



SSPX



Ite Missa Est

World Order



*"My Immaculate Heart will be your refuge
and the way that will lead you to God."*

Promise of the Blessed Virgin Mary to Lucia, 13th June 1917



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

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World Order

Battlefield of two standards

Rev. Fr. Robert Brucciani, District Superior

Decay all around

The order of religion, politics, commerce, finance, education, family and personal morality is disintegrating at an accelerating rate. Every day brings fresh news of society's decline into the collective insanity of denying the rule of objective truth and goodness founded in both nature and Divine Revelation. Bishops preach heterodoxy and dialogue instead of truth and firmity, politicians work for themselves rather than the people they represent, the state enslaves rather than liberates, global corporations and banks bring debt and unemployment rather than prosperity and security, media and education

constrain minds to a narrow, pernicious ideology and economic utility rather than open them to truth and to universal knowledge, families are transient and fluid rather than the building blocks of society, and personal morality has taken the passions for its rule rather than the natural and supernatural law.

What is happening to the world?

Society is collapsing in every domain and at every level, and to make sense of it, we need to understand that there is a work of systematic destruction in process which is aimed at effacing all order



to God in the world by effacing it in individual souls.

God created all things in order to Himself

All of creation is ordered to God and reflects the perfections of God. All of creation - the world - forms an exquisite whole. The galaxies, solar systems, stars, planets, earth, plants, animals, men and the angels are made because God's goodness cannot contain itself; they reflect the beauty of the Artist and they are made for His glory.

At the summit of material creation, God placed man - endowed with an intellect and a will - so that he could know, love and serve God, not merely in the natural order, but in the supernatural order too.

Natural Order

God made man, not as an island, but to be related to both the Godhead and to all creatures - not in any-old way, but in a way that *He* has determined. This is part of the natural order of things which is immutable, universal and knowable by all men as the natural law. The cor-

rect relation of a man to all around him depends primarily upon his correct relation to himself. Man must love himself - desire his bodily and spiritual perfection - which is fulfilled, not in the pleasures of the world, but in *union with God* - yes, even in the order of nature.

This correct relation to himself is dependent upon his correct relation to his family: his parents, his siblings and cousins, and to his spouse and children if he should marry. He is ordered to the good of his family.

This correct relation to himself is also dependent upon his correct relation with the community either as a representative of his family or in consequence of his profession or the role he plays in the community (e.g. as a nurse, teacher, rugby player, priest, religious etc.).

This correct relation to himself is dependent upon his correct relation to the city or nation state. He must desire and work for the temporal and spiritual welfare of the state - even die for it in time of war.

Supernatural Order

But man is not made for a merely



natural perfection, he is made also for a supernatural perfection. Indeed, a man's natural perfection is not possible without his supernatural perfection (and vice versa). Man is made to share in the perfections of God, not just as divine perfections reflected in creation, but as *sharing in the being of God as God*. Now, as this happens by sanctifying grace and so we usually say that man is made to be *elevated to the supernatural order by sanctifying grace*.

After the fall of Adam, this was not possible because the infinite offence of Original Sin required an infinite act of reparation. In the fullness of time, however, and by His infinite mercy, this act of infinite reparation was effected by the Incarnation, Passion and Death of Our Lord Jesus Christ who is God-incarnate. While on earth, Our Lord instituted the sacraments and established a Church to continue His work of bringing man to his supernatural perfection. It is a Church that will last until the end of time.

Now, the Church is defined as “the union of the faithful under one head”. Every man is called to be a member of the Church which

means that, in the invisible realm, every man is called to be related to every other member through union with the Head who is Jesus Christ. This union is effected by the character of sacramental baptism (for all baptised souls) and finds its perfection by sanctifying grace which makes a soul share in the Divine Life.

In its visible manifestation, the Church is an order of souls within parishes, dioceses, religious orders and other canonical structures who submit to the teachings, liturgy and governance of the Church with the Pope as its head. Most commonly, a member of the faithful has a relation of subordination first to his parish priest, then to the bishop of his diocese and ultimately to the Pope. His supernatural perfection is dependent on respecting these relations.

Satan wants an order to destroy all order to God

Such is the divine plan, but Satan, the implacable enemy of God, wants to destroy all order to God – both natural and supernatural. He wants to atomise the society of men - destroying all men's relations



to God, to the Church, to his state, to his community, to his family and even to himself.

To effect this, he has erected a New Order of the World with the object of destroying all order to God. His visible instruments of destruction are institutions such as the United Nations and the Federal Reserve, his lackeys are global politicians such as the Clintons, Blairs, Obamas and Merkels of this world, his thought-police are the global media, his unthinking bullies are the global corporations and banks, his controllers are shadowy groups such as the Freemasons, his fools are the myriad of perverse “victim groups” that power the engine of Cultural Marxism. And, since the Second Vatican Council, he has even co-opted the power of the Catholic hierarchy to help destroy both the order of society and the Church itself.

Success for the New World Order is the destruction of a man's supernatural relation to God and all natural relations - relations to himself, to his fellow man and to all other creatures. Success is the destruction of the Church, the nation state, local communities, the family and eventually the individual. Success for the New World Order, is radical

egoism - that state of affairs where a man makes himself god and thereby "liberates" himself from everything that leads him to his Creator: all objective truth and law, all goodness and virtue, all faith and hope, all friendship and love. And when he is thus "liberated", instead of finding himself free, a man finds himself enslaved by his pride and his passions. He finds himself in a dark dungeon in which the only path to freedom appears to be "liberation" from existence itself. Success for the New World Order is the culture of death.

Victory belongs to Christ

But the New World Order will not succeed in its aim of destroying all order to God because it is like the symbolic snake that devours itself; it is a lemming in search of a cliff-edge, it is an organisation for disorganisation, so that, whereas the defeat of Christ was His victory, it is the victory of the New World Order that will be its own defeat. It will end in its own disorder, it will kill itself.

Everything that *acts*, acts with God's power and acts for the greater good in some way. Every evil that is perpetrated gives occasion



for an even greater good: there would be no martyrs if there were no persecutors, there would be no forgiveness if there were not sin, there would be no sacrifice if there was not death. God has woven the evil that He permits into His Divine Plan for the greatest good.

Can victory belong to us?

And we, dear faithful, are part of that plan. God will certainly permit us to suffer evil at the hands of the New World Order - we already are, and without a doubt, we have difficult times ahead. If you hold firm to your Catholic faith and refuse to burn incense to the god of the New World Order, then be prepared to lose your job, be prepared to be poor, be prepared to be maligned, be prepared to flee the state when it comes to take away the innocence your children (if not your children themselves). Be prepared to answer the call to a greater, more challenging and more perfect submission to the order of nature and supernature established by God, be prepared to answer the call to obedience to the Church's teaching on faith and morals, be prepared for the call to an obscure, protracted martyrdom

of patience!

The Church, the Mystical Body of Christ, is living Christ's Passion in hands of her faithless ministers. In the measure that we are her living members, that Passion of Christ will be our own. As suffering, it is disagreeable, but as a conformity and union with Christ, it is heaven anticipated.

Victory belongs to the Immaculate Heart

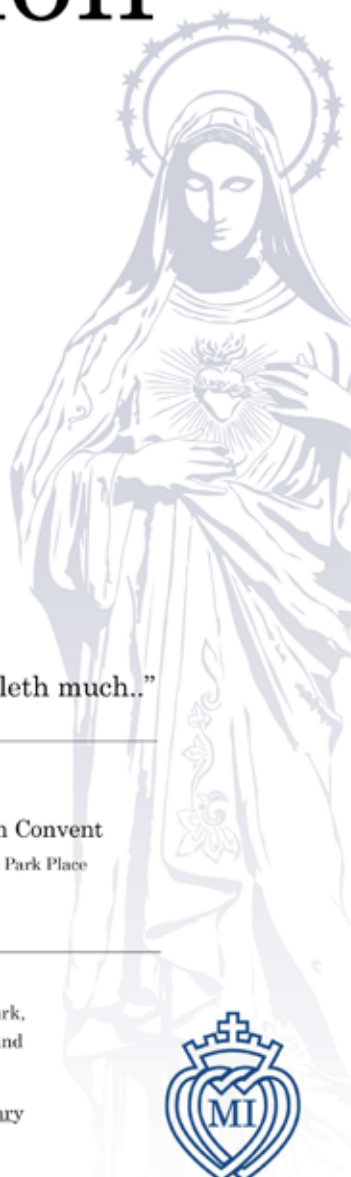
Just as Our Lady was nearest to Jesus at the foot of the Cross, she is nearest to those who make that Cross their standard on the battlefield which is this world. She has a place for all such souls in her Immaculate Heart. It is a suffering heart, but it is a heart on fire with Divine Love. Her heart is the symbol of her perfectly ordered will which will carry the day, for did she not herself promise: "My Immaculate Heart will triumph"? Rally to her standard!

In Jesu et Maria,
Rev. Robert Brucciani

Reparation Rosary Walk

5
Miles

Saturday
20th
July



“The continual prayer of a just man availeth much..”

11 am

Holy Mass at St Joseph church

Salterton Rd, Holloway

N7 6BB

4 pm

Tyburn Convent

8-9 Hyde Park Place

W2 2LJ



We will stop for a packed lunch at Regents Park,
for a Rosary at Marie Stopes abortion clinic and
at St Patrick Church Soho.

< [Please scan the code to see the full itinerary](#)

www.militia-immaculatae.info





Interior Order

Modesty

Dr. Peter Kwasniewski

This article is taken from LifeSiteNews.com which is the leading Pro-Life news service on the internet. Interestingly, since it was launched in 1997 as a broadly "Christian" service, it has progressively moved towards Catholic tradition as it discerns that, really, there are only two standards on the battlefield of this world. This article was published on 4th June 2019.

Each year as we enter the warm summer months, the problem of modesty in dress arises—ever more acutely, it seems, as Western people lose even the minimal moral bearings and social customs that once guaranteed a modicum of self-respect and consideration for others. We need nothing less than

a moral revolution, a rebuilding of our most basic concepts of virtue. This will be difficult, needless to say, and we may not be able to turn the tide of the general culture, more correctly described at this point as an anti-culture. Yet it is by no means impossible to rebuild these concepts within Christian communities, if only there is a courageous willingness to address the issues at stake, with clarity and calmness.

According to St. Thomas Aquinas, the notion of “modesty” in dress, speech, or behaviour is derived from the notion of *moderation*, of doing something in a fitting, well-considered manner that observes a mean between extremes. In this instance, the extremes are shamelessness (far more common



today) and prudery or unhealthy inhibition.

Like all moral virtues, the habit of modesty not only gives an aptitude for wanting and choosing what is right in this regard, but it *urges* us to do so; it becomes a second nature, an energetic disposition. Thomas would remind us, too, that modesty helps us to *appreciate* bodily goods in their rightful place. When person, place, and time call for it, concupiscible passions are good, instruments of virtuous action intended by God.

The modest person is one whose actions and appearance consistently reflect self-mastery, good judgment of what is appropriate, a firm command over feelings, a serene ability to express and to “be” oneself without self-advertisement. Hence, true modesty begins in the soul and only later catches the eye’s or ear’s notice. This inward modesty consists in regulating one’s entire life in a manner that is calm, gentle, reverent, and pure. Putting on modest clothing or avoiding immodest dancing is something that “spills over” from that interior condition.

Modern Western societies have dis-

carded the modesty most required for the basic health of society: dressing and comporting oneself in a manner that will not excite the wrong kind of attention from the opposite sex—an animalistic, possessive, reductive attention. Indeed, as is obvious, the opposite vice is flaunted.

Sadly, many sincere Christians who want to lead a chaste life seem to be unaware of the link between purity of heart and modesty in appearance, between commitment to virtue and the way the body is presented to others—an ignorance all the more surprising in that the connection is rather obvious and, in consequence, has been clearly understood in every age other than ours.

There are, for example, young Catholics who try to be pure but who continue to dress as their secular peers do, in provocative or inappropriate styles of clothing. One sees this vividly at World Youth Days, where, in addition to immodesty, an astonishing lack of awareness of what is appropriate for a sacred and solemn event is all too common. [*Ed: The same thing is true for Sunday Mass - casual clothes are not appropriate!*]



Modern-day people seem to have adopted one criterion alone: physical comfort. Anything that could cause the remotest discomfort or inconvenience is rejected out of hand. As a result, when dressing in hot weather, Christians all too often fall into the bad habits of their secular peers who do not think about what would please God or help oneself and others to remain chaste, but only about what is coolest or easiest. As a small part of sound asceticism, Christians ought to reject this sort of pampering of and pandering to the body. St. Paul describes the believer as one who is “always carrying in [his] body the death of Jesus, so that the life of Jesus may also be manifested in our bodies” (2 Cor 4:10).

Who has not been struck by old black and white photographs of pioneer settlers who, in the midst of sweltering summer heat, wore all-covering, full-length outfits? I don’t suggest we return to the same wardrobe, but I do say that we would do well to heed their witness of propriety and stamina. Obviously, circumstances of hot weather and activities such as long outdoor hikes have to be taken into account, but there are modest and immodest solutions to *any* situa-

tion. With our modern materials, dressing modestly need not mean dressing oppressively; for example, dresses of cool, lightweight, opaque material are available that cover the shoulders and come down to the ankles.

We cannot pretend that how we treat ourselves bodily, how we eat and dress and look and move, whether we do so with restraint or abandon, with polite regard or thoughtlessness, with responsibility or naïveté, are spiritually irrelevant “fine points.” On the contrary, they are essential. They, too, will either manifest the life of Jesus to the world, or promote a contrary spirit. How someone treats, displays, and makes use of the body reveals much about the workings of the soul: who one thinks he (or she) is, what one thinks about oneself and others, what one wants from oneself or others. In more ways than people realize, looks are *not* deceiving: the medium is the message.

As with every topic of importance, divine revelation is not lacking guidelines. “I desire then ... that women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire but by



First Holy Communion at St. Dennis Church, Calgary, Canada on Low Sunday 2013

good deeds, as befits women who profess religion” (1 Tim 2:8–10). There is a way of behaving and appearing which is inseparable from the Christian way of life; it is one of the marks of the believer in the world. Modesty, like peacefulness, though primarily a good of the soul, does not stop at the soul, but has an effect on all aspects of social life. The modern world needs models of self-control and dignified self-presentation; Christians can and must set the example. The very absence of excess is worthy of making its presence known.

The virtue of religion, whereby we give back to the infinite God what we are able to give, includes the offering up to Him of our persons, our bodies and souls, in faithful love. This is why modesty is both

a consequence and a safeguard of religion.

St. Thomas says that holiness denotes two things: *being clean* and *being firm*. “Blessed are the clean of heart, for they shall see God”: blessed are they who firmly preserve their purity of soul and body, for the sake of loving God with their whole being. The sight of God, the great goal and joy of Christian life, is the ultimate reason we must keep our hearts, our words, our movements and appearance, pure, undefiled, simple, restrained. In so doing, our way of life is conformed to that of our Lord Jesus Christ, and makes present in a fallen, soiled world something of the bright innocence, the serene peace, the incorruptible freshness of the Holy Spirit.



The Immaculate Heart of Mary

In three tableaux

Sermon

The Feast of the Immaculate Heart of Mary is on the octave day of the Assumption. It was declared a universal feast by Pope Pius XII in 1942 during the Second World War after the holy pope had consecrated the entire human race to the Immaculate Heart of Mary.

Let us consider the Immaculate Heart of Mary in three tableaux. The Immaculate Heart of Mary is at once a thing of great beauty, it is an example, and it is a sign.

A thing of beauty

The Immaculate Heart of Mary is a thing of beauty to contemplate for it is wrapped up in the Trinity. It is

the masterpiece of the Father, the source of human life of the Son and the Temple of the Holy Ghost.

The Immaculate Heart of Mary is a unique heart because to her heart, God was obedient; from her heart He received a mother's love; and in her heart He found no stain of sin

An example

The Immaculate Heart of Mary is an example to us to follow. The Father gave the Blessed Virgin Mary a daughter's heart which was obedient unto Him; the Son gave the Blessed Virgin Mary a mother's heart to care for her children; the Holy Ghost gave the Blessed Virgin



Mary a bride's heart to love with purity and with ardour.

The Immaculate Heart of Mary is the mirror of the Sacred Heart of Jesus. *We see now dimly as if in a mirror*, but the Immaculate Heart of Mary, being such a perfect mirror of the Sacred Heart, makes all things clear. Her heart loved with the same love as the Sacred Heart (even before the Incarnation!), hence the flames; it was a humble heart which merited her Divine Motherhood, hence the crown of thorns; and it was a suffering heart, hence the sword.

A sign

The Immaculate Heart of Mary is a sign. It is a sign of contradiction for when Simeon said, "A sword will pierce your heart so that the thoughts of many hearts may be re-

vealed" he meant that anyone who does not honour the suffering heart of Mary declares himself as lost. It is a sign calling us to penance and reparation. And it is the sign of ultimate triumph promised at Fatima.

Resolution

Let us therefore treasure this thing of beauty, conform ourselves to its example and follow its direction.

Honour the Trinity by giving honour to the Immaculate Heart of Mary. Make our hearts like hers and so like her Son's. Desire what it promises.

During the month of August, in imitation of the holy Pope Pius XII, let us consecrate ourselves to the Immaculate Heart of Mary. +



A Solemn Act of Consecration to the Immaculate Heart of Mary

Most Holy Virgin Mary, tender Mother of men, to fulfill the desires of the Sacred Heart of Jesus and the request of the Vicar of thy Son on earth, we consecrate ourselves and our families to thy Sorrowful and Immaculate Heart, O Queen of the Most Holy Rosary, and we recommend to thee, all the people of our country and all the world.

Please accept our consecration, dearest Mother, and use us as thou wish to accomplish thy designs in the world.

O Sorrowful and Immaculate Heart of Mary, Queen of the Most Holy Rosary, and Queen of the World, rule over us, together with the Sacred Heart of Jesus Christ, Our King. Save us from the spreading flood of modern paganism; kindle in our hearts and homes the love of purity, the practice of a virtuous life, an ardent zeal for souls, and a desire to pray the Rosary more faithfully.

We come with confidence to thee, O Throne of Grace and Mother of Fair Love. In flame us with the same Divine Fire which has inflamed thine own Sorrowful and Immaculate Heart. Make our hearts and homes thy shrine, and through us, make the Heart of Jesus, together with thy rule, triumph in every heart and home.

Amen.

Pope Pius XII

SSPX Pilgrimage to
Our Lady of Walsingham

Sat 31st August - Sun 1st September

For many Priestly and Religious Vocations
and for the Solemn Consecration of our
faithful, our families and our country to the
Sorrowful and Immaculate Heart of Mary.

**Saturday 31st
August:**

Pilgrims should meet at the
Slipper Chapel for a prompt
12⁰⁰ start of the *Procession*
into Walsingham, where The
Holy Sacrifice of the Mass
will be celebrated in the *Abbey*
grounds shortly after our arrival
there (~1pm).



**Sunday 1st
September**

Holy Mass @ 10:30am
in the Abbey Grounds

N.B.

The faithful should make their
own arrangements for travel &
overnight accommodation.

Best at Catholic Pilgrim Bureau,
NR22 6EG - Tel: 01328 820217



García Moreno

Victim for Faith and Christian Charity

Rev. Fr. Augustine Berthe

As background to the main narrative Fr. Berthe outlines the history of Latin America in which, in the early 19th century, the Spanish were expelled by revolutionaries and the order of the states under the rule of the Sovereign Pontiff was progressively replaced by Liberal and Masonic ideas derived from the great European revolutions. The story of García Moreno, a future President of Ecuador, illuminates the great opposition between Catholic ideals and Liberal Masonic ambition. García Moreno would restore to Ecuador the Catholic state and reign of Our Lord Jesus Christ. But like his Divine Master he would finally be crushed by the forces of evil implacably opposed to God.

Early Life

García Moreno was born in Ecuador in 1821. His father died early and he was brought up by his devoutly Catholic mother. She, and a kindly monk, who offered to educate him, instilled into him a devout sense of Catholic piety which would influence his later political activity as well as his private life. Thinking he had a vocation he went as far as receiving minor orders, but did not pursue this further. He became a lawyer in 1844, started a career as a journalist (opposed to the liberal government in power), and later, in 1849, visited Europe for a two-year study of the effects of the 1848 revolution.

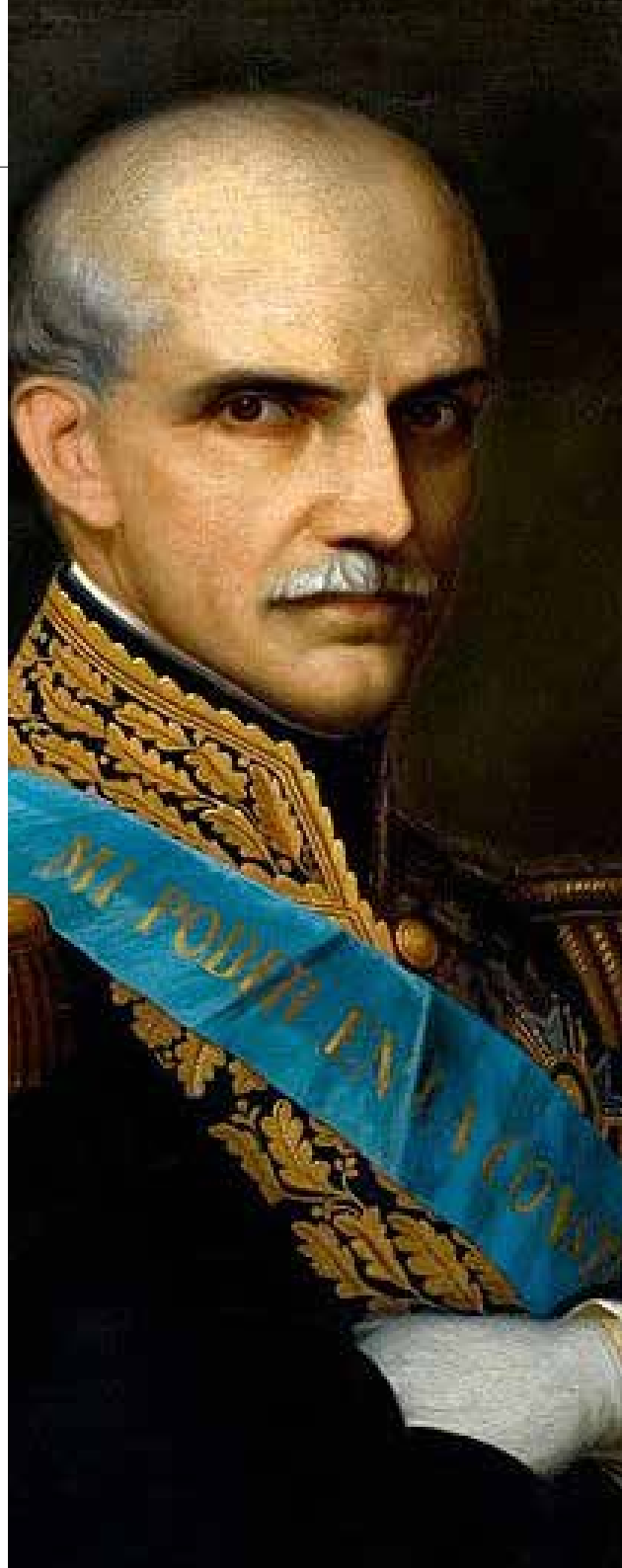
Senator

He returned to find the country in the grip of anti-clericals. He became a senator and joined the opposition. In his zeal he led the country in two civil wars as their Commander in Chief against the forces of liberalism. He was the leader responsible for quelling assassinations and quashing revolutions, which required heroic efforts, involved sleepless nights, and riding up and down the country – a real hero.

Catholic President of Ecuador

After successfully conducting the wars, although reluctant, he bowed to circumstances and was made president, so great was his reputation after serving as a senator. This was confirmed by popular vote in 1861. He served as president of Ecuador for two terms, (1861 – 1865 and 1869

García Moreno,
President of Ecuador
(1861-5, 1869-75, 1875)





– 1875.) During his periods in office, above all else, he sought to remake Ecuador into a shining example of a Catholic state. He was personally pious (he attended Mass daily, confessed weekly, and received Holy Communion every Sunday – a rare practice before Pope Pius X.)

He had the legislature consecrate Ecuador to the Sacred Heart of Jesus. His 1862 concordat with the Church gave it more power over Ecuador than it ever had before or since. Catholicism, in a new 1869 constitution, was made the state religion as well as the only legal faith. García Moreno further strengthened the Church's interests that same year by signing into effect legislation which outlawed secret societies, such as the Freemasons, who took it very ill.

Reformer

García Moreno came to the presidency of a country with an empty treasury and an enormous debt. To overcome this, he placed the government on stringent economy, and cut out the corruption which siphoned off tax money. This improved the financial status of the country and attracted foreign investment. The army was reformed,

with officers being sent to Prussia to study. Houses of prostitution were closed, and hospitals opened in all the major towns. Railroads and national highways were built, the telegraph extended, and the postal and water systems improved. City streets were paved and local bandits suppressed. García Moreno reformed the universities and increased the number of primary schools from 200 to 500. The number of primary students grew from 8000 to 32,000. To staff the enormously expanded health-care and educational facilities, Jesuits and other foreign religious were brought in. Under his inspiration the missions were promoted to bring the faith to savages in the interior. For this he enlisted the Jesuits and Redemptorists.

Martyr

All of his activities to promote the Catholic Faith enraged the Freemasons and, when he was elected for a third term in 1875, it was considered to be his death warrant. He wrote immediately to Pope Pius IX asking for his blessing. "I wish to obtain your blessing, so that I may have the strength and light which I need so much in order to be, unto the end, a faithful son of



our Redeemer, and a loyal and obedient servant of His Infallible Vicar. Now that the Masonic Lodges are secretly arranging for my assassination, I have more need than ever of the divine protection so that I may live and die in defence of our holy religion and the beloved republic which I am called once more to rule.”

García Moreno's prediction was correct; on 6th August 1875, he was assassinated on the steps of the National Palace in Quito, struck down with knives and revolvers, his last words being: "God does not die!" Faustino Rayo, with a machete, inflicted terrible wounds on him, while three or four others fired their revolvers. During this attack Rayo took a shot in his leg and was unable to escape with the others. So incensed was one of his captains that he shot Rayo

dead on the spot.

The dying president was carried into the Cathedral and laid at the feet of Our Lady of the Seven Dolours. A priest administered Extreme Unction, and a surgeon tried in vain to stop his gaping wounds. The priest asked him to forgive his murderers and his look showed that he had done so. A quarter of an hour later he expired to the sobs and tears of his assistants. On his body was found a relic of the true cross and some handwritten notes worthy of a saint, "My Saviour, Jesus Christ, give me greater love for Thee and profound humility, and teach me what I should do this day for Thy greater glory and service.”

Pope Pius IX declared that Gabriel García Moreno "died a victim for the Faith and Christian Charity for his beloved country."



Treasures of the Liturgy

Pentecost

Rev. M. S. Canon McMahon

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

Pentecost

Q. What is the meaning of the word Pentecost ?

A. Pentecost comes from the Greek word, *pentecoste (hemera)*, meaning fiftieth (day), the Feast of Pentecost being celebrated on the fiftieth day after Easter.

Q. Why is the Feast of Pentecost called Whit Sunday ?

A. Whit stands for white, and the name White Sunday was given to the feast on account of the white garments worn by the neophytes who had been baptised on the Vigil (cf., the liturgical name for Low Sunday, *Dominica in Albis*).

Q. What is the origin of the feast ?

A. The Jews celebrated the harvest-feast at the conclusion of seven weeks from the offering of the wave-sheaf on second day of Passover. The fiftieth day was subsequently celebrated in addition as the anniversary of the promulgation of the ten commandments from Mount Sinai.

Q. How is the feast regarded in the Church's liturgy ?

A. The Church celebrates on this day the visible sending of the Holy Ghost to the disciples together with the establishment of the Church founded by Christ on Peter. It is, thus, a harvest-feast of Christ in the highest sense, for this day witnessed the birth of His Kingdom



upon earth. Henceforth the Holy Ghost, the Spirit of Truth, the Soul of the Church, assists and guides the Church and guards it from error. This day a new Lawgiver, the Spirit of God, descends upon the hearts of men.

Q. Why is this feast considered as a mystery of Christ's ?

A. The coming of the Holy Ghost was the necessary complement of Christ's work of Redemption, "*Who (Christ) going up above all the heavens and sitting at Thy right hand on this day sent forth the Holy Ghost, as He had promised, on the children of adoption*" (Preface of the feast). In His Ascension Christ prepared for us a place in heaven. He sent the Holy Ghost to teach us how to gain that place and to strengthen us in our earthly struggle towards it. "*He will teach you all truth*" (John xvi. 13) ; "*And I send the promise of my Father upon you: but stay you in the city till you be endued with power from on high*" (Luke xxiv. 49).

Q. In what sense is the mystery ours ?

A. The Blessed Virgin Mary, the Apostles and Disciples who "stayed in the city" for the coming of the Holy Ghost represented the whole Church. The Spirit of God abides

with that Church for ever, and we, as members of that Church, are subject to His guidance and sanctifying power. The Spirit of God dwells in us as in His Temple. "*Without Thy Godhead nothing can Have any price or worth in man: Nothing can harmless be*" (Sequence).

Q. In what terms does the Church invoke the Holy Ghost in the Mass of Pentecost Sunday ?

A. "*Send forth thy Spirit, and they shall be created ; and thou shalt renew the face of the earth. Come, O Holy Spirit, fill the hearts of thy faithful and kindle in them the fire of thy love.*" (Alleluiaic Verse). "*Oh, come, thou Father of the poor. Oh, come thou source of all our store : Come, fill our hearts with love. Oh, blessed light of life Thou art, Fill with Thy light the inmost hearts Of those that hope in Thee.*" (Sequence). "*May our hearts be cleansed, O Lord, by the inpouring of the Holy Ghost*" (Post-communion).

Q. To what conclusion do these petitions lead ?

A. That the mystery of the coming of the Holy Ghost is renewed in us interiorly during the holy days of Pentecost.



The Feast of Pentecost should remind us yearly of our Confirmation when we received the Holy Ghost in an especial manner and evoke in us a spirit of thanksgiving for the wondrous graces and gifts of that great Sacrament.

Q. How is the Sequence of the Masses of this feast and its Octave called ?

A. In the Middle Ages it was known as the “ Golden Sequence,” for its beauty and simplicity constitute it one of the masterpieces of sacred song. In it the Church declares its faith in the Divine promises and prays for the perpetual coming of the Holy Ghost Who is its life. No more effective and inspiring prayer to the Holy Ghost can be committed to memory.

Its authorship is attributed to Pope Innocent III (+1216), or to Stephen Langton, Cardinal-Archbishop of Canterbury (+ 1228).

Q. What is the liturgical colour proper to Pentecost ?

A. Red, which is the symbol of fire and of love.

Q. How is the Feast of Pentecost introduced ?

A. By the privileged Vigil of Pentecost—a day that, like Holy Saturday, was set apart for the Baptism of Catechumens.

Q. What survival of this ancient ordinance is extant?

A. The Blessing of the Font which takes place in every parochial church on this day. The ceremony of Blessing is the same as that of Holy Saturday.

Q. When does the festival of Pentecost conclude ?

A. After the recitation of the canonical hour of None on the Saturday after Pentecost Sunday—and with the conclusion of that festival the Paschal Cycle closes. With the Descent of the Holy Ghost the great work of man’s Redemption is completed, the historical and sanctifying drama of the world’s salvation is fully presented.

The Period after Pentecost

Q. How is the remainder of the liturgical year named ?

A. It is called the period after Pentecost. The Sundays are described as Sundays after Pentecost—the First, Second, Third Sunday, etc., after Pentecost. There is no special cycle centring round a great feast or mystery.

Q. What does the period symbolise ?

A. The period after Pentecost symbolises man’s pilgrimage on earth



till the second coming of Christ on the day of Judgment. The description of Christ's coming in judgment, given in the Gospel of the last Sunday after Pentecost, rounds off the period.

Q. What is the liturgical colour of this period ?

A. Green, which is the symbol of hope. Through the operation of the Holy Spirit the faithful look forward with confidence to the second advent of Christ, and hope for the eternal reward He will confer on His good and faithful servants.

Q. Over how many weeks may this period extend?

A. It may last from 23 to 28 weeks, according to the date on which Easter Sunday falls.

At one time the Sundays of this period were arranged into groups attached to the leading feasts :— Sundays after SS. Peter and Paul, Sundays after the Feast of St. Lawrence (the Mass of the Tenth Sunday after Pentecost bears striking traces of its former connection with this martyr's feast), Sundays after the Feast of St. Cyprian, after the Feast of St. Michael.

When the Feast of the Most Holy Trinity was attached in the 14th century to the First Sunday after

Pentecost, the remaining Sundays were counted as Sundays after Trinity Sunday in some countries, e.g. in Germany, but the older enumeration of the Sundays was continued in Rome and now prevails, save for a few exceptions, throughout the whole Roman rite.

Q. What is to be noted in the Masses of the period ?

A. 1. The Collects are amongst the best to be found in the Missal for style and for thought. To give one or two examples : the Collect for the Ninth Sunday after Pentecost is a veritable treatise on prayer, the Collect for the Tenth Sunday brings out in wondrous wise the infinite mercy of God and the ideal that men should pursue.

2. The proper Preface of these Sundays (called technically Sundays per annum, literally, throughout the year) is the Preface of Trinity Sunday.

3. This period took some centuries to develop, and for a long period of time there were not distinct Masses for each Sunday. And even now on the Sundays from the 23rd on, the same chants are used—the same Introit, Gradual, Offertory and *Communio* (see Sundays after Epiphany).



School Report

Rev. Fr. John Brucciani

Mid May 2019, St. Michael's School was notified of yet another Ofsted inspection commencing the next day and lasting for three days. This was the fourth in two years, following the judgment of "inadequate" that was published in October 2017.

Thanks to the incessant activity and labour of staff and parents over the past two years, we were thrilled to receive a very positive report from Her Majesty's Inspectors. The school has been judged "good" in regards to the effectiveness of its leadership and management, the quality of its teaching, learning and assessment, and pupil outcomes. The personal development, behaviour and welfare of pupils is judged "outstanding".

Some quotes from the report:

- *A culture of high ambition permeates through the school...*
- *Pupils experience a curriculum that equips them well for the future ...*
- *Pupils demonstrate a highly developed sense of respect for each other ...*
- *Across the school, pupils' attitudes to learning are very positive ...*
- *Teachers have strong subject knowledge ...*
- *Staff clearly care about pupils' well-being and are keen to provide for their needs ...*
- *The school is a harmonious place ... Behaviour is outstanding.*

These results come as a great relief. In recent years, the Department of Education has been busy issuing new Statutory Guidelines in multiple areas of school organisation and administration, in particular in regards to child safeguarding, development and welfare, and teaching and learning. Inspection Frameworks have become more detailed and complex. It now requires tight management and constant review to remain abreast of legislation. Ofsted has also reorganised in the past few years, and schools must now submit to more frequent and stringent inspections.

The positive outcome of this latest inspection brings with it the reassurance that St. Michael's now has an education model that meets current legislation whilst ensuring an authentic Catholic education to children. This is no mean feat. Our school is unique in this country. We hope that Catholic parents desirous of a Catholic education for their children will not hesitate to consider taking advantage of what is, truly, a miracle of Divine Providence and gift of grace. Please do not hesitate to contact the school. Please do not hesitate to support it by signing up to Operation Philomena.

Deo gratias.



St Michael's School

An independent traditional
Catholic School run by
the Society of St Pius X

Primary School
for boys and girls

Secondary School
for boys

Boarding house for senior boys (years 7–11)

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



Harts Lane, Burghclere, Newbury RG20 9JW

secretary@sanctusmichael.com

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I am enclosing a cheque.

Gift Aid Declaration

If you are a taxpayer you can increase the value of your donation by enabling us to reclaim tax via the Gift Aid Declaration below:

I confirm I have paid or will pay an amount of Income Tax and/or Capital Gains Tax for each year (6 April to 5 April) that is at least equal to the amount of tax that all the charities or Community Amateur Sports Clubs (CASCs) that I donate to will reclaim on my gifts for that tax year. I understand that other taxes such as VAT and Council Tax do not qualify. I understand the charity will reclaim 25p of tax on every £1 that I give from the date of this declaration until I notify to the contrary.

I want the charity to treat the enclosed donation as a gift aid donation.

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God bless you for your kindness! Questions? Call us at 01635 278137.

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Instruction to your Bank or Building Society

Please pay Royal Bank of Scotland, Newbury Branch, 20 Market Place, Newbury, RG14 5BD on the day of each month until further notice. **Sort Code 16-26-18 Acc. Number: 10191323** for the credit of St. Michael's School.

Bank/Building Society Name : _____ To : The Manager _____

Address : _____

_____ Post Code _____

Name(s) of Account Holder(s) _____

Account Number :

Branch Sort Code :

Signature(s) : _____ Date : _____

Send this part of the form to your bank



Of your charity please pray for the souls of

Mr. John Tyson of London who died on 3rd May 2019

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

July

Father Basil Wrighton, Father Oswald Baker, Edith Knott, Wallace Watts, John Adams, Frank McNally, Stella Booth, Lily Beswick, Marie Patterson, Mary Shakespeare, Mary Mooney, Robert Kemp, Elizabeth Landon, Miss J Beauvoisin, George Moorat, Gregory McDonald, Gertrude Dougal, Luis Parfitt-Spencer, Anne Callaghan, Vera Forder, Thomas Rigby, Elizabeth Pfaff, Alfred Bransby, John Hurrell, Derek Colley, Francis Mooney, Patrick O'Connor, Raymond Griffiths, John and Joy Deegan, Dorothy Reid, Ada Mary George, Veronica Anderton-Webster, Niall Maddock, Josephine Ryan, Lillian Bentley, Patience Baldwin Thrower, Rita Callaghan, Mary Fitzgerald-Fox, Paul Vigoureux, Sheila Shepherd, Karol Bet-tany, Godfrey Gilbert, Ellen Cranstone, Isobel Yates, Anna Trapani, Joseph Kibbey, Roy Warner, Mary Ainsworth, Nora Docherty, Jean Johnstone, Alfonsus Valori, Mary Stukis, Francis Pangrazi, Constance Hardera, Bernard Prescott, Elizabeth Whiteford, Joseph Mate, Margaret Kingon-Rouse, Catherine Ruth Grizell, Belinda O'Connor, Elizabeth Wilkinson, Barbara Dowey, Florence Scaife, Iris Chambers, John Bristow, John Boyle, Valerie Potkins, Aidan Fanning, Maurice Marshall, Brendan Collins, Kenneth Archer, Charles Kennedy, Zadislaw Siemaszko, John Barbour, Rita Cunningham, Edward Stratton, Sylvina Subdi, Anthony Higgins, Anne Busby, Ray Woolfe, Peter King, John Bishop

August

Father Louis Coache, Father Michael Cresswell, Brother Joseph C.S.S.R., William Roser, Mrs Young-

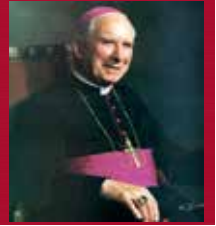
Bateman, Lucy Cheffers, Moira Campbell, Adolphine Rhead, Patricia Grimer, Mrs Maxwell, Irene Marshall, Mary Clarihew, Joseph Bolton, Amy Lynch, Mrs Mather, Joseph McAsey, John Galloway, Angela Cook-son, Winifred Kenny, Nora Walsh, Catherine Livesey, Irene Bowman, Nora O'Brien, May Wood, Mary Davis, Winifred Conway, Elise Denning-Smitherman, May Holden, Geoffrey Backus, Francesco Trapani, James Havelock-Walker, Lillian Nicholson, James Glynn, Margaret Saunders, Reginald Hill, Anne Teresa Callaghan, North McIntyre, Sheila Tree, Mary Malloy, John Francis Corcoran, Mary Anne Tibbott, Theresa Couldery, Mary Maguire, Josephine Boyle, Mr H Farnworth, Aileen Grossmith, Cecil Russell, Winifred Walmesley, Vivian Tristram, Kathleen Baker, Edward Marchant, Rita McCarthy, Reginald Chapman, Anthony Codd, Catherine Derham, Mary Ellen Holland, Michael O'Connor, Xavier Craig, Daniel Daly, Douglas Campbell, Richard Holden, Joan Goodbam, George Campbell, Mary Proctor-Blagden, Doris Curwen, Tony Foster, Mary Griffin, Doreen Hurst, Anthony McLane, Kathleen Millington, Jane Philipps, Mary O'Hare, Jean Marie Szimjonka, Audrey Bocar, Arthur Whieldon, Mary Prendergast, Robert Allen, Anthony Beswick, Mary Tudor, Ralph Cowan, Peter Denning-Smitherman, Kathleen O'Brien, John O'Connor, Albert Edwards, Bryan Phipps, Cynthia Bettany, John McCarthy, Mary Mills, Michael Whitmarsh-Everiss, Margery Delafield, Jane Southgate, Maureen Donnelly, Peter Barry, Josephine Crosby, Iris O'Leary, Henry Connor, Elizabeth Mac Brádaigh, Rita Rowan

Requiescant in pace

"Tradidi quod et accepi" - "I have handed on what I have received"

Epitaph on the tombstone of Archbishop Marcel Lefebvre

Founder's Spirit - Bristol (Age 18-35)



24-26 August 2019

St. Saviour's House
Bristol, BS4 2DU

**£30 deposit to
reserve your space
Booking window will
close 9th August to
allow Priory to prepare**

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foundersconference@gmail.com

James Dew: 07577644481

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with: **Father Robert Brucciani**

"The Spanish Inquisition"

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And...

"Is it a Mortal Sin?"

Moral dilemmas for the faithful Catholic today
with: **Father Nicholas Mary C.SS.R**

"Islam: Religion of Peace?" (Follow on documentary)

with: **Father Lawrence Barrett**

Fill in the retreat booking form on the Founder's Spirit
webpage and send to:

stsaviours@fsspx.uk

Remember to bring a sleeping bag and towel

*Come one, come all! Hear our Founder's call!
Welcome back to our 1 year
Anniversary for Founder's Spirit Youth Group...*



Over the Pentecost weekend, Rev. Fr. Robert Brucciani visited Dublin and Athlone to make preparations for the joining of the District of Great Britain with Ireland. Rev. Fr. Vincent Griego (below), the superior of Ireland has worked unceasingly for four years and deserves a break, and so will be posted to St. Thomas Aquinas Seminary in Virginia, U.S.A. The church in Dublin,





St. John's in Dun Laoghaire (above left), is an elegant granite building. The same is true of Corpus Christi Church in Athlone (above), Just across the River Shannon in Athlone is Court Devonish House where Rev. Frs. Leo Boyle and Patrick Kimball (below) live austerely amidst the ruins of the grand house.





Half past four in the morning, Saturday 8th June, saw the beginning of the Chartres to Paris pilgrimage. Melancholy thoughts of blisters, aching muscles and whatever else three days of non stop walking would bring crowded the mind. All for what? All for Our Lord Jesus Christ! Under this title, twenty or thereabouts, formed the 2019 English Speaking Chapter organised by John Aron. There were Scots, Welsh, Slovaks, Polish, Zimbabweans, even Kiwis and an Irish chaplain, Rev. Fr. Thomas O'Hart. We all walked, or tried to walk, to offer penance and sacrifice for the social kingship of Our Lord Jesus Christ.

The weather was fair. Morale stayed high (despite many reasons for the contrary), all comfort was sacrificed and many a Hail Mary was sung out with unceasing breath. The Chartres Pilgrimage is the perfect opportunity to realise something bigger than ourselves, that we are not alone in this quest for heaven and the importance of our Catholic Faith, of which Jesus Christ is the *raison d'etre*.



SSPX



CANTERBURY
PILGRIMAGE

26, 27 &
28 JULY
2019

FOR
VOCATIONS
AND
THE
CONVERSION
OF
ENGLAND



THE CANTERBURY PILGRIMAGE, 2A HIGH STREET, HUNGERFORD, RG170DN
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His Lordship Bishop Bernard Fellay's feet have hardly touched the ground since he stepped-down as Superior General in August last year. So far this year he has spent 164 hours in an aeroplane and has travelled 160,000 miles!

Arriving on Thursday evening 9th May, we collected His Lordship from the airport and went to St. George's House for a goodly supper. The next day, we venerated relics of the English Martyrs in the crypt of Tyburn Convent and walked a good way in the sunshine through Hyde Park and beyond. On Saturday morning we drove to St. Michael's School for Confirmations which began at noon. Shortly after the ceremony Rev. Fr. Lindström kindly dropped us off at the airport to catch a plane to Edinburgh where the sun was shining until after 9pm. The journey from the airport was deliberately cross-country through stunning landscapes to St. Andrew's Priory in Carlisle where Rev. Fr. Wall entertained us in his inimitable way.

After the ceremony at Ss. Margaret & Leonard's on Sunday there was a jolly gathering in the church hall which fortified us for the journey to St. Mary's House, Preston where Rev. Fr. Vandendaele had the red carpet rolled-out. Divine Office, meditation and a private Mass in the elegant chapel of Our Lady of Victories made a perfect start to the next day. After breakfast we ventured to Cowling in the Yorkshire Dales where His Lordship made a private visit to a dying friend. Then we drove back to Edinburgh and bade our farewells. His Lordship declared on arriving at the airport, "You know, I have really enjoyed this visit. Thank you!" May God bless His Lordship, keep him in good health and may the angels bear him up as he flies to his next destination! Deo gratias.



On Saturday 11th May, 29 candidates presented themselves at St. Michael's School for the sacrament of confirmation which was administered by His Lordship Bishop Fellay (above). The next day, another 14 souls received the sacrament at Ss. Margaret & Leonard's in Edinburgh (below).



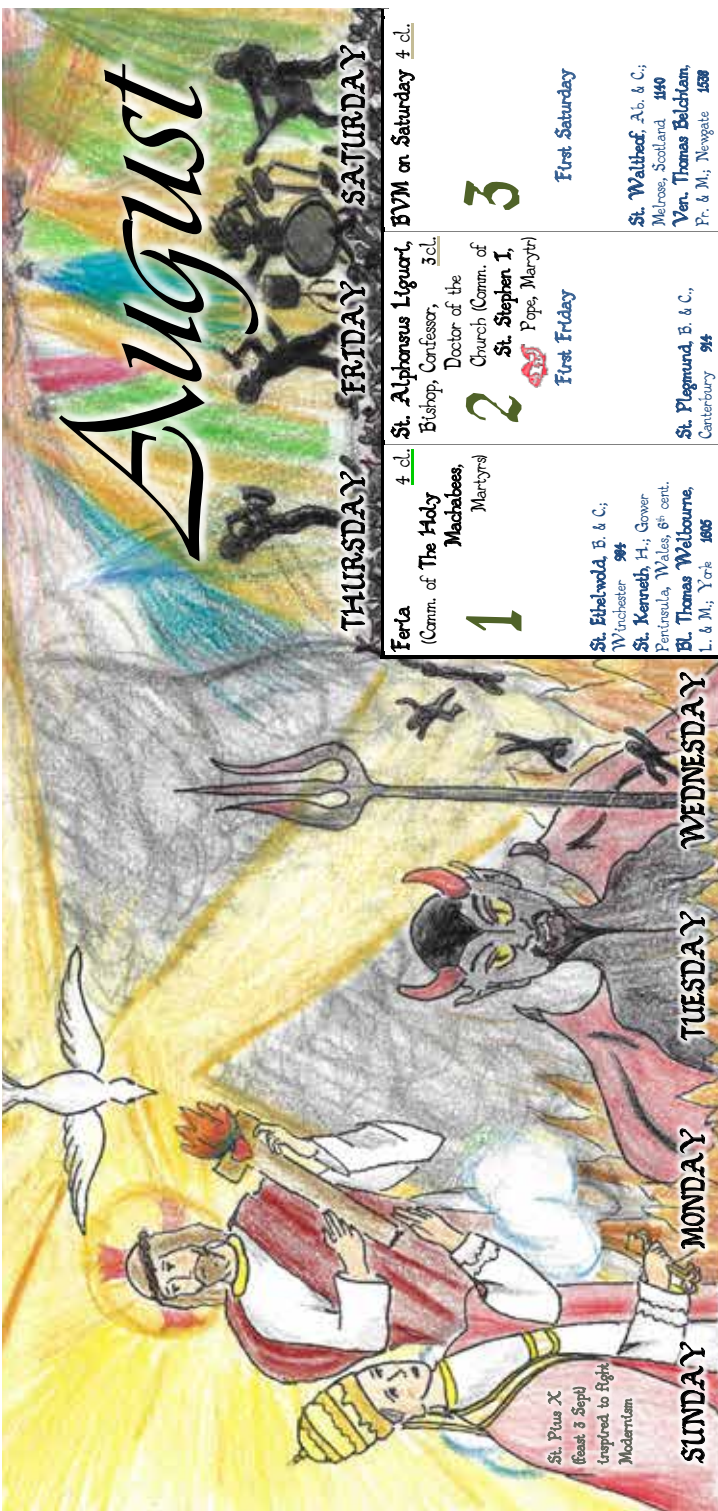


SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>FEAST OF THE MOST PRECIOUS BLOOD OF JESUS 1 cl. (Title of Cathedral: Westminster 1 cl.)</p> <p>1</p> <p>Bl. Thomas MacRella, Pr. & M.; Tyourn. 1616</p>	<p>Visitation of The Blessed Virgin Mary 2 cl. (Comm. of SS. Processus & Martinian, Martyrs)</p> <p>2</p> <p>Vers. Marford Scott & George Besley, PP. & MM.; Fleet Street 1694</p>	<p>St. Irenaeus, Bishop, Martyr</p> <p>3</p> <p>Dedication of Cathedral Church (Westminster 1 cl.)</p> <p>SS. Julistus & Aaron, MM.; Caerleon 304 (Cardiff 3 cl.)</p>	<p>Feria 4 cl.</p> <p>4</p> <p>Bl. John Cornelius Pr. & Comp. and Bl. Hugh Green, Pr.; MM.; 1694/1692 (Plymouth 3 cl.)</p> <p>SS. Henry Abbot, William Andleby, Thomas Warcom & Edward Fulthrop, LL. & MM.; York 1597</p>	<p>St. Anthony 3 cl. Mary Zaccaria, Confessor</p> <p>5</p> <p>St. Modwen, V. & Abs.; Burton on Trent 670</p> <p>Vers. George Nichols, Richard Yaxley, PP., Thomas Balson & Humphrey Pritchard, LL., MM.; Oxford 1569</p>	<p>St. Elizabeth, Queen of Portugal, Widow</p> <p>6</p> <p>St. Sebura, Widow; Ely, Cambridgeshire 689</p> <p>St. Thomas More, L. & M.; beheaded on Tower Hill 1535</p> <p>Bl. Thomas Alfield, Pr. & Ven. Thomas Wesley, L., MM.; Tyourn. 1616</p>	<p>BVM on Saturday 4 cl.</p> <p>6</p> <p>First Saturday</p>
<p>Fourth Sunday after Pentecost 2 cl.</p> <p>2 cl.</p> <p>St. Elizabeth, Queen of Portugal, Widow</p> <p>8</p> <p>St. Wulfburga, V.; Dereham, Norfolk 756</p> <p>St. Marwenna, V.; 6th cent.</p> <p>St. Eger, 1st King of England; Glastonbury 975</p>	<p>St. John Fisher, B. & Thomas More, L., MM. (In England & Wales 1 cl.)</p> <p>Our Lady of Aberdeen, (Patron of Diocese Aberdeen 1 cl.)</p> <p>9</p>	<p>The Seven Holy Brothers, Martyrs, and SS. Rufina & Secunda, Virgins, Martyrs</p> <p>10</p> <p>Feria 4 cl. (Comm. of St. Pius I, Pope, Martyr)</p> <p>11</p>	<p>St. Drethan, Ab. & C. (Aberdeen, Argyll & The Isles 3 cl.)</p> <p>Bl. Oliver Plumet, B. & M. (Githan 3 cl.)</p> <p>Bl. Adrian Fortescue, M. (Birmingham 3 cl.)</p> <p>12</p> <p>Bl. John Jones, Pr. & M.; Southwark 1599</p> <p>Bl. David Ganson, Knight of St. John of Jerusalem; L. & M.; Southward 1544</p>	<p>St. John Gualbert, 3 cl. Abbot (Comm. of SS. Nabor & Felix, Martyrs)</p> <p>13</p> <p>St. John Gualbert, 3 cl.</p> <p>BVM on Saturday 4 cl.</p>	<p>St. Mildred, V.; Isle of Thanet 725</p> <p>SS. Egid & Maure; Scotland 5th cent.</p> <p>Bl. Thomas Tunstall, Pr. & M.; Norwich 1616</p>	

<p>Fifth Sunday after Pentecost</p> <p>2 cl.</p> <p>14</p>	<p>St. Henry II, Emperor, Confessor</p> <p>3 cl.</p> <p>15</p>	<p>Feria (Comm. of Our Lady of Mount Carmel, Patron of Dioceses: Salford 1 cl.)</p> <p>4 cl.</p> <p>17</p>	<p>Feria (Comm. of St. Alexis, Confessor)</p> <p>4 cl.</p> <p>18</p>	<p>St. Vincent de Paul, Confessor</p> <p>3 cl.</p> <p>19</p>	<p>St. Jerome Emilian, Confessor</p> <p>3 cl.</p> <p>20</p>	<p>Fifth Sunday after Pentecost</p> <p>2 cl.</p> <p>21</p>	<p>St. Bonaventure, B. C. & D. Bl. Richard Langhorne, L. & M.; Tyburn 1679</p>	<p>St. Swithun, B. & C.; 882 (Portsmouth 3 cl., Southwark, Comm.) St. Edith, Queen & Widow; Polsworth, Warwickshire 928 St. David, Ab.; 600</p>	<p>St. Helier, H. & M.; Jersey 6th cent. (Parsmouth, Comm.) Ven. John Lion, L. & M.; Oakham 1590</p>	<p>Apparition of the Sacred Image of Our Lady 'In Periton' (Cardiff, Merewia 3 cl.) St. Kenelm, King, ChUA & M.; Gloucestershire 82 (Stratfordham, Clifton Comm)</p>	<p>Bl. John Plessington, P. & M.; Chester 1679 Ven. Antony Ervy, P. & M.; Newgate 1587</p>	<p>Ven. John Hambley, P. & M.; Salisbury 1587</p>	<p>Sixth Sunday after Pentecost</p> <p>2 cl.</p> <p>22</p>	<p>St. Mary Magdalen, Penitent</p> <p>3 cl.</p> <p>22</p>	<p>Bl. Philip Evans & John Lloyd, P.P. & MM.; Cardiff 1679</p>	<p>St. Apollinaris, 3 cl. Bishop, Martyr (Comm. of St. Liborius, Confessor)</p> <p>4 cl.</p> <p>23</p>	<p>Feria (Comm. of St. Christina, Virgin, Martyr)</p> <p>4 cl.</p> <p>24</p>	<p>St. James The Greater, Apostle (Comm. of St. Christopher, Martyr)</p> <p>2 cl.</p> <p>25</p>	<p>Bl. John Ingram, P. & M.; Gateshead 1594 Bl. George Swallowell, L. & M.; Darlington 1594 Ven. Robert Muller & Edward Thwing, P.P. & MM.; Lancaster 1600 P. & M.; Beaumar's 1598</p>	<p>Seventh Sunday after Pentecost</p> <p>2 cl.</p> <p>26</p>	<p>St. Lawrence of Brindisi, C. & D. St. Praxedas, V.</p>	<p>St. Vednes, B. & M.; London 486 Ven. Robert Bickardile, L. & M.; York 1586</p>	<p>Bl. John Boste, P. & M.; Durham 1594 Ven. Nicholas Cartick, Robert Ludlam & Richard Simpson, P.P. & MM.; 1590</p>	<p>Bl. John Ingram, P. & M.; Gateshead 1594 Bl. George Swallowell, L. & M.; Darlington 1594 Ven. Robert Muller & Edward Thwing, P.P. & MM.; Lancaster 1600 P. & M.; Beaumar's 1598</p>	<p>St. Anne, Mother of Our Lady (Titul. of Cath.: Leeds 1 cl.)</p> <p>2 cl.</p> <p>27</p>	<p>St. Joseph of Arimathea, C.; Glastonbury 82 Ven. Robert Sutton, P. & M.; Stafford 1590 Ven. William Davis, P. & M.; Beaumar's 1598</p>	<p>Eighth Sunday after Pentecost</p> <p>2 cl.</p> <p>28</p>	<p>St. Nezarthus & Calanus, M., Victor I. P., M. & Innocent I. P. St. Sampson, B. & C.; Wales/France 604 (Cardiff 3 cl.)</p>	<p>St. Ethelwyt, B. & C.; Lindisfarne, Durham 740</p>	<p>St. Germanus, B. & C.; 440 (Plymouth 3 cl.) Bl. Edward Powell, Richard Tebison & Comp., P.P. & MM. (Cardiff; Merewia 3 cl.) Bl. Everard Hanes, M.; Tyjourn 1581 (Northampton 3 cl.)</p>	<p>St. Ignatius of Loyola, Confessor</p> <p>3 cl.</p> <p>31</p>	<p>St. Anne, Mother of Our Lady (Titul. of Cath.: Leeds 1 cl.)</p> <p>2 cl.</p> <p>31</p>	<p>St. Joseph of Arimathea, C.; Glastonbury 82 Ven. Robert Sutton, P. & M.; Stafford 1590 Ven. William Davis, P. & M.; Beaumar's 1598</p>	<p>Ninth Sunday after Pentecost</p> <p>2 cl.</p> <p>32</p>	<p>St. Nezarthus & Calanus, M., Victor I. P., M. & Innocent I. P. St. Sampson, B. & C.; Wales/France 604 (Cardiff 3 cl.)</p>	<p>St. Ethelwyt, B. & C.; Lindisfarne, Durham 740</p>	<p>St. Germanus, B. & C.; 440 (Plymouth 3 cl.) Bl. Edward Powell, Richard Tebison & Comp., P.P. & MM. (Cardiff; Merewia 3 cl.) Bl. Everard Hanes, M.; Tyjourn 1581 (Northampton 3 cl.)</p>	<p>St. Ignatius of Loyola, Confessor</p> <p>3 cl.</p> <p>31</p>	<p>St. Anne, Mother of Our Lady (Titul. of Cath.: Leeds 1 cl.)</p> <p>2 cl.</p> <p>32</p>	<p>St. Joseph of Arimathea, C.; Glastonbury 82 Ven. Robert Sutton, P. & M.; Stafford 1590 Ven. William Davis, P. & M.; Beaumar's 1598</p>	<p>Tenth Sunday after Pentecost</p> <p>2 cl.</p> <p>33</p>
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“The disciples of the Apostles say that they [Enoch and Elias (shown above)] whose living bodies were taken up from the earth, have been placed in an earthly paradise, where they will remain until the end of the world.” [St Irenaeus of Lyons] • “And I will give [authority] unto my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth.” [Apoc. 11:3]

These two prophets will be sent back amongst men to preach penance and conversion at the end of the world, before Our Lord returns to earth in glory for the Last Judgment, and the consummation of all things.



August

THURSDAY FRIDAY SATURDAY

<p>SUNDAY</p> <p>2 cl. Eighth Sunday after Pentecost</p> <p>St. Pius X (feast 3 Sept) inspired to fight Modernism</p>	<p>MONDAY</p> <p>3 cl. Dedication of the Church of St. Mary of the Snows</p> <p>5</p> <p>St. Oswald, King of Northumbria, M.; Sirgaps. 642 (Maddington, Gms.) St. Thomas of Dover, M.; Dover 1295</p>	<p>TUESDAY</p> <p>2 cl. Transfiguration of Our Lord Jesus Christ (Comm. of SS. Sixtus II, Pope, Felicitas & Agapitus, Martyrs)</p> <p>6</p> <p>St. Henry, B. & C.; Winchester 1171</p>	<p>WEDNESDAY</p> <p>3 cl. St. Cajetan, Confessor (Comm. of St. Donatus, Bishop, Martyr)</p> <p>7</p> <p>St. Claudia, Widow, Mother of SS. Praxedis & Pudencis; England/Rome 110 Ven. Nicholas Pelegate, Pr. & M.; York 1679</p>	<p>THURSDAY</p> <p>4 cl. Feria (Comm. of The Holy Machabees, Martyrs)</p> <p>1</p> <p>St. Ethelwold, B. & C.; Winchester 984 St. Kenneth H., Governer Penrhyn, Wales, 6th cent. Bl. Thomas Welbourn, L. & M.; York 1685</p>	<p>FRIDAY</p> <p>3 cl. St. Alphonsus Liguori, Bishop, Confessor, Doctor of the Church (Comm. of St. Stephen I, Pope, Martyr)</p> <p>2</p> <p>First Friday</p> <p>St. Plagmund, B. & C., Canterbury 944</p>	<p>SATURDAY</p> <p>BVM on Saturday 4 cl.</p> <p>3</p> <p>First Saturday</p> <p>St. Waltheof, Ab. & C.; Melrose, Scotland 1140 Ven. Thomas Belcham, Pr. & M.; Newgate 1588</p>
<p>4</p> <p>St. Dominic, C. Bl. William Horne, Lay brother, Ven. Edmund Bechholme, Pr. & Ven. Clement Philpot, L., MM.; Tyburn 1540</p>	<p>5</p>	<p>6</p>	<p>7</p>	<p>8</p> <p>St. John Mary Vianney, Confessor (Comm. of SS. Cyrillus, Largus & Smeregatus, Martyrs)</p>	<p>9</p> <p>Vigil of St. Laurence (Comm. of St. Romanus, Martyr)</p> <p>3 cl.</p> <p>St. Hugh, B. & C., Ely 620 Bl. Richard Bore, Pr. & M. (starvel); Newgate 1587</p>	<p>10</p> <p>St. Laurence, Martyr</p>

<p>11th Month Sunday after Pentecost</p>	<p>2 cl. St. Clare, Virgin</p>	<p>3 cl. Feria (Comm. of SS. Hippolytus & Cassian, Martyrs)</p>	<p>4 cl. Vigil of The Assumption of The BVM (Comm. of St. Eusebius, Confessor)</p>	<p>1 cl. THE ASSUMPTION OF THE BVM (Titul. of Cath. St. Andrew's & Edinburgh Patron of OL. of Good Aid Cathed., Motherwell)</p>	<p>2 cl. St. Joachim, Father of the Blessed Virgin Mary, Confessor</p>	<p>3 cl. St. Hyacinth, Confessor</p>
<p>11</p>	<p>800 SS. Tibertius, M. and Susanna, V. & M. St. John Mary Vianney, C. (Lancaster 3 cl.) St. Blane, B. & C.; 60 (St. Andrew's & Edinburgh, Argyll & The Isles, Dunkeld 3 cl.)</p>	<p>3 cl. St. Bernard, Abbot, Doctor of the Church</p>	<p>3 cl. St. Jane Frances Fremot de Chantal, Widow</p>	<p>2 cl. St. Margaret Rich, Princess of Castaly; Northampton. 1277</p>	<p>2 cl. St. Phillip Bentzi, Confessor</p>	<p>2 cl. St. Drithelin, H. & C; Melrose, Scotland. 70 St. Bartholomew, Apostle 2 cl.</p>
<p>12</p>	<p>19 St. Cyprian, Ab. & C; Scotland. 70 St. Jambert, B. & C; Canterbury. 78</p>	<p>3 cl. St. Joseph Calasanctius, Confessor</p>	<p>3 cl. St. Augustine, Bishop, Confessor, Doctor of the Church (Comm. of St. Hermes, Martyr)</p>	<p>2 cl. The Immaculate Heart of the Blessed Virgin Mary (Comm. of SS. Timothy, Hippolytus & Symphorian, Martyrs)</p>	<p>3 cl. St. Rose of Lina, Virgin (Comm. of SS. Felix & Adauctus, Martyrs)</p>	<p>2 cl. St. Alice, Princess, Northampton. 1240 Ven. Nicholas Tichborne & Thomas Flesheott, LL. & MM.; Tyburn. 1601</p>
<p>13</p>	<p>27 St. Decuman, H. & M; Somerset. 708 Bl. David Lewis, Pr. & M; Lise. 1679</p>	<p>3 cl. St. John Eudes, Confessor</p>	<p>3 cl. St. Sabina, Martyr</p>	<p>3 cl. St. John the Baptist (Comm. of St. Sabina, Martyr)</p>	<p>3 cl. St. Ebbas the Younger & Comp. VV & MM, Coldingham. 670 St. Tydfil, V. & M; Wales. 490</p>	<p>3 cl. St. Raymond, Normatius, Confessor</p>
<p>14</p>	<p>28 St. Edmund Arrowsmith, Pr. & M; Lancaster. 1628 Bl. William Dean, Pr. & Ven. Henry Wesley L, MM, Mile End Green. 1588 Bl. Thomas Felton, Pr. & M; Brentford. 1588</p>	<p>3 cl. St. Augustus, M. Northumbria. 600 St. Herbert Hoccam, Bishop, England/Italy. 1180 St. Ronald, Chieftain & M; Orkney Islands, Scotland. 1159</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Younger & Comp. VV & MM, Coldingham. 670 St. Tydfil, V. & M; Wales. 490</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>
<p>15</p>	<p>29 St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. John the Baptist (Comm. of St. Sabina, Martyr)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>
<p>16</p>	<p>30 St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>
<p>17</p>	<p>31 St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>	<p>3 cl. St. Ebbas the Elder, Ab. Colclough, Lancashire. Argyll & The Isles. 3 cl.)</p>

Planner 2019

Jul	6	1st Mass of Rev. Rupert Bevan 10:30am at St. Michael's School St. Michael's School Summer Fair 1pm
	7	1st Mass of Rev. Rupert Bevan 10am at St. Saviour's Chapel
	12-20	Boys' Camp at St. Michael's School
	15-20	Men's Ignatian Retreat, St. Saviour's House, Bristol
	26-28	Canterbury Pilgrimage for Vocations
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
	31-1	Walsingham Pilgrimage
Sep	3	Feast of St. Pius X, Patron of the Society of St. Pius X
	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



First Mass
of the newly ordained

**Rev. Father
Rupert Bevan**

Sat. 6th July. 10:30am

at St. Micheal's School
followed by the Summer Fair at 1pm

Mass Times

	JULY				AUGUST				
	7th	14th	21st	28th	4th	11th	15th	18th	25th
Bingley	1500	1500	1500	1500	1500	1500	-	1500	1500
Bristol	1000	1000	1000	1000	1000	1000	0800	1000	1000
Burghclere	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0715 1900	0730 0900	0730 0900
Colleton Manor	10th 1130	-	-	-	-	14th 1130	-	-	-
Edinburgh	1100	1100	1100	1100	1100	1100	1230	1100	1100
Gateshead	1800	1800	1800	1800	1800	1800	1830	1800	1800
Glasgow	1030	1030	1030	1030	1030	1030	1830	1030	1030
Groombridge	0830	0830	0830	0830	0830	0830	1100	0830	0830
Herne	1230	1230	1230	no Mass	1230	1230	-	1230	1230
Jersey	-	-	-	27th 1030	-	-	-	-	24th 1030
Leicester	1130	1130	1130	1130	1130	1130	1100	1130	1130
Liverpool	1230	1230	1230	1230	1230	1230	-	1230	1230
London (St. Joseph)	1100	1100	1100	1100	1100	1100	1900	1100	1100
London (Wimbledon)	0800	0800	0800	0800	0800	0800	0715	0800	0800
Manchester	0930	0930	0930	0930	0930	0930	1230	0930	0930
Middlemarsh	1700	1700	1700	1700	1700	1700	-	1700	1700
Portsmouth	1130	1130	1130	1130	1130	1130	-	1130	1130
Preston	0930	0930	0930	0930	0930	0930	1900	0930	0930
Rhos-on-Sea	1700	1700	1700	1700	1700	1700	0930	1700	1700
Taunton	1100	1100	1100	1100	1100	1100	-	1100	1100
Woking	1130	1130	1130	1130	1130	1130	1930	1130	1130

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

Mass Centres

DISTRICT HOUSE

Saint George's House
125 Arthur Road
Wimbledon SW19 7DR
Tel: 0208 946 7916
district@fssp.x.uk

Resident:

Rev. Fr. Robert Brucciani (District Superior)
Rev. Fr. Håkan Lindström (District Bursar)
Rev. Fr. Francis Ockerse (District Secretary)
Rev. Fr. Matthew Clifton

Scotland

ABERDEEN

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

CARLUKE

Saint Andrew's House
31 Lanark Road
Carluke, Lanarkshire ML8 4HE
Tel: 01555 771523
standrews@fssp.x.uk

Resident:

Rev. Fr. Sebastian Wall (Prior)
Rev. Fr. Anthony Wingerden

EDINBURGH

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

GLASGOW

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

STRONSAY

St Columba's House,
Stronsay, KW17 2AS, Tel: 01857 616206

Resident:

Rev. Fr. Nicholas Mary CsxR
Br. Louis-Marie CsxR

England

BINGLEY

The Little House
Market Street, Bingley BD16 2HP
Tel: 01274 567786

BRISTOL

Saint Saviour's House
Saint Agnes Avenue, Knowle, Bristol BS4 2DU
stsaivours@fssp.x.uk
Tel: 0117 977 5863

Resident:

Rev. Fr. Philippe Pazat (Prior)
Rev. Fr. John McLaughlin
Sr. Marie-Charbel JssR
Sr. Mary Joseph JssR

BURGHCLERE

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

Resident:

Rev. Fr. John Brucciani (Headmaster)
Rev. Fr. Lawrence Barrett
Rev. Fr. Reid Hennick
Rev. Fr. Thomas O'Hart
Br. Ignatius
Br. Gerard Mary CsxR

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. Gary Holden
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 & OL FATIMA CORRESPONDENCE CATECHISM COURSE

Miss Monica Marshall
straphaelshomeschool@fsspx.uk

EMERGENCY NUMBER: 0754 888 0281

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.