



SSPX



Ite Missa Est

The Shrinking Universe



His Lordship, Bishop Alfonso de Galarreta surveys the ruins of a civilisation in which God was once recognised as the Creator, Sustainer and End of the universe.

Tintern Abbey ruins in Monmouthshire, South Wales. The Cistercian Abbey was founded in 1131 and was destroyed in 1536 at the Reformation.





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St. Michael Archangel
Church Project

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

Price: suggested donation £2

To Order: request in writing or by email

Publisher
Society of Saint Pius X
St. George's House
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The Shrinking Universe

Rev. Robert Brucciani, District Superior

My dear Faithful,

Astronomers say that the universe is expanding. This is true of course in the physical sense, but in many other ways, it is actually shrinking.

In The Senses

First, in our senses. Because we can fly to almost anywhere in the world within 24 hours, the earth appears to have dramatically diminished in size. Similarly, with the ability to talk to anyone on the planet within seconds, every man becomes our neighbour. With amazing screen, audio and cloud technology, the whole visible and audible world are potentially

before our eyes and in our ears. The world has most certainly shrunk.

There are benefits to all this shrinking, but there are also costs: for no destination is appreciated as much as one gained by prudence and fortitude; no conversation is as meaningful as one face-to-face; no scene so evocative as one enjoyed in person. The technological universe is smaller, cheaper, faster, and meaner. It robs us of real experiences and robs us of precious time to enjoy them.

In Philosophy

Not only in the senses has the



universe shrunk, in the intellect too. In modern man's philosophical understanding of the universe, there has been a dramatic downsizing since the Protestant Reformation, through the rationalist enlightenment, on to communist atheism. For modern man today there is

- - no supernatural order (no God, no religion)
- - no spiritual order (no soul, no angels), and
- - no natural law (no finality, no truth, no morality, no humanity - you can identify as whatever you like: man, woman, black, white, cat or dog), and there is
- - no datum of knowable objective truth (everything is in the mind, and unknowable in itself)

There is only matter and physical forces in modern man's universe. Man, therefore, is just a fortuitous juxtaposition of molecules. What a miserable universe: no beauty, no truth, no hope, no heaven.

In Education

In education, blinds have been





pulled down in case the majesty of the real universe be glimpsed. The classical education of grammar (memory work), dialectic (reasoning), and rhetoric (communicating) have been all but abandoned. Students are given few building blocks of raw information (no memorising), they feel rather than reason, and they create soundbites rather than discourse. They are also loaded with liberal ideology.

Not only do they have little knowledge of the universe, students often have little knowledge of themselves, for everyone gets an A grade, everyone wins a prize, everyone is told that they have rights, that they are all entitled.

Universities no longer deal in universal knowledge but train their students in evermore specialised fields, not to see the big picture, but to serve global corporations in their quest for profits. Few care about universal questions of being, finality, and the meaning of life.

In our social relations

The shrinking universe of the senses necessarily influences the

universe of social relations.

We converse face-to-face with fewer people than ever before. We enclose ourselves in metal vehicles and become strangers to the neighbourhood, to the local shops, even to those who live next door.

We give so much time to screen-based entertainment or communication, that we have little time for real social activity, real friendships, real clubs, societies, real cultural enrichment by pastimes, and recreation.

Society is passing from the pitiful age of the nuclear family to the mentally damaging age of the atomic individual. Fewer children are born to each family thanks to contraception and economic, political, and cultural war against the family. There are now only 1.56 births per woman in England according to the latest statics which is the lowest ever. This is not helped by fewer and later marriages and the increasing number of broken marriages.

The time was, that it was normal to have three generations living in the same house. Now the children move out as soon as they can afford it and their grandparents



are put in a care home because there is no one to look after them.

Isolation, loneliness, mental health issues are the mark of our time. For many souls, their social universe has all but collapsed.

In our daily lives

Diversity is the modern word for homogeneity. Our culture has become superficial and homogeneous throughout the world: cut-off from geography, cut-off from history, cut-off from the faith; cut-off from the natural law, cut-off from reason.

We eat the same food throughout the year and throughout the world; we speak the same language, wear the same clothes, play the same sports. We shop on nearly identical high streets throughout the country to buy the same global products made by global corporations.

We elect the same politicians - puppets beholden to another power - and most men share the same aspirations: to emulate the two-dimensional icons presented to us by a global media. The predominant morality is liberal. The predominant religion is "none".



Our universe is now culturally very narrow.

In The State

Abandonment of religion, philosophical pessimism, deficient education, social atomisation, and concentration of power are the ingredients of the most visibly restrictive universe which is tyranny.

Freedoms are being eroded so fast in our day that everyone is only a short step away from prosecution for any number of reasons, wittingly or unwittingly.



We are subject to increasing surveillance of both our movements and our beliefs, we are being coerced into allowing the state to edit our DNA, we are being forced to cooperate in the culture of death: all this with such devilish efficiency that we conclude that Satan is indeed the prime-mover of this movement.

Modern man now lives in a very small universe. The universe has shrunk so much that he finds himself in spiritual solitary confinement by his modernism and may soon find himself in physical confinement by an overreaching state. When this happens, the shrinking of his universe will be complete.

They cannot imprison the spirit

But, for us my dear faithful, while we cannot avoid all the effects of modern technology, modern philosophy, modern culture, and the modern state, our souls can never be imprisoned if we follow reason, the natural law, and the religion revealed by Our Lord Jesus Christ.

The foundation of true freedom is living membership of the Mystical Body of Christ. It necessarily implies a detachment from sin

which is slavery to the passions; it necessarily implies an attachment to the doctrine, sacraments, and government of the Catholic Church which will lead man to his ultimate perfection in the Beatific Vision of God.

If we stay close to the Church, then despite courting the unwelcome attentions of the state, we will have interior peace.

Earthly empires rise and fall, and it is interesting to observe that their duration diminishes as technology advances. The Soviet empire lasted for only 70 years, which means that today's youth will probably see the end of the tyranny of the Culture of Death, presently in the ascendant. The universe will shrink for a while longer, but for those with the liberty of the children of God, they will never be confined.

In Jesu et Maria
Rev. Robert Brucciani





Other news

Young Roman Catholics

Rev. Fr. Dominic O'Hart is appointed chaplain of the Young Roman Catholics (YRC). This is the same group as the Founder's Spirit Conference, but has reverted to its original name. Mr. James and Miss Tamara Martinez run the national group. There are also local groups at St. Michael's Burghclere and the Holy Name Church, Gateshead.

The next event is Holy Name Church, Gateshead on 13th-14th November. Please email yrcc@fsspx.uk for more details or see the website events section..

Pro-Life Witness

The **Our Lady of Guadalupe & St. Gerard Majella Pro-Life** group will meet outside the Ealing Council offices on two Saturdays each month. Please watch St. Joseph's, St. George's, and Holy Cross noticeboards. A notice will also be posted in the events section of the website fsspx.uk

If anyone is running a pro-life group from any other chapel, please send details to district@fsspx.uk so that the event may be publicised.

School Raffle & Advent Fair

School Raffle tickets will be electronic this year. Please see page 24 for details. The advent fair at St. Michael's School is on Saturday 11th December.

Liturgical Calendars 2022

These will be printed by the end of November and distributed through the repositories of our chapels. Alternatively, they may be ordered through the website at fsspx.uk/en/calendar-gb at a cost of £10 plus £2 postage.

All proceeds for the St. Michael Archangel Church fund.

Retreats & Recollections 2022

The St. Saviour's House timetable for next year will be published shortly.

St. Michael Archangel Church Project

The project is still in the planning stage and on time, but construction cost projections are rising fast due to inflation.

St. Michael Archangel.
Pray for us.



Second conversion

Rev. Herbert C. Fincham

This is a slightly abridged reproduction of a London Catholic Truth Society pamphlet published in 1963. It is of interest to parents who rightly worry about sending their children into the world, but is primarily for those who might feel that their spiritual universe has collapsed, their faith has run its course or their devotion has run cold.

MUCH has been written and said on what is commonly called the 'leakage' [of Catholics from the Church], and it has for the most part been rightly attributed to circumstances such as the lack of a good Catholic upbringing, lax example in the home, mixed

marriages, and possible faults in the way the Faith is taught to children. Nevertheless, there remain a fair number of defections among souls who have no such excuses. Some who have had the advantage of a good Catholic home and education, and who have shown more than average devotion to their religion, fall away, and it may be helpful to enquire into what appears likely to be at least one of the occasions of these failures.

A Spiritual Experience

Some may have experienced just such a crisis as a result of war, or of other major crises in their lives. Indeed many in the 1950s and 1960s had such a crisis as a



result of the war of 1939-45. But the spiritual experience about to be described is not confined to times of war and upheaval, for, I believe, all earnest souls, whose religion is more than a mere formality, must pass through it in some form or other. Our modern unrest may precipitate it and make it take a more obvious and even violent form. This in itself is not a bad thing though it adds to its dangers. It is a good thing in so far as it makes the crisis more marked and the act of the will, which is its proper culmination, more definite. The danger is that the soul may not be so well habituated in the practices of religion as it would be in later life, and thus can throw off religious exercises and even duties more easily.

We speak of our spiritual life and that is the first point that must be stressed and realised. Grace is Life. Our Lord never uses the word 'grace' but speaks incessantly of Life. He came to give us life. 'I come that they may have life and may have it more abundantly' (Jn 10:10). By Baptism we are born again into this new life (Jn 3:5). Now there is one very obvious thing about all

life: that it must grow and develop. Moreover, it must develop proportionately in its different parts and aspects, for example, in human life, in body, mind, and will. Without this proportion a person becomes in some way defective. He may have a child's mind and an adult body and thus be mentally deficient; or he may have the body of a child and a grown-up mind and be a precocious prodigy (which is almost worse than the former!); or he may as a full grown man still show the irresponsibility of a child and be a nuisance to everybody.

Definite Stages in Life

By Baptism we receive the new supernatural life of the soul which we call Sanctifying Grace, and this is the first great conversion of the soul to God. It is, of course, the most important conversion of all but it is not the only one. By it we are turned to God and away from sin and the devil. We accept God as our Supreme Lord and Master by renouncing the devil with all his works and pomps. An infant makes this act of homage by proxy through the God-parents,



and God gives the new supernatural life with His gifts of Faith, Hope, and Charity. Provided that the child is brought up properly in the Catholic Faith these infused gifts will preserve and develop the New Life of the soul while the habits of religious duties and practices are formed. There should be the normal growth from infancy to childhood when what is called the use of reason begins to dawn.

A Counterpart

This first stage of human development has its counterpart in the spiritual life of the soul, but it may not take place at the same point of time. None of the stages of physical and spiritual growth coincide chronologically but may be very distantly separated. There are many adults who appear not to have passed beyond their spiritual infancy or spiritual childhood. Very few reach the perfection of spiritual manhood. By 'spiritual infancy' and 'spiritual childhood' I am not, of course, referring to that perfection of holiness which our Lord enjoins for all souls when He says: 'Amen, I say to you, unless you be converted and become as

little children, you shall not enter into the kingdom of heaven' (Matt. 18:3). This is an essential characteristic of all true spirituality, but in describing the growth of the spiritual life many writers use the expression 'spiritual childhood' to mark a stage in that development. It is in this sense that I am using it in this pamphlet.

The stage of spiritual childhood is manifested by the first dawning of some realization of the all-importance of religion and an implicit desire for spiritual progress. This development is essential before any further progress can be made and the next clearly discernible stage or crisis can be reached, which is the counterpart of the physical age of puberty and is often called, by spiritual writers, the Second Conversion. 'The important thing to be noticed is that, just as there is the crisis of puberty, more or less manifest and more or less successfully surpassed, between childhood and adolescence, so in the spiritual life there is an analogous crisis for the transition from the purgative life of beginners to the illuminative life of proficients. This crisis has



been described by several great spiritual writers, in particular by Tauler and especially by St John of the Cross, under the name of the passive purgation of the senses, and by Pere Lallemand S. J. and several others under the name of the second conversion.' (Pere Garrigou-Lagrange O.P., op. cit., p.28.)

This second conversion is the subject of this pamphlet, for, in my opinion, it may well be the occasion of the falling away of souls who have passed from spiritual infancy to spiritual childhood and have shown more than average devotion to their religion. It may be a real help to souls in the throes of this crisis to have a short account of what they are experiencing and the reasons for it. Once it is fully realized that it is neither abnormal nor evil, there should be very much less danger of failure to pass through it successfully.

A Result of Original Sin

Before the Second Conversion the truths of religion and the reasons for being religious may be very much taken for granted, and there is no great sense of personal responsibility for the needs of the



soul. It is rather as a child takes for granted the provision of the necessities for his bodily health and development but does not feel responsible for providing for himself, and is only too pleased to accept all that is provided for him without giving much thought to why it is done or whence it

comes. In much the same way the soul in its first stages really does enjoy religion and is grateful for the provision God makes, but it has not as yet developed a sufficient sense of spiritual responsibility for God to reveal what is His due in return. All that God asks is the unconditional surrender of our will.

The Parallel Stages

Growing up is not merely a matter of physical development and change. There must be a proportionate development of mind and will. We expect a child to begin to acquire the elements of a sense of responsibility and at least to give some thought to the fact that the day is approaching when he will have to provide for himself. If a child does not develop in his mind and will proportionately to his physical age he is deemed an idiot or mentally defective. It is at this point that the analogy becomes illuminating for the spiritual life. We shall see that the beginner who fails to become a proficient, either turns to sin or else presents an example of arrested spiritual development. Here, too, it is true that "he who makes no progress

loses ground", as the Fathers of the Church have so often pointed out' (Garrigou-Lagrange, *op. cit.*, p.27).

The parallel stage in the spiritual life is our Second Conversion, and failure to make this normal development leaves the soul spiritually defective or abnormal. Hence there can be no grounds for spiritual pride in imagining ourselves privileged, above the normal, or any such foolishness, because we have passed through or are passing through this stage. Still less should we allow ourselves to become depressed or full of fears of vice and weakness because of the darkness and temptations which afflict the soul during it. All this is perfectly normal and must be experienced if our soul is to grow, as all life must grow, proportionately from stage to stage.

With converts, this Second Conversion may coincide with their embracing the true Faith, but it is by no means always so. Their conversion to the Catholic Faith may arise from good motives but not the perfect one of unconditional surrender to the will of God. In this case, provided the convert has made the normal



spiritual development, already described, to spiritual childhood, the Second Conversion will occur later and follow the same lines as for so-called born Catholics. It is sometimes mistaken for the wearing off of first fervour, whereas, if it is rightly understood, it is really a sign of proper and normal spiritual growth. Just as for any other soul, it is a crisis and may become the occasion of a relapse and loss of faith.

An Essential Characteristic

The form of this trial may vary but it must have one essential characteristic, it must offer the will a definite choice. In some way or other we are faced with a choice between our own will and God's will, for the final outcome of the Second Conversion must be Christ's own prayer, 'Not my will, but Yours be done'. Hence common forms are: persistent and grave temptation to sin, or to reject what we know or seriously suspect to be the will of God for us. There maybe temptations against faith, temptations against purity, temptations to refuse a vocation to the priesthood or religious life, or temptations to

rebel against the will of God as manifested by some grave trouble or infirmity. These will not be merely passing or periodic temptations, such as all souls experience both before and after the Second Conversions, but persistent, gnawing, and intense. God does not send them, for 'God is not a tempter of evils; and He tempts no man' (Jas 1:13), but He permits them as the occasion of our conversion, and no doubt the devil adds fuel to them. God permits them, as has already been said, to force us to make that explicit act of the will which really does amount to loving God with our whole heart and soul and above all things. Sanctifying Grace fills the soul with the infused gift of Charity which enables us to love God above all things, but this is not as yet explicit in all its implications. By the Second Conversion we face the question fairly and squarely and declare ourselves unreservedly for God.

A very common form of this crisis is temptation against faith, and a more detailed examination of this one form will throw light on all. This is a particularly difficult one to bear because of the spiritual



darkness, lack of feelings of devotion, and aridity, which always accompany the Second Conversion.

A Pagan Environment

This is particularly frequent in these days when young people are being suddenly transferred from the Catholic atmosphere of good homes and schools into an almost pagan environment. Such an experience is almost bound to precipitate the crisis of the Second Conversion, and failure to pass through it successfully may well be the cause of some of those defections from the Faith among well-instructed and formerly devout Catholics to which I have referred. This falling away, however, is not fatal and complete through delay in making our surrender, as the state of indecision may last for years.

How are we to meet this crisis of our spiritual life? The first and all-important point is to realise that it is a state or stage in the normal growth of the new supernatural life of the soul. To know this is more than half the battle, and for this reason it has seemed to me worth while attempting to give this little account of it. For once we are

aware why God permits these trials we can see what we must aim at doing. God wants our will, which is the same as our love. Hence the counter-action required on our part must be in our will. We should not waste time trying to stir up feelings of devotion by feverishly trying out new forms of piety, but fix our will on doing as well as possible, however coldly and unsatisfyingly, what we have been accustomed to do in the way of spiritual exercises. The time for increasing the amount and advancing to higher forms of prayer comes later; for the present it is enough that we give the time we have usually given to praying as best we can, though this in our arid state may seem a very poor best.

God to Decide

Secondly, we must not allow ourselves to be overwhelmed with the fruitless effort of trying to satisfy our mind on every little point. When the temptations are against faith the principle still remains the same, that we must concentrate on the will rather than on satisfying the intellect or emotions. Faith is not a matter of



feeling or emotional acceptance of religious doctrines based on some vague assumptions, such as many non-Catholics seem to think, and so it is an absolute waste of time to try to make our imagination feel the truth of such mysteries as the Real Presence. It is objectively true for rational reasons, but, as it is above reason, we need an act of the will to accept it and, of course, above all, the grace of God. If we can rise to the supreme act of the will, sweeping aside all the difficulties and doubts that beset the mind during our temptations against faith, and say 'I believe', we have made our surrender to God and won the day.

This, however, may not always be possible when a soul may have given too much ground to be able to make such an act of faith. It may be necessary to satisfy the intellect by establishing anew the rational principles for the acceptance of the Catholic Church as our infallible teacher before the will can make its act of faith. In this case we must stress the point that it is the fundamental principles that must be studied and not waste our time seeking to solve every point and detail, or to answer every

argument advanced by unbelievers.

Complete Surrender

God cannot ask for less than complete surrender, for He is all in all and must have supreme dominion over us, either by the loving acceptance of His rule, or by our rebellious submission to His just judgement. To ask God to share His throne with our miserable self-love is blasphemy. God does not put every soul to this crucial test; some He allows gradually to grow in generosity until they are actually giving themselves wholly to Him without realising that they have made their unconditional surrender to His holy will. just as He calls certain souls, for His own good reasons, to the priesthood or religious life, while leaving others apparently much better fitted for such a vocation, so He selects some souls for the crucial test and leaves others, equally spiritual, to develop gradually and imperceptibly. We may be sure, however, that He is offering to the chosen soul a very great grace in return for their formal act of surrender, and to refuse a great grace is often to lose all grace. On the other hand God never asks us



to do anything beyond our powers and will always give abundant grace to enable us to fulfil His holy will.

We must beware of expecting exaggerated effects from the spiritual experience that I have attempted to describe, for the Second Conversion is really only the first step in a serious interior life, the passing from childhood to adolescence. It must destroy all affection for mortal sin and form in us a habit or facility in making the necessary sacrifices for avoiding mortal sin. This in itself is a tremendous step forward and must result in an ever-increasing generosity in the service of God. Interiorly there is a great transformation in our attitude towards God and religion, but this may not be very perceptible outwardly or even to ourselves. We may not realise that we have passed through this crisis until long afterwards, when we can look back and recognise this transformation in the importance which we attach to spiritual duties and practices, with a correspondingly greater faithfulness to them.

An Awareness of God

After our Second Conversion our

religion ceases to be merely one aspect or part of our lives among several, and becomes our whole life, so that all our judgements and valuation are spiritualised by it. We develop an awareness of God which cannot easily be described. It is not vision, nor feeling, nor inspiration, but a deep, inescapable certainty of mind and will that God is with us even when the soul is steeped in spiritual darkness, aridity, and dullness. There is still a long road ahead with many trials and possibly falls, but God has revealed Himself to us by His Spirit. 'Now, we have received not the spirit of this world, but the Spirit that is of God; that we may know the things that are given us from God. Which things also we speak; not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual. But the sensual man perceives not these things that are of the Spirit of God. For it is foolishness to him; and he cannot understand, because it is spiritually examined. But the spiritual man judges all things; and he himself is judged of no man. For who has known the mind of the Lord, that He may instruct him? But we have the mind of Christ' (1 Cor. 2:12-16).

Liturgy

ALMA REDEMPTORIS MATER

Hymn to Our Lady attributed to Herman Contractus (+1054) which is sung after Compline from the beginning of Advent until 2nd February..



The image shows a musical score for the hymn 'Alma Redemptoris Mater'. It consists of a single melodic line on a five-line staff with a treble clef and a key signature of one flat (B-flat). The music is written in a medieval square neume style. The lyrics are written below the staff, aligned with the notes. The text is in Latin and is divided into several lines. The first line begins with a large, decorated initial 'A' for 'Alma'. The lyrics are: 'L-ma * Redemptó-ris Ma-ter, quæ pérv-i a cæ-li porta manes, Et stella ma-ris, succúrre cadénti súrge-re quí cu-rat pópu-lo: Tu quæ genu-ísti, na-tú-ra mí-ránte, tu-um sanctum Ge-ni-tó-rem: Virgo pri-us ac po-sté-ri-us, Gabri-élis ab o-re sumens illud Ave, pecca-tó-rum mí-se-ré-re.'

*Mother of Christ, hear thou thy people's cry
Star of the deep and Portal of the sky!
Mother of Him who thee from nothing made.
Sinking we strive and call to thee for aid:
O, by what joy which Gabriel brought to thee,
Thou Virgin first and last, let us thy mercy see.*

V. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts: that we to whom the incarnation of Christ Thy Son was made known by the message of an Angel, may be brought by His passion and Cross to the glory of His resurrection. Through the same Christ Our Lord. Amen.

V. May the divine assistance + remain always with us.

R. Amen.



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£1million from SSPX Reserves (sale of St. Gabriel's)



Please donate www.stmichaelarchangel.co.uk



Young Roman Catholics

Rev. Dominic O'Hart

Introduction

The Young Roman Catholics (YRC) is the new official group for the instruction and mobilisation of Catholics aged between 18-30 in the Society of St. Pius X, District of Great Britain.

Rev. Fr. Dominic O'Hart is the chaplain. The organisers are James Dew & Tamara Martinez.

Next meeting:

Gateshead November 2021

Conferences and Masses together with diverse social forays into Newcastle and its environs.

- **What:** Pro-Life Conference
- **When:** 12th-14th Nov 2021
- **Where:** Holy Name Church, Gateshead NE8 4DR

- **Who:** ages 18-30, married and unmarried
- **How:** send an email to yrc@fsspx.uk

National YRC events in 2022

- London
- Cultural Tour
- Bristol
- Gateshead

Local YRC events

Groups in Gateshead and Newbury also meet during the year and other groups will hopefully be established.



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LESSON 11

GOD THE SON BECAME MAN TO REDEEM US

WHEN GOD made Adam and Eve He gave them their natural or ordinary life and He also gave them the Life of Grace which made them His Children. By their sin of disobedience they lost the Life of Grace and became the children of the devil. We are the children of Adam and Eve. Because of their sin, we are born without the Life of Grace and have no right to go to Heaven and be happy with God.

When Adam and Eve were sorry, God promised that He would send a REDEEMER, that is, someone who would make up for Adam's sin and for the sins of all the world. Adam had been a very important person, the head of the human race. His sin was a great one. The Redeemer had to be someone even more important. He had to be a man and yet more important than any ordinary man. God the Son Himself came down on earth to be this Redeemer. He was both God and man. He lived

and suffered and died on the Cross to win us back from the devil and make us children of God again. He has taught us exactly what we must do to get to Heaven and He gives to each of us the Life of Grace at Baptism.

God the Son took the name of Jesus when He became man. He took this name because it means SAVIOUR and He had come to save us. This Holy Name should always be said reverently and we should bow our heads.

Long ago kings, priests and prophets who worked for God were blessed and anointed (that is rubbed) with holy oil. Even to-day, Kings and Queens are anointed when they are crowned, and priests are anointed when they are ordained. Our Blessed Lord is the King of Kings, the Great High Priest and the Prophet of God. That is why He is also called CHRIST, which means "anointed." We should love His Holy Name—JESUS CHRIST.



CATECHISM QUESTIONS

- †47. *Why did God the Son become man?* God the Son became man to redeem us from sin, to restore to us the Supernatural Life of Grace and to show us the way to Heaven by His teaching and example. [94]
- †48. *What does the Holy Name Jesus mean?* The Holy Name Jesus means Saviour (Matt. i., 21). [96]

49. *Why is Jesus Christ called our Saviour?* Jesus Christ is called our Saviour because He redeemed us all from the penalty due to our sins and rescued the human race from the power of the devil. [97]
- †50. *What does the name Christ mean?* The name Christ means Anointed. [98]
51. *Why is Jesus also called Christ?* Jesus is also called Christ because kings, priests and prophets of old were anointed, and Jesus Christ is King, Priest and Prophet. [99]



THINK AND DO EXERCISES

1. Why do we know more about the Second Person of the Blessed Trinity than about the other two Persons?
2. Write down two names for God the Son which mean that He died to save us.
3. Copy these sentences and complete them:
The word JESUS means _____.
The word CHRIST means _____.
4. Angels said these two things:
"Thou shalt call His name Jesus."
"This day is born to you a Saviour, Who is Christ the Lord."
Can you find out when they said them?
5. Make up a prayer of thanks to God the Son for becoming man.
6. Find two reasons why God the Son became man.
7. Say the Holy Name of Jesus very reverently twice and bow your head.



Of your charity please pray for the souls whose anniversaries occur about this time

November

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

December

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

Indulgences to be gained for souls in Purgatory

- On 2nd November: ordinary conditions* plus the recitation of a Pater and Credo in a church.
- Each day from 1st to 8th November: ordinary conditions* plus a prayer for the departed in a cemetery.

* ordinary conditions: confession at least 8 days before or after, holy communion on the day, a prayer for the papal intentions and detachment from all affection to sin (even venial).



THE SOCIETY OF SAINT PIUS X

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

HOLY SOULS OFFERING

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

Title	Full Forename(s)
Surname	
Home Address (first line)	
Postcode	Date

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



giftaid it

November Holy Souls offerings, which are alms for the Holy Souls, may be Gift Aided if the name and address details are completed. The envelopes are also to be used for lists of the dead to be placed on the altar to be remembered at each Mass in November. All offerings will go towards the seminary fees of our two seminarians.



November



SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

31

1 cl.

FEAST OF CHRIST THE KING

St. Erth, brother of St. Uny & St. Ia Cornwall 6th c.

1

1 cl.

THE FEAST OF ALL SAINTS

Holy Day of Obligation

Anniversary of the Foundation of the Society of St. Pius X in 1970

2

1 cl.

ALL SOULS DAY

St. Rumwald, Prince & C. Buckinghamshire 650
Bl. John Bodey, L. & M. Andover 1583
Bl. Thomas of Walden, C. England 1430

3

4 cl.

Feria

St. Winefride, V. & M, Patron of North Wales Holywell, Wales 600 (Shrewsbury, Menevia 3 cl.)

4

3 cl.

St. Charles Borromeo, Bishop & Confessor
(Comm. of Ss. Vitalis & Agricola, Martyrs)

St. Dubricius, B. & C. Wales 612

5

4 cl.

Feria

First Friday

The Feast of Holy Relics, honoured in the churches of the diocese (Westminster, Birmingham, Cardiff, Menevia, Hexham & Newcastle, Liverpool, Brentwood, Lancaster, Portsmouth, 3 cl.)
St. Herefrid, C. 747

6

4 cl.

BVM on Saturday

First Saturday

St. Illtyd, Ab. & C. Wales 500 (Cardiff 3 cl.)

7

2 cl.

Dedication of Cathedral Church (Menevia 1 cl.)
St. Willibrord, B. & C. 739 (Hexham & Newcastle 3 cl.)

8

4 cl.

Feria
(Comm. The Four Holy Crowned Martyrs)

25th Sunday after Pentecost
(Mass of 6th after Epiphany)

St. Willehad, B. & C. England/Germany 790

9

2 cl.

Dedication of the Archbasilica of the Most Holy Saviour
(Comm. St. Theodore, Martyr)

St. Cuby, B. & C. Cornwall/Wales, 6th c.
Bl. George Napper, Pr. & M. Oxford 1610

10

3 cl.

St. Andrew Avellino, Confessor
(Comm. Ss. Tryphon, Respicius, and Nympha, Virgins & Martyrs)

St. Justus, B. & C. Canterbury 632 (Southwark 3 cl.)

11

3 cl.

St. Martin of Tours, Bishop & Confessor
(Comm. St. Mennas, Martyr)

St. Ricktryth, Queen, Abs., Widow Northumbria 786

12

3 cl.



St. Martin I, Pope & Martyr

St. Machar, B. & C. 600 (Aberdeen 3 cl.)
St. Lebuin, Pr. & C. England/Germany 773

13

3 cl.

St. Didacus, Confessor

<p>14 2 cl.</p> <p>25th Sunday after Pentecost (Mass of 6^h after Epiphany) <i>Remembrance Sunday</i></p>  <p><i>Requiem Mass in chapels where two or more Masses are celebrated</i></p> <p>St. Josaphat, B. & M. St. Dyfrig, B. & C. (Cardiff 3 cl.) Bl. Hugh Cook (Faringdon) & Comp. (BBl. John Eynon & John Rugg), PPr. & MM d. 15th Nov 1539 (Portsmouth, Comm.) St. Serapion, M. England/Algeria 1240</p>	<p>15 3 cl.</p> <p>St. Albert the Great, Bishop, Confessor & Doctor</p> <p>BBl. Richard Whiting, Ab. & Comp., MMk., MM. Tor Hill, Glastonbury 1539 (Clifton 3 cl.) (1st Dec: Westminster 3 cl.)</p>	<p>16 3 cl.</p> <p>St. Gertrude, Virgin</p> <p>St. Margaret, Queen, Widow, Patroness of Scotland (Scotland 2 cl.) St. Edmund of Canterbury, B. & C. 1242 (Joint-Principal Patron: Portsmouth 1 cl.; Secondary Co-Patron: Brentwood 2 cl.; All other dioceses of England [except Hexham & Newcastle, Lancaster, Nottingham] 3 cl.)</p>	<p>17 3 cl.</p> <p>St. Gregory the Wonderworker, Bishop & Confessor</p> <p>St. Hugh of Lincoln, B. & C.; 1200 (Secondary Patron: Nottingham 2 cl.; Westminster, Clifton, Birmingham, Northampton 3 cl.) St. Hilda, V.; 680 (Middlesbrough 3 cl.)</p>	<p>18 3 cl.</p> <p>Dedication of the Basilicas of Ss. Peter & Paul</p>	<p>19 3 cl.</p> <p>St. Elizabeth of Hungary, Widow (Comm. of St. Pontianus, Pope & Martyr)</p> <p>St. Eremburga, Princess, Abs., Widow Isle of Thanet 680 St. Egbert, B. & C. York 766</p>	<p>20 3 cl.</p> <p>St. Felix of Valois, Confessor</p> <p>St. Edmund, King of England, M. Hoxon, East Anglia 870 (Westminster, Northampton 3 cl.)</p>
<p>21 2 cl.</p> <p>Last Sunday after Pentecost</p> <p>Presentation of the BVM St. Agatha, Mother of St. Margaret of Scotland Winchester 1100</p>	<p>22 3 cl.</p> <p>St. Cecilia, Virgin & Martyr</p> <p>St. Deyniolen, Ab. Wales 621 St. Bega, V. Cumbria 650</p>	<p>23 3 cl.</p> <p>St. Clement I, Pope & Martyr (Comm. St. Felicitas, Martyr)</p>	<p>24 3 cl.</p> <p>St. John of the Cross, Confessor & Doctor (Comm. St. Chrysogonus, Martyr)</p> <p>St. Christina, V. & Abs. Winchester 1080 Ven. Edward Mico, Pr. & M. Wild House, London 1678</p>	<p>25 3 cl.</p> <p>St. Catherine of Alexandria, Virgin & Martyr</p> <p>St. Alnoth, M. Ely 700</p>	<p>26 3 cl.</p> <p>St. Sylvester, Abbot (Comm. St. Peter of Alexandria, Bishop & Martyr)</p> <p>Ven. Hugh Taylor, Pr. & M.; York 1585</p>	<p>27 4 cl.</p> <p>BVM on Saturday</p> <p>Dedication of Cathedral Church (Paisley 1 cl.) St. Cungar, Ab. (Clifton, Comm.) St. Fergus, B. & C. (Aberdeen, Dunkeld 3 cl.) St. Edwold, H. & C. Dorset 871</p>
<p>28 1 cl.</p> <p>1st SUNDAY OF ADVENT</p> <p>Bl. James Thompson, Pr. & M. York 1582</p>	<p>29 4 cl.</p> <p>Feria (Comm. of St. Saturninus, Martyr)</p> <p><i>Start of novena in honour of the Immaculate Conception</i></p> <p>Bl. Cuthbert Mayne, Pr. & M. Launceston 1577 (Westminster, Liverpool, Lancaster, Northampton, Plymouth 3 cl.) Ven. Edward Burden Pr. & M. York 1588</p>	<p>30 2 cl.</p> <p>St. Andrew, Apostle, Patron of Scotland (In Scotland 1 cl.)</p> 	<p style="text-align: right;"><i>Photo: A missionary priest of the Society of St. Pius X, in India</i></p>			



December

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

1

3 cl.

Feria in Advent

Bl. Edmund Campion & Comp., PPr.,
MM 1581
(Northampton, Portsmouth 3 cl.)
Bl. Ralph Sherwin, M.
(Nottingham 3 cl.)
Bl. John Beche, Pr. & M. 1539
(Brentwood 3 cl.)
The Blessed Martyrs of Oxford
University (Birmingham 3 cl.)

2

3 cl.

St. Bibiana, Virgin &
Martyr
(Comm. Feria in Advent)

3

3 cl.

St. Francis Xavier,
Bishop, Confessor &
Martyr
(Comm. Feria in Advent)

First Friday

4

3 cl.

St. Peter Chrysologus,
Bishop, Confessor &
Doctor
(Comm. Feria in Advent)
(Comm. St. Barbara, Virgin &
Martyr)

First Saturday

St. Osmund, B. & C. 1099
(Westminster, Plymouth, Clifton 3 cl.)

5

1 cl.

2nd SUNDAY OF ADVENT

(Comm. St. Sabbas, Ab.)
St. Birinus, B. & C. 7thc.
(Birmingham, Portsmouth 3 cl.)
Bl. John Almond, Pr. & M.
Tyburn 1612

6

3 cl.

St. Nicholas, Bishop &
Confessor
(Titular. of Pro-Cathedral of
Liverpool 1 cl.)
(Comm. Feria in Advent)

7

3 cl.

St. Ambrose, Bishop,
Confessor & Doctor
(Comm. Feria in Advent)

St. Buithe, C. Scotland 621

8

1 cl.

FEAST OF THE
IMMACULATE
CONCEPTION
(Comm. Feria in Advent)

(Principal Patron: Westminster,
Birmingham, Liverpool, Clifton, Hexham
& Newcastle, Cardiff, Northampton,
Nottingham, Portsmouth (Joint -),
Southwark)
(Comm. of Second Sunday)
St. Budeaux of Del
Plymouth/Britany 6th c.

9

3 cl.

Feria in Advent

St. Erhelgiva, Daughter of King
Alfred, Abs. Shaftesbury 896

10

3 cl.

Feria in Advent
(Comm. St. Melchides, Pope
& Martyr)

Translation of the Holy House of
Loreto (Middlesbrough 3 cl.)
BBl. Edmund Gennings, Eustace
White, Polydore Plasden, PPr.,
Swiithun Wells, Sydney Hodgson,
Brian Lacey, LL., MM, Tyburn 1591
Bl. John Roberts, OSB, M.
Tyburn 1610 (Monvia 3 cl.)

11

3 cl.

St. Damasus I, Pope &
Confessor
(Comm. Feria in Advent)

Bl. Arthur Bell, Pr. & M. Tyburn 1643
Ven. Bennet Constable, Mk. & M.
Darham 1683

<p>12 1 cl.</p> <p>3rd SUNDAY OF ADVENT (Gaudete Sunday)</p> <p><i>St. Thomas Holland, Pr. & M. Tytone 1642</i></p>	<p>13 3 cl.</p> <p>St. Lucy, Virgin & Martyr (Comm. Feria in Advent)</p>	<p>14 3 cl.</p> <p>Feria in Advent</p> <p><i>Dedication of Cathedral Church (Micheal 1 cl.) St. Pinger & Paula, Brother & Sister St. Marys, Cornwall 455</i></p>	<p>15 2 cl.</p> <p>Ember Wednesday</p> <p>St. Florentius, Ab. Bangor Abbey, Ireland 7th c.</p>	<p>16 3 cl.</p> <p>St. Eusebius, Bishop & Martyr (Comm. Feria in Advent)</p>	<p>17 2 cl.</p> <p>Ember Friday</p> <p>St. Tetta, V. & Abs. Wimborne, Dorset 706 St. Malchus, B. & C. Winchester 1140</p>	<p>18 2 cl.</p> <p>Ember Saturday</p> <p>St. Mawan of Cornwall 6th c. St. Winebald of Wessex/Germany 768</p>
<p>19 1 cl.</p> <p>4th SUNDAY OF ADVENT</p> <p><i>St. Laurence Humphrey, L. & M. Winchester 1531</i></p>	<p>20 2 cl.</p> <p>Feria in Advent</p> <p>St. Thomas, Mk & M. Dover 1295</p>	<p>21 2 cl.</p> <p>St. Thomas, Apostle (Comm. Feria in Advent)</p> <p>Ven. Thomas Bedingfield, Pr. & M. Gatehouse 1678</p>	<p>22 2 cl.</p> <p>Feria in Advent</p> <p>Ven. William Pyke, L. & M. Dorchester 1591</p>	<p>23 2 cl.</p> <p>Feria in Advent</p> <p>St. Frithbert, B. & C. Hexham 766</p>	<p>24 1 cl.</p> <p>VIGIL OF THE NATIVITY OF OUR LORD</p>	<p>25 1 cl.</p> <p>THE NATIVITY OF OUR LORD JESUS CHRIST</p> <p></p> <p>Holy Day of Obligation</p> <p>(Dawn Mass: Comm. St. Anastasia, Martyr)</p>
<p>26 2 cl.</p> <p>Sunday in the Octave of Christmas (Comm. St. Stephen, Protomartyr)</p> <p><i>St. Tetta, B. & C. Winch, 6th c.</i></p>	<p>27 2 cl.</p> <p>St. John, Apostle (Comm. Octave of Christmas)</p> <p>(Tutor of Cathedral of Portsmouth, Safford 1 cl.)</p>	<p>28 2 cl.</p> <p>The Holy Innocents, Martyrs (Comm. Octave of Christmas)</p> <p><i>St. Remigius & Coadjutors, Bishops & Confessors Isle of Man 453</i></p>	<p>29 2 cl.</p> <p>With the Octave of Christmas (Comm. St. Thomas of Canterbury, Bishop & Martyr)</p> <p>(Principal Patron & Titular of Cathedral of Northampton in England & Wales 1 cl.) <i>St. William Howard, M. 1953</i></p>	<p>30 2 cl.</p> <p>With the Octave of Christmas</p> <p><i>St. Egelin, B. & C. Winchester 717 (Surreyham 3 cl.)</i></p>	<p>31 2 cl.</p> <p>With the Octave of Christmas (Comm. St. Sylvester I, Pope & Confessor)</p>	<p>Photo: Oblate Sisters of the Society of St. Pius X and Brother Vincent, a Holy Ghost Brother (now deceased), in Roodepoort, South Africa.</p>



The annual pilgrimage to Walsingham started from King's Lynn (below) for some twenty or so hardy walkers who then met record numbers of faithful (perhaps 160) at the Slipper Chapel for the final walk to the Abbey Grounds in Walsingham, where the Holy Sacrifice was offered and the District of Great Britain was consecrated to the Immaculate Heart of Mary (above), Rev., Fr. Benoit Philippon was the chaplain.





Priests gathered at St. Saviour's, Bristol (above) for the delayed priests' retreat from 30th Aug - 4th Sep. The retreat was preached by Rev. Fr. Nicholas Mary CSSR on the virtue of Perseverance. During the visit of His Lordship, Bishop de Galarreta, all the available priests gathered at St. Saviour's House for a priests' meeting (below).





Br. Ignatius (above) returned to his homeland, the Philippines, after fifteen years at St. Michael's School. He was ever the model religious brother: a living sacrifice. Deo gratias. Brother's replacement is Br. Dominic Savio, who arrived all fresh-faced and enthusiastic from St. Thomas Aquinas Seminary, Dillwyn U.S.A. on 18th September. This District owes a huge debt of thanks to the Society Brothers who give their lives for the apostolate in this country. Would that some of our own young men could also give themselves to a religious vocation as religious brothers. Oremus.





Rev. Fr. Vianney Vandendaele (above) clearly having a jolly time at St. Michael's School Fair on 25th September while headmaster, Rev. Fr. John Brucciani, was busy fixing the raffle (below).





His Lordship, Bishop Alfonso de Galarreta conferred the sacrament of confirmation on 60 souls at St. Michael's School, Burghclere on 25th September 2021 .





The next day, 25 souls were confirmed at Ss. Margaret & Leonard Church, Edinburgh. The preceding Sunday 62 were confirmed in Dublin.



Year Planner 2021-22

Nov	1	ALL SAINTS
	3	St. Michael's School, Half-Term holiday ends
	12-14	Young Roman Catholics weekend at Gateshead
Dec	1	All Day Adoration, Our Lady of Victories, Preston
	4	Advent Recollection, St. Saviour's House, Bristol
	8	IMMACULATE CONCEPTION OF THE BVM Engagement of members into the the Society of St. Pius X
	11	St. Michael's School, Advent Fair, End of Term
	16	All day adoration, St. Saviour's, Bristol
Jan	11	St. Michael's School, Hilary Term begins.
Feb	2	Candlemass. Taking of the cassock by the new seminarians at Flavigny. Tonsure ceremony at Dillwyn.
	14-19	Priests' Retreat, St. Saviour's House, Bristol
	25-27	Young Roman Catholics (YRC) weekend at St. Joseph's, London.
Mar	2	ASH WEDNESDAY
	4-6	40 Hours Devotion at St. Joseph & Padarn's, London N7 6BB
	12	Tonsure & Minor Orders at St. Pius X Seminary, Ecône
Apr	2	<i>Sitientes</i> . Ordination of Joseph Budds of Co. Cork to the Subdiaconate at St. Thomas Aquinas Seminary, Dillwyn USA.
	17	EASTER SUNDAY
May	1	Good Shepherd Sunday - for vocations
	26	ASCENSION DAY
Jun	5	PENTECOST SUNDAY
	29	Priestly ordination of Rev. Mr. Bernard Bevan at St. Pius X Seminary, Ecône.

Mass Times

	NOVEMBER						DECEMBER					
	1st	2nd	7th	14th	21st	28th	5th	8th	12th	19th	25th	26th
Bingley	-	-	1500	1500	1500	1500	1500	-	1500	1500	1230	1500
Bristol	0800 1830	0800 1830	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	0800 1830	0900 1100	0900 1100	0000 1000	0900 1100
Burghclere	0715 0900 1900	0630 0730 1900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	0715 1900	0730 0900	0730 0900	0000 0900	0730 0900
Colleton Manor	-	-	10th 1130	-	-	-	-	8th 1130	-	-	-	-
Edinburgh	1230	1230	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	1230	0900 1100	0900 1100	0000 1100	0900 1100
Gateshead	1830	1130 1830	1800	1100	1800	1800	1800	1830	1800	1800	0000 1100	1800
Glasgow	1830	1830	0900 1100	0900 1100	0900 1100	0900 1100	0900 1100	1830	0900 1100	0900 1100	0000 1100	0900 1100
Groom-bridge	1100	1100	0830	0830	0830	0830	0830	1100	0830	0830	1100	0830
Herne	1830	1830	1230	1230	1230	1230	1230	1830	1230	1230	0000	1230
Holnest	-	-	-	-	1600	1600	1600	-	1600	1600	0900	1600
Leicester	1100	1100	1100	1100	1100	1100	1100	1100	1100	1100	0000 1100	1100
Liverpool	1830	-	1300	1300	1300	1300	1300	1830	1300	1300	0930	1300
London (St. Joseph)	1900	1900	1100 1230	1100 1230	1100 1230	1100 1230	1100 1230	1900	1100 1230	1100 1230	0000 1100	1100 1230
London (Wimbledon)	0715 1100	0715 1100	0800	0800	0800	0800	0800	0715 1100	0800	0800	0800	0800
Manchester	1230	1230	0930	0930	0930	0930	0930	1230	0930	0930	0000	0930
Preston	1100	1100	0930	0930	0930	0930	0930	1100	0930	0930	0900	0930
Rhos-on-Sea	0900	-	1700	1700	1700	1700	1700	0900	1700	1700	1300	1700
Taunton	1130	1130	1600	1600	1100	1100	1100	1130	1100	1100	1130	1100
Woking	1930	1930	1030	1030	1030	1030	1030	1930	1030	1030	0000 1030	1030

See fsspx.uk/en/schedules-great-britain-scandinavia
for Jersey, Scandinavia

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. Benoit Philippon
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. Marc Hanappier

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: 01772 562 428

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. Thomas O'Hart
Rev. Fr. Dominic O'Hart
Br. Boniface
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: 0208 946 7916

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]

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. Anthony Wingerden](#)

[Rev. Fr. Gary Holden](#)

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

TAUNTON

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

WOKING

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

Wales

RHOS ON SEA

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

Jersey

Saint Nicholas Centre, Greve d'Azette
St. Clement, Jersey Tel: +44 1534 857 186

Scandinavia

AALBORG, DENMARK

OSLO, NORWAY

MALMÖ, SWEDEN

STOCKHOLM, SWEDEN

Rev. Fr. Håkan Lindström,
St. George's House, 125 Arthur Road,
London SW19 7DR
Tel: +44 20 8946 7916
h.lindstrom@fsspx.email
www.fsspx.uk/en/scandinavia

Pious Groups

THIRD ORDER OF ST. PIUS X

Rev. Fr. Gary Holden
thirdorder@fsspx.uk

ARCHCONFRATERNITY OF ST. STEPHEN

Rev. Fr. Lawrence Barrett
Mr. Richard Cullen
acss@fsspx.uk

EUCCHARISTIC CRUSADE

Rev. Fr. Vianney Vandendaele
hostia@fsspx.uk

MILITIA IMMACULATAE

Rev Fr. Robert Brucciani
Mr. Howard Toon
militia-immaculatae-1.org
mi@fsspx.uk

ST. RAPHAEL'S HOMESCHOOL & OL FATIMA CORRESPONDENCE CATECHISM COURSE

Miss Monica Marshall
m.marshall@fsspx.uk

YOUNG ROMAN CATHOLICS

Rev. Dominic O'Hart
Mr. James Martinez
yrc@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.

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