



SSPX



Ite Missa Est

Unmixed Marriage



Matrimony is far superior in its sacramental aspect and aims at an incomparably higher end. For as marriage, as a natural union, was instituted from the beginning to propagate the human race; so was the sacramental dignity subsequently conferred upon it in order that a people might be begotten and brought up for the service and worship of the true God and of Christ our Saviour.

Catechism of the Council of Trent



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

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Unmixed Marriage

Editorial	6
Casti connubii	14

Amazon Synod

Letter from the Superior General	16
----------------------------------	----

Spirituality

St. Edmund, Virgin, King & Martyr	18
-----------------------------------	----

Liturgy

Treasures of the Liturgy	28
--------------------------	----

Ite Missa Est

Society of St. Pius X in Great Britain and Scandinavia

Chronicle	36
Liturgical Calendar	40
Year Planner 2019	44
Mass Times	45
Addresses	46

Unmixed Marriage

Rev. Fr. Robert Brucciani, District Superior

My dear faithful,

I was at Our Lady of the Rosary Church in Cork last weekend and within the space of 24 hours two members of the faithful asked me to preach a sermon that would cheer them up, lift their hearts and give them encouragement. This set me thinking. It's true, many – perhaps the majority - of the sermons we priests preach are about sins in faith and morals: all very negative and gloomy. But then again, perhaps it has to be this way for, to direct someone along the right path, it is often necessary to stop a soul going down the wrong path. If a stranger asks for directions, it is clearer to say, “See the pub on the

corner? Don't take that left; carry on to the next” than to describe the correct path by landmarks that you can't see so clearly.

Or another simile: if you are speeding along a road, you never see big signs with flashing lights saying “Smooth Road Ahead” or “Straight Road, Nice Surface, No Obstacles”; you only see the big signs and flashing lights when there is danger. I suppose, that's why so many sermons are about errors and sins, or at least why it seems that way.

In this edition of *Ite Missa Est*, I do not wish to be negative and gloomy, but I do wish to point out a massive hole in the road – one that poses a



significant danger to supernatural life and earthly felicity, and one that more and more of our faithful are falling into. The hole, as you can guess from the title, is that of mixed marriage. For the purpose of this editorial, in order to avoid negative gloominess, therefore, I will dwell not on the deficiencies and prohibitions of mixed marriages (you can read about these in the following article), but on the glories of an unmixed marriage. These glories are to be found in their clearest exposition in the *Roman Catechism* more commonly known as the *Catechism of the Council of Trent* which is quoted as indented text below.

Different names for marriage

First of all, we should look at our terms.

Marriage is synonymous with *matrimony* which is derived from the fact that the principal object which a female should propose to herself in marriage is to become a mother; or from the fact that to a mother it belongs to conceive, bring forth and train her offspring.

It is also called *wedlock* (conjugium) from joining together, because a lawful wife is united to her husband, as it were, by a common yoke.

It is called *nuptials*, because, as St. Ambrose observes, the bride veiled her face through modesty - a custom which would also seem to imply that she was to be subject and obedient to her husband.

All these names bring out something of the finality, the essence and the relationship within marriage.

Mixed marriages in the strict sense are those between a Catholic and a baptised non-Catholic. More broadly - and for the purposes of this editorial - they include marriages between a Catholic and an unbaptised non-Catholic.

Now, before elucidating the glories of the sacrament of an *unmixed* Christian marriage, it is necessary to distinguish between marriage in the order of nature and marriage as a sacrament.



Marriage as a natural union

Most theologians define marriage in the natural order as The conjugal union of man and woman, contracted between two qualified persons, which obliges them to live together throughout life.

Its essence is the particular contractual obligation and tie between a man and a woman, and its *making* is in the mutual, external and actual consent of the spouses on their wedding day. Its *purpose*, as instituted by God, is the propagation of the human race; its purpose, as manifest in the natural inclinations of man, is companionship of the opposite sex, mutual support, desire for children and a remedy for concupiscence.

Marriage as a sacrament

Here is a real gem from the Roman Catechism:

Matrimony is far superior in its sacramental aspect and aims at an incomparably higher end. For as marriage, as a natural union,

was instituted from the beginning to propagate the human race; so was the sacramental dignity subsequently conferred upon it in order that a people might be begotten and brought up for the service and worship of the true God and of Christ our Saviour.

Thus, when Christ our Lord wished to give a sign of the intimate union that exists between Him and His Church and of His immense love for us, He chose especially the sacred union of man and wife. That this sign was a most appropriate one will readily appear from the fact that of all human relations there is none that binds so closely as the marriage-tie, and from the fact that husband and wife are bound to one another by the bonds of the greatest affection and love. Hence it is that Holy Writ so frequently represents to us the divine union of Christ and the Church under the figure of marriage.

So, in making marriage a sacrament, the union between husband and wife is made into an outward sign of inward grace by which the spouses are made to share more intensely in the Divine Life. They



then live in their state of sacramental marriage so as to become instruments in the Divine Plan to people heaven with souls.

What is more, the sacrament of marriage is not only an outward sign of inward grace; it is also, by its bond of affection and love, an outward sign of the union of Christ with His Church – it is a sign of that union for which we were made. We could even say that is the sign of the Beatific Vision – a sign of heaven!

“Steady on!” you might say. “In reality, married life bears little resemblance to heaven!” This is true in varying degrees for all marriages, but not because of a deficiency of the graces that come with a sacramental marriage, but only because of the obstacles that husbands and wives place in their way.

The Triple Blessing of Sacramental Marriage

When a husband and wife share the theological virtues, that is, when they believe what the Church teaches about the duties and the ends of marriage, when they have





full confidence in the graces of the sacrament, and when they love each other with a supernatural love, then the special graces of the sacrament have their full effect and their marriage will manifest its triple blessing.

The first blessing, then, is a family, that is to say, children born of a true and lawful wife. So highly did the Apostle esteem this blessing that he says: 'The woman shall be saved by bearing children.' These words are to be understood not only of bearing children, but also of bringing them up and training them to the practice of piety; for the Apostle immediately subjoins: 'If she continue in faith.'

The second advantage of marriage is faith, not indeed that virtue which we receive in Baptism; but the fidelity which binds wife to husband and husband to wife in such a way that they mutually deliver to each other power over their bodies, promising at the same time never to violate the holy bond of Matrimony.

The third advantage is called the Sacrament, that is to say, the indissoluble bond of marriage. As

the Apostle has it: The Lord commanded that the wife depart not from the husband, and if she depart, that she remain unmarried or be reconciled to her husband; and let not the husband put away his wife. And truly, if marriage as a Sacrament represents the union of Christ with His Church, it also necessarily follows that just as Christ never separates Himself from His Church, so in like manner the wife can never be separated from her husband in so far as regards the marriage-tie.

But, of course, these blessings are enjoyed *in proportion* to the practice of the theological virtues within marriage.

Mixed marriage blessings?

Now, while a sacramental marriage between a Catholic and a *baptised* non-Catholic is possible (with a dispensation), the experience of its blessings will necessarily be limited by the fact that only one spouse exercises the theological virtues.

And in a non-sacramental mixed marriage, without the graces of the sacrament available even to the Catholic party (n.b. whether



there can be the sacrament for one spouse and not the other is disputed), the blessings – while also possible – are even less likely to be felt as such. All of this is borne out by the admonitions and examples of the Old Testament, the teaching of the popes, the law of the Church, the sorrowful witness of every priest and the statistics of Catholic practice.

Cheery encouragement

But, so as not to end on a gloomy note, for all those who find themselves in a mixed marriage, you must pray to St. Nonna of Nazianus, the mother of St. Gregory of Nazianus, that she may procure the grace of conversion for your spouse.

And for all those who are desirous of entering the state of holy matrimony, confide yourselves to St. Joseph whose prayers for a good and holy spouse brought him the Blessed Virgin Mary! It goes without saying that you shouldn't marry if St. Joseph would disapprove of your choice.

In Jesu et Maria,
Rev. Robert Brucciani





Other news

In response to the ugly spectrum of scandal given by the **Synod of Bishops for the Pan-Amazon region** which includes idolatry, nature worship and attempts to modify the sacrament of Holy Orders, the Superior General of the Society of St. Pius X has announced a programme of reparation (see below) to be made in every house and chapel of the Society throughout the world. An analysis of the Synod will follow, but only after a time of study.

All youngish Catholics, please sign-up to the **Founder's Spirit Conference on Sunday 10th November** at St. Anne's Chapel, Leicester. See the advertisement in this issue and website for more details.

A deposit needs to be sent to the tour company who are arranging the big **Pilgrimage to Lourdes 21st-26th October 2020**. Please sign up soon if you wish to go. See the advertisement in this issue and

website for more details.

We had yet another government inspection at **St. Michael's School** - this time for the boarding side of things - but after so many inspections in the last few years, the priests, staff and pupils at the school take it in their stride. The report will be published soon. Please support and promote the school as there is no real alternative to an integrally Catholic education for children in this country except perhaps home-schooling for those who are able.

A **monthly second collection** will be held in every chapel for **seminary fees** starting on the first Sunday of December. Seminary fees for each seminarian are about £7,500 per year. We presently pay for two seminarians from GB. Ireland pay for five! The collection serves not only to collect funds, but also to maintain the Society's primary purpose in the consciousness of our faithful.

A total of £2300 was raised for the **Kenyan Mission**. Thank you.





Casti connubii

Extract from the encyclical
on Christian marriage
31st December 1930

Pope Pius XI

On mixed marriages

81. This religious character of marriage, its sublime signification of grace and the union between Christ and the Church, evidently requires that those about to marry should show a holy reverence towards it, and zealously endeavour to make their marriage approach as nearly as possible to the archetype of Christ and the Church.

82. They, therefore, who rashly and heedlessly contract mixed marriages, from which the maternal love and providence of the Church dissuades her children for very sound reasons, fail conspicuously in this respect, sometimes with danger to their eternal salvation. This atti-

tude of the Church to mixed marriages appears in many of her documents, all of which are summed up in the Code of Canon Law:

"Everywhere and with the greatest strictness the Church forbids marriages between baptised persons, one of whom is a Catholic and the other a member of a schismatic or heretical sect; indeed, if there is a danger of perversion to the Catholic spouse and children, that marriage is forbidden even by divine law."
[c.1060]

If the Church occasionally on account of circumstances does not refuse to grant a dispensation from these strict laws (provided



Party 1	Party 2	Impediment	Dispensation Possible?	Catholic Form Ordinarily Required?	Sacrament possible for Party 1?	Sacrament possible for Party 2?
Catholic	Catholic	-	-	Ad validitatem	Yes	Yes
	Non-Catholic Baptised	Prohibitive - Mixed religion	Yes	Ad validitatem	Yes	Yes
	Non-Catholic Unbaptised	Diriment - Disparity of worship (cult)	Yes	Ad validitatem	Disputed, most probably No	No
Non-Catholic Baptised	Non-Catholic Baptised	-	-	No	Yes	Yes
	Non-Catholic Unbaptised	-	-	No	Disputed, most probably No	No
Non-Catholic Unbaptised	Non-Catholic Unbaptised	-	-	No	No	No

When is a sacramental marriage possible?

that the divine law remains intact and the dangers above mentioned are provided against by suitable safeguards), it is unlikely that the Catholic party will not suffer some detriment from such a marriage.

83. Whence it comes about not infrequently, as experience shows, that deplorable defections from religion occur among the offspring, or at least a headlong descent into that religious indifference which is closely allied to impiety. There is this also to be considered that in these mixed marriages it becomes much more difficult to imitate by a lively conformity of spirit the mystery of which We have spoken, namely that close union between Christ and His Church.

84. Assuredly, also, will there be wanting that close union of spirit which as it is the sign and mark of

the Church of Christ, so also should be the sign of Christian wedlock, its glory and adornment. For, where there exists diversity of mind, truth and feeling, the bond of union of mind and heart is wont to be broken, or at least weakened. From this comes the danger lest the love of man and wife grow cold and the peace and happiness of family life, resting as it does on the union of hearts, be destroyed. Many centuries ago indeed, the old Roman law had proclaimed: "Marriages are the union of male and female, a sharing of life and the communication of divine and human rights." [63] But especially, as We have pointed out, Venerable Brethren, the daily increasing facility of divorce is an obstacle to the restoration of marriage to that state of perfection which the divine Redeemer willed it should possess.



Society of Saint Pius X



S S P X

The Superior General

Menzingen, October 28, 2019
On the feast of Saints Simon and Jude,
Apostles

Dear Members of the Society,


The recent Synod on the Amazon was witness to terrible scenes where the abomination of idolatrous rites was played out within the sanctuary of God in new and unthinkable ways. And then, the final document of this tumultuous assembly attacked the holiness of the Catholic priesthood, pushing for both the abolition of ecclesiastical celibacy and the establishment of a female diaconate. Truly, the seeds of apostasy which our venerable Founder, Archbishop Marcel Lefebvre, had identified from the earliest days as being at work in the Council, continue to yield their putrid fruits with renewed effectiveness.

In the name of inculturation, pagan elements are increasingly integrated into divine worship and we can see, once again, how the liturgy that followed of the Second Vatican Council is perfectly suited to this.

In response to these events, we call on all members of the Society, including Third Order members, to observe a day of prayer and reparation, because we cannot remain indifferent to such attacks on the holiness of Holy Mother the Church. We ask that a fast be observed in all our houses on Saturday, November 9th. We invite all the faithful to the same and we also encourage children to offer prayers and sacrifices.

On Sunday, November 10th, 2019, each priest of the Society will celebrate a Mass of reparation, and in each chapel, the Litanies of the Saints, taken from the liturgy of the Rogations, will be sung or recited to ask God to protect His Church and to spare it from the punishments that such acts cannot fail to draw down upon it. We urge all priest friends, as well as all Catholics who love the Church, to do the same.

Such is due to the honour of the Holy Roman Catholic Church founded by Our Lord Jesus Christ, which is neither idolatrous nor pantheistic.


Don Davide Pagliarani
Superior General

Pilgrimage to Lourdes

For the 50th Anniversary of the Society of St Pius X

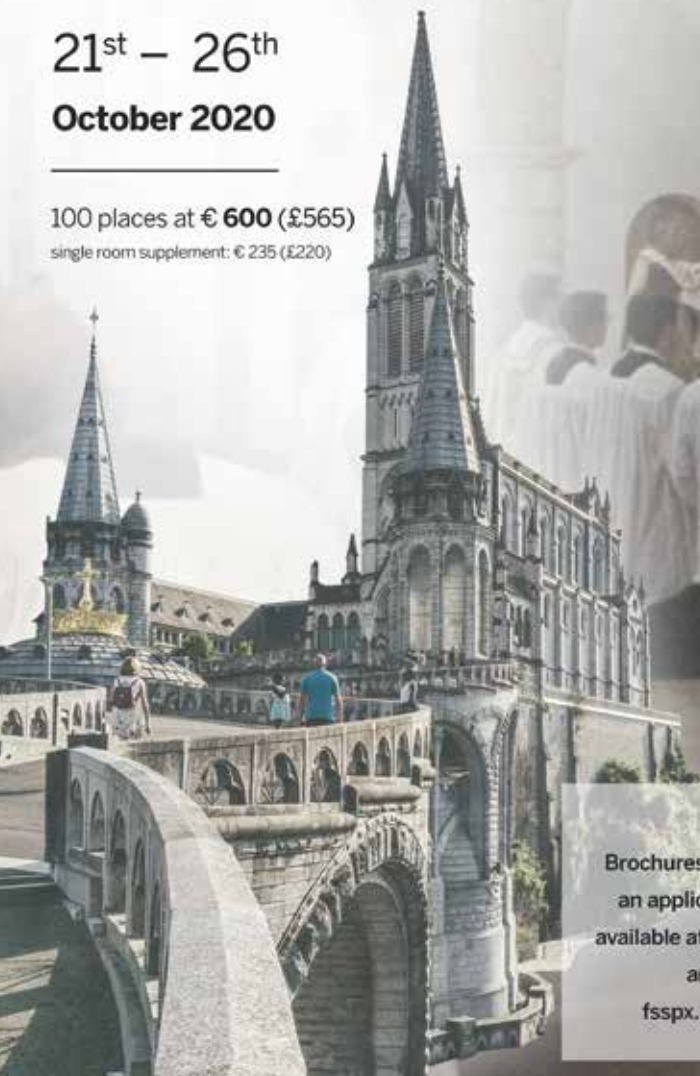
The Superior General of the SSPX invites all the faithful to Lourdes for a pilgrimage of thanksgiving on the occasion of the 50th anniversary of the Society

21st – 26th

October 2020

100 places at € 600 (£565)

single room supplement: € 235 (£220)



INFO:

Brochures which include
an application form are
available at Mass Centres
and on websites
fsspx.ie and fsspx.uk





Saint Edmund Virgin, King & Martyr

20th November

From "St. Edmund King & Martyr" by Rev. J.B.Mackinlay O.S.B. 1893

In search of an heir

In the early part of the ninth century, Christian East Anglia fought repeatedly the attacks of pagan Mercia, that is, until the year 838 when Danish raiders - apostates - began to ravage the coasts of northern Europe.

King Offa of East Anglia defended his kingdom successfully against both Mercians and Danes, but was left without a successor when his son renounced his kingly inheritance for a religious habit. With the intention of finding a successor, he embarked on a pilgrimage to the Holy Land passing through the territory of Old Saxony, a dominion of Charlemagne which was ruled by his cousin Alcmund. Edmund,

the son of Alcmund, at twelve years of age, waited on King Offa who, perhaps by divine inspiration, was moved to adopting him as his son and heir on witnessing the boy's sanctity, prudence and courage.

Edmund crowned

King Offa departed, leaving his seal with Edmund and died a holy death on the banks of the Bosphorous having completed his pilgrimage. Edmund was reluctantly released by his mother and father and, after a period of preparation, sailed to Hunstanton and was crowned at Bury on Christmas Day 855 at the age of 16 years.

As a king he possessed in abun-

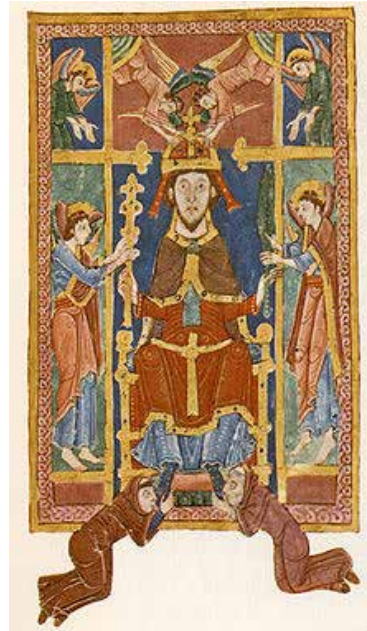


dance the virtues necessary for his office and, despite his youth, he soon commanded the loyalty of his subjects. He was above all renowned for his sanctity and had the Bishop (later Saint) Humbert as his closest advisor and spiritual director.

To war

In 864 the Danish invasions of England commenced in earnest. Edmund was engaged in almost continuous warfare and with such success that a hatred of his person as warrior, king, and devout Christian was engendered in the eyes of the Danes - particularly the sea kings Hinguar and Hubba.

Northumbria and Mercia fell to the barbarians who violated and killed to the extent that whole towns were left empty in their wake. After six years of conflict, a ravaging army entered East Anglia. By this time, King Edmund's forces were exhausted and outnumbered, but they had the courage to array themselves for a final battle against Hinguar which took place at Thetford. Edmund with his depleted army battled for seven hours and left the



St. Edmund 841 - 870

field red with blood having forced a Danish retreat. The war however was lost as news of the approach of new army under Hubba reached the weary survivors. The options left for Edmund were as follows: a fight to the death and the death of all his people; apostasy and eternal death; flight and the death of all his people; self surrender and sacrifice as a victim to God for his people.



his accuser, Hinguar, beaten while interrogated (some of the martyr's teeth were found wanting in his skull) and scourged against an oak tree. He was continually pressed to renounce his allegiance to Christ but resisted, uttering the name of Jesus at each stroke.

The barbarians then used his body as sport for their archers, careful to avoid his chest and head. Covered with arrows, streaming with blood, St. Edmund was dragged from the tree while uttering his final prayer: "O Lord, who of Thy mercy didst send Thy son to earth to die for us, grant me patience unto the end. I yearn to change this world's life for Thy Blessed Company."

Passion

He dismissed his remaining tearful warriors; "Laying aside his temporal arms, he put on the armour of heaven", "prostrate before the altar with his forehead on the pavement, he poured out his soul in prayer".

Hegledune (Hoxne) was surrounded, the pagans entered the town and then the church. Thenceforth St. Edmund's story closely resembles that of our Divine Saviour. He was bound and brought before

Hinguar himself with one stroke severed Edmund's head so that on 20th November 870 at the age of 29 years Edmund died Virgin, King and Martyr.

For three hundred and thirty years his body remained incorrupt as was verified officially on seven occasions during that period. Dozens of documented miracles are the result of his intercession and many thousands of others have been attributed to him. He was considered one of the most powerful saints



throughout the Middle Ages in England and abroad.

His remains currently reside at the Basilica of Saint Sernin in Toulouse where they were taken in 1219 (by the marauding French mercenaries invited by King John to fight against the barons). His feast day is the day of his martyrdom and in 1222 it was made a holy day of obligation for the whole of England. St. Edmund was the first Patron Saint of England, but was replaced by St. George in 1348.

The oak tree against which by tradition St. Edmund was tied fell by its own weight in 1848 "gnarled and wrinkled by a thousand winters". On cutting up the trunk, the saw struck upon a hard object which was found to be an arrowhead firmly embedded in a black knot that had grown around it.

St. Edmund is one of the three kings of the Wilton Diptycht (c.1395) displayed in the National Gallery,



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Ofsted Report, May 2019

An environment favourable to the practice of virtue and learning in accordance with the doctrinal and liturgical traditions of the Roman Catholic Church.

Hants - RG20 9JW - secretary@sanctusmichael.com
<https://fsspx.uk/en/st-michaels-school-homepage>





SSPX Spiritual Retreats 2020

Saint Saviour's House - Bristol

Information & Inscription

Retreats, Conferences and Recollections

5 day retreats begin on Monday at 4pm and end Saturday at 1pm. Retreatants must be present for the entire retreat and should attend all the conferences.

Youth Conferences and 3 day retreats have a special schedule.

Recollection days start at 8am Mass and end at 6pm. (only breakfast and lunch provided, no stay overnight possible).

Extra days cost £30 per day subject to approval by the Prior.

Suggested donation

Retreats: £150.00; Youth conferences and three day retreats (two nights) £60; One day recollection £15.

Please complete the inscription form and return it (or email it) as soon as possible. Please call or email prior to the retreat to confirm your reservation.

Your details

Requested retreat or event date: _____

Title: _____ Date of birth: ____/____/____ (For emergency)

Emergency telephone contact: _____

Name and Surname _____

Address: _____

Post Code: _____ Country: _____

Home Phone: _____ Mobile or Work: _____

Email address: _____

- First Ignatian retreat?: Y/N
- Non Catholic?: Y/N
- Handicapped? Please explain: _____
- Need Ground floor? Reason: _____

DIET: we are not be able to comply with complicated diet; We can ONLY provide gluten and dairy free, or vegetarian diet. You cannot cook your own meals or have access to the kitchen.

Items to bring

- Rosary and missal
- Christian Warfare book
- Towel and toiletries
- Alarm clock
- Bed linens or sleeping bag
- Clothes suitable for the weather and Christian modesty

Please not to bring

Electronic devices, newspapers or magazines. You are coming to take care of your soul and your eternity can depend on these retreat. When arriving give your mobile phone to the priest. We will return it by the end of the retreat. Each person will have a bedroom. Every room has a bed, sink, chest of drawers, desk, chair and lamp. There are community bathrooms with showers and toilets.

Payment

Cheques or transfers. Please make cheques payable to "The Society of Saint Pius X"

Bank: NatWest Account name: Society of St. Pius X
Sort Code: 60-12-29 Account Number: 31243134

The inscription form and a deposit (non-refundable) of £30 (5 day retreat), £15 (Youth Conference & 3 day retreat) must be sent at least TWO weeks before the start of the event. If there are less than five inscriptions, the event will be cancelled.

Data privacy consent

I give my consent to the Society of Saint Pius X to hold my personal data, (contact information, email, banking details) for the purpose of the retreat or events organised by the Society of Saint Pius X.

Signed: _____ Date: _____



17-22 February - Priests' retreat

29 February - Lent recollection day

30 March-4 April - Passion retreat

11-16 May - Marian retreat

26-28 June - Married couples' retreat

13-18 July - Men's Ignatian retreat

3-8 August - Women's Ignatian retreat

21-23 August - Young adult conference

Founder's Spirit Conference

"Catholics and Eternity" with Fr. M. Clifton

Sun 10th November

11:00 Confessions 14:30 Conference
11:30 Mass 16:00 Rosary
12:45 * Lunch

*Variable depending on duration of Mass.

 **Leicester 2019**

St. Anne's Church Abingdon Road - LE2 1HA

To confirm a place email:

foundersconference@gmail.com

Suggested donation £5 All we raise will go to the SSPX; please give generously

Parking:

Victoria Park, Granville Road,
LE1 7RU -- £1 for the day

Lunch Social:

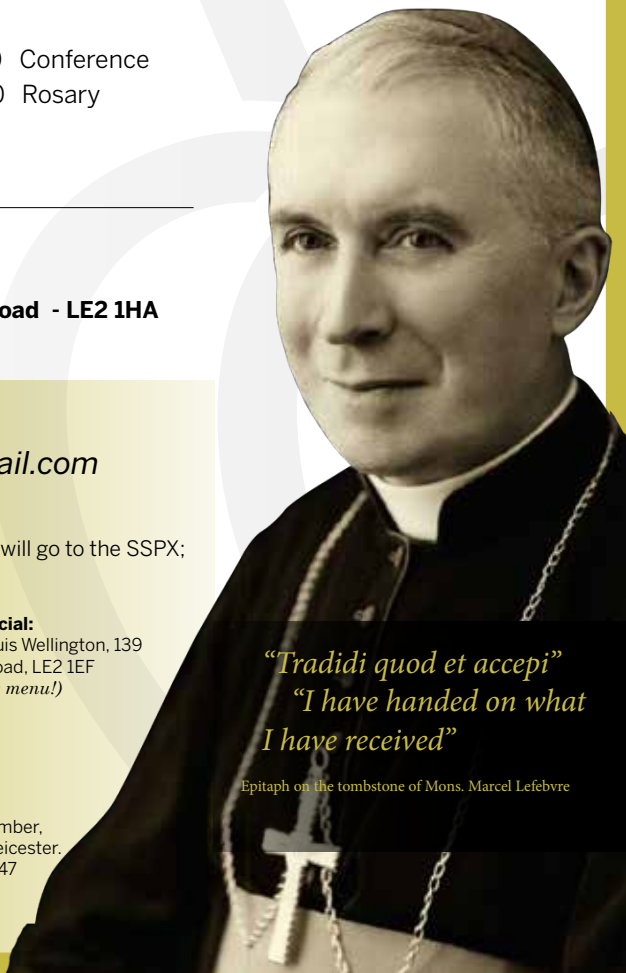
The Marquis Wellington, 139
London Road, LE2 1EF
(Fantastic menu!)

Catholic Action

Feel free to bring along a friend who may be interested in the Faith...

Small social gathering on Saturday 9th November, Accommodation and car seats available to Leicester. For info contact Tam Martinez: 07470 228 847

Find us on Facebook 'Founder's Spirit' for all event updates and conferences



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

Epitaph on the tombstone of Mons. Marcel Lefebvre



Treasures of the Liturgy

The Liturgical Year

Rev. M. S. Canon McMahon

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

Q. What is the liturgical year?

A. The liturgical year is the annual celebration of the mysteries of man's salvation and of the memory of the saints.

Q. Is the annual celebration of these mysteries of Our Lord to be regarded as merely a pious commemoration of them ?

A. The annual celebration of the mysteries of Christ is not a mere memorial of the past. The mystery that is being celebrated is a fact having the character of an event which is actually taking place, and in which the Church really participates. Christ lives in the Church forever, and as Head of the Church

possesses the power of renewing, continuing and extending His mysteries throughout the universality of His Mystical Body. Every truth of Christ, every miracle, every event of His life that is celebrated in the liturgy is a manifestation of the Living Christ. The Church lives over again the mysteries of Christ in the course of the liturgical year, and we as members of the Church communicate in these mysteries. What happened once is ever recurrent ; the past becomes the immediate present. The Divine Infant is as near to us in the Holy Mass of Christmas as He was to the shepherds who, at the bidding of the Angels, went to adore Him. Our adoration is but a prolongation of theirs, and the special graces vouchsafed to them at the manger of Bethlehem are stored up for our souls in the



Christmas Mass. Christ was born in the souls of the shepherds the first Christmas. As truly is He born in our souls every successive Christmas Day. In the measure of the grace vouchsafed us we experience in our souls that condition of filial dependence on God the Father, that feeling of confidence in Him, that disposition of docility towards Him which characterised Christ when He was born into the world.

Q. Has each mystery that is celebrated its special grace ?

A. In each stage and in each mystery of His life Christ acquired for us special graces—distinct graces acquired in His Infancy, in His hidden life, in His public life, in His sufferings and His death, in His Resurrection and His glorious Ascension, and in His sending of the Holy Ghost.

Q. What is regarded as the special qualities of these distinct graces ?

A. Christmas brings with it the spirit of childlike love and gladness. Epiphany awakens in us the spirit of reverent homage to our King and the spirit of zeal for the spread of His kingdom. The spirit of steadfast courage in our struggle against Satan is awakened in the

first weeks of Lent and the spirit of patience and of suffering and the horror of sin come to us in Passiontide. At Easter the joy of victory over the enemies of our salvation floods the soul, while on the Feast of the Ascension we lift up our thoughts to heavenly things to be, by faith, like Christ, in the bosom of the Father. The Descent of the Holy Ghost endues us with power from on high and gives the spirit of fortitude which enables us to await with eager gladness the second coming of Our Lord in judgment.

In this succession of joy and sorrow of soul, of gladness and of triumph we live again, we experience within ourselves, in the course of the liturgical year, the mysteries of our salvation, and become, as the years roll on, more and more closely assimilated to our Divine Model, Jesus Christ.

Q. What great truth then will, above all, spur us on to direct our devotion after the plan of the liturgical year and so enter into the mind of the Church ?

A. The deep-seated conviction that Christ's mysteries are ours, that the interior life of the Christian is a reproduction of the life of Jesus.



Q. In what sense are Christ's mysteries ours ?

A. We all sinned in Adam, the head of the human race. We all died to sin with Christ, Who is the Head of the Mystical Body of which we are the members :

"We are buried together with Him" (Rom. vi. 4). "If we be dead with Christ we believe that we shall live also with Christ" (Rom. vi. 8). The Eternal Father sees us, likewise, in all the other mysteries of Christ. God "hath raised up together and hath made us sit together in the heavenly places, through Christ Jesus" (Eph. ii. 6), for "where the Head is seated, the body is also seated along with the Head" (St. John Chrysostom)—some members in realisation, others in hope (we ascend with Christ). Christ's Death is our death (to sin), Christ's Resurrection is our resurrection (to newness of life). Christ's glorious Ascension is our glorification (hereafter) (cf. Marmion).

The satisfaction offered by Christ, the merits won by Him, the glory achieved by Him in His mysteries are ours, to each according to the measure of the giving of Christ (Eph. iv. 7) and according to the dispositions and degree of co-operation (Council of Trent—Sess. vi.

Cap. vii.).

Q. What is the all-important element in each liturgical celebration ?

A. Mass is the pith and marrow of each recurring festival. It is from the altar that the mystery is read to us. "In each mystery Our Holy Mother the Church shows us the fruit to be gathered from it— a virtue to be acquired, a grace to be sought, a sacrifice to be made which must be united to the one great sacrifice of the Altar." It is in the Mass that we appropriate the mystery to ourselves, that we communicate in it, that we live it over again.

Q. Apart from the Mass how else may we celebrate the Church's year in the spirit of the Church ?

A. In our visits to the Blessed Sacrament it would be advisable to adore Jesus in that stage of His life or in that particular mystery the current liturgical season presents to us. At Christmas, for instance, it would be the spirit of the Church to adore Jesus as the Divine Infant; in Lent, as suffering and dying on the Cross ; at Easter, as risen gloriously from the dead.

Q. Does the Church emphasise



specially the fruit to be derived from the observation of the current festival of the ecclesiastical year ?

A. The interesting Collect of Wednesday of Easter week states for us the mind of the Church. “O God, Who dost gladden us with the yearly celebration of Our Lord’s Resurrection, mercifully grant that by those festivals which we keep in life we may become worthy to attain to eternal joys hereafter.”

Compare the Collect of the following Saturday:

“Grant that we who have celebrated the Easter festival may deserve by it to arrive at eternal joys.”

Q. How did Pope Pius X of saintly memory regard the observance of the liturgical feasts ?

A. He states that the liturgical feasts were introduced that all might render to God the supreme worship of adoration in common. In these feasts all is so arranged and every single circumstance so adapted as to make the mysteries, the truths or the deeds which are celebrated penetrate deeply into the soul and move the soul to corresponding acts of virtue. The faithful, if well instructed, and if minded to celebrate the feasts in the spirit of the Church, would obtain a renewal and a notable increase of

faith, of devotion and of religious knowledge, and in consequence the whole life of Christians would be reinvigorated and transformed.

Q. When does the liturgical year begin ?

A. The liturgical year begins with the First Sunday of Advent, the Sunday that falls nearer to the Feast of St. Andrew (30th November).

Q. Did this rule always hold?

A. No; the present practice dates only from the 16th century. For several centuries the beginning of the year varied. For a long time it coincided with the beginning of the civil year. In the 5th century it began with the Feast of Easter. Later it dated from some other great feast, e.g. the Feast of the Annunciation (25th March), the Feast of the Nativity (25th December). Up to 1908 the Apostolic chancery began the year officially with the Feast of the Nativity.

Q. How did the liturgical year as such develop in the worship of the Church ?

A. The name “ liturgical year ” is of comparatively recent date, but the thing itself developed gradually from the 4th century with the multiplication of the Feasts of Our Lord,



while the basis on which it rests is of Apostolic origin.

Q. Trace in broad outline the gradual development of the liturgical year.

A. The liturgical year began in Apostolic times with the establishment of the Sunday as the Christian day of prayer and of rest, and with the annual celebration of the Pasch or Easter festival of which the Sunday was in part a weekly celebration. Easter is the first Christian feast in order of time and of importance, the “solemnity of solemnities,” the sun of the liturgical cycle. The Feast of Pentecost, which was inherited like Easter, from the Jewish ritual and to which, as to Easter, a full and perfect Christian signification was given, was well established by the 3rd century, while mention of the Feast of the Ascension is first found in the 4th century. The whole fifty days from Easter to Pentecost are a prolongation of the Paschal joys.

Q. What are the further stages of this development ?

A. The establishment of the Feast of the Nativity of Our Lord in the 4th century, the adoption of the Feast of the Epiphany from the Eastern Church in the 4th centu-

ry, the institution of a prolonged term of preparation for both the Easter and the Christmas festivals in the course of the 5th and 6th centuries—Easter and Christmas serving as the poles of the liturgical year.

In modern times a third cycle, that of Pentecost, has been formed, but it is not based upon historical grounds. The Sundays after Pentecost do not centre round any mystery of Our Lord that would give them common characteristics.

Q. What of the development of the feasts of the saints ?

A. The celebration of feasts of the martyrs followed quickly upon the cessation of the persecutions and the feasts of confessors were added after a century or so. Feasts in honour of Our Blessed Lady formed a regular feature of the liturgy in the 6th and 7th centuries. In course of time feasts of angels and saints were multiplied and the list of the saints is extended by successive canonisations.

Q. What is the purpose of celebrating throughout the liturgical year Feasts of Our Lady, of the Angels and of the Saints?

A. To help us to realise the doc-



trine of the communion of saints, to secure for us the aid of powerful intercessors in heaven, to inspire us to follow the example of those to whom Jesus was in very deed the way, the truth and the life—"grant that by his help and his example we may so fight on earth as to become worthy to be crowned with him in heaven " (Collect of the Mass of St. Ignatius, 31st July). Through them we learn to know Jesus, Who was their model. " Grant, O Lord, that in the spirit of Paul the Apostle we may learn the knowledge of Jesus, which surpasseth all understanding" (Collect of the Feast of St. Anthony Maria Zaccaria, 5th July). Whether we celebrate mysteries or saints in the liturgy it is the thought of Jesus that is the central thought of all.

Q. What great ideal then does devotion to the liturgical year most directly aim at ?

A. To make us " feel with the Church," to think as the Church thinks, to act as the Church would have us act. To make us all one with Christ, so that there may be in us " this mind . . . which was also in Christ Jesus" (Philipp. ii. 5).

Our Lady of Victories, Preston
14th September 1986





Of your charity please pray for the souls of

Mrs Margaret Scoular of Glasgow who died on 28th June 2019
Mr. Anton Spradbery of Taunton who died on 14th September 2019
Mrs. Geraldine Daly of London who died on 21st September 2019
Mr. Alexander Mayes of Jersey who died on 26th September 2019
Mrs. Janette McPake of Glenboig, nr. Glasgow who died on 4th October 2019
Mr. Kevin Harper-Penman of Barnstaple who died on 9th October 2019
Dr. John Dunn of Edinburgh who died on 24th October 2019

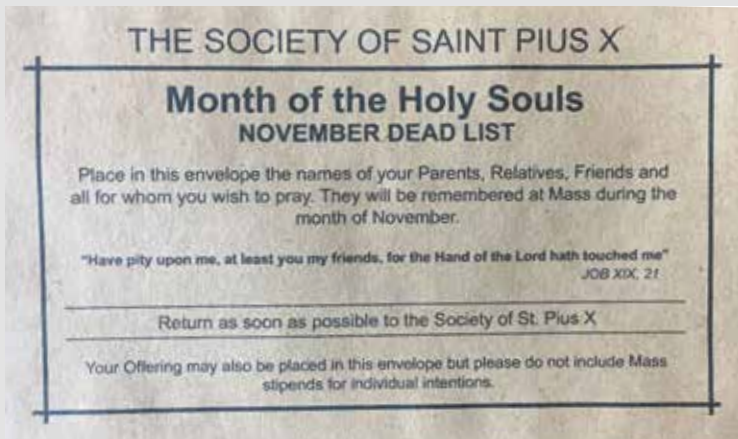
Please also pray for the following whose anniversaries occur about this time

November

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

December

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



Holy Souls offerings will be put towards seminary fees for our seminarians.





24th-26th August: The Founder's Spirit Conference visited Bristol for a weekend of talks and entertainment. The speakers were Rev. Fr. Robert Brucciani (Staying Catholic Under the New Totalitarianism), Rev. Fr. Philippe (The Spanish Inquisition), Rev. Fr. Nicholas Mary C SSR (It's too late to be a pig and Is it a mortal sin?) and Rev. Fr. Lawrence Barrett (Islam: Religion of Peace?). Many thanks to the organisers.





30th September-1st October: A handful of souls started early on Friday morning to walk a traditional Walsingham Pilgrimage from Our Lady of the Annunciation Church in King's Lynn to Walsingham. After 22 miles of brisk walking, an overnight camp in a field, a further 10 miles' walking, the pilgrims joined over a hundred faithful at the Slipper Chapel for the final procession to the Abbey Grounds where the Holy Sacrifice of the Mass was offered under the remaining vault of the demolished abbey where the High Altar used to stand. After the Mass, the District of Great Britain, Ireland & Scandinavia renewed its consecration to the Immaculate Heart of Mary. Many thanks are due to the organisers. Deo gratias.





9th - 13th September: Srs. Mary Bernard and Mary Frances of the Franciscan Sisters of Christ the King flew over the pond from Kansas City to participate in the SSPX Conference on the family at Knock, Ireland. Having a few days to spare, we were delighted to welcome them to England to see a little of our green and pleasant land. They stayed at St. Saviour's House and visited St. Michael's School to give an evening conference. In the photograph above, they gaze in wonderment from the cliffs overlooking the beaches near Newquay, Cornwall.

The profound need for traditional Catholic teaching sisters inspired the foundation of the community by Fr. Eugene Heidt (+2006). With much prayer and the help of Sr. Herlinda McCarty (+2006), O.S.F., the motherhouse was established in Oregon in 2000; in 2002 the convent was moved to its present location in Missouri. Today the sisters travel every day from their convent to give classes at nearby St. Vincent de Paul Academy. During the summers they travel to chapels around the country to host summer camps for girls who might otherwise never have a chance to meet a religious sister.



25th-29th September: The indefatigable Rev. Fr. Karl Stehlin, Director of the Militia Immaculatae, visited the District to give conferences and enrol members at Ss. Joseph & Padarn, London and at St. Michael's School. He also gave three conferences to the priests of the District during a priests' meeting. The Militia Immaculatae encourages all the faithful to an active Marian apostolate.



September

FRIDAY

SATURDAY

THE FEAST OF ALL SAINTS
1 cl.

ALL SOULS DAY
1 cl.



1

2

First Friday
Holy Day of Obligation

First Saturday

St. Rumwald, Prince & C.;
Essex/Leicestershire 680
Bl. John Bodeley, L. & M.;
Andover 1583
Bl. Thomas of Walden, C.;
England 1450

Feria
(Comm. of The Four Holy Crowned Martyrs)

Dedication of the
Archbasilica of the Most
Holy Saviour
(Comm. of
St. Theodore,
Martyr) 2 cl.

8

9

St. Willehad, B. & C.;
England/Germany 750

St. Cuby, B. & C.;
Cornwall/Wales 6th cent.
Bl. George Nepper,
Fr. & M.; Oxford 1680

THURSDAY

WEDNESDAY

TUESDAY

MONDAY

SUNDAY

Feria 4 cl.

Feria 4 cl.

Feria 4 cl.

Feria 3 cl.

2 cl.

7

6

5

4

3

The Feast of Holy Pellices,
honoured in the churches of the
dioceses (Westminster, Birmingham,
Cardiff, Merneva, Harham &
Newcastle, Liverpool, Berrwood,
Leicester, Portsmouth, 3 cl.)
St. Herftid, C.; 747

Dedication of Cathedral, Church
(Merneva, 1 cl.)
St. Willibrord, B. & C.; 739
(Harham & Newcastle, 3 cl.)

St. Tillyrd, Ab. & C.;
Wales 500 (Cardiff, 3 cl.)

St. Dubricius, B. & C.;
Wales 612

St. Wenefride, V. & M.,
Patron of North Wales;
Holywell, Wales 600
(Shrewsbury, Merneva 3 cl.)

<p>Twenty-Second Sunday After Pentecost 2 cl.</p> <p>10</p> <p>(In some places: Requiem Mass for the War Dead)</p> <p>St. Andrew Avellino, C SS. Tryphon, Respliscus, and Nympha, V., MM. St. Justus, B. & C.; Canterbury 682 (Southwest 3 cl.)</p>	<p>St. Martin of Tours, Bishop, Confessor 3 cl. (Comm. of St. Mercurius, Martyr)</p> <p>11</p> <p>St. Ricsiurth, Queens, Abs., Widows; Northumbria 708</p>	<p>St. Martin I, Pope, Martyr 3 cl.</p> <p>12</p> <p>St. Mecher, B. & C.; 600 (Aberdeen 3 cl.) St. Leobuin, Pr. & C.; England/Germany 778</p>	<p>St. Didacus, Confessor 3 cl.</p> <p>13</p>	<p>St. Josephat, Bishop, Martyr 3 cl.</p> <p>14</p> <p>St. Dyffrig, B. & C. (Caniff) 3 cl.) Bl. Hugh Cook (Faringdon) & Comp. (681. John Eynon & John Bugg) PP. & MM, d. 15-Nov 689 (Petersmouth, Comm.) St. Serapion, M.; England/Africa 4240</p>	<p>St. Albert The Great, Bishop, Confessor, Doctor of the Church 3 cl.</p> <p>15</p> <p>15Bl. Richard Whitting, Ab. & Comp., MMk., MM.; Tor Hill, Gloucestershire 1589 (Clifton 3 cl.) (P. Dec. Westminster 3 cl.)</p>	<p>St. Gertrude, Virgin 3 cl.</p> <p>16</p> <p>St. Margaret, Queen, Widow, Patroness of Scotland, (Scotland 2 cl.) St. Edmund of Canterbury, B. & C.; 1242 (Idea, Priest, Patron Fremouth 1 cl.; Secondary diocese of Norwich 2 cl.; All. of Norwich, England; d. 1155; d. N. Newark, Lincolnshire, Nottingham 3 cl.)</p>
<p>Twenty-Third Sunday After Pentecost 2 cl.</p> <p>17</p> <p>St. Gregory The Wonderworker, B. & C. St. Hugh of Lincoln, B. & C.; 1200 (Secondary Patron: Nottingham 2 cl.; Westminster, Clifton, Birmingham, Northampton 3 cl.) St. Hilida, V.; 600 (Midlothian 3 cl.)</p>	<p>Dedication of the Basilicas of SS. Peter and Paul 3 cl.</p> <p>18</p>	<p>St. Elizabeth of Hungary, Widow (Comm. of St. Pontianus, Pope, Martyr) 3 cl.</p> <p>19</p>	<p>St. Felix of Valois, Confessor 3 cl.</p> <p>20</p>	<p>St. Elizabeth, Presentation of The Blessed Virgin Mary 3 cl.</p> <p>21</p>	<p>St. Clement I, Pope, Martyr (Comm. of St. Felicitas, Martyr) 3 cl.</p> <p>23</p>	<p>St. Gregory The Wonderworker, B. & C. St. Hugh of Lincoln, B. & C.; 1200 (Secondary Patron: Nottingham 2 cl.; Westminster, Clifton, Birmingham, Northampton 3 cl.) St. Hilida, V.; 600 (Midlothian 3 cl.)</p>
<p>Last Sunday After Pentecost 2 cl.</p> <p>24</p> <p>St. John of the Cross, C. & D. St. Orysegorus, M. St. Christina, V. & Abs.; Winchester 1000 Ven. Edward Mico Pr. & M.; Wild House, London 1578</p>	<p>St. Catherine of Alexandria, Virgin, Martyr 3 cl.</p> <p>25</p>	<p>St. Sylvester, Abbot (Comm. of St. Peter of Alexandria, Bishop, Martyr) 3 cl.</p> <p>26</p>	<p>St. Edmund, King of England, M.; Hoxon, East Anglia 870 (Westminster, Northampton 3 cl.)</p> <p>Feria 4 cl.</p> <p>27</p>	<p>St. Agatha, Mother of St. Margaret of Scotland, Winchester 1000</p> <p>Feria 4 cl.</p> <p>28</p>	<p>St. Deyntolen, Ab.; Wales 681 St. Boga, V.; Cumbria 680</p> <p>Feria 4 cl. (Comm. of St. Saturninus, Martyr)</p> <p>29</p> <p>Start Novena to Immaculate Conception</p> <p>Bl. Culbert Meyne, Pr. & M.; Laurenceau 1677 (Westminster, Liverpool, Lancaster, Northampton, Plymouth, 3 cl.) Ven. Edward Burdars, Pr. & M.; York 1588</p>	<p>St. Andrew, Apostle, Patron of Scotland 2 cl. (In Scotland 1 cl.)</p> <p>30</p> <p>Start Novena to St. Andrew Christmas Novena (See Dec. table)</p> 
<p>The Resurrection of the Body • Illustrated by Grace Morley</p>	<p>MONTH OF THE HOLY SOULS IN PURGATORY</p>					

St. Stephen, The Holy Innocents and
St. Thomas of Canterbury, are martyred and...

SUNDAY

**FIRST SUNDAY
OF ADVENT**

1

**Bl. Edmund Campion &
Comp.**, PP., MM., 1581
(Northampton, Portsmouth 3cl.)
Bl. Ralph Sherwin, M.
(Nottingham 3 cl.)
Bl. John Beche, Pr. & M., 1539
(Brentwood 3 cl.)
The Blessed Martyrs of Oxford
University (Birmingham 3 cl.)

MONDAY

St. Barbara,
Virgin, Martyr
(Comm. of **Ferla**
in Advent)

2



St. Lucius, King
Gloucester 200
St. Birinus, B. & C.;
Dorchester 650
Bl. Edward Coleman, L. & M.;
Tisbury 1678

TUESDAY

St. Francis Xavier,
Confessor
(Comm. of **Ferla**
in Advent)

3



Ferla in Advent 3 cl.
(Comm. of **St. Melchitades**
Pope, Martyr)

10

Translation of the Holy House
of Loreto (Middlesbrough 3 cl.)
Bl. Edmund Kemnitz, Eustace
White, Polydora Plaxden, PP.,
Swinton Wells, Sydney Hodgen,
Brian Lacey 11, MM., Tisbury 1981
Bl. John Roberts, OSB, M.;
Tisbury 1640 (Menevia 3 cl.)

WEDNESDAY

St. Peter Chrysologus,
Bishop, Confessor, Doctor
(Comm. of **Ferla**
in Advent;
Comm. of **St.**
Barbara, V. & M.)

4



St. Damasus I,
Pope, Confessor
(Comm. of **Ferla**
in Advent)

11

Bl. Arthur Bell,
Pr. & M.; Tisbury 1643
Ven. Bennet Constable,
Mk. & M.; Durham 1665

THURSDAY

Ferla in Advent 3 cl.
(Comm. of **St. Sabbas**,
Abbot)

5



Ferla in Advent 3 cl.

12

Bl. Thomas Holland,
Pr. & M.; Tisbury 1642

FRIDAY

St. Nicholas,
Bishop, Confessor
(Titul. of Pro-Cath:
Liverpool 1 cl.)
(Comm. of **Ferla**
in Advent)

6



St. Lucy,
Virgin, Martyr
(Comm. of **Ferla**
in Advent)

13

Dedication of Cathedral Church
(Maldenwell 1 cl.)
SS. Fingar & Pala, Brother &
Sister, MM.; Hayle, Cornwall 445

SATURDAY

St. Ambrose, 3 cl.
Bishop, Confessor, Doctor
(Comm. of **Ferla**
in Advent)

7

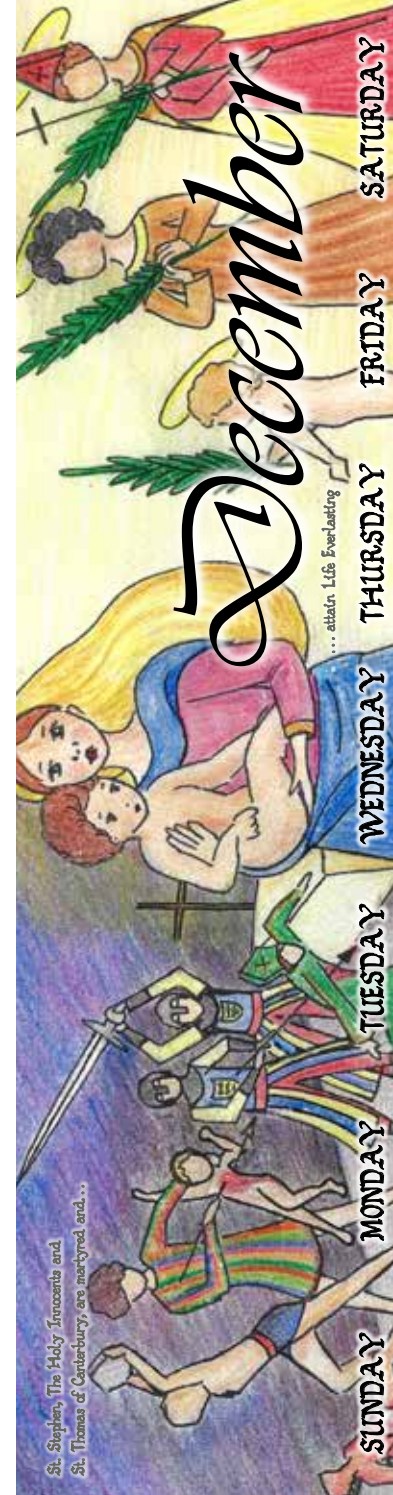


Ferla in Advent 3 cl.

14

First Saturday

December



... attain Life Everlasting

THIRD SUNDAY OF ADVENT (Gaudete Sunday) 15	1 cl. St. Florentius , Ab., Bangor Abbey, Ireland, 7 th cent.	1 cl. St. Eusebius , Bishop, Martyr (Comm. of Festa in Advent)	3 cl. Festa in Advent	2 cl. Ember Wednesday	2 cl. Festa in Advent	2 cl. Festa in Advent	2 cl. Ember Friday	2 cl. St. Thomas , Apostle (Comm. of Ember Saturday)
FOURTH SUNDAY OF ADVENT 22	1 cl. St. William Pye , L. & M., Dorchester 1591	2 cl. Festa in Advent	2 cl. St. Teita , V. & Abs., Winton, Dorset 708 St. Malchus , B. & C., Winchester 440	18 St. Meawon of Cornwall , 6 th cent. St. Winebald , Wessex and Germany 768	17 VIGIL OF THE NATIVITY OF OUR LORD	2 cl. St. Laurence Humphrey , L. & M., Winchester 1591	2 cl. Ember Friday	2 cl. St. Thomas , M. & M., Dover 1295
SUNDAY WITHIN THE OCTAVE OF CHRISTMAS 29	2 cl. St. Thomas of Canterbury , Bishop, Martyr; Principal Patron & Titul. of Cath. Northampton; In England & Wales 1 cl.	2 cl. St. Eusebius , Bishop, Martyr (Comm. of Festa in Advent)	2 cl. St. Teita , V. & Abs., Winton, Dorset 708 St. Malchus , B. & C., Winchester 440	18 St. Meawon of Cornwall , 6 th cent. St. Winebald , Wessex and Germany 768	24 VIGIL OF THE NATIVITY OF OUR LORD	2 cl. St. Laurence Humphrey , L. & M., Winchester 1591	2 cl. Ember Friday	2 cl. St. Thomas , M. & M., Dover 1295
SUNDAY WITHIN THE OCTAVE OF CHRISTMAS 28	2 cl. St. William Pye , L. & M., Dorchester 1591	2 cl. Festa in Advent	2 cl. St. Teita , V. & Abs., Winton, Dorset 708 St. Malchus , B. & C., Winchester 440	18 St. Meawon of Cornwall , 6 th cent. St. Winebald , Wessex and Germany 768	25 THE NATIVITY OF OUR LORD	2 cl. St. Laurence Humphrey , L. & M., Winchester 1591	2 cl. Ember Friday	2 cl. St. Thomas , M. & M., Dover 1295
SUNDAY WITHIN THE OCTAVE OF CHRISTMAS 27	2 cl. St. John , Apostle, Evangelist (Titul. of Cath. Portsmouth, Salford 1 cl.) (Comm. of Octave of Christmas)	2 cl. Festa in Advent	2 cl. St. Teita , V. & Abs., Winton, Dorset 708 St. Malchus , B. & C., Winchester 440	18 St. Meawon of Cornwall , 6 th cent. St. Winebald , Wessex and Germany 768	26 THE NATIVITY OF OUR LORD	2 cl. St. Laurence Humphrey , L. & M., Winchester 1591	2 cl. Ember Friday	2 cl. St. Thomas , M. & M., Dover 1295
SUNDAY WITHIN THE OCTAVE OF CHRISTMAS 26	2 cl. St. John , Apostle, Evangelist (Titul. of Cath. Portsmouth, Salford 1 cl.) (Comm. of Octave of Christmas)	2 cl. Festa in Advent	2 cl. St. Teita , V. & Abs., Winton, Dorset 708 St. Malchus , B. & C., Winchester 440	18 St. Meawon of Cornwall , 6 th cent. St. Winebald , Wessex and Germany 768	25 THE NATIVITY OF OUR LORD	2 cl. St. Laurence Humphrey , L. & M., Winchester 1591	2 cl. Ember Friday	2 cl. St. Thomas , M. & M., Dover 1295
SUNDAY WITHIN THE OCTAVE OF CHRISTMAS 25	2 cl. St. John , Apostle, Evangelist (Titul. of Cath. Portsmouth, Salford 1 cl.) (Comm. of Octave of Christmas)	2 cl. Festa in Advent	2 cl. St. Teita , V. & Abs., Winton, Dorset 708 St. Malchus , B. & C., Winchester 440	18 St. Meawon of Cornwall , 6 th cent. St. Winebald , Wessex and Germany 768	26 THE NATIVITY OF OUR LORD	2 cl. St. Laurence Humphrey , L. & M., Winchester 1591	2 cl. Ember Friday	2 cl. St. Thomas , M. & M., Dover 1295
SUNDAY WITHIN THE OCTAVE OF CHRISTMAS 24	2 cl. St. John , Apostle, Evangelist (Titul. of Cath. Portsmouth, Salford 1 cl.) (Comm. of Octave of Christmas)	2 cl. Festa in Advent	2 cl. St. Teita , V. & Abs., Winton, Dorset 708 St. Malchus , B. & C., Winchester 440	18 St. Meawon of Cornwall , 6 th cent. St. Winebald , Wessex and Germany 768	25 THE NATIVITY OF OUR LORD	2 cl. St. Laurence Humphrey , L. & M., Winchester 1591	2 cl. Ember Friday	2 cl. St. Thomas , M. & M., Dover 1295
SUNDAY WITHIN THE OCTAVE OF CHRISTMAS 23	2 cl. St. John , Apostle, Evangelist (Titul. of Cath. Portsmouth, Salford 1 cl.) (Comm. of Octave of Christmas)	2 cl. Festa in Advent	2 cl. St. Teita , V. & Abs., Winton, Dorset 708 St. Malchus , B. & C., Winchester 440	18 St. Meawon of Cornwall , 6 th cent. St. Winebald , Wessex and Germany 768	24 VIGIL OF THE NATIVITY OF OUR LORD	2 cl. St. Laurence Humphrey , L. & M., Winchester 1591	2 cl. Ember Friday	2 cl. St. Thomas , M. & M., Dover 1295
SUNDAY WITHIN THE OCTAVE OF CHRISTMAS 22	2 cl. St. John , Apostle, Evangelist (Titul. of Cath. Portsmouth, Salford 1 cl.) (Comm. of Octave of Christmas)	2 cl. Festa in Advent	2 cl. St. Teita , V. & Abs., Winton, Dorset 708 St. Malchus , B. & C., Winchester 440	18 St. Meawon of Cornwall , 6 th cent. St. Winebald , Wessex and Germany 768	25 THE NATIVITY OF OUR LORD	2 cl. St. Laurence Humphrey , L. & M., Winchester 1591	2 cl. Ember Friday	2 cl. St. Thomas , M. & M., Dover 1295

SAINT ANDREW CHRISTMAS NOVENA

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

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

"Ah! [Sinners] will one day confess their folly, but when? When there will be no remedy for it. They will then say in despair: 'We fools esteemed their life madness and their end without honour.' [Wis. 5: 4] 'Ah! fools that we have been! We regarded the lives of the Saints as folly; but now we know that we have been miserably foolish. Behold how they are numbered among the children of God, and their lot is among the saints!'" [St Alphonse de Liguori]

Planner 2019

Nov	1	ALL SAINTS
	10	Founder's Spirit Conference, St. Anne's Leicester
	15	Glastonbury Pilgrimage
Dec	5	All day adoration at St. Michael's School, Burghclere
	8	IMMACULATE CONCEPTION, SSPX engagements
	14	St. Michael's School, end of term
Jan	8	St. Michael's School, Hilary Term begins, Parent-Teacher Conferences
Feb	17-22	Priests' Retreat, St. Saviour's House, Bristol
	26	ASH WEDNESDAY
	29	Lenten Day of Reflection, St. Saviour's House, Bristol
Mar	25	ANNUNCIATION
	30-4	Passion Retreat, St. Saviour's House, Bristol
Apr	12	EASTER SUNDAY

SATURDAY



14TH DEC.

ST. MICHAEL'S SCHOOL ADVENT FAIR

PORTAL HALL - BURGHCLERE

Open 1 pm

Raffle Draw 3 pm

Close 4 pm

Mass Times

	NOVEMBER						DECEMBER						
	1st	2nd	3rd	10th	17th	24th	1st	8th	15th	22nd	25th	29th	
Bingley	-	-	1500	1500	1500	1500	1500	1500	1500	1500	1500	1230	1500
Bristol	0800 1830	0730 0800 1830	1000	1000	1000	1000	1000	1000	1000	1000	1000	0000 1000	1000
Burghclere	0715 0900 1900	0730 1200	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0000 0900	0730 0900
Colleton Manor	-	-	6th 1130	-	-	-	-	11th 1130	-	-	-	-	-
Edinburgh	1230	1030	1100	1100	1100	1100	1100	1100	1100	1100	1100	0000	1100
Gateshead	1830	-	1800	1800	1800	1800	1800	1800	1800	1800	1800	0000 1100	1800
Glasgow	1830	1100	1030	1030	1030	1030	1030	1030	1030	1030	1030	1100	1030
Groombridge	1100	1100	0830	0830	0830	0830	0830	0830	0830	0830	0830	0830	0830
Herne	-	-	1230	1230	1230	1230	1230	1230	1230	1230	1230	1230	1230
Jersey	-	-	-	-	-	30th 1030	-	-	-	-	-	-	28th 1030
Leicester	1100	1100	1130	1130	1130	1130	1130	1130	1130	1130	1130	0000	1130
Liverpool	-	-	1300	1300	1300	1300	1300	1300	1300	1300	1300	-	1300
London (St. Joseph)	1900	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	0000 1100	1100
London (Wimbledon)	0715 1100	0715	0800	0800	0800	0800	0800	0800	0800	0800	0800	0800	0800
Manchester	1230	1230	0930	0930	0930	0930	0930	0930	0930	0930	0930	0000 0900	0930
Middlemarsh / Holnest	-	-	1600	1600	1600	1600	1600	1600	1600	1600	1600	0900	1600
Portsmouth	1900	-	1130	1130	1130	1130	1130	1130	1130	1130	1130	1100	1130
Preston	1100	1100	0930	0930	0930	0930	0930	0930	0930	0930	0930	0900	0930
Rhos-on-Sea	1700	0900	1700	1700	1700	1700	1700	1700	1700	1700	1700	1230	1700
Taunton	1130	1130	1100	1100	1100	1100	1100	1100	1100	1100	1100	1130	1100
Woking	1930	1100	1130	1130	1130	1130	1130	1130	1130	1130	1130	0000	1130

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

Mass Centres

DISTRICT HOUSE

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

Resident:

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

Scotland

ABERDEEN

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

CARLUKE

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

Resident:

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

EDINBURGH

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

GLASGOW

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

STRONSAY

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

Resident:

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

England

BINGLEY

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

BRISTOL

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

Resident:

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

BURGHCLERE

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

Resident:

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

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 857 186

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
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Pious Groups

THIRD ORDER OF ST. PIUS X

Rev. Fr. Gary Holden
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ARCHCONFRATERNITY OF ST. STEPHEN

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

EUCCHARISTIC CRUSADE

Rev. Fr. Vianney Vandendaele
hostia@fsspx.uk

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Rev Fr. Robert Brucciani
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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.

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