



S S P X



# Ite Missa Est

Introibo



*Introibo ad altare Dei. I will go in unto the altar of God.* The first step of the journey to the priesthood is the decision to try a vocation. This is the hardest step for many, but the once the decision is made, all thoughts turn to the next step which is over the threshold of seminary.

Taking the cassock on the Feast of the Presentation, Seminary of St. Curé d'Ars, Flavigny, France (2004)



**Ite Missa Est**  
Newsletter of the  
Society of St. Pius X  
in Great Britain  
& Scandinavia

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## **Operation Survival**

Editorial	6
Final address of the General Chapter	10
Founder's Spirit Conference	12
Letter from St. Michael's School	16

## **Spirituality**

Family Rosary	18
St. Peter Claver	22

# Ite Missa Est

## **Society of St. Pius X in Great Britain and Scandinavia**

Memories from Flavigny	26
Events and Announcements	32
Liturgical Calendar	40
Year Planner 2018	44
Mass Times	45
Addresses	46



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# Introibo

## Entering seminary

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**Rev. Fr. Robert Brucciani, District Superior**

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The first step of the journey to the priesthood or the religious life is the decision to try a vocation. It is a difficult decision because it pivotal: the direction of one's life changes and, while not yet an irrevocable decision, it will mark the rest one's life one way or another. It is a difficult decision because there is not much to go on; there is not much upon which to base the decision. Our ignorance of the priestly or religious life is usually profound when we start the journey, and our intimacy with priests and religious is usually only circumstantial and distant when we cross the threshold. We have the example of the saints of course, but few have the grace to set their sights so high in all humility. There are also souls we know who have recently entered

seminary or have been ordained, but somehow most have a different temperament to our own; or, if they are kindred spirits, they curiously end-up on the other side of the world in a remote apostolate; or, to our disappointment, they change during their formation so we know them no longer.

Young men and women need to *imagine* themselves as priests and religious to make the decision to try a vocation, but most of the time there is simply is not enough data. It's not like marriage which is all around us and comes easily to human nature; that decision can sometimes be *too* easily made.

In happier times, it was different. Every church had a parish priest



and a good number of curates: two, three or four was not uncommon. Attached to every parish was at least one convent of nuns who may have even run the primary school and a monastery was never too far away. Priests and religious were everywhere to be seen. It was much easier for young man or woman to find a model for their imagination to work on. It is true that we have the beginnings of parish life at St. Michael's School, but it remains the only place in the whole of the British Isles!

One obvious remedy to this problem is for an aspirant to volunteer to help in a mission or monastery or school. If you are made welcome and participate in community life with generosity, then you can easily imagine yourself among them.

Another remedy is to read the biographies of great priests and religious who lived close to our own time. For the priesthood, *Confessions of a Convert* by Mgr. Robert Hugh Benson, *Fr. William Doyle S.J.* by Alfred O'Rahilly, or *Ronald Knox* by Evelyn Waugh are good places to start. They are windows into the minds of great priests which show them to be human and frail like ourselves.

Particularly evocative is the description of the day of Mgr. Robert Hugh Benson's reception into the Church:

"I do not suppose that anyone ever entered the City of God with less emotion than mine. It seemed to me that I was utterly without feeling; I had neither joy nor sorrow, nor dread nor excitement. There was the Truth, as aloof as an ice-peak, and I had to embrace it. Never for one single instant did I doubt that, nor, perhaps it is unnecessary to say, have I ever doubted it since. I tried to reproach myself with my coldness, but all fell quite flat. I was as one coming out of the glare of artificial light, out of warmth and brightness and friendliness, into a pale daylight of cold and dreary certainty!"

It is not very glamorous, but it is real. It teaches the valuable lesson that following God's Will is not always accompanied by champagne and applause!

My own experience was similar:

The day my arrival at the Seminary of St. Curé d'Ars is remembered with great clarity. It was a



cold, drizzling and misty Sunday in October. After the flight to Charles de Gaulle and metro journey to Gare de l'Est, I boarded an old, slow train eastwards. Tired, after lugging two heavy suitcases across Paris, it was a relief to sit in the almost empty carriage and let the fields and villages drift by the window and my thoughts with them. Damp misty day began its turn to damp, dark dusk. The old world was left behind, and the new world was obscure. I was last of the few who alighted at Gare les Laumes - Alesia, where Vercingetorix made his last stand against the legions of Julius Caesar in 52BC. He surrendered, was held prisoner in the notorious Mamertine Prison in Rome for six years and was then publicly strangled. A religious brother was waiting for me in a car and a ten minute journey up a winding road brought us to the seminary door as the light faded.

The building was vast and cold and illuminated by fluorescent strip lights. I was shown my room which was furnished with a metal bed, a table, chair, small wardrobe and sink. The window was cracked and a run of silicon

sealant ran across the pane to stop the draft. 6pm rosary was the first engagement. At least I thought it was, for my understanding of French was limited.

Kneeling in the chapel was a consolation. Here I was, in seminary at last and here for good, but, as much as I tried, I could not imagine the future. The bell struck six and I was still alone. Must have been 6:30 then.

The first meal was the occasion of the first humiliation. Attempts at introducing myself in incomprehensible French were met with nervous bursts of laughter by my new confrères who were still teenagers.

Awkwardness and isolation were dominant emotions of the first few weeks, but later, it was clear that this was all part of God's plan; the path to heaven runs through the valley of darkness, but He is always there with rod and staff.

It was difficult at first, but as the months passed, I knew that this was where God wanted me to be and even feared being sent away.





This year, we have the great grace of sending two young men from the District to the same Seminary of St. Curé d'Ars and one young man to the Benedictine Monastery of Our Lady of Bellaigue, Virlet, France. I hope they read this so as not to be discouraged by similar experiences. Please pray for them every day. Archbishop Lefebvre saw the resolution of the crisis in the Church being resolved by the ordination of well-formed and holy priests. He founded the Society of St. Pius X for this end. Every vocation, therefore, is a victory and a beacon of hope.

May God bless you all.

In Jesu et Maria,  
Rev. Robert Brucciani

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## Other news

### General Chapter

The General Chapter of the Society of St. Pius X elected a new superior general, Rev. Fr. Davide Pagliarani, a new 1st assistant, Bishop Alphonso de Galarreta and a new 2nd Assistant, Rev. Fr. Christian Bouchacourt. Please keep them in your prayers that together they might be a shining beacon of the

one true faith, a tower of strength against the enemies of the Church and gentle shepherds of their flock.

### Changes to Mass times

From Sunday 2nd September there are numerous changes to Mass times highlighted on page 45 of this newsletter. Please spread the word so that no-one misses Mass by accident.

The changes have been made to give Mass every Sunday in some chapels where it was less frequent and to enable priests to spend more time with the faithful at others where the apostolate was hitherto neglected.

### Farewell to Sr. Maria Josepha

We are sorry to announce the departure of Sr. Maria Josepha who has worked so hard at St. Michael's School for the last two years. We shall particularly miss her ready smile. A novena of Masses will be offered for her intentions as she takes up her new post at the St. Thérèse Novitiate in Salvan, Switzerland.

We are happy to welcome Sr. Mary Anna at St. Michael's School to finish her novitiate.



# General Chapter



Address published at its conclusion

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**Rev. Fr. Robert Brucciani**

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*At the conclusion of the General Chapter of the Society of St. Pius X, the following address was made to the members, faithful and the Church.*

At the close of its General Chapter, the Priestly Society of Saint Pius X calls to mind the importance and timeliness of the declaration made by its founder, Marcel Lefebvre, on 21st November 1974. More than fifty years of the Church's "self-destruction" allow one fully to appreciate the soundness of that declaration, which the Society embraces in its entirety:

'We hold fast, with all our heart and with all our soul, to Catholic Rome, Guardian of the Catholic Faith and of the traditions neces-

sary to preserve this faith, to Eternal Rome, Mistress of wisdom and truth. (...)

'No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic Faith, so clearly expressed and professed by the Church's Magisterium for twenty centuries. (...)

'That is why we hold fast to all that has been believed and practiced in the faith, in morals, liturgy, teaching of the catechism, formation of the priest and institution of the Church, by the Church of all time; to all these things as codified in those books published before the Modernist influence of the [Second Vatican] Council. This we shall do until such time that the true light



of Tradition dissipates the darkness obscuring the sky of Eternal Rome!

The Priestly Society of Saint Pius X intends to pursue its principal purpose, which is the priesthood as Our Lord Jesus Christ instituted it, and always to keep the priesthood focused on its very reason for existing: the holy sacrifice of the Mass. The Society is enlivened by the same sentiments as Saint Pius X, its patron saint:

"To eliminate all vain delusions, We say to them with emphasis that We do not wish to be, and with the Divine assistance never shall be aught before human society, but the Minister of God, of whose authority We are the depositary. The interests of God shall be Our interest, and for these We are resolved to spend all Our strength and Our very life. Hence, should anyone ask Us for a symbol as the expression of Our will, We will give this and no other: "To renew all things in Christ." (*E supremi apostolatus*, 4th October 1903.)

With the same faith and the same hope as this holy pope, the Priestly Society of Saint Pius X, through its preaching and apostolate, proclaims



Rev. Fr. Davide Pagliarani  
Superior General of the SSPX

Our Lord Jesus Christ's dominion over all men and all nations, such that His rights and authority be acknowledged and venerated by all. For this reason the Society continues to work for the triumph of Christ the King and invites all souls of good will to join in this stirring supernatural endeavour.

Sorrowful and immaculate heart of Mary, pray for us who have recourse to thee.

Seminary of St. Pius X, Ecône  
21st July 2018



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# Founder's Spirit Conference

St. Saviour's House

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## From our undercover correspondent

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*From 10th -12th August, a group of 20 serious young Catholics met at St. Saviour's House for a broad series of conferences given by priests and professionals about remedies to what's wrong with the world.*

### **Our founder**

Rev. Fr. Philippe Pazat gave the first conference with the experience of one who knew Archbishop Lefebvre personally. Highlighting the kindness and great humility of the Archbishop and punctuating his talk with many humorous anecdotes which provoked outbursts of laughter, the life of the great defender of tradition came alive. He was not just a great figure in history, but also a counsellor and a friend. It is hard to imagine, for example,

the retired Apostolic Delegate of French-speaking Africa looking for his ring in a snowball fight! Being on the frontlines of the SSPX from the start, Fr. Pazat also lamented the lack of understanding of what the SSPX stands for and why we are part of it. He impressed upon the audience that all who assist at a Traditional Latin Mass, wherever it is celebrated, owe an enormous debt of gratitude to our founder.

### **A true selfie**

Rev. Fr. Nicholas Mary C SSR gave four conferences. In *Towards a True Image of Self* he expounded upon the nature of true humility: where a person accepts both their sins and the gifts bestowed upon them by their Creator. Not a *selfie* presented to the world,



but a *humility snapshot*: the real image which God loves. We must remember to live in the present moment, ignoring the monotonous soundtrack of mournful negativity which continually plays around us. We must understand that God's will is for us to be happy both in this world and the next; a happiness which is achieved through humility. 'I truly see how weak I am, but with God I can do anything'.

### **Catholic millennials**

The second conference, *Millennial and Catholic*, began with the subject of millennial narcissism which is the characteristic illness of the first digital generation. Our present time is marked by terrorism, hostility to natural law and social media. There is an ignorance and herd mentality bringing about a flight from reality into virtual escapism. This, in turn, has provoked an identity crisis from which Catholics are not wholly immune. While our faith prevents us from sliding to extremes, we must still fight the ambient cultural ideal of ourselves and the false self-image we have created. There is also the development of pathological behaviours which has been recognised as a worldwide problem. The remedy according to experts is to build self-esteem;

Fr Nicholas suggested the Catholic remedy which is humility.

### **Crisis and the need for sacrifice**

The third conference given by Fr. Nicholas was an eagerly anticipated answer to the question, *What Should We Make of Pope Francis?* His matter-of-fact approach to the 'crisis' and the distinction between the Ordinary and Extraordinary Magisterium brought great clarity to questions concerning papal infallibility. The principal innovations of Vatican II were described as having their source in doctrinal error and resulting in a developing series of errors which force the Catholic into a position of material disobedience to preserve the faith. Papal encyclicals, the deposit of faith, dogmas, building a good conscience and the dangers of *Novus Ordo Missae* were all subjects of a lively discussion, as was the necessity of collective and deliberate sacrifice by the Catholic community. Our ancestors quite literally built whole parishes by their personal sacrifices.

### **Happiness**

Fr. Nicholas' final talk was about the four levels of happiness as distinguished by Aristotle:

- *Laetus*. Happiness from material objects.



- *Felix. Ego gratification.*
- *Beatitudo.* The happiness from doing good for others and making the world a better place.
- *Sublime Beatitudo.* The happiness of heaven.

The happiness of heaven is the highest happiness which is only attainable through suffering. Despair of happiness, even the lowest happiness from the possession of material objects, is a symptom of our modern age and a cause of the rising number of mental illness and suicides. Fr. Nicholas' final challenge to the participants was to give up the internet, initially for a week, then a month. Could we live without it?

### **Abstraction, causes and being**

Rev. Fr. Håkan Lindström and Dr. David Yates explored the relationships between the fields of philosophy, science and the faith. The morning was an odyssey touching upon the proof of Pythagoras' theorem through geometry, the four causes (final, formal, material and efficient), potency and act (as demonstrated by Fr. Lindström's mobile charging cable, changing from square to triangle), linear and hierarchical series of causes, and finally, the concept of Pure Act transcending all created beings and existing out of time. Scribbling

furiously, the eager listeners rose enthusiastically and with varied degrees of success to Fr Lindström's and Dr. Yates' challenge to their mental faculties. 'Are you getting it?' they asked more than once.

### **Music**

Mr. Tom Neal then expounded upon the use of music to convey meaning. The intentional stress on certain words by a sequence of notes was illustrated by many examples to give many of the listeners a new understanding of liturgical music and its place in the Mass. The choir made use of this new knowledge in the beautiful harmonies sung in the votive Mass for St. Philomena.

### **Poetry**

Rev. Fr. Lawrence Barrett took us back to the 18th Century with a reading of the melancholy poem *Evangeline* which describes the plight of his ancestors, the Acadians, who refused to swear an oath to the British in Canada. The resulting deportation separated families who were fated to never see each other again. Acadians of today still hold fast to their heritage. Their flag is the French tricolour with a gold star upon the blue to signify the patronage of Our Lady, Star of the Sea; their anthem is *Ave Maria Stella*.



## Mothers in the workplace

Dr. Clare Bevan's related her experiences as a GP, juggling her work as a medical doctor and her duties as a mother. She also recalled the boom of Catholicism in the '40s and its decline after Vatican II. "Being a Doctor is important," she said, "but being a mother is the most important role on earth." As one who had not the choice of leaving the workplace, she stressed the two principles to be applied to working life: always be ordered to the glory of God and always be faithful to family obligations. Being a Catholic in a modern workplace, is like having a "joyful secret". It can have an edifying effect and will help us to be silent, shining examples to colleagues. She described her present role in the social care sector, revealing the "pleasant surprise" that the majority of those working in care roles are against euthanasia. She spoke of the power of a single smile from a patient with severe mental disabilities as a motivation to defend the infinite value of their lives. Her talk gave hope for the future and gave rise to lengthy discussion.

Dr. Bevan's finished her conference with the injunction to "read, read, read" because our formation as Catholics never ends and only a deep understanding of our faith will

permit us to navigate our passage through this increasingly hostile world.

G.K.Chesterton read a great deal, but when asked "What's wrong with the world?" he replied, "Dear Sirs, I am!"

Thanks are due to all who worked hard to make the conference a great success. It will be repeated next year.

Retreats 2018  
Saint Saviour's House,  
Bristol

September 24th-29th  
Women's Ignatian

stsaviours@fsspx.uk  
01179 777916



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2nd September 2018

Dear Friends of St. Michael's School,

The summer months have been very busy, but it has been busyness of a different sort. The quiet tidiness of the Hampshire countryside offers a welcome change to the noisy and sometimes mischievous exuberance of girls and boys spilling out of cars and vans each morning and racing, chatting, laughing and scrambling to class. However, due to many renovation projects over the summer, the campus has remained busy, at least for the workers and the community. It takes an entire summer holiday to prepare for a new school year.

As announced in the last Operation Philomena Newsletter, St. Michael's has undertaken a project of substantial renovation to its interiors. The bathrooms have been stripped to the bare walls and installed afresh with better quality units and fittings. Leaking showers, and problems of damp and mould are now resolved.

The dormitories and private student rooms have received new carpets and fresh paint. We have removed and replaced the broken furniture (there are some wonderful second-hand bargains to be had), repaired the torn curtains and made the building more welcoming and homelier. I have a mind to move the priests into student accommodation, and the students into the priests' accommodation. That would be right justice, but a little harsh on the students.

We have also painted the refectory and installed cladding on the lower walls, strong enough to withstand a hundred pairs of hands that somehow wipe themselves all over the wall after consuming a sticky desert. We continue to replace the often broken and energy inefficient lighting with the new LED technology. We have replaced a section of the chapel roof, which has been leaking for the past six months. Finally, we have installed a dozen fire doors here and there, and continue the never-ending scrabble to stay abreast of health and safety regulations. St. Michael's remains abuzz with activity all year round!





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None of this would be possible without the wonderful support that you have shown. Since our last June newsletter, we have received 256 donations totalling £31,087 (including the regular monthly donations). There was one large donation of £10 000, and many others, ranging from £10 to £1000. In total, since the launch of Operation Philomena in December 2017, we have received £77, 002! This is wonderful news, not only for the much-needed support it brings, but also because we asked St. Philomena (and continue to do so) to provide £10 000/month. Shame on me to have wondered if this great patron would honour our request.

The grace of your generosity comes at a crucial time for St. Michael's. Having undergone two major Ofsted inspections, we prepare for a third that has been announced for October-November. The inspections highlighted the dilapidated state of the boarders' living quarters, and other areas of the campus, which is why we have been so hard at work to bring the school up to the ever-increasing standards of security and "child welfare", as it is called.

We continue to rely on your faithful support. As our world becomes more secular, our little school provides a shelter for children to preserve their innocence, nourish their faith and strengthen their virtue. Please continue to pray for us and to support us with alms. St. Philomena will bless all those who rally to any cause she adopts. She has certainly adopted St. Michael's School and its families, many of whom require financial aid in order to gain a place at the school. They rely on us, and we rely on you. Please remember us often.

Every First Friday mass is offered for all friends and benefactors. Few or many, each benefactor receives as many graces as if the mass was offered for you alone. Alms-giving is a good investment, with heavenly returns and retirement benefits that last an eternity.

With our grateful and fervent prayers,

Rev. John Brucciani  
Headmaster



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# Family Rosary

and keeping the faith

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Rev. Fr. Hugh Thwaites sj

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*This article is taken from a booklet with the title, OUR GLORIOUS FAITH AND HOW TO LOSE IT by Fr. Hugh Thwaites, S.J. . For the month of October, it is opportune to present the chapter on the practice of the family rosary.*

Without delay now, I want to talk about my theme. It seems to me that a principal cause of the loss of faith is the dropping-off in the practice of the family rosary.

In Austria, after World War II, there was a complete collapse of vocations. One year, apparently, no one at all entered the seminaries. So the bishops held a synod, to find out how it could be that this had happened. The conclusion they reached was that the war had so disrupted family life that the centuries-old

practice of the rosary in the home had stopped, and had just not started up again. This is my experience, too; when the rosary goes, the faith soon collapses.

I remember someone telling me of a friend of his, a great Catholic, the pillar of the parish, whose children had all lapsed, one after the other. They had all fallen away from the sacraments and from attending Mass. So I said to him, "I wouldn't mind betting that your friend had been brought up to recite the family rosary when he was a boy, and that his children haven't." The next time I saw him, he said that this was indeed true. His friend had recited the family rosary at home when he was a boy, and when he had got married and started his own family they all said the rosary. But then,



one evening when they were about to start the rosary, one of the children switched on the television, and that was that. The custom of the family rosary was dropped, and in due course they gave up the practice of the faith.

After this life, that one unrebuked action will be seen to have affected the eternity of many people. God sent His Mother to Fatima to tell us that we had to say the rosary every day. There were no other prayers She asked us to say. Accordingly, we should do what She asked. A layman I met once who did not say his rosary told me that he read the breviary every day. That is fine. It is what priests have to do. It is the prayer of the Church. So in a way it is better than the rosary. But it is not what Our Lady asked for. She asked for the rosary. If a mother sends her child to the shop for a bottle of milk, and he comes back instead with ice cream, is she pleased? In a way, ice cream is better than milk, but it is not what she asked for.

In that most holy home at Nazareth, do you think that Our Lady had to ask for anything twice? If we want in any way to be like Jesus, we must do what His Mother asks. If we do not, can we expect things to

go right? We cannot with impunity disobey the Mother of God. She knows better than we the dangers of this spiritual warfare. She sees more clearly than we do the dangers that beset us. She warns us: You must say your rosary every day. If the garage mechanic warns you that your car needs repairing or else it will break down, surely you would heed that warning. If the petrol gauge warns you that you need more petrol, do you do nothing about it? And if Our Lady comes to Fatima and tells us, not just once but six times, that we must say the rosary every day, do we disregard that warning? If we do, we have only ourselves to blame when we find that our children have lapsed from the faith.

I know that Fatima is only a private revelation, but nevertheless the Church has endorsed it, and that makes it rash for us to disregard it. If the Church informs us that Our Lady really did come to Fatima and tell us these things, then we must harken to her words. It really seems to me that those Catholics who do not take Fatima seriously and say the rosary every day in their homes, are very akin to the Jews who laughed at Jeremiah. If God sends us His prophets and we do not take them seriously – well, we have the



whole of the Old Testament to tell us what happens as a result. But at Fatima, God sent us, not His prophets, but His Immaculate Mother.

So I think that the abandonment of the family rosary is a main reason why so many Catholics have lost the faith. It seems to me that the Church of the future is going to consist solely of those families who have been faithful to the rosary. But there will be vast numbers of people whose families used to be Catholic.

In my work of going round visiting homes I have seen this conclusion borne out time and again. Homes can be transformed by starting the recitation of the daily rosary. I remember a woman telling me that she could not thank me enough for having nagged her into starting it; it had united her family as never before. And I remember another home where I called. There was a strange tension there: the children were silent and the wife seemed withdrawn, but the husband was willing to start the family rosary. When I called back again a couple of months later, the atmosphere was quite different. The children were chatty and the wife was friendly, and the husband walked down the road with me afterwards and said

how amazing it was that the home was so much happier.

One reason, I think, why the daily rosary makes for a happy home, is this. From what some possessed people have said, and from what some of the saints have said, it seems certain that demons fear the rosary. It makes their hair stand on end, so to speak. Holy water certainly drives them out, but they come back again. The daily rosary drives them out and keeps them out. It is rather like living in an old house where there are mice everywhere. The only way to get rid of them is to bring cats. If you get a couple of cats, after a week or two there simply will not be any more mice. Mice fear the very smell of cats. And in a home where the rosary is said every day, after a time the demons realize they are impotent in front of Our Lady, and go elsewhere.

This must be one reason why, as they say, "the family that prays together stays together." In that home, utterly free of evil spirits, there is an atmosphere one does not find outside. In a demon-infested city like London, where I live, such a home is an oasis of God's grace, and people find a comfort and peace there which they enjoy



Rev. Fr. Hugh Thwaites sj flanked by Rev. Frs. Jacques Emily and Robert Macpherson at St. George's House, Wimbledon in 2003.

greatly. We human beings are not meant to live in the company of demons, but with God and with the angels and saints in heaven. So, as I see it, in this effort we are making to keep the faith and pass it on, the practice of the rosary is absolutely

indispensable. Whatever else a person may do, even though they go to Mass every day, they still need to say the rosary in their home. It is the medicine our Mother has told us to take, to keep our faith strong and healthy.



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# St. Peter Claver

9th September

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## Br. Columba Maria

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Peter was born in a village in Catalonia in 1581, to pious and noble parents. His mother Anna wished to imitate her two biblical patrons, the mothers of Samuel and Mary, and consecrate her son to God.

### Childhood

From a notably pious childhood, Peter continued to university while still a youngster and worked very hard, while living austerely, before being awarded a first class degree in the sciences.

The bishop of Barcelona recognised his piety and conferred on him minor Orders. He became acquainted with the Jesuits in Barcelona and after considerable prayer he asked them to receive him. They said they would if his parents consented, and

they, though they had hoped that Peter would be their consolation in old age, readily consented and wished him all the graces necessary to become the Saint he at length became.

### Priestly formation

Sent to the novitiate in nearby Tarragona, Peter was from the first: assiduous in prayer, diligent at work, obedient, hard on himself, affable to others; and having pronounced his first vows he was sent to the house of studies in Majorca, a Balearic island south of Barcelona. He was about twenty years old at this point. There he met his kindred spirit. St. Alphonsus Rodrigues (1531 - 1617), who laboured for forty years as the porter of the house in Majorca, was favoured with many

special gifts of grace. The two became like father and son in the spiritual life. Alphonsus pressed Peter on the rich harvest waiting to be gathered in America: "How many have such scant success in Europe, who in America would be Apostles. Ah! If you knew the treasure of merits awaiting you, and which can only be gathered there!" His Superiors gave him hope, but returned him to Barcelona to commence his theology.

Two more years went by before he got the permission he so ardently prayed for, and in 1610 he said goodbye to his family and homeland for ever. It would be five more years before he would be ordained Priest, an elevation he was reluctant to accept.

### **Missionary in Columbia**

On his arrival in Cartagena, a very busy Columbian port, he went to help a Father de Sandoval, himself thirty years here and with thirty thousand baptisms to his credit. Father Peter soon had a routine. When someone arrived to tell him of the arrival of another boatload of negro slaves from Africa (a favour he would repay with several Masses,) he would hurry to meet the





boat with foodstuffs, medicines, and tobacco and distribute them tenderly amongst these homesick, starving, naked, and often ill unfortunates. Newly born babes and the very sick were baptised. On debar-kation Father would, in company with slaves of the same tribe to interpret, meet his charges again, and accompany them to their lodgings, and arrange a time to begin catechism. After several crowded lessons, the day would be assigned for them to become sons of God and heirs to kingdom of heaven: the great good drawn from the happy fault of their transportation from the idolatry of their homeland.

### **Slave of slaves**

As time went on, Father Peter was able to buy slaves to help the apostolate, especially to assist the interpretation when his own learning fell short. When he visited the plantations he always insisted on sleeping in the negro quarters. Christian marriage especially was preached, often even to the chagrin of the masters, and Father often had to remind them, despite the cultural deficiencies of the time which allowed slavery, that their dominion did not extend beyond their slaves'

bodily labours. God blessed him a thousandfold. Many times he received miraculous knowledge of a dying soul in need of the sacraments, or about to end it all in despair. In 1622, his Superiors invited him to make final profession in the Society of Jesus. Reluctantly, for he thought himself unworthy, he made the vows and signed it "Peter, slave of the negroes forever."

The town's two hospitals were especially where he exercised his abundant charity. He could never do enough for the miserable inmates. The more afflicted they were, leprous or otherwise, the greater was their entitlement to his help. Sweeping wards, making beds, washing wounds, as well as giving the sacraments, all these were his daily bread when he wasn't visiting the plantations.

For all his success, he maintained a genuine poor opinion of himself. For all the evil things people said of him - racist, or envious, or critical in origin - he used to say: "I should be miserable, for not being able to do any good without doing greater evil; it's only to be expected from an ignorant, indiscreet sinner like





St. Peter Claver, Patron of Slaves

me." Notwithstanding, he would do penance for these poor judges. The Archdeacon of London, seeking the truth, and happening to be in Carthagena, had the good fortune to meet Saint Peter, and shortly after entered the old religion, followed by all his entourage. Thirty years and twenty-two years of prayers and good works respectively he invested in two muslims, and saw them converted before their end. To all of these dying members of Christ he would say: "Remember me when you are in the presence of God."

#### **Death and feast day**

In 1650, the pestilence arrived in Carthagena. Predictably, Peter and his confrères spent their time

bringing solace to the poor populace, until he was struck with it himself, and after an extended period of illness, when his daily consolation was to assist at Mass, exhausting his little strength, he was consoled especially by the arrival of a life of Brother Alphonsus Rodriguez, and the arrival of a Father Diego de Farigna to continue his work among the negroes. He died on the morning of September 8th, Our Blessed Lady's birthday, and his feast day, although not in the universal calendar, is the day following. Countless miracles, both during his life and after his death, attest his holiness.



Photos of the Seminary of St. Curé d'Ars, Flavigny. It rains a lot, but the views and walks are breathtaking. The seminary is for first year seminarians for their "year of spirituality". After the first year, seminarians go to the Seminary of St. Pius X, Ecône, Switzerland for a further five years of study. The seminary is also the novitiate for the religious Brothers of St. Pius X who study for two years before making their first religious profession. The pictures of the quad (right) were taken by a seminarian while studying.





## Dispatches from a hilltop seminary by a new seminarian

12th October 1998: **General Paralysis. Too much of a good thing is bad.** *Fraternal charity has all but brought the International Seminary of St. Curé D'Arns to a standstill, our foreign correspondent reports.*

New interns, keen as mustard, are blocking doorways by insisting that others go first; food is left un-served in dishes owing to flat refusals to eat the last slice; and, most alarming of all, wine bottles are returned to the kitchen barely injured. While this is all very commendable, few seem to have grasped the implications. One international observer commented: "...they don't understand, supplies deemed unwanted or unnecessary will be restricted in the future." He went on to explain that efforts to tackle the crisis had merely exasperated the problem: "Some of them are prepared to starve..." Too much of a good thing is bad it seems. Analysts believe the problem will diminish in time but that early hopes of an improvement have been dashed by a five day retreat.

31st October 1998: **Light in the Darkness on the Eve of All Saints**

An hour after the wintry veil of darkness had obscured the greyness of the afternoon, twenty young men in blazers, ties and gleaming shoes, holding their *Libers* before them, formed two silent lines in the *salle de surplisce*. Thurifer and acolytes emerged from the sacristy, all bowed simultaneously and passed through the narrow door into the gallery. The wind was bitter and rain splashed across the sandstone floor. All was black beyond the short distance illuminated by the electric lights, the candles flickered, footsteps crunched and shadows advanced and then dissipated as the procession made its way to the main door of the church.

It was a most extraordinary feeling entering the church for, despite the resounding organ, glorious light, and splendid vestments, the congregation for Vespers was just four souls. This was not a ceremony that tempted its participants to vain glory in front of the splendour of the world; only four souls and God were witnesses. The procession passed the side altars, one of which was covered with the seminary's collection of relics illuminated by candlelight, and finally reached the sanctuary. Verse after verse ebbed and flowed around the voluminous space giving glory to God and asking for His succour. Soon all was over; the procession re-formed and departed, leaving the four souls to their prayers and to a sweet aroma of incense.

## A day in the life of a seminarian at Flavigny

- 6:00 **BONGGG, BONGGG, BONGGG, BONGGG.....**still dark.
- 6:25 Office of Prime in the chapel.
- 6:45 Meditation begins.
- 6:50 Cockle-doodle-doooo starts the cock from over the road.
- 6:55 Onky-onky-onkk replies the goose (eventually). The windows turn from black to dark blue.
- 7:15 Low Mass begins. The windows are now illuminated with an undecided blue-grey.
- 8:00 Breakfast in silence. One ponders upon the beauty of tranquillity over a bowl of coffee.
- 8:20 Reading: 20 minutes Spiritual, 20 minutes The Bible.
- 9:00 Spiritualité lecture (1hr), Patrologie (1hr), Liturgie (1hr).
- 12:00 Letter writing.
- 12:15 Office of Sext in the chapel.
- 12:40 Lunch. A gospel extract is read followed by spiritual readings. Conversation is permitted after the main course.
- 13:15 Stroll about the village of Flavigny with the 'lads'. Clean the loos on ground floor. Say bonjour to Bernard (one of the lay brothers) who always sports a ready smile.
- 14:00 Private study.
- 15:00 Latin lesson.
- 16:00 Tea followed by a five minute gaze at the splendid view from the ramparts.
- 16:30 Private study.
- 17:15 Low Mass. We are encouraged to attend a second Mass if possible as it is the sun of all spiritual exercises (St. Francis de Sales).
- 18:00 Chant practice with the 'pretty hopeless' group.
- 18:30 Conference.
- 18:55 Rosary and Benediction.
- 19:30 Dinner. A Gospel extract is read followed by extracts from the lives of the saints. Conversation is permitted after the main course (as with lunch). The entrée is always soup.
- 20:10 Anglo-Swiss team thrash the Frogs at table football (occasionally).
- 20:45 Compline in the chapel. The most beautiful office of the day.
- 21:05 After the last echoes of the Salve Regina fade away the Grand Silence commences. Young seminarians leave one by one as each finishes his private prayers. Prayers for perseverance, family, friends, country, against temptation and affliction, in thanksgiving, to adore and to expiate. The sacristan leaves the last light for Brother Jean, kneeling with head in hands and heart and mind given to their creator.
- 21:45 Reading in bed. Edmund Campion's exploits once more thrill the imagination of an Englishman!
- 10:00 Another day is over and offered up to the Almighty with its blemishes and jewels together. One day closer to death, to judgement and eternity. Deo gratias.

Flavigny-sur-Ozerain is a commune in the French department of Côte-d'Or, in Bourgogne-Franche-Comté. The village is considered to be one of the most beautiful in France. It has about 350 permanent residents and two religious houses: the Seminary of St. Curé d'Ars (in the foreground) and the Benedictine Monastery St. Joseph de Clairwal at the opposite extremity. The first abbey, now in ruins, was founded in 719 AD.







The annual pilgrimage from Rochester to Canterbury from 27th-29th July met with sunshine, clouds and a good drenching at the very end. Numbers were down this year, but the number of children was definitely up. We were happy to be joined by Rev. Fr. Severin Zahner of Switzerland with pilgrims from Switzerland and Germany. The highlight of the pilgrimage was the Bevan family choir. We finished the pilgrimage in the crypt of Canterbury Cathedral with a wonderful four voice Agnus Dei by William Byrd which was appropriately composed for recusant Catholics during the persecution that followed the Reformation.

Many thanks to the organisers who excelled this year. It is a joy to see the youngsters of yesteryear pushing the has-beens aside and showing us how it really should be done. God bless them.









Jolly japes, high adventure, bread & butter with lashings of jam. The annual boys' camp at the beautiful Colleton Manor in Devon was a success. "They were really good boys this year," said Rev. Fr. Vandendaele, the organiser. He was helped by two seminarians, Bernard Bevan and David Seeber. Many thanks to the hosts, Mr. & Mrs Phillips, who welcome the boys every year.







# Of your charity please pray for the souls of

**Mr. Peter King of London who died in June**  
**Mr. Ray Woolfe of Glasgow who died on 27th July**

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

## **September**

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

## **October**

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

Requiescant in pace

# Holywell Pilgrimage

Saturday

15<sup>th</sup> September 2018



## Programme:

**12noon: Holy Mass** at St. David's Chapel, Mochdre, LL28 5AA  
followed by refreshments on the coast;

**3pm: Prayers and Devotions** at St. Winefride's Well, Holywell, CH8 7PN.

St. Michael's School

Rev. Fr. Thomas O'Hart  
First Mass

29th September 2018  
12 noon





Rev. Fr. Paul Franks was back in Blighty to cycle from Land's End to John O'Groats to raise money for his parish in Wichita, U.S.A. He made it in the end (raising \$35,000!), but not without the patient support of his guardian, Mr. Pete Isermann, who never took his eyes off him for a moment. Fr. Franks wrote an amusing blog along the way which can be found in the news section of the website ([fsspx.uk](http://fsspx.uk)) under "Frantic Father Franks".





# September

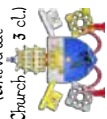
## SUNDAY

**Fifteenth Sunday after Pentecost**

**2**

**1 cl.**  
**ST. PIUS X,**  
Pope, Confessor, Patron  
of S.S.P.X.  
(Universal  
Church) 3 cl.)

**3**



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

## MONDAY

**Feria**

**4 cl.**

**4**

**St. Pius X<sup>f</sup>, P. & C.**  
GSPX, masses in Plymouth 1 cl.)  
**Translation of St. Cuthbert,**  
B. & C. (Hexham & Newcastle 3 cl.)  
**Ven. Richard Horner,**  
Pr. & M.; York 459

## TUESDAY

**Feria**

**3 cl.**

**5**

**St. Laurence, Bishop-Confessor**  
Justinian, Bishop

**Bl. William Browne,**  
L. & M.; Ripon

## THURSDAY

**Feria**

**4 cl.**

**6**

Dedication of Cathedral Church (Middlesbrough 1 cl.)  
**St. Begh, V.** (Lancaster 3 cl.)

## FRIDAY

**Feria**

**4 cl.**

**7**

**First Friday**

Dedication of the Consecrated Churches, in all churches except the Cath. (Glasgow 1 cl.)  
**SS. John Duckett & Ralph Corby,** PPr. & MM.; Tyfourn 1644

## SATURDAY

**BVM on Saturday 4 cl.**  
(Comm. of **St. Giles, Abbot**  
(Birmingham, St. Andrew's & Edinburgh, 3 cl.)

**1**

Comm. of **Twelve Holy Brothers, MM.**

**First Saturday**

**St. Sebbe, King, C.**  
(Brentwood 3 cl.)

**Bl. Hugh Merc, M.**  
(Nottingham 3 cl.)

**St. Silin, C.; Anglesey,**  
Wales 6<sup>th</sup> cent.

**2 cl.**

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

**8**

**St. Stephen, King, C.**  
**St. Adaman, Ab. & C.**  
Iona, Scotland 704

**St. Ethelburga, Queen,**  
Widow; Lyminge, Kent 647







Twenty-First  
Sunday after Pentecost

14

St. Theresa of Avila,  
Virgin 3 cl.

15

St. Hedwig,  
Widow 3 cl.

16

St. Margaret Mary  
Alacoque, Virgin 3 cl.

17

St. Luke,  
Evangelist 2 cl.

18

St. Peter of  
Alcantara, Confessor 3 cl.

19

St. John Cantius,  
Confessor 3 cl.

20

Twenty-Second  
Sunday after Pentecost

21

St. Callistus, P. & M 2 cl.

22

St. Richard Gwyn, Proto-Martyr of Wales, L. & M.; Wrexham 1694 (17-Oct; Mexico 3 cl.)

23

St. Nicholas, B. & C.;  
Canterbury 740

24

St. Mono, H. & M.;  
Scotland 660

25

St. Frideswide, V., Patroness of the city; Oxford 740 (Birmingham 3 cl.)

26

St. Vardalun, Prince, A.B. & C.; Scotland 700

27

St. Hilardon, A.B.  
SS. Ursula & Comp.,  
VV & MM.  
Dedication of Cathedral Church (Southwark 1 cl.)

28

St. Mellontus, B. & C.;  
Wales/France 314

29

St. Anthony Mary Claret,  
Bishop, Confessor 3 cl.

30

St. Raphael,  
Archangel 3 cl.

31

St. John of Beverley, B. & C.,  
Secondary Patron of Diocese of  
Middlesex (Middlesex 2 cl.;  
Liverpool, Leeds 3 cl.)

31

St. Eadsige, B. & C.;  
Canterbury 1039

31

St. Eadard, B. & C.;  
Canterbury 1090

31

FEAST OF CHRIST  
THE KING 1 cl.  
Twenty-Third  
Sunday after  
Pentecost

29

The Blessed Martyrs of  
Dour, (Westminster 3 cl.)  
(30-Oct; Harbin & Newcastle 3 cl.)

30

St. Syra, Princess, V.;  
Scotland/France 690

31

St. Maglorus, B. & C.; Jersey  
986 (Petersmouth, Comm.)

31

St. Eadsige, B. & C.;  
Canterbury 1039

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St. Eadard, B. & C.;  
Canterbury 1090

31

St. Eadsige, B. & C.;  
Leominster 675

31

St. Simon & Jude, Apostles

31

St. Elfleda, Princess, V., A.B.;  
Romsey, Hants 990

31

St. Eadsige, B. & C.;  
Canterbury 1039

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St. Eadsige, B. & C.;  
Canterbury 740

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St. Eadsige, B. & C.;  
Leominster 675

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Leominster 675

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# Planner 2018

Sep	1-2	Walsingham Pilgrimage
	3	ST. PIUS X, Patron of the Society
	5	All Day Adoration, St. Saviour's Bristol
	11	St. Michael's School, Michaelmas Term begins
	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	<a href="#">Women's Ignatian Retreat at St. Saviour's House, Bristol</a>
	24	All Day Adoration, St. George's House, Wimbledon
	29	Feast of St. Michael, Archangel - Renewal of religious profession of SSPX Brothers.
Oct	6	New seminarians enter the Seminary of St. Curé d'Ars, Flavigny
	28	CHRIST THE KING
	29-6 Nov	St. Michael's School, Half-term holiday
	30-31	Priests' Meeting, St. Saviour's House, Bristol
Nov	1	ALL SAINTS
Dec	5	All Day Adoration, St. Mary's House, Preston
	8	IMMACULATE CONCEPTION, SSPX engagements
	14	St. Michael's School, end of term



Superior General Rev. Fr. Davide Pagliarani (centre), 1st Assistant Bishop Alphonso de Galarreta (left) and 2nd Assistant Rev. Fr. Christian Bouchacourt (right) were elected on 11th July at Ecône

# Mass Times

	SEPTEMBER					OCTOBER			
	2nd	9th	16th	23rd	30th	7th	14th	21st	28th
<b>Bingley</b>	-	-	1500	-	1500	1500	-	1500	-
<b>Bristol</b>	1000	1000	1000	1000	1000	1000	1000	1000	1000
<b>Burghclere</b>	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900
<b>Colleton Manor</b>	-	12th 1130	-	-	-	10th 1130	-	-	-
<b>Edinburgh</b>	1100	1100	1100	1100	1100	1100	1100	1100	1100
<b>Gateshead</b>	1800	1800	1800	1800	1800	1800	1800	1800	1800
<b>Glasgow</b>	1030	1030	1030	1030	1030	1030	1030	1030	1030
<b>Groombridge</b>	0830	0830	0830	0830	0830	0830	0830	0830	0830
<b>Herne</b>	1230	1230	1230	1230	1230	1230	1230	1230	1230
<b>Jersey</b>	-	-	-	tba	-	-	-	tba	-
<b>Leicester</b>	1130	1130	1130	1130	1130	1130	1130	1130	1130
<b>Liverpool</b>	1230	1230	1230	1230	1230	1230	1230	1230	1230
<b>London (St. Joseph)</b>	1100	1100	1100	1100	1100	1100	1100	1100	1100
<b>London (Wimbledon)</b>	0800	0800	0800	0800	0800	0800	0800	0800	0800
<b>Manchester</b>	0930	0930	0930	0930	0930	0930	0930	0930	0930
<b>Middlemarsh</b>	1700	1700	1700	1700	1700	1700	1700	1700	1700
<b>Portsmouth</b>	1130	1130	1130	1130	1130	1130	1130	1130	1130
<b>Preston</b>	0930	0930	0930	0930	0930	0930	0930	0930	0930
<b>Rhos-on-Sea</b>	1700	1700	1700	1700	1700	1700	1700	1700	1700
<b>Taunton</b>	1100	1100	1100	1100	1100	1100	1100	1100	1100
<b>Woking</b>	1130	1130	1130	1130	1130	1130	1130	1130	1130

see [fsspx.uk/en/scandinavia](https://fsspx.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

### **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. Lawrence Barrett  
Rev. Fr. Reid Hennick  
Rev. Fr. Thomas O'Hart  
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. Marie Salome  
Sr. Mary Bridget  
Sr. Mary Anna

### **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: 01514 802433

## 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]

## PORTSMOUTH

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

## PRESTON

St. Mary's House  
12 Ribblesdale Place, Preston PR1 3NA  
Tel: 01772 562 428  
stmarys@fsspx.uk  
Resident:  
Rev. Fr. Vianney Vandendaele (Prior)  
Rev. Fr. Gary Holden

Our Lady of Victories Church  
East Cliff, Winckley Sq, Preston PR1 3JH

## 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

### 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 taught and 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.