

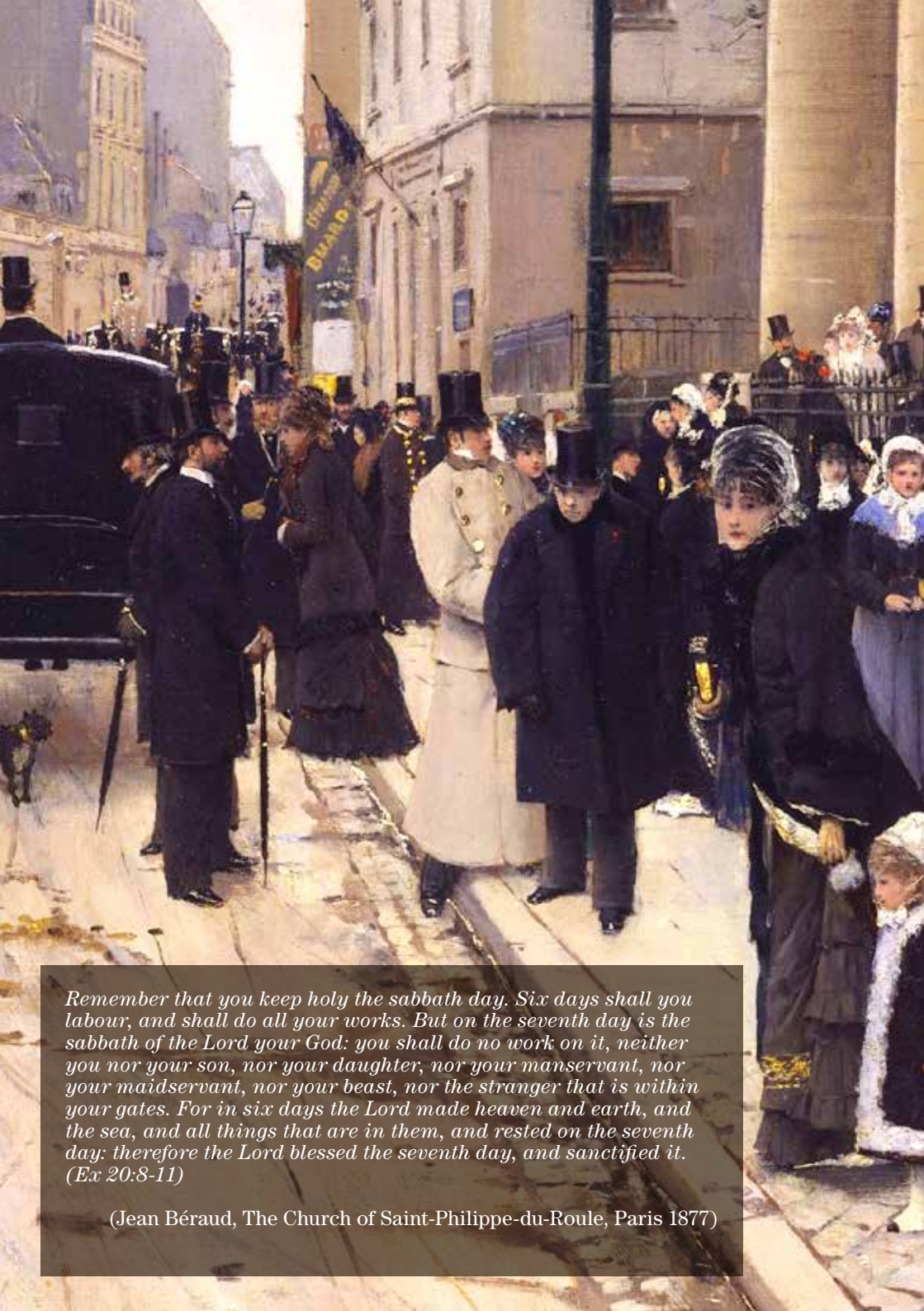


S S P X



Ite Missa Est

Sunday



Remember that you keep holy the sabbath day. Six days shall you labour, and shall do all your works. But on the seventh day is the sabbath of the Lord your God: you shall do no work on it, neither you nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your beast, nor the stranger that is within your gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it. (Ex 20:8-11)

(Jean Béraud, The Church of Saint-Philippe-du-Roule, Paris 1877)



Ite Missa Est

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

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Sunday

Making Sunday great again

Rev. Fr. Robert Brucciani, District Superior

My dear brethren,

The Checklist of Fervour

To be a fervent Catholic one must aspire with humility to the perfection of the theological virtues of faith, hope and charity and set about the execution of a long list of activities. One must assist at Mass whenever possible, receive Holy Communion frequently, go to confession at least monthly, recite five decades of the rosary, morning prayers, evening prayers, examination of conscience - all daily, wear the scapular of Our Lady of Mount Carmel and perhaps a miraculous medal too, read the Bible, meditate upon sound spiritual writings, go on pilgrimages and retreats from time to time, practice penance and

perform spiritual and corporal works of mercy as occasion arises.

So many things to do! But that is not all; there is still the practice that pertains to the greatest good which is the common good. The common good of Catholic life is collective, public prayer. And the greatest collective, public prayer is Sunday Mass.

Perhaps one may be bold enough to say that *the perfect execution of the ceremonies of Sunday Mass constitutes the ordinary perfection of the Catholic life in this world.*

This might sound hyperbolic, but we can grasp the reasonableness of this statement when we consider that man is a social being and that



Choirboys, c1890 - José Gallegos y Arnosa



he cannot attain perfection without the perfection of that society of which he is a part. The perfection of both the individual and of society is found in the common act of contemplation, adoration and love of the Supreme Being. It is the act of the entire community praying the perfect prayer - the Holy Sacrifice of the Mass - together as a community.

The Sabbath At Church

It was for this reason that God gave us the Sabbath; there had to be a day when all the community stopped their regular work - their servile work - so that they could pray together. Sunday Mass is an end to which all our spiritual lives, family lives, work lives and social lives should be ordained. Sunday is not a mere day of interruption of the working routine to help restore our forces so that one might remain productive in the workplace.

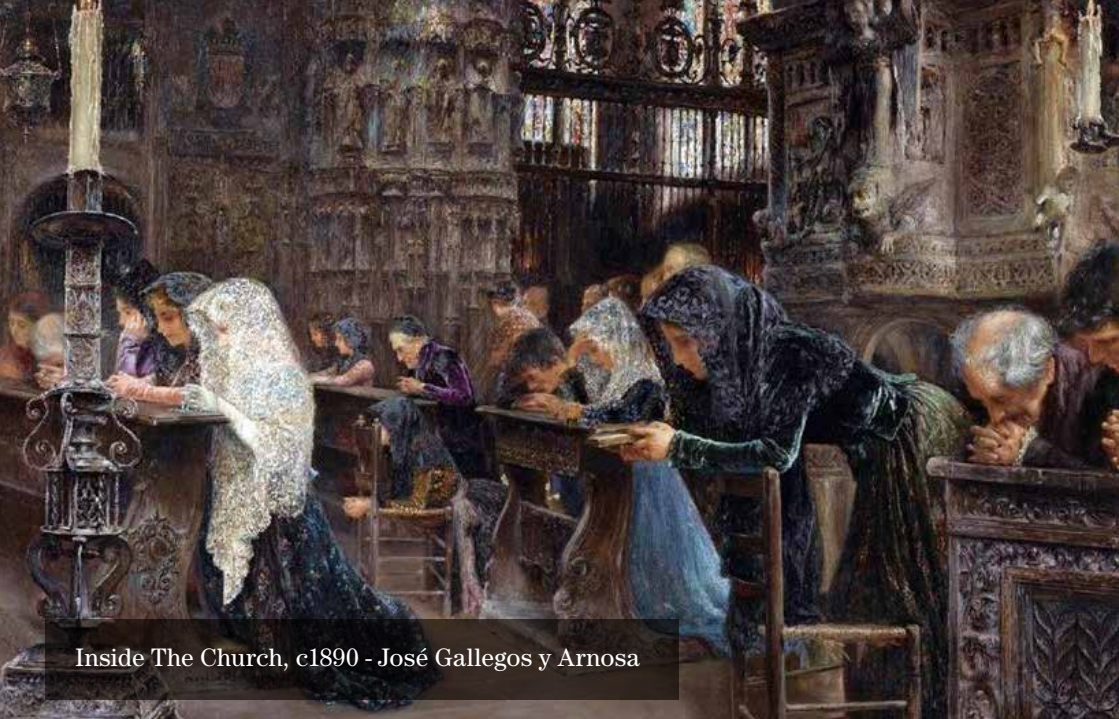
Sunday is for Sunday Mass which is the pinnacle of the week. The Mass should be a work of the entire community - not just the immediate preparation of the few: the sacristans, servers, choir, florists, ushers and cleaners, but the long term preparation of the builders, sculp-

tors painters, carpenters, seamstresses and myriad other trades necessary to make the church to be the most beautiful space fit for the most beautiful prayer.

And for those who can't sing, serve, prepare flowers or help in any way, there is still the responsibility of preparing oneself for the Sunday Mass, by wearing one's best clothes, by bringing a missal, by arriving in good time for a regular confession, or for prayers of preparation such as the rosary. There is responsibility to make the act of worship as fitting as possible for God by following the Mass attentively, by offering oneself with the Divine Victim which benefits not only self, but the whole Mystical Body.

One's possessions should be offered for the Sunday Mass too - donations for the upkeep of the church and the support of its pastors - enough to be a true sacrifice.

Sunday Mass - that perfect common prayer of the Mystical Body - should be sung and should not finish with the *Ite missa est* either; it should include a heartfelt thanksgiving and then should be prolonged throughout the day. In times past, it was a common practice that



Inside The Church, c1890 - José Gallegos y Arnosa

holy communion was received at an early Mass on a Sunday so that a hearty breakfast might be had before returning for a Solemn High Mass (and lengthy sermon) in the late morning. And then typically more than half the parish returned for vespers, another sermon and benediction in the evening. It was truly the Lord's Day.

The Sabbath At Home

Sunday should be special in the home too, for the home is the "domestic church". Saturday is the day of cleaning, polishing, washing and ironing, in preparation for Sunday. Sunday is a day for the family to be together. It should be a delightful

day in which family members manifest their love for each other.

We must remember that the third commandment - keep Sunday holy - is a positive precept, not a negative one. It is not principally about doing no work on one day, but about doing those things which raise the heart and mind to God on His day.

Keeping Sunday holy is the key to the vocation of the father who is the *pontifex* of the family. The family must see that *he* leads in the practice in the faith, that *he* gives Our Lord dominion over his home.



Our Lady's Admonition

When Our Lady appeared to two children, Maximin and Mélanie, at La Salette in 1846 she expressly lamented that Sunday was not being respected:

"I gave you six days to work, I kept the seventh for myself, and no one wishes to grant it to me.' This is what weighs down the arm of my Son so much."

My dear brethren, we need to make Sunday great again to arrive at the perfection of Christian life in this world. As Lent approaches, why not make a resolution to this end? It will not only be for our personal good, the good of our families and the good of our parishes, it will give us that identity which will draw souls to the one, true faith. It will be for the common good. It will be that element on the list of fervent Catholic observances that most demonstrably manifests our faith, hope and charity and hence our perfection as Catholics.

In Jesu et Maria,
Rev. Fr. Robert Brucciani



Other News

Confirmation Ceremonies

His Lordship Bishop Tissier de Mallerais will visit our District for the following ceremonies:

- 29th April 12noon St. Michael's School, Burghclere
- 25th June 1pm Ss. Margaret & Leonard, Edinburgh

All prospective candidates must complete and submit an application form which can be found at all the Mass Centres. All candidates must be examined by a priest before being accepted. Sponsors must be practicing Catholics of the same sex and not the baptismal godparent of the candidate.

On May 13th at St. Michael's

The May Procession is moved to the 13th May this year.

- 10:00 Solemn High Mass
- 11:30 Parish picnic
- 13:30 Conference/Fatima Film
- 14:30 Procession & Benediction

St. Michael's Chapel Project

Progress report: Phase 1 - Planning Phase. Various expensive surveys

(traffic, topographic, ecologic) have been completed. The preferred location and specification of the chapel, parish block and car park are in the process of being determined. Donations of £203,000 have been received already. Deo gratias. The total project cost will be up to £2m. A more exact figure will be known on completion of Phase 1.

Recollections in May

Father Alphonsus Mary CRR will preach the following recollections:

- Sunday 14th May: Day of recollection, Preston (no booking necessary)
- 19th-21st May: 3 Day recollection at Bristol (book at St. Saviour's House, Bristol)

Gregorian Chant Seminar

14th-16th May at St. Saviour's House, Bristol. Contact Rev. Fr. Lindström at schola@fsspx.uk

Make Sunday great again in your chapel.



On Abolishing Sunday

Taken from "Come to Think of It"

G. K. Chesterton

XXXIV On Abolishing Sunday

THE report that the Bolshevist Government had abolished Sunday might be read in several ways. Some of the Bolshevists were of the race which might be expected to substitute Saturday. Others have a marked intellectual affinity to the great religion which, oddly enough, selects Friday. The Moslem day of rest is Friday; and, when I was in Jerusalem, very quaint results sometimes followed from the three religious festivals coming on the three successive days. It was complained that the Jews took an unfair advantage of the fact that their Sabbath ceases at sunset; but, anyhow, it was highly significant of a universal human need that the three great cosmopolitan commun-

ions, which all disagreed about the choice of a sacred day, all agreed in having one. They had fought and persecuted and oppressed and exploited each other in all sorts of ways. But they all had the profound human instinct of a Truce of God, in which men should, if possible, leave off fighting, and even (if the thought be conceivable) leave off exploiting.

If the Bolshevists have really declared war on the intrinsic idea of a common Day of Rest, it is not perhaps the first point in which they have proved themselves much stupider than Jews, Turks, infidels and heretics. We all tend to talk naturally about antiquated pedantry. But the most pedantic sort of pedant is he who is too limited to



be antiquated. He is cut off from antiquity and therefore from humanity; he will learn nothing from things, but only from theories; and, in the very act of claiming to teach by experiment, refuses to learn by experience. There could hardly be a stronger example of this sort of deaf and dull impatience than a merely destructive attitude towards Sabbaths and special days. The fact that men have always felt them necessary only makes this sort of prig more certain that they are unnecessary. Their universality, even in variety, ought to warn him that he is dealing with something deep and delicate--something at once subtle and stubborn. I do not say that he is bound to consider them right; but he is bound to consider them. And he never does consider them, because he finds it the line of least resistance to condemn them. It is almost enough for him that mankind has always desired something; he will instantly set to work to deliver mankind from anything that it has always desired. Sooner or later, we shall doubtless see a movement for freeing men from the old and barbarous custom of eating food. We have already, for that matter, seen something like a movement for delivering them from the fantastic habit of drinking drinks. We shall have revolutionists denouncing the

degrading necessity of going to bed at night. After all, the prostrate posture might be considered servile or touched with the superstitions of the suppliant. The true active, alert, and self-respecting citizen may reasonably be expected to stand upright for twenty-four hours on end. The progressive philosopher may be required to walk in his sleep, and even to talk in his sleep; and, considering what he says and where he walks to, it seems likely enough. Anyhow, the same sort of dehumanized philosophy which destroys the recurrence of one day in seven may well disregard the recurrence of six hours in twenty-four. We may see a vast intellectual revolt against the Slavery of Sleep. I can vividly imagine the pamphlets and the posters; the elaborate statistics showing that, if people never stopped working, they would produce more than they do at present; the lucid diagrams setting forth the loss to labour by the fact that few men are actually at work in their factory while they are asleep in their beds. These scientific demonstrations are always so close and cogent. I can almost see the rows of figures showing successively in the case of coal, cotton, butter, boot-laces, pork and pig-iron, that in every single example more work would be done if every body could



only go on working. It is true that this sort of argument is generally of most ultimate use to Capitalism. But so is Bolshevism.

But these true friends of Capitalism, who still call themselves Communists, do not, of course, mean that nobody should have any leisure, any more than that nobody should have any sleep. The Communists would say that there should be shifts of labour, and frequent recurrences of leisure; but so would the capitalists. They would say that the labour should be organized for all, and the leisure given in turn to each individual; but so would the Capitalists. There is really not much difference in the general plan of the factory system presided over by the collectivism of Moscow and the individualism of Detroit. It is only fair to say that Mr. Ford has forgotten what anybody ever meant by Individualism, quite as completely as the Bolshevik leaders have forgotten what they themselves originally meant by Bolshevism. The holiday is given to the individual, but there is nothing individual about it. It is given by an impersonal power by a mechanical rotation, over which the individual himself has no power. It is not given to him on his birthday, or the day of his patron saint, or even on the day

that he would personally prefer; God forbid!-- or, rather (as the Bolsheviks would say), Godlessness forbid!

But, even apart from the failure of the solitary holiday to be a personal holiday, there is a deeper objection to the disappearance of a social holiday. It lies deep in the mysteries of human nature, the one thing which the pedantic revolutionist is always too impatient to understand. He will study mathematics in a week and metaphysics in a fortnight; and as for economics, he has picked up the whole truth about them by looking at a little pamphlet in the lunch-hour. But he will not study Man; he dodges that science by simply dismissing all the elements he cannot understand as superstitions. Now one thing that is essential to man is rhythm; and not merely a rhythm in his own life, but to some extent in the living world around him. I will even remark, chiefly for the pleasure of annoying the scientific sociologist, that the most profound and practical truth of the matter is found in the statement that God made the world in six days and rested on the seventh day. In other words, there is a rhythm at the back of things, and in the beginning and nature of the universe; and there must be



something of the same kind in the social and secular manifestations of the world. Men are not happy if things always look the same; it is recognized in practice in the common medical case for what is called 'a change'. The mere fact that a man has not got to do any work himself on Tuesday is a very small part of the general sense of release or refreshment that existed in an institution like Sunday. I once ventured to use the expression (though I put it into the mouth of a bull-terrier), 'the smell of Sunday morning'. And I am prepared to say that there is such a thing, though my own sense of smell is very deficient compared with a bull-terrier's. There is something in the very light and air of a world in which most people are not working, or not working as much or in the same way as usual, which satisfied the subconscious craving for crisis and fulfilment. If men have nothing but an endless series of days which look alike, it would matter little whether they were days of leisure or labour. They would not give that particular sense of something achieved, or, at least, of something measured; of the image of God resting on the seventh day. It is a psychological fact that such monotony would take on a character as of mathematical



insanity. It would be like the endless corridors of a nightmare. Men have always known this by instinct, Pagans as well as Christians. And when all humanity has agreed on the necessity for some thing, we may be perfectly certain that some sort of humanitarian will want to destroy it.



Lent

An exhortation

To deny one's body nourishment has little value if at the same time the heart and senses revel in pleasures. (St. Albert the Great)

Lenten discipline consists of three separate parts:

- 1. Corporal or External Fast**, including the abstinence from certain foods, drinks and amusements, i.e. music and parties during Lent. These points of fast (see liturgical calendar p.38) should be stressed today especially with the mania of entertainment besetting our society;
- 2. Spiritual or Internal Fast** which consists of abstinence from "all evil" - sin. St. John Chrysostom taught that the

"value of fasting consists not so much in abstinence from food but rather in withdrawal from sinful practices." And St. Basil the Great explains: "Turning away from all wickedness means keeping our tongue in check, restraining our anger, suppressing evil desires, and avoiding all gossip, lying and swearing. To abstain from these things - herein lies the true value of fast!";

- 3. Spiritual Change** which means the practice of virtues and good works must be the main objective of our fasting. The Fathers of the Church insisted that during Lent the faithful attend the Lenten church services and daily Mass.

In the course of the centuries, our fasting discipline has undergone numerous and radical changes. Today, unfortunately, the observance of the Lent is but mere formalism, reduced to abstinence on certain days and without any stress on one's spiritual growth or the amending of one's life (see <http://sspx.org/en/rules-fast-and-abstinence>). It is urgent, therefore, that we return to the pristine spirit of the Great Fast which is so badly needed in our materialistic world. It is important that we remember that our Lenten discipline has as its goal the expiation of our sins, the mortification of our wayward inclinations and our growth in supernatural virtue by which we share more intensely in the Divine Life of the Mystical Body of Christ.

May you have a fruitful Lent so that, dying to the world through a brief Lenten rigour, you may rise with Our Lord to the everlasting happiness of heaven.

"Sitientes" is the name given to the traditional ordination ceremony on the day before Passion Sunday in Lent. Here is a photo of the entrance procession last year at the Seminary of St. Pius X, Ecône, Switzerland





St. Joseph

His Life, His Virtues, His Privileges, His Power

By Reverend Archdeacon Kinane P.P.

Chapter IV

THE dignity of a Saint may be estimated from the designs of God in his regard; from his relations with the Almighty, and from the place destined for him to fulfil in the scheme of Redemption. Thus in the Old Law, Abraham is elevated on a high pinnacle of sanctity because he was destined to be the father of God's people; Moses is regarded as a great Saint, because he was chosen by God to give the Divine Law to the Jews; Melchisedech is honoured, because his sacrifice was a figure of the great sacrifice of the New Law; King David, the model of the repentant sinner, is singled out for special honours, because God inspired him to sing His praises in hymns and canticles.

In the New Law, the twelve Apostles are held up to the admiration and veneration of the world; and why? Because of the dignity of the Apostolate; because they were chosen by God to be the preachers of His Word, and the foundation stones of His Church.

St. Peter is raised pre-eminently above the other Apostles; because Our Blessed Lord Jesus Christ chose him to be the rock on which He built His Church; because he was the divinely appointed head of the Sacred College; and because on him and his lawful successor, the Saviour of the world conferred the unique privilege of Infallibility in teaching the Universal Church. St. John the Baptist is held in special honour by the Church, and was sanctified in his mother's womb,



because his mission was to point out to the world the long-expected Messiah—"Behold the Lamb of God".¹ The dignity, and hence the sanctity of the Blessed Virgin, were unspeakably exalted beyond that of all the Saints and Angels put together, as the learned Suarez teaches; because her relations with God were of a higher order, and because she entered more fully and intimately into the scheme of man's Redemption. No relationship is nearer to a son than that of mother. Jesus Christ is the Son of Mary; the Sacred Body of Jesus, the Precious Blood by which mankind was redeemed, had their source in the Immaculate Heart of Mary. To use the words of St. Augustine, "The flesh of Christ is the flesh of Mary; and although it was raised to greater glory in His Resurrection; yet it still remained the same that was taken from her".²

The essence of the dignity of the Blessed Virgin consists in her intimate relation with the Saviour of the world, in the one title, Mother of God. "It is this awe inspiring title," writes Cardinal Newman, "which both illustrates and connects together the two prerogatives of Mary—her sanctity and her greatness. It is the issue of her sanctity; it is the source of her greatness.

What dignity can be too great to attribute to her who is so closely bound up, as intimately with the Eternal Word, as a mother is with her son? What outfit of sanctity, what fullness and abundance of grace, what exuberance of merit, must have been hers, on the supposition that the Fathers justify, that her Maker regarded them at all, and took them into account when He condescended not to abhor the Virgin's womb... Is it surprising, then, that on the one hand she should be Immaculate in her Conception; or on the other, that she should be exalted as a queen with a crown of twelve stars? Men sometimes wonder that we call her 'Mother of life', 'of mercy', 'of salvation'; what are all these titles compared to that one name, 'Mother of God'.³

We now come to examine what was the dignity of St. Joseph. With the above fundamental principles before our mind we hesitate not in asserting that St. Joseph was exalted in dignity above any Saint of the Old or New Testament: of course the Blessed Virgin alone excepted. And why? Because his heavenly appointed mission was of a higher order; because his relation with the Redeemer of the world was more close and intimate; and, finally, because he played a more impor-



tant part than other Saints in the scheme of man's Redemption. Let us first try to conceive, and to realise the exalted dignity of St. Joseph from his relation to the Blessed Virgin, that is, "Husband of Mary". The Blessed Virgin, by the title of Mother of God, is exalted unspeakably above all beings created, or that ever will be created, by the Almighty; St. Joseph, by the inspiration of heaven, was chosen to be the spouse of the Blessed Virgin; and therefore in a certain sense he shares in all her glories and dignity. As the husband is head of the wife,⁴ so St. Joseph was the head of the Blessed Virgin.

A few passages from Saints, and other celebrated writers, will tell more eloquently the dignity of St. Joseph, as Spouse of Mary, than our cold words. St. Leonard of Port-Maurice writes: "The Evangelists say very little of the virtues and life of St. Joseph; but when they call him the Spouse of Mary, of whom was born Jesus, they give him the most glorious title possible; for he was nearest in every way to Mary, the purest creature ever made by God Almighty."

St. John Damascene says: "Husband of Mary! ineffable expression, which leaves nought to say". "Hus-

band of Mary," writes the learned Suarez; "was his first great prerogative".⁵

One passage more from the celebrated Gerson, the panegyrist of St. Joseph, who thus spoke of our Saint at the Council of Constance: "Let me here exclaim, O Joseph, how wonderful thy sublimity! O incomparable dignity that the Mother of God, the Queen of Heaven, the Mistress of the world, should not disdain, O great St. Joseph, to call thee lord. Truly, I know not, O orthodox Fathers, which is most admirable here—the humility of Mary, or the dignity of Joseph".

Though the dignity of St. Joseph, as husband of Mary, guardian of the purest and holiest creature that ever came from the hands of the Almighty Creator, is great and exalted; yet far greater still, and transcendently more exalted is the dignity of our Saint, from his intimate relation with Jesus, the Saviour of the world.

As we have seen in a preceding chapter, the two Evangelists trace the genealogy of Our Blessed Lord, not from the Blessed Virgin, but through St. Joseph, as head of the house and family.⁶ "And Jacob begot Joseph the husband of Mary,



of whom was born Jesus, who is called Christ".⁷ "And Jesus Himself was beginning about the age of thirty years, being (as was supposed) the Son of Joseph".⁸ Thus the two Evangelists begin their Gospel, by elevating St. Joseph on a high pinnacle of dignity and glory. But the most instructive measure of the dignity of St. Joseph, is the fact that he was styled, and passed among men, as the Father of Jesus the Saviour of the world! "And Jesus Himself," says the Gospel, "was beginning about the age of thirty years being (as was supposed) the Son of Joseph".⁹ Again, "his father and mother were wondering at those things which were spoken concerning them... And his parents went every year to Jerusalem... behold thy father and I have sought thee sorrowing".¹⁰ The dignity of being the real husband of Mary, the Immaculate Mother of God is high indeed; but unspeakably higher still is the dignity of being the reputed father of Jesus Christ.

St. Bernard puts it thus: "The nature and dignities of St. Joseph are summed up in the title wherewith God honoured him, in such a way that all styled him and believed him to be the father of Jesus".

The dignity of St. Joseph ascends

higher and higher still, and becomes, so to speak, lost to our view, the more we meditate on his mission, and on his relation with Our Blessed Saviour. St. John the Baptist was sanctified in his mother's womb, because his mission was to point out to mankind the Saviour; but St. Joseph was appointed by God to be the guardian and protector of the Infant Redeemer. After the Blessed Virgin, St. Joseph was the first on earth that adored and paid homage to the Incarnate Son of God. St. Joseph ministered to the wants of Jesus even before He was born, by his care and attention to His Blessed Mother. During the Divine Infancy, the hands of St. Joseph were privileged to supply the want and comforts of Jesus and Mary. When danger and death hovered round the cradle of the Infant Saviour St. Joseph was chosen by God to be His guardian and deliverer. Countless times did St. Joseph carry in his arms, and press to his bosom, the Divine Babe. From the Nativity of Jesus, to the day of St. Joseph's death, our Saint moved and lived in the Divine presence of the Incarnate Son of God. These privileges were granted to no other Saint. Nay more, the Gospel says, that Jesus obeyed and was subject to St. Joseph.¹¹ Jesus, Mary, and Joseph composed the Holy Family;



and St. Joseph was the head of the Holy Family. After Mary, no relation could be more intimate with Jesus than that of St. Joseph; and hence, after the Immaculate Mother of God, the dignity of St. Joseph is higher and more exalted than that of any other Saint of the Old or New Testament.

A devout Client of St. Joseph writes thus: "It is commonly said that the first-born, and the first in any order—for example, the first man, the first martyr, the first Apostle, the

first Angel—enjoys certain advantages in glory over others who have not the priority. St. Joseph was the first man who knew and adored Jesus Christ; the first who spoke to Him; the first who suffered hardship and exile for Jesus; the first Apostle who manifested the Saviour to the world, and announced Him in Egypt; the first who made a vow or profession of virginity; the first Christian; the first by whom Jesus was offered to His Eternal Father in the Temple; the first to whom was manifestly revealed the



St Joseph with the Infant Jesus, c.1620 - Guido Reni

Mystery of the Incarnation, hidden for centuries. St. Joseph was the first-born of the Church, and for this reason the first in gifts, and the greatest in authority and power, like Ruben, to whom his father Jacob left at his death the greatest part of his inheritance. All these advantages of having been the first, give St. Joseph so many degrees of pre-eminence among the Saints, and all but render his grandeur infinite. Combined with that of his most holy spouse, they form an order and a hierarchy exceeding all

the blessed. Finally St. Joseph was the first defender of the virginal purity of the Mother of God".¹²

¹ John, i, 29 & 36

² "Caro Christi est Mariæ, et quamvis gloria Resurrectionis fuerit magnificata, eadem tamen mansuit quo assumpta est de Maria." (Serm. de Assum., c. v.)

³ Letter to Dr. Pusey on Eirenicon, p. 67

⁴ Gen. iii. 16

⁵ Quæst. xxix. Disp. viii. Sec i. "Vir Mariæ! hæc ergo fuit prima ejus prærogativa"

⁶ It is through St. Joseph that Our Lord has the legal right to the title 'Son of David'

⁷ Matt. i. 16

⁸ Luke, iii. 23

⁹ ibid.

¹⁰ Luke, ii

¹¹ Luke, ii

¹² Vallejo, p. 251.



St. Catherine of Siena

30th April

Br. Columba Maria

Caterina Benincasa was born on 25th March 1347, the second of twins, and the twenty-fifth child, thirteen of whom survived infancy.

Her father Giacomo, a merchant, was a very pious man; and, although initially mistrustful of Catherine's divine favours, he came in time to be completely supportive, and forbade any of his household to obstruct Catherine's very generous almsgiving. At his death Catherine prayed so unceasingly to God for his direct flight to heaven, that she finally prevailed, in return for a grievous pain in her side that never left her.

Her mother Lapa was not so gentle with her blessed child and died shortly after her husband in uncertain dispositions. Catherine again

prayed unceasingly to the Almighty for her return from death for greater security. Again, Our Lord granted her request, telling her to tell Lapa that "for her unwillingness to die now, the day will come when she will sigh for death and not obtain it."

Catherine was always very ardent in prayer and, at five years of age, going up the stairs meant saying an Ave on each step on her knees. Soon, ascending or descending the same stairs, more than once she was noticeably being borne through the air. The first of Catherine's multitude of mystical gifts manifested itself one day on her way home with her brother Stephen, when, above the church of Saint Dominic, she saw a vision of Our Lord with a tiara and in pontifical robes, in company with Ss. Peter,

Paul, John the Evangelist and several men in white. Our Lord blessed her and continued to look tenderly at her until her brother, who saw only his sister in a trance, disturbed her.

At six years of age she consecrated her virginity, through the Blessed Virgin, to Jesus. To sustain this holy combat she added fasting and watching, and ate no meat, slipping it to the cat instead. Her family were at first determined to find her a husband, but Catherine opposed them vehemently, cutting off her hair at one point. This struggle ended when her father came across her in prayer with a dove hovering over her.

Catherine herself saw St. Dominic in a vision, offering her the habit of his Third Order. At seventeen, Catherine was duly clothed in the black and white habit and entered the company of the other Sisters in Siena, pious women still living in the world, albeit considerably older than our Saint. For three years she lead a retired life, speaking almost exclusively to Her Spouse, who filled her with mystical gifts, not without bodily suffering, culminating in a vision of a mystical marriage in 1370, where Jesus placed a ring on her finger. At her death, this finger remained erect and firm while the others were soft





and supple. On another occasion, Jesus revealed in a vision His taking of her heart, replacing it two days later with His own: the union of her will with His. Our Lord also granted her the gift of unbloody (luminous) stigmata. A little later again, around the feast of the Assumption, she entered a sustained trance that many thought was her end. But four hours later she opened her eyes and looked around. She cried for three whole days. When St. Raymond of Capua, her long-time confessor, asked her the reason she answered: "The desire I felt at that time to be united to my sweet Spouse was so great that it could not be resisted, and seeing as I did by my own experience how great was the love our Saviour bore me, and what intolerable pains He suffered for my sake, I was wholly overcome with the force of such ineffable kindness, and my heart broke in sunder; for which cause, my soul was delivered out of this body, and had the fruition of His divine Majesty.....I saw the pains of hell and of purgatory so great that no tongue of man is able to declare them. I saw also the bliss of heaven and the glory of my divine spouse, which only to think of fills my soul with a loathing for all things that are in the world. And when I had conceived a certain hope that now I was past all pains and cares to a state of ev-

erlasting gladness, our Lord said to me, 'Daughter, seest thou these unhappy sinners, and transgressors of my laws: on the one side, what joys they have lost, and on the other side, what pains they have found? For this cause have I showed these things to thee, because I will have thee return to the world to declare to My people their sins and iniquities and the great peril that hangeth over them if they will not amend.'"

Thus began for Catherine her public life. Many hardened sinners were converted on meeting her. As she might often say: "We may sometimes escape the eyes of men, but never those of God. You committed such a sin, in such a place, at such a time, and that is the reason Satan troubles your soul and hinders you from confessing." Whom she could not convert with words she converted by her prayer and penance.

Nor were her labours confined to individual souls. At this time the world was divided in almost every sphere. The very papacy was seated at Avignon, under French sway. Sometimes for religious reasons, often for political gain, many kingdoms sided for or against the pope and the Church. Catherine visited Pisa, Lucca, and Florence to counsel these important cities as to their



eternal interests. The resolution of many feuds and the restoration of peace in these hitherto unhappy places has been attributed to her intervention. At all costs war was to be avoided and Catherine saw the end of the exile and a Crusade as the best means. She visited Avignon, and finally convinced Pope Gregory XI to return to Rome, stepping over his own father who tried to convince him to stay.

Through all these months of travel, with her retinue of religious priests and nuns, and other devotees including her aging mother, she was sustained almost entirely by the Blessed Sacrament. On many occasions it was seen to fly from the Priest's paten to her tongue. She was often seen in the air in ecstasy during her thanksgiving. Apostle of Daily Communion is another of her many titles.

When Pope Gregory died and was succeeded by Urban VI, almost immediately the French cardinals tried to retract and get back to Avignon. They did not stop short of electing an anti-pope. Catherine never deviated from asserting that since the cardinals had crowned him and supported him in the beginning, they had either perjured themselves then or now, and thus Urban was certain-

ly the true pope. When the people of Rome wavered and even plotted to lynch the pope, only Catherine's prayers and penances averted what she saw would be a monumental scandal for the whole world. She willingly gave her life for the Church, her heart "squeezed out over the bride of Christ." Her body is in Rome, where she died on the Sunday before the Ascension 1380, on April 29th, with her Feast the day after. Her mother survived to see her daughter's head return in triumph to Siena.

*Bathe yourself in the
blood of Jesus Crucified.
Hide yourself in
the open wound of His
side, and you will behold
the secret of His Heart.
There the sweet Truth
will make known to you
that all He did for us He
did out of love. Return
Him love for love!*

St. Catherine



During the ceremony Bishop Fellay blessed the cassocks with these words:

O Lord Jesus Christ, Who vouchsafed to wear the garment of our mortality, we beseech Thee to fill us with the abundance of Thy inexhaustible gifts and to bless this new garment that our fathers have chosen in place of secular dress to symbolise innocence and humility. Grant that these young men who wish to serve Thee, in wearing this cassock also wear Thee, such that in the midst of other men, by the sanctity of their lives they appear to all to be totally consecrated to Thee, O God, Who lives and reigns for ever and ever. Amen.

(The Taking of the Habit, Seminary St. Curé D'Ars, Flavigny , France 2nd Feb 2017)





La Prise de Soutane

The taking of the cassock is the climax of the year for the 1st year seminarians. It takes place every year on 2nd February, the feast of the Presentation of Our Lord in the Temple and the Purification of Our Lady and is followed by several days of celebration to mark the official first step of the seminarian towards the priesthood.

This year, Mr. Bernard Bevan was among the seminarians of St. Curé D'Ars Seminary, Flavigny, France. He was joined by his entire family except for his sister Bridget who is a postulant with the Dominicans at Brignoles.

In contrast to the exterior joy that the event occasioned, the feast brings to mind the words of Simeon to Our Lady: *Behold this child is set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted.* (Lk 2:34).

Wearing the cassock in the world makes the seminarian or cleric be a sign of contradiction to the world; some will greet him with great joy while others will show their hatred for God. The abandonment of the cassock in the Modern Church is a clear indication of the changing role of the modern clergy; action before prayer, man before God, conformity to the world rather than converting the world to God.

After the Pontifical High Mass 14 young, newly robed seminarians mingled self-consciously with their families and friends. Hot mulled wine was served to ward off the effects of the damp, cold that habitually envelops the seminary and, before long, a splendid meal was announced. Pontifical Vespers and Benediction took place later in the afternoon such that by early evening, after the weeks of preparation and the sleepless night before the ceremony, everyone eagerly looked forward to the warm comfort of their beds!



Mr. Bernard Bevan is just another young man who wishes to give himself entirely to Christ by embarking upon the road to the priesthood. Doubtless his brother Rupert who is in his 5th year as a seminarian was an example to him. These young men are the real heroes of our day; please pray for their perseverance.



On the Front Line

On 10th February, Fr. Barrett, Seminarian Vincent Van Strijp and the boys of senior four class, set out for France. The customary battlefield trip was special this year as 2017 marks the centenary of a many key battles in World War I.

Once again we were hospitably received at St. Jean Baptiste de la Salle School in Cambain l'Abbe (a French SSPX boys school). We visited many commonwealth war me-

morials – British, Canadian, and Australian. Vimy Ridge was of especial interest to Fr. Barrett because his great grandfather, George H. Barrett, helped take the ridge in 1917 (and survived!).

This trip helped us to understand the great heroism of those fought in the war and reminded us to pray for those who shed their blood in devotion to duty.



John Barrett (16)

George Barrett (14)



85th Nova Scotia Highlanders



Looking down from the Thiepval Memorial erected for the 72,246 missing British Empire servicemen of the First World War.

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Of your charity please pray for the souls of

Mrs. Veronica Spender of Yeovil who died on 25th January 2017
Mrs. Joyce Power of Sollihul who died on 15th February 2017

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 Cuttell, Mary Agnes

Adams, Vincent Baker, Francis Fernhead, Virginia Nathan-Ciacci, Margaret Rowling, Monica Kemp, Francis Thomas Cooper, Francis Green, Graeme Le Monier, Michael Osborne, Joan Evelyn Procter, Frank Critchley, Hilda Jackson, Truda Kendrick, John Olna, Irene McNicholas

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 Coudery, 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 Cunnington, Louis Fisher, Jessica Vickers, Peter Baldwin, Ronald Warwick

Requiescant in pace

Boys Camp 2017

4th -12th August
Colleton Manor, Devon
Email to Fr. Vandendaele
v.vandendaele@fsspx.email

Sacred Triduum 2017 Saint Saviour's House, Bristol

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 per day to cover meals and accommodation would be acceptable.

Please contact the Secretary, Mrs Cheryl Hadley by 1st April:

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

Retreats 2017 Saint Saviour's House, Bristol

Mar 13-18 Women's Ignatian
May 19-23 Weekend Recollection
Rev. Fr. Alphonsus Mary CsrR
Jun 12-17 Men's Ignatian
Jul 17-22 Achbp Lefebvre's Spiritual Journey

Girls Camp 2017

18th -26th July
High Grange House, Burghclere
Organiser required!
Email to district@fsspx.uk

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SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

1916 Angel's Apparitions

In 1916 the Angel appeared to the children three times, teaching them to pray, "My God, I believe, I adore, I hope, and I love Thee. I ask pardon for those who do not believe, do not adore, do not hope, and do not love Thee." "The Holy Hearts of Jesus and Mary have designs of mercy on you," he told them. "Offer unceasingly prayers, and sacrifice yourselves to the Most High. Make of everything you can a sacrifice and offer it to God as an act of reparation for the sins by which He is offended, and in supplication for the conversion of sinners." Finally he appeared with the Blessed Sacrament, teaching them the prayer to the Most Holy Trinity: "Most Holy Trinity, Father, Son, and Holy Ghost, I adore Thee profoundly. I offer Thee the most Precious Body, Blood, Soul, and Divinity of Jesus Christ, present in all the tabernacles throughout the world..." (see appendix).

FIRST SUNDAY IN LENT

Feria in Lent
(Comm. of **SS Perpetua & Felicitas**, Martyrs)

5



St. Pater, Princes, B. & C.; Padstow, Cornwall, 5th cent.

Feria in Lent
(Comm. of **St. Thomas Aquinas**, Confessor, Doctor of the Church)

7



Bl. John Lerie, John Ireland, PP., & German Gardiner, L., MM.; Tyburn 1544
St. Esterevine, Ab. & C.; Jarrow 586

Ember Wednesday
(Comm. of **St. John of God**, Confessor)

8



St. Felix, B. & C.; 60
St. Dunstons, B. & C.; 1065
(Northampton 3 cl.)
(Aberdeen 3 cl.)

Feria in Lent
(Comm. of **St. Frances of Rome**, Widow)

9



St. Bosa, B. & C.; York 700

Ember Friday
(Comm. of **The Forty Holy Martyrs**, Martyrs)

10



Bl. John Ogilvie, Pr. & M.; 1685 (All Dioceses of Scotland 3 cl.)
St. Gerald, Ab. & C.; Durham 72 P. & M.; York 1685

Ember Saturday

11



Bl. John Lerie, M.; 1644 (Brentwood 3 cl.)
St. Constantine, King & M.; Cornwall, 6th cent. (Ayrhill & The Isles 3 cl.)
Bl. Thomas Ahterson, P. & M.; York 1685

ASH WEDNESDAY

1 cl. feria

Feria in Lent

1



St. David, B. & C.; Portsmouth, Westminster 3 cl.
St. Moran, M.; Scotland 675

Feria in Lent

3



St. Aedel, Ab.; 1066 (Hexham & Newcastle, Middletonborough, Liverpool, 3 cl.; Nottingham, Comma.)
St. Wanlock, Ab. & C.; England/France 629
St. Norwilla, Mother of **St. David**, Wales 540

Feria in Lent

4



(Comm. of **St. Casimir**, Confessor; Comm. of **St. Lucius I**, Pope, Martyr)
First Saturday

Feria in Lent

3 cl.

SECOND SUNDAY IN LENT 12	13  St. Gregory the Great P. C. & D., Apostle of England (In England & Wales 2 cl.) St. Paul de Leon , B. & C.; England, 570 St. Elphoge , B. & C.; Winchester, 951	14  St. Alfred , King of Northumbria, C.; Scotland, 710 St. Kyrtin , B.; Ross, Scotland, 650	15  St. Anastobulus , B. & M.; Glastonbury, 91 St. Fethno , C.; Scotland, 690 Bl. William Hart , Pr.; York, 1583 SS. Jdn. Amos & Robert Dalby, PP. & MM.; York, 1599	16  17  18  Jerusalem , Bishop, Confessor, Doctor	Feria in Lent (Comm. of St. Patrick , Bishop, Confessor; Birmingham, Cardiff, Nottingham, Portsmouth, Mireviva, Westminster, Glasgow 2 cl.; Other Dioceses of Scotland, 3 cl.)	Feria in Lent (Comm. of St. Cyril of Jerusalem , Bishop, Confessor, Doctor)	Feria in Lent 3 cl.	St. Edward , M., King of West Saxons; Dorset, 979 (Plymouth 3 cl.) SS. Jdn. Thales , Pr. & Roger Wrenna L., MM.; Lancaster, 1616	
THIRD SUNDAY IN LENT 19	20  ST. JOSEPH Confessor, Spouse of the BVM, Patron of the Universal Church (Comm. of Feria in Lent) Scotland: Tread Holy Day of Oblig. St. Cuthbert , B. & C. 687 (Strensbury, Liverpool, Lancaster, St. Andrews & Edinburgh, 3 cl.) St. Herbert , Anchorite & C.; Durham, 687	21  St. Cuthbert , B. & C. 687 (Patron: Hexham & Newcastle 1 cl.) Ven. Thomas Pilehard , Pr. & M.; Dorchester, 1577 Ven. Matthew Flatters , Pr. & M.; York, 1600	22  Comm. of Martyrs of Lincolnshire , Berkshire 672 St. Hamund , B. & M.; Sherborne, Dorset, 672 Ven. James Harrison , Pr. & Antony Bates L., MM.; York, 1602	23  St. Finguar , H. & M.; Cornwall, 500 St. Ethelwald , H. & C.; Durham, 689 Ven. Edmund Sykes , Pr. & M.; York, 1597	24  25  THE ANNUNCIATION OF THE B.V.M. 1 cl. (Comm. of Feria)	26  St. Keneccha , V. & Nun; Fife, Scotland, 1017 Bl. Margaret Clibberow , Laywoman & M.; York, 1586 Bl. James Brd. L. & M.; Winchester, 1592	Feria in Lent 3 cl.	Feria in Lent 3 cl.	Feria in Lent 3 cl.
FOURTH SUNDAY IN LENT (Lactare Sunday) 26	27  Damasene , Confessor, Doctor of the Church	28  St. Stephen Harding , Ab.; 1034 (Plymouth 3 cl.) (Tr-Apr Westminster 3 cl.) St. Fremund , M.; Dunstable, Bedfordshire, 759 Ven. Christopher Wharton , Pr. & M.; York, 1600	29  Dedication of Cathedral Church (Plymouth 1 cl.) St. Gundeley , King & H.; Newport, Wales, 500 St. Baldred , Pr. & C.; Scotland, 680 St. Gladys , W.; Wales 6th c.	30  St. Oburga , V. & Ab.; 1016 (Birmingham, 3 cl.) St. Palton , B. & C.; England/Germany, 782 St. Regulus , Ab.; brought relics of St. Andrew from Greece to Scotland, 4th cent.	31  St. Adelmus , B. & C.; Malmsbury, 789 Ven. Stephen Rowshan , Pr. & M.; Gloucester, 1577 Ven. Thurston Hunt & Robert Middleton , PP. & MM.; Lancaster, 1600	1  First Saturday April	Feria in Lent 3 cl.	Feria in Lent 3 cl.	St. Gilbert , B., Celtness, Scotland, 1245 Ven. John Breton , L. & M. age 69; York, 1599



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	
PASSION SUNDAY 1 cl. St. Francis of Paula, C. Bl. John Payne, P. & M., Chelmsford 188 (Newhampton 3 cl.) St. Constantine, King & M., Scotland 874	1 cl. Feria in Passiontide 3 cl. (Comm. of St. Isidore, Bishop, Confessor, Doctor of the Church)	1 cl. Feria in Passiontide 3 cl. (Comm. of St. Vincent Ferrer, Confessor)	1 cl. Feria in Passiontide 3 cl. St. Elisha, B. & C., England/Sweden 109	1 cl. Feria in Passiontide 3 cl. (Comm. of The Seven Sorrows of Our Lady)	1 cl. Feria in Passiontide 3 cl. St. David, C., Glastonbury 11 St. Tilbert, B. & C., Hoxham 709 Ven. John Goodman, Fr. & M., Newgate 1642	1 cl. Feria in Passiontide 3 cl.	
2	3 St. Richard, B. & C., Chichester 1255 (Walsingham, Birminghams, Southampton 3 cl.)	4 St. Guler, P. & H., Cornwall 671	6 St. Elisha, B. & C., Wiltshire 90	7 First Friday St. Bernack, Ab. & C., M. Wales 80 Bl. Henry Walpole & Alexander Rawlins, PP. & MM., Yorks 195 Bl. Edward Malcom, Pr. & Ralph Ashley, lay Brother, MM., Worcester 408	8 St. David, C., Glastonbury 11 St. Tilbert, B. & C., Hoxham 709 Ven. John Goodman, Fr. & M., Newgate 1642	8	
9	10 MONDAY OF HOLY WEEK 1 cl. The Nuns at Barking, Essex, MM., 870 SS. Becca, Eith & Eighty Religious, burnt, MM., Chertsey, Surrey 870 Bl. James Bell, Pr. & John Funch, L., MM., Lancaster 1594	11 TUESDAY OF HOLY WEEK 1 cl. St. Leo I, P., C. & D. St. Gullac, Prince, H. & C., Cornwall 714 Bl. George Gerவை, Pr. & M., Tyburn 1608	12 WEDNESDAY OF HOLY WEEK 1 cl. St. Hermenegild, M. St. Ethel, V., Glastonbury 938 Bl. John Lockwood & Edward Cathcock, PP. & MM., Yorks 1642	13 MAUNDY THURSDAY 1 cl. St. Elisha, B. & C., Wiltshire 90	14 GOOD FRIDAY 1 cl. St. Hermenegild, M. St. Ethel, V., Glastonbury 938 Bl. John Lockwood & Edward Cathcock, PP. & MM., Yorks 1642	15 HOLY SATURDAY VIGIL OF EASTER 1 cl. Until Noon	15 St. Paternus, B. & C., Wales 580



EASTER SUNDAY 1 cl. **16**

MONDAY IN THE OCTAVE OF EASTER 1 cl. **17**

St. Antiochus, P. & M.
St. Davnan, Mts. & 52 Comp., MM, Hebrides, Scotland 687
 (Argyll & The Isles 3 cl.)
Ven. Henry Heath, P. & M., Tyburn 1693

TUESDAY IN THE OCTAVE OF EASTER 1 cl. **18**

St. Oswin, C; Northumberland 670
St. Merydolph, H.; Malmsbury, Wilts. 690

WEDNESDAY IN THE OCTAVE OF EASTER 1 cl. **19**

St. Alphege, B. & M.; Greenwich 1022
 (Clifton, Portsmouth, Southwark, Westminster 3 cl.)
Bl. James Ducket, L. & M.; Tyburn 1602

THURSDAY IN THE OCTAVE OF EASTER 1 cl. **20**

Bl. Robert Watkinson, Francis Page & Ven. Thomas Tuckarne, P.P. & MM; Tyburn 1602
Ven. Antony Page, P. & M.; York 1693
Ven. Richard Sergeant & William Thomson, P.P. & MM; Tyburn 1686

FRIDAY IN THE OCTAVE OF EASTER 1 cl. **21**

St. Anselm, B., C. & D.
St. Bruno, Ab., Wales 690
 (Menevia 3 cl.)
St. Malrubus, Ab. & C; Isle of Skye, Scotland. 724 (Glasgow 3 cl.)

SATURDAY IN ALBIS 1 cl. **22**

SS. Soter & Caius, P.P. & MM.
St. Brian, B. & C.; Winchester 944

DOMINICA IN ALBIS (Low Sunday) **23**

St. George, M.
St. Ethelred, King & M.; 872

St. Fidelis of Sigmaringen, Martyr **24**

St. George, M.; Prince. Patron of England (In England, 1 cl.)
St. Mellitus, B. & C.; Canterbury 604 (Brentwood, Southwark, Westminster 3 cl.)
St. Eborac, Ab. & C.; Scotland 780 (Argyll & The Isles, Hebrides & Newcastle 3 cl.)

St. Mark The Evangelist 2 cl. **25**

The Greater Litanies

Bl. Robert Anderson & William Marsden, P.P. & MM; Isle of Wight 1686

SS. Cletus and Marcellinus, Popes, Martyrs 3 cl. **26**

St. Leofric, B. & C; Exeter 1073
Ven. Edward Morgan, P. & M.; Tyburn 1642

St. Peter Cantiusus, 3 cl. Confessor, Doctor of the Church **27**

St. Maughold, B. & C.; Isle of Man 486 (Liverpool 3 cl.)
St. Winefald, Ab. & C.; Beverley, Yorks. 752

St. Paul of the Cross, 3 cl. Confessor **28**

Dedication of the Cathedral Church (Glasgow 1 cl.)
St. Conillus, B. & M.; England/Germany 620

St. Peter of Verona, 3 cl. Martyr **29**

St. Senan, H. & C; North Wales 660
St. Wilfrid the Younger, B.; York 744

Second Sunday after Easter (Good Shepherd Sunday) **30**

St. Catherine of Siena, V.
Bl. Francis Dickinson & Miles Gerard, P.P. & MM; Rochester 1590
Ven. William Southwark, P. & M.; Newcastle 1699

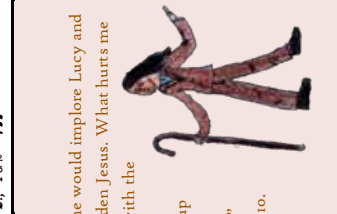
Blessed Francisco

When Our Lady first appeared, Lucy asked her if Francisco (who could only see, but not hear the apparitions) would go to Heaven. "He will go there too, but he must say many Rosaries," Our Lady replied. When Francisco heard this he was overjoyed, exclaiming, "Oh, my dear Our Lady! I'll say as many rosaries as you want!" "I love God so much! But He is very sad because of so many sins! We must never commit any sins again," he would exclaim. "Our Lady told us that we would have much to suffer, but I don't mind. I'll suffer all that she wishes! What I want is to go to Heaven!" Francisco gave himself more and more to prayer and solitude. His greatest love he called the "Hidden Jesus" – Our Lord in the Blessed Sacrament – Whom he wished to console above all things.

Once the illness came which was to end his short life, he would implore Lucy and Jacinta, "Go to the church and give my love to the Hidden Jesus. What hurts me most is that I cannot go there myself and stay awhile with the Hidden Jesus." Despite his illness, Francisco "always appeared joyful and content," Lucy writes. He offered up his pain: "I am suffering to console Our Lord, and afterwards, within a short time, I am going to Heaven!" Our Lady came to take him there on **4 April, 1919**, aged 10.

St. Peter of Verona, 3 cl. Martyr **31**

St. Wilfrid the Younger, B.; York 744



Confirmations 2017

Sat. 29th April 12noon

St. Michael's School
Burghclere RG20 9JW

Sun. 25th June 11am

Saints Margaret and Leonard
110 Saint Leonard's Street
Edinburgh EH8 9RD

Application forms can be found at all of our chapels a must be completed and given to a priest at least 2 months before the ceremony to ensure adequate preparation.

Chartres Pilgrimage 2017

Chaplain: Rev. Fr. Vandendaele

Theme: "My Immaculate Heart will be your refuge...."

Meet: Saturday 3rd June 8am
Chartres Cathedral

Ends: 5th June 6pm
Paris

Info: Chris Sudlow
chrissud.cs@gmail.com
pelerinagesdetradition.com

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

To Do: i) for packing list and info
chrissud.cs@gmail.com
ii) subscribe online
pelerinagesdetradition.com
iii) buy travel tickets

Fatima Pilgrimage August 2017

ITINERARY

- 17th 07:30 depart London Heathrow BA500, arr. Lisbon 10:15, bus transfer to Fatima (2 hours), stay in Fatima hotel for 4 nights with half board.
- 18th free day
- 19th 15:00 Solemn High Mass
Outside Basilica of the Holy Trinity
17:00 Stations of the Cross
20:30 All night adoration of the Blessed Sacrament
- 20th 09:30 Pontifical High Mass
Outside Basilica of the Holy Trinity
15:00 Rosary followed by a ceremony to commemorate the 100th anniversary of the Militia Immaculata
- 21st excursion to Lisbon, 18:05 flight, 21:25 arrival London Heathrow

COST

- £500 per person in twin rooms
- £125 supplement for single room includes flights, transfers to & from airport, 4 nights in hotel, half-board (does not include travel insurance)

REGISTRATION (few places left)

- Either online on fsspx.uk or by paper Registration Form
- Send 30% deposit by Paypal/transfer/cheque to complete registration.
- Send remainder by 1st April 2017

CONTACT

Rev. Fr. Robert Brucciani
St. George's House
London SW19 7DR

Year Planner 2017

Mar	1	ASH WEDNESDAY
	13-18	Women's Ignatian Retreat at St. Saviour's House, Bristol
	30	All Day Adoration, St. Andrews House, Carluke
	31-2	Forty Hours at St. Joseph's, London
Apr	1	Ordination of Mr. Rupert Bevan to the Subdiaconate at The Seminary of St. Pius X, Ecône, Switzerland.
	4	St. Michael School, Hilary Term ends
	16	EASTER SUNDAY
	27	St. Michael School, Trinity Term begins
	29	Confirmations at St. Michael's School - 12noon
	29	York Pilgrimage
May	13	May Procession and Marian Day at St. Michael's School
	14	Day of Recollection with Fr. Alphonsus Maria, OLV, Preston
	19-21	3 Day Recollection with Fr. Alphonsus Maria at St. Saviour's, Bristol
	29-2	St. Michael's School, Half Term Break
	27-29	Gregorian Chant Seminar
	31-1	Priests' Meeting, Bristol
Jun	3-5	Chartres Pilgrimage
	4	PENTECOST SUNDAY
	12	All Day Adoration, St. Saviour's Bristol
	12-17	Men's Ignatian Retreat at St. Saviour's House, Bristol
	15	CORPUS CHRISTI
	25	Confirmations at Ss. Margaret & Leonards, Edinburgh - 1pm
	28-1	Boys' Trip to Ecône for ordinations.
	29	Ordination of Mr. Rupert Bevan to the Diaconate at the Seminary of St. Pius X, Ecône.
Jul	8	St. Michael's School, End of School Year
	17-22	Archbishop Lefebvre's Spiritual Journey Retreat, Bristol
	18-26	Girls' Camp, High Grange House, Burghclere
	28-30	Canterbury Pilgrimage
Aug	4-12	Boys' Camp, Colleton Manor, Devon
	11	All Day Adoration, Our Lady of Victories, Preston
	14-18	St. Thomas Aquinas Seminary visit to St. Michael's School
	15	Solemn High Mass at Holy Cross Church, Woking
	17-21	SSPX Fatima Pilgrimage: email to district@fsspx.uk for details.
	27	All Day Adoration, St. Andrews House, Carluke
Sep	2-3	Walsingham Pilgrimage
	6	All Day Adoration, St. Saviour's Bristol
	25	All Day Adoration, St. George's House, Wimbledon

Sacred Triduum

	13th Maundy Thursday	14th Good Friday	15th Holy Saturday	16th Easter Sunday
Bristol	1900 Mass	1000 Way of the Cross 1400 Confessions 1500 Good Friday Liturgy	2100 Confessions 2200 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
Groombridge	1930 Mass	1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	
Leicester	1900 Mass & Adoration until midnight	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	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
Portsmouth		1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy		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	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 Times

	MARCH						APRIL				
	1st	5th	12th	19th	25th	26th	2nd	9th	16th	23rd	30th
Bingley	-	-	-	1700	-	-	-	-	-	-	1700
Brighton	-	-	1700	-	-	1700	-	1700	1100	1700	-
Bristol	0800	1000	1000	1000	0800	1000	1000	1000	0000 1000	1000	1000
Burghclere	0900 1900	0730 0900	0730 0900	0730 0900	0715 1200	0730 0900	0730 0900	0730 0900	0000 0800	0730 0900	0730 0900
Colleton Manor	-	8th 1130	-	-	-	-	5th 1130	-	-	-	-
Edinburgh	1230	1300	1300	1300	1300	1300	1300	1300	1300	1300	1300
Gateshead	1100	1800	1800	1800	1100	1800	1800	1800	1100	1800	1800
Glasgow	1830	0945	0945	0945	0945	0945	0945	0945	0945	0945	0945
Groombridge	-	1300	1300	1300	-	1300	1300	1300	0000	1300	1300
Herne	-	0830	0830	0830	-	0830	0830	0830	1130	0830	0830
Jersey	-	-	-	-	25th 1030	-	-	-	-	22nd 1030	-
Leicester	-	1730	1730	1730	-	1730	1730	1730	0000	1730	1730
Liverpool	-	-	1700	-	-	1700	-	1700	-	1700	-
London (St. Joseph)	1900	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100
London (Wimbledon)	0715	0800	0800	0800	0715	0800	0800	0800	0800	0800	0800
Manchester	1230	1230	1230	1230	1230	1230	1230	1230	1100	1230	1230
Middlemarsh	-	-	1100	-	-	1100	-	1100	-	1100	-
Oxford	-	1000	1000	1000	-	1000	1000	1000	1000	1000	1000
Portsmouth	-	1130	1130	1130	-	1130	1130	1130	1100	1130	1130
Preston	1900	0930	0930	0930	0930	0930	0930	0930	0000 0930	0930	0930
Rhos-on-Sea	-	1700	-	-	-	-	1700	-	-	-	-
Taunton	-	1530	1530	1530	-	1530	1530	1530	1530	1530	1530
Woking	1930	1130	1130	1130	1130	1130	1130	1130	0000	1130	1130

see fsspx.uk/en/scandinavia for more Mass times in Scandinavia

Aalborg										
Oslo		0900	0900					0900	0900	
Malmö										
Stockholm		1730	1730					1730	1730	

Mass Centres

Great Britain

DISTRICT HOUSE

Saint George's House
125 Arthur Road
Wimbledon SW19 7DR
Tel: 0208 946 7916
district@fsspax.uk

Resident:

[Rev. Fr. Robert Brucciani \(District Superior\)](#)

[Rev. Fr. Håkan Lindström \(District Bursar\)](#)

[Rev. Fr. Francis Ockerse \(District Secretary\)](#)

[Rev. Fr. Matthew Clifton](#)

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@fsspax.uk
Tel: 0117 977 5863

Resident:

[Rev. Fr. Philippe Pizat \(Prior\)](#)

[Rev. Fr. Vianney Vandendaele](#)

[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
stmichaels@fsspax.uk

Resident:

[Rev. Fr. Patrick Summers \(Headmaster\)](#)

[Rev. Fr. Gary Holden \(Housemaster\)](#)

[Rev. Fr. Lawrence Barrett](#)

[Rev. Fr. Reid Hennick](#)

[Br. Ignatius](#)

[Br. Columba Maria CssR](#)

[Br. Gerard Mary CssR](#)

High Grange House

Harts Lane, Burghclere, Hants. RG20 9JW

Resident:

[Sr. Mary Elizabeth \(Superior\)](#)

[Sr. Mary Ancilla](#)

[Sr. Mary Josepha](#)

[Sr. Marie Salome](#)

[Sr. Mary Bridget](#)

CARLUKE

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

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
Abingdon 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

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@fsspx.uk

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 CsxR](#)
[Br. Louis-Marie CsxR](#)

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

Tel: +44 1534 742 884

Scandinavia

AALBORG, DENMARK

OSLO, NORWAY

MALMÖ, SWEDEN

STOCKHOLM, SWEDEN

Rev. Fr. Håkan Lindström,
St. George's House, 125 Arthur Road,
London SW19 7DR
Tel: +44 20 8946 7916
h.lindstrom@fsspx.email
www.fsspx.uk/en/scandinavia

Pious Groups

THIRD ORDER OF ST. PIUS X

Rev. Fr. Philippe Pizat
thirdorder@fsspx.uk

ARCHCONFRATERNITY OF ST. STEPHEN

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

EUCCHARISTIC CRUSADE

Rev. Fr. Vianney Vandendaele
hostia@fsspx.uk

MILITIA IMMACULATAE

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

SCHOLA

Rev. Fr. Håkan Lindström
schola@fsspx.uk

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.