



SSPX



Ite Missa Est

Going Chinese 去中国

**Consecration of the Chinese People
to Our Lady of China**

O Mary, Mother of God, our Mother, with sincere filial love, we consecrate to thy most tender, most loving Immaculate Heart, our bodies, souls, abilities, lives, words and deeds, and all that we have. We also consecrate to thee the Chinese people throughout the world. We pray that thou wouldst be the Mother of priests and all missionaries. May they loyally and zealously proclaim the kingdom of God. Be the Mother of all Christians. Help them to progress in virtue and make to shine forth evermore the splendour of faith. Be the Mother of all unbelievers. Deliver them from darkness and lead them into the light of Faith. We beseech thee to show mercy to the immense population of Chinese descent. They have all been redeemed by the Precious Blood of thy Divine Son. Through thy most efficacious intercession, may they all take refuge in the Sacred Heart of Jesus, the Source of life and holiness, and become one fold under One Shepherd in the Church.

Our Lady, Help of Christians, pray for us.



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

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Going Chinese

Chinese communism
with western characteristics

Rev. Robert Brucciani, District Superior

My dear faithful,

Summary: Political, economic and cultural power in China is concentrated in the hands of the Chinese Communist Party (CCP). Cultural power includes power over religion. With direct help from the west, China has embraced state-controlled capitalism and is now a global superpower. In the west, political, economic and cultural power is similarly concentrated, not in the hands of a political organisation or individual state, but in the hands of a less visible financial elite. In both China and the west, cultural power has been exercised to promote an antithetical culture of death and to oppress and

subvert the Catholic Church. In the light of recent events, it seems that Our Lady of Fatima's prophecy of global communism is being realised and that we would do well to emulate the faithful Catholics of China who preserved their faith in a godless communist state.

Essence and properties of communism

The essence and properties of communism are described by Pope Pius XI in his encyclical *Divinis Redemptoris*. Communism is atheistic materialism in which:

there is no room for the idea of



God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope in a future life. .. Communism, moreover, strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in his relations to the collective; no natural right is accorded to human personality, which is a mere cog-wheel in the Communist system. In man's relations with other individuals, besides, Communists hold the principle of absolute equality, rejecting all hierarchy and divinely-constituted authority, including the authority of parents.

Communism in China

Shortly after Mao Tse-Tung, the Secretary-General of the Chinese Communist Party (CCP), rose to absolute power when he declared the foundation of the People's Republic of China on 1st October 1950 in Tiananmen Square in China, he set about dismantling Chinese society. The stated aim of the CCP was to create the ideal communist state: a



No room for God in the Cultural Revolution of 1966-76. The current regime of 2020 is again destroying churches and religious symbols.

godless, classless society with the common ownership of property.

Perhaps, Mao Tse-Tung's ignorance of human nature was so profound that he believed that a communist utopia was possible, or perhaps he just saw the communist ideology as a vehicle to absolute power. Either way, he used his absolute power to create a totalitarian regime, a servile state.

The CCP started with the destruction of the natural order of society: it imposed its communist ideology and instilled fear in the whole popu-



lation by ever-changing laws, threats, and arbitrary arrests. It declared whole classes (landowners, businessmen, intellectuals, the entire middleclass) and religions as enemies of the CCP and dispossessed them. It even dispossessed the peasants – taking away both their own land and the land that had been given to them from the spoils of private landowners. It destroyed independent enterprise and wealth. It killed as many as 60 million souls in its prisons and labour-camps. Catholics were especially persecuted and the CCP-controlled Chinese Catholic Patriotic Association (CCPA) was established in 1957 in an attempt to replace the Catholic Church in China.

The only political party allowed was the CCP; the economy was centrally planned by the CCP, culture was dictated by the CCP, and religion was made subservient to the CCP. The result was a cruel backward failure. How could it be otherwise when the natural law was trampled upon and all aspiration to virtue extinguished? All those who held positions of authority were party officials and all party officials were corrupt.

Chinese Communism: Capitalism with Chinese characteristics

After a power struggle following Mao Tse-Tung's death in 1976, Deng Xiaoping was proclaimed "Paramount Leader" by the CCP. Deng Xiaoping addressed the problem of economic failure by introducing market capitalism into China, arguing that it was simply a temporary adaption of Communist principles to suit local conditions in order to eventually achieve the communist utopia of a classless society with common ownership of property. The reforms both encouraged enterprise and tolerated ownership, but always under CCP control. This is the model that the current General Secretary of the CCP, Xi Jinping has developed since becoming the "Paramount Leader" in 2012.

With a huge supply of cheap labour, massive investment from western banks and multinationals, open western markets, gifted technology from the west (supplemented by state-sponsored industrial espionage), total political control and cultural tyranny, China has pursued a vigorous and unscrupulous strategy of economic imperialism. It has both purchased influence and se-



cured resources abroad by hoovering-up commercial assets, bank-rolling foreign politicians and academics, and enslaving developing countries with too-good-to-be-true infrastructure projects. The net result is that China is now a super-power on centre-stage in world affairs while remaining godless and in contempt of the natural law. This contempt is clearly manifest in its barbaric population control programme and extensive use of “re-education centres” for religious and political dissidents. It is important to note two facts: first, none of China’s development would have been possible without western capital, western markets and western collaboration; and second, China remains totally dependent on the west for its continued prosperity.

Concentrated power in the west

Political, economic and cultural power in the west has also followed a trajectory of concentration. The source of the west’s political power is dubiously claimed to be democracy, but in reality it is the money elite who exercise such control over education, media, big business and politicians that they abrogate political power to themselves. The same

is true for economic power because almost every government, company and individual is dependent on the banks who lend them money, thereby becoming dependent upon those who control the banks. Finally, western culture, being driven by global media companies, politicians, academia and the host of institutions of the capitalist state, conforms itself to the money elite too.

Even the Catholic Church, once a powerful force for natural and supernatural order in the world, appears to be in the thrall of the same elite. Since the Second Vatican Council, its churchmen, wanting to be loved by the world, have shut their eyes to the supernatural end of man and to the social reign of Christ the King to embrace the new global culture with its new secular religion. They have even submitted themselves to the Chinese authorities of late, thus betraying their own persecuted children there.

The party cannot last

In short, power has been purchased with money, but this resource has its limitations. When all the money in circulation is borrowed and there is not enough economic growth to pay back the interest, the whole



money system is destined to collapse. This is an urgent problem that the world, including China, is facing. Since the policy of quantitative easing employed by central banks in 2009 to prop-up the teetering financial system after the 2008 debt crisis, the world financial system has been on life-support with no real remedies to bring it back to health.

Going Chinese Communist with western characteristics

Enter the Covid-19 virus response with its truly massive government borrowing, unprecedented erosion of individual freedoms (notably religious practice), alarming increase in surveillance and targeted economic sabotage – all coordinated on a global scale.

What we are living through now looks very much like a controlled demolition of the old-world order based on the US dollar to clear the way for the “Great Reset” which promises all things wonderful, but really is communism without any intention of ending in the common ownership of property. The west is going Chinese with western characteristics: namely, totalitarian control of politics, economics and culture

after the manner of the People’s Republic of China, but instead of there being a visible pinnacle of power - the Paramount Leader with his own cult – the source of power in the west is hidden from view and operates through the myriad of institutions that make up the “Establishment” following the model of cultural hegemony described by the Marxist thinker Antonio Gramsci (1891-1937); and instead of worshipping the head of state, a new religion of earth-worship and political correctness is being imposed.

Who is the Paramount Leader of the west?

Allusions have been made to the “money elite” as being in direct control of governments, economic policy and culture in the west and having indirect control of China. This money elite is believed to be made up of members of the Rothschild, Rockefeller, Carnegie, and other financial dynasties, together with global stars that have made their own way into the inner circle. There is plenty of evidence to support this claim - even their own admission -but are they at the top of the pile? What is uniting them together? Is it Freemasonry or something to which Freemasonry is sub-



servient? When one considers that a common theme of political, economic and cultural change over the last 70 years is the deliberate erosion of natural law and the promotion of the culture of death, it would seem that there are darker forces than the greed or megalomania of an elite in play. When we also see that the Catholic Church has been the object of an organised infiltration and has suffered its own revolution (at the Second Vatican Council), we discern the footprints of Satan in the world.

Going Chinese Catholic

What we are witnessing now could well be the fulfilment of the prophecy of Our Lady at Fatima on 13th July 1917: that Russia's errors - the tenets of communist ideology - will spread across the whole world.

For Catholics, because we are in such small numbers and because large sections of the hierarchy of the Church are complicit in the revolution, it is unrealistic to imagine that we could overcome the forces of evil by throwing ourselves into those institutions where the culture of death now reigns. As in China, the natural route is ostensibly closed; we should therefore put all



The young were invited to form the Red Guard to perpetuate the bloody Cultural Revolution. Rival groups fought against CCP officials and against each other. The Revolution ate many of her children.

our energy into the supernatural.

If our society is descending into Chinese communism with western characteristics, we would do well to see how the Catholic Church survived and even grew in the face of persecution by the CCP. From 1952 the Church in China went underground, and despite social isolation, arrests, fines, imprisonment, brainwashing, torture and executions, many Catholics persevered. Faithful Catholics ran to Our Lady when they were threatened: they recited her rosary in the absence of Mass, and joined her Legion of Mary in the absence of a parish structure. They



Our Lady of China

flocked to her shrines. Rosaries were the weapons, the Legion of Mary was the army.

Brought from Ireland to China by Fr. Aedan McGrath of the Missionary Society of St. Columba in 1931, the Legion of Mary became an instrument of survival of the Catholic Church when the visible hierarchy was dismantled by the CCP between 1950 and 1955. Legionaries trained catechists, baptised, witnessed mar-

riages, and encouraged devotion and perseverance among the faithful when there were no priests left. They worked in secret, giving Catholics and catechumens a formation that would help them both endure the suffering of persecution and spread the faith to other afflicted souls who, stripped of the distractions of the material world, were fertile ground for the divine life.

It is unlikely that Catholics in the west will be subject to the same physical sufferings as the Chinese Catholics, but moral, financial and legal pressure must certainly be expected. We should emulate the Chinese Catholics in their virtues of prayer, penance and perseverance, and perhaps it is time to re-kindle the Legion of Mary in the District or to use the Militia Immaculatae in the same way.

In Fatima, Our Lady revealed to Lucia, Francesco and Jacinta that the errors of Russia might be averted by the consecration of Russia to the Immaculate Heart of Mary, the five first Saturday devotion and the daily recitation of the rosary. While only the pope in union with all the bishops of the world can consecrate Russia to the Immaculate Heart of Mary, it is a cause for which we can



both earnestly pray and campaign. As for the five first Saturday devotion and the daily recitation of the rosary, this is something that most Catholics can do – certainly daily rosary.

We should be ready to follow the example of persecuted Chinese Catholics who themselves were like the Holy Family in many ways. The Holy Family were shelterless because they were forced to leave their home to comply with a law of government, unwelcome and treated like cattle by the establishment in Bethlehem, and having to abandon everything in their flight from Herod. Having lost everything in the world, they nevertheless possessed the greatest of all treasures: the Divine Infant – God in the flesh and God in their souls.

As we adore the Child Jesus in the crib this Christmas, let us beg the graces of fidelity and fortitude for what may well be a dramatic year ahead. On behalf of all the members of the Society, dear faithful, please accept my thanks for all your spiritual and temporal help over the last year, and please be assured of our desire, prayers and sacrifices that you may find true peace where it alone can be found: in the arms our



Our Lady of China

Heavenly Mother who holds out her Son to us.

Our Lady of China, pray for us!



Other news

In Principio

The scholarly Irish SSPX newsletter is always worth a read. This month, it has missionary theme and can be found on the Irish website (www.fsspx.ie) or you can subscribe for a postal copy at St. Pius X House, 12 Tivoli Terrace South, Dun Laoghaire, Dublin A96 KV65, Ireland (info@fsspx.ie).

Rosary Crusade

Elsewhere in this newsletter you will find a sheet to record the rosaries you have offered for the intention of the SSPX Rosary crusade for the liberation of the Mass (it is still banned or restricted in many parts of the world) and for vocations. All rosary tallies should be sent to mi@fsspx.uk or to St. George's House, 125 Arthur Road, Wimbledon SW19 7DR.

School raffle 6th Jan

St. Michael's Raffle has gone online this year because paper raffle tickets are deemed unsafe. £2000 has been raised so far. Go to the website: <https://go.rallyup.com/sspxstmichaels>







Can I take the Covid-19 vaccine?

Rev. Robert Brucciani SSPX

Many faithful have asked for moral guidance in relation to the Covid-19 vaccines. There are many articles on the subject which give different answers or none at all. This article is an attempt to bring clarity and sound judgement to the question.

Can I take the Covid-19 vaccine if it is developed from aborted foetal cells?

With regards to the morality of receiving a vaccine developed from foetal cells, the Pontifical Academy for Life published a document in 2005 which concluded that in *certain defined circumstances*, it is morally permissible to receive a vaccine developed from foetal cells.

This conclusion may sound surprising and repellent and instinctively wrong, but the conclusions follow through from moral theological principles. All of the SSPX's moral theologians agree.

The question in our present situation must consider (a) whether the certain defined circumstances exist and (b) the additional circumstances that are particular to the case.

Certain defined circumstances

The *certain defined circumstances* are summarised as follows:

1. The illness is grave.
2. There are no alternative vaccines.



3. One has vigorously protested the use of aborted foetal cells.

Additional circumstances

The additional circumstances of the present situation may include:

4. Governments, media and multinational corporates are working hard to establish a fundamentally anti-Christian New World Order with the culture of death at its heart. The global imposition of an abortion-tainted vaccine is part of this work.
5. A rapid development of a vaccine increases the risk of adverse side-effects.
6. There may be onerous penalties imposed on those who refuse the vaccine such as dismissal from work or even the removal of children by the authorities.

Consideration of circumstances

Are the *certain defined circumstances* realised in the present situation?

1. The illness is grave only for a small group.
2. There are alternative vaccines, but they are not neces-

sarily available to an individual.

3. This is a personal obligation.

With regards to the additional circumstances:

4. Catholics should employ all reasonable means to avoid cooperating in the New World Order 's imposition of the culture of death.
5. The risk of a rapidly deployed vaccine is real, but impossible yet to quantify.
6. Penalties may well be imposed in the future, but not yet in the UK.

Judgement

In light of these concrete circumstances, the vaccine developed from aborted foetal cells might be received without sin (a) by a member of the vulnerable group when no alternative vaccine is available and after protest or (b) if the penalty for refusing the vaccine is so onerous as to threaten personal or family livelihood and after protest.

St. Alphonsus Liguori, Patron of moral theologians, pray for us.



Divini Redemptoris

Pope Pius XI

On communism 1937

Summarised

Divini Redemptoris delivers a decisive condemnation of the communist regime of the Soviet Union and of the communist form of government in itself as being totally incompatible with the Catholic Faith. It is an ideology that threatens to undermine the entirety of the foundation of the Christian civil order by eliminating the public recognition of the rights of God over all human societies and countries. In the face of such a threat, the Church invites Catholics to disassociate themselves from communist movements in their own countries.

In essence, the doctrines of Communism as espoused by Karl Marx are incompatible with

the doctrines of the Catholic Faith. Communism is based upon the principles of historical and dialectical materialism which teach that the governing forces of human history are material and not spiritual, and that through conflict man will eventually arrive at his final synthesis which is the perfection of a classless society. The Communist State is there to perpetuate revolution on behalf of the proletariat by whatever means it deems necessary until the utopia of a classless society is realised, after which it will disband. As such, the Communist movement is against both right reason and Divine Revelation because it simply denies the natural law at every level: in the



"In teaching this enlightening doctrine, the Church has no other intention than to realise the glad tidings sung by the Angels above the cave of Bethlehem at the Redeemer's birth: 'Glory to God . . . and . . . peace to men . . .'" Pope Pius XI

individual, in the family and in society.

Pope Pius XI suggests that Communism finds so many adherents because of the worldwide economic crisis, causing hardship and anger, and the nature of liberal economics which has contributed to the religious and moral destitution of the working classes.

Another reason for the spread of Communism among the working classes can be attributed to the spread of propaganda: a propa-

ganda which is so pernicious that little by little it corrupts the hearts of all men without them ever fully realising that they have fallen prey to it. It is then no surprise that the communistic fallacy finds itself increasingly popular in a society which is largely de-Christianised.

The third reason for the spread in the popularity of Communism can be found in the conspiracy of silence of the non-Catholic press who keep silent on the terrors that are taking place in Mexico, Russia, and Spain. The



silence is the result of short-sighted political policies, and of occult forces that have been working to overthrow Christian Social Order.

Communism is opposed to everything that is godly; it considers religion to be the “opiate of the masses”, because it claims that all life is ultimately a terrestrial affair, and all of life ends at the grave. What better means is there to prepare a fertile ground for a Communist regime than to forbid all of the public ceremonies of the Church, to discourage and stop religious education in schools and remove it from public life?

The State needs the Church as a teacher of doctrine and inculcator of virtue in order to combat the errors of moral liberalism and, by seeking first the Kingdom of God, to attain the goal of earthly peace.

Catholic action in the public sphere is absolutely necessary in order to promote the Kingdom of God on earth, and to ensure the peace of nations. Catholics who are engaged in the body of politics should strive and work towards promoting

the Social Kingship of Christ, the only True remedy there is for the ills that our present society faces. Pope Pius XI encourages Catholics to do so and guarantees that such actions will always have his blessing and blessings from God. Priests should be reminded of their sacred duties and should work with zeal to bring forth numerous souls into the fold of the Church, who through neglect or ignorance of sacred things, may fall prey to the deceptions and errors of our times.

With this in mind, it is necessary to turn to the protection of Saint Joseph, who was himself an exemplary workman, and a member of the working class. He bore the weight of poverty, and all of its burdens. To him was entrusted the care of the Divine Child when Herod’s assassins were let loose to kill Him. In a life of faithful performance of everyday duties, he left an example for all those who must gain their bread by the toil of their hands. The Church therefore places Her vast campaign in the fight against communism under his banner.



Father Zhu Shude SJ
(1913-1983)

After Mao Tse-Tung (1893-1976) declared the founding of the People's Republic of China in 1949, missionaries and Chinese clergy flooded out of mainland China to escape the coming anti-Christian persecutions. There were some clergy, however, who remained with their beleaguered flock, such as the American Jesuit, Father Charles McCarthy, SJ, (1911-1991) and the Chinese Jesuit, Father Zhu Shude, SJ (1913-1983).

In 1949, Father Zhu was in Hong Kong receiving his fellow Jesuits fleeing the mainland, and he decided that the Christians in Shanghai needed him to remain with them through the storm. Despite the entreaties from his fellow priests to stay in the safety of Hong Kong, Zhu boarded a plane for Shanghai. In a poignant letter left for his brother, he wrote:

Every day many people are escaping from China to Hong

Kong. Yet I cannot find anyone, apart from myself, who is preparing to leave Hong Kong for China. Everyone laughs at me for being a fool. In the eyes of the world I am indeed the biggest fool ever born! When a merchant cannot make a profit in one place, he will move somewhere else. Yet I am a priest, and the life of a priest is to serve his flock. As long as there are Christians left in Shanghai, I must return there. Because I am a priest. I represent Christ and his Church. Wherever I am, the Church is. I am willing to stay in Shanghai, to let the communist party know that the Catholic faith is still alive.

Zhu was arrested in 1953, and finally died in a labour camp in 1983 after thirty years of hardship and torment. He remains a heroic example among Chinese Catholics today of what it means to love Christ, the Church, and China.



Cardinal Kung

The Cardinal Mindszenty of China

From the Cardinal Kung Foundation

Ignatius Pin-Mei Kung was ordained a priest on 28th May 1930, consecrated bishop on the Feast of Our Lady of the Rosary, 7th October 1949, just after the Chinese Communist Party (CCP) had taken over China, and made the Roman Catholic Bishop of Shanghai, and the Apostolic Administrator of Souchou and Nanking in 1950.

Bishop in a persecution

In defiance of the CCP, Bishop Kung personally supervised members of the Legion of Mary to train catechists to pass on the faith when all the priests were gone. He declared 1952 to be a Marian Year in Shanghai during

which there was to be uninterrupted round-the-clock recitation of the rosary in front of a statue of Our Lady of Fatima which toured all the parishes of Shanghai. The holy statue finally arrived at Christ the King Church where a major arrest of the priests had just taken place only a month before. Bishop Kung led the rosary there while hundreds of armed police looked on. At the end of the rosary, Bishop Kung prayed: "Holy Mother, we do not ask you for a miracle. We do not beg you to stop the persecutions. But we beg you to support us who are very weak." The police left the church.



Between 1951 and 1955 all foreign priests and religious sisters were deported from China, sometimes after time in prison. Chinese bishops, priests, sisters and legionaries were typically arrested, subject to public humiliation, brainwashing sessions, torture, and sent to labour camps for long periods (often more than 20 years) or simply executed. Not all Catholics remained faithful. Meanwhile conversions continued – especially in the prisons.

Bishop imprisoned

Bishop Kung along with more than 200 priests and other Catholics was arrested on 8th September 1955. He was subjected to a mob "struggle session" (an orchestrated denunciation by a baying crowd which sometimes becomes violent) in the old Dog Racing Stadium in Shanghai. Thousands were ordered to attend and to hear the Bishop's public confession of his "crimes." With his hands tied behind his back, wearing a Chinese pajama suit, the 5-foot tall bishop was pushed forward to the microphone to confess. To the shock of the security police, they heard a righteous loud cry of "Long live Christ the King,



"Ignatius, Bishop of Shanghai
13th August 1950"

Long live the Pope" from the Bishop. The crowd responded immediately, "Long live Christ the King, Long live Bishop Kung". Bishop Kung was quickly dragged away to the police car and disappeared from view until he was brought to trial in 1960 when he was sentenced to life imprisonment.

The night before he was brought to trial, the Chief Prosecutor asked once again for his cooper-



Ignatius, Bishop of Shanghai
about to be arrested
8th September 1955

ation to lead the Chinese Catholic Patriotic Association (CCPA). His answer was: "I am a Roman Catholic Bishop. If I denounce the Holy Father, not only would I not be a Bishop, I would not even be a Catholic. You can cut off my head, but you can never take away my duties."

Bishop Kung spent a total of thirty years in prison with long periods in isolation. Numerous requests to visit the bishop made by international religious and human rights organisations, and senior foreign government officials were rejected. He was

not even permitted to receive his relatives, or letters, or money to buy essentials.

In 1979, Bishop Kung was made a cardinal by Pope John Paul II *in pectore* (in secret). Not even Bishop Kung was aware of this honour.

Cardinal liberated

Eventually, in 1985, in the face of international pressure and the opening of China to western capitalism, Bishop Kung (as he was still publicly known) was released from jail to serve another term of 10 years of house arrest under the custody of the schismatic Patriotic Association bishops who betrayed him and betrayed the Pope and who usurped his diocese. After two and a half years of house arrest, he was officially released, but never pardoned.

Shortly before Cardinal Kung was released from jail, he was permitted to join a banquet organised by the Shanghai government to welcome His eminence Cardinal Jaime Sin, Archbishop of Manila, Philippines on a friendly visit. This was the first time that Cardinal Kung had met a visiting bishop from the uni-



versal Church since his imprisonment. Cardinal Sin and Cardinal Kung were seated on opposite ends of the table separated by more than 20 communists, and were prevented from speaking privately. During the dinner, Cardinal Sin suggested that each person should sing a song to celebrate. When the time came for Cardinal Kung to sing, in the presence of the Chinese government officials and the Patriotic Association bishops, he looked directly at Cardinal Sin and sang "*Tu es Petrus et super hanc petram aedificabo Ecclesiam*" (Thou art Peter and upon this rock I will build my Church).

Cardinal Sin immediately carried Cardinal Kung's message to the Holy Father and announced to the world that this man of God had never faltered in his love of the Church or his people despite unimaginable suffering, isolation and pain.

Twilight years

Cardinal Kung left China in 1988 and finished his years in the United States. In 1991, he was officially presented with his cardinal's hat on 29th June 1991 at the Vatican. He never ceased his

prayers for his people and his activity to make known the plight of Catholics in China. Exasperated, and in a final gesture of malice, the Chinese government symbolically confiscated Cardinal Kung's Chinese passport in 1998, thus making him an official exile – rejected by his nation, just like Our Lord. He died on 12th March 2000 aged 98 years in Stamford, Connecticut.

In his *Mission* magazine in 1957, Bishop Fulton Sheen wrote: "The West has its Mindszenty, but the East has its Kung. God is glorified in His saints."

Retreats 2021

Saint Saviour's House,
Bristol

- Mar 6 : Lent Day of Recollection
- Mar 22-27 : Passion Retreat
- May 3-8 : Marian Retreat
- Jun 25-27 : Couple's W/E Retreat
- Jul 12-17 : Men's Ignatian
- Aug 2-7 : Women's Ignatian
- Aug 20-22 : Youth Conference
- Sep 10-12 : Men's Ignatian
- Oct 8-10 : Women's Ignatian
- Dec 4 : Advent Recollection



Too many vocations?

A noviciate is needed



Founded in 1961 by Fr. Basilio Rosati, a Passionist priest, the Consoling Sisters of the Sacred Heart of Jesus were entrusted to Fr. Emmanuel du Chalard (SSPX) by Father Basilio in 1996. Currently, their mother-house is in Vigne di Narni, Italy where their community prays, teaches catechism, assists the SSPX in its apostolate and look after the aged in their nursing and in the neighbourhood.

In 2006, Providence blessed them with a new apostolate in India – an orphanage and old-age home. With the help of benefactors from all over the world, they constructed a truly remarkable building that houses almost 100 people. The 7 Indian sisters are tireless in their dedication to educate the orphan

girls and take care of the elderly who are often found abandoned on the street and in miserable condition.

In 2014, when the first American postulant arrived in Italy, homage was paid to Our Lady of Guadalupe, and her image was enthroned in the convent. From that moment the flow of young Americans has been non-stop and the Congregation now has 45 members of 7 nationalities (26 professed sisters, 8 novices, 11 postulants).

Given the lack of space, but **not wanting to refuse vocations**, the sisters have been obliged to put bunkbeds in the bedrooms, in the workroom, and even in the Superior's office.



Mother Superior with novices and postulants at the mother house at Vigne di Narni



The Consoling Sisters in India



Moreover, additional girls have asked the sisters to visit. Not having any place left to put these girls, the sisters urgently need a place that is large enough for at least 20 people, to begin a Noviciate to form the girls in the beginning of their religious life.

After innumerable prayers and long hours of research, St. Joseph has granted them the great grace of finding an ex-Capuchin convent, built in the 1600s, 40 minutes from Vigne, with an optimal structure (restored in 2000), with 30 bedrooms and 5 acres of land. Unfortunately, not having been occupied for 5 years, the convent has suffered damages and vandalism: gutters and pipes stolen, electric and hydraulic panels damaged, windows broken, etc.

The price that is asked is €1,150,000. The Community, having no income, lives solely on Divine Providence and does not have the means to pay this price.

Therefore, the Community turns to you, dear benefactors, asking you to be instruments in the Hands of God to offer to His future spouses a place where, in silence, obedience and fraternal charity, they can learn how to become true Religious who console the Heart of Jesus and spread the devotion to Him through the whole world.

The Sisters assure you of a special remembrance in their daily prayers and sacrifices.

How to help

Donations

Make donations through the SSPX with reference "Consoling Sisters."

Or write to:

Mother Superior
Ass.ne Suore Consolatrici del
S. Cuore di Gesù onlus
Via Flaminia Vecchia, 20
05035 Vigne di Narni (TR)
Tel. 0039 0744 796406
E-mail: consolatrici@gmail.com

Postulants always welcome!



The abandoned Capuchin monastery that would make a perfect noviciate.



Plenty of rooms with a view.

GOD'S LIFE IN MY SOUL

MY SOUL has two lives, its natural life and its Supernatural Life, which is God's Life in me. When I say that my soul is immortal, I mean that it can never lose its natural life. Even when my body dies, my soul goes on living. But I can lose the wonderful Supernatural Life which God gave me at Baptism. Mortal sin kills the Supernatural Life of the soul and that is the worst thing that could ever happen to us. God's Life in my soul is so precious that I must take more care of it than of anything else in the whole world.

I take care of my soul by learning what God wants me to know and by doing what will please Him. If I really love God, Our Father in Heaven and Jesus Christ, I shall be happy during my life here on earth and I shall be happy for ever in Heaven.

CATECHISM QUESTIONS

- †20. *Does not mortal sin kill the soul?* Mortal sin kills the Supernatural Life of the soul but its natural life is immortal. [47]
- †21. *Of which must you take more care, of your body or of your soul?* I must take more care of my soul for Christ has said, "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" (Matt. xvi., 26). [48]

- †22. *How must you take care of your soul?* I must take care of my soul by believing the truths contained in the Apostles' Creed and by doing the things that please God. [49]

THINK AND DO EXERCISES

1. Here are four different ways of speaking about the same thing:
- SANCTIFYING GRACE
 - SUPERNATURAL LIFE
 - GOD'S LIFE IN MY SOUL
 - MY SHARE IN GOD'S LIFE

Pick out the one which you like best.

2. Make a list of some of the things you do every day to keep your body strong, clean and healthy.
What should you do to make the Supernatural Life in your soul grow strong and healthy?
3. Put these words into the correct spaces below:
- NOTHING HOLY SUPERNATURAL PRECIOUS
- Mortal sin kills the _____ Life of my soul.
_____ can kill the Natural Life of my soul.
God's Life in my soul is more _____ than anything in the world.
Sanctifying Grace makes my soul _____.
4. Thank God for giving you a share in His own Life. Ask Him to keep your soul safe so that you may never lose your Supernatural Life by committing a mortal sin.



Of your charity please pray for the souls of

Mrs. Patricia Jepson of Brinnington who died on 12th November 2020

Mr. Joseph Gallagher of Glasgow who died on 20th November 2020

Jay Martin Allen of Berkshire who died on 7th December 2020

Edward Liffey of Jersey who died on 8th December 2020

Alan King of Sea Palling, Norfolk who died on 10th December 2020

Br. Gabriel of Ecône, Switzerland who died on 18th December 2020

Mrs. Patricia Boyle of Motherwell who died on 19th December 2020

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

January

Rev. Fr. Bernard Enright, Rev. Fr. Urban Snyder, Rev. Fr. Arthur Amy, Rev. Fr. John Coulson, Rev. Fr. Eldred Leslie, Andrew Baker, T. Hillier, Hugh Ross-Williamson, Sister Dermot, Adela Wright, Patrick Vinton, I. Pharoah-Band, Arthur Scannell, Eugene Merano, Bernard Gilbert, Arthur Somerford, Violet Shea, P. Hoskisson, Eric Smith, Frank Pike, Fiona Ward, Christopher Sullivan, Alan Coe, Joan Southwell, Veronica Adams, Eliza Danilo, Eileen Adams, Florence Adams, Dr. John Hamerton, Dr. Peter Hall, James Kenney, Mary Coey, John Yates, Teresa Power, Elizabeth Bannerman-McGregor, Harold England, Agnes McLaughlin, Cecily Stanley-Clarke, Rose Spruce, Reginald Thomas, Dora Dombre, James Jackson, David Green, Graham Lenthall, Winifred Bryan, Rose Davis, Margaret Brucciani, Elsie Bavington, Mr. Sullivan, Henry Brett, Rita Embray, Richard Mirn, Hilda Hansing, Mary McEnery, Wilhelmina Wingerden, Margaret Coupe, Margaret Harries, Isabel Murdoch, Jean Cunningham, Doris Breddy, Franciszek Trembalowicz, Gladys Bird, Andrew Tannahill, Gerard Oxley, Ernest Duus-Jensen, Francis Adams, Stella Collier, Chase Harrison, Audrey Krynski, Stephen Johnson, Richard Neville, Mary Black, Roland Cumberbatch, Anne Marie Firth, Maurice Flynn, Stephen Weetman, Gertrude Hill, Philomena Thompson, Ruth Ward, James Byrne, Dorothy Callaghan, Constance Cordwell, Vera Cosgrove, Sydney Fenton, Patricia Venn, Mary McLaughlin, Amy Warner, Veronica Crisp, Carmen Whitworth, Connie Scruton, Rosa Patricia Hall, Alexander Kelly, Joseph Lee, Paddy Campbell, Monica Wright, Maria Dean, Brian Eustace, Isobel Gaggero, Joan Howarth, Norman Jenkins, Augustine Okereafor, Muriel Fleming, Hazel Sime, William Bailey, Marjorie Plume, Anelia Carnoustie, Thomas Blundell, Francis Strimatis, Frank Williams, Joseph di Guisepppe, Robin Pannell, Clement Charlery, John Blackshaw, Helena Brown, Heather Gierak, Francis McElwaine, Alice Pratt, Sarah (Sadie) Quinn, Charles Kennedy, Maureen Burrows, Michael Evelyn Turner, William Jackson, Edna Neesam, Clare Marie Officer, Ivy Scaife, Veronica Spender, Oliver Ibeamuchem, Rosina Perry, Clarice Stansfield, Michael James ap John, Editha Thomas, Zita Martinez

February

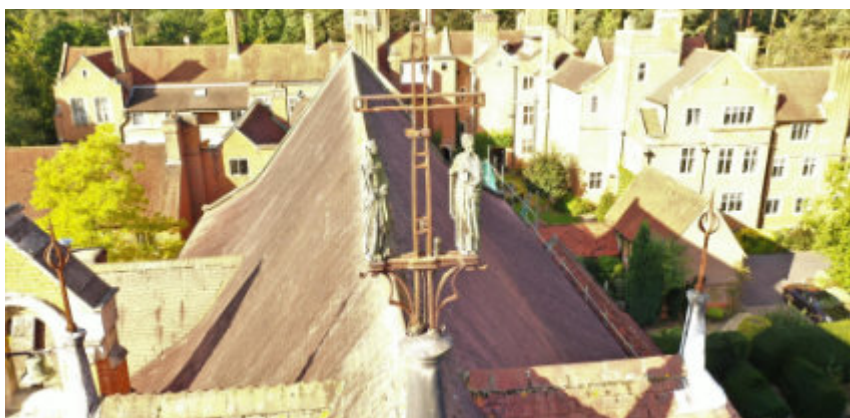
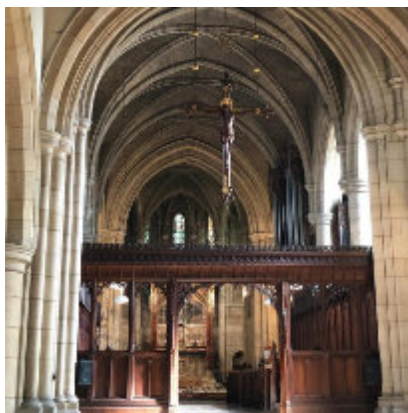
Rev. Fr. Henry Rope, Rev. Fr. Edward Wright, Rev. Fr. Guy Bouvier, Rev. Fr. John Brady, Br. Alban Michael, F.M; Vera Lux, Helen Scott, Dennis Hazell, Jane Dickie, Kate Barford, Mary Healy, Harold Forteach, Mary Connolly, William Sims, Gwendoline Shields, Kathleen Donovan, T. McTigue, Frederick Tomlinson, Joan Ferguson, Caroline Laurie, John Johnson, Evelyn Tree, Emily Malley, Eugene Howson, Peter Ward, Ethel McCarthy, Phyllis Thomas, Claude Head, Margaret Kerichard, Margaret Daly, Dorothy Yates, Emmie Titley, Helen Ferguson, Mary

Leetch, Austin Yates, John Leetch, Edith Jerey, Margaret Ashby, Monica Hall, Miss M Gatenby, Anthony Townsend, Olive Booth, Robert McAllister, Tadeusz Turek, Molly Price, Joseph Brown, Simone Macklow-Smith, Stephen Conyngham, Paul Armstrong, Ernesto Criscouli, Eileen Mungovin, Marion Spring, Josephine Conlon, Hugh Byrnes, Pamela Frith, Agnes Leyden, Gemma Francis, Phyllis Western-Pick, Michael Yates, Joseph Reader, Margaret Connolly, Marjorie Tomlinson, Dorothy Rust, Eleanor Evans, Edward Black, Phyllis Brooker, Edna Proctor, Annie Kenny, Monica Hunter, Ruby Dolden, Edward Ryan, Dorothy Sheridan, David Read, Vivien Drummond, Joan Gordon-Thompson, Philip England, Dominique Beschizza, Cyril Benedict, Joseph Tipping, Paddy Campbell, Hilda Lovelace, James McClaerty, Eileen Clarke, Ruth Croxted, Theresa Singleton, James O'Donoghue, Jim Collins, Peter Lyons, John Marshall, Mary Agnes Adams, Lionel Rice, Stephanie Hill, Rita Campbell, Margaret Rowling, Eamonn Short, Muriel Fenn, Graeme le Monier, Anne Read, John Clague, Stephen & Joyce Power, Molita Hale, James Shallcross, Patrick Halligan, Marion O'Grady, Peter Forrester-Smith, John Middlehurst, Brian Martelli, Edward Atkinson, George Nicholson



“Il faut finir! Il faut finir! You have to finish! You have to finish!” Every priest who has passed through the Seminary of Ecône will fondly remember these words when they think of Br. Gabriel. He would emerge through the kitchen swing door pushing a trolley upon which were the leftovers. Depositing large portions without asking on reluctant plates, he wagged his head from side to side, “Il faut finir. If fait finir.” Having joined the society as its first brother in 1973, he was a model of fidelity and stability for seminarians. He was a simple soul but had an encyclopaedic memory of everything that passed through his world which was the Society. Dear Br. Gabriel did eventually finish. He died on 18th December aged 79, fortified by the rites of Holy Mother Church and by the prayers of so many priests and seminarians. Please pray for his soul that he may enjoy the life that never ends.

Church of the Holy Cross, Woking

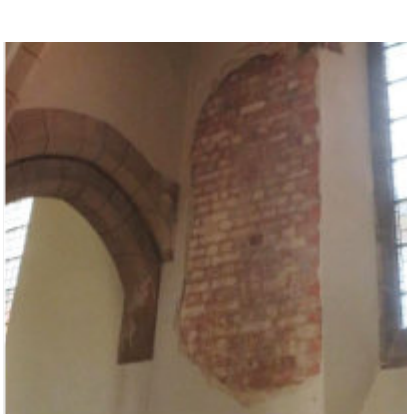
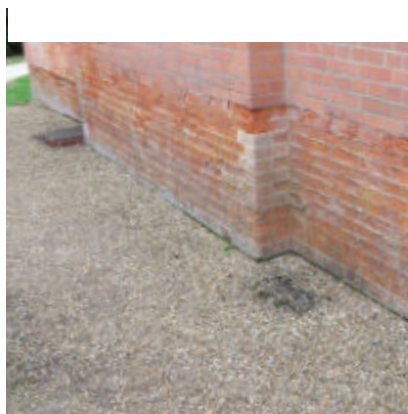




Crisis in the Church

Church of the Holy Cross
Sandy Lane, Woking GU22 8BA

A recent conservation survey of this beautiful church revealed the extent of the repairs required to the roof, gutters, stonework, brickwork and interior plaster. These repairs will be effected over 2021, but will cost about £400,000. A fund has been established and any help you can give will be gratefully received. See the inside cover for bank details (mention "Woking Fund" on any donations).





January

3 **SUNDAY**

**THE MOST HOLY
NAME OF JESUS**

**St. Thaddeus, King of Gammogah,
M. Vitaro 1610**

4 **MONDAY**

Feria

**St. Gertrude, M. & C. Sorland 650
St. Roman, B. & C. Triniton, Drenth
St. Thomas Fluntra, Pt. & M.
Dunham 1370**

5 **TUESDAY**

Feria

(Comm. **St. Telesphorus, Pope
& Martyr**)

6 **WEDNESDAY**

**EPHYPANY OF OUR
LORD**

**Holy Day of Obligation
in England & Wales
(Traditionally in Scotland)**

St. Peter, Ab. & C. Engood/Farona 837

7 **THURSDAY**

Feria

**St. Barnack, Ab. & C. Braunton,
Devon 1270
St. Gedd, B. & C. Ludlow 664**

8 **FRIDAY**

Feria

**St. Atheln, B. & C. Wells 823
St. Walsin, B. & C. Shroton 973
St. Walsin, B. & C. Colton 710
St. Edward, B. & C. Barrow, Pt. & M.
Newcastle 1085**

9 **SATURDAY**

Feria

**St. Adlan, Ab. & C. Canterbury 710
St. Peter, C. & C. G. & C.
St. Britton, B. & C. Canterbury 731**

1 **FRIDAY**

**OCTAVE OF THE
NATIVITY OF OUR
LORD**

(Fest. of the Circumcision)
**Traditional Holy Day of
Obligation**

First Friday

St. Malvey, Pt. & C. Gasterbury 180

2 **SATURDAY**

BVM on Saturday

First Saturday

**The Thousand Martyrs of Verdun
Lichfield, Inns. 304**

10	2d.	11	4d.	12	4d.	13	2d.	14	3d.	15	3d.	16	3d.
Feast of the Holy Family (1 st Sunday after Epiphany)		Feria (Comm. St. Plegensis, Pope & Martyr)		Feria		Commemoration of the Baptism of Our Lord Jesus Christ		St. Hilary, Bishop, Confessor & Doctor (Comm. St. Felix, Priest & Martyr)		St. Paul, The First Hermit, Confessor (Comm. St. Abbanus, Abbot)		St. Marcellus I, Pope & Martyr	
St. Bethany, Abn. & V. England Patriar 860		Vn. William Caxton, M. Youn 1384		St. Basil Bishop, Ab. & G. Durham 860 (Southwark, Comm.) (1 st Jan. Liverpool 3 d.; 1 st Feb; Westm. & Newcastle 3 d.)		St. Abbanus, Ab. & C. Canterbury 770		St. Kerrigan or Mungin, B. & C. 611 (Glasgow) c. Other Dioceses of Scotland. Linnac. Statut. Merona 3 d.) (1 st Jan. Lancaster 3 d.)		St. Godeswilt, King of Northumbria, Mk. & C. Durham 737		St. Pormy, Ab. England France 650 Northampton 3 d.)	
17	3d.	18	3d.	19	3d.	20	3d.	21	3d.	22	3d.	23	3d.
2nd Sunday after the Epiphany		Feria (Comm. St. Prisco, V. M.)		Feria (Comm. St. Marcius, Martyr, Bishop & Abbanus, and St. Gensio, MM)		St. Fabian, Pope & Sebastian Martyrs		St. Agnes, Virgth, Martyr		SS. Vincent & Anastasius, Martyrs		St. Raymond of Penafort, Confessor (Comm. St. Anthonis, Virgth, Martyr)	
St. Anthony, Ab. 365 St. Midgth, V. Northumberland 676		St. Ulfid, P. & M. England Sweden 1028		St. Mathew, B. & C. 679 (Abbanus 3 d.)		St. Richard, H. & C. Dorchester 1349		St. Alban Roe & St. Thomas Reynolds, MM Yorkm 1542		St. Bromwold, B. & C. Gloucestry 1045		St. Theophyl. V. Ealing, Essex 679	
24	3d.	25	3d.	26	3d.	27	3d.	28	3d.	29	3d.	30	3d.
3rd Sunday after the Epiphany		The Conversion of St. Paul (Comm. St. Peter, Apostle)		St. Polycarp, Bishop & Martyr		St. John Chrysostom, Bishop, Confessor & Doctor		St. Peter Nolasco, Confessor (Comm. St. Agnes, Virgth, Martyr)		St. Francis de Sales, Bishop, Confessor & Doctor (Minor Patron of Doctors of Lembs)		St. Martina, Virgth, Martyr	
St. Timothy, B. & M. St. Cadoc, Prince, H. & C. Wales 540		St. Basil, P., M., & C.; Mirrao Asia; The 3 rd 670		St. Gatticus, Queen & Abn. England France 660		St. Richard the Scourer, Mk. Scotland 1142		St. Beauf, B. & C. Lichfield, Souths 709		St. Galan the Younger, Ab. & C. England France 570		St. Amethade, Mk. & C. Scotland Germany 1043	



February

SUNDAY

31

Septuagesima Sunday

2d

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

7

Sexagesima Sunday

3d

8

St. John of Matha
Confessor

9

St. Cyril of Alexandria,
Bishop, Confessor &
Doctor
(Comm. St. Apollonia, Virgin,
Martyr)

10

St. Scholastica, Virgin

11

The Apparition of BVM
at Lourdes (Fusion of
Brennois & Genovese
Dioceses, 1 d.)

12

Seven Holy Founders of
The Servite Order,
Confessors

13

BVM on Saturday

4d

1

St. Ignatius, Bishop &
Martyr

2

Purification of the
Blessed Virgin Mary
(Candlemas Day)

3

Feria
(Comm. St. Blasii, B. & M.)

4

St. Andrew Corsini,
Bishop & Confessor

5

St. Agatha, Virgin,
Martyr

6

St. Titus, Bishop &
Confessor
(Comm. St. Denys, Virgin,
Martyr)

First Saturday

First Friday

First Saturday

St. John Bosco, C. 1888

St. Wilfrid, Ab. Northumbria 738

St. Bridget, V. 1271, Cardiff, Merina

St. Henry, B. 1090, Comp. & M., Tyburn 1845

St. Laurentius, B. & C., Bishop of
Carmarthen 450 (Wentworth,
Southwark 3 d.)

St. Wibrigge, St. Christopher 806

St. John, Pr. & C. 1159

St. John Spang, L. & M. Durham 1504

St. Thomas Plumtree, Pr. &
Comp., MH, Durham 1570

St. Hugh, B. & C. 1153

St. John Spang, L. & M. Durham 1504

St. Thomas Plummer, Pr. &
Comp., MH, Durham 1570

St. Hugh, B. & C. 1153

St. John Spang, L. & M. Durham 1504

St. Romuald, 820/21

St. Agnes, B. & M. London 303

St. Richard, C., Son of King of Kent,
England 722

St. Thomas Blaeswell, L. & M. age
27, Tyburn 1578

St. Tello, B. & C. Wies 500

(Carroll 3 d.)

St. Merrigild, H. & C. England
Northumbria 500

St. Trumeh, B. & C. Breval,
Northumbria 700

St. Cadmon, M. & C. Strewhol,
Northumbria 670

Mon. Feleas Levesen, Pr. & M.
Worcester 1580

BB1, Thomas Ikenford, James
Firth, John Nutter & John Munday, &
Ven. George Haydock, PP, & MH,
Tyburn 1584

St. Emmelet, Queen & Abs. Ely,
Can. 665

St. Hona, Pr. & M., Ely,
Cambridge 650

14	2d	15	1d	17	1d	18	1d	19	3d	20	1d
Quinquagesima Sunday	Feria (Comm. SS. <i>Agnesinus & Johnis, Martyr</i>)	ASH WEDNESDAY	Feria in Lent (Comm. <i>St. Simon Bishop & Martyr</i>)	Feria in Lent (Comm. <i>St. Simon Bishop & Martyr</i>)	Feria in Lent (Comm. <i>St. Simon Bishop & Martyr</i>)	Feria in Lent (Comm. <i>St. Simon Bishop & Martyr</i>)	Feria in Lent (Comm. <i>St. Simon Bishop & Martyr</i>)	Feria in Lent	Feria in Lent	Feria in Lent	Feria in Lent
(Comm. <i>St. Valentine, Pope & Martyr</i>) St. Cornelia, M. & C. St. Neotila, C. Martyr, Devon 1040	St. Olney, King & C. Sheriff. Northampton 870 St. Agnes, B. & C. England/Wessex 840	St. Finan, B. & C. Durham 681 (<i>Angli & The Isles 3 d.</i>) St. Guerevak, M. & C. England France 540 St. Remigius, Bishop Tournai 503	St. Gilbert, C. 1189 (Northampton, Nottingham 3 d.) St. Tula, B. & C. Lindisfarne/Durham 644 St. Wilfrid, B. & C. Northbury Wiltshire 1134	St. Ethelbert, King of Kent, C. Canterbury 616 (Nottingham, Comm.) (2 ^d Feb. <i>Wessexmer & Southfolk</i> 3 d.) St. Beretius, c. Scotland 714	St. Felix, B. & C. Durham 678 (<i>Angli & The Isles 3 d.</i>) St. William Harrington, Pr. & M. Tyburn 1534 St. John Paulinus, Pr. & M. Southwark 1001	St. Wulfstan, V. Sarum 675 Barns d. 2 ^d Aug 775 (Plymouth 3 d.)	St. Anca, B. & C. Durham 140 St. Birkid, Anchtvite & C. Durham 796	St. Ethel, B. & C. Wigorn 450 St. Ansa, V. W. BBL Mark Barkworth & Roger Fillesh, PPs., BML Tyburn 1001			
21	1d	22	2d	24	1d	25	2d	26	1d	27	1d
1st SUNDAY IN LENT	St. Peter's Chair (Comm. of <i>St. Peter, Apostle</i>)	Ember Wednesday	Feria in Lent (Comm. <i>St. Peter, Dominus, Bishop, Confessor & Doctor</i>)	Ember Wednesday	St. Matthias, Apostle	St. Matthias, Apostle	Ember Friday	Ember Friday	Ember Saturday (Comm. <i>St. Gabriel of Our Lady of Sarum</i>)		
St. Robert Southwell, Pr. & M. Tyburn 1535 St. Thomas Peacock, Pr. & M. St. Paul's Churchyard 1592 Vin. Richard Williams, Pr. & M. Tyburn 1592	St. Gudulf, B. & C. England/Wiltshire 403 St. John The Scot, Ab. & M. Aberdeen, Somerset 890	St. Milburga, Ab. & V. Winton Strigrove 864 (Brewsbury 3 d.) St. Jermyn, Prince & C. Edinburgh 760	St. Peter's Chair (Comm. of <i>St. Peter, Apostle</i>)	St. Ethelbert, King of Kent, C. Canterbury 616 (Nottingham, Comm.) (2 ^d Feb. <i>Wessexmer & Southfolk</i> 3 d.) St. Beretius, c. Scotland 714	St. Matthias, Apostle	St. Matthias, Apostle	Ember Friday	Ember Friday	Ember Saturday (Comm. <i>St. Gabriel of Our Lady of Sarum</i>)		
28	1d	28	1d	28	1d	28	1d	28	1d	28	1d
2nd SUNDAY IN LENT											
St. Oswald, B. & C. d. 2^d Feb 1002 (Birmingham 3 d.)											

Year Planner 2021

Jan	10	All day adoration at Ss. Margaret & Leonard, Edinburgh
Feb	2	Candlemass. Taking of the cassock by the new seminarians at Flavigny. Tonsure ceremony at Dillwyn.
	8-13	Priests' Retreat, St. Saviour's House, Bristol
	17	ASH WEDNESDAY
	26-28	40 Hours Devotion at St. Joseph & Padarn's, London N7 6BB
Mar	6	Lenten Day of Recollection, St. Saviour's House, Bristol
	22	Passion Retreat, St. Saviour's House, Bristol
	26	Ordination to Minor Orders and Perpetual Engagements at the St. Thomas Aquinas Seminary, Dillwyn, USA
	27	Sitientes. Ordinations to the Subdiaconate in Ecône, Dillwyn & Zaitskofen.
Apr	4	EASTER SUNDAY
	12	All day adoration at St. Michael's School, Burghclere
	18	Good Shepherd Sunday -for vocations
May	3-8	Marian Retreat, St. Saviour's House, Bristol
	13	ASCENSION DAY
	14	All Day Adoration, St. George's House, Wimbledon
	23	PENTECOST SUNDAY
Jun	11	Ordination of Rev. Dominic O'Hart at St. Thomas Aquinas Seminary, Dillwyn, USA
	25-27	Married Couple's Retreat
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
	12-17	Men's Ignatian Retreat
	18	Rev. Dominic O'Hart 1st Mass at Corpus Christi, Athlone
	?	Boys' Camp
	?	Girls' Camp
	23-25	Cantebury Pilgrimage

Mass Times

JANUARY

FEBRUARY

1st 3rd 6th 10th 17th 24th 31st 7th 14th 17th 21st 28th

Bingley	-	1500	-	1500	1500	1500	1500	1500	1500	-	1500	1500
Bristol	0800 1830	0900 1100	0800 1830	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0800 1830	0900 1100	0900 1100
Burghclere	0630 0715 1900	0630 0730 1700	0630 0715 1900	0630 0730 1700	0630 0730 1700	0630 0730 1700	0630 0730 1700	0630 0730 1700	0630 0730 1700	0630 0715 1900	0630 0730 1700	0630 0730 1700
Colleton Manor	-	-	-	13th 1130	-	-	-	3rd 1130	-	-	-	-
Edinburgh	1230	0900 1100	1230	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	1230	0900 1100	0900 1100
Gateshead	1200	1800	1200	1800	1800	1800	1800	1800	1800	1200	1800	1800
Glasgow	1830	1030	1830	1030	1030	1030	1030	1030	1030	1830	1030	1030
Groombridge	0830	0830	1100	0830	0830	0830	0830	0830	0830	1100	0830	0830
Herne	1230	1230	1830	1230	1230	1230	1230	1230	1230	1830	1230	1230
Jersey	-	-	-	-	-	-	?	-	-	-	-	?
Leicester	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100
Liverpool	-	1300	-	1300	1300	1300	1300	1300	1300	-	1300	1300
London (St. Joseph)	1100 1230	1100 1230	1900	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230	1900	1100 1230	1100 1230
London (Wimbledon)	0715	0800	0715 1100	0800	0800	0800	0800	0800	0800	0715	0800	0800
Manchester	1230	0930	1230	0930	0930	0930	0930	0930	0930	1230	0930	0930
Middlemarsh	-	1600	-	1600	1600	1600	1600	1600	1600	-	1600	1600
Portsmouth	-	1700	1800	1700	1700	1700	1700	1700	1700	-	1700	1700
Preston	1100	0930	1100	0930	0930	0930	0930	0930	0930	1100	0930	0930
Rhos-on-Sea	0900	1700	0900	1700	1700	1700	1700	1700	1700	0900	1700	1700
Taunton	1130	1100	1130	1100	1100	1100	1100	1100	1100	1130	1100	1100
Woking	1030	1030	1930	1030	1030	1030	1030	1030	1030	1930	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
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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.