

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



AUGUST 2017

My Dear Faithful,

The feast of the Transfiguration occurs this year on a Sunday (6th August, 2017) which will allow us to celebrate it with proper solemnity. Although we read this same extract of the gospel on the 2nd Sunday in Lent, the proper liturgical celebration of this event every 6th August is unfortunately not highlighted very much by the liturgy. This is a shame as this feast carries within itself many lessons and sources of hope. Indeed, as Our Lord kept His glory hidden during His life before revealing it on the day of His Transfiguration, in a similar way He keeps everything here on earth with material appearances which hide much higher and beautiful spiritual realities.

In life, we are too much attached to our appearances, that we reveal to others and that we can observe from them. Usually, our exterior behaviour reflects our inner qualities... or faults, which we make sure that we hide from others. However, we would prefer others to reflect exteriorly who they interiorly are, so that we may know whom we have to deal with. But this is not the main point.

The main exterior appearances we have to contend with are those of our duties and of all the events happening around us in our daily lives. The difficulty of work, the little annoyances of the day, the absurdities promoted by the modern world may discourage us if we stop our judgment to their material appearances. Then, we risk to see everything in a negative way to the point of judging them as being useless and hopeless; but they are not. Nothing is meaningless in what Divine Providence is providing and setting around us.

Like for the Transfiguration, God keeps hidden the beautiful aspects of everything. These beautiful aspects don't appear clearly to us but they are truly behind all events, and actually we can see them with the eyes of faith. Then, our hope must be revived as we understand that anything really carries the glory of Heaven within itself because all the situations in our lives provide opportunities to gain many merits if we act for love of God. As Saint Paul says, "*we know that to them that love God, all things work together unto good, to such as, according to His purpose, are called to be saints*" (Romans 8:28).



Thus, we must not confine ourselves to the appearances of things, but believe and trust in the fact that all is sent by God for a greater good, the good of our souls, the obtaining of our future glory to delight in Heaven for eternity. This must be our daily hope and help us do our duty of state with more generosity. It must help us as well to receive events from the loving hand of God. Divine Providence keeps the spiritual realities hidden in order to test our faith, or hope and our charity towards Him. There is no doubt about this because Our Lord said it to us and, as it were, expressed this truth through His Transfiguration.

May Our Lady be our model of a soul who sees the Hand and Holy Will of God in everything for the greater good and salvation of our souls.

God bless you all.

Father Vianney Vandendaele +

The Transfiguration

The Transfiguration of Christ is the culminating point of His public life, as His Baptism is its starting point, and His Ascension its end. Moreover, this glorious event has been related in detail by St. Matthew (17:1-6), St. Mark (9:1-8), and St. Luke (9:28-36), while St. Peter (2 Peter 1:16-18) and St. John (1:14), two of the privileged witnesses, make allusion to it.



About a week after His sojourn in Cæsarea Philippi, Jesus took with Him Peter and James and John and led them to a high mountain apart, where He was transfigured before their ravished eyes. St. Matthew and St. Mark express this phenomenon by the word *metemorphothe*, which the Vulgate renders *transfiguratus est*. The Synoptics explain the true meaning of the word by adding "His face did shine as the sun: and His garments became white as snow," according to the Vulgate, or "as light," according to the Greek text.

This dazzling brightness which emanated from His whole Body was produced by an interior shining of His Divinity. False Judaism had rejected the Messiah, and now true Judaism, represented by Moses and Elias, the Law and the Prophets, recognised and adored Him, while for the second time God the Father proclaimed Him His only-begotten and well-loved Son. By this glorious manifestation the Divine Master, who had just foretold His Passion to the Apostles (Matthew 16:21), and who spoke with Moses and Elias of the trials which awaited Him at Jerusalem, strengthened the faith of His three friends and prepared them for the terrible struggle of which they were to be witnesses in Gethsemane, by giving them a foretaste of the glory and heavenly delights to which we attain by suffering.

Location of the Transfiguration

Already in Apostolic times the mount of the Transfiguration had become the "holy mount" (2 Peter 1:18). It seems to have been known by the faithful of the country, and tradition identified it with Mount Tabor. Origen said (A.D. 231-54) "Tabor is the mountain of Galilee on which Christ was

transfigured." In the next century St. Cyril of Jerusalem and St. Jerome likewise declare it categorically. Later St. Proculus, Patriarch of Constantinople, Agathangelus, and Arnobius the Younger say the same thing. The testimonies increase from century to century without a single dissentient note, and in 553 the Fifth Council of Constantinople erected a see at Mount Tabor.

Some modern writers claim that the Transfiguration could not have taken place on Mount Tabor, which, according to Josephus, was then surmounted by a city. This is incorrect; the Jewish historian speaks neither of a city nor a village; he simply fortified, as he repeats three times, "the mount called Itabyrion." The town of Atabyrion of Polybius, the Tabor or Celeseth Tabor, the "flank of Tabor" of the Bible, is situated at the foot of Mount Tabor. In any case the presence of houses on a wooded height would not have made it impossible to find a place apart.

It is again objected that Our Lord was transfigured on Mount Hermon, since He was at that time in its vicinity. But the Synoptics are all explicit concerning the lapse of time, six days, or about eight days including those of departure and arrival, between the discourse in Cæsarea and the Transfiguration, which would infer a somewhat lengthy journey. Moreover the summits of Hermon are covered with snow as late as June, and even the lesser peaks of 4,000 or 5,000 feet are likewise snow-covered in February and March, the period of the Transfiguration. Finally, the ancients judged of the height of mountains by their appearance, and Tabor especially was considered a "high mountain", if not by David and Jeremiah, at least by Origen and St. Jerome and the pilgrims who made the ascent.

(From Catholic encyclopedia)



Mount Tabor

The Secret of the Rosary

Fifth Rose

Confraternity

Strictly speaking, there can be only one kind of Confraternity of the Rosary—one whose members agree to say the entire Rosary of one hundred and fifty Hail Marys every day. However, considering the fervour of those who say it, we may distinguish three kinds: Ordinary membership which entails saying the complete Rosary once a week; Perpetual membership which requires it be said only once a year; Daily membership which obliges one to say it all every day, that is, the fifteen decades made up one hundred and fifty Hail Marys.

None of these Rosary memberships binds under pain of sin. It is not even a venial sin to fail in this duty because such an undertaking is entirely voluntary and supererogatory. Needless to say, people should not join the Confraternity if they do not intend to fulfil their obligation by saying the Rosary as often as is required, without, however, neglecting the duties of their state in life.



So whenever the Rosary clashes with a duty of one's state in life, holy as the Rosary is, one must give preference to the duty to be performed. Similarly, sick people are not obliged to say the whole Rosary or even part of it if this effort might tire them and make them worse.

If you have been unable to say it because of some duty required by obedience or because you genuinely forgot, or because of some urgent necessity, you have not committed even a venial sin. You will then receive the benefits of the Confraternity just the same, sharing in the graces and merits of your brothers and sisters in the Holy Rosary who are saying it throughout the world.

And, my dear Catholic people, even if you fail to say your Rosary out of sheer carelessness or laziness, as long as you do not have any formal contempt for it, you do not sin, absolutely speaking—but in this case you forfeit your participation in the prayers, good works and merits of the Confraternity. Moreover, because you have not been faithful in things that are little and of supererogation, almost without knowing it you may fall into the habit of neglecting big things

such as those duties which bind under pain of sin. For—"He that contemneth small things, shall fall by little and little."



Sixth Rose

Mary's Psalter

Ever since Saint Dominic established the devotion to the Holy Rosary up until the time when Blessed Alan de la Roche re-established it in 1460, it has always been called the Psalter of Jesus and Mary. This is because it has the same number of Angelic Salutations as there are Psalms in the Book of the Psalms of David. Since simple and uneducated people are not able to say the Psalms of David the Rosary is held to be just as fruitful for them as David's Psalter is for others.

But the Rosary can be considered to be even more valuable than the latter for three reasons:

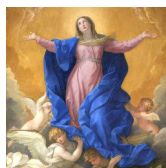
1. Firstly, because the Angelic Psalter bears a nobler fruit, that of the Word Incarnate, whereas David's Psalter only prophesies His coming;
2. Secondly, just as the real thing is more important than its prefiguration and as the body is more than its shadow, in the same way the Psalter of Our Lady is greater than David's Psalter which did no more than prefigure it;
3. And thirdly, because Our Lady's Psalter (or the Rosary made up of the Our Father and Hail Mary) is the direct work of the Most Blessed Trinity and was not made through a human instrument.

Our Lady's Psalter or Rosary is divided up into three parts of five decades each, for the following special reasons:

1. To honour the three Persons of the Most Blessed Trinity;
2. To honour the life, death and glory of Jesus Christ;
3. To imitate the Church Triumphant, to help the members of the Church Militant and to lessen the pains of the Church Suffering;
4. To imitate the three groups into which the Psalms are divided:
 - (a) the first being for the purgative life,
 - (b) the second for the illuminative life,
 - (c) and the third for the unitive life;
5. And finally, to give us graces in abundance during our lifetime, peace at death, and glory in eternity.

Notices

Holy Day of Obligation



Mass on the feast of the **Assumption of Our Lady** (15th August) will be offered at:

- ◆ Manchester: 12.30pm;
- ◆ Preston: 7pm.

Sacramental Records

Has been honoured with ecclesiastical funeral:

Mrs. Barbara Colbenson
on 19th July 2017 — Liverpool



Various announcements

1st Friday & Saturday of August: exceptionally, there will be **no Mass in the North on these days.**

All day Adoration: the all day of adoration initially announced to be taken place **at Preston** on 11th August is going to take place **on Monday 25th September** instead.

Rosary Crusade: please think of giving your **tally sheets** for the Rosary Crusade back as soon as possible after the 15th August so that the total may be added up to the general total.

Parking: it seems more difficult to park around **Our Lady of Victories** at Preston **during the week** now. The previous car park used by the faithful has recently become a private car park. I remind you as well that the car park surrounding the church is private too! The easiest solution is probably to use the big **car park of the rail station** just down the street at the back of the church. Obviously, the streets are still free on Sundays and from 6pm on weekdays.

Sunday Mass Schedule and Locations

PRESTON: Our Lady of Victories' Church
East Cliff, off Winckley Square - PR1 3NA

Every Sunday: 9.30am

MANCHESTER: Saint Pius X's Chapel
16 Deerpark Road, off Alexandra Road South - M16 8FR

Every Sunday: 12.30pm

LIVERPOOL: Saint Peter and Paul's Church
35 Upper Parliament Street - L8 7LA

2nd & 4th Sunday of the month: 5pm

RHOS-ON-SEA: Saint David's Chapel
Conwy Road (A547), Mochdre - LL28 5AA (North Wales)

1st Sunday of the month: 5pm

BINGLEY: The Little House
Market Street - BD16 2HP

3rd Sunday of the month: 5pm

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**)

Monday: variable

Tuesday: —

Wednesday: —

Thursday: —

1st Friday: 7pm

1st Saturday: Holy Hour at 10.30am & Mass at 12.15pm