Bristol. |
| Jun | 3 | Ordination of Mr. Paul Franks to the Priesthood at St. Thomas Aquinas Seminary, Winona. |
| | 7 | All Day Adoration at Ss. Joseph's & Padarn's Church, London. |
| | 13-18 | Women's Ignatian Retreat at St. Saviour's House, Bristol. |
| | 27 | 5-day Boys' Trip to Ecône for ordinations. |
| Jul | 11-16 | Men's Ignatian Retreat at St. Saviour's House, Bristol. |
| | 27-31 | Canterbury Pilgrimage |
| | 28 | All Day Adoration at St. Andrew's House, Carluke. |

Year Planner

| | | |
|-----|-------|--|
| Aug | 8-19 | Doctrinal Seminar on the Liturgy at St. Saviour's House, Bristol. |
| | 22-27 | Women's Ignatian Retreat at St. Saviour's House, Bristol. |
| Sep | 7 | All Day Adoration at St. Saviour's House, Bristol. |
| | 15 | Feast of the Seven Sorrows - Renewal of promises of SSPX Oblate Sisters. |
| | 26 | All Day Adoration at Ss. Joseph's & Padarn's Church, London. |
| Oct | 10-15 | Third Order Retreat for men and women at St. Saviour's House, Bristol |
| Nov | 28-30 | Advent Retreat for Men & Women at St. Saviour's House, Bristol. |
| | 3 | All Day Adoration at St. Saviour's House, Bristol. |
| Dec | 7 | All Day Adoration at Ss. Joseph's & Padarn's Church, London. |

Sanctuary Lamps

can be offered by the faithful to burn for the intentions of their choosing.

Please contact Fr. Ockerse at district.uk@fsspx.email

The cost of one candle is is £20

St. Pius X Pilgrimage Co.

Invites you to the
11th Annual Pilgrimage
To the Holy Land & Jordan
15th-26th May 2016

dicecchristine@gmail.com
www.saintpiusxpilgrimage.com

Chartres Pilgrimage 2016

A District Chapter will march.
Keep the dates free: 13th-16th May

ADVERTISEMENT

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leathermissalcovers@gmail.com

Retreats 2016

Saint Saviour's House, Bristol

| | |
|-----------|-------------------|
| Feb 8-13 | Priests' Retreat |
| Feb 22-27 | Women's Ignatian |
| Mar 14-19 | Passion Retreat |
| Apr 25-30 | Men's Ignatian |
| May 23-28 | Marian Retreat |
| Jun 13-18 | Women's Ignatian |
| Jul 11-16 | Men's Ignatian |
| Aug 8-10 | Doctrinal Seminar |
| Aug 22-27 | Women's Ignatian |
| Oct 10-15 | 3rd Order Retreat |
| Nov 28-30 | Advent Retreat |

Apostolate of Prayers for Priests

C/- 11 Nemesia Avenue, CARINGBAH
NSW 2229 AUSTRALIA
pray4priests@sspx.com

Mass Times

| MASS CENTRE | January | | | | | | February | | | | | |
|----------------------------|---------|------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|
| | 1st | 3rd | 6th | 10th | 17th | 24th | 31st | 2nd | 7th | 14th | 21st | 28th |
| Bingley | - | - | - | - | 1700 | - | 1700 | - | - | - | 1700 | - |
| Brighton | - | - | - | 1230 | - | 1230 | - | - | - | 1230 | - | 1230 |
| Bristol | 0800 | 1000 | 0800 | 1000 | 1000 | 1000 | 1000 | - | 1000 | 1000 | 1000 | 1000 |
| Burghclere | 0900 | 0900 | 0900 1900 | 0730 0900 | 0730 0900 | 0730 0900 | 0730 0900 | 1200 | 0730 0900 | 0730 0900 | 0730 0900 | 0730 0900 |
| Colleton Manor | | | | | 20th 1130 | | | | | 17th 1130 | | |
| Edinburgh | 1230 | 1300 | 1230 | 1300 | 1300 | 1300 | 1300 | - | 1300 | 1300 | 1300 | 1300 |
| Gateshead | 1100 | 1800 | 1100 | 1800 | 1800 | 1800 | 1800 | - | 1800 | 1800 | 1800 | 1800 |
| Glasgow | 1030 | 0945 | 1830 | 0945 | 0945 | 0945 | 0945 | 1830 | 0945 | 0945 | 0945 | 0945 |
| Groombridge | - | 1230 | - | - | 1230 | - | 1230 | - | 1230 | - | 1230 | - |
| Herne | 0830 | 0830 | 0830 | 0830 | 0830 | 0830 | 0830 | - | 0830 | 0830 | 0830 | 0830 |
| Jersey | | | | | | | | 29th 30th | | | | 26th 27th |
| Leicester | 1100 | 1730 | 1730 | 1730 | 1730 | 1730 | 1730 | 0715 | 1730 | 1730 | 1730 | 1730 |
| Liverpool | 0930 | - | - | 1700 | - | 1700 | - | - | - | 1700 | - | 1700 |
| London (St. Joseph) | 1100 | 1100 | 1100 | 1100 | 1100 | 1100 | 1100 | 1900 | 1100 | 1100 | 1100 | 1100 |
| London (Wimbledon) | 0800 | 0800 | 0715 | 0800 | 0800 | 0800 | 0800 | 0715 | 0800 | 0800 | 0800 | 0800 |
| Manchester | 1230 | 1230 | 1230 | 1230 | 1230 | 1230 | 1230 | 1230 | 1230 | 1230 | 1230 | 1230 |
| Middlemarsh | - | - | - | 1530 | - | 1530 | 1530 | - | - | 1530 | - | 1530 |
| Norwich | - | - | - | - | 18th 1730 | - | - | - | - | - | - | 22nd 1730 |
| Oxford | - | 1000 | - | 1000 | 1000 | 1000 | 1000 | - | 1000 | 1000 | 1000 | 1000 |
| Portsmouth | 1130 | 1630 | 1900 | 1630 | 1630 | 1630 | 1630 | - | 1630 | 1630 | 1630 | 1630 |
| Preston | 1900 | 0930 | 1900 | 0930 | 0930 | 0930 | 0930 | 1900 | 0930 | 0930 | 0930 | 0930 |
| Rhos-on-Sea | - | 1700 | - | - | - | - | - | - | - | 1700 | - | - |
| Stronsay | - | 0900 | - | 0900 | 0900 | 0900 | 0900 | - | 0900 | 0900 | 0900 | 0900 |
| Taunton | - | 1530 | - | - | 1530 | - | 1530 | - | 1530 | - | 1530 | - |
| Woking | 1200 | 1130 | 1900 | 1130 | 1130 | 1130 | 1130 | 1900 | 1130 | 1130 | 1130 | 1130 |

The Priestly Society of Saint Pius X in Great Britain and Scandinavia

England

London, Saint George's House (District House)

125 Arthur Road, Wimbledon SW19 7DR
T: 0208 946 7916

Resident:

Rev. Fr. Robert Brucciani (District Superior)
Rev. Fr. Håkan Lindström (District Bursar)
Rev. Fr. Francis Ockerse (District Secretary)

Bingley

The Little House Market Street
Bingley BD16 2HP T: 01274 567786

Brighton Chapel of the Holy Family

Hollingdean Street, Brighton BN1 7GL
T 01580 880764

Bristol Saint Saviour's House

Saint Agnes Avenue, Knowle,
Bristol BS4 2DU T: 0117 977 5863

Resident:

Rev. Fr. Philippe Pizat (Prior)
Rev. Fr. Vianney Vandendaele
Br. Bernard CsxR
Sr. Marie-Charbel JssR
Sr. Mary Joseph JssR

Burghclere Saint Michael's School Chapel

Harts Lane, Burghclere, Hants RG20 9JW
T: 01635 278 137/173

Resident:

Rev. Fr. Patrick Summers (Headmaster)
Rev. Fr. Gary Holden (Housemaster)
Rev. Fr. Lawrence Barrett
Br. Ignatius
Br. Columba Maria
Br. Gerard Mary CsxR

Burghclere, High Grange House

Harts Lane, Burghclere, Hants. RG20 9JW

Resident:

Sr. Mary Elizabeth (Superior)
Sr. Mary Ancilla
Sr. Marie Salome
Sr. Maria Vicenta

Chulmeigh, Colleton Manor Chapel

Chulmeigh, Devon, EX18 7JS
T: 01769 580 240

Gateshead, Church of the Holy Name of Jesus

Gladstone Terrace West, Bensham,
Gateshead NE8 4DR Tel: 0191 4270542

Groombridge (Tunbridge Wells) Church of Saint Pius V,

Station Road, Groombridge TN3 9QX
T: 01892 654 37

Herne, Saints John Fisher & Thomas More Church

Herne Street, Herne CT6 7HR
T: 020 89467916

Leicester, Church of Saint Anne

Abingdon Road, Leicester LE2 1HA
T: 01858 555813

Liverpool, The Church of Saints Peter and Paul

35 Upper Parliament Street, Liverpool L8 7LA
T: 0151 4802433

London, Church of Saints Joseph and Padarn

Salterton Road, N7 6BB T: 020 8946 7916

Manchester, Church of Saint Pius X,

16 Deer Park Road, Manchester M16 8FR
T: 01772 885 990

Middlemarsh / Holnest, Saint Lawrence Chapel

T: 01963 210 580

Norwich The Mission Room,

Horsham St. Faith, Norfolk
T: 01603 788 873

Oxford

N.O.C.C. 17 Middleway, Summertown,
Oxford OX2 7LH T: 01993 851695

Portsmouth, Our Lady Help of Christians

14 Kingston Road, Portsmouth PO1 5RZ
T: 01635 278137

Preston, Our Lady of Victories

East Cliff, Winckley Square, Preston PR1 3NA
T: 01772 885990

Taunton, Church of Our Lady of Glastonbury

17 South Street (off East Reach), TA1 3AA
T: 01823 652701

Woking, Church of the Holy Cross

Sandy Lane, Maybury, GU22 8BA

Jersey

T: 01534 742 884

Scotland

Aberdeen Foyer Marywell Centre

Marywell St. Aberdeen AB11 6JF
T 01857 616206

Carluke, Saint Andrew's House

31 Lanark Road, Carluke,
Lanarkshire ML8 4HE, T: 01555 771523

Resident:

Fr John McLaughlin (Prior)
Fr Anthony Wingerden

Glasgow, Saint Andrew's Church,

202 Renfrew Street, Glasgow G3 6TX
Tel: 01555 771523

Edinburgh, Saints Margaret and Leonard

110 Saint Leonard's Street,
Edinburgh EH8 9RD T: 01555 771523

Stronsay, St Columba's House,

Stronsay, KW17 2AS
T: 01857 616206

Resident:

Rev. Fr. Nicholas Mary CsxR
Br. Louis-Marie CsxR

Wales

Rhos on Sea, Saint David's Chapel

Conwy Road, (A547) Mochdre,
Rhos-On-Sea LL28 5AA
T: 01772 885990

Scandinavia

Contact: Rev. Fr. Håkan Lindström,

St. George's House,
125 Arthur Road, London SW19 7DR
T: +44 20 8946 7916,
h.lindstrom@fsspx.email

Aalborg, DENMARK

Mass: Usually 5pm Friday and 10am Saturday
before 3rd Sunday
Tel: 01555 771523

Oslo, NORWAY

Mass: Usually 9:00am 2nd & 3rd Sundays

Malmö, SWEDEN

Mass: Usually 10am Sat. before 2nd Sunday,
6:30pm Thursday before 3rd Sunday

Stockholm, SWEDEN

Mass: Usually 5:30pm 2nd & 3rd Sundays

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 that which pertains to it.