



S S P X



Ite Missa Est

Inversion & subversion



The ecclesiology of the Second Vatican Council is upside down.



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

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

District Superior
Rev. Fr. Robert Brucciani

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Inversion & subversion

They are trying to put the Church
in the service of the New World Order

Rev. Fr. Robert Brucciani, District Superior

And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. (Mt 16:18-19)

My dear brethren,

This passage of scripture relates the moment when Our Lord appointed St. Peter to be His vicar on earth and visible head of His Church to continue His mission to redeem men from sin and hell and to teach them the way to heaven. He was made the visible head of a

hierarchy and in him alone was invested power over all the Church to teach, to sanctify and to govern. The world - those souls who have made their heaven here below - have always hated the Church because she is a sign of contradiction to them; not of the wagging finger sort, but of innocence shrinking in horror from the presence of evil. It cuts to the heart to be so contradicted, but when the heart is black, it is the innocence that must go; it is the Church that must break.

For all her history

For two thousand years, the world has either persecuted the Church or tried to bend her to its temporal power. Even in the golden age of



Christendom in the Middle Ages, kings struggled in vain to gain mastery over her only to find that, when she was persecuted, she grew stronger still.

The hierarchy of the Church, even when populated with men of the world, held firm against the assaults of the world, because, as an institution, she never ceased to teach the truth, to administer the sacraments and to govern according to divine law. She never ceased to do these things because we have the guarantee of Our Lord Himself that the Church will not fail in her mission. She *can* never cease to do these things because she is the Bride of Christ.

But what would happen if the prelates of the Church declared the Church to be something other than herself? What would happen if they tried to change the Church in a way that did not conform to her divine constitution? Well, it would be like them declaring a woman to be a man! If such a calamity were ever to happen, then the Church would remain herself; the real Church would still be there no matter how she was adorned. The actions of the Church would still be the actions of her soul which is divine no matter

what crimes were perpetrated by the men of the world within her. The form of the Church would always be comely no matter how they attempted to mutilate her. She would always be our Holy Mother the Church.

Second Vatican Council

Like declaring a woman to be a man: this is exactly what happened at the Second Vatican Council and has been happening ever since. The Council declared the Church to be something other than she was. It tried to dress her up as something *natural* rather than see that she was *supernatural*. They tried to make her worship mankind (and ultimately the Prince of the World) instead of worshipping her Divine Spouse. And they tried to change her form instead of jealously guarding - fondly guarding - that which was fashioned by her Creator and Lover.

Mutilation

This last act of barbarism is the main subject matter for this edition of *Ite Missa Est*. The attempt to mutilate the Church began with



the Dogmatic Constitution *Lumen Gentium* of the Second Vatican Council; it was the beginning of a process to have the hierarchy of the Church flattened-out and turned upside down.

Lumen Gentium attempted to diminish the office of pope by declaring him head of a college of bishops rather than vicar of Christ with universal power over all the bishops and the entire Church.

The surgery continued with new powers given to episcopal conferences at the end of the Council by Pope Paul VI (*Ecclesiae Sanctae*) in 1966, by Pope John Paul II (*Apostolos suos*) in 1998 and by Pope Francis (*Evangelii Gaudium*) in 2013. The changes served to remove decision-making from Rome, diminish uniformity across the Church and emasculate the local ordinary – the bishop – in his own diocese. Giving such power to episcopal conferences also made it easy for a small group within each conference to control all the dioceses associated with the conference. Finally, most important of all, the changes removed the governance of the Church *from those who have the grace ex officio* for that purpose. The mutilation continues. In Sep-

tember 2018, Pope Francis published the Apostolic Constitution *Episcopalis communio* which declared the pope to exist in a communion of other bishops and other baptised souls which “prevents any one subject from existing independently of the other” (§10). In effect, the Constitution is implying that the pope is the pope, the bishops are the bishops and the baptised are the baptised only because they are in relation to each other rather than by divine constitution, sacramental consecration and by baptism.

Inversion & subversion

The same document diminishes the pope and bishops further by implying that role the “Episcopal Communion” (a new concept introduced by Constitution) is that of listener, enunciator and ratifier of the *consensus Ecclesiae* of the People of God who participate in the prophetic function of Christ! No more teaching the deposit of the faith, no sanctifying by divinely instituted sacraments, no more government. The Episcopal Communion’s job is to reflect the way, truth and the life desired by the world. In effect, they have tried to bring



Holy Mother the Church into the servitude of the world – the New World Order to be precise - but try as they might, she is still free and still beautiful, and even more so by contrast with clothes they have made her wear; even more so by forcing us to see her with eyes of faith rather than with human eyes. Her teaching is more eloquent, her sacraments more precious and the yoke of her law sweeter when she is thus cruelly treated - for she resembles more closely her Spouse.

As the time of Septuagesima is upon us, dear faithful, it is time for us to strive to become comely members of our Church – giving witness to her beauty by configuring ourselves to her present passion. We are called to mortify ourselves of the world that we may participate in the life-giving love that the Bride of Christ has for her divine Spouse. We pray for this grace.

In Jesu et Maria,
Rev. Robert Brucciani

Other news

It gives us great joy to announce that Sunday Mass at Herne Bay will return to its popular time of 12:30pm from 3rd March.

Sunday Mass at Middlemarsh will revert to its "summer" time of 5pm from 7th April.

All those who wish to receive the sacrament of confirmation on 10th or 11th May **must complete a Confirmation Registration form** and present a copy of a baptism certificate (nb. if baptised in an SSPX chapel, the baptism certificate is not required because the baptism will be in our register). Forms will be available at the chapels and by email on request to district@fsspx.uk

Children below the age of 16 **must complete a confirmation preparation homeschool course** if they wish to be confirmed. Latecomers may still apply to district@fsspx.uk



Wrong way up

Church upside down

Rev. Fr. Jean-Michel Gleize SSPX

Rev. Fr. Gleize is professor of ecclesiology at the Seminary of St. Pius X, Ecône. This article is an extract of a talk given at the Courier de Rome Conference in Paris on 19th January 2019. The article is abridged and the diagrams are a creation of the editor.

I would like to speak to you about the Church as it stands in the mind of Pope Francis by examining the recent Apostolic Constitution *Episcopalis communio*, published on 15th September 2018, which contains a synthesis of Pope Francis' new ecclesiology. And to introduce this, and to encourage your benevolence and interest, I will begin by drawing your attention to a simple clue which appears in paragraph 8 of the Constitution. Pope Francis

uses a new vocabulary. He refers to the foreign observers of the Council - members of non-Catholic communities (Protestants and Orthodox) - as *fraternal delegates*. The observers are no longer considered as outside and observing, they are inside and acting. The difference in vocabulary tells us the extent of the road travelled since the Second Vatican Council. It is not a break with his immediate predecessors Benedict XVI, John Paul II and Paul VI, but in continuity with them. Pope Francis is different only in that he is throwing off the mask that concealed the neo-modernism within the Church.

The Pope's idea of the Church is that of a Synodal Church, that is, a collegialist and democratic church



which is fundamentally ecumenical.

Eternal Truths

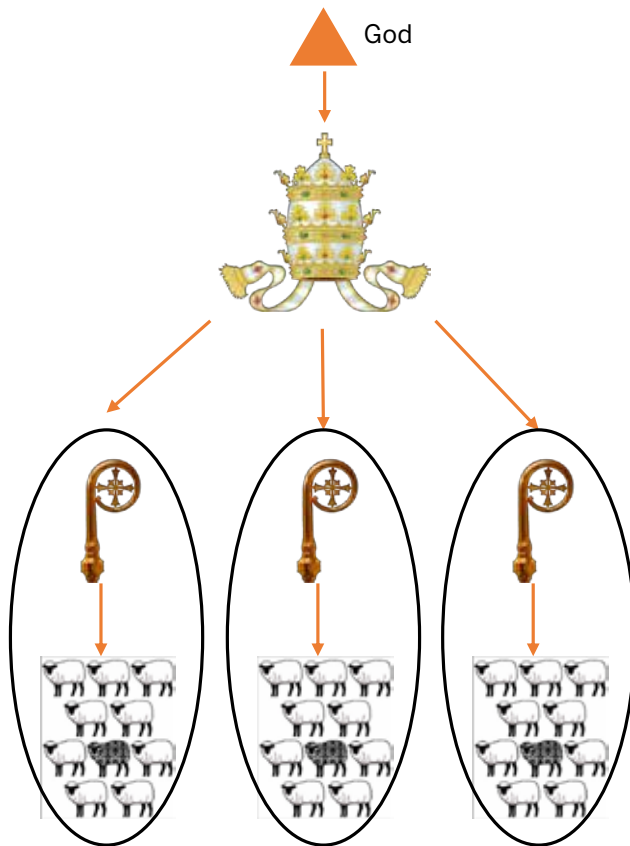
The nature of the Church has been revealed to us by God by means of an image. This revelation is to be found in Mt 16:14: "Thou art Peter, and upon this rock I will build my Church." Here is a simple metaphor, a pictorial comparison, but the scope is considerable. And all that the Magisterium has been able to do for centuries, from the Fourth Council of Constantinople to that of Vatican I, has only been to deepen its meaning. The Church is like a building that Christ builds, resting entirely on a unique basis, and this unique foundation is the one person of St. Peter, who continues in the unique person of each of his successors, the bishops of Rome. The Pope, bishop of Rome, is the base, the base or the rock, on which rests the whole edifice of the Church, which Christ wanted to build.

Now, just as a building is not to be considered as juxtaposition of bricks or wood but an order of walls, pillars and ceilings, the Church is not directly composed

of the baptised faithful taken as isolated individuals; it is the order of baptised faithful who are united and grouped under the authority of the bishops, successors of the apostles. Pius XII affirms this in *Mystici corporis* which echoes the Constitution *Pastor aeternus* of the First Vatican Council: the material cause [the elements that make up the Church] are the particular communities, called dioceses or particular churches, that each bishop nourishes and governs in the name of Christ, as a true pastor governs and nourishes the flock entrusted to him. The Pope is indeed, says the First Vatican Council, the Pastor and the Doctor of all the Christians, but it is necessarily - that is to say of divine right - by the medium of these other pastors and doctors who are the bishops, according to the hierarchical order desired by Christ. This is, to use Leo XIII's expression in *Satis cognitum*, "the divine plan according to which the Church was constituted". [See Figure 1]

Deviation at the Council

This divine plan has two important consequences, highlighted by Bishop Carli, who was, at the time



- The pope has authority over all Christians by the medium of the bishops who have authority over particular churches.
- The bishops have authority over their particular churches by a subordinate and limited participation in the universal authority of the pope.

Figure 1. The Roman Catholic Church as divinely constituted

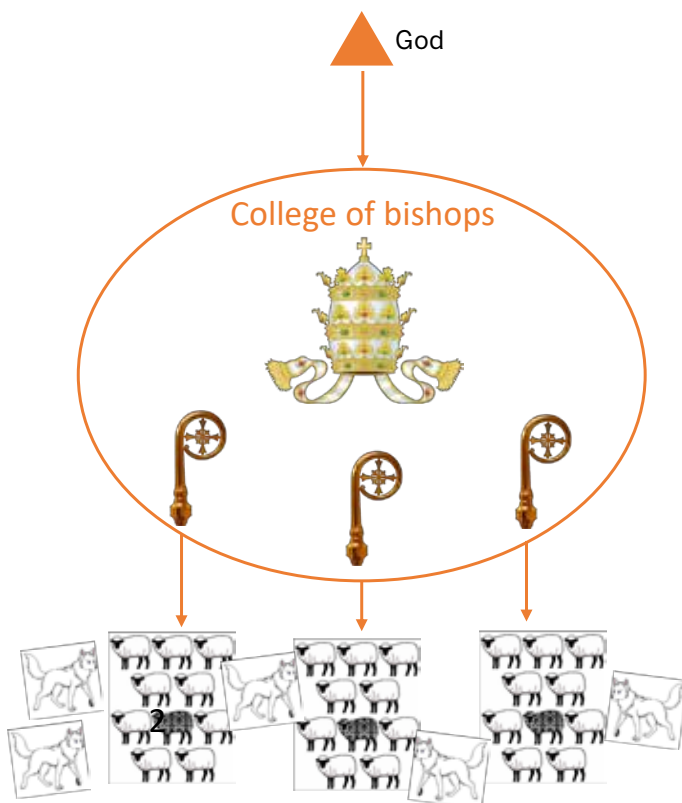


of the Second Vatican Council, one of the main architects of the reactionary *Coetus internationalis patrum* alongside Archbishop Lefebvre.

The first consequence was emphasised by Bishop Carli in an address he made during the 83rd General Assembly of the Second Vatican Council on 13th November 1963. The schema of the future constitution *Lumen Gentium* on the Church, he notes, presupposes that bishops must define themselves first and foremost in relation to the universal Church and only after this in relation to their particular churches. The bishops would be first and foremost the members - or the parties - of a College, which would also define itself, with the pope as its head, as the supreme and universal principle of the unity of the Church. The bishops would secondarily be pastors governing a portion of the Church, in order to exercise in practice their universal power. [See Figure 2]. Bishop Carli believes that **this perspective is false** and that the opposite is true. The primordial and characteristic function of the bishops is that each one is the principle of unity of his particular church and thus contributes to the good of the whole

Church. Leo XIII affirms it in *Satis cognitum* when he states that "the very power of bishops - and not only the exercise of this power - is not universal" and that it is "circumscribed in determined limits".

The second consequence is indicated by Bishop Carli in another speech he made during the 72nd general meeting of the Council on 21st November 1963. The Bishop recalls that what first and foremost defines the Pope as such is his immediate relationship to the whole Church. The definition of the First Vatican Council, in the constitution *Pastor aeternus*, declares indeed that Christ chose Saint Peter, and through him each of his successors, so that he was the chief and the base of all the Church: no not the head of a hypothetical "college", but the head of the whole Church. The Pope is therefore not defined according to his relationship with the bishops. The fact that the Pope is the head of the whole Church is precisely the cause and reason for which the Pope is the head of all bishops. This is not the consequence, but the cause. There is therefore a logical precedence for the Pope's power over the Church over the Pope's power over bishops. It is precisely this anteriority that



- The College, of which the pope is the head, has authority over the "People of God." (The People of God is a concept introduced in Lumen Gentium §9; it is unclear whether it is (a) strictly the group of all Roman Catholics or (b) the group of Roman Catholics and other Christians in a state of grace or (c) all Christians.)
- The bishops exercise their universal authority in particular churches.

Figure 2. The Church of the Second Vatican Council



the Council wanted to deny, establishing both the chronological and logical primacy of the Apostolic College to St. Peter, the latter being presented by paragraph 19 of *Lumen Gentium* as chosen by Christ within the College, previously instituted as a stable group, and placed at its head.

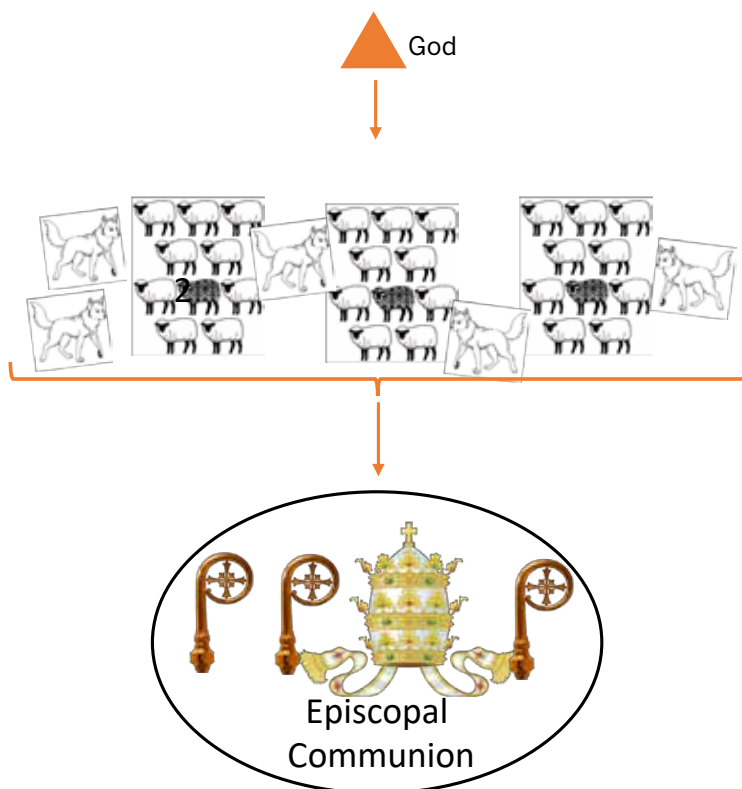
The bishops would thus be the leaders of the whole Church before being the heads of a part of the Church and, conversely, the Pope would be the head of a part of the Church, constituted by all the bishops, before being the head of the whole Church. Such is the postulate of collegiality, introduced by the council. It remains to be seen now how far the present Pope remains faithful to this postulate and prolongs this inversion.

Vision of Pope Francis

It is again in the change of a word that a new perspective is announced. In the constitution *Episcopalis communio*, Pope Francis does not speak of an "episcopal collegiality", (he uses this term only twice, despite it being a classic term since Vatican II). Rather, he uses a new expression and speaks of an "episcopal communion".

The privileged organ of this communion must be the Synod. Paul VI instituted it on 15th September 1965, even before the closure of the council, in order to put into effect the new ecclesiology of *Lumen Gentium*. Despite it being specified that the function of this organism must be exercised in a temporary and occasional way, it remains that the synod is defined as a perpetual institution. Even if it does not always act, it is still there and is now [enshrined in canon law as] part of the constitution of the Church. Pope Francis intends to give this permanent body a *raison d'être*: "The Synod of Bishops", he says in paragraph 6, "must increasingly become a privileged instrument for listening to the People of God"; "it is a suitable instrument to give voice to the entire People of God, specifically via the Bishops, established by God as 'authentic guardians, interpreters and witnesses of the faith of the whole Church'".

As such, it is neither more nor less than a religious democracy; the People of God being the privileged and primordial channel through which the voice of Christ is heard. This idea is not new. It figures prominently in Chapter 2 of the Constitution *Lumen Gentium*,



- The pope with the bishops form an episcopal communion that listens to the ecumenical People of God who participate in the prophetic function of Christ.
- The episcopal communion then enunciates a new way, truth and life to suit modern man.

Figure 3. The Church of *Episcopalis communio*



paragraph 12, in the decree *Apostolicam actuositatem* of the same Council; in *The Compendium of the Catechism of the Catholic Church* published in 2005, also in Pope Francis' Apostolic Exhortation *Evangelii Gaudium* paragraph 119.

The central passage of *Episcopalis communio*, seems to be paragraph 10, a passage which indicates to us the deep meaning of "communion", in the Synod.

'Another fruit of the Synod of Bishops is that it highlights more and more the profound communion that exists in Christ's Church both between the Pastors and the faithful (every ordained minister being a baptised person among other baptised persons, established by God to feed his flock), and also between the Bishops and the Roman Pontiff, the Pope being a "Bishop among Bishops, called at the same time – as Successor of Peter – to lead the Church of Rome which presides in charity over all the Churches'

If such were true, what becomes of so-called "hierarchical ministry", if not to be reduced to the role of spokesman of a charismatic com-

munity? Where, then, is the difference between the Church of Christ, the Roman Catholic Church, and the separate communities, which have precisely the common and distinctive attribute of being separated from the base of the Church, from the cornerstone and rock which Christ appointed to assure the cohesion of His flock. Synodality is fundamentally ecumenical [because St. Peter is no longer the foundation].

In effect, what Pope Francis is working towards is "a salutary decentralisation" of the Church which was the ultimate desire of the Second Vatican Council. The problem is that this so-called "decentralisation" is turning the whole Church upside down. [See Figure 3].



Wrong way round

Dogma should inform pastoral practice
The Church should invade the world

Rev. Fr. Emmanuel du Chalard SSPX

Rev. Fr. du Chalard is the editor of the theological magazine, Courrier de Rome. This is his opening address at the 14th Courrier de Rome conference in Paris on 19th January of this year.

Welcome to the XIV Congress of the *Courrier de Rome*. First of all, thank you to the speakers and especially to Father Davide Pagliarani who has come to speak despite his many responsibilities and occupations. Thank you to all my confrères here present and welcome to you dear sisters and to all the listeners. Thank you to the clergy of Notre Dame de Consolation and especially to Father Celier, who had the goodness to welcome us.

Before starting our work, allow me

to give a very brief update on the situation of the Church and also of the *Courrier de Rome* since our last congress of 2017.

The disaster of this pontificate is before the eyes of all. We have arrived at the ultimate consequences of the Council desired by John XXIII in his famous opening speech *Gaudet Mater Ecclesiae*; a Council "with a teaching authority which is primarily pastoral in character".

Today, one begins with pastoral teaching from which new theologies that claim to change doctrine - that is to say dogma - are elaborated. This is the complete opposite of what the Church has done for 2000 years. The point of departure was always doctrine, from which the-



ology was elaborated, which then informed pastoral practice.

The most striking example of this is *Amoris laetitia*. It is the triumph of praxis over doctrine.

Since the Council, we have seen scandal upon scandal, inappropriate decisions, incomprehensible appointments and statements contrary to the perennial doctrine of the Church. ... It is a confusion never seen before and it exists at all levels of the Church and is accompanied by the collapse of all its institutions. Needless to say, you all know the situation.

For those who have read Malachi Martin's books on the Vatican (including *Windswept House*, and *Vatican: The Novel*), that which was described in these novels has be-

come a sad reality. Malachi Martin wrote his novels many years ago, which indicates that the evil is not of today and was known long ago.

Saint Ignatius describes the situation very well in the meditation of the Two Standards. The work of Satan is to tempt first by the desire of riches, then by love of honours and from there by boundless pride which then carries men to all other vices. It comes down to: money, power and morals. The spirit of the world has invaded the Church, or at least the men of the Church.

The other side of the coin is the reaction it has generated. First of all, the courageous declarations of Monsignor Carlo Viganò, who publicly denounced what had already been known for a long time, but which everyone had tried to ignore,



hide or forget. He has shone a light in the darkness. He highlighted the extent of the problem and those responsible – even at the highest levels.

And I do not know if it is a purely Italian phenomenon, but I can assure you that every day new people turn to Tradition. The fact, too, that well-known and competent Vaticanists, that is to say, journalists accredited with the press office of the Holy See, do not hesitate to publicly criticise not only the Pope's way of doing things, but also the content of his interventions. This has never happened since the founding of the Vatican press office, that is to say since the Council.

In particular, the Vatican experts Marco Tosati, Sandro Magister, Aldo Maria Valli have very active sites which are read all over the world. Journalists, only a few years ago, had a different orientation. And today, to defend their positions, they are forced to go back further and further to the real causes of the crisis.

This side of the coin fills our chapels in Italy and is now called: *The Bergoglio Effect*. As a result of this

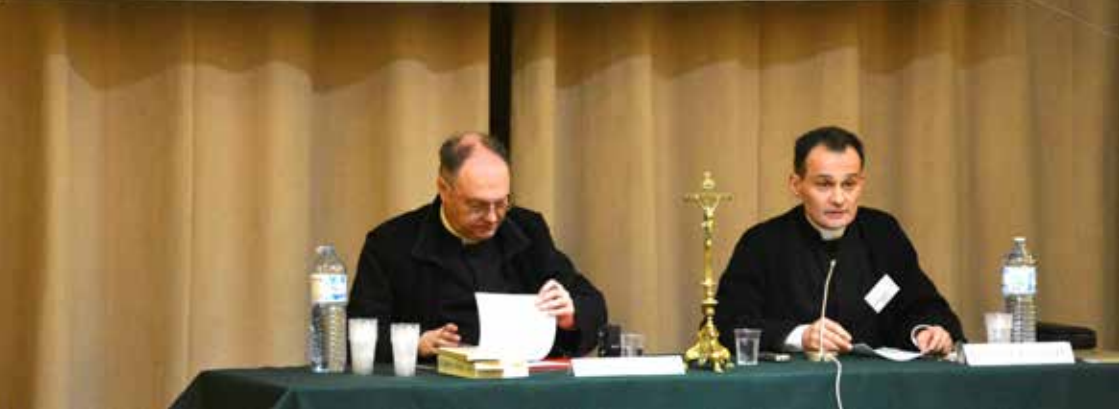
new situation, is not now an opportune time to renew our missionary zeal among the disorientated faithful? Especially since the prejudices against the traditionalists and the old Mass seems to have partly disappeared – particularly among the young. It would be a great mistake to think that those who are not with us have made up their minds, that they are set on their path and must be simply endured with patience. While this may have been true to some extent in past years, this is no longer the case with the new generation. When a boat sinks or a house burns, our duty is to seek to save as many souls as possible before it is too late, and not just to be observers or critics of the situation. Today, humanly speaking, the Church's boat is sinking, and very quickly. One of many examples of this: in the next ten years, 300 of the 420 existing female religious congregations in the United States will have disappeared.

The next *Courrier de Rome* will deal with the diabolical attacks of the Roman authorities against the monasteries of contemplative feminine life.

On the situation of the Church, another brief observation: the

XIV^{ème} Congrès Théologique du *Courrier de Rome*
**François, le pape pastoral
d'un concile non dogmatique**

En partenariat avec DICI, lettre d'informations de la FSSPX
Paris, le samedi 19 janvier 2019



Rev. Frs. Alain Lorans and Jean-Michel Gleize at the Courrier de Rome Conference at Notre-Dame de Consolation, Paris.

extreme consequences of the orientations of the Council that we are living today, reveal more than ever the wisdom and greatness of Archbishop Marcel Lefebvre as the providential man of the Church. He continues to be a light in the darkness of our time - revealing through his writings and the work he left behind the importance of the works of Tradition for the salvation of souls.

As for the *Courrier de Rome*, the

journal flourishes, certainly thanks to the ability and sagacity of a collaborator whose name I will not mention to avoid injuring his humility [Rev. Fr. Jean-Michel Gleize], and whose articles are appreciated far beyond our little world of tradition. Thanks to its digital edition, the readership of the magazine has increased significantly and could be greater still if the magazine were more widely known.



Treasures of the Liturgy

The Paschal Cycle

Rev. M. S. Canon McMahon

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

Paschal Cycle

Q. What is the Paschal Cycle?

A. The Paschal Cycle is that portion of the liturgical year which extends from Septuagesima to the close of the Octave of Pentecost.

Q. To what does the Paschal Cycle owe its transcending importance ?

A. The Paschal Cycle, which is the pivot of the liturgical year, owes its importance to the fact that it centres round the Easter festival, the solemnity of solemnities, the feast of feasts, which celebrates the

mystery of the Resurrection of Our Saviour, the central mystery of the liturgy, the basic truth of the Christian faith.

Q. Into what periods may the Paschal Cycle be subdivided ?

A. Into three, viz.:—

- The Septuagesimal period, from Sunday in Septuagesima to Ash Wednesday.
- The season of Lent, from Ash Wednesday to Easter Sunday.
- The season of Easter, from Easter Sunday to the close of the Octave of Pentecost.

Septuagesimal Period

Q. What is the general character of the Septuagesimal Period?



A. It is essentially a time of preparation for Lent calculated to attune the mind to the deep earnestness and austerity of the Lenten season.

Q. What are the leading ideas evolved in the liturgy of this period?

A. **Septuagesima** Sunday reminds us of sin and its consequences. The Lessons of the Divine Office begin with the Book of Genesis, the story of man's fall, while the Gospel of the Mass reminds us that, if we are to obtain a heavenly reward, we must not remain idle, we must work in the vineyard of the Lord to which we have been called of God's free will.

Sexagesima teaches the necessity of suffering (Epistle) and of keeping the word of God (Gospel) if our work is to bring forth fruits worthy of penance.

Quinquagesima points out the dispositions necessary for carrying out God's work in its analysis of true charity (Epistle) and in stressing the need of unbounded confidence in God (Gospel).

Q. What are the liturgical characteristics of this preparatory period?

A. Violet vestments are prescribed and the *Gloria in excelsis* (and the *Te Deum* in the Divine Office) omit-

ted in Masses of the period.

The *Alleluia* is dropped after the twofold repetition of it which is joined on to the *Benedicamus Domino* of Vespers of the Saturday before Septuagesima Sunday. It is not sounded in the liturgy again until the close of the Epistle of the Holy Saturday Mass. In the Missal the place of the Alleluistic verse is taken by the Tract and in certain ferial Masses of Lent is left unoccupied.

Q. How are the names "Dominica in Septuagesima, in Sexagesimal and in Quinquagesima" accounted for ?

A. Those names are formed in analogy with the Latin name for Lent—**Quadragesima**. Quadragesima means the fortieth day (that is before the Pasch). By a figure of speech the name Quadragesima was given to the whole period of forty days devoted to the sorrowful preparation for the Christian Pasch. Sundays in Lent were (and are still) called *Dominica prima*, *secunda*, in Quadragesima—the first, the second . . . Sunday in the period of forty days before the Pasch. For various reasons churches, e.g. the Church of Rome and the Church of Jerusalem, differed as to the time when the Lenten season should begin. By some, the Lenten



preparation began with the Sunday before our First Sunday in Lent, and that Sunday became Dominica in Quinquagesima (Sunday within the period of fifty days' preparation for the Pasch). A further shifting forward led to Dominica in Sexagesima (or the period of sixty days), and a further still to Dominica in Septuagesima (Sunday within the period of seventy days)—fifty, sixty and seventy being used as round numbers (cf. Thurston).

Others find in Septuagesima an analogy to the seventy years captivity which the Israelites had to endure in penance for their sins.

Q. What circumstances may be cited as leading to the divergence of practice as to the opening of Lent ?

A. The Latin Church fasted six days in the week— Sunday being not a fast day on account of its relation to the Resurrection. The Greek Church fasted only five days—Saturday and Sunday being both excluded. In the Greek Church it took, therefore, eight weeks to make forty fast days. In the Latin Church it took six weeks and four days.

Q. To whom is attributed the introduction of the Septuagesima season ?

A. To Pope Pelagian I (560), or to

his successor. Pope John III (573).

Lent

Q. What is the origin of the word Lent?

A. Lent comes from an old English word, *lenten*, meaning spring—the season of Lent coinciding with the season of spring.

Q. What is Lent itself?

A. Lent is a time of preparation for the Christian Pasch.

Q. What is meant by the Christian Pasch?

A. The Christian Pasch is the commemoration of the Passion, Death and Resurrection of Our Saviour. The three days. Good Friday, Holy Saturday and Easter Sunday, thus form, in the words of St. Augustine, a sacred triduum bound together by the two great realities in the economy of Man's Redemption, viz: the Passion and Resurrection of Christ. Christ " by dying hath overcome our (spiritual) death, and by rising again hath restored our life (of grace and blessedness) " [the Paschal Preface].

Q. How long did that preparation for the Christian Pasch originally last?

A. For a period of forty days, from



the first Sunday in Lent to Good Friday, the beginning of the Christian Pasch. The Secret of the Mass of the First Sunday in Lent opens with these words: " We solemnly offer the Sacrifice of the beginning of Lent."

Q. From what aspect then is Christ viewed in the Paschal Cycle?

A. Christ is regarded in the Paschal Cycle in His character as Destroyer of sin and Giver or Source of life eternal.

Q. In view of this aspect of Christ, what is the corresponding duty which the liturgy imposes on us?

A. We must depart from the ways of sin and by entering into union with Christ receive the life of grace which conducts us to life eternal. We must die to sin with Christ upon the Cross that we may rise with Him to a new life of grace on Resurrection morning.

Q. How is this departure from sin and this union with Christ brought about?

A. It was first effected in our baptism, when in the language of St. Paul we were buried with Christ in the font and rose from the font with Him to a new life of grace.

Lent was the time of preparation for baptism— a resurrection to a new life. The departure from sin and the union with Christ are constantly effected when we do penance for sin and are restored to grace. Lent was the special time of preparation of public sinners for absolution from sin— a resurrection of the soul from death to life.

Q. What, then, is the key to the understanding of the Lenten liturgy?

A. Knowledge of the preparation of the Catechumens for Baptism on Holy Saturday and of public sinners for absolution on Holy Thursday. This twofold preparation impregnates the liturgy of the first four weeks of Lent.

Q. What of the remaining weeks of Lent ?

A. Those are devoted to the manifestation of the growing hatred of the Jews against Our Divine Lord, and to the consideration of His Passion, Death and Resurrection.

*This chapter on Lent will be continued next year. The May - June 2019 edition of *Ite Missa Est* will commence with Eastertide. When the entire liturgical cycle is printed, it will be published as a single volume.*

BOYS' SUMMER CAMP



2019

JULY 12TH - 20TH

AT SAINT MICHAEL'S SCHOOL, BURGHCLERE

FOR BOYS AGED 8 TO 14

DAILY PRAYERS AND HOLY MASS

CAMPFIRES · OUTDOOR SPORTS · TEAM GAMES

CATECHISM LESSONS · SERVING CLASSES

MAP READING & SCOUT SKILLS · QUIZZES

DAY OUT · TREASURE HUNT · PRIZES

£105 PER BOY, THEN £95 PER
ADDITIONAL BOY



To book places, please contact the Chaplain

Fr Vandendaele at v.vandendaele@fsspx.email

Alternatively call Preston Priory on 01772 562 428



BOYS' SUMMER CAMP



2019

- **CHAPLAIN** : Rev. Fr Vandendaele (v.vandendaele@fsspx.email)
- **CAMP ORGANISER** : Rev. Mr Bernard Bevan (bernard.a.bevan@gmail.com)
- **HELPERS** : Rev. Misters Christopher Sudlow and Julian Rodrigues, and 3 other adult supervisors
- **WHEN** : 12th - 20th of July, starting and ending at midday
- **WHERE** : Saint Michael's School, Harts Lane, Burghclere, Hampshire RG20 9JW
- **WHO** : all boys aged 8 to 14
- **HOW TO PAY** : Please see application form for details
- **WHAT TO BRING** :

<ol style="list-style-type: none"> 1. Black trousers and dress shirt for Mass (not optional) 2. Smart shoes for Mass 3. 2 sets of outdoor clothes (for games and activities) 4. Warm jumper 5. Sports gear (optional) 6. Warm pyjamas 7. Socks and underwear for one week 8. Towel and personal toiletries 9. Trainers 10. Football boots (recommended) 	<ol style="list-style-type: none"> 11. Walking shoes (recommended) 12. Swimming trunks 13. Sleeping Bag 14. Roll Mat (or Camp Bed; no inflatable mattresses!) 15. Torch 16. Rucksack for walks 17. Rain coat 18. Sun hat / Cap 19. Rosary and Missal (DO NOT FORGET) 20. Pocket money (not more than £20) 21. Book to read for quiet times
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- **WHAT NOT TO BRING** :

<ol style="list-style-type: none"> 1. Any sort of knife or firearm 2. Mobile phones (these should be handed in and will be returned at the end of the camp) 3. Any electronic devices 	<ol style="list-style-type: none"> 4. Lighters/matches 5. Sweets and food in general <p>Digital Cameras = OK (please tell Mr Bevan if you bring one)</p>
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School Report

St. Michael's School

Rev. Fr. Robert Brucciani

St. Michael's School is the biggest undertaking of the District of Great Britain; associated with it, is our biggest Mass Centre and, in it, we have our greatest hope for the future of our Society in its mission to preserve and restore the Catholic priesthood.

Running a Catholic school is not easy: a Catholic school's mission is the highest - the education of souls for sanctity - and its operation is complex.

There are seven interested parties in any school, all with their own particular goals and needs: the management, parents, children, teachers/employees, insurers and government. And the government's interest is on many levels: educa-

tional, social, ideological, health & safety and financial. And the hurdles a school must clear to survive - legal compliance and financial viability - are very high.

Running a Catholic school is not easy. Our school, St. Michael's School, can bear witness to this fact, but, by the grace of God, it has survived since its founding in 1991.

Primary goals

It has survived, but it has not *really* flourished, for the Catholic measure of success of a school is primarily priestly and religious vocations; and secondarily, perseverance in the faith of its alumni. The first is easy to measure: we have had only



one priestly vocation in almost 30 years, but there are four more alumni in formation (Joannes Rehm, Dominic O'Hart, Emmerich Jeindl and Christopher Sudlow) and there are four religious vocations if you count two former teachers (Greg Jones, Miriam Gill, Stephanie Martin and Katrina Sudlow). In addition to these, there are perhaps the same number again of those who have had the generosity to try their vocations, but have discovered that God's will for them lay elsewhere. Counting the alumni only, therefore, roughly 3.6% of the total number of graduates of the school have tried a priestly or religious vocation. Room for improvement.

Of the 390 pupils who have passed through St. Michael's, it is not known what percentage have persevered in the faith because it is too difficult a thing to measure.

Of course, vocations and perseverance in the faith are dependent on more than the formation that the school can give. Family life is an even more important positive factor. The world (government and culture) is an ever growing negative factor.

"What about academic success?"

you might say. I remember hearing the consternation expressed by some parents and staff when Fr. Edward Black, the then District Superior (c.1996), declared that the purpose of the St. Michael's School was to make the children good. "What about their exam results, what about careers?" was the cry. Well, if we order ourselves correctly to God to dispose the souls in our charge to holiness, then that correct order to God includes disposing the children (and staff) to virtue - including the virtues associated with teaching and learning.

Put yourself right in order to God, and every good thing follows. In the past, Catholic schools have always been ahead of their non-Catholic counterparts because of the natural and supernatural virtues associated with the pursuit of holiness.

Pupil count

At present there are 81 pupils at the school of whom 41 are juniors, 11 are senior girls and 29 are senior boys of which 20 are boarders. The senior boys and girls are educated separately which means that class sizes are very small (average 6 pupils) and consequently the costs per child are very high. A-level



provision will completely cease next year because the cost (£60,000 pa) greatly exceeds demand. Suspending A-level provision, however, makes the school less appealing for prospective parents and causes our existing pupils to be thrown into the world at too tender an age. The school clearly needs more pupils to make it viable again. The break-even point for A-levels is 14 pupils across both years (with boys and girls separate - they will always be separate!).

Legal compliance

Over the last year and a half the school has undergone an extensive reorganisation to make it legally compliant. Current legislation enforced by various government bodies (Ofsted, Environmental Health, Fire Department and the Local Authority) and many other statutory inspectors (gas, electricity, extractor hood, asbestos, water, fire alarms and fire extinguishers) have forced changes to the way the school is operated - changes that have increased costs and have caused upset among parents (no more casual visits to the chapel, or chatting in the car park after school for example).

The school now has fifty different inter-connected policies (see the website). Each member of staff must present twenty different documents (certificates, declarations, identification and permits) before the commencement of employment. Risk assessments fill two lever-arch files. And this is just the paperwork. The work required for compliance has necessitated the employment of a full-time facilities manager and takes many hours for other staff.

While the facilities are now compliant, there remains a great concern that the school will fall foul of the latest ideologically motivated government guidelines on teaching sex-education, gender ideology and "British values" within mixed classes. We are seeking advice from all who may help - especially Our Lady and St. Michael. More prayers required.

Money

The increasing financial burden of the school on the Society has been a cause for increasing concern over the last few years as we rely on uncertain legacies even for operational costs. The introduction of a new bursary system caused some



parents to pay significantly higher fees last year which helped to bring their fees in line with costs, but the continued reluctance to pay even subsidised fees by other parents remains a cause of dismay and concern. There is no such thing as a free education!

The future

St. Michael's School is the most important apostolate in the District of Great Britain. Our financial investment and our investment of four priests, one brother and five oblate sisters is a sign of this. Their sacrifices make it all possible. The same may be said of the commitment shown by many of the faithful.

The school also depends upon increasing pupil numbers for which we pray and for which we will concentrate our marketing and organisational efforts. I want to see A-level provision at the earliest opportunity.

We also need a new chapel - not only because we have outgrown the existing one, or because it needs to be outside the school perimeter, but because it is falling down! A recent survey recommended the replacement of the roof and the immediate buttressing of the end wall of the

chapel. The New Chapel Project has been taken off the back-burner; we just need another £1.5 million!

Of the different interest groups in the school, the two that can make the greatest difference if they work together are the management (the Society) and the parents. A common purpose for a truly Catholic education *at home and at school* would bring the greatest of blessings for both. A unity of action is especially imperative to fight the ideological battles that loom. And we do intend to fight them.

Despite the unceasing toil and great material sacrifice that running the school entails, the endeavour is primarily for a spiritual end which means that spiritual means are of greater importance than the material. Please do keep our Society and our school in your prayers. I know that many of you do already - the rosary between Masses at Burghclere is an example of this. Perhaps, whenever you pray to St. Michael Archangel, you might remember to recommend to him the school we have placed under his patronage. He will present our petitions before the throne of God. And they *will* be heard for *quis ut Deus?*

St. Michael Archangel, pray for us!



Of your charity please pray for the souls of

Mrs. Winifred Anderson of Preston who passed away on Sunday 16th December 2018;
Mrs. Stephanie Coley of Didsbury who passed away on Monday 31st December 2018
Mrs. Clarice Stansfield of Leyland who passed away on Friday 4th January 2019
Mr. Michael James ap John of Milton Keynes who died on 16th January 2019
Mrs. Editha Thomas of Ilford who died on 30th January 2019

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

March

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

O'Hare, Madeleine Primavesi, Dorothy Hardern, Martin Martinez Snr; Joan Sullivan, Kathleen Bryce, Rose Brannan, Ed-ward Smith, Donald Halliday, Diana Palmer, Louis Brophy, Amey Davies, Edward Wiggins, Frederick Neesam, Catherine Connaughton, Edna Hartley, Margaret Taylor, Jeanne Cuttell, Mary Agnes Adams, Vincent Baker, Francis Fernhead, Virginia Nathan-Ciacci, Margaret Rowling, Monica Kemp, Francis Thomas Cooper, Francis Green, Graeme Le Monier, Michael Osborne, Joan Evelyn Procter, Frank Critchley, Hilda Jackson, Truda Kendrick, John Olna, Irene McNicholas, Norah Dalgiesh, Marc Mac Brádaigh, Marisa Valori

April

BISHOP ANTONIO DE CASTRO MAYER; Fr. Anthony Chadwick, Fr. Hugh Thwaites, Alma Keily, Mrs. M. Gilbert, Teresa Kenefeck, Cyril Prescott, Margaret Tutt, Robert Carr, Jessie Nevard, Freda Walton, John Silk, John Clitheroe, Gwen Hartley, John McKimmie, Agnes Kay, Katherine Husain, Margaret Restieaux, Claude Couldery, Sudney Kay, Jane Ogden, Mary Judge, Mrs. M. McCarthy, Elizabeth Boyle, Patrick Carpenter, Veronica McCauley, Ida McNello, Josephine Lawlor, Henry Towers, Margaret Rennie, Gertrude M. Yates, Wilfred Dean, Kathleen Buckland, Norah Taylor, Elizabeth Martin, Joseph Boyle, Basil Lewis, Nina

Requiescant in pace



The late Donatus Ihenagwa was a faithful and jolly member of St. Joseph's for 25 years. He died fortified by the rites of Holy Mother the Church. Deo gratias.

Lynch, Mary Perry, Mary Keily, Maria Stigell, Muriel Smith, Mary Carnoustie, Pamela Kenward, Cecelia Gill, Margaret Brierley, Lady Denham, Catherine Skelton, Mary McDonald, Ellen Stewart, Robert Hughes, Mervyn Goonesekera, Joan Gac, John Lane, Esther McGlame, Geoffrey Nutter, Michael John Dowey, Dorothy Marshall, William Gerrard-Crosby, Margaret Evans, Pamela Macdonald, Alan Green, James Brennan, Kenneth Collett, Bridgetta Johnson, Joseph Bryce, Albert Pollard, Barbara Mortimer, Werner Andersson, Eileen Ladnor, Dorothy Mungovin, Lynn Clarke, Edward Hales, Kathleen Simmons, Hugh Budden, Conception Traynor, Margaret Bradley, Francesco Vericonte, William Henry Riley, Margaret Laurie, Mary Patricia Mackay, Theresa Ogden, Rachel Turnedge, Geraldine Weir, Kenneth Parkinson, Mary Bristow, Byron Harries, John Clague, John Wood, Cyril Pettitt, Anne Patricia Dougal, Cathleen Allen, Ursula Carr, John Cunningham, Louis Fisher, Jessica Vickers, Peter Baldwin, Ronald Warwick, Maria Williams, Anne Knott, Henry Fraser, Joan Harrison, Sheila Biggs, Pauline Edwards, Catherine Taylor



The late Major Michael James ap John of happy memory was a faithful member of the Oxford Mass Centre. He often declared himself "old fashioned" and "not really at home in the 21st century." He died fortified by the rites of Holy Mother the Church. Deo gratias.



On 2nd February, at the Seminary of Saint-Cur -d'Ars, Flavigny, France, Bishop Tissier de Mallerais, auxiliary bishop of the Priestly Fraternity of Saint Pius X, gave the clerical habit to the 16 seminarians of the 1st year.

The new Levites are French for the most part, but there are also two Englishmen - Mr Christopher Sudlow of Manchester and Mr. Julian Rodrigues of London - a Portuguese and a Swiss. About thirty priests from the Society assisted together with representatives from the Transfiguration Fathers of Merigny, the Capuchins of Morgon, the Sisters and Oblates of the Fraternity, and also the Dominican sisters of Brignolles and Fanjeaux. It was a happy day. Please





pray for their perseverance and pray that more young men may have the courage and the spirit of sacrifice to give themselves to the service of God in His Church.

Also assisting at the ceremony was deacon Rev. Rupert Bevan (who will be ordained to the priesthood on 28th June at Ecône) and his brother, seminarian Bernard Bevan, who is studying at the Seminary of St. Pius X in Ecône.

Below from left to right: Julian Rodrigues, Rev. Rupert Bevan, Rev. Fr. Robert Brucciani, Bernard Bevan and Christopher Sudlow. Deo gratias.





The Superior General, Rev. Fr. Davide Pagliarani with Rev. Fr. Robert Bruciani outside the General House, Menzingen, Switzerland in January.

William Arthur Stemp was baptism by Rev. Fr. Vianney Vandendaele on 5th January 2019 at Our Lady of Victories Church, Preston. Big sister clearly has a lot of work on her hands judging by the looks of her four younger brothers.





ST. MICHAEL'S SCHOOL

An independent Traditional Catholic school run by the Society of St. Pius X

For boys and girls from Infants to Year 11 GCSE

Boarding House for senior boys (Year 7-11)

We are proud of our Catholic Faith. We endeavour to create an environment favourable to the practise of virtue and learning, according to the doctrinal and liturgical traditions of the Roman Catholic Church.



Harts Lane · Burghclere · Hants. · RG20 9JW

For more information: headmaster@sanctusmichael.com



March

FRIDAY SATURDAY

Feria 4 cl. **BVM** on Saturday 4 cl.



1

First Friday
St. David,
B. & C., Patron
of Wales.
Cantiff; **Marexia** 1 cl.;
Pontnewydd, Westminster 3 cl.
St. Manan, M., Scotland

2

First Saturday
St. Chad, B. & C.; **672**
(Birmingham 1 cl.; Leeds, Liverpool,
Middlesbrough, Newcastle, Salfrid,
Shrewsbury, 3 cl.; Nottingham, Comm.)
Bl. Nicholas Owen, Jesuit
Breder, M., tower of London **688**

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

8



St. Felix, B. & C.; **650**
(Northampton 3 cl.)
St. Dubhac, B. & C.; **1668**
(Aberdeen 3 cl.)

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

7



Bl. John Larkes, John
Ireland, P.Fr., & German
Gardiner, L., M.M.; Tyourn **1544**
St. Esternvire, Ab. & C.;
Jarrow **686**

Feria 1 cl. feria
ASH
WEDNESDAY

6



SS. Perpetua & Felicitas,
M.M.
St. Fridolin, Ab. & C.;
England/Germany **694**

4 cl. Feria
Feria

5

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

St. Castmtr,
Confessor (Comm. of
St. Luctus 1,
Pope, Martyr)

4

St. Adrian, B. & Camp M.M.;
Scotland **675**
Bl. Christopher Bales, P. &
M.; Fleet Street **1590**

2 cl. **Quinquagesima**
Sunday

3

St. Aedred, Ab.; **1168**
(Horsesh & Newcastle, Middlesbrough,
Liverpool, 3 cl.; Nottingham, Comm.)
St. Wuntlok, Ab. & C.;
England/France **629**
St. Norwita, Member of **St.**
David, Wales **640**

**FIRST SUNDAY
IN LENT**

10

The Forty Holy Martyrs, MM.
Bl. John Ogilvie, Pr. & M.; 1815 (All Dioceses of Scotland 3 cl.)
Bl. Thomas Alderson, P. & M., York 1816
Bl. John Larkie, M.; 1544 (Brentwood 3 cl.)
St. Candelaria, King & M.; Cornwall 6th cent. (Ayrill & The Isles 3 cl.)
Bl. Thomas Alderson, P. & M., York 1816

**SECOND SUNDAY
IN LENT**

17

St. Patrick B. & C. (Birmingham, Cardiff, Nottingham, Portsmouth, Maccles, Westminster, Glasgow 2 cl., Other Dioceses of Scotland 3 cl.)

St. Edward, M., King of West Saxons; Dorset 979 (Plymouth 3 cl.)
Bl. John Thules, Pr. & Roper; Wharfedale 1, MM.; Lancaster 1816

**THIRD SUNDAY
IN LENT**

24

**THE ANNUNCIATION
OF THE B.V.M.**

1 cl. (Comm. of Ferta)
St. Kerenoc, V. & Nun; Fife, Scotland 1017
Bl. Margaret Clitherow, Laywoman & M.; York 1586
Bl. James Bird, L. & M.; Winchester 1592

Ferta in Lent

11

Comm. of St. Gregory the Great, Pope, C. & D., Apostle of England; In England & Wales 2 cl.)
St. Paul de Leon, B. & C.; England 570
St. Elphage, B. & C.; Winchester 981

Ferta in Lent

18

Comm. of St. Cyril of Jerusalem, Bishop, Confessor, Doctor of the Church



19

ST. JOSEPH Confessor, Spouse of the BVM, Patron of the Universal Church
Comm. of Ferta in Lent
 Scotland:
Holy Day of Obligation

St. Edward, M., King of West Saxons; Dorset 979 (Plymouth 3 cl.)
Bl. John Thules, Pr. & Roper; Wharfedale 1, MM.; Lancaster 1816

Ferta in Lent

26

Comm. of St. John Damascene, Doctor of the Church


Ferta in Lent

12

Bl. Agnellus of Pisa, C.; Oxford 1226 (Birmingham 3 cl.)
St. Canoc H. & C.; Wales 694
St. Vigenerus, C.; Scotland 1102

Ferta in Lent

20

St. Cuthbert, B. & C. 687 (Fahren: Hexham & Newcastle 1 cl.; Sirewsbury Liverpool, Lancaster, St. Andrew's & Edinburgh 3 cl.)
St. Herbert, Anchorite & C.; Durham 687

21

Comm. of St. Benedict, Abbot



22

Comm. of Martyrs of Lindisfarne, Eboracry 672
St. Hamund, B. & M.; Sherborne, Dorset 672
Vener. James Harrison, Pr. & Antony Bates L., MM.; York 1802

St. Stephen Harding, Ab.; 1134 (Plymouth 3 cl.)
St. Fremund, M.; Dunstable, Bedfordshire 798
Vener. Christopher Wharton, Pr. & M.; York 1600

Ferta in Lent

27

Comm. of St. John Capistran, Confessor


Ferta in Lent

13

St. Alfred, King of Northumbria, C.; Scotland Ross, Scotland 680
Ferta in Lent (Comm. of St. Benedict, Abbot)


Ferta in Lent

21

Vener. Thomas Pilchard, Pr. & M.; Dorchester 1587
Vener. Matthew Flinders, Pr. & M.; York 1800

22

Comm. of Martyrs of Lindisfarne, Eboracry 672
St. Hamund, B. & M.; Sherborne, Dorset 672
Vener. James Harrison, Pr. & Antony Bates L., MM.; York 1802

23

St. Eurgar, H. & M.; Cornwall 500
St. Ethelwald, H. & C.; Durham 689
Vener. Edmund Sykes, Pr. & M.; York 1587

Ferta in Lent (Comm. of St. John Capistran, Confessor)


Ferta in Lent

28

St. Stephen Harding, Ab.; 1134 (Plymouth 3 cl.)
St. Fremund, M.; Dunstable, Bedfordshire 798
Vener. Christopher Wharton, Pr. & M.; York 1600


Ferta in Lent

14

St. Artoboulus, B. & M.; Glasgobury 9
St. Fedno, C.; Scotland 500
Bl. William Hart P., York 1586
Bl. John Amias & Robert Dalby, PP. & MM., York 1589

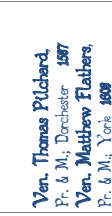
Ferta in Lent

22

Ferta in Lent (Comm. of St. Benedict, Abbot)


23

St. Eurgar, H. & M.; Cornwall 500
St. Ethelwald, H. & C.; Durham 689
Vener. Edmund Sykes, Pr. & M.; York 1587

Ferta in Lent (Comm. of St. John Capistran, Confessor)


Ferta in Lent

30

St. Oburga, V. & Ab.; 1016 (Birmingham 3 cl.)
St. Pulton, B. & C.; England/Germany 782
St. Regulus, Ab., brought relics of St. Andrew from Greece to Scotland, 4th cent.



St. Bridget of Sweden receives a vision of the Passion.

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

FOURTH SUNDAY IN LENT
1 cl.
(Laetare Sunday)

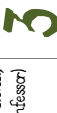
Feria in Lent 3 cl.

1



Feria in Lent 3 cl.
(Comm. of St. Francis of Paula, Confessor)

2



Feria in Lent 3 cl.

3



Feria in Lent 3 cl.
(Comm. of St. Isidore, Bishop, Confessor, Doctor of the Church)

4

Feria in Lent 3 cl.
(Comm. of St. Vincent Ferrer, Confessor)

5



Feria in Lent 3 cl.

6



St. Adelmar, B. & C.; Malinesbury 709
Ven. Stephen Rowshan, Pr. & M.; Gloucester 1887
Vers. Thurston Hunt & Robert Middleton, PP. & MM.; Lancaster 1908

St. Gilbert, B.; Cathness, Scotland 1245
Ven. John Bratton, L. & M. age 69; York 1598

Bl. John Payne, Pr. & M.; Chelmsford 1583 (Northampton 3 cl.)
St. Constantine, King & M.; Scotland 674

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

St. Guifer, Pr. & H.; Cornwall 671

St. Gatabald, B. & C.; England/Sweden 1004

St. Elean, B. & C.; Wiltshire 900

PASSION SUNDAY
1 cl.

Feria in Passiontide 3 cl.

8



Feria in Passiontide 3 cl.

9



Feria in Passiontide 3 cl.

10

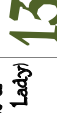


Feria in Passiontide 3 cl.
(Comm. of St. Leo I, Confessor, Doctor of the Church)

11

Feria in Passiontide 3 cl.
(Comm. of The Seven Sorrows of Our Lady)

12



Feria in Passiontide 3 cl.
(Comm. of St. Hermenegild, Martyr)

13

St. Bernuack Ab. & C.; N. Wales 800
BBL Henry Waide & Alexander Revitts PP. & MM.; York 1595
BBL Edward Oldome, Pr. & Ralph Ashley, lay Brother, MM.; Worcester 1685

St. Davidus, C.; Glastonbury 111
St. Tibert, B. & C.; Haxham 719
Ven. John Goodman, Pr. & M.; Newgate 1692

The Nuns at Berking, Essex, MM.; 670
SS. Becca, Ebor & Eighty Religious, burii, MM.; Ghersey, Surrey 670
BBL James Bell, Pr. & John Fitch, L., MM.; Lancaster 1594

St. Gulac, Prince, H. & C.; Croyland 714
Bl. George Gervase, Pr. & M.; Tyburn 1600

St. Elled, V.; Glastonbury 985
BBL John Looswood & Edward Catterick PP. & MM.; York 1692

7

31
March

First Saturday

First Friday

First Thursday

First Wednesday

First Tuesday

First Monday

<p>PALM SUNDAY <u>1 cl.</u></p> <p>14</p> <p>St. Justin, M. SS. Tiburtius & Comp., MM. St. Ethelwulf, King & C; Winchester 857 St. Geradoc, P. & H., Wales 424</p>	<p>EASTER SUNDAY <u>1 cl.</u></p>  <p>21</p>	<p>DOMINICA <u>1 cl.</u></p> <p>IN ALBIS (Low Sunday)</p> <p>28</p> <p>St. Paul of the Cross, C. St. Gontillus, B. & M.; England/Germany 420</p>	<p>MONDAY OF <u>1 cl.</u> HOLY WEEK <u>feria</u></p> <p>15</p> <p>St. Paternus, B. & C; Wales 550</p>	<p>MONDAY IN THE <u>1 cl.</u> OCTAVE OF EASTER</p> <p>22</p> <p>SS. Soter & Catus, PP., MM. St. Eustach, B. & C; Winchester 944</p>	<p>St. Peter of Verona, <u>3 cl.</u> Martyr</p> <p>29</p> <p>St. George, Martyr, Principal Patron of England (in England 1 cl.) Dedication of the Cathedral Church (Glasgow 1 cl.) St. Senan, H. & C.; Wales 680 St. Wulfild the Younger, B.; York 744</p>	<p>TUESDAY OF <u>1 cl.</u> HOLY WEEK <u>feria</u></p> <p>16</p> <p>St. Magnus, L. & M.; Orkney Islands/Scotland 411 (Aberdeen 3 cl.) Bl. Robert de Beithune, B. & C.; Hereford 1448</p>	<p>TUESDAY IN THE <u>1 cl.</u> OCTAVE OF EASTER</p> <p>23</p> <p>St. George, M. St. Ethelred, King & M.; 872</p>	<p>St. Catherine of <u>3 cl.</u> Siena, Virgin</p> <p>30</p> <p>Bbl. Francis Dickinson & Miles Gerard, PP. & MM.; Rochester 1590 Ven. William Southerne, P. & M.; Newcastle 1588</p>	<p>WEDNESDAY OF <u>1 cl.</u> HOLY WEEK <u>feria</u></p> <p>17</p> <p>St. Antiochus, P., M. St. Dronan, M.; & 52 Comp., MM.; Hebrides, Scotland 817 (Ayrhill & The Isles 3 cl.) Ven. Henry Heath, P. & M.; Tyburn 1643</p>	<p>WEDNESDAY IN THE <u>1 cl.</u> OCTAVE OF EASTER</p> <p>24</p> <p>St. Eudabiz of Signatrogen, M. St. Mellitus, B. & C; Canterbury 624 (Brentwood, Southern, Westminster 3 cl.) St. Eobert, Ab. & C; Scotland 730 (Ayrhill & The Isles, Herham & Newcastle 3 cl.)</p>	<p>“At ten years of age [St. Bridget of Sweden (shown above, feast 8 October)] was most tenderly affected by a sermon which she heard on the passion of Christ, and the night following seemed to see Him hanging upon His cross covered with wounds, and pouring forth His blood in streams in every part of His body; at the same time, she thought she heard Him say to her: ‘Look upon me, my daughter.’ ‘Alas,’ said she, ‘who has treated Thee thus?’ She seemed to herself to hear Him answer: ‘They who despise Me, and are insensible to My love for them.’ The impression which this moving spectacle made upon her mind was never effaced; and from that time the sufferings of her Redeemer became the subject of her most assiduous meditation.” [Fr Alban Butler]</p>	<p>MAUNDY <u>1 cl.</u> THURSDAY <u>feria</u></p> <p>18</p> <p>St. Owen, C.; Northumberland 670 St. Maydolph, H.; Malmsbury, Wilts. 680</p>	<p>THURSDAY IN THE <u>1 cl.</u> OCTAVE OF EASTER</p> <p>25</p> <p>The Greater Litanies</p> <p>St. Mark The Evangelist Bbl. Robert Anderson & William Marsden, PP. & MM.; Isle of Wight 1588</p>	<p>SS. Cleus and Marcellinus, PP., MM. St. Leofric, B. & C; Exeter 1075 Ven. Edward Moryan, P. & M.; Tyburn 1642</p>	<p>GOOD FRIDAY <u>1 cl.</u> feria</p>  <p>19</p> <p>St. Robert Walden, Francis Page & Ven. Thomas Tuchborne, PP. & MM.; Tyburn 1602 Ven. Antony Page, P. & M.; York 1588 Ven. Richard Sergeant & William Thomson, PP. & MM.; Tyburn 1586</p>	<p>FRIDAY IN THE <u>1 cl.</u> OCTAVE OF EASTER</p> <p>26</p>	<p>St. Peter Carletus, C., D. St. Maughald, B. & C; Isle of Man 400 (Liverpool 3 cl.) St. Wenevald, Ab. & C; Beverley, Yorks. 712</p>	<p>HOLY SATURDAY <u>1 cl.</u> VIgil of Easter</p> <p>20</p> <p>Until Noon</p>	<p>SATURDAY <u>1 cl.</u> IN ALBIS</p> <p>27</p>	<p>“At ten years of age [St. Bridget of Sweden (shown above, feast 8 October)] was most tenderly affected by a sermon which she heard on the passion of Christ, and the night following seemed to see Him hanging upon His cross covered with wounds, and pouring forth His blood in streams in every part of His body; at the same time, she thought she heard Him say to her: ‘Look upon me, my daughter.’ ‘Alas,’ said she, ‘who has treated Thee thus?’ She seemed to herself to hear Him answer: ‘They who despise Me, and are insensible to My love for them.’ The impression which this moving spectacle made upon her mind was never effaced; and from that time the sufferings of her Redeemer became the subject of her most assiduous meditation.” [Fr Alban Butler]</p>
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The Sacred Triduum at St. Saviour's, Bristol

Maundy Thursday 18th April - Easter Sunday 21st April

£30 per night full board, booking required

(contact details on page 48)

Planner 2019

Mar	1-3	40 Hours Devotion at St. Joseph & Padarn's, London N7 6BB
	6	Ash Wednesday
	25	ANNUNCIATION
Apr	14	Palm Sunday
	15	All day adoration at the Church of the Holy Name of Jesus, Gateshead
	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
	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
	28	Priestly ordination of Rev. Mr. Rupert Bevan at the Seminary of St. Pius X, Ecône, Switzerland.
Jul	12-20	Boys' Camp at St. Michael's School
	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

Sacred Triduum

	18th Maundy Thursday	19th Good Friday	20th Holy Saturday	21st Easter Sunday
Bristol	1900 Mass	1000 Way of the Cross 1400 Confessions 1500 Good Friday Liturgy	2000 Confessions 2100 Easter Vigil	1000 Low Mass
Burghclere	0830 Tenebrae 1900 Mass & Adoration until midnight	0830 Tenebrae 1300 Confessions 1400 Way of the Cross 1500 Good Friday Liturgy	0830 Tenebrae 2130 Confessions 2230 Easter Vigil	0900 Sung Mass
Edinburgh	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	1100 Sung Mass
Gateshead	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1800 Confessions 1900 Easter Vigil	1100 Sung Mass
Glasgow	1900 Mass & Adoration until midnight	1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy 1700 Confessions	2100 Confessions 2200 Easter Vigil	1030 Sung Mass
Leicester	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	
London (St. Joseph)	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1800 Confessions 1900 Easter Vigil	1100 Sung Mass
Manchester	1900 Mass & Adoration for 1 hour	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2100 Confessions 2200 Easter Vigil	0930 Sung Mass
Preston	1900 Mass & Adoration for 1 hour	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1900 Confessions 2000 Easter Vigil	0930 Sung Mass
Taunton		1400 Way of the Cross followed by rosary 1500 Good Friday Liturgy		1100 Sung Mass
Woking	1930 Mass & Adoration	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2200 Confessions 2230 Easter Vigil	
Oslo	1930 Mass & Adoration until midnight	1100 Confessions 1130 Rosary 1200 Way of the Cross 1430 Good Friday Liturgy	2000 Easter Vigil	0900 Sung Mass
Stockholm				1730 Sung Mass

Mass Times

	MARCH								APRIL			
	3rd	6th	10th	17th	19th	24th	25th	31st	7th	14th	21st	28th
Bingley	1500	-	1500	1500	-	1500	-	1500	1500	1500	1500	1500
Bristol	1000	0800	1000	1000	0800	1000	0800	1000	1000	1000	1000	1000
Burghclere	0730 0900	0715 1900	0730 0900	0730 0900	0715 1900	0730 0900	0715 1900	0730 0900	0730 0900	0730 0900	0000 0900	0730 0900
Colleton Manor	-	-	13th 1130	-	-	-	-	-	10th 1130	-	-	-
Edinburgh	1100	1230	1100	1100	1230	1100	1230	1100	1100	1100	0000 1100	1100
Gateshead	1800	1830	1800	1800	1100	1800	1100	1800	1800	1800	1100	1800
Glasgow	1030	1900	1030	1030	1830	1030	1830	1030	1030	1030	0000 1030	1030
Groombridge	0830	-	0830	0830	-	0830	-	0830	0830	0830	0830	0830
Herne	1230	-	1230	1230	-	1230	-	1230	1230	1230	1230	1230
Jersey	-	-	-	-	-	-	-	26th 1130	-	-	-	27th 1130
Leicester	1130	1100	1130	1130	1100	1130	1100	1130	1130	1130	0000	1130
Liverpool	1230	-	1230	1230	-	1230	-	1230	1230	1230	1230	1230
London (St. Joseph)	1100	1900	1100	1100	1900	1100	1900	1100	1100	1100	1100	1100
London (Wimbledon)	0800	0715	0800	0800	0715	0800	0715	0800	0800	0800	0800	0800
Manchester	0930	1100	0930	0930	1100	0930	1230	0930	0930	0930	0000 0930	0930
Middlemarsh	1600	-	1600	1600	-	1600	-	1600	1700	1700	1700	1700
Portsmouth	1130	-	1130	1130	-	1130	-	1130	1130	1130	1130	1130
Preston	0930	1100	0930	0930	1100	0930	1100	0930	0930	0930	0930	0930
Rhos-on-Sea	1700	-	1700	1700	-	1700	0930	1700	1700	1700	1700	1700
Taunton	1100	-	1100	1100	-	1100	-	1100	1100	1100	1100	1100
Woking	1130	1100	1130	1130	1100	1130	1100	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 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@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 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 562 428

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.