



S S P X



Ite Missa Est

Battle of the Immaculate Heart





One hundred years after the Blessed Virgin Mary appeared to Lucia, Francisco and Jacinta at Os Valinhos, Fatima, the Society of the St. Pius X pilgrimage processed to the holy spot to recite the rosary as Our Lady had asked.

Ite Missa Est

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

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Battle of the Immaculate Heart

Rev. Fr. Robert Brucciani, District Superior

My Dear Brethren,

Mission from Our Lady

When the Blessed Virgin Mary appeared to the three shepherd children in Fatima, she gave them a mission to pray the rosary daily and offer sacrifices for three intentions: (i) in reparation for sins, (ii) for the conversion of sinners and (iii) for peace in the world. She also gave to the children - especially the eldest, Lucia - the mission to spread devotion to her Immaculate Heart. This mission was intended not only for the three children, but for all Catholics.

A century later, the accomplishment of this mission is very far from being realised. Most Catholics

do not say a daily rosary, most Catholics do not understand the correct meaning of sin, reparation, conversion, peace and devotion to the Immaculate Heart. The Church is in the midst of an unprecedented crisis because its leaders are turning the Church on its head: quite literally they have deified man and put God at his service.

Revolution

So far reaching has their revolution been that it has touched every aspect of the Church's life. Everything has changed: the catechism, the priesthood, the Mass, the sacraments, sainthood, the rosary, music, vestments, canon law, the religious rules of every single religious order, art, architecture



and morals. No longer is it taught that there is a distinction between the natural and supernatural order, that sanctification and salvation can only come through the Catholic Church, that sinners must convert to be saved and that principles must direct practice.

In effect, they have created a new and ugly religion masquerading as the Catholic Religion. It was a skillful substitution. There was continuity in the change: the changes, although rapid, were incremental and could each be explained away with the skilful use of ambiguity. But the changes nevertheless add up to a new false religion which is an inversion of the Catholic Religion.

Desecration

At the shrine of Fatima, this inverse religion is painfully evident. Luther's table stands before the unadorned high altar of the basilica at which the Blessed Sacrament is reserved. Thousands of pilgrims walked passed the high altar without the slightest acknowledgement of their God and Saviour who is physically present. The immodesty of their dress is shocking and they chatter openly. Some have come to pray before the tombs of Francisco, Lu-

cia and Jacinta which are adorned with sentimental sculptures and designs, but no Cross. Four side-altars were removed to accommodate the tombs.

In front of the basilica a permanent structure resembling a petrol station obscures the facade. It is an external altar under a flat roof. Instead of a crucifix, a hauntingly ugly, bronze representation of Christ detached from the Cross overlooks the black block which is the altar.

To the left of the piazza is the outdoor Apparitions Chapel which is set-up for the new order of Mass. Beside this chapel is a fire pit into which pilgrims throw their candles or place them in holders by the pit and watch them melt into the fiery, cavernous void. Instead of the candles bringing to mind prayer and sacrifice offered to God, they seem to represent twisting, tortured souls falling into hell.

The greatest horror and most disturbing sign of the new religion is the Basilica of the Holy Trinity. In it we see the new religion represented not dimly as if in a mirror but unmasked in its diabolical inversion. The Basilica of the Holy Trinity is a temple to man. There is no spire



pointing to God or cruciform floor plan - it has a flat roof and is circular. There is no sign of the Blessed Sacrament reserved, only a throne for the president of the assembly. The floors slope downwards to the sanctuary which is overlooked by another grotesque representation of Christ. The statue of the Blessed Virgin bears no resemblance to Our Lady of Fatima. Outside the Basilica is a giant and ridiculous representation of a crucifix which appears to be made of nothing but rusty iron girders. The Basilica is officially designated as a "Great Covered Space for Assemblies" to be used for "congresses, meetings, musical concerts, and small theatrical pieces." No hint of mystery, no atmosphere of reverence, no mention of the Holy Sacrifice of the Mass. The European Union made a substantial grant for its construction. It is a temple for Man.

Sign of contradiction

On 19th & 20th August, the Society of St. Pius X went on pilgrimage to Fatima to mark the centenary of the apparitions of the the Blessed Virgin and to respond to the call of Mary to pray the rosary, offer sacrifices and to spread devotion to her Immaculate Heart. It was

reported that 10,000 faithful were present of whom 100 pilgrims came from the District of Great Britain. It was also reported in a Portuguese newspaper that the Society of Saint Pius X pilgrimage was the biggest organised pilgrimage of the centenary year at the shrine.

The prayers that were offered were the same prayers offered by Lucia, Francisco and Jacinta one hundred years ago - the rosary, the litanies, the hymns at Benediction. The Holy Sacrifice of the Mass offered was the same Mass offered one hundred years ago, which was the same Mass as a thousand years ago, which was recognisably the same as fifteen hundred years ago and which has its organic roots in the first Mass offered by Christ Himself. The beauty of the altar, the vestments, the Gregorian Chant and the polyphony were the same. All was the same sanctified liturgy as the Church has handed down, protected and embellished through the centuries.

Just as the liturgy of the Society of St. Pius X Pilgrimage was the Church's liturgy, the faith professed by the pilgrims was the faith of the Roman Catholic Church: reparation for sin is a necessary act of justice towards God, the conversion of



sins is a prerequisite of salvation, true peace only exists in submission to the will of God by submission to Christ's teaching, His laws and His Church. True devotion to the Immaculate Heart of Mary is a loving submission to Mary on account of her humble, ardent, self-sacrificing love of her Divine Son. Loving submission means a conformity of one's will with her will, which is indistinguishable from the Divine Will. Devotion to the Immaculate Heart of Mary is submission to Christ through Mary.

The Society of St. Pius X pilgrimage was a Catholic pilgrimage to a once Catholic shrine where devotion to Our Lady is being pressed into the service of a false religion. It was for this reason that the authorities of the shrine did not permit the Society to have any ceremonies within the precincts of the shrine. Instead, we were given use of "Car Park 14" - a dusty wasteland used as overflow parking. Although it was intended as a snub, it was actually a blessing, for we were closer to the three children by being out in the wilderness. We set up a fitting altar within a fitting sanctuary, away from the ugly manifestations of the new religion. We were able to adore our Beloved Saviour Jesus Christ in the Blessed

Sacrament throughout the night of 19th-20th. We were a sign of contradiction to the new unhappy lords of the new world religion in the making. They are trying to instrumentalise devotion to the Immaculate Heart of Mary for their ends. There is a battle raging for the control of the Church and here at Fatima we see the battle of the Immaculate Heart.

We walked to "Os Valinhos" and prayed the rosary amid the trees where Our Lady had appeared exactly 100 years ago to the day. The heat of the day gave occasion for offering sacrifices as Our Lady had asked, and the peace that comes with submission to the will of God through the will of Mary reigned in our hearts. There was a sense that of all the places in the entire world, here was where we should be right now. About 300 priests and seminarians and perhaps 150 religious sisters surrounded the statue of Our Lady and the faithful in turn surrounded them in the merciful shade of the trees.

Our Lady foretold the calamity of Russia spreading her errors throughout the world if Catholics did not accede to her requests. The error of atheistic materialism has indeed spread throughout the



world. It seems that Our Lady also foretold the calamity of the hierarchy of the Church losing the faith in what is known as the "Third Secret of Fatima" - a thing which is now plain to see. But she also foretold her protection for those who follow her commands . She said to Lucia,

"Don't be discouraged , I will not abandon you ever. My Immaculate Heart will be your refuge and through it will conduct you to God." May her protection be ours too.

In Jesu et Maria,
Rev. Fr. Robert Brucciani

Other News

End of the rosary crusade 22nd August

Please send your completed rosary sheets to your nearest priory or enter totals on the website (www.fssp.uk/en/rosarycrusade). A total number of rosaries and sacrifices offered is all that is required (monthly totals are not necessary).

Timely reminders

A priest is duty-bound to correct disorders in his flock. Here are few things for which reminders are presently required:

- **Punctuality at Mass.** The size of the congregation often doubles between the *Introibo ad altare Dei* and the *Laus tibi Christi*. This is not good.
- **Sunday Best.** Jeans, trainers, sweatshirts, t-shirts, skin tight trousers (especially red ones) and bare shoulders are

not respectful of the Blessed Sacrament.

- **Covered heads.** Women should wear veils or hats. They are as necessary as genuflections before the Blessed Sacrament.
- **Silence in church.** Chatting in church is a new thing in some chapels and is reprehensible.
- **Thanksgiving after Mass.** In some chapels, a frantic man shouting "Fire! Fire!!" would could not clear the chapel quicker than the recession of the priest. All should stay to thank their Divine Guest.
- **Helping hand.** Too few souls help with the choir, cleaning, repairs, flowers and gardening in some chapels.

Enough said.

Holywell Pilgrimage 2017

16th September

Saturday: 12noon Mass in
St. David's Chapel, Mochdre;
3pm finish with prayers and
devotions at St. Winefride's,
Holywell.

Retreats 2018

Saint Saviour's House, Bristol

2018 schedule coming soon

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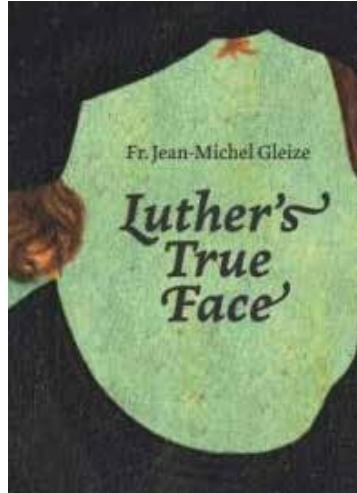
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Sponsored Walk

John Aron and Chris Sudlow will be walking
the length of Hadrian's Wall in September to
raise money for a much-needed new chapel
at St. Michael's School. Please consider
donating to this worthy cause!

[www.crowdfunder.co.uk/
hadrians-wall-walk](http://www.crowdfunder.co.uk/hadrians-wall-walk)



Sermon at Fatima

Mary's message

Rev. Fr. Franz Schmidberger

*Preached on 19th August 2017
during the Solemn High Mass*

Excellences, Confrères, Pilgrims,

With all our heart we thank you for being so numerous in response to the call of the authorities of the Society of St. Pius X. You have come from the four corners of the world to celebrate the centenary of the apparitions of the Blessed Virgin Mary at Fatima.

Mary pointing to Christ

How much must we thank her for her condescension, for her bounty and for her mercy; for having visited us upon this earth as a messenger from on high, for having indicated to us the supernatural

means of salvation that her Son bequeathed to us in His gospel. She has given us her Immaculate Heart as a refuge and a pathway which leads us to God.

The Blessed Virgin Mary appeared on a holmoak tree on 13th May 1917. This tree reminds us of a Christmas tree and hence the Redemptive Incarnation. God Himself took to Himself a human nature to reconcile earth with heaven, the creature with his Creator, man with his God to open to us again the door to eternal life that had been closed since the fall of our first parents. This tree signifies even more the Cross of Our Lord Jesus Christ on Golgotha about which the Church sings “*Regnavit a ligno Deus*”, “God reigns by the wood of the Cross.”

We are, dear pilgrims of Fatima, the apostles of the reign of Our Lord over all society and in consequence, we are apostles of the Holy Sacrifice of the Mass celebrated in a venerable and ancient rite which is so fruitful.

It is not by chance that Archbishop Lefebvre wrote in his *Spiritual Journey*, “in the designs of the infinite wisdom of God in the realisation of the redemption - of the re-creation, of the renovation of humanity - the Cross of Jesus is the perfect, total, definitive and eternal solution by which all will be resolved.” One can well say that all the benefits of humanity come from Jesus Christ - Jesus Christ crucified! It is a resurrection of fallen humanity by virtue of the Blood of Jesus Christ. This is the first part of the message of Fatima.

Mary pointing to heaven

The first words of the Blessed Virgin Mary are these: “I come from heaven.” With these words she draws our attention to the fact that the eternal goal of every man is heaven. The seven and half billion men who live upon the earth, all that were and all that will come





- without any exception - all are created by God for the Beatific Vision. The future of each man is in his own hands. He can, he must, arrive by an imitation of Jesus Christ to his eternal salvation. But he could fail - even as a Christian, even as a religious, a priest or bishop. Each one of us dear pilgrims, will arrive in heaven or hell. He who saves his soul, saves it by the grace of God. He who damns himself, damns himself by his own evil and his own fault. We ask, therefore, during this pilgrimage the grace to be saved. We ask for the grace of final perseverance.

The message of Our Lady, therefore, is simple. It is like an echo of call of St. John Baptist to penance on the banks of the River Jordan. It is like the call of Christ Himself: conversion, penance, prayer and sacrifice. Without the help of God, there is no salvation. In consequence, we must pray. Without the immolation of the old man in us, there is no charity.

Message for individuals and nations

This message is for three audiences according to the apparition of 13th July 1917. First of all to the individ-

ual with a clear warning of possible eternal damnation.

The second audience is all peoples of the world. In this context, Russia plays a particular role with its propagation of atheistic materialism. After the fall of the Iron Curtain in 1989 the danger did not disappear. On the contrary, the cultural revolution of our days has reached every continent, every domain of life and, in particular, Christian institutions. Pope Benedict XVI said himself here at Fatima, "He is mistaken who thinks that the message of Fatima is not for today." This is why a great intention of this pilgrimage is the consecration of Russia to the Immaculate Heart of Mary by the pope in union with all the bishops of the world as the Blessed Virgin Mary has asked.

Message for the Church

The third audience of the Fatima message is without doubt, the Church herself. The Third Secret as published by Rome, mentions a destroyed city with many dead. It is the City of God, the Church, and the dead bodies are the souls that are dead in the supernatural order. The assassination of the pope, the bishops and the priests indicates, with-



out a doubt, the loss of the faith of a large number in the Church.

The Immaculate Heart is the last hope

The Blessed Virgin Mary, instructed by God, offers us a last means of salvation: devotion to her Immaculate Heart. Why to her heart? Because God is charity. Why to her Immaculate Heart? Because we live in a world that has fallen into a neo-paganism, into a moral decadence that the world has never seen before.

Dear pilgrims, we accept in imitation of the three seers, Lucia, Francisco and Jacinta, all the pains of this pilgrimage - the heat, the lack of sleep tonight [during the all night adoration] - to save many souls, to obtain that the Church emerges from its present state of crisis and sees a new springtime. And we ask, as representatives of our respective nations, salvation and peace upon them all. Amen.





A Short History of Fatima

The history of the apparitions of Our Lady of Fatima in 1917 actually began the preceding year. The three shepherd children Lucia (9), Francisco (8), and Jacinta (6), were privileged by four apparitions of an angel in 1916 who called himself the Angel of Peace.

At the first apparition, he taught them the prayer we are all now familiar with:

My God, I believe, I adore, I trust, and I love Thee. I beg pardon for those who do not believe, do not adore, do not trust and do not love Thee.

In the summer of 1916, he appeared a second and third time insisting on prayers, “Pray, pray incessantly,” and sacrifice, “Above all, accept

and endure with submission the suffering which God will send you.”

The fourth visit was at the end of the summer. And it had as its message communions of reparation. Holding a chalice with a bleeding host, he taught them this prayer:

Most Holy Trinity, Father, Son, and Holy Ghost, I adore Thee profoundly, and I offer Thee the most Precious Body, Blood, Soul, and Divinity of our Lord Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges, and indifferences by which He is offended. By the infinite merits of His Most Sacred Heart and the Immaculate Heart of Mary, I beg of Thee the conversion of poor sinners.



The Angel then gave them Holy Communion.

All this was to prepare them to receive the Queen of Heaven, who appeared to them on the 13th May 1917. Her apparition was preceded by lightning. The children fled into a cave called Cova de Iria, thinking a storm would come. This cave was the property of Lucia's parents and it is where Our Lady would meet them on the 13th of the following months, except in August which will be explained. After the vision they were inspired to pray, "O Most Holy Trinity, I adore Thee! My God, my God, I love Thee in the most Blessed Sacrament."

Our Lady requested simple prayer - especially the Rosary and penance for the conversion of sinners - in each of the six apparitions. On 13th June, she showed her heart pierced with thorns, which represented the sins of men against her Immaculate Heart. In the third apparition, she showed the three children the fires of hell and told them about the dangers of communist Russia, asking for its consecration and promising that in the end her Immaculate Heart will triumph. And she told them a secret which is yet to be

revealed. She also wanted to add after each decade of the Rosary the prayer:

O my Jesus, forgive us our sins and save us from the res of hell and lead all souls to heaven, especially those who are in most need of Thy mercy.

As the apparitions became more popular (15,000 were present on 13th August), the Free Masonic government started to worry. The mayor kidnapped the children and tried threatening them in order that they might tell the secret that had been confided to them. They courageously resisted. They were released on 15th August, but Our Lady still appeared to them at Valinhos, a little village of Adjustrel, on 19th August.

With the apparition on 13th September, she promised a miracle which she performed: the miracle of the sun on 13th October which was witnessed by over 70,000 people.



How to pray the rosary

There is none like this, give it to me

Rev. Fr. John Shaw (a faithful parish priest gone to his eternal reward)

Four hundred years ago, the Church in Europe was in certain danger of being conquered by the Muslim armies of the Turks. As the only means of stopping this avalanche, Pope St. Pius V called on all the faithful to pray the rosary each day. Because they obeyed the Pope's call, the invading hordes were halted on 7th October 1571 [at the Battle of Lepanto]. The Holy Father made this the Feast of the Most Holy Rosary, and since then, October has become the Month of the Rosary. Over the past 150 years, Our Lady has appeared repeatedly, in particular at Fatima, asking that every one of us say the rosary every day, to ward off an even greater danger; the spread of atheism, at that time, from Russia.

Praying the rosary means trying to meditate upon the mysteries (or events) in the life of Our Lord and His Holy Mother which brought about our salvation from sin.

You start meditating by allowing the words of the prayers to sink into the background and by doing your best to concentrate your imagination and thoughts on a particular mystery. You paint the scene, so to speak, in your imagination. You make it as vivid as you can, so as to move your heart and will to make acts of sorrow for sin, of love, of trust, of adoration, of faith.

No one can become perfect at anything in a couple of days, including prayer, so we must persevere in our efforts, even when we do not seem



to be succeeding. God will bless our efforts and help us on. Meditation is intended to establish convictions in our soul. As these convictions grow stronger within us, we become more intimate with Our Lord. Eventually, we no longer need to spend as much time in our prayer on meditating. God wants us to make progress in a far more important task when praying - the task of making acts of our will. He makes us aware of the need to move on when we find the Prayer of Meditation becoming more difficult, and even impossible. We find ourselves saying: "I can't pray any more as I used to: what's going wrong?"

Nothing is going wrong: everything is going right! Prayer is the raising of the mind and heart (will) to God. Thinking about God with our mind - even having the most beautiful thoughts about God - is NOT praying if our will is taking no part. Such thoughts may lead our will to act, but it is only when our will responds and plays its part, that we are truly praying.

By "making acts of our will" we mean such things as telling God we love Him, or asking Him to make us love Him by submitting our will to His, or by telling Him we detest

our sins and will decide on some definite way of not committing a certain sin again. We make these acts of our will in unspoken words. Thus do we arrive at affective prayer.

When we make acts of our will without any words at all, God is pushing us toward contemplative prayer. This kind of prayer is normal for any Catholic who has matured in his Faith, by giving adequate time throughout life to daily prayer. Contemplative prayer is simply a union of wills - a union of my will with God's Will. When God leads us on to this kind of prayer, we see how all the words of the Our Father and Hail Mary fit in with every mystery of the Rosary.

To reach contemplative prayer, as God intends for us all, it is essential that you persevere through difficulties and never give up; that you ask the priest in Confession for help if things get hard; that you use the graces God offers you - knowing that He loves you with a boundless love, and trusting Him to lead you onwards to a closer union with Himself.

A great help to persevering is to recite the rosary with others at Oc-



tober Devotions or with the family. Either will ensure that you keep at it, even when you do not feel like it, and are likely to neglect it if praying it on your own. Saying the rosary together with others also takes care of the words, and allows you to put greater effort into meditation on the different mysteries. After Father Peyton's Rosary Crusade in the '50s, at his suggestion, many Catholics invited their non-Catholic partners to say the rosary with them. They were usually glad to be asked, and often it was they who said at night: "Isn't it time we said our rosary?" Imagine!

Upon what meat have we Catholics fed, that we no longer need to pray to God for our needs; no longer need the intercession of our Blessed Mother; no longer find it reasonable to reflect on that salvation-history about which there is so much talk? "But the rosary is not easy to say!" And?

Here we touch the nerve of a larger, contemporary problem. We of the present appear to have made the remarkable discovery that prayer, the raising of the mind and heart to God, is not easy, that it is in fact more difficult than ever before. So we do less of it. And yet Catholic literature shows that prayer was

just as difficult to people past as it is to people present. But people past came to a different conclusion. Where we say: "Can't do", our religious forefathers (and particularly OUR MOTHERS) said quietly: "You'll have to try harder."

When David was fleeing from Saul, he went to Achimelech the priest in the priestly city of Nob seeking sanctuary. He and his men were in urgent need of food, and Achimelech gave them the only food they had - the sacred Bread of the Presence. David told him he also needed a weapon to help him face his enemies. But they had none, except the old sword, wrapped in a linen ephod and hanging up behind the altar. It was the very one with which as a youth David had slain Goliath. David looked at it, handled it, and all his memories came back to him. There is none like this," he said. "Give it to me."

Maybe for some of us, our beads are rather like David's sword: lost, broken, rusty. Yet it was once our weapon of victory, and it can be again. Let us begin again this October, taking it into our hands and saying with David: "There is none like this: give it to me."





St. Bridget of Sweden

8th October

Br. Columba Maria

Early life

Birgitta Persson, the youngest daughter of Birger and Ingeborg née Magnusson, was born in June 1303 at Uppland, north of Stockholm in Sweden. The local parish priest, it is related, beheld a vision of a virgin sitting on a cloud, who said: “A daughter has been born to Master Birger, and her wondrous voice shall be heard all over the world.”

At thirteen, Birgitta was wed to Ulf Gudmarsson, whose brother Magnus married her sister Karin at the same nuptial Mass. She hadn’t wanted marriage. On Quinquagesima Sunday two years earlier Birgitta had a vision of her crucified Lord: “Oh, my dearest Lord, who

has ill-treated you so?” “All they who forget Me and despise My love.”

Married life

Notwithstanding, Birgitta and Ulf were very much in love, remaining chaste for the first two years of marriage, before coming together for the glory of God. Eight children followed during twenty years. Birgitta’s home life was similar to Saint Margaret of Scotland’s. Besides the child-rearing and housekeeping, there were countless other charitable works going on at all times, from mending church vestments and translating scripture, to rescuing fallen women and helping the poor and sick.

Both Ulf and Birgitta were Third Order Franciscans.

Magnus Ericsson became king in 1332, and Ulf became one of his closest aides, as Birgitta's father had been to the king's father. Magnus married Blanche of Namur in 1335, and Birgitta's wisdom and vitality saw her appointed to be teacher and governess to the royal family. For Magnus she drew up a rule of life like to that of Louis IX: daily to hear Mass, recite the Little Office of Our Lady, to think on Christ's wounds five times. In the temporal realm, she stipulated Friday as a day-in-session, when the king would hear the petitions of his subjects.

Heaven's Ambassador

After Ulf's death in 1343, Birgitta desired a still-holier life. Our Lord commanded her to tell Magnus that He wanted a new convent built on his property in Vadstena, south-west of Stockholm to house no more than sixty nuns, thirteen priests, and some Brothers; the entire sum equalling the twelve Apostles and seventy-two disciples of the Gospel. A full Rule was also





revealed for these cloistered nuns, whose holy lives would appease the divine wrath over the proud, covetous, and concupiscent lives of the Swedes, of whom he asked humility and temperance.

To the wishes of heaven, Magnus was receptive but he could not resolve himself away from his sinful ways, until, as Our Lord predicted, in 1349, Sweden was chastised by the Black Death. One third of its population perished in no time. Fever gave way to boils, fetid breath, vomiting of blood. In response Magnus swore on the relics of Saint Erik at Uppsala in Uppland “to keep the law towards young and old, towards born and unborn, towards friends and foes, towards present and absent.” But soon after, at a divinely inspired attempt to colonise and evangelise Finland, Magnus committed the sin of Saul in the book of Kings and accepted an oath and a ransom for the lives of a defeated enemy, only to see them return a year later and take back what he had gained.

But Birgitta saw none of this, for Our Lord called her to Rome in the Spring of 1349. Amongst the causes to which she was Heaven’s ambassador were the pope’s return from Avignon, his promulgation of her

Rule, and peace in Christendom by the reunion of the pope and the emperor in the Catholic faith.

With respect to the popes in Avignon, Saint Robert Bellarmine decried the residence of bishops outside their sees as one of the principal testimonies against a pope; so when the pope himself, the Bishop of Rome, fails on this point, to what state is the Church reduced? The times were evil. Sensuality existed in (almost!) all the shameful forms it exists today: gluttony, intemperance, immodesty in both men and women, adultery, homosexuality, all were practised throughout Christendom, beginning in Avignon. According to Birgitta, Pope Clement VI damned himself; Urban V, if he did not do the same came close to it; King Magnus, Queen Giovanna of Naples, Duke John of Cyprus, and Cardinal de Ceccano, all died bad deaths after ignoring her warnings. It was not until 1377 that Gregory XI would end the Church's Babylonian Captivity in Avignon.

Pilgrim

Throughout her life she was the recipient of many heavenly messages from Our Lord, Our Lady, and the

Saints. Prayers too were dictated to her, and revelations, many of them published in her own day. She was a pilgrim many times, to Santiago, Jerusalem, Monte Gargano and other holy places. Not surprisingly, many miraculous cures occurred, and unlikely conversions achieved; many souls were saved from the brink.

Saint Birgitta died in Rome on 23rd July 1373. Her bones were returned to the new monastery in Vadstena one year later, and on 7th October 1391, she was canonised by Boniface IX with her festival set for the following day.

"If he should succeed in getting back to his own country he will be struck such a blow that his teeth will shake in his mouth. His sight will be darkened and all his limbs will tremble...The friends of God will no longer include him in their prayers and he will be called to account to God for what he did and did not do. "

Our Lady's message to St. Bridget for Pope Urban V who died three months after returning to Avignon.



On the feast of St. Dominic, 4th August, Miss Bridget Bevan received the habit of the Dominican Teaching Sisters of Brignoles, France. Her new name in religion is Sr. Philomena. Her brother, Rupert (below, left) was ordained a deacon on 29th June at Ecône. Her other brother, Bernard, has finished his first year at seminary.





Also on the feast of St. Dominic, 4th August, Miss Molly Kane (above left) received the habit of the Dominican Teaching Sisters of Fanjeaux, France. Her new name in religion is Sr. Anne of Jesus. She joins Sr. Anthony-Joseph (Katrina Sudlow) in the novitiate. Both were on the Fatima Pilgrimage.

On 7th July, Thomas O'Hart was ordained a deacon at St. Thomas Aquinas Seminary, Virginia, USA. He too was a pilgrim at Fatima together with fellow Old Michaelians, Joannes Rehm and Emmerich Jeindl (below right), who are both seminarians at the Seminary of the Holy Family, Zaitskofen, Germany. Pray for them all.





Despite the mostly downcast and rainy English summer weather, the number of pilgrims on the Rochester to Canterbury Pilgrimage (28th-30th July) keeps rising and the average age keeps falling. The pilgrimage was for the intentions of the rosary crusade and was expertly organised by the next generation. Rev. Fr. Lindstrom was the pilgrimage chaplain and Rev. Fr. Paul Franks was the director of music.









On the feast of the Assumption we had the singular privilege of welcoming His Lordship Bishop Fellay and most of the seminarians of St. Thomas Aquinas Seminary, Virginia U.S.A. to celebrate, serve and sing the Mass at the Church of the Holy Cross, Woking. The seminarians were passing through the U.K. on their way to the Fatima Pilgrimage. When Bishop Fellay heard of the project, he couldn't resist the idea of celebrating Mass in what he claims to be "the most beautiful church in the SSPX!" The Mass was professionally filmed for posterity. Many thanks to the faithful of the chapel who made it a wonderful day.





"Right, I'm looking for two volunteers to help with the washing-up!" cries Rev. Fr. Vianney Vandendaele on the boys' summer camp at Colleton Manor, Devon. The camp is an excursion to an innocent world where boys can be boys, where God is honoured and taught, where virtues are nurtured. It becomes more like C.S. Lewis' Narnia each year - not because it is different from previous years, but because the modern world changes so.



The Boys' Summer Camp, 4th-12th August at Colleton Manor.



Rev. Fr. Sten Sandmark of Oskarshamn, Sweden (left) and Rev. Fr. Alan Rolph of Alfreton, Derbyshire are on the frontline of the spiritual apostolate. Unable to sprint from chapel to chapel and to live in a maelstrom of activity, they make a total offering of their time in prayer and sacrifice to God for themselves, for their loved ones, for the Society and for all its faithful. We must thank the good Lord for such a blessing.



Cowboy, Fr. John Brucciani, ends up on home turf as the new Headmaster of St. Michael's School.



His Lordship Bishop Bernard Fellay celebrated a Pontifical High Mass on Sunday 20th August.

Fatima Pilgrimage 2017

About 100 pilgrims of the GB District travelled to Fatima for the Society of St. Pius X Pilgrimage to mark the centenary of the apparitions of the Blessed Virgin Mary to Lucy, Francisco and Jacinta. Between 8000 and 10000 pilgrims assembled in "Car Park 14" for the Solemn High Mass celebrated by Rev. Fr. Franz Schmidberger on Saturday 20th August. A procession followed to "Os Valinhos" where the rosary was recited on the spot 100 years to the day that the Blessed Virgin Mary appeared. It was truly special.

All night adoration on "Car Park 14" was followed by a Pontifical High Mass at 9:30am celebrated by the Superior General, His Lordship Bishop Fellay. After the Mass, Russia was consecrated to the Immaculate Heart of Mary by the three bishops of the Society. The pilgrimage closed at "Os Valinhos" with a meditated rosary, litany and act of consecration of the Society of St. Pius X to the Immaculate Heart of Mary.

Following the closing ceremony, Rev. Fr. Karl Stehlin, Director of the Militia Immaculatae, led a ceremony to commemorate the centenary of the founding of the Militia Immaculatae by St. Maximilian Kolbe and six companions. Bishop Fellay gave a short sermon and the members repeated their Act of Consecration to the Blessed Virgin Mary. Deo gratias.



Rev. Fr. Schmidberger was the celebrant for the Solemn High Mass on Saturday 19th August. About 100 pilgrims came from the GB District, - it was a very happy pilgrimage.









Of your charity please pray for the souls of

Mrs. Anne Busby of Alcombe (Minehead) who died on 6th July 2017

Dr. Anthony Wiggins of Jersey who died on 10th July

Mrs. Barbara Colbenson of Dumfries & Galloway who also died on 10th July

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

September

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

October

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

Requiescant in pace



Rev. Fr. John McLaughlin with
First Communicants on Sunday
6th August at St. Andrew's Church,
Glasgow.

Gerald & Eleanor Marlow celebrated
their 60th wedding anniversary on
Friday, 25th August at Our Lady of
Victories, Preston. "We were married
during the pontificate of Pope Pius XII
whose blessing has been hanging on
our wall for sixty years." Deo gratias.





September

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

The Fifth Apparition: Shower of Petals

"As the hour approached [on 13 September,] Lucy writes, "I set out with Jacinta and Francisco, but owing to the crowds around us we could only advance with difficulty. The roads were packed with people, and everyone wanted to see and speak to us. There was no human respect whatever. Simple folk, and even ladies and gentlemen, struggled to break through the crowd that pressed around us. No sooner had they reached us than they threw themselves on their knees before us, begging us to place their petitions before Our Lady. [...] All the afflictions of poor humanity were assembled there. Some climbed up to the tops of trees and walls to see us go by."

During her conversation with the children Our Lady agreed that a chapel should be built at the site of the apparitions. "In October I will perform a miracle so that all may believe," she promised. While the children were speaking to her, and presenting the petitions of the pilgrims, many of the onlookers saw what seemed to be "a rain of white roses, which vanished at the approach of the ground." "Very high up we saw little white forms like snow in the air, coming across from the east to the west," one later wrote. "One could say they were doves, but we could clearly see that they were not birds." "One might think they were stars," another said.

ST. PIUS X,

Pope, Confessor, Patron of S.P.X. (Comm. of 1st Sunday)

3



Dedication of the Consecrated Churches, in all churches except the Cath. (Plymouth 1 cl.)
SS. Hildaith & Cuthberta.
 VV. (Brentwood 3 cl.)

Ferla

4

St. Pius X, P. & C. (SPX masses in Plymouth 1 cl.)
Translation of St. Cuthbert, B. & C. (Hartam & Newcastle 3 cl.)
Ven. Richard Horner, Pr. & M., York 1590

4 cl.

St. Laurence Justitran, Bishop, Confessor

5

Bl. William Browne, L. & M., Ripon 1605

3 cl.

Ferla

6

Dedication of Cathedral Church (Middlesex 1 cl.)
St. Bugh, V. Lancaster 3 cl.)

4 cl.

Ferla

7

Dedication of the Consecrated Churches, in all churches except the Cath. (Glasgow 1 cl.)
Bl. John Duckett & Ralph Cray, PP. & M.M., Tyburn 1644

2 cl.

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

8

St. Eibhalunga, Queen, Wtdow; Lyminge, Kent 647

4 cl.

BVM on Saturday (Comm. of St. Gergontus, Martyr)

9

St. Wulfhida, Ab. & V.; Barking 1000
Ven. George Douglas, Pr. & M.; York 1587

Ferla

(Comm. of St. Giles, Abbot (Birmingham, St. Andrew's & Edinburgh, 3 cl.)
Comm. of Twelve Holy Brothers, MM.)

1



First Friday

St. Sebba, King, C. (Brentwood 3 cl.)
Bl. Hugh More, M. (Nottingham 3 cl.)
St. Silin, C.; Anglesey; Wales 6th cent.

4 cl.

St. Stephen, King, Confessor

2

First Saturday

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

3 cl.

<p>Fourteenth Sunday after Pentecost</p> <p>10</p> <p>St. Nicholas of Tolentino, C. Bl. Ambrose Barlow, Pr. & M., Lancaster 1841</p>	<p>Feria (Comm. of SS. Probus & Hyacinth, Martyrs)</p> <p>11</p> <p>St. Desiral, B. & C.; Wales 58 (Menevia 3 cl.)</p> <p>St. Joseph of Cupertino, Confessor</p>	<p>The Most Holy Name of Mary</p> <p>12</p> <p>St. Athils, B. & C.; 54 St. Eanswida, V. & Abs; Folkestone, Kent 640</p> <p>SS. Januarius, Bishop, and Compantons, Martyrs</p>	<p>Feria</p> <p>13</p>  <p>Dedication of the Consecrated Churches in all churches except the Cathedral (Parsmouth 1 cl.)</p> <p>Ember Wednesday (Comm. of SS. Eustace & Companions, Martyrs)</p> <p>20</p>  <p>Eight hundred SS. & MM., killed by Danes Kent 1011 Bl. Thomas Johnson, Pr. & M., Nevingate 1577</p>	<p>The Exaltation of the Holy Cross</p> <p>14</p> <p>St. Cormac, Irish Abbot, friend of St. Columba, 6th cent. St. Werburgh, Pr. & C; England/Holland 700</p> <p>St. Matthew, Apostle, Evangelist</p> <p>21</p>	<p>The Seven Sorrows of The Blessed Virgin Mary (Titul. of Pro-Cath.: Menevia 1 cl.) (Comm. of St. Nicomedes, M.)</p> <p>15</p>  <p>St. Mirin, B. & C.; 6th c. Patron of Dooce & Titular of Cathedral; Paisley 1 cl.)</p> <p>Ember Friday (Comm. of St. Thomas of Villanova, Bishop, Confessor; Comm. of SS. Maurice and Comp., Martyrs)</p> <p>22</p> 	<p>SS. Cornelius, Pope & Cyprian, Bishop, Martyrs (Comm. of SS. Euphemia, Virgin, Lucy & Gemintanus, MM.)</p> <p>16</p> <p>St. Eith, V.; Wilton, Wiltshire 94 (Clifton, Comm.) The Seven Sorrows of the B.V.M. (Paisley 2 cl.)</p> <p>St. Ninian, B. & C. (Galloway 1 cl.; Other Dioceses of Scotland & Paisley); Hexham & Newcastle, Lancashire 3 cl.)</p> <p>Ember Saturday (Comm. of St. Laurus, P. & M; Comm. of St. Thecla, V. & M.)</p> <p>23</p> 	<p>St. Adamnan, Ab.; 690 (Apyll & The Isles 3 cl.) St. Alfwold, King & M., Hexham 700 Bl. William Way, Pr. & M; Kingston-upon-Thames 1580</p> <p>St. Jerome, Priest, Confessor, Doctor of the Church</p> <p>30</p>
<p>Fifteenth Sunday after Pentecost</p> <p>17</p> <p>Our Lady of Remoon St. Berchthun, Ab.; Beverley 73 Vener. William Spenser, Pr. & Robert Hardesty, L., MM; York 1589</p>	<p>Feria (Comm. of SS. Probus & Hyacinth, Martyrs)</p> <p>18</p> <p>St. Winno, Ab. & C; England/Flanders 715 St. Richarda, Empress, Daughter of King of Scotland, Abss., Widow; Scotland/Germany 877</p> <p>Feria</p> <p>25</p>	<p>Feria (Comm. of SS. Cyprian and Justina, Virgin, Martyrs)</p> <p>26</p> <p>St. Elvanus, B. & C; London 140</p> <p>St. Sibelert, King & M; Suffield 622</p>	<p>Feria</p> <p>27</p> <p>SS. Cosmas & Damian, Martyrs</p> <p>30</p>	<p>The Exaltation of the Holy Cross</p> <p>28</p> <p>St. Wencelous, Duke, Martyr</p> <p>28</p>	<p>The Seven Sorrows of The Blessed Virgin Mary (Titul. of Pro-Cath.: Menevia 1 cl.) (Comm. of St. Nicomedes, M.)</p> <p>15</p>  <p>St. Michael the Archangel Patron of St. Michael's School (SSP3O), Bughelere</p> <p>29</p> 	<p>St. Honorius, B. & C; Canterbury 653 (Nottingham, Southwark; Comm.) Bl. Edward Oshaleston, Pr. & M., York 16 Nov. 1594</p> <p>St. Richard Rolle, H. & C; Doncaster 1349</p>	



October

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

Seventeenth Sunday
after Pentecost

The Holy
Guardian Angels

St. Therese of
the Child Jesus, Virgin

St. Francis of Assisi,
Confessor

Fer-la
(Comm. of SS. Placidia &
Comp., Martyrs)

St. Bruno
Confessor

Our Lady of
The Holy Rosary
(Comm. of
St. Mark I,
Pope, Confessor)

1

2

3

4

5

6

7

St. Remigius, B. & C.
BBl. Robert Wilton, Edward
Campion, Christopher Buxton,
PPFr. & Robert Wilmerpool,
L., MM; Canterbury 1589
BBl. Ralph Crockett & Edward
James, Pr. & M; Chichester 1589

St. Thomas of
Hereford,
B. & C; d. 25-Aug 1277
(Birmingham, Comm.)
6-Oct. Gerald, Salford, Shrewsbury
and 22-Oct. Westminster 3 cl.

St. Francis Borgia, 3 cl.
Confessor

Motherhood of The
Blessed Virgin Mary

Dedication of the Cathedral
Church (Aberdeen, 1 cl.)
BBl. Robert Sulton, L. & M.;
Clerkenwell 1589
Bl. John Hewett, Pr. & M.;
Mile End Green 1589

Dedication of the Cathedral
Church (Aberdeen, 1 cl.)
BBl. Robert Sulton, L. & M.;
Clerkenwell 1589
Bl. John Hewett, Pr. & M.;
Mile End Green 1589

St. Edward,
King, Confessor

St. Octth, V. & M.;
Colchester 670

St. Callistus I,
Pope, Martyr

8

9

10

11

12

13

14

St. Bridget of Sweden, W.
SS. Sergius, Bacchus, Marcellus
and Apuleius, MM.
St. Keyna, Princess & V.;
Wales/Kernshaw, 490
(Ulster, Comm.)
Ven. John Lowe, Pr. & M;
Tyjourn 1586

St. John Leonard, 3 cl.
Confessor
(Comm. of
SS. Denis, B.
Rusticus, Pr.
& Eleuthertus,
Martyrs)

St. Paulinus, B. & C; 644
(Liverpool, Haslem & Newcastle,
Leeds, Middlebrough, Nottingham,
Southwark; Lancaster 3 cl.)

Motherhood of The
Blessed Virgin Mary

Dedication of the Cathedral
Church (Aberdeen, 1 cl.)
BBl. Robert Sulton, L. & M.;
Clerkenwell 1589
Bl. John Hewett, Pr. & M.;
Mile End Green 1589

St. Edward,
King, Confessor

St. Callistus I,
Pope, Martyr

St. Callistus I,
Pope, Martyr

St. Bridget of Sweden, W.
SS. Sergius, Bacchus, Marcellus
and Apuleius, MM.
St. Keyna, Princess & V.;
Wales/Kernshaw, 490
(Ulster, Comm.)
Ven. John Lowe, Pr. & M;
Tyjourn 1586

St. Paulinus, B. & C; 644
(Liverpool, Haslem & Newcastle,
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Motherhood of The
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Dedication of the Cathedral
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BBl. Robert Sulton, L. & M.;
Clerkenwell 1589
Bl. John Hewett, Pr. & M.;
Mile End Green 1589

St. Edward,
King, Confessor

St. Callistus I,
Pope, Martyr

St. Callistus I,
Pope, Martyr


14



St. Edward,
King, Confessor

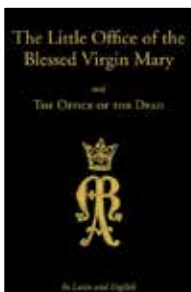
St. Callistus I,
Pope, Martyr

St. Callistus I,
Pope, Martyr

<p>Nineteenth Sunday after Pentecost</p> <p>15</p> <p>St. Theresa of Avila, V. Dedicator of Cathedral Church (Southwark 1 cl)</p> <p>Bl. Richard Gwyn, Proto-Martyr of Wales, L. & M.; Wrexham 1584 (7-Oct; Mexico 3 cl)</p> <p>St. Thecla, V. & A.; S.; England/Germany 790</p>	<p>St. Hedwíg, Widow</p> <p>16</p> <p>Dedication of the Consecrated Churches, in all churches except the Cathed. (Clifton 1 cl)</p> <p>St. Vitalis, H.; England/France 740</p>	<p>St. Margaret Mary Alacoque, Virgin</p> <p>17</p> <p>St. Nicholas, B. & C.; Canterbury 740</p>	<p>St. Luke, Evangelist</p> <p>18</p> <p>St. Mono, H. & M.; Scotland 660</p>	<p>St. Peter of Alcantara, Confessor (Contitular of Cath.; Sirewisbury 1 cl)</p> <p>19</p> <p>St. Frideswida, V., Patroness of the city; Oxford 740 (Birmingham 3 cl)</p> <p>Bl. Philip Howard, Earl of Arundel, L. & M., Tower of London 1555</p>	<p>St. John Cantius, Confessor</p> <p>20</p> <p>St. Vandelin, Prince, Ab. & C.; Scotland 720</p>	<p>BVM on Saturday 4 cl. (Comm. of St. Hilardon, Abbot; Comm. of SS. Ursula & Comp., Virgins, Martyrs)</p> <p>21</p> <p>St. John of Ballington, C.; 1879 (Middleborough 3 cl)</p> <p>SS. Simon & Jude, Apostles 2 cl.</p> <p>28</p>
<p>St. Maellontus, B. & C.; Wales/France 814</p> <p>22</p> <p>FEAST OF CHRIST THE KING 1 cl. (Twenty-First Sunday after Pentecost)</p> <p>29</p>	<p>St. Raphael, Archangel</p> <p>23</p> <p>St. Syna, Princess, V.; Scotland/France 650</p> <p>Bl. Thomas Trawing, Pr. & M.; York 1080</p>	<p>St. John of Beverley, B. & C., Secondary Patron of Diocese of Middleborough (Middleborough 2 cl.; Liverpool, Leeds 3 cl.)</p> <p>24</p> <p>St. Maglartus, B. & C.; Jersey 598 (Petersmouth, Comm)</p>	<p>St. Peter of 2 cl.</p> <p>St. John of Beverley, B. & C., Secondary Patron of Diocese of Middleborough (Middleborough 2 cl.; Liverpool, Leeds 3 cl.)</p> <p>25</p> <p>St. Eata, B. & C.; Durham 700 (Lancaster 3 cl.)</p> <p>St. Bean, B. & C.; (Aberdeen 3 cl)</p> <p>St. Eadfrid, M.; & C.; Leominster 675</p>	<p>St. Eadige, B. & C.; Canterbury 1089</p> <p>Bl. John Slade, L. & M.; Winchester 1583</p>	<p>St. Eadric, brother of St. Ury and St. Ia, Cornwall 6th cent.</p>	<p>St. Alfred, King & C.; Winchester 899</p>
<p>The Miracle of the Sun</p> <p>Declaring herself to be the "Lady of the Rosary," "Our Lady also foretold that the Great War would end soon. Then, as she ascended to Heaven, some 70,000 onlookers assembled out of faith, curiosity or the spirit of mockery witnessed the Miracle of the Sun over a ten-minute period. It was "a unique spectacle, an incredible spectacle, unbelievable if you did not witness it. From above the road we saw the immense crowd turn towards the sun, which appeared at its zenith, clear of the clouds. It looked like a plate of dull silver, and it was possible to stare at it without the least discomfort. It did not burn the eyes. It did not blind." And then, as another witness wrote, "the sun began to dance and, at a certain moment, it appeared to detach itself from the firmament and to rush forward on us, like a fire wheel." Finally, the sun stopped and returned to normal, and the crowd cried out with relief, gratitude and emotion. Moreover, their rain-soaked clothing had miraculously become dry!</p>						

Planner

Sep	2-3	Walsingham Pilgrimage
	6	All Day Adoration, St. Saviour's Bristol
	12	St. Michaels School , Start of School Year
	15	Feast of the Seven Sorrows - Renewal of promises of SSPX Oblate Sisters.
	16	Holywell Pilgrimage, 12noon meet at St. David's, Rhos-on-Sea
	25	All Day Adoration, St. George's House, Wimbledon
	29	Feast of St. Michael, Archangel - Renewal of religious profession of SSPX Brothers.
Oct	10	St. Michael's Cadet Force 10th Anniversary Parade
	20-23	Gregorian Chant Seminar, St. Saviour's House, Bristol
	23-27	St. Michael's School, Half Term Break
	25-26	Priests' Meeting, St. Saviour's House, Bristol
Nov	18	School Fayre, 11am
Dec	6	All Day Adoration, St. Michael's School, Burghclere
	16-7 Jan	St. Michael's School, Christmas Holiday
Jan		
Feb	19-24	Priests' Retreat, St. Saviour's House, Bristol
	25	Day of Recollection on Marriage by Rev. Fr. Ludger Grun at St. Michael's School
May	7-18	Holy Land Pilgrimage 2018



Down to the Reformation it formed a large part of the "Primer or Lay-folk's Prayer-book", and was customarily recited by the devout laity, by whom the practice was continued for long afterwards among the persecuted Catholics. Today it is recited daily by Dominican, Carmelite, Augustinian, and by large numbers of the Franciscan Tertiaries, as well as by many pious laymen who desire to take part in the liturgical prayer of the Church. Available at Angelus Press.

Mass Times

	SEPTEMBER				OCTOBER				
	3rd	10th	17th	24th	1st	8th	15th	22nd	29th
Bingley	-	-	1700	-	-	-	1700		-
Bristol	1000	1000	1000	1000	1000	1000	1000	1000	1000
Burghclere	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900
Colleton Manor	-	-	21st 1130	-	-	-	17th 1130	-	-
Edinburgh	1300	1300	1300	1300	1300	1300	1300	1300	1300
Gateshead	1800	1800	1800	1800	1800	1800	1800	1800	1800
Glasgow	0945	0945	0945	0945	0945	0945	0945	0945	0945
Groombridge	1300	1300	1300	1300	1300	1300	1300	1300	1300
Herne	0830	0830	0830	0830	0830	0830	0830	0830	0830
Jersey	-	-	-	23rd 1030	-	-	-	-	28th 1030
Leicester	1730	1730	1730	1730	1730	1730	1730	1730	1730
Liverpool	-	1700	-	1700	-	1700	-	1700	-
London (St. Joseph)	1100	1100	1100	1100	1100	1100	1100	1100	1100
London (Wimbledon)	0800	0800	0800	0800	0800	0800	0800	0800	0800
Manchester	1230	1230	1230	1230	1230	1230	1230	1230	1230
Middlemarsh	-	1100	-	1100	-	1100	-	1100	-
Oxford	1000	1000	1000	1000	1000	1000	1000	1000	1000
Portsmouth	1130	1130	1130	1130	1130	1130	1130	1130	1130
Preston	0930	0930	0930	0930	0930	0930	0930	0930	0930
Rhos-on-Sea	1700	-	-	-	1700	-	-	-	1700
Taunton	1530	1530	1530	1530	1530	1530	1530	1530	1530
Woking	1130	1130	1130	1130	1130	1130	1130	1130	1130

Mass Centres

Great Britain

DISTRICT HOUSE

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

Resident:

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

[Rev. Fr. 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

BRISTOL

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

Resident:

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

[Rev. Fr. John McLaughlin](#)

[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@fsspx.uk

Resident:

[Rev. Fr. John Brucciani \(Headmaster\)](#)

[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
Carluke, Lanarkshire ML8 4HE
Tel: 01555 771523
standrews@fsspx.uk

Resident:

[Rev. Fr. Sebastian Wall \(Prior\)](#)

[Rev. Fr. Anthony Wingerden](#)

[Rev. Fr. Vianney Vandendaele](#)

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 562 428
stmarys@fsspx.uk

RHOS ON SEA

Saint David's Chapel
Conwy Road, (A547) Mochdre
Rhos-On-Sea LL28 5AA, Tel: 01492 582586

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 Pazat
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

ST. RAPHAEL'S HOMESCHOOL

Miss Monica Marshall
straphaelshomeschool@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.