

Society of Saint Pius X

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

Resident Priests:

Rev. Vianney Vandendaele (Prior)
Rev. Gary Holden

Contact details:

Telephone: 01772 562428
Email: stmarys@fsspx.uk



SAINT MARY'S NEWSLETTER



MARCH 2019

My Dear Faithful,



With the recent ceremony of the blessing and imposition of the ashes on Ash Wednesday, we have entered a new season of Lent. For the umpteenth time in our lives as Christians, the Church, by this symbolic ceremony, reminds us of our own death later, but now of the necessity that we have to do penance.

Lent makes us immediately think of the fasting days and abstinence imposed by the Church which, we must admit, are today nothing in severity compared to the previous practice kept not too long ago when life was harder—because of less comfort—than it is nowadays. If the Church imposes some fasting, it is because we have the opportunity to receive a lot of benefits from it. These benefits are mentioned in the Preface of Lent that will be used in all the Masses till Easter. It says that the bodily fast curbs our vices, lifts up our minds, and bestows on us strength and rewards.



These benefits should actually not be the result of Church-imposed fasting only. They should also be the result of some lenten penance that we have decided ourselves to do. A good lenten penance must attack one of our own prominent vices so that during Lent we may replace a bad habit by a good habit. This effort must be done with spirit of faith, which is supernatural and therefore elevating our minds to higher realities, especially God. Finally, by getting new good habits, we are stronger in the fight we have to lead against our faults and then God will eventually give us our reward. But don't be mistaken, there is no other way of getting this reward. In other words, if we want this reward, we must do the right penance which helps to correct some of our faults. Hence, the yearly insistence of the Church, who is our mother, on penance.

These are the results to achieve, or the goal to attain, but the main motive as to why we do penance is to show our love of God, and also the fact that we must make reparation for our past sins as a consequence of God's

justice. This is because there is a debt attached to any sin we commit even after it is confessed. This reparation corresponds also to God's plan of Redemption for souls. Indeed, in His Wisdom, God wants to replace evils by the opposite virtues. Hence our necessity to find the right penances that will correct what we do wrong and then help to carry us on the right path leading to Heaven.

In this issue of the St. Mary's Newsletter, you will find a communiqué of the SSPX's General House about a recent pronouncement by the Pope, stating that the plurality of religions in the world is God's will! Although Lent is a time to focus essentially on our sanctification, which should be our sole preoccupation, we should not be indifferent to this grave scandal of the Pope's words, uttered to please those not of the Faith. On the contrary, the dishonour that this document, signed by the Pope, gives to Our Lord should touch our hearts as children of God and children of the Church. We should not accept that our Blessed Lord be treated like this, but keep the right understanding of the Catholic faith that, by the grace of God, we received on the day of our baptism and want to keep till the end of our lives. These events are disturbing but we should not be unduly disconcerted by them. We need to know these things, we need to know what it means and the consequences, like Archbishop Lefebvre explained them, but we also need to take up our cross and suffer these things with patience. The reading of the other articles is aiming at helping us to do so.

Finally, let us keep considering the Holy Will of God for us today, which is that we make a good Lent. We should especially use this holy season for increasing our prayers and prayer time, and offering up some sacrifices as a response to all the public scandals that we see committed by some members of the Church, and a way of making reparation to the Sacred Heart for the sake of the Church herself.

With good wishes and prayers for a fruitful season of Lent to you all.

Rev. Vianney Vandendaele (Prior)

Communiqué of the Superior General of the Society of Saint Pius X

True Fraternity

On 4th February 2019, Pope Francis together with the Grand Imam of the Mosque in Cairo signed a Document on Human Fraternity for World Peace and Living Together.

True Fraternity Exists Only in Jesus Christ

An ecumenical Christ would not be the true Christ. For more than fifty years, modern ecumenism and interreligious dialogue have ceaselessly presented to the world a diminished, unrecognisable, and disfigured Christ.

The Word of God, the only Son of the Father, uncreated Eternal Wisdom took flesh and became man; faced with this historical fact no one can remain indifferent: *“He that is not with Me is against Me: and He that gathereth not with Me scattereth”* (Matthew 12:30). By the fact of the Incarnation, Christ became the High Priest of the unique New Covenant and the Teacher who proclaims the truth to us; He became the King of hearts and of societies and *“the firstborn amongst many brethren”* (Romans 8:29). Thus true fraternity exists only in Jesus Christ and in Him alone: *“For there is no other name under heaven given to men, whereby we must be saved”* (Acts 4:12).

It is a truth of the faith that Christ is King of all men and that He wants to unite them in His Church, His unique Bride, His only Mystical Body. The kingdom that He establishes is a reign of truth and grace, of holiness, justice, and charity, and consequently peaceful. There can be no true peace apart from Our Lord. It is therefore impossible to find peace outside the reign of Christ and of the religion that He founded. To forget this truth is to build on sand, and Christ Himself warns us that such an undertaking is doomed to fail (cf. Matthew 7:26-27).

The Document on Human Fraternity for World Peace and Living Together signed by Pope Francis and the Grand Imam of Al-Azhar is nothing but a house built on sand. It is furthermore an impious gesture that scorns the First Commandment of God and attributes to the Divine Wisdom, incarnate in Jesus Christ who died for us on the Cross, the statement that *“the pluralism and the diversity of religions”* is *“willed by God in His wisdom”*.

Such talk is opposed to the dogma that declares that the Catholic religion is the one true religion (cf. Syllabus of Errors, proposition 21). When something is a dogma, anything opposed to it is called heresy. God cannot contradict Himself.

Following Saint Paul and our revered founder, Abp. Marcel Lefebvre, under the protection of Our Lady, Queen of Peace, we will continue to hand on the Catholic faith that we have received (cf. 1 Corinthians 11:23), working with all our might for the salvation of souls and of nations, by preaching the true faith and the true religion.

“Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost” (Matthew 28:19-20). *“He that believeth and is baptized shall be saved: but he that believeth not shall be condemned”* (Mark 16:16).

on 24th February 2019

Father Davide Pagliarani, Superior General

Bp. Alfonso de Galarreta, First Assistant
Father Christian Bouchacourt, Second Assistant



(Source: FSSPX.NEWS)

On ecumenism: Open Letter to Confused Catholics

In these extracts from chapter 10 of Archbishop Lefebvre's classic apologetic work for Tradition, *An Open Letter to Confused Catholics*, the founder of the Society of Saint Pius X describes the negative consequences of false ecumenism.

Ecumenism

In this confusion of ideas (in which some Catholics now seem to be quite at ease), there is a tendency especially dangerous to the Faith, the more so because it masquerades as charity. The word which appeared in 1927 during a congress held at Lausanne, Switzerland, would have put Catholics on their guard if they had consulted their dictionaries. *“Ecumenism: a movement toward reunion of all Christian churches in a single church.”* Now it is clear that we cannot combine contradictory principles. We cannot unite truth and error so as to form one thing, except by adopting the error and rejecting all or part of the truth. Ecumenism is self-condemnatory.

Universal ecumenism

The expression has become so fashionable since the last Council that it has slipped into everyday speech. We speak of universal ecumenism, of exploratory ecumenism and whatever else, to express a taste or a preference for diversity and eclecticism. In religious language ecumenism has recently been extended to non-Christian religions and translated straightway into action. A newspaper in western France gives us a perfect example of the way this evolutionary process works. In a small parish near Cherbourg, the Catholic population showed concern for the welfare of the Muslim workers who had arrived to work on a building site. For this charitable action they can only be praised. In the next stage, however, the Muslims asked for a place to celebrate the fast of Ramadan, and the Christians offered them the basement of their church. Then a Koranic school opened. After a couple of years the Christians invited the Muslims to celebrate Christmas with them “around a common prayer made up of extracts from the Koran and verses from the Gospels.” Misplaced charity had led these Christians to come to terms with error.

In Lille the Dominicans have offered the Muslims a chapel to be turned into a mosque. In Versailles collections have been taken up in the churches for the “purchase of a place of worship for the Muslims.” Two other chapels have been handed over at Roubaix and at Marseilles, together with a church at Argenteuil. Catholics have become the apostles of the worst enemy of the Church of Christ—which is what Islam is—and are offering their money to Mohammed. It appears that there are more than 400

mosques in France, and in many cases Catholics have given the money for their construction.

Freedom for all religions

Nowadays all religions have the Freedom of the City within the Church. A French cardinal celebrated Mass in the presence of some Tibetan monks, dressed in their ceremonial robes and seated in the front row, bowing before them while a commentator announced: *“The bonzes share with us in the Eucharistic celebration.”* In a church at Rennes, worship of Buddha was celebrated. In Italy, 20 monks were solemnly initiated into Zen by a Buddhist.

I could cite endless examples of such syncretism going on around us. We see associations developing, movements being born which always seem to find an ecclesiastic as leader who wants to join in the quest to *“blend all spiritualities in love.”* Or astounding projects like the transformation of Notre Dame de la Garde (at Marseilles) into a place of monotheistic worship for Christians, Muslims and Jews, a project which fortunately was stopped by some groups of lay people.



Ecumenism in the strict sense, i.e., as practised among Christians, has motivated joint Eucharistic celebrations with Protestants, such as at Strasbourg. The Anglicans were invited to Chartres Cathedral to celebrate “Eucharistic Communion.” The only celebration which is not allowed, either at Chartres, or at Strasbourg, or at Marseilles, is that of Holy Mass according to the rite codified by St. Pius V.

If all religions are of equal value...

What conclusion can be drawn from all this by a Catholic who sees Church authorities condoning such scandalous ceremonies? If all religions are of equal value, he could very well work out his salvation with Buddhists or Protestants. He is running the risk of losing faith in the true Church. This in fact is what is suggested to him. They want to submit the Church to natural law; they want to put it on the same footing with other religions. They refuse to say—even priests, seminarians and seminary professors—that the Catholic Church is the only Church, that she possesses the truth, that she alone is able to lead men to salvation through Jesus Christ. *“The Church is only a spiritual leaven within society, but the same as other religions; a bit more than the others, perhaps...”* They sometimes grant it a slight superiority, if you press them.

If this is the case, then the Church is merely useful; she is no longer indispensable. She is only one of the means of salvation.

We must say it clearly: such a concept is radically opposed to Catholic dogma. The Church is the one ark of salvation, and we must not be afraid to affirm it. You have often heard it said, "*Outside the Church there is no salvation*"—a dictum which offends contemporary minds. It is easy to believe that this doctrine is no longer in effect, that it has been dropped. It seems excessively severe.



Yet nothing, in fact, has changed; nothing can be changed in this area. Our Lord did not found a number of churches: He founded only One. There is only one Cross by which we can be saved, and that Cross has been given to the Catholic Church. It has not been given to others. To His Church, His mystical bride, Christ has given all graces. No grace in the world, no grace in the history of humanity is distributed except through her.

Baptism of desire

Does that mean that no Protestant, no Muslim, no Buddhist or animist will be saved? No, it would be a second error to think that. Those who cry for intolerance in interpreting St. Cyprian's formula, "*Outside the Church there is no salvation*," also reject the Creed, "*I confess one baptism for the remission of sins*," and are insufficiently instructed as to what baptism is. There are three ways of receiving it: the baptism of water; the baptism of blood (that of the martyrs who confessed the faith while still catechumens) and baptism of desire.

Baptism of desire can be explicit. Many times in Africa I heard one of our catechumens say to me, "*Father, baptize me straightaway because if I die before you come again, I shall go to hell.*" I told him "*No, if you have no mortal sin on your conscience and if you desire baptism, then you already have the grace in you.*"

The doctrine of the Church also recognizes implicit baptism of desire. This consists in doing the will of God. God knows all men and He knows that amongst Protestants, Muslims, Buddhists and in the whole of humanity there are men of good will. They receive

the grace of baptism without knowing it, but in an effective way. In this way they become part of the Church.

The error consists in thinking that they are saved by their religion. They are saved in their religion but not by it. There is no Buddhist church in heaven, no Protestant church. This is perhaps hard to accept, but it is the truth. I did not found the Church, but rather Our Lord the Son of God. As priests we must state the truth.

Error is an obstacle to the Holy Ghost

But at the cost of what difficulties do people in those countries where Christianity has not penetrated come to receive baptism by desire! Error is an obstacle to the Holy Ghost. This explains why the Church has always sent missionaries into all countries of the world, why thousands of them have suffered martyrdom. If salvation can be found in any religion, why cross the seas, why subject oneself to unhealthy climates, to a harsh life, to sickness and an early death? From the martyrdom of St. Stephen onwards (the first to give his life for Christ, and for this reason his feast is the day after Christmas), the Apostles set out to spread the Good News throughout the Mediterranean countries.

Would they have done this if one could be saved by worshipping Cybele or by the mysteries of Eleusis? Why did Our Lord say to them, "*Go and preach the Gospel to all nations?*"

It is amazing that nowadays certain people want to let everyone find his own way to God according to the beliefs prevailing in his own "cultural milieu." A bishop once told a priest who wanted to convert the little Muslims, "*No, teach them to be good Muslims; that will be much better than making Catholics of them.*" I am assured and know for certain that before the Council the Taizé community wanted to abjure their errors and become Catholics. The authorities said to them, "*No, wait. After the Council you will be the bridge between Catholics and Protestants.*" Those who gave this reply took on a great responsibility before God, because grace comes often only at a given moment; it may perhaps not come again. At the present time the brethren of Taizé are still outside the Church, sowing confusion in the minds of the young people who visit them.

I have spoken of the conversions which have abruptly fallen in countries like the United States—where they used to amount to 170,000 a year—and Great Britain and Holland. The missionary spirit has faded away because of the wrong definition of the Church and because of the conciliar declaration on religious liberty of which I must now speak.

(Source: sspcx.org)

Of the royal way of the Holy Cross

The Imitation of Christ (Latin: *De Imitatione Christi*) by Thomas a Kempis is a Christian devotional book. It was first composed in Latin, circa 1418-1427. It is a handbook for spiritual life arising from the Devotio Moderna movement, where Kempis was a member.

The *Imitation* is perhaps the most widely read devotional work next to the Bible, and is regarded as a devotional and religious classic. Apart from the Bible, no book has been translated into more languages than the *Imitation of Christ*.

If any man will come after Me

1. That seemeth a hard saying to many, If any man will come after Me, let him deny himself and take up his Cross and follow Me. But it will be much harder to hear that last sentence, Depart from me, ye wicked, into eternal fire. For they who now willingly hear the word of the Cross and follow it, shall not then fear the hearing of eternal damnation. This sign of the Cross shall be in heaven when the Lord cometh to Judgment. Then all servants of the Cross, who in life have conformed themselves to the Crucified, shall draw nigh unto Christ the Judge with great boldness.

2. Why fearest thou then to take up the cross which leadeth to a kingdom? In the Cross is health, in the Cross is life, in the Cross is protection from enemies, in the Cross is heavenly sweetness, in the Cross strength of mind, in the Cross joy of the spirit, in the Cross the height of virtue, in the Cross perfection of holiness. There is no health of the soul, no hope of eternal life, save in the Cross. Take up therefore, thy cross and follow Jesus and thou shalt go into eternal life. He went before thee bearing His Cross and died for thee upon the Cross, that thou also mayest bear thy cross and mayest love to be crucified upon it. For if thou be dead with Him, thou shalt also live with Him, and if thou be a partaker of His sufferings thou shalt be also of His glory.

None other way unto life

3. Behold everything dependeth upon the Cross, and everything lieth in dying; and there is none other way unto life and to true inward peace, except the way of the Holy Cross and of daily mortification. Go where thou wilt, seek whatsoever thou wilt, and thou shalt find no higher way above nor safer way below, than the way of the Holy Cross. Dispose and order all things according to thine own will and judgment, and thou shalt ever find something to suffer either willingly or unwillingly, and thus thou shalt ever find thy cross. For thou shalt either feel pain of body, or tribulation of spirit within thy soul.

4. Sometimes thou wilt be forsaken of God, sometimes thou wilt be tried by thy neighbour, and which is more, thou wilt often be wearisome to thyself. And still thou canst not be delivered nor eased by any remedy or consolation, but must bear so long as God will. For God will have thee learn to suffer tribulation without consolation, and to submit thyself fully to it, and by tribulation be made more humble. No man understandeth the Passion of Christ in his heart so well as he who hath had somewhat of the like suffering himself. The Cross therefore is always ready, and every where waiteth for thee. Thou canst not flee from it whithersoever thou hurriest, for whithersoever thou comest, thou bearest thyself with thee, and shalt ever find thyself. Turn thee above, turn thee below, turn thee without, turn thee within, and in them all thou shalt find the Cross; and needful is it that thou everywhere possess patience if thou wilt have internal peace and gain the everlasting crown.

Bear the Cross

5. If thou willingly bear the Cross, it will bear thee, and will bring thee to the end which thou seekest, even where there shall be the end of suffering; though it shall not be here. If thou bear it unwillingly, thou makest a burden for thyself and greatly increaseth thy load, and yet thou must bear it. If thou cast away one cross, without doubt thou shalt find another and perchance a heavier.



6. Thinketh thou to escape what no mortal hath been able to avoid? Which of the saints in the world hath been without the cross and tribulation? For not even Jesus Christ our Lord was one hour without the anguish of His Passion, so long as He lived. It behooved, He said, Christ to suffer and to rise from the dead, and so enter into his glory. And how dost thou seek another way than this royal way, which is the way of the Holy Cross?

The life of Christ was a cross

7. The whole life of Christ was a cross and martyrdom, and dost thou seek for thyself rest and joy? Thou art wrong, thou art wrong, if thou seekest aught but to suffer tribulations, for this whole mortal life is full of miseries, and set round with crosses. And the higher a man hath advanced in the spirit, the heavier crosses he will often find, because the sorrow of his banishment increaseth with the strength of his love.

8. But yet the man who is thus in so many wise afflicted, is not without refreshment of consolation, because he feeleth abundant fruit to be growing within him out of the bearing of his cross. For whilst he willingly submitteth himself to it, every burden of tribulation is turned into an assurance of divine comfort, and the more the flesh is wasted by affliction, the more is the spirit strengthened mightily by inward grace. And oftentimes so greatly is he comforted by the desire for tribulation and adversity, through love of conformity to the Cross of Christ, that he would not be without sorrow and tribulation; for he believeth that he shall be the more acceptable to God, the more and the heavier burdens he is able to bear for His sake. This is not the virtue of man, but the grace of Christ which hath such power and energy in the weak flesh, that what it naturally hateth and fleeth from, this it draweth to and loveth through fervour of spirit.

We do not love the cross



9. It is not in the nature of man to bear the cross, to love the cross, to keep under the body and to bring it into subjection, to fly from honours, to bear reproaches meekly, to despise self and desire to be despised, to bear all adversities and losses, and to desire no prosperity in this world. If thou lookest to thyself, thou wilt of thyself be able to do none of this; but if thou trustest in the Lord, endurance shall be given thee from heaven, and the world and the flesh shall be made subject to thy command. Yea, thou shalt not even fear thine adversary the devil, if thou be armed with faith and signed with the Cross of Christ.

10. Set thyself, therefore, like a good and faithful servant of Christ, to the manful bearing of the Cross of thy Lord, who out of love was crucified for thee. Prepare thyself for the bearing many adversities and manifold troubles in this wretched life; because so it shall be with thee wheresoever thou art, and so in very deed thou shalt find it, wherever thou hide thyself. This it must be; and there is no means of escaping from tribulation and sorrow, except to bear them patiently. Drink thou lovingly thy Lord's cup if thou desirest to be His friend and to have thy lot with Him. Leave consolations to God, let Him do as seemeth best to Him concerning them. But do thou set thyself to endure tribulations, and reckon them the best consolations; for the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, nor would they be even if thou wert to endure them all.

Thou shalt find peace

11. When thou hast come to this, that tribulation is sweet and pleasant to thee for Christ's sake, then reckon that it is well with thee, because thou hast found paradise on earth. So long as it is hard to thee to suffer and thou desirest to escape, so long it will not be well with thee, and tribulations will follow thee everywhere.

12. If thou settest thyself to that thou oughtest, namely, to suffer and to die, it shall soon go better with thee, and thou shalt find peace. Though thou shouldest be caught up with Paul unto the third heaven, thou art not on that account secure from suffering evil. I will show him, saith Jesus, what great things he must suffer for My Name's sake. It remaineth, therefore, to thee to suffer, if thou wilt love Jesus and serve Him continually.

Worthy to suffer

13. Oh that thou wert worthy to suffer something for the name of Jesus, how great glory should await thee, what rejoicing among all the saints of God, what bright example also to thy neighbour! For all men commend patience, although few be willing to practise it. Thou oughtest surely to suffer a little for Christ when many suffer heavier things for the world.

14. Know thou of a surety that thou oughtest to lead the life of a dying man. And the more a man dieth to himself, the more he beginneth to live towards God. None is fit for the understanding of heavenly things, unless he hath submitted himself to bearing adversities for Christ. Nothing more acceptable to God, nothing more healthful for thyself in this world, than to suffer willingly for Christ. And if it were thine to choose, thou oughtest rather to wish to suffer adversities for Christ, than to be refreshed with manifold consolations, for thou wouldest be more like Christ and more conformed to all saints. For our worthiness and growth in grace lieth not in many delights and consolations, but rather in bearing many troubles and adversities.

15. If indeed there had been anything better and more profitable to the health of men than to suffer, Christ would surely have shown it by word and example. For both the disciples who followed Him, and all who desire to follow Him, He plainly exhorteth to bear their cross, and saith, If any man will come after Me, let him deny himself and take up his cross, and follow Me. So now that we have thoroughly read and studied all things, let us hear the conclusion of the whole matter. We must through much tribulation enter into the kingdom of God.

(Source: *The Imitation of Christ*, book II, chapter XII)

The Secret of the Rosary

Twenty-Third Rose

A memorial

Jesus Christ, the Divine Spouse of our souls and our very dear Friend wishes us to remember His goodness to us and all His gifts and wants us to prize them above all else. Whenever we meditate devoutly and lovingly upon the sacred mysteries of the Rosary, Our Lord has an accidental joy and so has Our Lady and all the Saints in Heaven.

These mysteries are the most signal results of Our Lord's love for us and the greatest presents that He could possibly give us, because it is by virtue of such presents that the Blessed Virgin Herself and all the Saints are in their glory in Heaven.



One day Blessed Angela of Foligno begged Our Lord to let her know by which religious exercise she could honour Him best. He appeared to her nailed to His Cross and said: "My daughter, look at My wounds." She then realised that nothing pleases Our dear Lord more than meditation upon His sufferings. Then He showed her the wounds on His head and revealed still other sufferings to her and said: "I have suffered all this for your salvation. What can you ever do to return My love for you?"

The Holy Sacrifice of the Mass gives boundless honour to the Most Blessed Trinity because it represents the passion of Jesus Christ and because through the Mass we offer God the merits of Our Lord's obedience, of His sufferings and of His Precious Blood. The whole of the heavenly court also receives an accidental joy from the Mass. Several doctors of the Church—together with Saint Thomas Aquinas—tell us that, for the same reason, all the blessed in Heaven rejoice in the Communion of the faithful because the Blessed Sacrament is a memorial of the passion and death of Jesus Christ, and that by means of it men share in its fruits and work out their salvation.

Now, the Holy Rosary, recited together with meditation on the sacred mysteries is a sacrifice of praise to God to thank Him for the great grace of our redemption. It is also



a holy reminder of the sufferings, death and glory of Jesus Christ. It is therefore true that the Rosary gives glory, gives an accidental joy to Our Lord, to Our Lady and to all the blessed because they cannot desire anything greater or more contributive to our eternal happiness than to see us engaged in a practice which is so glorious for Our Lord and so salutary for ourselves.

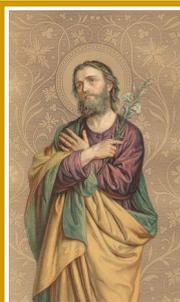
The Gospel teaches us that a sinner who is converted and who does penance gives joy to all the Angels. If the repentance and conversion of one sinner is enough to make the Angels rejoice, how great must be the happiness and jubilation of the whole heavenly court and what glory for Our Blessed Lord Himself to see us here on earth meditating devoutly and lovingly on His humiliations and torments and on His cruel and ignominious death! Could anything possibly touch our hearts more surely than this and be more calculated to inspire us to true and sincere repentance?

A Christian who does not meditate on the mysteries of the Rosary is very ungrateful to Our Lord and shows how little he cares for all that our Divine Saviour has suffered to save the world. This attitude seems to show that he knows little or nothing of the life of Jesus Christ, and that he has never taken the trouble to find out about Him—what He did and what He went through in order to save us.

A Christian of this kind ought to fear that having never known Jesus Christ or having put Him out of his mind and heart, He will disown him at the Day of Judgment and will say reproachfully: "Amen I say to you, I know you not" (Matthew 25:12).

Let us, then, meditate on the life and sufferings of Our Lord by means of the Holy Rosary; let us learn to know Him well and to be grateful for all His blessings so that, at the Day of Judgment, He may number us among His children and His friends.

Notices



Saint Joseph

Tuesday 19th March

Mass will be offered at:

- ◆ **Preston:** 11am;
- ◆ **Manchester:** 11am.



Feast of the Annunciation

Monday 25th March

Mass will be offered at:

- ◆ **Rhos-on-Sea:** 9.30am;
- ◆ **Preston:** 11am;
- ◆ **Manchester:** 12.30pm.

Confirmations in 2019

Saturday 11th May, Burghclere
Sunday 12th May, Edinburgh

Some hard copies of the **Confirmation Registration Form** are available in each Mass Centre.

Before filling the form in:

- ◆ Children under 16 must have been enrolled in the Confirmation Course of the Sisters of the SSPX;
- ◆ Adults who are thinking of conditional Confirmation must take advice from a priest.

After filling the form in:

Please give it back by hand to any priest coming to say Mass.

Sunday Mass Schedule and Locations

PRESTON: Our Lady of Victories' Church

East Cliff, off Winckley Square - PR1 3JH

Every Sunday: 9.30am — *Confessions from 8.45am*

MANCHESTER: Saint Pius X's Chapel

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

Every Sunday: 9.30am — *Confessions from 8.45am*

LIVERPOOL: Saint Peter and Paul's Church

35 Upper Parliament Street - L8 7LA

Every Sunday: 12.30pm — *Confessions from 12noon*

RHOS-ON-SEA: Saint David's Chapel

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

Every Sunday: 5pm — *Confessions from 4.30pm*

BINGLEY: The Little House

Market Street - BD16 2HP

Every Sunday: 3pm — *Confessions from 2.30pm*

Ordinary Weekday Masses at Preston

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

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