



S S P X



Ite Missa Est

Lord, to whom shall we go?



Then Jesus said to the twelve: Will you also go away? And Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that thou art the Christ, the Son of God. (Jn 6:68-69)

Painting by Bradi Barth 1922-2007



Ite Missa Est

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Society of St. Pius X
in Great Britain
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To whom shall we go?

Rev. Fr. Robert Brucciani, District Superior

Then Jesus said to the twelve: Will you also go away? And Simon Peter answered him: Lord, to whom shall we go? (Jn 6:67-68)

My Dear Brethren,

Authority of Christ

When Jesus taught, He taught with authority. He had authority by right because He was God. He also had a natural authority because he told the truth and He told it in a way that was admirable even if it was difficult to accept. He even worked miracles to make it easier for His listeners to believe the truth that He taught; and He lived and ultimately died according to that truth. Simon Peter recognised this au-

thority and stayed with Jesus when so many walked away.

Authority of the Church through the ages

Before Christ died, He established His Church to continue His mission to teach the truth, to govern and to sanctify. He gave His ministers the same divine authority to teach the same truth. People believed the ministers of the early Church, not only because of the intrinsic beauty of the truth, but because their natural authority was respected too: sometimes because they received special graces to preach eloquently, to preach in different languages or to perform miracles, sometimes too, because of the example of their



lives, and alas, all too frequently because of the example of their deaths.

Throughout the so-called Dark Ages and Middle Ages, the flame of truth was preserved and then burst forth from the monasteries and convents to enlighten all society. Christ's ministers were believed because they were the most mortified and most learned of men. The beauty of their lives, their art, their architecture and their liturgy gave them a natural authority which helped their listeners believe the truth that had been handed down to them.

Following the disaster of the Reformation which was brought about by a misuse of the natural fruits of the Middle Ages - wealth and discovery - the faithful ministers of Christ continued to teach the Christ's truth even unto the ends of the earth. Their listeners believed them because of their missionary zeal.

And then, in the midst of the secular revolutions of the 18th, 19th and 20th centuries, the ministers of Christ laboured to plant the seeds of Christ's truth anew. Their resilience in persecution, despoliation and exile, and their labours

to establish schools, seminaries, convents, monasteries and works of charity - building up the Church afresh - gave then a human authority to add to the divine authority received through the Church. When they lectured in their classrooms, preached from their pulpits and were read in their printed books, they were thus believed.

Loss of authority

Then came the revolution within the Church. It started in the 19th century in the aftermath of the French Revolution of 1789 and, despite the heroic efforts of the popes – especially Pope St. Pius X - the revolution grew in strength among Christ's own ministers. They had been given divine authority to preach the truth, but their ears were itching with a new doctrine.

The men of the world, by their scientific progress and the worldly power of their ungodly economic system, made themselves into gods of the material order. They promised an earthly utopia without the One, True God. In this utopia, there was to be no more restrictive Revelation, no more servitude to an absolute truth, no more limitation by



the order of nature. They had fallen for the same temptation as our first parents in the Garden of Eden.

The revolution within the Church came to fruition at the Second Vatican Council. The truth of Revelation was cleverly obscured in the texts of the Council documents by deliberate ambiguity in order to give room for a new and erroneous interpretation of the religion of God as a religion of man. Adherence to the errors - never explicitly formulated - was forced upon the faithful by a misuse of the Church's power to govern (through bishops' conferences, canon law, synods etc.) and the poison of the errors was forcibly administered by an abuse of its mission to sanctify (through a new, deficient liturgy).

Many of Christ's ministers tasted of the forbidden fruit and found themselves bereft of all authority when they preached: they had no divine authority with them because they no longer preached the truth of Christ; they have no human authority because they no longer lived in imitation of Christ. No longer was there resilience in the face of persecution, despoliation and exile, for they embraced the sinful world out of a misguided notion of mercy. No longer was there a missionary zeal

for souls, for to proselytise was now considered a sin. No longer was there any beauty in their asceticism, art, architecture or liturgy, for they had stripped the altars of the temple within and without. No longer were there miracles, for no grace is given to preach a new doctrine. No longer were there martyrs, for their respect of modern men in their modern vices was more precious to them than their respect for truth.

Now, more than ever, we find ourselves witnessing a desperate attack upon both the divine positive law (those revealed laws concerning religion) and upon the natural law (those laws written into human nature) by those ordained to defend it. The encyclical, *Amoris Laetitia* is the latest example. It is an assault upon the sanctity of the Blessed Sacrament, the necessity of the sacrament of penance and the sanctity of the sacrament of marriage and the family. Adultery and homosexual relationships are no longer condemned as intrinsically evil, sanctifying grace is regarded as insufficient for keeping God's laws and the state of habitual grace is considered as being possible for those living in deliberate mortal sin. In its ultimate conclusions, the offending passages of the encyclical



cal constitute a denial of all moral law.

Elsewhere, divorce by “annulment” is a practical reality, the celibacy of the priesthood is being put under pressure; a thinly veiled plan to introduce a female diaconate is being executed as a step towards an attempt at a female priesthood; the intrinsic evil of contraception is being challenged and the front against abortion and euthanasia is being weakened by papal appointments and endorsements of worldly institutions – the UN in particular.

But while the revolt of the modern churchmen seems at its most intense in our present time, the betrayal of the citadel really happened fifty years ago at the Council. The sad events we witness today are but the inevitable consequences of the effective denial of the distinction between the natural and supernatural order that happened at the Council. Man put himself on the same level as God and began to worship himself rather than God. Why do we need an imposing absolute truth if we can decide for ourselves what is true? Why do we need laws when we have our own consciences? Why do we need the Catholic Church to be saved when our relationship to God is

personal? Such are the questions asked by the unfaithful ministers of Christ. The enemies of the Church cheer, but the faithful hold them in admiration no longer. When the world embraced the early Church in the fourth century, souls rushed from the world into the Church, but when the Church embraced the world at the Second Vatican Council, souls fled from the Church into the world. Christ is being obscured by his own ministers.

To whom shall we go?

To whom shall we turn in this time of apostasy?

As St. Louis Marie de Montfort reminds us, when Mary became the Mother of the Head of the Mystical Body of Christ she became mother of its members too. She is the supernatural mother of souls. Just as everyone has a father and mother in their natural life, so too in the supernatural life. She conceived Christ, she continues to conceive souls of the elect. As Christ is obscured by his sacred ministers, it is natural then, that we turn to our Mother Mary who can never be hidden from a faithful soul.

At the wedding feast of Cana, Mary



was there to help the bride and groom. After the Ascension of Jesus into heaven, the apostles and disciples gathered around Mary in the upper room. In times of persecution and desolation, when the visible church was persecuted, Mary has always been the pillar to which devoted souls attach themselves. In these dark latter days, when the Church is persecuted by its own ministers, Mary has appeared to us at Lourdes, La Salette and Fatima to teach us to take refuge in her Immaculate Heart.

The traditional liturgy of Advent is full of the perfections of Mary and her role in the work of redemption. It is arguably the most beautiful time of the liturgical year. In the liturgy of this time – in the Masses and the Divine Office - you will find her there as a pillar, a harbour, a resting place and a source of hope. Let us go to her and then we will learn of her Son.

In Jesu et Maria,
Rev. Fr. Robert Brucciani

Other News

Rosary Crusade GB Totals 2016-17

- Rosaries: 89,495
- Sacrifices: 103,120

Thank you to all who contributed.
Deo gratias.

Sponsored Walk

Thank you to John Aron and Christopher Sudlow who raised £3000 for the new chapel at St. Michael's School by walking along Hadrian's Wall in September. The journey was five-day muddy adventure (full of merit).

A total of about £215,000 has been raised for the chapel so far. DG.

Hair-raising repairs

The electrical system at the Holy Cross Church, Woking is in the process of being replaced. The system was mostly over 50 years old. The cost of the project will be about £45,000.

The roof at St. Joseph's, Salterton Road was recently repaired at a cost of £24,000 so that next year we might think about decorating the interior of the church if money can be raised. St. Joseph, ora pro nobis.

St. Michael's School Fayre

Saturday 9th December
Portal Hall, Burghclere

- 12:00 Mass
- 13:00 Fayre begins
- 15:00 Auction/Raffle
- 16:00 End



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The role of the Blessed Virgin Mary in the latter times

Rev. Fr. Karl Stehlin, Director of the Militia Immaculatae

An abridged article of March 2017 from kolbepublications.com

It is an undisputed fact that the most Blessed Virgin Mary is to play a unique part in the end times. On the one hand, one can perceive the extraordinary development of Catholic doctrine as to her person and mission (Mariology) and on the other, she manifests herself ever more frequently in various apparitions rigorously examined and approved by the Church. At the same time, holy personages arise, whose life, writings, and activity indicate a particular intervention of the Mother of God who uses them as her instruments in realising the most astounding ventures in the history of the Church. Devotion towards Our Lady has steadily grown

and, as a consequence, lives have overflowed with holiness as well as a resolute resistance against all forms of evil (heresies, immorality, or governments bereft of religion).

Development of Mariology

In Antiquity

In the first centuries of the Church, devotion towards the Blessed Virgin Mary was very vigorous as attested to by countless texts of the Fathers of the Church. Already in the second century, St. Justin¹ and St. Irenaeus² taught that she was the “New Eve” cooperating with the New Adam, Jesus Christ, for the redemption of souls. By then, Ss. Ephraim, Ambrose, Augustine,

Cyril of Alexandria, German of Constantinople, and John Damascene extol her immaculate conception. The greatest veneration was paid to Mary as the “God-bearing one” (Theotokos). The Church Fathers are nearly unanimous on this. The Council of Ephesus (431) proclaimed the first Marian dogma that Mary is truly the Mother of God:

If anyone does not profess that Emmanuel is truly God and therefore the Most Blessed Virgin is the Mother of God (because the Word of God became flesh in her womb) let him be anathema!³

The Marian spirituality of the Fathers of the Church is particularly manifested by the sacred liturgy of the East in its magnificent composition *Hymnos Akathistos*, a long litany in honour of the Mother of God which presents her various lofty virtues and grandeurs.

In the Middle Ages

Marian devotion evolved in the 12th century particularly through the recitation of the Holy Rosary. According to tradition, St. Dominic received the rosary from the hands of

Theotokos
Hagia Sophia, 12th c. A.D.





Our Lady while in the year 1251, Simon Stock, reformer of the Carmel order, received from her what is known as the Scapular of Carmel - popularly known as the “Brown Scapular” - a miniature habit, the wearing of which bestows many graces, not the least of which is: “Whoever dies clothed in this garment shall not suffer eternal fire.”

The Franciscan theological tradition endeavoured to elucidate, as well as propagate, the teaching on the Immaculate Conception.

From the 19th Century

It was not until the 19th century that Mariology was once more revived through the proclamation of the dogma of the **Immaculate Conception of Mary**⁴ by Pope Pius IX (1854) in his Bull *Ineffabilis Deus*. On the foundation of this dogma, the teaching on the **spiritual motherhood of Mary** evolved.^{5a}

Another consequence of the dogma of the Immaculate Conception is the devotion to the **Immaculate Heart of the Blessed Virgin Mary**. Not only did Pope Pius XII insert this Feast within the liturgical cycle as a holy day of higher rank (II Class) but also in closing his encyclical *Mystici Corporis*

Christi, he consecrated the people of the whole world to the Immaculate Heart of Mary.

In his encyclical *Octobri Mense*⁶, Pope Leo XIII spoke of the Mother of God as **Mediatrice of All Graces**. Likewise, so did Pope St. Pius X in *Ad Diem Illum Laetissimum*⁷ and Pius XII in his encyclical on the universal **Queenship of Mary**, *Ad Coeli Regina*.⁸ By his Apostolic Constitution *Munificentissimus Deus* (Nov. 1, 1959), Pope Pius XII proclaimed the dogma of the **Assumption of the Blessed Virgin Mary** into heaven, body and soul.⁹

In the preparatory work for the Second Vatican Council, the central committee received approximately 600 requests from the bishops who asked that the general council might elaborate on the doctrine concerning the Blessed Virgin Mary. Amongst this number, 311 insisted on the proclamation of the dogma “Mary, Mediatrix of All Grace” and 127 on the proclamation of other definitions, as for example, “Mary, Co-Redemptrix.”¹⁰

After the Second Vatican Council

The new ecumenical orientation within the Church together with the Council’s reforms sounded the death knell for theological develop-



ment regarding the Mother of God. In the inter-religious dialogue with non-Christian denominations there is no room for Mary, and among Protestants, Marian dogmas are an affront. It is incorrect to presume that contacts with the Orthodox Church regarding the Blessed Virgin Mary would not constitute a “problem.” Even here, impediments are encountered because the Orthodox do not recognise the dogmas proclaimed by the Catholic Church after the seventh or eighth General Councils.

The neglect of Mariology increases the risk of piety of the faithful being severed from its dogmatic base and therefore losing itself in subjective sentimentality or credulous attachment to false and heretical visions.

Apparitions of the Mother of God

In parallel with the unfolding of Catholic teaching regarding the Mother of God, Our Lady deigns to appear solemnly and more often to her children. In her past apparitions, it appears that their main purpose was the personal relationship between the visionary and the Mother of God herself or a relation-

ship with a particular monastery, a designated group of people, or to a specific country. Prominent apparitions of consequence for the whole world began only at the onset of the modern era. It seems that as the battle against God and His Church escalates and the Masonic spirit of materialism and liberalism flourish unabated, the Mother of God personally intervenes ever more frequently in order to confirm Catholics in the Faith as well as to convey the appropriate remedies.

In **Guadalupe (1531)**, the Mother of God appeared to Bl. Juan Diego on Tepeyac Hill (Dec. 9,10,12) and left her image on his tilma (work apron). While a third of the population of Europe were falling into Protestantism, the vast Continent of South America embraced the Catholic faith.

In **Paris (1830)**, as Europe continued to reel from the French Revolution, Our Lady appeared to Catherine Labouré, a novice of the Sisters of Mercy. She instructed her to make a medal inscribed with the words: “O Mary, conceived without sin, pray for us who have recourse to thee” and promised singular graces to those who wore it. The medal came to be known as the “miraculous medal” through



the innumerable miracles which were realised and continue to be granted through its instrumentality throughout the whole world.¹⁴

At **La Salette (1846)** in France. Within the bosom of the Church, especially in France, the spirit of liberal Catholicism began to manifest itself in the clergy which desired to reconcile the principles of revolution with the Church. Despite the condemnation of the principles of liberal Catholicism by Pope Gregory XVI in his Bull *Mirari Vos*, this spirit quickly spread throughout Europe. This heralded the beginning of Modernism. The Mother of God visited the little mountain village of La Salette. Here she appeared to two shepherds, Melanie and Maximin. Her message came to be known as “the apocalypse of the Mother of God,” wherein she treated of the end times and of the Antichrist. In a frightful manner, she described the fall of the clergy and the apostasy of nations, and called for prayer and penance.

At **Lourdes (1858)**, the Mother of God appeared 18 times and imparted to the visionary, Bernadette Soubirous, the entire spiritual program by which each Catholic should direct himself in his own life: “I promise to make you happy,

not in this life but the next.” “Pray for sinners.” “Penance, penance, penance!” She revealed herself in these terms on 25th March: “I am the Immaculate Conception!” This is the revelation of the deepest mystery of Our Lady’s interior life. At Lourdes, the Immaculata laid the spiritual and theological foundation for her role in the latter times:

The goal of each person is to belong to God through Jesus Christ, our Mediator with the Father, and to belong to Jesus Christ through the Immaculata, Mediatrix of all grace [St. Maximilian Kolbe].¹⁶

At **Fatima (1917)**, the world was at war, atheistic communism triumphed in Russia and freemasonry celebrated a victorious 200th anniversary - particularly in Rome. The Fatima apparitions are the apex of the Marian movement of the latter times. In the face of Satan’s victory in the world, the Mother of God once more offered herself to the people “as the last rung of hope.” This last resort is her Immaculate Heart to which the whole world is to be consecrated, but particularly Russia.

Until the Second Vatican Council (1962-65), Marian devotion flourished and the Church with it, but

after the Council a new religion of man replaced the old religion of God. Millions of faithful left the Catholic Church in order to join various sects or to embrace atheism. And, of those who formally remained Catholic, only some 5-10% regularly practice their faith. Sins against God and nature abound (60 million abortions per annum, pornography, contraception, euthanasia and homosexuality now enjoy statutory rights). The Sacred Scriptures and the Church call these times apocalyptic.

Role of the Immaculate in the latter times

“The salvation of the world began through Mary and through Mary it must be consummated.” With these words St. Louis Grignion de Montfort explains why Mary will appear especially at the second coming of Jesus Christ in the latter times. Her role is prophesied in the decisive battle between the Virgin and the dragon in chapter 12 of the Apocalypse. In the measure that the spirit of atheism permeates the world, she has appeared and brought help to the faithful. As the ideals of ma-

The Woman of the Apocalypse
Francesco Vanni, 1588





sonry and the enemies of Christ triumphed in the world, devotion towards the Mother of God increased and became and will become again the cause of the greatest expansion of Catholic missionary activity in the history of the Church. St. Irenaeus of Lyon says:

What Lucifer has lost by pride, Mary has gained by humility. What Eve has damned and lost by disobedience, Mary has saved by obedience. Eve, in obeying the serpent, has destroyed all her children together with herself, and has delivered them to him; Mary, in being perfectly faithful to God, has saved all her children and servants together with herself, and has consecrated them to His Majesty.²²

What must we do in these latter times?

What is required to be numbered amongst her children? St. Louis Grignion de Montfort says that children of Mary should be

...true disciples of Jesus Christ, walking in the footsteps of His poverty, humility, charity and with contempt of the world; teaching the narrow way of God in pure truth, according to the holy Gospel, and not according to the maxims of the world; trou-

bling themselves about nothing; not accepting persons; sparing, fearing and listening to no mortal, however influential he may be. They shall have in their mouths the two-edged sword of the Word of God. They shall carry on their shoulders the bloody standard of the cross, the crucifix in their right hand and the rosary in their left, the sacred Names of Jesus and Mary in their hearts, and the modesty and mortification of Jesus Christ in their own behaviour.²⁸

“In the end, my Immaculate Heart will triumph!”

As the morning star precedes the sun, so the triumph of Mary will prepare the triumph of Jesus Christ. That is why the first promise of salvation resounds: “she shall crush thy head” (Gen. 3:16). The Church in her liturgy says of Mary: “You have vanquished all the heresies in the world!” In Fatima, we hear from the lips of the Mother of God these encouraging words: “In the end, my Immaculate Heart will triumph”³³ and St. Maximilian also expresses his conviction: “The will of God is that the Immaculata conquer all hearts.”³⁴ “When will she conquer the world? When will her Niepokalanów (City of the Immaculata) arise in every country and her



“knight” appear in every language, come to every home, palace, and hovel? When will her medal rest on every breast and each heart in the world beat for her? I think that there is no better means of hastening this blessed moment than if each one of us will endeavour to continually deepen his consecration to the Immaculata.

Notes

- ¹ Dialogue with the Jew Tryphon (A.D.155) in MG (Migne, J.P., Patrologiae cursus completus, Series graeca, Paris 1857) 6, 713; also M.J. Rouet de Joumel, Enchiridion Patristicum, 142.
- ² Adversus Haereses 3,22,4 (A.D.170) in MG 7, 959.
- ³ Denzinger-Schoenmetzer (DS) Enchiridion Symbolorum, Definitionum et Declarationum, no.252, Freiburg, 1965.
- ⁴ DS 2803.
- ⁵ DS 3370.
- ^{5a} Pope St. Pius X, in his encyclical Ad Diem Illum Laetissimum
- ⁶ DS 3274-3275.
- ⁷ DS 3370-3371.
- ⁸ DS 3916-3917.
- ⁹ DS 3900-3904.
- ¹⁰ Analyticus conspectus consiliorum et voto-

rum quae ab episcopis et praelatis data sunt, T. 1, Rome, 1960.

- ¹¹ Bibliography on the apparitions in Guadalupe in: Guadalupe, Catholic Encyclopedia, V.6, Lublin 1993, pp.366-367.
- ¹² O. Anticolti SI, La virgen del Tepeyac: Compendia Historico-Critico, p.45.
- ¹³ Catholic Encyclopedia as cited.
- ¹⁴ Werner Durrer, Der Siegeszug der Wunderbaren Medaille, Jestetten 1993.
- ¹⁵ Do Idealu MI-Thoughts of St. Maximilian Maria Kolbe, Niepokalanów 1996, pp.14-16.
- ¹⁶ Idem p.21.
- ¹⁷ Sister Lucy Speaks on Fatima, Fatima 1989.
- ¹⁸ C. Barthas, Fatima, merveille inouie, Fatima editions 1942, p. 325-327.
- ¹⁹ See O.M. Dias Coelho, Exercito azul de Nossa Senhora de Fatima, Sede Internacional Fatima 1956 [brochure].
- ²⁰ St. Louis Grignon de Montfort, True Devotion to Mary, Torun 1996, pp.67-69.
- ²¹ Ibid. p.70.
- ²² Ibid. pp.69-70.
- ²³ O.J.M. Alonso, C.F., La Verdad sobre el Secreto do Fatima Centro Mariano, Madrid 1976, pp.103-106.
- ²⁴ Treatise. p.72.
- ²⁵ Ibid. p.73
- ²⁶ A. de Lassus, Secret of Our Lady of La Sallette, Komorów 1997, p. 33-34.
- ²⁷ Treatise. p.74
- ²⁸ Ibid, p.75-76.
- ²⁹ A. de Lassus, op. cit., p.35.
- ³⁰ Do Idealu MI, p.70.
- ³¹ Ibid, p 77.
- ³² I Cor. 15:24-28.
- ³³ Fatima Apparitions (July 13, 1917).
- ³⁴ Do Idealu MI. p.77.



Militia Immaculatae

Help lead souls to the refuge of the Immaculate Heart of Mary - become a member and join 560 other Knights of the Immaculata in the district of Great Britain & Scandinavia.

Ask your priest for details.



Mass of the dead

Rev. Fr. William Doyle S.J.

*Taken from the biography of
Fr. William Doyle S.J. by Walter
O'Rahilly 1920*

In a subsequent letter (October 1916) he described a Mass for the Dead which he celebrated at the Somme, apparently on this Saturday morning.

"By cutting a piece out of the side of the trench," he says, " I was just able to stand in front of my tiny altar, a biscuit box supported on two German bayonets. God's angels, no doubt, were hovering overhead, but so were the shells, hundreds of them, and I was a little afraid that when the earth shook with the crash of the guns, the chalice might be overturned. Round about me on every side was the biggest congre-

gation I ever had : behind the altar, on either side, and in front, row after row, sometimes crowding one upon the other, but all quiet and silent, as if they were straining their ears to catch every syllable of that tremendous act of Sacrifice—but every man was dead! Some had lain there for a week and were foul and horrible to look at, with faces black and green. Others had only just fallen, and seemed rather sleeping than dead, but there they lay, for none had time to bury them, brave fellows, every one, friend and foe alike, while I held in my unworthy hands the God of Battles, their Creator and their Judge, and prayed Him to give rest to their souls. Surely that Mass for the Dead, in the midst of, and surrounded by the dead, was an experience not easily to be forgotten."



*"The Christ of the Trenches"
Battle of Neuve Chapelle, March 1915*



Waiting for daybreak

Advent

An exhortation

I LISTEN for him through the rain,
And in the dusk of starless hours
I know that he will come again;
Loth was he ever to forsake me:
He comes with glimmering of flowers
And stir of music to awake me.

Spirit of purity, he stands
As once he lived in charm and grace:
I may not hold him with my hands,
Nor bid him stay to heal my sorrow;
Only his fair, unshadowed face
Abides with me until to-morrow.

Eastwards for hope

If you go into a medieval gothic church - one which has its stained glass windows intact - you will notice that there is often a progression in the scenes depicted there.

On the north side, to the left of the high altar the scenes are generally those of the Old Testament. Adam and Eve, Cain and Abel, Noah, Moses, Abraham, Melchisadech, the prophets. They are in chronological order. The scenes on the south side to the right of the high altar are generally of the New Testament and are in the chronological order too. It is above the high altar, facing eastwards, that we find the dividing point between the old and the new.

The reason why churches face east is symbolic and beautiful, for it is eastwards that we must face to see the dawn. It is eastwards that we face to greet the rising sun. There is nothing more sublime than to see a priest elevate the Sacred Host at the break of day, facing the rising sun pouring through a rose



window, or any window, above the altar.

To the north there is coldness and shadow; to the south the light of day. It is to the north that the priest or deacon proclaims the gospel, the good news to those who have faith in a Saviour but do not yet know Him. It is to the south that he encourages those illumined by charity with the epistles. But it is to the east that we find our hope. Hope for daybreak.

Advent, a time for hope

The poem, *At Daybreak*, is by the great war poet, Siegfried Sassoon, and recounts the agonising wait for dawn in the cold, wet, fearful vigils in the trenches of the First World War. The vigil is full of hope for the dawn - for warmth, for light. In this time of Advent too, Holy Mother the Church reminds of the hope of the patriarchs and prophets.

Just as they waited faithfully, in readiness, in hope for the Messiah, we too should do the same. There are three advents of Our Blessed Lord: you know them I am sure. The first is the advent of the Second Person of the Blessed Trinity



Our Lady of Guadalupe Monastery, USA.
www.ourladyofguadalupemonastery.com

into the world. He became man so that man might become God, as St. Augustine says. He became man to enact the objective redemption. He became man so that we could love Him. The second advent is the coming of Christ at the end of time, the time of the general judgement, the time of the *Dies irae*. The third advent is the advent of Christ in our souls by grace.

It would be an effort well repaid to study the liturgy of Advent to discern the Church's yearning for her bridegroom. Christmas would then come like sunlight bursting through the stained glass windows of the soul. The liturgical texts, the introits, collects, post communions and antiphons of laudes and vespers are among the most beautiful of the liturgical year.



St. Charles Borromeo

4th November

Br. Columba Maria

Early life

Gilbert Borromeo, Count of Arone, had his estate on Lake Major outside Milan, and worked in the court of Emperor Charles V. His wife, Margaret, was a Medici, a family steeped in Italian and Church history. They had six children of whom Charles and Anne would reflect before God the wonderful piety and charity of their parents. As a boy, Charles was very reserved, and preferred prayers to games. In 1550, at twelve, an uncle Jules-César left him at the Benedictine Abbey of Saint Gratinien. To his father's amazement, Charles told him: "The revenues we earn from the abbey, we will give to the Church and the poor, since we don't need them."

He first studied humanities in Milan, and went on to study civil and canon law at the university of Pavia. He was not naturally studious or bright, but by his piety, his prudence and regularity, he gave a great example, and overcame his lazy intelligence, weak memory and poor expression. Charles received Holy Communion every week and daily examined himself at the foot of the crucifix.

His father died at the age of only forty-seven and it fell to Charles to run the house, even though he was not the eldest, which he did with a wisdom beyond his years, arranging especially the education of his sisters.

Early promotion

In 1558, he received his doctorate from Pavia. The following year saw his maternal uncle elected pope: Pius IV. Charles feared for his uncle's soul amidst his worldly success, and he offered a communion for this intention, a remedy he applied to himself in later life. Recognising the merits of his nephew, Pius IV summoned him immediately to Rome. He was invested as Papal Protonotary, Grand Penitentiary and then Cardinal-Archbishop of Milan among other distinguished titles.

Charles would take no money for these appointments and maintained a poor table. He reasoned that God normally gave a holy hatred of earthly vanities as a reward for sustained mortification. God granted this gift together with an inundation of earthly treasure too! Charles, at twenty-three, though highly capable and distinguished in all his duties, remained a layman.

Busy as the days were at the Vatican, he founded an evening study group for like-minded ecclesias-





tics to rehearse and broaden their mental equipment. From his own studies of literature, history and philosophy, and being practised herein, he soon lost his reluctance to speak.

Charles had a scruple about being in Rome and not in Milan in his episcopal see. When he asked Msgr. Barthèley, a cardinal and one of the experts of Trent, what he should do, the Monseigneur reassured him that, since His Holiness had requested it, it was the will of God for him.

In 1562, Charles was eventually ordained to all the minor, major, and episcopal orders.

Council of Trent

In 1563, after assisting in the work of framing the decrees of the Council of Trent, Charles helped Pius IV to close the Council, for there were many prelates, ecclesiastic and laymen, who wished to keep this truly reforming council open in order to divert it. Once completed, Charles was active in founding a college in Rome under Jesuit rule; he also assisted the wording of an oath that seminary professors would be obliged to swear.

Charles was also a collaborator in the catechism of this council, a work whose necessity none saw clearer than himself. It is particularly to Charles that credit is due for the section of the catechism entitled 'For pastors' which were his fellow bishops.

Pope St. Pius V

In 1565, Pius IV fell ill, and it was again to Charles that the pontiff turned for guidance. Charles, with great solemnity, presented his uncle with a crucifix, and invited him to implore the Divine Mercy. He then asked a favour of the pope: to beg the aged pontiff to forget about temporalities, and concentrate on his own soul and its eternity. St. Philip Neri was the only other person allowed to visit his holiness in these last days which ended in December with these last words: "Now, Lord, let Thy servant enter Thy peace."

The next consideration was Pius' successor, and Charles was singularly instrumental in bringing about the election of Pope St. Pius V. Charles himself was everyone's favourite but, seeking only the good of the Church, Charles was able to convince all the cardinals that the



intelligence, strength, zeal, and love of the Church of Cardinal Alexandrin made him the best candidate.

Reform of Milan

Once elected, Pius V, reluctantly, allowed Charles to return to his see in Milan. Charles wanted to reform the diocese in accordance with the decrees of the Council of Trent. He found his diocese to be in a decrepit state and his first act was to convoke a council to which eleven bishops, two co-adjutors, and two foreign cardinals presented themselves. Five more councils followed in an attempt to reform the bishops, who would reform the priests, who would reform the faithful. Eleven synods took place also where the Archbishop would gently, but firmly, rebuke the clergy for their neglect.

During his pastoral visits he would sometimes preach three times in the day, and he preached regularly in his own cathedral. His style was simple, yet unctuous and it moved the most hardened of hearts. He sought to aid the reform particularly by the formation of pious groups as helpers in the Lord's vineyard, by the reformation of existing Orders and by opening new religious hous-

es, such as for the Poor Clares. All of these efforts, and more, combined to arrest the decline, and bring his flock back on their knees to the sacraments.

Charles, however, as foreseen by Our Lord, living godly in Christ Jesus, suffered persecution. Amongst the religious Orders widespread in Milan were the Humiliati who had been founded some centuries before. At this point in time, they numbered 174 members in 94 convents! Their Rule was abandoned, and iniquity prevailed in their houses. Charles set about reforming them, mildly but firmly, and met with stiff opposition. More than one conspiracy was hatched to silence this interfering archbishop until, one fateful day in church, Charles was shot at with a blunderbuss. Miraculously, the ball rolled harmlessly down his rochet (*capa*), leaving only a black mark, while the lead fragments, ripping through a solid table, and tearing his vestments, did not harm his person.

The people recognised the finger of God in Charles' escape. To describe anything impenetrable to metal, the Milanese coined the phrase 'it's the rochet of Saint Charles.' Notwithstanding, Charles was left with a small tumour for the rest of his days marking the place where the



bullet had hit him. Charles did not wish the perpetrators punished, but neither Pius V nor the avenues of justice were so forgiving: the Order was suppressed and the perpetrators executed.

In 1572 Pope Pius V died. Despite his own ill-health, and against medical advice, the cardinal insisted on going to Rome and was once again instrumental in the election of Gregory XIII, who more than any other had the ability to implement the decrees of Trent. Gregory himself pressed Charles to remain in Rome for four months to assist him.

Upon his return to Milan later that year, he completed the erection of a seminary run by the Jesuits on the property of his own abbey at Arone. This did not endear him to his family whose patrimony this abbey had been. The Jesuits ran it especially for poor young men, and charged them no fees. It was a great success. The following year Charles had built, and furnished himself, another seminary, this time for the nobility. "A pastor must occupy himself with the direction of young hearts, on which lies the future of the christian and civil republic." (Pius IX).

The plague in Milan

In 1576, pestilence struck Milan, ultimately carrying off 60,000 victims. Charles inquired of his counsellors if it was permitted for him to risk losing his life to aid his flock. They replied that "Grave reasons seem to permit your exemption. And yet, your presence is required by a counsel of perfection." With that Charles launched himself at the scourge. For eight months he was indefatigable, visiting all the shacks and cabins and palaces and convents, encouraging the sick and the healthy to greater patience or charity respectively. He produced a booklet with writings of the Fathers to sustain the effort of his co-workers. On one occasion, he heard a plaintiff cry from an upper room of a locked house. Scaling a ladder he emerged with a toddler, dying on the infected corpse of its mother.

A house for girls orphaned by the epidemic and another for the support of beggars were also funded and opened by our saint. Street shrines, spontaneously assembled by the people during the plague were embellished with a crucifix above and an iron rail around to preserve them. The popularity of



St. Charles Borromeo (1538-84) Administering the Sacrament to Plague Victims in Milan in 1576
by Pierre Mignard

the Forty Hours devotion is commonly attributed to our saint.

Holy death

In April 1584, the Archbishop conducted his last diocesan synod from his sick-bed where all was meticulously arranged. In August, Charles paid a last visit to the

Shroud of Turin. In October he visited a Franciscan house in the countryside for his last retreat. Before its end, Charles was suffering from a fever, and had, on advice, to curtail his austerities. Returning to Milan, he was obliged to take to his bed, and during the night of August 3 to 4, with all the religious houses in the diocese praying for him, he gave up his soul to God.





The original statue of Our Lady of Walsingham was burnt at Chelsea during the Reformation, but the Slipper Chapel was preserved. It was from here that we began our short but prayerful pilgrimage in honour of our Blessed Mother.





It is an ancient tradition that pilgrims leave their shoes at the Slipper Chapel and walk the last mile barefoot to the sacred shrine where the replica of the holy house was miraculously built. The young Henry VIII, it is said, did just this and presented a jewelled necklace of great value to Our Lady.



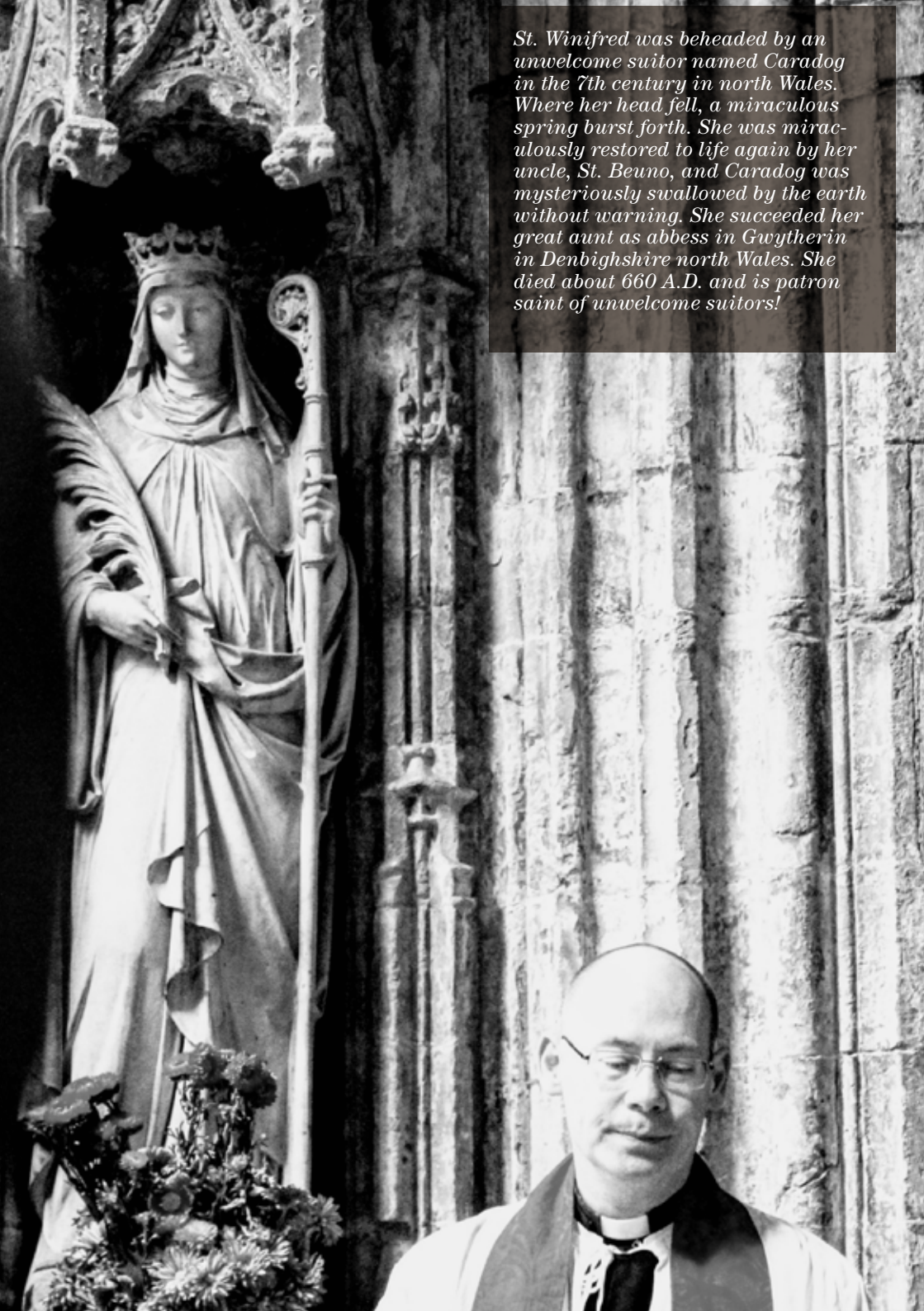


Fr. Francis Ockerse (below) organised and led the pilgrimage as usual this year on 2nd & 3rd September. We were blessed with sunshine and record numbers of pilgrims. The intentions of the pilgrimage were those of Our Lady of Fatima (devotion to her Immaculate Heart, the triumph of her Immaculate Heart and the conversion of Russia) together with the intentions of the Society of St. Pius X (vocations mostly).

Between 1061 and 1538, hundreds of thousands of pilgrims from all parts of Europe came to this shrine. They included King Edwards I, II, III and IV, Henrys III, VI and VIII, Richards I, II, Queens Eleanor of Castille, Isabella of France, Philippa of Hainault, Johanna, widow of Henry IV, Katherine of Aragon, Robert the Bruce smitten with leprosy and then King David Bruce of Scotland both given leave of passage and accompanied by a retinue of knights.



St. Winifred was beheaded by an unwelcome suitor named Caradog in the 7th century in north Wales. Where her head fell, a miraculous spring burst forth. She was miraculously restored to life again by her uncle, St. Beuno, and Caradog was mysteriously swallowed by the earth without warning. She succeeded her great aunt as abbess in Gwytherin in Denbighshire north Wales. She died about 660 A.D. and is patron saint of unwelcome suitors!





On Saturday 16th September a group of holy pilgrims led by Rev. Fr. Matthew Clifton made the ancient pilgrimage to Holywell in north Wales. Mass was celebrated at our St. David's Chapel in Mochdre followed by prayers at the shrine where St. Winifred was miraculously restored to life in the 7th century.

On Sunday 22nd October, Sarah Marie Majella Blyth was baptised at St. Michael's School by Rev. Lawrence Barrett. She is the ninth child of Mr. & Mrs. Andrew Blyth. Deo gratias.





Rev. Fr. Robert Brucciani visited St. Thomas Aquinas Seminary near Dillwyn, Virginia U.S.A. to preach the entrance retreat for seminarians from 22nd to 29th September. The building is very large and conducive to prayer, study and fitness (one must walk about 5 miles each day just in the corridors). While waiting for the church to be built, a large hall within the seminary is used as a chapel. The seminary is situated in 1100 acres (1.7 sq.miles) of woodland in which bears are known to dwell. Rev. Mr Thomas O'Hart and his brother Dominic are among the seminarians.

In October, the seminary expected to welcome 40 new students into the humanities year which is a record. Our seminary in St. Curé d'Arts Seminary in Flavigny, France received 19 new seminarians into the 1st year making 2017 a good year for entrants. Please pray that more souls from the GB District answer the call to work in the Lord's vineyard.





On Friday 13th October, Rev. Fr. Robert Brucciani, received the first vows and final vows of two contemplative Dominican sisters of the Convent of St. Joseph, Avrillé, France. The first profession of Sr. Aimée was a particular joy because she had decided upon her vocation when working as a volunteer at Servi Domini Orphanage in India. Senior 4 & 5 girls of St. Michael's school also attended the ceremony. Deo gratias.





Of your charity please pray for the souls of

Mr. Terry Johnson of Blackpool who died on 10th September
Mrs. Teresa Horsley of Bishops Stortford who died on 25th September
Mr. Tom Taylor of Barnoldswick, Lancashire who died on 24th October

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

November

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

December

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

Requiescant in pace

Plenary Indulgences for souls in purgatory

1st-8th November one a day

- prayer for the departed in a cemetery
- ordinary conditions*

2nd November

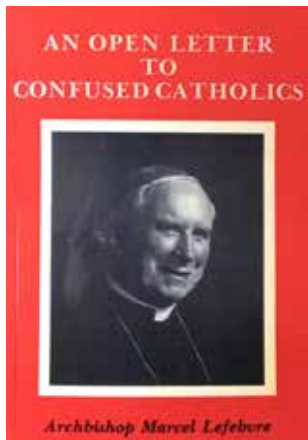
- prayer for the departed in a cemetery
- ordinary conditions*

*ordinary conditions: confession at least 8 days before or after, holy communion on the day, a prayer for the papal intentions and detachment from all affection to sin (even venial).

Plenary Indulgences for the Militia Immaculatae

- the day of enrollment
- the founding of the M.I. (Oct 16)
- Immaculate Conception (Dec 8)
- Annunciation (Mar 25)
- Our Lady of Lourdes (Feb 11)
- Our Lady in Fatima (May 13)
- St. Francis of Assisi (Oct 4)
- OL of Miraculous Medal (Nov 27)

*ordinary conditions: confession at least 8 days before or after, holy communion on the day, a prayer for the papal intentions and detachment from all affection to sin (even venial).



For all who want to understand
the Society of St. Pius X and the
the crisis in the Church

only £5 from your chapel repository

Retreats 2018 Saint Saviour's House, Bristol

- Feb 19-24 Priests Retreat
- Mar 19-24 Passion Retreat
- Apr 30-4 Marian Retreat
with the Capuchins
- Jun 4-9 Women's Ignatian
- Jul 30-4 Men's Ignatian
- Sep 24-29 Women's Ignatian

Please ring or write for
an application form

St. Saviour's House
St. Agnes Avenue
Knowle, Bristol BS4 2DU
stsaviours@fsspx.uk
0117 977 7916

November



SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

The Consecration of Russia

“Our Heavenly Mother loves the Russian people,” Lucy wrote in 1950, “and I love them also; uniting myself to the secret designs of Her Immaculate Heart, I ardently desire their return to the right road which leads to Heaven. I know that the Russian people are great, generous and cultured, that they are capable of walking on the paths of justice, truth and good. No sooner had I seen the kindness of the Mother of God in their regard than I began to look on them as brothers, and I wish nothing more than their salvation. [...] In the end, the Immaculate Heart of Mary will triumph, and it will be our happiness to have worked a little and suffered for Her triumph.”

Twenty-Second Sunday After Pentecost 2 cl.

5

The Feast of Holy Felices honoured in the churches of the diocese (Westminster, Birmingham, Cardiff, Mernevia, Hereham & Newcastle, Liverpool, Brentwood, Lancaster, Portsmouth, 3 cl.)

St. Hereford, C. 747

Festa 4 cl.

6

St. Illtud, A. & C. Wales (Cardiff 3 cl.)

Festa 4 cl.

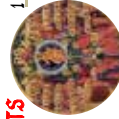
7

Dedication of Cathedral Church (Mernevia 1 cl.)

St. Willibrord, B. & C. 708 (Hereham & Newcastle 3 cl.)

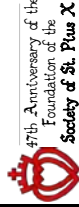
THE FEAST OF ALL SAINTS

1 cl.



1

Holy Day of Obligation



47th Anniversary of the Foundation of the Society of St. Pius X

Festa 4 cl.

8

St. Willehad, B. & C. England/Germany 790

ALL SOULS DAY 1 cl.

2

St. Runwald, Prince & C. Buckinghamshire 600
Bl. John Bodey, L. & M. Andover 1583
Bl. Thomas of Walden, C. England 1430

Dedication of the Most Archbasilica of the Most Holy Saviour (Comm. of **St. Theodore, Martyr**) 2 cl.

9

St. Cuthy, B. & C. Cornwall/Wales, 6th cent.
Bl. George Nepper, Pr. & M., Oxford 1680

Festa 4 cl.

3

St. Winifride, V. & M., Patron of North Wales; Holywell, Wales 600 (Shrewsbury, Mernevia 3 cl.)

St. Andrew Avellino, Confessor (Comm. of **SS. Tryphon, Resplendent, and Nymphas, V., Martyrs**)

10

St. Justus, B. & C.; Canterbury 682 (Southwark 3 cl.)

Festa 4 cl.

4

First Saturday

St. Charles Borromeo, Bishop, Confessor 3 cl.
 (Comm. of **SS. Vitalis & Agricola, Martyrs**)

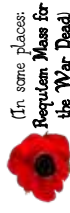
St. Martin of Tours, Bishop, Confessor (Comm. of **St. Memas, Martyr**)

11

St. Rochryth, Queen, A.S., Widow; Northumbria 786

Twenty-Third Sunday
After Pentecost 2 cl.

12



(In some places:
Requiem Mass for
the War Dead)

St. Martin I, P. & M.

St. Machar, B. & C.; 600

(Aberdeen 3 cl.)

St. Leobwin, Pr. & C.;

England/Germany 773

Twenty-Fourth Sunday
After Pentecost 2 cl.
(Sixth Sunday
After Epiphany)

19

St. Elizabeth of Hungary, W.

St. Pontianus, P. & M.

St. Fremburga, Princess, Ab.

Widow; Isle of Thanet 600

St. Egbert, B. & C.; York 786

Last Sunday After
Pentecost 2 cl.

26

St. Sylvester, Ab.

St. Peter of Alexandria, B. & M.

Ven. Hugh Taylor,

Pr. & M.; York 1585

St. Didacus,
Confessor 3 cl.

13

St. Dyfrig, B. & C. (Gwent) 3 cl.)

Bl. Hugh Cook (Ferdington) &

Comp. (BBL John Eymon &

John Ruge) PPr. & MM;

d. 15-Nov 1599 (Penzance, Conn.)

St. Serapion, M.;

England/Algeria 1240

St. Felix of Valois,
Confessor 3 cl.

20

St. Edmund, King of England,

M.; Honor, East Anglia 870

(Westminster, Northampton 3 cl.)

Feria 4 cl.

27

Dedication of Cathedral Church

(Salisbury 1 cl.)

St. Cungar, Ab. (Clifton, Conn.)

St. Fergus, B. & C.

(Aberdeen, Dundee) 3 cl.)

St. Edward, H. & C.; Dorset 871

St. Josephat,
Bishop, Martyr 3 cl.

14

Bl. Hugh Cook (Ferdington) &

Comp. (BBL John Eymon &

John Ruge) PPr. & MM;

d. 15-Nov 1599 (Penzance, Conn.)

St. Serapion, M.;

England/Algeria 1240

Presentation of The
Blessed Virgin Mary 3 cl.

21

St. Agatha,

Member of St. Margaret of

Scotland, Winchester 100

Feria 4 cl.

28

Bl. James Thompson,

Pr. & M.; York 1882

St. Albert The Great,
Bishop, Confessor, Doctor
of the Church 3 cl.

15

St. Dyfrig, B. & C. (Gwent) 3 cl.)

Bl. Hugh Cook (Ferdington) &

Comp. (BBL John Eymon &

John Ruge) PPr. & MM;

d. 15-Nov 1599 (Penzance, Conn.)

St. Serapion, M.;

England/Algeria 1240

St. Cecilia,
Virgin, Martyr 3 cl.

22

St. Deynolen, Ab.; Wales 621

St. Bega, V.; Cumbria 650

Feria 4 cl.

29

Start Novena to

Immaculate Conception

Bl. Gilbert Meyne,

Pr. & M.; Lancaster 1577

(Westminster, Liverpool, Lancaster,

Northampton, Plymouth 3 cl.)

Ven. Edward Burden,

Pr. & M.; York 1888

St. Gertrude,
Virgin 3 cl.

16

St. Margaret, Queen, Widow,

Patroness of Scotland (Scotland 2 cl.)

St. Edmund of Canterbury,

B. & C.; 1200 (Secondary Patron:

Perthmouth 1 cl.; Secondary Co-Patron:

Brentwood 2 cl.; All other dioceses of

England (except Hereford & Newcastle,

Lancaster, Nottingham) 3 cl.)

St. Clement I,
Pope, Martyr (Comm. of
St. Felicitas,
Martyr) 3 cl.

23

St. Cristina, V. & Ab.;

Winchester 100

Ven. Edward Mico, Pr. & M.;

Wild House, London 1678

Feria 4 cl.

30

Start Novena to

Immaculate Conception

St. Andrew,

Start

St. Andrew

Christmas

Novena

St. Gregory
The Wonderworker,
Bishop, Confessor 3 cl.

17

St. Hugh of Lincoln,

B. & C.; 1200 (Secondary Patron:

Nottingham 2 cl.; Westminster, Clifton,

Bristol, Northampton 3 cl.)

St. Hulda, V.; 600

(Middleborough 3 cl.)

St. John of the Cross,
Confessor, Doctor of the
Church 3 cl.

24

St. Cristina, V. & Ab.;

Winchester 100

Ven. Edward Mico, Pr. & M.;

Wild House, London 1678

Feria 4 cl.

1

Start Novena to

Immaculate Conception

Bl. Edmund Campion &

Comp., PP., MM.; 1581

(Northampton, Portsmouth 3 cl.)

Bl. Ralph Sherwin, M.

(Nottingham 3 cl.)

Bl. John Beche, Pr. & M.; 1589

(Brentwood 3 cl.)

The Blessed Martyrs of Oxford

University (Birmingham 3 cl.)

Dedication of the
Basilicas of SS. Peter
and Paul 3 cl.

18

St. Catherine of
Alexandria, Virgin,
Martyr 3 cl.

25

St. Alnoth, M.; Ely 700

St. Bibiana,
Virgin, Martyr 3 cl.

Feria 4 cl.

2

Dec

First Saturday

December

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

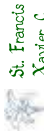
THURSDAY

FRIDAY

SATURDAY

FIRST SUNDAY OF ADVENT

3



St. Francis Xavier, C.

St. Lucius, King
Gloucester 200

St. Birinus B. & C.;
Dorchester 650

Bl. Edward Coleman, L. & M.;
Tybourn 1678

1 cl.

St. Peter Chrysologus,
Bishop, Confessor, Doctor
(Comm. of Feat)
In Advent;
Comm. of St.
Barbara, V. & M.)

4



3 cl.

St. Osmund, B. & C.; 1099
(Walsmeier, Plymouth, Clifton 3 cl.)

SECOND SUNDAY OF ADVENT

10

St. Melchisedec, P. & M.

Translation of the Holy House
of Loreto (Midalsbrough 3 cl.)

Bl. Edmund Gerridge, Eveshoe
White, Polydore Plasden, PP.,
Swinton, Wells, Sydney Hoagson,

Brian Lacey LL, MM, Tybourn 1851
Bl. John Roberts, OSB, M.;
Tybourn 1680 (Menevia 3 cl.)

Feat in Advent
(Comm. of St. Sabbas,
Abbot)

5



3 cl.

St. Birinus, B. & C.; 7th c.
(Birmingham, Portsmouth 3 cl.)

Bl. John Almonod,
Pr. & M.; Tybourn 1682

St. Nicholas,
Bishop, Confessor
(Titul. of Pro-Cath:
Liverpool 1 cl.)

6



3 cl.

St. Lucy,
Virgin, Martyr
(Comm. of Feat
in Advent)

13

St. Ambrose,
Bishop, Confessor, Doctor
(Comm. of Feat
in Advent)

7



3 cl.

St. Buthe, C.; Scotland 621

14

FEAST OF
THE IMMACULATE
CONCEPTION
Scotland:
Trad. Holy Day
of Obligation

8



3 cl.

St. Budeaur of Dol,
Plymouth/Glittary 6th cent.

Feat in Advent

15

Feat in Advent

9



3 cl.

St. Ethelgiva, Daughter of King
Alfred, Abs; Shaftesbury 698

St. Eusebius,
Bishop, Martyr
(Comm. of Feat
in Advent)

16

Dedication of Cathedral Church
(Melbourn 1 cl.)

SS. Fuger & Plala, Brother &
Sister, MM; Hayle, Cornwall 445

Bl. Thomas Holland,
Pr. & M.; Tybourn 1642

Bl. Arthur Bell,
Pr. & M.; Tybourn 1643

Ven. Bennet Corneable,
Ma. & M.; Durham 1685

THIRD SUNDAY OF ADVENT
(Gaudete Sunday)

17

St. Felix, V. & Abs;
Wimborne, Dorset 706
St. Malchus, B. & C.;
Winchester 440

FOURTH SUNDAY OF ADVENT

24

Vigil of The Nativity of Our Lord

Sunday Within the Octave of Christmas

31

St. Sylvester, I. P. & C.

Feria In Advent 2 cl.
18

St. Mawnan of Cornwall,
6th cent.
St. Wrebald, W. Essex and
Germany 709

THE NATIVITY OF OUR LORD
1 cl.



St. Anastasia, M.
Holy Day of Obligation

Feria In Advent 2 cl.
19

Bl. Laurence Humphrey,
L. & M.; Winchester 1591

St. Stephen,
Protomartyr (Comm. of Octave of Christmas)

26

Ember Wednesday 2 cl.
ferla
20

St. Thomas, M. & M.;
Dover 1295

St. John,
Apostle, Evangelist (Titul. of Cath: Portsmouth, Salford 1 cl.)
(Comm. of Octave of Christmas)

27

St. Thomas, Apostle (Comm. of Feria In Advent)
2 cl.
21

Ven. Thomas Bealingfield,
Pr. & M.; Galabouse 1678

The Holy Innocents,
Martyrs (Comm. of Octave of Christmas)

28

Ember Friday 2 cl.
ferla
22

Ven. William Pyle,
L. & M.; Dorchester 1591

Within the Octave of Christmas 2 cl.
(Comm. of St. Thomas of Canterbury, Bishop, Martyr; Principal Patron & Titul. of Cath: Northampton; In England & Wales 1 cl.)

29

Ember Saturday 2 cl.
ferla
23

St. Frithbert, B. & C.;
Hexham 706

Within the Octave of Christmas 2 cl.

30

Bl. William Howard, M.;
1690

1925 Pontevedra and the First Five Saturdays

On 10 December 1925, Our Lady – her Heart surrounded by thorns – and the Child Jesus appeared to Sr Lucy in her convent in Pontevedra, Spain. “Have compassion on the Heart of your Most Holy Mother,” said Our Lord, “covered with thorns with which ungrateful men pierce it at every moment, and there is no one to make an act of reparation to remove them.” Then Our Lady said: “Look, my daughter, at my Heart, surrounded with thorns with which ungrateful men pierce me at every moment by their blasphemies and ingratitude. You at least try to console me and announce in my name that I promise to assist at the moment of death, with all the graces necessary for salvation, all those who, on the first Saturday of five consecutive months shall receive the sacrament of Confession, receive Holy Communion, recite five decades of the Rosary,

and keep me company for 15 minutes while meditating on the 15 mysteries of the Rosary, with the intention of making reparation to my Immaculate Heart.” Our Lord later told Sr Lucy that there were five Saturdays as there were five principal sins committed against the Immaculate Heart of Mary: those

against the Immaculate Conception, against her Perpetual Virginity, against her Divine Maternity, the blasphemies of those who “publicly seek to place in the hearts of children indifference or scorn, or even hatred towards this Immaculate Mother,” and the offences of those who “outrage her directly in her holy images.”



Planner

	Dec	6	All Day Adoration, St. Michael's School, Burghclere
		8	IMMACULATE CONCEPTION, SSPX engagements
		9	School Fayre, 12noon Mass, 1pm Start
		16-7 Jan	St. Michael's School, Christmas Holiday
2018	Jan	10	All Day Adoration, St. George's House, Wimbledon
	Feb	14	ASH WEDNESDAY
		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
	Mar	19-24	Passion Retreat, St. Saviour's House, Bristol
	Apr	1	EASTER SUNDAY
		13	All Day Adoration, St. Andrews House, Carluke
		30-4	Marian Retreat preached by the Capuchins of Morgon, St. Saviour's House, Bristol
	May	7-18	Holy Land Pilgrimage 2018
		14	All Day Adoration, St. Saviour's Bristol
		19-21	Chartres Pilgrimage
		20	PENTECOST SUNDAY
		31	CORPUS CHRISTI
	Jun	4-9	Women's Ignatian Retreat at St. Saviour's House, Bristol
		?	Ordination of Rev. Mr. Thomas O'Hart to the priesthood at the Seminary of St. Thomas Aquinas, Virginia, USA
		28-1	Coach tour to Ecône for ordinations.
		29	Ordination of Rev. Mr. Rupert Bevan to the priesthood at the Seminary of St. Pius X, Ecône, Switzerland.
	Jul	27-29	Canterbury Pilgrimage
		30-4	Men's Ignatian Retreat at St. Saviour's House, Bristol
	Aug	?	Boys' Camp, Colleton Manor, Devon
		10-12	Youth Conference at St. Saviour's House, Bristol
		31	All Day Adoration, St. Mary's House, Preston
		31-1	Walsingham Pilgrimage begins from Kings Lynn
	Sep	1-2	Walsingham Pilgrimage proper
		5	All Day Adoration, St. Saviour's Bristol
		15	Feast of the Seven Sorrows - Renewal of promises of SSPX Oblate Sisters.
		15	Holywell Pilgrimage
		24-29	Women's Ignatian Retreat at St. Saviour's House, Bristol
		24	All Day Adoration, St. George's House, Wimbledon
		29	Feast of St. Michael, Archangel - Renewal of religious profession of SSPX Brothers.

Mass Times

	NOVEMBER						DECEMBER						
	1st	2nd	5th	12th	19th	26th	3rd	8th	10th	17th	24th	25th	29th
Bingley	-	-	-	-	1700	-	-	-	-	1700	-	-	-
Bristol	0800 1830	0730 0800 1830	1000	1000	1000	1000	1000	0800	1000	1000	1000	0000 1000	1000
Burghclere	0715 0900 1900	0715 1900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0715 0900 1900	0730 0900	0730 0900	0730 0900	0000 0900	0730 0900
Colleton Manor	-	-	-	15th 1130	-	-	-	-	13th 1130	-	-	-	-
Edinburgh	1230	1230	1300	1300	1300	1300	1300	1230	1300	1300	1300	0000	1300
Gateshead	1100	1100	1800	1800	1800	1800	1800	1100	1800	1800	1800	0000 1100	1800
Glasgow	1830	1830	0945	0945	0945	0945	0945	1830	0945	0945	0945	1030	0945
Groombridge	-	-	1300	1300	1300	1300	1300	1300	1300	1300	1300	0800	1300
Herne	1200	1200	0830	0830	0830	0830	0830	1200	0830	0830	0830	0000	0830
Jersey	-	-	-	-	-	25th 1030	-	-	-	-	1800	1000	-
Leicester	1100	1100	1730	1730	1730	1730	1730	1100	1730	1730	1100	0000	1730
Liverpool	-	-	-	1700	-	1700	-	-	1700	-	1700	-	-
London (St. Joseph)	1900	1830 1900	1100	1100	1100	1100	1100	1900	1100	1100	1100	0000 1100	1100
London (Wimbledon)	0715	0715 1800	0800	0800	0800	0800	0800	0715	0800	0800	0800	0800	0800
Manchester	1230	1100 1145	1230	1230	1230	1230	1230	1230	1230	1230	1230	0000	1230
Middlemarsh	-	-	-	1100	-	1100	-	1800	1100	-	1100	0900	1100
Oxford	-	-	1000	1000	1000	1000	1000	-	1000	1000	-	1000	1000
Portsmouth	1900	-	1130	1130	1130	1130	1130	1900	1130	1130	1130	1100	1130
Preston	1900	1900	0930	0930	0930	0930	0930	1900	0930	0930	0930	0900	0930
Rhos-on-Sea	-	-	1700	-	-	-	1700	-	-	-	-	1300	1700
Taunton	1100	-	1530	1530	1530	1530	1530	1100	1530	1530	1530	1130	1530
Woking	1930	1930	1130	1130	1130	1130	1130	1930	1130	1130	1130	1130	1130

see fssp.x.uk/en/scandinavia for Mass times in Scandinavia

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 Pizat \(Prior\)](#)

[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
Carlisle, 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: 07443 588 039

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.