

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER

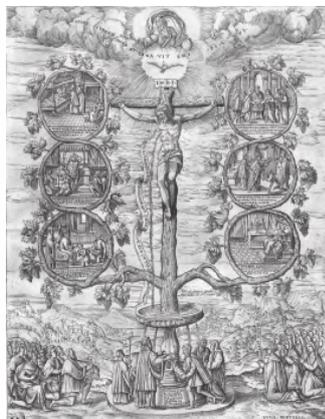


APRIL-MAY 2020

My Dear Faithful,



he lockdown that we are all experiencing began just before Passiontide and, for most of us, will probably continue for some while to come. But, we should not forget that we are now in Paschaltide, rejoicing with the Risen Christ our Saviour. The sacred liturgy is a school of life and despite the fact that our lives have been confined at home, deprived of the normal social life which is the basic way of celebrating important events, we are still able to benefit in new ways from the teaching of liturgy.



Surprisingly, in this time of pandemic, when the attendance to Mass in churches has been forbidden by the Government, you may have given more attention to Mass by following live-streamed Masses more often than you would normally have done by going to church to pray and unite yourselves to the Divine Sacrifice. However, this capacity we have to unite ourselves to the Masses we can actually see celebrated on our computer screens cannot replace nor justify the deprivation of the access to Mass in churches. On the other hand, this situation may have triggered a good Catholic reflex which is to put Mass and our union to Our Lord's Sacrifice renewed on the altar at the centre of our lives, as something to think about and do every day. This is what Archbishop Lefebvre, based on his experience of missionary in Africa, had understood and what the Society of Saint Pius X tries to instill by the ministry of its members priests and religious. Of course, because of the Crisis in the Church, it is difficult to go to Mass every morning locally as some people of our older generations used to do or even children in Catholic schools were doing.

Mass with its liturgy, but also the Sacraments which allow the distribution of the graces deserved by Our Lord on Calvary, are essential in the life of a Catholic. We need the Sacraments in order to develop the life of our souls. We need the liturgy in order to teach us the mysteries of our Faith. But for all this to be fully effective we need access to the churches. This time of lockdown is a real trial allowed by God. Nevertheless, it should find us striving to see Masses resumed in churches. This must be the expression of our desire to worship our God properly by the effort to leave our homes and go to the House of God, built specifically to have a worthy place where the Sacred Mysteries of Divine Liturgy may be performed and all our needs may be satisfied.

These times are difficult because they are the fruit of a lot of injustices. However, let us not allow frustration to spoil the real joy we have to know that Our Lord vanquished the world by His death and Him rising from the dead. This victory is ours, too, at all time, if we hold and do what God teaches us by the doctrine of Catholic Faith. We can only do our best, but our best we must do. So, let us keep united to the redeeming Sacrifice of Our Lord every day and offer up our daily prayers to acknowledge our continual submission to God's Holy Will even, and especially, when He allows the terrible times as we are experiencing today. Let us trust that God allows this for our greater good, for teaching us important lessons which, if we see them clearly and accept them humbly and with docility, will make us become holier and prepare for us a more beautiful crown of glory in Heaven.

Your priests remember you all in their daily prayers.

Rev. Vianney Vandendaele (Prior)



Brief considerations on epidemic times by Father Jean-Michel Gleize

The question of the resumption of masses should be addressed to the Government. In the meantime, according to the directives of our superiors, services and masses at the usual times are not held in our chapels, either during the week or on Sundays. In doing so, are we obeying a just order from the State for the common good? or is it an abuse of temporal power that the Church must tolerate out of prudent realism? We have asked Father Jean-Michel Gleize, professor of Ecclesiology at the seminary of Ecône, for his clarification.

“Since, then, no one is allowed to be remiss in the service due to God, and since the chief duty of all men is to cling to religion in both its reaching and practice — not such religion as they may have a preference for, but the religion which God enjoins, and which certain and most clear marks show to be the only one true religion — it is a public crime to act as though there were no God. So, too, is it a sin for the State not to have care for religion as a something beyond its scope, or as of no practical benefit; or out of many forms of religion to adopt that one which chimes in with the fancy”¹.



1. These strong words of Pope Leo XIII are not the expression of an outdated vision. For in them the Vicar of Christ points to the very principle of the Christian social order, an order which is necessary because it is an expression of divine wisdom. Cardinal Billot gave its theological justification in the second part of his *Treatise on the Church*².

2. This order finds its deep root in the very nature of man and in his gratuitous elevation to a supernatural order. Man's external goods (wealth) are ordered to his bodily well-being, and man's bodily well-being is ordered to his natural spiritual well-being, that is to say, to the natural good of his soul, and this natural good of the soul is itself in some way ordered to the supernatural final end, to man's supernatural union with God, for which the Church is responsible; it is so to the exact extent that the natural good of the soul is the necessary, though not sufficient, condition of the supernatural good, since grace presupposes nature. This hierarchy of goods entails the hierarchy of powers to which it is incumbent to procure these goods³.

The Church has to ensure the exercise of the worship due to God

3. The power of the State has (among other things) the purpose to preserve public health, in its own order (which is the good of the body) and to neutralise for this purpose the harmful effects of a contagious disease. The power of the Church has the purpose in its own order to ensure the exercise of the worship due to God and to determine for this purpose by means of precepts the concrete conditions of Sunday sanctification. In order to be distinct, each in its own order, the power of the State and the power of the Church must not be separated⁴, for the good which falls to the State is not in fact an ultimate end; it is itself ordained at the end of the supernatural order.

St. Thomas explains this very clearly in *De regimine*, Book I, Chapter XV: "It is to the Pope that the care of the ultimate end is entrusted, and to him must be submitted those whom the care of the intermediate ends beholds, and it is by his orders that they must be directed". (n° 819). The Pope thus exercises an "architectural" power vis-à-vis the Heads of State, and this expression means that the Pope has responsibility for the ultimate end, according to which the Heads of State are obliged to organise the entire government of society.

4. Health, which is one of the principal aspects of man's bodily well-being, has something to do with sanctity, for it is ordered in some way to the exercise of worship and the sanctification of Sunday. Indeed, even if it is not enough to be healthy to be a saint, and even if one can be a



Catholic attitude in times of epidemic: The Dedication of Mgr de Blesunce during the plague of Marseille in 1720, by Nicholas André Monsiau (1818)

saint without being healthy, ordinarily, in order to be able to go to Mass on Sunday, to be healthy is one of the conditions required. The role of the State is therefore to preserve public health (and to neutralise an epidemic) **in order to** achieve the best condition for the exercise of worship, for which the Church is responsible, and to make ordinarily possible holiness.

Pope Leo XIII says that "in a society of men, freedom worthy of the name consists in the fact that, with the help of civil laws, we can more easily live according to the prescriptions of the eternal law" ⁵. The State is therefore in this instance, as elsewhere, dependent on the Church and subordinate to Her, to the exact extent that its role is to place the temporal good for which it is responsible at the service of the eternal good, for which the Church is responsible. "The temporal", says Billot, "must make sure that nothing prevents the realisation of the spiritual and establish the conditions by which it can be freely obtained". And he adds that the temporal end "must put no obstacle in the way of the spiritual end, and if it were to oppose it, it should favour the spiritual, even at the cost of its own prejudice" ⁶. These words are astonishing in the eyes of simple reason, but true words in the eyes of reason enlightened by faith. For "it is better to enter eternal life with one eye than to be cast into the fire of hell with two eyes" ⁷.

For the State, to prohibit or limit worship is an abuse of power

5. Consequently, to prohibit or limit worship in order to neutralise an epidemic would be, on the part of the power of the State, not only illegitimate (by abuse of its temporal power, which cannot as such relate to the exercise of worship) but even absurd, since the ultimate purpose of neutralising the epidemic must have, as its aim, to promote the exercise of worship. Unless we assume the radical inversion of ends and substitute disorder for order: instead of

health (with the neutralisation of the epidemic) being ordered to the exercise of worship, it would be the exercise of worship (with its restriction and prohibition) that would be ordered to health. And this is unfortunately what we see in the present circumstances, and which justifies the recent statement of Bishop Schneider: "Men of the Church give more importance to the mortal body than to the immortal soul of men" ⁸. This can be explained by the radical inversion introduced by the Second Vatican Council: it is no longer the State which is subordinate to the Church and to Her service, but the Church which has become dependent on the States.

It is not for the State to forbid or restrict the worship in the name of health; it is for the Church to decide the conditions of worship in the light of circumstances...

6. It may happen that, from the point of view of contingency, which is that of concrete circumstances, it may not be possible to provide sufficient public health and to neutralise the contagion of a disease, so as to make it possible to practise worship in the ordinary way. It is then up to the ecclesiastical authority — and to it alone — to determine the particular form of the exercise of worship required by the circumstances, and to make it possible by relying on the secular arm. The State could thus, for example, put at the disposal of the Church sufficiently large spaces where the faithful could attend Mass while remaining confined to their vehicles. In the worst case, the Church could dispense its faithful from attending Mass and there again rely on the resources, technical and financial, which the State would place at its disposal to broadcast massively in homes television broadcasts of the celebration of Mass. Situations and solutions may be very diverse; but in any case the Church has the power to decide the conditions under which the total order is to be established, the total order according to which the exercise of worship is a higher good to which the good of public health is to be ordered. It is not for the State to forbid or restrict the worship in the name of health; it is for the Church to decide the conditions of worship in the light of circumstances, seeking, as it has the duty and power to do, the support and assistance of temporal power.

7. This necessary and normal hierarchy of powers was still largely in effect in the Catholic cantons of Switzerland at the beginning of the 20th century. Even in the wake of the great upheavals that had shaken the Christian social order

throughout Europe, the political authorities in the Valais, for example, had only limited power in the churches and could only intervene diplomatically to recommend to the Church authorities that the health measures necessitated by the Spanish flu epidemic be respected. "It is therefore not surprising to find in the decree of the Council of State of 25th October 1918: 'The ecclesiastical authority will prescribe the necessary hygiene measures with regard to the churches and the celebration of divine services'. In doing so, the clergy has the choice of the measures it wished to apply without any question of financial or legal reprisals. As a result, the various letters addressed to the parishes are more like a succession of recommendations seeking to protect sensitivities rather than a firm political decision. A second circular concerning more specifically burials stipulates that the coffin should be taken directly to the cemetery for burial and that the burial Mass should be celebrated only in the presence of the immediate family and after burial. Once again, the letter ends with a diplomatic note: 'We hope that you will understand the need for these measures designed to remove the danger of contamination as far as possible and that you will comply with my instructions', which is very different from the letters addressed to the various trades, which end instead with a reminder of the possible sanctions if the measures are not followed. It is interesting to note that this same circular, dated from 20th July 1918, was found in the Episcopal archives of Sion, but a small handwritten footnote was added to it: 'We would like to receive on this subject some directions from the Curate'. Political authority is not universally authoritative..."⁹. When, one hundred years later, the apostate States of the 21st century unilaterally decide to prohibit or restrict the exercise of worship, in the name of health, the Catholic faithful of course react under the guidance of their shepherds not as fanatical reactionaries, but as prudent and realistic people, and they tolerate¹⁰ or patiently endure unjust decisions contrary to supernatural



1918: The Red Cross evacuates victims of the Spanish flu

prudence. But under no circumstances can they be held to a true act of the virtue of obedience to what remains in reality an abuse of power.

"What does it profit man if he gains the whole universe if he loses his soul?"

8. All of this can be explained by a final cause. From this point of view, the power of the Church is to the heads of State like the power of a caretaker to a care assistant. The assistant carer carries out the dosage of medicines as much as is required for the health of the body, which the caretaker is in charge of. Likewise, the head of State must ensure the good order of society as much as is required for the salvation of souls, for which the Church is responsible. For man should seek health and wealth only in so far as it is required — as St. Ignatius says — to save his soul: "What does it profit man if he gains the whole universe if he loses his soul? (Matthew 16:26). What use is it to man to win the victory over the epidemic if he neglects the sanctification of his soul, losing the habit of going to Mass on Sunday? The ancient liturgy of the Church provided for a Mass in times of epidemic and the rubrics said that such Masses should be celebrated "with great participation of the people"...

Notes:

1. Leo XIII, Encyclical *Immortale Dei* on 1st November, 1885, ASS, vol. XVIII (1885), pp. 163-164.
2. Louis Billot, *L'Eglise*. III — *L'Eglise et l'Etat*, Courier de Rome, 2011.
3. Louis Billot, *op. cit.* n° 1183.
4. The separation of Church and State was condemned by Pope Saint Pius X in the Encyclical *Vehementer nos* on 11th February 1906.
5. Leo XIII, Encyclical *Libertas* on 20th June 1888, ASS, vol. XX (1887), p. 598.
6. Louis Billot, *op. cit.* n° 1182.
7. Matthew, 18:9.
8. Bishop Athanasius Schneider, "Interview with Diane Montagna" published on *The Remnant* and translated on Jeanne Smits' Blog, page of 28th March 2020.
9. Laura Marino, *La Grippe espagnole en Valais (1918-1919)*, thesis presented at the Faculty of Biology and Medicine of the University of Lausanne for the degree of Doctor of Medicine, 2014, pp. 182-183. Thesis on deposit on the University of Lausanne archives site, <http://serval.unil.ch> under the reference BIB_860E861187545.
10. This explains the appearance of the concordat regime, with the definition of certain so-called "mixed" subjects. Cf. Billot, n° 1247 et sq.

(Source: La Porte Latine, on 19th April 2020)

Sermons for Paschaltide

Through the Resurrection, We Go from Earthly Darkness to Heavenly Dignity



Pope Saint Leo, who reigned from 440 to 461, explains the effects that Christ's Resurrection has on our souls. A particularly fitting meditation for Eastertide.

“The first man is of the earth earthy,” says the Apostle, “the second man is from Heaven heavenly. As is the earthy, such also are they that are earthy; and as is the heavenly, such also are they that are heavenly. As we have borne the image of the earthy, so let us also bear the image of Him Who is from Heaven.” (I Corinthians 15:47-49)

We must greatly rejoice over this change, whereby we are translated from earthly degradation to heavenly dignity through His unspeakable mercy, Who descended into our estate that He might promote us to His, by assuming not only the substance but also the conditions of sinful nature, and by allowing the impassibility of Godhead to be affected by all the miseries which are the lot of mortal manhood.

And hence that the disturbed minds of the disciples might not be racked by prolonged grief, He with such wondrous speed shortened the three days' delay which He had announced, that by joining the last part of the first and the first part of the third day to the whole of the second, He cut off a considerable portion of the period, and yet did not lessen the number of days.

The Saviour's Resurrection therefore did not long keep His soul in Hades, nor His flesh in the tomb; and so speedy was the quickening of His uncorrupted flesh that it bore a closer resemblance to slumber than to death, seeing that the Godhead, Which quitted not either part of the Human Nature which He had assumed, reunited by Its power that which Its power had separated.

Let God's people then recognise that they are a new creation in Christ, and with all vigilance understand by Whom they have been adopted and Whom they have adopted. Let not the things, which have been made new, return to their ancient instability; and let not him who has put his hand to the plough (Luke 9:62) forsake his work, but rather attend to that which he sows than look back to that which he has left behind. (Philippians 3:14)

Let no one fall back into that from which he has risen, but, even though from bodily weakness he still languishes under certain maladies, let him urgently desire to be healed and raised up. For this is the path of health through imitation of the Resurrection begun in Christ.

Saint Leo the Great,
Sermon on the Resurrection (Sermon 71)

Mother of the Good Shepherd

There is a Marian feast called “Mother of the Good Shepherd”, which is celebrated on 8th September in certain locations. Saint Bernard's sermon on the “Aqueduct” is a beautiful illustration of it. Using a very appropriate image, he explains how the Mother of God is the channel or aqueduct of all the graces the Good Shepherd has gained for us and of which He is the inexhaustible source.

Christ the Fountain of Life

Eternal life is an inexhaustible source which waters the entire surface of Paradise. Not only does it water it, but it inundates it — the fountain of gardens, the source from which living waters spring forth abundantly from Lebanon and flow spontaneously to make the City of God joyful. Who is this source? As Saint Paul says, “When Christ shall appear, who is your life, then you also shall appear with Him in glory” (Colossians 3:3). But see, the fullness in person emptied himself to be to us justice and sanctity and remission, without yet appearing as life or glory or beatitude.

The source was channelled toward us and its waters flowed in our streets, and yet the stranger could not drink of these waters. This celestial stream descended through an aqueduct, without however presenting the fullness of the source, but pouring grace drop by drop upon our thirsty hearts, more to some, less to others. The aqueduct itself is always full, so that all may receive of its fullness, yet not the fullness itself.



The Aqueduct is Mary

You have already divined, unless I am mistaken, of what Aqueduct I wish to speak, who receiving the fullness of the Source from the Father's heart, has delivered to us, if not as it is in itself, at least in the measure of our capacity; you know well to whom it was said: "Hail, full of grace." But are we surprised that so great and wonderful an Aqueduct could be made that its head, like that of Jacob's ladder, touched Heaven, or even better, penetrated heaven and was able to reach this infinitely living source of "super-celestial" waters? Solomon himself was surprised and wrote, as if in despair, "Who shall find a valiant woman?" (Proverbs 31:10).

In truth, if mankind was lacking the flood of grace for so long, it was for want of an aqueduct, of that so desirable Aqueduct of whom we speak. For that matter, you will no longer be surprised at

such a long wait if you remember the many years that Noah, that just man, put into the building of the ark; and in which so few, exactly eight people, were saved and for a short time.

The Ascent Towards the Source

But how did this our Aqueduct attain a so highly placed source? How do you think other than thanks to the fervency of her desire, other than by the ardour of her devotion, other than through the purity of her prayer as witnessed in Scripture: "The prayer of him that humbleth himself, shall pierce the clouds"? (Ecclesiasticus 35:21). And who is this humble person if not Mary, she from whom arose the Sun of justice? How did Mary reach the inviolate majesty? Was it not by knocking, asking, and seeking? But yes, she found that for which she sought, she of whom it was said, "thou hast found grace with God" (Luke 1:30). But what? Mary is full of grace and yet she still finds grace? She is truly worthy to find what she seeks, the woman for whom her own plenitude is not enough, who cannot be content with her own good, but who, obedient to the word; "they that drink me, shall yet thirst," (Ecclesiasticus 24:29), asks for an excess of grace for the salvation of the world.

Saint Bernard of Clairvaux (1090-1153).

(Source: fsspx.news)

All Day Adoration

Date & Location:

Thursday 14th May
at
Our Lady of Victories, Preston



Intentions:

The Perpetual Adoration of the Blessed Sacrament began in the SSPX in 1989. Since then, the Blessed Sacrament has been exposed at one of the chapels of the Society throughout the world every day for the faithful to pray for very important intentions in the situation of the Church we are living. These intentions are:

- 1) The victory over the exterior and interior enemies of the Church;
- 2) The return of Rome and the bishops to the traditional doctrine of the Church;
- 3) The sanctification of priests and candidates for the priesthood;
- 4) The awakening of priestly and religious vocations.

Clarification & Recommendation:

Because of the importance of this practice, especially due to the prayers intentions for which it is done, **the All Day Adoration** will take place as scheduled for a while. However, because of the lockdown, this **will not be opened to public** since it could cause some problems. In this way, the programme of the Day of Adoration will, for this time, be simplified. We will keep the minimum of 8 hours' exposition requested by the General House. From this follows that the Blessed Sacrament will be exposed from 8am to 4pm. I invite you, dear faithful, to do an **Holy Hour at home** within this period of time when the Blessed Sacrament will be exposed so that you may unite your prayers to those of the few worshippers — mainly your priests — that will be present at the church.

The Secret of the Rosary

Thirty-Seventh Rose

A Monastery Reformed

A nobleman who had several daughters entered one of them in a lax monastery where the nuns were very proud and thought of nothing else but worldly pleasures. The nuns' confessor, on the other hand, was a zealous priest and had a great love for the Holy Rosary. Wishing to guide this nun into a better way of life he ordered her to say the Rosary every day in honour of the Blessed Virgin while meditating on the life, passion and glory of Jesus Christ.



She joyously undertook to say the Rosary and little by little she grew to have a repugnance for the wayward habits of her sisters in religion. She developed a love for silence and prayer and this in spite of the fact that the others despised and ridiculed her and called her a fanatic. It was at this time that a holy priest, who was making the visitation of the convent, had a strange

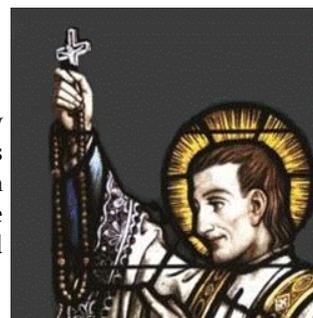
vision while he was making his meditation: he saw a nun in her room, rapt in prayer, kneeling in front of a Lady of breathless beauty who was surrounded by Angels. The latter had flaming spears with which they repelled a crowd of devils who wanted to come in. These evil spirits then fled to the other nuns' rooms under the guise of vile animals.

By this vision the priest became aware of the lamentable state the monastery was in and he was so upset that he thought he might almost die of grief. He immediately sent for the young religious and exhorted her to persevere.

As he pondered on the value of the Rosary, he decided to try to reform the sisters by means of it. He bought a supply of beautiful rosaries and gave one to each nun, imploring them to say the Rosary every day, even going so far as to promise them that, if they would only say it faithfully, he would not try to force them to alter their lives. Wonderful and strange as it may seem the nuns agreed to this pact and were glad to be given the rosaries and promised to say them.

Little by little they began to give up their empty and worldly pursuits, letting silence and recollection come into their lives. In less than a year they all asked that the monastery be reformed.

So the Holy Rosary worked more changes in their hearts than the priest could have worked by exhorting and commanding them.



Thirty-Eight Rose

A Bishop's Devotion

A Spanish Countess, who had been taught the Holy Rosary by Saint Dominic, used to say it faithfully every day with the result that she was making wonderful strides in her spiritual life. Since her one and only thought was how she might attain to perfection she asked a Bishop who was a renowned preacher for some practices that would help her become perfect.

The Bishop told her that, before he could give her any counsels, she would have to let him know the state of her soul and also what her religious exercises were. She answered that her most important exercise was the Holy Rosary which she said every day meditating on the Joyous, Sorrowful and Glorious Mysteries, and that her soul was greatly helped by so doing.

The Bishop was overjoyed to hear her explain what priceless lessons the mysteries contain. "I have been a Doctor of Theology for twenty years," he exclaimed "and I have read many excellent books on various devotional practices. But never before have I come across one better than this-for it is of the essence of Christianity and is a devotion which cannot but bear fruit. I shall follow your example, and from now on I shall preach the Rosary".

The Bishop's preaching met with great success, for in almost no time his diocese changed for the better. There was a notable decline in immorality and worldliness of all kinds as well as in gambling. There were several striking instances of people being brought back to the Faith, or sinners making restitution for their crimes and of others sincerely resolving to give up lives of vice. Religious fervour and Christian charity began to flourish. These changes were all the more remarkable because this Bishop had been striving to reform his diocese for some time but with hardly any results.

To better inculcate devotion of the Rosary, the Bishop also wore a beautiful Rosary at his side and always showed it to the congregation when he preached. He used to say:

"My dear brethren in Jesus Christ, I am a Doctor of Theology and a Doctor of Canon as well as Civil law, but I say to you, as your Bishop, that I take more pride in wearing Our Lady's Rosary than in any of my episcopal regalia or academic robes".

Notices



Sacraments during the Lockdown

There are still some possibilities of receiving the Sacraments from your priests that are based at Preston. For any particular request, **please contact the Priory** directly so that we may work out the situation together and find the best solution for both sides. The contact details are on the front page of this Newsletter.

Financial Support during the Lockdown

Many people have been supporting your priests financially since the beginning of the lockdown and I should like to express my heartfelt gratitude to them. It is true that without Sunday Mass, priests are deprived of their ordinary and sole source of income which is the collection and which is supposed to help cover the expenditures of food and basic maintenance of buildings. Although Mass is not provided as the faithful should have the right to be provided so that they may fulfil their Sunday precept, I should stress the fact that Sunday collection is the ordinary way for the faithful to fulfil another precept of the Church that is to contribute to the support of their pastors. In order to do this in a different way during this period of lockdown you can contact us to ask for details about how to have donations reaching and helping directly your priests assigned at St. Mary's House. Please note that cheques would need to be payable to "Society of St. Pius X" and not to "SSPX". **Thank you very much for your generosity.** We entirely live on your charity.



Sunday Mass Schedule and Locations

PRESTON: Our Lady of Victories' Church

East Cliff, off Winckley Square - PR1 3JH

MANCHESTER: Saint Pius X's Chapel

16 Deerpark Road, off Alexandra Road South - M16 8FR

LIVERPOOL: Saint Peter and Paul's Church

35 Upper Parliament Street - L8 7LA

RHOS-ON-SEA: Saint David's Chapel

Conwy Road (A547), Mochdre - LL28 5AA (North Wales)

BINGLEY: The Little House

Market Street - BD16 2HP

**BECAUSE OF
THE LOCKDOWN
MASSES
ARE CANCELLED
UNTIL
FURTHER NOTICE**

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:
Tuesday:
Wednesday:
Thursday:
Friday:
Saturday:

**NO PUBLIC MASSES
UNTIL
FURTHER NOTICE**