



THE CLOISTER

SOCIETY OF SAINT PIUS X

Saint Saviour's House, Saint Agnes Avenue

BRISTOL BS4 2DU

Email: stsaviours@fsspx.uk Telephone: 01179775863

50 YEARS OF HISTORY OF THE SSPX

The Society of Saint Pius X always existed in the eternal thoughts of God. Divine Providence prepared our history.

The Church's history will provide the circumstances for the birth of the SSPX as it happens for all the new foundations of religious institution.

His Excellency Archbishop Marcel Lefebvre had a "dream" about it, long time ago in Dakar (Senegal): Restore the priesthood! But the questions were: how?, when?, where? Very often Archbishop Lefebvre told us that we have to follow Divine Providence and not to try to be ahead of Divine providence. His initial idea was mostly to have some type of association to help the priests and seminarians but not yet to start a new religious institution. However historical circumstances made it evident that it was necessary to start something new.



You will see the different steps and historical facts that lead His Excellency to found the Society of Saint Pius X, and it has been an incredible work for the honour of the Church and for the salvation of the priesthood.

Immediately after the Council Vatican II the so called (Paul VI) "self-destruction" of the Church has provoked tremendous disillusion and anguishes in the soul of young vocations.

1962 -1969 - Already some seminarians were begging the help of Archbishop Marcel Lefebvre in order to receive a good priestly formation. Claude Michel (1963) - Paul Aulagnier (1966) - Jean-Yves Cottard (1968). His Excellency was sending them to the French Seminary in Rome. At the same time he was looking for more options, for example: Fraternity of Fr. Theodosios (Italy), the brothers of St. Vincent of Paul (France) or in Fribourg Pontifical University (Switzerland). His excellency was not yet prepared to start a new religious institution.

In October **1968** Archbishop Lefebvre felt obliged to resign as General Superior of the Holy Ghost fathers. He was hoping to retire peacefully in Rome. But in fact he went to Fribourg, living in Route de Marly 106. Paul Aulagnier (future Assistant of the SSPX) was with him. On the 13th of October 1969 a young candidate joined them, Bernard Tissier de Mallerais. Some priests promised to help, but blinded by a false concept of obedience to the liturgical reform, they never did it.

1969 The school year started with 9 seminarians. They were attending the classes at the Pontifical University of Fribourg. At the end of the academic year they were only 4 students. At the same time Archbishop Lefebvre became extremely ill, staying in bed for two months.

Outside the little house a group of lay people was supporting the embryo of this new society: Mr Braillard responsible for the Public department of Education of Switzerland; Professor Bernard Faÿ, expert in Free-Mason history; Mr Vonlanthem, judge. As well the spiritual support from Father Rivière and from Father Gérard des Lauriers.

Meanwhile, from Rome, Jean-Yves Cottard called Archbishop Lefebvre: “ Monseigneur, may I join you in Fribourg? The red flag "vota comunista" waves on the roof of the French Seminary! May I join you in Fribourg? »

Mgr. Lefebvre replied: “ You know, things are not going well. I am not sure that we will continue”.

In May of the same year the little group went to visit the Canon René Berthod (future rector of Ecône), prior of the St. Bernard Canons, in Lens. (Valais, Switzerland).

July 7th 1970 the final exams at the University of Fribourg.

But, at the same time, divine Providence was preparing two major events that will become the clear signs of the divine Will for our future Society of Saint Pius X:



- ✿ The acquisition of a new house in Fribourg.
- ✿ The acquisition of the house of Ecône.

On the 26th of June 1970, at 11.00 AM, a house, route de la Vignettaz was for sale in auction. The supporting group of lay men went to attend the auction and His Excellency Archbishop Lefebvre went to pray in the cathedral of Fribourg. After 45 minutes, comes out of the cathedral and sees one of the lay men coming toward him: “Monseigneur ... the house is your”.

It will become the 1st house of the SSPX, and the official address for our foundation.

The house of Ecône:

1968 the old house of Ecône, belonging to the Saint Bernard Canons for 666 years, is for sale.

A potential buyer express the desire to buy it to transform it to a perversion house.

On holy Thursday 1968, a group a lay men, Mr. Gratien Rausis, Roger Lovey, Alphonse and Marcel Pedroni and Guy Genoud, decide to buy the house, saving it from profanation.

On May 31st 1968, feast of Queenship of Our Lady, the contract is signed. The property is leased to Mr Telani to cultivate the vineyard and apricot orchard.

In January 1969, Archbishop Lefebvre, contacted by Mr Lovey, visits Ecône for the first time.



Meanwhile, His Eminency Cardinal Journet, suggested to Archbishop Lefebvre to start a seminary. And Archbishop Lefebvre was also thinking about a house, to be like a “noviciate” for the first year a seminary or spirituality year. For it was necessary to find a house outside of the busy life of the city of Fribourg.

Then May 22nd 1970, Archbishop Lefebvre visits Ecône for the second time, with Paul Aulagnier and a new candidate for the seminary: Emmanuel du Chalard de Taveau.

On October 3rd 1970 the first academic year started in Ecône.

Fr. Mason, Fr. Gottlieb and Fr. Michel, will be respectively: Rector, professor and Bursar. They were helped by Mr. & Mrs. Magnin for the Kitchen; Mr. Beytrison for the administration. The “old timers” from Fribourg were back to the university to witness the birth of the SSPX.

Everything was ready to start a new religious institution for the salvation and transmission of the Catholic priesthood. All the signs from Divine Providence were gathered and clear.

(We will will continue this history next Cloister bulletin)

Satis Cognitum

On the Unity of the Church (Part 3)

Pope Leo XIII - 1896

(Continuation from the November Cloister)

The Church a Divine Society

10. But as this heavenly doctrine was never left to the arbitrary judgment of private individuals, but, in the beginning delivered by Jesus Christ, was afterwards committed by Him exclusively to the Magisterium already named, so the power of performing and administering the divine mysteries, together with the authority of ruling and governing, was not bestowed by God on all Christians indiscriminately, but on certain chosen persons. For to the Apostles and their legitimate successors alone these words have reference: "Going into the whole world preach the Gospel." "Baptizing them." "Do this in commemoration of Me." "Whose sins you shall forgive they are forgiven them." And in like manner He ordered the Apostles only and those who should lawfully succeed them to feed - that is to govern with authority - all Christian souls. Whence it also follows that it is necessarily the duty of Christians to be subject and to obey. And these duties of the Apostolic office are, in general, all included in the words of St.

Paul: "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God" (I Cor. iv., I).

Wherefore Jesus Christ bade all men, present and future, follow Him as their leader and Saviour; and this, not merely as individuals, but as forming a society, organized and united in mind. In this way a duly constituted society should exist, formed out of the divided multitude of peoples, one in faith, one in end, one in the participation of the means adapted to the attainment of the end, and one as subject to one and the same authority. To this end He established in the Church all principles which necessarily tend to make organized human societies, and through which they attain the perfection proper to each. That is, in it (the Church), all who wished to be the sons of God by adoption might attain to the perfection demanded by their high calling, and might obtain salvation. The Church, therefore, as we have said, is man's guide to whatever pertains to Heaven. This is the office appointed unto it by God: that it may watch over and may order all that concerns religion, and may, without let or hindrance, exercise, according to its judgment, its charge over Christianity. Wherefore they who pretend that the Church has matters, or to infringe upon the not, or wickedly calumniate it.

Wherefore they any wish to interfere in Civil rights of the State, know it God indeed even made the than any other. For the end for much higher than the end of above nature, as immortal transitory things on the earth.



society divine in its origin, proximately adapted to the attainment of that end; but it is a human community inasmuch as it is composed of men. For this reason we find it called in Holy Writ by names indicating a perfect society. It is spoken of as the House of God, the city placed upon the mountain to which all nations must come. But it is also the fold presided over by one Shepherd, and into which all Christ's sheep must betake themselves. Yea, it is called the kingdom which God has raised up and which will stand for ever. Finally it is the body of Christ - that is, of course, His mystical body, but a body living and duly organized and composed of many members; members indeed which have not all the same functions, but which, united one to the other, are kept bound together by the guidance and authority of the head.

Indeed no true and perfect human society can be conceived which is not governed by some supreme authority. Christ therefore must have given to His Church a supreme authority to which all Christians must render obedience. For this reason, as the unity of the faith is of necessity required for the unity of the church, inasmuch as it is the body of the faithful, so also for this same unity, inasmuch as the Church is a divinely constituted society, unity of government, which effects and involves unity of communion, is necessary jure divino. "The unity of the Church is manifested in the mutual connection or communication of its members, and likewise in the relation of all the members of the Church to one head" (St. Thomas, 2a 2ae, 9, xxxix., a. I).

From this it is easy to see that men can fall away from the unity of the Church by schism, as well as by heresy. "We think that this difference exists between heresy and schism" (writes St. Jerome): "heresy has no perfect dogmatic teaching, whereas schism, through some Episcopal

dissent, also separates from the Church" (S. Hieronymus, Comment. in Epist. ad Titum, cap. iii., v. 10-11). In which judgment St. John Chrysostom concurs: "I say and protest (he writes) that it is as wrong to divide the Church as to fall into heresy" (Hom. xi., in Epist. ad Ephes., n. 5). Wherefore as no heresy can ever be justifiable, so in like manner there can be no justification for schism. "There is nothing more grievous than the sacrilege of schism....there can be no just necessity for destroying the unity of the Church" (S. Augustinus, Contra Epistolam Parmeniani, lib. ii., cap. ii., n. 25).

The Supreme Authority Founded by Christ

11. The nature of this supreme authority, which all Christians are bound to obey, can be ascertained only by finding out what was the evident and positive will of Christ. Certainly Christ is a King for ever; and though invisible, He continues unto the end of time to govern and guard His church from Heaven. But since He willed that His kingdom should be visible He was obliged, when He ascended into Heaven, to designate a vice-gerent on earth. "Should anyone say that Christ is the one head and the one shepherd, the one spouse of the one Church, he does not give an adequate reply. It is clear, indeed, that Christ is the author of grace in the Sacraments of the Church; it is Christ Himself who baptizes; it is He who forgives sins; it is He who is the true priest who bath offered Himself upon the altar of the cross, and it is by His power that His body is daily consecrated upon the altar; and still, because He was not to be visibly present to all the faithful, He made choice of ministers through whom the aforesaid Sacraments should be dispensed to the faithful as said above" (cap. 74). "For the same reason, therefore, because He was about to withdraw His visible presence from the Church, it was necessary that He should appoint someone in His place, to have the charge of the Universal Church. Hence before His Ascension He said to Peter: 'Feed my sheep' " (St. Thomas, Contra Gentiles, lib. iv., cap. 76). Jesus Christ, therefore, appointed Peter to be that head of the Church; and He also determined that the authority instituted in perpetuity for the salvation of all should be inherited by His successors, in whom the same permanent authority of Peter himself should continue. And so He made that remarkable promise to Peter and to no one else: "Thou art Peter, and upon this rock I will build my church" (Matt. xvi., 18). "To Peter the Lord spoke: to one, therefore, that He might establish unity upon one" (S. Pacianus ad Sempronium, Ep. iii., n. 11). "Without any prelude He mentions St. Peter's name and that of his father (Blessed art thou Simon, son of John) and He does not wish Him to be called any more Simon; claiming him for Himself according to His divine authority He aptly names him Peter, from petra the rock, since upon him He was about to found His Church" (S. Cyrillus Alexandrinus, In Evang. Joan., lib. ii., in cap. i., v. 42).

(Document will continue next Cloister)

RETREATS AND RECOLLECTION 2020

THE CALENDAR OF RETREATS AND RECOLLECTION FOR THE YEAR 2020 IS AVAILABLE.

See the brochure at the repository

A good retreat can bring you closer to God and Our Lady and your eternal salvation can depend on it.



Merry Christmas and Happy New Year

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Felices Navidades y Año Nuevo

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Joyeux Noël et Bonne Année

*

Bom Natal e Feliz Ano Novo

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Mele Kalikimaka – Hauoli Makahiki Ho

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Frohe Weihnachten und ein gesegnetes Neues Jahr

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Maligayang Pasko

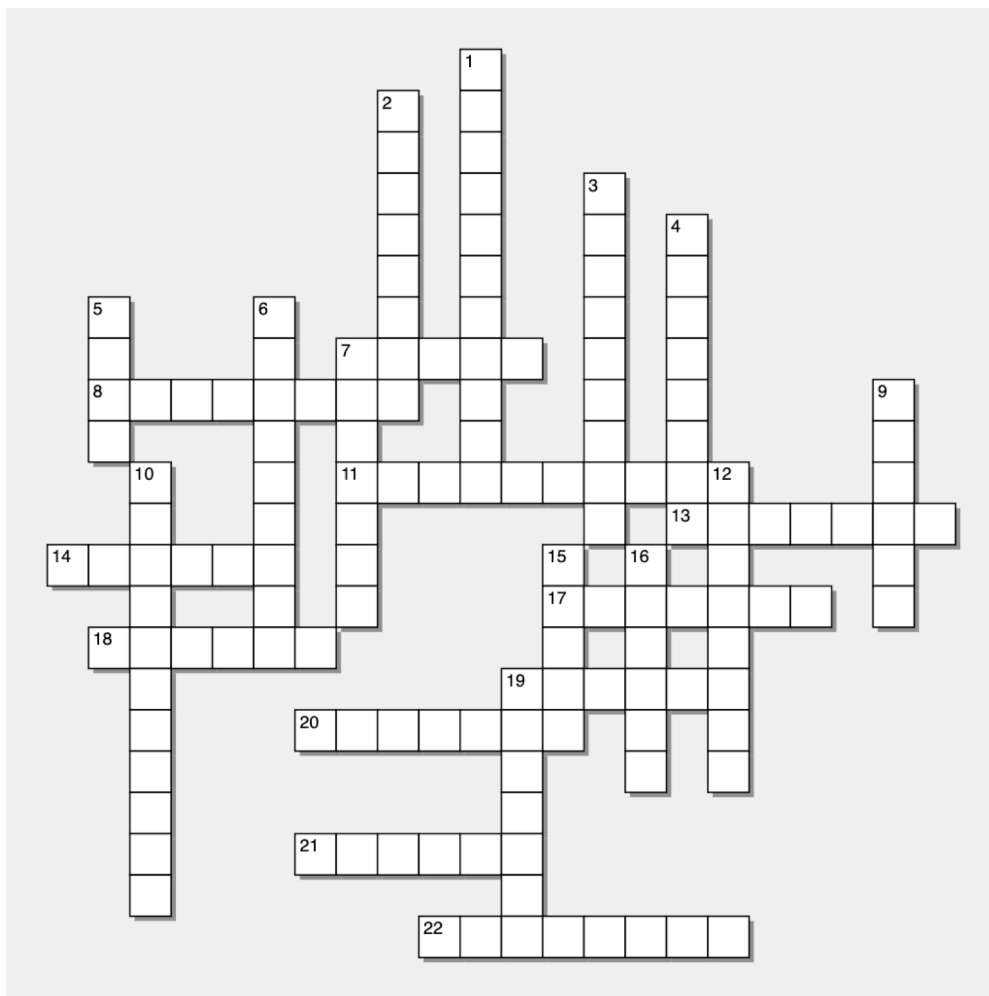
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Καλά Χριστούγεννα και καλή χρονιά

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Krismasi Njema - Heri kwa mwaka mpya

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Catholic Clergy Scientists

Across

7. (1550-1632) Canon who contributed to mineralogy
 8. (1632-1707) Benedictine monk founder of palaeography.
 11. (1473-1543) Astronomer famous for heliocentric cosmology
 13. (14th century) Franciscan friar reputed inventor of gunpowder and firearms
 14. (1700-1770) Abbot who discovered the phenomenon of osmosis in natural membranes.
 17. 1814-1880 Brazilian Jesuit created a typewriter machine
 18. (1620-1682) Developed what became the standard method for measuring the right ascension of celestial objects.
 19. (1712-1751) Benedictine monk who made the first electric motor
 20. (1300) priest who formulated early idea of inertial motion
 21. (1685-1724) Jesuit known for his early work on lighter than air airship design.
 22. (1618-1663) Jesuit, discovered the diffraction of light

Down

1. (1290-1349) Helped develop the mean speed and one of the Oxford Calculators
 2. (1654-1722) Priest, created a mechanical explanation of gravitation.
 3. (1250 - 1310) Dominican, who gave the first correct geometrical analysis of the rainbow.
 4. Patron Saint of natural sciences
 5. (1640-1715) Oratorian, who wrote on the parallelogram of forces.
 6. (946-1003) Pope, promoted Arabic knowledge of arithmetic.
 7. (1633-1704) Cistercian botanist who contributed in medicine and topology
 9. (1898-1996) Benedictine monk, beekeeper known for bee breeding. His abbey gave name to a species of bee.
 10. (1292-1336) Renowned clockmaker, one of the initiators of trigonometry
 12. (1573-1650) Jesuit, inventor of the pantograph
 15. Franciscan friar described as a forerunner of modern scientific method
 16. (1822-1884) Augustinian monk, father of genetics
 19. (1543-1592) Jesuit, first author of treatment of magnetic phenomena

Feast	Mass time and Events
1 1st Sunday of Advent	10 am Mass - 11 am Taunton - 4pm Holnest
2 S Bibiana	8:00 am
3 S. Francis Xavier	8:00 am
4 S. Peter Chrysologus / S. Osmund	8:00 am
5 Feria - (Votive mass)	8:00 am
6 S. Nicholas (1st Friday)	8:00 am / 5:30 pm Benediction Blessed Sacrament
7 S. Ambrose	11 am Mass followed by Benediction Blessed Sacrament
8 Immaculate Conception of the B.V.M	10 am Mass - 11 am Taunton - 4pm Holnest
9 Feria	8:00 am
10 Feria	8:00 am
11 S. Damasus	8:00 am / 11:30 am Colleton Manor
12 Feria	8:00 am / 5:30 pm Benediction Blessed Sacrament
13 S. Lucy	8:00 am
14 Feria	8:00 am
15 3rd Sunday of Advent	10 am Mass - 11 am Taunton - 4pm Holnest
16 S. Eusebius	8:00 am
17 Feria	8:00 am
18 Ember Day	8:00 am
19 Feria	8:00 am / 5:30 pm Benediction Blessed Sacrament
20 Ember Day	8:00 am
21 S.Thomas Apostle	8:00 am
22 4th Sunday of Advent	10 am Mass - 11 am Taunton - 4pm Holnest
23 Feria	8:00 am
24 Vigil of the Nativity	8:00 am
25 Nativity of Our Lord - Christmas	Midnight Mass & 10am Mass /9am Holnest/ 11:30am Taunton
26 S. Stephen	8:00 am
27 S. John Evangelist	8:00 am
28 Holy Innocent	8:00 am
29 Sunday in the Octave of Christmas	10 am Mass - 11 am Taunton - 4pm Holnest
30 In Christmas Octave	8:00 am
31 In Christmas Octave	8:00 am