

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



JUNE-JULY 2020

My Dear Faithful,

The terrible situation of the pandemic is manifesting clearly and shockingly the fruits of the errors that originated in the Second Vatican Council. The way the episcopal hierarchy dealt with the Covid-19 shows in practice the errors of the famous triptych that is Religious Liberty, Ecumenism and Collegiality. Archbishop Lefebvre always denounced these errors by showing a parallel with the revolutionary triptych of Liberty, Equality and Fraternity. Now, we see to which extent it all leads.

During the lockdown, bishops failed to defend the rights of God and of the Church and instead put man at the centre. God's worship was denied with very poor arguments and it seems to have escaped the memory of the men of the Church that man is made up of both body and soul, the body being the instrument of the soul. The bishops all capitulated and made no attempt to preserve the public worship in the Church.

How was it possible to deal with this situation in such a manner? Indeed, even according to their definition of Religious Liberty, we should have seen the bishops defending this fundamental right. Vatican II defined Religious Liberty as a natural right which should not see anybody denied the possibility to act, in fair limits, according to his conscience in term of religious belief, both in private and public, alone and with others. So, why was this right not defended? Where was the problem? It was in the other two errors of Ecumenism and Collegiality.

Because the leaders of other religions did nothing to ensure that the religious ceremonies were keeping going, it would have been unwelcome, out of Ecumenism, for the Catholic Bishops to insist on having Mass as the only worship taking place in the world. It would have been too upsetting for those in false religion to see this insistence on the high necessity for the Catholic faithful to attend Mass. So, not only Ecumenism stopped the right of the true worship to keep going among others, but it stopped the capacity to say that it is actually the only one true worship that should keep going. Ecumenism is drowning the true worship of God in the sea of all the other false worships.

The guilty omission of the bishops to defend the Catholic worship is due also to Collegiality. This error that puts all the bishops on same level having to discuss things together kills the authority of a local bishop who should be more concerned for his own flock in his own diocese. A local bishop is no longer the prince of his diocese, he cannot stand out among his confreres in the episcopate. What is more, the College of Bishops which is the Episcopal Conference came naturally to no decisions, keeping a *status quo*. Worse, they put man at the centre to the point of anticipating the guidelines of a Government that is godless and faithless.

So, the fruits of the Council are sterile and, as a consequence, leave the souls deprived of their source of life. What should we do then? We must keep to the traditionally teaching; we must keep the principles that are guiding us against errors which are not only dangerous on an intellectual level. They have very practical consequences which are deplorable and very serious as we can now clearly witness. Men of the Church are not guided by the Catholic Faith nor are they learning from similar situations that happened already in History such as the Spanish flu.

It is time to reaffirm the primacy of God as Our Lady told the little shepherds at Fatima. Our lives are to be dedicated to God, offering the true worship due to Him by attending often the Holy Sacrifice of the Mass which is honouring the one true God, the Blessed Trinity. Let us be more attached to the Mass of all times which is obviously still a stumbling block as it teaches the fullness of the Catholic Faith, putting everything in the right order and condemning all the errors that the world tries to spread so that souls may be diverted from their eternal destiny.

Blood of Christ, pledge of eternal life, save us.

Rev. Vianney Vandendaele (Prior)



Fighting for Catholic tradition

What does the SSPX do?

Since 1970, the Society of St. Pius X (SSPX) has formed priests according to the immemorial teachings of the Catholic Church. By offering the Holy Sacrifice of the Mass in the traditional Latin rite and administering the sacraments according to the traditional rite in vigour in 1962 (before the Second Vatican Council 1962-65), the Society's primary purpose is what the Church has done throughout its history: By the exercise of the teaching office of its priests, the Society fights against the errors that presently afflict the Church; our struggle was clearly demonstrated by our founder, Archbishop Marcel Lefebvre, in 1976.

We refuse, and have always refused, the neo-Moderist and neo-Protestant positions which were already evident in the Second Vatican Council and, after the Council, in all the reforms which issued from it.

All these reforms, indeed, have contributed and are still contributing to the destruction of the Church, to the ruin of the priesthood, to the abolition of the Sacrifice of the Mass and of the sacraments, to the disappearance of religious life, to a materialist and utilitarian teaching in universities, secondary and primary schools, a teaching derived from Liberalism and Protestantism, many sins condemned by the solemn Magisterium of the Church.

This leaflet presents the major issues and summarizes the positions of the SSPX, which are those of the perennial teachings of the Church.

Archbishop Viganò Goes Back to the Conciliar Causes of the Crises

On the occasion of the coronavirus pandemic, Archbishop Carlo Maria Viganò, former Apostolic Nuncio to the United States, gave several interviews during which he did not hesitate to question the conciliar errors, as he has courageously done for several months already. Far from merely seeing dramatic effects, the Roman prelate goes back to the causes and denounces ecumenism, the new liturgy, openness to the world, and episcopal collegiality.

Ecumenism Does Not Please God

On 7th April 2020, answering questions from Vaticanist Aldo Maria Valli, Bishop Viganò took issue with the ecumenism promoted by Vatican II: “If this irreverence [of the pope considering Mary’s title of co-redemptrix as ‘nonsense’ in December 2019] stems from the desire to please heretics, this is an aggravating circumstance, not an excuse; indeed, I would say that if ecumenism involves dishonouring the Virgin and silencing Catholic truths to please those who are wrong, we have further evidence that ecumenism is not pleasing to God.”

“There is another aspect I would like to emphasise: the denial of dogmas and theological truths, even those that are not solemnly defined, implies an extremely destructive consequence, because the Truth—which is God Himself—cannot have parts that could be sacrificed. If one touches on a seemingly marginal dogma in relation to Trinitarian or Christological dogmas, one touches on the whole doctrinal edifice. And let me remind you that in addition to the horrors of Marian interbreeding [on 12th December, the pope had also considered the Virgin Mary to be a “half-breed”], we also heard misconceptions about the very divinity of Christ, surreptitiously insinuated by interviews with a notoriously anti-Catholic newspaper [to Eugenio Scalfari, founder of *La Repubblica*].”



“As for the accursed Pachamama, it is clear that a gradual replacement of the Mother of God by Mother Earth is underway, out of respect for the globalist and ecological religion. Let them be very careful when they mock the Virgin: the offences that Our Lord forgives when they are addressed to Him, He does not forgive if they have His Most Holy Mother as their object.”

In the same interview, Archbishop Viganò denounces the new liturgy and communion in the hand: “And we must also understand that the deprivation of the Sacraments and Mass throughout the world is an additional punishment for our infidelity, for the sacrileges that are practised daily in our churches by the indifference of so many ministers of God, for the desecration resulting from communion in the hand, for the lack of care in the celebrations. The serene and pure voice of the liturgy has been replaced by the vulgar and profane clamour. How can we hope that our prayer will be pleasing to Heaven?”

The Third Secret of Fatima

On 21st April, Bishop Viganò gave an interview to the Portuguese site *Dies Irae* where he mentioned the third secret of Fatima and related it to the Second Vatican Council: “Those who have read the third secret have clearly stated that its content concerns the apostasy of the men of the Church, which began precisely in the early 1960s and has reached such an obvious stage today that it can be recognised by lay observers. This almost obsessive insistence on subjects that the Church has always condemned, such as religious relativism and indifferentism, false ecumenism, Malthusian ecology, homo-heresy, and immigration, found in the Declaration of Abu Dhabi, fulfil a plan devised by secret sects more than two centuries ago.”

Asked about the recent creation of a commission to study the question of female deacons, Archbishop Viganò replied: “Holy Orders cannot and can never be changed in its essence. Attacks on the priesthood have always been at the centre of the action of the heretics and their inspiration, and it is understandable that this is so: harming the priesthood means destroying the Holy Mass and the Holy Eucharist as well as the whole sacramental edifice. Among the sworn enemies of Holy Orders, of course, the modernists were not

to be outdone—they who, since the 19th century, have speculated on a Church without priests, or with priests and priestesses. These illusions, anticipated by certain representatives of modernism in France, arose subtly at the Council, with the attempt to insinuate that there is a certain equivalence between the ministerial priesthood, resulting from Holy Orders, and the common priesthood of the faithful, coming from Baptism. It is significant that, precisely by playing on this sought-after misunderstanding, the reform of the liturgy was also affected by the doctrinal error of *Lumen Gentium*, reducing the ordained minister to being only the simple president of an assembly. On the contrary, the priest is an *alter Christus*, not by popular designation, but by ontological configuration to the High Priest, Jesus Christ, whom he must imitate by the holiness of his life and absolute devotion, also represented by celibacy.”

And to point the finger at a so-called pastoral opportunism: “this [new] approach to the dogmas of the Church confirms an undeniable fact: Pope Bergoglio adopted the so-called situation theology, according to which theological places are facts or accidental matters: the world, nature, the female figure, young people... This theology is not based on the immutable and eternal truth of God, but, on the contrary, starts from the realisation of a constraining urgency of the phenomena [of society] to offer answers that meet the expectations of the contemporary world.”

Further, the former Apostolic Nuncio denounces the alignment of the Church with contemporary globalism, made possible by the opening to the modern world advocated by the Second Vatican Council. He thus sees the present Church “constituting itself as the spiritual arm of the new World Order and the defender of the Universal Religion. In this sense, the conciliar revolution first had to demolish the heritage of the Church, her millennial Tradition—from which she was drawing her own vitality and authority as the Mystical Body of Christ,—then get rid of the representatives of the old hierarchy, and has only recently begun to present itself, without pretence, as it seeks to be.”

To the very direct question: “What points of Vatican II would you question?” Archbishop Viganò replied in encouraging forgetting the Council altogether: “I think there is no lack of eminent personalities who have shown the problematic points of the Council better than I can. Some believe that it would be less

complicated and certainly smarter to follow the practice of the Church and the Popes as it was applied with the Synod of Pistoia: even there, there was something good, but the errors that it maintained were considered sufficient to all it to fall into oblivion.”—Let us recall, however, that the diocesan synod of Pistoia (1786) where the Jansenist and Josephite theses were developed, was the subject of a precise and argued condemnation on the part of Pope Pius VI in the bull *Auctorem Fidei* of the 28th August, 1794.

At the end of the interview, the Roman prelate gives reasons and means for keeping hope: “The Church will shine again with the glory of her Lord after this terrible and very long Easter Triduum. But while prayer is certainly essential, we must not refrain from fighting the good fight, by witnessing a courageous militancy under the banner of the Cross of Christ... Let us not be intimidated! Let us not allow the gag of tolerance to be put on those who want to proclaim the Truth! Let us ask the Virgin Mary that our language courageously proclaims the Kingdom of God and His justice.”

Collegiality Dissolves the Authority of Bishops



On 29th April, Archbishop Viganò granted an interview to the Vaticanist Marco Tosatti. He denounced the collegiality responsible for the silence of many bishops whose authority over their respective dioceses has been dissolved within the Italian Episcopal Conference (CEI):

Question: Many of the faithful and priests feel abandoned and uncared for by the Italian Bishops’ Conference and by the Bishops [faced with the government ban on public masses].

Answer: “It should be clarified, in order to avoid misunderstandings, that the Bishops’ Conference does not have any authority over the Bishops,



who each have full jurisdiction in their own diocese, in union with the Apostolic See. And this is even more important once we have understood that the CEI has been all too amenable to—or rather, dominated by—the Italian Government.”

“Bishops should not wait for an entity without any jurisdiction to tell them what to do: it is up to each of them to decide how to act, with prudence and wisdom, in order to guarantee the Sacraments and the celebration of the Mass to the faithful. And each one can do so without having to ask either the Bishops’ Conference or the state, whose authority ends at the entrance of our churches and must stop there.”

“It is unheard of the Italian Bishops’ Conference would continue to tolerate such abuse, which prejudices the divine right of the Church, violates a law of the State, and creates a very serious precedent. And I believe that the statement issued on Sunday evening [26th April] is a proof of the consensus of the leadership of the Italian episcopate not only about the means but also about the ends this Government proposes.”

“The supine silence of the CEI, and of almost all of the individual Ordinaries, reveals that this is a situation of subordination to the State that has no precedent, and that has rightly been perceived by the faithful and by priests as a situation in which they have been abandoned to themselves. The most emblematic examples have been the scandalous interruptions of the celebration of Mass by law enforcement, with a sacrilegious arrogance that should have received an immediate and very strong protest from the Secretariat of State. The Ambassador of Italy should have been summoned to the Holy See and presented with a harsh note of protest against the Government’s serious violation of the Concordat, and the Holy See should have informed the Italian Government that it would exercise its

right to withdraw the Apostolic Nuncio to Italy if the Government’s illegitimate provision was not withdrawn.”

And Bishop Viganò addresses his colleagues in the episcopate directly: “Do not allow the freedoms of the Church to be limited by the excuse of an alleged epidemic! [The assertion of a “supposed epidemic” is the author’s opinion. Editor’s note]. Do not allow it either by the State or by the CEI! The Lord will ask you to give an account for the souls who die without the Sacraments, for sinners who have not been able to reconcile with Him, for the fact that you made it so that, for the first time since the Edict of Constantine [in 313], the faithful were prohibited from worthily celebrating Easter. Your priests are not fearful: they are heroic witnesses, and they are suffering from the arbitrary orders you have given them. Your faithful are imploring you: do not remain deaf to their cry!”

Question: These are words that seem to invite disobedience to ecclesiastical authority even before civil authority.

Answer: “Obedience is ordered to the Truth and to the Good, otherwise it is servility. We have arrived at such a dulling of conscience that we no longer realise what ‘giving witness to the Truth’ means: do we think that Our Lord will judge us on having been obedient to Caesar, when this means disobeying God? Is the Christian not bound to conscientious objection, even at work, when that which is asked of him violates the Divine Law? If our faith was based only on obedience, the martyrs would not have had to face the torment to which the civil law condemned them: it would have been enough to obey and burn a grain of incense before the statue of the Emperor.”

To the accusation of being “divisive,” Archbishop Viganò replied: “Unity in Faith and in Charity is based on the salvation of souls, not in their harm: the ‘talks’ given by the CEI are insufficient, as are the smiling papal meetings with the Prime Minister in which he has been given an indulgent cooperation that reveals conniving and collaboration. Proclaiming the truth is necessarily ‘divisive,’ because the truth opposes error just as the light opposes the darkness. Thus the Lord has said to us: “Do you think that I have come to bring peace to the earth? No, I tell you, but division’ (Luke 12:51).”

(Source: fsspx.news)

Does Collegiality Lead to a Loss of Authority?

By establishing a sort of collective responsibility, doesn't collegiality cause the individual bishops to lose authority?



9) What is the exact significance of the new notion of collegiality? In light of the constant teaching of the Church, what are we to think of the interpretation in the *Nota explicativa praevia*, the “preliminary explanatory note” placed at the start of *Lumen gentium* (a note that was put there to nullify the debate among the Council Fathers)? We cite the doubts clearly presented by Romano Amerio:

“The ‘preliminary note’ (*Nota praevia*) rejects the classic interpretation of collegiality, according to which the subject of supreme power in the Church is the pope alone, who shares it when he wants with the totality of the bishops convened in council by him. The supreme power becomes collegial only when communicated by the pope, at his pleasure (*ad nutum*). The ‘preliminary note’ likewise rejects the opinion of the innovators, according to which the subject of supreme power in the Church is the episcopal college united to the pope and not without the pope, who is the head of it, but in such fashion that when the pope exercises the supreme power, even by himself, he does so precisely as the head of said college, and therefore as a representative of this college, which he is obliged to consult so as to express their judgment. This is a theory modelled on the one that claims that all authority owes its power to the multitude: a theory that is difficult to reconcile with the divine constitution of the Church (which is hierarchical and of divine, not popular, origin). In refuting these two theories, the *Nota praevia* insists that the supreme power belongs to the college of bishops united to their head, but that the head can exercise it independently of the college, whereas

the college cannot exercise it independently of the head (and this is supposedly a concession to Tradition).”

Is it accurate to maintain that assigning juridical powers—those of a real college, properly speaking—to the institution of Bishops’ Conferences has in fact depreciated and distorted the role of the bishop? Indeed, in the Church today the bishops, taken individually, seem not to matter at all, practically speaking (Your Holiness will forgive our frankness). On this point, here is Amerio again:

“The novelty that has stood out most in the post-conciliar Church is the opportunity now for participation [in decision-making] by all Church authorities that are juridically defined organs, such as diocesan and national Synods, parish and presbyteral Councils, etc... The establishment of Episcopal Conferences has produced two effects: it has deformed the organic structure of the Church, and it has resulted in the loss of authority by the [individual] bishops. According to the canon law in force before the Council, the bishops are successors of the Apostles, and each one governs in his diocese with ordinary power in spiritual and temporal matters, exercising there a legislative, judiciary and executive power (canons 329 and 335). This authority was precise, individual, and except for the institution of the vicar general, not capable of being delegated (whereas the Vicar General depended on the willingness of the bishop—*ad nutum*)... The decree *Christus Dominus* attributes collegiality to the body of bishops in virtue of its “supreme, full power over the universal Church”, which would be in all respects equal to that of the pope if it could be exercised without his consent. This supreme power has always been acknowledged in the case of the assembly of bishops convened in an ecumenical council by the pope. But the question arises, whether an authority that can be put into effect only by a superior authority can be considered supreme and does not amount to a purely virtual object, a thing existing only in the mind (*ens rationis*). Now according to the spirit of Vatican II, the exercise of episcopal authority in which collegiality is actualised

is that of the Bishops' Conferences. Here is an oddity: the decree (in section 37) finds the reason for the existence of this new institution in the need for the bishops of a country to take concerted action; it does not see this new tie of cooperation, which henceforth has a juridical configuration, as a change in the structure of the Church that would replace a bishop with a body of bishops and personal responsibility with a collective responsibility that is therefore fragmented... By the institution of bishops' conferences the Church has become a multi-centred body... The first consequence of this new organisation is therefore the loosening of the tie of unity [with the pope]; this has been manifested by enormous dissensions on the most serious points [for example on the teaching of the encyclical *Humanae vitae* dated from 25th July 1968, which prohibited the use of contraceptives].



The second consequence of the new organisation is the loss of the authority of each bishop considered separately as such. They are no longer responsible to their own people nor to the Holy See, because their personal responsibility has been replaced by a collegial responsibility which, belonging to the whole body, can no longer be imputed to the different elements making up that body."

(Source: fsspx.news)

Think of your Children

Our children need a solid formation to face the errors of our times. They also need to increase their convictions with others. **Summer Camps** are ideal for forming their characters. As for their education, **Catholic Schools** are indispensable. Think of those who are the future of our society!

St Michael's School

An independent traditional Catholic School run by the Society of St Pius X



"The school's work to promote pupils' personal development and welfare is outstanding."

"Pupils conduct themselves impeccably. They are unanimous in their confidence that adults will listen to and help them."

Ofsted Report, May 2019

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Ofsted Good School 2019

The Secret of the Rosary

Thirty-Ninth Rose

A Parish Transformed

A Danish priest used to love to tell how the very same improvement that the Spanish Bishop noticed in his diocese had occurred in his own parish. He always told his story with great rejoicing of soul because it gave such glory to Almighty God. He said:

"I had preached as compellingly as I could, touching on many aspects of our Holy Faith, and using every argument I could possibly think of to get the people to amend their way of life. But in spite of all my efforts they went unconcernedly about their way as before; and it was then that I decided to preach the Holy Rosary.

"I told my congregations how precious it is and I taught them how to say it. I kept on preaching the Holy Rosary and the devotion took root in the parish. Six months later I was overjoyed to see that people had really changed for the better. How true it is that this God-given prayer has Divine power - the power to touch our hearts and to fill them with horror of sin and the love of virtue!"



One day Our Lady said to Blessed Alan: "Just as Almighty God chose the Angelic Salutation to bring about the Incarnation of His Word and the Redemption of mankind, in the same way those who want to bring about moral reforms and who want people reborn in Jesus Christ must honour me and greet me with the same salutation. I am the channel by which God came to men, and so, next to my Son Jesus Christ, it is through me that men must obtain grace and virtue."

I, who write this, have learned from my own experience that the Rosary has the power to convert even the most hardened hearts. I have known people who have gone to missions and who have heard sermons on the most terrifying subjects without being in the least moved; and yet, after they had, on my advice, started to say the Rosary every day they eventually became converted and gave themselves completely to God. When I have gone back again to visit parishes where I have given missions I have seen a tremendous difference in them; in those parishes where people had given up the Rosary they had generally fallen back into their sinful ways again, whereas in places where the Rosary was said faithfully I found the people were persevering in the grace of God and were advancing each day in virtue.

Fortieth Rose

Admirable Effects

Blessed Alan de la Roche, Father Jean Dumont, Father Thomas, the chronicles of Saint Dominic and other writers who have seen these things with their own eyes speak of the marvellous conversions that are brought

about by the Holy Rosary. Great sinners—both men and women—have been converted after twenty, thirty or even forty years of sin and unspeakable vice, because they persevered in saying the Holy Rosary. And these have been people who, beforehand, had been deaf to all pleading! I shall not tell you about those wonderful conversions here because I do not want to make this book too long. And I am not even going to refer to those which I have seen with my very own eyes: there are several reasons why I would rather not talk about them. [This is an example of Saint Louis' humility! It is more than probable that he himself had extraordinary favours and most likely witnessed miracles—but these he seems reluctant to discuss.—Translator, Mary Barbour, T.O.P.]



Dear reader, I promise you that if you practise this devotion and help to spread it you will learn more from the Rosary than from any spiritual book. And what is more, you will have the happiness of being rewarded by Our Lady in accordance with the promises that she made to Saint Dominic, to Blessed Alan de la Roche and to all those who practise and encourage this devotion which is so dear to her. For the Holy Rosary teaches people about the virtues of Jesus and Mary, and leads them to mental prayer and to imitate Our Lord and Saviour Jesus Christ. It teaches them to approach the Sacraments often, to genuinely strive after Christian virtues and to do all kinds of good works, as well as interesting them in the many wonderful indulgences which can be gained through the Rosary.

People are often quite unaware of how rich the Rosary is in indulgences. This is because many priests, when preaching on the Rosary, hardly ever mention indulgences and give rather a flowery and popular sermon which excites admiration but scarcely teaches anything.

Be that as it may I shall say no more than to assure you, in the words of Blessed Alan de la Roche, that the Holy Rosary is the root and the storehouse of countless blessings. For through the Holy Rosary:

1. Sinners are forgiven;
2. Souls that thirst are refreshed;
3. Those who are fettered have their bonds broken;
4. Those who weep find happiness;
5. Those who are tempted find peace;
6. The poor find help;
7. Religious are reformed;
8. Those who are ignorant are instructed;
9. The living learn to overcome pride;
10. The dead (the Holy Souls) have their pains eased by suffrages.

One day Our Lady said to Blessed Alan: "I want people who have a devotion to my Rosary to have my Son's grace and blessing during their lifetime and at their death, and after their death I want them to be freed from all slavery so that they will be like kings wearing crowns and with sceptres in their hands and enjoying eternal glory." Amen. So be it.

Notices



Reception into the Church

Were received into the Catholic Church
on **Sunday 31st May at Preston**
and then received Our Lord in Holy Communion:

Mr. Warren Canavan.



Recent Death

Of your charity, please pray for the repose of the souls of **Mr. Roderick (Rod) Kearney** of Southport who died on 24th June 2020. May he rest in peace.



Retreat at St. Saviour's House in Bristol

The next Retreat available for booking is the
Women's Ignatian Retreat from 3rd to 8th August.

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)

BINGLEY: The Little House

Market Street - BD16 2HP

**MASSES
STILL 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: 11am
Tuesday: 11am
Wednesday: 11am
Thursday: 11am
Friday: 11am
Saturday: 12.15pm (Holy Hour at 11am)