



S S P X



Ite Missa Est

Culture of Life



*"Adoration of the Christ Child"
by Carl von Marr (circa 1898)*



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

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

District Superior
Rev. Fr. Robert Brucciani

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Culture of Life

Rev. Fr. Robert Brucciani, District Superior

My dear faithful,

God owns man

God made man. He gave him life and endowed him with an intellect and a will to know, love and serve Him in this world. Man is God's creature. Every man is owned by God and only has the use of those goods which form intrinsic parts of his body and soul. He is only God's steward over these things for the purpose of attaining heaven.

God owns man not only as his Creator, He has a second claim to ownership as his Redeemer. By His Incarnation, Passion, Death, Res-

urrection and Ascension, God redeemed mankind from the slavery of sin (the Objective Redemption). He made possible that supernatural finality in individual souls (the Subjective Redemption) which was lost through Original Sin. And then, if a man arrives at that supernatural finality – if he be subjectively redeemed by receiving sanctifying grace – God owns a man as his Father by adoption too.

Culture of life

God's ownership of man makes human life sacred: sacred, not only from the moment of conception, but doubly sacred on account of



the Objective Redemption and then thrice sacred if he be the recipient of sanctifying grace and become the living Temple of the Holy Ghost.

A man should hold his own life as sacred and that of his neighbour too. He should strive to build a society that respects the sacredness of life: a society in which the ensemble of its laws, manners and customs direct its members to the end intended by their Creator, Redeemer and Sanctifier. He should strive for a society with a culture of life: natural life and supernatural life.

The only society with the plenitude of the culture of life is a truly Catholic society. In such a society, the Church and the state work in harmony to uphold the sacredness of life for the end intended by God. Conversely, a society that denies God or His ownership of life, is one that implicitly denies the true sanctity of life. Such a society, ignoring the first cause and last end of man, will inevitably slide into a culture of death.

Culture of death

A culture of death is a culture of

radical selfishness in which man considers himself the supreme master of himself – his own god. It is a culture that leads to both supernatural and natural death. It is a culture of contraception, in-vitro fertilisation, embryo experimentation, eugenics, abortion, sexualisation of children, pornography, homosexuality, sexual abuse, drug abuse, self-mutilation, divorce, suicide and euthanasia. It is a culture of institutionalised evil: everything that tramples on life, everything that mitigates against the perfection of man. It has the prince of the world as its prime mover and the damnation of souls as its final intention.

In the culture of death, evil is either regarded as good (with names like “family planning”, “reproductive health”, “pro-choice”, “relationships education”, “self-discovery”, “self-expression”, “death with dignity”) or simply a private affair. Truth is measured by emotion and reason by is measured by convenience. “We must abort our children to save the planet for our children” is considered a sound argument, or “It is in the interest of the child, that we abort it” is considered a solid judgement.



Opposition to the culture of death is met with astonishment and accusations of hatred. The establishment: political institutions, the teaching, medical, legal and accounting professions, media and big business become its promoters and enforcers; assent to the culture of death becomes a condition of participation in society.

Alas, this is the society in which we find ourselves today. Faithful Catholics are being excluded from many walks of life and are being persecuted for living their faith.

Christmas hope

But there is always hope, because a society that thirsts for death can never last. It can never renew itself and will inevitably end in self-destruction. Our Lord Jesus Christ remains owner and master of life. Born into the world two thousand years ago, He died so that the life that He created may be redeemed; and He now lives that it might be sanctified. His Church will last until the end of the world, the culture of life will always prevail. We have prepared ourselves through the beautiful season of

Advent and now rejoice in the birth of Emmanuel, “God with us”, in this season of Christmas. Let us therefore pray that we might so cherish the sanctity of body and soul that He, Who was born into a stable two thousand years ago for our sake, might take full possession of that which is truly His.

On behalf of the priests and brother of the Society in Great Britain & Ireland, please accept our best wishes for a happy and holy Christmas. Thank you for your prayers and assistance over the last year. Let us be consoled in these dark times by the fact that, as the crisis in the Church and the world deepens, we can more closely resemble Our Blessed Lord in his rejection by both the aberrant religious authorities and the state! Deo gratias.

In Jesu et Maria,
Rev. Robert Brucciani

Other news

Please note the following opportunities to join others in **prayers outside abortion clinics** or hospitals



where abortions take place:

- London: 1st & 3rd Saturdays
12noon to 2pm opposite Ealing Town Hall W5 5AL: next meeting 7th September
- Bristol / Bath: usually last Thursday of the month
10:30am outside the abortion clinics of Bristol or Bath. Ring Christopher Nixon for details: 01373 834 639
- Leicester: 13th of each month
7pm, Kensington Building, Leicester Royal Infirmary, LE1 5WW.

The December **monthly collection for seminarians** raised £1960.88.

Thank you.

The **Holy Souls offerings** in November amounted to £2032.03. This will be used to pay seminary fees for the priests of tomorrow who will offer Masses for Holy Souls. A virtuous circle.

A total of £2300 was raised for the **Kenyan Mission**. Fr. Pierre Champroux offers his hearty thanks. The funds will enable him to expand the apostolate. Thank you.

The annual 2nd collection for the **Society for the Protection of Unborn Children** (SPUC) will take

place on Sunday 12th January in all our chapels.

Please sign-up for the **Lourdes Pilgrimage** as soon as you can. Flights schedules for October 2020 have now been published by the various airlines flying to Toulouse Airport. Pilgrims must book their own flights to arrive at Toulouse before 5pm on 21st October 2020 and depart from Toulouse at 5pm or later on 26th October. The schedule for the pilgrimage proper is published later in this newsletter.

Retreats 2020

Saint Saviour's House, Bristol

- Feb 17-22 : Priests Retreat
- Feb 29 : Lenten Recollection
- Mar 30 - 4 Apr : Passion Retreat
- May 11-16 : Marian Retreat
- Jun 26-28 : Married Couples
- Jul 13-18 : Men's Ignatian
- Aug 3-8 : Women's Ignatian
- Aug 21-23 : Youth Conference

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Questions of Life & Death

Rev. Fr. Robert Brucciani

Ordinary means

Q. What are ordinary means of medical treatment?

A. Ordinary means of medical treatment are those which do not constitute a disproportionate burden upon the patient or the community. They necessarily presuppose normal care, such as nutrition, hydration and air, and include easily performed medical procedures (N.B. what are considered “easily performed medical procedures” will change with time and place).

For a more complete answer see: Congregation For The Doctrine Of The Faith, Commentary. http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20070801_nota-commento_en.html

Persistent vegetative state

Q. Is it permitted to withdraw nutrition and hydration from a patient in a “persistent vegetative state” or severely disabled or in chronic pain?

A. It is not permitted to withdraw nutrition and hydration from a patient in a “persistent vegetative state” or severely disabled or in chronic pain if the privation will cause the death of the patient.

For a more complete answer see: Congregation for the Doctrine of the Faith, Responses To Certain Questions Of The United States Conference Of Catholic Bishops Concerning Artificial Nutrition And Hydration 11th July 2005. http://www.vatican.va/roman_curia/congregations/



[cfaith/documents/rc_con_cfaith_doc_20070801_risposte-usa_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20070801_risposte-usa_en.html)

Q. Is it permitted to switch-off the life support machine of a patient in a “persistent vegetative state”?

A. It is permitted to switch-off the life support machine of a patient in a “persistent vegetative state” **if** the patient is unlikely to recover **and if** the maintenance of life-support is considered overly burdensome to the family or community.

For a more complete answer see: Congregation For The Doctrine Of The Faith, Commentary. http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20070801_nota-commento_en.html

When death is imminent

Q. Is it permitted to withhold forms of treatment to prolong the life of a patient whose death is imminent?

A. It is permitted to withhold forms of treatment that would only secure a precarious and burdensome prolongation of life, **if** the normal care due to the sick person (nutrition, hydration, turning, washing etc.) is not interrupted **and if** the with-

holding of treatment does not prevent a patient securing the greatest good, which is heaven, by the fruitful reception of the sacraments.

For a more complete answer see Sacred Congregation For The Doctrine Of The Faith : Declaration On Euthanasia on 5th May 1980. http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19800505_euthanasia_en.html

Q. Is the use of narcotics permitted for the dying or patients at risk of death even if pain relief is probably accompanied by a shortening of life?

A. The use of narcotics is permitted for the dying or patients at risk of death even if pain relief is probably accompanied by a shortening of life **if** there is no direct causal link between narcosis and shortening of life, whether by will (ie. in intention) or by nature (i.e. if the suppression of pain could only be achieved by shortening life) **and if** there is a proportion between the pain relief procured and the unwilling effect of a shortening of life **and if** the narcotics do not prevent a patient securing the greatest good, which is heaven, by the fruitful reception of the sacraments.

For a more complete answer see:



The Address of Pope Pius XII to a Congress of Anesthesiology, given on 24th November 1957. http://w2.vatican.va/content/pius-xii/fr/speeches/1957/documents/hf_p-xii_spe_19570224_anestesiologia.html

Organ donation

Q. Is it permitted to donate an organ?

A. It is permitted to donate an organ **if** the donation does not impair the functional integrity of the donor (i.e. if it doesn't kill or disable the donor) **and if** there is a proportion between the good procured and the harm done to the donor.

*For a more complete answer see: *The Morality of Organ Transplants* by William E May. <https://www.ewtn.com/catholicism/library/morality-of-organ-transplants-2903>*

Q. Is it permitted to give permission for one's vital organs (e.g. heart, lungs, liver, brain) to be harvested after death?

A. In principle, it is permitted to give permission for one's vital organs to be harvested **after death**. In practice, however, the following difficulties arise: (a) the determi-

nation of death is often uncertain, (b) the utility of vital organs from a dead donor is doubtful and (c) the practice of removing vital organs from a living patient is probably widespread. It would seem, therefore, that given the probability of one's wishes not being respected, one should not give permission for one's vital organs to be donated after death.

For a more complete answer see: http://archives.sspx.org/miscellaneous/medical/brain_death_and_organ_harvesting.htm

Underlying Principles

- **Thou shalt not kill.** No medical procedure that will directly or intentionally kill a patient is permitted.
- **Principle of Double Effect** (*Voluntarium in causa*): An action having two effects, one good, the other bad, is morally permissible provided that the action is (a) not morally wrong for other reasons, (b) that the bad effect is not intended, (c) that the bad effect is not the means to the good effect, and (d) that there is a "proportionate reason" for tolerating or accepting the bad effect.

Organ donation law in England is changing

Pass it on.



What is changing?

From spring 2020, organ donation in England will move to an 'opt out' system. You may also hear it referred to as ["Max and Keira's Law"](#).

This means that all adults in England will be considered to have agreed to be an organ donor when they die unless they have recorded a decision not to donate or are in one of the [excluded groups](#).

You still have a choice if you want to be an organ donor or not when you die.

What do I have to do?

We are asking everyone to:

1. Record your organ donation decision on the NHS Organ Donor Register
2. Tell your family and friends what you have decided
3. Go to <https://www.organdonation.nhs.uk/register-your-decision/> and press the red button

OPT OUT

[Take me to opt out of organ donation](#)

You've opted out. Now tell your family

Thanks for registering your decision. It's a great start, but it's also important you tell your family about your choice as they will still be involved when the time comes.



Giving life

Extract from
a conference given
to missionary sisters

Rev. Edward Leen CSSp

Fr. Edward Leen (1885-1944) was an Irish Holy Ghost Father, academic and one-time missionary. He is best known for his spiritual writings and conferences.

The transmission of life

We are born to live, not merely to exist. God is infinitely good, liberal and generous to the last degree and knowing what a splendid thing it is to be alive with 'the life which is truly life,' He destined us for that also. God, being infinitely good, with this infinite goodness, desires that other beings should experience the same life.

Begetting human life

When it came to creating human beings, God conceived a glorious plan ... He created only one man and one woman, and arranged that these two should be capable of transmitting life to other human beings, and so filling up the empty places of the fallen angels. He gave to these two the power to be instruments in transmitting life to others, which is the grandest of prerogatives and God's greatest gift to creatures. It is the greatest of all powers. We human beings have this advantage over the angels that we can be agents in producing life - life that can become, by sanctifying grace, a participation in the life of God. God wishes to see around



Him innumerable reflections of life. It is not without meaning that God has cast around with lavish hands such an amount of life: the ocean teeming with life, the earth with such an immense number of living things, each filled with happiness. For life is happiness...

It is God's plan that man and woman should be drawn to one another and to unite in order to co-operate with God in giving life to a greater number of human souls... God did not envisage merely the birth of a child. He saw that child in terms of its ultimate purpose. He meant that child to have every opportunity to achieve its final destiny. It should not, when born, be left to chance, but should have the care and training that would help it to live properly and achieve life eternal. In order that that purpose might be realized, it required the co-operation of man and woman and, therefore, God ordained that having performed the function of life-giving, they should work for the child's education. He ordained that every child should have the care of the man and wife who gave it birth, until it could manage its own life by reason of its previous training. This training is a long process. It requires the life-long fidelity and partnership of both parents in marriage ... Parents

do not co-operate with God unless they are faithful to their vocation. If, through selfishness or worldliness, they exercise the act of marriage and frustrate the result, they are standing in the way of God's plan, strangling His creative work...

Seeing that God's interest is that the child should come into the world and that it should have everything possible for its training and formation in order to attain salvation, God ordains the condition of marriage. If a child is born outside marriage, it is deprived of what it has a right to - the loving care of a father and mother. To deprive a child, that God loves, of its rights is a grievous sin. The salvation of any child is jeopardized if it has not the proper care and education and that education is found in the home .. Hence, God forbids gravely the relation of man and woman outside marriage. This relation [of transmitting life] in marriage is holy and blessed and it is perfectly good in itself. There is nothing in it that is not in accordance with the designs of God. That is the reason why, when it is used outside God's plan, it becomes abhorrent in the sight of God. It is the misuse of a sacred thing, the desecration of a sacred thing.



Begetting Divine Life

The next point is this. This power of transmitting life is so grand that we cling to it most intimately. There is in every one of us the instinct to transmit life. It manifests itself in many ways. Horace says: "*Non omnis moriar*" (Not all of me shall die). The desire not to die wholly is innate with us. Marriage normally fulfils that desire, but when we make a vow of chastity, we renounce the power of giving life, and the satisfaction connected with the exercise of that power. But there is nothing sterile in God's plan. If we gave up a power, it is to get it back in a higher form. And so it is here.

Fecundity of chastity

If we make a vow of chastity, it means that we are giving life in a larger and wider sense. We make this vow in order to have hearts and minds free, in order to vivify more widely than married persons. Married persons can give physical life to a certain number and they can foster Divine Life in them by educating them in view of their

supernatural destiny. But for us [religious] all limitations are struck aside and we go out with the purpose of giving to all with whom we come in contact, sparks of life.

At the moment [Fr. Leen was preaching this conference to missionary Sisters] I am striving to communicate life to you - to vivify you. Your purpose is the same, here and in Africa - to give Divine Life, to procreate and vivify a great number of children of God and your vow of chastity enables you to do this. Every woman has the power to beget, if not in the body then in the spirit, and no woman can beget in the spirit unless she moulds herself on the virginity and maternity of Mary. Each woman's virginity is to be for her the source of her maternal power - by another of the many paradoxes of our religion! Mary, a real child of this earth, elected virginity. This meant far more than the mere avoidance of marriage. It meant that everything in her soul of "woman" - of affection, of devotedness, of self-sacrifice, of tenderness - would be Godwards, consecrated to God. It must be the same with us."



Calendar 2020

Cost: £10 from repositories, sold in aid of St. Michael's School



Mother Marianne Cope

Mother to the lepers

Rev. Robert Brucciani

*Reverend Sister Marianne Matron
of the Bishop Home, Kalaupapa, Molokai*

*To see the infinite pity of this place,
The mangled limb, the devastated face,
The innocent sufferers smiling at the rod,
A fool were tempted to deny his God.*

*He sees, and shrinks; but if he look again,
Lo, beauty springing from the breast of pain!
He marks the sisters on the painful shores,
And even a fool is silent and adores.*

*Robert Louis Stevenson
Kalawao, Molokai, 22nd May 1889*



Mother Marianne Cope (1838 - 1918)

From 1884 until her death in 1918, Mother Marianne of the Sisters of St. Francis gave herself entirely to caring for the lepers of Hawaii - first near the capital, Honolulu, then for 35 years in Molokai. She was a witness to the sacredness of life by being a mother to the world's most abandoned, helpless and suffering souls - caring for them while they yet lived and preparing them for their eternal home in heaven.

Early life

Barbara Koob (now officially "Cope") was born on 23rd January 1838 in SE Hessen, West Germany. She was one of 10 children born to Peter Koob, a farmer, and Barbara Witzenbacher Koob. The year after Barbara's birth, the family moved to the United States. The Koob family found a home in Utica, in the State of New York, where they

became members of St. Joseph's Parish and where the children attended the parish school.

Sisters of St Francis

Although Barbara felt called to the religious life at an early age, her vocation was delayed for nine years on account of her mother's early death. As the oldest child at home,



she went to work in a factory at 14 years old in order to support her family when her father became ill.

Finally, in the summer of 1862 at the age of 24, Barbara entered the Sisters of St. Francis in Syracuse, N.Y. On 19th November 1862 she received the religious habit and the name "Sr. Marianne", and the following year she made her religious profession and began serving as a teacher and principal in several elementary schools in New York State.

She joined the order in Syracuse with the intention of teaching, but her life soon became a series of administrative appointments on account of her singular talent for organisation.

Providence sends a visitor

As a member of the governing boards of her Religious Community in the 1860s, she participated in the establishment of two of the first hospitals in the central New York area.

In 1870, she began a new ministry as a nurse-administrator at St. Joseph's in Syracuse, N.Y., where she served as head administrator for six years.

Although Mother Marianne was often criticized for accepting "out-cast" patients, such as alcoholics, for treatment, she became well-known and loved in the central New York area for her kindness, wisdom and down-to-earth practicality.

In 1883, Mother Marianne, now the Provincial Mother in Syracuse, received a letter from an emissary of the Hawaiian government, a Catholic priest named Fr. Leonor Fouesnel, asking for help in managing hospitals and schools in the Hawaiian Islands, and mainly to work with leprosy patients. The letter touched Mother Marianne's heart and she enthusiastically responded: "I am hungry for the work and I wish with all my heart to be one of the chosen ones, whose privilege it will be to sacrifice themselves for the salvation of the souls of the poor Islanders.... I am not afraid of any disease, hence, it would be my greatest delight even to minister to the abandoned "lepers".

A mother to the lepers

She and six other Sisters of St. Francis arrived in Honolulu in November 1883. With Mother Marianne as superior, their main



Sisters of St. Francis who served at the Branch Hospital for Lepers in Kakaako, Honolulu in 1886. Left to right: Sr. M. Rosalia McLaughlin, Sr. M. Martha Kaiser, Sr. M. Leopoldina Burns, Sr. M. Charles Hoffmann, Sr. M. Crescentia Eilers, and Mother Marianne Cope. Centre rear: Walter Murray Gibson, prime minister of Hawaii and benefactor to the sisters.

task was to manage the Kakaako Branch Hospital on Oahu, which served as a receiving station for patients with Hansen's disease (the medical name for leprosy) gathered from all over the islands.

The Sisters quickly set to work cleaning the hospital and tending to its 200 patients. By 1885, they had made major improvements to the living conditions and treatment of the patients.

In November of that year, they also founded the Kapiolani Home inside the hospital compound, established to care for the healthy daughters of Hansen's disease patients at Kakaako and Kalawao. The unusual decision to open a home for healthy children on leprosy hospital premises was made because only the Sisters would care for those so closely related to people with the dreaded disease.



Fr. Damien and Mother Marianne

Mother Marianne met Fr. Damien de Veuster (now known as the "Apostle to Lepers") for the first time in January 1884, when he was in apparent good health. Two years later, in 1886, after he had been diagnosed with Hansen's disease, Mother Marianne alone gave hospitality to the outcast priest upon hearing that his illness made him an unwelcome visitor to Church and Government leaders in Honolulu.

In 1887, when a new Government

took charge in Hawaii, its officials decided to close the Oahu Hospital and receiving station and to reinforce the former alienation policy which forbade lepers to leave their leper colony. The unanswered question, however: If no-one could leave a leper colony then who would stay there to care for the sick on the Kalaupapa Peninsula on the island of Molokai?

In 1888, Mother Marianne again responded to the plea for help and said: "We will cheerfully accept the work...". She arrived in Kalaupapa several months before Fr Damien's death together with Sr. Leopoldina Burns and Sr. Vincentia McCor-



Mother Marianne prays over the funeral bier of Fr. Damien de Veuster of the Congregation of the Sacred Hearts of Jesus and Mary (1840-1889).



Sr. Leopoldina, Mother Marianne and Sr. Vincentia with girls and ladies of
The Bishop Home, Kalaupapa, Molokai c.1890.

mick, and was able to console the ailing priest by assuring him that she would provide care for the patients at the Boys' Home at Kala-wao that he had founded.

Robert Louis Stevenson

The famous writer, Robert Louis Stevenson, had heard about Fr. Damien's and Mother Marianne's work on Molokai and decided to visit for a week in 1889 (he arrived just after Fr. Damien's death).

He called at The Bishop Home each day, beginning with the morning of May 23. He enjoyed talking with the sisters, taking lunch or tea with them, question-

ing Mother Marianne about life in the Settlement. During that first visit he offered to teach the girls how to play croquet, using a set he had sent to The Bishop Home from Honolulu a week or two before. His jester's antics, and the long hours of instruction, entertained the girls but endangered his own delicate health and caused Mother Marianne considerable anxiety. She seems to have recognized immediately that he, too, suffered from pulmonary tuberculosis. When she cautioned him, urging him to rest, he simply laughed and went right on playing, sometimes for three hours at a time. He wanted to make the girls laugh, he said, to forget for a while the pain



and the loneliness in which they lived. And they, knowing nothing at all about him except that he was a very kind and a very funny man, were delighted with this comical haole [white man], who showed no fear of their disease, no disgust at their ugliness.

He presented Mother Marianne a poem and later composed the famous *Father Damien: An Open Letter to the Reverend Doctor Hyde of Honolulu* from Robert Louis Stevenson which defended Fr. Damien and the work at Molokai against the calumnious accusations of a most unfortunate Rev. Dr. Hyde of Honolulu. [He really picked the wrong person to calumniate!].

Hope for the hopeless

Together the three Sisters ran The Bishop Home for 103 Girls and the Home for Boys as well as being responsible for (Kapiolani Home for the healthy children of lepers, and the Malulani Branch Hospital on the island of Maui. The workload was extreme and the burden at times seemed overwhelming. In moments of despair, Sr. Leopoldina reflected: "How long, O Lord, must

I see only those who are sick and covered with leprosy?" The sisters spent hours each day cleaning and bandaging rotting wounds, teaching, feeding, mothering and encouraging to sanctify the thousands of souls who lived out their suffering on the prison peninsula.

On average, once the disease manifested itself, a leper would live no longer than four years, but Mother Marianne's invaluable example of never-failing optimism, serenity and trust in God inspired hope in those around her. She gave her beloved lepers a hope for a better life in heaven and she gave hope to her sisters whom no-one would blame if they had moments of discouragement. She taught her Sisters that "God giveth life; He will take it away in His own good time. Meanwhile it is our duty to make life as pleasant and as comfortable as possible for those of our fellow-creatures whom He has chosen to afflict."

Old age

Mother Marianne remained at least nominal superior of The Bishop Home and the various works of the



Sr. Elizabeth, Sr. M. Benedicta, Sr. M. Leopoldina, Mother Marianne aged 80 years with her beloved girls of The Bishop Home, Kalaupapa, Molokai 1918.

Sisters of St. Francis in Hawaii until her death. Her love for her sisters and for her leper children never diminished and was reciprocated - so much so that what had been a prison of immorality, suffering and death was transformed into an oasis of charity.

As her health declined, she was confined to the convent of The Bishop Home, but rejoiced in the presence of her precious children. Here is one account:

Sister Leopoldina described that occasion: "One bright day we had the men carry her in her big wheel chair, how happy she looked when we placed her in the shade of the old kamane tree, that she had planted so many years ago, the Sisters

were standing back of her chair, and her poor little leper girls nestled at her feet her dear face was filled with joy. She reached her thin feeble hand to the little ones, they moved closer to her, but did not touch her hand, as they know *unclean! unclean!* Mother let her hand drop on the arm of the chair and her eyes rested lovingly on her little out-casts."

Here is another extract from the memoirs of one of the sisters which shows how charity begets charity:

"The sisters and patients made a novena for Mother to her dear patron St. Anne.... On the eve of her feast she was too ill to go to the front verandah to be with them. She did not want to



disappoint them and was quite relieved when Sr. Benedicta suggested her going to her cell and the girls would sing outside near her window, while she was resting. This they did and dear Mother enjoyed it more than I can say. They did sing sweetly, God has given them music as a gift. One piece was particularly touching: a duet sung by Teresa and Little Emma Kia. Emma is blind and has not a finger left but she accompanied the song on the autoharp and played wonderfully by tying a little stick to her poor stumps. It was pathetic to see them. Teresa did not show the sickness much but our dear little saintly Emma was too sad a sight to describe. Though she had neither eyes nor fingers her voice was clear and sweet.”

Death

Mother Marianne never returned to Syracuse. She died peacefully - conscious to the end - surrounded by her sisters at The Bishop Home after having received the Last Rites on 9th August 1918 and was buried on the grounds of the Bishop Home that she had founded 35 years before.

She was declared Venerable in 2004, beatified in 2005 and canonised in 2012.

Her life touches even the hardest of hearts because her's is a story of the love of life - not just earthly life - but life as being made by God, redeemed by God and destined to be united to Him for all eternity.

Main Sources

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- vatican.va
- saintmariannecope.org



The Kalaupapa peninsula on the north coast of the island of Molokai is cut off from the rest of the island by steep cliffs. On the west side near the cliffs (right side on the photograph) is the settlement of Kalaupapa where the Sisters of St. Francis ran The Bishop Home for girls. 5 km away in Kalawao on the east coast near the cliffs (left side in the photo), Fr. Damian looked after the leper colony (up to 500 lepers) and home for the boys until his death in 1889.





Treasures of the Liturgy

The Liturgy

Rev. M. S. Canon McMahon

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

The liturgy

Q. What is the origin of the word Liturgy ?

A. Liturgy comes from the Greek word "*leitourgia*" (*leitōn*—public, and *ergon*—work), which signified any public service performed by a citizen on behalf of the State.

Q. How is Liturgy defined in the Catholic sense ?

A. Liturgy is the public worship of the Church. It is that form of piety which is practised by the Church in fulfilment of its mission to praise and glorify the Blessed Trinity and to sanctify souls.

The Greek Church restricts the term "liturgy" to the Eucharistic Sacrifice, which is the outstanding act of public worship.

Q. In virtue of what power does the Church give praise and glory to God and promote the sanctification of souls ?

A. In virtue of the sacerdotal power of Christ, which is the source of all supernatural life, and with which Christ Himself has endowed the Church.

The Church is the Living Christ, and therefore in its Liturgy it continues the prayer of Christ to His Eternal Father during His life on earth, expresses in gesture, symbol, and word the silent prayer of Jesus in the Tabernacle, and echoes the prayer and praise of the Sacred Humanity Which sits "at the right-



hand of the Father."

Q. What are the essential characteristics of every act of liturgical worship ?

A. 1. It is a public act of worship paid to God.

2. It is an act performed in the name of and on behalf of the whole Christian people.

3. It is an act accomplished by a duly accredited minister, one who is specially deputed by the Church to carry out the divine worship, which the Church, as a society, renders to God.

Q. Of what does this worship of the Church mainly consist ?

A. It consists of the Holy Sacrifice of the Mass, of the Divine Office, of the Sacraments, sacramentals and processions.

Q. How may we derive the greatest benefits from these manifold acts of public worship ?

A. By our active participation in them ; for it is in our active participation in them that we come most directly under the influence of the sacerdotal power of Christ exercised in the Liturgy.

Q. What does this active participation imply ?

A. It implies that we should unite with the whole Church in offering up the Holy Sacrifice, unite with the Church in the other forms of liturgical worship and prayer at which we may assist, and unite with the Church in its celebration of the mysteries of Our Lord's life in the round of the liturgical year.

Q. Is this life of prayer in common with the Church mere association in prayer ?

A. It is something far higher. The life of prayer in common with the Church proceeds from our being members of the Church, that is, of the Mystical Body of Christ, and from our conscious association with that Body and with its Head, Who is Christ, in offering homage to God.

Practice of early Christians

Q. To what would the general adoption of active participation in the Church's Liturgy lead ?

A. It would transform society. Pope Pius X stated that it is the indispensable means of spreading the Spirit of Christ throughout the world.

Q. Was this ideal participation in the liturgy of the Church,



which was sought after by Pope Pius ever realized in the history of the Church ?

A. It was realized in the life of the early Christians who “were persevering in the doctrine of the Apostles and in the communication of the breaking of bread and in prayers” (Acts ii. 42). It was their daily routine to assemble together for liturgical prayer, to partake in common of the *Agape*, to unite in the offering up of the Holy Sacrifice and partake of the Victim in Holy Communion. They acted consciously as members of the one Church, having one faith, one sacrifice, one holy Bread, one prayer, alike in all. All prayed together as one great family. The Catholics of every city formed one community, gathered around the Bishop who was the head. The Bishop was the true Father of the faithful of his diocese, who looked up to him for spiritual guidance and obeyed his every word. He was the bond of union with the Apostles. He was the guardian of sacred tradition and the representative of ecclesiastical authority. To follow him was to be on the right way. To pray with him in liturgical service was to pray in conscious union with the Church.

Q. What was the result of this life in common in the case of the

Early Christians ?

A. “They received into their veins the life-blood of fraternal charity.” “And the multitude of believers had but one heart and one soul” (Acts iv. 32). Were not the very pagans forced to cry out: “See those Christians how they love one another ” (cf. Panfoeder).

No one prayed for himself alone. Each one in the liturgical functions was raised above all that was merely personal. All together formed one Body. Compare the Secret of the Mass of the Seventh Sunday after Pentecost: “that what each does offer in honour of Thy name may avail for the salvation of all.”

It was in their active participation in the Mass that the Early Christians acquired the strength and courage to shed their blood in defence of the faith, for the Mass is “that Sacrifice from which martyrdom receives its whole beginning” (Secret of the Mass of Thursday after the Third Sunday of Lent).

Q. May we hope for a renewal of the glories of these ancient days?

A. It is but the literal truth to state that every Mass at which we assist is calculated so to renew the face of the earth. See a priest at the altar: he exchanges greetings frequently and carries on a dialogue with the



faithful who are represented by the server, prays in the plural in union with the faithful, offers up the Holy Sacrifice in their name and in his own, calls the Sacrifice both his and theirs, and when, through the power of his priesthood, he consecrates the bread and wine in the person of Christ, he offers up the consecrated gifts with the faithful in union with Christ's offering up of Himself, partakes of the Victim offered up and makes the faithful partakers of It, too, in Holy Communion.

Were the faithful as consciously and as closely united with the priest as the prayers of the Mass assume, and were priest and faithful to unite the offering of themselves with Christ's offering of Himself upon the altar in the spirit and in the way the liturgy of the Mass provides, the Kingdom of Christ would come upon the earth, for the Mass is "the source of all holiness" (the Secret of the Mass of St. Ignatius, 31st July).

Living the Mass

Q. How does Pius X summarise his whole teaching on this point?

A. We must "pray the Mass": we must "live the Mass."

Q. What is meant by "praying the Mass?"

A. We pray the Mass in reciting the prayers of the Missal or prayers equivalent to them. That is the normal way of uniting ourselves with the priest at the altar. We must not consider the Mass as affording us a convenient opportunity of practising our private devotions. As members of the Church we should take an active part in the Holy Sacrifice, which the Church, as a society, offers up to the Blessed Trinity, through Christ, with Christ, and in Christ.

Q. What is meant by "living the Mass?"

A. It means that at every Mass we should offer up ourselves in sacrifice, our life, our will, our hopes, our joys, our sorrows, and prolong that offering of ourselves through all our day, from Mass to Mass, so as to link every moment of our day to the daily or weekly sacrifice. From this intimate union of our sacrifice of ourselves with the Infinite Sacrifice Christ offers to His Eternal Father upon the altar is derived all that makes for our sanctification. Each day, for instance, has its trials. We offer these with ourselves at the altar. When the moment of trial comes the Holy Mass procures for us the necessary grac-



es to endure or to overcome.

To spur us on to this high purpose of "living the Mass" we should ever bear in mind that every day we, as members of the Mystical Body of Christ, are offered up in the Holy Sacrifice of the Mass to the glory of the Blessed Trinity in union with the offering Christ makes of Himself upon the altar.

Q. Where are the various forms of liturgical worship and prayer to be found ?

A. They are to be found in the liturgical books.

Q. In the practice of liturgical prayer are we to lay aside our private prayers ?

A. By no means. There remain the command and the promise of Christ. "But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth thee in secret will repay thee " (Math. vi. 6).

The needs of our souls are manifold, and some cannot be discerned or satisfied except in private prayer. It is in our meditations, our examinations of conscience, in many a private prayer and retreat that we best study and know ourselves, our personal dispositions, passions and wants.

Q. How are the two species of prayer related ?

A. Private prayers—meditation, morning and evening prayer, the Rosary, etc.—prepare the soul for the better participation in liturgical prayer by awakening that attention, recollection and intimate ardour which give life and animation to our use of the set forms of the liturgy; liturgical prayer gives the right direction to private prayer, guarding it against the spirit of illusion and of error, penetrating it with the spirit of dogma, the basic element of all true devotion.

Q. Is the practice of liturgical prayer opposed to Popular devotions ?

A. Just as little as it is opposed to private prayer. Popular devotions, that are approved of by the Church, have an inestimable value: "For where there are two or three gathered together in My name, there am I in the midst of them" (Math, xviii. 20). Popular devotions tend to develop the spirit of prayer in common – the ideal of the liturgy; while liturgical prayer, as it does with private prayer, guards popular devotions against all danger of excess or extravagance.

STANDING, SITTING & KNEELING AT MASS

There are no rubrics that determine the correct posture of the laity at different parts of the Mass, neither is there perfect agreement between the great lights of liturgical practice such as Fortiscue, O'Connell and Sterky (for the French). Most Catholics are witness to diverse and curious variations of practice - not only from one country to the next, but also within the same diocese and even within the same chapel! Often such a diversity of practice is the occasion of distraction, or consternation, or even a loss of charity among the faithful. It is for this reason that the following practice is prescribed by the District Superior for the District of Great Britain.

Low Mass

The principal to remember is that the faithful should kneel throughout except for the Gospel and the Credo.

- During the processional entry	stand
- From the Sign of the Cross to the Gospel (the frail may sit for the Epistle)	kneel
- When priest approaches the missal to say the Gospel	stand
- During the entire Credo	stand
- After the <i>Oremus</i> of the Offertory (the frail may sit for the Offertory)	kneel
- During the Preface	kneel
- At the Last Gospel	stand
- Post-Missal prayers	kneel
- As the recessional (when the priest leaves)	stand

Sung Mass and Solemn High Mass

The principal to remember is that the faithful should stand when singing the responses or when singing with the choir (except the Gloria when they sit with the priest).

- During the processional entry	stand
- During the <i>Asperges</i>	stand
- Priest goes to the sedelia to vest	sit
- From the Sign of the Cross to the <i>Kyrie</i>	kneel
- At the intoning of the <i>Kyrie</i>	stand
- When the priest sits during the <i>Gloria</i>	sit
- At the end of the sung <i>Gloria</i> (after the Amen)	stand
- At the beginning of the Epistle	sit
- When priest approaches the missal to sing the Gospel	stand
- At the beginning of the sermon	sit
- At the end of the sermon	stand
- During the entire sung Credo	stand
- After the <i>Oremus</i> of the Offertory	sit
- After the incensation of the altar (when the MC kisses the priest's hand)	stand
- During the Preface	stand
- At the end of the sung Sanctus	kneel
- After the <i>Oremus</i> at the end of the Canon (just before the Pater Noster)	stand
- After the sung <i>Agnus Dei</i>	kneel
- After the priest recites the Communion (just before the <i>Dominus Vobiscum</i>)	stand
- After the <i>Ite Missa Est</i>	kneel
- At the Last Gospel until the recession of clergy	stand

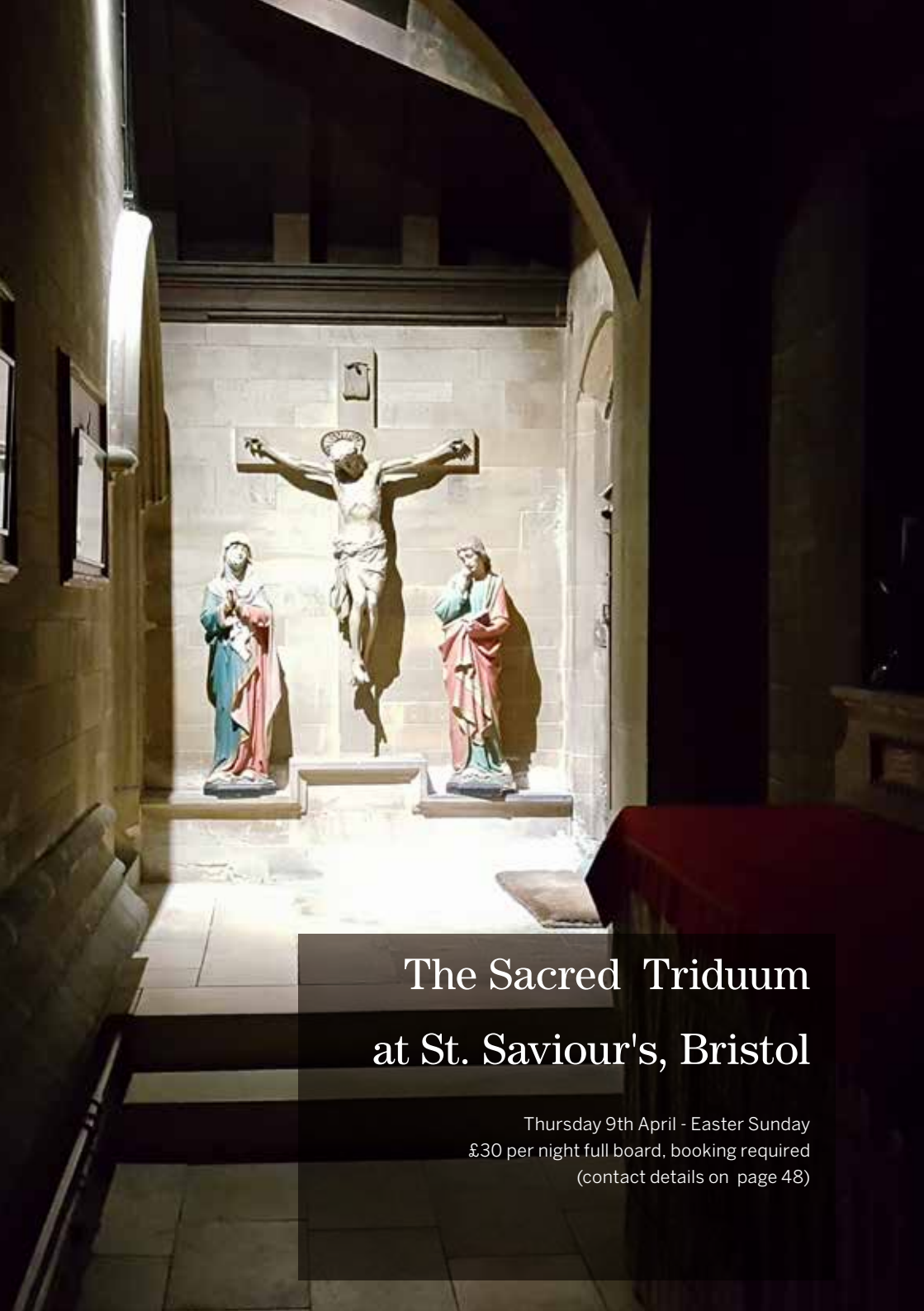


Of your charity please pray for the souls of

Mrs. Teresa Vericonte of London who died on 24th November 2019
Miss Theresa Watt of London who died on 25th November 2019
Mr. Keith Foster of North Yorkshire who died on 2nd December 2019

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

January Rev. Fr. Bernard Enright, Rev. Fr. Urban Snyder, Rev. Fr. Arthur Army, Rev. Fr. John Coulson, Rev. Fr. Eldred Leslie, Andrew Baker, T. Hillier, Hugh Ross-Williamson, Sister Dermot, Adela Wright, Patrick Vinton, I. Pharoah-Band, Arthur Scannell, Eugene Merano, Bernard Gilbert, Arthur Somerford, Violet Shea, P. Hoskisson, Eric Smith, Frank Pike, Fiona Ward, Christopher Sullivan, Alan Coe, Joan Southwell, Veronica Adams, Eliza Danilo, Eileen Adams, Florence Adams, Dr. John Hamerton, Dr. Peter Hall, James Kenney, Mary Coey, John Yates, Teresa Power, Elizabeth Bannerman-McGregor, Harold England, Agnes McLaughlin, Cecily Stanley-Clarke, Rose Spruce, Reginald Thomas, Dora Dombre, James Jackson, David Green, Graham Lenthall, Winifred Bryan, Rose Davis, Margaret Brucciani, Elsie Bavington, Mr. Sullivan, Henry Brett, Rita Embray, Richard Mirn, Hilda Hansing, Mary McEnery, Wilhelmina Wingerden, Margaret Coupe, Margaret Harries, Isabel Murdoch, Jean Cunningham, Doris Breddy, Franciszek Trembalowicz, Gladys Bird, Andrew Tannahill, Gerard Oxley, Ernest Duus-Jensen, Francis Adams, Stella Collier, Chase Harrison, Audrey Krynski, Stephen Johnson, Richard Neville, Mary Black, Roland Cumberbatch, Anne Marie Firth, Maurice Flynn, Stephen Weetman, Gertrude Hill, Philomena Thompson, Ruth Ward, James Byrne, Dorothy Callaghan, Constance Cordwell, Vera Cosgrove, Sydney Fenton, Patricia Venn, Mary McLaughlin, Amy Warner, Veronica Crisp, Carmen Whitworth, Connie Scruton, Rosa Patricia Hall, Alexander Kelly, Joseph Lee, Paddy Campbell, Monica Wright, Maria Dean, Brian Eustace, Isobel Gaggero, Joan Howarth, Norman Jenkins, Augustine Okereafor, Muriel Fleming, Hazel Sime, William Bailey, Marjorie Plume, Anelia Carnoustie, Thomas Blundell, Francis Strimatis, Frank Williams, Joseph di Guiseppa, Robin Pannell, Clement Charlery, John Blackshaw, Helena Brown, Heather Gierak, Francis McElwaine, Alice Pratt, Sarah (Sadie) Quinn, Charles Kennedy, Maureen Burrows, Michael Evelyn Turner, William Jackson, Edna Neesam, Clare Marie Officer, Ivy Scaife, Veronica Spender, Oliver Ibeamuchem, Rosina Perry, Clarice Stansfield, Michael James ap John, Editha Thomas **February** Rev. Fr. Henry Rope, Rev. Fr. Edward Wright, Rev. Fr. Guy Bouvier, Rev. Fr. John Brady, Br. Alban Michael, F.M; Vera Lux, Helen Scott, Dennis Hazell, Jane Dickie, Kate Barford, Mary Healy, Harold Forteach, Mary Connolly, William Sims, Gwendoline Shields, Kathleen Donovan, T. McTigue, Frederick Tomlinson, Joan Ferguson, Caroline Laurie, John Johnson, Evelyn Tree, Emily Malley, Eugene Howson, Peter Ward, Ethel McCarthy, Phyllis Thomas, Claude Head, Margaret Kerichard, Margaret Daly, Dorothy Yates, Emmie Titley, Helen Ferguson, Mary Leetch, Austin Yates, John Leetch, Edith Jerrey, Margaret Ashby, Monica Hall, Miss M Gatenby, Anthony Townsend, Olive Booth, Robert McAllister, Tadeusz Turek, Molly Price, Joseph Brown, Simone Macklow-Smith, Stephen Conyngham, Paul Armstrong, Ernesto Criscouli, Eileen Mungovin, Marion Spring, Josephine Conlon, Hugh Byrnes, Pamela Frith, Agnes Leyden, Gemma Francis, Phyllis Western-Pick, Michael Yates, Joseph Reader, Margaret Connolly, Marjorie Tomlinson, Dorothy Rust, Eleanor Evans, Edward Black, Phyllis Brooker, Edna Proctor, Annie Kenny, Monica Hunter, Ruby Dolden, Edward Ryan, Dorothy Sheridan, David Read, Vivien Drummond, Joan Gordon-Thompson, Philip England, Dominique Beschizza, Cyril Benedict, Joseph Tipping, Paddy Campbell, Hilda Lovelace, James McClarty, Eileen Clarke, Ruth Croxted, Theresa Singleton, James O'Donoghue, Jim Collins, Peter Lyons, John Marshall, Mary Agnes Adams, Lionel Rice, Stephanie Hill, Rita Campbell, Margaret Rowling, Eamonn Short, Muriel Fenn, Graeme le Monier, Anne Read, John Clague, Stephen & Joyce Power, Molita Hale, James Shallcross, Patrick Halligan, Marion O'Grady, Peter Forrestier-Smith



The Sacred Triduum at St. Saviour's, Bristol

Thursday 9th April - Easter Sunday
£30 per night full board, booking required
(contact details on page 48)



THE PRIESTLY SOCIETY
OF SAINT PIUS X

+ Menzingen, 17th December 2019

Secretary General

CIRCULAR

PILGRIMAGE TO LOURDES

My Lords, Reverend District Superiors,

As I announced to you on 22nd July, a major international pilgrimage will bring us together for the Golden Jubilee of the Society of Saint Pius X, from 24th to 26th October, in Lourdes.

Please find attached the tentative programme, which is correct at today's date.

The pilgrimage begins on Saturday 24th October 2020 at 2pm and ends on Monday 26th October, 2020 at 12 noon.

Finally, I remind you of the events scheduled on 24th September 2020 in Ecône, when the mortal remains of our venerable founder will be transferred from the current cemetery vault to the crypt of the Church of the Immaculate Heart of Mary. This event is open to all members, especially those who will not be able to travel to Lourdes.

Wishing you a holy Advent season and I assure you of my priestly dedication.

Abbe Christian Thouvenot

Saturday 24th October

- 14:00 Rosary
- 14:30 Pontifical High Mass - Bp de Galarreta
Ministers, Servers & Schola : Seminaries of Dillwyn and Goulburn
- 16:00 Way of the Cross for the sick
- 16:00 Way of the Cross (High Stations)
- 16:00 Way of the Cross (Basilica of St. Pius X)
- 16:30 2nd Way of the Cross (High Stations)
- 21:00 Torchlight Procession and Rosary

All night prayer at the Grotto

Sunday 25th October

- 09:00 Rosary
- 09:30 Solemn High Mass - Rev. Fr. Superior General
Ministers, Servers & Schola : Seminaries of Ecône and La Reja
- 11:15 Solemn Procession to the Grotto, Rosary, Renewal of Consecration to Christ the King
- 15:30 Vespers of Christ the King
Procession of the Blessed Sacrament
Blessing of the sick
- 20:30 All night adoration of the Blessed Sacrament

Monday 26th October

- 09:00 Rosary
- 09:30 Solemn High Mass
Ministers, Servers & Schola : Seminaries of Zaitzkofen
- 11:15 Procession to the Grotto, Rosary, Renewal of Consecration to Immaculate Heart of Mary
- 12:00 End

**To join the GB & Ireland group, please see the brochures at our Mass Centres
or consult our website fsspx.uk**

Pilgrimage to Lourdes 21st – 26th October 2020

Registration form (one per pilgrim)

SURNAME, Title Christian Name			
Date of Birth	Nationality		
Passport No.	Issue Date	Expiry	
Address			
Telephone			
Mobile			
Email			
Room type	Single (+£220) <input type="checkbox"/> Double <input type="checkbox"/> Twin <input type="checkbox"/> Triple <input type="checkbox"/>		
<i>Companion 1</i> SURNAME, Christian Name			
<i>Companion 2</i> SURNAME, Christian Name			
Special Requests			
Emergency Contact			
Signature & Date			

SIMPLE STEPS

1. Send form by post or email
with £100 deposit

2. Send cheque or transfer with ref. "LOURDES"

Lourdes Pilgrimage Society of St. Pius X 125 Arthur Road Wimbledon SW19 7DR Email: district@fsspx.uk	LLOYDS BANK Acct Name: SOCIETY OF ST. PIUS X Acct No.: 00062524 Sort Code: 30-95-89
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Sales conditions:

- 6 days, 5 nights, make your own way to Toulouse Airport
 - Cost: £565 single room supplement of £220
-

This price includes:

- Airport transfers
- Bus according to the programme
- 5-night-accommodation in 3 stars hotel (based on double occupancy)
- Meals as mentioned in the programme
- Visits as mentioned in the programme
- English speaking guide
- 1 place free for priest for each 50 pilgrims
- Travel bag
- All taxes and services

This price does not include:

- Flights (pilgrims must book their own flights to arrive at Toulouse Airport before 4:30pm on 21st Oct; and depart at 5pm or later on 26th Oct.)
- Medical insurance and repatriation – to be arranged in the country of origin
- Travel cancellation & baggage insurance
- Single room supplement (subject to availability): 235€
- Meals mentioned as not included
- Tips
- Personal purchases & drinks

Cancellation conditions:

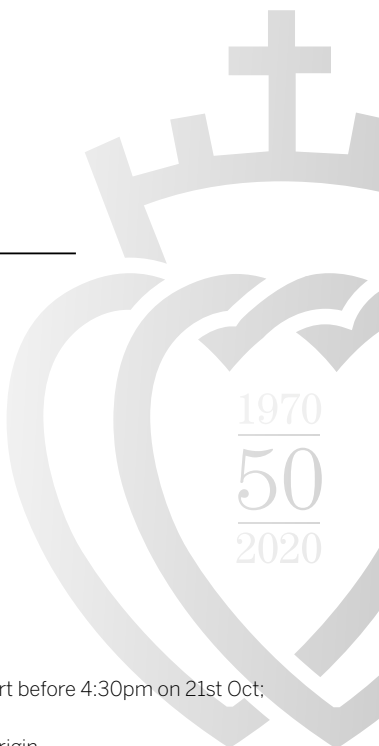
In case of cancellation, the following fees would be charged:

Until 60 days before departure.....	100€ Non-refundable
From 59 d. to 31 d. before departure	25 % of the total amount
From 30 d. to 15 d. before departure	50 % of the total amount
From 15 d. to 4 d. before departure	75 % of the total amount
Less than 4 d. before departure	100 % of the total amount

Formalities: on the basis of nationality

- Passport valid 6 months after the return for non-European Union citizens
- Valid national ID card for European Union citizens

The name written on the registration form must be the same as your identity document.



January



SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

5

Most Holy Name of Jesus

St. Telesphorus, P&M.

2 cl.

6

EPIPHANY OF OUR LORD

Holy Day of Obligation

1 cl.

7

Feria

4 cl.

8

Feria

4 cl.

9

Feria

4 cl.

10

Feria

4 cl.

11

BVM on Saturday
(Comm. of St. Hyginus, Pope,

4 cl.

4

BVM on Saturday

4 cl.

3

Feria

4 cl.

2

Feria

(Comm of St. Egvwin)

1 cl.

1

OCTAVE OF THE NATIVITY OF OUR LORD

*(Feast of the Circumcision)
Holy Day of Obligation*

St. Medwyn, C.; Glastonbury, 188

The Thousand Martyrs of Verulam; Litchfield, Hants, 304

St. Theoderick, King of Glamorgan, M., Wales 540

St. Croniacke, C.; Scotland, 650
St. Ruinen, B. & C.; Tavistock, Devon, 960
Bl. Thomas Plumtree, M.; Durham, 1570

St. Peter, Ab. & C.; England/France 607

St. Bramock, Ab. & C.; Braunton, Devon, 570
St. Ceadd, B. & C.; London 664

St. Athem, B. & C.; Wells, 923
St. Wulsin, B. & C.; Sherborne, 973
St. William, B. & C.; Canterbury, 710;
Bl. Edward Waterson, M.; Newcastle 1593

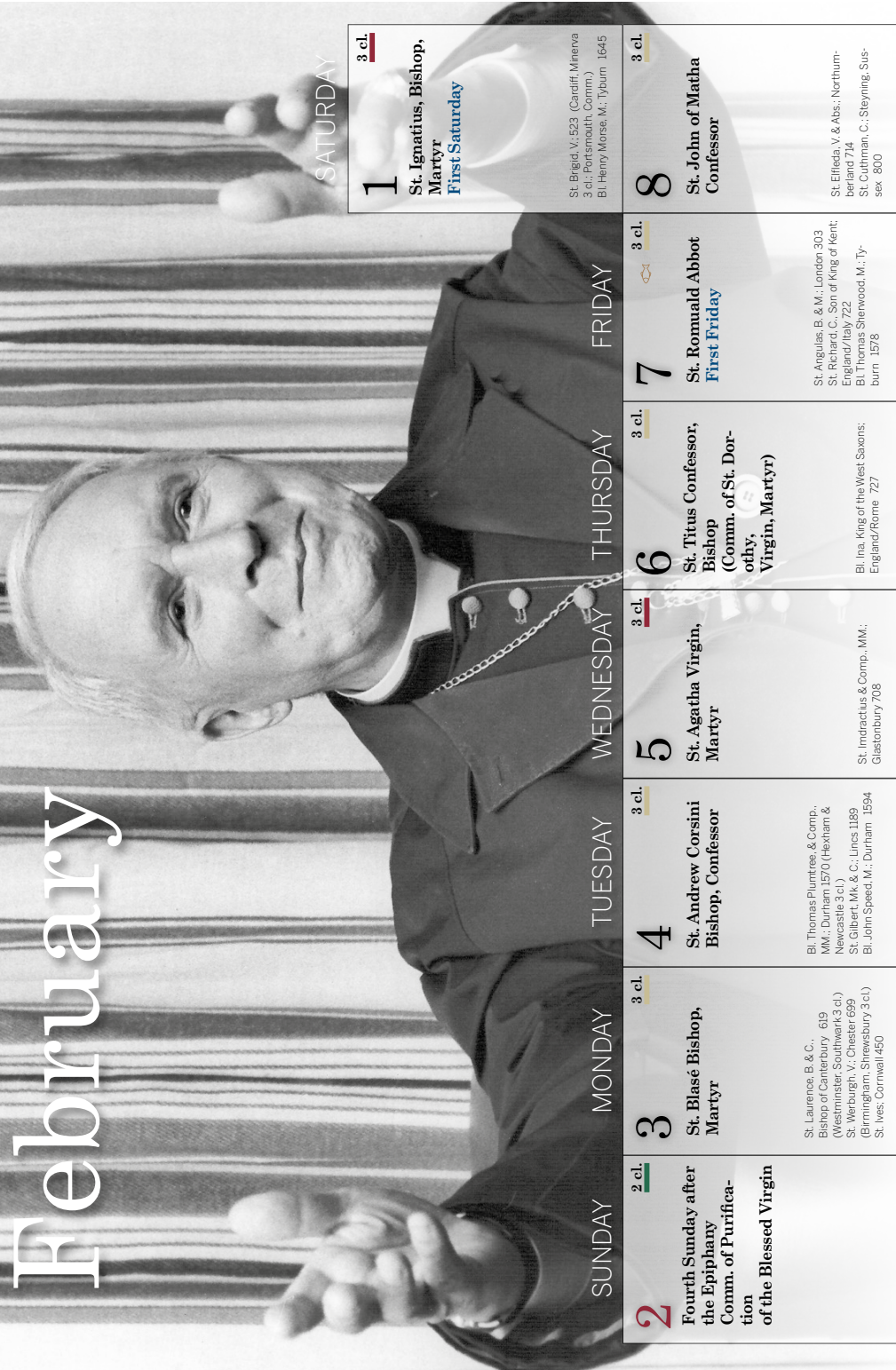
St. Adrian, Ab. & C.; Canterbury, 710
St. Feolan, C.; Scotland 7th c.
St. Brithwald, B. & C.; Canterbury 731

St. Sethyda, Abs. & V.; England/France, 660

Ven. William Carter, M.; Tyburn 1584

<p>12 <u>2 cl.</u></p> <p>Feast of the Holy Family <i>(First Sunday after Epiphany)</i></p> <p>St. Benedict Biscop, Ab. & C.; Durham 690 (Southwark Comm.) (19-Jan; Liverpool 3 cl.; 13-Feb; Hexham & Newcastle 3 cl.) St. Aelfred, Ab. & C.; Yorkshire 1166</p>	<p>13 <u>2 cl.</u></p> <p>Commemoration of the Baptism of Our Lord</p> <p>St. Albanus, Ab. & C.; Canterbury 732</p>	<p>14 <u>3 cl.</u></p> <p>St. Hilary <i>Bishop, Confessor, Doctor of the Church</i> <i>(Comm. of St. Felix, Martyr)</i></p> <p>St. Kentigern or Mungo, B. & C.; 601 (Glasgow 1 cl.; Other Dioceses of Scotland, Liverpool, Salford, Menevia 3 cl.) (19-Jan; Lancaster 3 cl.)</p>	<p>15 <u>3 cl.</u></p> <p>St. Paul <i>The First Hermit, Confessor</i> <i>(Comm. of St. Maurus, Abbot)</i></p> <p>St. Ceolwulf, King of Northumbria, C.; Durham 737</p>	<p>16 <u>3 cl.</u></p> <p>St. Marcellus I <i>Pope, Martyr</i></p> <p>St. Eusey, Ab.; England/France 650 (Northampton 3 cl.) St. Henry, H. & C.; Tynemouth 1120</p>	<p>17 <u>3 cl.</u></p> <p>St. Anthony <i>Abbot</i></p> <p>St. Mildgyth, V.; Northumberland 676</p>	<p>18 <u>4 cl.</u></p> <p>BVM on Saturday <i>(Comm. of St. Prisca, Virgin, Martyr)</i></p> <p>St. Ulfrid, M.; England/Sweden 1028</p>
<p>19 <u>2 cl.</u></p> <p>Second Sunday after the Epiphany <i>SS. Marius & Comp. & St. Canute, MM.</i></p> <p>St. Nathalan, B. & C.; 679 (Aberdeen 3 cl.) St. Fillan, Ab.; Dunkeld 3 cl.) St. Wulstan, B. & C.; Worcester 1095 (Birmingham, Clifton, Northampton 3 cl.)</p>	<p>20 <u>3 cl.</u></p> <p>SS. Fabian, Pope & Sebastian, Martyrs</p> <p>St. Richard, H. & C.; Doncaster 1349</p>	<p>21 <u>3 cl.</u></p> <p>St. Agnes <i>Virgin, Martyr</i></p> <p>St. Alban Roe & Bl. Thomas Reynolds, MM.; Tyburn 1642 Bl. Edward Stransham & Ven. Nicolas Woodlen, MM.; Tyburn 1586</p>	<p>22 <u>3 cl.</u></p> <p>SS. Vincent & Anastasius Martyrs</p> <p>St. Brithwood, B. & C.; Glastonbury 1045 Bl. William Patenson, M.; Tyburn 1392</p>	<p>23 <u>3 cl.</u></p> <p>St. Raymond of Penafort <i>Confessor</i> <i>(Comm. of St. Emerentiana, Virgin, Martyr)</i></p> <p>St. Theoright, v. Barking, Essex 678</p>	<p>24 <u>3 cl.</u></p> <p>St. Timothy <i>Bishop, Martyr</i></p> <p>St. Cadoc, Prince, H. & C.; Wales 545 BBl. William Ireland & John Grove, MM.; Tyburn 1079</p>	<p>25 <u>3 cl.</u></p> <p>The Conversion of St. Paul <i>(Comm. of St. Peter, Apostle)</i></p> <p>St. Borisil, C.; Melrose Abbey, The Tyne 670</p>
<p>26 <u>2 cl.</u></p> <p>Third Sunday after the Epiphany <i>St. Polycarp, B., M.</i></p> <p>St. Battides, Queen & Abs.; England/France 680</p>	<p>27 <u>3 cl.</u></p> <p>St. John Chrysostom <i>Bishop, Confessor, Doctor of the Church</i></p> <p>St. Sewulf, B. & C.; Lichfield, Staffs 705 Bl. Richard the Sacrist; Scotland 1142</p>	<p>28 <u>3 cl.</u></p> <p>St. Peter Nolasco <i>Confessor</i> <i>(Comm. of St. Agnes)</i></p> <p>St. Gildas the Younger; England/France 570 St. Gildas the Elder; Ab. & C.; Glastonbury 572</p>	<p>29 <u>3 cl.</u></p> <p>St. Francis de Sales <i>Bishop, Confessor, Doctor of the Church</i> <i>(Minor Patron of Diocese of Leeds)</i></p> <p>St. Amicheade, C.; Scotland/Obermany 1043</p>	<p>30 <u>3 cl.</u></p> <p>St. Martina <i>Virgin, Martyr</i></p> <p>St. Amicheade, C.; Scotland/Obermany 1043</p>	<p>31 <u>3 cl.</u></p> <p>St. John Bosco <i>Confessor</i></p> <p>St. Wilgis, Ab.; Northumberland 736</p>	

February



SATURDAY

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

2 2 cl.

Fourth Sunday after the Epiphany
Comm. of Purification of the Blessed Virgin

3 3 cl.

St. Blasé Bishop, Martyr

St. Laurence, B. & C., Bishop of Canterbury 619 (Westminster, Southwark) 3 cl.)
St. Werburgh, V.; Chester 699 (Birmingham, Shrewsbury) 3 cl.)
St. Ives; Cornwall 450

4 3 cl.

St. Andrew Corsini Bishop, Confessor

Bl. Thomas Plumtree, & Comp., MM.; Durham 1570 (Hexham & Newcastle) 3 cl.)
St. Gilbert, Mk. & C.; Lincs 1189
Bl. John Speed, M.; Durham 1594

5 3 cl.

St. Agatha Virgin, Martyr

St. Indractus & Comp., MM.; Glastonbury 708

6 3 cl.

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

Bl. Ina, King of the West Saxons; England/Rome 727

7 3 cl.

St. Romuald Abbot
First Friday

St. Angulus, B. & M.; London 303
St. Richard, C.; Son of King of Kent; England/Italy 722
Bl. Thomas Sherwood, M.; Tyburn 1978

8 3 cl.

St. John of Matha Confessor

St. Effleda, V. & Abs.; Northumberland 714
St. Cuthman, C.; Steyning, Sussex 800

1 3 cl.

St. Ignatius, Bishop, Martyr
First Saturday

St. Egid, V. 523 (Cardiff, Minerva) 3 cl.)
St. Henry Morse, M.; Tyburn 1645

<p>9 <u>2 cl.</u></p> <p>Septuagesima Sunday St. Cyril of Alexandria, B.C.D. St. Apollonia, V. M.</p> <p>St. Tello, B. & C.; Wales 560 (Cardiff 3 cl.) St. Mengold, H. & C.; England/ Germany 900</p>	<p>10 <u>3 cl.</u></p> <p>St. Scholastica Virgin</p> <p>St. Trunwin, B. & C.; Strenshall, Northumberland 700</p>	<p>11 <u>3 cl.</u></p> <p>The Apparition of BVM at Lourdes (Patron of Diocese: Brentwood & Lancaster, 1 cl.)</p> <p>St. Caedmon, M. & C.; Strenshall, Northumberland 670 Ven. Francis Leveson, M.; Worcester 1680</p>	<p>12 <u>3 cl.</u></p> <p>Seven Holy Founders of The Servite Order Confessors</p> <p>BB1, Thomas Hemerford, James Feinn, John Nutter & John Munden, & Ven. George Haydock, MM.; Tyburn 1384</p>	<p>13 <u>4 cl.</u></p> <p>Feria</p> <p>St. Ermenilda, Queen & Abs.; Ely, Cambs. 685 St. Huna, C.; Ely, Cambridgeshire 690</p>	<p>14 <u>4 cl.</u></p> <p>Feria (Comm. of St. Valentine, Priest, Martyr)</p> <p>St. Conwen, C.; Shetland Isles 640 St. Necklan, C.; Hartland, Devon 1040</p>	<p>15 <u>4 cl.</u></p> <p>BVM on Saturday (Comm. of SS. Faustinus & Jovita, Martyrs)</p> <p>St. Oswy, King & C.; Strenshall, Northumberland 670 St. Sigfrid, B. & C.; England/ Sweden 940</p>
<p>16 <u>2 cl.</u></p> <p>Sexagesima Sunday</p> <p>St. Gilbert, C.; 1189 (Northampton, Nottingham 3 cl.) St. Tuda, B. & C.; Lindsifarne/ Durham 644 St. Walreck, H. & C.; Hasebury, Wiltshire 1154</p>	<p>17 <u>4 cl.</u></p> <p>Feria</p> <p>St. Finan, B. & C.; Durham 661 (Lancaster, Aggyl & The Isles 3 cl.) St. Guenoc, C.; England/ France 546 Bl. William Richardson, M.; Tyburn 1603</p>	<p>18 <u>4 cl.</u></p> <p>Feria (Comm. of St. Simeon, Bishop, Martyr)</p> <p>St. Colman, B. & C.; Durham 676 (Argyll & The Isles 3 cl.) Bl. William Harrington, M.; Tyburn 1594 Bl. John Pibush, M.; Southwark 1601</p>	<p>19 <u>4 cl.</u></p> <p>Feria (Comm. of St. Telesphorus, Pope, Martyr)</p> <p>St. Acca, B. & C.; Durham 740 St. Bilfrid, Anchorite & C.; Durham 756</p>	<p>20 <u>4 cl.</u></p> <p>Feria</p> <p>St. Ulreck, H.; Dorset 1154</p>	<p>21 <u>4 cl.</u></p> <p>Feria</p> <p>St. Robert Southwell, M.; Tyburn 1595 Bl. Thomas Porrett, M.; St. Paul's Churchyard 1592 Ven. Richard Williams, M.; Tyburn 1592</p>	<p>22 <u>2 cl.</u></p> <p>St. Peter's Chair (Comm. of St. Paul, Apostle)</p> <p>St. Gudwail, B. & C.; England/ Belgium 403 St. John The Saven, Ab. & M.; Athelney, Somerset 895</p>
<p>23 <u>2 cl.</u></p> <p>Quinquagesima Sunday St. Peter Damian, B., C., D.</p> <p>St. Milburga, Abs. & V.; Wenlock, Shropshire 664 (Shrewsbury 3 cl.) St. Jurmin, Prince & C.; Edmundsbury 750</p>	<p>24 <u>2 cl.</u></p> <p>Feria</p> <p>St. Ethelbert, King of Kent, C.; Canterbury 616 (Nottingham, Comm.) (25-Feb: Westminster & Southwark 3 cl.; 26-Feb: Northampton 3 cl.) St. Berectus, C.; Scotland 714</p>	<p>25 <u>4 cl.</u></p> <p>St. Matthias Apostle</p> <p>St. Walburga, V. & Abs.; England/Barvera d. 4 Aug 779 (Plymouth 3 cl.)</p>	<p>26 <u>1 cl.</u></p> <p>ASH WEDNESDAY</p> <p>St. Wylwid, V.; Sandwick 676 Ven. Robert Drury, M.; Tyburn 1607</p>	<p>27 <u>3 cl.</u></p> <p>Feria in Lent</p> <p>St. Elvius, B. & C.; Wales 450 St. Anne Line, W.; BBI, Mark Barkworth & Roger Filcock, MM.; Tyburn 1601</p>	<p>28 <u>3 cl.</u></p> <p>Feria (Comm. of St. Gabriel of Our Lady of Sorrows)</p>	<p>29 <u>3 cl.</u></p> <p>Feria in Lent</p> <p>St. Oswald, B. & C.; c. 29 Feb 992 (Birmingham 3 cl.)</p>

Planner 2020

Jan	8	St. Michael's School, Hilary Term begins, Parent-Teacher Conferences
	10	All Day Adoration, St. George's House, Wimbledon
Feb	15	St. Michael's School, Half Term holiday (return 1st March)
	17-22	Priests' Retreat, St. Saviour's House, Bristol
	14-16	40 Hours Devotion at St. Joseph & Padarn's, London N7 6BB
	26	ASH WEDNESDAY
	29	Lenten Day of Recollection, St. Saviour's House, Bristol
Mar	25	ANNUNCIATION
	30-4	Passion Retreat, St. Saviour's House, Bristol
Apr	4	St. Michael's School, End of Term (return 19th April)
	9-12	Sacred Triduum at St. Saviour's House Booking required for those who wish to stay.
	12	EASTER SUNDAY
	20	St. Michael's School, Trinity Term begins, Parent-Teacher Conferences
May	4	St. Michael's School May Procession
	14	All day adoration at Our Lady of Victories, Preston
	22	St. Michael's School, Half Term holiday (return 31st March)



Rev. Fr. Sten Sandmark celebrates Mass at home in Sweden.

Mass Times

	JANUARY						FEBRUARY				
	1st	5th	6th	12th	19th	26th	2nd	9th	16th	23rd	26th
Bingley	-	1500	-	1500	1500	1500	1500	1500	1500	1500	-
Bristol	0800	1000	0800 1830	1000	1000	1000	1000	1000	1000	1000	0800 1830
Burghclere	0800 1200	0730 0900	0715 1900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 1200 1900
Colleton Manor	-	-	-	15th 1130	-	-	-	-	12th 1130	-	-
Edinburgh	1230	1100	1230	1100	1100	1100	1100	1100	1100	1100	1230
Gateshead	1100	1800	1830	1800	1800	1800	1800	1800	1800	1800	1830
Glasgow	1830	1030	1830	1030	1030	1030	1030	1030	1030	1030	1830
Groombridge	-	0830	1100	0830	0830	0830	0830	0830	0830	0830	1100
Herne	1100	1230	-	1230	1230	1230	1230	1230	1230	1230	-
Jersey	-	-	-	-	-	25th 1030	-	-	-	22nd 1030	-
Leicester	1100	1130	1100	1130	1130	1130	1130	1130	1130	1130	1100
Liverpool	-	1300	-	1300	1300	1300	1300	1300	1300	1300	-
London (St. Joseph)	1100	1100	1900	1100	1100	1100	1100	1100	1100	1100	1100
London (Wimbledon)	0715	0800	0715	0800	0800	0800	0800	0800	0800	0800	0715
Manchester	1230	0930	1230	0930	0930	0930	0930	0930	0930	0930	1230
Middlemarsh / Holnest	-	1600	-	1600	1600	1600	1600	1600	1600	1600	-
Portsmouth	-	1130	-	-	1130	1130	1130	1130	1130	1130	-
Preston	1100	0930	1100	0930	0930	0930	0930	0930	0930	0930	1100
Rhos-on-Sea	1700	1700	0900	1700	1700	1700	1700	1700	1700	1700	-
Taunton	1130	1100	1130	1100	1100	1100	1100	1100	1100	1100	1130
Woking	1100	1130	1930	1130	1130	1130	1130	1130	1130	1130	1930

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
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
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-1.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.

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