

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



OCTOBER 2019

My Dear Faithful,



ur life on earth is a perpetual struggle. It is a struggle against all sorts of enemies, a fight which demands that we avoid sin and all types of danger. This fight is spiritual because it essentially consists of preserving our souls with the state of grace which means keeping the divine life within us. The state of grace is what we received on the day of our Baptism and, as the Church expresses it beautifully in the ceremony administering this Sacrament, we have the mission to preserve it at all costs. And this is the main point; we do have enemies who would like us to lose this life of God in our souls. The main enemy obviously is the devil who uses as many stratagems as possible to reach his goal, especially attacking the weaknesses of our wounded nature which is a consequence of original sin.

The devil has an abundance of choices in the way to proceed. He can simply manage to have people abandoning the faith by replacing the real good, which is God, by vain temporal things. He can deceive people in their faith by tempting them to change their beliefs. He may also suggest to them to live a life totally immoral and against the Commandments. Or the devil may keep them under control by making use of bad habits which lead to vices which, with time, may become more and more difficult to eradicate.

This spiritual fight is the Holy Will of God who tests us in order to see if we care sufficiently about our relationship with Him. Any sins we avoid or temptations overcome are a proof of our love for God. What is more, the good works we may do will not only preserve the grace of God within our souls but will also develop it by a life practising all the Christian virtues which will deserve merits and determine our degree of glory in Heaven. This is of course under the condition that we persevere till the end. For the dangers are real and lasting.



Although our struggles in life are difficult, God does not ask what is impossible. Moreover, He provides all the means we need to follow His Holy Will and consequently to defeat the devil. Two of these means are the great prayer of the Rosary, and the devotion to Holy Angels. By the recitation of the

Rosary, with attention to the mysteries, we feed our faith and contemplate the examples of virtue we do need to reproduce in our lives if we don't want to fall into bad habits of serious sin or of venial sins which, if not checked, may lead to the dangerous state of lukewarmness. We need this daily invitation and example of virtue to re-focus our desires on the essential, while our duties keep us busy with lower matters. However, both are linked. We must learn how to do our duties in a virtuous manner and how to perform all our activities in a supernatural spirit.

Against the temptations from the devil, we have the inspirations of our guardian angel. Anything we know that is sound, anything we know that corresponds to God's teaching passed unto us by the Church is necessarily the work of our guardian angel. What is more, we should invoke him more often to show our desire to be docile to what God wants from us instead of keeping listening to the noisy world in which we are living. Let us rather prefer the silence of a Rosary said with confidence in the power of intercession of Our Lady, Queen of Angels, to obtain for us all the graces we need daily for persevering in our Catholic lives and therefore for securing our salvation.

God bless you all and may Our Lady of the Most Holy Rosary obtain many graces for you.

Rev. Vianney Vandendaele (Prior)

The Angels

The word angel (Latin *angelus*; Greek *aggelos*; from the Hebrew for "one going" or "one sent"; messenger) is used in Hebrew to denote indifferently either a divine or human messenger. The Septuagint renders it by *aggelos* which also has both significations. The Latin version, however, distinguishes the divine or spirit-messenger from the human, rendering the original in the one case by *angelus* and in the other by *legatus* or more generally by *nuntius*. In a few passages the Latin version is misleading, the word *angelus* being used where *nuntius* would have better expressed the meaning.

It is with the spirit-messenger alone that we are here concerned. We have to discuss:

- ♦ the meaning of the term in the Bible;
- ♦ the offices of the angels;
- ♦ the names assigned to the angels;
- ♦ the distinction between good and evil spirits;
- ♦ the divisions of the angelic choirs;
- ♦ the question of angelic appearances;
- ♦ the development of the scriptural idea of angels.

The angels are represented throughout the Bible as a body of spiritual beings intermediate between God and men: "You have made him (man) a little less than the angels" (Psalm 8:6). They, equally with man, are created beings; "praise ye Him, all His angels: praise ye Him, all His hosts... for He spoke and they were made. He commanded and they were created" (Psalm 148:2-5; Colossians 1:16-17). That the angels were created was laid down in the Fourth Lateran Council (1215). The decree "Firmiter" against the Albigenses declared both the fact that they were created and that men were created after them. This decree was repeated by the Vatican Council, "Dei Filius". We mention it here because the words: "He that liveth for ever created all things together" (Ecclesiasticus 18:1) have been held to prove a simultaneous creation of all things; but it is generally conceded that "together" (*simul*) may here mean "equally", in the sense that all things were "alike" created. They are spirits; the writer of the Epistle to the Hebrews says: "Are they not all ministering spirits, sent to minister to them who shall receive the inheritance of salvation?" (Hebrews 1:14).



Attendants at God's throne

It is as messengers that they most often figure in the Bible, but, as St. Augustine, and after him St. Gregory, expresses it: *angelus est nomen officii* ("angel is the name of the office") and expresses neither their essential nature nor their essential function, viz.: that of attendants upon God's throne in that court of Heaven of which Daniel has left us a vivid picture:

"I behold till thrones were placed, and the Ancient of Days sat: His garment was white as snow, and the hair of His head like clean wool: His throne like flames of fire: the wheels of it like a burning fire. A swift stream of fire issued forth from before Him: thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him: the judgment sat and the books were opened" (Daniel 7:9-10).

This function of the angelic host is expressed by the word "assistance", and our Lord refers to it as their perpetual occupation. More than once we are told of seven angels whose special function it is thus to "stand before God's throne". The same thought may be intended by "the angel of His presence" an expression which also occurs in the pseudo-epigraphical "Testaments of the Twelve Patriarchs".

God's messengers to mankind

But these glimpses of life beyond the veil are only occasional. The angels of the Bible generally appear in the role of God's messengers to mankind. They are His instruments by whom He communicates His will to men, and in Jacob's vision they are depicted as ascending and descending the ladder which stretches from earth to Heaven while the Eternal Father gazes upon the wanderer below. It was an angel who found Agar in the wilderness; angels drew Lot out of Sodom; an angel announces to Gideon that he is to save his people; an angel foretells the birth of Samson, and the angel Gabriel instructs Daniel, though he is not called an angel in either of these passages, but "the man Gabriel". The same heavenly spirit announced the birth of St. John the Baptist and the Incarnation of the Redeemer, while tradition ascribes to him both the message to the shepherds, and the most glorious mission of all, that of strengthening the King of Angels in His Agony. The spiritual nature of the angels is manifested very clearly in the account which Zacharias gives of the revelations bestowed upon him by the ministry of an angel. The prophet depicts the angel as speaking "in him". He seems to imply that he was conscious of an interior voice which was not that of God but of His messenger. The Massoretic text, the Septuagint, and the Vulgate all agree in thus describing the communications made by the angel to the prophet. It is a pity that the "Revised Version" should, in apparent defiance of the above-named texts, obscure this trait by persistently giving the rendering:

"the angel that talked with me: instead of "within me".

Such appearances of angels generally last only so long as the delivery of their message requires, but frequently their mission is prolonged, and they are represented as the constituted guardians of the nations at some particular crisis, e.g. during the Exodus. Similarly it is the common view of the Fathers that by "the prince of the Kingdom of the Persians" we are to understand the angel to whom was entrusted the spiritual care of that kingdom, and we may perhaps see in the "man of Macedonia" who appeared to St. Paul at Troas, the guardian angel of that country. The Septuagint, has preserved for us a fragment of information on this head, though it is difficult to gauge its exact meaning: "When the Most High divided the nations, when He scattered the children of Adam, He established the bounds of the nations according to the number of the angels of God". How large a part the ministry of angels played, not merely in Hebrew theology, but in the religious ideas of other nations as well, appears from the expression "like to an angel of God". It is three times used of David and once by Achis of Geth. It is even applied by Esther to Assuerus, and St. Stephen's face is said to have looked "like the face of an angel" as he stood before the Sanhedrin.

Personal guardians



Throughout the Bible we find it repeatedly implied that each individual soul has its tutelary angel. Thus Abraham, when sending his steward to seek a wife for Isaac, says: "He will send His angel before thee" (Genesis 24:7). The words of the ninetieth Psalm which the devil quoted to our Lord are well known, and Judith accounts for her heroic deed by saying: "As the Lord liveth, His angel hath been

my keeper". These passages and many like them, though they will not of themselves demonstrate the doctrine that every individual has his appointed guardian angel, receive their complement in our Saviour's words: "See that you despise not one of these little ones; for I say to you that their angels in Heaven always see the face of My Father Who is in Heaven" (Matthew 18:10), words which illustrate the remark of St. Augustine: "What lies hidden in the Old Testament, is made manifest in the New". Indeed, the book of Tobias seems intended to teach this truth more than any other, and St. Jerome in his commentary on the above words of our Lord says: "*The dignity of a soul is so great, that each has a guardian angel from its birth.*" The general doctrine that the angels are our appointed guardians is considered to be a point of faith, but that each individual member of the human race has his own individual guardian angel is not of faith (*de fide*); the view has, however, such

strong support from the Doctors of the Church that it would be rash to deny it. Peter the Lombard was inclined to think that one angel had charge of several individual human beings. St. Bernard's beautiful homilies on the ninetieth Psalm breathe the spirit of the Church without however deciding the question. The Bible represents the angels not only as our guardians, but also as actually interceding for us. "The angel Raphael says: "I offered thy prayer to the Lord". The Catholic cult of the angels is thus thoroughly scriptural. Perhaps the earliest explicit declaration of it is to be found in St. Ambrose's words: "*We should pray to the angels who are given to us as guardians*". An undue cult of angels was reprobated by St. Paul, and that such a tendency long remained in the same district is evidenced by Canon 35 of the Synod of Laodicea.

As divine agents governing the world

The foregoing passages, especially those relating to the angels who have charge of various districts, enable us to understand the practically unanimous view of the Fathers that it is the angels who put into execution God's law regarding the physical world. The Semitic belief in genii and in spirits which cause good or evil is well known, and traces of it are to be found in the Bible. Thus the pestilence which devastated Israel for David's sin in numbering the people is attributed to an angel whom David is said to have actually seen. Even the wind rustling in the tree-tops was regarded as an angel. This is more explicitly stated with regard to the pool of Probatina, though there is some doubt about the text; in that passage the disturbance of the water is said to be due to the periodic visits of an angel. The Semites clearly felt that all the orderly harmony of the universe, as well as interruptions of that harmony, were due to God as their originator, but were carried out by His ministers. This view is strongly marked in the "Book of Jubilees" where the heavenly host of good and evil angels is ever interfering in the material universe. Maimonides is quoted by St. Thomas Aquinas as holding that the Bible frequently terms the powers of nature angels, since they manifest the omnipotence of God.

Hierarchical organisation

Though the angels who appear in the earlier works of the Old Testament are strangely impersonal and are overshadowed by the importance of the message they bring or the work they do, there are not wanting hints regarding the existence of certain ranks in the heavenly army.



After Adam's fall Paradise is guarded against our First Parents by cherubim who are clearly God's ministers, though nothing is said of their nature. Only once again do the cherubim figure in the Bible, viz., in Ezechiel's marvellous vision, where they are described at great length, and are actually called *cherub* in Ezechiel 10. The Ark was guarded by two cherubim, but we are left to conjecture what they were like. It has been suggested with great probability that we have their counterpart in the winged bulls and lions guarding the Assyrian palaces, and also in the strange winged men with hawks' heads who are depicted on the walls of some of their buildings. The seraphim appear only in the vision of Isaias 6:6.

Mention has already been made of the mystic seven who stand before God, and we seem to have in them an indication of an inner cordon that surrounds the throne. The term *archangel* occurs only in St. Jude and 1 Thessalonians 4:15; but St. Paul has furnished us with two other lists of names of the heavenly cohorts. He tells us that Christ is raised up "above all principality, and power, and virtue, and dominion"; and, writing to the Colossians, he says: "*In Him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations, or principalities or powers.*" It is to be noted that he uses two of these names of the powers of darkness when he talks of Christ as "despoiling the principalities and powers... triumphing over them in Himself". And it is not a little remarkable that only two verses later he warns his readers not to be seduced into any "religion of angels". He seems to put his seal upon a certain lawful angelology, and at the same time to warn them against indulging superstition on the subject. We have a hint of such excesses in the Book of Enoch, wherein, as already stated, the angels play a quite disproportionate part. Similarly Josephus tells us that the Essenes had to take a vow to preserve the names of the angels.

We have already seen how various districts are allotted to various angels who are termed their princes, and the same feature reappears still more markedly in the Apocalyptic "angels of the seven churches", though it is impossible to decide what is the precise signification of the term. These seven Angels of the Churches are generally regarded as being the Bishops occupying these sees. St. Gregory Nazianzen in his address to the Bishops at Constantinople twice terms them "Angels", in the language of the Apocalypse.

The treatise "De Coelesti Hierarchia", which is ascribed to St. Denis the Areopagite, and which exercised so strong an influence upon the Scholastics, treats at great length of the hierarchies and orders of the angels. It is generally conceded that this work was not due to St. Denis, but must date some centuries later. Though the doctrine it contains regarding the choirs of angels has been received in the Church with extraordinary unanimity, no proposition touching the angelic hierarchies is binding on our faith. The following passages from St. Gregory the Great will give us a clear idea of the view of the Church's doctors on the point:

"We know on the authority of Scripture that there are nine orders of angels, viz., Angels, Archangels, Virtues, Powers, Principalities, Dominations, Throne, Cherubim and Seraphim. That there are Angels and Archangels nearly every page of the Bible tell us, and the books of the Prophets talk of Cherubim and Seraphim. St. Paul, too, writing to the Ephesians enumerates four orders when he says: 'above all Principality, and Power, and Virtue, and Domination'; and again, writing to the Colossians he says: 'whether Thrones, or Dominations, or Principalities, or Powers'. If we now join these two lists together we have five Orders, and adding Angels and Archangels, Cherubim and Seraphim, we find nine Orders of Angels."



St. Thomas, following St. Denis, divides the angels into three hierarchies each of which contains three orders. Their proximity to the Supreme Being serves as the basis of this division. In the first hierarchy he places the Seraphim, Cherubim, and Thrones; in the second, the Dominations, Virtues, and Powers; in the third, the Principalities, Archangels, and Angels. The only Scriptural names furnished of individual angels are Raphael, Michael, and Gabriel, names which signify their respective attributes. Apocryphal Jewish books, such as the Book of Enoch, supply those of Uriel and Jeremiel, while many are found in other apocryphal sources, like those Milton names in "Paradise Lost".

The number of angels

The number of the angels is frequently stated as prodigious. From the use of the word host (*sabaoth*) as a synonym for the heavenly army it is hard to resist the impression that the term "Lord of Hosts" refers to God's Supreme command of the angelic multitude. The Fathers see a reference to the relative numbers of men and angels in the parable of the hundred sheep, though this may seem fanciful. The Scholastics, again, following the treatise "De Coelesti Hierarchia" of St. Denis, regard the preponderance of numbers as a necessary perfection of the angelic host.

The evil angels

The distinction of good and bad angels constantly appears in the Bible, but it is instructive to note that there is no sign of any dualism or conflict between two equal principles, one good and the other evil. The conflict depicted is rather that waged on earth between the Kingdom of God and the Kingdom of the Evil One,



but the latter's inferiority is always supposed. The existence, then, of this inferior, and therefore created, spirit, has to be explained.

The gradual development of Hebrew consciousness on this point is very clearly marked in the inspired writings. The account of the fall of our First Parents is couched in such terms that it is impossible to see in it anything more than the acknowledgment of the existence of a principle of evil who was jealous of the human race. The statement that the "sons of God" married the daughters of the fall of the angels, in Enoch, 6-11. It should moreover be noted that the Hebrew word *nephilim* rendered *gigantes* may mean "fallen ones". The Fathers generally refer it to the sons of Seth, the chosen stock. In 1 Samuel 19:9, an evil spirit is said to possess Saul, though this is probably a metaphorical expression; more explicit is 1 Kings 22:19-23, where a spirit is depicted as appearing in the midst of the heavenly army and offering, at the Lord's invitation, to be a lying spirit in the mouth of Achab's false prophets. We might, with Scholastics, explain this is *malum poenae*, which is actually caused by God owing to man's fault. A truer exegesis would, however, dwell on the purely imaginative tone of the whole episode; it is not so much the mould in which the message is cast as the actual tenor of that message which is meant to occupy our attention.

The picture afforded us in Job 1 and 2 is equally imaginative; but Satan, perhaps the earliest individualisation of the fallen Angel, is presented as an intruder who is jealous of Job. He is clearly an inferior being to the Deity and can only touch Job with God's permission. How theologic thought advanced as the sum of revelation grew appears from a comparison of 2 Samuel 24:1, with 1 Chronicles 21:1. Whereas in the former passage David's sin was said to be due to "the wrath of the Lord" which "stirred up David", in the latter we read that "Satan moved David to number Israel". In Job 4:18, we seem to find a definite

declaration of the fall: "In His angels He found wickedness." The Septuagint of Job contains some instructive passages regarding avenging angels in whom we are perhaps to see fallen spirits, thus 33:23: "If a thousand death-dealing angels should be (against him) not one of them shall wound him"; and 36:14: "If their souls should perish in their youth (through rashness) yet their life shall be wounded by the angels"; and 20:15: "The riches unjustly accumulated shall be vomited up, an angel shall drag him out of his house;". In some of these passages, it is true, the angels may be regarded as avengers of God's justice without therefore being evil spirits. In Zechariah 3:1-3, Satan is called the adversary who pleads before the Lord against Jesus the High Priest. Isaiah 14 and Ezekiel 28 are for the Fathers the *loci classici* regarding the fall of Satan; and Our Lord Himself has given colour to this view by using the imagery of the latter passage when saying to His Apostles: "I saw Satan like lightning falling from Heaven" (Luke 10:18).



In New Testament times the idea of the two spiritual kingdoms is clearly established. The devil is a fallen angel who in his fall has drawn multitudes of the heavenly host in his train. Our Lord terms him "the Prince of this world"; he is the tempter of the human race and tries to involve them in his fall. Christian imagery of the devil as the dragon is mainly derived from the Apocalypse, where he is termed "the angel of the bottomless pit", "the dragon", "the old serpent", etc., and is represented as having actually been in combat with Archangel Michael. The similarity between scenes such as these and the early Babylonian accounts of the struggle between Merodach and the dragon Tiamat is very striking.

(Source: Catholic Encyclopedia)

Mary, Queen of the Angels

Lucifer is the Prince of darkness because within the first instant of his angelic existence he turned his powerful intellect away from understanding the mystery of God's Incarnation and tried to convince the whole heavenly court to adopt another plan. The reaction was as swift as the rebellious proposal, when St. Michael, understanding that the Mystery of the Incarnation surpassed the highest angelic intelligence, rose up in stiff resistance uttering that great battle-cry: "Who is like God!"

When the Incarnation was placed before the Angels, Mary was at its centre. Her role in this mystery angered Satan. He foresaw what the Incarnation would mean: the angels serve the Virgin, they would prepare Her birth in various ways and they would announce unto Her the coming of God among men. In serving the God-man, they would serve His Mother too, and this would lead to serving humans in Christ's Mystical Body. Lucifer clearly understood the position in which he would be placed, and renouncing his own humiliation, he would not bow down to the Queen of angels. Heaven was divided into two camps, those who would serve God's plan, and therefore, the Queen of Heaven, and those who would not.



But Mary was not the Queen of angels merely as a focal point of God's plan. Mary became Queen of angels because Her understanding of the Mystery of the Incarnation far surpassed theirs. If Satan would falter so badly, and Michael would rally the good angels by an appeal to God's Omnipotence, it is clear that Mary's understanding is far different from theirs. Mary's understanding came from the Spirit of Truth communicated in greater fullness to Her than to the angels. As the intimate spouse of the Holy Ghost, and the tabernacle in which He would form the masterpiece of Divine Wisdom, the Holy Ghost communicated to Mary the highest degrees of all His gifts. Does not a Spouse reserve for His beloved the best He has of everything? And thus, Mary is Queen of the angels, not only in Her physical position, but in Her intellectual qualities. Her duties and closeness to salvation required a greater understanding of the Mystery of Jesus than any angel would ever possess.

And yet the angels also serve their Queen. On earth, they carried to Her God's greatest Graces as an armoured vehicle carries the treasures of a rich man to his son. In heaven, they carry the power of Her prayers to souls throughout the world. On earth they protected Her from the intrusion of the evil spirits and in heaven they exercise Her wishes against them. She sends them on errands of mercy to convert sinners with angelic inspirations and to thwart the tricks of the devil. Indeed the Catholic Church on earth is a vast kingdom of souls in great need, with a divine task to perform in the midst of grievous spiritual warfare. Mary is the Queen of the Church, who has the whole heavenly army placed by God at Her disposal, for the fulfilment of His designs: "Thy Kingdom come, thy will be done, one earth, as it is in Heaven!" Ave Maria!

Baptisms

Have been regenerated by the baptismal water:

- ◆ **Sebastian Lowe** on 8th September 2019 — Preston
- ◆ **Anna-Maria Lloyd** on 14th September 2019 — Preston



The Secret of the Rosary

Thirtieth Rose

Confraternity privileges

If the value of a confraternity and the advisability of joining it are to be judged by the indulgences attached to it, then it can surely be said that the Confraternity of the Most Holy Rosary is by far the most valuable one and that the faithful should be strongly urged to join it.

This is because it has been awarded more indulgences than any other confraternity in the Church, and ever since its inception there has hardly been a Pope who has not opened up the Treasures of the Church to enrich it with further privileges.

Knowing that a good example is more compelling than glowing words and even favours, Sovereign Pontiffs have found that there was no better way to show their high regard for the confraternity than to join it themselves.

Here is a short summary of the indulgences which they wholeheartedly granted to the Confraternity of the Holy Rosary and which were confirmed again by our Holy Father Pope Innocent XI on 31st July 1679 and received and made public on 25th September of the same year by His Excellency the Archbishop of Paris:

1. Members may gain a plenary indulgence on the day of joining the confraternity;
2. A plenary indulgence at the hour of death;
3. For each three groups of Five Mysteries recited: ten years and ten quarantines;
4. Each time that members say the holy names of Jesus and Mary devoutly: seven days' indulgences;
5. Seven years and seven quarantines may be gained by those who devoutly take part in or attend the Holy Rosary Procession;
6. Members who have made a good confession and who are genuinely sorry for their sins may gain a plenary indulgence on certain days by visiting the Holy Rosary Chapel in the Church where the Confraternity is established. This plenary indulgence can be gained on the First Sunday of every month, and on the feasts of Our Lord and Our Lady;
7. For assisting at the Salve Regina one hundred days' indulgence;
8. Those who openly wear the Holy Rosary out of devotion and to set a good example may gain one hundred days' indulgence;
9. Sick members who are not able to go to Church may gain a plenary indulgence by going to confession and receiving Holy Communion and by saying that day the whole Rosary if possible, or at least five decades;

10. Our Sovereign Pontiffs have shown their generosity towards members of the Rosary Confraternity by allowing them to gain the indulgences attached to the Stations of Rome by visiting five altars in the Church where the Rosary Confraternity is established, and by saying the Our Father and Hail Mary five times before each altar, for the happy estate of the Church. If there are only one or two altars in the Confraternity Church they should recite the Our Father and Hail Mary twenty-five times before one of them.



This is a wonderful favour granted to Confraternity members for in the Stational Churches in Rome plenary indulgences can be gained, souls can be delivered from Purgatory and many other great indulgences too can be gained by members with very little effort and no expense and without leaving their own country. And even if the Confraternity is not established in the place where the members live they can gain the very same indulgences by visiting five altars in any Church. This concession was granted by Leo X.

The Sacred Congregation of Indulgences drew up a list of certain definite days upon which those outside the city of Rome could gain the Indulgences of the Stations of Rome. The Holy Father approved this list on 7th March 1678, and commanded that it be strictly observed. These indulgences can be gained on the following days:

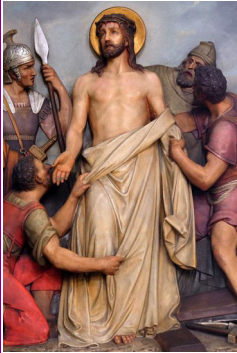
All the Sundays of Advent; each of the three Ember Days; also Christmas Eve, at Midnight Mass, the Daybreak Mass and at the Third Mass; the feast of Saint Stephen; that of Saint John the Evangelist; the feast of the Holy Innocents; the Circumcision and the Epiphany; the Sundays of Septuagesima, Sexagesima, Quinquagesima and on every single day from Ash Wednesday to Low Sunday inclusively; each of the three Rogation Days; Ascension Day; the Vigil of Pentecost; every day during the octave; and on each of the three September Ember Days.

Dear Confraternity members, there are numerous other indulgences which you can gain. If you want to know about them look up the complete list of indulgences which have been granted to members of the Rosary Confraternity. You will see the names of the Popes in question, the years in which they granted the indulgences and many other particulars which I have not been able to include in this little summary.

Notices

Mass of Reparation

Saturday 12th October 2019



A Mass of Reparation will be offered at **Preston and Manchester** to make reparation for the "Mass for LGBT Catholics" said by the bishop of Salford at the church of the Holy Name on that same day.

Preston: - 11am: Holy Hour with **prayer of Reparation**
- 12.15pm Mass

Manchester: 11am: Mass followed by **Stations of the Cross**

All Saints

Friday 1st November
Holy Day of Obligation



- ♦ **Preston:** 11am;
- ♦ **Manchester:** 12.30pm;
- ♦ **Rhos-on-Sea:** 5pm.

All Souls

Saturday 2nd November



- ♦ **Rhos-on-Sea:** 9am;
- ♦ **Preston:** 11am;
- ♦ **Manchester:** 12.30pm.

Sunday Mass Schedule and Locations

PRESTON: Our Lady of Victories' Church
East Cliff, off Winckley Square - PR1 3JH

Every Sunday: 9.30am — *Confessions from 8.45am*

MANCHESTER: Saint Pius X's Chapel
16 Deerpark Road, off Alexandra Road South - M16 8FR

Every Sunday: 9.30am — *Confessions from 8.45am*

LIVERPOOL: Saint Peter and Paul's Church
35 Upper Parliament Street - L8 7LA

Every Sunday: 1pm — *Confessions from 12.30pm*

RHOS-ON-SEA: Saint David's Chapel
Conwy Road (A547), Mochdre - LL28 5AA (North Wales)

Every Sunday: 5pm — *Confessions from 4.30pm*

BINGLEY: The Little House
Market Street - BD16 2HP

Every Sunday: 3pm — *Confessions from 2.30pm*

Ordinary Weekday Masses at Preston

(This schedule is subject to change; please check beforehand on the **outside notice board** or <http://fsspx.uk> — **Mass Times & Calendars**)

Monday: 11am
Tuesday: 11am
Wednesday: 11am
Thursday: 11am
Friday: 11am
Saturday: 12.15pm (Holy Hour at 11am)