



SSPX



# Ite Missa Est

Be nothing solicitous



*Be nothing solicitous! Nervous moments (2016) before the definitive commitment to the service of the altar during the ordination ceremony to the subdeaconate on the Saturday before Passion Sunday, called "Sitientes" (after the first words of the Introit of the Mass).*





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

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# Be nothing solicitous

Don't worry, just pray

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Rev. Robert Brucciani, District Superior

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*Be nothing solicitous; but in everything, by prayer and supplication, with thanksgiving, let your petitions be made known to God. (Phil 4:6)*

My dear faithful,

As the modern world rushes headlong into political tyranny, economic meltdown, and cultural persecution, it is natural, and supernatural, for faithful Catholics to turn to God.

As we are forcibly detached from our dominion over material things, it is natural that we cling more tightly to the spiritual goods in our lives: our relationship with God, family and friends, and with ourselves. With the help of God's

grace, we will profit from this forcible detachment by not only seeing the worth of spiritual things, but by putting them in their proper order: loving God above all things and then loving our neighbour as ourselves for the love of God.

One of the natural consequences of this rearrangement will be a more fervent and efficacious prayer life.

## Definition of prayer

Prayer in the narrowest sense, is the raising of the mind and the heart to God in order to ask Him for seemingly things: the graces or gifts that we need to live on earth and to attain eternal life.



Prayer, in a broader sense, is the raising the mind and the heart to God, not only to ask Him for things, but to adore Him, thank Him and make reparation to Him.

Prayer in the broadest sense is a conversation with God, sometimes called a colloquy. Prayer is a conversation, a two-way communication because God always answers our prayers whether by interior inspirations or exterior events; we just need to be listening.

The nature and finality of prayer is shown in Figure 1.

### Necessity of prayer

Prayer is our first duty not only as Christians, but even as men. It is natural and necessary (ie. part of natural law) that we beg graces from Him from Whom we have everything - even our existence. It is natural and necessary that we acknowledge, abase ourselves before, honour and thank the Supreme Being. It is natural that we converse with God, union with Whom is our ultimate end, the ultimate purpose of our existence.

Regular prayer, therefore, is necessary to obtain heaven for those who have attained reason.

### Types of prayer

There are a number ways we can classify prayer.

- Prayers may be classified according to their end: worship (that is, adoration, thanksgiving and reparation) or petition.
- Prayer may be public or private. Public prayers in this sense are the official prayers of the Church, also called the Liturgy. These prayers are contained in the official books of the Church: the Missal, the Divine Office (Breviary), the Ritual and the Martyrology and are prayed by or with a minister of the Church.
- Prayer may be personal or collective.
- Prayer may be vocal or mental.

The various types of prayer are best shown in Figure 2.

### Efficacy of prayer for sanctification

Prayer produces three marvellous



effects in the soul:

- it detaches us from creatures
- it unites us entirely to God,
- it gradually transforms us into God.

Prayer detaches us from creatures in so far as they are an obstacle to our union with God. This effect of prayer follows from its very nature as an elevation of the heart to God.

The second effect of prayer - union - is realised through intimate converse and is preserved by the fear of losing God through mortal sin, or impeding Him through venial sin or imperfections.

Prayer gradually transforms us into God by the sanctifying grace that God bestows upon. St. Francis de Sales says:

"If prayer be a colloquy, a discourse or a conversation of the soul with God, by it then we speak to God, and He again speaks to us; we aspire to Him and breathe in Him, and He reciprocally inspires us and breathes upon us."

## Efficacy of prayers of petition

Prayers of petition will always be answered, for we have the promise of Christ Himself:

Ask, and it shall be given you; seek, and you shall find: knock, and it shall be opened to you" (Mt 7:7);

"Therefore I say unto you, all things whatsoever you ask when ye pray, believe that you shall receive" (Mk 11:24)

There are, however, some conditions attached. First, God only accords us those things that are truly good for us, which means that we should only pray for things that directly or indirectly pertain to our salvation or the salvation of another.

Then, when we pray we should pray with attention, firm faith, ardent desire, hope, meekness and humility.

When we pray in this way for something, we are never left unrewarded. For although God has known from all eternity our every need, and has His will fixed for all eternity, His foreknowledge of our prayers is woven in into His providential plan for the universe. And in this way, we





Figure 1. The definition of prayer

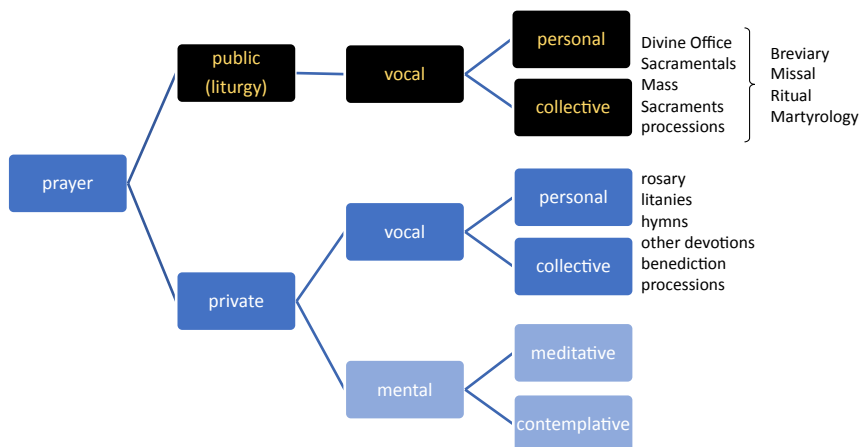


Figure 2. The types of prayer



can say that our prayers really are the cause of God's munificence.

If what we demand is not the best for our salvation, our prayer nevertheless does not fail to shower down upon us new graces and an increase in faith, hope and charity as long as we pray with humility.

### Vocal prayer

When we decide to pray, most of us instinctively have recourse to vocal prayer which involves the recitation of fixed texts such as the liturgy of the Church or devotions such as the rosary, hymns, litanies, acts of consecration etc. or speaking with words of our own composition.

The prayer of vocal prayer, however, is not in the recital of words; it is in the raising of the mind and heart to God by the affective acts of humility, faith, hope, charity, gratitude and sorrow that the words evoke or permit. It is important to understand this, for it will help us see that attention to God Whom we address is necessary and it will prevent us falling into the error of multiplying our vocal prayers without affective acts of virtue. We do not have to concentrate on the words,

but we must concentrate on God.

### Mental Prayer

Mental prayer is a higher form of prayer in that it is more spiritual and hence more proportioned to union with God. It is also more difficult, which is why very few pray well in this way.

Mental prayer can be broadly divided into meditative prayer or contemplative prayer in view of the operations of the soul in each. It is divided further by the spiritual authors.

Figure 3 is St. Teresa of Avila's division of mental prayer.

### Meditation

Meditative prayer is the simplest form of mental prayer and may be defined as "a loving discursive consideration of religious truths" by which we raise our minds and hearts to God.

What this means is that, after having put ourselves in the presence of God (imagining ourselves kneeling before His throne, or sitting at His feet or however we

	PRAYER	EXT. SENSES	WILL	REASON	MEMORY	IMAGINATION	POWER	GOAL/RESULTS
meditation	Mental (Deliberation)	voluntarily suspended	full use	full use	full use	full use	natural & supernatural	discursive reasoning of truths
	Recollection	voluntarily suspended	full use	full use	full use	full use	natural & supernatural	consciousness of the presence of God.
contemplation	Quiet	Repetitive prayers / writing	absorbed in God	full use	full use	full use	purely supernatural	quietude despite partial distraction
	Union	involuntarily suspended	absorbed in God	absorbed in God	full use	full use	purely supernatural	blissful peace in the love of God
	Ecstasy or Rapture	involuntarily suspended	absorbed in God	absorbed in God	absorbed in God	absorbed in God	purely supernatural	trance, happy pain, levitation

Figure 3. Mental prayer according to St. Teresa of Avila (abstracted from Interior Castle)



might wish to become conscious of His presence) we begin to consider Him or consider some aspect of His created world and its creatures as being ordered to Him. But the object of this effort of discursive reasoning is not to become more knowledgeable about the truths of our faith (or even truths of philosophy or science in relation to Him) but to discover manifestations of His love for us.

St. John of the Cross says succinctly: “The end of meditation and mental consideration of divine things is to obtain some knowledge of the love of God.” Thus, meditation can be seen as part of the first stage of courtship. Just as when two kindred spirits are attracted to each other, they find themselves conversing with delight and then, when alone, pondering on their conversation, by meditation we ponder the words and actions of God in Scripture, in theology, in the lives of the saints or in our own lives to discover new reasons to love God and new signs of God’s love for us.

The difference between human

lovers and divine lovers is that, instead of wondering whether the other loves us, we know that God loves us with the certainty of faith and reason. Our meditations therefore are an exercise in discovery and elucidation of this love and an eliciting of our love for Him by this discovery.

The prayer of meditation, although freer than vocal prayer, should not be void of structure altogether, for our weak human nature requires some sort of support. Typically, meditative prayer should include the following steps:

- Putting oneself in the presence of God,
- Reflecting on the subject of meditation (eg. the Gospel of today),
- Considering the points of meditation
- Conversing with God
- Forming resolutions

St. Teresa of Avila admitted to great difficulty in concentration in meditations and so advocated meditation with a book so that one could read and re-read a section of text.

One thing that we must avoid when



we meditate is making ourselves the subject of our meditation. Our prayer must not be an extended torturous examination of conscience.

### Contemplation

Meditation is but the first stage of courtship; it is a prayer of means to the perfection of prayer which is contemplation. St. Teresa of Avila describes contemplation as “nothing but the intimate commerce of friendship, in which a soul converses one to one with this God by Whom it knows itself loved.”

At first it is an intimate colloquy, wholly personal and spontaneous, without preoccupation about form and order, and proceeding only from the overflowing love of the heart. Just as two lovers, convinced of their mutual love, feel total liberty and delight in each other's company, contemplation is that unrestrained, uninhibited relationship of love with God. Sometimes the soul speaks, sometimes it holds itself in silence, listening interiorly in order to perceive the movements of grace which are God's answer

When all our love's desires have been spoken, just as two lovers might gaze at each other in silence,

our colloquy ceases and our soul is stilled in silent contemplation of God. This is the consummation of the prayer of contemplation: a simple intuition of the Truth. In contemplation the soul seeking God is illuminated by His light and is drawn intensely to Himself.

This is the highest form of prayer and is not something that can be achieved by a method; it is a free gift of God given in brief moments or for extended periods to encourage souls in their work of sanctification.

### Be nothing solicitous

Having reminded ourselves of the nature, necessity and types of prayer, as we watch the clouds of revolution gathering, let us also remember that no tyranny, no poverty and no religious persecution can take away that greatest good, that pearl of great price which is our personal relationship with our loving God. As St. Pauls says,

*Be nothing solicitous; but in everything, by prayer and supplication, with thanksgiving, let your petitions be made known to*





*God. And the peace of God,  
which surpasseth all under-  
standing, keep your hearts and  
minds in Christ Jesus.  
Amen, so be it. (Phil 4:6-7)*

In Jesu et Maria,  
Rev. Robert Brucciani

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## News & notices

### Subdeaconate 20<sup>th</sup> March

Mr. Bernard Bevan of Dover, brother of Rev. Fr. Rupert Bevan, will be ordained to the subdeaconate on the Saturday of *Sitientes* at St. Pius X Seminary, Ecône on 20<sup>th</sup> March. This is the first of the major orders which entails an implicit vow of celibacy and the commitment to the recital of the Divine Office in order to continue the public prayer of the Church. Please keep Mr. Bevan in your prayers; he is a modern-day hero and an example to all boys and young men. Deo gratias.

### Confirmations 30<sup>th</sup> & 31<sup>st</sup> May

His Lordship Bishop de Galarreta will confer the sacrament of confirmation at Ss. Margaret

& Leonard, Edinburgh on 30<sup>th</sup> May and at St. Michael's School, Burghclere on 31<sup>st</sup> May. Please register through the website or with the forms in this newsletter.

### School raffle thanks

St. Michael's Raffle raised a record £5158 this Christmas. Thank you very much indeed. The winner of the bottle of Red-breast whiskey expressly wished to remain anonymous.

### Stole fees

Stole fees (also called stipends) are offerings in consideration of expenses incurred by a chapel or priest in the course of ministering to the faithful. The stole fees are waived at the discretion of the priest in cases of hardship. The present stole fees have remained unchanged for a number of years (at least since I was ordained in 2004) and the number of Mass requests are growing all the time. In view of this, and the growing discrepancy with our international confreres (which makes it difficult to send the surplus Masses to the missionary priests), a new schedule of stole fees will come into effect after Easter as follows:



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Mass: £14  
Novena of Masses: £140  
Gregorian of Masses: £600  
Weddings £150  
Funerals £100  
Baptisms: £50

Masses requests may be made in person, by letter or by electronic means to any priest or to the nearest priory.

#### **Rosary Crusade**

Please remember to offer your rosaries for the intention of the Superior General's Rosary Crusade for the liberation of the Mass (it is still forbidden in many places such as Ireland and Scotland), and for vocations. Send your tallies to [mi@fsspx.uk](mailto:mi@fsspx.uk) or by post to the District House in Wimbledon.



Mr. Bernard Bevan will be ordained to the subdiaconate on 20<sup>th</sup> March.



# Pray without ceasing

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Rev. John Brucciani SSPX

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Amidst the humdrum routines of daily life, our Lord's voice calls us to attention. He reminds us that our first duty is to always focus on the one thing necessary: "Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you." (Mt. 6:33)

The greatest challenge in life is to remain focused on developing and enhancing the powers we have received at baptism. Baptism does indeed empower us and makes us capable of fulfilling our duties of religion in a manner truly pleasing to God.

We receive in particular the power of prayer. Our conversation with God and our supplications to Him take on a

supernaturally persuasive capacity. Our baptismal character gives us free entrance to the heavenly courts where we are received and heard with attention and compassion.

Such a privilege should not be used sparingly. On the contrary, we should use and abuse our right to come before our Lord and makes known to Him our love, our gratitude for graces received and our needs.

St. Paul bids us to "pray unceasingly." It is not a counsel but a command. Yet, how is the fulfilment of our duties of prayer possible with the busy lives we lead? Does St. Paul forget how weak we are and, regardless, bid us become like the Seraphim who



sing God's praises unceasingly? How can we spend our lives in prayer, when at the same time God asks us to subdue the earth and make it bear fruit, and moreover, by the sweat of our brow?

Our perplexity only increases when we hear our Lord asking that we pray not only continuously, but in few words: "When you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard." (Mt 6:7). Must we shorten our prayer, whilst at the same time prolonging it? What does our Lord mean by continuous prayer?

Continuous prayer is given only to select souls. It is one that does not use words and is not made up of supplications and litanies. It does not require that we bend our knees or take up our missal. Continuous prayer is something that can happen in any place and in the course of any occupation. Multiform, it is fundamentally simple. It invades everything, it transfigures everything, it sanctifies everything.

According to Saint Augustine, continuous prayer is simply

called desire: "Your continuous desire is your continuous prayer. If you cease to desire than you will have fallen silent in your prayer."

True prayer is not made up of gestures and words. These are preparatory measures that separate our minds and hearts from the things of the world and place them in God's presence. Then prayer takes over. "Prayer is the language of the heart's yearning for God; it is the interpreter of the heart's desire. "The mouth speaks through the medium of words, the heart speaks through the medium of its desires. It is your heart's desire that is your prayer."

"It is not words that God wants of you, but your hearts." "It is with the heart we ask; with the heart, we seek; and it is with the voice of the heart that the door is opened."

A keen desire of the heart is, therefore, the way to God. It does not matter if we are frustrated in prayer or that we are distracted. What is important is that we desire to please God and to love him ever more and that we avail ourselves of the means God has



given us to join our prayers to those of the Church. Hence the importance of Holy Mass.

Baptism has given us the power to desire union with God and to effect that union through the

patient fulfilment of our duties of state. In St. Paul's words: "Whatsoever you do, do it from the heart, as to the Lord, and not to men." This is the key to making the humdrum holy and prayerful.

### THE EXERCISE OF THE PRESENCE OF GOD

The Spiritual Life. A Treatise on Ascetical & Mystical Theology  
by the Very Reverend Adolphe Tanquerey, S.S., D.D.

The affective knowledge of God leads us to the holy exercise of the presence of God. We shall now note briefly the foundation, the practice, and the advantages of this exercise.

A) Its foundation is the doctrine of God's omnipresence. God is everywhere, not only by His all-contemplating vision and His all-pervading action, but likewise, by His substance. As St. Paul told the Athenians: "In Him we live, and move, and are." This is true from both the natural and the supernatural point of view. As Creator, after having given us our being and our life, He preserves us and quickens our faculties by His concurrence. As Father, He begets us unto the supernatural life, which is a participation in His own, He co-operates with us as principal cause in its preservation and its growth, and He is thus intimately present

in us, within the very centre of our soul, yet without ceasing to be distinct from us. As we have said above, it is the Triune God that lives in us: the Father, Who loves us as His children, the Son Who deals with us as His brethren, and the Holy Ghost Who gives us both His gifts and Himself.

B) The Practice of This Exercise. To find God, then, we need not seek Him in the heavens.

a) We find Him close by in the creatures round about us. It is there that we look for Him at the outset. One and all suggest to us some divine perfection, but it is especially so of those creatures which, endowed with intellect, are the dwelling places of the Living God. These constitute for us the steps, as it were, of a ladder by which we ascend to Him.





b) We know, moreover, that God is near those that confidently invoke Him: "The Lord is nigh unto all them that call upon Him," and our soul delights to call to Him now by ejaculatory prayers, now by long supplications.

c) Above all we recall the fact that the Three Divine Persons dwell within us and that our heart is a living tabernacle, a Heaven, wherein They give Themselves to us even now. It is enough, then, simply to recollect ourselves, to enter within the inner Sanctuary of our soul, as St. Catherine of Sienna calls it, and contemplate with the eyes of faith the Divine Guest Who deigns to abide there. Then shall we live under His gaze, under His influence; then shall we adore Him and co-operate with Him in the sanctification of our souls.

C) It is easy to see the advantages of this exercise for our sanctification.

a) It makes us carefully avoid sin. Who shall dare offend the majesty of God while realising that God actually dwells within him, with His infinite holiness that cannot endure the least blemish, with His infinite justice obliging Him to punish the slightest fault, with His power to punish the guilty, above all with His goodness, forever seeking our love and our fidelity!

b) It stimulates our zeal for perfection. If a soldier fighting under the eyes of his commander is inspired to multiply his

feats of valour, should we not be ready to undergo the most strenuous labours, to make the greatest efforts when conscious that not only does the eye of God watch us in our struggle, but that His victorious arm ever sustains us? Could we lag, when encouraged by the immortal Crown He holds out to us, and above all, by the greater love He bestows on us as a reward?

c) What great trust does not this thought inspire in us! Whatever may be our trials, our temptations, our weariness and our weakness, are we not assured of final victory, when we recall that He, Who is All-powerful, Whom nothing can resist, dwells within us and invests us with His power? Doubtless, we may sustain partial reverses and experience excruciating anguish, yet we are certain that, supported by Him, we shall conquer, and that even our crosses will but make us grow in God's love and multiply our merits.

d) Lastly, what a joy for us is the thought that He Who is the Joy of the Elect, and Whom we shall see one day face to face, is even now our portion, Whose presence and conversation we may enjoy all day long!

The knowledge and the habitual thought of God are, therefore, most sanctifying. The same is true of the knowledge of self.



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# Failures & remedies in prayer

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Summary of an essay by Archbishop Alban Goodier S.J.

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Prayer is a gift from God—one He readily bestows on those who dispose themselves to its reception. Prayer is not easy, it is like a delicate flower that requires nurturing. Many books have been written on how to pray but the lessons of our own experiences are probably the best.

## Our failures

Our failures in prayer most often fall into three categories:

(i) We begin well enough—or we did not, which is more common than people allow—

but immediately we are lost. People we know wander through our brain, above all two classes: those we like best and those we like least.

(ii) We make ourselves comfortable—mindful of St. Teresa’s warning than no one can pray whose body is in torture. After the first half minute, the restful attitude has led to a complete blank; it has either soothed us into slumber or else has let our minds wander to the moon. Of how many meditations is this the history?

(iii) The desire and relish of



Distraction, discomfort, dissipation and disordered affection  
are the enemies of prayer.

spiritual things deserts us as soon as we try to pray. There remains nothing but weariness and languor; mean and shameful thoughts then come careering through our minds which are totally absent at other times. We have scarcely begun our prayer but we long with an almost irresistible longing for the end.

These are more likely than not our own experiences of prayer, but fortunately they have their remedy written right across them: we have but to acknowledge them, to discover the right

relation that exists between prayer and mortification, and realise that, to some extent at least, one is the price of the other.

## The remedies

### Recollection

In the first place, if excessive pre-occupation is a hindrance to prayer [as it most often is in our busy world], then we must train ourselves to resist this preoccupation. This does not necessarily mean doing less work in or-



der to pray more, but it does mean that, no matter how much, or how engrossing, or how urgent our work may be, it must never be allowed to master us. We must learn to shut the door to interference; this is the active side of the virtue known as peace of mind.

### Mortification

Secondly, if bodily ease is found to be a hindrance to prayer, then not only during times of prayer but at other times too, we must train the body to give up its comfort for the sake of energy of mind and heart.

### Prudence

Thirdly, if nature resists the supernatural effort to be made in prayer, if prayer is a time of weariness and agony, then it is likely that the hindrance to prayer comes from without rather than from within. It is much more likely to be a real trial than the consequence of our own faithlessness and self-indulgence. There are three things to be done:

- (i) First of all, at times which are not strictly times of prayer, seize the opportunities for prayers of aspiration [e.g.

“Jesus, I love Thee,” or “Jesus, my Lord and my God” etc.], or a visit to the Blessed Sacrament, or to pray the *Angelus*. Pray when nature is not in conflict; gradually nature itself will learn to “taste and see how sweet is the Lord.”

- (ii) If prayer is **not a matter of duty**, if it is irksome (when body and soul are weary) it is of little use driving the soul against its own inclination. To pray long at such times, simply because one has made up one’s mind to do so, does but make a prayer a matter of greater horror.

- (iii) On the other hand, **when prayer is of duty** (due to one’s state in life or according to one’s religious rule), our practice must be the complete opposite. We must not clip the time but train ourselves to prolong it; and the reason is that prayer is then something more than a matter of inclination. It is the fulfilment of a duty and no yielding in duty can possibly make for growth in prayer.



## Other failures & remedies in prayer

The above failures represent the most common hindrances to prayer, but sometimes the fervent, with all the best will and effort and preparation in the world, still seem to make little progress. In such cases it is likely that the **trial comes from the hand of God Himself**. He sometimes makes prayer difficult [how many saints have had to pass through the “dark night of the soul?”] to confirm a soul in the virtue of disinterested love. To such souls that persevere, He rewards them richly.

Finally, there is another hindrance, one which a soul is often loathe to admit, something clothed in the garments of goodness but which leads us away from God. This is a **disordered affection** for a person or a thing. A disordered affection is not just a distraction to be dealt with by mortification of the senses, it is something to be rooted out. By a disordered affection, we place a creature in competition with its Creator for our love.

## Summary

Hence to sum up the remedies to our failures in prayer: we need to cultivate discipline of thought, discipline of body, discipline of nature and discipline of heart. May Jesus grant us this grace.

### 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





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# Gracious Providence

St. Michael's School 30<sup>th</sup> anniversary

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**Rev. Fr. John Brucciani, Headmaster**

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Saint Michael's will soon be celebrating its 30th anniversary. Despite multiple challenges over the years, God's gracious providence has worked many miracles. St. Michael's has persevered in its vocation to provide parents with a means of fulfilling their very serious obligations to preserve and nurture their children's Catholic Faith.

It might be useful to remind readers of Pius XI's words in his famous encyclical on Education:

We renew and confirm the declarations of our predecessors (Pius IX and Leo

XIII) as well as the Sacred Canons in which the frequenting of non-Catholic schools, whether neutral or mixed, those namely which are open to Catholics and non-Catholics alike, is forbidden for Catholic children, and can be at most tolerated, on the approval of the Ordinary alone, under determined circumstances of place and time, and with special precautions.

Neither can Catholics admit that other type of mixed school, (least of all the so-called "école unique," obligatory on all), in which the students are provided with separate religious instruction,



but receive other lessons in common with non-Catholic pupils from non-Catholic teachers. » (Encyclical DIVINI ILLIUS MAGISTRI, 1929)

Although written a hundred years ago, Pius XI's injunctions may not be discarded as a relic of the past. Truth is timeless and does not age. On the contrary, the pope's words have become more pressing with time.

There is no doubt that, in the current educational climate, a child stands little chance of persevering in the Faith. Sex Education is now compulsory in all

secondary schools regardless of parental opposition. Children can learn about all sorts of things that harm their souls, both in and out of the classroom, and parents are powerless to protect them.

The Society of Saint Pius X invests significant resources throughout the world to provide Catholic schools to the faithful. These schools are the fruit of the prayers and sacrifices of parents, teachers and benefactors alike. They are a tremendous blessing and a token of God's provident protection. He truly does hear your prayers.



In the light of papal teaching, parents are under the grave obligation to examine how they can fulfil their obligations as educators. Parents should remember that their decision in choosing a school for their children will, in most cases, determine not only their child's temporal future but also, and more importantly, their chances of eternal salvation.

It is important to remember that, as custodians of baptised souls, parents have charge of children who first belong to God. And as the popes have made repeatedly clear, it can be grievously sinful to confide what belongs to God to an institution that does not believe in Him but does believe in many other things harmful to the soul.

Saint Michael's School is open to all Catholic families desirous of God's grace for their children. It offers a solid academic, moral and spiritual formation to primary and secondary pupils in

the company of priests and teachers for whom our Lord Jesus Christ is everything. It provides a boarding house for boys from anywhere in the country. It provides bursaries to families who do not have the financial resources required to send their children to a Catholic school. No family should feel that it is not for them. Our pupils do not come from privileged backgrounds, but from families that want a truly Catholic education for their children. We are here to give Christ to your children.

Our Lord said: "Whatsoever you do to one of these little ones, you do to Me.". It is not good to send Jesus to a place where His heavenly Father is neither recognised nor honoured.

To obtain more information about St. Michael's School, please consult <https://stmichaels-school.uk/en> or contact the Father John Brucciani: [headmaster@sanctusmichael.com](mailto:headmaster@sanctusmichael.com)

# St Michael's School

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

Primary for boys and girls

Secondary for boys, day and boarding

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

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

Ofsted Report, May 2019

An environment favourable to the practice of virtue and learning in accordance with the doctrinal and liturgical traditions of the Roman Catholic Church.

Hants · RG20 9JW · [secretary@sanctusmichael.com](mailto:secretary@sanctusmichael.com)

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





Confirmations in Chelsea Town Hall, 1986

# Confirmation Registration 2021

for over 16yrs or St. Michael's pupils  
signup by 30<sup>th</sup> April 2021

Please submit to a priest with copy of BAPTISMAL CERTIFICATE if baptism was not in an SSPX chapel.

Full name of Candidate	
Date of birth	Date of baptism
Father's name	Father's religion
Mother's name	Mother's religion
Church of baptism address	
Home address	
Tel:	
Email:	
Confirmation name	
Conditional confirmation? NO <input type="checkbox"/> YES <input type="checkbox"/>	Confirmation place

# Confirmation Course & Registration 2021

obligatory for all children 11-16yrs

signup before Easter

cost £18

Full name of pupil		
Address		
Date of birth	Date of baptism	Date of 1 <sup>st</sup> Communion
Father's name		Father's religion
Mother's name		Mother's religion
Present School		School Year (1-12)
Present Church		Priests' name
Name & address of person enrolling pupil		Relationship with pupil
Email:		Telephone
Have you previously enrolled with Our Lady of Fatima Catechism Correspondence? NO <input type="checkbox"/> YES <input type="checkbox"/>		

Enrolment is obligatory for all children (11-16) who are not pupils of St. Michael's School. The sacrament of Confirmation will not be administered to children who have not followed this course.

Return completed form  
With BAPTISMAL  
CERTIFICATE

(a) to your local SSPX priest  
or (b) email to [m.marshall@fsspx.uk](mailto:m.marshall@fsspx.uk)  
or (c) post to Society of St. Pius X,  
125 Arthur Road, Wimbledon SW19 7DR

Payment by PayPal ([district@fsspx.uk](mailto:district@fsspx.uk)),  
credit/debit card ([fsspx.uk/en/how-make-donations](https://fsspx.uk/en/how-make-donations))  
or cheque to "SSPX"  
or scan QR code





## HOW ADAM AND EVE LOST THE GREAT GIFT

WHEN GOD made Adam and Eve, He gave them many wonderful gifts. They were wise and happy, and their bodies were beautiful and strong. The greatest gift of all was Supernatural Life. God gave them this at the very beginning so that they might share His Life, be His children and be able to live with Him in Heaven. Because this was the greatest and best gift of all we call it **THE GIFT**. **GRACE** means "The Gift." This Gift made them holy and like God, just as if you hold a mirror up to the sun, it reflects the sunlight and shines like it. Their souls were holy with God's Life.

When Adam and Eve listened to the devil's lies and disobeyed God, all was changed. God could not live in their souls any more—**THE GREAT GIFT** was lost.

The devil was glad because he thought he had spoiled God's plan for ever and no human beings would ever be able to get to Heaven and be happy with God. But he did not know how much God loved us and the wonderful way in which He would save us.



## CATECHISM QUESTIONS

- †23. *Who were our First Parents?* Our First Parents were Adam and Eve. [50]
- †24. *What was the chief gift which Adam and Eve received from God?* The chief gift which Adam and Eve received from God was the Supernatural Life. [51]
- †25. *What is this Supernatural Life called?* This Supernatural Life is called Sanctifying Grace. [52]
26. *What command did God give Adam and Eve?* God gave Adam and Eve the command not to eat the fruit of a certain tree in the Garden of Paradise. [55]
27. *Did Adam and Eve obey God's command?* Adam and Eve did not obey God's command: they were tempted by the devil and ate the forbidden fruit. [56]
- †28. *What was the chief loss which Adam and Eve suffered because of their sin?* The chief loss which Adam and Eve suffered because of their sin was the loss of the Supernatural Life without which they could not get to Heaven. [58]



## THINK AND DO EXERCISES

1. Did Adam and Eve die as soon as they had eaten the fruit from the forbidden tree? (This is not an easy question. Look back at what you learned in Lesson 6 before you answer.)
2. Picture the story of Adam and Eve as a little play. Who are the people in it? Make a list of them and tell what each one said or did.

3. Can you complete these sentences? The words you need are written below but not in the right order.

(a) Adam and Eve committed a sin of \_\_\_\_\_ and \_\_\_\_\_.

(b) Adam and Eve lost the \_\_\_\_\_ of their souls.

(c) The word Grace means \_\_\_\_\_.

(d) God gave Adam and Eve a Great Gift called \_\_\_\_\_.

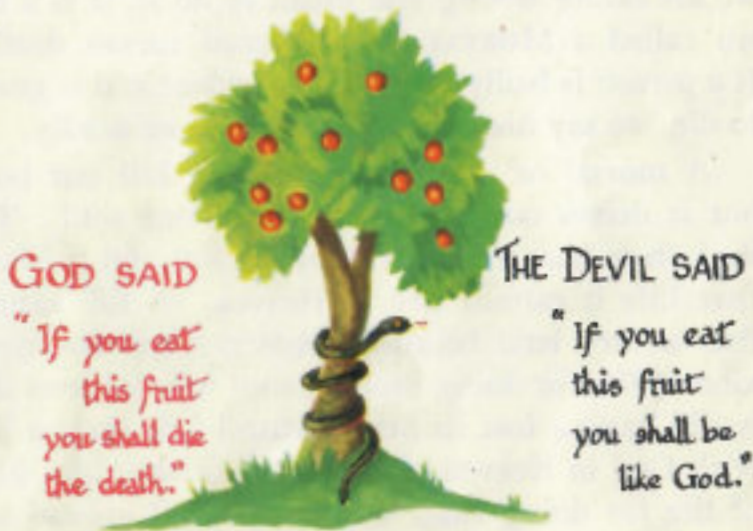
SANCTIFYING GRACE. PRIDE. GIFT.

SUPERNATURAL LIFE. DISOBEDIENCE.

4. The story of Adam and Eve should teach us two things. Can you say what they are? This may help you:

NEVER \_\_\_\_\_ the devil; he tells lies.

ALWAYS \_\_\_\_\_ God; He loves us.



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. Andrew Courtney of Southport who died on 21st December 2020**

**Mrs. Marianne Alcindor of London who died on 2nd January 2021**

**Mrs. Esmé Patricia Morris of Newbury who died on 11th January 2021**

**Mrs. Nancy Bentley of Bingley who died on 27th January 2021**

**Mrs. Angela Straughair of Stocksfield, Northumberland who died on 13<sup>th</sup> February 2021**

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

### March

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

### April

BISHOP ANTONIO DE CASTRO MAYER; Fr. Anthony Chadwick, Fr. Hugh Thwaites, Alma Keily, Mrs. M. Gilbert, Teresa Kenefeck, Cyril Prescott, Margaret Tutt, Robert Carr, Jessie Nevard, Freda Walton, John Silk, John Clitheroe, Gwen Hartley, John McKimmie, Agnes Kay, Katherine Husain, Margaret Restieaux, Claude Couderly, Sudney Kay, Jane Ogden, Mary Judge, Mrs. M. McCarthy, Elizabeth Boyle, Patrick Carpenter, Veronica McCauley, Ida McNello, Josephine Lawlor, Henry Towers, Margaret Rennie, Gertrude M. Yates, Wilfred Dean, Kathleen Buckland, Norah Taylor, Elizabeth Martin, Joseph Boyle, Basil Lewis, Nina Lynch, Mary Perry, Mary Keily, Maria Stigell, Muriel Smith, Mary Carnoustie, Pamela Kenward, Cecilia Gill, Margaret Brierley, Lady Denham,

Catherine Skelton, Mary McDonald, Ellen Stewart, Robert Hughes, Mervyn Goonesekera, Joan Gac, John Lane, Esther McGlame, Geoffrey Nutter, Michael John Dowe, Dorothy Marshall, William Gerrard-Crosby, Margaret Evans, Pamela Macdonald, Alan Green, James Brennan, Kenneth Collett, Bridgetta Johnson, Joseph Bryce, Albert Pollard, Barbara Mortimer, Werner Andersson, Eileen Ladnor, Dorothy Mungovin, Lynn Clarke, Edward Hales, Kathleen Simmons, Hugh Budden, Conception Traynor, Margaret Bradley, Francesco Vericonte, William Henry Riley, Margaret Laurie, Mary Patricia Mackay, Theresa Ogden, Rachel Turnedge, Geraldine Weir, Kenneth Parkinson, Mary Bristow, Byron Harries, John Clague, John Wood, Cyril Pettitt, Anne Patricia Dougal, Cathleen Allen, Ursula Carr, John Cunningham, Louis Fisher, Jessica Vickers, Peter Baldwin, Ronald Warwick, Maria Williams, Anne Knott, Henry Fraser, Joan Harrison, Sheila Biggs, Pauline Edwards, Catherine Taylor, Gerard Pearce, Winifred Middlehurst, Arthur Randell-Hoile, Patricia Pass



From the archives: Truda Kendrick with daughter and grandson at St. Augustine's Abbey after the Canterbury Pilgrimage 1990







After receiving the cassock as a first year seminarian at the Seminary of St. Curé d'Ars, Mr. John Kelly of Kenley, London wonders what the fuss is about. "Who wouldn't want to give themselves to God?"



# March

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

1

Feast in Lent



**St. David, B. & C., Patron of Wales**  
(Cardif, Merionia 1st.; Pembrok, Westminster 2nd.)  
**St. Moray, M., Scotland**

2

Feast in Lent

**St. Chad, B. & C. 672** (Birmingham 1st.; Leeds, Liverpool, Middlesbrough, Newcastle, Salford, Shrewsbury, 2nd.; Nottingham, Gates.)  
**St. Nicholas Owen, Jesuit Brother, M. Tower of London 1808**

3

Feast in Lent

**St. Aidan, Ab. 1156** (Hexham & Newcastle, Middlesbrough, Liverpool, 2nd.; Nottingham, Conch.)  
**St. Wullock, Ab. & C. England/France 120**  
**St. Wenefrida, Mother of St. David Wales 580**

4

Feast in Lent

(*Canon, St. Cuthbert, Confessor & Lector, Pope & Martyr*)

**St. Adria, B. & Comp. MM. Scotland 575**  
**St. Christopher Sales, Pr. & M. Paris Street 1695**

5

Feast in Lent

(*Canon, St. Cuthbert, Confessor & Lector, Pope & Martyr*)

*First Friday*

**St. Peter, Prince, B. & C. Peshaw. Convent 38 cent.**

6

Feast in Lent

(*Canon, St. Perpetua & Felicitas, Martyrs*)

*First Saturday*

**St. Francis, Ab. & C. English/Italy 306**

SUNDAY

7

3<sup>rd</sup> SUNDAY IN LENT

**St. Thomas Aquinas, C. & C.**  
**St. John Larkie, John Ireland, PP., & Gervase Gardner, L., MM. Fulham 1664**  
**St. Eusebius, Ab. & C. Jerico 608**

8

Feast in Lent

(*Canon, St. John of God, Confessor*)

**St. Felix, B. & C. 690** (Northampton 3rd.)  
**St. Dunstan, B. & C. 1000** (Kerborn 3rd.)

9

Feast in Lent

(*Canon, St. Francis of Rome, Bishop*)

**St. Rose, B. & C. York 700**

10

Feast in Lent

(*Canon, The Forty Holy Martyrs*)

**St. John Ogilvie, Pr. & M 1816** (All Dioceses of Scotland 3rd.)  
**St. Gerold, Ab. & C. Durham 732**

11

Feast in Lent

**St. John Larkie, B. 1564** (Barnwell 3rd.)  
**St. Cosimbardi, King & M. Curlew 8th cent.** (Aggl. & The Jews 3rd.)  
**St. Thomas Alderman, P. & M. York 1078**

12

Feast in Lent

(*Canon, St. Gregory the Great, Pope, Confessor, Apostle of England, In England & Wales 2nd.*)

**St. Paul de Leon, B. & C. England 570**  
**St. Elphage, B. & C. Winchester 1011**

13

Feast in Lent

**St. Agnes of Pisa, C. Oxford 1236** (Birmingham 3rd.)  
**St. Canah, H. & C. Wales 606**  
**St. Wigorn, C. Oxford 1132**



<p><b>14</b> </p> <p><b>4<sup>th</sup> SUNDAY IN LENT</b> (Lecture Sunday)</p> <p>St. Alfred, King of Northumbria, C. Scotland 710 St. Rytis, B. Ross, Scotland 660</p>	<p><b>15</b> </p> <p><b>Feria in Lent</b></p> <p>St. Adalobus, B. &amp; M. Glastonbury 98 St. Felice, C. Scotland 580 St. William Mart, Fr. York 1360 Bless. John Amias &amp; Robert Dalby, PP. &amp; MM. York 1588</p>	<p><b>16</b> </p> <p><b>Feria in Lent</b></p> <p>St. Patrick, B. &amp; C. (Birmingham, Cardiff, Nottingham, Portsmouth, Macclesfield, Westminster) Diocese 2 c.L. Other Dioceses of Scotland 3 c.L.</p> 	<p><b>17</b> </p> <p><b>Feria in Lent</b> (Comes. St. Cyril of Jerusalem, Bishop, Confessor &amp; Doctor)</p> <p>St. Edward, M. King of West Saxons Dorset 878 (Plymouth 3 c.) Bless. John Traies, Fr. &amp; Roger Mervais, L. 888. Lancaster 1016</p>	<p><b>18</b> </p> <p><b>Feria in Lent</b> (Comes. St. Cyril of Jerusalem, Bishop, Confessor &amp; Doctor)</p> <p>St. Edward, M. King of West Saxons Dorset 878 (Plymouth 3 c.) Bless. John Traies, Fr. &amp; Roger Mervais, L. 888. Lancaster 1016</p>	<p><b>19</b> </p> <p><b>ST. JOSEPH, CONFESSOR, SPOUSE OF THE BVM, PATRON OF THE UNIVERSAL CHURCH</b> (Comes. Feria in Lent) <b>Holy Day of Obligation in Scotland</b></p> <p>Ven. Thomas Ashley M. Tyburn 1644</p>	<p><b>20</b> </p> <p><b>Feria in Lent</b></p> <p>St. Guthbert, B. &amp; C. 647 (Faher: Haslem &amp; Newcastle 1 c.); Shrewsbury, Lymington, Lancaster. St. Andrew &amp; Edburgh 3 c.) St. Herbert, Anchorite &amp; C. Durham 667</p>
<p><b>21</b> </p> <p><b>PASSION SUNDAY</b></p> <p>St. Benedict, Abbot Ven. Thomas Plunkard, M. Dorchester 1557 Ven. Matthew Parsons, M. York 1608</p>	<p><b>22</b> </p> <p><b>Feria in Passiontide</b></p> <p>Comes. of Martyrs of Linselleshire Bedbury 572 St. Innocent, B. &amp; M. Shrewsbury, Dorset 672 Vener. James Harrison, Fr. &amp; Anthony Bates, L. 888. York 1602</p>	<p><b>23</b> </p> <p><b>Feria in Passiontide</b></p> <p>St. Fagur, H. &amp; M. Dorset 500 St. Eusebius, B. &amp; C. Durham 688 Vener. Edmund Sykes, Fr. &amp; M. York 1587</p>	<p><b>24</b> </p> <p><b>Feria in Passiontide</b> (Comes. St. Gabriel, Archangel)</p> <p>St. Leofric, Archbishop of Canterbury 1086</p>	<p><b>25</b> </p> <p><b>THE ANNUNCIATION OF THE BVM</b> (Comes. Feria in Lent)</p> <p>St. Karlocks, V. &amp; Nun Frs. Scotland 1617 St. Margaret Chikawa, M. York 1644 St. James Bird, L. &amp; M. Winchester 1582</p>	<p><b>26</b> </p> <p><b>Feria in Passiontide</b></p> <p>St. Alfred, B. &amp; C. Shrewsbury, Dorset 1066 St. Archbold, Ab. &amp; C. Scotland 738</p>	<p><b>27</b> </p> <p><b>Feria in Passiontide</b> (Comes. St. John Damascene, Confessor, Doctor of the Church)</p> <p>St. Mathew, C. Glastonbury 188</p>
<p><b>28</b> </p> <p><b>PALM SUNDAY</b></p> <p>St. John Capistran, Confessor St. Stephen Harding, Ab. 1134 (Plymouth 3 c.) (17<sup>th</sup> Apr. Westminster 3 c.) St. Fremund, M. Durstole, Bedfordshire 748 Ven. Christopher Wharke, Fr. &amp; M. York 1580</p>	<p><b>29</b> </p> <p><b>MONDAY IN HOLY WEEK</b></p> <p>Dedication of Cathedral Church (Petersburgh 1 c.) St. Goodwin, King &amp; St. Neunan, Wales 518 St. Salsard, Fr. &amp; C. Scotland 610 St. Gladys, Fr. Wales 681 c.</p>	<p><b>30</b> </p> <p><b>TUESDAY IN HOLY WEEK</b></p> <p>St. Osburga, V. &amp; Abbe. 1014 (Strinburgh 3 c.) St. Felice, B. &amp; C. Singenardary 760 St. Regulus, Ab. brought relics of St. Andrew from Greece to Scotland. 43 c.</p>	<p><b>31</b> </p> <p><b>WEDNESDAY IN HOLY WEEK</b></p> <p>St. Adriaus, B. &amp; C. Marnesbury 769 Ven. Stephen Rowers, Fr. &amp; M. Gloucester 1087 Vener. Thurstan Hunt &amp; Robert Middelton, PP. &amp; MM. Lancaster 1601</p>	<p style="text-align: center;">Above: A Franciscan Monk of the Perpetual Help of Mary renews her vows in Mexico</p> <p style="text-align: center;">Overseas: A Priest of the Society of St. Pius X offers the Holy Sacrifice of the Mass at 5000m in the Andes of Argentina.</p>		





# April



THURSDAY

FRIDAY

SATURDAY

1



2



3



MAUNDY THURSDAY

GOOD FRIDAY

HOLY SATURDAY

VIGIL OF EASTER

*Prime Prolept*

*Prime Nocturne*

St. Francis of Assisi, C.  
St. John Payne, Pr. & M. Chalmers  
1382 (Northampton 3rd)  
(27 Apr. transferred 3rd.)  
St. Cosmo and King & M.  
Sutton 874

St. Richard, B. & C. Chalmers 1293  
(Worcester, Birmingham,  
Southwell 3rd.)

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

4



5



6



7



8



9



10



EASTER SUNDAY

MONDAY IN THE  
OCTAVE OF EASTER

TUESDAY IN THE  
OCTAVE OF EASTER

WEDNESDAY IN THE  
OCTAVE OF EASTER

THURSDAY IN THE  
OCTAVE OF EASTER

FRIDAY IN THE  
OCTAVE OF EASTER

SATURDAY IN THE  
OCTAVE OF EASTER

St. Andrew, B., C. & S.  
St. Giles, Pr. & H. Cornwall 1091

St. Vincent Ferrer, C.  
St. Oswald, D. & C.  
Oxford/Devon 1094


St. Elizabeth, B. & C. Winton 1082

St. Brice, B., C. & S. N. York 1082  
St. Henry, B., C. & S. N. York 1082  
St. Edmund, B., C. & S. N. York 1082  
St. Edmund, B., C. & S. N. York 1082  
St. Edmund, B., C. & S. N. York 1082

St. Dunstan, C. (Southwark) 1082  
St. Giles, B. & C. (Hertford) 1082  
St. John, B., C. & S. (Hertford) 1082  
St. John, B., C. & S. (Hertford) 1082

St. Giles & Restold, W.  
Canterbury 1082  
St. Trillem, B. & C.  
Winchester 1082

The Hours of Barking, Essex, 1082  
St. George, B., C. & S. (Hertford) 1082  
St. George, B., C. & S. (Hertford) 1082  
St. George, B., C. & S. (Hertford) 1082

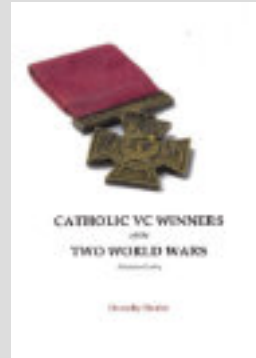
<p><b>11</b> <span style="float: right;">1st</span></p> <p><b>DOMINICA IN ALBIS</b> (Quinquagesima Sunday)</p> <p>St. Leo 10, S.O. St. Galus, Pope, H. &amp; C. Croydon 718 St. George Seaside, Fr. &amp; M. Tyburn 1626</p>	<p><b>12</b> <span style="float: right;">2nd</span></p> <p><b>Feria in Paschaltide</b></p> <p>Dedication of the Cathedral Church (Peterborough 1st)</p> <p>St. Beulah's, V. England/Peter 1004</p>	<p><b>13</b> <span style="float: right;">3rd</span></p> <p><b>Feria in Paschaltide</b> (Census of St. Wenceslas, Martyr)</p> <p>St. Ethel, V. Oldbury 090 St. John Lorraine &amp; Robert Cathorb, Fr. &amp; M. York 1612</p>	<p><b>14</b> <span style="float: right;">4th</span></p> <p><b>Feria in Paschaltide</b> (Census of St. Justin, Martyr)</p> <p>St. Thibault &amp; Comp., MM St. Othelrubh, King &amp; C. Winchester 557 St. Cordeus, Fr. &amp; H. Vester 1124</p>	<p><b>15</b> <span style="float: right;">5th</span></p> <p><b>Feria in Paschaltide</b></p> <p>St. Peter, S. &amp; C. Wals 500</p>	<p><b>16</b> <span style="float: right;">6th</span></p> <p><b>Feria in Paschaltide</b></p> <p>St. Magnus, L. &amp; M. Orkney Islands/Scotland 111 (Aberdeen 3rd)</p> <p>St. Robert de Bathurst, B. &amp; C. Hartford 1140</p>	<p><b>17</b> <span style="float: right;">7th</span></p> <p><b>IVM on Saturday</b> (Census of St. Andrew, Pope &amp; Martyr)</p> <p>St. Dennis, M. &amp; S. Comp., MM Hartree, Scotland 017 (Ayr &amp; The Toon 3rd)</p> <p>Van. Henry Heath, Fr. &amp; M. Tyburn 1042</p>
<p><b>18</b> <span style="float: right;">2nd</span></p> <p><b>1st Sunday after Easter</b></p> <p>St. Oswald, C. Northumberland 070 St. Mayklish, M Walsoken, Wils. 500</p>	<p><b>19</b> <span style="float: right;">3rd</span></p> <p><b>Feria</b></p> <p>St. Alphege, B. &amp; M. Greenwich 1070 (Wilton, Portsmouth, Southwark 3rd)</p> <p>St. James Buckett, M Tyburn 1602</p>	<p><b>20</b> <span style="float: right;">4th</span></p> <p><b>Feria</b></p> <p>St. Robert Walkinson, Francis Pope &amp; Ven. Thomas Holborne, Fr. &amp; M. Tyburn 1602 Ven. Antony Page, Fr. &amp; M. York 1500 Ven. Richard Segrant &amp; Wilson Thorsore, Fr. &amp; M. Tyburn 1056</p>	<p><b>21</b> <span style="float: right;">5th</span></p> <p><b>St. Anselm of Canterbury, Bishop, Confessor &amp; Doctor</b></p> <p>St. Dunst., Ab. Wals 500 Glasgow 3rd</p> <p>St. Melchior, Ab. &amp; O. Isle of Skye, Scotland 704 (Knapdale 3rd)</p>	<p><b>22</b> <span style="float: right;">6th</span></p> <p><b>St. Peter &amp; Paul, Apostles &amp; Martyrs</b></p> <p>St. Brian, B. &amp; C. Worcester 104</p>	<p><b>23</b> <span style="float: right;">7th</span></p> <p><b>St. George, Martyr</b> (Principal Patron of England 3rd)</p>  <p>St. Edward, King &amp; M. 072</p>	<p><b>24</b> <span style="float: right;">8th</span></p> <p><b>St. Fidelis of Sigmaringen, Martyr</b></p> <p>St. Mathias, B. &amp; C. Canterbury 024 (Sheffield, Yorkshire, Westminster 2nd)</p> <p>St. Lightfoot, Ab. &amp; C. Glaston 740 (Dagil &amp; The Isles, Haverham S. Newcastle 3rd)</p>
<p><b>25</b> <span style="float: right;">2nd</span></p> <p><b>3rd Sunday after Easter</b> (The Greater Catechesis)</p> <p>St. Mark The Evangelist St. Robert Anderson &amp; Willis Warriston, Fr. &amp; M. Ile of Wight 1590</p>	<p><b>26</b> <span style="float: right;">3rd</span></p> <p><b>St. Cletus &amp; Marcellinus, Popes &amp; Martyrs</b></p> <p>St. Leoline, B. &amp; C. Exeter 1073 Ven. Edward Morgan, Fr. &amp; M. Tyburn 1542</p>	<p><b>27</b> <span style="float: right;">4th</span></p> <p><b>St. Peter Canisius, Confessor &amp; Doctor</b></p> <p>St. Maughrid, B. &amp; C. Isle of Man 028 (Lurgan 2nd)</p> <p>St. Wifredo, Ab. &amp; C. Dorchester, Yorks. 70</p>	<p><b>28</b> <span style="float: right;">5th</span></p> <p><b>St. Paul of the Cross, Confessor</b></p> <p>St. Corilus, B. &amp; M. England Germany 028</p>	<p><b>29</b> <span style="float: right;">6th</span></p> <p><b>St. Peter of Verona, Martyr</b></p> <p>Dedication of the Cathedral Church (Lugano 1st)</p> <p>St. Dennis H. &amp; C. Wals 500 St. Wifred the Younger, B. York 700</p>	<p><b>30</b> <span style="float: right;">7th</span></p> <p><b>St. Catherine of Siena, Virgin</b></p> <p>St. Francis Distances &amp; Miles Gaward, Fr. &amp; M. Rochester 1490 Ven. Wilson Southwark, Fr. &amp; M. Tyburn 1615</p>	<p><b>1</b> <span style="float: right;">1st</span></p> <p><b>ST. JOSEPH THE ARTESAN</b> <i>First Secondary</i></p> <p>St. Brian, B. &amp; C. Wals/Corneil 500 St. Asaph, B. &amp; C. Peter 021</p>



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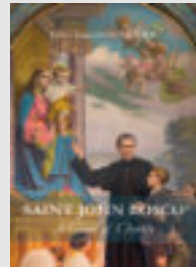
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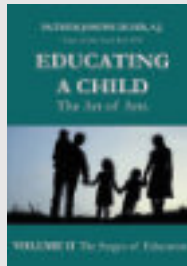
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## Year Planner 2021

Mar	6	Lenten Day of Recollection, St. Saviour's House, Bristol CANCELLED
	22	Passion Retreat, St. Saviour's House, Bristol CANCELLED
	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
	30	Confirmations at Ss. Margaret & Leonard, Edinburgh, 11am
	31	Confirmations at St. Michael's School, 12noon
Jun	6	Corpus Christi Procession at St. Saviour's, Bristol 11am
	11	Priestly Ordination of Rev. Dominic O'Hart at St. Thomas Aquinas Seminary, Dillwyn, USA
	26	Priestly Ordination of Rev. Emmerich Jeindl at Sacred Heart Seminary, Zaitskofen, Germany
	25-27	Married Couple's Retreat, St. Saviour's, Bristol
	29	Diaconate of Rev. Mr. Bernard Bevan at St. Pius X Seminary, Ecône, Switzerland
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
Aug	2-7	Women's Ignatian Retreat, St. Saviour's House, Bristol
	20-22	Founder's Spirit Conference (18-35yrs), St. Saviour's House, Bristol

## Triduum

	1st	2nd	3rd	4th
<b>Bristol</b>	1900 Mass	1300 Way of the Cross 1400 Confessions 1500 Good Friday Liturgy	21300 Confessions 2230 Easter Vigil	1000 Sung Mass
<b>Burghclere</b>	1900 Mass & Adoration until midnight	0830 Tenebrae 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	0800 Tenebrae 2230 Easter Vigil	0730 Low Mass 0900 Sung Mass 1100 Low Mass
<b>Edinburgh</b>				
<b>Gateshead</b>	1900 Mass & Adoration for one hour	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1800 Confessions 1900 Easter Vigil	1200 Sung Mass
<b>Glasgow</b>				
<b>Herne</b>	1830 Mass & Adoration for one hour	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2200 Confessions 2230 Easter Vigil	
<b>Leicester</b>	1900 Mass & Adoration for one hour	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2230 Easter Vigil	1100 Low Mass
<b>Liverpool</b>		1000 Way of the Cross followed by Rosary		1300 Low Mass
<b>London (St. Joseph)</b>	1900 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1830 Confessions 1900 Easter Vigil	1100 Low Mass 1230 Low Mass
<b>Manchester</b>	1930 Mass & Adoration until midnight	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	1800 Confessions 1900 Easter Vigil	1030 Sung Mass
<b>Preston</b>	1900 Mass & Adoration until 2200	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2130 Confessions 2200 Easter Vigil	0930 Sung Mass
<b>Taunton</b>		1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy		1100 Low Mass
<b>Woking</b>	1930 Mass & Adoration for one hour	1300 Confessions 1400 Way of the Cross followed by Rosary 1500 Good Friday Liturgy	2200 Confessions 2230 Easter Vigil	1030 Sung Mass

## Mass Times

MARCH

APRIL

	7th	14th	19th	21st	25th	28th	4th	11th	18th	25th
<b>Bingley</b>	1500	1500	-	1500	-	1500	1500	1500	1500	1500
<b>Bristol</b>	0900 1100	0900 1100	0800 1830	0900 1100	0800 1830	0900 1100	0000 1000	0900 1100	0900 1100	0900 1100
<b>Burghclere</b>	0630 0730 0900 1700	0630 0730 0900 1700	0630 0715 1900	0630 0730 0900 1700	0630 0715 1900	0630 0730 0900 1700	0000 0730 0900 1100	0630 0730 0900 1700	0630 0730 0900 1700	0630 0730 0900 1700
<b>Colleton Manor</b>	10th 1130	-	-	-	-	-	7th 1130	-	-	-
<b>Edinburgh</b>	0900 1100	0900 1100	1230	0900 1100	1230	0900 1100	0000 1100	0900 1100	0900 1100	0900 1100
<b>Gateshead</b>	1200	1200	1100	1200	1200	1200	1200	1200	1200	1200
<b>Glasgow</b>	1030	1030	1830	1030	1830	1030	0000 1030	1030	1030	1030
<b>Groombridge</b>	0830	0830	1100	0830	1100	0830	0830	0830	0830	0830
<b>Herne</b>	1230	1230	1830	1230	1830	1230	0000	1230	1230	1230
<b>Jersey</b>	-	-	-	-	-	?	-	-	-	?
<b>Leicester</b>	1100	1100	1100	1100	1100	1100	0000 1100	1100	1100	1100
<b>Liverpool</b>	1300	1300	-	1300	-	1300	1300	1300	1300	1300
<b>London (St. Joseph)</b>	1100 1230	1100 1230	1900	1100 1230	1900	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230
<b>London (Wimbledon)</b>	0800	0800	0715	0800	0715	0800	0800	0800	0800	0800
<b>Manchester</b>	0930	0930	1230	0930	1230	0930	1030	0930	0930	0930
<b>Middlemarsh (Holnest)</b>	1600	1600	-	1600	-	1600	1700	1700	1700	1700
<b>Portsmouth</b>	1700	1700	-	1700	-	1700	1100	1700	1700	1700
<b>Preston</b>	0930	0930	1100	0930	1100	0930	0930	0930	0930	0930
<b>Rhos-on-Sea</b>	1700	1700	-	1700	-	1700	1700	1700	1700	1700
<b>Taunton</b>	1100	1100	1130	1100	1130	1100	1100	1100	1100	1100
<b>Woking</b>	1030	1030	1930	1030	1930	1030	0000 1030	1030	1030	1030

## DISTRICT HOUSE

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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

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Tel: 0117 977 5863

### Resident:

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Rev. Francis Gallagher  
Rev. Fr. Lawrence Barrett  
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### CARLUKE

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Edinburgh EH8 9RD  
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### GLASGOW

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## England

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Tel: 01274 567786

### BURGHCLERE

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Tel: 01635 278 137/173  
headmaster@sanctusmichael.com

### Resident:

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Rev. Fr. Reid Hennick  
Rev. Fr. Thomas O'Hart  
Br. Ignatius  
Br. Gerard Mary Csr

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Tel: 07443 588 039

### GROOMBRIDGE (Tunbridge Wells)

Church of Saint Pius V,  
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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**

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## **MIDDLEMARSH / HOLNEST**

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[Mass celebrated in Holnest in wintertime]

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[Rev. Fr. Gary Holden](#)

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straphaelshomeschool@fsspx.uk



Society of Saint Pius X



S S P X

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