

The faithful who daily recite a third part of the Rosary (5 decades) with devotion in a family group, besides the indulgences already granted under 395b), are also granted:

- A plenary indulgence on condition of confession and Communion, on each Saturday, on two other days of the week, and on each of the Feasts of the Blessed Virgin Mary in the universal Calendar, namely, the Immaculate Conception, the Purification, the Apparition of Our Blessed Lady at Lourdes, the Annunciation, the Seven Dolours (Friday in Passiontide), the Visitation, Our Lady of Mt. Carmel, Our Lady of the Snows, the Assumption, the Immaculate Heart of the Blessed Virgin Mary, the Nativity of the Blessed Virgin Mary, the Most Holy Name of Mary, the Seven Dolours (Sept. 15), Our Lady of Ransom, the Most Holy Rosary, the Maternity of the Blessed Virgin Mary, the Presentation of the Blessed Virgin Mary. (S.P. AP., Oct. 11, 1954).

C. Those who piously recite a third part of the Rosary (5 decades) in the presence of the Blessed Sacrament publicly exposed or even reserved in the tabernacle, as often as they do this, may gain:

- A plenary indulgence, on condition of confession and Communion. (Apostolic Brief, Sept. 4, 1927).

Note: 1. The decades may be separated, if the entire chaplet is completed on the same day. (S.C. Ind., July 8, 1908).

2. If, as is the custom during recitation of the Rosary, the faithful make use of a chaplet they may gain other indulgences in addition to those enumerated above, if the chaplet is blessed by a religious of the Order of Preachers or another priest having special faculties. (S.C. Ind., April 13, 1726, Jan. 22, 1858 and Aug. 29, 1899).



Saint Saviour's House

OCTOBER 2020 CALENDAR

1	Feria - (Comm. of St Remigius)	8:00 am
2	Holy Guardian Angels. (1st Friday)	8:00 am
3	S. Therese of the Child Jesus (1st Saturday)	11am
4	18th Sunday after Pentecost	
	Bristol: 9am Mass & 11am Mass	
	Taunton: 11am; Holnest: 5pm	
5	Feria - (Comm. of St Placid & comp.)	8:00 am
6	St Bruno	8:00 am
7	Our Lady of the Holy Rosary	8:00 am
8	St Bridget of Sweden	8:00 am
9	St John Leonardi	8:00 am
10	St Francis Borgia	8:00 am
	19th Sunday after Pentecost	
	Bristol: 9am Mass & 11am Mass	
	Taunton: 11am; Holnest: 5pm	
12	Feria	8:00 am
13	St Edward the Confessor	8:00 am
14	St Callistus I (Colleton Manor Mass 11:30)	8:00 am
15	St Theresa of Avila	8:00 am
16	St Hedwig	8:00 am
17	St Margaret Mary Alacoque	8:00 am
18	20th Sunday after Pentecost	
	Bristol: 9am Mass & 11am Mass	
	Taunton: 11am; Holnest: 5pm	
19	St Peter of Alcantara	8:00 am
20	St John Cantius	8:00 am
21	Feria	8:00 am
22	Feria	8:00 am
23	St Anthony Mary Claret	8:00 am
24	St Raphael the Archangel	8:00 am
25	Feast of Christ the King	
	Bristol: 9am Mass & 11am Mass	
	Taunton: 11am; Holnest: 4pm	
26	Feria	8:00 am
27	Feria	8:00 am
28	Ss Simon & Jude	8:00 am
29	Feria	8:00 am
30	Feria	8:00 am
31	Our Lady on Saturday	8:00 am

Holnest Mass

Please note the mass time change during the winter months for Holnest: *the winter mass time is 4pm*



THE CLOISTER

SOCIETY OF SAINT PIUS X

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As you are all aware, Fr Pazat has been assigned to a new post at one of our retreat houses in France, more precisely at Gastines near the town of Angers in the North West of the country. The news of his nomination came quite late, as often happens in our Society and he left St Saviour's House towards the end of August with only a few weeks in which to prepare himself and pack his belongings. Many of you were able to say your goodbyes, but others were unable to see him before he left. We would like to take this opportunity to thank him for all the good work which he undertook during the six years he was stationed here in Bristol. We wish him well in his new work of preaching retreats in his homeland: may Our Lord watch over and guide him in his new field of apostolate and bless his work abundantly!

We are very happy to welcome Fr Lawrence Barrett to St Saviour's House: many of you will have already met him after Sunday masses. He is a native Canadian from Calgary but has been stationed in Britain since his ordination, working in London for a year and for the last 6 years at St Michael's School near Newbury. During the course of the year to come he will still be spending two days a week at St Michael's school, since it was not possible to find a replacement music teacher at such short notice. So we will not normally see father here in Bristol on Mondays and Tuesdays as he will be putting the children through their musical paces at the school!

We were unable to produce a newsletter for the month of September due to the frenzy of activity resulting from Father Pazat's departure, but we would like to continue his good work (and that of Fr Paul Kimball before him) of the Cloister newsletter and we have managed to put together a few lines for the month of October.



It is the month of the Rosary again and it is ever useful to remind ourselves of our need for this powerful devotion which has come directly from the heart and hands of the Blessed Virgin, knowing as she does the need in which the world stands of Her heavenly intercession.

We will not here go into the various messages of Our Lady at Fatima, Lourdes and La Salette, which we know well and of which we hope to treat again in another newsletter. For now, we would like to remind us all of the indulgences which can be gained by reciting the Rosary. This is an often forgotten aspect of the devotion: the fact that we can gain many indulgences, by having the intention to do so and fulfilling the conditions and applying these indulgences either to make up for our own lack of penance and contrition or for offering them for the Holy Souls in Purgatory. A plenary indulgence gained and applied to a Holy Soul can deliver them from the sufferings of Purgatory and release them into eternal life. What a perfect act of Charity we can perform by gaining indulgences for them and how eternally grateful will they be for the help proffered to them!

You will see the rules of the Church pertaining to indulgences to be gained by the recitation of the Rosary on the inside of the newsletter. If we understand and know how these indulgences work, we can do great good for ourselves and others!

With my best wishes and Our Lord's blessing.

Fr John McLaughlin

From The Catholic Encyclopaedia:

"The Rosary", says the Roman Breviary, "is a certain form of prayer wherein we say fifteen decades or tens of Hail Marys with an Our Father between each ten, while at each of these fifteen decades we recall successively in pious meditation one of the mysteries of our Redemption." The same lesson for the Feast of the Holy Rosary informs us that when the Albigensian heresy was devastating the country of Toulouse, St. Dominic earnestly besought the help of Our Lady and was instructed by her, so tradition asserts, to preach the Rosary among the people as an *antidote to heresy and sin*. From that time forward this manner of prayer was "most wonderfully published abroad and developed by St. Dominic whom different Supreme Pontiffs have in various past ages of their apostolic letters declared to be the institutor and author of the same devotion." That many popes have so spoken is undoubtedly true, and amongst the rest we have a series of encyclicals, beginning in 1883, issued by Pope Leo XIII, which, while commending this devotion to the faithful in the most earnest terms, assumes the institution of the Rosary by St. Dominic to be a fact historically established.

...
That the Rosary is pre-eminently the prayer of the people adapted alike for the use of simple and learned is proved not only by the long series of papal utterances by which it has been commended to the faithful but by the daily experience of all who are familiar with it. The objection so often made against its "vain repetitions" is felt by none but those who have failed to realise *how entirely the spirit of the exercise lies in the meditation upon the fundamental mysteries of our faith*. To the initiated the words of the angelical salutation form only a sort of half-conscious accompaniment, a bourdon which we may liken to the "Holy, Holy, Holy" of the heavenly choirs and surely not in itself meaningless. Neither can it be necessary to urge that the freest criticism of the historical origin of the devotion, which involves no point of doctrine, is compatible with a full appreciation of the devotional treasures which this pious exercise brings within the reach of all.

As regards the origin of the name, the word *rosarius* means a garland or bouquet of roses, and it was not infrequently used in a figurative sense – e.g. as the title of a book, to denote an anthology or collection of extracts. An early legend which after travelling all over



Europe penetrated even to Abyssinia connected this name with a story of Our Lady, who was seen to take rosebuds from the lips of a young monk when he was reciting Hail Marys and to weave them into a garland which she placed upon her head. A German metrical version of this story is still extant dating from the thirteenth century. The name "Our Lady's Psalter" can also be traced back to the same period. *Corona* or *chaplet* suggests the same idea as *rosarium*. The old English name found in Chaucer and elsewhere was a "pair of beads", in which the word *bead* originally meant *prayers*.

The Power of the devotion of the Rosary

Apart from the signal defeat of the Albigensian heretics at the battle of Muret in 1213 which legend has attributed to the recitation of the Rosary by St. Dominic, it is believed that Heaven has on many occasions rewarded the faith of those who had recourse to this devotion in times of special danger. More particularly, the naval victory of Lepanto gained by Don John of Austria over the Turkish fleet on the first Sunday of October in 1571 responded wonderfully to the processions made at Rome on that same day by the members of the Rosary confraternity. St. Pius V thereupon ordered that a commemoration of the Rosary should be made upon that day, and at the request of the Dominican Order Gregory XIII in 1573 allowed this feast to be kept in all churches which possessed an altar dedicated to the Holy Rosary. In 1671 the observance of this festival was extended by Clement X to the whole of Spain, and somewhat later Clement XI after the important victory over the Turks gained by Prince Eugene on 6 August, 1716 (the feast of our Lady of the Snows), at Peterwardein in Hungary, commanded the feast of the Rosary to be celebrated by the universal Church. A set of "proper" lessons in the second nocturn were conceded by Benedict XIII. Leo XIII raised the feast to the rank of a double of the second class and added to the Litany of Loreto the invocation "Queen of the Most Holy Rosary". On this feast, in every church in which the Rosary confraternity has been duly erected, a plenary indulgence *toties quoties* is granted upon certain conditions to all who visit therein the Rosary chapel or statue of Our Lady. This has been called the "Portiuncula" of the Rosary.



The Blessed Virgin Mary promised to Saint Dominic and to all who follow that "Whatever you ask in the Rosary will be granted." She left for all Christians Fifteen Promises to those who recite the Holy Rosary.

Imparted to Saint Dominic and Blessed Alan:

1. Whoever shall faithfully serve me by the recitation of the Rosary, shall **receive signal graces**.
2. I promise my **special protection** and the **greatest graces** to all those who shall recite the Rosary.
3. The Rosary shall be a **powerful armor against hell**, it will **destroy vice, decrease sin, and defeat heresies**.
4. The Rosary will **cause virtue** and good works to flourish; it will obtain for souls the **abundant mercy of God**; it will **withdraw the hearts of men from the love of the world and its vanities**, and would sanctify themselves by this means.
5. The soul which recommends itself to me by the recitation of the Rosary, **shall not perish**.
6. Whoever shall recite the Rosary devoutly, applying himself to the consideration of its sacred mysteries shall **never be conquered by misfortune**. God will not chastise him in His justice, he shall not perish by an unprovided death; if he be just **he shall remain in the grace of God**, and become **worthy of eternal life**.
7. Whoever shall have a true devotion for the Rosary **shall not die without the sacraments** of the Church.
8. Those who are faithful to recite the Rosary shall have **during their life and at their death the light of God** and the **plenitude of His graces**; at the moment of death they **shall participate in the merits of the saints** in paradise.
9. I shall **deliver from Purgatory** those **who have been devoted to the Rosary**.
10. The faithful children of the Rosary shall **merit a high degree of glory in Heaven**.
11. You shall **obtain all you ask** of me **by the recitation of the Rosary**.

12. All those who **propagate the Holy Rosary** shall be **aided by me in their necessities**.

13. I have obtained from my Divine Son that all the **advocates of the Rosary shall have for intercessors the entire celestial court during their life and at the hour of death**.

14. All **who recite the Rosary** are my sons and daughters, and brothers and sisters of my only Son Jesus Christ.

15. Devotion of my Rosary is a **great sign of predestination**.

Indulgences attached to the recitation of the Rosary (from the Raccolta):



A. The faithful, whenever they recite a third part of the Rosary (5 decades) with devotion, may gain:

- An indulgence of 5 years. (Bull "Ea quad ex fidelium", Sixtus IV, May 12, 1479; S.C. Ind., Aug. 29, 1899; S.P. Ap., March 18, 1932).

- A plenary indulgence on the usual conditions, if they do this for an entire month. (Pius XII, Jan. 22, 1952).

B. If they recite a third part of the Rosary (5 decades) in company with others, whether in public or in private, they may gain:

- An indulgence of 10 years, once a day;
- A plenary indulgence on the last Sunday of each month, with the addition of confession, Communion and a visit to a church or public oratory, if they perform such. Recitation at least three times in any of the preceding weeks.

If however they recite this together in a family group besides the partial indulgence of 10 years, they are granted:

- A plenary indulgence twice a month, if they perform this recitation daily for a month, go to confession, receive Holy Communion, and visit some church or public oratory. (S.C. Ind., May 12, 1851 and Aug. 29, 1899; S.P. Ap., Mar. 18, 1932 and July 26, 1946).