

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



JANUARY 2020

My Dear Faithful,



et me wish you all a Happy New Year for 2020. I wish you all to be blessed by God in receiving all you need for your sanctification. This implies that we all be in good health both physically and spiritually, although the crosses we all have to carry are also graces from God.

God gives us the grace to enter a new year which means that we are given more time to use for securing our salvation. When our time on this earth comes to an end, we shall then enter eternity, and this will be in accordance to the merits we have gained here below. For, we shall receive the fruits, whether good or bad, of all our actions done during our lives. A new year is a good time to think of how we might spend our time doing the will of God. We could fruitfully think of how we might resolve to make the year 2020 a year more pleasing to God, more dedicated to His service and more attentive to His words and inspirations.

The continual improvement of our lives is not something of little consequence since we all have contracted some bad habits which are not always easy to correct. Hopefully we do also have some good habits but unfortunately they do not influence enough the whole of our lives. For instance, we may well say our prayers in which we tell God that we want to love Him, and our neighbour for love of Him, but then we may not put these words and good sentiments into practice when multiple opportunities occur during the day. A good resolution for this year then would be to follow a spiritual retreat which should help to review our lives and make the adjustments that are required for the salvation of our souls.

In this Newsletter you will find an article on the theology of Saint Paul who, after his conversion, became passionate about following Jesus Christ. We, too, should be passionate about the person of Our Lord and be willing to be faithful disciples of Him. This is the meaning of being a Catholic and having a



Catholic life which is guided by the teaching of Jesus Christ passed on through the centuries by His Church. This teaching expresses very important realities about the Redemption and should have very serious and practical applications in our lives. Hence the fact that we cannot be, as we hear too easily nowadays, a Catholic not practising.

If we believe in the truths of the Catholic Faith, we must see in them some practical consequences on a day to day basis, unless we change the teaching for a new belief that would suit our own views. There is always the danger of sliding if we don't live of what we believe in. As you know, if we don't live as we believe and shall then believe as we live, that is to say we shall consider God and the salvation of our souls as not essential. Then we shall not refer everything in our lives to these two realities while this is what we should do. Yes, we must live for God, for Jesus Christ who is God, so that we may deserve to go to Heaven and spend our eternity to contemplate the Holy Trinity.

Let us ask God and Saint Paul for the grace of a more profound understanding of Catholic life with all that it implies in term of putting our faith into practice. Let us do so by increasing our prayer life and by frequenting the Sacraments often so that the life of God through sanctifying grace may be a daily reality in 2020 and later till the day when God will call us to give an account on our lives. Let Our Blessed Lady inspire us with a life fully dedicated to God and constantly increasing in the service and love of her divine Son.

Rev. Vianney Vandendaele (Prior)

Theology of Saint Paul

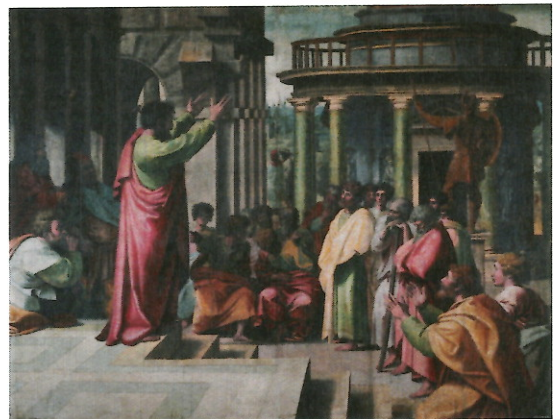
Paul and Christ

This question has passed through two distinct phases. According to the principal followers of the Tübingen School, the Apostle had but a vague knowledge of the life and teaching of the historical Christ and even disdained such knowledge as inferior and useless. Their only support is the misinterpreted text: "*Et si cognovimus secundum carnem Christum, sed nunc jam novimus*" (2 Corinthians 5:16). The opposition noted in this text is not between the historical and the glorified Christ, but between the Messiah such as the unbelieving Jews represented Him, such perhaps as he was preached by certain Judaizers, and the Messiah as He manifested Himself in His death and Resurrection, as He had been confessed by the converted Paul. It is neither admissible nor probable that Paul would be uninterested in the life and preaching of Him, Whom he loved passionately, Whom he constantly held up for the imitation of his neophytes, and Whose spirit he boasted of having. It is incredible that he would not question on this subject eyewitnesses, such as Barnabas, Silas, or the future historians of Christ, Sts. Mark and Luke, with whom he was so long associated. Careful examination of this subject has brought out the three following conclusions concerning which there is now general agreement:

- There are in St. Paul more allusions to the life and teachings of Christ than would be suspected at first sight, and the casual way in which they are made shows that the Apostle knew more on the subject than he had the occasion, or the wish to tell;
- These allusions are more frequent in St. Paul than the Gospels;
- From Apostolic times there existed a catechesis, treating among other things the life and teachings of Christ, and as all neophytes were supposed to possess a copy it was not necessary to refer thereto save occasionally and in passing.

The second phase of the question is closely connected with the first. The same theologians, who maintain that Paul was indifferent to the earthly life and teaching of Christ, deliberately exaggerate his originality and influence. According to them Paul was the creator of theology, the founder of the Church, the preacher of asceticism, the defender of the sacraments and of the ecclesiastical system, the opponent of the religion of love and liberty which Christ came to announce to the world. If, to do him honour, he is called the second founder of Christianity, this must be a degenerate and altered Christianity since it was at least partially opposed to the primitive Christianity. Paul is thus made responsible for every antipathy to modern thought in traditional Christianity.

This is to a great extent the origin of the "Back to Christ" movement, the strange wanderings of which we are now witnessing. The chief reason for returning to Christ is to escape Paul, the originator of dogma, the theologian of the faith. The cry "Zurück zu Jesu" which has resounded in Germany for thirty years, is inspired by the ulterior motive, "Los von Paulus". The problem is: Was Paul's relation to Christ that of a disciple to his master? or was he absolutely autodidactic, independent alike of the Gospel of Christ and the preaching of the Twelve? It must be admitted that most of the papers published shed little light on the subject. However, the discussions have not been useless, for they have shown that the most characteristic Pauline doctrines, such as justifying faith, the redeeming death of Christ, the universality of salvation, are in accord with the writings of the first Apostles, from which they were derived. Julicher in particular has pointed out that Paul's Christology, which is more exalted than that of his companions in the apostolate, was never the object of controversy, and that Paul was not conscious of being singular in this respect from the other heralds of the Gospel.



The root idea of St. Paul's theology

Several modern authors consider that theodicy is at the base, centre, and summit of Pauline theology. "The apostle's doctrine is theocentric, not in reality anthropocentric. What is styled his 'metaphysics' holds for Paul the immediate and sovereign fact of the universe; God, as he conceives Him, is all in all to his reason and heart alike". Stevens begins the exposition of his "Pauline Theology" with a chapter entitled "The doctrine of God". Sabatier also considers that "the last word of Pauline theology is: 'God all in all', and he makes the idea of God the crown of Paul's theological edifice. But these authors have not reflected that though the idea of God occupies so large a place in the teaching of the Apostle, whose thought is deeply religious like that of all his compatriots, it is not characteristic of him, nor does it distinguish him from his companions in the apostolate nor even from contemporary Jews.

Many modern Protestant theologians, especially among the more or less faithful followers of the Tübingen School, maintain that Paul's doctrine is "anthropocentric", that it starts from his conception of man's inability to fulfil the law of God without the help of grace to such an extent that he is a slave of sin and must wage war against the flesh. But if this be the genesis of Paul's idea it is astonishing that he enunciates it only in one chapter (Romans 7), the sense of which is controverted, so that if this chapter had not been written, or it had been lost, we would have no means of recovering the key to his teaching. However, most modern theologians now agree that St. Paul's doctrine is Christocentric, that it is at base a soteriology, not from a subjective standpoint, according to the ancient prejudice of the founders of Protestantism who made justification by faith the quintessence of Paulinism, but from the objective standpoint, embracing in a wide synthesis the person and work of the Redeemer. This may be proved empirically by the statement that everything in St. Paul converges towards Jesus Christ, so much so, that abstracting from Jesus Christ it becomes, whether taken collectively or in detail, absolutely incomprehensible. This is proved also by demonstrating that what Paul calls his Gospel is the salvation of all men through Christ and in Christ. This is the standpoint of the following rapid analysis:

Humanity without Christ

The first three chapters of the Epistle to the Romans shows us human nature wholly under the dominion of sin. Neither Gentiles nor Jews had withstood the torrent of evil. The Mosaic Law was a futile barrier because it prescribed good without importing the strength to do it. The Apostle arrives at this mournful conclusion: "There is no distinction [between Jew and Gentile]; for all have sinned, and do need the glory of God" (Romans 3:22-23). He subsequently leads us back to the historical cause of this disorder: "By one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned" (Romans 5:12). This man is obviously Adam, the sin which he brought into the world is not only his personal sin, but a predominating sin which entered into all men and left in them the seed of death: "All sinned when Adam sinned; all sinned in and with his sin".

It remains to be seen how original sin, which is our lot by natural generation, manifests itself outwardly and becomes the source of actual sins. This Paul teaches us in chapter 7, where describing the contest between the Law assisted by reason and human nature weakened by the flesh and the tendency to evil, he represents nature as inevitably vanquished: "For I am delighted with the law of God, according to the inward man: But I see another law in my members fighting against the law of my mind, and captivating me in the law of sin" (Romans 7:22-23). This does



not mean that the organism, the material substratus, is evil in itself, as some theologians of the Tübingen School have claimed, for the flesh of Christ, which was like unto ours, was exempt from sin, and the Apostle wishes that our bodies, which are destined to rise again, be preserved free from stain. The relation between sin and the flesh is neither inherent nor necessary; it is accidental, determined by an historical fact, and capable of disappearing through the intervention of the Holy Ghost, but it is none the less true that it is not in our power to overcome it unaided and that fallen man had need of a Saviour.

Yet God did not abandon sinful man. He continued to manifest Himself through this visible world (Romans 1:19-20), through the light of a conscience (Romans 2:14-15), and finally through His ever active and paternally benevolent Providence (Acts 14:16; 17:26). Furthermore, in His untiring mercy, He "will have all men to be saved, and to come to the knowledge of the truth" (1 Timothy 2:4). This will is necessarily subsequent to original sin since it concerns man as he is at present. According to His merciful designs God leads man step by step to salvation. To the Patriarchs, and especially to Abraham, He gave his free and generous promise, confirmed by oath (Romans 4:13-20; Galatians 3:15-18), which anticipated the Gospel. To Moses He gave His Law, the observation of which should be a means of salvation (Romans 7:10; 10:5), and which, even when violated, as it was in reality, was no less a guide leading to Christ (Galatians 3:24) and an instrument of mercy in the hands of God. The Law was a mere interlude until such time as humanity should be ripe for a complete revelation (Galatians 3:19; Romans 5:20), and thus provoked the Divine wrath (Romans 4:15). But good will arise from the excess of evil and "the Scripture hath concluded all under sin, that the promise, by the faith of Jesus Christ, might be given to them that believe" (Galatians 3:22). This would be fulfilled in the "fullness of the time" (Galatians 4:4; Ephesians 1:10), that is, at the time set by God for the execution of His merciful designs, when man's helplessness should have been well manifested. Then "God sent his Son, made of a woman, made under the law: that he might redeem them who were under the law: that we might receive the adoption of sons" (Galatians 4:4).

The objective redemption as the work of Christ

We have seen that fallen man being unable to arise again unaided, God in His mercy sent His Son to save him. It is an elementary and often repeated doctrine of St. Paul that Jesus Christ saves us through the Cross, that we are "justified by His blood", that "we were reconciled to God by the death of his Son" (Romans 5:9-10). What endowed the blood of Christ, His death, His Cross, with this redeeming virtue? Paul never answers this question directly, but he shows us the drama of Calvary under three aspects, which there is danger in separating and which are better understood when compared:

- (a) at one time the death of Christ is a sacrifice intended, like the sacrifice of the Old Law, to expiate sin and propitiate God. It is impossible from this passage (Romans 3:25) to get rid of the double idea: (1) of a sacrifice; (2) of a sacrifice which is propitiator... Quite apart from this passage it is not difficult to prove that these two ideas of sacrifice and propitiation lie at the root of the teaching not only of St. Paul but of the New Testament generally. The double danger of this idea is, first to wish to apply to the sacrifice of Christ all the mode of action, real or supposed, of the imperfect sacrifices of the Old Law; and second, to believe that God is appeased by a sort of magical effect, in virtue of this sacrifice, whereas on the contrary it was He Who took the initiative of mercy, instituted the sacrifice of Calvary, and endowed it with its expiatory value.
- (b) At another time the death of Christ is represented as a redemption, the payment of a ransom, as the result of which man was delivered from all his past servitude. This idea, correct as it is, may have inconveniences if isolated or exaggerated. By carrying it beyond what was written, some of the Fathers put forth the strange suggestion of a ransom paid by Christ to the demon who held us in bondage. Another mistake is to regard the death of Christ as having a value in itself, independent of Christ Who offered it and God Who accepted it for the remission of our sins.
- (c) Often, too, Christ seems to substitute Himself for us in order to undergo in our stead the chastisement for sin. He suffers physical death to save us from the moral death of sin and preserve us from eternal death. This idea of substitution appealed so strongly to Lutheran theologians that they admitted quantitative equality between the sufferings really endured by Christ and the penalties deserved by our sins. They even maintained that Jesus underwent the penalty of loss (of the vision of God) and the malediction of the Father.



These are the extravagances which have cast so much discredit on the theory of substitution. It has been rightly said that the transfer of a chastisement from one person to another is an injustice and a contradiction, for the chastisement is inseparable from the fault and an undeserved chastisement is no longer a chastisement. Besides, St. Paul never said that Christ died in our stead (anti), but only that he died for us (hyper) because of our sins.

In reality the three standpoints considered above are but three aspects of the Redemption which, far from excluding one another, should harmonise and combine, modifying if necessary all the other aspects of the problem. In the following text St. Paul assembles these various aspects with several others. We are "justified freely by his grace, through the Redemption, that is in Christ Jesus, whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his [hidden] justice, for the remission of former sins, through the forbearance of God, for the shewing of his justice in this time; that of himself may be [known as] just, and the justifier of him, who is in the faith of Jesus Christ" (Romans 3:24-26). Herein are designated the part of God, of Christ, and of man:

- God takes the initiative; it is He who offers His Son; He intends to manifest His justice, but is moved thereto by mercy. It is therefore incorrect or more or less inadequate to say that God was angry with the human race and that He was only appeased by the death of His Son.
- Christ is our Redemption, He is the instrument of expiation or propitiation, and is such by His Sacrifice, which does not resemble those of irrational animals; it derives its value from Christ, who offers it for us to His Father through obedience and love (Philippians 2:8; Galatians 2:20).
- Man is not merely passive in the drama of his salvation; he must understand the lesson which God teaches, and appropriate by faith the fruit of the Redemption.

The subjective redemption

Christ having once died and risen, the Redemption is completed in law and in principle for the whole human race. Each man makes it his own in fact and in act by faith and baptism which, by uniting him with Christ, causes him to participate in His Divine life. Faith, according to St. Paul, is composed of several elements; it is the submission of the intellect to the word of God, the trusting abandonment of the believer to the Saviour Who promises him assistance; it is also an act of obedience by which man accepts the Divine will. Such an act has a moral value, for it "gives glory to God" (Romans 4:20) in the measure in which it recognises its own helplessness. That is why "Abraham believed God, and it was reputed to him unto justice" (Romans 4:3; Galatians 3:6). The spiritual children of Abraham are likewise "justified by faith, without the works of the law" (Romans 3:28; cf. Galatians 2:16). Hence it follows:

- That justice is granted by God in consideration of faith;
- That, nevertheless, faith is not equivalent to justice, since man is justified "by grace" (Romans 4:6);
- That the justice freely granted to man becomes his property and is inherent in him.



Protestants formerly asserted that the justice of Christ is imputed to us, but now they are generally agreed that this argument is unscriptural and lacks the guaranty of Paul; but some, loth to base justification on a good work, deny a moral value to faith and claim that justification is but a forensic judgment of God which alters absolutely nothing in the justified sinner. But this theory is untenable, for:

- even admitting that "to justify" signifies "to pronounce just", it is absurd to suppose that God really pronounces just anyone who is not already so or who is not rendered so by the declaration itself.
- Justification is inseparable from sanctification, for the latter is "a justification of life" (Romans 5:18) and every "just man liveth by faith" (Romans 1:17; Galatians 3:11).
- By faith and baptism we die to the "old man", our former selves; now this is impossible without beginning to live as the new man, who "according to God, is created in justice and holiness" (Romans 6:3-5; Ephesians 4:24; 1 Corinthians 1:30; 6:11). We may, therefore, establish a distinction in definition and concept between justification and sanctification, but we can neither separate them nor regard them as separate.

Moral doctrine

A remarkable characteristic of Paulinism is that it connects morality with the subjective redemption or justification. This is especially striking in chapter 6 of the Epistle to the Romans. In baptism "our old man is crucified with [Christ] that, the body of sin may be destroyed, to the end that we may serve sin no longer" (Romans 6:6). Our incorporation with the mystical Christ is not only a transformation and a metamorphosis, but a real reaction, the production of a new being, subject to new laws and consequently to new duties. To understand the extent of our obligations it is enough for us to know ourselves as Christians and to reflect on the various relations which result from our supernatural birth: that of sonship to God the Father, of consecration to the Holy Ghost, of mystical identity with our Saviour Jesus Christ, of brotherly union with the other members of Christ. But this is not all. Paul says to the neophytes: "Thanks be to God, that you were the servants of sin, but have obeyed from the heart unto that form of doctrine, into which you have been delivered... But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting (Romans 6:17, 22).

By the act of faith and by baptism, its seal, the Christian freely makes himself the servant of God and the soldier of Christ. God's will, which he accepts in advance in the measure in which it shall be manifested, becomes thenceforth his rule of conduct. Thus Paul's moral code rests on the one hand on the positive will of God made known by Christ, promulgated by the Apostles, and virtually accepted by the neophyte in his first act of faith, and on the other, in baptismal regeneration and the new relations which it produces. All Paul's commands and recommendations are merely applications of these principles.

The Secret of the Rosary

Thirty-Third Rose

A Diabolical Possession

When Saint Dominic was preaching the Rosary near Carcassone an Albigensian was brought to him who was possessed by the devil. Saint Dominic exorcised him in the presence of a great crowd of people; it appears that over twelve thousand had come to hear him preach. The devils who were in possession of this wretched man were forced to answer Saint Dominic's questions in spite of themselves. They said that:

1. There were fifteen thousand of them in the body of this poor man, because he had attacked the fifteen mysteries of the Rosary;
2. They went on to testify that by preaching the Rosary he put fear and horror into the very depths of Hell and that he was the man they hated most throughout the whole world, because of the souls which he snatched from them through devotion to the Holy Rosary;
3. They then revealed several other things.

Saint Dominic put his Rosary around the Albigensian's neck and asked the devils to tell him who, of all the Saints in Heaven, was the one they feared the most, and who should therefore be the most loved and revered by men. At this they let out such unearthly screams that most of the people fell to the ground, faint from fear. Then, using all their cunning, so as not to answer, the devils wept and wailed in such a pitiful way that many of the people wept also, out of purely natural pity. The devils spoke through the mouth of the Albigensian, pleading in a heartrending voice:

"Dominic, Dominic, have mercy on us—we promise you that we will never hurt you. You have always had compassion for sinners and those in distress; have pity on us, for we are in grievous straits. We are suffering so very much already, so why do you delight in heightening our pains? Can't you be satisfied with our suffering without adding to it? Have pity on us! Have pity on us!"

Saint Dominic was not one whit moved by the pathos of these wretched spirits and told them that he would not let them alone until they had

answered his question. Then they said they would whisper the answer in such a way that only Saint Dominic would be able to hear. The latter firmly insisted upon their answering clearly and out loud. Then the devils kept quiet and refused to say another word, completely disregarding Saint Dominic's orders—so he knelt down and prayed thus to Our Lady: "Oh, all powerful and wonderful Virgin Mary, I implore you by the power of the Most Holy Rosary, order these enemies of the human race to answer me."



No sooner had he made this prayer than a glowing flame leaped out of the ears, nostrils and mouth of the Albigensian. Everyone shook with fear, but the fire did not hurt anyone. Then the devils cried:

"Dominic, we beseech you, by the passion of Jesus Christ and by the merits of His Holy Mother and of all the Saints, let us leave the body of this man without speaking further—for the Angels will answer your question whenever you wish. After all, are we not liars? So why should you want to believe us? Please don't torture us any more; have pity on us."

"Woe unto you wretched spirits, who do not deserve to be heard," Saint Dominic said, and kneeling down he prayed to Our Lady:

"Oh most worthy Mother of Wisdom, I am praying for the people assembled here who have already learned how to say the Angelic Salutation properly. Please, I beg of you, force your enemies to proclaim the whole truth and nothing but the truth about this, here and now, before the multitude."

Saint Dominic had hardly finished this prayer when he saw the Blessed Virgin near at hand, surrounded by a multitude of Angels. She struck the possessed man with a golden rod that she held and said: "Answer my servant Dominic at once." (Remember, the people neither saw nor heard Our Lady, but only Saint Dominic.) Then the devils started screaming:

"Oh you who are our enemy, our downfall and our destruction, why have you come from Heaven just to torture us so grievously? O Advocate of sinners, you who snatch them from the very jaws of Hell, you who are the very sure path to Heaven, must we, in spite of ourselves, tell the whole truth and confess before everyone who it is who is the cause of our shame and our ruin? Oh woe unto us, princes of darkness:

"Then listen well, you Christians: the Mother of Jesus Christ is all-powerful and she can save her servants from falling into Hell. She is the Sun which destroys the darkness of our wiles and subtlety. It is she who uncovers our hidden plots, breaks our snares and makes our temptations useless and ineffectual.

"We have to say, however reluctantly, that not a single soul who has really persevered in her service has ever been damned with us; one single sigh that she offers to the Blessed Trinity is worth far more than all the prayers, desires and aspirations of all the Saints.

"We fear her more than all the other Saints in Heaven together and we have no success with her faithful servants. Many Christians who call upon her when they are at the hour of death and who really ought to be damned according to our ordinary standards are saved by her intercession.

"Oh if only that Mary (it is thus in their fury that they called her) had not pitted her strength against ours and had not upset our plans, we should have conquered the Church and should have destroyed it long before this; and we would have seen to it that all the Orders in the Church fell into error and disorder.

"Now that we are forced to speak we must also tell you this: nobody who perseveres in saying the Rosary will be damned, because she obtains for her servants the grace of true contrition for their sins and by means of this they obtain God's forgiveness and mercy."

Then Saint Dominic had them all say the Rosary very slowly and with great devotion, and a wonderful thing happened: at each Hail Mary that he and the people said together a large group of devils issued forth from the wretched man's body under the guise of red-hot coals.

When the devils had all been expelled and the heretic was at last entirely free of them, Our Lady (who was still invisible) gave her blessing to the assembled company, and they were filled with joy because of this.

A large number of heretics were converted because of this miracle and joined the Confraternity of the Most Holy Rosary.



Recent Death

Has been honoured with ecclesiastical funeral:

Mr. Keith Foster

on 20th December 2019 — Sinnington



Notices

☆☆

★
★ **The Fathers from Saint Mary's House** ★
★ **wish you all a Happy New Year for 2020.** ★

★ **They should like to thank you all for** ★
★ **your generosity over Christmas period** ★
★ **and also for your constant support** ★
★ **during the past year.** ★

★ **May Our Lady be your guide and refuge** ★
★ **throughout this year and always.** ★

☆☆



White Flower Appeal — SPUC



There will be a **2nd Collection** in all our Mass Centres on **Sunday 12th January** to support the work done by the Society for the Protection of Unborn Children.

Sunday Mass Schedule and Locations

<u>PRESTON:</u> Our Lady of Victories' Church East Cliff, off Winckley Square - PR1 3JH	Every Sunday: 9.30am — <i>Confessions from 4.01 am</i>
<u>MANCHESTER:</u> Saint Pius X's Chapel 16 Deerpark Road, off Alexandra Road South - M16 8FR	Every Sunday: 9.30am — <i>Confessions from 4.01 am</i>
<u>LIVERPOOL:</u> Saint Peter and Paul's Church 35 Upper Parliament Street - L8 7LA	Every Sunday: 1pm — <i>Confessions from 9.45 pm</i>
<u>RHOS-ON-SEA:</u> Saint David's Chapel Conwy Road (A547), Mochdre - LL28 5AA (North Wales)	Every Sunday: 5pm — <i>Confessions from 4.15 pm</i>
<u>BINGLEY:</u> The Little House Market Street - BD16 2HP	Every Sunday: 3pm — <i>Confessions from 2.15 pm</i>

Ordinary Weekday Masses at Preston

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

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

