



S S P X



Ite Missa Est

Paradigms to order



The increasing ambiguity and mystery of each successive theological paradigm indicates that they are less an attempt to better illuminate man's path to his beatitude, and more an exercise in theological violence to bend the Church to a new purpose.



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

Price: suggested donation £1

To Order: request in writing or by email

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

District Superior
Rev. Fr. Robert Brucciani

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Paradigms to order

Rev. Fr. Robert Brucciani, District Superior

My dear faithful,

In recent editions of *Ite Missa Est*, we have traced the demise of Christendom by assaults from without – the Protestant Reformation, Rationalism, Atheism, Liberalism, Egoism. We have then shown how the structure of the Church has been inverted since the Second Vatican Council because its mission is no longer to teach, govern and sanctify, but to listen to the world. In this edition of the *Ite Missa Est*, we present an abridged text of a discourse given by the Superior General, Don Davide Pagliarani, which describes the changes in theology that attempt to legitimise the effective apostasy of the hierarchy.

It is a difficult text to understand, because post Vatican II theology is evolving by steps and each successive iteration or paradigm is increasingly unintelligible. Each new take on the Catholic Religion is more mysterious and ambiguous than the last, not because it approaches the heart of revealed mysteries which are beyond reason, but because it tries more boldly to appropriate the Catholic Religion to a purpose which is radically alien to it.

The Paradigms

The first paradigm of the new religion, unveiled at the Second Vati-



can Council, ignores the distinction between the natural and supernatural order, bringing God down to the level of men. The words “justification”, “supernatural” and “sanctifying grace”, for example, are not used once in the Declaration, *Dignitatis Humanae*. Furthermore, the first paragraph of the same document infers that the law is no longer determined by the order of creation and revelation (ie. the natural law and the divine [revealed] law), but by the individual conscience.

In consequence, given the objective redemption wrought by Christ, no elevation of a soul to the supernatural order is deemed necessary for the justification (i.e. subjective redemption) of the individual soul, no membership of the Church is really necessary, no sacraments necessary, no particular religion necessary: you can be saved in any religion or none at all so long as you follow your conscience.

The second paradigm – championed by Pope John Paul II – holds that man was indeed redeemed by Christ, not by the fruits of the Passion being applied to individual souls at the moment of their

conversion (cf. Catholic Tradition), neither by man following his conscience (cf. *Dignitatis Humanae*), but by the Incarnation, which sanctified all humanity whether individuals knew it or not (cf. *Redemptor Hominis*). In other words, men are already redeemed: the objective and subjective redemption happened at the Incarnation - no conversion is necessary for heaven. Again, the word “justification” which literally means “being put right with God” does not appear once in the encyclical.

The latest paradigm of Pope Francis is the most radical. By the Incarnation, God joined Himself to all creation – not just to men. Redemption, therefore, is no longer about welcoming the grace of conversion and living in conformity with God’s laws so that we may unite ourselves to Him for all eternity in heaven (cf. Catholic Tradition). Neither is it about following one’s conscience (cf. *Dignitatis Humanae*). Neither is it something to celebrate as having already happened (cf. *Redemptor Hominis*). Redemption is about converting ourselves to serve this deified earth. We are called to “ecological conversion” which is defined as the realisation, by means



of an “encounter with Christ”, that we have a vocation to protect God’s creation (§216-221).

While it is true that we must respect creatures, the clear impression given to the reader is that a *conversio ad creaturas* is more important than a *conversio ad Deum* (which, strangely enough, is St. Thomas’ definition of sin). This disordered love of the earth is particularly dangerous, not only because it appears to put earth in the place heaven, but because it encourages the belief that man is actually a threat to the new heaven. Such a belief is but a step away from the barbaric nihilism of the culture of death.

The Purpose

The increasing ambiguity and mystery of each successive paradigm indicates that they are less an attempt to better illuminate man’s path to his beatitude, and more an exercise in theological violence to bend the Church to a new purpose. There is no longer a need for grace, no longer a need for conversion, no longer a need for law, no longer a need for heaven. We now have a

church fit for the New World Order. It is diabolical genius.

The Solution

This year, the Society of St. Pius X celebrates its 50th anniversary. Our history reflects in part the struggles of the mortal condition of its members, in part the nefarious assaults from without, but, by the grace of God, the Society has been faithful to her mission of combating the crisis in the Church by forming priests who both teach the Catholic Faith in season and out of season and sanctify souls by the administration of the sacraments.

It is important for our brother priests and faithful to appreciate the role that the Society has played in the crisis. Where would we be now if Archbishop Lefebvre had not taken a courageous stand against an entire hierarchy who were wittingly or unwittingly working for the destruction of the visible Church? Where would we be now if hundreds of young men had not joined her ranks to fight what appears to be the biggest battle in the history of the Church? Even today, the Society, together with her af-

The Catholic Religion vs Paradigms	Objective Redemption (how the gates of heaven were opened)			Subjective Redemption (how we get to heaven)		Law (path to heaven)
	Heaven	How the gates of heaven were opened	Subjective Redemption (how we get to heaven)	Role of the Church	Law (path to heaven)	
Catholic Religion	Dwelling place of God, the angels and the saints	Christ's Incarnation, Life, Passion, Death, Resurrection and Ascension	Supernatural grace and conversion necessary	Teach Govern Sanctify	Divine Law: both natural and revealed	
Vatican II	Dwelling place of God, the angels and all humanity	Christ's Incarnation	No supernatural grace, but conversion necessary	Dialogue Accompany Bless	Immanent law of conscience	
Pope JP II – Redemptor Hominis	Mother Earth in perfect harmony	Not happened yet	No supernatural grace, but “Ecological conversion” necessary	Reveal man to himself as already saved	Not necessary	
Pope Francis – Laudate si & Amazonian Synod				Listen in the theological spaces	UN Sustainable Development Goals?	

This table illustrates how the paradigms have shifted. [Note: it is difficult to discern a clear teaching in all the publications since Vatican II - every document contains propositions that may be qualified by multiple distinctions to make them either orthodox or heretical; few heresies are explicit, but the broad lines of heresy are discernible as are the actions of those who promulgate the texts. The statements in the table are the “best-fit” distillations of long, wordy and unclear texts.]





filiated communities, is the only organised ecclesiastical body who is able and willing to denounce the project of destruction that plays itself out. She is the only ecclesiastical body that has not compromised in one way or another with the revolution.

Help us

As the crisis deepens and the forces of evil become stronger and bolder, our Society needs your support more than ever before. As I have said before, Catholics must not look to the Society as a petrol station for sacraments. They must attach themselves to her chapels as they would to a parish; they must participate in her ecclesiastical life to deepen their faith by catechetical instruction, by beautifying her liturgy, by their care for her chapels, by helping her apostolate, by joining her ranks as members of her Third Order. They must raise up their children to be priests and religious in her. They must send their children to her schools if they are not able to educate them at home.

The new paradigms-to-order will pass away; Catholic orthodoxy, by the grace of God, by the intercession of the Blessed Virgin Mary

and all the saints, will remain. We are all on the frontline now and we need you to join the spiritual fight. Crowns are all stacked neatly and waiting for souls to claim them!

Please accept my wishes for a fervent Lent and truly happy Easter.

In Jesu et Maria,
Rev. Robert Brucciani

Other news

The five-day pilgrimage to Lourdes is now booked-up. If you would still like to go, you can book accommodation through the SSPX and benefit from a modest rate (50€ per night) in the same hotel as the pilgrims of the district. For more information, email Miss Monica Marshall:
m.marshall@fsspx.uk

Summer camps for boys and girls are an excellent opportunity for children to learn catechism, the liturgy and violent games, and to make Catholic friends. For more information, email:
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Tradition's Response

to Conciliar Ecclesiology

Rev. Fr. Davide Pagliarani, Superior General

During the XVth Congress of the Courier of Rome held 18th January 2020 on the theme "Is there a risk of schism in the Church today?" Rev. Davide Pagliarani, Superior General of the Society of Saint Pius X, gave the closing talk, entitled "The Response of Tradition to Conciliar Ecclesiology".

As the years go by, it is clear that the ongoing crisis in the Church is a continuation of the revolution wrought by the Second Vatican Council. Presently, however, there appears to be an acceleration of the revolution and a new contribution: a novelty introduced by Pope Francis. This is the subject of the first part of my conference. We shall

then see how the causes of both continuity and newness reduce to a single basic principle.

Novelty and continuity in the pontificate of Pope Francis

The novelty of Pope Francis is best seen in the conclusion of his encyclical *Laudato si*. He synthesizes this long encyclical in one principle in paragraph 245:

In the heart of this world, the Lord of life, who loves us so much, is always present. He does not abandon us, he does not leave us alone, for he has united himself definitively to



Rev. Fr. Davide Pagliarani

our earth, and his love constantly impels us to find new ways forward.

God has "united Himself definitively to our earth": is this an original statement in relation to the Council and in relation to all that was heard after the Council? Yes. It is a new and original affirmation, but it is also an acceleration in the direction set by the Council, for the Council tried to push the Church in a modernist "immanentist" direction [i.e. seeing the faith and the moral law as coming from within] with a new conception of Revelation, a new conception of Faith, and therefore a new mission of the Church.

The triumph of personalism

The great intuition of the Council and the great axis of the pontificate of John Paul II is the idea that by His incarnation, Our Lord, in a certain way, united Himself to every man (cf. Vatican II, Pastoral Constitution *Gaudium et Spes*, 7th December 1965, no. 22 § 2). This is the underlying idea of *Redemptor hominis*, the programmatic encyclical of John Paul II.

If Christ is already united to every man, then the Church's mission is simply to help all men become aware that they are already united to Christ, that they are already saved in some way. Therefore, the Church must be a witness; evan-



gelisation properly speaking is transformed into witness, and this witness is that of the People of God which is a sacrament - a sign in the midst of humanity - of that union which the Word already has with every man.

This perspective is profoundly personalist. It emphasizes the person [rather than *being* as the foundation of reality and morality]; the person who is already "dignified" by this union that he has, in some way, with the Word, and of which he must become aware.

This personalistic perspective produces a demanding morality because the person - in the perspective of the Council and of John Paul II in particular - is a relationship, it is a being for, it is a being that subsists and flourishes in itself in as much as it gives itself. [Therefore, to be perfect, a person must be in harmony with others by his unselfish giving to others.] In consequence, Pope John Paul II's teachings on the family are quite traditional - at least in their conclusions - if we compare them with the teachings of Pope Francis, but the general perspective is profoundly personalist [i.e. Pope John Paul II's morality is not concerned with

what a man is - his nature and hence the natural law - but how he relates to others].

From the person to the earth

Remember well this notion: the person is a relationship which means that he subsists in the measure that he gives himself; but to give himself, he must be free. Here we have - in relationship and freedom - the two great pillars of the morality of Pope John Paul II. With Pope Francis, however, this morality is outdated. There is no break [it remains personalist], but it is outdated because Christ did not simply unite himself to every man, Christ united himself to the earth. The problem is no longer a problem of making people aware that they are saved; it is not denied of course, but the perspective of Francis is more radical. In a certain sense, it is even simpler. The immanentist germ, one might say, produces riper fruit.

In the new perspective proposed by Pope Francis, a deeper appreciation of the connectedness of God, man and the earth gives rise to a new moral code by which the respect for nature is the same as respect for God and neighbour [be-



cause nature, man and God are all divine]. This is the great intuition of *Laudato si*. The forest becomes a "theological place" [a place where doctrine may be learnt]. But not only the forest, in this perspective everywhere is a theological place: the sea is also a theological place; every part of humanity is a theological place; every people is a theological place in the measure that it is considered in itself, in its true, authentic identity. The Final Document of the Synod claims that youth itself is a theological place.

The Church attentive to the environment, to youth and to the world

Thus, the model to be followed is the forest and the youth as theological places. It is necessary to be in harmony with oneself and with the environment, with nature, with the cosmos, but all from a perspective that denies original sin. The relationship of a soul to Christ is almost left out of this paradigm. A diminution of the importance of the relationship between the soul and Christ is already evident in the perspective of Pope John Paul II, but under Pope Francis it becomes more distant still, because the most

important relationship of man right now is with the earth. The moral requirement has been reduced to harmony and balance with the world - very little in the end.

It must be understood that the whole Church is expected to enter into this new perspective. The Synod on the Amazon was not just a privileged moment consecrated to the consideration of a region and its particular problems. It was a stage upon which a new paradigm was launched, a model that the whole Church must follow. It was a call to universal "integral ecology" and "ecological conversion".

In this "ecological conversion" we see yet another difference between Pope John Paul II and Pope Francis: the mission of the People of God becomes passive. With Pope John Paul II, we still have a Church, a People of God that has the mission to be a witness of something to humanity, to bear witness to Christ's union with each person. Today, with Francis, the Church becomes a disciple, it is a Church that no longer has anything to teach, it is a Church that listens, it is a Church that observes. It is always a sacrament of something, yes, but this time it is in a much more pas-



sive way. It is a Church that must undergo an "ecological conversion". It is a Church that must convert itself and not others; it must convert itself in order to be able to listen to others. And therefore, its exemplary role, its role as a "sacrament of the human race", to use the Council's expression, becomes a role of listening. She sets an example because she is the first one who listens.

Consequences of the doctrine of Pope Francis

The Church must assimilate the phenomena of the world

If Christ is united to the earth, Divine Revelation through the earth continues. God continues to reveal Himself, not only in the consciousness of men, as post-conciliar tradition would have it, but in the very life of the world in which there are so many "theological spaces". The Church listens to the world, always ready to introduce into its structures, into its way of thinking, what emerges from the life of the world. A concrete example of this listening to the world might be seen in the debate surrounding the role of women in the Church. We may dis-

agree, but we cannot deny that contemporary and revolutionary culture has given women a completely new role [which is regrettably against her nature]. As a listener to the world, the Church accepts what she hears from the world as revelation. Consequently, she has worked hard to introduce women into the organization of the Church [and even into the sanctuary], giving them leadership roles and positions of authority [and ministerial functions]. The Final Document of the Synod on the Amazon concludes with a whole chapter devoted to women. It is "the time for women's presence" says the Document, in Chapter V, which then proposes "new paths for synodal conversion."

Desacralisation of what the Church holds most dear

Another consequence of this new perspective is seen in Pope Francis deliberate attempts to desacralise the sacred and use expressions that shock. For example, he said in a sermon in December 2019 that Our Lady as Co-Redemptrix is nonsense! He also insulted missionaries of the past by saying that their preaching of the Gospel was like throwing stones instead of listening... These expressions are shocking. What should we think of them?



We must understand that Pope Francis does not have a simple desire to shock or to show contempt; it goes much deeper than that. In any revolution, it is necessary to desacralise a respected object in order to overthrow it. Desacralisation of what is sacred in the Catholic religion helps men liberate themselves from the idea that they must give account to a transcendent God. Instead, they must look for God within themselves. This is Pope Francis' intention.

The desacralisation of the Pope's authority and prestige is another example. If the Church is to be a listening Church rather than a teaching, governing and sanctifying Church, then it has no more use for the Pope's authority and prestige. This explains Pope Francis' shocking gestures; his behaviour is not the consequence of simple vulgarity, or excessive simplicity, but of calculated disrespect. Another object of desacralisation is the priesthood which is being transformed from something holy into to something political.

To conclude this section, we see that there is continuity with the Second Vatican Council in the teachings of Pope Francis, but we

also see the emergence of the most radical sort of immanentism which assimilates God to His creation making the adoration of God impossible. It is tragic, but it is logical.

Man truly does have a place in creation, but a special place, because he is different from other creatures: man is created with reason in order that he may worship God. Man is not God; God transcends man and all creation. In so far as I recognise the abyss between God and the world, I am able to worship God. And if God became man, it was to teach us to how best to worship Him as the transcendent God

Moving away from fables and returning to the mission of the Son of God

What did Our Lord do in his humanity? What is the purpose of his priesthood? He says it himself; these are the first words of Our Lord as soon as he enters the world: "Behold, I come to do Thy will, O God" (Heb 10:9). It is in the accomplishment of the Father's will that Our Lord, man and priest, submits himself totally to the Passion and Cross.

The whole life of Our Lord is a long



uninterrupted act of adoration. It is magnificent! It is the exact opposite of the perspective into which the Church is entering with this "ecological conversion" [which is adoration of the earth]. It is not just a mistake, it is not just a deviation, it is an abomination! We ourselves cannot calculate the gravity of this, nor even find the words to express it. And they would have us believe that this is the only way the Church can go today, that there is no other possible way. It is written.

It would seem that these words of Sacred Scripture may be applied: *"For there shall be a time when they will not endure sound doctrine but, according to their own desires, they will heap to themselves teachers having itching ears: And will indeed turn away their hearing from the truth, but will be turned unto fables. But be vigilant, labour in all things, do the work of an evangelist, fulfil your ministry. Be sober"* (4 Tim 4:3-5).

Here we are. This whole *Laudato si* encyclical is a fable: hundreds of paragraphs, hundreds of fables. The highest authority in the world who teaches all men, all men without distinction, fables. It's unbelievable!

Tradition's triple response to the conciliar crisis

Now, let us discern the answer of Tradition. It will be articulated in three parts.

Our Lady of the Rosary and the Salvation of the Church

The first answer is the Blessed Virgin who crushes all heresies with the Rosary. We must not commit an error analogous to that of the modernists who seek new answers to new errors. Errors are new, yes, but the germs that produce them are always the same, and therefore the remedy is the same: the Rosary. It is to Our Lady that Our Lord entrusted the Church and entrusted the Faith. It is she who crushes, who will crush all heresies. When? We do not know. Maybe we will have to wait a little longer. Have we hit rock bottom?

What is certain is that the solution will be through the Blessed Virgin and the Rosary; we have a part to play here, a very important part. It is through this prayer that God will give life again - in a miraculous way no doubt - because humanly speaking there is no hope. But God has His time, His plan and His way; we have already experienced it,



we know it if we know the history of the Church. God wants to show the divinity of His Church and He always does this by leaving us for a time in situations that are humanly inextricable; yes, this brings out the holiness of the Church more.

St. Francis of Assisi

But there is also, I think, a figure that can help us and that deserves a word tonight, and that is the figure of St. Francis. This Pope, despite being a Jesuit, chose the name Francis. We understand why; after a few years, we understand him well. The synod for the Amazon began on the feast of St. Francis. The encyclical we have spoken of - the central axis of Pope Francis' pontificate - begins with the words of the Canticle of the Creatures of St. Francis' *Laudato si*. He has the very clear intention of appropriating a great saint of the Church, a great reformer, and I would like to dwell on this for a few moments. There are truths and conclusions to be drawn from this.

St. Francis has been much abused in the last fifty years because he was given a specific mission from Our Lord at the beginning of the 13th century to reform the Church. He was given a charism, a special

grace, from Our Lord to accomplish that mission. He was a reformer par excellence primarily by the example of his life: he perfectly embodies the great ideals of the Gospel, and his influence was capable of changing all of Christianity.

Now, the charism proper to the figure of St. Francis is inexhaustible: the example of the life of St. Francis and his writings will have a capacity to transform souls and to transform the Church until the end of time. He is a charismatic figure and his charism transcends time. Everyone is touched by this charism; it provokes conversions even outside the Church; it has an aura. Now, since one cannot deny the force of this charism, the only way to arrest its influence is to denature it: it must be channelled towards an end other than that for which it was given to St. Francis. The same thing was done to the figure of Our Lord. Our Lord could not be denied; the historical figure of Our Lord cannot be denied at all, but there is a whole rationalist exegesis that tries to diminish the figure of Our Lord in order to deny His miracles, to deny His divinity and subvert His mission.



St. Francis, therefore, has been made the saint of ecology and nature, channelling his charisma to something completely foreign to the person and mission of the Poverello. But St. Francis shows us the error of Pope Francis. St. Francis possessed the supernatural gift of science [knowledge] to an exemplary degree and the gift of science has two sides. The gift of science is that motion of the Holy Ghost that takes us, when admiring nature, immediately to the Creator, but at the same time it makes us grasp the inanity of creatures: this is something that the modernists do not say. Creatures are beautiful in the measure that they reflect the perfections of God, but they are nothing in comparison to God. While Pope Francis would like to appropriate St. Francis to lead souls to earth to listen to creatures, we must follow St. Francis in his conformity to Christ so that those same creatures may lead us to heaven.

The Society of St. Pius X

The last response is particular to the Society of St. Pius X. What can we do as a Society? As individuals, of course, we must seek holiness, but what can the Society do? We have seen various conservative reactions to the radical changes

over the last few years, but these reactions are disparate. Is there anything that the Society can do to encourage all of these disparate conservative reactions together?

Considering that the reactions are diverse, each one has its time and its own perception of the crisis in the Church. The answer is very simple: all these reactions and all those that may come in the future need a reference that does not move; they need an exemplary cause [a perfect example]. We must not think that in order to encourage reactions against the various manifestations of the revolution, we need to lower the bar a little. No, because if we lower the bar, if we remain silent over a certain issue to appeal to one group, for example, we relinquish our position as an exemplary cause of Tradition. The greatest, most precious service that we can render to the Church at this moment is to offer an example of integral Tradition: to show it in its entirety and to preach it in its entirety without diminishing it in any way. We must not move; this is what those who are reacting now need. And afterwards, each one will walk at his own pace.



Our role is not a purely human role: we are called to be an instrument in a work which is beyond us. It has been said that the Rosary should be recited because it is the means given to us by Providence to combat heresy. How it works to crush heresy is beyond us. We should simply pray it as requested. Similarly, we should adhere to integral Tradition because God is asking us to be the example by which we help the Church and by which souls are saved. We are not the ones who are going to resolve the crisis of the Church, but Providence has put us in this position in spite of ourselves. Ours is indeed a privileged position that allows us to freely witness our faith and to freely shout out our attachment to the Church of always and to her Tradition.

Let us think of those souls for whom Catholic life is no longer possible in parishes. We must be realis-

tic, it is impossible to have a Catholic life if one follows the encyclical *Laudato si*, putting into practice its principles. Living life of the integral faith is the most precious service we can offer to these souls.

Sometimes we are accused of not having a sense of the Church, we are accused of looking at ourselves, at our chapels, at our own development, without worrying about the need that the Church has to re-appropriate Tradition, without looking at the need that souls have to re-appropriate and benefit from the Tradition of the Church. This accusation not true. It is because we love the Church that we cannot move a millimetre. It is not only to preserve our communities, but it is to preserve something that we have received, which does not belong to us and which we must offer to all without distinction, and that is why we must not change one iota.

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)



Love of nature

Extract from
The Four Loves

C. S. Lewis

This great work of a great author (and unwitting Catholic apologist) puts order into our understanding of the various acts of love and objects of love. In The Four Loves, C. S. Lewis does not see nature as a 'theological place' where we learn theology, but as a classroom where we learn the 'language of images' in order to know what a philosophical or theological proposition means.

Likings and loves of the
sub-human

If you take nature as a teacher she will teach you exactly the lessons you had already decided to learn; this is only another way of saying

that nature does not teach. The tendency to take her as a teacher is obviously very easily grafted on to the experience we call "love of nature." But it is only a graft. While we are actually subjected to them, the "moods" and "spirits" of nature point no morals. Overwhelming gaiety, insupportable grandeur, sombre desolation are flung at you. Make what you can of them, if you must make at all. The only imperative that nature utters is, "Look. Listen. Attend."

The fact that this imperative is so often misinterpreted and sets people making theologies and pantheologies and antitheologies all of which can be debunked does not really touch the central experience

itself. What nature-lovers - whether they are Wordsworthians or people with "dark gods in their blood" get from nature is an iconography, a language of images. I do not mean simply visual images; it is the "moods" or "spirits" themselves the powerful expositions of terror, gloom, jocundity, cruelty, lust, innocence, purity that are the images. In them each man can clothe his own belief. We must learn our theology or philosophy elsewhere (not surprisingly, we often learn them from theologians and philosophers).

But when I speak of "clothing" our belief in such images I do not mean anything like using nature for similes or metaphors in the manner of the poets. Indeed I might have said "filling" or "incarnating" rather than clothing. Many people - I am one myself - would never, but for what nature does to us, have had any content to put into the words we must use in confessing our faith. Nature never taught me that there exists a God of glory and of infinite majesty. I had to learn that in other ways. But nature gave the word *glory* a meaning for me. I still do

But nature gave the word 'glory' a meaning for me. I still do not know where else I could have found one.

The coast of Kerala, India at sunset.





not know where else I could have found one. I do not see how the "fear" of God could have ever meant to me anything but the lowest prudential efforts to be safe, if I had never seen certain ominous ravines and unapproachable crags. And if nature had never awakened certain longings in me, huge areas of what I can now mean by the "love" of God would never, so far as I can see, have existed.

Of course the fact that a Christian can so use nature is not even the beginning of a proof that Christianity is true. Those suffering from Dark Gods can equally use her (I suppose) for their creed. That is precisely the point. Nature does not teach. A true philosophy may sometimes validate an experience of nature; an experience of nature cannot validate a philosophy. Nature will not verify any theological or metaphysical proposition (or not in the manner we are now considering); she will help to show what it means.

And not, on the Christian premises, by accident. The created glory may be expected to give us hints of the uncreated; for the one is derived from the other and in some fashion reflects it.

In some fashion. But not perhaps in so direct and simple a fashion as we at first might suppose. For of course all the facts stressed by nature-lovers of the other school are facts too; there are worms in the belly as well as primroses in the wood. Try to reconcile them, or to show that they don't really need reconciliation, and you are turning from direct experience of nature—our present subject—to metaphysics or theodicy or something of that sort. That may be a sensible thing to do; but I think it should be kept distinct from the love of nature. While we are on that level, while we are still claiming to speak of what nature has directly "said" to us, we must stick to it. We have seen an image of glory. We must not try to find a direct path through it and beyond it to an increasing knowledge of God. The path peters out almost at once. Terrors and mysteries, the whole depth of God's counsels and the whole tangle of the history of the universe, choke it. We can't get through; not that way. We must make a *détour*—leave the hills and woods and go back to our studies, to church, to our Bibles, to our knees. Otherwise the love of nature is beginning to turn into a nature religion. And then, even if it does not lead us to the Dark Gods, it will



I do not see how the "fear" of God could have ever meant to me anything but the lowest prudential efforts to be safe, if I had never seen certain ominous ravines and unapproachable crags ... or crashing waves.

Orphan boys of Palayamkottai, India learning the language of images.

lead us to a great deal of nonsense.

But we need not surrender the love of nature—chastened and limited as I have suggested—to the debunkers. Nature cannot satisfy the desires she arouses nor answer the theological questions nor sanctify us. Our real journey to God involves constantly turning our backs on her; passing from the dawn-lit fields into some poky little church, or (it might be) going to work in an East End parish. But the love of her has been a valuable and, for some people, an indispensable initiation.

I need not say "has been." For in fact those who allow no more than

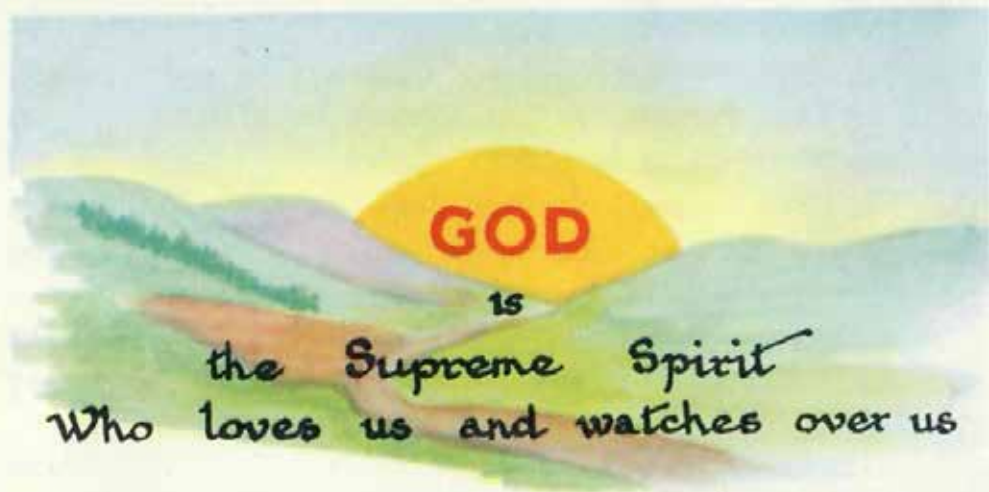
this to the love of nature seem to be those who retain it. This is what one should expect. This love, when it sets up as a religion, is beginning to be a god—therefore to be a demon. And demons never keep their promises. Nature "dies" on those who try to live for a love of nature. Coleridge ended by being insensible to her; Wordsworth, by lamenting that the glory had passed away. Say your prayers in a garden early, ignoring steadfastly the dew, the birds and the flowers, and you will come away overwhelmed by its freshness and joy; go there in order to be overwhelmed and, after a certain age, nine times out of ten nothing will happen to you.

THE LIGHT OF THE WORLD

Book One



The Light of the World series is the 1954 Syllabus of Religious Knowledge in Scotland and based upon the Catechism of Catholic Doctrine (Penny Catechism 1933). This is the only known primary school textbook series which is written for the Penny Catechism. The series can be found in its entirety at: <http://www.straphaelshomeschool.co.uk/the-light-of-the-world/>



WE EACH have a father on earth whom we can see and love, and who is very good to us. We also have Our Father in Heaven, God. He made us and we belong to Him. He loves us and takes care of us always. We cannot see Him because He is a Spirit. A spirit is invisible but is a real person. God is invisible. He has no body but He is with us at every moment of the day and night watching over us and loving us.

Angels are spirits and our souls are spirits. When we shut our eyes and think, it is the spirit part of us that does the thinking. We could go on thinking even if we had no arms or legs or body.

God made us and He made all the angels, but no one made God. He lives by His own power and is perfect in every way. We say He is the

Supreme Spirit because He is higher and greater and more important than anyone else.

We cannot see God because He is a Spirit but we know what He is like because Our Lord came to tell us.

God is good and kind and merciful. When we have done anything wrong, He is ready to forgive us if we own up to Him and are sorry. He is also very just. If we wish to please Him and to go to live with Him in Heaven, we must do as He tells us by keeping His Commandments.



CATECHISM QUESTIONS

†1. *Who is God?* God is the Supreme Spirit who alone exists of Himself and is infinitely perfect. [1]

†2. *Why is God called the Supreme Spirit?* God is called the Supreme Spirit because He is above all other spirits. [2]

†3. *Has God a body?* God has no body. [4]

NOTE: God and the Angels are spirits without bodies, our souls are spirits joined to a body.

†4. *Where is God?* God is everywhere. [7]

†5. *Does God see us?* God sees us always and watches over us with loving care. [9]

†6. *Is God good, just and merciful?* God is infinitely good, infinitely just and infinitely merciful. [11]

THINK AND DO EXERCISES

1. Make a picture book or sheet of pictures of beautiful things God has made.
2. Copy these sentences and fill in the missing words. The first letter of the word is given to help you:
 - (a) My soul is a s -----.
 - (b) Angels are s -----.
 - (c) God is the S ----- S -----.
 - (d) G -- made me.
 - (e) G -- loves me and w ----- over me.
 - (f) I must o --- God if I want to be happy with Him in H -----.
3. The word "infinite" means without an end or limit. Look at your catechism answers and fill in these three spaces:

God is infinitely -----, infinitely -----,
infinitely -----.

4. Why can we not see God now?
5. Here is a little prayer to learn and copy into your notebook:

Dear Father in Heaven, God,
You love me and I love You.
Please help me to be good,
I want to be happy with You
for ever in Heaven.



Of your charity please pray for the souls of

Mr. Claude Lawrence of Ibstock who died on 24th December 2019
Mrs. Zita Martinez of Grantham who died on 20th January 2020
Mr. John Middlehurst of Liverpool who died on 2nd February 2020
Mr. Brian Martelli of London who died on 16th February 2020
Mr. George Nicholson of Manchester who died on 20th February 2020
Mr. Edward Atkinson of Downham Market who died on 22nd February 2020

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

March

ARCHBISHOP MARCEL LEFEBVRE, Father Jeremiah Donovan, Father Augustine Cummins, C.S.S.R, Father Guy Bouvier, Father Geoff Hilton, Cyril Empson, E. Watkins, Mrs. P. Fooks, Helen Guy, Robert Malcolm, Roy Hawkins, Bernard Kenworthy-Browne, Hannah Prior, Mrs. O'Farrell, Michel Flaherty, Joseph Pacholack, William Thomas, Henry Vaughan, Mrs W. Thomas, Dr. Mather, Mary Osborne, Hubert Lewis, Mary Jones, Rosa Garrett, Colonel McSweeney, Bessie l'Anson, Leonard Hurst, Maxwell McGrath, Mollie Redmond, Guy Stanhope-Pearce, Norah Firth, Mary Kelleher, Florence Bradley, Lilian Baker, Veronica Salisbury, Leonard Costello, Betty Cullen, Charles Allison, Thomas Leetch, Elizabeth Rowbury, James McMullen, Walter Hunt, Richard FitzMullen, Andrew Martin, Constance Clarke, Teresa Brown, Bridget Sullivan, George Shea, Francis Buckingham, Valerie Pollard, Veronica Brucciani, Maisie Woodward, Charles Tannant, Hugh Forshaw, Cyril Begley, William Vinton, Agnes Callaghan, Valentina Libietis, Janet Wheildon, Bridget Duffy, Mary Mulligan, Teresa Welch, James Boyle, Thomas Parker, Joseph Drury, Eric Morley, Evelyn Cundy, Frank Wilkin, Ruth Carbery, Robert Wood, Carmen McAsey, Sister Moira, Josephine Richardson, John Joseph Barry, Marcia Thompson, Margaret Pennicott, Peter D. E. Budden, James O'Hare, Madeleine Primavesi, Dorothy Hardern, Martin Martinez Snr; Joan Sullivan, Kathleen Bryce, Rose Brannan, Edward Smith, Donald Halliday, Diana Palmer, Louis Brophy, Amey Davies, Edward Wiggins, Frederick Neesam, Catherine Connaughton, Edna Hartley, Margaret Taylor, Jeanne Cuttell, Mary Agnes Adams, Vincent Baker, Francis Fernhead, Virginia Nathan-Ciacci, Margaret Rowling, Monica Kemp, Francis Thomas Cooper, Francis Green, Graeme Le Monier, Michael Osborne, Joan Evelyn Procter, Frank Critchley, Hilda Jackson, Truda Kendrick, John Olna, Irene McNicholas, Norah Dalgiesh, Marc Mac Brádaigh, Marisa Valori

April

BISHOP ANTONIO DE CASTRO MAYER; Fr. Anthony Chadwick, Fr. Hugh Thwaites, Alma Keily, Mrs. M. Gilbert, Teresa Kenefeck, Cyril Prescott, Margaret Tutt, Robert Carr, Jessie Nevard, Freda Walton, John Silk, John Clitheroe, Gwen Hartley, John McKimmie, Agnes Kay, Katherine Husain, Margaret Restieaux, Claude Coudery, Sudney Kay, Jane Ogden, Mary Judge, Mrs. M. McCarthy, Elizabeth Boyle, Patrick Carpenter, Veronica McCauley, Ida McNello, Josephine Lawlor, Henry Towers, Margaret Rennie, Gertrude M. Yates, Wilfred Dean, Kathleen Buckland, Norah Taylor, Elizabeth Martin, Joseph Boyle, Basil Lewis, Nina Lynch, Mary Perry, Mary Keily, Maria Stigell, Muriel Smith, Mary Carnoustie, Pamela Kenward, Cecilia Gill, Margaret Brierley, Lady Denham, Catherine Skelton, Mary McDonald, Ellen Stewart, Robert Hughes, Mervyn Goonesekera, Joan Gac, John Lane, Esther McGlame, Geoffrey Nutter, Michael John Dowey, Dorothy Marshall, William Gerrard-Crosby, Margaret Evans, Pamela Macdonald, Alan Green, James Bren-



Mr. Ted Atkinson was a simple, but colourful soul. He was a heroic campaigner against abortion, pornography and blasphemous cinema and went to prison on a number of occasions for refusing to pay fines incurred during his protests. Ever the apostle, in one court appearance, he persuaded the judge to adjourn proceedings so that he could recite the Angelus. On another occasion in court, after being found guilty of criminal damage of a cinema projector which was projecting a blasphemous film, the judge asked him if he had anything to say. His response: "Your honour, I wish I had a bigger hammer!" The judge was not amused. While languishing at Her Majesty's leisure, Ted set about reforming his cell-mates too – and not

without success. One cell-mate, when he was about to be escorted to court for sentencing, asked Ted to pray that he be let-off all charges. Ted said, "I will pray that justice is done." "Don't do that!" his cell-mate shot back, "They'll gimme 20 years!"

Ted was a very pious man with a particular devotion to Our Lady. He was familiar figure on the Canterbury and Walsingham Pilgrimages and, in the day, was a prolific hitch-hiker missionary too – giving out miraculous medals and saying the rosary with his drivers. He retired to Downham Market when his knees gave-out but frequently received the sacraments from one of our priests. He died early on the morning of 22nd February 2020. R.I.P.

nan, Kenneth Collett, Bridgetta Johnson, Joseph Bryce, Albert Pollard, Barbara Mortimer, Werner Andersson, Eileen Ladnor, Dorothy Mungovin, Lynn Clarke, Edward Hales, Kathleen Simmons, Hugh Budden, Conception Traynor, Margaret Bradley, Francesco Vericonte, William Henry Riley, Margaret Laurie, Mary Patricia Mackay, Theresa Ogden, Rachel Turnedge, Geraldine Weir, Kenneth Parkinson, Mary Bristow, Byron Harries, John Clague, John Wood, Cyril Pettitt, Anne Patricia Dougal, Cathleen Allen, Ursula Carr, John Cunningham, Louis Fisher, Jessica Vickers, Peter Baldwin, Ronald Warwick, Maria Williams, Anne Knott, Henry Fraser, Joan Harrison, Sheila Biggs, Pauline Edwards, Catherine Taylor, Gerard Pearce, Winifred Middlehurst

Spiritual Testament

My dear Family and Friends,

I have not been able to write to each of you, and so I have written you all a letter by way of saying farewell - Adios! - until we meet again in God. I hope to be with Him, and with my father, and all whom I have loved and who have gone before me by the time these words reach you. Please accept my most humble thanks for all the Masses, prayers, sacrifices and support you have given me since my illness began. I would not have been able to carry on without them. Above all, I am so very grateful to my husband who has been my rock through all I have gone through, as well as my children, my mother and my siblings. I ask you to continue to pray for me, and to hasten my return to the embrace of our Heavenly Father. The words of St. Augustine come to mind: 'Thou hast made us for Thyself, O Lord, and our heart is restless until it finds its rest in Thee.' And of course when I have reached that eternal happiness, I will not cease to pray for you all.

I have striven to do God's will with a cross I did not want. I fought, I shouted, I cried full of self-pity. Eventually I let go of it all. I want to get to Heaven.

To my Family and Friends who have the faith, don't give up. If you are finding it hard to pray, or to go to Mass or you are missing out on the Sacraments, I entreat you to get back to basics without delay. You have the means to obtain Heaven for all eternity. Don't throw it away. Don't give up now. Fight for the life of your soul and those of your families!

To those who do not have the faith, please don't waste another day. You have but one life to live and then eternity will come upon you.

Today you are alive and busy, with lots to do, people to see, places to go. But what about tomorrow? No-one can know.

Becoming a Catholic does not mean that everything in life will be made perfect. It does not make everything perfect and may even bring you more crosses. Some of you may feel that you will never be good enough to become Catholics, but this, of course, is not true. You will probably go through hard times trying to become Catholic since the devil wishes you to be ignorant and not to convert. In your head the devil will denigrate the Catholic faith, give you endless reasons why you shouldn't bother and will ridicule it cruelly. The devil does not want you to worship God. Will you listen to a liar? The greater the criticism in your head, the greater the devil's working against you. Becoming Catholic is the only true path you can follow to try and obtain Heaven. We are all imperfect. St. Peter denied Christ three times before the cock crowed. But did St. Peter give up? No. Then why should you? The harder the fight, the greater the reward.

I want to see all my Family and Friends in Heaven and I will be praying for you but you have to do your part.

I am grateful, by the grace of God, to be a Traditional Catholic and to have attended the Mass Of All Time since my twenties. I only regret my past sins and ask pardon of anyone whom I have inadvertently offended or scandalised.

I beg you to remember me at Holy Mass and in your Rosaries when I am gone.

Yours in Jesus, Mary and Joseph
Zita Isabel Martinez



Above: A noble soul keeps watch as dawn approaches in the early hours of Sunday morning during the forty hours devotions for reparation and vocations. Below: Mr. Peter Balogun and family, newly arrived from Enugu, Nigeria are welcomed by Fr. Brucciani and Connie. The climate here might be chilly, but there is always sunshine when they come to St. Joseph's!





Rev. Fr. Robert Buccianni visited India in January to preach retreats to the priests and to the sisters and to catch-up on all the news. Above: Mr. Amalan, a fisherman, and family who moved away from the sea to be close to the priory and school. Below: The faithful of St. Anthony's Chapel, Singamparai (about an hour from the priory) all turned out after Sunday Mass (not all in their Sunday best it seems).





Above: Sr. Maria Immaculata, Superior of the Consoling Sisters of the Sacred Heart in India, carries her cross with a smile as all the children crowd round after the retreat.

Below: The Reparation Sisters of the Immaculate Heart of Mary: also happy and smiling after their retreat.



Chronicle: Priests' Retreat



17th - 23rd February: 19 priests and 2 brothers attended a retreat preached by Rev. Fr. Carlo-Magno Saa of the Philippines on St. Matthew's Gospel, Sermon on the Mount. The book read at table was *Priestly Holiness* - a compilation of conferences given by Archbishop Lefebvre. A real tonic.

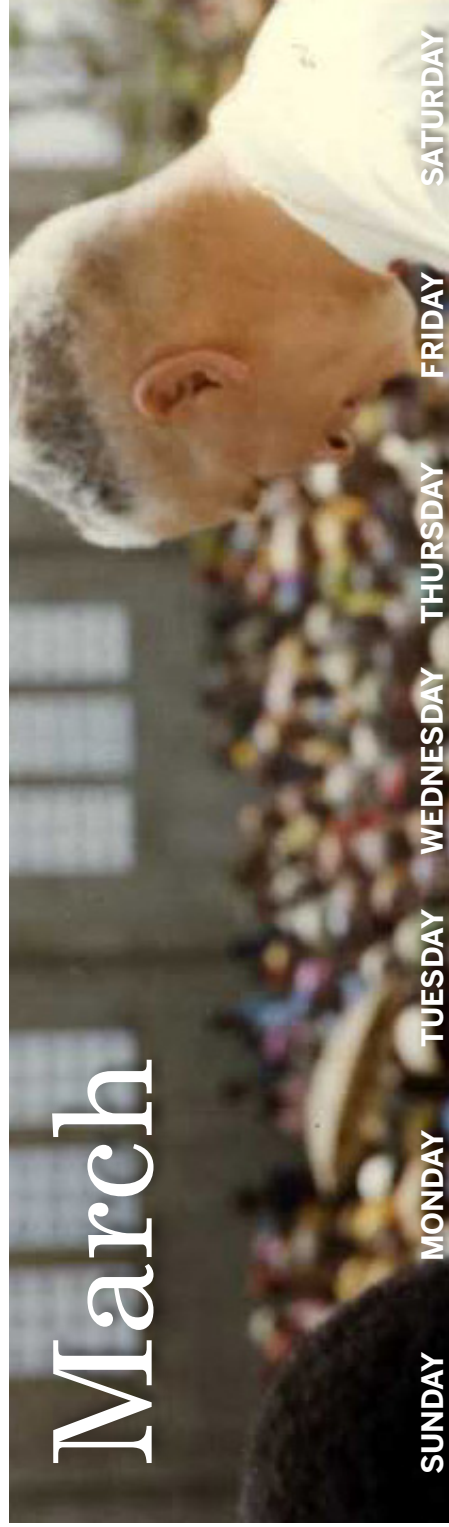




Above: After the retreat, Fr. Saa visited the holy places of London including the shrine of St. Edward the Confessor. Below: At Downing Street, another historical moment as the first international post-Brexit treaty was concluded between the United Kingdom and the Philippines.



March



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>1 <u>1 cl.</u></p> <p>FIRST SUNDAY IN LENT</p> <p><i>St. David, B. & C.; Patron of Wales, (Cardiff, Monetta 1 cl.)</i></p>	<p>2 <u>3 cl.</u></p> <p>Feria in Lent</p> <p><i>St. David, B. & C., Patron of Wales, (Cardiff, Monetta 1 cl.)</i></p>	<p>3 <u>3 cl.</u></p> <p>Feria in Lent</p> <p><i>St. Adred, Ab.; 1166 (Hexham & Newcastle, Middlesbrough, Liverpool, 3 cl.; Nottingham, Comm)</i></p> <p><i>St. Wimlock, Ab. & C.; England/France 599</i></p> <p><i>St. Nonnita, Mother of St. David; Wales 540</i></p>	<p>4 <u>2 cl.</u></p> <p>Ember Wednesday</p> <p><i>(Comm. of St. Casimir Confessor; Comm. of St. Lucius I, Pope, Martyr)</i></p>	<p>5 <u>3 cl.</u></p> <p>Feria in Lent</p> <p><i>St. Piran, Prince, B. & C.; Padstow, Cornwall, 9th cent</i></p>	<p>6 <u>2 cl.</u></p> <p>Ember Friday <i>(Comm. of SS. Perpetua & Felicitas, Martyrs)</i></p> <p><i>First Friday</i></p>	<p>7 <u>2 cl.</u></p> <p>Ember Saturday <i>(Comm. of St. Thomas Aquinas, Confessor, Doctor of the Church)</i></p> <p><i>First Saturday</i></p>
<p>8 <u>1 cl.</u></p> <p>SECOND SUNDAY IN LENT</p> <p><i>St. John of God, C.</i></p>	<p>9 <u>3 cl.</u></p> <p>Feria in Lent</p> <p><i>(Comm. of St. Frances of Rome, Widow)</i></p>	<p>10 <u>3 cl.</u></p> <p>Feria in Lent</p> <p><i>(Comm. of The Forty Holy Martyrs)</i></p>	<p>11 <u>3 cl.</u></p> <p>Feria in Lent</p> <p><i>Bl. John Larke, M.; 1544 (Brentwood 3 cl.)</i></p> <p><i>St. Constantine, King & M.; Cornwall 6th cent. (Aryll & The Isles 3 cl.)</i></p> <p><i>Bl. Thomas Atkinson, M.; York 1616</i></p>	<p>12 <u>3 cl.</u></p> <p>Feria in Lent</p> <p><i>(Comm. of St. Gregory the Great, Pope, C. & D., Apostle of England; In England & Wales 2 cl.)</i></p>	<p>13 <u>3 cl.</u></p> <p>Feria in Lent</p>	<p>14 <u>3 cl.</u></p> <p>Feria in Lent</p>
<p>St. Felix, B. & C.; 650 (Northampton 3 cl.)</p> <p>St. Dulthac, B. & C.; 1056 (Aberdeen 3 cl.)</p>	<p>St. David, B. & C.; (Portsmouth, Westminster 3 cl.)</p> <p>St. Monan, M.; 875; Scotland</p>	<p>St. Chad, B. & C.; 672 (Birmingham 1 cl.; Leeds, Liverpool, Middlesbrough, Newcastle, Salford, Shrewsbury, 3 cl.; Nottingham, Comm)</p> <p>St. Nicholas Owen, M.; Tower of London 1606</p>	<p>Bl. Agnellus of Pisa, C.; Oxford 1236 (Birmingham 3 cl.)</p> <p>St. Canock, H. & C.; Wales 604</p> <p>St. Viganus, C.; Scotland 1102</p> <p>St. Alfred, King of Northumbria, C.; Scotland 710</p> <p>St. Kyrin, B. & C.; Ross, Scotland 660</p>			



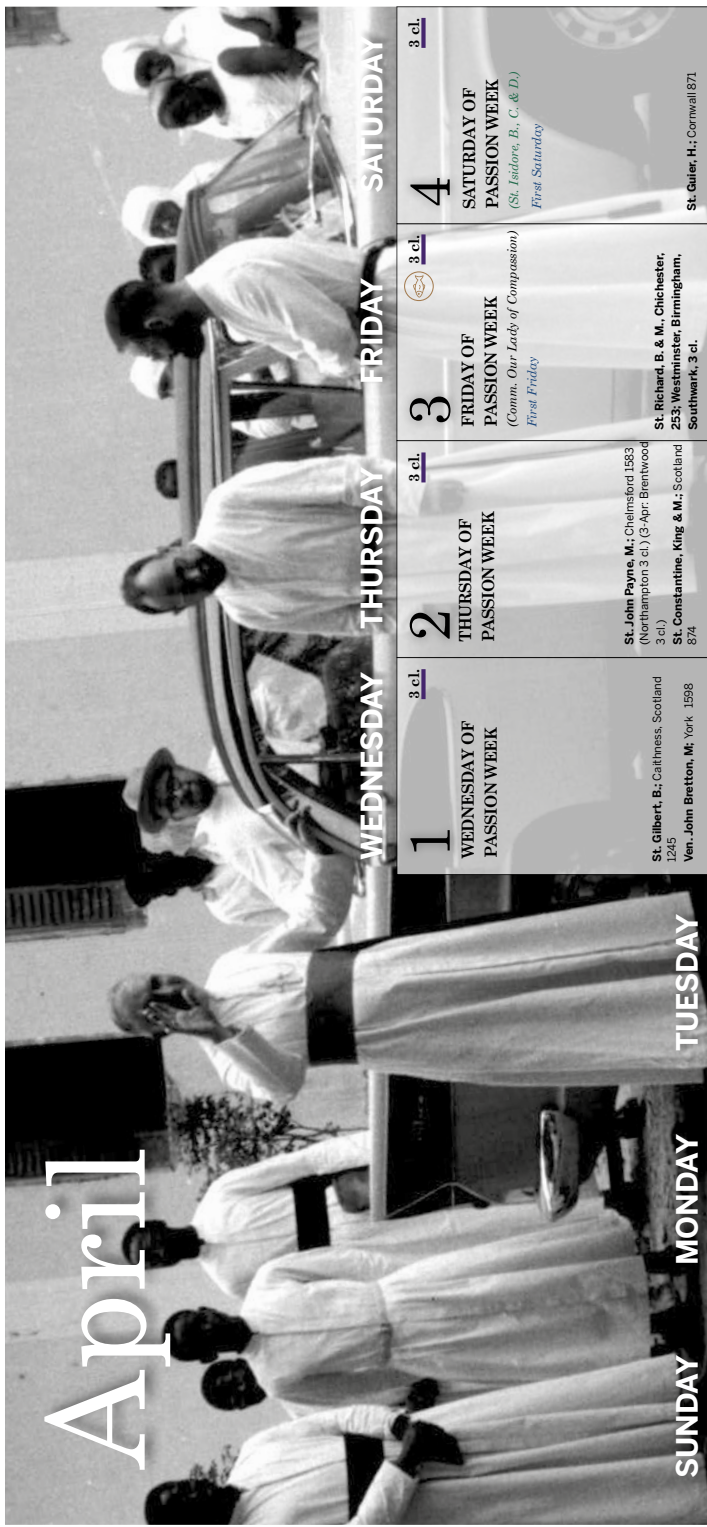
<p>15 <u>1 cl.</u></p> <p>THIRD SUNDAY IN LENT</p>	<p>St. Aristobulus, B. & M.; Glastonbury 98</p> <p>St. Felmo, C.; Scotland 580</p> <p>Bl. William Hart, C.; York 1583</p> <p>Bbl. John Amias & Robert Dalby, MM.; York 1589</p>	<p>1 cl.</p> <p>FOURTH SUNDAY IN LENT <i>(Lentare Sunday)</i></p> <p>Comm. of Martyrs of Lincolnshire: Bardney 872</p> <p>St. Hamund, B. & M.; Sherborne, Dorset 872</p> <p>Vens. James Harrison & Antony Bates, MM.; York 1602</p>	<p>1 cl.</p> <p>PASSION SUNDAY <i>Dedication of Cathedral Church (Porksmouth 1 cl.)</i></p>	<p>29 <u>1 cl.</u></p>	<p>30 <u>3 cl.</u></p> <p>MONDAY OF PASSION WEEK</p> <p>St. Finguar, H. & M.; Cornwall 500</p> <p>St. Ethelwald, H. & C.; Durham 689</p> <p>Ven. Edmund Sykes, M.; York 1557</p>	<p>3 cl.</p> <p>MONDAY OF PASSION WEEK</p> <p>St. Oshinga, V. & Abs.; 1016 (Birmingham 3 cl.)</p> <p>St. Paton, B. & C.; England/Germany 76</p> <p>St. Regillus Ab.; brought relics of St. Andrew from Greece to Scotland, 4th cent.</p>	<p>17 <u>3 cl.</u></p> <p>Feria in Lent <i>(Comm. of St. Patrick, Bishop, Confessor; Birmingham, Cardiff, Nottingham, Portsmouth, Moncrea, Westminster; Glasgow 2d. Other Dioceses of Scotland 3 cl.)</i></p>	<p>St. Edward, M., King of West Saxons; Dorset 979 (Plymouth 3 cl.)</p> <p>Bbl. John Thules, & Roger Wrenno, MM.; Lancaster 1616</p>	<p>1 cl.</p> <p>THE ANNUNCIATION OF THE BVM <i>(Comm. of Feria)</i></p>	<p>18 <u>3 cl.</u></p> <p>Feria in Lent <i>(Comm. of St. Cyril of Jerusalem, Bishop, Confessor; Doctor of the Church)</i></p>	<p>St. Kennoch, V.; Fife, Scotland 1007</p> <p>St. Margaret Clitherow, M.; York 1586</p> <p>Bl. James Bird, M.; Winchester 1592</p>	<p>3 cl.</p> <p>TUESDAY OF PASSION WEEK</p> <p>St. Adelinus, B. & C.; Malmesbury 709</p> <p>Ven. Stephen Rowsam, M.; Gloucester 1587</p> <p>Vens. Thurston Hunt & Robert Middleton, MM.; Lancaster 1601</p>	<p>3 cl.</p> <p>WEDNESDAY OF PASSION WEEK</p> <p>St. Alwold, B. & C.; Sherborne, Dorset 1058</p> <p>St. Archibald, Ab. & C.; Scotland 708</p>	<p>19 <u>1 cl.</u></p> <p>ST. JOSEPH Confessor, Spouse of the Blessed Virgin Mary, Patron of the Universal Church (Comm. of Feria in Lent) <i>Scotland: Holy Day of Obligation</i></p>	<p>Ven. Thomas Ashby, M.; Tyburn 1544</p>	<p>3 cl.</p> <p>Feria in Lent</p>	<p>20 <u>3 cl.</u></p> <p>Feria in Lent</p>	<p>20 <u>3 cl.</u></p> <p>Feria in Lent <i>(Comm. of St. John Damascene Confessor, Doctor of the Church.)</i></p>	<p>27 <u>3 cl.</u></p> <p>Feria in Lent</p>	<p>27 <u>3 cl.</u></p> <p>Feria in Lent</p>	<p>21 <u>3 cl.</u></p> <p>Feria in Lent <i>(Comm. of St. Benedict, Abbot)</i></p>	<p>St. Cuthbert, B. & C. 687 (Paton: Hamam & Newcastle 1 cl.; Sharncliffe, Liverspool, Manchester, St. Andrew 3 cl.; Galloway 3 cl.)</p> <p>St. Herbert, Anchorite & C.; Durham 687</p>	<p>28 <u>3 cl.</u></p> <p>Feria in Passiontide <i>(Comm. of St. John Capistran, Confessor)</i></p>	<p>St. Stephen Harding, Ab.; 1134 (Plymouth 3 cl.) (17 Apr: Westminster 3 cl.)</p> <p>St. Fremund, M.; Dunstable, Bedfordshire 798</p> <p>Ven. Christopher Wharton, M.; York 1600</p>	<p>28 <u>3 cl.</u></p> <p>Feria in Passiontide <i>(Comm. of St. John Capistran, Confessor)</i></p>	<p>28 <u>3 cl.</u></p> <p>Feria in Passiontide <i>(Comm. of St. John Capistran, Confessor)</i></p>	<p>28 <u>3 cl.</u></p> <p>Feria in Passiontide <i>(Comm. of St. John Capistran, Confessor)</i></p>
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“Tradidi quod et accepi”

“I have handed on what I have received”

Epitaph on the tombstone of Mons. Marcel Lefebvre

April



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5 PALM SUNDAY <i>St. Vincent Ferrer, C</i>	6 MONDAY IN HOLY WEEK	7 TUESDAY IN HOLY WEEK	1 WEDNESDAY OF PASSION WEEK <i>St. Gilbert, B.; Cuthness, Scotland 1245 Ven. John Bretton, M; York 1598</i>	2 THURSDAY OF PASSION WEEK <i>St. John Payne, M.; Chelmsford 1583 (Northampton 3 cl.) (3-Apr: Brentwood 3 cl.) St. Constantine, King & M.; Scotland 874</i>	3 FRIDAY OF PASSION WEEK <i>(Comm. Our Lady of Compassion) First Friday</i>	4 SATURDAY OF PASSION WEEK <i>(St. Isidore, B., C. & D.) First Saturday</i>
1 cl. <i>St. Gotebald B & C England/Sweden 1004</i>	1 cl. <i>St. Brennack, Ab. & C.; N. Wales 500 BBl. Henry Wajpole & Alexander Rawlins, MM.; York 1595 BBl. Edward Oldcome & Ralph Ashley, MM.; Worcester. 1606</i>	1 cl. <i>St. Davianus, C.; Glastonbury 111 St. Tibert, B. & C.; Heigham 789 Ven. John Goodman, M.; Newgate 1642</i>	3 cl. <i>St. Richard, B. & M., Chichester, 253; Westminster, Birmingham, Southwark, 3 cl.</i>	1 cl. <i>St. Guler, H.; Cornwall 871</i>	1 cl. <i>St. Giles, Prince, H. & C; Grayland 714 Bt. George Genesee, M.; Tisbury 1608</i>	1 cl. <i>St. Leo I, P., C. & D.</i>
1 cl.	1 cl.	1 cl.	1 cl.	1 cl.	1 cl.	1 cl.
12	13	14	15	16	17	18

EASTER SUNDAY

<p>19</p> <p>DOMINICA IN ALBIS <i>(Low Sunday)</i></p> <p>St. Alphege, B. & M.: Greenwich, 1012 (Clifton, Portsmouth, Southwark, Westminster, 3 cl.) St. James Duckett, M.: Tyburn, 1602</p>	<p>20</p> <p>Peria</p> <p>St. Eilfed, V.: Glastonbury, 936 BBI. John Lockwood & Edward Catherick, MM.: York, 1642</p>	<p>21</p> <p>St. Anselm Bishop, Confessor, Doctor</p> <p>St. Ethelnuhph, King & C.: Winchester, 857 St. Caradoc, Pr. & H.: Wales, 1124</p>	<p>22</p> <p>SS. Soter & Caius <i>Popes, Martyrs</i></p> <p>St. Paternus, B. & C.: Wales, 590</p>	<p>23</p> <p>St. George <i>(St. George, Martyr, Principal Patron of England, 1 cl)</i></p> <p>St. Magnus, M.: Orkney Islands/Scotland, 1118 (Aberdeen, 3 cl.) Bl. Robert de Bethune, B. & C.: Hereford, 1148</p>	<p>24</p> <p>St. Fidelis of Sigmaringen, Martyr</p> <p>St. Donnan & 52 Comp., MM: Hebrides, Scotland, 617 (Argyll & The Isles, 3 cl.) Ven. Henry Heath, M.: Tyburn, 1643</p>	<p>25</p> <p>St. Mark The Evangelist <i>The Greater Litanies</i></p> <p>St. Oswin, C.: Northumberland, 670 St. Maydulph, H.: Malmesbury, Wilts, 680</p>
<p>26</p> <p>Second Sunday after Easter <i>SS. Cletus & Marcellinus, PP, MM</i></p> <p>St. Alphege, B. & M.: Greenwich, 1012 (Clifton, Portsmouth, Southwark, Westminster, 3 cl.) St. Antony Page, M.: York, 1593 Ven. Richard Sergeant & William Thomson, MM.: Tyburn, 1586</p>	<p>27</p> <p>St. Peter Canisius <i>Confessor, Doctor of the Church</i></p> <p>St. Maughold, B. & C.: Isle of Man, 488 (Llunopod, 3 cl.) St. Winewald, Ab. & C.: Beverley, York, 752</p>	<p>28</p> <p>St. Paul of the Cross <i>Confessor</i></p> <p>St. Beuno, Ab.: Wales, 630 (Menevia, 3 cl.) St. Malrubius, Ab. & C.: Isle of Skye, Scotland, 724 (Glasgow, 3 cl.)</p>	<p>29</p> <p>St. Peter of Verona <i>Martyr</i></p> <p>St. Bristan, B. & C.: Winchester, 944</p>	<p>30</p> <p>St. Catherine of Siena <i>Virgin</i></p> <p>BBI. Francis Dickenson & Miles Gerard, MM.: Rochester, 1590 Ven. William Southerne, M.: New-castle, 1618</p>	<p>31</p> <p>St. Mellitus, B. & C.: Canterbury, 624 (Brentwood, Southwark, Westminster, 3 cl.) St. Egbert, Ab. & C.: Scotland, 730 (Argyll & The Isles, Hexham & Newcastle, 3 cl.)</p>	<p>32</p> <p>St. Robert Anderson & William Marsden, MM.: Isle of Wight, 1586</p>



Retreats 2020

Saint Saviour's House, Bristol

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

stsaviours@fsspx.uk
0117 977 7916

Boys Camp 2020

13th-21st July
St. Michael's School
Burghclere
Email to Bernard Bevan
boyscamp@fsspx.uk

Girls Camp 2020

31st July -8th August
Colleton Manor, Devon
Email to Miss Charlie Eastace
girlscamp@fsspx.uk

Chartres Pilgrimage 2020

Chaplain: Rev. Fr. O'Hart
Theme: "For the honour of
the Church"

Meet: Saturday 30th May 8am
Chartres Cathedral

Ends: 1st June 6pm
Les Invalides, Paris

Info: Chris Sudlow
ukchartres@gmail.com
pelerinagesdetradiation.com

Cost: €50 plus travel

To Do: i) for packing list and info:
fsspx.uk
ukchartres@gmail.com
ii) subscribe online
pelerinagesdetradiation.com
iii) buy travel tickets
iv) make will

Lourdes Pilgrimage 2020

24th -26th October
In thanksgiving for 50 years of the
Society of St. Pius X

The five-day pilgrimage to Lourdes is now booked-up. If you would still like to go, you can book accommodation through the SSPX and benefit from a good rate (50€ per night) in the same hotel as the pilgrims of the district.

For more information,
email Miss Monica Marshall
m.marshall@fsspx.uk

Planner 2020

Mar	25	ANNUNCIATION
	28	Ordination of Bernard Bevan to Acolyte & Exorcist at the Seminary of St. Pius X, Ecône, Switzerland
	30-4	Passion Retreat, St. Saviour's House, Bristol
Apr	3	Ordination of Mr. Joseph Budds to Porter & Lector at St. Aquinas Seminary, Dillwyn, USA
	4	Ordination of Rev. Mr. Dominic O'Hart to the Subdiaconate at St. Aquinas Seminary, Dillwyn, USA
	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
May	8	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)
	26-7	Priests' Meeting at St. Saviour's House, Bristol with the Superior General
	30-31-01	Chartres Pilgrimage Expedition
	31	PENTECOST
Jun	12	Ordination of Rev. Mr. Dominic O'Hart to the Diaconate at St. Aquinas Seminary, Dillwyn,
	26-28	Married Couple's Weekend Retreat, St. Saviour's House, Bristol
Jul	13-21	Boys' Camp at St. Michael's, Burghclere
	13-18	Men's Ignatian Retreat, St. Saviour's House, Bristol
	24-26	Canterbury Pilgrimage
	30-8	Girls' Camp at Colleton Manor, Devon
Aug	3-8	Women's Ignatian Retreat, St. Saviour's House, Bristol
	21-23	Youth Conference, St. Saviour's House, Bristol
Sep	3	Feast of St. Pius X, Patron of the Society of St. Pius X
	11	Extended Walsingham Pilgrimage start at King's Lynn
	12-13	Walsingham Pilgrimage
	23	All day adoration at St. Michael's School, Burghclere
	24	Translation of the mortal remains of Archbishop Lefebvre to the crypt of the Church of the Immaculate Heart of Mary, Ecône, Switzerland
Oct	24-26	Lourdes Pilgrimage of thanksgiving for the 50th anniversary of the SSPX

Sacred Triduum

APRIL

	9th Maundy Thursday	10th Good Friday	11th Holy Saturday	12th Easter Sunday
Bristol	1900 Mass & Adoration until midnight	1000 Stations of the Cross 1400 Confessions 1500 Good Friday Liturgy	2000 Confessions 2100 Easter Vigil	1000 Low Mass
Burghclere	1900 Mass & Adoration until midnight	0830 Tenebrae 1300 Confessions 1400 Stations of the Cross 1500 Good Friday Liturgy	0830 Tenebrae 2100 Confessions 2200 Easter Vigil	0900 Sung Mass
Edinburgh	1900 Mass & Adoration until midnight	1300 Confessions 1400 Stations & Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	1100 Sung Mass
Gateshead	1900 Mass & Adoration until midnight	1300 Confessions 1400 Stations & Rosary 1500 Good Friday Liturgy	1800 Confessions 1900 Easter Vigil	1100 Sung Mass
Glasgow	1900 Mass & Adoration until midnight	1400 Stations & Rosary 1500 Good Friday Liturgy 1700 Confessions	2130 Confessions 2230 Easter Vigil	1030 Sung Mass
Leicester	1900 Mass & Adoration until midnight	1300 Confessions 1400 Stations & Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	
London (St. Joseph)	1900 Mass & Adoration until midnight	1300 Confessions 1400 Stations & Rosary 1500 Good Friday Liturgy	1900 Confessions 2000 Easter Vigil	1100 Sung Mass
Manchester	1900 Mass & Adoration for 1 hour	1300 Confessions 1400 Stations & Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	0930 Sung Mass
Portsmouth		1300 Confessions 1400 Stations & Rosary 1500 Good Friday Liturgy		1130 Low Mass
Preston	1900 Mass & Adoration for 1 hour	1300 Confessions 1400 Stations & Rosary 1500 Good Friday Liturgy	1900 Confessions 2000 Easter Vigil	0930 Sung Mass
Taunton		1300 Confessions 1400 Stations & Rosary 1500 Good Friday Liturgy		1100 Sung Mass
Woking	1930 Mass & Adoration	1300 Confessions 1400 Stations & Rosary 1500 Good Friday Liturgy	2200 Confessions 2230 Easter Vigil	

Mass Times

	MARCH							APRIL			
	1st	8th	15th	19th	22nd	25th	29th	5th	12th	19th	26th
Bingley	1500	1500	1500	-	1500	-	1500	1500	1500	1500	1500
Bristol	1000	1000	1000	0800	1000	0800 1830	1000	1000	1000	1000	1000
Burghclere	0730 0900	0730 0900	0730 0900	0715 0900	0730 0900	0715 0900	0730 0900	0730 0900	0000 0900	0730 0900	0730 0900
Colleton Manor	-	11th 1130	-	-	-	-	-	-	-	15th 1130	-
Edinburgh	1100	1100	1100	1230	1100	1230	1100	1100	0000 1100	1100	1100
Gateshead	1800	1800	1800	1200	1800	-	1800	1800	1100	1800	1800
Glasgow	1030	1030	1030	1830	1030	1830	1030	1030	0000 1030	1030	1030
Groombridge	0830	0830	0830	-	0830	-	0830	0830	0830	0830	0830
Herne	1230	1230	1230	-	1230	-	1230	1230	1230	1230	1230
Jersey	-	-	-	-	-	-	28th 1030	-	-	-	25th 1030
Leicester	1130	1130	1130	1100	1130	1100	1130	1130	0000	1130	1130
Liverpool	1300	1300	1300	-	1300	-	1300	1300	1300	1300	1300
London (St. Joseph)	1100	1100	1100	1900	1100	1900	1100	1100	1100	1100	1100
London (Wimbledon)	0800	0800	0800	0715	0800	0715	0800	0800	0800	0800	0800
Manchester	0930	0930	0930	1100	0930	1100	0930	0930	0000 0930	0930	0930
Middlemarsh / Holnest	1600	1600	1600	-	1600	-	1700	1700	1700	1700	1700
Portsmouth	1130	1130	1130	-	1130	-	1130	1130	1130	1130	1130
Preston	0930	0930	0930	1100	0930	1100	0930	0930	0930	0930	0930
Rhos-on-Sea	1700	1700	1700	-	1700	-	1700	1700	1700	1700	1700
Taunton	1100	1100	1100	-	1100	1130	1100	1100	1100	1100	1100
Woking	1130	1130	1130	1930	1130	1930	1130	1130	0000	1130	1130

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

Mass Centres

DISTRICT HOUSE

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

Resident:

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

Scotland

ABERDEEN

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

CARLUKE

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

Resident:

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

EDINBURGH

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

GLASGOW

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

STRONSAY

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

Resident:

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

England

BINGLEY

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

BRISTOL

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

Resident:

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

BURGHCLERE

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

Resident:

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

CHULMLEIGH

Colleton Manor Chapel
Chulmleigh, Devon, EX18 7JS
Tel: 01769 580 240

GATESHEAD

Church of the Holy Name of Jesus
Gladstone Terrace West, Bensham
Gateshead NE8 4DR
Tel: 07443 588 039

GROOMBRIDGE (Tunbridge Wells)

Church of Saint Pius V,
Station Road, Groombridge TN3 9QX
Tel: 01892 654 372

HERNE

Saints John Fisher & Thomas More Church
Herne Street, Herne CT6 7HR
Tel: 020 89467916

LEICESTER

Church of Saint Anne
Abingdon Road, Leicester LE2 1HA
Tel: 01858 555813

LIVERPOOL

The Church of Saints Peter and Paul
35 Upper Parliament Street, Liverpool L8 7LA
Tel: 01772 562428

LONDON

Church of Saints Joseph and Padarn
Salterton Road, N7 6BB
Tel: 020 8946 7916

MANCHESTER

Church of Saint Pius X,
16 Deer Park Road, Manchester M16 8FR
Tel: 01772 562 428

MIDDLEMARSH / HOLNEST

Saint Lawrence Chapel Tel: 01963 210 580
[Mass celebrated in Holnest in wintertime]

PORTSMOUTH

Our Lady Help of Christians
14 Kingston Road, Portsmouth PO1 5RZ
Tel: 01635 278137

PRESTON

St. Mary's House
12 Ribblesdale Place, Preston PR1 3NA
Tel: 01772 562 428
stmarys@fsspx.uk

Resident:

[Rev. Fr. Vianney Vandendaele \(Prior\)](#)

[Rev. Fr. Gary Holden](#)

Our Lady of Victories Church
East Cliff, Winckley Sq, Preston PR1 3JH

TAUNTON

Church of Our Lady of Glastonbury
17 South Street (off East Reach), TA1 3AA
Tel: 01823 652701

WOKING

Church of the Holy Cross
Sandy Lane, Maybury, GU22 8BA
Tel: 01483 767 537

Wales

RHOS ON SEA

Saint David's Chapel
Conwy Road, (A547) Mochdre LL28 5AA,
Tel: 01492 582586

Jersey

Saint Nicholas Centre, Greve d'Azette
St. Clement, Jersey
Tel: +44 1534 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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