



SSPX



Ite Missa Est

Another brick in the wall



But he that shall scandalise one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. (Mt 8:6)



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

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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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Another brick in the wall

A review of the statutory guidance
on Relationships & Sex Education

Rev. Robert Brucciani, District Superior

My dear faithful,

Among faithful Catholics, there has been considerable anxiety about the government's recent statutory guidance for compulsory Relationships & Sex Education in schools. In a misguided attempt to limit mental and physical damage to children - inevitable in a society which ignores God, the natural law and even right reason - schools are being strongly encouraged to indoctrinate children in a way that will rob them of their innocence, give them the wrong understanding of the purpose and place of sex, and facilitate sexual experimentation.

Ordinarily, the hierarchy of the

Catholic Church would have exercised its influence in countering this sinister development but, to the utter bewilderment and discouragement of serious Catholics, a model curriculum and policy published by the Bishops Conference of England & Wales conforms so well to the government's wishes that it is being held up by the government as the example of how its guidance on Relationships & Sex Education should be implemented. This is in stark contrast to the Catholic response of yesteryear when the Bishops denounced the project of implementing sex education in schools for reasons that touch the nature of man, his fallen state and his supernatural goal.



In this editorial, the statutory guidance is reviewed from a Catholic perspective, then in the following articles, a condensed version of a 1944 Pastoral Letter of the Hierarchy of England & Wales is presented, and then the deficiencies of the official curriculum published by the Bishops' Conference of England & Wales are laid bare.

Definitions according to the guidance

Relationships Education

Relationships Education is the name given to the subject that teaches the fundamental building blocks and characteristics of “positive (healthy, respectful and safe) relationships”, with particular reference to friendships, family relationships, and relationships with other children and with adults.

Relationships & Sex Education (RSE)

RSE is Relationships Education supplemented by a sex education component which, to paraphrase the guidance, is supposed to teach young people to understand human sexuality so as to enable young people to mature, build their confid-

ence and self-esteem, and understand the reasons for delaying sexual activity. Effective RSE, to paraphrase the guidance again, also supports people throughout life to develop safe, fulfilling and healthy sexual relationships, at the appropriate time. Knowledge about safer sex and sexual health remains important to ensure that young people are equipped to make safe, informed and healthy choices as they progress through adult life. This should be delivered in a non-judgemental, factual way and allow scope for young people to ask questions in a safe environment. (§69, 70)

The underlying principles of the guidance

The requirements of the guidance are part mandatory, part advisory. These are underpinned by certain principles which have been abstracted.

In relation to the school

Schools must follow the laws and associated regulations as detailed in: Relationships Education, Relationships and Sex Education (RSE) and Health Education: Statutory guidance for governing bodies, proprietors, head teachers, principals, senior leadership teams, teachers.



In brief:

- All schools must deliver a Relationships Education course to all pupils receiving primary education.
- All school must deliver a Relationships and Sex Education (RSE) course to all pupils receiving secondary education (although parents may withdraw children under 16 from the sex education component).
- Under the provisions of the Equality Act 2010, schools must not unlawfully discriminate against pupils because of their age, sex, race, disability, religion or belief, gender reassignment, pregnancy or maternity, marriage or civil partnership, or sexual orientation (collectively known as the protected characteristics).
- Schools should ensure that all of their teaching is sensitive and age appropriate in approach and content.
- Schools should work closely with parents when planning and delivering these subjects.
- Schools with a religious character may teach the distinctive faith perspective on relationships, and balanced debate may take place about issues that are seen as contentious.

In relation to the parent

- Parents are the primary or first educators of their children. They have the most significant influence in enabling their children to grow and mature and to form healthy relationships.
- Parents do not have the right to withdraw children from Relationships Education, but they have the right to withdraw children from sex education component of RSE.

The principles to be taught to the child

In relation to others:

- Thou shalt not discriminate, harass or victimise others.
- Thou shalt give assent to the statement that different forms of family, sexual orientation and identity *can* lead to positive (healthy, respectful and safe) relationships.
- Thou shalt be kind, considerate and respectful of others (telling the truth, respecting others' property, privacy, space and bodies).

In relation to self:

- Positive relationships with friends, family, peers and adults are fundamental to becoming a happy, successful and productive member of society.
- Positive relationships require per-



sonal virtues (honesty, integrity, courage, humility, kindness, generosity, trustworthiness and a sense of justice)

- The morality of sex is determined by consent.
- The advisability of sex is determined by whether it leads to positive relationships.

Analysis of the guidance from a Catholic perspective

Perspective of the state

A secular liberal state such as our own, having lost its common culture (common religion, philosophy, morality and history), only has the power of the state left as a principle of unity. Such a state is inclined to impose a secular, liberal common culture by mandate, believing it to be the only possible way of preventing its fragmentation or its sliding into a chaos of radical individualism. A secular liberal state is thus destined to become a totalitarian state.

The common culture that the state is trying to impose with RSE is inevitably secular and liberal. It recognises no God, no religion and no natural law. It defines evil as that which causes harm or offence to an-

other (either intentionally or unintentionally) or that which breaks a law it has made. It does not acknowledge any moral law relating to interior or private actions, or actions between consenting individuals (as long as these actions do not break a positive law).

Perspective of the school

A Catholic school must follow the law if it is to be allowed to operate. At present, there is just enough “wobble-room” in the statutory guidance to be able to teach Relationships Education from a Catholic perspective by giving the teaching a permitted “distinctive faith perspective” in a “sensitive and age-appropriate manner”.

With regards to the sex education component of RSE, if all the parents of a Catholic school exercise their right (and duty) to withdraw their children from the sex education component of RSE, then this need not be taught. However, when the children reach a certain maturity of judgement and virtue, the topics addressed in the sex education component should be the object of study *in the light of Catholic doctrine* to deepen the education that the parents should have already given to their children.



Regrettably, the number of Catholic schools in the country that will make the RSE course truly Catholic, or who have the unity of Catholic outlook among their parents to be able to ignore the sex education component, can probably be counted on one hand, or perhaps on just two fingers. One of those schools is our own St. Michael's School [which means, incidentally, that every Catholic parent has a duty to seriously consider it for the education of their children].

Perspective of the parent

It is interesting to note that parents are called the “primary educators” of their children in the forward of the statutory guidance and then are called “first educators” later in the document (§40). In view of this, and the fact that Relationships Education is compulsory for all children, the state really sees parents as simply the *initial* educators of children and abrogates to itself the role of supreme authority in their education.

As the following pastoral letter makes clear, however, it is parents who have the ultimate responsibility and God-given authority to educate their children according to Catholic doctrine and, in the domain of sex

education, it falls chiefly to parents to introduce this subject, with only the assistance of a Catholic school.

Perspective of the child

In the dark classroom of RSE as envisaged by the statutory guidance, the poor child is deprived of the context of God, the supernatural order of grace and virtue, divinely revealed law and the natural law, personal fragility due to original sin, a transcendental goal which is the supreme cause of happiness (and “positive relationships”): the supernatural love of God, which is necessarily accompanied by its corollary: the love of neighbour as oneself.

Instead, the child is most likely exposed to temptation and facilitated in sexual sin by an amoral initiation into sexual behaviour and by ignoring, preventing or removing the natural consequences of sexual sins. A lowest common-denominator sort of morality is presented as an option which offers the child the goal of an indistinct and ephemeral sense of “well-being” attained through both “positive relationships” and following the law. There are no *four last things* to this modern morality, only the illusion of freedom, vapid virtue and the hope of being considered “successful” in this godless world.



Another brick in the wall

RSE, at face value, is part of the government's effort to encourage a certain moral order as a remedy for the alarming social decay that presently threatens the viability of the state. While it can be implemented in conformity to Catholic teaching at the limit of what it permits, its *de facto* implementation in all but a handful of schools will lead children into sin and will further fragment our broken society by making the "positive relationships" it champions impossible. It is, as one father observed, like putting petrol on a fire in an effort to extinguish the flames.

The legislation that underpins RSE is misguided, and the fact that it is accepted by so many is evidence of the fact that when faith falls, reason falls with it. Looking into deeper causes however, RSE, along with a multitudinous host of statutes, regulations and guidance on education, is clearly the fruit of a darker and more anonymous intent: namely the desire to build a wall in the mind of the child - a wall to exclude God. As such, RSE is another brick in that wall.

In Jesu et Maria,
Rev. Robert Brucciani

Other news

Vocations

"Every vocation has an infinite value," said Rev. Pagliarani, Superior General of the Society at a recent interview. "A vocation is undeniably the most precious grace that the Good Lord can give to a soul and to his Church."

This year, our 50th anniversary year, we have particular cause for joy and gratitude because the seminaries of the Society of Saint Pius X welcomed at total of 61 new seminarians at five seminaries throughout the world. Among them was an Englishman, Mr. John Kelly who started in Flavigny in September.

Covid regulations

All the Mass times and events are subject to change at short notice. During the November lockdown, Mass Centres will remain open for private prayer, confessions and Holy Communion.



Catholic attitude to sex education

Joint Pastoral Letter of the
Hierarchy of England and Wales, 1944
(slightly condensed)

Rev. Robert Brucciani SSPX

THE ARCHBISHOPS AND
BISHOPS OF ENGLAND AND
WALES TO THE CLERGY AND
FAITHFUL OF THE SAID
COUNTRIES HEALTH AND
BENEDICTION IN THE LORD!

Dearly Beloved Brethren and
Dear Children in Jesus Christ,

The publication of the Board of
Education's pamphlet on sex
education in schools and youth
organisations has brought the
subject into prominence and
calls for some statement con-
cerning the Catholic attitude to-
wards the problem. The remedy
is to be found not so much in
the imparting in public of fuller

and more systematic knowledge
of sex from the physiological or
biological standpoint as by the
removal of external temptations
and by the general and deter-
mined inculcation of the practice
of Christian virtue and our de-
pendence on divine grace. "Far
too common," said Pope
Pius XI, "is the error of those
who, with dangerous assurance
and under an ugly term, propa-
gate a so-called sex education,
falsely imagining they can fore-
arm youths against the dangers
of sensuality by means purely
natural, such as a foolhardy ini-
tiation and precautionary in-
struction for all indiscrimin-
ately, even in public; and worse



Cardinal Bernard Griffin, born 1899, Archbishop of Westminster from 1943 until his untimely death from a heart attack in 1956. He was made a Cardinal in 1946.

still, exposing them, at an early age to the occasions in order to accustom them, so it is argued, and as it were to harden them against such dangers. Such persons," says the Pope, "grievously err in refusing to recognise the inborn weakness of human nature and the law of which the Apostle speaks, fighting against the law of the mind and also in ignoring the experience of facts, from which it is clear that, particularly in young people, evil practices are the effect not so much of ignorance of intellect as of weakness of a will exposed to dangerous occasions

and unsupported by the means of grace." (Encyclical *Divini illius magistri*, 31st Dec.1929)

Instruction by the parents

If the problem with which we are concerned is accentuated in these days it is due, apart from wartime conditions,

- (1) to certain general influences which are responsible for placing before young people lower moral standards of life and conduct, and
- (2) to the failure on the part of



many parents to fulfil the obligation which is theirs of instructing their children in the things which concern the welfare of body and soul.

The proposed instruction in the schools would be largely unnecessary if the causes of the evils which it is intended to remedy were, first of all, removed — bad literature, bad pictures, bad theatre displays, shocking housing conditions.

As regards the parental instruction of children in the matters concerned, we are convinced that herein lies the chief cause and the remedy which is being sought. There is today a lamentable decline in family education due largely to an ever-increasing tendency on the part of parents deliberately to shirk their obvious duty.

Parents should remember that the obligation to see to the religious and moral education of their children rests primarily on themselves and that there are certain aspects of this education which cannot satisfactorily be delegated to others. The omission of parental instruction and parental discipline is un-

doubtedly responsible for many of the moral and social evils which we regret today.

The mysteries of life

The Catholic Church does not favour a policy of complete secrecy between parents and children concerning the mysteries of life. Nevertheless, in treating of these delicate matters, “every precaution must be taken” even by parents. “Such is our misery and inclination to sin,” says a well-known Christian writer quoted by Pope Pius XI, “that often in the very things considered to be remedies against sin, we find occasions for and inducements to sin itself. Hence it is of the highest importance that a good father, while discussing with his son a matter so delicate, should be well on his guard and not descend to details, nor refer to the various ways in which this deadly hydra destroys with its poison so large a portion of the world; otherwise it may happen that, instead of extinguishing this fire, he unwittingly stirs or kindles it in the simple and tender heart of the child. Speaking generally,” concludes the



same writer, “during the period of childhood it suffices to employ those remedies which produce the double effect of opening the door to the virtue of purity and closing the door upon vice.”

The position of teachers

Unfortunately, until parents are better equipped for their task, and do in fact carry out their obligations, there will always be some children lacking in the knowledge of those things intended by God for their own progress in virtue and for the fulfilment of God’s designs. But we do not admit that, therefore, the duty of imparting this knowledge necessarily falls upon the school teachers. Teachers have no strict right to arrogate to themselves parental duties; if called upon by the parents to deputise for them in this delicate matter they may very properly do so.

Accordingly, a teacher must always respect the rights and wishes of the parents concerning the education of children, and rather than taking over parental duties should regard it as

their task to help parents towards the proper fulfilment of obligations.

Method recommended by the Church

To the question whether the method called “sexual education” or even “sexual initiation” could be approved, the Supreme Sacred Congregation of the Holy Office, on 21st March, 1931, replied “in the negative”, and directed that “the method of educating youth employed by the Church and holy men in the past, and commended by Pope Pius XI in the encyclical on *The Christian Education of Youth*, 31st December, 1929, must be preserved.”

The method commended by the Pope, in the encyclical referred to, is clear. In this extremely delicate matter,” says the Holy Father, “if, all things considered, some individual instruction is found necessary and opportune from those who hold from God the commission to educate and who have the grace of state, every precaution must be taken. Such precautions are well known in traditional Christian



education.” These words, taken in conjunction with the decree of the Holy Office, leave no room to doubt that the Church is opposed to collective or public sex education with or without supposed “safeguards”. She teaches that, in place of such methods of sex education, “care must be taken, in the first place, to give a full, firm, and uninterrupted religious instruction to youth of both sexes; that an esteem and desire for and love of the angelic virtue be instilled into them; that they shall be urged, especially, to be instant in prayer, assiduous in the reception of the sacraments of Penance and the Holy Eucharist; that they shall cultivate a filial devotion to the Blessed Virgin, Mother of holy purity, and place themselves under her protection; and that they shall carefully avoid dangerous reading, immodest shows, bad company, and all occasions of sin.”

Religious & moral training

This attitude of the Church is not obscurantist, as some may suggest, but is based on her two thousand years’ experience and upon her unrivalled knowledge

of human nature.

The reason for the recent agitation in certain quarters for more general sex instruction is not altogether clear to us. If its main purpose is a social one, namely, to safeguard the physical welfare of the nation, then the advocates of sex instruction on the lines suggested are doomed to disappointment, since the evils concerned are the effect not so much of ignorance as of a weakness of will unsupported by the means of grace.

Information alone will not produce a healthy and sound nation; much less will it be sufficient to prepare souls for their eternal destiny in the next life. It is not so much information as formation which is required - formation of character, the training of the mind, the heart, and the will with the necessary assistance of religion.

Every other form of education is false and unsound and will lead neither to spiritual nor temporal well-being. We exhort our Catholic teachers and youth leaders, therefore, to continue in their holy vocation and to be instant in helping to form those in their



charge in the ways of Christian virtue. We regard our Catholic schools as sanctuaries wherein our children are mightily strengthened in the faith and its practice. Nevertheless, the school or the youth centre must always remain complementary to the home and must not supplant it. The State should rather take steps to see that parents themselves are better equipped for their parental tasks.

Parental responsibility

This encouragement of the fulfilment of parental responsibility will, indeed, be the first endeavour of the Church. With this in view we endorse the appeal of Pius XI to all pastors of souls “to use every means, by catechisms and instruction, by word of mouth and in widely published writings, to ensure that Christian parents are well instructed both in general and in particular regarding their duties in the religious, moral, and civic education of their children, and regarding the best methods - apart from their own example - of attaining that end.”

In carrying out this commission

the clergy will, no doubt, find helpful those gatherings, organisations, and confraternities of Catholic parents, mothers, and adolescents which the Holy Father refers to as “worthy of all praise and encouragement”. We appeal to all Catholic parents to respond to the general effort which will be made on their behalf and to co-operate wholeheartedly in trying to equip themselves adequately for their noble task. We feel sure that with generous co-operation on the part of parents we shall not only go far to remove the present grave social and moral evils but that we shall help to build up a generation whose delight it will be to “seek the things that are above” and whose purity and integrity of life will be a joy both to God and man.

Given at Westminster on the Feast of St. Anselm in the year of Our Lord nineteen hundred and forty-four, and appointed to be read in all the churches and chapels of England and Wales on the third Sunday after Easter.

(Signed by all the members of the Hierarchy)



Qui scandalizaverit

Bishops Conference
working for radical liberalism

Rev. Robert Brucciani SSPX

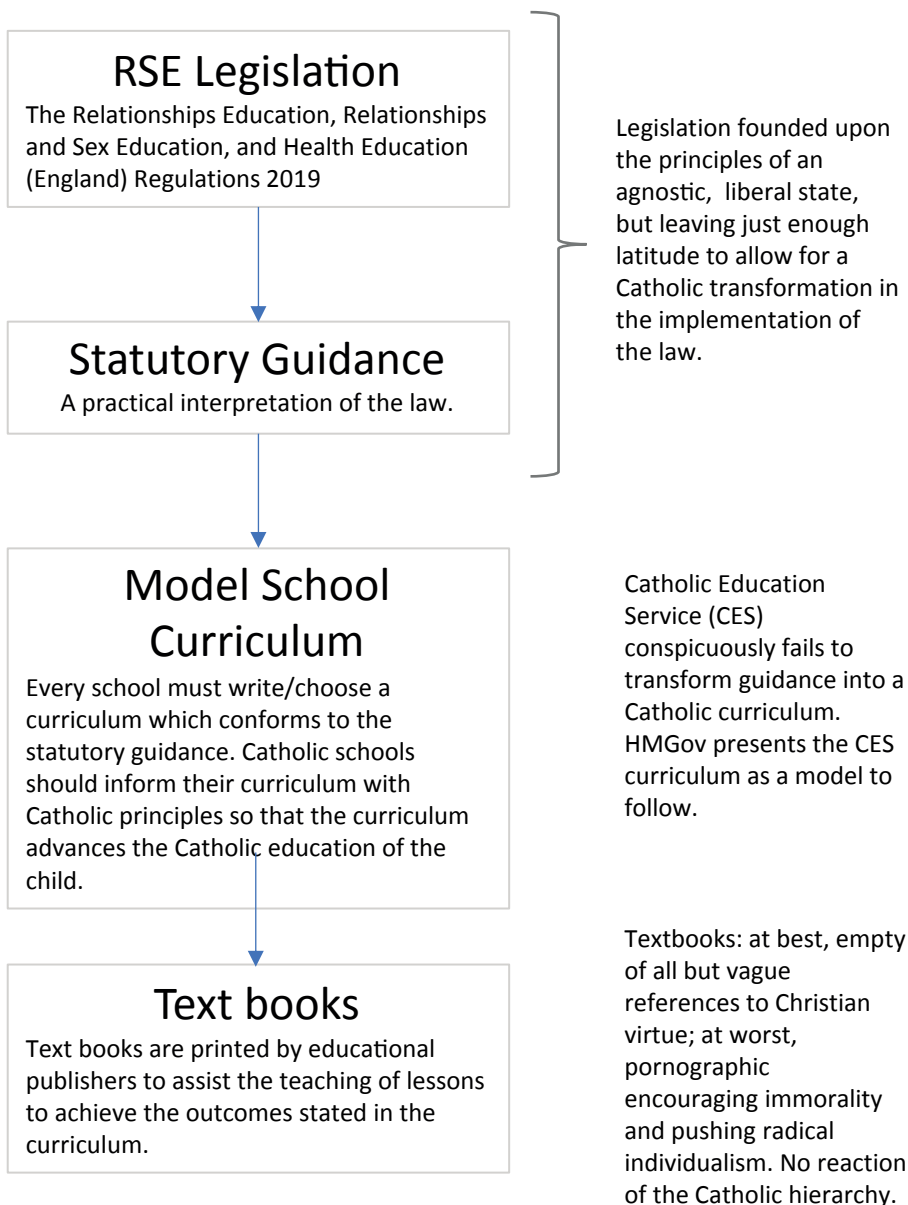
We might live in a post-Reformation liberal society, but at least we have the Church to nourish us and defend us. Yes, this will always be true, but since the Second Vatican Council, Holy Mother the Church has been increasingly eclipsed by a hierarchy who are so intent on pleasing the world that its members have forgotten the mission bequeathed to them. In fact, they have not just forgotten their divine mission, they are working actively against it.

This is clearly evident in the promulgation of the Relationships & Sex Education (RSE) Curriculum by the Catholic Edu-

cation Service (CES) of the Bishops Conference of England & Wales. The curriculum is reprehensible both for both what it leaves out of Catholic teaching and for how it presents what remains.

What is left out

Mirroring the legislation on RSE, there is no mention of man's supernatural destiny, supernatural grace or virtue, original sin, actual sin, vice, the natural law and the revealed law. Neither is there mention of the role of Church in the education of man, the natural roles of





men and women in a family and in society: how they differ, and their complementarity. No Catholic definition of marriage. Nothing Catholic about the sanctity and place of sex. No mention of the grave dangers to the soul and to society of unnatural relationships and behaviour.

Various virtues are named (respect, commitment, compassion, sensitivity, honest, integrity and so forth), but they are neither defined nor put into the context of a moral framework.

What remains

What remains is pure religious and moral relativism. While the CES model policy for implementation of the curriculum presents a list of the Catholic teachings that should be “known and understood” alongside the curriculum content, nowhere is there a hint that Catholic teaching is the truth, that it is binding under pain of sin, that no salvation is possible if it is ignored. Instead, everything Catholic is presented as merely advisory or voluntary.

This relativisation of both religion and morality positively undermines Catholic faith and morals in children; as does the uncritical presentation of contraception, abortion, sexual identity, “the importance and benefits of delaying sexual intercourse until ready,” “safe sex” and other such things.

Millstones aplenty

The fault of both the CES and the Bishops Conference, is not that of missing an opportunity to educate children, but making itself complicit in the global push for the ultimate liberal, godless and immoral state. So desperate to appear dutiful and compliant in the eyes of the state, they have renounced their mission to teach the truth, to govern their flock and to lead them to sanctity.

Would that just one bishop assert his God-given authority to prevent the scandalisation of the children among his flock. Would that one diocese restore their schools to merit the name “Catholic” once again. Oremus.



Making it work

at St. Michael's School

Mr. Robert Malliff, Deputy Headmaster

When people asks the headmaster or a member of staff at St. Michael's how the school remains Catholic in the face of increasing hostility from the world, they often seem disappointed by the reply. They seem to expect us to reveal a complicated or even magic formula that allows us to navigate the web of government guidance and equality legislation that appears to hamstring so many other institutions. But the answer is simple. Whilst trying to understand the legislation, we are not driven by it. Instead, we simply seek to be the best example of what we claim to be: an authentically Catholic school.

Unity of purpose

How do we do this? Essentially, it requires unity of purpose. A house divided cannot stand. Every organisation with a clear mission requires all involved to subscribe to that mission. It is well documented now that when JFK visited NASA in the early 1960s every member of staff from Director to Janitor was clear about their role: they were putting a man on the moon.

At St. Michael's, every member of staff is clear about their role - and they are doing something far more important. They are working to educate children, not only for the world, but for heaven.



Our parents share this clear aim too. Consequently, St. Michael's enjoys a unique situation where staff and parents work in tandem to raise children with a truly Catholic spirit.

Religious practice

So how does this Catholic spirit manifest itself? To be authentically Catholic, a school must start with religious practice: weekly school Mass, daily rosary, weekly benediction, weekly form time or assembly, prayers before lessons and keeping the feast days and fast days of the liturgical calendar. It is a joy and a privilege to be involved in the religious life of the school, and to live with the liturgical rhythm of the Church.

Equitable governance

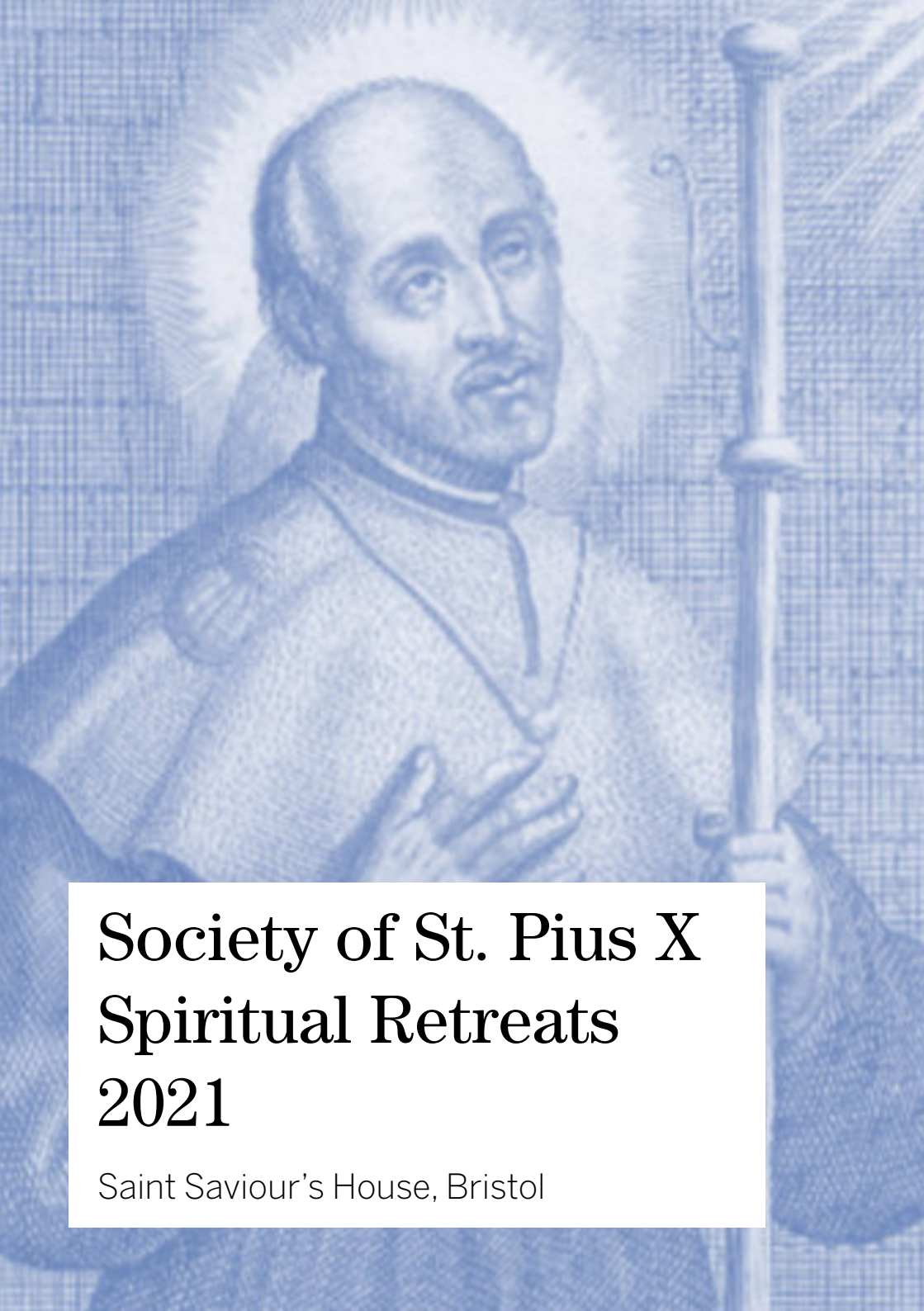
A genuinely Catholic school will not overlook the importance of a fair bursary system based upon the ability to pay, allowing those that cannot pay the opportunity to benefit. Nor will it fail to address fair terms and conditions for staff to ensure people

are recognised for what they do, even if many still hold to the concept of working at the school as a vocation. The right use of money and effective administration, to protect future generations of schooling, are clear Catholic duties too.

Catholic curriculum

We have worked hard to create a curriculum that is a balance of sciences and humanities, supported by excellent departmental leadership and pedagogy, and underpinned by Religious Knowledge. We have shaped the curriculum to ensure there are clear overlaps with the wider issues that legislation requires of us – internet safety, bullying, relationships, and so on – but which a Catholic school should naturally address anyway.

Weekly form time and assemblies are linked with historical and liturgical events; the academic curriculum and Religious Knowledge are aligned, so that as certain topics are studied in Biology, they are comprehensively addressed within the context of Catholic teaching by our four resident priests. That



Society of St. Pius X Spiritual Retreats 2021

Saint Saviour's House, Bristol



Feb 8-13 Priests' Retreat

Mar 6 Lenten Day of Recollection

Mar 22-27 Passion Retreat

May 3-8 Marian Retreat

Jun 25-27 Couple's Weekend Retreat

Jul 12-17 Men's Ignatian Retreat

Aug 2-7 Women's Ignatian Retreat

Aug 20-22 Founder's Conference

Sep 10-12 Men's Ignatian Recollection

Oct 8-10 Women's Ignatian Recollection

Dec 4 Advent Recollection

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

Information & Inscription

Retreats, Conferences and Recollections

- 5 day retreats begin on Monday at 4pm and end Saturday at 1pm. Retreatants must be present for the entire retreat and should attend all the conferences.
- Youth Conferences and 3 day retreats have a special schedule.
- Recollection days start at 8am Mass and end at 6pm (only breakfast and lunch provided, no stay overnight possible).
- Extra days cost £30 per day subject to approval by the Prior.

Your details

Requested retreat or event date: _____

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

Emergency telephone contact: _____

Name and Surname _____

Address: _____

Post Code: _____ Country: _____

Home Phone: _____ Mobile : _____

Email address: _____

• First retreat?: Yes/No

• Non-Catholic?: Yes/No

• Special requirements?: _____

Signed: _____ Date: _____

Items to bring on retreat

- Rosary and missal
- Christian warfare book
- Towel, soap and toiletries
- Alarm clock
- Bed linens or sleeping bag
- Clothes according to the weather and the christian modesty

Each person will have a bedroom. Every room has a bed, sink, chest of drawers, desk, chair and lamp. There are community bathrooms with showers and toilets.

Suggested donation

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

- Cheques payable to “The Society of Saint Pius X”
- Bank transfer: Sort Code 60-12-29 Account No: 31243134
- Paypal: district@fsspx.uk

Please complete this inscription form and return by post or email at least two weeks before the event.

Data privacy consent: I give my consent to the Society of Saint Pius X to hold my personal data, (contact information, email, banking details) for the purpose of the retreat or events organized at Saint Saviour's House.



wasn't a typo or a trick of the light by the way: we have four resident priests.

Nor does the school shy away from addressing weighty issues such as homosexuality, abortion, contraception, and so on, but rather, they are approached at the right age and within the context of what the Church teaches about them. We take a clear approach; our boys will encounter all of these issues when they leave St. Michael's, and whilst we protect them for as long as we can, from 14-15 years old, when they have the intellectual capacity, virtue and growing maturity to deal with these issues, they are given Catholic armoury for the next stage of their lives.

Statutory compliance

Ironically, this approach, which integrates Catholicism in all that we do, meets Ofsted guidance to prepare students for the wider world, and satisfies legislative requirements under the Equality Act 2010, because religion is considered to be a "protected characteristic".

Devoted staff

Beyond the unity of purpose, religious practice, equitable governance and Catholic curriculum is the daily example within the classroom and boarding house that makes such an impression on our students



(and visitors). They are able to see teachers and priests who genuinely care. We sanction pupils when they step out of line, either in conduct or academic progress, but sanctions are always approached with a view to correcting and supporting them to be their best. Voices are rarely raised in classrooms at St. Michael's, but admittedly the patience of priests in the boarding house of a late evening after a long day is bordering on heroic.

The future

All of these elements explain how St. Michael's is able, not

just to navigate the legislation, but to thrive in spite of it. Ultimately, it is a clear unity of purpose to be Catholic that permeates all aspects of life at the school. We're not perfect yet, but as secular authorities increasingly scramble in the dark, unclear about what should be done to remedy the social and moral chaos they have helped to create, it has been my earnest belief from my very first day at St. Michael's School that our small example of faith and reason will shine ever brighter and clearer in the years ahead as a beacon for those beleaguered parents who desire a Catholic education for their children.



The reality of purgatory.

Rev. Francis Gallagher SSPX

Today few believe in the existence of Purgatory including, since Vatican II, many Catholics. But Holy Scripture and the teachings of the Church remind us that it is for real. It is described as a place or state of suffering inhabited by sinners who are expiating their sins before going to Heaven.

Today many do not understand how much sin offends God. It is of course true that souls in Purgatory have had their mortal sins forgiven. But because these sins are not yet fully expiated they find themselves in Purgatory. Likewise venial sins not yet forgiven merit time spent in Purgatory.

While the Holy Souls imprisoned there do have the joy of knowing they are saved, Purgatory is also a place of suffering. St. Thomas Aquinas compared its fire to that of Hell. It acts in the more sensitive spiritual soul and burns without consuming. St. Augustine said Purgatory is more dreadful than anything we can experience in this life. St. Cyril of Alexandria preferred to suffer all earthly torments until judgement day rather than pass one day in Purgatory. But the greatest sufferings in Purgatory are separation from God and the unsatisfied craving for unity with Him.

So Purgatory is a place to be avoided. We should at least try



to make our stay there as short and as bearable as possible. One way we can do this is by praying frequently for the Holy Souls. They will show their gratitude by praying that we escape Purgatory or at least have it mitigated. A story is told of a Polish prince who discovered a poor woman weeping bitterly because she had no money to have Masses said for her late husband (he had been the prince's steward). Although he had lost his faith the prince was touched by her grief and gave her what she needed. Some time later he was amazed to see the dead man enter his study. He thanked the prince for his generosity but also reminded him of the realities of life after death. The prince fell on his knees and said a fervent *Credo*. There have been many other occasions when departed souls appeared to the living either to implore their prayers or to thank them for prayers already said.

So we should not let a day pass without praying and sacrificing ourselves for the Holy Souls. We can also have Masses said for them. We should also pray that we may quickly gain Heaven ourselves. There are many, usually short, prayers by which we

may gain indulgences which will at least shorten and lessen our Purgatory. Plenary indulgences which completely remove the punishments of Purgatory are not all that difficult to gain. Almsgiving, which means helping the less well off, will also help. So will the wearing of the Brown Scapular. Our Lady has promised to deliver from Purgatory on the Saturday after their death those who faithfully and devoutly wear her Brown Scapular. One can also gain indulgences by making the Heroic Act. All satisfactory works performed during life and all suffrages accrued after death will then be applied to the Holy Souls.

So let us all make special efforts during November to help the Holy Souls. They will soon show us their gratitude. Our Lord and Our Lady will also be grateful for our efforts.

Further Reading.

- Schouppe, Rev. F.X. *Purgatory Explained by the Lives and Legends of the Saints*. Tan Books.
- O' Sullivan, Rev. Paul. *How to avoid Purgatory*. Tan Books.
- O'Sullivan, Rev. Paul. *Read Me or Rue it*. Tan Books.

LESSON 5

MY SOUL HAS A TWO-FOLD LIFE

PLANTS have life. Animals have life. Human beings have life. They each have a different kind of life. We say that that life is natural to each. It is natural for a plant to grow. It is natural for a dog to run about and bark. It is natural for a boy to read a story or to make a model aeroplane. But it would not be natural for a cabbage to talk, for a horse to read a book or a fish to play the piano. These actions are natural to a man because he has a higher kind of life than a cabbage, a horse or a fish.

God has His own kind of life. It is Divine Life and is much more wonderful than the kind of life which is natural to us. It is so wonderful and so far above us that we cannot imagine what it is like. God wants us to live for ever with Him in Heaven. To do this, we need to have a life like His, so God planned to give us a share in His own Divine Life. He comes and lives in my soul. God's Life in me is higher and much better than my natural life, so we call it Supernatural Life. When God made me, He gave me natural life. When I was baptized, God gave me Supernatural Life and came to live in my soul. Another name for Supernatural Life is Sanctifying Grace.

CATECHISM QUESTIONS

- †19. *Has the soul a two-fold life?*
The soul has a two-fold life: the natural life which it receives at creation, and the Supernatural Life of Sanctifying Grace to which it is raised by the Sacrament of Baptism. [45]

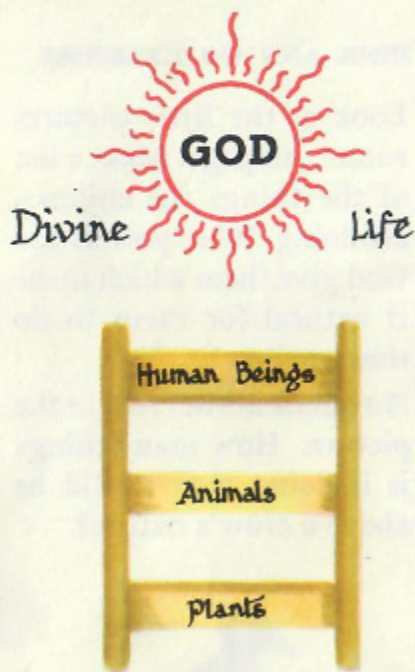


THINK AND DO EXERCISES

1. Look at the little pictures round this page. Make a list of the things the children are doing. What powers did God give them which make it natural for them to do these actions?
2. Now look at the crow in the picture. How many things is it doing that would be above a crow's nature?



3. Help the rest of the class to make a big "Ladder of Life." You can paste pictures at the side to show the different kinds of life you have learned about.
4. God gave you natural life when He created you. Point to your place on the Ladder of Life and say what are the two things that you can do and that animals can't do.
5. When you were baptized, God came to live in your soul. You now have two lives, your own natural life and God's Life in you. Point to where you now belong because you have God's Life in your soul.



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/>



Of your charity please pray for the souls of

Mr. George Manser of Portsmouth who died on 3rd May 2015
Patricia Pass of Shoreham-by-Sea who died on 25th April 2020
Mrs. Dorothy Johnson of Hemel Hempstead who died on 14th October 2020
Mr. John Lineham of Leicester who died on 18th October 2020

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

November

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

December

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

Requiescant in pace

PLENARY INDULGENCES FOR SOULS IN PURGATORY

On 2nd November: ordinary conditions* plus the recitation of a Pater and Credo in a church.

Each day from 1st to 30th November: ordinary conditions* plus a prayer for the departed in a cemetery.

* ordinary conditions:

- confession at least 8 days before or after.
- holy communion on the day,
- a prayer for the papal intentions (eg. Pater + Ave Maria)
 - Exaltation of Holy Mother the Church
 - Propagation of the Faith
 - Extirpation of heresy
 - Conversion of sinners
 - Concord between Catholic princes
 - Further welfare of the Christian people
- detachment from all affection to sin (even venial).

Holy Souls offerings can be Gift Aided. All offerings for seminarian fees.



THE SOCIETY OF SAINT PIUS X

REGISTERED CHARITY No. 274695
125 ARTHUR ROAD, LONDON SW19 7DR

HOLY SOULS OFFERING

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I am a UK taxpayer and understand that if I pay less Income Tax and/or Capital Gains Tax than the amount of Gift Aid claimed on all my donations, it is my responsibility to pay any difference.

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Gift Aid is reclaimed by the charity from the tax you pay for this tax year. Your address is needed to identify you as a UK taxpayer.



giftaid it



Choir practice at St. Saviour's, Bristol on the eve of a Solemn High Mass of thanksgiving for the 50th anniversary of the Society.



A small band pray the rosary outside an abortion referral office in Gateshead.



Rev. Frs. Gallagher & Barrett, now resident at St. Saviour's, Bristol, enjoy a walk through Cheddar Gorge.

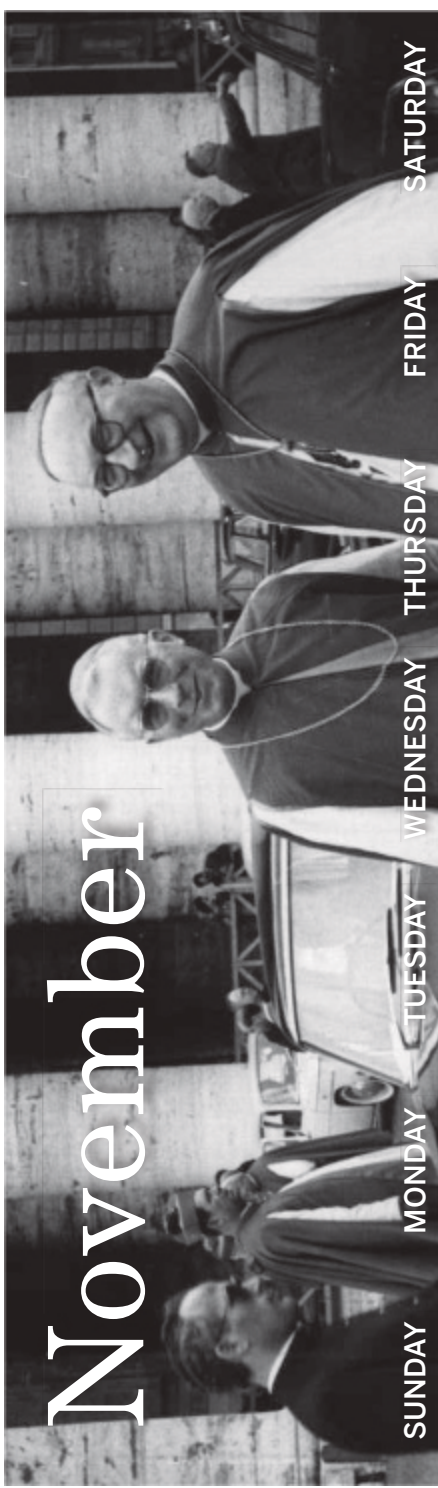


Cycling to Mass everyday is good for you and makes you happy.



















The Walsingham Pilgrimage was one of the few events that went ahead as planned this year. It was well attended and many prayers were offered for vocations.





November













SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>1 1 cl.</p> <p>THE FEAST OF ALL SAINTS (Comm. of 22nd Sunday) <i>Holy Day of Obligation</i></p>	<p>2 1 cl.</p> <p>ALL SOULS DAY</p> <p>St. Rumwald, Prince & C.; Buckinghamshire 650 Bl. John Bodey, M.; Andover 1583 Bl. Thomas of Walden, C.; England 1430</p>	<p>3 4 cl.</p> <p>Feria</p> <p>St. Winefride, V. & M. Patron of North Wales; Holywell, Wales 600 (Shrewsbury, Mernevia 3 cl.)</p>	<p>4 3 cl.</p> <p>St. Charles Borromeo <i>Bishop, Confessor</i> (Comm. of SS. Vitalis & Agricola, Martyrs)</p>	<p>5 4 cl.</p> <p>Feria</p> <p>The Feast of Holy Relics, honoured in the churches of the dioceses of Westminster, Birmingham, Cardiff, Mernevia, Hereham & Newcastle, Liverpool, Brentwood, Lancaster, Portsmouth, 3 cl.) St. Herefrid, C.; 747</p>	<p>6 3 cl.</p> <p>Feria <i>First Friday</i></p>	<p>7 4 cl.</p> <p>BVM on Saturday <i>First Saturday</i></p> <p>Dedication of Cathedral Church (Mernevia 1 cl.) St. Willibrod, B. & C.; 739 (Hereham & Newcastle 3 cl.)</p>
<p>8 2 cl.</p> <p>Twenty-Third Sunday after Pentecost <i>Remembrance Sunday</i> <i>The Four Holy Crowned Martyrs</i></p>	<p>9 2 cl.</p> <p>Dedication of the Archbasilica of the Most Holy Saviour (Comm. of St. Theodore, Martyr)</p> <p>St. Cuby, B. & C.; Cornwall/Wales 6th cent. Bl. George Napper, M.; Oxford 1610</p>	<p>10 3 cl.</p> <p>St. Andrew Avelino <i>Confessor</i> SS. Tryphon, Respicus, and Nymphia, V., Martyrs</p>	<p>11 3 cl.</p> <p>St. Martin of Tours <i>Bishop, Confessor</i> (Comm. of St. Memmas, Martyr)</p> <p>St. Ricktryth, Queen, Abs., Widow; Northumbria 786</p>	<p>12 3 cl.</p> <p>St. Martin I <i>Pope, Martyr</i></p> <p>St. Mechar, B. & C.; 600 (Aberdeen 3 cl.) St. Leubin, C.; England/Germany 773</p>	<p>13 3 cl.</p> <p>St. Didacus <i>Confessor</i></p>	<p>14 3 cl.</p> <p>St. Josaphat <i>Bishop, Martyr</i></p> <p>St. Dyfrig, B. & C. (Cardiff 3 cl.) Bl. Hugh Cook (Faringdon) & Comp. (Bl. John Eymon & John Rugg); MM; d. 15 Nov 1539 (Petersmouth, Comm.) St. Scrapion, M.; England/Algeria 1240</p>

<p>15  2 cl.</p> <p>Restmed Sixth Sunday after the Epiphany <i>St. Albert The Great, B., C. & D</i></p>	<p>16  3 cl.</p> <p>St. Gertrude <i>Virgin</i></p> <p>St. Margaret, Queen, Widow, Patron-ess of Scotland; 1093 (Scotland 2 cl.) St. Edmund of Canterbury, B. & C.; 1242 (Joint-Principal Patron: Ports-mouth 1 cl.; Secondary Co-Patron: Brentwood 2 cl.; All other dioceses of England (except Hereham) Newcastle, Lancaster, Nottingham) 3 cl.)</p>	<p>17  3 cl.</p> <p>St. Gregory The Wonderworker <i>Bishop, Confessor</i></p> <p>St. Hugh of Lincoln, B. & C.; 1200 (Secondary Patron: Nottingham 2 cl.; Westminster, Clifton, Birmingham, Northampton 3 cl.) St. Hilda, V.; 650 (Middlesbrough 3 cl.)</p>	<p>18  3 cl.</p> <p>Dedication of the Basilicas of SS. Peter and Paul</p> <p>St. Elizabeth of Hungary, Widow (Comm. of St. Potentianus, Pope, M)</p> <p>St. Eremburga, Princess, Abs., Widow, Isle of Thanet 680 St. Egbert, B. & C.; York 766</p>	<p>19  3 cl.</p> <p>St. Felix of Valois <i>Confessor</i></p> <p>St. Edmund, King of England, M.; in East Angles 870 (Westminster, Northampton 3 cl.)</p>	<p>20  3 cl.</p> <p>St. Agatha, Mother of St. Margaret of Scotland; Winchester 1100</p>	<p>21  3 cl.</p> <p>Presentation of the BVM</p>
<p>22  2 cl.</p> <p>Last Sunday after Pentecost <i>St. Cecilia, V. & M.</i></p> <p>St. Deyriolen, Ab.; Wales 621 St. Bega, V.; Cumbria 650</p>	<p>23  3 cl.</p> <p>St. Clement I <i>Pope, Martyr</i> <i>(Comm. of St. Felicitas, Martyr)</i></p>	<p>24  3 cl.</p> <p>St. John of the Cross <i>Confessor, Doctor of the Church</i> <i>(Comm. of St. Chrysogonus, Martyr)</i></p> <p>St. Christina, V. & Abs.; Winchester 1090 Ven. Edward Mico, M.; Wildf House, London 1678</p>	<p>25  3 cl.</p> <p>St. Catherine of Alexandria <i>Virgin, Martyr</i></p> <p>St. Sylvester <i>Abbot</i> <i>(Comm. of St. Peter of Alexandria, Bishop, Martyr)</i></p>	<p>26  3 cl.</p> <p>St. Cungar, Ab.; Congressbury 520 (Clifton, Comm.) St. Fergus, B. & C.; 730 (Aberdeen, Dunkeld 3 cl.) St. Edward, H. & C.; Dorset 871</p>	<p>27  4 cl.</p> <p>Feria <i>Dedication of Cathedral Church (Paisley 1 cl.)</i></p>	<p>28  4 cl.</p> <p>BVM on Saturday</p> <p>Bl. James Thompson, M.; York 1582</p>
<p>29  1 cl.</p> <p>FIRST SUNDAY OF ADVENT <i>St. Satornius, M.</i></p> <p>St. Novena <i>Inmaculate Conception</i></p>	<p>30  2 cl.</p> <p>St. Andrew <i>Apostle, Patron of Scotland</i> <i>(In Scotland 1 cl.)</i></p>	<p>“...I cannot have any more beautiful reward: to make priests, to make good priests, to make holy priests. I think that for a bishop there is nothing more beautiful, more touching, and more deeply satisfying before the Good Lord, before the Holy Church!”</p> <p>Monseigneur Marcel Lefebvre's sermon on the 40th anniversary as a Bishop – 3rd October 1987</p>				



December



TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>1  1</p> <p>Feria in Advent</p> <p><i>St. Edmund Campion & Comp., M.M.: 1581 (Northampton, Portsmouth 3 cl.)</i> <i>St. Ralph Sherwin, M. (Nottingham 3 cl.)</i> <i>Bl. John Beche, M.: 1539 (Brentwood 3 cl.)</i></p>	<p>2  3</p> <p>St. Bibiana <i>Virgin, Martyr</i></p> <p><i>(Comm. of Feria in Advent)</i></p>	<p>3  3</p> <p>St. Francis Xavier <i>Confessor</i></p> <p><i>(Comm. of Feria in Advent)</i></p> <p><i>St. Lucius, King, Gloucester 200</i> <i>St. Birinus, B. & C.; Dorchester 650</i> <i>Bl. Edward Coleman, M.: Tyburn 1878</i></p>	<p>4  3</p> <p>St. Peter Chrysologus <i>Bishop, Confessor, Doctor</i></p> <p><i>(Comm. of Feria in Advent;</i> <i>Comm. of St. Barbara, V. & M.)</i></p> <p><i>Firs. Friday</i></p>	<p>5  3</p> <p>Feria in Advent</p> <p><i>(Comm. of St. Sabbas, Abbot)</i></p> <p><i>First Saturday</i></p> <p><i>St. Birinus, B. & C. (Birmingham, Portsmouth 3 cl.)</i> <i>St. John Almond, M.; Tyburn 1612</i></p>
<p>1  1</p> <p>FEAST OF THE IMMACULATE CONCEPTION</p> <p><i>Scotland: Holy Day of Obligation</i></p> <p><i>Principal Patron: Westminster, Birmingham, Liverpool, Clifton, Hexham, Newcastle, Cardiff, Newport, Nottingham, Portsmouth (Joint-?), Southwark)</i> <i>St. Budeaux of Dol; Plymouth/Brittany 6th cent.</i></p>	<p>9  3</p> <p>Feria in Advent</p> <p><i>(Comm. of St. Melchisedech, Pope, Translation of the Holy House of Loreto (Middlesbrough 3 cl.)</i> <i>SS. Edmund Gennings, Eustace White, Polydore Plaxden, Swithun Wells,</i> <i>BB. Sydney Hodges, Brian Lacey, MM.: Tyburn 1591</i> <i>St. John Roberts, M.: Tyburn 1610</i></p>	<p>10  3</p> <p>Feria in Advent</p> <p><i>(Comm. of St. Melchisedech, Pope,</i> <i>Translation of the Holy House of Loreto (Middlesbrough 3 cl.)</i> <i>SS. Edmund Gennings, Eustace White, Polydore Plaxden, Swithun Wells,</i> <i>BB. Sydney Hodges, Brian Lacey, MM.: Tyburn 1591</i> <i>St. John Roberts, M.: Tyburn 1610</i></p>	<p>11  3</p> <p>St. Damasus I, <i>Pope, Confessor</i></p> <p><i>(Comm. of Feria in Advent)</i></p> <p><i>Bl. Arthur Bell, M.; Tyburn 1643</i> <i>Ven. Bennet Constable, M.; Durham 1683</i></p>	<p>12  3</p> <p>Feria in Advent</p> <p><i>Bl. Thomas Holland, M.; Tyburn 1642</i></p>
<p>6  1</p> <p>SECOND SUNDAY OF ADVENT</p> <p><i>St. Nicholas, B. & C.</i></p>	<p>7  3</p> <p>St. Ambrose <i>Bishop, Confessor, Doctor</i></p> <p><i>St. Nicholas, B. & C. (Titul. of Pro-Cath.; Liverpool 1 cl.)</i></p> <p><i>St. Bulthe, C.; Scotland 521</i></p>	<p>MONDAY</p>	<p>MONDAY</p>	<p>MONDAY</p>

<p>13 THIRD SUNDAY OF ADVENT <i>(Gaudete Sunday)</i> <i>St. Lucy, V. & M.</i></p>	<p>14 Feria in Advent <i>Dedication of Cathedral Church (Motherwell 1 cl.) Martyr</i></p> <p>Dedication of Cathedral Church (Motherwell 1 cl.) SS. Fingar & Piala, Brother & Sister, MM.; Hayle, Cornwall 455</p>	<p>15 Feria in Advent</p> <p>St. Florentius, Ab.; Bangor Abbey, Ireland 7th cent.</p>	<p>16 Ember Wednesday <i>(Comm. of St. Eusebius, Bishop, Martyr)</i></p>	<p>17 Feria in Advent <i>(Comm. of St. Telesphorus, Pope, Martyr)</i></p>	<p>18 Ember Friday</p> <p>St. Tetta, V. & Abs.; Wimborne, Dorset 706 St. Malchus, B. & C.; Winchester 1140</p>	<p>19 Ember Saturday</p> <p>Bl. Laurence Humphrey, M.; Winchester 1591</p>
<p>20 FOURTH SUNDAY OF ADVENT</p> <p>St. Thomas, M.; Dover 1295</p>	<p>21 St. Thomas Apostle <i>(Comm. of Feria in Advent)</i></p> <p>Ven. Thomas Bedingfield, M.; Gatehouse 1678</p>	<p>22 Feria in Advent</p>	<p>23 Feria in Advent</p>	<p>24 VIGIL OF THE NATIVITY OF OUR LORD</p> <p>St. Tetta, V. & Abs.; Wimborne, Dorset 706 St. Malchus, B. & C.; Winchester 1140</p>	<p>25 THE NATIVITY OF OUR LORD JESUS CHRIST <i>St. Anastasia, M. Holy Day of Obligation</i></p>	<p>26 St. Stephen Protomartyr <i>(Comm. of Octave of Christmas)</i></p> <p>St. Tathal, H. & C.; Wales, 6th cent.</p>
<p>27 St. John, Apostle and Evangelist <i>In Portsmouth, Salford, Titul. Of Cathedral, 1 cl. Comm. of the Octave of Christmas</i></p>	<p>28 The Holy Innocents Martyrs <i>(Comm. of Octave of Christmas)</i></p> <p>St. Epwin, B. & C.; Worcester BB. & CC.; Isle of Man; 450</p>	<p>29 Within the Octave of Christmas <i>(Comm. of St. Thomas of Canterbury, Bishop, Martyr; Principal Patron & Titul. of Cath. Northampton; In England & Wales 1 cl.)</i></p>	<p>30 Within the Octave of Christmas</p>	<p>31 Within the Octave of Christmas <i>(Comm. of St. Sylvester I, Pope, Confessor)</i></p>		

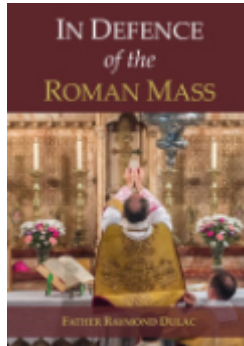


Planner 2020

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

Future events

Jul	3	Rev. Dominic O'Hart 1st Mass at St. Michael's School, Burghclere
	11	Rev. Dominic O'Hart 1st Mass at St. John's, Dublin
	18	Rev. Dominic O'Hart 1st Mass at Corpus Christi, Athlone



Te Deum Press
A new Catholic publishing house
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Mass Times

NOVEMBER

DECEMBER

Green denotes time when chapel is open for prayer (2hr period)

	1st	2nd	8th	15th	22nd	29th	6th	8th	13th	20th	25th	27th
Bingley	1500	-	-	-	-	-	1500	-	1500	1500	1230	1500
Bristol	0900 1100	0730 0800 1830	0900	0900	0900	0900	0900 1100	0800 1830	0900 1100	0900 1100	0000 1100	0900 1100
Burghclere	0630 0730 0900 1700	0630 0715 0830 1900	AM	AM	AM	AM	0630 0730 0900 1700	0630 0715 1900	0630 0730 0900 1700	0630 0730 0900 1700	0000 0900	0630 0730 0900 1700
Colleton Manor	-	-	-	18th 1130	-	-	-	-	16th 1130	-	-	-
Edinburgh	0900 1100	1230	0900	0900	0900	0900	0900 1100	1230	0900 1100	0900 1100	0000	0900 1100
Gateshead	1800	1030 1100 1130	1700	1700	1700	1700	1800	1200	1800	1800	0000 1100	1800
Glasgow	1030	1830	1000	1000	1000	1000	1030	1830	1030	1030	1100	1030
Groombridge	0830	1100	0830	0830	0830	0830	0830	1100	0830	0830	0830	0830
Herne	1230	1830	1200	1200	1200	1200	1230	1830	1230	1230	1230	1230
Jersey	-	-	-	-	-	-	-	-	-	-	-	?
Leicester	1000 1130	1100	1000	1000	1000	1000	1000 1130	1100	1000 1130	1000 1130	0000	1000 1130
Liverpool	1300	1100	1200	1200	1200	1200	1300	-	1300	1300	0930	1300
London (St. Joseph)	1100 1230	1900	1000	1000	1000	1000	1100 1230	1900	1100 1230	1100 1230	0000 1100	1100 1230
London (Wimbledon)	0800	0715	0800	0800	0800	0800	0800	0715	0800	0800	0800	0800
Manchester	0930	1230	0900	0900	0900	0900	0930	1230	0930	0930	0000	0930
Middlemarsh	1600	-	1600	1600	1600	1600	1600	-	1600	1600	0900	1600
Portsmouth	1700	-	-	1700	1700	1700	1700	-	1700	1700	1100	1700
Preston	0930	1100	0830	0830	0830	0830	0930	1100	0930	0930	0900	0930
Rhos-on-Sea	-	-	-	1700	1700	1700	1700	0900	1700	1700	1300	1700
Taunton	1100	1130	1100	1100	1100	1100	1100	1130	1100	1100	1130	1100
Woking	1030	1930	1030	1030	1030	1030	1030	1930	1030	1030	0000	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.