



S S P X



Ite Missa Est

Omnia instaurare in Christo



The Primary Goal of the Society of St. Pius X is the priesthood and all that pertains it. The primary activity of the Society, therefore, is the formation of holy Catholic priests after the model of Christ Himself.

On 1st October 2015 at the newly blessed Church of Our Lady of Sorrows, Phoenix, Arizon, USA , three young men consecrated themselves to the service of the altar when they received the subdeaconate which is the first of the major orders.

Among them was Mr. Paul Franks of Nottingham, UK. Deo gratias.

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Society of St Pius X
in Great Britain

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St. George's Hous
125 Arthur Road
Wimbledon
SW19 7DR
United Kingdom
+44 20 8946 7916
district.uk@fsspx.email

District Superior
Rev. Fr. Robert Brucciani

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“Re-establish all things in Christ”

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Letter from the District Superior

Fr. Robert Brucciani, District Superior



deur of what is before us?

It is often said that the Mass is the most beautiful thing this side of heaven (Fr. Faber). It is beautiful because prayer is the noblest act of man, and the Mass is the noblest of all prayers; it is Christ's prayer, which He offers in His Mystical Body; it is Christ's greatest prayer – the sacrifice of Himself – extended through time; it is the continuation of Christ's mission on earth.

Mass Reconciles All Things In Christ

Christ came into the world to bring it back to Himself; to draw all things to Himself (cf. Col 1:18-20):

18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead,

The Most Beautiful Thing?

We come to Mass every Sunday because we know it is our duty and we feel the spiritual need to worship our Creator, but when we come, do we really have a sense of the gran-

that in all things he may hold the primacy: 19. Because in him, it hath well pleased the Father that all fulness should dwell: 20. And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth and the things that are in heaven.

This drawing or reconciling back to Himself is effected through the Mass by calling all men to join Him in His prayer to the Father, to join Him, not as associates offering a gift alongside Him, but by becoming part of Him, by sharing in His life so that the gift of Himself and the gift of ourselves form one sacrifice: Jesus offering Himself to His Father.

And it is not only those who assist at the Mass who are reconciled to Him, but all creation in a certain way. For Man is the summit of the material universe: all we can see or sense, God made for Man. So when He draws mankind back to Himself, He draws all creation with Him. When you participate in the Sacrifice of the Mass, therefore, you are participating in the return of the universe back to its Creator. Indeed, this is our highest duty. St. Thomas Aquinas, in his *Summa Theologica*, envisages the created universe as an emanation from God and, through Christ, a return back to God.

By being incorporated into

Christ, we offer the perfect prayer of the Mass through Him, with Him and in Him.

How to pray the Mass

How should we pray the Mass to participate in Christ's Mission?

We should follow the Mass attentively; raising our hearts and minds to God, offering our will to the Father by uniting it to Jesus' will.

We should not only see the Mass as a slice of time; we should see the Mass as the summit of our lives. We should live for the Mass; not just for an hour or so each Sunday, but during our every waking moment.

Our Lives Should be the Extension of the Mass

In our catechism we read:

The Mass is the sacrifice of the Body and Blood of Jesus Christ, really present on the altar under the appearances of bread and wine, and offered to God for the living and the dead.

It is the perpetuation of the Sacrifice of Calvary through time; it is Christ offering Himself to His Father until the end of time in His Mystical Body (as opposed to His physical body).



Now, just as the Mass is the extension of Calvary, so should our lives be the extension of the Mass.

How can the Mass be extended?

Spiritually: by the continual offering of self. This is expressed in the Morning offering:

O my God, in union with the Immaculate Heart of Mary, I offer Thee the Precious Blood of Jesus from all the altars throughout the world, joining with It the offering of my every thought, word and action of this day.

St. John Berchmanns used to offer every thought word and deed from vespers in preparation for the following day's Mass; and then from Mass until vespers in thanksgiving for the Mass.

Materially: by participation in the Mass by making the Mass the cultural, aesthetic and social high point of our lives by (a) the beauty of the liturgy: serving and chant, (b) the beauty and care of the church, the altar, the linens, the vestments, and (c) the beauty of ourselves by a return to the practice wearing our "Sunday best" to church.

The Mass is the prayer of the community, not an isolated island of

time within the busy week of an individual. It is an outward expression of a society by the interior motion of its individual lives towards God.

Ite Missa Est

At the end of Mass, the priest says "*Ite Missa Est*" which literally means: "This is the dismissal."

Why the word "Mass" is chosen to signify the Holy Sacrifice is a bit of a mystery, but one which has happy consequences.

The Baltimore Catechism says it was because the *Ite missa est* was the announcement of the end of the Sacrifice. Probably like an artist who unveils his finished painting might say "This is the painting!", people began to refer to the ceremonies of the Holy Sacrifice as the Mass because at the end of the ceremonies it could be understood that the priest or deacon used to announce "Go. This is the Missa!"

Appropriateness of the word Missa

The sacramental offering of Christ is made at the moment of consecration - the actual Holy Sacrifice is completed with the words of consecration of the Precious Blood

- but the offering of ourselves should continue in our every thought, word and deed. And, as we share in the life of Christ (if we are in a state of grace), the offering of Christ to the Father therefore continues with our continued offering of ourselves.

This means that, when the priest says "This is the dismissal," he might just as well be understood as saying "This is the time to go and live the Holy Sacrifice" or "This is the Holy Sacrifice, accomplished sacramentally as public worship, but now it should be prolonged in our own lives."

The word Missa therefore is not wholly inappropriate, because the dismissal is always accompanied by the mission (*missio*) to live the Holy Sacrifice.

Of all those who lived the Holy Sacrifice, none other did so more fully than the Blessed Virgin Mary. Let us turn to her so that assisted by the grace that comes through her hands, we might reconcile all things to her Son.

In Jesu et Maria.
Father Robert Brucciani
District Superior

The Missa Cantata Project

Sunday Mass should be the spiritual and aesthetic high point of our week. It should be greatest expression of prayer that a community can offer as a community. Sunday Mass should therefore be a sung Mass (a Missa Cantata) which should be prepared beforehand by all the faithful.

This edition of Ite Missa Est is dedicated to the project of encouraging the sung liturgy – particularly Sunday Mass. Rev. Fr. Lindström has been placed in charge of liturgical chant for the District (the District Chant Coordinator) and will work with the priors and priests to introduce and improve the standards of the sung liturgy in all of our chapels. Please give him your generous support.



“Where there is Darkness”

Declaration by Bishop Bernard Fellay, Superior General

Introduction

The Final Report of the second session of the Synod on the Family, published on October 24, 2015, far from showing a consensus of the Synod Fathers, is the expression of a compromise between profoundly divergent positions. Of course we can read in it some doctrinal reminders about marriage and the Catholic family, but we note also some regrettable ambiguities and omissions, and most importantly several breaches opened up in discipline in the name of a relativistic pastoral “mercy”. The general impression that this document gives is of confusion, which will not fail to be exploited in a sense contrary to the constant teaching of the Church.

This is why it seems to us necessary to reaffirm the truth received

from Christ (1) about the role of the pope and the bishops and (2) about marriage and the family. We are doing this in the same spirit that prompted us to send to Pope Francis a petition before the second session of this Synod.

1. The Role of the Pope and the Bishops.¹

As sons of the Catholic Church, we believe that the Bishop of Rome, the Successor of St. Peter, is the Vicar of Christ, and at the same time that he is the head of the whole Church. His power is a jurisdiction in the proper sense. With regard to this power, the pastors, as well as the faithful of the particular Churches, separately or all together, even

in a Council, in a Synod, or in episcopal conferences, are obliged by a duty of hierarchical subordination and genuine obedience.

God has arranged things in such a way that, by maintaining unity of communion with the Bishop of Rome and by professing the same faith, the Church of Christ might be one flock under one Shepherd. God’s Holy Church is divinely constituted as a hierarchical society, in which the authority that governs the faithful comes from God, through the pope and the bishops who are subject to him.²

When the supreme papal Magisterium has issued the authentic expression of revealed truth, in dogmatic matters as well as in disciplinary matters, it is not within the province of ecclesiastical organs vested with a lesser degree of authority—such as bishops’ conferences—to introduce modifications to it.

The meaning of the sacred dogmas that must be preserved perpetually is the one that the Magisterium of the pope and the bishops has taught once and for all, and it is never lawful to deviate from it. Hence the Church’s pastoral ministry, when it practices mercy, must begin by remedying the poverty of ignorance, by giving souls the expression of the truth that will save them.

In the hierarchy thus instituted

by God, in matters of faith and magisterial teaching, revealed truths were entrusted as a Sacred Deposit to the apostles and to their successors, the pope and the bishops, so that they might guard it faithfully and teach it authoritatively. The sources that contain this Deposit are the books of Sacred Scripture and the non-written traditions which, after being received by the apostles from Christ Himself or handed on by the apostles under the dictation of the Holy Ghost, have come down to us.

When the teaching Church declares the meaning of these truths contained in Scripture and Tradition, she imposes it with authority on the faithful, so that they might believe it as being revealed by God. It is false to say that the job of the pope and the bishops is to ratify what the *sensus fidei* or the common experience of the ‘People of God’ suggests to them.

As we already wrote in our Petition to the Holy Father: “Our uneasiness is caused by something that St. Pius X condemned in his Encyclical *Pascendi*: an alignment of dogma with supposed contemporary demands. Pius X and you, Holy Father, received the fullness of the authority to teach, sanctify and govern in obedience to Christ, who is the Head and the Shepherd of



the flock in every age and in every place, whose faithful vicar the pope should be on this earth. The object of a dogmatic condemnation could not possibly become, with the passage of time, an authorized pastoral practice.”

This is what prompted Archbishop Marcel Lefebvre to write in his Declaration dated November 21, 1974: “No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic Faith, so clearly expressed and professed by the Church’s Magisterium for nineteen centuries. ‘But though we,’ says St. Paul, ‘or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema.’”³

2. Marriage and the Catholic Family

As for marriage, God provided for the increase of the human race by instituting marriage, which is the stable and perpetual union of a man and a woman.⁴ The marriage of baptized persons is a sacrament, since Christ elevated it to that dignity; marriage and the family are therefore institutions that are both divine and natural.

The primary end of marriage is

the procreation and education of children, which no human intention should prevent by performing acts contrary to it. The secondary end of marriage is the mutual assistance that the spouses offer to each other as well as the remedy to concupiscence.

Christ established that the unity of marriage would be definitive, both for Christians and for all mankind. This unity possesses an indissoluble character, such that the conjugal bond can never be broken, neither by the will of the two parties nor by any human authority: “What God hath joined together, let no man put asunder.”⁵ In the case of the sacramental marriage of baptized persons, this unity and indissolubility are further explained by the fact that it is the sign of Christ’s union with His Bride.

Anything that human beings may decree or do against the unity or indissolubility of marriage is not in keeping with the requirements of nature or with the good of human society. Moreover, faithful Catholics have the serious duty not to join together solely by the bond of a civil marriage, without taking into account the religious marriage prescribed by the Church.

The reception of the Eucharist (or sacramental Communion) requires the state of sanctifying grace and

union with Christ through charity; it increases this charity and at the same time signifies Christ’s love for the Church, which is united with Him as His only Spouse. Consequently, those who deliberately cohabit or even live together in an adulterous union, contrary to the laws God and of the Church, cannot be admitted to Eucharistic Communion because they are giving the bad example of a serious lack of justice and charity, and they are considered public sinners: “He that shall marry her that is put away committeth adultery.”⁶

In order to receive absolution for one’s sins within the framework of the Sacrament of Penance, it is necessary to have the firm resolution to sin no more, and consequently those who refuse to put an end to their irregular situation cannot receive valid absolution.⁷

In keeping with the natural law, man has a right to exercise his sexuality only within lawful marriage, while respecting the limits set by morality. This is why homosexuality contradicts natural and divine law. Unions entered into apart from marriage (cohabitation, adulterous, or even homosexual unions) are a disorder contrary to the requirements of the natural divine law and are therefore a sin; it is impossible to acknowledge therein any moral good

whatsoever, even diminished.

Given current errors and civil legislation against the sanctity of marriage and the purity of morals, the natural law allows no exceptions, because God in His infinite wisdom, when He gave His law, foresaw all cases and all circumstances, unlike human legislators. Therefore so-called situation ethics, whereby some propose to adapt the rules of conduct dictated by the natural law to the variable circumstances of different cultures, is inadmissible. The solution to problems of a moral order must not be decided solely by the consciences of the spouses or of their pastors, and the natural law is imposed on conscience as a rule of action.

The Good Samaritan’s care for the sinner is manifested by a kind of mercy that does not compromise with his sin, just as the physician who wants to help a sick person recover his health effectively does not compromise with his sickness but helps him to get rid of it. One cannot emancipate oneself from Gospel teaching in the name of a subjectivist pastoral approach which, while recalling it in general, would abolish in on a case-by-case basis. One cannot grant to the bishops the faculty of suspending the law of the indissolubility of marriage *ad casum*, without running the risk of weaken-



ing the teaching of the Gospel and of fragmenting the authority of the Church. For, in this erroneous view, what is affirmed doctrinally could be denied pastorally, and what is forbidden de jure could be authorized de facto.

In this utter confusion it is now up to the pope—in keeping with his responsibility, and within the limits set on him by Christ—to restate clearly and firmly the Catholic truth quod semper, quod ubique, quod ab omnibus,⁸ and to keep this universal truth from being contradicted in practice locally.

Following Christ's counsel: vigilate et orate, we pray for the pope: oremus pro pontifice nostro Francisco, and we remain vigilant: non tradat eum in manus inimicorum ejus,⁹ so that God may not deliver him over to the power of his enemies. We implore Mary, Mother of the Church, to obtain for him the graces that will enable him to be the

faithful steward of the treasures of her Divine Son.

Menzingen, October 27, 2015

+ Bernard FELLAY

Superior General of the Society of Saint Pius X

¹ Council of Trent, Session 4; Vatican Council I, Constitution Dei Filius; Decree Lamentabili, 6.

² Mt. 16:18-19; Jn. 21:15-17; Vatican I, Constitution Pastor Aeternus.

³ Gal. 1:8.

⁴ Gen. 2:18-25.

⁵ Mt. 19:6.

⁶ Mt. 19:9.

⁷ Leo XIII, Arcanum Divinae Sapientiae; Pius XI, Casti Connubii.

⁸ "Which [has been proclaimed] always, everywhere and by all"; Vincent of Lerins, Commonitorium.

⁹ Oratio pro summo Pontifice.

Mater Dei

Following a review of our media offerings, I have decided that The magazine, Mater Dei, be merged with this bi-monthly publication. The *Ite Missa Est* will be sent to all those who had subscribed to the Mater Dei.

Among the Cares

St. Pius X on Gregorian Chant

Rev. Fr. Vianney Vandendaele

Origins of Gregorian Chant

Sacred music has always been a great concern of the Sovereign Pontiffs. The origin of Gregorian Chant amply shows this. It was in the Lateran Palace that Pope Gregory the Great (540-604,) carefully collected and wisely arranged all that had been handed down by the elders, and protected the purity and integrity of sacred chant with fitting laws and regulations. After having made this collection of the traditional treasures of plainsong, editing them with additions of his own, he founded his great Schola in order to perpetuate the true interpretation of the liturgical chant. Although, other arts such as sacred polyphony and religious hymns are permitted, or even encouraged with some conditions, Gregorian Chant remains the main

way of worshiping God by singing sacred texts. This had been reaffirmed often by different popes such as Benedict XIV, Leo XII, Gregory XVI, Pius IX, and Leo XIII. With the passing of time, the original purity of expression became distorted, and even lost its original character so as to become dangerous. Thus, at the beginning of the 20th century, Gregorian Chant needed a serious reform in order to regain its real place of primacy. This reform was brought about by Pope St. Pius X.

St. Pius X the Reformer

In his opening encyclical, *E Supremi apostolatus* (4th October 1903) St. Pius X announced the program for his pontificate: "to re-establish all things in Christ" so that



“Christ may be all things and in all.” To achieve this, he initiated different reforms which were important, timely and needed. This pope, who held office for only eleven years, ranks as one of the greatest reforming popes in History—certainly the greatest since the Council of Trent. Concerning sacred music, St. Pius X issued a document at the very beginning of his pontificate—only one month after his opening encyclical. According to Pius XII, St. Pius X made the highest contribution to the reform and renewal of sacred music when he restated the principles and standards handed down from the elders, and wisely brought them together as the conditions of modern times demanded. In this way, his *Motu proprio*, entitled *Tra le sollecitudini* (Among the cares) and published on 22nd November 1903, is a legislative document. It is an instruction

containing a series of twenty-nine points considered as prescriptions for the restoration of sacred music in order to arouse and foster a Christian spirit in the faithful. The pope himself presented it as a juridical code of sacred music to which he wanted to give the force of law.

Among the Cares

In the opening of this document, St. Pius X declares that “among the cares of the pastoral office, [...] a leading one is without question that of maintaining and promoting the decorum of the House of God in which the august mysteries of religion are celebrated, and where Christian people assemble to receive the grace of the Sacraments, to assist at the Holy Sacrifice of the Altar, to adore the most august Sacrament

of the Lord’s Body and to unite in the common prayer of the Church in the public and solemn liturgical offices.” He then goes on to deplore the abuses which disturb or even diminish the piety and devotion of the faithful as well as offend the decorum and sanctity of sacred functions.

Sacred Chant and Music

The pope continues by saying that one of the most common of these abuse is sacred chant and music. Although it is in the nature of this art to fluctuate and vary with the course of time, it is not always easily contained within right limits. It is these limits that St. Pius X defines again in order that this art not deviate from the right rule of divine worship.

Goal of Sacred Music

The first principle given in this *Motu Proprio* reminds us of the goal of sacred music. It is formulated thus: “Sacred music, being a complementary part of the solemn Liturgy, participates in the general scope of the Liturgy, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and the splendour of the ecclesiastical ceremonies, and

since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries.”

Properties of Sacred Music

With this goal, St. Pius X outlines the properties of sacred music: “sacred music should consequently possess, in the highest degree, the qualities proper to Liturgy, and in particular sanctity and goodness of form, which will spontaneously produce the final quality of universality.”

Supremacy of Gregorian Chant

Then he affirms that “these qualities are to be found, in the highest degree, in Gregorian Chant, which is, consequently the Chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she has jealously guarded for centuries in her liturgical codices, which she directly proposes to the faithful as her own, which she prescribes exclusively for the same parts of the Liturgy, and



which the most recent studies have so happily restores to their integrity and purity.”

Even though St. Pius X admits that the above-mentioned qualities are also possessed in an excellent degree by Classical Polyphony, he insists on the fact that Gregorian Chant has always been regarded as the supreme model for sacred music.

Rules of Gregorian Chant

St. Pius X then lays down comprehensive rules for Gregorian chant summarised as follows:

- Latin must be used;
- texts cannot be changed;
- concert and romantic melodies are forbidden;
- On the same principle it follows that singers in church have a real liturgical office, and that therefore women, being incapable of exercising such office, cannot be admitted to form part of the choir. [nb. the SCR decree of 1958 now permits women to sing];
- only men of known piety and probity of life are to be admitted to form part of the choir of a church and they should wear ecclesiastical garb and be hidden behind gratings when the choir is excessively open to the public

- gaze;
- the employment of the piano is forbidden in church, as is also that of noisy or frivolous instruments such as drums, cymbals, bells and the like.

Necessity of a Choir

“Let care be taken to restore, at least in the principal churches, the ancient Scholae Cantorum, as has been done with excellent fruit in a great many places. It is not difficult for a zealous clergy to institute such Scholae even in smaller churches and country parishes, nay, in these last the pastors will find a very easy means of gathering around them both children and adults, to their own profit and the edification of the people.”

Message For Our Times

St. Pius X laid the foundations of a restoration of the sacred chant over one hundred years ago. His counsels and rallying cry, far from losing their wisdom and power with the passage of time, are more timely now than in 1903. Let us, therefore, take his care upon our shoulders, begging his intercession that we may continue this noble endeavour. Ω

Raising Our Hearts

The Place of Gregorian Chant in God’s plan

Rev. Fr. Håkan Lindström

The purpose of creation is to give glory to God

God created the universe by a free act of his will in order to give to himself external glory, as his perfections, which are one with his essence and being, are reflected in manifold ways by his many different creatures. Lifeless creatures like stones and minerals give glory to him by obeying the laws of gravity and chemistry, which were created by him. Plants give glory to him by following the biological laws that God created. Animals follow their instincts, which God has given them. Men and angels, the rational creatures, give glory to God by following his will as made known to them by the natural law and revelation. We give this glory to God whenever we carry our daily cross, practise the

virtues or lift our hearts up to him in prayer.

Singing is a noble form of prayer

Singing is a way of expressing both thought, by the words sung, and emotions and attitudes by the unspeakable musical meaning of melody and rhythm. When singing, more so than when only speaking, we make the vibrations of the sound resonate through the whole of our bodies and the room. Sung prayer therefore involves a greater part of our nature and is consequently a more complete praise of the Creator by his creature. Always and everywhere words have been given greater emphasis by singing them; from the temples of religion to battlefields

and today's football stadiums. As St. Augustine puts it: "he that sings praise, not only sings, but also loves him of whom he sings;"¹ which is the passage actually from his writings that seems to come closest to that more famous saying often attributed to him: "he who sings well prays twice."

God indicates how he wants to be worshipped

Already to the second generation of mankind, God indicated how he wanted to be worshipped by a special ritual of sacrifice, as he showed that he was pleased with the sacrifice of Abel, but that the sacrifice of Cain did not please him. The Old Testament is full of detailed descriptions of rites of worship that God himself made known to man.

The rituals for divine worship in the New Testament have not been directly revealed by God to the same extent and level of detail; instead Divine Providence and the assistance of the Holy Ghost given to the Catholic Church have helped to form and define the different rites and forms of liturgical prayer. As the commonly used name for the traditional melodies and style of singing used in the Roman liturgy indicates, Gregorian chant dates back at least to the

time of Pope St. Gregory the Great (540–604). In fact, thanks to the almost sacrosanct status given by the Church to the compositions of that pope and saint, much of the music still in use today, especially that of many of the propers, has remained essentially unchanged since his day. This makes Gregorian chant just as much a part of liturgical tradition as many of the texts and rites of the traditional Roman missal. The use of Gregorian chant at Mass, then, is an instance of that which is most specific about liturgical worship: giving glory to God by rituals that we have not invented ourselves, but that we have received, if not by direct divine revelation, then through that institution which God has ordained for defining the rituals of divine worship in the New Dispensation, namely the holy tradition of our mother the Church.

Gregorian chant expresses musically the thoughts, emotions and attitudes of adoration, thanksgiving, petition and expiation as they are in the mind of the Church, shaping and shaped by the centuries of liturgical prayer and therefore objective and valid for all ages.

Plainchant is a most spiritual form of singing



Rev. Fr. Elias Stolz of Rimini, Italy, was kind enough to direct the Gregorian Chant Weekend held at St. Michael's School during the summer holidays. Over four days 18 participants were instructed, drilled, encouraged and applauded. The weekend reached its crescendo in a beautiful Missa Cantata at the Church of the Holy Cross, Woking on 30th August. This was the second such weekend and more are planned. To learn Gregorian Chant is to extend the Mass through time; it is to put the Mass closer to the centre of our lives; it is to become an apostle.



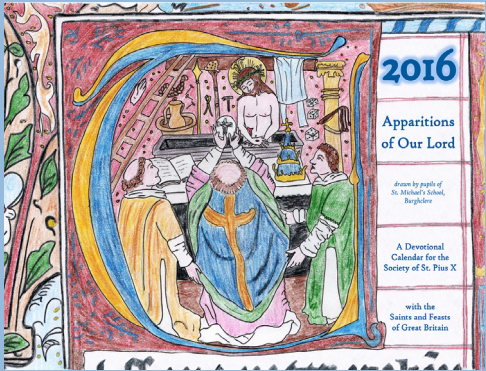


God made man to know God with his mind, love him with his will and rule his lower appetites by these two noblest faculties of man's spiritual soul. The three elements of music: melody, harmony (the simultaneous sounding of several tones) and rhythm, correspond and appeal most to respectively the spiritual mind, the emotions of longing and the emotions of aggression. Gregorian chant is plain chant; only a single melody is sung on its own, having, therefore virtually none of the emotional appeal proper to musical harmony. The rhythm in Gregorian chant is chiefly defined by the rhythm of the words sung, which for the most part are the inspired word of God. There are no musical bars corresponding to a specific number of beats, as is the case in most other music familiar

to us. Instead, it is the text that provides rhythm and subdivision of a piece of Gregorian chant. From this it is clear that this form of chant is a most spiritual one: the elements of music that appeal most to emotion are either hardly present at all or completely subjected to the spiritual content of the text. The one element of music that is present and elaborate is that which appeals most to the mind: melody.

For these same reasons, a singer of Gregorian chant is an image of man redeemed and restored to the order in which God created him: his mind wholly intent on the word of God and ruling the lower parts of his being.

¹. St. Augustine, Exposition on Psalm 73, v. 1.



2016 Calendar

The 2016 Calendar: a masterpiece of liturgical precision and artistic merit is now available in our chapel bookshops and for order. Price: £10. All proceeds go to St. Michael's School which is always in need.

drawn by pupils of St. Michael's School, Barchinon

A Devotional Calendar for the Society of St. Pius X

with the Saints and Feasts of Great Britain

The Schola Project

A Plan for Beauty

Rev. Fr. Håkan Lindström

Ultimate Objectives

1. The first objective of any effort to beautify the liturgy is of course to give greater glory to God and contribute more to the edification of souls. A greater edification of souls can generally speaking be achieved by any increase of effort to enhance the beauty and dignity of the Church and all that takes place there. If the faithful can see and feel that all the best effort is put into their Sunday Mass by all involved, they will more easily understand that it is the most important moment in their week. That music, and Gregorian chant in particular, is especially suited to this end should be clear from the previous article.

2. Making our main activity – the Sunday Mass – more attractive is also an efficient way of spreading

the Faith to new people. Here also music is especially suited, as hearing is the “sense of obedience”: we can close our eyes, but we cannot close our ears, and we are often more overwhelmed by beautiful music than by beauty that we see.

3. Music-making and practising is for the faithful an activity that can go on during the week and that extends their Sunday Mass throughout the week.

Goals

By Easter 2016:

1. We should have the ability to celebrate a fully fledged Sung Mass with sung proper at every mid-morning Sunday Mass in the District. These Masses are: London Holloway,



Herne, Oslo, Burghclere, Woking, Bristol, Preston and Glasgow.

2. At all other Mass centres, we should have the ability to celebrate Sung Mass with at least the sung Ordinary (Kyriale and Credo) every Sunday, if this is at all possible given the abilities of the congregation.

3. In all priories or larger Mass centres, groups of faithful should have formed that meet outside of Mass to work towards the Divine Worship and tie bonds of Catholic friendship by practising together the chant for Mass.

Means and Methods

People

1. The priest: without a priest there can be no Mass, and without a priest that sings there can be no Sung Mass in the proper sense of the word, just a Mass at which the faithful may be singing. The singing of the priest is the most important.

2. Introducing the role of District Chant Coordinator. He is to help the Priors and responsible priests to improve the singing in our chapels and churches. His tasks are:

- To provide help to the priests in forming and developing this most useful instrument for beautifying the liturgy: a Gregorian

Schola, which in its turn will teach the congregations that hear it to love and, according to their capabilities, participate in the Gregorian Chant.

- To organise twice-yearly seminars and oversee monthly rehearsal workshops in the priories or main churches.
- To stay in touch with and give advice to the Chapel Chant Coordinators.

3. Appoint a Chapel Chant Coordinator for each chapel. This person should be a stable member of the chapel congregation, have good social skills and know the members of the congregation well. Whereas some knowledge of music is necessary, it is merely a plus, but not a must, that they have advanced music skills. The conductor and musical leader (Schola Master) can be another person. The Chant Coordinator's tasks are:

- To be the contact person of his chapel in matters pertaining to singing vis-à-vis the prior (or responsible priest). This means that he must inform himself of the priest's wishes regarding any special choice of proper of Mass or hymns or other requirements as regards the chant.
- To be the contact person of his chapel vis-à-vis the District Chant Coordinator. This means

that he should be able and willing to give an account to the District Chant Coordinator of how the chant is doing at his chapel: how often do they have sung Masses with or without sung proper; how many and how stable members are there of the local schola; what kind of help would be useful for the schola, etc.

- To invite able members of the congregation to sing with the schola. To stay in touch with them and encourage them to come and sing with the schola at rehearsals and at Mass. To ask one of them to lead the singing (act as Schola Master), if he is not able or less able to do so himself. In some situations it can be preferable to appoint an ad hoc Schola Master just for this particular Mass or for a certain period of time. The role of Chant Coordinator should be more stable than that.

4. Form a Schola or choir consisting of both men and women at each chapel. Initially, the Chapel Chant Coordinator will need the help of the priests to animate as many as possible of the able members of the congregation to join the schola. Once a schola exists, it will be chiefly the duty of the Chapel Chant Coordinator to look after its healthy develop-

ment and to alert the priest or the District Coordinator if something is going wrong.

Routines

1. The priests are to lead the faithful by giving the good example of preparing their own singing well and by occasionally preaching on the texts that are sung by the schola.

2. There will be regular circular communications (emails) to singers.

3. Weekly schola Rehearsals

- At the very least, 30 minutes before every Sunday Mass must be given to a schola rehearsal.
- Preferably, an additional rehearsal should take place on another day of the week or after Sunday Mass in preparation for the following Sunday or Feast day.

4. Monthly Workshops at the priories or at the main churches served by a priory (Holloway, Burghclere, Bristol, Glasgow, for instance).

5. Twice-yearly District-wide Seminars at Bristol or St. Michael's School.

Defining the Requirements and Forms of Sung Mass

1. The way of singing Mass is independent of the level of solemnity in the sanctuary: it stays basically

the same as far as the schola and congregation are concerned whether it is a Solemn High Mass, a Missa Cantata with four servers (2 Acolytes, a Master of Ceremonies and a Thurifer) or a sung Mass with just one server, who serves in a manner similar to that of a low Mass.

2. The organ can be used (apart from during most of Holy Week) to support the chant. It is more true to the spirit of Plain Chant, however, to make use of the organ sparingly in accompanying the chant. Preferably, it should be used only to support the singing of the congregation if it is considered needed to lead the singing and keep everyone together. The organ can and should be used with great effect to add solemnity during processions in and out of the church as well as for interludes during Offertory and Communion during those liturgical seasons that allow this.

3. At the fully fledged sung Mass,
- The Asperges is sung on Sundays,
 - The Schola sings the proper chants (Introit, Gradual, Alleluja or Tractus, Offertory and Communion).
 - A couple of Latin hymns, or even polyphonic motets, can be sung during the Offertory and the distribution of Holy Communion. Here care must be taken not to

hold up the continuation of Mass.

4. If some of the proper chants are too demanding, it is allowed to “psalm-tone” the verses of the Gradual, Alleluja and Tractus. This is the only simplification by “psalm-toning” that is encouraged. If the proper is still too demanding, it is better to concentrate one’s efforts at singing well the ordinary and a couple of Latin hymns during Offertory and Communion.

A sung Mass where only the ordinary and a couple of Latin hymns are sung is to be considered a good compromise, especially in smaller chapels where it is difficult to find enough good singers. Larger chapels should have higher ambitions, though.

5. On particularly solemn occasions, a group of very skilled singers can consider performing a polyphonic setting of the ordinary. As this adds a considerable amount of time to the ceremony, every care must be taken that it is a pleasant addition and not a disturbing one. Solemnity can also be added by singing polyphonic motets. Musical instruments other than the organ can be used to add even more musical solemnity. Both are to be considered exceptions for quite solemn occasions

6. In the celebration of Mass, Gregorian Chant must retain priority over polyphony or other settings of

the liturgical texts: many singers find polyphony more interesting and enjoyable than plain chant, often because they haven’t learnt to appreciate the austere beauty of the latter. This can tend to lead to the Gregorian Chant being neglected, poorly performed and therefore to seem even less interesting. Gregorian Chant remains the most traditional and proper way of singing the Roman Liturgy, wherefore every care must be taken that it is performed well, so that it will also be interesting and gratifying to sing. The singing of polyphonic works is certainly to be greatly encouraged as a deepening of the appreciation and understanding of our Christian culture and as most honourable recreation. Its use at Mass must for the reasons given remain relatively limited in the present circumstances.

Appeal to the Faithful

Such are our ambitions, but they can only be realised with the generous gift of self. Contrary to the modern wisdom, time is not money; time is much more than money; it is the perfect gift because it is rare and can never be reclaimed. Please find time in your lives to participate in this project and so give Glory God. Ω



Sign up for Propers

Send your email address to district.uk@fsspx.email for links to mp3 files and texts of the common and proper of the Mass for the following few Sundays. Listen to them in the car, on the tube, while doing the cooking and ironing. Practice them for Sunday Mass.



Fidelity, Proof of Love

According to Dom Columba Marmion

Rev. Fr. Philippe Pazat

The Touchstone of Love

Under penalty of being but a phantom or illusion, love must be manifested in deeds of which it is the principle, and this love must generously shape the course of the soul's whole activity. Recalling the words of Jesus, „If you love Me, keep My commandments,“ Dom Marmion wrote, „Fidelity is the one touchstone of real love.“ Reference to this main principle is often to be met with in his spiritual works; we find it again, not less explicit, nor less frequent, in his correspondence:

To be intimately united to God, it is necessary:

- to make the habit of doing everything to please God. If one strives, out of love, at every moment, to please God, after a cer-

tain time, God gives Himself and one lives continually with Him in faith.

- to have great fidelity, because God is a jealous God, He does not unite Himself to an unfaithful soul, but He truly does so to a weak soul, for God is mercy, and never does the misery of a soul separate from God.“

Love is only proved by generous fidelity to the Divine good pleasure: „Try“, he writes to a very young girl, „to prove your love of Jesus by your fidelity. REAL love consists in doing the will of the one we love, and the will of Jesus is that you imitate Him, Who at each moment could say, ‚I do always the things that please‘ (My Father).“

And again to the same:

Try to show your gratitude to

Jesus Christ by great fidelity in all things. My dear child, we must never forget that true piety does not consist only in saying long prayers, but above all in showing our love to Jesus by the care and fidelity we take to do His holy will. For you, His will is manifested in your keeping the house and your duties of state. Then, the more you love Jesus, the more faithful you will be to give yourself up entirely to carrying out His will.

Fidelity in Small Things

He wants this fidelity to be total, absolute, even in small things, for the Divine Will is contained in them:

You ought not to be discouraged, „he wrote to a nun, „nor think that you are going back; but you are not making the progress that I should like to see you make. I would have you belong to the Good God entirely for you are able to love Him dearly. You ought to dread the least little voluntary infidelity towards Our Lord, and accustom yourself to be faithful, out of love, even in the smallest things. Make your particular examen on this.

And to another: Be faithful in little things, not out of meticulousness, but out of love. Do this to prove to Our Lord that you have the love of a spouse for Him.

Fidelity First Thing

In certain points of detail, he insists on this fidelity because he sees in it a more decisive and desirable orientation for the soul: „Regularity and fidelity in rising in the morning are of capital importance.“



And in a happy phrase, he shows the reason:

It is a question of giving the first moments of the day to Our Lord or to His enemy, and the whole day bears the reflection of this first choice.

God loves you,“ he writes to a married woman, „for you are straightforward, and do your duty for love of Him. I recommend you to direct your day each morning by an act of love towards God, and then, during the day, to think of Him from time to time. He gazes unceasingly upon you, and He so much loves to have us



think of Him. ‚Think of Me,‘ He told a Saint, ‚and I will think of thee‘.

Constant and Generous Fidelity

I do hope you are very faithful to Our Lord even in the midst of the darkness through which He so often wishes to lead you. Nam et si ambulavero in medio umbrae mortis, non timebo mala, quoniam TU mecum es... I pray daily for you, and do hope you are keeping up your courage despite the dryness of your ordinary life.

Ardent Fidelity

That he was inspired by a holy horror of tepidity, that rust of the heart which gradually destroys love, need not surprise us. ‚Piety without the spirit of sacrifice,‘ he often said, ‚is like an organism without a backbone.‘ In the following letter he puts the soul on her guard against the oft recurring danger of mediocrity, and his zeal for God’s glory gives a somewhat vehement tone to his warning in his letter to a Benedictine nun:

Your kind letter gave me great pleasure. Our vocation is so beautiful that my greatest sorrow is to see anyone lose a particle of the grace

and joy contained in our Rule and our life, for want of corresponding to God’s goodness.

We are so weak, yes, so weak! If Our Lord should withdraw His hand for a second, we should be capable of every sin, so that no weakness astonishes me, and it does not prevent Our Lord from loving us all the same and from giving Himself to us.

But I do not understand a monk or nun making a voluntary reserve. I cannot conceive how a person who has received Our Lord in Holy Communion, and to whom He has given all, even His Precious Blood, can say afterwards, ‚I know that would give pleasure to Our Lord, but I will not do it.‘

A person living in this disposition will never be anything but a tepid monk or nun. Of such, God said, ‚I would thou wert cold or hot, but because thou art lukewarm...I will begin to vomit thee out of my mouth.‘

I love sinners dearly, I am never so happy as when I can help them and can feel like the Good Shepherd Who left the ninety-nine sheep in the desert to go after to lost sheep, but I confess to you that I have to make a supreme effort to be even polite to indifferent religious who serve the Lord above all for their own satisfaction, and do not wish to follow Him in His humiliation and His generosity. Ω

The Third Order of Saint Pius X

What is the Third Order of Saint Pius X?

The Third Order is the fifth family of the Society of Saint Pius X. The first family is the priests and seminarians, the second is the Sisters of the Society of Saint Pius X, the third is the brothers, the fourth is the Oblate Sisters.

What is the purpose of the Third Order?

The Third Order of Saint Pius X is an “Order set up to secure for souls living in the world a school of sanctity.” The purpose of the Third Order is therefore the sanctification of its members and their dependants.

Like the old traditional Third Orders (Carmelite, Dominican, Franciscan...), the Third Order of the Society of Saint Pius X is a state of life midway between the cloister and the world, or to put it in different words, a religious Order which will penetrate into Christian homes in the midst of the world.

What is the spirit of the Third Order?

It is centred on the devotion to the Holy Sacrifice of the Mass, which is nothing else than the Sacrifice of the Cross renewed on the altar in an unbloody manner. The members of the Third Order unite themselves to Our Lord, the Divine Victim, offering Himself up out of love for His Father and for souls. In this they find the strength that they need on the difficult

path to holiness. Devotion to Our Lady of Sorrows, to Saint Joseph, and to Saint Pius X are also present in the soul of the member of the Third Order.

What are the main obligations for a member of the Third Order?

Morning and evening prayer, daily rosary, confession once a month. But since these obligations are common to all good Catholics, some other obligations are proper to the members of the Third Order: Fifteen minutes of mental prayer every day (or daily Mass where it is possible) and a retreat every two years. Also, habitual abstinence from television.

How can I become a member of the Third Order?

Please contact the chaplain of the Third Order, Rev. Fr. Philippe Pazat who is the Prior of St. Saviour’s House, Bristol (see address page for details). Sign-up for a Third Order Retreat.

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St. Columban

1400th anniversary of a Patriarch of Europe:
21st November

Br. Columba Maria

Early Life

St. Columban was born in east Ireland in 543 (the year St. Benedict died). For fear of losing his virginity he took advice from a pious woman and fled to the monastery of Bangor to the north and so broke the heart of his mother.

Religious Formation

In Bangor, he came under the abbacy of St. Comgall. Less than a hundred years after St. Patrick, Irish monasteries were then enjoying their golden age and could be equalled neither in holiness nor learning throughout Europe. Some years later, like many of his compatriots, at the estimated age of 30, St. Columban developed a yearning to

spread the Gospel in foreign lands. Reluctantly, St. Comgall let him go, and gave him twelve companions. It was in a Europe that had entered those “dark ages”, known for the invasion of Barbarian and Scandinavian tribes, with only a flicker of faith still burning, that they landed, in northern France.

Foundation

Sigibert, King of Burgundy and Austrasia, gave him land near Lyon, and it was there that St. Columban founded the monastery of Anegray, and later Luxeuil and Fontaines. In the peace of the cloister, and often in a cave in the mountains, St. Columban gave himself to prayer. His diet and sleep were only enough to keep him alive.

St. Columban’s Rule

What he sought from his ever-increasing number of monks was obedience, poverty, chastity and silence which were the normal requirements of the religious life. His Rule (inspired by the rule at Bangor, which in turn was inspired by the rule of St. Patrick, who had brought it with him from his uncle, St. Martin of Tours) expresses this adequately. “You won’t form a body, if you don’t form one sole heart,” he admonishes another abbot.

Miracles

Many are the miracles he wrought to attain this unity. A famous one is that of the many monks in sick-bay with a fever. Columban sent them an obedience to go back to work. Some promptly obeyed while others thought it more prudent to remain in bed. The prudent ones remained ill for over a year while the obedient ones received an instant cure. On another occasion wet weather threatened the yearly grain harvest (essential for the monk’s daily pint!). Columban sent 4 monks to a corner each of the field and himself to the middle, and began to reap. The sun beat down all day amidst the surrounding rain and the harvest was



completed.

Not surprisingly, the local people heard of his power with God and



came by the score to meet him and obtain help. Miraculous cures were commonplace, childless couples became families, souls dead to grace were restored.

Austerity and Conflict

In these times, rude by all accounts, many grave sins were commonplace and he drew up a penitential code which prescribed an appropriate penance for the contrite sinner. A lent or two on bread and water would be typical for adultery or theft of livestock. Clerics and monks would receive a bigger penance, or stripes from a rod for a lesser offence.

On two occasions St. Columban came into conflict with local bishops. The first was to do with the date of Easter and the second with the Arian heresy. In both cases his problem was an inability to grasp an apparent contradiction of a pope by one of his successors. His letters to Rome seeking clarification show his native fiery temperament, and he is, to be sure, telling rather than asking. He did not receive a reply on either occasion. To his credit, he discreetly confined his untimely celebration of Easter to his own cloisters, while the Arian controversy receded from his view by his

passage to the next life.

King Sigisbert was succeeded by his two grandsons, Theuderich and Theudebert, and his wife Brunhilda. St. Columban admonished Theudebert to leave his concubines. This roused the ire of Brunhilda who feared playing second fiddle to Theudebert's queen. She at length succeeded in banishing St. Columban from their territories. A short time later, all of these vicious monarchs died violent, disinherited, deaths, as he had foretold.

In exile again, St. Columban spent his few remaining years at Bobbio in Lombardy where he died in 615 and where his tomb remains. To many, he is considered a patriarch of Europe alongside St. Benedict.

St. Columban, Pray for us. Ω

The Advent Wreath

Source unknown

Symbols

The symbolism of the Advent wreath is beautiful.

Circle

First, the wreath is always in the form of a circle. Since a circle has no beginning and no end, it is a symbol for God, Who is eternal and without beginning or end. It also symbolises the immortality of the soul, and the everlasting life found in Christ.

Light

From the Middle Ages, Christians used Advent wreaths as part of their spiritual preparation for Christmas. because Christ is "the Light that came into the world" to dispel the darkness of sin and to radiate the truth and love of God (cf. John 3:19-21).

Plants & Flowers

The wreath is made of various evergreens, signifying continuous life, the immortality of our soul and the new, everlasting life promised to us through Christ.

Holly also has a special Christian symbolism: the prickly leaves remind us of the crown of thorns, and one English legend tells of how the cross was made of holly.

Any pine cones, nuts or seedpods used to decorate the wreath also symbolise life and resurrection.

Candles

The four candles represent the four weeks of Advent. A tradition is that each week represents one thousand years, to sum to the 4,000 years from Adam and Eve until the Birth of the Saviour.

Three candles are violet and one

is rose. The violet candles in particular symbolise the prayer, penance, sacrifices and goods works undertaken at this time.

The rose candle is lit on the third

Sunday, Gaudete Sunday, when the priest also wears rose vestments at Mass; Gaudete Sunday is the Sunday of rejoicing, because the faithful have arrived at the midpoint of Advent.



The progressive lighting of the candles symbolises the expectation and hope surrounding our Lord's first coming into the world and the anticipation of His second coming to judge the living and the dead.

Practices

In family practice, the Advent wreath is most appropriately lit at dinner time after the blessing of the food. A traditional prayer service using the Advent wreath proceeds as follows:

On the First Sunday of Advent, the father of the family blesses the wreath, praying:

O God, by whose word all things are sanctified, pour forth Thy blessing upon this wreath, and grant that we who use it may prepare our hearts for the coming of Christ and may receive from Thee abundant graces. Who livest and reignest forever. Amen.

He then continues for each of the days of the first week of Advent:

O Lord, stir up Thy might, we beg thee, and come, that by Thy protection we may deserve to be rescued from the threatening dangers of our sins and saved by Thy deliverance. Who livest and reignest forever. Amen.

The youngest child then lights one

purple candle.

During the second week of Advent, the father prays:

O Lord, stir up our hearts that we may prepare for Thy only begotten Son, that through His coming we may be made worthy to serve Thee with pure minds. Who livest and reignest forever. Amen."

The oldest child then lights the purple candle from the first week plus one more purple candle.

During the third week of Advent, the father prays:

O Lord, we beg Thee, incline Thy ear to our prayers and enlighten the darkness of our minds by the grace of Thy visitation. Who livest and reignest forever. Amen."

The mother then lights the two previously lit purple candles plus the rose candle.

Finally, the father prays during the fourth week of Advent,

O Lord, stir up Thy power, we pray Thee, and come; and with great might help us, that with the help of Thy grace, Thy merciful forgiveness may hasten what our sins impede. Who livest and reignest forever. Amen."

The father then lights all of the candles of the wreath.

May the Good Lord stir us up so that these beautiful symbols and practices prepare our homes for His coming.



"If I should die, think only this of me; That there's some corner of a foreign field That is for ever England." (Rupert Brooke).

Headmaster Rev. Fr. Patrick Summers relishing a peaceful moment during the summer holidays. He has every reason to feel content: the school is blessed with more pupils than ever before (93), excellent staff, good exam results and, best of all, four vocations in the last three years. Deo gratias.

The Subdiaconate

The Subdiaconate is the first of the major orders. It is the decisive step in the life of a cleric in which he assumes the obligation of observing perfect chastity in the unmarried state and of reciting the Divine Office.

The official duties of the subdeacon are to read the epistle, to hand the chalice and paten to the deacon during the Mass, to prepare the water for the chalice, and to wash the altar cloths and corporals.



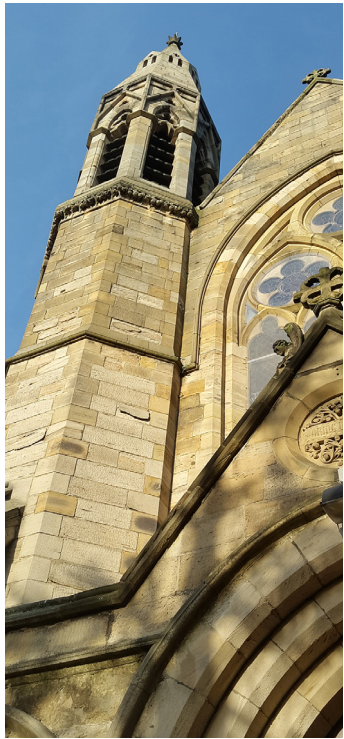
"I consecrate my life to the service of the altar, to the Holy Sacrifice of the Mass."

Mr. Paul Franks of Nottingham, U.K., was ordained to the subdiaconate at Our Lady of Sorrows Church Phoenix, Arizona, U.S.A. on 1st October 2015. God willing, he will be ordained to the diaconate on 28th November 2015 and then to the priesthood on 3rd June 2016. Please keep him in your prayers.



During the ceremony the newly ordained subdeacon touches a chalice and paten, a pair of cruets containing water and wine and a basin and towel. He is then invested with the insignia of his office: the amice (symbolising moderation in speech), the maniple (fruit of good works), tunicle (joy) and then touches the epistolarium.





"Dear Reverend Fathers, it's really simple: there are two principles. First, the Mass on Sunday should be sung wherever possible. Second, it should be sung well!" Rev. Fr. Lindström, the new District Chant Coordinator, outlines the big project of the District at a recent priests' meeting.

Church of the Holy Name of Jesus, Gateshead in the autumn sunshine (above and below). Perfect for Sung Mass.

Rev. Frs. Wingerden, McLaughlin and Vandendaele outside St. Andrew's Priory, Carlisle, Scotland anxiously awaiting the arrival of the District Superior for his first visit to the priory. Blessed are those servants, whom the Lord when he cometh, shall find watching.



The Reverend Fathers are agog.

St. Saviour's (below) is another jewel of our District and is perfectly suited as a retreat centre... and for Sung Mass.





Corporal Philip Kane, with mace, leads the band which has practiced unceasingly for the last few weeks under the enthusiastic and patient care of Rev. Fr. Lawrence Barret.



Major-General Tyler (Rtrd) receives the salute of Sergeant Mark Seeber with Captain Holden looking on. Following the inspection, he gave a talk to the boys on being a Catholic in the Her Majesty's Forces and leadership. The Major-General is a Catholic with nine children and is also a keen musician.



ATTERRRNCHUN! The boys, boots polished, are ready for inspection. The St. Michael's Cadet Force is the pride and joy of Rev. Fr. Gary Holden who has laboured for 9 years on this project. It gives the boys a respect for discipline, an understanding of the common good and leadership skills.



The Chapel of St. Olaf, Oslo (above) on a cold autumn morning. The inside of the chapel (right) is simple and tasteful; the sacristan is meticulous and the Mass is wonderfully sung. About 30 faithful attend Mass at 9:30am on Sundays.

St. Olaf was King of Norway from 1015-1030. He played a large part in the Christianisation of Norway and died in battle against rebellious subjects.



At the Chapel of St. Erik in Stockholm, there are as many children as adults. Fr. Lindström poses with the godfather and the Herstad family on the occasion of the baptism of their fifth child, Erik Josef Björn.



Faithful on the Holywell Pilgrimage. St. Winifred's Well has been a pilgrim destination at least since 1138.



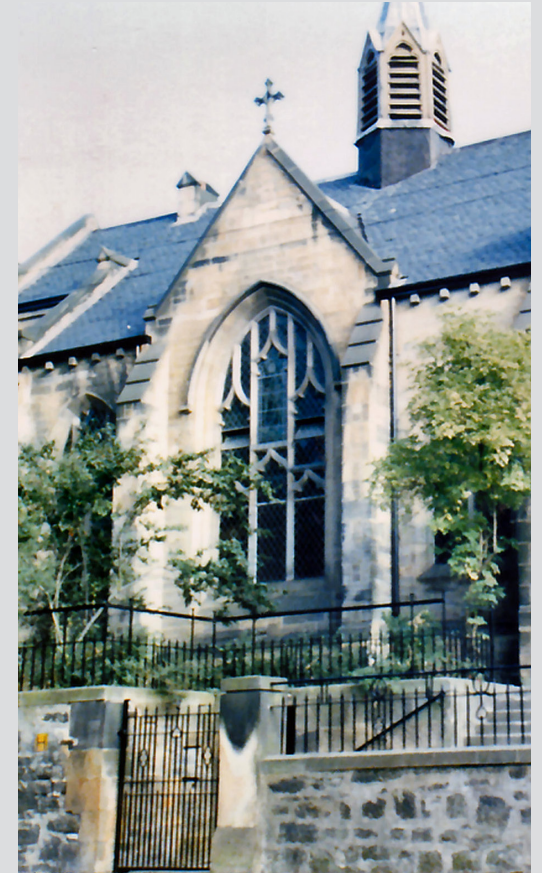
Mrs. Betty Mansley celebrated her 100th birthday on 20th August, 2014. She died on 19th September 2015. RIP



Rev. Fr. Vandendaele on a sunny autumn day, just outside the St. Mary's House in Preston.



1984: Archbishop Lefebvre at Ss. Joseph & Padarn Church, London.



1980: Archbishop Lefebvre at Chelsea Town Hall

12th November 1986: Archbishop Lefebvre visits St. Andrew's Church, Glasgow.

Of your charity please pray for the souls of

Mrs. Irene Styles of Barnet, Hertfordshire who died 28th October 2015

Mr. Peter Hardwicke of Stockton-on-Tees who died 2nd November 2015

Mrs. Penny Thompson of St. Saviour's House, Bristol who died 2nd November 2015

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

November

Father Roland Gierak, Father Quentin Montgomery-Wright, Father Ronald de Poe Silk, Brian Cooper, Winifred Hartley, Marjorie Henderson, Mrs. 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 Lne, 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,

December

Father Stephen Rigby, Father Joseph Mizzi, Father Michael Crowdy, Emily Louis, Gemma Eddowes, Laura Yeoman, Miss O'Shea, John Warrington, Maria Salmon, Cyril Pennicott, Katherine Whelan, Joan Golby, Leonard Adams, Margaret McEwan, Elizabeth Vale, Geoffrey Forshaw, Robert Doyle, Krystina Czaykowska, Dominic de Turville, John Harvey, Ena Hall, Kathleen O'Dell, Richard Hemelryk, Francis Lewey, Alice Pitt, James Worrall, Kathleen Stowall, Anthony Miller, Charles Ashby, John Robinson-Dow, Josephine Nicholls, Henry Day, Nadege Baco, David Sudlow, James Sheehan, Marion Spring, Sylvia Hoepler van Hermingen, Teresa Mary Neale, Kathleen Baker, Mary Hammersly, Charles Sturton-Davies, Margaret Kenworthy-Browne, Kevin Kendrick, Beryl Daly, Vere Harvey Brain, Lesley Dougal, John Morris, Francis Donovan, Patricia Baxter, James Tymon, Benedicta Gray, Frank Hughes, Valentine Braun, Aloisia 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, Louis Ronchetti, Joan Dunkinson, Wanda Dean, Maisie Wright, Donald Creighton, Fred Lardeaux, Irene Parkinson, Elizabeth Mirfin, Monica Seeber, Ian Gillis, John Squire, Diana Squire, Maureen Burrows.

Requiescant in pace

Mrs .Coral de Remusat thanks all those who offered Masses and other prayers for the repose of the soul of her husband, Paul.



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		Rum		
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		Sherry		
		Rum		
Large pudding (900g, serves 8)	£8.00	Brandy		
		Sherry		
		Rum		
2016 Calendar	£10.00			
2016 Calendar + pp	£11.50			
Total:				

Year Planner

2015

- Nov. 28 St. Michael School Fare
 28 Ordination of Mr. Paul Franks to the Diaconate at St. Thomas Aquinas Seminary, USA.
 30 3-day Advent Recollection at St. Saviour's House, Bristol.
- Dec 2 All Day Adoration at St. Saviour's House, Bristol.
 3 Feast of St. Francis Xavier - collection to the Reparation Sisters, India.
 8 Feast of the Immaculate Conception - Renewal of engagements for SSPX priests.
 9 All Day Adoration at St. Andrew's House, Manchester.

2016

- Jan 2 All Day Adoration at St. Andrew's House, Carlake.
 6-20 Visit of Rev. Fr. Pfluger, 1st Assistant to the District.
 14 All Day Adoration at Ss. Joseph's & Padarn's Church, London.
 10 SPUC White Rose Appeal - 2nd Collection.
- Feb 8-13 Priests' Retreat at St. Saviour's House, Bristol.
 20 Tonsure Ceremony of Mr. David Seeber at The Seminary of St. Pius X, Ecône, Switzerland.
 22 All Day Adoration at St. Michael's School, Burghclere.
 22-27 Women's Ignatian Retreat at St. Saviour's House, Bristol.
 27 Vocation Day - 9:30am to 4pm - St. Andrew's Church, Glasgow.
 28 Vocation Day - 9:30am to 4pm - Our Lady of Victories Church, Preston.
- Mar 2 Vocation Day - 9:30am to 4pm - St. Michael's School, Burghclere.
 5 Vocation Day - 9:30am to 4pm - St. Saviour's House, Bristol.
 6 Vocation Day - 9:30am to 4pm - Ss. Joseph's & Padarn's Church, London.
 12 Ordination of Mr. Rupert Bevan to the 2nd Minor Orders of Acolyte & Exorcist at The Seminary of St. Pius X, Ecône, Switzerland.
 14-19 Passion Retreat for Men & Women at St. Saviour's House, Bristol.
 27 EASTER SUNDAY
 31 All Day Adoration at St. Andrew's House, Carlake.
- Apr 16 All Day Adoration at Ss. Joseph's & Padarn's Church, London.
 25-30 Men's Ignatian Retreat at St. Saviour's House, Bristol.
- May 14-16 Chartres Pilgrimage - District Chapter to be organised.
 15 PENTECOST SUNDAY
 16 All Day Adoration at St. Saviour's House, Bristol.
 23-28 Marian Retreat for Men & Women at St. Saviour's House, Bristol.

- 28-30 Schola Weekend?
 31-2 Priests' Meeting at St. Saviour's House, Bristol.
- Jun 3 Ordination of Mr. Paul Franks to the Priesthood at St. Thomas Aquinas Seminary, Winona.
 7 All Day Adoration at Ss. Joseph's & Padarn's Church, London.
 13-18 Women's Ignatian Retreat at St. Saviour's House, Bristol.
 27 5-day Boys' Trip to Ecône for ordinations.
- Jul 11-16 Men's Ignatian Retreat at St. Saviour's House, Bristol.
 27-31 Canterbury Pilgrimage
 28 All Day Adoration at St. Andrew's House, Carlake.
- Aug 8-19 Doctrinal Seminar on the Liturgy at St. Saviour's House, Bristol.
 22-27 Women's Ignatian Retreat at St. Saviour's House, Bristol.
- Sep 7 All Day Adoration at St. Saviour's House, Bristol.
 15 Feast of the Seven Sorrows - Renewal of promises of SSPX Oblate Sisters.
 26 All Day Adoration at Ss. Joseph's & Padarn's Church, London.
- Oct 10-15 Third Order Retreat for men and women at St. Saviour's House, Bristol

St. Pius X Pilgrimage Co.
 Invites you to the
 11th Annual Pilgrimage
 To the Holy Land & Jordan
 15th-26th May 2016
 dicecchristine@gmail.com
 www.saintpiusxpilgrimage.com

Society for the Protection of
 Unborn Children
 White Flower Appeal
 Sunday 10th January
 2nd Collection

Chartres Pilgrimage 2016
 A District Chapter will march.
 Keep the dates free: 13th-16th May
 Details to follow.

Sanctuary Candles
 can be offered by the faithful to burn
 for the intentions of their choosing.
 The cost of one candle is is £20

Carmel Books From 30th November, Carmel Books will undergo a change of ownership. For the last 5 years it has been owned by the Society of St. Pius X and has been managed by Mr. Michael Fishwick. Following the implementation of austerity measures, from 30th November, Carmel Books will be owned and run exclusively by Mr. Michael Fishwick. A new address will be advertised. May God bless Mr. Fishwick for the work he has done to promote the faith and may the faithful continue to purchase good Catholic literature from Carmel Books.

Support the Society

In The Balance

Having reviewed the operations of the Society in the District, I think it is important that the faithful know something of our income and running costs. In 2014 the income from collections and donations amounted to £620 per faithful, per annum. Running costs amounted to £1120 per faithful per annum. The difference was made up by reserves and legacies. Clearly, this mismatch of income and expenditure cannot continue for very long and requires that we implement austerity measures to increase income and reduce costs.

Increasing Income

The best way of increasing income is to increase the number of faithful who attend our Mass Centres! Financial gain should not be our first motive, however. We need to convince others of the necessity of the Society of St. Plus X for the preservation of Catholic tradition and hence the future of the Church itself. Recent events in Rome make even clearer the need for a stable, well founded priestly society professing the integral Catholic Faith who can speak-out without fear of the machinations of those who profess a new theology—a theology which puts God at the service of man. Loyalty among existing faithful and recruitment of new faithful is therefore vital for our future.

Vocation Days

The primary end of the Society is the perfection and extension of the Catholic priesthood. With this in mind, Fr. Nicholas Mary CsxR will conduct five Vocation Days from 27th February to 6th March 2016 (see Year Planner on page 44). Each day will commence with 9:30am Mass, then a conference, a break for lunch, then a second conference followed by Rosary and Benediction at 3:30pm. Please do come.

One easy way of increasing support is to encourage others to subscribe to our email announcements. Just send email addresses to district.uk@fsspx.email

A more direct way of increasing income is to charge for this newsletter! It costs many hours of preparation (about 100 man-hours) and £1.00 to print. The printed newsletter will therefore cost £1 henceforth.

Another way of increasing income is to maximise the number of donations which take advantage of the Gift Aid Scheme. Gift Aid is a way for charities to increase the value of monetary gifts from UK taxpayers by claiming back the basic rate tax paid by the donor on the donation. It can increase the value of donations by a quarter at no extra cost to the donor. You can either put cash donations in the yellow envelopes available at all of the chapels, or sign a declaration of donations made over a period of time. The form can be found here: http://sspx.co.uk/page_donations.htm

Decreasing Expenditure

We are actively implementing cost cutting measures such as renegotiating or cancelling unfavourable service contracts, reducing paid staff and increasing the efficiency of the way we do things (eg. meetings/catechism by Skype instead of face-to-face).

One quick way of increasing efficiency and reducing costs is to allow us to communicate by email wherever possible.

Mass Times

	November						December					
	1st	2nd	8th	15th	22nd	29th	6th	8th	13th	20th	25th	27th
Bingley	-	-	-	1700	-	-	-	-	-	1700	-	-
Brighton	-	-	1230	-	1230	-	-	-	1230	-	0800	1230
Bristol	1000	0800	1000	1000	1000	1000	1000		1000	1000	0000 1000	1000
Burghclere	0730 0900	0715 1200 1900	0730 0900	0730 0900	0730 0900	0730 0900	0730 0900	1200	0730 0900	0730 0900	0000 0900	0730 0900
Edinburgh	1300	1230	1300	1300	1300	1300	1300	1230	1300	1300	0000	1300
Gateshead	1800	1100	1800	1800	1800	1800	1800	1100	1800	1800	0000 1100	1800
Glasgow	0945	1830	0945	0945	0945	0945	0945	1830	0945	0945	1030	0945
Groombridge	1230	-	-	1230	-	1230	1230	-	-	1230	-	-
Herne	0830	1200	0830	0830	0830	0830	0830	1200	0830	0830	0000	0830
Leicester	1730	1100	1730	1730	1730	1730	1730	1100	1730	1730	0000	1730
Liverpool	-	-	1700	-	1700	-	-	0930	1700	-	-	1700
London (St. Joseph)	1100	1900	1100	1100	1100	1100	1100	1900	1100	1100	0000 1100	1100
London (Wimbledon)	0800	0715	0800	0800	0800	0800	0800	0715	0800	0800	0800	0800
Manchester	1230	1230	1230	1230	1230	1230	1230	1230	1230	1230	0000	1230
Middlemarsh	-	-	1530	-	1530	1530	-	-	1530	-	-	1530
Norwich	-	-	-	-	1730	-	-	-	-	-	-	28th
Oxford	1000	-	1000	1000	1000	1000	1000	-	1000	1000	1000	1000
Portsmouth	1630	1830	1630	1630	1630	1630	1630	1830	1630	1630	1100	1630
Preston	0930	1900	0930	0930	0930	0930	0930	1900	0930	0930	0900	0930
Rhos-on-Sea	1700	0730	-	-	-	-	1700	-	-	-	1300	-
Stronsay	0900	-	0900	0900	0900	0900	0900	-	0900	0900	0000 0900	0900
Taunton	1530	-	-	1530	-	1530	1530	-	-	1530	1530	-
Woking	1130	1900	1130	1130	1130	1130	1130	1900	1130	1130	0000	1130



The Priestly Society of Saint Pius X in Great Britain and Scandinavia

England

London, Saint George's House (District House)
125 Arthur Road, Wimbledon SW19 7DR
T: 0208 946 7916

Resident:
Rev. Fr. Robert Brucciani (District Superior)
Rev. Fr. Håkan Lindström (District Bursar)
Rev. Fr. Francis Ockerse (District Secretary)

Bingley
The Little House Market Street
Bingley BD16 2HP T: 01274 567786

Brighton Chapel of the Holy Family
Hollingdean Street, Brighton BN1 7GL
T 01580 880764

Bristol Saint Saviour's House
Saint Agnes Avenue, Knowle,
Bristol BS4 2DU T: 0117 977 5863

Resident:
Rev. Fr. Philippe Pizat (Prior)
Rev. Fr. Vianney Vandendaele
Br. Bernard CsrR

Burghclere Saint Michael's School Chapel
Harts Lane, Burghclere, Hants RG20 9JW
T: 01635 278 137/173

Resident:
Rev. Fr. Patrick Summers (Headmaster)
Rev. Fr. Gary Holden (Housemaster)
Rev. Fr. Lawrence Barrett
Br. Ignatius
Br. Columba Maria
Br. Gerard Mary CsrR

Burghclere, High Grange House
Harts Lane, Burghclere, Hants. RG20 9JW

Resident:
Sr. Mary Elizabeth (Superior)
Sr. Mary Ancilla
Sr. Marie Salome
Sr. Maria Vicenta

Carlisle, Saint Andrew's House
31 Lanark Road, Carlisle,
Lanarkshire ML8 4HE, T: 01555 771523

Resident:
Fr John McLaughlin (Prior)
Fr Anthony Wingerden

Chulmeigh, Colleton Manor Chapel
Chulmleigh, Devon, EX18 7JS
T: 01769 580 240

Edinburgh, Saints Margaret and Leonard
110 Saint Leonard's Street,
Edinburgh EH8 9RD T: 01555 771523

Gateshead, Church of the Holy Name of Jesus
Gladstone Terrace West, Bensham,
Gateshead NE8 4DR Tel: 0191 4270542

Groombridge (Tunbridge Wells) Church of Saint Pius V,
Station Road, Groombridge TN3 9QX
T: 01892 654 37

Herne, Saints John Fisher & Thomas More Church
Herne Street, Herne CT6 7HR
T: 020 89467916

Leicester, Church of Saint Anne
Abingdon Road, Leicester LE2 1HA
T: 01858 555813

Liverpool, The Church of Saints Peter and Paul
35 Upper Parliament Street, Liverpool L8 7LA
T: 0151 4802433

London, Church of Saints Joseph and Padarn
Salterton Road, N7 6BB T: 020 8946 7916

Manchester, Church of Saint Pius X,
16 Deer Park Road, Manchester M16 8FR
T: 01772 885 990

Middlemarsh / Holnest, Saint Lawrence Chapel
T: 01963 210 580

Norwich The Mission Room,
Horsham St. Faith, Norfolk
T: 01603 788 873

Oxford
N.O.C.C. 17 Middleway, Summertown,
Oxford OX2 7LH T: 01993 851695

Portsmouth, Our Lady Help of Christians
14 Kingston Road, Portsmouth PO1 5RZ
T: 01635 278137

Preston, Our Lady of Victories
East Cliff, Winckley Square, Preston PR1 3NA
T: 01772 885990

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

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

Jersey
T: 01534 742 884

Scotland
Aberdeen Foyer Marywell Centre
Marywell St. Aberdeen AB11 6JF
T 01857 616206

Glasgow, Saint Andrew's Church,
202 Renfrew Street, Glasgow G3 6TX
Tel: 01555 771523

Stronsay, St Columba's House,
Stronsay, KW17 2AS
T: 01857 616206

Resident:
Rev. Fr. Nicholas Mary CsrR
Br. Louis-Marie CsrR

Scandinavia
Contact: Rev. Fr. Håkan Lindström,
St. George's House,
125 Arthur Road, London SW19 7DR
T: +44 20 8946 7916,
h.lindstrom@fsspx.email

Aalborg, DENMARK
Mass: Usually 5pm Friday and 10am Saturday
before 3rd Sunday
Tel: 01555 771523

Oslo, NORWAY
Mass: Usually 9:00am 2nd & 3rd Sundays

Malmö, SWEDEN
Mass: Usually 10am Sat. before 2nd Sunday,
6:30pm Thursday before 3rd Sunday

Stockholm, SWEDEN
Mass: Usually 5:30pm 2nd & 3rd Sundays

Wales
Rhos on Sea, Saint David's Chapel
Conwy Road, (A547) Mochdre,
Rhos-On-Sea LL28 5AA
T: 01772 885990

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.

The main goal of the Priestly Society of Saint Pius X is to preserve the Catholic faith in its fullness and purity, to teach its truths, and to diffuse its virtues. Authentic spiritual life, the sacraments, and the traditional liturgy are its primary means of bringing this life of grace to souls.