



S S P X



Ite Missa Est

Patterns in history





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

Price: suggested donation £1

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Publisher
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Patterns in history

Rev. Robert Brucciani, District Superior

*Thou shalt send forth thy spirit,
and they shall be created: and
thou shalt renew the face of the
earth..*

(Ps 103:30)

My dear brethren,

The common denominators of all human history are human nature wounded by original sin and the fact that, without sanctifying grace, every civilisation, empire, or state will fail. As C.S. Lewis says:

That is the key to history. Terrific energy is expended — civilisations are built up — excellent institutions devised; but each time something goes wrong. Some

fatal flaw always brings the selfish and cruel people to the top, and then it all slides back into misery and ruin.”

(C.S. Lewis, *Mere Christianity*)

History repeats itself, rarely exactly as before because there are too many variables, but enough to recognise patterns. Hilaire Belloc identifies one such pattern in tracing the decline of a state.

An oligarchic state [such as our own] will decline principally through two agencies which are first, illusion, and secondly, lack of civic aptitude. For an oligarchic state tends very readily to illusion, being conducted by men



who live at leisure, satisfy their passions, are immune from the laws, and prefer to shield themselves from reality. Their capacity or appetite for illusion will rapidly pervade those below them... Such communities further fail from the lack of civic aptitude, as was said above, which means that they deliberately elect to leave the mass of citizens incompetent and irresponsible for generations, so that, when any more strain is upon them, they look at once for some men other than themselves to relieve them. (Hilaire Belloc, *First & Last: The Decline of the State*).

Decline of the Roman Empire

Eighteen hundred years ago, the Roman Empire was beginning such a decline. The aristocratic ruling class had become depraved and the sense of civic duty was diminished as each looked to their own interests at the expense of the common good. The unity of government, army, and religion gradually dissolved, and the empire with them.

Rise of the Church

Just as this was happening, the Catholic Church, having been established by God and endowed with supernatural grace to continue the mission of the Word Incarnate on Earth, constituted a new supernatural order in the world. This supernatural order was concretely manifest in her clearly enunciated doctrine, in her laws, in her hierarchy, in her strict discipline, and in her liturgy. She was an order for the natural and supernatural perfection of all men: every nation and every class and every age. She was naturally attractive because she gave meaning to life, she made sense of suffering, frailty and death, and she even made them fruitful. She revealed an almighty and all-loving God, a God with Whom it was possible to be united in knowledge and love. She answered the yearning of fallen human nature and elevated it to a new life in the Godhead. She was a demanding church, but also a rewarding one, rewarding beyond the measure of the senses and even beyond the measure of the imagination.

As she grew, the Church was at various times and in various places regarded as a threat to the existing order of things because she was



judged to be a disloyal state-within-a-state: her adherents obeyed the bishops before the emperor, her doctrine was wilfully misunderstood, and her religion was taken to be an affront to the official religion that no-one believed anymore; she was also a convenient scapegoat for crumbling authority.

And then, when she was persecuted, the example of her members - the martyrs, confessors and consecrated souls - acted as a catalyst to more rapid growth, so that as the Roman Empire faded away (something that happened over three centuries or so), the Catholic Church grew and was able to sanctify, preserve, and develop much of what was naturally good in the old order of the world: its philosophy, its art, its physical sciences and technological achievements.

Repeating patterns

Presently, the world finds itself in a similar position to the Roman Empire in the 3rd century A.D. It is similar because the elites are corrupt and the masses have imitated them; its vision of the world is an illusion and it is unable to govern itself. The failing Roman Empire believed in permanency of the state for which

few were willing to sacrifice themselves. Our modern world believes in the illusion of a global nanny state which it believes will solve all the world's problems (both real and imaginary) and facilitate personal fulfilment by pleasure.

The Catholic Church is the same Church in her unity of doctrine, laws, hierarchy, discipline, and liturgy as in the 3rd century; she is the same in that her faithful members are holy and will put church before state. She is in the same position as before in that her doctrine is wilfully misunderstood, and her beliefs are regarded as an affront to the official religion of the state which is the radical autonomy of liberalism.

She is still the same Church that is being persecuted and magnified by her martyrs, confessors and consecrated souls. She is the same Church that will sanctify, preserve, and develop what is good in the world for a new era of grace.

She is also the same in that she suffers from deviations within: doctrinal, disciplinary, moral, and liturgical. For most of the 3rd century, a significant proportion of the Church fell for the heresy of Arianism which denied the divinity of Jesus Christ.



For the 20th century, and now the 21st too, the Church labours under the heresy of Modernism which denies the knowability of objective truth, reducing faith to a sentiment and making law merely an affair of the conscience. The deviations born of this heresy are so profound and extensive that, to some, it seems that the Church has lost her power of transforming men. The majority of its members now carry only the name of Catholic, are ignorant of the Catholic Church's doctrine and laws, and are strangers to her worship. The hierarchy is mired in heterodoxy and immorality born of Modernism and many have cast their lot with this failing world because they do not believe in the supernatural world to which they are called.

Nevertheless, the Catholic Church is still the Bride of Christ. No matter how much she is obscured by the deficiency of her members, she is one, holy, catholic and apostolic; she continues to reveal an almighty and all-loving God - a God with Whom it is possible to be united in knowledge and love. She continues to answer the yearning of fallen human nature and elevates it to a new life in the Godhead through her sacraments. She is still a demanding church, and also a rewarding one.

Our part in history

The patterns of history will repeat themselves until the end of the world. The cycles might be longer or shorter, but they will always be there because human nature will always carry with her the wounds of original sin and the Church will always be there to raise that fallen nature to supernatural life.

Some say that we are living in the end-times, but many have claimed this before in their own centuries; it might be so, but we might also be repeating a pattern of sliding into misery and ruin, before a renaissance in grace through the Church.

Either way, we know what we must do: we must cling more closely the Church: learning what she has always taught, living according her traditions and laws, worshiping with her sacred liturgy, and receiving her sacraments. In her, we aspire to be instruments by which misery is turned to joy and ruin to eternal merit.

In this edition of the *Ite Missa Est*, we will tell the story of one such instrument who, in answering the call to give witness to the Church, became a giant of history. Pope St. Pius X was chosen by Arch-



bishop Lefebvre as the patron of our Society because he wanted us to follow in his footsteps: to restore all things in Christ.

In Jesu et Maria,
Rev. Robert Brucciani

Other news

Walsingham Pilgrimage

Meet at 12noon on Saturday 12th September at the Slipper Chapel. Mass will be in the Abbey Grounds as usual at around 1pm.

Lourdes Pilgrimage

Owing to the quarantine restrictions imposed by HM Government on visitors to France, and the downgrading of the Lourdes Pilgrimage to a local pilgrimage for the French District, all bookings made through SSPX GB & Ireland are cancelled and the money paid to the SSPX will be refunded. Another sacrifice to offer up.

SSPX 50th Anniversary

On 24th September at 9am, there will be Pontifical Mass followed

by the translation of the mortal remains of Archbishop Lefebvre to the crypt below the seminary church at Ecône. Only priests need to book for the event. All are welcome.

The priests of the District will gather for a Solemn High Mass in thanksgiving at St. Saviour's, Bristol at 10am on 28th October. All are welcome.

Live-stream Masses

Sunday Mass will be streamed from St. John's, Dublin until further notice. During the week, we intend to stream the Mass every morning at 7:15am and rosary every evening at 6pm. Details can be found on the website.

Au revoir & bonjour

Rev. Fr. Philippe Pazat has been posted to the retreat centre in Gatines, France. May God bless him for his seven years of service in the District. Rev. Fr. Gallagher and Rev. Fr. Barrett have both moved to St. Saviour's Bristol. Deo gratias.

St. Michael's School Open Day

Friday 16th October from 10am to 2pm for all interested parents.

St Michael's School

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

"The school's work to promote pupils' personal development and welfare is outstanding."

"Pupils conduct themselves impeccably. They are unanimous in their confidence that adults will listen to and help them."

Ofsted Report, May 2019

Open Day

16th October 2020

10am to 2pm

Come and see!

<https://stmichaels-school.uk/en>





Pope St. Pius X

Restoring all things in Christ

Rev. Robert Brucciani SSPX

Since, however, it has been pleasing to the Divine Will to raise Our lowliness to such sublimity of power, We take courage in Him who strengthens Us; and setting Ourselves to work, relying on the power of God, We proclaim that We have no other programme in the Supreme Pontificate but that "of restoring all things in Christ" (Eph 1:10), so that "Christ may be all and in all" (Col 3:2).

E Supremi Apostolatus

“To restore all things in Christ” was the motto chosen by Pope St. Pius X. By living a life in

conformity with this goal, Pope Pius X was elevated to the altars by Pope Pius XII on 31st May 1954.

This is the story of his life: a life of striving for interior order of the intellect and the will, and exterior order in the Church and in society.

Childhood

Giuseppe Melchiorre Sarto was born on 2nd June 1835, in the village of Riese, Province of Treviso, in Venice. He was the oldest of eight children. His parents



were Giovanni Battista Sarto and Margarita (née Sanson); the former, a postman, died in 1852 when Giuseppe was 17, but Margarita lived to see her son a cardinal.

They were a poor family. Their house at the centre of Riese had just eight rooms (four up and four down). The floors were earthen on the ground floor and a rickety staircase led from the kitchen to the upstairs hall. The house is now preserved in its original state with the original furniture and even plates, cutlery, and cooking utensils.

Giuseppe Sarto, as a youth, was a bright student and pious too. One of his pleasures when he had the time was to walk 2km to assist at Mass in his favourite church, Santa Maria in Cendrolli, a neighbouring village. In order to save his shoes, for they were the only ones he possessed, he walked barefoot whenever he could. He tied his shoe laces together and hung his shoes around his neck.

After finishing his primary education, Giuseppe at first received private lessons in Latin from the arch-priest of his town,



Giuseppi Sarto at about 17 years

Don Tito Fusaroni, after which he studied for four years at the gymnasium of Castelfranco Veneto, walking to and fro every day.

Seminarian

Having been identified as having a possible vocation, in 1850 at 15 years old, he received the tonsure from the Bishop of Treviso, and was given a scholarship of the Diocese of Treviso in the seminary of Padua, where he finished his classical, philosophical, and theological studies



Don Guiseppi Sarto

with distinction. It is a credit to Don Tito Fusaroni that he was singled out and found a scholarship for Guiseppi Sarto, for his family were too poor to support him themselves and would not have dreamt of an honour so high for their son.

Priest

Guiseppi Sarto was ordained in 1858 at 23 years old, and was sent to a village called Tombolo as a curate. This was a difficult posting for the village was a

poor one and the faith was dying among its inhabitants. What is more, the parish priest was an invalid and required much care and attention. Father Sarto worked and prayed tirelessly. He was gifted in that he could survive on just four of sleep a night. The housekeeper for the parish priest reproached him on one occasion for leaving the oil lamp burning at night. She had seen it a 4 o'clock in the morning from the street. But Father Sarto was not sleeping at that time - he was already at his desk.

Not only did he perform the functions of the parish priest in Tombolo, he also found time to study, seeking to perfect his knowledge of theology by assiduously studying Saint Thomas and canon law. He also established a night school for adult students, and devoted himself to the ministry of preaching in other towns when he was invited.

In 1867, after his parish priest had signalled to the local bishop that Father Sarto had extraordinary talents and was wasted in a place like Tombolo, he was named arch-priest of



Salzano, a large borough of the Diocese of Treviso. Here he restored the church, and provided for the enlargement and maintenance of the hospital by his own means, consistent with his habitual generosity to the poor. He especially distinguished himself by his abnegation during the cholera epidemic. He also expended much labour for the religious instruction of adults.

Today, there is a museum of Saint Pius X in Salzano and in it can be seen the parish registers. These reveal something of the compassion and tenderness of Father Sarto for, in the register of deaths, not content with recording the facts alone, there is always a kind word to say of the deceased and a plea for mercy upon their souls; even at the height of the cholera epidemic there are entries that show the deaths of several members of the same family within days of each other. For each one he said something in their memory.

In 1875 his steady rise continued by his being made a canon of the cathedral of Treviso and appointed as spiritual director and rector of the seminary, examiner of the clergy, and vicar-

general of the diocese.

Moreover, he made it possible for the students of the public schools to receive religious instruction. This care for teaching the faith is a recurring theme of Saint Pius X, he saw that weakness in faith and coldness in charity have ignorance as one of its principal causes.

In 1878, on the death of Bishop Zanelli, he was elected vicar-capitular – which made him successor to the bishop.

Bishop

On 10th November 1884, he was named Bishop of Mantua, then a very troublesome see, and was consecrated on 20th November.

His chief care in his new position was for the formation of the clergy at the seminary. “Love your seminary” was his motto among the faithful. In one year, the number of seminarians rose from about 9 to 149! Bishop Sarto himself taught dogmatic theology for several years at the seminary. At the seminary, he insisted that the doctrine and



Bishop Sarto of Mantua

method of St. Thomas Aquinas be followed, and to many of the poorer students he gave copies of the *Summa theologica*. He also took pains to cultivate Gregorian Chant among the seminarians.

The temporal administration of his see imposed great sacrifices upon Bishop Sarto. He visited every parish of his diocese and, despite his gentle disposition towards others, he insisted on strict discipline among his clergy, ensuring that their spir-

itual lives were in order and that their duties to study be fulfilled.

It was not unknown for Bishop Sarto, when visiting the presbyteries of his diocese, to select moral theology textbooks from the libraries of his priests, blow the dust off them and then fix the trembling priest with an inquisitive glare.

On one occasion he invited two priests to the Episcopal residence and, when they arrived, Bishop Sarto said: "Come with me in the carriage, I have to go somewhere." The two priests followed, a little bemused but nevertheless entertained by the agreeable diversion. They arrived at a monastery and when they met the Prior; Bishop Sarto introduced them: "These are the two priests I was telling you about. They need a retreat and will be staying with you for two weeks..."

By his attendance at the confessional, he gave the example of pastoral zeal. He never ceased to promote the catechism as the principal tool for Catholic education and encouraged the Catholic political movement *Opera dei Congressi*.



Cardinal Patriarch of Venice

At the secret consistory of June 1893, Pope Leo XIII created him a cardinal under the title of San Bernardo alle Terme; and in the public consistory, three days later, he was *preconized* Patriarch of Venice.

At Venice conditions were much better than they had been at Mantua, but there also he paid great attention to the seminary, where he established the faculty of canon law. He again promoted the use of the Gregorian Chant. He also favoured social works, especially the rural parochial banks. He discerned and energetically opposed the dangers of certain doctrines and the conduct of certain Christian-Democrats.

Pope Pius X

On the death of Pope Leo XIII, the princes of the Church - the cardinals - entered into conclave. Mgr. Merry de Val, the young sophisticated and brilliant diplomat, was unexpect-



Cardinal Sarto

tedly made Secretary of the Conclave and, after the dramatic attempt to veto the liberal Cardinal Rampolla by the Emperor Franz-Joseph, and after several ballots, Cardinal Giuseppe Sarto was elected on 4th August 1903 by a vote of 55 out of a possible 60 votes. He was under no illusions about the task that faced him so that when the Cardinal Dean asked Cardinal Sarto what name he would assume, the answer was: "Since the Popes who have suffered most for the Church in this age have borne



the name of Pius, I will also take this name.” His coronation took place on the following Sunday, 9th August 1903.

The election of Pope Pius X was a surprise to the world: he was not from the Roman Curia (the “Civil Service” of the Church); he had no diplomatic experience; he was of humble origin - the son of a postman - and virtually unknown outside of Italy; he didn’t even speak French (the international language of diplomacy).

Pope Pius X was the first to ascend the throne of Peter having passed through every clerical rank from curate to pope. It was only after the official reception of the Diplomatic Corps, where the ambassadors of the nations of the world, were officially presented to the new pope that the wisdom of the conclave became apparent.

Pope Pius X ascended the papal throne at a critical stage in Church history: the Church had lost the last of its Papal States in 1870 to the Italian Revolutionaries; the major secular powers of the world were con-

trolled by the enemies of the Church; the morals of the age were in deplorable decline; and the Church herself was being corrupted from within by pernicious errors.

While Leo XIII had done much to increase the prestige of the Church in the eyes of the world, and while he had made some reforms and encouraged a rekindling of the intellectual and spiritual life among Catholics, the situation was still near desperate.

Pontifical battle plan

On 4th September 1903 Pope Pius X published his first encyclical *E Supremi Apostolatus* which was the battle plan for his pontificate. The tone is both humble and confident (if not triumphant), and is reminiscent of *Campion’s Brag* as the following quotation shows:

4. Since, however, it has been pleasing to the Divine Will to raise Our lowliness to such sublimity of power, We take courage in Him who



Pope Pius X and his court

strengthens Us; and setting Ourselves to work, relying on the power of God, We proclaim that We have no other program in the Supreme Pontificate but that "of restoring all things in Christ" (Eph 1:10), so that "Christ may be all and in all" (Col 3:2). Some will certainly be found who, measuring Divine things by human standards, will seek to discover secret aims of Ours, distorting them to an earthly scope and to partisan designs. To eliminate all vain delusions for such, We say to them with emphasis that We do not wish to be, and with the Divine assistance never shall be aught before human society but the Minister of God,

of whose authority We are the depositary. The interests of God shall be Our interest, and for these We are resolved to spend all Our strength and Our very life. Hence, should anyone ask Us for a symbol as the expression of Our will, We will give this and no other: "To renew all things in Christ." In undertaking this glorious task, We are greatly quickened by the certainty that We shall have all of you, Venerable Brethren, as generous co-operators. Did We doubt it We should have to regard you, unjustly, as either unconscious or heedless of that sacrilegious war which is now, almost everywhere, stirred up and fomented



against God. For in truth, "The nations have raged and the peoples imagined vain things" (Ps 2:1) against their Creator, so frequent is the cry of the enemies of God: "Depart from us" (Job 21:14). And as might be expected we find extinguished among the majority of men all respect for the Eternal God, and no regard paid in the manifestations of public and private life to the Supreme Will -- nay, every effort and every artifice is used to destroy utterly the memory and the knowledge of God.

"To restore all things in Christ" was the unmistakable battle cry.

Modernism

The biggest battle of all was one of ideas. While the Church possesses the integral truth, there have been times during the Church's history where her children have veered away from the perennial doctrine of the Church. The error of his time and of our time is the most pernicious of all errors. It was not

like Arianism, Pelagianism, or any of the heresies that denied some aspect of the Church's doctrine in the preceding centuries. This heresy was a synthesis of all heresies: it challenged not one doctrine but everything together because it denied the existence of objective truth. The heresy was called Modernism.

Modernism destroys the order of man to God. God made man with an intellect, with a will and with passions. When man is ordered to God, his passions are submitted to his will, his will is submitted to his intellect and his intellect is submitted to God. Modernism destroys this order, it consists of two false doctrines:

- The first false doctrine is agnosticism whereby the intellect of man is separated from God by the claim that whatever is unknowable by the direct experience of man cannot be the object of science. Revelation is therefore discredited, as is natural theology. In effect, the agnostic believes that it is folly to



search for God using our intellects because God cannot be seen, touched, or heard.

- The second false doctrine is immanentism whereby the intellect and the will submit to the passions by holding that the supernatural virtue of faith, instead of being an infused virtue that moves the intellect to adhere to divinely revealed truth, it is really a religious sentiment: a feeling, a movement of the passions resulting from the subconscious innate need of man for God. Immanentism not only denies the origins of faith, it also denies the distinction between the natural and supernatural order because it claims that faith is natural to man.

Fight against Modernism

In 1907, Pope Pius X caused the publication of the Decree *Lamentabili* (also called the *Syllabus of Pius X*), in which sixty-five propositions are condemned. The greater number of these propositions concern the

Holy Scriptures, their inspiration, and the doctrine of Jesus and of the Apostles, while others relate to dogma, the sacraments, and the primacy of the Bishop of Rome.

Soon after, on 8th September 1907, the famous encyclical *Pascendi* was published in which the system of modernism is expounded and condemned. The encyclical points out the danger of modernism in relation to philosophy, apologetics, exegesis, history, liturgy, and discipline; it shows its contradiction with the ancient faith; and, finally, it establishes rules by which the pernicious doctrine may be efficiently combated.

Among other measures, Pope Pius X published the *Motu Proprio Sacrorum Antistitum* on the regulation of teaching in ecclesiastical institutions, and the prescription of the anti-modernist oath (abandoned at the time of Vatican II - when it was most needed).

He established a committee to censor books and to root-out modernism in the dioceses, and especially in the seminaries. It



was a liberal age and the errors of modernism found ready adherents in the young seminarians. New and exciting ideas, and the promise of freedom from the sound discipline of the past, were causing many to adhere to modernist ideas. Pope Pius X was ruthless in weeding out these pernicious elements. The danger to the faith was so great that he encouraged those with responsibility to expel without scruple anyone who showed signs of sympathy towards modernist ideas.

Biblical Institute

To combat the false ideas in relation to exegesis, the interpretation of Sacred Scripture, Pope Pius X established the Biblical Institute, under the direction of the Jesuits at Rome.

Holy Communion

Pope Pius X not only battled on the front of ideas, he worked tirelessly for the promotion of

piety among the faithful. Understanding that, in its present age of godlessness, members of the Church were in need of spiritual nourishment more than ever and that the spiritual food that Our Lord gave us was Himself: His Body and Blood truly present under the species of bread and wine, he advised all to receive Holy Communion frequently and, if possible, daily, dispensing the sick from the obligation of fasting to the extent of enabling them to receive Holy Communion twice each month, and even oftener.

Until then, Holy Communion was not received every day, even in religious communities. It was considered that one was not worthy to receive the Body and Blood of Our Lord every day (which is true) and that a less frequent Communion would incite the faithful to greater fervour. Pope Pius X, however, saw that while we were never worthy of receiving the Body and Blood of Our Lord, it was precisely by frequent nourishment at the Sacred Banquet that we were made most worthy the gift of Holy Communion. This



measure was instrumental in putting an end to the last lingering traces of the Jansenist Heresy in France.

Finally, by the Decree *Quam Singulari* (15th August 1910), he recommended that the first Communion of children should not be deferred too long after they had reached the age of reason. Until then, children made their first Communion typically at the age of eleven or twelve.

Gregorian Chant

As a simple chaplain, a bishop, and a patriarch, Giuseppe Sarto was a promoter of sacred music; as pope, he published a *Motu Proprio* on sacred music in churches on 22nd November 1903, and at the same time ordered that authentic Gregorian Chant to be used everywhere. He committed the restoration of the chant to the Benedictine Monks of Solesme in France who produced the *Liber Usualis* used by traditional Catholics today.

Catechism

In the Encyclical *Acerbo nimis* (15th April 1905) Pope Pius X treated of the necessity of catechetical instruction, not only for children, but also for adults, giving detailed rules, especially in relation to suitable schools for the religious instruction of students of the public schools, and even of the universities. He caused a new catechism to be published for the Diocese of Rome which is now known as the Catechism of Saint Pius X.

Doctrine expressed in the form of questions and answers is the most efficient means of teaching the fundamental truths of the faith. While the format might seem dry, if it is memorised, it provides the Catholic with a starting point in meditation, discussion and defence of every aspect of the faith.

Canon Law

Another invaluable contribution Pope Pius X effected was the



codification of Canon Law. Canon Law is the law of the Church. Just as every society needs laws to govern itself, the Church which is the perfect society, also needs laws. Until that time, the system of Canon Law had evolved haphazardly on a regional basis. Every country, every diocese and every religious community had its own laws which overlapped; there was no unity within the Church. Pope Pius X, therefore, on 19th March 1904, created a special congregation of cardinals, of which Mgr Gasparri, later a cardinal, became the secretary. The most eminent authorities on canon law, throughout the world, collaborated in the formation of the new code.

The pope died before the completion of the project in 1917 when the first universal Code of Canon Law was published under Pope Benedict XV.

France

Pope Pius X alone stood up against the Masonic power of France. From all sides he was

called on to compromise with the French State. "The freedom of the Church required cooperation with the state," they said, "it required compromise."

When souls were at risk, to Pope Pius X there was no possibility of compromise. Freedom in the worldly sense meant slavery to the world. He was prepared to see every Cathedral, Church and Chapel confiscated, the wealth of the Church, its sacred vessels, buildings and land taken away, schools closed, and religious orders disbanded or exiled for the greater good of souls. He made the decision to fight and was proved to be right because, once he was able to appoint the bishops of his choice, the Catholic faith flourished within the realm of the oldest daughter of the Church.

The Great War

On the world stage, Pope Pius X could see that war was on the horizon. He called for all to "come together for the love of Jesus, for Jesus and with Jesus Who is present in all men." How-



ever, as we all know, his words went unheeded and on 28th June 1914 the Archduke Franz Ferdinand - nephew of Austrian Emperor Franz Joseph I, and the next in line to succeed the Austrian ruler - was assassinated by Bosnian terrorists in the city of Sarajevo. And so commenced the bloodiest war in history.

Death & Canonisation

Many say that the outbreak of war broke his heart. On 18th August Pope Pius X contracted fever and death was not long in coming. He died on 20th August 1914. Miracles associated with this holy pope were investigated and recognised. In June 1951, Pope Pius XII beatified his predecessor and then canonised him on 29th May 1954.

The inscription on his tomb, in St. Peter's reads:

Born poor and humble of heart, Undaunted champion of the Catholic faith, Zealous to restore all things in Christ, Crowned a holy life with a holy death.

This epitaph admirably explains why our founder, Archbishop Lefebvre, chose Pope St. Pius X as patron of our Society. May he intercede for us that we too might work tirelessly to restore all things in Christ.

*Deus omnipotens adimpleat omnia
obeditionum meam in Tobij
Pius P. X.*



The Power of the Family Rosary

A short story

Taken from *Our Lady's Digest* 1959

A winter's night had already thrown its black pall over the quays of Dublin about a century ago, when an urgent ringing of the presbytery door bell of one of the city parishes brought its ageing pastor quickly to his feet. It was so dark that he could scarcely distinguish the form of a woman on the doorstep. She spoke rapidly, as if anxious to be gone.

"A poor man," she said, "was dying very far down, beyond the great jetty of the North Wall. A priest was needed. There was no time to lose." And, having delivered her message, she sped away into the night.

"I will go myself," murmured the old priest, peering after the retreating figure.

There were no buses in those days, and the tram cars did not go along the quays, so he set out on foot. It was very dark and he seemed to be walking a long time but he was heedless of fatigue as he clasped the Blessed Sacrament to his heart with one hand and carried the Holy Oils in the other. His sole guide was the lighthouse flashing every two seconds across the bay. The tide rose high on either side of the jetty on which he walked, and it was the sound of the waves rather than anything he could see which led him at last



to a group of fishermen's cottages. Instinctively, he stopped at one of them and pushed open the little door. There was no light and no sound broke the silence.

He entered but could see no one. "Who will lead me to the sick man?" he asked himself anxiously. He paused to listen. All was quiet. Then his eyes, grown accustomed to the gloom, perceived a little staircase. As he placed his foot on the first rickety step, a feeble voice fell upon his ear. But what was he saying so plaintively?

Holy Mary . . . Mother of God . . . pray for us . . . poor sinners . . . now . . . and at the hour of death . . .

"Holy Mary . . . "

And ceaselessly the weak voice repeated again and again always the second part of the Hail Mary. Gently the priest opened the door of the little room. On a miserable pallet lay a poor man dying. He was all alone.

"My friend, you sent for me?" began the priest.

"No, Father, I sent for no one!"

"I see that you love the Blessed Virgin. You are praying to her."

"I do not know who the Blessed Virgin is."

"Well, at least you pray to God."

"Never heard of Him."

The priest was puzzled. Who had come for him? The man before him was obviously not hostile towards priests, but of God he knew nothing!

"My friend," he asked, "why do you repeat unceasingly 'Holy Mary Mother of God . . .?'"

"Ah!" replied the sick man, "when I am in great pain I say those words and they bring me relief."

And then he told the priest this touching story:

"I was a sailor, and oftentimes our ship was anchored off the west coast of Ireland. Those of us who wished got leave to spend the nights ashore in lodgings with the natives. I am



not Irish but I liked those people. In the cottage where I used to stay, the family gathered every night for prayers. The Mother said some words alone which I cannot recall, and all the others answered: 'Holy Mary, Mother of God, pray for us, poor sinners, now and at the hour of our death.' I have never forgotten those words and it does me good to say them."

The priest was deeply moved. He remained all night with the sick man, talking to him of God, of the Blessed Virgin and of that other life which he was so soon to enter.

Here was a soul in all its freshness eager to drink in the eternal truths, a labourer of the eleventh hour indeed, and that Our Lady herself had gone out to seek.

At dawn the priest baptised him. He then gave him his first Holy Communion and the Sacrament of Extreme Unction.

When morning had come the priest had to leave.

"My friend," he said, "I must

leave you. . . . I am going to say Mass for you. . . . and I will return.

As he left the house he was deep in thought. Who, but who had come for him? He was certain someone had come, but who? As if in answer to his thought a poorly clad woman appeared at the door of one of the cottages. He spoke to her.

"That poor man up there is very ill," he said. "He will not last much longer." She shook her head, then added suddenly:

"It was I who went for you. I do not belong to your religion. I am a Protestant, but when I heard Mr. always saying the Catholic prayer, I said to myself, 'I really must go and fetch one of his ministers to him before he dies,' so I went for you."

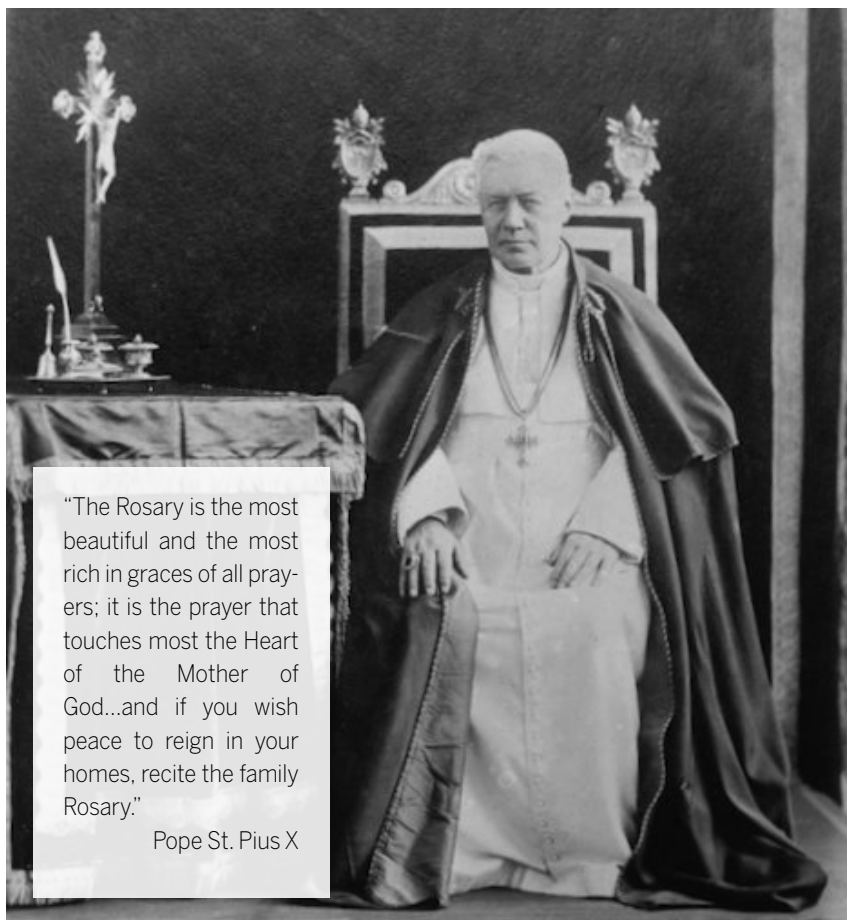
Trying to hide his emotion the priest thanked her for her charitable action and hastened away to offer the Holy Sacrifice.

"Here," he pondered, "is a poor unfortunate who repeated the Ave Maria without even knowing what he was saying, yet the Blessed Virgin heard his re-



quest!" 'Pray for us sinners now and at the hour of our death!' . . . She came, most certainly, at the hour of his death, this good and holy Mother! How far-reaching can be the effects of the

family rosary said at nightfall in a Connemara cottage!"



"The Rosary is the most beautiful and the most rich in graces of all prayers; it is the prayer that touches most the Heart of the Mother of God...and if you wish peace to reign in your homes, recite the family Rosary."

Pope St. Pius X



St. Philomena

at St. Michael's School

Rev. John Brucciani, Headmaster

The school year has been a challenging one for all schools and families due to the recent lockdown. Thanks to Divine Providence, we have weathered these trying times rather well.

I would like to encourage all the parish to include the novena prayer to St. Philomena in their family prayers. Prayer cards are available in the repository.

St. Philomena has already obtained many graces over the past years, in particular in the finance department, which has allowed us to better stabilise finances and carry out many urgent repairs.

The graces we ask for at the present time include her contin-

ued protection in the face of ever-growing government control and ... more pupils! We have plenty of space in the primary and secondary schools. More children means more souls to educate for heaven. It also means more viable class sizes and, eventually, the permanent restoration of our sixth form (year 11 & 12).

In his book on St. Philomena, Fr. O'Sullivan writes:

Teachers would do well to place their schools under her protection and erect her statue in a place where the children can easily visit it and adorn it with offerings of flowers, lamps and candles.



Countless times she saved the schools where she is thus honoured from the relentless attacks of anticlerical officials, whose sole aim is to destroy religious influence in every shape and form. But her power is manifested in diverse other ways as well. She brings novices to convents in which the numbers are insufficient, teachers to schools where they are required; she finds means of support for those whose financial resources are small and not infrequently fills their

schools with pupils. It is no less noticeable that the health of the children rapidly improves wherever the little Wonder-worker is honoured.

Thank you for your prayers and your children's prayers. The school is so important to the Church's apostolate. We wish that as many children as possible be able to benefit from the tremendous miracle of grace that it represents in these troubled times.

O faithful virgin and glorious martyr, Saint Philomena, who works so many miracles on behalf of the poor and sorrowing, have pity on me. Thou knowest the multitude and diversity of my needs. Behold me at thy feet, full of misery, but full of hope. I entreat thy charity, O great saint! Graciously hear me and obtain from God a favourable answer to the request which I now humbly lay before thee: the spiritual and temporal welfare of St. Michael's Parish & School. I am firmly convinced that through thy merits, through the scorn, the sufferings, the death thou didst endure, united to the merits of the Passion and Death of Jesus, thy Spouse, I shall obtain what I ask of thee, and in the joy of my heart I will bless God, who is admirable in His Saints. Amen.



NOVENA PRAYERS TO
St. Philomena

St. Michael's School • State Lane • Bangalore • 560009 • UK

LESSON 4

MY SOUL IS A SPIRIT

GOD is the Supreme Spirit and He made me like Himself by giving me a soul which is a spirit. It is this which makes me different from the animals. Because my soul is a spirit, I can think and choose. Spirits are immortal. Nothing can ever stop them from going on living. Plants can wither and die. Animals, too, can die. The life which is in them stops. But I am different. My soul is a spirit and can go on living even when it is separated from my body. When a person's body is too damaged or sick, the soul cannot live there any longer and has to go away. The body is left and it decays, but the soul does not die. It is a spirit and cannot die. I shall go on living for ever and God wants me to live for ever with Him in Heaven.

CATECHISM QUESTIONS

- †15. *To whose image and likeness did God make you?* God made me to His own image and likeness. [34]
- †16. *Is this likeness to God in your body or in your soul?* This likeness to God is chiefly in my soul. [35]
- †17. *How is your soul like to God?* My soul is like to God because it is a spirit and is immortal. [36]
- †18. *What do you mean when you say that your soul is immortal?* When I say that my soul is immortal I mean that my soul can never die. [37]

THINK AND DO EXERCISES

1. We cannot draw a picture of a person's soul but we can draw a picture of a person thinking or choosing. Try to find a picture of a person thinking and one of a person choosing.
2. Complete these sentences:
With my _____ I think.
With my _____ I choose and love.
When my body dies, my _____ goes on living.
My soul cannot die because it is a _____.
The word _____ means cannot die.
3. Because you are going to live for ever, God wants to make sure that you will be safe and happy in Heaven. Can you think of some of the things He has done to help you to get there?





Of your charity please pray for the souls of

Mrs. Ursula Collins of Montrose died on 18th August 2020
Mrs. Johanna Plumridge of London who died on 20th August 2020

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

September

Father Gordon Bancks, Father George Grime, Father Peter Lessiter, Dominic Capaldi, Gilbert May, Donald Meacham, Helen O'Brien, Marjorie Beethome, Eileen O'Brien, Joseph Hunt, Joan Scorcher, Leslie Belton, Gerard McDonough, Eunice Spender, C.W. Warburton, Helena Henderson, Bernadette Keenan, Josephine Mary Hall, Michael Balfe, Daniel O'Connor, John Kemp, Charles Chandler, Diana Nelson, Nicholas Throck-Morton, Kathleen Pond, Philpa Reid, Frederick Smithson, David Edwards, Christine McLaughlin, Christina Farrell, Desmond Niall, Audrey du Rose, Anthony Allen, Hugh McGovern, Eileen Carroll, Ronald Henderson, Desmond Farrell, James Scott, Cecilia Cutler, Primitiva Teresa Baalam, Theodora Beigel, Lilian Charnley, Mary Christine Smithson, Renee Sergeant, Olive Netton, Norah Tipping, Dr. A. B. Culhane, Caroline Fauvelle, Kathleen Quigley, Malcolm Potter, Joseph Whittaker Coupe, Tina Fitzgibbon, Patricia Hackett, Mary McLane, Margaret Jenkins, Alice Ketterer, Frank Conyngham, Jamie Stuart, Stella Hook, Patrick Fahy, Reginald Schofield, Grant Roberts, Michael Joseph Grizzell, Louis Payne, Thomas Charles, John Cogle, Madeleine Ruck, Margaret Bradley, John McCarthy, Dr June Barclay, John Travelono, Phyllis Daly, Eve Foster, Mary Plume, Terry Johnson, Elizabeth Mansley, Teresa Horsley, Maureen Sinclair, Alastair Pugh, John O'Neill, Anton Spradbery, Geraldine Daly, Alexander Mayes

October

Father Dennis Marchal, Brian Moran, Mary McLaughlin, W. Herron, Terence Fitzpatrick, James Collins, Douglas Horsford, Gladys White, Maurice Percival, Kathleen Butler, Peter Beigel, Patrick Bryan, Joseph Rawcliffe, William Irwin, Kathleen Vinton, Joan Bailey, Kathleen Breen, Tony Osborne, Constance Clark, Robert Leotard, Catherine McVeigh, James Mullaney, Victoria Parsons, Agnes Keating, Leonard Richardson, Kathleen Burgess, Mrs. Sim, Margaret Martin, Kevin Heaney, James Clarke, Aloysius Faupel, Patrick Ferguson, Cecilia Bevan, Basil Lott, Dorothy Vaughan, George Grossmith, Anthony Pratt, Glenise Kenny, Philip Douglas, Mary Salisbury, Kevin Boyle, William Garratt, Ralph Gill, Martin FitzGerald, Frances Black, Wallace Wears, Eric and Maria Kingston, Mary Knox, James Baldwin, Kathryn Groves, Peter Anyanwu, Hilda McNello, Winifred Cornwell, Mary Gaffney, Eric Hulm, Olive Emmeline Banks, Sister Carmela Pia, Mary Kibbey, Molly Hudson, Florence Duus-Jensen, Dorothea Meyerhof, Alan Wilson, Francis Gerrard Coombes, Mary Wearing, James Edward Jasper, Justin William Gilligan, Joan Scannell, Bernadette Hieron, Michael Fauvelle, Freda Angus, John Fesq, Vera Fossey, Margaret Brewster, John Charnley, Alma Keily, Gillian Bender, Arthur Wright, Alan Millington, Margaret Mary Clarembaux, Kitty Davies, Sister Marie Michelle, Redempta Mulhern, Marguerite Brett, Christopher Raymond Busby, Dora Wilson, Helga Gunther, Adrian Porwal, Elizabeth Mirfin, Michael McPake, Heather Gierak, Louis Ronchetti, Tony Spender, Susan Horton, Ursula Murphy, Irene Styles, Tom Taylor, Janette McPake, Kevin Harper-Penman, John Dunn

Requiescant in pace



“Jennifer Roback Morse, authoress of *The Sexual State*, says that three ideologies at play: the Contraceptive Ideology, the Divorce Ideology and Gender Ideology.”
Rev. Fr. Robert Brucciani explains the mess of our modern world to the attendees.



Rev. Fr. Nicholas Mary CsxR gave three conferences: “Why Archbishop Lefebvre and why the SSPX?,” “Are You Saved? Answering Evangelical Questions,” and “The Moral Maze. Answers to Frequently Asked Questions.”



Mrs. Angela Cullen gave a conference on "My Life & Work as a Nurse & Therapist." Rev. Fr. Barrett gave a talk on "Blessed Charles of Austria - The Last Catholic Emperor," As is usual on these occasions, no-one could stop Fr. Barrett in the evening. Thanks are due to the organisers.







The Boys Summer Camp this year at St. Michael's School was a happy one with lots of adventure, jolly japes and catechism. Many thanks to seminarian Mr. Bernard Bevan and his team.



The Girls' Summer Camp at Colleton Manor, Chumleigh, Devon was a great success this year. Many thanks to Miss Charlie and the other volunteers.

SSPX Pilgrimage



to Our Lady of Walsingham

Saturday 12th September — Sunday 13th September
2020

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

Saturday 12th: Pilgrims should meet at the *Slipper Chapel*
for a **12:00 pm start** of the *Procession* into Walsingham, where
The Holy Sacrifice of the Mass will be celebrated
in the *Abbey grounds* shortly after our arrival there.

Sunday 13th: *Holy Mass @ 11:00am* in the *Abbey Grounds*



N.B. The faithful should make their own arrangements for travel &
overnight accommodation. [best at Catholic Pilgrim Bureau, NR22 6EG. ☎: 01328 820217]

September

SUNDAY

30

Thirteenth Sunday after Pentecost

St. Rose of Lima, V. SS. Felix & Adactus, MM. Martyr

2 cl.

3 cl.

31

St. Raymond
Nonnatus, Confessor

St. Aidan, B. & C.; 650 (Liverpool, Helnam & Newcastle, Middlesbrough, Northampton, Portsmouth, Slingsbury, Lancaster, Rigg) & Thelias 3 cl.

4 cl.

1

Feria

(Comm. of St. Giles, Abbot (Birmingham, St. Andrew's & Edinburgh, 3 cl.); Comm. of Twelve Holy Brothers, Martyrs)

3 cl.

2

St. Stephen
King, Confessor

St. Sabbe, King, C. (Brentwood, 3 cl.)
Bl. Hugh More, M. (Nottingham, 3 cl.)
St. Slin, C. (Anglesey, Wales 6th cent. 704)

1 cl.

3

SAINT PIUSX

Pope, Confessor, Patron of F.S.S.P.X. (Universal Church 3 Cl.)



Dedication of the Consecrated Churches, in all churches except the Cath. (Plymouth 1 cl.)
SS. Hildelith & Cuthberga, VV. (Brentwood, 3 cl.) 8th cent.

4 cl.

4

Feria

First Friday

Translation of St. Cuthbert, B. & C. (Hexham & Newcastle 3cl.)
Ven. Richard Homer, M.; York 1598
Bl. William Browne, M.; Ripon 1605

5

5

St. Laurence
Justinian, Bishop Confessor

First Saturday

MONDAY

2 cl.

3 cl.

7

Feria

(Comm. of St. Adrian, Martyr)

2 cl.

8

Nativity of The Blessed Virgin Mary

(Comm. of St. Adrian, Martyr)

4 cl.

9

Feria

(Comm. of St. Gorgonius, Martyr)

3 cl.

10

St. Nicholas of Tolentino
Confessor

St. Ambrose Barlow, M.; Lancaster

4 cl.

11

Feria (

Comm. of SS. Protus & Hyacinth, Martyrs)

3 cl.

12

The Most Holy Name of Mary

St. Alibha, B. & C.; 541
St. Eanswida, V. & Abs.; Folkestone, Kent 640

SUNDAY

30

Fourteenth Sunday after Pentecost

St. Bugh, V; Thicent, Lancaster

3 cl.

7

Feria

Dedication of the Consecrated Churches, in all churches except the Cathed. (Glasgow 1 cl.)
BBJ. John Duckett & Ralph Corby, MM.; Tyburn 1644

2 cl.

8

Nativity of The Blessed Virgin Mary

(Comm. of St. Adrian, Martyr)

3 cl.

9

Feria

(Comm. of St. Gorgonius, Martyr)

4 cl.

10

St. Nicholas of Tolentino
Confessor

St. Wulfhilda, Abs., V.; Barking, 1000
Ven. George Douglas, M.; York 1587

3 cl.

11

Feria (

Comm. of SS. Protus & Hyacinth, Martyrs)

4 cl.

12

The Most Holy Name of Mary

St. Alibha, B. & C.; 541
St. Eanswida, V. & Abs.; Folkestone, Kent 640

FRIDAY

2 cl.

3 cl.

7

Feria

(Comm. of St. Adrian, Martyr)

THURSDAY

1 cl.

3

St. Nicholas of Tolentino
Confessor

St. Wulfhilda, Abs., V.; Barking, 1000
Ven. George Douglas, M.; York 1587

WEDNESDAY

2

St. Stephen
King, Confessor

St. Sabbe, King, C. (Brentwood, 3 cl.)
Bl. Hugh More, M. (Nottingham, 3 cl.)
St. Slin, C. (Anglesey, Wales 6th cent. 704)

THURSDAY

1 cl.

3

SAINT PIUSX

Pope, Confessor, Patron of F.S.S.P.X. (Universal Church 3 Cl.)



Dedication of the Consecrated Churches, in all churches except the Cath. (Plymouth 1 cl.)
SS. Hildelith & Cuthberga, VV. (Brentwood, 3 cl.) 8th cent.

FRIDAY

4 cl.

4

Feria

First Friday

Translation of St. Cuthbert, B. & C. (Hexham & Newcastle 3cl.)
Ven. Richard Homer, M.; York 1598
Bl. William Browne, M.; Ripon 1605

SATURDAY

30

Fourteenth Sunday after Pentecost

St. Bugh, V; Thicent, Lancaster

3 cl.

7

Feria

Dedication of the Consecrated Churches, in all churches except the Cathed. (Glasgow 1 cl.)
BBJ. John Duckett & Ralph Corby, MM.; Tyburn 1644

2 cl.

8

Nativity of The Blessed Virgin Mary

(Comm. of St. Adrian, Martyr)

3 cl.

9

Feria

(Comm. of St. Gorgonius, Martyr)

4 cl.

10

St. Nicholas of Tolentino
Confessor

St. Ambrose Barlow, M.; Lancaster

3 cl.

11

Feria (

Comm. of SS. Protus & Hyacinth, Martyrs)

4 cl.

12

The Most Holy Name of Mary

St. Alibha, B. & C.; 541
St. Eanswida, V. & Abs.; Folkestone, Kent 640

<p>13</p> <p>Fifteenth Sunday after Pentecost</p>	<p>2 cl.</p>	<p>14</p> <p>The Exaltation of the Holy Cross (Comm. of St. Telephorus, Pope)</p>	<p>2 cl.</p>	<p>15</p> <p>The Seven Sorrows of the BVM. (Tint. of Pro-Cath.: <i>Monetia 1 cl.</i>) (Comm. of St. Nicomedes, M.)</p>	<p>3 cl.</p>	<p>16</p> <p>SS. Cornelius Pope & Cyprian, Bishop, Martyrs (Comm. of SS. Euphemia, Virgin, Lucy & Geminianus, MM)</p>	<p>3 cl.</p>	<p>17</p> <p>Feria (Comm. of Imprinting of the Stigmata of St. Francis of Assisi, Confessor)</p>	<p>3 cl.</p>
<p>Dedication of the Consecrated Churches in all churches except the Cathedral (Portsmouth 1 cl.)</p>	<p>2 cl.</p>	<p>14</p> <p>St. Cormac, Irish Abbot, friend of St. Columba 6th cent. St. Werulfred, C.: England/Holland 780</p>	<p>2 cl.</p>	<p>15</p> <p>St. Mirin B. & C.: 6th-7th cent. (F. of Diocese & Titular of Cathedral:</p>	<p>3 cl.</p>	<p>16</p> <p>St. Edith, V.: Wilton, Wiltshire 984 (Comm.) The Seven Sorrows of the BVM. (Pasley 2 cl.) St. Niman B. & C.: 4th-5th cent. (Galway 1 cl.) Other Dioceses of Scotland (F. of Paisley, Pheasant & Newcastle,</p>	<p>3 cl.</p>	<p>17</p> <p>Feria (Comm. of Imprinting of the Stigmata of St. Francis of Assisi, Confessor)</p>	<p>3 cl.</p>
<p>20</p> <p>Sixteenth Sunday after Pentecost <i>SS. Eustace & Comp., MM</i></p>	<p>2 cl.</p>	<p>21</p> <p>St. Matthew <i>Apostle, Evangelist</i></p>	<p>2 cl.</p>	<p>22</p> <p>St. Thomas of Villanova <i>Bishop, Confessor</i> (Comm. of SS. Maurice and Comp., Martyrs)</p>	<p>3 cl.</p>	<p>23</p> <p>Ember Wednesday (Comm. of St. Linus, P. & M.; Comm. of St. Thecla, V. & M.)</p>	<p>4 cl.</p>	<p>24</p> <p>Feria (Comm. of Our Lady of Ransom)</p>	<p>2 cl. feria</p>
<p>27</p> <p>Seventeenth Sunday after Pentecost <i>SS. Cosmas & Damian, MM.</i></p>	<p>2 cl.</p>	<p>28</p> <p>St. Wenceslaus <i>Martyr</i></p>	<p>3 cl.</p>	<p>29</p> <p>DEDICATION OF ST. MICHAEL THE ARCHANGEL</p>	<p>1 cl.</p>	<p>30</p> <p>St. Jerome, Confessor, Doctor of the Church</p>	<p>3 cl.</p>	<p>28</p> <p>Ember Friday</p>	<p>2 cl. feria</p>
<p>Eight hundred SS. & MM., killed by Danes; Kent 1011 St. Thomas Johnson, M. (Starved); Newgate 1537</p>	<p>2 cl.</p>	<p>27</p> <p>St. Wenceslaus <i>Martyr</i></p>	<p>3 cl.</p>	<p>29</p> <p>DEDICATION OF ST. MICHAEL THE ARCHANGEL</p>	<p>1 cl.</p>	<p>30</p> <p>St. Jerome, Confessor, Doctor of the Church</p>	<p>3 cl.</p>	<p>25</p> <p>Ember Friday</p>	<p>2 cl. feria</p>
<p>Eight hundred SS. & MM., killed by Danes; Kent 1011 St. Thomas Johnson, M. (Starved); Newgate 1537</p>	<p>2 cl.</p>	<p>28</p> <p>St. Wenceslaus <i>Martyr</i></p>	<p>3 cl.</p>	<p>29</p> <p>DEDICATION OF ST. MICHAEL THE ARCHANGEL</p>	<p>1 cl.</p>	<p>30</p> <p>St. Jerome, Confessor, Doctor of the Church</p>	<p>3 cl.</p>	<p>25</p> <p>Ember Friday</p>	<p>2 cl. feria</p>
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<p>Eight hundred SS. & MM., killed by Danes; Kent 1011 St. Thomas Johnson, M. (Starved); Newgate 1537</p>	<p>2 cl.</p>	<p>28</p> <p>St. Wenceslaus <i>Martyr</i></p>	<p>3 cl.</p>	<p>29</p> <p>DEDICATION OF ST. MICHAEL THE ARCHANGEL</p>	<p>1 cl.</p>	<p>30</p> <p>St. Jerome, Confessor, Doctor of the Church</p>	<p>3 cl.</p>	<p>25</p> <p>Ember Friday</p>	<p>2 cl. feria</p>
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October



SUNDAY

4 2 cl.

Eighteenth Sunday after Pentecost
St. Francis of Assisi, C.

Dedication of Cathedral Church (Lancaster Jcl.)
St. Edwin King & M.; Hatfield Chase, Yorks. 633

MONDAY

5 4 cl.

Feria
(Comm. of SS. Placid & Comp., Martyrs)

Dedication of the Cathedral Church (Aberdeen 1 cl.)
Bl. Robert Sutton, M.; Olerkenwell 1588
Bl. John Hewett, M.; Mile End Green 1588

TUESDAY

6 3 cl.

St. Bruno
Confessor

St. Oethy & M.; Colchester 870

WEDNESDAY

7 2 cl.

Our Lady of The Holy Rosary
(Comm. of St. Mark I, Pope, Confessor)

THURSDAY

1 4 cl.

Feria
(Comm. of St. Remigius, Bishop, Confessor)

BBl. Robert Wilcox, Edward Campion, Christopher Buxton & Robert Widmerpool, MM.; Canterbury 1588
BBl. Ralph Crockett & Edward James, MM.; Chichester 1588

8 3 cl.

St. Bridget of Sweden
Widow

(Comm. of SS. Sergius, Bacchus, Marcellus and Apuleius, Martyrs)

St. Keyna Princess & V. Wales/Keynsham; 490 Clifton, Comm. Ven. John Lowe, M. Iyburn 1586

FRIDAY

2 3 cl.

The Holy Guardian Angels
First Friday

BBl. Robert Wilcox, Edward Campion, Christopher Buxton & Robert Widmerpool, MM.; Canterbury 1588
BBl. Ralph Crockett & Edward James, MM.; Chichester 1588

9 3 cl.

St. John Leonardi
Confessor

(Comm. of SS. Donis, B. Realizans, Pr., & Eleutherius, Martyrs)

SATURDAY

3 3 cl.

St. Therese of the Child Jesus
Virgin
First Saturday

St. Thomas of Hereford, B. & C.; d. 25 Aug 1287 (Birmingham, Comm.) (5- Oct: CardX, Salford, Shrewsbury and 22 Oct: Westminster 3 cl.)

10 3 cl.

St. Francis Borgia
Confessor

St. Paulinus, B. & C.; 644 (Liverpool, Hexham & Newcastle, Leeds, Middlesbrough, Nottingham, Southwark, Lancaster 3 cl.)

<p>11 <u>2 cl.</u></p> <p>Nineteenth Sunday after Pentecost <i>Motherhood of The Blessed Virgin Mary</i></p>	<p>12 <u>4 cl.</u></p> <p>Feria</p> <p><i>St. Ethelburga, V. & Abs.</i>; Barking 670 (Greenwood 3 cl.) <i>St. Wilfrid, B. & C.</i>; 709 (Middlesbrough, Leeds 2 cl.; Hexham & Newcastle, Lancaster, Liverpool, Northampton, Shrewsbury, SouthwarK, Birmingham, Portsmouth 3 cl.) <i>St. Kenelm, Ab.</i>; 599 (Wigby)</p>	<p>13 <u>3 cl.</u></p> <p>St. Edward <i>King, Confessor</i> <i>(City of Westminster 1 cl.; Brentwood 3 cl.; All other dioceses of England & Wales 2 cl.)</i></p>	<p>14 <u>3 cl.</u></p> <p>St. Callistus I <i>Pope, Martyr</i></p>	<p>15 <u>3 cl.</u></p> <p>St. Theresa of Avila <i>Virgin</i></p> <p><i>St. Richard Gwyn, Proto-Martyr of Wales, M.</i>; Wrexham 1584 (17 Oct; Menapia 3 cl.) <i>St. Thecla, V. & Abs.</i>; England/Germany 790</p>	<p>16 <u>3 cl.</u></p> <p>St. Hedwig <i>Widow</i></p>	<p>17 <u>3 cl.</u></p> <p>St. Margaret Mary Alacoque <i>Virgin</i></p>	<p>18 <u>2 cl.</u></p> <p>Twentieth Sunday after Pentecost <i>(Comm. of St. Luke, Evangelist)</i></p>	<p>19 <u>3 cl.</u></p> <p>St. Peter of Alcantara, Confessor <i>(Constitutor of Cath...; Shrewsbury 1 cl.)</i></p>	<p>20 <u>3 cl.</u></p> <p>St. John Cantius <i>Confessor</i></p>	<p>21 <u>4 cl.</u></p> <p>Feria <i>(Comm. of St. Hilarian, Abbot; Comm. of SS. Ursula & Comp. Virgins, Martyrs)</i></p>	<p>22 <u>4 cl.</u></p> <p>Feria</p>	<p>23 <u>3 cl.</u></p> <p>St. Anthony Mary Clare <i>Bishop, Confessor</i></p>	<p>24 <u>3 cl.</u></p> <p>St. Raphael Archangel</p>	<p>25 <u>1 cl.</u></p> <p>FEAST OF CHRIST THE KING <i>(Twenty-First Sunday after Pentecost)</i> <i>SS. Chrysanthus & Daria, MM.</i></p>	<p>26 <u>4 cl.</u></p> <p>Feria <i>(Comm. of St. Evaristus, Pope, Martyr)</i></p>	<p>27 <u>4 cl.</u></p> <p>Feria</p>	<p>28 <u>2 cl.</u></p> <p>SS. Simon & Jude <i>Apostles</i></p>	<p>29 <u>4 cl.</u></p> <p>Feria</p>	<p>30 <u>4 cl.</u></p> <p>Feria</p>	<p>31 <u>4 cl.</u></p> <p>BVM on Saturday</p>	<p>St. Maglorius, B. & C.; 586 (Portsmouth, Comm.)</p>	<p>St. Eadsin B. & C.; Durham 700 (Lancaster 3 cl.) St. Bean B. & C.; 11th cent (Aberdeen 3 cl.)</p>	<p>St. John of Beverley, B. & C.; Secondary/Patron of Diocese of Middlesbrough; 721 (Middlesbrough 2 cl.; Liverpool, Leeds 3 cl.)</p>	<p>St. Eadige, B. & C.; Canterbury 1038 Bl. John Slade, M.; Winchester 1583</p>	<p>St. Erth, brother of St. Uny and St. Ia; Cornwall 6th cent.</p>
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Planner 2020

Sep	3	Feast of St. Pius X, Patron of the Society of St. Pius X
	3	St. Michael's School, Michaelmas Term begins
	8	All day adoration at St. George's House, Wimbledon
	9	All day adoration at St. Saviour's House, Bristol
	11	Extended Walsingham Pilgrimage start at King's Lynn
	12-13	Walsingham Pilgrimage
	21	All day adoration at Ss. Margaret & Leonard's, Edinburgh
	23	All day adoration at St. George's House, Wimbledon
	24	Translation of the mortal remains of Archbishop Lefebvre to the crypt of the Church of the Immaculate Heart of Mary, Ecône, Switzerland
	29	MICHAELMAS
Oct	21	St. Michael's School, Half-Term holiday begins
	24-26	Lourdes Pilgrimage of thanksgiving for the 50th anniversary of the SSPX has been reduced to a local District of France pilgrimage. There will be no organised transport from the UK
	27-29	Priests Meeting at St. Saviour's House, Bristol
	28	10am Solemn High Mass at St. Saviour's House, Bristol in thanksgiving for the 50 years of the Society of St. Pius X
Nov	1	ALL SAINTS 50 th Anniversary of the founding of the Society of St. Pius X
	2	ALL SOULS
	3	St. Michael's School, Half-Term holiday ends
Dec	8	IMMACULATE CONCEPTION - renewal of engagements in the SSPX by its members
	12	St. Michael's School Advent Fair
	16	St. Michael's School, Michaelmas Term Ends

October: Month of the Holy Rosary

Mass Times

	SEPTEMBER				OCTOBER			
	6th	13th	20th	27th	4th	11th	18th	25th
Bingley	?	?	?	?	?	?	?	?
Bristol	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100
Burghclere	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900
Colleton Manor	-	-	16th 1130	-	-	14th 1130	-	-
Edinburgh	1100	1100	1100	1100	1100	1100	1100	1100
Gateshead	1800	1800	1800	1800	1800	1800	1800	1800
Glasgow	1030	1030	1030	1030	1030	1030	1030	1030
Groombridge	0830	0830	0830	0830	0830	0830	0830	0830
Herne	1230	1230	1230	1230	1230	1230	1230	1230
Jersey	-	-	-	26th 1030	-	-	-	24th 1030
Leicester	1000 1130	1000 1130	1000 1130	1000 1130	1000 1130	1000 1130	1000 1130	1000 1130
Liverpool	1300	1300	1300	1300	1300	1300	1300	1300
London (St. Joseph)	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230
London (Wimbledon)	0800	0800	0800	0800	0800	0800	0800	0800
Manchester	0930	0930	0930	0930	0930	0930	0930	0930
Middlemarsh	1700	1700	1700	1700	1700	1700	1700	1700
Portsmouth	1700	1700	1700	1700	1130	1700	1700	1700
Preston	0930	0930	0930	0930	0930	0930	0930	0930
Rhos-on-Sea	1700	1700	1700	1700	1700	1700	1700	1700
Taunton	1100	1100	1100	1100	1100	1100	1100	1100
Woking	1030	1030	1030	1030	1030	1030	1030	1030

Mass Centres

DISTRICT HOUSE

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

Resident:

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

BRISTOL

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

Resident:

Rev. Fr. John McLaughlin (Prior)
Rev. Francis Gallagher
Rev. Fr. Lawrence Barrett
Sr. Marie-Charbel JssR
Sr. Mary Joseph JssR

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@fsspx.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

BURGHCLERE

Saint Michael's School Chapel
Harts Lane, Burghclere, Hants RG20 9JW
Tel: 01635 278 137/173
headmaster@sanctusmichael.com

Resident:

Rev. Fr. John Brucciani (Headmaster)
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

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.