

Society of Saint Pius X

St. Mary's House
12 Ribblesdale Place
Preston - PR1 3NA

Resident Priests:

Rev. Vianney Vandendaele (Prior)
Rev. Gary Holden

Contact details:

Telephone: 01772 562428
Email: stmarys@fsspx.uk



SAINT MARY'S NEWSLETTER



NOVEMBER 2019

My Dear Faithful,

Lit is not gladly that we exhibit and criticise all that happened during the Synod on the Amazon that took place in Rome last month but this is absolutely necessary for your good. This event was very significant but, unfortunately, not for bringing any good to the Church. On the contrary, the fruits of this Synod are scandalous and therefore harmful for people's faith which is why it is a duty from us to make you aware of all these. Hence, this edition of the St. Mary's Newsletter publishing a few articles analysing this Synod.



This Synod shows clearly the depth of the ongoing Crisis in the Church. As children of the Church, we cannot ignore all these things. Neither can we feel indifferent about this event and its consequences. This indifference would be even worse than ignoring the facts. We are all the more shaken by the fruits of the Synod as it directly affects the holiness of priesthood and introduces a false liturgy which can only pretend to worship God. In other words, it affects what Archbishop Lefebvre saw as being the means of restoration of the Church, namely priestly holiness and the treasure of the Mass of all times. What is happening in Rome simply confirms the truth of this conviction which we still carry with us since these two means are clearly attacked by the enemies of the Church.

This is why our first reaction should be that of offering prayers and sacrifices of reparation as requested by the Superior General of our congregation the Society of Saint Pius X. To make reparation will show that we are aware that things are not going well and also that we do feel concerned of this. If we understand that what came out of the Synod is highly offending God and harming the Catholic Church, we should happily do our best to console God by our poor prayers of reparation since we want to serve Him faithfully so that we may pretend to go and see Him in Heaven.

The behaviour from the Roman authorities can be disturbing but we must never forget that God is above everything. From this follows that we ought to put our hope in Him always. Hope is a virtue that, along with faith and charity, must constantly increase in us, especially in times of difficulties. What should we hope for? First of all, we must hope in God's grace to help us persevere. Discouragement will never solve any problem but perseverance in doing good, despite difficulties, will make us holy and pleasing to God. If we despair, then our salvation will be truly at stake. But if we hope, we are sanctifying ourselves and therefore bearing fruit for our own good and that of others, starting with that of the Church herself. The Church needs us to deserve the graces she needs to recover from this terrible period we are living in. God cannot abandon His Church but He expects those who have received more to bear more fruit for the good of the whole Mystical Body of Christ.

We must hope as well that this new direction caused by the Synod will help men of good faith to open the eyes and see in Tradition the only path that leads to God and consequently to Heaven. There is always a greater good from the evil that God allows. Even on our side, we could not practise such a high degree of the virtue of hope if God would not test us with proportionate difficulties. By holding the conviction of Archbishop Lefebvre and carrying his work, we must keep the love of Holy Mother Church and be her worthy children whom, for her honour, are keeping what she taught to so many generations throughout centuries. Still today people need to hear the right and sane teaching of the Church in order to save their souls. We have been entrusted this treasure at Baptism and, through our Society of Saint Pius X, we need to keep this treasure and develop it for the honour of God, the love of the Church and the salvation of many souls.

God bless you all.

Rev. Vianney Vandendaele (Prior)

Synod on the Amazon: The Worst Has Already Happened

Beginning on 6th October 2019 and continuing for three weeks, the Synod for the Amazon could have worked discreetly, so that the press room of the Holy See would have to communicate only half-way or at the end of the work.

Alas! The Synod got off to a flying start, with childish demonstrations bordering on blasphemy, pathetic liturgy, and disturbing statements.

A Rowing Church

From day one, there were appalling celebrations in St. Peter's Basilica and in the Vatican Gardens. Several colourful Indians from the Amazon were exhibited, duly painted and feathered. There was also, in the sacred place, a sort of noisy and inappropriate demonstration to sound "the cry of Mother Earth," which some of them would like that it were that of the Mother of God, the Virgin Mary. Blasphemous comparison.



There were dances and grotesque ceremonies in front of the pope and the cardinals, with a dugout canoe and statuettes, a mélange of illegitimate rites and idiotic incantations. Through the procession to bring into the Paul VI hall the aforesaid canoe, the invitation for the Church to begin to row with and for the indigenous peoples. Ridicule, alas, does not kill. Poor barque of Peter.

Far from the breath of the Holy Spirit that should fill its sails, it is with the oars and paddles of Ayoreo and Bushinengue that the Church must henceforth advance. In passing, we will have a tender thought for these poor natives embarked on this adventure. Sordid merchants in times past exposed their ancestors as curious creatures in the cities of Europe, sometimes behind bars. At least their stupidity had the excuse of ignorance or misunderstanding of distant and unknown peoples.

Nowadays these natives come willingly to show themselves, bringing a touch of exoticism of which photographers are fond. Wearing rudimentary objects, scantily dressed, they still came by airplane. The organisers did not have them set up tents in the Vatican Gardens, and they are not lodged under the trees of the Janiculum, but in hotel rooms. It is not known if this measure will be judged as discriminatory.

Greta and the Strength of Symbols

On 4th October, the Pope chose the great St. Francis of Assisi to preside over the work of the Synod. But it is Greta Thunberg who appears to be the true icon of this tumultuous gathering. The official media site Vatican.news reports how the first day dealt with youth and ecology, "In continuity with the 2018 Youth Synod, we reflected on the importance of the role of young people in integral ecology, with the example of the young Swedish activist Greta Thunberg and the climate strike initiative."

Among the chastisements that God sends to his unfaithful people, includes this one: "Woe to thee, O land, when thy king is a child!" (Ecclesiastes 10:16). There is perhaps worse: when adults, consecrated persons, bishops, and cardinals begin to imitate children and their buffoonery to bring about their objectives and make an impact.

But, after all, it would be a mistake to see in these demonstrations only the consequences of this "youthism" that political leaders have been catering to for a long time and to which the princes of the Church are not visibly unaffected. In reality, these stagings are as much symbols as they are signals that are not innocent. They are intended to prepare minds and create the climate needed for the next stage of the revolution.

Ecological Conversion and Exotic Extravanzas

The topics are grave and serious. The Fourth General Congregation calls for an ecological conversion that involves recognising and confessing "ecological sins." Ecological conversion, explained a Salesian missionary, must even be presented as "a form of conversion to holiness" (sic). Christianised Amerindian peoples must be evangelised without a priest: hence the promotion of a permanent indigenous diaconate, the development of the "lay ministry" and the call for the involvement of women. If they absolutely insist on the presence of priests, the ordination of married men is strongly evoked.

The latest proposal in this exotic extravaganza: the creation "*ad experimentum*"—we know what that means—of an Amazonian Catholic rite. They argue that just as there is an environmental ecosystem, there is also an ecclesial ecosystem. Hence the idea of creating enculturated rites which, without being linked to superstitions, could "harmonise with the true liturgical spirit." Unfortunately, while there is undoubtedly the ability to create new rites, it would be good to ask what is left of the "true liturgical spirit" promoted so much by Pope Saint Pius X that Paul VI's reforms have pillaged for fifty years.

Do Not Lose Hope

There are more than two weeks left. The synod began with a lamentable spectacle that was more akin to a bad all-night Scout campfire—in broad daylight and without a fire. It continues in the extravaganza of appeals and manifestos, while the work of the Synod Fathers starts with listening to ancestral spirits and primitive cultures.

We know that God will never abandon the Church, that the gates of hell will not prevail, that Tradition is the solution. The Church is living her passion; like her

Master she may appear disfigured and unrecognisable. Only faith can maintain hope and charity, and remain faithful to the Church by serving it in truth, justice and holiness. Human constructions are only for a time, they will pass like the figure of this world.

“As for my people, their oppressors have stripped them, and women have ruled over them. O my people, they that call thee blessed, the same deceive thee, and destroy the way of thy steps” (Isaiah 3:12).

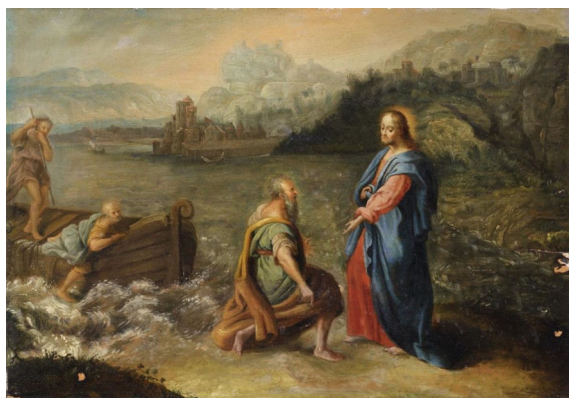
(Source: fsspx.news)

Priestly Celibacy and the Amazon Fog-Testy

One of the most awaited themes to be addressed at the Synod on the Amazon is the possibility of “priestly ordination for older people, preferably indigenous, respected and accepted by their community, even if they have an existing and stable family” (Instrumentum laboris, no.129). This suggestion would be legitimate because it would “recall aspects of the early Church when it responded to needs by creating appropriate ministries,” explains the synodal preparatory working document. What is it really?

The New Testament testifies that the ordination of previously married men was common in the early days of the Church. Thus St. Paul recommends to his disciples Titus and Timothy that such candidates for ordination should have been married only once (1 Timothy 3:2-4 & 12 for deacons, see also Titus 1:6).

We also know that the first pope, St. Peter, was married. Going to his house, Our Lord heals his mother-in-law who is in bed with a fever (Matthew 8:14-15). In this regard, the question that St. Peter poses to his Master is remarkable: “Behold we have left all things, and have followed thee: what therefore shall we have?” (Matthew 19:27).



Christ answers him: “Amen, I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive much more in this present time, and in the world to come life everlasting” (Luke 18:29-30). Not

only did St. Peter leave his boat and his nets, but also wife and child, to follow the Lord.

Through this answer, the first obligation of the celibacy of clerics implicitly appears in the form of continence. It is a matter of not contracting a marriage or not using a marriage when it already exists. Such is the meaning of celibacy, which consists in abstaining completely from any carnal activity, even from that which is permitted in marriage.

The Law of Continence

In fact, the first written laws on celibacy all evoke perfect continence. This insistence can be explained by the large number of clerics previously married, who had to be regularly reminded of this prohibition.

Indeed, after the first persecutions, the ever increasing number of conversions, and, therefore, the necessary increase in ordinations, there were growing difficulties regarding this obligation. The councils and pope struggled against the difficulties with increased vigilance, issuing written laws and regulations.

Thus the council of Elvira, in A.D. 305-306, recalls in its 33rd canon “Bishops, presbyters, and deacons, and all other clerics having a position in the ministry, are ordered to abstain completely from their wives and not have children. Whoever, in fact, does this shall be expelled from the dignity of the clerical state.” This reminder was often repeated by popes and councils during the following centuries.

Everywhere, the Church preferably ordains unmarried candidates, and to the contrary tends to repel married candidates, because of the risk of not observing the initial, freely accepted commitment.

Many are the prescriptions dating back to the beginnings of the Church. They emanate in particular from Popes—St. Sirice, St. Innocent I, St. Leo the Great, and St. Gregory the Great. As no historical document challenges these claims, it would in opposition to the historical method to advance the contrary.

The Fight Against Nicolaism

One must therefore wonder why it is regularly stated that this law has dated from the 12th century. In fact, serious abuses entered the Church in the 10th and 11th centuries, during one of the most difficult periods in its history. This crisis was linked to benefices, which rendered the holder of the living economically independent, which could only be removed from him with great difficulty. This system too often placed unprepared or unworthy bishops, abbots (placed at the head of abbeys), or parish priests in the service of the Church. Two other evils resulted from it: the purchase of positions or simony, and Nicolaism, or the generalised violation of clerical celibacy.

It required the energy of several popes, especially St. Gregory VII, to ward off the grave danger that had affected the high clergy. They refused more and more to admit married candidates. Thus, at the Second Lateran Council (1139), it was decided that the taking of a major order was an obligation prohibiting marriage.

This council solemnly declared that marriages of major clerics, like that of the religious having pronounced solemn vows, are not only prohibited as before, but also invalid, i.e., lacking any religious or civil effect.



It is, therefore, ignorance of this context that gave birth to the error that the celibacy of major clerics was an invention of the Middle Ages. It is the invalidity of the marriage concluded in violation of the prohibition that was decreed, whereas the prohibition had already existed for a long time.

So, a serious study of the history of the Church makes it possible to deduce from established practice that continence attached to the reception of the major sacred orders appeared as an obligation dating back to the beginnings of the Church, an obligation received and transmitted by Tradition. This is a treasure that would not be advisable to give up in any case.

(Source: fsspx.news)

The Idolatrous Veneration of the Pachamama Statuettes

Whether the Vatican accepts it or not, the “Amazon rite” affair that took place in the Vatican Gardens on 4th October in the presence of Pope Francis, and that of the Pachamama “statuettes” that followed, are far from closed. They require at least some clarification and a mea culpa.

Worship According to Catholic Theology

Worship (or cult) is a veneration manifested towards a being because of his or her own excellence or because of his connection with a being worthy of honour, for example an image that represents him. In the first case—that of a person’s own excellence—it is a question of what is called absolute worship; in the second, of relative worship.

St. Thomas recalls that “honour or reverence is due to a rational creature only” (Summa Theologica III:Q.25,a.4). It encompasses under this name the person in general, and not only his human nature. And he adds this second principle that there can be no honour due to insensitive creatures or to objects, except inasmuch as it represents a rational nature. It is never a question of worship rendered to nonhuman sentient natures—plants or animals—to carefully avoid any danger of idolatry.

Thus only one person can receive absolute worship. This worship is divided into two types. The adoration of *latria* is reserved for God alone. Indeed, only God

can be adored. The worship of veneration or *dulia* is applied to those who are filled with the divine glory in Heaven, the angels and the saints who contemplate the face of God. The Most Holy Virgin Mary, queen of the angels and all the saints, receives this worship in its fullness, which is given the name *hyperdulia*.



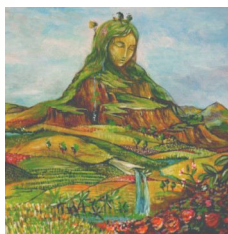
Relative worship is given to some objects in so far as they have had a connection with the person who receives absolute worship, or some images when they represent Him. Thus, the relics of the True Cross receive the adoration of *latria*, which applies to the very person of Jesus Christ; it is the same with images representing Christ. The remains of the saints, called relics, receive the veneration of *dulia*, as do the images that represent them.

Let us note that the marks of honour rendered to the members of the clergy in the liturgical ceremonies of the Church—inclination, genuflection, incensing—are a relative worship of Christ Who is always the One Who performs the liturgy as the only High Priest of the New Testament, and Who the clergy represents.

Finally, worship, liturgical or not, is manifested by gestures, attitudes, postures, prayers, which are intended to manifest the inner sentiment: adoration, submission, giving honour, all of which constitute the main part of worship.

What is Pachamama?

The Amerindian peoples of the Andes Mountains, especially the Aymara and the Quechua, have been immersed for thousands of years in both animist and polytheistic beliefs dating back at least to the 12th Century BC. Two deities dominate the Andean cosmogony: Viracocha, a type of creator, and Inti, the sun. There has also been added another very important deity, the Pachamama.



This term comes from Pacha or space-time, two notions that are united in Andean cosmology, and Mama, the mother. The Pachamama thus represents Mother Earth, not only the soil or the earth from a geological point of view, but the earth mother and nature as a whole. She is the protectress of the mountains, wildlife, and travelers. To obtain her protection, specific offerings must be made to her during worship: coca leaves, shisha (corn beer), and shells. It is common to sacrifice camelids: alpacas, guanacos, llamas, or vicuñas. This cult remains very much alive today in populations that still live in an agrarian culture.

During the evangelisation of the Andean countries, the Amerindian divinities were conflated with certain Christian saints. Thus, the Pachamama took on the features of the Virgin Mary and the sun god became Christ. It is well known that polytheism willingly slides into syncretism. It took all the ardour and patience of the missionaries to ward off this danger, which could not always be eradicated. One needs only to think of the number of centuries it took to root out paganism in Europe.

What the Statuettes Represent

There is no equivocation on this point, and the pope himself confirmed it at the beginning of the 15th General Congregation of the Synod, according to *Vaticannews*: these statuettes represent the Pachamama. The Pope added that they were in the Transpontina church “without idolatrous intentions.”

Quite frankly, this interpretation is inadequate. Whether the Pope likes it or not, the Pachamama is an idol, what's more it's an idol that is current and not “antique,” as the site *Zenit* tries to relativise it.



Paolo Ruffini, the prefect of the Dicastery for Communication, tries to explain the difficulty: “We have already repeated several times in this place that these statues represented life, fertility, ‘earth’ mother.” In other words, abstractions and concepts.

Zero Explanation

This justification does not hold. It is enough to consider the ceremonies performed around these statuettes, in the presence of the pope, to identify religious actions taking place: a true procession to bring these objects into the various places, a prostration on both knees, an installation in the sanctuary, and a prayer vigil. If these are not gestures of worship, what are they?

Moreover, the Church has never venerated, in any way, abstractions such as those portrayed by Mr. Ruffini. And especially not as represented by an image or a statue, naked no less. If a virtue can be represented by an image—what is called an allegory—it is in no way so as to render worship to it. On the contrary, the Bible is full of divine warnings against improper representations, which always risk being a source of idolatry. Thus fertility, under the features of Astarte, is constantly condemned in the Old Testament. As was still the case regarding Diana of Ephesus in the New Testament.

Conclusion

It remains that these ceremonies were objectively idolatrous, whatever the intentions of the participants. Further, they have a marked syncretistic flavor that can only disturb the sense of the faith of the Amazonian peoples who live among the venerators of the goddess Pachamama.

As for Mother Earth, which returns to creation, its adoration is only the most crude form of paganism, condemned in all the pages of Holy Scripture.

All that remains is for the Church's authorities to make the mea culpa needed for this sin, which attacks the First Commandment in a particularly grave way. This is the most serious sin that can be committed.

And for the true faithful, what remains is to atone for this terrible fault, as we have been invited to do by Fr. Pagliarani, the Superior General of the Society of Saint Pius X.

(Source: fsspx.news)

Synod on the Amazon: Still Terrible

While the final document of the Synod on the Amazon is being drawn up,—invoking the figure of St. Francis of Assisi!—the two weeks of work that have just taken place have been dotted with events as grotesque and shocking as those that opened it.

The church of Santa Maria in Traspontina has been the scene of particularly scandalous spectacles. The images speak for themselves. Dances and pagan rites—vaguely Christianised—giving free rein to shamanic spirits rather than the breath of the Holy Spirit.

The Indigenous Way of the Cross

On 19th October, the Stations of the Cross took place to the sound of guitars and tambourines, mixing the instrument of the supreme sacrifice of Christ with pagan incantations, incense, feathers, and bizarre songs, not to mention the outrageous canoe with its oars, its nets and its painted signs.

The stations of the sorrowful route that Our Lord followed gave way to the sufferings of the Amazonian territory: marginalisation, social inequalities, indifference, and, of course, environmental degradation, pollution, exploitation, impoverishment.

Cardinal Pedro Barreto, Archbishop of Huancayo (Peru) and vice-president of REPAM (the pan-Amazonian ecclesial network) participated in this indigenous way of the cross: “The Way of the Cross of Christ today is to be found resolutely in the Amazon. That is why, in His image, as a people, we journey from these existential peripheries of Amazonia to the centre of Christianity represented by Rome.”

It is no longer the Rhine that flows into the Tiber, it is the river of the deified Mother Earth that carries its syncretistic pantheism and floods the eternal city with its blasphemies.

Amazonian Pact: Vatican II Meets Native Peoples

The following day, in the catacombs of St. Domitilla, Cardinal Claudio Hummes, general rapporteur of the synod, launched a “Pact of the Catacombs for the Common Home,” a kind of commitment “for a Church with an Amazonian Face, Poor and Servant, Prophetic and Samaritan.” Echoing the approach of forty or so Fathers of the Second Vatican Council who had pledged themselves in 1965 to “a servant and poor Church,” the Panamazonian Synod participants have gone further by assuming “the commitment to defend the Amazonian forest” through the “integral ecology,” dear to Pope Francis.

In concrete terms, this means renewing “the preferential option for the poor” and “the native peoples” in order to “help them preserve their lands, cultures, languages, histories, identities and spirituality.” Behind these great words lies the

detestation of oneself, the denial of a Church judged to be too Western and having never, finally, been able to understand these peoples and their cultures. Because from now on it is a matter of abandoning “every type of colonialist mentality and position, in our parishes, dioceses and groups, by welcoming and valorising cultural, ethnic and linguistic diversity in respectful dialogue with all the spiritual traditions.” Even pagan?

It also means “walking ecumenically with other Christian communities in the enculturated and liberating proclamation of the Gospel, and with other religions and people of good will, in solidarity with the native peoples.” The legacy of Vatican II mingles with the cultures of primitive peoples rebaptised as “natives.”

What will be the result of these verbose incantations that claim to do better than centuries of patient evangelisation? The mists of the Amazon reek of a vast and very mediocre farce.

A Comforting Gesture for the Afflicted Church

The only consolation in this ocean of macabre buffoonery: the brave gesture of a Catholic man picking up the idolatrous statuettes displayed in the church of Santa Maria in Traspontina and throwing them into the Tiber. A return to the sources, or rather the primitive sewers, that one would like to be definitive.

These figurines represent sad pregnant women symbolising Pachamama (Mother Earth), a pagan goddess worshiped by the Incas. This is a cult that the cult of the Virgin Mary had succeeded in chasing out, thanks to the centuries-long efforts of the Faith and the charity of missionaries. Alas! that was before Vatican II and the inculturation and apostasy of the men of the Church. (Source: fsspx.news)

NEWS / Information and
Analysis on the Life
of the Church

You are invited to deepen the study on the problem about the Synod on the Amazon by reading more articles on *fsspx.news* such as:

- ◆ Waiting for the Synod on the Amazon: The Encyclical *Laudato si'* (1) to (4);
- ◆ Opening of the Synod on the Amazon;
- ◆ An Opening That Turns into a Rupture;
- ◆ A Look Back at the Pachamama Scandal;
- ◆ An Illegitimate Rite: “The Mass of the Earth”;
- ◆ Missionaries’ Betrayal of the Amazonian Lands.

The Secret of the Rosary

Thirty-first Rose

Blanche of Castille — Alphonsus VIII



Blanche of Castille, Queen of France, was deeply grieved because twelve years after her marriage she was still childless. When Saint Dominic went to see her he advised her to say her Rosary every day to ask God for the grace of motherhood, and she faithfully carried out his

advice. In 1213 she gave birth to her eldest child, Philip, but the child died in infancy.

The Queen's fervour was nowise dulled by this disappointment; on the contrary, she sought Our Lady's help more than ever before. She had a large number of Rosaries given out to all members of the court and also to people in several cities of the Kingdom, asking them to join her in entreating God for a blessing that this time would be complete. Thus, in 1215, Saint Louis was born—the prince who was to become the glory of France and the model of all Christian kings.

Alphonsus VIII, King of Aragon and Castille, had been leading a disorderly life and therefore had been punished by God in several ways, one of these being that he was worsted in battle and had to take refuge in a city belonging to one of his allies.

Saint Dominic happened to be in this city on Christmas Day and preached on the Holy Rosary as he always did, pointing out how great are the graces that we can obtain through it. He mentioned, among other things, that those who said the Rosary devoutly would overcome their enemies and would regain all that they had lost in warfare.

The King listened attentively and sent for Saint Dominic to ask if what he had said about the Rosary was really true. Saint Dominic assured him that nothing was more true, and that if only he would practise this devotion and join the Confraternity, he would see for himself. The King firmly resolved to say his Rosary every day and persevered for a year in doing so. The very next Christmas Our Lady appeared to him at the end of his Rosary and said: "Alphonsus, you have served me for a year by saying my Rosary devoutly every day, so I have come to reward you: I have obtained the forgiveness of your sins from my Son. And I am going to give you this

rosary; wear it, and I promise you that none of your enemies will ever be able to harm you again."

Our Lady vanished leaving the King overjoyed and greatly encouraged; he immediately went in search of the Queen to tell her all about Our Lady's gift and the promise that went with it. He held the rosary to her eyes (she had been blind for some time) and her sight was instantly restored.

Shortly afterwards the King rallied some troops with the help of his allies and boldly attacked his enemies. He forced them to give back the territory that they had taken from him and to make amends for their other offences against him, and put them completely to rout. In fact, he became so lucky in war that soldiers rushed from all sides to fight under his standard because it seemed that whenever he went to battle the victory was sure to be his.

This is not surprising because he never went to battle without first saying his Rosary devoutly on his knees. He made certain that all the members of his court joined the Confraternity of the Most Holy Rosary and he also saw that his officers and servants were devoted to it.

The Queen joined the Confraternity and started saying the Rosary too, and she and her husband persevered in Our Lady's service and lived really holy lives.



Notices

Monthly Second Collection

As announced in the November-December 2019 issue of the District Magazine *Ite Missa Est* there will be held, in each Mass Centre, a **2nd Collection for Seminary Fees** on the 1st Sunday of each month.



NB: for the places where there was already a 2nd Collection held on 1st Sunday of the month (for **Building Maintenance Fundraising** or any other need), this will now take place on **3rd Sunday of the month**. The priority given to the Collection for Seminary Fees is an opportunity to remember that priestly vocations are the primary goal of the work of the Society of Saint Pius X.

Catechism Instruction



Our Lady of Fatima Correspondence Catechism

That children receive an adequate religious instruction falls to the priest!

However, we would like to be sure that parents are taking some means so that all their children may be receiving some sort of catechism instruction corresponding to their age. You may need to speak to the priest for that and seek for advice.

Meanwhile, we can already advise, as one of the best solutions, to **enrol your children to the Our Lady of Fatima Catechism Correspondence (OLOFCC) course**.

Please, do not hesitate to ask the priest for further information by going to see him after Mass.

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://fssp.x.uk> — **Mass Times & Calendars**)

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