



S S P X



Ite Missa Est

Gift of self



"In order to return with the greatest possible generosity the love with which Jesus has loved me, I entrust myself with my whole heart to the prayers of this my religious family, so that with the Grace of the Holy Ghost and by the intercession of the Immaculate Heart of Mary, of the great Patriarch St. Joseph and of our Patron Saints, I may attain perfect charity in the service of God and of the Church. Amen.."

(from the Act of Profession of the Consoling Sisters of the Sacred Heart, Feast of the Sacred Heart, 23rd June 2017, Narni, Italy)



Gift of self

Foolishness for Christ

Rev. Fr. Robert Brucciani, District Superior

My Dear Brethren,

Taking of the habit

On the Feast of Sacred Heart I had the unmerited privilege and delight to be part of a ceremony in which three young ladies made their first professions – vows of poverty, chastity and obedience - and two more young ladies received the religious habit of the Consoling Sisters of the Sacred Heart. The ceremony took place in the beautiful hilltop town of Narni, which is about an hour and a half north of Rome, on a bright sunny day in the ancient parish church of St. Francesco.

The joy of the occasion was amplified for the fact that all of the young ladies were kneeling before the al-

tar because of an orphanage more than four thousand miles away in India! One day, the complete story of how they came to be here will be set down by a more eloquent writer in a book that will tell a remarkable tale of “foolishness for Christ” (I Cor 4:10)

Not long ago

In 2006, a young Indian lady knocked on the door of the Consoling Sisters of the Sacred Heart in Vigne, near Narni with an outrageously daring request: “Will you take both me as a novice and my orphanage in India as a part of your apostolate?” The Consoling Sisters were a small community of eleven sisters in need of vocations and given to works of charity. They had

no knowledge of India, but they did have a foolishness for Christ, and so they answered: “Bene allora!”

It seemed completely mad as a project. How could an orphanage in India help a congregation in Italy? Surely it would be a millstone more than a help. Well, with the calculations of men this is true, but this story is an example of the calculus of supernatural charity: the return on the gift of self to Christ is not proportional – it is nearer to an exponential relationship: if you give twice as much, He gives four times as much; if you give three times as much, He gives nine times as much.

Within ten years there were new buildings, a flourishing school and a steady stream of volunteers who would give themselves to the apostolate for six months or a year at a time. Going to India for many of these volunteers was a life-changing experience: being taken out of one world - with all its noise, worry and inanity – and entering a parallel universe in which the claims on kindness and charity simply could not be ignored, taught an invaluable lesson of self-giving. And then, living this life of self-giving among the sisters at the orphanage or the priests and brothers at the priory - with daily Mass and the sacraments

- made many volunteers see the beauty and happiness of a life totally given to Christ.

Most young men and women, if asked to spend six months in a priory or a convent in the west, would run a mile! Put them in a place away from material comfort where their greatest consolations come from the exercise of virtue, then they will, more likely than not, wish to give themselves more and more. In the last ten years 13 out of 125 volunteers have pursued a priestly or religious vocation and there have been more besides...

On this feast of the Sacred Heart, two of the three sisters who made their profession were volunteers to India, the other sister, together with the novices, discovered the Consoling Sisters through reading about the Indian apostolate! The Consoling Sisters now have 17 professed sisters, 2 novices and 2 postulants.

Resolution of the crisis

The resolution of the crisis in the the Church will only come about when a goodly number of souls are prepared to make such a total gift of self. Archbishop Lefebvre saw

this and then founded the Priestly Society of St. Pius X with its spiritual family: the Society of St. Pius X Brothers, Society of St. Pius X Sisters, Oblates Sisters, Missionary Oblate Sisters and the Third Order. The defining act of this great work is self-giving: giving ourselves to Jesus Christ to become Him, and then giving Him to the Father in the Holy Sacrifice of the Mass.

One can say that the cycle of self-giving begins with the sacrament of marriage which is the sacrament of self-giving to God through self-giving to one's spouse. A marriage is made perfect in the self-giving for one's children, not so that they become rich and famous, but so that that they may in-turn give themselves to God.

And then the self-giving of a child is made manifest when he makes that conscious decision to put God first – His teaching, His laws, His sacraments - in short - His Church. And this self-giving is made perfect when he gives himself to God in the vocation he has discerned in order to please Him.

Lessons to learn

The lesson for parents is simple: turn your homes into schools of self-giving! Banish the noise, the distractions and the expensive trappings of consumerist materialism, and turn your homes into a haven of charity, order, self-giving to each other in order to give all to our Lord Jesus Christ.

The lesson for young adults is also simple: liberate yourselves from the chains of trash culture and give your time, your labour, your charity to a mission, to a school, to a priory or to a project which is for the good of the Church. Make that leap of faith, make that magnanimous act of charity and you will learn about the economy of charity.

We do need to learn this lesson because our district is in vocational deficit! We have 14 priests working in the district and only 11 priests in the Society are from the district. We have five brothers working in the district and there are only 2 religious brothers from the District. There are no brothers, sisters of the SSPX from the District.

Currently active vocations	from GB District: all orders/ congs.	working in GB District: all orders/ congs.
Priests	11	14
Monks	2	0
Brothers	0	5
Sisters	8	0
Oblates	0	7
TOTAL	21	26

The fruits

In as much as we can teach the lesson and learn the lesson of self-giving, the joy of the ceremony of yesterday will be repeated again and again. In a few days time, many shall see it repeated at the Seminaries of the Society of St. Pius X in Switzerland, Germany and U.S.A. as 24 young men make that total act of self-giving when they receive the priesthood and 9 young men receive the diaconate.

May they be blessed with a fruitful apostolate, and may we be blessed with the grace of giving ourselves without condition for the glory of God and the spiritual prosperity of our Society.

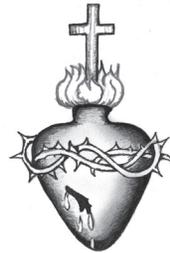
In Jesu et Maria,
Rev. Fr. Robert Brucciani





Consoling Sisters

of the Sacred Heart



Rev. Fr. Robert Brucciani

Introduction

The Institute of the Consolers of the Sacred Heart of Jesus is a religious society with simple public vows. Its special goal is to profess and to promote a particular devotion to the Divine Heart; its sisters commit themselves to this end by a vow. The apostolic goal of the Institute is to dedicate itself to Christian formation— particularly of children and female youth, and to help the priestly apostolate in its many diverse forms.

History

The Institute of the Consolers of the Sacred Heart or “Consoling Sisters” was approved by Bishop

Massimiliani of Civita Castellana (about one hour north of Rome) in 1961. The community started with five sisters, but grew quickly to thirty sisters in four different houses by 1975. Along with every other religious community it suffered the dreadful effects of the “aggiornamento” that followed the Second Vatican Council. Its founder, Don Basilio, saw much of his careful work undone by a spirit of independence and innovation within his community and it was with a heavy heart that he eventually retired to the house in Vigne di Narni to keep the flame of devotion burning there through his great love of the Blessed Sacrament.

Providence never abandons a faithful servant and so, before he died

on 23rd August 1996, in answer to his prayers, Don Basilio found a successor in Father Emmanuel du Chalard of the Society of St. Pius X. To Father du Chalard, Don Basilio entrusted the spiritual welfare of his dear sisters and, although only six remained to submit to their new spiritual guide, it was not long before the new spirit of tradition transformed their community. Out went the *Novus Ordo Missae* and modern office; in came the Mass of all ages and the traditional office together with a traditional rule of life centred around the traditional Roman Liturgy, devotion to the Holy Eucharist and perennial Catholic theology, morals and ascetics. It was not long before new shoots sprang forth.

Apostolate

The Consoling Sisters console the Sacred Heart of Jesus not only in their devotions and the promotion of devotion to the Sacred Heart (through the practice of “The Guard of Honour” and the recitation of the nine “Offices of the Sacred Heart”), they also console Him in their work with the elderly who reside at the convent, they console Him through their invaluable assistance to the priests of the Society of St. Pius X (such wonderful cooking!), on retreats, on summer camps and above all in India.

Following an invitation by Father Couture, the District Superior of Asia, in 2006, the Consoling Sisters

Vocations

agreed to welcome a postulant from India who ran her own orphanage and home for the elderly. The postulant is now Sr. Maria Immaculata and her work is now their own.

Members

The Institute is composed of postulants, novices and professed sisters together with secular and regular auxiliaries. The regular auxiliaries live in the community with the sisters; the secular auxiliaries live in their families, but nevertheless strive to live up to the ideal of the Consoling Sisters as they carry out an apostolate in the world (in careers such as teaching or looking after the infirm).

The model for all members in every aspect of their lives is of course the Blessed Virgin Mary. Of all creatures, she is the greatest consoler of the Sacred Heart of her Son. She shared most fully in His Passion and she knows His Heart so intimately as to be entrusted with all the graces that flow from it.

Daily Schedule

The daily schedule of prayer for the sisters is as follows:

06:45 Prayers, Prime, meditation
07:45 Holy Mass
12:30 Sext (15min)
15:45 Spiritual reading (30min)
16:30 Vespers, meditation &
Rosary (1hr 10 min)
21:00 Compline (15min)

On Thursdays and Sundays a Holy Hour is held at 16:45, and an all night vigil is held on the evening of the first Thursday of each month.

Contact Details

For more information (or to send a donation) please contact:

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Frontline novice

God's way of hardship and joy

Fr. William Doyle sj - 19th December 1916

Fr. Willie Doyle describes in a letter to his sister - a religious of the Sisters of Mercy - how the hardship of life in a frontline trench is God's own novitiate for a life of self-giving and joy.

I want to have a little chat with you. But you must promise to keep to yourself what I write to you. Did I ever tell you that my present life was just the one I dreaded most, being from a natural point of view repugnant to me in every way? So when our Blessed Lord sent me to the Front I felt angry with Him for taking me away from a sphere of work where the possibilities, at least, of doing good were so enormous, and giving me a task others could perform much better. It was only after a time that I began to

understand that 'God's ways are not our ways, nor His thoughts our thoughts' and the meaning of it all began to dawn on me. In the first place my life, especially here in the trenches, has become a real hermit's one, cave and all, a mixture of solitude with a touch of the hardships of a foreign mission. The result has been that God has come into my life in a way He never did before. He has put strange thoughts into my head and given me many lights which I feel have changed my whole outlook upon life. Then I feel, oh, so strongly, that I am going through a kind of noviceship, a sort of spiritual training, for some big work He wants me to do in the future. I feel every day as if spiritual strength and power were growing in my soul.

This thought of being trained or fitted for God's work (if I may use the comparison with all reverence) like St. John the Baptist, has filled me with extraordinary joy and made me delight in a life which could not well be much harder.

Here I am in a bit of a hole in the side of a ditch, so low that I cannot stand upright and have to bend my head and shoulders during Mass — I can tell you my back aches at the end. My only window is the door (without a door) through which the wind blows day and night; and a cold wind it is just now. I was offered a little stove but my 'Novice Master' did not want that luxury, for it never came. My home would be fairly dry if I could keep out the damp mists and persuade the drops of water not to trickle from the roof. As a rule I sleep well, though one is often roused to attend some poor fellow who has been hit. Still it is rather reversing the order of things to be glad to get up in the morning to try and get warm; and it is certainly not pleasant to be wakened from sweet dreams by a huge rat burrowing under your pillow or scampering over your face! This has actually happened to me. There is no great luxury in the matter of food, as you may well guess.

Recently, owing to someone's carelessness, or possibly because the bag was made to pay toll on the way up to the trenches, my day's rations consisted of half a pot of jam and a piece of cheese!

Through all this, and much in addition, the one thought ever in my mind is the goodness and love of God in choosing me to lead this life, and thus preparing me without a chance of refusal for the work He wants doing. No amount of reading or meditating could have proved to me so convincingly that a life of privation, suffering and sacrifice, accepted lovingly for the love of Jesus, is a life of great joy, and surely of great graces. You see, therefore, that I have reasons in abundance for being happy, and I am truly so. Hence you ought to be glad that I have been counted worthy to suffer something for our dear Lord, the better to be prepared to do His work. Ask Him, won't you, that I may not lose this golden opportunity, but may profit to the full by the graces He is giving me. Every loving wish from my heart for a holy and happy Christmas. Let our gift to the divine Babe be the absolute sacrifice of even our desires, so that His Will alone may be done.



St. Augustine & St. Monica

28th August & 4th May

Br. Columba Maria

The town of Tagaste, mid-way between Carthage and Hippo (today's Algeria) was home to Patricius, the town's leading citizen and a pagan; Monica, an exemplary wife and Catholic, always in her husband's good books (even if she couldn't properly read them!); and their family of at least two boys and one girl, one of whom was Augustine. If Monica is guilty of any sin it is that she deferred Augustine's baptism rather than see his sins defile the image of God created in him. So it is not astonishing that Augustine grew from a mischievous child into a promiscuous youth - the blemished fruit of a mixed marriage.

Both parents thought higher studies in Carthage would benefit him. Like Saint Basil he was very gifted in

grammar and rhetoric, especially in Latin, and it was in the use of these at tribunals (today's courts of justice) that they saw most profit. As part of his studies he read Cicero's Hortensius, a philosophical treatise, and he was immediately drawn to the pursuit of the wisdom described therein - an albeit stunted and unchristian one. But his fleshly weakness (he took a mistress) confused him enough to think real wisdom must include these corporeal 'necessities.' Both He and Monica thought marriage would be the best remedy for his vice and therefore he put away his mistress of many years, and by whom he had a son, and was affianced to a suitable young woman, but to fill the hiatus until the marriage he sought (naturally enough!) another mistress.



"Thou hast made us for Thyself, O Lord, and our heart is restless until it rests in Thee." *Confessions*

And why shouldn't he? His father behaved the same way.

But the graces from Monica's prayers were slowly wending their way to their target. Augustine carried on his life - falling and rising and falling again - until yet another disappointment prompted him to successfully apply for a vacancy as a rhetorician in Milan.

There he met the Bishop St. Ambrose and, for the first time, he heard a Catholic preach the doctrine of salvation for rational minds. So many

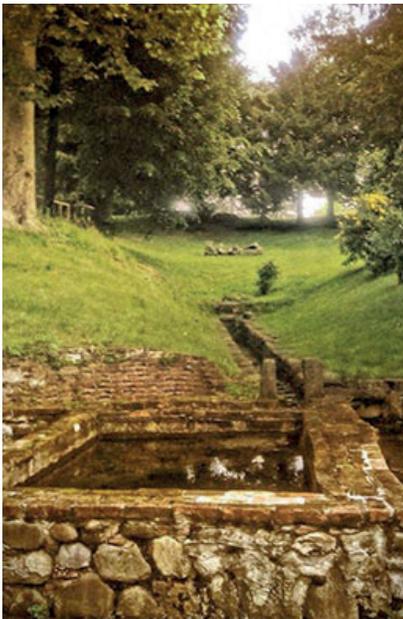
of his questions were answered except that of how he could be a Catholic and maintain his sinful life, for he quite correctly reasoned that he was unable to purge himself of his vice. The crisis came in August 386. While talking to a friend about religion, he realised that he himself was the obstacle to his own holiness. He realised that he was receiving what he asked for in his habitual if unuttered prayer: 'Give me chastity and self-control, Lord, but not just yet.'

Monica was nearby; she read the



situation clearly and prayed for his conversion with a new hope and anticipation. A gentle but firm push was needed and it came, miraculously, from the voice of a child next door singing 'Take up and read. Take up and read.' He took up the copy of Saint Paul's epistles that a faithful companion had to hand there, selected a page at random, and read:

The night is passed, and the day is at hand. Let us, therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences.' (Rom 13)



The garden in Cassiciacum outside Milan where St. Augustine heard the words, "Tolle et lege!"

Augustine was baptised on Easter night, 387, in his thirty-third year, by St. Ambrose, and spent his remaining forty odd years exercising all his talents of grammar and rhetoric in sermons, letter, books, and in conversation - becoming one of the four great doctors of the Church in the west known as the Doctor of Grace. Monica died shortly after this momentous Easter night, perhaps reciting the Church's hymn of thanksgiving, the *Te Deum*, traditionally held to have been composed that Easter by Saints Ambrose and Augustine from their places on opposite sides of the church. Her feast occurs on 4th May, while Saint Augustine's is the anniversary of his death on 28th August 430.

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.