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

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Treasure

in mortal hands

Rev. Fr. Robert Brucciani, District Superior

My dear brethren,

We have a treasure in our hands which has been faithfully guarded by a long line of popes and bishops spanning two millennia. It is a treasure that enables a soul to span the infinite gulf between herself and God.

Touching God

We touch God spiritually in this life by the theological virtues of faith, hope and charity which God infuses directly into the soul, but these virtues can only reach perfection by the treasure handed down from generation to generation by frail members of Holy Mother the Church.

- The treasure which gives supernatural faith something to believe in (ie. its material object) is **sacred doctrine** from the wellsprings of tradition and holy scripture.
- The treasure which gives us reason to hope is the sacramental **priesthood**, by which the Christ the Mediator is made present among us.
- The treasure in which supernatural charity finds its ultimate expression is the **Holy Sacrifice of the Mass** by which the soul inserts itself into the perfect prayer of God offering God to God, entering thereby into the life of the Blessed Trinity itself.



Supernatural faith, hope and charity are never in danger as gifts, because God is their dispenser. The triple treasure of doctrine, priesthood and the Mass are perpetually in peril because their keeper is man.

Satan's war

Little surprise, therefore, that since the establishment of the Church, Satan has tried to subvert doctrine, corrupt priests and desecrate the Mass. Most of his assaults have been against one or other of the treasures singly: heresies of every description have troubled the Church, moral corruption at every level of the hierarchy have scandalised so many souls across the centuries, the liturgy has suffered with the passage of time and at the hands of misguided innovators. But each time the hierarchy has acted to restore order, the Church has emerged stronger than before; each time that is, until the Protestant Reformation.

The Reformation was a major victory for Satan: all three treasures were attacked simultaneously and within 20 years, a third of Christendom had fallen away from the

Church. It left an open wound within the frontiers of Christendom where new heresies, new religions and new organisations were able to grow to further the work of the Prince of the World.

By the end of the 19th century, the Church was infected with a coalescence of philosophical and theological errors, a masterpiece of Satan, called Modernism.

Modernism

The modernist is a nominalist (or idealist): denying the knowability of objective truth. The modernist is also a prisoner of naturalism: effectively denying the existence of the supernatural order. To the modernist: faith is from within, hope is founded on one's own natural endowments, and charity is following one's sentimental inclinations irrespective of objective truth and the commandments.

The heresy of modernism corrupts the intellect and therefore necessarily corrupts morals too. The injunction "If you love Me, keep My commandments" becomes "If you love Me, do what you feel is right."



The modernist, like the Protestant..

“..really believes that he is doing the will of God, but in practice private judgment means that he interprets the will of God by his own will and that his rule of faith is to do what he thinks right--that is to say, he uses his own judgment to decide what God's judgment will be and then follows the result as God's judgment. Thus while he thinks he is agreeing with God, he is really making God agree with him. [It is not simply that every man is his own pope, but that every man is his own God, for the pope's authority is limited by God who gives it, but the individual's authority, being wrong *ab initio*, is limited in no way.] Gradually he comes (usually unconsciously) to leave out this middle step and no longer thinks of God in each individual case, but only as a kind of general approver of his actions. Then rejecting alike atheism and deism, he has reached the practical position of believing in God's existence and God's will for us, but of acting exactly as though there were no God but his own will." (*Frank Sheed, Booklet on the Catholic Evidence Guild, 1924*).

As the modernist excuses himself from obedience to doctrine and obedience to an objective moral law, he feels free to experiment with the liturgy too. By the 1950s, debate about the future of the Mass was led by the progressives of the day. Ugly churches were built, not for the traditional Latin Mass of 1600 years, but in anticipation of a new man-centred liturgy for modern times.

Modernism, because it can operate within the hierarchy of the Church and because it undermines the intellect and the will more fundamentally than Protestantism, represents the greatest existential threat to the triple treasure of doctrine, priesthood and the Mass that the Church has ever faced.

Modernism's victory

Pope St. Pius X tried in vain to extirpate Modernism from the Church throughout his pontificate (1904-1914). The heresy went to ground for few years, only to emerge again like a tenacious fungal infection, nourished by churchmen's desire to fit-in with an increasingly pagan world and accelerated by the organised infiltration of the hierarchy by



Freemasons and communists.

At the Second Vatican Council (1962-5), a carefully prepared revolution established the heresy of Modernism - that "synthesis of all heresies" - as the new orthodoxy.

Doctrine changed: new notions of religious liberty, ecumenism, collegiality were only the start of a continuous slide which now sees the natural law being officially ignored by a pope.

The priesthood changed: the priest was to perceive himself as the president of an assembly rather than an *alter Christus*; more game-show host than instrument of Christ in the Divine Sacrifice. He forgot who he was and what he should be. Scandals of political and financial corruption, homosexuality, sexual abuse and infidelity are now set before us by a gleeful media almost every day.

The liturgy was changed to reflect the new doctrinal errors. It was ugly, it emptied the churches and left souls deprived of the triple treasure handed down faithfully for two thousand years.

Remnant keeps the treasure

Satan's victory was complete but for a stubborn bishop here or there, and priests considered too old to learn new tricks or too odd to get with the programme.

The most visible of the bishops was Archbishop Marcel Lefebvre. He founded our Society precisely to conserve and transmit the triple treasure, but was repaid for his efforts by being subject to the full fury of the new modernist hierarchy. He was forbidden to administer the sacraments in 1976 (*suspensio a divinis*) for sounding the alarm and was "excommunicated" in 1988 for consecrating those bishops who would best preserve the triple treasure. Members of the Society were effectively excommunicated too, being refused the use of Catholic churches and accused of being schismatic.

Archbishop Lefebvre's guardianship of the triple treasure is now to his eternal merit. He has not only left an increasing body of priests and religious to continue with the work of conserving and transmitting the triple treasure, he has given space and encouragement for individuals and other congrega-



tions to do the same throughout the Church.

Turning tide

In his interview of 12th October (see the next article), the new superior general of the Society, Rev. Fr. Davide Pagliarani, called upon the official Church “to stop considering Tradition [the triple treasure] as a burden or a set of outmoded old things, but rather as the only possible way to regenerate herself.” This is precisely what an increasing number of good souls, clergy and laity alike, are coming to realise. Never since the promulgation of the *Novus Ordo Missae* have there been so many Tradition Latin Masses. Never since the Second Vatican Council have so many understood that the Council was a revolution in which doctrine, the priesthood and the liturgy were subverted. These souls have joined the ranks of guardians of our sacred treasure and have left the corrupt, modernist churchmen to blush before the baying media. The only way forward for the Church is back to Tradition.

My dear brethren, we are all called to assist in the longed-for regener-

ation of the Church. We can do this most effectively by the regeneration of our own souls first. Faith, hope and charity are ready gifts to be granted, but they will only be granted if we value the triple treasure in our hands. May the approaching time of Advent, therefore, be a time of rediscovery of this precious treasure and a time of preparation for the coming of greatest of all treasure, Our Lord Himself.

In Jesu et Maria,
Rev. Robert Brucciani

Other news

Mass time changes

Mass at Herne will move to 5pm on 4th Nov. Mass at Middlemarsh will move to 4pm on 28th Oct for the winter months.

Mission Sunday

The collections taken for Mission Sunday will be sent to our priory in the Dominican Republic. Many thanks for your generosity.

St. Michael's Fayre moved to May

The Advent Fayre at St. Michael's will be replaced by a May Procession & Fair (6th May).

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Keeping the treasure
of Catholic doctrine

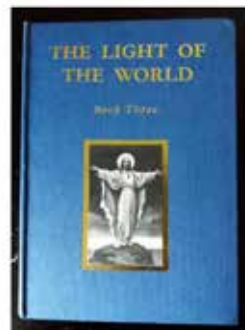
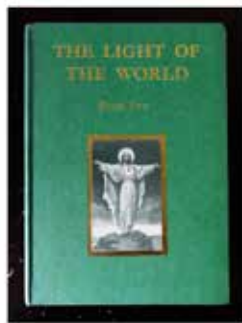
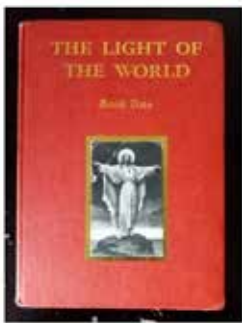
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We are holding a treasure



An interview with the Superior General

Interview with the Very Reverend Father Davide Pagliarani, Superior General of the Society of Saint Pius X, first published in Nouvelles de Chrétienté [News about Christendom] Issue 173.

Father General, you are succeeding a bishop who headed the Society of Saint Pius X for twenty-four years and who, moreover, ordained you a priest. What are your feelings about succeeding him?

Someone already asked me a similar question when I was appointed rector of the seminary in La Reja, where two bishops had preceded me in that responsibility. Let's say that this time it is a bit more complicated! Bishop Fellay is an important personage in the history of the

Society, since he supervised it for half of the time in which it has existed. During that long period there was no lack of trials, and nevertheless the Society is still here, holding high the standard of Tradition. I think that this fidelity of the Society to its mission is in a certain way the reflection of my predecessor's fidelity to his. I wish to thank him for that on behalf of everyone.

Some have nevertheless attempted to see your personality as being very different from that of your predecessor. Is there some point about which you really feel different?

I must admit—*cum grano salis* [with a grain of salt]—that I irrep- arably detest all electronic media without exception and with no



chance of changing my opinion, while Bishop Fellay is an expert on that subject....

How do you regard the Society of Saint Pius X which you will have to supervise for twelve years?

The Society holds a treasure in its hands. Some have emphasized repeatedly that this treasure belongs to the Church, but I think that we can say that it belongs to us also by full right. It belongs to us, and this is why the Society is perfectly a work of the Church. Even now!

Tradition is a treasure, but in order to preserve it faithfully we must be aware that we are vessels of clay. The key to our future is found here: in the awareness of our weakness and of the need to watch over ourselves vigilantly. It is not enough to profess the faith in its entirety, if our lives do not express this integral faith regularly and concretely. To live Tradition means to defend it, to struggle for it, to fight so that it triumphs first in ourselves and in our families, so that then it can triumph throughout the whole Church.

Our fondest wish is that the official Church will stop considering

Tradition as a burden or a set of outmoded old things, but rather as the only possible way to regenerate herself. However, major doctrinal discussions will not be enough to bring this work to completion: first we have to have souls ready for all sorts of sacrifices. This is true both for consecrated persons and for the lay faithful.

We ourselves must always renew our view of Tradition, not in a purely theoretical way, but in a truly supernatural manner, in light of the sacrifice of Our Lord Jesus Christ on the Cross. This will protect us from two contrasting dangers that often reinforce each other, namely: a pessimistic or defeatist lethargy and a kind of arid intellectualism. I am convinced that we have here the key with which to confront the various difficulties that we may encounter.

Including the major problem of the crisis in the Church?

What are the important topics today? Vocations, the sanctification of priests, the care of souls. The tragic situation in the Church must not have such a great psychological impact on our minds that we are no longer capable of performing our duties. Our clear-sightedness must



not paralyse us; if it does, it turns into darkness. Considering the crisis in the light of the Cross allows us to keep our serenity and to stand back, since serenity and objectivity are both indispensable if we are to have a sure judgment.

The present situation of the Church is a state of tragic decline: a sharp decrease in vocations, in the number of priests, in the practice of the faith, the disappearance of Christian customs, of the most elementary sense of God, which are manifested today—alas!— in the destruction of natural morality....

Now the Society has all the necessary means to lead the movement of the return to Tradition. More precisely, we have to confront two demands:

- on the one hand, to preserve our identity by recalling the truth and denouncing error: “*Praedica verbum: insta opportune, importune: argue, obsecra, increpa.*” “Preach the word: be instant [persistent] in season, out of season: reprove, entreat, rebuke” (2 Tim 4:2);
- on the other hand: “in omni patientia, et doctrina,” “in all patience and doctrine” (ibid.):

attract to Tradition those who are walking in that direction, encourage them, introduce them little by little to the battle and to an increasingly courageous attitude. There still are authentically Catholic souls who thirst for the truth, and we have no right to refuse them the cup of cold water that is the Gospel by an indifferent or haughty attitude. These souls often end up encouraging us by their own courage and determination.

These two demands are complementary: we cannot separate one from the other, by focusing exclusively either on the denunciation of the errors resulting from Vatican II, or on the assistance that we owe to those who are becoming aware of the crisis and need to be enlightened. This twofold demand is profoundly one, since it is the manifestation of the sole charity of truth.

How does this aid to souls thirsting for the truth take concrete form?

I think that we must not set limits on Providence, which will give us on a case-by-case basis the means suited to the different situations. Each soul is a world in herself, she has a personal journey behind her,



Rev. Fr. Davide Pagliarani, Superior General of the Society of St. Pius X

and it is necessary to know the soul individually so as to be in a position to come to her aid effectively. This is all about a fundamental attitude that we must cultivate in ourselves, a prior disposition to come to the aid of others, and not about an illusory concern with establishing the universal user's manual that would apply to everyone.

To give some concrete examples, our seminaries presently are welcoming several priests from outside of the Society—three in Zaitzkofen and two in La Reja—who want to see clearly in the situation of the

Church and who above all wish to live out their priesthood in its entirety.

The influence of the priesthood is the sole means by which the Church will be brought back to Tradition. We categorically must revive this conviction. The Society of Saint Pius X will soon be forty-eight years old. By God's grace, it has experienced a prodigious expansion throughout the whole world; it has works that are growing everywhere, numerous priests, districts, priories, schools.... The downside of this expansion is that the spirit



of initial conquest has inevitably weakened. Without meaning to be, we are increasingly absorbed by the management of everyday problems resulting from this development; the apostolic spirit can pale as a result; the risk is that the great ideals will fade away. We are in the third generation of priests since the foundation of the Society in 1970.... It is necessary to rediscover the missionary fervor that our founder inspired in us.

In this crisis, which causes many believers who are devoted to Tradition to suffer, how should we think about the relations between Rome and the Society?

Here, too, we must strive to maintain a supernatural view and to avoid letting this question turn into an obsession, for every obsession subjectively besieges the mind and prevents it from reaching the objective truth, which is its goal.

More particularly today, we must avoid haste in our judgments, which is often fostered by the modern means of communication; we must not launch into the “definitive” commentary on a Roman document or on a sensitive topic: seven minutes to improvise it and one minute to put it online.... To have a “scoop”

and to create a “buzz” are the new demands of social media, but the information that they present in this way is very superficial and—what is worse—in the long run they make all serious, deep reflection impossible. The readers, the listeners, the spectators fret and worry.... This anxiety affects the way in which they receive information. The Society has suffered too much from this unhealthy and—in the final analysis—worldly tendency, which we all must urgently try to correct. The less connected we are to the Internet, the more we will rediscover peace of mind and serenity of judgment. The fewer screens we have, the better we will be able to make an objective evaluation of the real facts and of their exact import.

On Our Relations with Rome

Concerning our relations with Rome, what are the real facts?

Ever since the doctrinal discussions with the Roman theologians, you can say that we are confronted with two sources of communication, two types of relations that are established on levels that must be carefully distinguished:

- one public, official, clear source, which still imposes on



- us statements with essentially the same doctrinal contents;
- the other one that emanates from one or another member of the Curia, with interesting private exchanges containing new elements about the relative value of the Council, about this or that point of doctrine.... These are new and interesting discussions, which certainly should be pursued, yet nevertheless remain informal, unofficial, private discussions, whereas on the official level—despite a certain evolution of language—the same demands are always repeated.

Certainly we carefully note what is said positively in private, but here it is not really Rome speaking; these are well-meaning, timid Nicodemuses, and they are not the official hierarchy. Therefore it is necessary to stick strictly to the official documents, and to explain why we cannot accept them.

The latest official documents—for example, the letter from Cardinal Müller dated June 2017—always express the same demand: the Council must be accepted as a precondition, and after that it will be possible to keep discussing what is not clear to the Society; in doing

so, they reduce our objections to a subjective difficulty in reading and comprehension, and they promise to help us to understand correctly what the Council really meant. The Roman authorities turn this prior acceptance into a question of faith and of principle; they say this explicitly. Their demands today are the same as they were thirty years ago. The Second Vatican Council must be accepted in the continuity of ecclesial Tradition, as a part to be integrated into that Tradition. They concede our point that there may be reservations on the part of the Society that deserve explanations, but in no case a rejection of the teachings of the Council as such: [for them] this is purely and simply Magisterial teaching!

Now the problem is right here, always at the same place, and we cannot shift it to somewhere else: what is the dogmatic authority of a Council that intended to be pastoral? What is the value of these new principles taught by the Council, which have been applied systematically, consistently and in perfect continuity with what had been taught by the hierarchy that was responsible both for the Council and for the post-conciliar period? This real Council is the Council of religious liberty, or collegiality,



of ecumenism, of the “living tradition”..., and unfortunately it is not the result of a wrong interpretation. The proof of this is that this real Council has never been rectified or corrected by the competent authority. It conveys a spirit, a teaching, a way of thinking about the Church which are an obstacle to the sanctification of souls, and its tragic results are right before the eyes of all intellectually honest men, of all people of good will. This real Council corresponds at the same time to a doctrinal teaching and a lived-out practice that have been imposed on the “People of God”; we refuse to accept this as just another council like the others. This is why we discuss its authority, but always in a spirit of charity, for we want nothing but the good of the Church and the salvation of souls. Our discussion is not a mere theological joust and, in fact, it has bearing on subjects that are not “debatable”: the life of the Church is at stake here, indubitably. And that is what God will judge us on.

This, then, is the perspective in which we stick to the official documents from Rome, with respect but also with realism; it is not about being on the right or the left, hard-line or lax: it is simply about being realistic.

What should be done while waiting?

I can answer only by mentioning a few priorities. First, trust in Providence, which cannot abandon us and which has always given us signs of its protection and its benevolence. To doubt, to hesitate, to ask for other guarantees from Providence would constitute a serious lack of gratitude. Our stability and strength depend on our trust in God: I think that all of us ought to examine our conscience on their subject.

Moreover, it is necessary to rediscover each day the treasure that we hold in our hands, to remember that this treasure comes to us from Our Lord Himself and that it cost Him His Blood. By regularly placing ourselves again in the presence of these sublime realities in all their grandeur, our souls will habitually remain in adoration and will be strengthened as needed for the day of trial.

We must also have a growing concern for the education of children. It is necessary to keep clearly in mind the goal that we wish to achieve and not be afraid to speak to them about the Cross, about the passion of Our Lord, about His love



for the little ones, about sacrifice. It is absolutely necessary for the souls of children to be captured already at a very tender age by the love of Our Lord, before the spirit of the world can seduce and ravish them. This question absolutely has priority, and if we do not manage to transmit what we have received, that is the sign that we are not sufficiently convinced of it.

Finally, we must struggle against a certain intellectual laziness: doctrine indeed is what gives our battle for the Church and for souls its reason for being. It is necessary to make an effort to update our analysis of major current events, in the light of the perennial doctrine, without being content with the lazy “copy-and-paste” which the Internet—again—unfortunately promotes. Wisdom sets and resets things in order, at every moment, and each thing finds its exact place.

The Mass Crusade of Archbishop Lefebvre

What can the faithful do, more particularly?

At Mass, the faithful discover the echo of the ephpheta, “be opened”, pronounced by the priest at Baptism. Their soul is opened once

more to the grace of the Holy Sacrifice. Even when they are very little, children who attend Mass are sensitive to the sacred meaning that the Traditional liturgy expresses. Above all, attending Mass makes fruitful the life of married couples, with all its trials, and gives it a profoundly supernatural meaning, for the graces of the Sacrament of Matrimony flow from Our Lord’s sacrifice. Attending Mass is what reminds them that God wants to make use of them as cooperators in the most beautiful of His works: sanctifying and protecting the souls of their children.

During his jubilee in 1979, Abp. Lefebvre had invited us to a Mass crusade, for God wants to renew the priesthood and, through it, the family, which is attacked today from every side. His vision then was prophetic; nowadays it has become an observation that anyone can make. What he foresaw, we now have before our eyes:

“What is left, then, for us to do, my dear brethren? If we deepen our understanding of the great mystery which is the Mass, I think I can say that we should have a crusade, emphasizing the Holy Sacrifice of the Mass, the Blood of Our Lord Jesus Christ;



emphasizing that invincible rock and that inexhaustible source of grace which is the Holy Sacrifice of the Mass. And we see this every day. You are here because you love the Holy Sacrifice of the Mass. These young seminarians who are studying in Ecône, the United States and Germany, came to our seminaries for the Holy Mass, the Mass of All Time, which is the source of graces, the source of the Holy Ghost, the source of Christian civilization. That is what the priest is. Well, then, we must make a crusade, a crusade that emphasizes this idea of immutability, of sacrifice, in order to recreate Christendom, to re-establish a Christendom such as the Church desired, such as she has always done, with the same principles, the same Sacrifice of the Mass, the same sacraments, the same catechism, the same Sacred Scripture” (Sermon of Abp. Lefebvre on the occasion of his priestly jubilee, September 23, 1979, in Paris, Porte de Versailles).

This Christendom must be remade in everyday life, through the faithful performance of the duties of our state in life, right where the good Lord has placed us. Some rightly deplore the fact that the Church

and the Society are not what they ought to be. They forget that they have the means to remedy this defect, in their place, through their personal sanctification. There, everyone is Superior General.... No need for a Chapter in order to be elected; each day it is necessary to sanctify that portion of the Church of which one is the absolute master: his soul!

Abp. Lefebvre continued: “We must recreate this Christendom, and you, my dear brethren, you are the salt of the earth and the light of the world (Mt 5:13-14); you are the ones whom Our Lord Jesus Christ addressed when He said to you: ‘Do not waste the spiritual fruit of My Blood, do not abandon My Calvary, do not abandon My Sacrifice.’ And the Virgin Mary who stands beneath the Cross, tells you this as well; She, whose heart is pierced, full of sufferings and sorrows, yet at the same time filled with the joy of uniting herself to the Sacrifice of her Divine Son, tells you this as well: ‘Let us be Christians, let us be Catholics!’ Let us not be carried away by all these worldly ideas, by all these currents of thought in the world which draw us to sin and to hell. If we want to go to Heaven, we must follow



Our Lord Jesus Christ; we must carry our cross and follow Our Lord Jesus Christ, imitating Him in His Cross, in His suffering, and in His Sacrifice.”

And the founder of the Society of Saint Pius X launched a crusade for young people, for Christian families, for heads of families, for priests. He insisted with an eloquence that moves us today, forty years later, for we see how much this remedy applies to the present evils:

“The inheritance which Jesus Christ gave to us is His sacrifice, it is His Blood, it is His Cross. And that is the leaven of all Christian civilization and of all that is supposed to bring us to Heaven.... Keep this testament of Our Lord Jesus Christ! Keep the Sacrifice of Our Lord Jesus Christ! Keep the Mass of All time! And you will see Christian civilization flourish again.”

Forty years later we cannot shirk the responsibility of this crusade: it requires an even more demanding ardour and an even more enthusiastic service to the Church and to souls. As I said at the beginning of this interview, Tradition is ours, completely, but this honour creates

a serious responsibility: we will be judged by our fidelity in transmitting what we have received.

Father General, before concluding, allow us to ask a more personal question. Didn't the responsibility that fell on your shoulders on July 11 of this year frighten you?

Yes, I must admit that I was somewhat afraid, and I even hesitated in my heart before accepting it. We are all vessels of clay, and that is true also of the man who is elected Superior General: even though it is a somewhat more visible and somewhat larger vessel, it is nonetheless fragile.

The thought of the Most Blessed Virgin is the only thing that enabled me to overcome the fear: I place my trust in her alone, and I do so totally. She is not made of clay because she is of ivory; she is not a fragile vessel because she is an impregnable tower: *turris eburnea* [as it says in the Litany of Loreto]. She is like an army set in battle array, *terribilis ut castrorum acies ordinata* [Cant 6:3], which knows in advance that victory is the only possible outcome of all its battles: “In the end my Immaculate Heart will triumph.”



Treasures of the Liturgy

Advent & Christmas

Rev. M. S. Canon McMahon

This article is taken from LITURGICAL CATECHISM published in 1930.

Advent

Q What are the prevailing thoughts of the Advent liturgy? .

A. The Mystery of the Incarnation, the thought of the second coming of Christ, for which all our life is a preparation, the remission of sin through penance to prepare the way of the Lord, and the longing for Christ to be spiritually born in our hearts on Christmas Day. This longing is at once an echo and a prolongation of the longing of the Patriarchs and Prophets for the coming of the Redeemer. The mystery of Christ's birth is renewed in our souls.

Q. How does the Missal express these thoughts?

A. Compare especially the Gospel of Wednesday and Friday of Quarter Tense [the Ember Days]; the Gospel of the first Sunday, the Gospel of the second, third and fourth Sundays, and the Collect of the first Sunday; the Collects of the second and third Sundays and the "O's." of Advent viz., the Antiphons of the Magnificat from the 17th to the 23rd December, in which is expressed a very ecstasy of longing that reaches its climax in the Introit Christmas Eve.

Q. What great examples are set before us during Advent?

Isaias, the prophet of the Incarnation; St. John the Baptist, the Precursor of the Lord, and all through Advent the Mother of God



is invoked, her Divine Maternity exalted, and her example set before us. The first part of the Hail Mary finds its first liturgical utterance in the Offertory of the Fourth Sunday of Advent.

Q. What great Feast of Our Blessed Lady occurs in the Advent season?

A. The Feast of the Immaculate Conception, which, however, has no special relation to the Advent liturgy. The date of the feast has been determined by the Feast of the Nativity of Our Blessed Lady on the 8th September, just as the date of the Annunciation has been determined by the date of Christmas. The thought of Mary's sinlessness, however, cannot but enforce the preaching of St. John the Baptist and incite us to prepare our hearts for the coming of Jesus.

Q. What is special to the Quarter Tense [Ember Days] of Advent?

A. For a long time the Ordination of priests and deacons was reserved to the Saturday of the December Quarter Tense. The service was held on the vigil and lasted well into the Sunday. And so it came to pass that on the Sunday—the 4th of Advent—no Special Station was held, the Sunday being then a *Dom-*

inica vacans (a vacant Sunday). The Ordination service, later on, was held not on Saturday night but on Saturday morning, and then a Station Mass was assigned to Sunday. The original identity between the Vigil Mass and the Sunday Mass is maintained in the identity of the Gospels in the present Masses of Saturday of December Quarter Tense and the Fourth Sunday of Advent (cf. the Second Sunday in Lent).

Christmas

Q. What is the most striking feature of the liturgy of Christmas Day?

A. On that day every priest may celebrate three Masses assigned respectively for midnight, dawn, and broad daylight.

Q. What is the accepted symbolism of these three Masses?

A. They are said to celebrate respectively the temporal birth of Our Lord (cf. Collect, Gospel, Offertory), His spiritual birth in the hearts of the faithful (cf. the Epistle, Collect, Secret, and Post-communion), the eternal birth of the Son of God in the bosom of the Father (cf. Gospel and Offertory). But all three symbols may be traced in each of



the three Masses. It would be more accurate to state that in the first Mass, Christ is honoured as the “Light of the world,” in the second as the “Prince of Peace,” and in the third as both the “Son of God” and the “Bringer of the glad tidings of our adoption as sons.”

Q. What is the historical origin of these three Masses?

A. At the Christmas Vigil held at St. Mary Major’s, where the relic of the manger of Bethlehem is preserved, Mass was celebrated, and, as we have seen, up to the 6th century it was only at this Mass that the *Gloria in excelsis* was sung. On the feast itself the regular Station Mass was said at St. Peter’s (now at St. Mary Major’s). These were the only Masses that referred to the festival. But Mass was also said by the Pope before the Station Mass at St. Peter’s, in the Church of St. Anastasia, whose feast fell on the 25th December. The Church of St. Anastasia was paid this signal honour because it was the “Chapel Royal” of the Imperial family. This Mass at St Anastasia’s, in the course of time, became a festival Mass of Christmas, with a commemoration of St. Anastasia. The privilege of saying three Masses spread beyond Rome and became universal by the 6th century.

Q. What is the character of the Christmas feast?

A, It is a festival full of joy. The longing of Advent is fulfilled; Christ is born, and we adore Him with the shepherds at the manger. Christ is born to us and His Christmas gift is to make us to “be as little children,” and to warm our hearts with the spiritual gladness that suffused the heart of His Mother, Mary.

Q. What is notable in the ceremonies of High Mass upon Christmas Day?

A. The sacred minister—and the congregation with them—kneel while the choir sing the *Et incarnatus* of the Nicene Creed. This ceremony takes place also on the Feast of the Annunciation. It is an act of homage to the adorable Mystery of the Incarnation.

Q. How does the Preface of the Nativity express the purpose of the Christmas festival?

A. “For by the mystery of the Word made flesh the light of Thy glory hath shone anew upon the eyes of our mind; so that while we acknowledge Him a God seen by men, we may be drawn by Him to the love of things unseen.”

Q. What feasts follow immediately upon the Feast of the Nativity?

A. The three feasts of the so-called companions of Christ: St. Stephen the Protomartyr, martyr in will and in fact; St. John the Evangelist, martyr in will; and the Holy Innocents, martyrs in fact.

Q. What feast falls on the Octave of Christmas?

A. The Feast of the Circumcision which opens the civil year when Our Lord, eight days after His birth, was, in accordance with Jewish law, enrolled among the children of Israel and when He received the name Jesus.

Q. Is the Name of Jesus honoured by a special feast?

A. The Feast of the Holy Name is celebrated on the Sunday, if such fall, between the 1st and the 6th of January when not impeded by an office of nobler rite; if it be so impeded or if no Sunday intervene between the 1st and the 6th January, the Feast of the Holy Name is attached to the 2nd January. It is the desire of the Church that every Christian begin the year in the Name of Jesus.

*Our Lady of Guadalupe
Expectant Mother of the Redeemer*



Liturgy

ALMA REDEMPTORIS MATER

Hymn to Our Lady attributed to Herman Contractus (+1054) which is sung after Compline from the beginning of Advent until 2nd February..



The image shows a musical score for the hymn 'Alma Redemptoris Mater'. It consists of a single melodic line on a five-line staff. The music is written in a medieval style with square neumes. The lyrics are written below the staff, aligned with the notes. The text is in Latin and includes the words: 'L-ma * Redemptó-ris Ma-ter, quæ pérv-i a cæ-li porta manes, Et stella ma-ris, succúrre cadénti súrge-re qui cu-rat pópu-lo: Tu quæ genu-isti, na-tú-ra mi-ránte, tu-um sanctum Ge-ni-tó-rem: Virgo pri-us ac po-sté-ri-us, Gabri-él-is ab o-re sumens illud Ave, pecca-tó-rum mi-se-ré-re.'

*Mother of Christ, hear thou thy people's cry
Star of the deep and Portal of the sky!
Mother of Him who thee from nothing made.
Sinking we strive and call to thee for aid:
O, by what joy which Gabriel brought to thee,
Thou Virgin first and last, let us thy mercy see.*

V. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts: that we to whom the incarnation of Christ Thy Son was made known by the message of an Angel, may be brought by His passion and Cross to the glory of His resurrection. Through the same Christ Our Lord. Amen.

V. May the divine assistance + remain always with us.

R. Amen.



September

MONDAY

TUESDAY

WEDNESDAY


THURSDAY

cl. **St. Stephen,** 3 cl.
King, Confessor

2

3 cl.)
1.

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

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


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

Feria 4 cl.

4

St. Pius X[†], P. & C.

St. Laurence
Justina

5

William
l.; Rip

Most
Mary

cl. **Feria** 4 cl.
(Comm. of **St. Gorgonius,**
Martyr)

9

e
tn
y)

St. Wulfhilda, Abs., V.;
Barking 1000
Ven. George Douglas,
Pr. & M.; York 1587

St. Nicholas of 3 cl.
Tolentino, Confessor

10

Bl. Ambrose Barlow,
Pr. & M.; Lancaster 1641

2019
Liturgical Calendar
in aid of
St. Michael's School

£10
at Mass Centres
or order by post
(add postage)

stmichaels@fsspx.uk
01635 278137

St. Deintol, B. & C.;
Wales 584 (Menevia 3 cl.)

St. Eanswid
Folkestone, K



St. Laurence O'Toole

14th November

Br. Columba Maria

Laurence O'Toole, the son of a Dublin warlord, as a ten year old boy was handed over as a hostage by his father, in 1140, to Dermot McMurrough, king of Leinster. He was very cruelly treated by this savage man. Yet he endured it with an exemplary patience, and when he was released two years later he was already spending a lot of his day in prayer.

His father, as was usual then, sent him to an abbey school, Glendalough, where he was soon studying for the priesthood. At twenty-five Laurence was chosen Abbot, and in 1161 he was made Archbishop of Dublin.

Even then, as now, Dublin, as capital city, was overly influenced by the world, the flesh, and the devil.

Bishop Laurence first reformed his priests, giving them a rule of life. He warned the people that if they did not amend their wicked lives they would lose the protection of God and be punished. But they didn't listen, it seems.

In 1014 Brian Boru united the Gaels under the Cross against the Viking invaders and beat them off, something the French and English were unable to do. In 1170 Dermot McMurrough, that man again, sought the help of the Viking conquerors of England, the Normans, to help him regain his crown. Landing at Waterford, having taken the city, they marched on Dublin, and by fair means and foul, defeated its defenders. From there they went on to capture the whole country. As they



were Catholic their rule was not too unwelcome to Archbishop Laurence, and he was able to negotiate a peace for his fallen people.

Henry II, king of England, was now overlord of Ireland too; although the Irish had their own king, Rory O'Connor, he was subject to Henry. More than once Laurence had to cross the sea to make a peace between them.

Archbishop Thomas à Beckett of Canterbury had received his martyr's crown in opposing some of the greediness of king Henry. While praying at St. Thomas' tomb, a maniac thought he could make another martyr saint, and clubbed Laurence over the head. Dazed, Archbishop Laurence asked for some water; blessed it; and recovered. Centuries later the skull still showed the wound he had received.

In 1179, with five Irish and four English bishops, he journeyed to Rome for the third Lateran Council. He was anxious to maintain the independence of the Irish church over England's; a liberty we still enjoy today. The pope, Alexander III, was very impressed with Laurence and granted all he asked, and the pow-



St. Laurence's heart

ers to obtain it.

On another mission to Henry, St. Laurence O' Toole died at the Abbey of Eu, in Normandy, on 14th November, his feast day, 1180. Most of his relics are still there, but his heart, after being stolen in 2012, has recently been returned to Christ Church Cathedral in Dublin, the city which still honours him as its Patron.



Of your charity please pray for the souls of

Rev. Fr. Paul Lessiter of Devon who died on 9th September
Mrs. Rita Rowan of Manchester who died on 31st August
Mr. John O'Neill of Tring who died on 15th September
Mr. Alastair Pugh of Bristol who died on 16th September

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

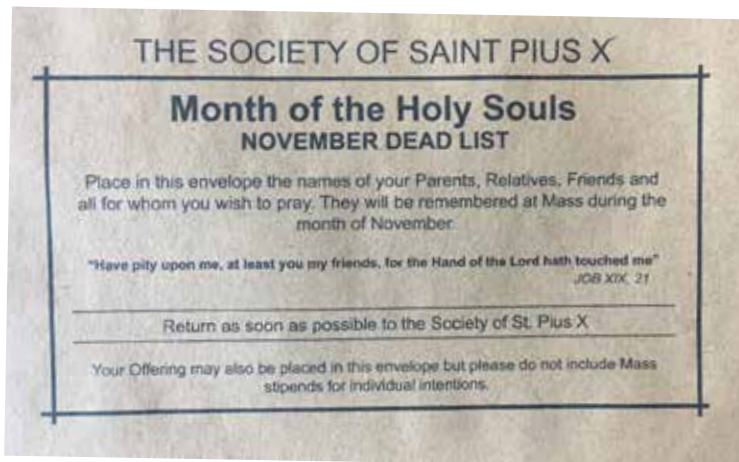
November

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

December

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

Requiescant in pace



ALMS FOR HOLY SOULS

Second Council of Lyons (1274) & Council of Florence (1439): "For the alleviation of the punishments [of purgatory], these are profitable to the poor souls: The Sacrifice of the Mass, prayers, alms and other works of piety. "

All offerings will be used towards the seminary fees of our four seminarians. This is highly appropriate because a priest is ordained to offer Mass for both the living and the dead.



"Receive the power to offer the Sacrifice to God and to celebrate Masses for the living and the dead."



Above: Rev. Fr. Thomas O'Hart celebrated a "First" Mass on the feast of St. Michael Archangel.

Right & Below: We say farewell and thank you to Br. Columba after eight years at St. Michael's. We pray that he can continue his vocation to help the most innocent - the unborn children and the newborn lambs - at the Dominican Prioory of Notre-Dame-du-Rosaire in Belgium. Br. Columba was a pillar of the group who regularly prayed outside the abortion clinic in Ealing. More recruits are required for this apostolate! (see: <http://fsspx.uk/en/ol-guadalupe-st-gerard-majella-pro-life-group>).







A SHORT HISTORY OF THE OXFORD MASS CENTRE

It is not now possible to determine an exact date of the beginning of what one might call the Oxford Mass Centre. Of course we know it is forty-nine years since the disastrous promulgation of the *Novus Ordo Missae* but it is Oxford's boast to have had a tiny cell which saw it coming. Over half a century ago, and well before 1969, Miss Kathleen Pond, a formidable lady who could well have been the inspiration for Bertie Wooster's Aunt Agatha, horrified by the anti-Catholic wind blowing through the university city, turned her diminutive basement into an unpretentious little chapel in order to facilitate the continuance of the traditional Mass now coming under increasing attack even from within the Church itself. Indeed, so diminutive was this cellar that after the priest, a server and three of the faithful had squeezed into the room, the rest of the, admittedly small, number of attending latter day recusants were obliged to congregate precariously upon the stairs.

The names of the few good Fathers who came to administer the Sacraments in those early days when they realised they could no longer remain within their modernising

communities or parishes, are now remembered by the Holy Ghost, but Father Bancks, retiring from Dorchester-on-Thames was one of them. Fathers Chadwick, Cresswell and Bouvier were all to make periodic visits to Farndon Road in Oxford before joining Father Peter Morgan, the first SSPX priest in England in 1971.

As time went by and Miss Pond could no longer make provision for the escalating congregation on her stairs, the faithful of the area found two alternative venues. In the first, Holy Trinity Church at Hethe near Bicester, Father George Smith, keeping a low profile, said the old Mass exclusively, and it was here that the future District Superior of the SSPX in England, Father Paul Morgan, came to worship as a boy with his family. In 1975 Father Smith, having received the attention of his bishop, was moved to Burford. But in 1976 Mrs. Shirley Bourke-Cockran persuaded Father Basil Wrighton, her former parish priest at Goring-on-Thames but now retired to Hendred House, the home of Lady Agnes Eyston, to welcome the increasing numbers of souls determined to remain true to Tradition. For



many years this stalwart old cleric said Mass for the burgeoning congregation in the Chantry of St. Amand – one of the very few private chapels to have escaped the destruction unleashed by Thomas Cromwell during the Reformation.

Numbers attending Mass at East Hendred grew steadily as the modernist revolution wreaked havoc within the Church. Father Wrighton gave his wholehearted support to Archbishop Lefebvre's seminary at Ecône and professed himself truly blessed to have lived long enough to see the consecration of the four bishops in 1988; and it was only a few weeks later that the kindly old priest was summoned to receive his eternal reward.

But the good Lord did not leave that body of His faithful bereft for it was then that Father Michael Crowdy appeared over the Oxfordshire horizon and Miss Penelope Renold, who had done so much already to support the SSPX in England, found the Women's Institute Hall in Middle Way – smack next door to the Christian Spiritualist Church, (not that anyone ever confused the two!). This rented acquisition in 1988 gave the Oxford faithful their first consistent place of worship and I think we could say that the Oxford Mass Centre proper might be defined



Rev. Fr. Gary Holden



Rev. Fr. Michael Crowdy

from this date, although at this stage it was only affiliated to the SSPX. Each week for the next eleven years the altar was erected and dismantled and chairs provided by the W.I. were set out as pews to accommodate the congregation as Fr. Crowdy said Mass on most Sundays, and the already retired Fr. Beecroft stepped in latterly from Newbury to help out once a month.

By 1998, Fr. Crowdy was contemplating his own retirement and Dom Andrew Southwell of the FSSP was introduced to the OMC. However, as the majority of the congregation favoured the SSPX, the District Superior, Fr. Emily, kindly agreed to supply priests from Burghclere. There then followed the inevitable split of loyalties and, in the meantime, the W.I. notified us of their intention to put the hall onto the market for development.

We must cut a long story short. After a desperate search all over the city, suitable accommodation was found quite literally just around the corner at the North Oxford Conservative Club, complete with free parking on the premises! It was not ideal - each Sunday morning the faithful had to troop past the bar through the previous evening's spillages and stale cigarette smoke - but it served our straitened purposes well. As we made friends with the management and the cigarette ban came into force, Sunday mornings at the centre became more pleasant and right up until the time of departure, the NOCC made no move to increase our rent: it remained the same for the almost twenty years of our tenancy!

As in the W.I. hall, the altar and chapel arrangements had to be repeated every Sunday in the NOCC



but we were pleased to be able to welcome so many traditional priests to say Mass for us. Many have since gone on to other stations around the world and one or two, like Father Crowdy, have passed into local legend! In no particular order (and I apologise if any of them have been overlooked): Fathers Morgan, Emily and Sherry; Dreher, Kurtz, Summers and Purdie; Wingerden, Webber and McLaughlin, Portugal and Ockerse; Barrett, Hennick and the two Bruccianis, Robert and John and, not the least of them, the martyred South African priest of such fond memory, Fr. Eldred Leslie.

But during the whole of this time we were blessed by the steady presence of our dear Fr. Gary Holden, and he is owed our special thanks! I think there will be no contradiction if I say that Fr. Holden has been the “petrus” of the Oxford Mass Centre whose sermons have been both enlightening and inspiring and who has been tireless in his priestly duties towards us all in our medieval city; not only in the confessional and in the celebration of the traditional Mass but also in the dozens of scapular enrolments, the blessings of countless rosaries, statues, Christmas cribs and many other devotional objects. He has blessed cars and houses and

officiated at many baptisms and funerals! I believe all of us at the OMC consider Fr. Holden to be the nearest thing we had to a parish priest in these turbulent times.

But now, with much regret, the Oxford Mass Centre must bow out. We understand that the authorities have diverse claims upon them and that, like so many other Mass centres which have come and gone as demand has fluctuated, it is now our turn. Actually, our congregation has not increased; we have lost through natural wastage and other reasons, almost one hundred faithful since 1988 and there have been nothing like the numbers to replace them. But we owe the Society of St. Pius X our grateful thanks for the one thousand, five hundred and sixty Tridentine Masses celebrated in the city over the last thirty years!

May Almighty God bless, thank and give eternal rest to our saintly Archbishop Marcel Lefebvre!

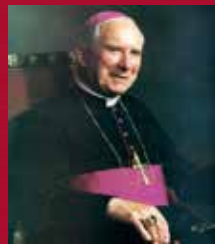
Michael Morley (2018)

P.S. As it happens, Fr. Crowdy was an Oratorian priest who actually began to work in the city five years before the Oxford Oratory was itself established there as an independent Congregation.

“Tradidi quod et accepi” - “I have handed on what I have received”

Epitaph on the tombstone of Archbishop Marcel Lefebvre

Founder's Spirit - Manchester



**10-11 November
2018**

St. Pius X's Chapel
16 Deer Park Road
Manchester
M16 8FR

To confirm a place, contact

Tamara Dew-Martinez:

07470 228 847

foundersconference@gmail.com

£70 for a Double at the
Premier Inn, West Didsbury.

Book through their website to
avoid missing out.

**Donations will be
gratefully received on
the day to help cover
travel costs of our
generous Priests.**

Catholic Life: “Is moral life still possible in today’s world?”

I. Founding Principles of Morality

II. Seven Christian Virtues

Father Vandendaele

Modern Society: “Millennials and the Quarter-Life Crisis”

Father Nicholas Mary C.SS.R

History: “Catholic Emancipation in the UK”

Father Holden

Saturday

- 10:30 **Founding Principles of Morality** - Fr. Vandendaele
11:30 Confessions
12:00 Mass
12:45 Lunch - Withington Road
14:00 **Millennials and the Quarter-Life Crisis** - Fr. Nicholas Mary
15:30 **Seven Christian Virtues** - Fr. Vandendaele
17:00 Benediction and Rosary
Question Box with Fr. Vandendaele and Fr. Nicholas
19:00 Supper and Social - Premier Inn Beefeater, Derwent Avenue

Sunday

- 9:30 Requiem Mass in commemoration of 11/11/1918
11:00 Brunch - Coffee in the Park
12:30 **Catholic Emancipation in the UK** - Fr. Holden



*Come and help support our SSPX parishes in the
North. If you can't make the whole thing, don't
let that stop you attending! Everyone welcome.
whatever time they arrive or leave.*



GLASTONBURY PILGRIMAGE.

Today, we look down into the depths of the pit where society wallows, therein ignorance and immorality, vice the seven deadly sins to flourish. In the heart of Somerset, Glastonbury is a worldwide focal point where the myriad guises of the satanic converge.

Against this, Christian Glastonbury stands in perpetual contradiction, steadfast in hope. Here, tradition tells us, is the most ancient Christian foundation in Britain; a spiritual citadel upholding the Catholic Faith since Apostolic Times; a place where Our Lady is still revered at her earliest shrine in these islands. This heritage was affirmed and sealed with blood by the Glastonbury martyrs in 1539. On their anniversary can we do less than honour in pilgrimage those holy men who paid the ultimate price to preserve the Faith for future generations?

On the 15th November you are invited to commemorate in prayer the martyrdom of Bl. Abbot Whiting and his companions at the site of their execution on the Tor, and to pray for the conversion of England.

De quacumque tribulatione clamaverint ad me, exaudiam eos. Tr. LXXXVII.

'I am the salvation of the people,' saith the Lord: 'from whatever tribulation they shall cry to me, I will hear them.'

HOLY MASS, Comm. of Bl. Abbot Whiting and his Companions, St. Saviour's, Bristol, at 8am., 15.11.2018.

MEET FOR PRAYERS at the summit of the Tor at 12.30pm.

For more information contact:
Anna or Christopher Nixon.
T. 01373 834639.



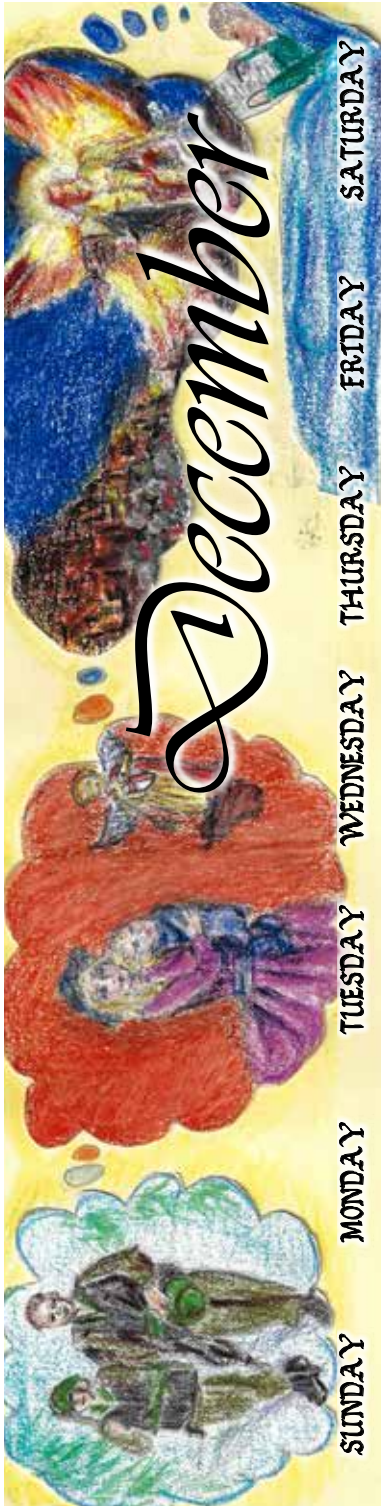
Glastonbury Tor, 14th Century



November

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>Twenty-Fourth Sunday After Pentecost <u>2 cl.</u></p> <p>4</p> <p>St. Charles Borromeo, B. & C. St. Dubricius, B. & C. Wales 62</p>	<p>The Feast of Holy Relics, honoured in the churches of the diocese (Westminster, Birmingham, Cardiff, Merneva, Harlow & Newcastle, Liverpool, Brentwood, Lancaster, Portsmouth, 3 cl.)</p> <p>St. Mercfida, C.; 747</p> <p>St. Illtud, A.S. & C.; 600 (Cardiff 3 cl.)</p> <p>St. Willibrord, B. & C.; 739 (Hertford & Newcastle 3 cl.)</p>	<p>The Feast of the Four Holy Crowned Martyrs</p> <p>St. Willibrod, B. & C.; 790 (England/Germany)</p>	<p>Dedication of the Most Holy Saviour (Comm. of St. Theodore, Martyr) <u>2 cl.</u></p> <p>St. Cuthy, B. & C. Cornwall/Wales, 6th cent. Bl. George Napier, P. & M.; Oxford 160</p>	<p>THE FEAST OF ALL SAINTS <u>1 cl.</u></p> <p>1</p> <p>Holy Day of Obligation</p> <p>18th Anniversary of the Foundation of the Society of St. Pius X</p>	<p>ALL SOULS DAY <u>1 cl.</u></p> <p>2</p> <p>First Friday</p> <p>St. Rumwald, Prince & C. Buckinghamshire 660 Bl. John Botey, L. & M.; Anchor 1663 Bl. Thomas of Walden, C. England 1480</p>	<p>Feria <u>4 cl.</u></p> <p>3</p> <p>First Saturday</p> <p>St. Wenefride, V. & M. Patron of North Wales; Holywell, Wales 600 (Shrewsbury, Merneva 3 cl.)</p>
<p>St. Andrew Avellino, Confessor <u>3 cl.</u></p> <p>St. Andrew Avellino, Confessor (Comm. of SS. Tryphon, Rescriptus, and Nympha, V.) Martyrs)</p>	<p>Dedication of the Most Holy Saviour (Comm. of St. Theodore, Martyr) <u>2 cl.</u></p> <p>9</p>	<p>Dedication of the Most Holy Saviour (Comm. of St. Theodore, Martyr) <u>2 cl.</u></p> <p>8</p>	<p>Dedication of the Most Holy Saviour (Comm. of St. Theodore, Martyr) <u>2 cl.</u></p> <p>7</p>	<p>THE FEAST OF ALL SAINTS <u>1 cl.</u></p> <p>1</p> <p>Holy Day of Obligation</p> <p>18th Anniversary of the Foundation of the Society of St. Pius X</p>	<p>ALL SOULS DAY <u>1 cl.</u></p> <p>2</p> <p>First Friday</p> <p>St. Rumwald, Prince & C. Buckinghamshire 660 Bl. John Botey, L. & M.; Anchor 1663 Bl. Thomas of Walden, C. England 1480</p>	<p>Feria <u>4 cl.</u></p> <p>3</p> <p>First Saturday</p> <p>St. Wenefride, V. & M. Patron of North Wales; Holywell, Wales 600 (Shrewsbury, Merneva 3 cl.)</p>

<p>Twenty-Fifth Sunday After Pentecost 2 cl. Fifth Sunday After Epiphany</p> <p>11</p>  <p>In some places Requiem Mass for the War Dead</p>	<p>St. Martin I, Pope, Martyr 3 cl.</p> <p>12</p> <p>St. Machar, B. & C.; 600 (Aberdeen, 3 cl.) St. Leobán, Pr. & C.; England/Guernsey 773</p>	<p>St. Didacus, Confessor 3 cl.</p> <p>13</p> <p>St. Dyfrig, B. & C. (Cardiff, 3 cl.) Bl. Hugh Cook (Fartegant) & Comp. (BBl. John Eymon & John Rough, PP. & MM, d. 15 Nov 1539 (Pretmouth, Comm.) St. Scerepan, M.; England/Aigeria 1240</p>	<p>St. Josephat, Bishop, Martyr 3 cl.</p> <p>14</p> <p>St. Edmund, King of England, M.; Hacon, East Anglia 870 (Wiltshire, Northampton, 3 cl.) St. Egbert, B. & C.; York 786</p>	<p>St. Albert The Great, Bishop, Confessor, Doctor of the Church 3 cl.</p> <p>15</p> <p>BBl. Richard Whitting, Ab. & Comp. (MMk.; Tor Hill, Glasstonbury 1539 (Clifton, 3 cl.) (4-Dec Westminster, 3 cl.)</p>	<p>St. Gertrude, Virgin 3 cl.</p> <p>16</p> <p>St. Margaret, Queen, Widow, Patroness of Scotland (Scotland, 2 cl.) St. Edmund of Canterbury, B. & C.; 1200 (Secondary Patron: Nottingham 2 cl.; Westminster, Clifton, Birmingham, Northampton, 3 cl.) St. Hilida, V.; 600 (Middleborough, 3 cl.)</p>	<p>St. Gregory 3 cl. The Wonderworker, Bishop, Confessor 17</p> <p>St. Hugh of Lincoln, Nottingham 2 cl.; Westminster, Clifton, Birmingham, Northampton, 3 cl.) St. Hilida, V.; 600 (Middleborough, 3 cl.)</p>
<p>Twenty-Sixth Sunday After Pentecost 2 cl. Sixth Sunday After Epiphany</p> <p>18</p>	<p>St. Elizabeth of Hungary, Widow (Comm. of St. Pontianus, Pope, Martyr) 3 cl.</p> <p>19</p>	<p>St. Felix of Valois, Confessor 3 cl.</p> <p>20</p> <p>St. Edmund, King of England, M.; Hacon, East Anglia 870 (Wiltshire, Northampton, 3 cl.)</p>	<p>St. Agatha, Mother of St. Margaret of Scotland, Winchester 100</p> <p>Feria 4 cl.</p> <p>21</p>	<p>St. Cecilia, Virgin, Martyr 3 cl.</p> <p>22</p>	<p>St. Clement I, Pope, Martyr (Comm. of St. Felicitas, Martyr) 3 cl.</p> <p>23</p>	<p>St. John of the Cross, Confessor, Doctor of the Church 3 cl. (Comm. of St. Chrysgenus, Martyr) 24</p>
<p>Dedication of the Basilicas of SS. Peter & Paul</p> <p>25</p>	<p>St. Eremburga, Princess, Abss., Widow; Isle of Thanet 600 St. Egbert, B. & C.; York 786</p> <p>St. Sylvester, Abbot (Comm. of St. Peter of Alexandria, Bishop, Martyr) 3 cl.</p> <p>26</p>	<p>Dedication of Cathedral Church (Paisley, 1 cl.) St. Curgar, Ab. (Clifton, Comm.) St. Fergus, B. & C. (Aberdeen, Dumfries 3 cl.) St. Edwald, H. & C.; Dorset 871</p>	<p>Feria 4 cl.</p> <p>27</p>	<p>St. Deymidan, Ab.; Wales 681 St. Bege, V.; Cumbria 680</p> <p>Feria 4 cl.</p> <p>29</p> <p>Start Novena to Immaculate Conception</p>	<p>St. Andrew, Apostle, Patron of Scotland (In Scotland, 1 cl.) 30</p>  <p>Start Novena to Christmas Novena (See Dec. notes)</p>	<p>St. Christina, V. & Abs.; Winchester 1000 Ven. Edward Mico, Pr. & M.; Wild House, London 1678</p> <p>Feria 4 cl.</p>
<p>Last Sunday After Pentecost 2 cl.</p> <p>25</p>	<p>Ven. Hugh Taylor, Pr. & M.; York 1665</p>	<p>St. Catherine of Alexandria, V. & M. St. Alnoth, M.; Ely 700</p>	<p>St. James Thompson, Pr. & M.; York 1582</p>	<p>St. Edmund, Patron of Scotland (In Scotland, 1 cl.) 1 Dec First Saturday Bl. Edmund Campion & Comp. (PP., MM); 1581 (Northampton, Portsmouth 3 cl.) Bl. Ralph Sherwin, M. (Nottingham, 3 cl.) Bl. John Beche, Pr. & M.; 1539 (Brentwood, 3 cl.) The Blessed Martyrs of Oxford University (Birmingham, 3 cl.)</p>	<p>St. John of the Cross, Confessor, Doctor of the Church 3 cl. (Comm. of St. Chrysgenus, Martyr) 24</p>	<p>St. Christina, V. & Abs.; Winchester 1000 Ven. Edward Mico, Pr. & M.; Wild House, London 1678</p> <p>Feria 4 cl.</p>



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
FIRST SUNDAY OF ADVENT 1 cl. 2 ✨ St. Bibiana, V. & M.	St. Francis Xavier, Confessor (Comm. of Ferla in Advent) 3 ✨ St. Lucius, King, Gloucester 200 St. Brictus, B. & C.; Dorchester 660 Bl. Edward Coleman, L. & M.; Tybourn 1678	St. Peter Chrysologus, Bishop, Confessor, Doctor (Comm. of Ferla in Advent; Comm. of St. Barbara, V. & M. 3 cl.) 4 ✨ St. Omerus, B. & C.; 1039 (Westminster, Plymouth, Clifton 3 cl.)	Ferla in Advent 3 cl. (Comm. of St. Sabbas, Abbot) 5 ✨ St. Brictus, B. & C.; 7th c. (Birmingham, Portsmouth 3 cl.) Bl. John Almond, Pr. & M., Tybourn 162	St. Nicholas, Bishop, Confessor (Titul. of Pro-Cath. Liverpool, 1 cl.) (Comm. of Ferla in Advent) 6 ✨	St. Ambrose, Bishop, Confessor, Doctor (Comm. of Ferla in Advent) 7 ✨ First Friday	FEAST OF THE IMMACULATE CONCEPTION Scotland: 8 ✨ Tread Holy Day of Obligation Principal Patron: Westminster, Birmingham, Liverpool, Clifton, Husham & Newcastle, Cardiff, Northampton, Mellingham, Portsmouth (Oct-1, Southwark) St. Budeaux of Dd., Plymouth/Brittany 6th cent.
SECOND SUNDAY OF ADVENT 1 cl. 9 ✨	Ferla in Advent 3 cl. (Comm. of St. Melchitades, Pope, Martyr) 10 ✨ Translation of the Holy House of Loreto (Middlesbrough 3 cl.) Bl. Edmund Gwaryngs, Eustace White, Polydore Plasden, PP.; Swinton Wells, Sydney Hodgson, Brian Lucy, LL., M.M., Tybourn 1591 Bl. John Roberts, OSB, M.; Tybourn 1600 (Menevia 3 cl.)	St. Damasus I, Pope, Confessor (Comm. of Ferla in Advent) 11 ✨	Ferla in Advent 3 cl. 12 ✨ Bl. Thomas Holland, Pr. & M., Tybourn 1642	St. Lucy, Virgin, Martyr (Comm. of Ferla in Advent) 13 ✨	St. Buthe, C.; Scotland 521 Ferla in Advent 3 cl. 14 ✨ Dedication of Cathedral Church (Maberwell 1 cl.) SS. Fingar & Puala, Brother & Sister, M.M.; Hayle, Cornwall 455	Ferla in Advent 3 cl. 15 ✨ St. Florentius Ab.; Bangor Abbey, Ireland 7th cent.

THIRD SUNDAY OF ADVENT
(Gaudete Sunday)

16

FOURTH SUNDAY OF ADVENT

23

Feria in Advent

17

St. Teta, V. & Abs., Winton, Dorset 708
St. Malchus, B. & C.; Winchester 1549

VIGIL OF THE NATIVITY OF OUR LORD

24

Feria in Advent

18

St. Maxman of Cornwall, 6th cent.
St. Winobald, Wessex and Germany 769



THE NATIVITY OF OUR LORD

25

Ember Wednesday

19

St. Laurence Humphrey, L. & M., Winchester 1591

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

26

Feria in Advent

20

St. Thomas, Mts. & M.; Dover 1296

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

27

St. Thomas, Apostle (Comm. of Ember Saturday)

21

Ven. Thomas Beatingfield, P. & M., Gatehouse 1679

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

28

Ember Saturday

22

Ven. William Pyles, L. & M., Drechester 1591

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

29

Sunday Within the Octave of Christmas

30

St. Frithbert, B. & C.; Herham 766

Within the Octave of Christmas (Comm. of **St. Sylvester** I, Pope, Confessor)

31

Saint Andrew
Christmas Novena

To be prayed 15 times daily from the Feast of St. Andrew until Christmas:

Hail, and blessed be the hour and moment in which the Son of God was born of the most pure Virgin Mary, at midnight, in Bethlehem, in piercing cold. In that hour, vouchsafe, O my God! to hear my prayer and grant my desires, through the merits of Our Saviour Jesus Christ, and of His Blessed Mother. Amen.

A wounded US Marine named Michael wrote to his mother during the Korean War in 1950: "You remember the prayer to Saint Michael that you taught me to pray when I was little: Michael, Michael of the morning... Before I left home for Korea, you urged me to remember this prayer before any confrontation with the enemy." He went on to describe how, on patrol in the company of a mysterious fellow soldier – also called Michael – he had recently encountered seven armed Communists. The last thing he recalled before losing consciousness from a bullet wound was the sight of Michael attacking the enemy with a sword. When he revived, the stranger had disappeared, and seven enemy soldiers lay dead from sword wounds!

Planner

Nov	1	ALL SAINTS		
	10-11	Founder's Spirit Conference, Manchester.		
	15	Glastonbury Pilgrimage		
Dec	5	All Day Adoration, St. Pius X Chapel, Manchester		
	8	IMMACULATE CONCEPTION, SSPX engagements		
	14	St. Michael's School, end of term		
	25	CHRISTMAS DAY		
2019	Jan	8	St. Michael's School, Hilary Term begins, Parent-Teacher Conferences	
		Feb	2	Taking of the cassock by the new seminarians at Flavigny
			15	St. Michael's School, Half-term holiday
18-23	Priests' Retreat, St. Saviour's House, Bristol			
Mar	6	Ash Wednesday		
	25	ANNUNCIATION		
Apr	14	Palm Sunday		
	19-21	Sacred Triduum at St. Saviour's House - special choir and beautiful liturgy. Booking required for those who wish to stay.		
	21	EASTER SUNDAY		
May	6	May Procession & Fair		
	11	Confirmations at St. Michael's School, 12noon		
	12	Confirmations at Ss. Margaret & Leonard, Edinburgh, 11am		
	13-18	Marian Retreat, St. Saviour's House, Bristol		
Jun	10-15	Third Orders Retreat, St. Saviour's House, Bristol with Fr. Thomas op		
Jul	15-20	Men's Ignatian Retreat, St. Saviour's House, Bristol		
	26-28	Canterbury Pilgrimage		
Aug	5-10	Women's Ignatian Retreat, St. Saviour's House, Bristol		
	24-26	Youth Conference, St. Saviour's House, Bristol		

Mass Times

	NOVEMBER						DECEMBER						
	1st	2nd	4th	11th	18th	25th	2nd	8th	9th	16th	23rd	25th	30th
Bingley	-	-	1500	-	1500	-	1500	-	-	1500	-	1230	1500
Bristol	0800 1830	0730 0800 1830	1000	1000	1000	1000	1000	0800	1000	1000	1000	0000 1000	1000
Burghclere	0715 0900 1900	0715 1900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0715 1200	0730 0900	0730 0900	0730 0900	0000 0900	0730 0900
Colleton Manor	-	-	-	14th 1130	-	-	-	-	12th 1130	-	-	-	-
Edinburgh	1230	1230	1100	1100	1100	1100	1100	1100	1100	1100	1100	0000	1100
Gateshead	1100	1100 1830	1800	1800	1800	1800	1800	-	1800	1800	1800	0000 1100	1800
Glasgow	1830	1830	1030	1030	1030	1030	1030	1100	1030	1030	1030	1030	1030
Groombridge			0830	0830	0830	0830	0830		0830	0830	0830	0830	0830
Herne	1200	1200	1700	1700	1700	1700	1700	1230	1700	1700	1700	1230	1700
Jersey	-	-	-	-	-	tba	-	-	-	-	-	-	tba
Leicester	1100	1100	1130	1130	1130	1130	1130	1110	1130	1130	1130	0000	1130
Liverpool	-	-	1230	1230	1230	1230	1230	-	1230	1230	1230	-	1230
London (St. Joseph)	1900	1815 1900	1100	1100	1100	1100	1100	1100	1100	1100	1100	0000 1100	1100
London (Wimbledon)	0715	0715 1100	0800	0800	0800	0800	0800	0715	0800	0800	0800	0800	0800
Manchester	1230	1230	0930	0930	0930	0930	0930	1100	0930	0930	0930	0000 0900	0930
Middlemarsh	-	-	1600	1600	1600	1600	1600	-	1600	1600	1600	0900	1600
Portsmouth	1900	-	1130	1130	1130	1130	1130	1900	1130	1130	1130	1100	1130
Preston	1900	1100 1900	0930	0930	0930	0930	0930	1215	0930	0930	0930	0900	0930
Rhos-on-Sea	1700	0930	1700	1700	1700	1700	1700	-	1700	1700	1700	1230	1700
Taunton	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100		1100
Woking	1930	1930	1130	1130	1130	1130	1130	1130	1130	1130	1130	0000	1130

see fssp.x.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 CsxR
Br. Louis-Marie CsxR

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 JssR
Sr. Mary Joseph JssR

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. Gerard Mary CsxR

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: 01772 562428

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 562428

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 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 Pizat
thirdorder@fsspx.uk

ARCHCONFRATERNITY OF ST. STEPHEN

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

EUCCHARISTIC CRUSADE

Rev. Fr. Vianney Vandendaele
hostia@fsspx.uk

MILITIA IMMACULATAE

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

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.