



S S P X



Ite Missa Est

Plenty of wine



*And the wine failing, the mother of Jesus saith to him:
They have no wine. (Jn 2:3)*

“The Marriage Feast at Cana” b Juan de Flandes, c. 1500–1504



Ite Missa Est

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

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Society of Saint Pius X
St. George's House
125 Arthur Road
Wimbledon
SW19 7DR
United Kingdom
+44 20 8946 7916
district@fsspx.uk

District Superior

Rev. Fr. Robert Brucciani

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Plenty of wine

Editorial	6
Other news	9

Spirituality

Wine of Cana	10
Interview with Rev. Fr. Ludger Grün	16
St. Collette	18

Curent Affairs

General Chapter of the SSPX	24
Isle of Saints & the unborn	26

Liturgy

Ave Regina Caelorium	30
Standing, Sitting & Kneeling	31

Ite Missa Est

Society of St. Pius X in Great Britain and Scandinavia

Announcements	32
Liturgical Calendar	38
Year Planner 2018	43
Mass Times	44
Addresses	46



The red wine

of marriage

Rev. Fr. Robert Brucciani, District Superior

This edition of the *Ite Missa Est* is devoted to the holy state of matrimony. There are two reasons for this: first, on account of the privilege of welcoming our dear confrère, Pater Lüdger Grün, to the district of Great Britain to give a conference on the sacrament of marriage; and second, because Catholic married couples find themselves increasingly alone in the combat for their own salvation and that of their children.

The challenge

Where they should expect to find support from their peers, from the culture of the society in which they live, from Catholic schools, from the Catholic hierarchy and from the laws of the land, they increasingly

encounter a threat. Satan wants it all. He wants to erase the trace of God in His creation - in the Church, in government, in society, in families and in individual souls, and he is making astonishing progress.

Married couples have no choice but to enter into close combat if they are to save their souls and those of their children. They must repulse from without the social, legal, economic and doctrinal assaults upon their purity, upon their innocence, upon their ability to earn a living and practice their religion. They must also do battle within to bring themselves into subjection on account of original sin.

God, however, has given them a treasure to fight and to suffer and to win against the world, the flesh



and the devil. This treasure is the red wine of grace they received on their wedding day. In Rev. Fr. Eugene Boylan's truly excellent work, *This Tremendous Lover*, this treasure, the red wine of marriage, is eloquently described.

Duties of a Christian

In the daily life of a Christian, writes Fr. Boylan, there is often lack of perspective in the importance of exterior acts of our religion. Once we have performed our religious duties in the morning, 'there is generally a vague feeling that religion has purely a negative concern with the rest of the day; that the most one can do with the rest of one's time, as far as religion is concerned, is to avoid sin and possibly fit in a few extra prayers.

'Now, since we are members of Christ, this view is obviously wrong; for we are His members and He is our life in everything we do. So that every single action of our lives should come under the influence of our religion. And so should our relations with every single person we meet during the day, for they must all be regulated by Christian charity. And if we seek for a further exercise of that Christian

charity, we should begin with the person who has the greatest claim upon that charity. And that person is not society in general. For the most important person in the world to a married man should be, and must be, his wife.

Duties of spouses

'Not only is the love and mutual surrender of Christ and His Church the model proposed by God for the love and mutual surrender of husband and wife, but their union is also a "sacrament" of that union of Christ and His Church. Writing on this very point, Pius XI (*Casti Connubi*) reminds husband and wife that the love of Christ for His church should be their model.

Through their marriage, 'not only can married people "arrive at the summit of perfection," but they ought to do so; so, far from being an obstacle, their married life is a means to this end.

'What really happens then in true Christian marriage is that a man and a woman, abandoning their own individual life, give themselves completely to one another, as Christ does to His Church (only think of Christ giving Himself in



Holy Communion!) and together form one new unit, living one new life. They are not only two in one flesh, they are two in one life. The standard set for married love by St. Paul in his epistle to the Ephesians is very high. The man is to love his wife "as Christ loved the Church and delivered himself up for it."

Christ loving Christ

This might seem an impossible endeavour to mere humans, but 'marriage, being a sacrament, gives an increase in supernatural grace which is the effect of all the sacraments, together with a special grace and assistance for all the difficulties and decisions that belong to married life. That is the reason why we can set such a high ideal before husband and wife. It is indeed a superhuman ideal. But the strength at their disposal is superhuman also.

As a wonderful example of how God turns evil to good, 'the very obstacles put by human nature [and the world] to the fulfillment of this ideal of marriage can make marriage the foundation of an intense spiritual life. For it will soon

become apparent that neither party is an angel; both are human. And the love and sacrifice demanded on both sides are so great and so costly that the questions soon arise: "Is any human being worth all that?" "Can any human being give all that?" The answer lies in the fact that it is not a mere human being who gives, nor is it a mere human being who receives. Each one loves, and sacrifices self, in partnership with Christ; each one is loved and is served in union with Christ. Beyond her husband, and in his heart, the wife sees and loves and serves Christ. Beyond his wife, and in her heart, the husband sees and loves and serves Christ. The strength to go on, to give all the substance of one's house for love and count it nothing, comes from Christ and is used for Christ. Christ is the lover and Christ is the beloved. For, even in marriage, "there shall be one Christ loving Himself."

'Only the perfect Christian can be the perfect lover. And the disappointment which is inevitable in all human affairs; the seeming inability of the other to return the love given leads one to look further for the perfect lover *the tremendous lover* who is Christ.



"The song of the bird in the summer evening, the crystal beauty of the young night sky, the merry dance of running water, all and each of those heart-touching charms of nature that made the poet sad have but one message for the fortunate lover who has learned that all things in the world are but things and infinitely below the worth of persons, and that there is only one person who for him sums up the glory of all creation. These things will pass, and the foreshadow of their passing will sadden his heart if he does not learn that all these, and even the one in whom they are all contained, are in turn the expression of the beauty of Him who made them, and whose love they affirm and reflect. For husband and wife are not merely symbols of Christ and His Church, they are the "sacrament" thereof, and in some mysterious way they share in the reality which their union symbolizes.

Such is the red wine of marriage.

In Jesu et Maria,
Rev. Fr. Robert Brucciani

Other news

Operation Philomena

Fr. John Brucciani reports that the reponse to Operation Philomena to support St. Michael's School has been beyond expectation and will be reported in the school magazine, *The Archangel*. Latest figures show that over \$16,000 has been raised so far, of which the majority of donations are monthly standing orders. Thank you so much.

Prayers for the General Chapter

In July, Fr. Pazat and myself will be off to Ecône, Switzerland to participate in the General Chapter of the Society. A General Chapter is a meeting of superiors and "ancients" which occurs every six years to decide important matters concerning the life the Society. Every twelve years (which is the case this year) there is a vote to appoint the Superior General. Please pray fervently that we correspond most perfectly to God's will in our decisions.

Mass at Groombridge

Please note the change of Sunday Mass back to 12:30pm from March.



They have no more wine

Marriage

Rev. Fr. Ludger Grün SSPX

Extract from The Wine of Cana available from Angelus Press

“And the third day, there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus was also invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: "They have no wine.”(Jn 2:1-3)

Three stages of marriage

In this wedding feast, we can distinguish three stages which mirror the stages of married life.

The **first stage** is characterised by the wine, which the bride and the groom have prepared. It would be improper to celebrate a wedding

feast with only mineral water.

Wine gladdens the heart of man.

(Ps 104:15). This wine is an expression of festive joy, the happiness of the newlyweds that they have found each other and now can begin the new chapter of their married life. It is an expression of sheer willpower of the married couple: "You will always be someone special to me! " It is an expression of love from the word of the Canticle of Canticles: *Your love is more precious than wine!* (Cant 1:2). Therefore, what we can see in this wine is a symbol of first love.

Then comes the **second stage**.

Before long, the first wine is running out. It is almost ironic; what is happening in this wedding happens in some cases much later: The

The Wine of Cana

Fr. Ludger Grün, SSPX

first love seems to disappear and is replaced by everyday life. Only water remains! Whether or not this first love is only obscured or totally gone, the fact is, one has ended up in simple everyday life sooner than expected. Water is a daily drink, necessary and vital, but nevertheless bland and transparent. Imagine the disappointment on their faces, the feeling of having been deceived! What about all the declarations of love and future hopes? What about the "You will always be special to me!" Water is important; it is essential, but in marriage, one looks for more than that. The groom is losing face; the bride asks him, "Is that all you can offer?"

Where should we go from here? Should we be realistic? Should we turn to the principles of the world? This is a stage that is well known by the "world". From this comes pessimism, which keeps many relationships from becoming a marriage. Many young people do not get married anymore and live against God's commandments. They live together because they have lost confidence that a marriage can be durable.

It also explains the frequent changing of partners. When the stage of everyday life sets in, worldly think-



available from angeluspress.org

Conference

25th February 2018

St. Michael's School
Harts Lane, RG20 9JW

09:00	Sung Mass
10:30	Tea & Coffee
11:00	Conference
13:00	Lunch (bring your own)
14:30	Conference
16:00	Benediction



ing people have no idea how to believe in a continuing, ever-growing love.

The **third stage**: Mary, the mother of Jesus, was there. With her gentle, all-seeing love, she notices the distress of the newlyweds. She does not go to them saying, "My children, such is life. You are getting nothing for free. You must face that life is cold, hard and empty of joy. And do not expect anything from a marriage!" No! Mary knew that the hearts of men were created to love and to be loved! So had the Creator made men in the beginning, to live for Love! *It is not good for man to be alone!* (Gen 2:18)

Mary goes to Jesus to tell Him of the misery of the bride and groom. Jesus does not reject her but reminds her that His hour has not yet come. With His hour, He means His work of salvation through the cross, where from His pierced Heart, His Bride, the Church, is born! It is not yet time for His own wedding to come, even though He, the Bridegroom, is already present and wants to serve His own wedding wine! He commanded them to fill six stone jars with water up to the brim. Then he let the servants bring the stone jars to the chief steward. This headwaiter was a

wine expert but he could not determine where the wine was from. It was indeed a wine that comes from a heavenly wedding. Every jar contained two to three measures, a measure equalled approximately 10 gallons. That makes about 150 gallons of wine!

The headwaiter then calls the groom and points out to him that the new wine was much better than the first wine! Therefore, this wine is served to the newlyweds and the guests. Faces are glowing again, the disappointment is forgotten. Once again, the wedding feast continues with joy and relief. The supply of wine gives the young couple the confidence that with the blessing of Jesus, love will never die! What a love!

The first wine represents first love. The new wine that Jesus gives is better than the first. Here lies the great promise of Jesus, that He would implant into the hearts of the spouses a love that is more beautiful, more serious and more solid than the first love! *The love of God is poured forth in our hearts!* (Rm 9:5).

A Christian marriage has much greater riches than worldly marriage. The world does not know



the third stage of marriage! They only know the first and the second stage and live with this conviction: "You can't get anything for free in this world!" We can even find it in psalms: Many say, *Who shows us good things?* (Ps 4:6)

The many divorcees and concubines of today, as well as "remarried" people share in this pessimism. They do not expect anything anymore once the first love has died. However, Mary wanted to save the bride and the groom from Cana and all married couples from that disappointment. She believed in the love of Jesus and His power to pour that new and wonderful love in the hearts of all men. The question is: Do we believe in this love of Jesus? Or are we contaminated with that pessimism of the world looking at marriage with doubting eyes? Is it perhaps that this idea is also hidden in our hearts: that marriage is a gamble. Here is a question to be asked: Do we see marriage with the eyes of God or with the eyes of the world?

The Effect of the Sacrament of Matrimony

To many, the Sacrament of Matri-

mony is the icing on the cake: here are two who love each other, and now God also agrees for them to be together! To others, marriage is a sacrament only because supernatural help is required to overcome its great difficulties. But by that, we again arrive at the "worldly" perception of marriage, which shows a deep sense of pessimism! The Sacrament of Matrimony is much more!

So now we are faced with the question: What is the effect of the Sacrament of Matrimony?

In the sacrament of Matrimony, a Christian marriage forms a continuation, an expansion of the marriage of Christ and the Church. Two baptized individuals are bound together in matrimony. Through baptism, they are already members of the Mystical Body of Christ; they are in Christ and in the Church. At their wedding, their union becomes, through the sacrament, a budding branch attached to the bond of Christ and the Church. Jesus said, *"I am the vine, you are the branches."* (Jn 15:5). These words have special meaning for married spouses. Their union stands in a living and not merely symbolic union with the heavenly bridal couple, Christ and the



Church. Just as it is unimaginable to have a branch without the tree, without the focus on Christ, it is not possible to understand what connects the newlyweds on their wedding day. This does not only come from their baptism but rather particularly from the sacrament of matrimony.

We want to emphasize here that Christian marriage is not just a symbol or an image of the eternal bride and groom. The husband is the representative of Christ, the wife the representative of the Church. What the husband does to his wife, he does to the whole Church, whom Christ loves so much. And what the wife does to her husband, she does it to Christ himself.

What significance does the love in a marriage have! Every loving word, every gesture, every attentiveness

has a great value! Indeed, one can say that the love in marriage amounts to the love spouses have for God. One cannot genuflect in front of the tabernacle and then be cold and repulsive at home!

Helping Graces of the Sacrament of Matrimony

Jesus is always there, helping the spouses with His graces. However, what do these graces do? The graces of the sacrament of matrimony help the spouses to be like the heavenly bride and groom, Christ and the Church. The more one is faithful to God's graces, the more noticeable Christ and the Church are in the lives of the spouses. There is a similarity of love, similarity of the order of head and body, similarity in the care for the children of God.

*The General House of the Society
Menzingen, Switzerland*





Interview with Rev. Fr. Ludger Grün SSPX

by the editor of Mitteilungsblatt (SSPX Germany newletter)

MB: Fr. Grün, how did you start giving these conferences about the sacrament of marriage?

FrLG: Since I've been giving conferences for the Catholic Family Movement in Switzerland, I've noticed that even good couples hardly pay any attention to the sacrament of matrimony. Subsequently, we held regular lectures and retreats in Switzerland on the basis of which this book was produced.

MB: What do you mean that the married couples pay little attention to the sacrament?

FrLG: Many couples go to great lengths to make their family life Catholic, but forget the importance of the sacrament of Matrimony. This leads to various failure symptoms: Despondency or resignation in relation to the spouse, companionship instead of living for each other, secular pessimism, reduction of love.

MB: But isn't it realistic that love in marriage decreases with time?

FrLG: It is realistic to say that love is reduced in many marriages. But doesn't

it come from leaving aside the sacrament of matrimony? In the supernatural realm it is realistic that love increases. This is the gift of the sacrament, that love grows more and more when one answers to the graces of the sacrament. It shows a secular conception of marriage when one thinks that the drop of love is a normal phenomenon. The world does not know the gift of Jesus, and therefore it has no hope in his help.

MB: What is this gift of Jesus for marriage?

FrLG: When the wine went out at the wedding of Cana, Mary and Jesus did not just send the people home, but Jesus gave them about 150 Gallons of the best wine so that the wedding could continue. And Jesus does not exaggerate in his miracles and makes no jokes. This wine was a tremendous encouragement for the couple of Cana. Imagine, at a wedding today, a delivery of 800 bottles of wine would arrive free of charge, even from Jesus himself. That would be a massive surprise. The Lord meant to say that he ensures that love never ceases. In the Holy Scriptures, wine is often a symbol of love.



MB: What does this have to do with the sacrament of Matrimony?

FrLG: The sacrament is the source from which couples can draw this ever-new love. For through the sacrament, they are not only a symbol of Christ and his bride, the Church, but they are vividly connected to the Bridal Couple Christ Church like a branch to the tree. Thus, it happens that the same love lives between them as between Christ and the Church. For the branch has one and the same life as the tree. This is an eternally young love that never ends and that they give to each other.

MB: What tasks does this entail for marriage?

FrLG: The branch must correspond to the tree on which it lives. Nobody wants to find bananas on an apple tree. The married couple must therefore fit themselves to the relationship of Christ to His Church in three ways: They must have a similarity in love, a similarity in the structure of the relationship (Christ's head - the Church's body) and a similarity in caring for the children. These are the fruits that Jesus expects from the sacrament.

MB: What is the best way to achieve this triple similarity?

FrLG: First of all, there is the imitation of the bride and groom to Christ and His Church. We must therefore constantly look at how Christ and the Church live together. This includes common prayer and a common assistance at Mass. In the Holy Mass, a married couple come to Christ and the Church, the model of their marriage. Afterwards, one must take care that the mutual signs of love in the life of marriage always remain alive. Otherwise, the damage is very great.

MB: What is the special importance of the Sacrament of Matrimony?

FrLG: The future of the Church lies also in marriages. Without them, there will be no church the day after tomorrow. In addition, the marriage of the parents has a profound influence on the marriages of the next generation. The vocations should also be prepared by the parents. This is therefore a tremendous opportunity to give the children something very valuable.

MB: What did you enjoy most about working with couples?

FrLG: The most beautiful thing has always been the glow in the eyes of the spouses, when they have found new courage for a life from the sacrament of Matrimony.



St. Collette

6th March

Br. Columba Maria

Early life

Colette was born in 1380 in Corbie, Picardy, in the cottage of Robert Boellet, a carpenter, and his wife Marguerite, a pious couple whom charity united, work occupied, and religion consoled. Until this event, their renowned piety seemed almost unrewarded, but they were nevertheless noted for their charitable works. The birth itself was portentous, since this was Marguerite's second marriage and she was over sixty years old. It was 13th January and the baby received the name as a diminutive of Nicholas, to which saint the parents were devoted. Happy the parents who, like Colette's, understand the nobility of the task entrusted to them. Happy the children who, by their obedi-

ence, appreciate and benefit from the grace God has granted them in placing them with pious and virtuous parents. At only four years of age, aside from school, Colette's only excursions were to the local church to renew daily at the altar her consecration to Jesus that her parents had already made.

There was a Benedictine convent in Corbie which ran a school, and it was here M. et Mme Boellet entrusted the education of their child. At only eleven years of age, Colette showed such piety that she went each night, before dawn, to assist at matins. Her father, alerted by a neighbour that it would weaken her health, forbade her to go, and gave her an upper room in the house. Colette, not desiring to disobey

her father, nor the promptings of grace, asked the help of a man next door, a confidante of her father. This good man could only suggest providing a ladder every night, and taking it away on her return. This went on for some time. Of course her father found out, but relying on the witness of this good man, who praised her vitality, he allowed her to continue so. Years later, Colette said herself that she saw all the problems of the world, and the remedy she would herself undertake later, clearer than than she saw them twenty years later.

Added to her prayers were alms and penances. She regularly gave her school lunch to poorer children, and delayed her return home to prolong her fast. She made a cilice of a knotted rope and bound it tight; she slept on the floor on thorns. Her humility and chastity were affronted one day by a lewd man in the church. She responded vehemently by wishing him the grace of God to see his shameful behaviour. The man, confused, attempted to leave but was struck blind! Colette obtained his sight again and kindly showed him the door.

St. Colette, reformer of the Poor Clares





Two wonderful miracles showed her influence with God. She was, it seems, very small, and this was a sorrow to her father. She made a pilgrimage to a local Marian shrine, and begged of God that while she would happily be short in this life and a giant in the next, nevertheless, if it was not against His will, and not an obstacle to her salvation, could she possibly increase a bit! She hardly finished her prayer when the desired adjustment was achieved. Still only fourteen, she was now quite an attractive proposition to many young men. But anxious over the regular compliments she received on this point, she begged again of God to take from her these unnecessary charms. Again, God replied immediately, and her looks from then on were a mirror of the purity of her soul.

Vocation

When Colette was 18, she lost in quick succession both her parents. A short period of reflection persuaded her that her best option was to sell what she had inherited, give to the poor, and follow Her Lord. But follow where? That was the question. At 22, she met the visitor of the Franciscan houses in Picardy, one Father Pinet, who

divined, from Colette revealing her soul to him, and from the relaxed state of all the Orders at this time, that the Franciscan Third Order might work for Colette, coupled with an eremitical existence. Colette felt an end to her anxiety over her vocation and was duly clothed with the habit of Saint Clare. At length, having gained the permission of her local parish priest, and the usage of a house attached the church, she made her vow: "For the love of God, in the presence of the Queen of Heaven, I engage myself by vow to keep poverty, chastity and obedience, and perpetual closure." Her confidence in God was not disappointed. All the time she spent in her hermitage at Corbie, she did not lack her daily bread. A hatch was created between her cell and the church, so that she could say her prayers, and speak to her Lord in the tabernacle. A parlour, too, was arranged where she could converse with people from behind a grille, and great was her influence. Her corporal austerities knew no bounds, and the devil was never far away from this favoured soul. One Father Raoul tried, by unscrupulous means, to induce her to leave her cell. In later years he would appear to her in her convent bound in chains. "Don't worry," Colette would tell her terrified consouers,



“It’s only Father Raoul from Purgatory!”

At this time, the Church was just at the end of the Great Western Schism, when her faithful had their faith in the rock that Christ had established as the corner-stone, and promised that it would not collapse, undermined. Diffidence was spread in every part. Individual monasteries were divided over who was Peter's successor. In all her crises, it is to her religious especially the Church looks for support. But whence was it to come on this occasion when the houses were divided?

Jesus appeared to her one day, and He was very angry due to the sins of men. Our Lady and a host of angels came too. Saint Francis of Assisi knelt before Our Lord, and begged mercy, at the same time entreating Him to appoint Colette to reform the entire Franciscan Order. The Blessed Virgin Mary supported his appeal. Colette could hardly believe what she was witnessing and prayed for deliverance. At this critical moment Father Pinet was called to his reward. Another priest, Father Henri de la Balme, was divinely inspired to come and persuade her, and after Colette spent six days deprived of speech and sight, she

acceded to Heaven's request.

The reform

Father de la Balme secured all the necessary dispensations from her enclosure of four years, and then they went to the pope to get permission for the reform of the French Franciscan houses. In these days of a pope and an anti-pope it was widely held that the faithful could negotiate with whichever 'pope' was recognised as such in that district. And so it was that she visited and received the necessary authorisation from Benedict XIII at Nice. He granted her two requests, to be allowed enter the Poor Clares, and to be allowed association with others who wished the primitive Rule of Saint Francis. The pope initially referred the request to his college of cardinals, who refused, but changed their mind when all those who were against were struck down by a pestilence! Benedict himself clothed Colette, on October 4th, 1407.

Their first house was at Besancon, where the Pope granted them possession of the relaxed Clarisse convent, so relaxed that only two sisters remained. One, sister Simonette, decided to stay and became



a fervent daughter of Saint Clare, dying a holy death. The other departed to another convent. All the property the convent had acquired over the years was donated by Colette, with the advice of the local ordinary, to build and establish the convent chapel with a regular stipend for two priests. Thus, the reform began in true evangelical poverty.

At one point, the devil deployed his minions as a real army marching through the cloister, blowing trumpets and all! Another time, the sisters on their way to prayer, were assailed in the corridor by a troop of demons parading as immodest men and women of the town, pulling and haranguing the sisters. More than once Colette cured her religious of serious illness. Several times she divined water for her communities in unlikely but necessary places. A multitude of people were brought back from the dead by our saint, amongst them little children unbaptised, and one of her own religious, dead in body and soul, who returned to make her confession before returning to her coffin. These miracles all had many witnesses. One of her sisters, on another occasion, was negligent in confessing a sin. Colette saw the

sin clearly, and saw that the novice would not easily relinquish its hold over her. She waited until the sister was on her knees at the confessional, then had another sister approach and exclaim the sin audibly to the confessor. This expedient did the trick.

She told the sisters of Besancon two events that would and did happen over a hundred years later: on the night when the crucifix in the cloister would topple over, gather everyone and everything valuable to the end of the garden to avoid the fire which would engulf the house and chapel; a pestilence would and did spare so few of the sisters that they would and did need reinforcements from other convents. (She also, it seems, told the same Sisters at Besancon that their house would persevere to the end of time. Alas, since the second Vatican Council, the convent has been sold and is now a hotel!)

One of her heaviest trials occurred when Saint John Capistrano, a Franciscan and a special emissary of Pope Eugene IV, came to implement a Franciscan reform of this pope, who was anxious to unite the Franciscans in a comparatively lighter Rule. Colette was shocked,



and begged three days to consider. Saint John returned to his cell in a nearby monastery, and was there visited by Our Lord Himself, who told him that Colette's Rule pleased Him. Saint John begged forgiveness, and the future saints became good friends and mutual supporters from then on.

Amongst the overwhelming signs of the heavenly favour of our saint were a golden cross, containing a relic of the True Cross, and a golden ring, both awarded to her by Saint John the Evangelist, and shown to the people each year until they were lost to the Huguenots.

Death

Saint Colette is a very special saint. For as we have seen, she passed from a pious infancy to a still more pious youth, and from there to a maturity that carried her to the perfect life that ended in union at death and a glorious eternity. She once said that a day without suffering something for Jesus would be a day that she would suffer most!

She died, as she had predicted, on March 6th 1447, having just turned 67. Her remains are at Poligny in Eastern France.



Daily timetable of the Poor Clares
Monastère Ste Claire, Morgon,
69910 Villié-Morgon, France

00:00	Matins
04:35	Rising
05:00	Lauds, Adoration, Prime, Terce, Holy Mass
08:00	Frustulum (light breakfast) Free-time
08:30	Spiritual reading
08:50	Obedience (work)
10:55	Sext and None
11:35	Lunch
12:55	Recreation
13:25	Free-time / siesta Grand silence (1/2 hr)
14:00	Vespers and Rosary
14:40	Obedience (work)
05:30	Compline and Adoration
07:00	Light supper
07:15	Pardon (final prayers) Grand silence (until 8 am) Free-time
08:15	Lights out

Write for details. Deo gratias.



The General Chapter



of the Society of St. Pius X

Rev. Fr. Vianney Vandendaele SSPX

The Society of Saint Pius X is a priestly society whose rules were approved by a decree issued from the bishop of Fribourg, Mgr. Charrière, on 1st November 1970. It was founded and organised by Archbishop Marcel Lefebvre, with the approbation of the diocesan authority, during a period of collapse of the Catholic priesthood. Its constitutions, placed under the patronage of Saint Pius X, were the object of an official letter of praises written by Cardinal John Joseph Wright, Prefect of the Sacred Congregation for the Clergy, on 18th February 1971.

In his introduction to the revised edition of the rules of the Society on 20th March 1990, Archbishop Lefebvre highlights the action of Divine Providence which, “in its infinite Wisdom, raised up a work of res-

toration of the Catholic priesthood in order to preserve the treasures which Jesus Christ confided to His Church, namely the integrity of the faith and the formation of clergy destined to the dispensation of these treasures of divine life.”

Today, the Society of Saint Pius X numbers 637 priests as well as 123 religious brothers and 79 oblate sisters.

In its seminaries and noviciates, around the world, about 250 young men are trained for the service of the altar. This year, 2018, will be marked by an important event in the life of this priestly society. Indeed, the General Chapter is gathered every 12 years in view of electing the Superior General and his two assistants, but principally in

order to check that the rules within its statutes are faithfully applied in order keep the initial spirit which directed its foundation.

As a prelate of the Church, having acquired great experience in missionary countries, Archbishop Lefebvre warned the members of the Society against any innovation, apart from those necessary for the administration of the society and the development of its apostolate.

Thus, the members of the General Council, the Seminary Rectors and Districts Superiors, as well as the most senior priests of the Society, will gather for the 4th General Chapter of the Society from 11th to 21st July 2018 at the Seminary of Saint Pius X, at Ecône, Switzerland.

The Superior General, Bishop Bernard Fellay, has prescribed some prayers to be said everyday in all the houses of the Society of Saint Pius X from 11th January, that is six months before the beginning of the Chapter. All the faithful and souls of good will are cordially invited to join in these prayers.

Prayers of Preparation

Veni, Sancte Spiritus, Reple tuorum corda fidelium, et tui amoris in eis ignem accende.

*V. Emitte spiritum tuum et creabuntur;
R. Et renovabis faciem terræ.*

Oremus: Deus, qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem spiritu recta sapere, et de ejus semper consolatione gaudere, per Christum Dominum nostrum. Amen.

*Cor Mariæ Immaculatæ, ora pro nobis.
Sancte Pie Decime, ora pro nobis.*

Come, Holy Ghost, Fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit and they shall be created;
R. And Thou shalt renew the face of the earth.

Let us pray: O God, Who hast instructed the hearts of the faithful by the light of the Holy Ghost, grant that by the same Spirit we may be always truly wise, and ever rejoice in His consolation, through Christ our Lord. Amen.

Immaculate Heart of Mary,
pray for us who have recourse to thee.
Saint Pius X, pray for us.



Isle of Saints

and the unborn

Seánín Mac Brádaigh

During Phase 1 of the Brexit talks, the eyes of the world were fixed on the little island of Ireland. How could it be that the future of the major economic powers and, indeed, of Europe itself, should pivot on a country significantly smaller than London. That is the funny thing about the course of the history, often the smallest nations dictate the future of continents in surprising and unexpected ways.

Yet the eyes of the world will turn to Ireland once again in 2018. For several years now, the island's unique pro-life laws have come under intense scrutiny from an increasingly hostile international order. Repeatedly, supranational organisations such as the United Nations have declared the Republic

to be in breach of human rights obligations precisely by maintaining the right to life of the unborn child. It is nothing new that faceless (and not so faceless) lobbies have sought to overturn pro-life laws across the globe. Whether through direct campaigns in parliaments and media, or through the manipulation of the Courts, there are very few places on earth where the sanctity of human life is enshrined in law. Uniquely in western Europe, Ireland is one of those isolates.

The story begins in the very different Ireland of the 1980s. Even then, Ireland was quite isolated in its legal opposition to abortion in Europe. Seeing how abortion had been legalised in other countries either through parliament, or through



courts, the Pro-Life movement successfully ran a campaign to have an amendment inserted into the Constitution.

The constitutional amendment, inserted in 1983 reads “The State acknowledges the right to life of the unborn and, with due regard to the equal right to life of the mother, guarantees in its laws to respect, and, as far as practicable, by its laws to defend and vindicate that right.” What is unique about this, the 8th amendment to the Constitution, is that it removes the power of the State and the Courts to change the law, or legalise Abortion, without a Referendum. It was a legal masterstroke as it prevented the legalisation of abortion in Ireland in the same way it had been legislated for in other parts of the world.

That amendment however is now under threat. The Irish government has been intensely lobbied by various “action groups” to hold a Referendum to remove the amendment, giving the Irish parliament, the Dáil, exclusive rights to legislate on abortion and thus opening the floodgates for the status quo in the rest of Europe; abortion on demand. The process began in 2012 with the tragic death of Savita Halappanavar, a young Indian lady who developed sepsis during pregnancy. Mrs. Hal-

appanavar requested an abortion and was informed that abortion was illegal in Ireland and subsequently died. Through well placed sources, the Pro-Abortion lobby immediately staged this tragedy as a result of the current ban on abortion and successfully exploited public outrage to further their own maleficent ends. To this day, this tragedy is paraded by abortion campaigners despite the fact that the Irish Medical Council found her death had been the result of neglect and an abortion would have done nothing to save her life.

The conversation had been started and the wheels of power got to work. The Government instituted a “Citizens Assembly”, the first step on the road to a Referendum. A Citizens Assembly is a group of 100 voters, “selected at random” which over the course of several months deliberates on controversial questions. Famously, the Assembly was subjected to bias in something reminiscent of Stalin’s USSR. The number of Pro-Choice speakers greatly outweighed those who were Pro-Life and supposed “neutral experts” addressed the Assembly from abortion lobbying groups. The result was clear from the beginning; abortion to be made legal on demand.

The report from the Assembly was then presented to a self-select-



ed Oireachtas (parliamentary) committee. The bias at this point was beyond laughable. No pro-life speakers or presentations were accepted. Unsurprisingly, a majority voted to repeal the constitutional amendment and the motion was set for a Referendum to be held this summer.

In many ways, the odds are not looking good. Ireland has drifted substantially from the Catholic faith since Vatican II. It is an indictment of modern catechesis that in a nation where the Catholic Church controls 91.1% of schools and where the curriculum states that “religious instruction is by far the most important subject” that the vast majority are completely ignorant of the basics of Christian dogma. The legalisation of “marriage equality” for homosexuals by popular vote demonstrates vividly that the Isle of Saints and Scholars has finally expired. In 1971, weekly attendance at Mass stood at 91%, today it is a mere 35%. In my 26 years of life, the social referendums of divorce, contraception and gay marriage were lost by an enfeebled and discredited hierarchy.

Yet, all is not lost. Consistently, the Irish people have been hesitant to support abortion. All polls show

that Abortion on demand is supported by only a small number of people. The present referendum is aligned with legislation that is very disturbing to a vast swathe of the population and recent polls have shown a marked decline in the support for abortion in all cases. The result hangs on a knife edge. Even at this early stage of the campaign, there are signs for hope.

Yet, you might ask, what has this campaign got to do with us? Ireland is not a part of the United Kingdom and if abortion is legalised it will be just another victory of evil in a world that has now forgotten the Divine Law. That is, however, where you are wrong. The result of this referendum is being very closely watched by powerful international organisations. Ireland, a developed country with a buoyant economy offers a contradiction to the world order; only in poor backwards countries is abortion illegal. A leaked document from George Soros’ “Open Society Foundation” outlined the hundreds of thousands of euros it awarded to Irish abortion lobbies to “work collectively on a campaign to repeal Ireland’s constitutional amendment granting equal rights to an implanted embryo as the pregnant woman” and “With one of the most restrictive abortion laws in

the world, a win there could impact other strongly Catholic countries in Europe, such as Poland, and provide much needed proof that change is possible, even in highly conservative places”.

This fight is not just about Ireland. Powerful forces are marshalling their resources against our pro-life laws and the result will affect not only Ireland, but the unborn in nations across the globe. I ask sincerely that the faithful of Great Britain consider this push by the evil one as an attack on each and every one of you. He, and his servants, might indeed be powerful but we have something even more powerful; the Holy Rosary. Our Lady promised that through the Rosary Satan is defeated and thus I ask each of you to offer your daily rosaries that the Irish Referendum might be defeated. Join with me in presenting our humble prayers to the feet of Our Lady, Queen of Ireland, every day that this diabolical effort is thwarted and that our island might remain a contradiction to others. As I stated at the beginning of this piece, the future of continents often pivots on small nations.

So much rests on this referendum. Let it not be yet another victory for Satan but one of his first defeats.

Retreats 2018

Saint Saviour's House, Bristol

- 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

Chartres Pilgrimage 2018

- Chaplain: Rev. R. Brucciani
Theme: In honour of Jesus Christ
- Meet: Sat 19th May 7:45am
Chartres Cathedral
- Ends: 21st May 4pm
Place Vauban,
Les Invalides, Paris
- Info: Chris Sudlow
chrissud.cs@gmail.com
pelerinagesdetradition.com
- Cost: €65 (discounts possible)
plus travel
- To Do: i) for packing list and info
- fsspx.uk (see events)
- chrissud.cs@gmail.com
ii) subscribe online
pelerinagesdetradition.com
iii) buy travel tickets
iv) make will

Liturgy

AVE REGINA CAELORUM

Hymn to Our Lady attributed to Herman Contractus (+1054) which is sung after Compline of 2nd February until the Wednesday of Holy Week.

VI

A - ve * Re-gi-na cæ-lo-rum, A- ve Dómi-
na Ange-ló- rum: Sal- ve ra-dix, salve porta, Ex qua
mun-do lux est or- ta: Gaude Virgo glo-ri- ó- sa, Su- per
o- mnes spe-ci- ó- sa: Va- le o valde de-có-ra,
Et pro nó- bis Chrí- stum * exó- ra.

*HAIL, O Queen of Heav'n enthron'd,
Hail, by angels Mistress own'd
Root of Jesse, Gate of morn,
Whence the world's true light was born.*

*Glorious Virgin, joy to thee,
Loveliest whom in Heaven they see,
Fairest thou where all are fair!
Plead with Christ our sins to spare.*

V. Allow me to praise thee, holy Virgin.

R. Give me strength against thy enemies.

Let us pray

Grant, O merciful God, to our weak natures Thy protection, that we who commemorate the holy Mother of God may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord. Amen.

STANDING, SITTING & KNEELING AT MASS

There are no rubrics that determine the correct posture of the laity at different parts of the Mass, neither is there perfect agreement between the great lights of liturgical practice such as Fortiscue, O'Connell and Sterky (for the French). Most Catholics are witness to diverse and curious variations of practice - not only from one country to the next, but also within the the same diocese and even within the same chapel! Often such a diversity of practice is the occasion of distraction, or consternation, or even a loss of charity among the faithful. It is for this reason that the following practice is prescribed by the District Superior for the District of Great Britain.

Low Mass

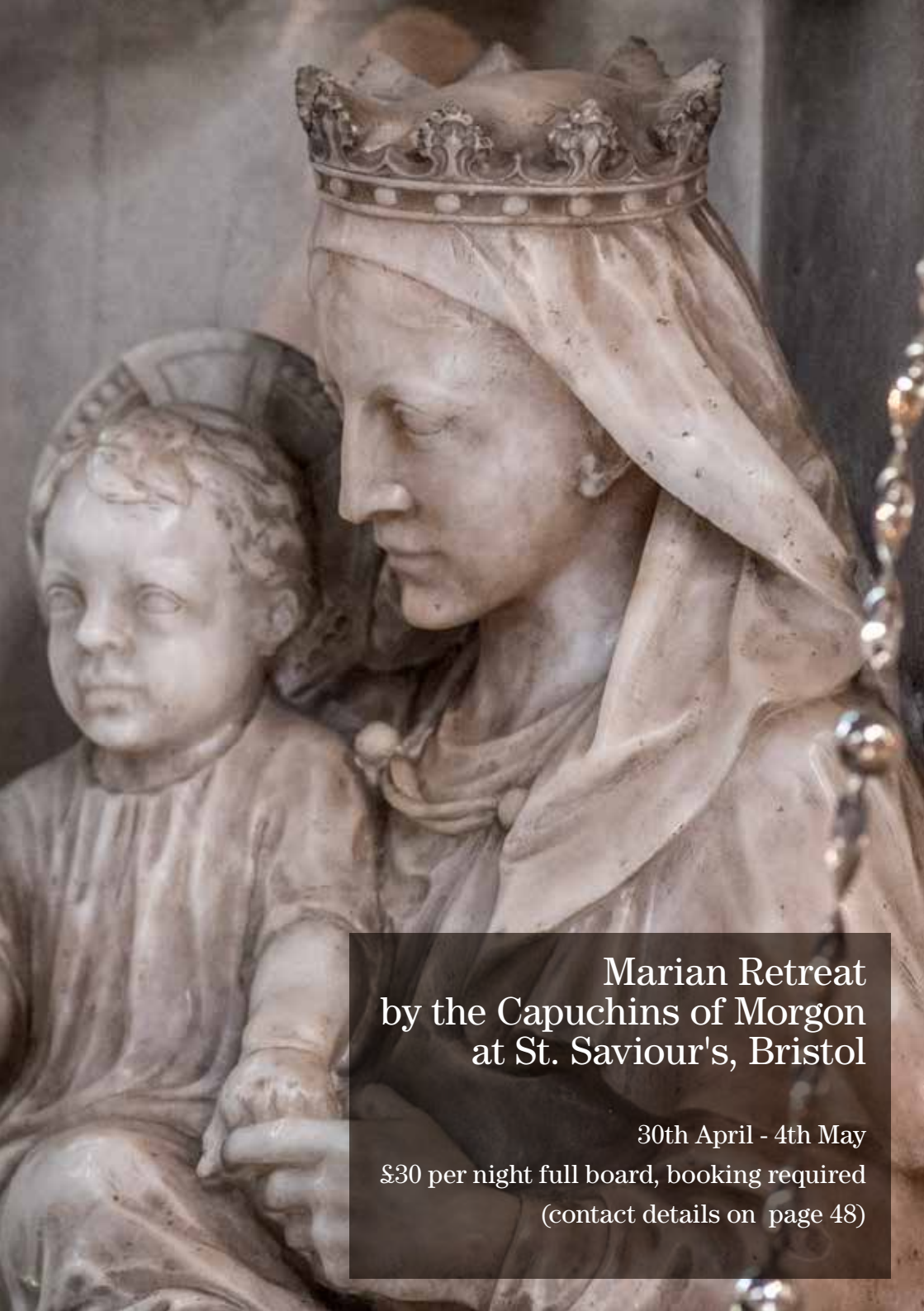
The principal to remember is that the faithful should kneel throughout except for the Gospel and the Credo.

- During the processional entry	stand
- From the Sign of the Cross to the Gospel (the frail may sit for the Epistle)	kneel
- When priest approaches the missal to say the Gospel	stand
- During the entire Credo	stand
- After the <i>Oremus</i> of the Offertory (the frail may sit for the Offertory)	kneel
- During the Preface	kneel
- At the Last Gospel	stand
- Post-Missal prayers	kneel
- As the recessional (when the priest leaves)	stand

Sung Mass and Solemn High Mass

The principal to remember is that the faithful should stand when singing the responses or when singing with the choir (except the Gloria when they sit with the priest).

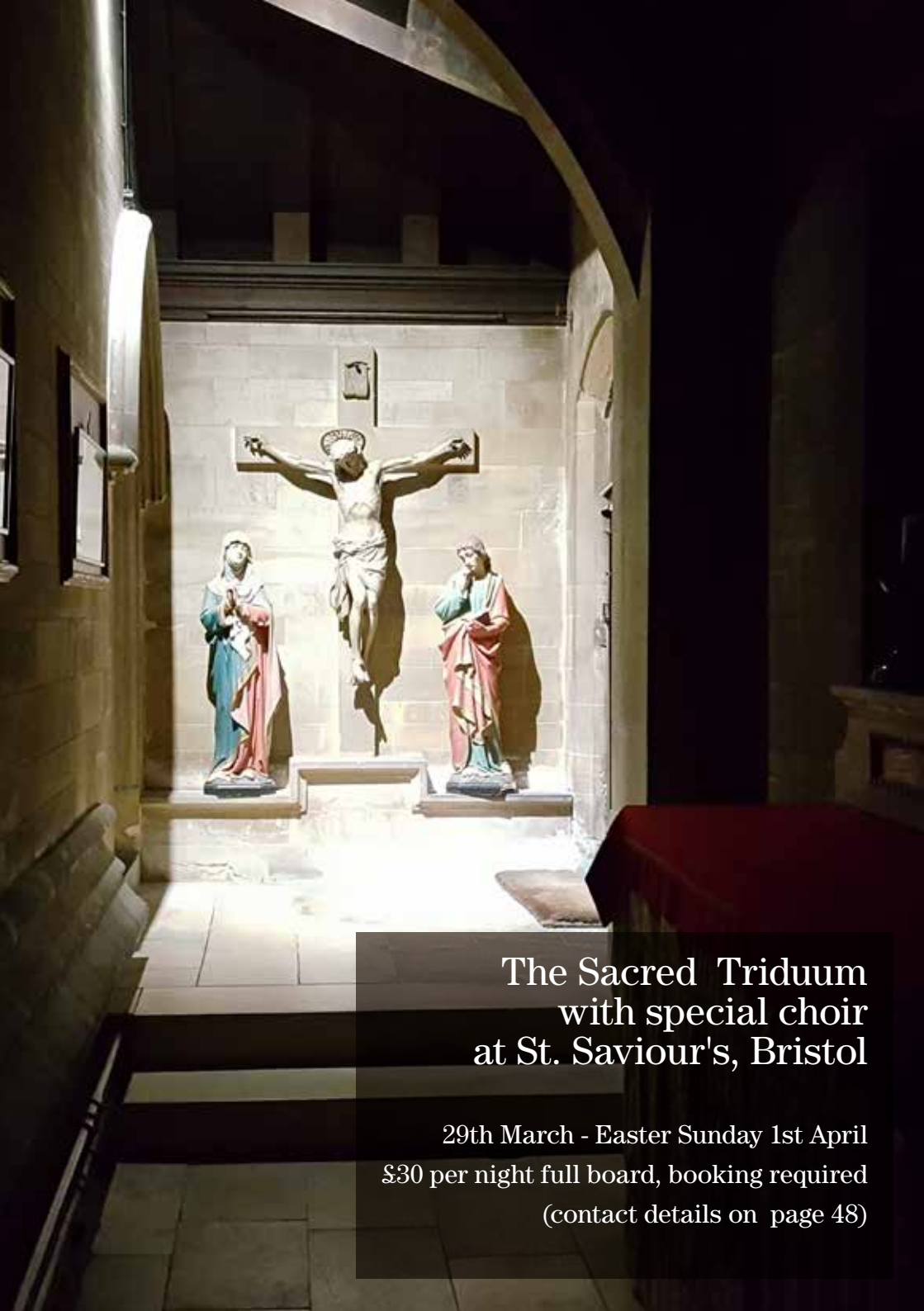
- During the processional entry	stand
- During the <i>Asperges</i>	stand
- From the Sign of the Cross to the <i>Kyrie</i>	kneel
- At the intoning of the <i>Kyrie</i>	stand
- When the priest sits during the <i>Gloria</i>	sit
- At the end of the sung <i>Gloria</i> (after the Amen)	stand
- At the beginning of the Epistle	sit
- When priest approaches the missal to sing the Gospel	stand
- At the beginning of the sermon	sit
- At the end of the sermon.	stand
- During the entire sung Credo.	stand
- After the <i>Oremus</i> of the Offertory	sit
- After the incensation of the altar (when the MC kisses the priest's hand)	stand
- During the Preface	stand
- At the end of the sung Sanctus	kneel
- After the <i>Oremus</i> at the end of the Canon (just before the Pater Noster)	stand
- After the sung <i>Agnus Dei</i>	kneel
- After the priest recites the Communion (just before the Dominus Vobiscum)	stand
- After the <i>Ite Missa Est</i>	kneel
- At the Last Gospel until the recession of clergy	stand



**Marian Retreat
by the Capuchins of Morgon
at St. Saviour's, Bristol**

30th April - 4th May

£30 per night full board, booking required
(contact details on page 48)



The Sacred Triduum with special choir at St. Saviour's, Bristol

29th March - Easter Sunday 1st April
£30 per night full board, booking required
(contact details on page 48)



Of your charity please pray for the souls of

Mrs. Elizabeth King of Bradford who died on 22nd December
Mrs. Rosina Kathleen Perry of Bristol who died on 17th January
Mr. Patrick Halligan of London who died 22nd January
Mrs. Molita Hale of Shoreham-by-Sea died 3rd February
Mr. James Shallcross of Manchester who died on 6th February
Mrs. Marion O'Grady of Bristol who died on 15th February

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

March

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

Palmer, Louis Brophy, Amey Davies, Edward Wiggins, Frederick Neesam, Catherine Connaughton, Edna Hartley, Margaret Taylor, Jeanne Cuttall, Mary Agnes Adams, Vincent Baker, Francis Fernhead, Virginia Nathan-Ciacci, Margaret Rowling, Monica Kemp, Francis Thomas Cooper, Francis Green, Graeme Le Monier, Michael Osborne, Joan Evelyn Procter, Frank Critchley, Hilda Jackson, Truda Kendrick, John Olna, Irene McNicholas, Norah Dalglish

April

BISHOP ANTONIO DE CASTRO MAYER; Fr. Anthony Chadwick, Fr. Hugh Thwaites, Alma Keily, Mrs. M. Gilbert, Teresa Kenefeck, Cyril Prescott, Margaret Tutt, Robert Carr, Jessie Nevard, Freda Walton, John Silk, John Clitheroe, Gwen Hartley, John McKimmie, Agnes Kay, Katherine Husain, Margaret Restieaux, Claude Couldery, Sudney Kay, Jane Ogden, Mary Judge, Mrs. M. McCarthy, Elizabeth Boyle, Patrick Carpenter, Veronica McCauley, Ida McNello, Josephine Lawlor, Henry Towers, Margaret Rennie, Gertrude M. Yates, Wilfred Dean, Kathleen Buckland, Norah Taylor, Elizabeth Martin, Joseph Boyle, Basil Lewis, Nina Lynch, Mary Perry, Mary Keily, Maria Stigell, Muriel Smith, Mary Carnoustie, Pamela Kenward, Cecelia Gill, Margaret Brierley, Lady Denham, Catherine Skelton, Mary McDonald, Ellen Stewart, Robert Hughes, Mervyn Goonesekera, Joan Gac, John Lane, Esther McGlame, Geoffrey Nutter, Michael John Dowey, Dorothy Marshall, William Gerrard-Crosby,

Requiescant in pace

Nota Bene

If you would like to make sure that you have a traditional Catholic funeral, please insert the following text in your will:

"It is my express wish that my funeral be conducted in the traditional Latin Rite by a priest of the Society of St. Pius X who may be contacted at St. George's House, 125 Arthur Road, London SW19 7DR"

Margaret Evans, Pamela Macdonald, Alan Green, James Brennan, Kenneth Collett, Bridgetta Johnson, Joseph Bryce, Albert Pollard, Barbara Mortimer, Werner Andersson, Eileen Ladnor, Dorothy Mungovin, Lynn Clarke, Edward Hales, Kathleen Simmons, Hugh Budden, Conception Traynor, Margaret Bradley, Francesco Vericonte, William Henry Riley, Margaret Laurie, Mary Patricia Mackay, Theresa Ogden, Rachel Turnedge, Geraldine Weir, Kenneth Parkinson Mary Bristow, Byron Harries, John Clague, John Wood, Cyril Pettitt, Anne Patricia Dougal, Cathleen Allen, Ursula Carr, John Cunningham, Louis Fisher, Jessica Vickers, Peter Baldwin, Ronald Warwick, Maria Williams, Anne Knott, Henry Fraser, Joan Harrison, Sheila Biggs

Mr. Patrick and Theresa Halligan on their wedding day on 4th November 1967 (50 years ago). Mr. Halligan was a regular Mass-goer and died fortified by the rites of Holy Mother the Church.



Mr. Frederick Davis d. 13th November 2017

These two letters tell something of the hidden, heroic life and death of Mr. Frederick (Frank) Davis who was a member of the faithful of the Society of St. Pius X from its early days in the late nineteen seventies. The first letter is from his close friend, Mr. Geoffrey Sutton; the second letter is written by Mr. Davis in anticipation of his approaching death. May God have mercy on his soul. Please pray for him.

Many of this Society of St Pius the tenth Society, especially those who came to the London Church on Saturday will remember Mr Frederick(FRANK) Davis who was given a dispensation by the priests to have his Sunday devotion on Saturdays instead of Sundays because of the difficulty in travelling by railways on a Sunday. Mr Davis died recently after suffering for well over twenty years from so many health issues for which he prayed for, and always received usually in less than a week his prayers were answered by the Blessed Virgin Mary and her beloved son Jesus. No matter what illness he received he always thanked them for giving to him the great honour of such suffering for his own earlier sins on this earth and for the sins of the world.

Most briefly, and to only those very few who knew of his health problems, did he speak of such. Among them were major heart problems, strokes, Pneumonia, Coeliac Disease wherein he could never eat anything with gluten in it, and also an enlarged Prostate and very painful spinal issues as well as Rheumatoid Arthritis and Osteo Arthritis. I could go on but what I've stated will give an idea of a man who thanked God and his Holy Mother Mary for such suffering. On one occasion Mr Davis whilst about to pray was suddenly and violently sent flying across the room, his shoulder hitting the wall opposite. Although in pain he gave the sign of the cross invoking the name of the holy Spirit to depart the evil from the room, that Satan never again tormented him, though try he did.

I should mention that Mr Davis, who was devoted to this Society from its very inception so many years ago now, was a member of the Confraternity of the Sacred Heart, and the St George's Group of Masses for the Holy Souls, and although lately quite ill, spoke little of such because he always looked so well, and his usual answer was 'I'm alright thank you.' Perhaps we should all learn from a simple kind soul that to at all times thank God for whatsoever he might give to us on this earth is, as Mr Davis always said; 'Nothing can ever be anywhere near as to the suffering that Jesus himself voluntarily gave us on earth in order to enter his heavenly kingdom'. This is so very true. Let us all pray that we also will thank God for whatsoever he gives to us, but to pray also for others, many so much worse off than ourselves. May the soul of Frederick Frank Davis rest in that heavenly peace which he so long looked forward to.

This is sent to you by his close friend and next of kin: MR GEOFFREY SUTTON,

IF YOU WISH TO REPLY
DO SO TO MY NEXT OF
KIN AT THIS ADDRESS

Dear Rev, Father

IF you receive this letter you will know that my soul has left my body which is now dead.

You may like to know I first began to support your Society of St Pius the 10th since its foundation, when Father BLACK first came into this country and I went, with a coachload from London, to hear his Mass in England. Since then I recall going to the public house close to Paddington Station, London, where a large room was hired for the Holy Mass, sung as well. Beautiful. Then of course, some time later came his first church in England, St Joseph's and St Padern of Finsbury Park. Usually, because of train problems, unable to get there on a Sunday so received Mass and the Sacraments on the Saturday, with Holy Mass and Benediction, which service I loved so very much.

I was known as 'FRANK' initially by many within St Joseph's Church, mainly because by mistake and perhaps hard of hearing I was misunderstood and sooner than argue with others, stuck to this name of Frank, until, of course, asked my true Christian name, told them it was FREDERICK. Some still call me Frank, it mattered not to me, in fact I was quite amused by it all.

There should be an amount, not too much left from my will, which you should receive soon in my will. I made it out to send to you, the cheque also made out to you. Whatsoever you do with it Father is entirely up to you.

If you will be so kind to have a Tridentine latin Mass said for me at St Joseph's I will appreciate it.

Regretfully, had no choice, no priest willing to say the Latin Mass here, so had the English Mass, much to my individual regret, therefore a Tridentine Mass from your good self, or another priest for my soul to rest in peace, will be much appreciated.

I am so grateful to you, and you, priest, for keeping alive, within the Roman church, that true belief, with the true Mass of all time, available, God I know blesses you for this, and those of us who attend are so grateful to you and your fellow priest, who I am sure, some must have gone through individual hardship to be traditional priest.

With many thanks, and should my soul get to Heaven, prayers are assured. ALL my sins have been forgiven by your priests I'm glad to say in confession. May Almighty God and His Holy Mother the Blessed Virgin Mary look after you.

Yours Sincerely,

FREDERICK DAVIS (at times known as FRANK)

Frederick Davis



March

SUNDAY

THIRD SUNDAY IN LENT 1 cl.

4

St. Gaster. C.
St. Lucius I. P. & C.
St. Adrian, B. & Comp. MM., Scotland. **875**

MONDAY

Feria in Lent 3 cl.

5

St. Piran, Prince, B. & C., Padstow, Cornwall, 5th cent.

TUESDAY

Feria in Lent 3 cl.
 (Comm. of **SS. Perpetua & Felicitas**, Martyrs)

6

St. Fradolin, Ab. & C., England/Germany **594**

WEDNESDAY

Feria in Lent 3 cl.
 (Comm. of **St. Thomas Aquinas**, Confessor, Doctor of the Church)

7

BBL. John Lerie, John Ireland, P.P., & German Gardiner, L., MM., Tyburn **1544**
St. Eusebius, Ab. & C., Jarrow **688**

THURSDAY

Feria in Lent 3 cl.

1

St. David, B. & C., Patron of Wales.
 Cardiff, Meronva 1 cl.;
 Porthmawr, Westminster 3 cl.)
St. Moran, M., Scotland. **875**



Feria in Lent 3 cl.
 (Comm. of **St. John of God**, Confessor)

8

St. Felix, B. & C., 660 (Worhampton 3 cl.)
St. Dubhac, B. & C., 1088 (Aberdeen 3 cl.)

FRIDAY

Feria in Lent 3 cl.

2

First Friday

St. Chad, B. & C., 672 (Birmingham 1 cl., Leath, Liverpool, Middlesbrough, Newcastle, Salford, Shrewsbury 3 cl., Nottingham, Comm.)
Bl. Nicholas Owen, Jesuit Brother, M., Tower of London. **1688**



Feria in Lent 3 cl.
 (Comm. of **St. Frances of Rome**, Widow)

9

St. Eosa, B. & C., York **700**

SATURDAY

Feria in Lent 3 cl.

3

First Saturday

St. Aelred, Ab., 1166 (Hexham & Newcastle, Middlesbrough, Liverpool, 3 cl., Nottingham, Comm.)
St. Wullock, Ab. & C., England/France **529**
St. Nereida, Mother of St. David, Wales **540**



Feria in Lent 3 cl.
 (Comm. of **The Forty Holy Martyrs**, Martyrs)

10

Bl. John Ogilvie, P. & M., 1845 (All Dioceses of Scotland 3 cl.)
St. Gerald, Ab. & C., Durham **728**

<p>FOURTH SUNDAY IN LENT 1 cl. (Laetare Sunday)</p> <p>11</p>	<p>Feria in Lent 3 cl. (Comm. of St. Gregory the Great, Pope, C. & D., Apostle of England; In England & Wales 2 cl.)</p> <p>12</p>	<p>Feria in Lent 3 cl.</p> <p>13</p>	<p>Feria in Lent 3 cl.</p> <p>14</p>	<p>Feria in Lent 3 cl.</p> <p>15</p>	<p>Feria in Lent 3 cl.</p> <p>16</p>	<p>Feria in Lent 3 cl. (Comm. of St. Patrick, Bishop, Confessor; Birmingham, Cardiff, Nottingham, Portsmouth, Menevia, Westminster, Glasgow 2 cl.; Other Dioceses of Scotland 3 cl.)</p> <p>17</p>
<p>Bl. John Lurie, M.; 1644 (Brentwood 3 cl.)</p> <p>St. Constanine, King & M.; Cornwall 6th cent. (Aegylf & The Isles 3 cl.)</p> <p>Bl. Thomas Alderson, P. & M.; York 1616</p>	<p>St. Paul de Leon, B. & C.; England 570</p> <p>St. Ephige, B. & C.; Winchester 561</p>	<p>Bl. Agnellus of Pisa, C.; Oxford 1236 (Birmingham 3 cl.)</p> <p>St. Canoca, H. & C.; Wales 694</p> <p>St. Viganus, C.; Scotland 1402</p>	<p>St. Alfred, King of Northumbria, C.; Scotland 710</p> <p>Bl. John Antias & Robert Dalby, Pp. & MM.; York 1599</p>	<p>St. Anicobulus, B. & M.; Glasgourbury 98</p> <p>St. Felmo, C.; Scotland 560</p> <p>Bl. William Hart, Pp. York 656</p>	<p>Feria in Passtiontide 3 cl. (Comm. of St. Gabriel, Archangel)</p> <p>24</p>	<p>Feria in Passtiontide 3 cl. (Comm. of St. Gabriel, Archangel)</p> <p>24</p>
<p>PASSION SUNDAY</p> <p>18</p> <p>St. Cyril of Jerusalem, B., C. & D.</p> <p>St. Edward, M., King of West Saxons; Dorset 979 (Plymouth 3 cl.)</p> <p>Bl. John Thules, P. & M.</p> <p>Roger Wrenno, L., MM.; Lancaster 1616</p>	<p>ST. JOSEPH 1 cl. Confessor, Spouse of the BVM, Patron of the Universal Church</p> <p>19 (Comm. of Feria in Passtiontide)</p> <p>Scotland: Traditional Holy Day of Obligation</p>	<p>St. Cuthbert, B. & C. 687 (Patron: Hexham & Newcastle 1 cl.; Spensbury, Liverpool, Lancaster, St. Andrew's & Edinburgh 3 cl.)</p> <p>St. Herbert, Anchorite & C.; Durham 687</p>	<p>Feria in Passtiontide 3 cl. (Comm. of St. Benedict, Abbot)</p> <p>21</p>	<p>Comm. of Martyrs of Lindisfarne, Bedeury 672</p> <p>St. Hamund, B. & M.; Sherborne, Dorset 672</p> <p>Vens. James Hartton, P. & M.; Antony Bates, L., MM.; York 1602</p>	<p>Feria in Passtiontide 3 cl. (Comm. of The Seven Sorrows of Our Lady)</p> <p>23</p>	<p>Bl. Lanfranc, Archbishop of Canterbury; 1089</p>
<p>St. Edward, M., King of West Saxons; Dorset 979 (Plymouth 3 cl.)</p> <p>Bl. John Thules, P. & M.</p> <p>Roger Wrenno, L., MM.; Lancaster 1616</p>	<p>MONDAY OF HOLY WEEK 1 cl. feria</p> <p>26</p>	<p>TUESDAY OF HOLY WEEK 1 cl. feria</p> <p>27</p>	<p>WEDNESDAY OF HOLY WEEK 1 cl. feria</p> <p>28</p>	<p>MAUNDY THURSDAY 1 cl. feria</p> <p>29</p>	<p>GOOD FRIDAY 1 cl. feria</p> <p>30</p>	<p>HOLY SATURDAY VIGIL OF EASTER 1 cl.</p> <p>31</p>
<p>St. Kenoccha, V. & Nun; Fife, Scotland 1007</p> <p>Bl. Margaret Clitherow, Laywoman & M.; York 1586</p> <p>Bl. James Bird, L. & M.; Winchester 1592</p>	<p>St. Alfwold, B. & C.; Sherborne, Dorset 1059</p> <p>St. Archibald, Ab. & C.; Scotland 708</p>	<p>St. John Capistran, C. 1024 (Plymouth 3 cl.)</p> <p>St. Stephen Harding, Ab., 1034 (Plymouth 3 cl.)</p> <p>St. Fremund, M.; Dunstable, Bedfordshire 719</p> <p>Ven. Cristopher Wharton, P. & M.; York 1600</p>	<p>St. Gurdaley, King & H.; Newport, Wales 510</p> <p>St. Baldard, P. & C.; Scotland 680</p> <p>St. Gladys, W.; Wales 6th c.</p>	<p>St. Adelmus, B. & C.; Malinesbury 709</p> <p>Ven. Stephen Rowelram, P. & M.; Gloucester 1577</p> <p>Vens. Thurston Hunt & Robert Middleton, Pp. & MM.; Lancaster 1601</p>	<p>St. Adelmus, B. & C.; Malinesbury 709</p> <p>Ven. Stephen Rowelram, P. & M.; Gloucester 1577</p> <p>Vens. Thurston Hunt & Robert Middleton, Pp. & MM.; Lancaster 1601</p>	<p>St. Adelmus, B. & C.; Malinesbury 709</p> <p>Ven. Stephen Rowelram, P. & M.; Gloucester 1577</p> <p>Vens. Thurston Hunt & Robert Middleton, Pp. & MM.; Lancaster 1601</p>



April

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

EASTER SUNDAY

MONDAY IN THE OCTAVE OF EASTER

TUESDAY IN THE OCTAVE OF EASTER

WEDNESDAY IN THE OCTAVE OF EASTER

THURSDAY IN THE OCTAVE OF EASTER

FRIDAY IN THE OCTAVE OF EASTER

SATURDAY IN ALBIS

1 cl.

1 cl.

1 cl.

1 cl.

1 cl.

1 cl.

1 cl.



1

St. Francis of Paula, C.
Bl. John Payne, Pr. & M.,
 Chelmsford, 1886 (Northampton 3 cl.)
St. Constantine, King & M.,
 Scotland, 874

THE ANNUNCIATION OF THE B.V.M.†

9

Feria 4 cl.
 Dedication of Cathed. Church Portsmouth† 1 cl.
The Nuns at Barking, Essex,
 MM.; 870
SS. Beccas, Ebor & Eighty
Religions, burnt, MM.,
 Chertsey, Surrey, 870
Bl. James Bell, Pr. & John
Finch, L., MM., Lancaster, 1884

SS. Greta & Reetrude, VV.,
 Canterbury, 770
St. Frithstan, B. & C.,
 Winchester, 882

St. Devianus, C.,
 Glastonbury, 111
St. Tibert, B. & C., Herham, 789
Ven. John Goodman,
 Pr. & M., Newgate, 1642

3

St. Richard, B. & C., Chichester, 1255 (Walsingham, Birmingham, Southwark 3 cl.)

Feria

10

4

St. Isidore, B. C. & D.
St. Guler, Pr. & H., Cornwall, 871

St. Leo I,

11

Pope, Confessor, Doctor of the Church

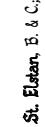
5

St. Vincent Ferrer, C.
St. Gesebald, B. & C.,
 England/Sweden, 1094

Feria

12

6



St. Hermanegild,

13

First Friday

Martyr

7

St. Elstan, B. & C.,
 Wiltshire, 90

St. Justin,

14

First Saturday

3 cl.

St. Bennock, Ab. & C., N. Wales, 90
Bl. Henry Walpole & Alzander
 Revillon, Pr. & MM., York, 1595
Bl. Edward (Adome, Pr.
& Ralph Ashley, lay brother,
 MM., Worcester, 1085


3 cl.

Martyr (Comm. of
SS. Tiburtius,
Valerian &
Martinus, Martyrs)

St. Devianus, C.,
 Glastonbury, 111
St. Tibert, B. & C., Herham, 789
Ven. John Goodman,
 Pr. & M., Newgate, 1642

St. Elled, V.,
 Glastonbury, 988
Bl. John Lockwood & Edward
Catherick, Pr. & MM., York, 1642

St. Ethelwulph, King & C.,
 Winchester, 887
St. Grados, Pr. & H., Wales, 1284

<p>Second Sunday after Easter (Good Shepherd Sunday)</p> <p>15</p>	<p>Feria 2 cl.</p> <p>St. Magnus, L. & M.; Orkney Islands/Scotland. 118</p> <p>St. Peter of Bethune, B. & C.; Hereford. 114</p>	<p>Feria 4 cl.</p> <p>(Comm. of St. Antiochus, Pope, Martyr)</p> <p>17</p> <p>St. Dorman, M. & S. Comp. MM. Hebrides, Scotland. 87</p> <p>Ven. Henry Heath, Pr. & M.; Tyourn. 1615</p>	<p>Feria 4 cl.</p> <p>18</p> <p>St. Oswin, C.; Northumberland. 670</p> <p>St. Maytaulph, H.; Malmsbury, Wilt. 690</p>	<p>Feria 4 cl.</p> <p>19</p> <p>St. Alphege, B. & M.; Greenwich. 102</p> <p>Bl. James Duckett, L. & M.; Westminster. 3 cl.</p> <p>St. Peter Cantistius, 3 cl.</p>	<p>Feria 4 cl.</p> <p>20</p> <p>BBl. Robert Walktrun, Francis Page & Ven. Thomas Tabborne, PPr. & MM.; Tyourn. 1602</p> <p>Ven. Antony Page, Pr. & M.; York. 1688</p> <p>Ven. Richard Sergeant & William Thomson, PPr. & MM.; Tyourn. 1688</p>	<p>4 cl.</p> <p>St. Anselm, 3 cl.</p> <p>Bishop, Confessor, Doctor of the Church</p> <p>21</p> <p>St. Bruno, Ab.; Wales. 680 (Hereva. 3 cl.)</p> <p>St. Malrubus, Ab. & C.; Isle of Skye, Scotland. 724 (Glasgow 3 cl.)</p>
<p>Third Sunday after Easter</p> <p>22</p>	<p>Feria 4 cl.</p> <p>(Comm. of St. George, Martyr, Principal Patron of England; In England. 1 cl.)</p> <p>23</p> 	<p>Feria 2 cl.</p> <p>St. Fidelis of Sigmaringen, Martyr</p> <p>24</p> <p>St. Mellitus, B. & C.; Canterbury. 624 (Greenwood, Southwark, Westminster. 3 cl.)</p> <p>St. Egebert, Ab. & C.; Scotland. 700 (Argyll & The Isles, Hebrides & Newcastle. 3 cl.)</p>	<p>Feria 2 cl.</p> <p>St. Mark The Evangelist</p> <p>25</p> <p>The Greater Litanies</p>	<p>SS. Cletus and Marcellinus, Popes, Martyrs</p> <p>26</p> <p>St. Leofric, B. & C.; Exeter. 1075</p> <p>Ven. Edward Morgan, P. & M.; Tyourn. 1642</p>	<p>Feria 4 cl.</p> <p>27</p> <p>St. Peter Cantistius, 3 cl.</p> <p>Confessor, Doctor of the Church</p> <p>28</p>	<p>3 cl.</p> <p>Dedication of the Cathedral Church (Glasgow. 1 cl.)</p> <p>St. Conillus, B. & M.; England/Germany. 620</p>
<p>Fourth Sunday after Easter</p> <p>29</p>	<p>Feria 2 cl.</p> <p>St. Catherine of Siena, Virgin</p> <p>30</p>	<p>BBl. Robert Anderson & William Marsden, PPr. & MM.; Isle of Wight. 1586</p>	<p>St. Maughold, B. & C.; Isle of Man. 146 (Liverpool. 3 cl.)</p> <p>St. Wenefred, Ab. & C.; Eborley, Yorks. 752</p>	<p>St. Peter Cantistius, 3 cl.</p> <p>Confessor, Doctor of the Church</p> <p>27</p>	<p>St. Peter of Verona, M.</p> <p>St. Senan, H. & C.; North Wales. 660</p> <p>St. Wilfrid the Younger, B.; York. 744</p>	<p>St. Michael ends the Plague • Illustrated by Eleanor Morley</p>

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DIFFERENCE



Help build a CATHOLIC FUTURE

See page 4 for donation details



Holy Mass is offered every 1st Friday for all benefactors

Please consider supporting St. Michael's

Planner

2018	Mar	2-4	40 Hours Devotion at St. Joseph & Padarn's, London N7 6BB
		17	Mr. David Seeber will receive the orders of Acolyte and Exorcist at at St. Pius X Seminary, Ecône
		19-24	Passion Retreat, St. Saviour's House, Bristol
		29-1	Sacred Triduum at St. Saviour's House - special choir and beautiful liturgy. Booking required for those who wish to stay
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	
	7	May Procession at St. Michael's School	
	14	All Day Adoration, St. Saviour's Bristol	
	19-21	Chartres Pilgrimage: Pilgrim programme	
	20	PENTECOST SUNDAY	
	31	CORPUS CHRISTI	
Jun	4-9	Women's Ignatian Retreat at St. Saviour's House, Bristol	
	22	Ordination of Rev. Mr. Thomas o'Hart to the priesthood at the Seminary of St. Thomas Aquinas, Virginia, USA	
	28-1	Pilgrimage 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	
	11-21	General Chapter of the SSPX	
	30-4	Men's Ignatian Retreat at St. Saviour's House, Bristol	
Aug	10-12	Youth Conference at St. Saviour's House, Bristol	
	14-22	Boys' Camp, Colleton Manor, Devon	
	31	All Day Adoration, St. Mary's House, Preston	
	31-1	Walsingham Pilgrimage begins from Kings Lynn	
Sep	1-2	Walsingham Pilgrimage	
	5	All Day Adoration, St. Saviour's Bristol	
	15	Feast of the Seven Sorrows - Renewal of promises of SSPX Oblate Sisters.	
	15	Holywell Pilgrimage	
	18	All Day Adoration, St. Andrews House, Carluke	
	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.	

Sacred Triduum

	29th Maundy Thursday	30th Good Friday	31st Holy Saturday	1st Easter Sunday
Bristol	1900 Mass	1000 Way of the Cross 1400 Confessions 1500 Good Friday Liturgy	2100 Confessions 2200 Easter Vigil	1000 Low Mass
Burghclere	0830 Tenebrae 1900 Mass & Adoration until midnight	0830 Tenebrae 1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	0830 Tenebrae 2130 Confessions 2230 Easter Vigil	0900 Sung Mass
Edinburgh	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	1100 Sung Mass
Gateshead	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1800 Confessions 1900 Easter Vigil	1100 Sung Mass
Glasgow	1900 Mass & Adoration until midnight	1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy 1700 Confessions	2100 Confessions 2200 Easter Vigil	1030 Sung Mass
Leicester	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	
London (St. Joseph)	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1900 Confessions 2000 Easter Vigil	1100 Sung Mass
Manchester	1900 Mass & Adoration for 1 hour	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1900 Confessions 2000 Easter Vigil	1100 Sung Mass
Preston	1900 Mass & Adoration for 1 hour	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2100 Confessions 2200 Easter Vigil	0930 Sung Mass
Taunton	1900 Mass	1400 Way of the Cross followed by rosary 1500 Good Friday Liturgy		1530 Sung Mass
Woking	1930 Mass & Adoration	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2200 Confessions 2230 Easter Vigil	
Oslo	1930 Mass & Adoration until midnight	1100 Confessions 1130 Rosary 1200 Way of the Cross 1430 Good Friday Liturgy	2000 Easter Vigil	0900 Sung Mass
Stockholm				1730 Sung Mass

Mass Times

	MARCH					APRIL					
	4th	11th	18th	19th	25th	1st	8th	9th	15th	22nd	29th
Bingley	-	-	1700	-	-	-	-	-	1700	-	-
Bristol	1000	1000	1000	0800	1000	0000 1000	1000	0800 1830	1000	1000	1000
Burghclere	0730 0900	0730 0900	0730 0900	0730 1200	0730 0900	0000 0900	0730 0900	0800 1900	0730 0900	0730 0900	0730 0900
Colleton Manor	-	14th 1130	-	-	-	-	11th 1130	-	-	-	-
Edinburgh	1100	1100	1100	1230	1100	0000 1100	1100	1230	1100	1100	1100
Gateshead	1800	1800	1800	1100	1800	1100	1800	1100	1800	1800	1800
Glasgow	1030	1030	1030	1830	1030	0000 1030	1030	1830	1030	1030	1030
Groombridge	1230	1230	1230	-	1230	1230	1230	-	1230	1230	1230
Herne	0830	0830	0830	-	0830	0830	0830	-	0830	0830	0830
Jersey	-	-	-	-	1100	-	-	-	-	-	1100
Leicester	1730	1730	1730	1100	1730	0000	1730	1100	1730	1730	1730
Liverpool	-	1700	-	-	1700	-	1700	-	-	1700	-
London (St. Joseph)	1100	1100	1100	1900	1100	1100	1100	1900	1100	1100	1100
London (Wimbledon)	0800	0800	0800	0715	0800	0800	0800	0715	0800	0800	0800
Manchester	1230	1230	1230	1230	1230	1100	1230	1230	1230	1230	1230
Middlemarsh	-	1100	-	-	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	1900	0900	0000 0930	0930	0930	0930	0930	0930
Rhos-on-Sea	1700	-	-	-	-	1530	-	-	-	-	1700
Taunton	1530	1530	1530	-	1530	1530	1530	-	1530	1530	1530
Woking	1130	1130	1130	1930	1130	0000	1130	1930	1130	1130	1130

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

Mass Centres

DISTRICT HOUSE

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

Scotland

ABERDEEN

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

CARLUKE

Saint Andrew's House
31 Lanark Road
Carluke, Lanarkshire ML8 4HE
Tel: 01555 771523
standrews@fssp.x.uk
Resident:
Rev. Fr. Sebastian Wall (Prior)
Rev. Fr. Anthony Wingerden
Rev. Fr. Vianney Vandendaele

EDINBURGH

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

GLASGOW

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

STRONSAY

St Columba's House,
Stronsay, KW17 2AS, Tel: 01857 616206
Resident:
Rev. Fr. Nicholas Mary C SSR
Br. Louis-Marie C SSR

England

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@fssp.x.uk
Tel: 0117 977 5863
Resident:
Rev. Fr. Philippe Pazat (Prior)
Rev. Fr. John McLaughlin
Sr. Marie-Charbel J SSR
Sr. Mary Joseph J SSR

BURGHCLERE

Saint Michael's School Chapel
Harts Lane, Burghclere, Hants RG20 9JW
Tel: 01635 278 137/173
stmichaels@fssp.x.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 C SSR
Br. Gerard Mary C SSR

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

CHULMLEIGH

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

GATESHEAD

Church of the Holy Name of Jesus
Gladstone Terrace West, Bensham
Gateshead NE8 4DR
Tel: 07443 588 039

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

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

Wales

RHOS ON SEA

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

Jersey

Saint Nicholas Centre, Greve d'Azette
St. Clement, 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.

Since its foundation by Archbishop Marcel Lefebvre in 1970, the Society has formed priests according to the immemorial teachings of the Catholic Church. By offering the Holy Sacrifice of the Mass in the traditional Latin rite and administering the sacraments according to the traditional rites in vigour in 1962 (before the Second Vatican Council 1962-5), the Society's priests perpetuate what the Church has done throughout its history. By the exercise of the teaching office of its priests, the Society fights against the errors that presently afflict the Church.