



S S P X



Ite Missa Est

Ladder to heaven





Adoration of the Christ Child by Gerard Honthorst c. 1619–1621

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

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Ladder to heaven

Rev. Fr. Robert Brucciani, District Superior

And the angel said to them, Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; for today in the town of David a Saviour has been born to you, Who is Christ the Lord. And this shall be a sign to you: you will find an Infant wrapped in swaddling clothes and lying in a manger. (Lk 2:10-12)

The order before the fall

God created the universe for Himself. He created man in the image and likeness of Himself as the pinnacle of the material universe and ordained him to the highest possible perfection which was the act of freely loving - with a divine love - the most loveable

object which was God Himself.

Not only did Adam share in the divine life by supernatural grace, he was given gifts (the preternatural gifts) so that he may readily attain the end for which he was created. He was given knowledge of God and the universe (the gift of science); he had perfect command of his passions (the gift of integrity); he was given a perfect body that would never fall ill or accidentally injure itself (the gift of impassibility); and his soul would never have to be separated from his body (the gift of immortality).

He was also given a law in his heart (the natural law) by which God's will for his human actions was written into his human nature. He was given a law by revelation too



which included the injunction: *“Of every tree of paradise thou shalt eat: But of the tree of knowledge of good and evil, thou shalt not eat.”* (Gen 2:16-17)

The disorder after the fall

With these gifts and guides, Adam was on the path to the Beatific Vision ...and then he fell: deceived by the devil, he chose to put his own will before God's will. Adam's sin, which was always a possibility for a free creature, destroyed the state of innocence and friendship with God in which he had been created. He lost sanctifying grace and the preternatural gifts and, henceforth, laboured under ignorance in the mind, malice in the will, rebellion of the passions (concupiscence), suffering in body and the spectre of inevitable death.

Adam's sin and its consequences affected not only Adam; by the will of God, they communicated themselves to all his progeny so that, try as any man might, he could not attain that thing for which he was made, namely, the Beatific Vision.

Fallen man still has his intellect

with its ability to know the truth by simple apprehension, judgement and reasoning, but, without the gift of science, the truth is so much harder to attain. He still has a will with goodness as its object, but, weakened by sin and without the gift of integrity, he suffers the rebellion of his passions which would have him choose a good which is not ordered to God.

But even if man, in his disordered state, can work out the truth and follow the laws of nature, it is to no avail in attaining that for which he was made. He was made for the supernatural order which is nothing other than a participation in the life of his Creator, but, languishing only in the natural order, he has no power to raise himself up to this new order of existence.

The Redemption

In order to make man's participation in the life of his Creator possible again, God, in His infinite justice and mercy, sent His Son, Jesus Christ. He sent Him in justice, to make satisfaction for the sin of Adam (and every subsequent sin). He sent His Son also in mercy



both to supply the satisfaction that man, in his fallen state, is unable to make, and to make accessible again the final end for which He made man: the Beatific Vision which is a permanent union with God. As the Penny Catechism says: *God the Son was made man to redeem us from sin and hell, and to teach us the way to heaven.*

The Second Person of the Blessed Trinity, Jesus Christ, took to Himself a human nature and was born into His own creation. He taught men that they might achieve their supernatural destiny through Him, by becoming part of Him. He established an authoritative body - the Church - headed by Himself to teach, to govern and to sanctify man; and He instituted the sacraments as the principal means by which man could be incorporated into this Church which is His Mystical Body. Such is the work of Redemption.

The ladder to heaven

One can imagine the work of Redemption as the construction of a ladder to heaven with five rungs. The first three rungs of the ladder were always possible

by nature, but they were made more difficult after the fall and, by themselves, are inadequate to bridge the void between earth and heaven. The first rung is belief that truth (reality) may be known. The second rung is belief that there is a natural rightness and wrongness in human actions according to a natural law. The third rung is belief in the existence of God arrived at by consideration of the natural order of things (natural theology). The two final rungs of the ladder are entirely new. Belief that Jesus Christ is God, Redeemer, Priest, Teacher and King is the fourth rung. And the fifth is participation in Jesus Christ both in and through the institution which He founded: His Church, which, in its spiritual aspect, is His Mystical Body and, in its material aspect, is a physical hierarchy instituted to continue His mission to teach, govern and sanctify.

Climbing the ladder

In the order of execution, a soul will not necessarily climb the ladder to heaven rung by rung, for at the moment of baptism an infant will be placed on the highest rung long before it will have use



of its reason. In the order of logic, however, it is so. As a soul climbs the ladder to heaven, she goes out of herself. She makes her intellect conform to the natural truths of the world on the first rung; she makes her will conform to God's will which is written in her heart on the second; she knows God through the natural world by the light of her natural reason on the third; she knows God as revealed by God Himself on the fourth rung; and, on the fifth, she is elevated to a life of participation in God by incorporation into His Mystical Body by the gift of sanctifying grace received through His Church.

When a soul stands on the top rung she is within reach of heaven; she even has a hand on her eternal crown and only death separates her from the Beatific Vision.

Breaking the rungs

Satan, of course, who labours under an insatiable hatred of God and desires that every soul share his eternal damnation, tries to break the rungs of the ladder by inspiring and encouraging five principle heresies which lead a soul reject the Church, reject Jesus

Christ, deny the existence of God, reject the natural law, and finally, by reject the possibility of knowing objective truth.

Protestantism: *sola scriptura*

Protestantism is the first heresy. Protestantism rejects the Church as instituted by Jesus Christ: it rejects the Church's authority to teach sacred doctrine, it rejects its priesthood and it rejects the Mass. Protestants believe that revelation is contained exclusively in the scriptures which they then interpret by their own authority. The Protestant, as such, is not incorporated into the Mystical Body of Christ. How could he be if he rejects Christ's teaching concerning the Church? The Protestant has faith in Jesus Christ, but it is not a supernatural faith, which must be based on the acceptance of the authority of the teaching God, who cannot deceive, nor be deceived. He believes according to his own personal religion. "Salvation by scripture alone" is his banner and he breaks the fifth rung of the ladder to heaven.



Rationalism: *sola ratiōne*

The Age of Enlightenment is characterised by the heresy of rationalism. Rationalism rejects any truth which is inaccessible to human reason. The revealed truth of scripture and tradition is just folklore and superstition to the rationalist. There is no such thing as a supernatural order of being; Jesus Christ was just a man; man has all he needs to reach his perfection which may or may not be in this life. The god that exists and the path to him is the one fashioned by reason alone. A rationalist, in effect, makes his own god in his own mind, as he subjects God to human reason. The error of rationalism breaks the fourth rung of the ladder. “Salvation by reason alone” reads the rationalist’s banner.

Atheism: *sola materia*

From the nineteenth century until today we have witnessed the devastating growth of materialistic atheism which denies not only the supernatural order of being, but also the spiritual order of being. To the materialistic atheist, there

is no such thing as God, angels or the soul. All is matter; life is just a complex chemical chain reaction; man is no different from the animals. There is no heaven; this earth is all there is to enjoy and it is best enjoyed by domination over it. This error breaks the third rung of the ladder; “Salvation by tyranny” is the atheist’s banner.

Liberalism: *sola voluntate mea*

If a man limits his god to the authority of human reason or denies that any god exists, it is but a short step for him to reject the natural law which is the will of the true God written into his heart as the guide to his actions. Without a guide from without, his judgment soon falls prey to his passions within - to which his intellect then conforms. Divorce, promiscuity, contraception, abortion, pornography, homosexuality, drug abuse, euthanasia, murder, etc. are considered a matter of personal choice and can even be regarded as virtuous by those who make their own god after the inclinations of their passions. “Salvation by the pursuit of my will” is their banner .. and the



second rung of the ladder is broken.

Egoism: mihi soli

The disturbing consequences of rejecting the Church, Jesus Christ, God and the natural law leave a man floundering. His life is all confusion; he is a slave to his passions; nothing makes him happy and nothing makes sense except perhaps the denial that anything outside of himself can make sense. A man in this state seeks solace in refusing the knowability of objective truth. He closes-in upon himself; he is his own god; he is his own universe; the only thing real is himself; he makes himself the measure of truth. The philosophical name for this condition is *solipsism* and the result of this condition is despair. "I decide whether I am male or female," is the statement of a soul in such a self-imposed exile from reality - an exile which is destined to self-destruction. "I decide whether an unborn child is a human being or not," is another example. "It is for me to decide whether God exists or not." And so on. This state of mind is the ante-chamber to hell: a place of total disorder. "I am perplexed" were the unsurprising last

words of a notorious satanist just before he died, for his banner read "Salvation by me alone" - all five rungs of his ladder were broken.

Usefulness of this image

The image of the ladder is useful in a number of ways. The most obvious is that, despite there being many more heresies besides Protestantism, rationalism, atheism, liberalism and egoism, all errors concerning the path to salvation are comprised of one or more of these. Modernism, described as the "synthesis of all heresies," has them all.

The image of the ladder is useful for another reason too: Just as the logical ascent of the ladder marks the movement of a soul out of herself to God, the successive breaking of the rungs traces the retreat of a soul into herself until there is nothing left but self. Understanding this will help us understand where post-Christian Western world now finds itself and how it may be rescued.



Repairing and strengthening the rungs again

The liberation of a soul turned-in on itself can only be effected by a special grace. An appeal to reason will not work for the faculty of reason is short-circuited. An appeal the passions alone, won't work because they are in rebellion; it will only be a special grace from God that restores order in such a soul.

As God usually makes use of natural instruments to communicate his grace, liberation may come in many ways. It may come by means of a sudden vision of natural beauty, for example, which makes a soul reach out to a truth that could never have come from within her prison of despair. Thus, the first rung might be repaired.

The second rung might be restored by the soul being the beneficiary of an act of virtue of such selflessness that a consciousness of a transcendent "law of goodness" be awoken in her.

Reflection, then, upon the source and finality of that transcendent law could then lead the soul to a natural knowledge of God as the

necessary first cause and final end of all things. The third rung repaired.

Then, looking out into the world once more, conscious of a God who must be goodness itself and seeking this God, a soul might light upon or remember the story of Jesus Christ and be moved, if not by the supernatural gift of faith, at least by a natural faith to believe that He be God incarnate. The fourth rung repaired.

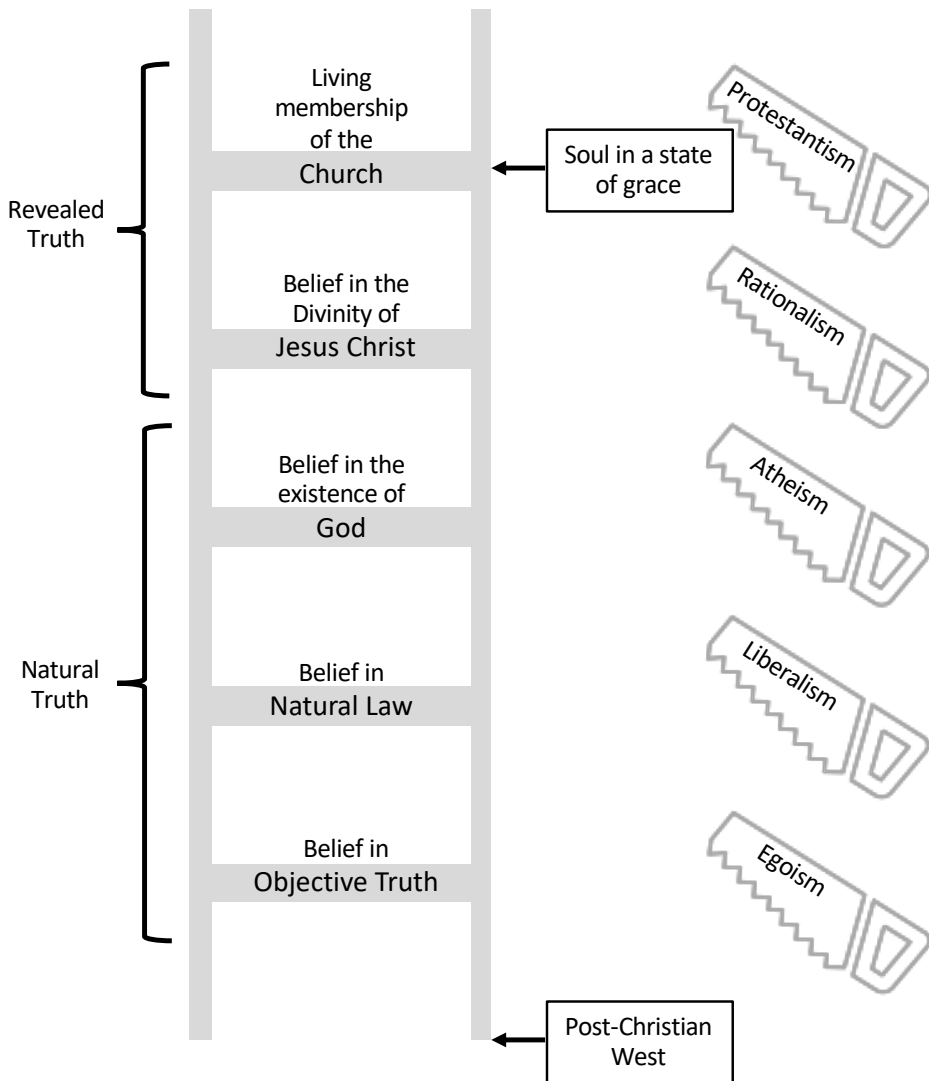
Then, disposed by all these preceding graces, a soul might receive that gift of sanctifying grace which makes her a participant in the life of Jesus Christ and a member of His Church, thereby leaving her with great joy and hope upon the newly repaired fifth rung of the ladder and with a hand on her eternal crown.

This is but one example of how God might lead a soul back to Himself. He might lift a soul directly the top of the ladder when she meditates upon His Passion, or by being knocked off a horse, or by a bolt of lightning, or through an illness, or when assisting at Mass.

God might bring a soul to Himself



HEAVEN





when meditating upon the scene that made this all possible: the Nativity. No child or mother was more beautiful to behold than Jesus and Mary (first rung); the selfless humility of Mary before her Child (rung two); the cause and finality of this beauty and virtue (rung three); faith that this Child was God (rung four); and supernatural love of the Child (rung five).

Christmas message

My dear brethren, during Christmastide, it is fitting that we meditate upon this scene too. By the birth of Jesus Christ - our God and Saviour - a ladder spanning the infinite abyss between earth and heaven was wrought. And by our adoration of this same Infant wrapped in swaddling clothes and lying in a manger, we stand upon its highest rung and are filled with great joy.

On behalf of the priests, brothers and sisters of the Society, please accept our thanks for your support of the Society by your prayers and sacrifices during this last momentous year. It has been a good year too. Our Society peacefully elected a new Superior General and

is blessed with vocations of which four came from our own District.

Please accept also our wishes that the feast of Christmas bring grace and comfort to your homes and fills your hearts with the same love which filled the heart of the Blessed Virgin Mary as she adored her Son in the crib all those years ago. I remain yours,

In Jesu et Maria,
Rev. Robert Brucciani

Other news

It gives us great pleasure to announce that Mass at Bingley will be every Sunday (3pm) from 6th January.

Our joy is complete with the announcement that Christopher Sudlow and Julian Rodrigues will receive the cassock at the Seminary of St. Curé d'Ars, Flavigny on 2nd February. Please keep them in your prayers.

On Sunday 13th January a second collection will be made in all the chapels for the SPUC's White Flower Appeal. Please give generously.



*Our Lady of Fatima
Correspondence Catechism
Confirmation Course*

Sisters of the Society of St. Pius X

All children (11-16) who wish to be confirmed must enrol in the Confirmation Course (unless they are pupils of St. Michael's School).

Confirmation Course Enrolment form

- from your Mass Centre
- from the website fsspx.uk
- request by email to district@fsspx.uk

Confirmation ceremonies

- 11th May 2019 at St. Michaels School, Burghclere
- 12th May 2019 at Ss. Margaret & Leonard's, Edinburgh

The Sisters of the Society of St. Pius X in Browerville, Minnesota U.S.A. run a highly successful international Catechism Correspondence school. They have kindly agreed to work with the District of Great Britain so that ALL the children who frequent our chapels (and any others who wish to apply) may receive the best formation possible by enrolling in the school. The Confirmation Course is the pilot project. More course will follow.



Inconceivable



that the Church was mistaken
for two millennia

An interview with the Superior General

Father Davide Pagliarani, Superior General of the Society of Saint Pius X, gave an exclusive interview to the Austrian daily newspaper the Salzburger Nachrichten, published on Saturday 15th December 2018. He explains what every Catholic expects from the Pope: the faithful transmission of the Deposit of Faith, which is the adherence of the intelligence to Divine Revelation and not an individual subjective experience. Unfortunately, recent Roman documents, such as the Exhortation Amoris lætitia, favour a subjectivism that no longer recognises a universally valid truth, which causes great confusion, and shatters the Church's missionary thrust towards other religions.

The founder of the Society of Saint Pius X, Archbishop Marcel Lefebvre, was excommunicated in 1988 because he had ordained four bishops without permission. In 2009, Pope Benedict XVI lifted these excommunications. What does that signify for you?

For us, this did not change anything, because we always considered these excommunications as baseless. However, it encouraged certain people to join us, who until then had not dared. It has also facilitated our relations with some bishops and a section of the clergy, especially with young priests.

Francis has also made concessions. What more are you waiting for?



We are waiting for what every Catholic asks of the Church at baptism: Faith. Divine Revelation has now ended and it is the duty of the Pope to transmit faithfully the Deposit of Faith. The Pope must therefore put an end to the terrible crisis that has shaken the Church for the last 50 years. This crisis was triggered by a new conception of the faith, centred on the subjective experience of each individual: it is thought that each individual is solely responsible for his faith and can freely opt for any religion, without distinction between error and truth. But this contradicts objective divine law.

To what extent can the Society of Saint Pius X in turn show itself conciliatory towards the Pope?

The Priestly Society of Saint Pius X is deeply attached to the Successor of Peter, even when it opposes the errors of the Second Vatican Council. However, we are deeply distraught by a fundamental characteristic of the current pontificate: a completely new application of the concept of mercy. It is reduced to a panacea for all sins, without pushing for a true conversion, the transformation of the soul by grace, mortification and prayer. In

his post-synodal Apostolic Exhortation *Amoris lætitia*, the Pope gives all Christians, the possibility to decide case by case, according to their personal conscience, the questions of morality in marriage. This totally contradicts the necessary and clear orientation given by God's law.

We see here an echo of Luther's spirituality: a Christianity without the need for moral renewal, a subjectivism that no longer recognises any universally valid truth. This has caused deep confusion among the faithful and the clergy. Every man is in search of truth. But for this he needs the direction of the priest, just as a pupil needs the direction of a teacher.

What did the Luther Year 2017 produce in this regard?

Since the sixteenth century, the Catholic Church has addressed Protestants to convert them and to bring them back to the true Church. The Luther Year did not serve this primary purpose of the return of the Protestants. Quite the opposite, they have been confirmed in their error. The reason is, since the Second Vatican Council, the Church thinks that every man can find God in his religion. It is a premise



that reduces the faith to a personal and inner experience, since it is no longer the adherence of the intelligence to Divine Revelation.

There are also many people in other religions who live morally well, in their heart and conscience. Will God recognise their merits?

The Church is essentially missionary. Our Lord Jesus Christ said: "I am the way, the truth and the life". It is only through him that mankind will be saved. He founded only one Church, which is the Roman Catholic Church. This theological truth must be proclaimed, as well as the rectitude of morality and the splendour of the Traditional Mass in the Tridentine Rite.

The sincere search for truth in other religions is not sufficient to yield truth. We must therefore help these souls save themselves. If a soul can be saved outside the Catholic Church, it is despite the error in which it finds itself, and not thanks to it, and in any case, it is saved by Jesus Christ alone.

Your predecessor, Bernard Fellay, labelled the Jews, Freemasons and Modernists as enemies of the Church. Do the Jews also

have to convert to the Catholic Church, as you say for Protestants?

Modernism is one of the most dangerous errors. Until the Second Vatican Council, the Church asked all priests to take the anti-modernist oath, which I have also taken.

As for Judaism, it would be an unforgivable sin to exclude the Jewish people from the assets and the treasures of the Catholic Church. The salvific mission of the Church is universal, and she cannot leave out any people.

You reject the essential documents of the Second Vatican Council, such as those on religious liberty and ecumenism. Is it just a different interpretation, or do you completely reject these texts of the Council?

The Second Vatican Council declared itself as a purely pastoral Council. However, major dogmatic decisions, like those you mentioned, were made. This led to a complete transformation of the faith.

Pope Benedict XVI considered that the differences between Rome and the Priestly Society of Saint Pius X were a problem of interpretation of the texts of the Council. It was



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

enough to reflect upon these texts for an agreement to be possible. However, that is not our position. The Society of Saint Pius X rejects, from the Second Vatican Council, all that is not in agreement with Catholic Tradition.

The Pope should declare the decree on religious liberty erroneous and correct it accordingly. We are convinced that one day a Pope will do just that, and return to the pure doctrine that was the reference before this Council. The questions of religious liberty, ecumenism and the divine constitution of the Church were all dealt with by Popes prior to the Second Vatican Council. It suffices to revive their teachings.

It is inconceivable that the Church was mistaken for two millennia and

that she found the truth about these questions only during the years of the Council, between 1962 and 1965.

Is it a weight on your conscience that, from Rome's point of view, you are in a state of schism with the Church?

In reality, Rome does not consider us schismatics, but rather as “irregular”. In any case, if I did not have the certitude of working in the Roman Catholic Church and working for it, I would leave the Society immediately.

*Founded in 1945, the Salzburger Nachrichten has a distribution of 80,000 copies (2016 statistics). The interview is by Josef Bruckmoser. The title, presentation and translation are from FSSPX.News



Treasures of the Liturgy

Epiphany & Candlemas

Rev. M. S. Canon McMahon

*This article is taken from
LITURGICAL CATECHISM
published in 1930.*

Epiphany

Q. What is the meaning of the word "Epiphany" ?

A. It comes from the Greek word, "epiphania," meaning manifestation.

Q. What forms of manifestation are referred to on this feast ?

A. (a) The manifestation of Jesus to the three Magi, that is, the call of the Gentiles to the faith, the first fruits of which were Gaspar, Melchior and Balthasar, the three wise men or kings from the East. Of that call we, too, are the fruits. (b) The manifestation of the Divinity of Jesus Christ made at His Bap-

tism in the Jordan.

(c) The manifestation of His power made at the marriage feast of Cana, when He changed water into wine.

Q. Are all three manifestations celebrated in the liturgy of the Epiphany?

A. In the Missal the adoration of the Magi is commemorated, but in the Divine Office all three manifestations are celebrated in the antiphons of the *Benedictus* and *Magnificat* (2nd Vespers). So much prominence is given to the Magi that the feast is known as the "Feast of the Kings." The Baptism of Our Lord is the main theme of the Mass of the Octave of the Epiphany, while the marriage feast of Cana is the incident of the Gospel of the Second Sunday after the Epiphany.



Q. What ideas are brought before us in the Mass of the Epiphany?

A. In the Introit we hail Christ as our King, who comes with a kingdom in His hand and power and dominion, and in the Epistle the greatness of this power and the glory of this kingdom are sung. We are thus bidden to open our hearts that we may receive our King, adore Him as the Magi did, and bring Him the gifts of love, prayer, and penance symbolised by gold, incense and myrrh ; and we pray in the Collect that He Who has manifested Himself to us by the gift of faith in baptism may manifest Himself to us in heaven in the beauty of His majesty (*cf.* Hammenstede).

Q. What are the special graces of this feast?

A. A spirit of reverent homage to Christ our King, an increase of faith in Jesus, which is tantamount to a new manifestation of Jesus to our soul, a love for the interests of the Church, and an ardent zeal for the propagation of the Kingdom of Christ in heathen lands. We share the longing of Jesus for souls and participate in His joy at the adoration of the Magi, in His joy at the triumph of the faith.

Q. When was this feast introduced?

A. This feast was adopted in the 4th century in Rome from the East where, from the 3rd century, it was celebrated as the birthday of Our Lord. The East in the 4th century, in its turn, adopting from the Western Church the Feast of Christmas on the 25th December, reserved for the 6th January the manifestation of the divinity of Jesus at His Baptism in the Jordan. The Vigil and Octave were celebrated in the 8th century.

Q. What special ceremonies are attached to this feast?

A. After the Gospel of the feast in cathedral churches the date of Easter and other movable feasts is announced. Water and houses are solemnly blessed.

Q. How is it classified as a feast?

A. It is classified like Easter and Pentecost amongst the cardinal feasts, those feasts which have a series of Sundays connected with them.



Sundays after the Epiphany

Q. How many Sundays are connected with the Epiphany?

A. Six Sundays; but on account of an early incidence of Septuagesima Sunday—the beginning of the preparation of the feast of Easter—it often happens that one or more or all of the Sundays from the 3rd to the 6th are omitted and transferred till the Sunday or Sundays between the 23rd Sunday after Pentecost and the last Sunday of the Ecclesiastical Year.

Q. Have those Sundays any special character?

A. They may be said to manifest Christ in the acts of His public life, but they do not share the definite liturgical character of the Christmas Cycle, for they may be celebrated after Pentecost. This want of distinct character may be inferred from the peculiarity that many parts of those Masses are exactly the same for all four Sundays—the same Introit, Gradual, Offertory, and Communio.

Candlemas

Q. What feast rounds of the Christmas Cycle?

A. The Feast of the Purification of

the Blessed Virgin Mary—known as Candlemas Day—which falls on the 2nd February, forty days after Christmas Day.

Q. What does this feast commemorate?

A. It commemorates the Purification of the Blessed Virgin Mary, the Presentation of the Child Jesus in the Temple, and the meeting of Jesus with Simeon and Anna. From the latter incident the feast was known as the "*Occursus Domini*" (the meeting of the Lord) - the name in its Greek form "*Hypapante*," applied to it to this day in the Greek Church. (See Lk 2:22-39)

Q. To which incident is greatest Prominence given in the liturgy?

A. The Presentation in the Temple. It is a feast rather of the Infant Jesus than Of the Blessed Virgin Mary, being regarded as a new manifestation of Jesus in His entrance as Lord into His temple (*cf.* the Epistle). The Preface of the Mass, moreover, is the Preface of the Nativity.

Q. What is the origin of the procession with Candles, that takes place this day?

A. The idea was probably suggested by the words of Simeon, who



spoke of Our Lord as "a light to the revelation of the Gentiles, and the glory of Thy people Israel." Others trace it to a desire to counteract the Lupercalia, the pagan festivals, in which the carrying of lights was a leading feature.

Q. When was the feast introduced in Rome?

A. The feast, which had its origin in Jerusalem in the 4th century, was introduced into the Roman Church in the 6th century. The carrying of lights was introduced in the Western Church in the 8th century, while the formula of the Blessing of Candles dates from the 10th century.

Q. What ideas are expressed in the Prayers of blessing ?

A. God is invoked to bless and hallow the candles for the service of man and for the health of their bodies on land and sea—the candles being, then, sacramentals. The symbolism of fire and light is developed in praying that "being worthily inflamed with the holy fire of Thy most sweet charity, we may deserve to be presented in the holy temple of Thy glory," and "that our hearts ... illumined by the brightness of the Holy Spirit may be free from the blindness of every vice."

Q. What is signified by the distribution of the candles?

A. That we all have a share in the grace of Christ, Who is the "light of the world."

Q. During what parts of the ceremony are the lighted candles held in the hand?

A. During the procession, at the singing of the Gospel, and from the Consecration to the Communion; but if the Mass be of the Sunday, the candles are not lighted during the Mass.

Q. How does it happen that the Mass may be of the Sunday?

A. Whenever Easter falls before the 5th April, the 2nd February falls within the Septuagesimal period (the Christmas Cycle, as to its concluding day, thus overlapping the Paschal Cycle). Should it fall upon a Sunday within that period, the Sunday Mass would have precedence, and the Mass of the Purification would have to be transferred to another day. The Blessing of the Candles is proper to the 2nd February.

Q. What is the nature of the Procession ?

A. It is penitential in character, as shown by the wearing of violet vestments, while white vestments are used at the Mass of the Purification.



Candlemas at the Seminary of St. Curé d'Ars, France. On this day, the first year seminarians receive the cassock. This is the first step that will lead them up the altar steps to major orders.

Q. What is specially to be remarked on the antiphons sung during the Procession?

A. The first antiphon is of Greek origin, while the music of all three is not Gregorian in character.

Q. What should be the special duty of the faithful on this Can-

dlemas Day?

A. The faithful should make it a practice to procure blessed candle on this day, to keep it, and to light it during the death agony of any member of the household, or whenever the Communion of the sick or the last rites of the Church are administered in their homes.

Liturgy

Christmastide Hymn : A solis ortus cardine

Written by Coelius Sedulius (d c 450) in iambic dimeter. This hymn, which is used for Lauds during the Christmas season, is the first seven verses of a much longer alphabetic hymn. Four other verses form a second hymn, *Hostis Herodes impie* which is used for Epiphany.

A SOLIS ortus cardine
adusque terrae limitem
Christum canamus Principem,
natum Maria Virgine.

*FROM lands that see the sun arise,
to earth's remotest boundaries,
the Virgin-born today we sing,
the Son of Mary, Christ the King.*

Beatus auctor saeculi
servile corpus induit,
ut carne carnem liberans
non perderet quod condidit.

*Blest Author of this earthly frame,
to take a servant's form he came,
that liberating flesh by flesh,
whom he had made might live afresh.*

Clausael parentis viscera
caelestis intrat gratia;
venter puellae baiulat
secreta quae non noverat.

*In that chaste parent's holy womb,
celestial grace hath found its home:
and she, as earthly bride unknown,
yet call that Offspring blest her own.*

Domus pudici pectoris
templum repente fit Dei;
intacta nesciens virum
verbo concepit Filium.

*The mansion of the modest breast
becomes a shrine where God shall rest:
the pure and undefiled one
conceived in her womb the Son.*

Enixa est puerpera
quem Gabriel praedixerat,
quem matris alvo gestiens
clausus Ioannes senserat.

*That Son, that royal Son she bore,
whom Gabriel's voice had told afore:
whom, in his Mother yet concealed,
the Infant Baptist had revealed.*

Feno iacere pertulit,
praesepe non abhorruit,
parvoque lacte pastus est
per quem nec ales esurit.

*The manger and the straw he bore,
the cradle did he not abhor:
a little milk his infant fare
who feedeth even each fowl of air.*

Gaudet chorus caelestium
et Angeli canunt Deum,
palamque fit pastoribus
Pastor, Creator omnium.

*The heavenly chorus filled the sky,
the Angels sang to God on high,
what time to shepherds watching lone
they made creation's Shepherd known.*

Iesu, tibi sit gloria,
qui natus es de Virgine,
cum Patre et almo Spiritu,
in sempiterna saecula. Amen.

*All honour, laud, and glory be,
O Jesu, Virgin-born, to Thee;
all glory, as is ever meet,
to the Father and to Paraclete. Amen.*



Last moments of St. Alban Roe OSB

21st January

Extract of a study by David Atherton & Michael Peyton

Life

St. Alban Roe was an English Benedictine martyr, born in Suffolk, 1583. Educated in Suffolk and at Cambridge; he became converted through a visit to a Catholic prisoner at St. Albans which unsettled his religious views. He was admitted as a convictor into the English College at Douai, entered the English Benedictine monastery at Dieulward where he was professed in 1612, and, after ordination, went to the mission in 1615. From 1618 to 1623 he was imprisoned in the New Prison, Maiden Lane, whence he was banished and went to the English Benedictine house at Douai but returned to England after four months. He was again arrested in 1625, and was imprisoned for two

months at St. Albans, then in the Fleet whence he was frequently liberated on parole, and finally in Newgate.

Trial

On January 19th, 1642 Alban Roe was brought to the bar of the Old Bailey and charged with offending against "An act against Jesuits, seminary priests, and such other like disobedient persons, also known as Jesuits, etc.. He was accused of high treason by being a priest and having seduced the people. The chief witness against him was a fallen Catholic.

Initially he refused to make a plea to the charge since, in the words



of Challoner, “he boggled at being tried by his country, that is by the twelve ignorant jurymen, as being unwilling that they should be concerned in the shedding of his innocent blood.” The presiding judge, the identity of whom is unknown, warned him of the penalty imposed on those who would not plead. He would be subjected to “peine forte et dure”, that is violent and severe pain by being placed under planks loaded with weights and crushed until he did make a plea.

He was sent back to prison to reconsider. After taking the advice of learned priests he did enter a plea of “Not Guilty”. Challoner gives a brief outline of the events which followed:-

“The jury went aside, and quickly returned, declaring him guilty of the indictment, viz. of high treason, on account of his priestly character and functions, and the judge pronounced sentence upon him according to the usual form, which he heard with a serene and cheerful countenance; and then making a low reverence, returned thanks to the judge, and to the whole bench for the favour, which he esteemed very great, and which he had great-



ly desired; and how little, said he, is this, which I am to suffer for Christ, in comparison with that far more bitter death which he suffered for me! He then acknowledged himself to be a priest but withal loudly condemned those laws by which the priests were put to death; and made a proffer, to maintain by disputation in open court, against any



opponent whatsoever, the catholic faith, which he had for thirty years had laboured to propagate and was now about to seal with his blood. This the judges would not hear of, but sent him back to prison wondering at his constancy and intrepidity.”

Companion

On his return to Newgate he preached a sermon to the Catholic prisoners and others who had gone there to see him. He urged them to keep the Faith and accept persecution with joy as coming from the hand of God. On the 21st of January he said his last Mass and gave a blessing to the assembled Catholics. To be executed at the same time as Alban was Thomas Reynolds, alias Greene, a secular priest of more than eighty years of age. Reynolds considered himself to be weak and timid, fearing the death he was to endure. He found great comfort in having Alban, an intrepid “champion of the Faith”, with him in his final hours.

Alban and Thomas Reynolds were tied on a hurdle, drawn by four carthorses. The route was extremely muddy so that their hands, faces and clothes were spattered with

dirt. As they made their way to the Tyburn Tree there were cries of support, and no doubt some of derision, from the assembled crowds.

Tyburn

De Marsys wrote that at Tyburn, Alban got up first and then helped his aged companion and they kissed the ropes that were hanging from the gallows. Three felons were to die with them, one of whom had been converted to Catholicism the previous day in prison. According to custom, those condemned were allowed a final speech. Thomas Reynolds was the first to do so, speaking for about half an hour. The Nymphenburg document gives a dispassionate account of what followed:-

“Immediately after him followed Dom Alban Roe, of the Order of St. Benedict, a man of dauntless soul, and brave in all things. When he also, according to custom, began to speak on the scaffold, he declared that enough had already been said by his brother, pointing to Mr. Reynolds with his finger, so that it would be unnecessary to repeat it; but that if he had as many lives as he had committed sins during his whole life, he would willingly lay



them all down in so good a cause. When he began to speak a little more sharply of the laws against priests made under Queen Elizabeth, and called them tyrannical and heretical, he was commanded by the Sheriff to desist from this manner of speech. He then asked the Sheriff whether his life would be granted him if he embraced the Protestant religion, and was answered that his life would without doubt be spared and there was nothing they wished more. The man of God then called upon God and men to bear witness that he died for his God and his religion only.”

De Marsys provides more information. Alban spoke with a Captain Godfrey and another gentleman who could not be identified because he had covered his face. He gave to the Captain the little black skull cap which he always wore. It had not been known that the Captain was a Catholic and when this episode came to the attention of the leaders of Parliament a reward was offered for his capture. Alban also saw amongst the crowd one of the jailers from the Fleet prison where he had spent so many years. He said to him “My friend, I find thou art a prophet: thou hast told me often that I should be hanged; and truly my unworthiness was such, I could

not believe it, but I see that thou art a prophet.”

The priests recited together the *Miserere* and gave each other absolution. The cart was then drawn away and they were allowed to hang until they were fully dead. They were then cut down, and, according to de Marsys, “the hangman opened those loving and burning breasts, as if to give air to that furnace of charity which consumed their hearts.”

Canonisation

Alban was declared venerable on 8th December 1929 by Pope Pius XI and beatified one week later on 15th December. Blessed Alban Roe was canonized nearly 40 years later on 25th October 1970 by Pope Paul VI as one of the Forty Martyrs of England and Wales with a common feast day of 25th October. His feast day is also celebrated on 21st January, the day of his martyrdom.



St. Michael's School

End of term letter

Rev. Fr. John Brucciani

Dear Friends and Benefactors,

Would that we could keep in better contact with you all, both individually and collectively! Without your kind and generous support, our school would simply not be able to operate.

The summer months of 2018 were very busy with maintenance work - the cost of which many of you helped to cover. We received a letter from the Department of Education towards the end of July giving us deadlines for various building works to be completed. The letter also set deadlines for administrative compliance (risk assessments, new policies, record keeping, etc.) that had been previously judged inadequate. August and September,

therefore, were a blur of activity which included the elaboration of numerous risk assessment calculations to identify, isolate and mitigate every possible risk - including mortality itself! The only risk we cannot minimise is the risk of more bureaucracy. History (if the end of the world does not intervene) will label this era as the *post-modern-hyper-bureaucratic dark age*.

As expected, the third and final government inspection came at the beginning of October - it was an inspection that we simply had to pass. It so happened that the day was also the Feast of our Lady's Maternity. Our Blessed Mother looked after us, and the inspectors too for they left satisfied and even impressed at the progress made.



It seems strange that we have already completed the Michaelmas term. The children have worked well and have enjoyed themselves. It is touching to see that, despite the blank early-morning stare, un-combed hair and the much-needed (but often missing) handkerchief, our pupils are keen to show that they love their teachers and their school. Old students tell us that they miss "the place".

School finances will always be a grave concern. This year, a new bursary system was introduced, which enables the school to better calculate the needs of each family and to adjust billing accordingly. This gives us an accurate picture of tuition income, which, besides donations, is the only income we have.

Tuition covers staff salaries and £80 000 worth of bills. This does not look too bad on paper, but our buildings and installations are in constant need of maintenance, repair and upgrade. As a taste of what is to come: our heating system control panels are failing, and are VERY expensive to replace. We are also in desperate need of proper laundry facilities, which include the purchase of a new commercial washing machine, and the construction of laundry lockers and a

work surface for Sister Anna, who presently works in very poor conditions!

Our new Parent-Teacher Association (PTA) will spring into action in January. The PTA will oversee fundraising events and initiatives throughout the year. The first fundraising objectives on the PTA agenda are: a new gym floor and changing rooms; improved classroom equipment and better signposting and lighting across the campus.

The PTA will also organise a Summer Fayre on Monday 6th May 2019 which will be open to the general public. We really do need to bring in money from other sources!

Please sign up to Operation Philomena if you have not done so (contact the school for details or visit the website). You will receive many, many graces. Children are God's favourites and they must be ours too. Please help their families to provide them with a good education.

May God grant you a very happy and holy Christmas.

Fr. John Brucciani
Headmaster



Of your charity please pray for the souls of

Mr. Michael Macdonald of Wimbledon who died on 12th November 2018
Mr. Francis Morris of Newbury who died on 15th November 2018
Mr. John Williams of Bristol who died on 5th December 2018
Mr. Janek Brzoza of Newbury who died on 10th December 2018
Mr. Donatus Ihenagwa of London who died on 13th December 2018

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

January

Rev. Fr. Bernard Enright, Rev. Fr. Urban Snyder, Rev. Fr. Arthur Amy, Rev. Fr. John Coulson, Rev. Fr. Eldred Leslie, Andrew Baker, T. Hillier, Hugh Ross-Williamson, Sister Dermot, Adela Wright, Patrick Vinton, I. Pharoah-Band, Arthur Scammell, Eugene Merano, Bernard Gilbert, Arthur Somerford, Violet Shea, P. Hoskisson, Eric Smith, Frank Pike, Fiona Ward, Christopher Sullivan, Alan Coe, Joan Southwell, Veronica Adams, Eliza Danilo, Eileen Adams, Florence Adams, Dr. John Hamerton, Dr. Peter Hall, James Kenney, Mary Coey, John Yates, Teresa Power, Elizabeth Bannerman-McGregor, Harold England, Agnes McLaughlin, Cecily Stanley-Clarke, Rose Spruce, Reginald Thomas, Dora Dombre, James Jackson, David Green, Graham Lenthall, Winifred Bryan, Rose Davis, Margaret Brucciani, Elsie Bavington, Mr. Sullivan, Henry Brett, Rita Embray, Richard Mirn, Hilda Hansing, Mary McEnery, Wilhelmina Wingerden, Margaret Coupe, Margaret Harries, Isabel Murdoch, Jean Cunningham, Doris Breddy, Franciszek Trembalowicz, Gladys Bird, Andrew Tannahill, Gerard Oxley, Ernest Duus-Jensen, Francis Adams, Stella Collier, Chase Harrison, Audrey Krynski, Stephen Johnson, Richard Neville, Mary Black, Roland Cumberbatch, Anne Marie Firth, Maurice Flynn, Stephen Weetman, Gertrude Hill, Philomena Thompson, Ruth Ward, James Byrne, Dor-

othy Callaghan, Constance Cordwell, Vera Cosgrove, Sydney Fenton, Patricia Venn, Mary McLaughlin, Amy Warner, Veronica Crisp, Carmen Whitworth, Connie Scruton, Rosa Patricia Hall, Alexander Kelly, Joseph Lee, Paddy Campbell, Monica Wright, Maria Dean, Brian Eustace, Isobel Gaggero, Joan Howarth, Norman Jenkins, Augustine Okereafor, Muriel Fleming, Hazel Sime, William Bailey, Marjorie Plume, Anelia Carnoustie, Thomas Blundell, Francis Strimatis, Frank Williams, Joseph di Guiseppa, Robin Pannell, Clement Charlery, John Blackshaw, Helena Brown, Heather Gierak, Francis McElwaine, Alice Pratt, Sarah (Sadie) Quinn, Charles Kennedy, Maureen Burrows, Michael Evelyn Turner, William Jackson, Edna Neesam, Clare Marie Officer, Ivy Scaife, Veronica Spender, Oliver Ibeamuchem, Rosina Perry

February

Rev. Fr. Henry Rope, Rev. Fr. Edward Wright, Rev. Fr. Guy Bouvier, Rev. Fr. John Brady, Br. Alban Michael, F.M.; Vera Lux, Helen Scott, Dennis Hazell, Jane Dickie, Kate Barford, Mary Healy, Harold Forteach, Mary Connolly, William Sims, Gwendoline Shields, Kathleen Donovan, T. McTigue, Frederick Tomlinson, Joan Ferguson, Caroline Laurie, John Johnson, Evelyn Tree, Emily Malley, Eugene Howson, Peter Ward, Ethel McCarthy, Phyllis Thom- as, Claude Head, Margaret

Requiescant in pace

Kerichard, Margaret Daly, Dorothy Yates, Emmie Titley, Helen Ferguson, Mary Leetch, Austin Yates, John Leetch, Edith Je rey, Mar- garet Ashby, Moni- ca Hall, Miss M Gatenby, Anthony Townsend, Olive Booth, Robert McAllister, Tadeusz Turek, Molly Price, Joseph Brown, Simone Mack- low-Smith, Stephen Conyngham, Paul Armstrong, Ernesto Criscouli, Eileen Mungovin, Marion Spring, Jose- phine Conlon, Hugh Byrnes, Pamela Frith, Agnes Leyden, Gemma Francis, Phyllis Western-Pick, Michael Yates, Joseph Reader, Margaret Connolly, Marjorie Tomlinson, Dorothy Rust, Eleanor Evans, Edward Black, Phyllis Brooker, Edna Proctor, Annie Kenny, Monica Hunter, Ruby Dolden, Ed-

ward Ryan, Dorothy Sheridan, David Read, Vivien Drummond, Joan Gordon-Thompson, Philip England, Dominique Beschizza, Cyril Benedict, Joseph Tipping, Paddy Campbell, Hilda Lovelace, James McClaerty, Eileen Clarke, Ruth Croxted, Theresa Singleton, James O'Donoghue, Jim Collins, Peter Lyons, John Marshall, Mary Agnes Adams, Lionel Rice, Stephanie Hill, Rita Campbell, Margaret Rowling, Eamonn Short, Muriel Fenn, Graeme le Monier, Anne Read, John Clague, Stephen & Joyce Power, Molita Hale, James Shall- cross, Patrick Halligan, Marion O'Grady



Remembrance Sunday. To mark the 100th anniversary years since Armistice Day on 11th November 1918, St. Michael's Cadet Force marched to the cenotaph in Burghclere Village to lay a wreath and to pray for those who had given their lives for King and country.





St. Michael's Cadet Force on the way to the cenotaph in Burghclere village.



On the feast of the Immaculate Conception, Sr. Maria Aloysia (above) and Sr. Maria Cecilia made their first profession - vows of poverty, chastity and obedience - for the Consoling Sisters of the Sacred Heart in Palayamkottai, India. In the same ceremony, Sr. Maria Immaculata (below) - the foundress of the Servi Domini Orphanage - made her perpetual profession and Sr. Maria Pia (below left) renewed her temporary profession. Rev. Fr. Emmanuel du Chalard of Italy received the vows assisted by Rev. Fr. Daniel Couture (previous District Superior of Asia and current District Superior of Canada) and Rev. Fr. Robert Brucciani (previous prior at Palayamkottai).





Finally, Rev. Frs. John Hattrup and Tyler Nelson, who assist the prior, Rev. Fr. Therasian Xavier (all pictured above), made their perpetual engagement to the Society of St. Pius X. Also present at the ceremony were the Reparation Sisters of the Sacred Heart who are based in Palayamkottai (among the sisters below). It was a momentous day in the history of the mission. In the heat and against a background of exotic colours, smells and sounds, the august ceremonies and joyful celebrations left Fr. Brucciani loathe to return to his duties in GB. Archbishop Lefebvre once commented about the missionary apostolate saying, "You can really see the workings of grace in the souls of a mission." How right he was.





NO SMOKING IN THE ORPHANAGE HOME IS



To help the Servi Domini Orphanage, please send donations to the Society of St. Pius X, GB District with a note, "For the Girl's Orphanage India" (see inside front cover for details).




St. Peter of Verona

JANUARY

Redo in unum D

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>St Peter of Verona (shown above, feast 29 April) was a holy Dominican friar who converted many souls from heresy, drawing upon himself the anger of the enemies of the Catholic Faith. An assassin struck him on the head with a sword. "The Symbol of Faith, which he had confessed with manly courage when but a child, he now began to recite with his dying lips, and having received another wound in his side, he went to receive a Martyr's palm in heaven, in 1232 AD." [Breviary]</p>	<p>OCTAVE OF THE NATIVITY OF OUR LORD (Feast of the Circumcision of Christ) Traditional Holy Day of Obligation</p>	<p>1 St. Medwyn, Pr. & C.; Glastonbury 188</p>	<p>2 Most Holy Name of Jesus</p>	<p>3 St. Ewini, B. & C.; Worcester 757 (Birmingham 3 cl.) St. Theodorick, King of Glamorgan, M.; Wales 540</p>	<p>4 Feria First Friday</p> <p>St. Crantjocke, M. & C.; Scotland 660 St. Roumer, B. & C.; Tavistock, Devon 930 Bl. Thomas Plumtree, Pr. & M.; Durham 1570</p>	<p>5 Feria First Saturday</p> <p>BVM on Saturday 4 cl. (Comm. of St. Telesphorus, Pope, Martyr)</p>
<p>EPIPHANY OF OUR LORD</p> <p>6 Holy Day of Obligation (Eng. & Wales: Actual) (Scotland: Traditional)</p> <p>St. Peter, Ab. & C.; England / France 607</p>	<p>7 St. Brannock, Ab. & C.; Braunton, Devon 570 St. Ceada, B. & C.; London 684</p>	<p>8 St. Athelm, B.; Wells 923 St. Wulstan, B. & C.; Sherborne 973 St. William, B. & C.; Canterbury 710 Bl. Edward Waterston, Pr. & M.; Newcastle 1598</p>	<p>9 Feria St. Adhan, Ab. & C.; Canterbury 710 St. Feolan, C.; Scotland 7th c. St. Brithwald, B. & C.; Canterbury 781</p>	<p>10 Feria St. Setryda, Ab. & V.; England/France 680</p>	<p>11 Feria (Comm. of St. Hyginus, Pope, Martyr)</p> <p>Ven. William Center, L. & M., age 35; Tyburn, 1584</p>	<p>12 Feria BVM on Saturday 4 cl.</p> <p>St. Benedict Biscop, Ab. & C.; Durham 690 (Southwark, Comm.) 189; Jan: Liverpool 3 cl.; B-Feb: Herhan & Newcastle 3 cl.) St. Aedra, Ab. & C.; Yorkshire 1188</p>

<p>Feast of the Holy Family (First Sunday after Epiphany)</p> <p>13</p>	<p>2 cl.</p> <p>St. Hilary, Bishop, Confessor, Doctor of the Church (Comm. of St. Felix, Priest, Martyr)</p> <p>14</p>	<p>3 cl.</p> <p>St. Paul, The First Hermit, Confessor (Comm. of St. Maurus, Abbot)</p> <p>15</p>	<p>3 cl.</p> <p>St. Marcellus I, Pope, Martyr</p> <p>16</p>	<p>3 cl.</p> <p>St. Anthony, Abbot</p> <p>17</p>	<p>4 cl.</p> <p>Feria (Comm. of St. Prisca, Virgin, Martyr)</p> <p>18</p>	<p>BVM on Saturday 4 cl. (Comm. of SS. Marius, Martha, Audifax & Abachum, and St. Canute, MM)</p> <p>19</p>
<p>Commemoration of the Baptism of Our Lord Jesus Christ</p> <p>St. Alkinus Ab. & C.; Canterbury 782</p>	<p>3 cl.</p> <p>St. Agnes, Virgin, Martyr</p> <p>21</p>	<p>3 cl.</p> <p>St. Vincent & Anastasius, Martyrs</p> <p>22</p>	<p>3 cl.</p> <p>St. Raymond of Penafort, Confessor (Comm. of St. Emerentiana, Virgin, Martyr)</p> <p>23</p>	<p>3 cl.</p> <p>St. Timothy, Bishop, Martyr</p> <p>24</p>	<p>3 cl.</p> <p>The Conversion of St. Paul (Comm. of St. Peter, Apostle)</p> <p>25</p>	<p>3 cl.</p> <p>St. Polycarp, Bishop, Martyr</p> <p>26</p>
<p>SS. Fabian, P. & Sebastian, MM.</p> <p>Bl. Richard, H. & C.; Dorchester 1349</p>	<p>3 cl.</p> <p>St. Peter Nolasco, Confessor (Comm. of St. Agnes, Virgin, Martyr)</p> <p>28</p>	<p>3 cl.</p> <p>St. Francis de Sales, Bishop, Confessor, Doctor of the Church (Minor Patron of Diocese of Leeds)</p> <p>29</p>	<p>3 cl.</p> <p>St. Martina, Virgin, Martyr</p> <p>30</p>	<p>3 cl.</p> <p>St. John Bosco, Confessor</p> <p>31</p>	<p>3 cl.</p> <p>St. Botolph, P., M., & C.; Melrose Abbey, The Tyne 670 England/France 680</p>	<p>St. Nathalan, B. & C.; 679 (Aberdeen 3 cl.)</p> <p>St. Fillan, Ab.; (Dunfield 3 cl.)</p> <p>St. Wulstan, B. & C.; Worcester 1085 (Birmingham, Clifton, Northampton 3 cl.)</p>
<p>SS. John Crystostom, B., C. & D.; Scotland 442</p>	<p>3 cl.</p> <p>St. Serulf, B. & C.; Lichfield, Staffs 705</p> <p>Bl. Richard the Sacrat, M.; Scotland 442</p>	<p>3 cl.</p> <p>St. Giles the Younger, England/France 570</p> <p>St. Giles the Elder, Ab. & C.; Glastonbury 572</p>	<p>3 cl.</p> <p>St. Amittchade, M., & C.; Scotland/Germany 493</p>	<p>3 cl.</p> <p>St. Wulgis, Ab.; Northumberland 788</p>	<p>St. Eadlades, Queen & Ab.; England/France 680</p>	

"All the DARKNESS in the world cannot extinguish the LIGHT of a single CANDLE"



St. Anthony of Padua and the Miracle of the Mule

February

MONDAY

Fourth Sunday after Epiphany 2 cl.
St. Andrew Corsini, Bishop, Confessor 3 cl.

4

St. Blaise, B. & M.
St. Laurence, B. & C., Bishop of Canterbury 69
 (Windsor, Southampton 3 cl.)
St. Werburgh, V., Oester 89
 (Birmingham, Shrewsbury 3 cl.)
St. Ives, Cornwall 40

TUESDAY

St. Agatha, Virgin, Martyr 3 cl.

5

St. Intractatus & Comp., MM., Glastonbury 70

WEDNESDAY

St. Titus, Confessor, Bishop (Comm. of St. Dorothy, Virgin, Martyr) 3 cl.

6

Bl. Ina, King of the West Saxons; England/Rome 77

THURSDAY

St. Romuald, Abbot 3 cl.

7

St. Argulus, B. & M.; London 88
St. Richard, C., Son of King of Kent; England/Italy 72
Bl. Thomas Sherwood, L. & M. age 27; Tyburn 157

FRIDAY

St. Ignatius, Bishop, Martyr 3 cl.

1

St. Brigida, V.; 423 (Cardiff, Minerva 3 cl.; Portsmouth Comm.)
Bl. Henry Morse, Pr. & M.; Tyburn 1845

First Friday

St. John of Matha, Confessor 3 cl.

8

St. Elleda, V. & Abs.; Northumberland 74
St. Cuthman, C.; Steyning, Sussex 80

SATURDAY

Purification of the Blessed Virgin Mary (Candlemas Day) 2 cl.

2

First Saturday

St. Cyril of Alexandria, Bishop, Confessor, Doctor (Comm. of St. Apollonia, Virgin, Martyr) 3 cl.

9

St. Tello, B. & C.; Wales 60 (Craiff 3 cl.)
St. Margfeld, H. & C.; England/Germany 90

<p>Fifth Sunday after Epiphany</p> <p>10</p> <p>St. Scholastica, V. St. Trumwin, B. & C.; Stenshall, Northumberland 700</p> <p>Septuagesima Sunday</p> <p>17</p> <p>St. Finan, B. & C.; Durham 688 (Lanaster, Argyll & The Isles 3 cl.) St. Gueroock, M. & C.; England/France 546 Bl. William Richardson, Pr. & M.; Tyourn 1603</p>	<p>2 cl.</p> <p>The Apparition of BVM at Lourdes (Patron of Diocese Brentwood & Lancaster, 1 cl.)</p> <p>11</p> <p>St. Caedmon, M. & C.; Shenshall, Northumberland 670 Ven. Francis Leveson, Pr. & M.; Worcester 1600</p> <p>4 cl.</p> <p>Feria (Comm. of St. Simeon, Bishop, Martyr)</p> <p>18</p> <p>St. Colman, B. & C.; Durham 676 (Argyll & The Isles 3 cl.) Bl. William Harrington, Pr. & M.; Tyourn 1594 St. John Pibush, Pr. & M.; Southwark 1600</p>	<p>3 cl.</p> <p>Seven Holy Founders of The Servite Order, Confessors 3 cl.</p> <p>12</p> <p>Bbl. Thomas Hemerford, James Tern, John Nutter & John Marden, & Ven. George Haydock, PP., & MM.; Tyourn 1584</p> <p>4 cl.</p> <p>Feria</p> <p>19</p> <p>St. Aoca, B. & C.; Durham 740 St. Bluffa, Anchorite & C.; Durham 756</p>	<p>4 cl.</p> <p>Feria</p> <p>13</p> <p>St. Ernestida, Queen & Abs.; Ely, Camb. 685 St. Haura, Pr. & Me.; Ely, Cantor-dageshire 690</p> <p>4 cl.</p> <p>Feria</p> <p>20</p> <p>Bl. Robert Southwell, Pr. & M.; Tyourn 1595 Bl. Thomas Farnot, Pr. & M.; St. Paul's Churchyard 1592 Ven. Richard Williams, Pr. & M.; Tyourn 1592</p>	<p>4 cl.</p> <p>Feria (Comm. of St. Valentine, Priest, Martyr)</p> <p>14</p> <p>St. Corvan, M. & C.; Shesland, Isles 640 St. Neclan, C.; Hartland, Devon 1040</p> <p>4 cl.</p> <p>Feria</p> <p>21</p> <p>Bl. Robert Southwell, Pr. & M.; Tyourn 1595 Bl. Thomas Farnot, Pr. & M.; St. Paul's Churchyard 1592 Ven. Richard Williams, Pr. & M.; Tyourn 1592</p>	<p>4 cl.</p> <p>Feria (Comm. of SS. Faustinus & Jovita, Martyrs)</p> <p>15</p> <p>St. Corvan, M. & C.; Shenshall, Northumberland 640 St. Sigfrid, B. & C.; England/Sweden 940</p> <p>2 cl.</p> <p>St. Peter's Chair (Comm. of St. Paul, Apostle)</p> <p>22</p> <p>St. Milburga, Abs. & V.; Wendock, Shropshire 664 (Strewary 3 cl.) St. Jurmin, Prince & C.; Edmundsbury 750</p>	<p>4 cl.</p> <p>BVM on Saturday</p> <p>16</p> <p>St. Gilbert, C.; 1089 (Northampton, Nottingham 3 cl.) St. Tuda, B. & C.; Lindisfarne/Durham 644 St. Mulcock, H. & C.; Haselbury, Wiltshire 1054</p> <p>3 cl.</p> <p>St. Peter Damian Bishop, Confessor, Doctor of the Church</p> <p>23</p>
<p>24</p> <p>St. Ethelbert, King of Kent, C.; Canterbury 688 (Nottingham, Comm.) (25-Feb Westminster & Southwark 3 cl.) (25-Feb Northampton 3 cl.)</p> <p>St. Berectus, M. & C.; Scotland 714</p>	<p>4 cl.</p> <p>Feria</p> <p>25</p> <p>St. Walburga, V. & Abs.; England/Bavaria d. 4-Aug 779 (Plymouth 3 cl.)</p> <p>St. Wythold, V.; Sandwicks 676 Ven. Robert Drury, Pr. & M.; Tyourn 1607</p>	<p>4 cl.</p> <p>Feria</p> <p>26</p> <p>St. Gabriel of Our Lady of Sorrows, Confessor</p> <p>27</p> <p>St. Elvius, B. & C.; Wales 450 Bbl. Anne Line, W., Monk Barloworth & Roger Fullock, PP., MM.; Tyourn 1600</p>	<p>4 cl.</p> <p>Feria</p> <p>28</p> <p>St. Oswald, B. & C.; d. 29-Feb 992 (Birmingham 3 cl.)</p>	<p>4 cl.</p> <p>Feria</p> <p>29</p> <p>St. Anthony of Padua (shown above, feast 13 June) was challenged by a heretic to prove the Real Presence of Our Lord in the Blessed Sacrament. The Saint commanded the man's mule to "render homage to the Lord with all due respect so that heretics and evildoers will understand that all creatures must humble themselves before their Creator whom priests hold in their hands at the altar." This it miraculously did, kneeling in homage and moving its owner to confusion and conversion.</p>		

Planner 2019

Jan	8	St. Michael's School, Hilary Term begins, Parent-Teacher Conferences
	10	All Day Adoration, St. George's House, Wimbledon
	14	St. Michael's School, raffle draw
Feb	2	Taking of the cassock by the new seminarians at Flavigny
	15	St. Michael's School, Half-term holiday
	9-10	Founder's Spirit Conference - Edinburgh
	18-23	Priests' Retreat, St. Saviour's House, Bristol
Mar	1-3	40 Hours Devotion at St. Joseph & Padarn's, London N7 6BB
	6	Ash Wednesday
	25	ANNUNCIATION
Apr	14	Palm Sunday
	14	All day adoration at St. Andrew's, Glasgow
	19-21	Sacred Triduum at St. Saviour's House Booking required for those who wish to stay.
	21	EASTER SUNDAY
May	6	St. Michael's School May Procession and Fair
	11	Confirmations at St. Michael's School, 12noon
	12	Confirmations at Ss. Margaret & Leonard, Edinburgh, 11am
	14	All day adoration at Our Lady of Victories, Preston
	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
	30	All day adoration at St. Michael's School, Burghclere
Sep	4	All day adoration at St. Saviour's, Bristol
	18	All day adoration at Ss. Margaret & Leonard, Edinburgh
	23	All day Adoration, St. George's House, Wimbledon

Mass Times

	JANUARY					FEBRUARY				
	1st	6th	13th	20th	27th	2nd	3rd	10th	17th	24th
Bingley	-	1500	1500	1500	1500	-	1500	1500	1500	1500
Bristol	0800	1000	1000	1000	1000	0800	1000	1000	1000	1000
Burghclere	0800 1200	0730 0900	0730 0900	0730 0900	0730 0900	0730 1200	0730 0900	0730 0900	0730 0900	0730 0900
Colleton Manor	-	-	16th 1130	-	-	-	-	13th 1130	-	-
Edinburgh	1230	1100	1100	1100	1100	1100	1100	1100	1100	1100
Gateshead	1100	1800	1800	1800	1800	-	1800	1800	1800	1800
Glasgow	1830	1030	1030	1030	1030	1100	1030	1030	1030	1030
Groombridge	-	0830	0830	0830	0830	-	0830	0830	0830	0830
Herne	-	1700	1700	1700	1700	-	1700	1700	1700	1700
Jersey	-	-	-	-	26th 1130	-	-	-	16th 1130	-
Leicester	1100	1130	1130	1130	1130	1100	1130	1130	1130	1130
Liverpool	-	1230	1230	1230	1230	-	1230	1230	1230	1230
London (St. Joseph)	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100
London (Wimbledon)	0715	0800	0800	0800	0800	0715	0800	0800	0800	0800
Manchester	1100	0930	0930	0930	0930	1100	0930	0930	0930	0930
Middlemarsh	-	1600	1600	1600	1600	-	1600	1600	1600	1600
Portsmouth	-	1130	1130	1130	1130	-	1130	1130	1130	1130
Preston	1100	0930	0930	0930	0930	1215	0930	0930	0930	0930
Rhos-on-Sea	-	1700	1700	1700	1700	-	1700	1700	1700	1700
Taunton	1100	1100	1100	1100	1100	-	1100	1100	1100	1100
Woking	1100	1130	1130	1130	1130	-	1130	1130	1130	1130

see 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@fsspx.uk
Resident:
Rev. Fr. Robert Brucciani (District Superior)
Rev. Fr. Håkan Lindström (District Bursar)
Rev. Fr. Francis Ockerse (District Secretary)
Rev. Fr. Matthew Clifton

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@fsspx.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 Csr
Br. Louis-Marie Csr

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

BURGHCLERE

Saint Michael's School Chapel
Harts Lane, Burghclere, Hants RG20 9JW
Tel: 01635 278 137/173
stmichaels@fsspx.uk
Resident:
Rev. Fr. John Brucciani (Headmaster)
Rev. Fr. Lawrence Barrett
Rev. Fr. Reid Hennick
Rev. Fr. Thomas O'Hart
Br. Ignatius
Br. Gerard Mary Csr

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 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.