



S S P X



Ite Missa Est

Catholic Education





“Give me keenness of apprehension, capacity for remembering, method and ease in learning, subtlety in interpretation, and copious eloquence in speech. Instruct my beginning, direct my progress, and set Thy seal upon the finished work, Thou, who art true God and true Man, who livest and reignest world without end. Amen.” (from A Prayer Before Study by St. Thomas Aquinas)

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Ite Missa Est

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About
The Society of Saint Pius X is a priestly society of common life without vows established to provide training for the Catholic priesthood following the traditional doctrine and liturgy of the Catholic Church in use before the Second Vatican Council. The Society was erected in Fribourg, Switzerland by Bishop François Charrière, of Lausanne, Geneva and Fribourg on 1st November 1970.

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Light Of The World

Rev. Fr. Robert Brucciani, District Superior

On my return to the U.K. after eight years in India, I couldn't help but feel like a foreigner in my own country on account of so many changes to everyday life. Among the pleasing changes are the availability of good coffee and ticketless travel on planes, trains and buses. Among the less than pleasing changes are the multiplication of surveillance cameras and fines imposed for "offences" committed in complete ignorance and detected by machines or incentivised private contractors.

Worse by far, however, is the amplitude, universality and breath-taking barefacedness of propaganda in the mainstream media (the BBC are the worst) promoting radical secularism, feminism, sexual promiscuity, homosexuality, contraception, abortion, euthanasia, embryo experimentation, evolution as fact, the European Union, mass Muslim immigration, a genocidal foreign policy in the Middle East, ...and more.

Statements made by journalists, politicians and academics that would have been considered comically deranged a few years ago are now regarded as the common currency of accepted wisdom: "The solution to teenage pregnancy is earlier sex education and a greater availability of contraception." "We ought to remove

the gender specification from passports." "No right thinking person can question the fact of man-induced climate change". "We must stop praying in school assemblies to respect those who don't believe in God."

Contemporary music, art, television and films are no less aggressive in the promotion of a world without God, without objective truth and without the natural law.

Unfortunately, it is in this world that parents must raise their children for an eternity of happiness in the Beatific Vision of God. They must teach their children the truth about God, His revelation: heaven and hell, the angels and saints, the economy of salvation, the Church as the Mystical Body of Christ, the Mass as the most beautiful thing this side of heaven, the laws of right and wrong. They must instil in their children a profound love for Our Lord Jesus Christ when he is ignored by their neighbours. They must teach them virtues in a world that considers them vices. They must show them how to be leaders in a world that ridicules the foundation of their leadership. They must show them how to profess Our Lord Jesus Christ even if it means persecution.

This is the primary end of the state of life that parents have chosen. Marriage

is for the procreation and education of children. When was the last time we heard that outside traditional Catholic circles? In times past, parents could rely on their local parish priest and their local Catholic school for support in the education of their children. This is now rarely the case. The Catholic hierarchy have effectively given-up on their Catholic schools. As far back as the 1980s, Michael Davies gave vent to his astonishment and dismay claiming that only 6% of Catholic children continued to practice their faith after leaving school (see proecclesia.com/talk_MDCathEd.mp3 at 1hr11min). What would that figure be today?

Instead of just lamenting and wringing our hands in despair, however, we must roll up our sleeves and sharpen our pencils. In this edition of *Ite Missa Est*, we hear from those who earn their eternity by educating our children for heaven at St. Michael's School. Their's a difficult job and they deserve our prayers, our praise

and our money.

St. Michael's School could well be the only uncompromisingly Catholic school in the country today. It is a happy place. Under the robust headmastership of Fr. Patrick Summers and the devotional care of Sr. Mary-Elizabeth for the Juniors, together with the unseen toil and holiness of the brothers, sisters and staff, a torch is held aloft which draws increasing numbers of families to Burghclere. St. Michael's School is now the largest parish in the District by a considerable margin and by a strange, but familiar irony, it is one of the only parishes without a proper church!

May these few pages inspire young parents in their mighty task of making saints of their children.

In Jesu et Maria,
Rev. Fr. Robert Brucciani



Happy memory; this photo was taken on a sunny winter morning in 2006.

What The Church Says

About Catholic Schools

Rev. Fr. Robert Brucciani

Perennial Truths

In its pre-conciliar magisterium, the Church gives clear guidance on the type of school Catholic parents should find for their children. The magnificent encyclical of Pope Pius XI written in 1929, *Divini Illius Magistri* on the Catholic education of youth, is well worth reading for any parent.

Education Must Be Integrally Catholic

Catholic education must be integral. In every subject of study, the students need to see the connection between God and the natural order of things.

§80. The mere fact that a school gives some religious instruction, often extremely stunted, does not bring it into accord with the rights [and duties] of the Church and of the Christian family. To be this, it is necessary that all the teachers, syllabi and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of the youth's entire training; and this is in every grade of

school, not only the elementary, but the intermediate and the higher institutions of learning as well.

Against Naturalism And A False Notion Of Freedom

§60. Hence every form of pedagogic naturalism which in any way excludes or weakens supernatural Christian formation in the teaching of youth, is false. Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound. Such, generally speaking, are those modern systems bearing various names which appeal to a pretended self-government and unrestrained freedom on the part of the child, and which diminish or even suppress the teacher's authority and action, attributing to the child an exclusive primacy of initiative, and an activity independent of any higher law, natural or divine, in the work of his education.

Against Sex Education

§65. Far too common is the error of those who with dangerous assurance



and under an ugly term propagate a so-called sex education, falsely imagining they can forearm youth against the dangers of sensuality by means purely natural, such as a foolhardy initiation and precautionary instruction for all indiscriminately, even in public; and, worse still, by exposing them at an early age to the occasions, in order to accustom them, so it is argued, and as it were, to harden them against such dangers.

Against Co-Education

§68. False also and harmful to Christian education is the so-called method of ‘co-education.’ This, too, by many of its supporters, is founded upon naturalism and the denial of original sin; but by all, upon a deplorable confusion of ideas that mistakes a levelling promiscuity and equality, for the legitimate association of the sexes. The Creator has ordained and disposed perfect union of the sexes only in matrimony, and, with varying degrees of contact, in the family and in society.

Against Non-Catholic Schools

§79. From this it follows that the so-called ‘neutral’ or ‘lay’ school, from which religion is excluded, is contrary to the fundamental principles of education. Such a school, moreover, cannot exist in practice; it is bound to become irreligious.

Conclusion

It would be fair to say that the traditional teaching of the Church (which is not “time-conditioned” because it has the natural state of man with original sin as its object) leaves no room for doubt that, unless parents are able to overcome the difficulties of homeschooling, they must do all they can to send their children to traditional Catholic schools if they are to

fulfil their duties as parents.

Traditional Catholic schools require more commitment from parents, they are difficult to run for priests and religious; they require huge amounts of energy and are usually a black hole for money, but they are necessary for the long term survival and flourishing of any parish.

May God grant us priests, teachers and plenty of children for our school. May Catholic parents receive the grace to love their children enough to make the sacrifices necessary for their Catholic education. May our heavenly Mother, our *Sedes Sapientiae*, hold our school in her tender care and find the wherewithall to establish a new junior school in Glasgow!

NATURAL LAW

According to St. Thomas, the natural law is “nothing else than the rational creature’s participation in the eternal law” (I-II.94). The eternal law is God’s wisdom, inasmuch as it is the directive norm of all movement and action. When God willed to give existence to creatures, He willed to ordain and direct them to an end. In the case of inanimate things, this Divine direction is provided for in the nature which God has given to each; in them determinism reigns. Like all the rest of creation, man is destined by God to an end, and receives from Him a direction towards this end. This ordination is of a character in harmony with his free intelligent nature. In virtue of his intelligence and free will, man is master of his conduct. Unlike the things of the mere material world he can vary his action, act, or abstain from action, as he pleases. Yet he is not a lawless being in an ordered universe. In the very constitution of his nature, he too has a law laid down for him, reflecting that ordination and direction of all things, which is the eternal law. The rule, then, which God has prescribed for our conduct, is found in our nature itself. Those actions which conform with its tendencies, lead to our destined end, and are thereby constituted right and morally good; those at variance with our nature are wrong and immoral. (CATHOLIC ENCYCLOPEDIA)

Headmaster Under Examination

An interview with Rev. Fr. Patrick Summers

Ite Missa Est

Before Great Britain

IME: First of all, thank you for taking the time to answer a few questions for our readers in the District of Great Britain and Scandinavia. I know you have been headmaster of St. Michael's School, Burghclere (Hampshire) since the summer of 2007... but where was your priestly apostolate before then?

FrPS: I was sent to Post Falls, Idaho in my native U.S.A. after my ordination in 2002 and spent two years there, teaching in the Academy (for boys) and also in St. Dominic's School (for girls). After two years in this very busy place I was sent out to India to take over from Fr. Thomas Blute. I was there for nearly three years and established our school there, Veritas Academy, as well as helping to found the orphanage in Palayamkottai and looking after the dependent Mass centres.

IME: What were your first impressions upon arriving in England?

FrPS: I was very excited about coming to work in England so that I could see first hand what I had only read about in the many great works of English literature

and history. I was also happy to know I was to be stationed with Fr. Holden who had been in Winona as a seminarian at the same time I was there. That first summer (2007), I witnessed the heaviest rainfall on record in Hampshire and I distinctly recall hearing the news on the radio forecasting the possibility of the sun coming out on one particular day! I had never heard the weather forecast in such a topsy-turvy way...forecasting the sun instead of rain. However, in all, the weather down here is not as bad as people think it to be.

The Education System

IME: What were your main challenges/difficulties in those early years?

FrPS: I think I was rather taken aback at the socialist mentality and the spectre of the government's involvement in every aspect of people's lives. Perhaps in America we go to the other extreme and want the government not to be involved at all in individual's lives. The other challenge I had to understand was the English educational system (and its exams) which seems to be ever changing and always in experimental mode.



Rev. Fr. Patrick Summers, Headmaster of St. Michael's School since 2007.

IME: Yes indeed.

FrPS: I am not against having a standardised testing system in place, but this can easily lead to a two-fold danger: firstly, the teachers feel pressured to teach only what will appear on the final exam and, secondly, the obvious problem of who determines the standards to be tested against? I am afraid those who determine the subject matter for testing (material and modules of each subject) do not understand what is a real education and what is the purpose of a school. If the powers that be think there is no soul, no heaven or hell, no Original Sin and its effects, then this changes substantially the ideas and methods of education. Therefore, the difficulty is to somehow beat the system at its own game and give a solid Catholic formation/education whilst still fulfilling all the government's regulations. Don't get me started on Ofsted!

St. Michael's System

IME: So you don't worry too much about the academic results of St. Michael's?

FrPS: I wouldn't go so far as to say that we don't worry at all...but rather that

we worry in a proportionate way. We constantly remind the students and parents that Catholic education is about ordering the entire person to God: body and soul, intellect, will, and passions. It should be an integral formation that keeps the examination results in their proper place. Of course our teachers do everything within their power to teach their subjects to the highest level and they reap the reward of virtue. In fact, we have been rather pleased with the GCSE and A-Level results and we hope it continues.

IME: Do you have any statistics to hand?

FrPS: Well, for the past several years the students have had either 97% - 100% of grades A*-C in GCSE's and similar high results in A-Levels. These are far above the national average but, because we are a small school, they don't count in the public performance tables.

Local Catholic Schools

IME: If parents cannot send their children to St. Michael's School, should they be at ease about sending them to local Catholic schools?

FrPS: I saw recently in a Catholic publication that the “lapsation” rate of Catholic students after finishing school is 96%.¹ That means that nearly all the Catholic young men and young women stop practicing the Faith after they leave Catholic schooling...this is a catastrophic situation! There are not enough superlatives to express how terrible this is for the future of the Church!

IME: Why do you think it is 96%?

FrPS: I think there are many factors involved in this problem: breakdown of family life, loss of Catholic identity, little or no teaching of the catechism in schools, Catholic staff who are CINO’s (Catholic in Name Only) and the replacement of Catholic culture with the culture of rebellion and death. The largest problem is the general loss of faith in the last 2 or 3 generations by the hierarchy and the laity. It seems (to the students) that the Catholic faith is put on equal footing with other false religions and therefore it is far easier to lapse upon reaching adulthood than continue keeping the true faith which is (at times) very difficult. After all, if all religions have truth but they all contradict each other, then there is no truth in religion. Therefore, it can be dropped since religion doesn’t really matter anymore.

IME: Is the situation without hope?

FrPS: God is in charge. His Providence is everywhere, either permitting evil to happen for a greater good or pouring out His grace and mercy upon souls to do good and work out their salvation. I think we find ourselves with a rather challenging mission: to restore the Catholic faith and civilisation through individuals, families, schools and (hopefully) governments. Each Catholic individual, each family,

each school must become the light shining in the darkness. Rather than complaining and moaning about the situation, let us recognise it for what it is and work on the solution. This is the nobility of the Catholic faith and the confidence in the omnipotence of God. My hope and wish for the future is that more and more persons and families across Britain see the need for real Catholic schools and do something about it!

St. Michael’s School is going to celebrate it’s 25th anniversary next September 29th and this is a clear sign that the Providence of God is everywhere active.

IME: Deo gratias.



A studious young man?

¹ proecclesia.com, The Flock, Autumn 2013



ST. MICHAEL'S SCHOOL



An independent school founded in 1991 to give a traditional Catholic education to children from 5-18 years.

JUNIORS: day school, boys & girls.

SENIOR BOYS: boarding & day

SENIOR GIRLS: day school.

St. Michael's is nestled within 30 acres of beautiful countryside. It is a school of the Society of St. Pius X.

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Pre-School And The Soul Of A Child

Sister Mary-Elizabeth and Miss Jacinta Murphy

Tomorrow's Man

"The minds, attitudes and moral habits of children are plastic. They can be shaped in almost the same way as wax is shaped in moulds." Father Henry Sattler, C.S.S.R., *Parents, Children and the Facts of Life*

Today's child is tomorrow's man. For Catholic parents, early education is of paramount importance for the salvation of their child's soul. When a three-year old starts roaming listlessly at home, complaining that he is bored and wants to go to school, what should be done? Should he be enrolled in a pre-school? This article will help parents answer this question.

Let us first examine what the Catholic education of the child in his early years should be and what it most certainly should not be. Then we will highlight the dangers of early education in a secular pre-school setting with a view to helping parents discern what is the right thing to do for their children.

Catholic versus secular education

Education is the meeting point of two souls. "Education—above all, maternal education—is in fact much more of an

outpouring of the soul than a syllabus for a teacher," said Madame Gabrielle Lefebvre, the mother of Archbishop Marcel Lefebvre. The education of a young pre-school child is part of maternal education. If it must be delegated to, or rather supplemented by, another person, care must be taken to choose someone with the necessary maternal aptitudes of character and of soul.

The education of a three to four-year old is not firstly or primarily about imparting skills and knowledge (although the acquiring of the skills and knowledge may in fact take up a great proportion of the time spent). It is, above all, concerned with one formed soul influencing another unformed soul, which is as "wax to receive, marble to retain." Every virtue or vice of the educator is mirrored to some degree in the soul of the child.

No good parent would choose a pre-school teacher who is rough, noisy or uncouth; why pick one without the precious Faith, or who is living in sin? The bare minimum criterion for a soul which nurtures another soul in the life of grace is that she herself receives grace through the Sacraments. The ideal maternal educator,

like the ideal Catholic mother, models herself on Our Lady, seeking to serve and form in her young charges the Child Jesus.

Influence of teacher and setting

The ideas of the teacher have a profound influence on the soul of the child. The docile child picks up the attitudes of his teacher and of the settings in which he receives education.

If the teacher has a supernatural outlook, she will realise that the children in her care are raised to the supernatural order by grace, and therefore capable in varying degrees of acts of faith, hope and charity. She will strive to develop the seed planted by the sacrament of Baptism. Bearing in mind that the children have, like herself, a wounded nature, she will not allow wilful selfishness to win the day.

In a secular pre-school, children will learn to share “because it’s nice”. In a Catholic environment, on the other hand, children learn to give up their own will for the good of another because it pleases the Child Jesus and He will reward them in Heaven. Already the virtues of Faith, Hope and Charity are being exercised by this method.

Would we wait until the children were half grown-up before developing their physical muscles? Why wait to develop their “spiritual muscles”?

In a non-Catholic environment, God is set aside at the door while the child’s secular education begins. This is harmful to the docile child who is taught to respect his teacher. Already he learns that God is not significant to some important people in his life. If a religion is not explicitly taught in the play group or nursery, then a religion is implicitly taught: the religion of secular atheism, the pride of modern man who thinks he can do without God.

Government-controlled education

Unsurprisingly the world’s powers take a sinister and cardinal interest in the first years of human development. They know – how well! – that if they get hold of the child, they get hold of the adult too.

“All schools, particularly early years settings, [...] make a significant contribution to the development of values and attitudes in young children that are likely to be highly resistant to change in later years.” Mark Jennett, “Stand Up for Us, Challenging Homophobia in Schools.”¹

In this country, a child’s education outside the home between birth and the age of five is strictly regulated by the Statutory Framework for the Early Years Foundation Stage (EYFS) for all state maintained schools, non-maintained schools, independent schools and registered pre-schools [n.b. a private nursery school, pre-school or playgroup can remain unregistered if all the children are between 2 and 5-years].

These settings are inspected by both OfSTED and the Local Education Authority. During the inspection, heads and practitioners (the official name of staff working with the children) must bring forward evidence under pain of sanctions to demonstrate that they comply with statutory requirements.

Let us examine two standards from the Statutory Framework for EYFS.

Subverting the natural law to stop bullying

First, “All staff must have an up-to-date knowledge of safeguarding issues.”² This statement sounds at first perfectly acceptable. But let us take a look at what the government considers an important safeguarding issue.

Nick Gibb, the Minister of State for

Schools, addressed the Stonewall Education Conference in July 2011, saying: “Tackling poor behaviour and bullying are top priorities for this government and we are supporting all schools to take action against all forms of bullying, including [...] homophobic bullying.” Since then, in 2012, a new OfSTED framework has been introduced which focuses more sharply on behaviour (and bullying) as one of the four key areas of the new school inspections.

One will object: “What has this to do with preschool children?” Read the following statement, given here in its entirety:

“All schools, particularly early years settings and primary schools, are ideally placed to challenge homophobia because they make a significant contribution to the development of values and attitudes in young children that are likely to be highly resistant to change in later years. Mark Jennett, “Stand Up for Us, Challenging Homophobia in Schools”.³

Keep in mind that the play group or nursery’s so “kind and firm” staff, to whom you consider entrusting your precious child, have now to demonstrate that they are up-to-date with the legislation and therefore, that they can tackle homophobic discrimination in their setting.

Prevention is critical, they will say. How does one prevent homophobic prejudices to take even the slightest hold on the budding citizen’s impressive mind? By feeding this mind as soon as possible with non-verbal information to the effect that all deviant sexual behaviours are “perfectly right and nice”.

“School’s Out”, an organisation working for the “rights” of LGBT, and now a “charity”, offers an educational strategy to prevent homophobia for the EYFS. The first step is “usualisation”. It is about making deviant, immoral relationships

usual: “Usualising is the non-comment, the non-judgement, the non-reaction. [...] It is the tacit approval of acceptability and it must be used frequently for that acceptance to be embedded in the learner. We acclimatize people to its presence.”

This process is implemented in EYFS through the generous availability of books featuring kind and helpful characters who are most clearly established in an immoral relationships, even, although rarely, with overt sexual innuendos. The titles speak for themselves: “Mom and Mum Are Getting Married”, “King and King”, etc.

No exemptions on grounds of faith are permitted because it is considered a “safeguarding” issue rather than a “learning and development” issue.

The second step of the preventive process is called “actualising” and is being planned for primary schools. This will not be elaborated upon in this article, but the overall direction of the process is clear: homophobic bullies are bullies because they think homosexual relationships are vicious (i.e. a vice), therefore, to stop homophobic bullying, we should make all people think homosexual relationships are virtuous and even go so far as promote homosexual relationships.

Really, it is nothing other than a crude attempt to undermine the natural law. If homophobic bullying really was a problem, we should teach the children the truth: that both homosexual relationships and bullying are sins.

Subverting the natural law in the name of creativity

The second standard of the statutory framework for EYFS says:

“Each area of development must be implemented through planned, purposeful play and through a mix of adult-led and child-initiated activity.”⁴

Here is the application made of the standard in the guide of good practice for EYFS staff:

“Another instance of a child-initiated choice may be where a child takes ownership of an activity and ‘subverts’ it to a different purpose than intended. For example, a child might prefer to pour water into a hole to make a puddle rather than watering the plants as the adult intended.”⁵

In this “subversion” by a child-initiated choice we can easily see that the child learns that his unformed, uneducated will is the final decision-maker in every instance. Does this type of education lead to docility and obedience in the young Catholic soul? These subversive habits will have disastrous consequences on the eternal salvation of the child.

Does pre-schooling make much difference anyway?

In our experience at Saint Michael’s School, attendance at pre-school does not correlate with higher academic achievement in Year Reception or later. The key factor in children’s achievement seems rather to be their age. Typically the older children score higher on the Profile than the younger children, especially in skills-related areas like reading and motor skills.

We do notice, though, that many children who have attended pre-school regularly tend to rush into our reception classroom unaware of the adult present and firmly intent on reaching the object of their desire; a behaviour that cannot surprise if one bears in mind that “Practitioners must respond to each child’s emerging needs and interests [...]”⁶ They seem distracted by the quest for the ongoing over-stimulation they have been used to in their previous setting. Motivation



and calm are the key criteria for school readiness; an over-stimulating pre-school environment may actually militate against the necessary dispositions of calmness and readiness to learn.

Should I send my child to a pre-school?

Ideally pre-school children are best educated by their mother in the home, but if one must delegate the maternal education of pre-school children to another, it must be to a Catholic who has tender regard for their eternal souls.

1. Department for Education and Skills, 2004.
2. Statutory Framework for Early Years Foundation Stage, 3.6, p. 14. Crown copyright 2012.
3. Department for Education and Skills, 2004.
4. Statutory Framework for Early Years Foundation Stage, 1.9 p. 6. Crown copyright 2012.
5. http://www.foundationyears.org.uk/files/2011/10/EYFS_Practice_Guide1.pdf.
6. Statutory Framework for Early Years Foundation Stage, 1.9, p. 6. Crown copyright 2012.

Safeguarding Innocence

Rev. Fr. Robert Brucciani

For the last ten years, an agreement which engages parents to forbid popular music, television and immodest fashions in their own homes has been a condition of sending a child to St. Michael's School. The agreement faced considerable opposition at first because it was misunderstood by many as harmful interference by the Society of St. Pius X into the private family lives of its faithful. Another argument against the agreement was that it reduced the practice of Catholicism to trivial material observances. Another still was that the agreement shouldn't be imposed because it might cause resentment in the children; the habits of sane media and fashions would develop naturally, it was argued, once the children had been made into good Catholics. Despite this opposition (even from the author of this article at the time), the contract stayed.

Over the last ten years, the school has gone from strength to strength. The number of pupils has risen steadily, the stability of the staff must be among the best in the country, there is now a steady trickle of vocations from among pupils and staff, and many families have moved, or want to move, to be near the school.

In contrast, over the last ten years, the world has become a darker place. Consumption of pornography, moral depravity, religious ignorance and cultural bankruptcy are the hallmarks of modern society (the astonishing popularity of the pornographic novel, *Fifty Shades of Grey* is a recent example). In the light of this degradation, the agreement does not seem radical at all. It sends out a strong signal that we believe modern "trash culture" to be corrosive to the intellect and the will; that teaching children who are immersed in this culture is largely unsuccessful and that welcoming children whose parents do not share our ethos is against the common good of the school.

For some, however, the agreement still raises eyebrows because it is deemed anachronistic. Well, it *is* indeed anachronistic, not least because our Catholic bishops have remained silent on the dangers of modern media and fashions for the last fifty years.

The agreement has proved to be both a banner and a shield for our school and for our children. Deo gratias for those who embrace it; their children shall be blessed.



The face of innocence.

New Senior Girls' School

Rev. Fr. Robert Brucciani

A project has been launched to open a modest senior girls' day school on the site of the newly acquired High Grange House next to St. Michael's School. Already the parents of 15 senior girls in the area are keen that the project goes ahead and a general meeting with school parents in November was enthusiastic in its support.

As with all projects, the five big "M"s must be managed: Men (teachers and pupils), Money (capital, income and expenditure), Materials (classrooms, furniture and learning materials), Methods (a plan) and Machines (contractors).

The elements falling under Materials, Methods and Machines are the easy part. Fr. Summers, headmaster of St. Michael's School, relishes the prospect of organising the installation of new facilities. Striding about the property with an expression of fixed purpose, he is rarely more at home than when he is giving directions to professional tradesmen or jumping into the seat of an earthmover or putting a chain gang of boys to work.

The Men and Money part are not so simple. If we are to have three new classes, we will need a full time teaching headmistress (English), one full time teacher (Maths) and one part time teacher (Sciences) in addition to our existing staff. Finding the right people and being able to pay them sufficiently is always difficult. We pray for benefactors, but even more, we pray for souls who are willing to embrace teaching as a vocation rather than as a career, or experienced teachers who wish give us their golden years before retirement. Most of the staff of St. Michael's School already fall into these two categories, we just need two and a half more!

About money, the capital cost of the project is estimated at about £120,000 for six tasteful, fully equipped, fully insulated wooden buildings for classrooms, science lab, common room and toilets. A sponsorship programme has been launched which we commend to your generosity.



Young ladies are already queuing up to start at St. Michael's in September 2016.

Sponsor the project

Can you buy one of the following?

- Classrooms £9000 x 5
- Tables £48 x 25
- Chairs £25 x 60
- Whiteboards £310 x 5
- Lockers £230 x 12

How to donate

By cheque "Society of St. Pius X" sent to St. George's House, 125 Arthur Road, Wimbledon SW19 7DR.

By Paypal at or bank transfer see ssp.x.co.uk/page_donations.htm

Mention "St.Michael's Building Fund"



An example of a classroom building.



St. Louis-Marie de Monfort

“Unworthy priest and slave of Jesus living in Mary”

Br. Columba Maria

Born on July 31st, 1673 in Montfort-sur-Meu, Brittany, he was baptised Louis and subsequently confirmed Marie. Even from his earliest years he said that he would be the most indefatigable preacher of devotion to Her. His devotion grew with each new day: She was his good mother, his dear mother, to whom he confided all his needs, and who never failed him in anything.

At twelve, his father noting his uncommon virtue, he was sent to the Jesuits in Rennes, and he took first prize each year in his class, growing, doubtless, in wisdom, age and grace before God and men. He was in the Congregation of the Blessed Virgin, and was also associated with a select band attached to a holy priest there who encouraged his charges to visit the sick and other pious works. His one relaxation was painting, to which he had a special talent, although it was never formally developed. His confessor saw him already as a saint and encouraged him as best he could. In later life, any time he had to recharge was spent in retreat at a Jesuit house.

His humanities completed he began to study philosophy. “Scarcely had he heard of perfection than he conceived

the most ardent desire for it. However painful, however narrow the way, you saw him take such giant steps, and with so much courage, that it seemed he neither saw the thorns, nor felt their prick. To a most profound recollection and continual prayer, the most austere penitence and universal mortification; he joined a peace, a sweetness and tranquillity of soul that I have never seen altered by any contradiction or humiliation. His eyes always lowered, and an air of piety on his face, he was always distinguished from his fellow students.” So says a contemporary. On his way to school, he always stopped at the Carmelite church, remaining for a considerable time in prayer before an old and miraculous image of Our Lady. It was here he got his vocation, which he never doubted. When a Parisian woman visited his parents, having heard her speak so highly of Saint Sulpice, he expressed the desire to study theology there. It was the same woman who paid his tuition at this new and holy school.

He walked to Paris, the first of his many epic walks. His sponsor enrolled him in a pious community for poor ecclesiastics, and later he was assigned to night-watch the dead of the parish to help make ends meet. He never asked a dispen-

sation. At some point he discontinued the extra studies at the Sorbonne, yet amazed all by continuing to grow in knowledge. Always in a room in the attic, in soleless shoes; anything his body wanted, he denied it. The saints pass their lives in light, whereas for us it is the last flicker of the candle at death that opens our eyes: Louis' everyday speech was like ours on our death bed. The seminary rector, requested to publicly humiliate our saint at every turn, after six months reported back to Louis' director that he had exhausted his armoury and no longer knew how to do so! One year, Louis was one of the two seminarians chosen each year to fulfil the Chartres pilgrimage.

On the vigil of Pentecost, 1700, Louis was ordained Priest. His ardour drew him to the heathen lands, but his director forbade him, for he feared Louis would lose himself in the forest chasing some savage. An old priest, Fr. Lévêque, who had formed the pious community of St. Clement, invited Louis to join them. The two instantly hit it off, and they returned together to Nantes to begin evangelising the diocese. But the community were Jansenist and Louis had to leave. These Jansenists never forgot this and in later years on several occasions, they stirred up various bishops to suspend Louis' always successful missions.

From Nantes, Louis stopped on an errand at Poitiers and, saying Mass on his arrival at the public hospital, the poor patients were so edified that they begged

him to become their chaplain, which he did. Louis ate the same food, only less, and took the hospital's donkey on the daily quest for food through the streets. He swept floors, made beds, washed dishes, on top of his own spiritual duties. The noticeable rise in morality earned him only contradiction and complaint. It was this that decided him to found an Order of Sisters, the daughters of Wisdom, centred around the daily recital of the full rosary.

Released from his chaplaincy, with the Ordinary's approval, Louis evangelised some of the local dioceses by preaching. Being so successful, they drew a complaint from the Jansenists, and his suspension from preaching lead to his walking to Rome. Meeting Clement XI on June 6th, 1706, Louis returned armed with full papal approval and many indulgences to give out at his missions.

Thus began this great round of diocesan missions in Western France, leaving behind a trail of enormous crosses erected as a reminder of graces received and promises made. Miracles of grace and nature were commonplace. He died, aged 43, on April 16th, 1716 during a mission at Saint-Laurent-sur-Sevre, where his body lies, leaving behind him the Sisters, and the Company of Mary (or de Montfort Fathers), and the Brothers of Saint Gabriel (founded posthumously by the Brothers associated with him in life) to continue his work, not forgetting his many treatises on the Rosary, Our Lady, and the Cross etc.



"Pray with great confidence, with confidence based on the goodness and infinite generosity of God and upon the promises of Jesus Christ. God is a spring of living water which flows unceasingly into the hearts of those who pray."

~St. Louis Marie Le Montfort



Blessed Angela Foligno

A Saint for Lent

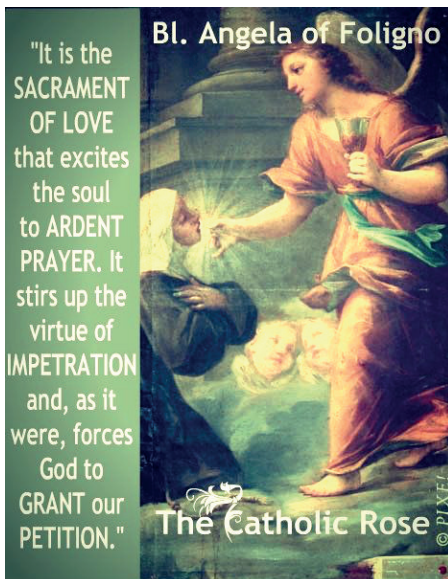
Rev. Fr. Vianney Vandendaele

Angela of Foligno is a model for people who want to simplify their lifestyle. As a young adult she revelled in luxury and sensuality. She married a rich man of Foligno, Italy, and used his wealth to indulge herself in possessions. And her impetuous temperament nudged her into sinful behaviour.

However in 1285, Angela made a surprising conversion. One day she wept bitterly and confessed a serious sin to a friar, who absolved her. Then she embarked on a life of prayer and penance. Over the next six years, step-by-step she let go of her attachments to people and things.

In 1288 her mother, husband, and sons died of a plague. As a widow, Angela was free to concentrate on becoming holy. She modelled herself on St. Francis of Assisi and joined the Franciscan Third Order in 1291. Like Francis, Angela expected to meet Christ in the poor. For instance, on Holy Thursday 1292, she and a companion went to care for lepers at the hospital in Foligno. After they had washed a man who was badly decomposed, they were inspired to drink some of the bathwater as an act of humility. The experience so moved Angela that she says all the way home she felt “as if we had received Holy Communion.”

Angela of Foligno was a visionary who, like St. Catherine of Siena, at the drop of a hat might fall into a trance. From 1292 to 1296 she dictated her revelations to Brother Arnold, her confessor. Angela recorded 30 steps of her tortured spiritual journey,



"It is the SACRAMENT OF LOVE that excites the soul to ARDENT PRAYER. It stirs up the virtue of IMPETRATION and, as it were, forces God to GRANT our PETITION."

Bl. Angela of Foligno

The Catholic Rose

which always seemed to blend awareness and absence of God, certitude and doubt, and joy and agony.

A small band of disciples gathered around the saint. She led them wisely, instructing them in basic Christian living. This excerpt from her Instructions advocates prayer and meditation on Scripture:

No one can be saved without divine light. Divine light causes us to begin and to make progress, and it leads us to the summit of perfection. Therefore if you want to begin and to receive this divine light, pray. If you have begun to make progress, pray. And if you have reached the summit of perfection, and want to be super-illuminated so as to remain in that state, pray. If you want faith, pray. If you want hope, pray. If you want charity, pray. If you want poverty, pray. If

you want obedience, pray. If you want chastity, pray. If you want humility, pray. If you want meekness, pray. If you want fortitude, pray. If you want any virtue, pray.

And pray in this fashion: always reading the Book of Life (the Gospels), that is, the life of the God-man, Jesus Christ, whose life consisted of poverty, pain, contempt and true obedience.

At Christmas, 1308, Angela told her companions she would die shortly. A few days later Christ appeared to her, promising to come personally to take her to heaven. She died in her sleep on 3rd January 1309.

Her remains repose in the Basilica of St. Francis at Foligno. Numerous miracles were worked at her tomb, and Innocent XII approved the immemorial veneration paid to her. Her feast is kept in the Order on the 30th of March.



Blessed Angela Foligno

Archconfraternity of St. Stephen



Rev. Fr. Lawrence Barrett

On January 24th, 2016 a meeting was held at St. Michael's School in view of renewing the St. Michael's Chapter of the Archconfraternity of St. Stephen, or commonly known as St. Stephen's Guild in England. The Guild, its object, rules, and history were considered along with some more practical points.

Object of the Guild

What is the object of the guild? It is threefold. First, "The sanctification of the server by teaching him that to serve in the sanctuary is a great privilege." Second, instructing him in the rubrics ie. the movements of the liturgy." Third, "encouraging him to understand the meaning and the purpose of the ceremonies in which he takes part."

Rules of the Guild

The Guild will help us to reach this object by means of these rules, which all members promise to keep: First, to serve at the altar reverently, intelligently, and punctually. Second, to make short acts of preparation before, and of thanksgiving after serving Mass. Third, to observe silence in the sacristy, and great reverence in the

sanctuary. Fourth to recite daily the short guild prayer. These are not so difficult and should be things servers are doing for the most part already.

History of the Guild

One may wonder where the Guild began, America, Australia, or elsewhere? Think again, a little closer to home, yes right here in England! Hence I think it is our duty to uphold and promote this Guild all the more. For the moment unfortunately it is stronger abroad than at home.

The Guild continues to grow and flourish throughout the world, being introduced into countries where it had never existed before thanks to the Society of St. Pius X.

The Future

So we will be doing our best in the forthcoming months to re-establish the Guild firstly at St. Michael's School and then throughout the rest of the district.

We have the honour of having Mr. Richard Cullen as acting President of our Chapter, who himself was enrolled in the Guild in 1962, a long-standing member!



He will be helping to organise practices and training sessions along with Brother Columba, both of whom have put in much effort to keep a good standard of serving at the school already.

This first meeting was a great success, many more were there than expected, and I already have a list of about 40 potential members. The next step will be to evaluate the new members. They will take a test for the level at which they think they stand, as most have already served before. If they pass the test, they will enter the Guild at that rank (eg. Junior or Senior Acolyte). As for those who are already members they will not need to retake any tests and they will continue at the level at which they are. We pray to St. Stephen to bring this work to a good end.

St. Stephen, Pray for us.

Archconfraternity of St. Stephen

acss.uk@fsspx.email

Priestly Ordination

Rev. Mr. Paul Franks
3rd June 2016

Seminary of St. Thomas Aquinas
21077 Quarry Hill Road
Winona, MN 55987-9738, U.S.A.

If you are able to come to the ordination and to the First Mass on 4th June, please contact Rev. Fr. Robert Brucciani at St. George's House, district.uk@fsspx.email

Prayers for Perseverance

Please keep in your prayers our seminarians, newly professed, novices and postulants:

Seminarians: Rev. Mr. Paul Franks, Rupert Bevan, Tommy O'Hart (SMS), Oggy O'Hart (SMS), David Seeber (SMS), Johannes Rehm (SMS), Emmerich Jeindl (SMS).

Novice: Br. Bernadine Mary (Capuchin, Geoffrey Godber SMS-staff).

Recently Professed: Br. Conrad Mary (Capuchin, Greg Jones, SMS-staff), Sr. Magdelene-Joseph (Poor Clares, Miriam Gill, SMS-staff), Sr. Mary Magdelene (Little Disciples of the Cenacle, Stephanie Martin, SMS)

Postulants: Mary McLaughlin (SMS-staff), Katrina Sudlow (SMS)

PRAYER

O GOD who didst teach our Martyrs to die for the world Thy Son redeemed, pour forth, we beseech Thee, Thy Holy Spirit upon our families, that by the merits and intercession of the forty Martyrs, vocations to the priesthood and the religious life may be multiplied in our country. Through the same Christ our Lord. Amen.

The Spirit of Sacrifice

and the Holy Sacrifice of the Mass



Rev. Fr. Philippe Pazat

How many people attend the Mass every Sunday but do not seem to receive any fruit or effects in their souls? The Mass does not seem to be the centre of their lives. They attend the Mass, asking the priest to celebrate Mass at the most convenient time so as not to disturb other activities of the day, looking for the most comfortable pew or bench, even reserving it if that was possible, hoping that the sermon will not be too long and preferring Low Mass because it is much shorter, criticizing the mothers with fussy babies, and going to the tea room as soon as possible to pour their coffee on top of the Blessed Sacrament they have just received, and then gossiping about the priests and other parishioners. They go home with a happy conscience to have fulfilled their Catholic duty or even with pride thinking that they are a defender of the Catholic faith just by going to the Latin Mass. ... How far away they are from the Catholic spirit! In fact they attend the Mass as a spectacle, with a pharisaical mentality just to have accomplished the Church Law. They follow the Protestant theology: Our Lord has done everything necessary for our salvation, therefore we don't need to add our sacrifices. And if the attendance in the chapel

is diminishing they will feel "persecuted" rather than seeing the cause of it in their lukewarm attitude.

Is not the Christian life based on the imitation of Christ? Progress in the spiritual life and virtues cannot be separated from the most perfect possible imitation of Christ, and therefore, from the application of the Mass in our daily lives. As the Mass is a sacrifice, and the most perfect prayer, so should our lives be. In fact when Our Lady complained in Fatima that many souls fall in to hell, it is because nobody prays and offers sacrifices for them. She complained that nobody imitates the sacrifice of Our Lord renewed on our altars. It seems obvious that the words of Our Lady clearly indicate that the conversion of many depends on our prayers and sacrifices. Archbishop Lefebvre often said that the Mass is essentially "missionary" or apostolic.

A sacrifice by nature is the offering of a victim in order to praise God and to satisfy for the offenses we have committed against Him. And, as the etymology of the word indicates, "sacri facere", is to make this action holy.

What should we offer to God as sacrifice?

Perhaps I should put on the top of top of the list: “time”. It is scary to realise that one third of our time is gone in sleeping if we consider that an average person sleeps eight hours a night. If you are thirty years old, ten years have already gone in sleeping and if you are sixty, twenty years have gone. To this time of not doing too much for Our Lord we need to add the time we dedicate to eating or to relaxing, etc. At the end of the day there is not too much time reserved exclusively for the glory of God. Of course our morning offering can transform even our sleeping and eating time into something useful supernaturally. But also we have to consider the time when we offend God with our daily sins. It is quite amazing to consider how much we are attached to “our time”. See how you can be so upset because someone dares to disturb “your time”. But on the other hand you don’t make too much effort to arrive on time for Mass or for Confession. You are very impatient about «your time», but Our Lord can wait for you!

How many people complain because, according their view point, they do not have enough time to pray? But they find time to read the newspaper; to read every blog on the internet, to be “informed” about all type of opinions, mostly if they are against the SSPX; they have time for TV or entertainments ... But there is no time for God, and their prayers are constantly interrupted by all these “news and opinions”.

After considering the time we should dedicate exclusively to God, perhaps we should also look at the time dedicated to help others. We are living in a world which is more and more selfish, self-centred and narcissistic. This mentality generates a

strong spirit of independence because we don’t want to be submitted to the authority or to the needs of others. Maybe we should find in this selfish spirit, the root of the lack of priestly and religious vocations. Very often people ask me what my own parents did in order to have four vocations amongst ten children. Although it is certainly the work of the grace of God, I believe that the vocations came by the example of dedication to others. As a child I remember the time when I used to visit the hospital for handicapped children to play with them all afternoon; or the poor old man going from door to door to sell small baskets and we bought all of them and then we gave him a meal in our kitchen; or the example of my father shortening a business trip to help someone who needed to be repatriated for medical reasons; or the example of my parents paying the school tuition fees of two orphans, etc. I am sure that many Catholic families were giving the same example of sacrificing their time, feelings and belongings to help others. Is this not what Our Lord has done for us in giving His own life on the cross? How can we proclaim that we love the sacrifice of the Mass, but that on another hand we don’t want to sacrifice ourselves to help others?

Unfortunately we excuse ourselves with moral reasons: “they are not Catholic; they are liberals; they are modernists; they are ungrateful; they are unpleasant, etc.” This is a Pharisaical attitude to justify our laziness and selfishness. Third Order members should be the best example of dedication to others in our parishes.

Then we should sacrifice our passions and sensuality. Because of the disorder introduced by Original Sin in our nature, we have a tendency to abuse our senses. Our eyes are attracted by sinful objects; our ears by gossip, slander, calumnies, detractions, useless “news”; our taste is



tempted by gluttony; or our sense of touch looks for sensual pleasure or laziness, etc. Saint Paul tells us: "They that are Christ's have crucified their flesh, with the vices and concupiscences". To crucify the flesh is to mortify our exterior senses in order to bring them in to subjection.

Perhaps the first example we can expect from Third Order members is the mortification of the tongue and ears. Saint John Bosco said: "if you do not have anything good to say about a priest, just be silent". In fact, the same principle should be applied to everyone: if you don't have anything good to say about your neighbour, keep silent". How many family

or parish conflicts could we avoid by applying this simple rule? Saint Benedict teaches us that the monks should "honour" each other. To honour someone is to recognize his talents, virtues and qualities. It is to put the other person higher than yourself. Often in the spiritual life we talk about the Benedictine "pax" (peace). It is the motto carved in almost every Benedictine monastery. But it should be the air that we breathe in all our parishes. The only way to obtain it is through the same rule: honour each other. As the psalm says: "O quam jucundum habitare fratres in unum" - how joyful it is for brethren to dwell together in unity. (Psalm 133).

Retreats 2016
Saint Saviour's House, Bristol

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

stsaviours.uk@fsspx.email

Easter at St. Saviour's House

We invite you to stay at St. Saviour's House, Bristol during the Holy Week from Holy Thursday afternoon to Easter Sunday after lunch.

Enjoy the peaceful atmosphere of the house with the priests and residents. A suggested donation of £30.00 per day to cover meals and accommodation would be acceptable.

Please contact the Secretary Mrs Cheryl Hadley at:
St. Saviour's House, St. Agnes Avenue, Bristol BS4 2DU
Telephone: 0117 977 5863 E mail: stsaviours.uk@fsspx.email

Consecration to St. Joseph on 19th March

During the benediction of the Blessed Sacrament that will follow Holy Mass on Saturday 19th March 2016 at Ss. Joseph and Padarn Church in North London, the parish will be solemnly consecrated to St. Joseph. The Consecration will be preceded by an 18 day preparation, details of which are available on sspx.co.uk. Those who would like to do a personal or family consecration may use the same 18 day preparation and consecrate themselves at the same time as the consecration of the parish.



Bartolomé Esteban Murillo (c. 1675-82): The Heavenly and Earthly Trinities. National Gallery, London

Chronicle in photos



Rev. Fr. Holden, Housemaster at St. Michael's since 2003.



Br. Ignatius, cornerstone at St. Michael's since 2004.



Johannes Rehm and Emmerich Jeindl erstwhile members of the St. Michael's Cadet Force (2013) ready for service for Queen and country.



Getting ready for service for the King of Kings: seminarians from St. Michael's School, Emmerich Jeindl (2014), David Seeber (2013) and Johannes Rehm (2013) met on the feast of the Presentation of Our Lord at the Holy Family Seminary, Zaitskofen, Germany.



8th -13th February 2016: the annual priests' retreat was preached by Rev. Fr. François Laisney who flew from South Korea for the occasion. Front row: Fr. Robert Brucciani, Fr. François Laisney, Fr. Philippe Pazat. Back row: Fr. Lawrence Barrett, Fr. Håkan Lindström, Fr. Francis Ockerse, Fr. John McLaughlin, Fr. Gary Holden and Fr. Vianney Vandendaele.

Chronicle in photos



Pastoral bliss at St. Michael's School. By rearing animals and cultivating vegetables, pupils are given a valuable grounding in reality, a love of nature ...and the school saves on food bills!





Rev. Fr. Niklaus Pfluger, 1st Assistant to the Superior General, spent two weeks visiting the District in January. Here he is with the Rev. Fr. Christopher Curtis, Vice-Rector of Holy Cross Seminary in Australia, in front of Westminster Abbey, London. We would very much like a large church in central London.

Once upon a time



"Staying home with mummy really takes the biscuit."



Saint Saviour's House shelter flat for rent.

One of our flats is now available. Residents enjoy daily Mass and rosary, the possibility of visiting the Blessed Sacrament as often they wish, a protected and safe environment; The flat has one bedroom, bathroom, kitchen, living room and a relatively large balcony situated on the first floor. Residents should be independent since we cannot offer medical assistance (we are not approved as a nursing home).

The monthly rent is £600, plus water, gas, electricity, phone and Council Tax. No animals are allowed. A letter of recommendation from an SSPX priest is required.

Please contact the Secretary Mrs. Cheryl Hadley at:
St. Saviour's House, St. Agnes Avenue, Bristol BS4 2DU
Telephone: 0117 977 5863 Email: stsaviours.uk@fsspx.email

St. Michael's Cadet Force



Drill Demonstration CD

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Sanctuary Lamps

can be offered by the faithful to burn for the intentions of their choosing. Please contact Fr. Ockerse
district.uk@fsspx.email

Chartres Pilgrimage 2016

Chaplain: Rev. Fr. Vandendaele
Theme: St. Louis-Marie De Monfort

Meet: 13th May 6pm
St. Nicolas-du-Chardonnet
Paris

Ends: 16th May circa 6pm
Paris

Info: pelerinagesdetradition.com

Cost: €50 (less for large families)
plus travel

To Do: i) for packing list and info
district.uk@fsspx.email
ii) subscribe online
pelerinagesdetradition.com
iii) buy travel tickets



Support A Child at St. Michael's School

- by prayers
- by attending work days
- by sponsoring a child
- by remembering the school in your will
- by donations

Cheques to: "ST. MICHAEL'S SCHOOL."
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Young Catholics

Contact Rev. Fr. Barrett for information about events:
l.barrett@fsspx.email

Pèlerinage de Pentecôte 2016

de Chartres à Paris

*Une âme de feu
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14-15-16 MAI

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Of your charity please pray for the souls of

Mrs. Edwina Black of Dundee who died 23rd December 2016
Mrs. Ann Caulfield Floyd of Cromer who died 26th December 2016
Mrs. Pauline Rhead who died 27th December 2016
Mr. William Jackson of Northwich who died 10th January 2016
Mrs. Edna Neesam of Redcar who died 31st January 2016

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

MARCH

ARCHBISHOP MARCEL LEFEBVRE, Father Jeremiah Donovan, Father Augustine Cummins, C.S.S.R, Father Guy Bouvier, Cyril Empson, E. Watkins, Mrs. P. Fooks, Helen Guy, Robert Malcolm, Roy Hawkins, Bernard Kenworthy-Browne, Hannah Prior, Mrs. O'Farrell, Michel Flaherty, Joseph Pacholack, William Thomas, Henry Vaughan, Mrs W. Thomas, Dr. Mather, Mary Osborne, Hubert Lewis, Mary Jones, Rosa Garrett, Colonel McSweeney, Bessie l'Anson, Leonard Hurst, Maxwell McGrath, Mollie Redmond, Guy Stanhope-Pearce, Norah Firth, Mary Kelleher, Florence Bradley, Lilian Baker, Veronica Salisbury, Leonard Costello, Betty Cullen, Charles Allison, Thomas Leetch, Elizabeth Rowbury, James McMullen, Walter Hunt, Richard FitzMullen, Andrew Martin, Constance Clarke, Teresa Brown, Bridget Sullivan, George Shea, Francis Buckingham, Valerie Pollard, Veronica Brucciani, Maisie Woodward, Charles Tannant, Hugh Forshaw, Cyril Begley, William Vinton, Agnes Callaghan, Valentina Libietis, Janet Wheildon, Bridget Duffy, Mary Mulligan, Teresa Welch, James Boyle, Thomas Parker, Joseph Drury, Eric Morley, Evelyn Cundy, Frank Wilkin, Ruth Carbery, Robert Wood, Carmen McAsey, Sister Moira, Josephine Richardson, John Joseph Barry, Marcia Thompson, Margaret Pennicott, Peter D. E. Budden, James O'Hare, Madeleine Primavesi, Dorothy Hardern, Martin Martinez Snr; Joan Sullivan, Kathleen Bryce, Rose Brannan, Edward Smith, Donald Halliday, Diana Palmer, Louis Brophy, Amey Davies, Edward Wiggins, Frederick Neesam, Catherine Connaughton, Edna Hartley, Margaret Taylor, Jeanne Cuttall, Mary Agnes Adams, Vincent Baker, Francis Fernhead, Virginia Nathan-Ciacchi, Margaret Rowling, Monica Kemp, Francis Thomas Cooper, Francis Green, Graeme Le Monier, Michael Osborne, Joan Evelyn Procter, Frank Critchley, Hilda Jackson, Truda Kendrick.

APRIL

BISHOP ANTONIO DE CASTRO MAYER; Fr. Anthony Chadwick, Fr. Hugh Thwaites, Alma Keily, Mrs. M. Gilbert, Teresa Kenefeck, Cyril Prescott, Margaret Tutt, Robert Carr, Jessie Nevard, Freda Walton, John Silk, John Clitheroe, Gwen Hartley, John McKimmie, Agnes Kay, Katherine Husain, Margaret Restieaux, Claude Couldery, Sudney Kay, Jane Ogden, Mary Judge, Mrs. M. McCarthy, Elizabeth Boyle, Patrick Carpenter, Veronica McCauley, Ida McNello, Josephine Lawlor, Henry Towers, Margaret Rennie, Gertrude M. Yates, Wilfred Dean, Kathleen Buckland, Norah Taylor, Elizabeth Martin, Joseph Boyle, Basil Lewis, Nina Lynch, Mary Perry, Mary Keily, Maria Stigell, Muriel Smith, Mary Carnoustie, Pamela Kenward, Cecelia Gill, Margaret Brierley, Lady Denham, Catherine Skelton, Mary McDonald, Ellen Stewart, Robert Hughes, Mervyn Goonesekera, Joan Gac, John Lane, Esther McGlame, Geoffrey Nutter, Michael John Dowe, Dorothy Marshall, William Gerrard-Crosby, Margaret Evans, Pamela Macdonald, Alan Green, James Brennan, Kenneth Collett, Bridgetta Johnson, Joseph Bryce, Albert Pollard, Barbara Mortimer, Werner Andersson, Eileen Ladnor, Dorothy Mungovin, Lynn Clarke, Edward Hales, Kathleen Simmons, Hugh Budden, Conception Traynor, Margaret Bradley, Francesco Vericonte, William Henry Riley, Margaret Laurie, Mary Patricia Mackay, Theresa Ogden, Rachel Turnedge, Geraldine Weir, Kenneth Parkinson Mary Bristow, Byron Harries, John Clague, John Wood, Cyril Pettitt, Anne Patricia Dougal, Cathleen Allen, Ursula Carr, John Cunningham, Louis Fisher, Jessica Vickers.

REQUIESCANT IN PACE



Year Planner 2016

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 St. George's House, Wimbledon.
	23	York Pilgrimage
	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?
	31-2nd	Priests' Meeting at St. Saviour's House, Bristol.
Jun	3	Ordination of Mr. Paul Franks to the Priesthood at St. Thomas Aquinas Seminary, Winona, USA.
	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.
	19-27	Girls Camp at Burghclere.
	27-31	Canterbury Pilgrimage
	28	All Day Adoration at St. Andrew's House, Carluke.
Aug	1-6	Oblate Sisters' Retreat.
	8-10	Doctrinal Seminar on the Liturgy at St. Saviour's House, Bristol.
	11-19	Boys Camp at Colleton Manor, Devon.
	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	30	All Day Adoration at St. Saviour's House, Bristol.
	28-3rd	Advent Retreat for Men & Women at St. Saviour's House, Bristol.
Dec	7	All Day Adoration at St. George's House, Wimbledon.

March 2016

Day	Date	Feast	Class
Tue	01	Lenten Feria, Violet	III
Wed	02	Lenten Feria, Violet (Comm. St. David, B,C, Patron of Wales)	III
Thu	03	Lenten Feria, Violet	III
Fri	04	Feria, Violet - (1st Friday) (St. Casimir, K & St. Lucius I, P,M)	III
Sat	05	Lenten Feria, Violet - (1st Saturday)	III
Sun	06	4th Sunday of Lent (Laetare Sunday), Rose	I
Mon	07	Lenten Feria, Violet (Com. St. Thomas Aquinas, C,D)	III
Tue	08	Lenten Feria, Violet (Com. St. John of God, C)	III
Wed	09	Lenten Feria, Violet (Com. St. Frances of Rome, W)	III
Thu	10	Lenten Feria, Violet (Com. Forty Holy Martyrs, Mm)	III
Fri	11	Lenten Feria, Violet	III
Sat	12	Lenten Feria, Violet (Com. St. Gregory the Great, P,D)	III
Sun	13	Passion Sunday, Violet	I
Mon	14	Lenten Feria, Violet	III
Tue	15	Lenten Feria, Violet	III
Wed	16	Lenten Feria, Violet	III
Thu	17	Lenten Feria, Violet (Com. St. Patrick, B,C, Patron of Ireland)	III
Fri	18	Feria, Violet (7 Sorrows of BVM & St. Cyril of Alex. B,D)	III
Sat	19	St. Joseph, Spouse of BVM, Patron of Univ. Church, W	I
Sun	20	Palm Sunday, Violet	I
Mon	21	Monday of Holy Week, Violet	I
Tue	22	Tuesday of Holy Week, Violet	I
Wed	23	Wednesday of Holy Week, Violet	I
Thu	24	Maundy Thursday, White	I
Fri	25	Good Friday, Black/Violet	I
Sat	26	Holy Saturday, Violet	I
Sun	27	Easter Sunday, White	I
Mon	28	Monday in the octave of Easter, White	I
Tue	29	Tuesday in the octave of Easter, White	I
Wed	30	Wednesday in the octave of Easter, White	I
Thu	31	Thursday in the octave of Easter, White	I

Code:

P = Pope, B = Bishop, M = Martyr, A = Abbot, C = Confessor, D = Doctor V = Virgin, W = Widow



April 2016

Day	Date	Feast	Class
Fri	01	Friday in the octave of Easter, White (1st. Friday)	I
Sat	02	Saturday in Albis, White (1st. Saturday)	I
Sun	03	Dominica in Albis (Octave of Easter), White	I
Mon	04	Annunciation of BVM [from 25 March], White	I
Tue	05	St. Vincent Ferrer, C, White	III
Wed	06	Feria, White	IV
Thu	07	Feria, White	IV
Fri	08	Feria, White	IV
Sat	09	BVM on Saturday, White	IV
Sun	10	2nd Sunday after Easter (Good Shepherd Sunday), White	II
Mon	11	St. Leo I, P,D, White	III
Tue	12	Feria, White	IV
Wed	13	St. Hermenegild, M, Red	III
Thu	14	St. Justin, M, Red	III
Fri	15	Feria, White	IV
Sat	16	BVM on Saturday, White	IV
Sun	17	3rd Sunday after Easter, White	II
Mon	18	Feria, White	IV
Tue	19	Feria, White	IV
Wed	20	Feria, White	IV
Thu	21	St. Anselm of Canterbury, B,C,D, White	III
Fri	22	Ss. Soter & Caius, Pp,Mm, Red	III
Sat	23	St. George, M, Principal Patron of England, Red	I
Sun	24	4th Sunday after Easter, White	II
Mon	25	St. Mark, Evangelist, Red	II
Tue	26	Ss. Cletus & Marcellin, Pp,Mm, Red	III
Wed	27	St. Peter Canisius, C,D, White	III
Thu	28	St. Paul of the Cross, C, White	III
Fri	29	St. Peter of Verona, M, Red	III
Sat	30	St. Catherine of Siena, V, White	III

Code:

P = Pope, B = Bishop, M = Martyr, A = Abbot, C = Confessor, D = Doctor V = Virgin, W = Widow

Mass Times



	24th Maundy Thursday	25th Good Friday	26th Holy Saturday	27th Easter Sunday
Bristol	1900 Mass	1000 Way of the Cross 1400 Confessions 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	1000 Sung Mass
Burghclere	0800 Tenebrae 1900 Mass & Adoration until midnight	0800 Tenebrae 1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	0800 Tenebrae 2130 Confessions 2230 Easter Vigil	0800 Sung Mass
Edinburgh	1900 Mass & Adoration until midnight	1000 Confessions 1100 Way of the Cross		1300 Sung Mass
Gateshead	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1800 Confessions 1900 Easter Vigil	1100 Sung Mass
Glasgow		1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy 1700 Confessions	1800 Confessions 1900 Easter Vigil	0945 Sung Mass
Herne	1900 Mass & Adoration until midnight			1100 Sung Mass
Leicester		1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	
London (St. Joseph)	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1900 Confessions 2000 Easter Vigil	1100 Sung Mass
Manchester		0900 Confessions 1000 Way of the Cross		1230 Sung Mass
Oxford				1000 Sung Mass
Portsmouth				1100 Sung Mass
Preston	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2100 Confessions 2200 Easter Vigil	0930 Sung Mass
Woking	1930 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2200 Confessions 2230 Easter Vigil	
Oslo	1930 Mass & Adoration until midnight	1100 Confessions 1130 Rosary 1200 Way of the Cross 1230 Good Friday Liturgy	2000 Easter Vigil	0900 Sung Mass
Stockholm				1730 Sung Mass



MASS CENTRE	MARCH					APRIL				
	6th	13th	19th	20th	27th	3rd	4th	10th	17th	24th
Bingley	-	-	-	1700	-	-	-	-	1700	-
Brighton	-	1230	-	-	-	-	-	1230	-	1230
Bristol	1000	1000	0800	1000	1000	1000	0800	1000	1000	1000
Burghclere	0730 0900	0730 0900	0715 1200	0730 0900	0800	0730 0900	0900 1900	0730 0900	0730 0900	0730 0900
Colleton Manor	9th 1130	-	-	-	-	-	-	13th 1130	-	-
Edinburgh	1300	1300	-	1300	1300	1300	-	1300	1300	1300
Gateshead	1800	1800	-	1800	1100	1800	1100	1800	1800	1800
Glasgow	0945	0945	1830	0945	0945	0945	1830	0945	0945	0945
Groombridge	1230	-	-	1230	-	1230	-	-	1230	-
Herne	0830	0830	-	0830	1100	0830	-	0830	0830	0830
Jersey	-	-	18th 19th	-	-	-	-	-	-	22nd 23rd
Leicester	1730	1730	-	1730	0000	1730	1100	1730	1730	1730
Liverpool	-	1700	-	-	-	-	-	1700	-	1700
London (St. Joseph)	1100	1100	1100	1100	1100	1100	1900	1100	1100	1100
London (Wimbledon)	0800	0800	0715	0715	-	0800	0715	0800	0800	0800
Manchester	1230	1230	-	1230	1230	1230	1230	1230	1230	1230
Middlemarsh	-	1530	-	-	1530	-	-	1530	-	1530
Norwich	-	-	-	-	-	-	-	-	-	-
Oxford	1000	1000	-	-	1000	1000	-	1000	1000	1000
Portsmouth	1630	1630	-	1630	1100	1630	-	1630	1630	1630
Preston	0930	0930	1230	0900	0930	0930	1900	0930	0930	0930
Rhos-on-Sea	1700	-	-	-	-	1700	0900	-	-	-
Taunton	1530	-	-	1530	-	1530	-	-	1530	-
Woking	1130	1130	1930	1130	0000	1130	1930	1130	1130	1130
Oslo	0900	-	-	-	0900	-	-	0900	0900	-
Stockholm	1730	-	-	-	1730	-	-	1730	1730	-



Great Britain

ABERDEEN

Aberdeen Foyer Marywell Centre,
Marywell St, Aberdeen AB11 6JF
Tel: 01857 616206

BINGLEY

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

BRIGHTON

Chapel of the Holy Family
Hollingdean Street, Brighton BN1 7GL
Tel: 0208 946 7916

BRISTOL

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

Resident:

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

BURGHCLERE

Saint Michael's School Chapel
Harts Lane, Burghclere, Hants RG20 9JW
Tel: 01635 278 137/173
strmichaels.uk@fsspx.email

Resident:

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

High Grange House
Harts Lane, Burghclere, Hants. RG20 9JW

Resident:

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

CARLUKE

Saint Andrew's House
31 Lanark Road
Carluke, Lanarkshire ML8 4HE
Tel: 01555 771523
standrews.uk@fsspx.email

Resident:

Rev. Fr. John McLaughlin (Prior)
Rev. Fr. Anthony Wingerden

CHULMLEIGH

Colleton Manor Chapel
Chulmleigh, Devon, EX18 7JS
Tel: 01769 580 240

EDINBURGH

Saints Margaret and Leonard
110 Saint Leonard's Street, Edinburgh EH8 9RD
Tel: 01555 771523

GATESHEAD

Church of the Holy Name of Jesus
Gladstone Terrace West, Bensham
Gateshead NE8 4DR
Tel: 0191 4270542

GLASGOW

Saint Andrew's Church,
202 Renfrew Street, Glasgow G3 6TX
Tel: 01555 771523

GROOMBRIDGE (Tunbridge Wells)

Church of Saint Pius V,
Station Road, Groombridge TN3 9QX
Tel: 01892 654 372

HERNE

Saints John Fisher & Thomas More Church
Herne Street, Herne CT6 7HR
Tel: 020 89467916

LEICESTER

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

LIVERPOOL

The Church of Saints Peter and Paul
35 Upper Parliament Street, Liverpool L8 7LA
Tel: 0151 4802433

LONDON

Saint George's House (District House)
125 Arthur Road
Wimbledon SW19 7DR
Tel: 0208 946 7916
districk.uk@fsspx.email
Resident:
Rev. Fr. Robert Brucciani (District Superior)
Rev. Fr. Håkan Lindström (District Bursar)
Rev. Fr. Francis Ockerse (District Secretary)

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 885 990

**MIDDLEMARSH / HOLNEST**

Saint Lawrence Chapel Tel: 01963 210 580
[Mass celebrated in Holnest in wintertime]

OXFORD

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

PORTSMOUTH

Our Lady Help of Christians
14 Kingston Road, Portsmouth PO1 5RZ
Tel: 01635 278137

PRESTON

Our Lady of Victories
East Cliff, Winckley Square, Preston PR1 3NA
Tel: 01772 885990
stmarys.uk@fsspx.email

RHOS ON SEA

Saint David's Chapel
Conwy Road, (A547) Mochdre
Rhos-On-Sea LL28 5AA
Tel: 01772 885990

STRONSAY

St Columba's House,
Stronsay, KW17 2AS
Tel: 01857 616206
Resident:
[Rev. Fr. Nicholas Mary CsrR](#)
[Br. Louis-Marie CsrR](#)

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

Jersey

JERSEY

Tel: [44] 1534 742 884

Scandinavia

Contact

Rev. Fr. Håkan Lindström,
St. George's House, 125 Arthur Road,
London SW19 7DR
Tel: +44 20 8946 7916
h.lindstrom@fsspx.email
(see www.sspcx.co.uk for precise schedule)

AALBORG, DENMARK

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

OSLO, NORWAY

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

MALMÖ, SWEDEN

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

STOCKHOLM, SWEDEN

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

Pious Groups

THIRD ORDER OF ST. PIUS X

Rev Fr. Philippe Pazar
thirdorder.uk@fsspx.email

ARCHCONFRATERNITY OF ST. STEPHEN

Rev Fr. Lawrence Barrett
Mr. Richard Cullen
acss.uk@fsspx.email

EUCCHARISTIC CRUSADE

Rev Fr. Vianney Vandendaele
hostia.uk@fsspx.email

MILITIA IMMACULATAE

Rev Fr. Robert Brucciani
Mr. Howard Toon
militia-immacolatae.org
fsspx.asia/en/militia-immacolatae-asia
district.uk@fsspx.email

SCHOLA

Rev. Fr. Håkan Lindström
schola.uk@fsspx.email

EMERGENCY NUMBER: 0754 888 0281

Society of Saint Pius X



S S P X

The Society of Saint Pius X is a priestly society of common life without vows established to provide training for the Catholic priesthood following the traditional doctrine and liturgy of the Catholic Church in use before the Second Vatican Council. The Society was erected in Fribourg, Switzerland by Bishop François Charrière, of Lausanne, Geneva and Fribourg on 1st November 1970.