

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



SEPTEMBER 2018

My Dear Faithful,



n the 3rd of this month of September, we shall celebrate the feast of Saint Pius X, the patron of our priestly congregation, the SSPX. Although we cannot always celebrate his feast day with great solemnity, we can at least pray to him on that particular day, and we can learn from his life the right attitude to have daily in these modern times. His great faith and hope to see Our Lord Jesus Christ reigning in individual souls and in civil society should inspire us to wish the same.

The reign of Jesus Christ in souls must mean that our lives be totally centred on Our Lord. He has to have the first place in that we do every day. All must be done according to His Holy Will, as He would have done it Himself, that is with virtue, for the honour of God the Father. We must be close to Our Lord every single day of our lives. We must listen to what He is saying to us and imitate Him.

Our individual power to influence the reign of Our Lord Jesus Christ in civil society is clearly limited. However, we can still set a good example of a genuine traditional Catholic life, full of works of mercy which express the charity we must spread around us, and our love for God through the service of our neighbour. If we cannot reach any great success towards people who are more and more secular, at least these marks of charity must be found among ourselves.

With the re-opening of Saint Mary's House, and the presence of two priests among you, together with the various Masses and activities, this will be an opportunity for us to spend time all together and to attempt to develop a good and solid parish spirit, which we all need very much. A problem for most of us today is one of isolation. We are isolated geographically from one another during the week but also inside our families there is often conflicts of interest and

behaviour. This is why we do need this support from all those who are coming to find the same treasure of the true Mass accompanied with the Catholic doctrine preached free from any modernist influence. Thus, Sunday Mass must be a weekly consolation where we share the same convictions of faith. But it is also of great importance that we all practise charity towards those who, despite some differences in personality and way of doing things, are seeking for the same goal: namely to benefit from the pastoral cares of the SSPX priests so that we may all secure our salvation.

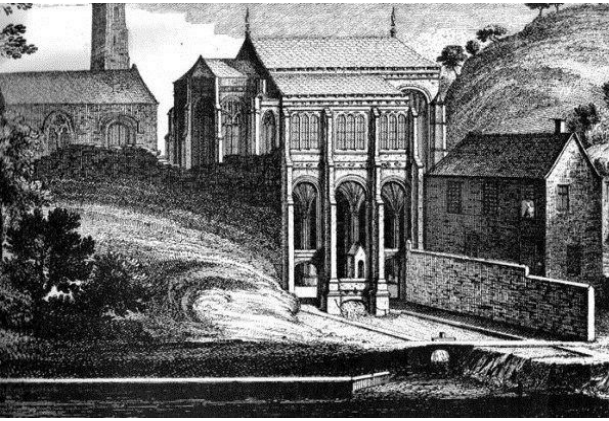


Though the Holy Sacrifice of the Mass is a pearl of great price, it is not the only treasure we have. Our Catholic Faith, in all of its rich entirety is of great consolation since it gives many answers to important questions. If we are honest with ourselves, we should have to admit that we do not know all we should about our faith. For this reason we need good spiritual food to nourish our faith, to develop it, and then have it influencing our daily way of living. Accordingly, we, your priests, shall publish in this Newsletter some articles to satisfy this need and increase your knowledge and devotion.

Finally, I invite you to take part in the Holywell Pilgrimage and honour the great martyr Saint Winefride. These kinds of events are opportunities to create real links of fraternal charity and know one another in a different manner to everyday contact. May Our Lady, Queen and Patron of our Priory, help us all to aim at the same direction, united in deep faith, great hope and true charity.

Rev. Vianney Vandendaele (Prior)

The Lourdes of Wales



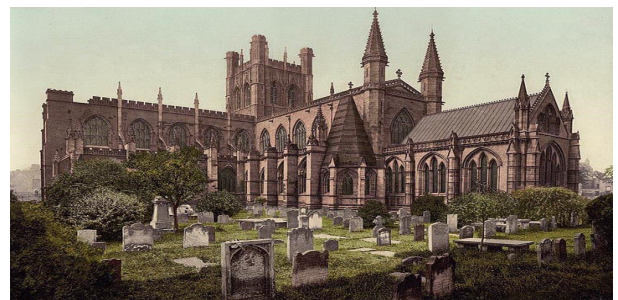
As we make our way to Holywell again this year we are greeted at the entrance to the town by a large road sign proclaiming, “Welcome to Holywell, the Lourdes of Wales”. I suppose it’s part of the modern psyche to giggle/sneer at this bold statement but the fact remains that when the visions of St. Bernadette back in 1858 started pilgrimages of penance and prayer to a miraculous spring in France there had already been pilgrimages to Holywell continuously for twelve hundred years and this despite the Reformation and active persecution.

A little genealogy helps understand the principal characters in the origins of the well. Bugi ap Gwynllyw, a nobleman of Powys, married Peren, the daughter of Lleuddun (King Lot) Luyddog of Dinas Edin (Edinburgh), a member of another family with substantial landholdings situated in the areas between Holywell and Gwytherin. The children of Peren and Bugi were Gwenlo and St. Beuno. Gwenlo, the wife of Tyfid ab Eiludd, was the mother of St. Gwenffrewi, (Winefride is a mediaeval Latinization of her Welsh name), the saint at the heart of the Holywell devotions. In addition, Gwenlo’s mother Peren had a sister, Tenoï (known as Enoch in Glasgow), who married Dingad ap Nudd Hael, by whom she became the mother of St. Eleri and a number of others regarded as saints in the middle ages (including St. Mungo), whose influence as monastic founders spread right across North Wales and beyond.

Everyone is aware of the story of the miraculous origin of the well but perhaps less well known is the later life of Gwenffrewi. St. Beuno, her uncle, in a penitential practice common to many of the Celtic saints, used to pray kneeling on a stone in cold water. His place of prayer was the stream which now flowed from the miraculous spring. When it was time for him to leave to found another religious community in Caernarfon he took Gwenffrewi to this stone (now visible within the exterior bath constructed in the 17th century) and made the following promise: *Whoever shall, at any time, in whatsoever sorrow or suffering, implore thine aid for deliverance from sickness or misfortune, shall at the first, or the second, or certainly the third petition, obtain his wish, and rejoice in the attainment of what he asked for.* Then he told her that in future times people would come to her Well in memory of the bloody defence of her chastity, and of her resurrection to life. This is the origin of the tradition of bathing three times, either all at once, over three days or on three separate visits.

Gwenffrewi lived for 15 years after her return to life and eventually joined the convent of her great-aunt Abbess Tenoï, at Gwytherin (Denbighshire), under the instruction of Tenoï’s son, St. Eleri. She eventually succeeded St. Tenoï as abbess, and after her death was buried at Gwytherin, until her body was taken to the abbey of Shrewsbury five centuries later, in 1138.

The very name Holywell also attests to the antiquity of the devotions. In 1093, shortly after the Norman conquest, we see in the records that the church of *Haliwel* was given to the monks of St. Werburgh’s Abbey, now Chester Cathedral.

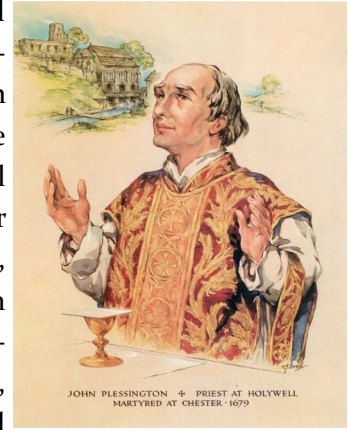


In today's political climate it has become difficult to know which place name is original since all are obliged to display a Welsh and an English name (unless they only have a Welsh name like Llandudno or Aberystwyth). Treffynnon dates from the mid 14th century but the earliest records refer to an Anglo-Saxon name which in North Wales points clearly to an origin earlier than the battle of Morfa Rhuddlan, fought in 795. So, just after the saint's death in c.660 it seems that the well was considered to be a holy place by Welsh and Saxon alike.

Certainly devotion and pilgrimage grew during the Middle Ages culminating in the construction of the Gothic perpendicular building which still stands today and which dates from the first decade of the 16th century.

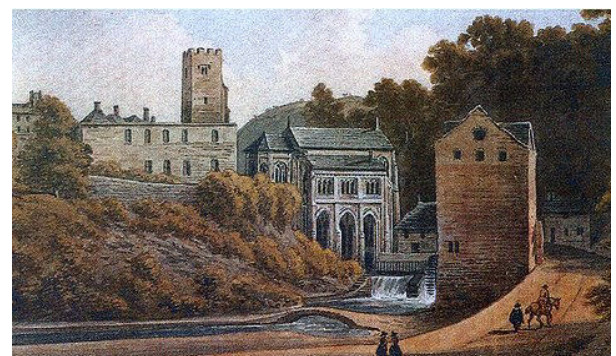
It is a remarkable fact that Holywell is the only shrine in Britain to have preserved intact a tradition of public pilgrimage from its time of origin to the present day. The Reformation began in Holywell with the dissolution of Basingwerk Abbey in 1537. Ownership of the Well passed to the Crown, but unlike every other shrine in Wales and England, there was little initial attempt to halt the pilgrimage. The North Welsh remained substantially loyal to the Old Faith, and the local gentry and Justiciaries connived at the continuing pilgrimages—as they continued to do, to a greater or lesser extent, for the next 150 years. State opposition to Catholicism hardened in the reign of Elizabeth I, and for the next 100 years Catholics were hounded for their faith. Priests could be—and were—executed simply for being priests, and lay-people were fined heavily and even tortured and killed rather than conform to the new religion. Penal Times had begun, and British Catholicism went underground, except in Holywell. In 1625 the Anglican bishop of Bangor complained to the House of Lords that “there is a great concourse of people to St. Winefride's Well”, and he noted that “public Mass is said continually”. In 1629 the authorities were forced to note that hundreds of people turned up to observe St. Winefride's feastday in June,

amongst them members of the highest nobility and more than 150 priests. And even under Cromwell, in 1652, it was reported that the Well “is frequented daily by many people of Rich and Poore, of all Diseases”. In 1637 the Wellhouse had been deliberately disfigured (the damage done then is still visible on the once-fine stone screen which surrounds the star-shaped well basin). In 1656 Fr Humphrey Evans, SJ, who was stationed in Holywell, was arrested, severely beaten, and imprisoned. And



in 1679, the Jesuit John Plessington, the priest-in-charge at Holywell, was hanged, drawn, and quartered for his priesthood at Chester. St John was canonised in 1970.

Apart from occasional outbreaks, active persecution of Catholics ceased shortly afterwards, but by then nearly 200 years of persecution meant that there were relatively few Catholics left in England; fewer still in Wales. And there were hardly any priests left to minister to this faithful remnant. But though the 18th century was the low point of the Holywell pilgrimage, the pilgrimage did in fact continue, as is witnessed in the writings of many contemporary travellers—Daniel Defoe in 1724, Dr. Johnson in 1774. In the writings of the latter the “great stream” from the Well is mentioned which turned “a mill within 30 yards of its eruption and in the course of 2 miles 18 mills more”. This can be partly seen in the John Speed





picture of 1610 which shows the well before the construction of the outer basin or the engraving by Ingleby which shows the first wheel seen from the interior. Though the well is still flowing today it could hardly be called a great stream. The reason for this is the lead mining in the nearby Halkyn mountains which gradually sapped the flow of water from the mid 19th century onwards. Then, on 5th January 1917, they broke through a large cavern drilling the milwr drainage tunnel. Within twelve hours the well had run dry. However, an alternative source was tapped and the water flowed again though at the present much reduced rate. The cures, it must be added, began immediately after the restoration of the waters.

With the coming of Catholic Emancipation in the 19th century, the pilgrimage underwent a spectacular rebirth, which increased in strength



and public awareness throughout the century. Probably the most significant figure of this period is Fr. Charles Beauclerk, SJ, who was the parish priest of Holywell from 1890 to 1898.

In some ways he was the most remarkable of all the remarkable Jesuit priests who served faithfully at St. Winefride's Well for more than 300 difficult years. The local newspaper reports one of the events organised by him.

"On 1st May 1896 a grand religious procession took place in Holywell, the like of which had hardly been seen anywhere in Britain since the Catholic middle ages. Well-street was ablaze with flags; the New-road was spanned by numerous lines of bunting... The streets were lined with some hundreds of people, and being a fair day the procession was a novelty to many who had never seen the like before. The lead was taken by... a large painted banner of St. Winefride, depicting her martyrdom by



Caradoc... Here and there in the procession banners were carried, conspicuous being the new painted banners, depicting St. Augustine of Canterbury, St. Gregory the Great, St. Ignatius Loyola, Ecce Panis Angelorum, Our Lady of Good Counsel, Our Lady of Victories, St. Winefride, etc... In the evening... a candlelight procession to the Well took place" (Flintshire Observer).

By the start of the 20th century a new branch line was opened from the coast with up to 20 trains running every day. This, like so many rural lines, later fell victim to the Beeching cuts but by this time the construction of the motorways and the proliferation of private motor vehicles mean that today it is easier than ever to get to this holy site and maintain the tradition of over 13 centuries.

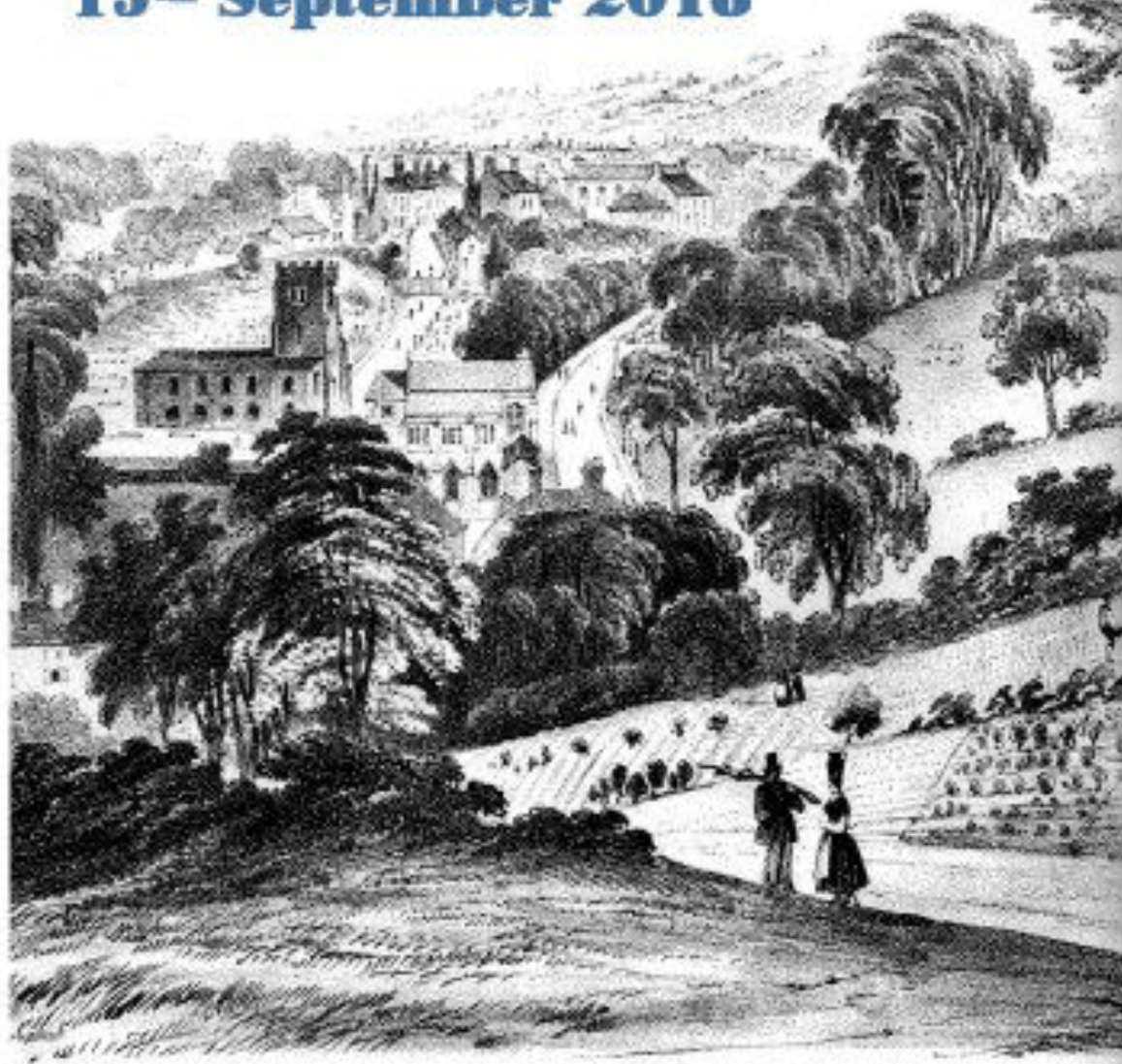
Rev. Sebastian Wall.



Holywell Pilgrimage

Saturday

15th September 2018



Programme:

12noon: Holy Mass at St. David's Chapel, Mochdre, LL28 5AA
followed by refreshments on the coast;

3pm: Prayers and Devotions at St. Winefride's Well, Holywell, CH8 7PN.

A Celebration of Pope Saint Pius X

In the brief of beatification (3rd June 1951), Pius XII lists the chief traits deserving the attention and the admiration of the crowds:

1. **His concern about the sanctity of the clergy**, the key to renewing all things in Christ, according to his sublime motto.
2. **The renewal of ecclesiastical studies.** Pius X exhorts Christian philosophers to defend the truth under the banner of St. Thomas Aquinas. He founds in Rome the Pontifical Biblical Institute, and encourages the theological sciences, inspired exegesis and carefully prepared preaching on the part of the clergy.
3. **His preoccupation with the eternal salvation of souls.** If Pius X desired a holy clergy, it was with a view to the instruction of the faithful, to whom he gave a catechism designed for both adults and children. To the latter he would forever remain the Pope of the Eucharist, promoting Communion at an early age, but also—and for everyone—frequent and even daily Communion.
4. **The defense of the Faith in its fullness and purity.** The false teachings that recycled a compendium of errors were unmasked, labeled as Modernism, and wisely repressed (Encyclical *Pascendi*, 8th September 1907). In these circumstances, as well as in his battle against anticlerical laws and the secularist separation of Church and State, St. Pius X was, in the words of the Angelic Pastor, an “infallible teacher of the Faith”, the “fearless avenger of religion” and the “guardian of the Church’s liberty”.
5. **His love of the liturgy.** The initiator of an authentic liturgical movement, Pius X renewed sacred music, but also the breviary and the calendar of feast days, so as to orient the Church decisively “toward a liturgical life that is thoroughly imbued with traditional piety, sacramental grace and inspired beauty.”

These are chief traits of the sanctity of Pius X, the sanctity of a reign that was thoroughly imbued with the grandeurs and the supernatural riches that are the Church’s treasure. Pius XII likewise recalls the work of reform that he accomplished in the Roman Curia, in the schools and the parishes, the formidable work of compiling the hitherto scattered laws of the Church into one corpus

adapted to the conditions of society (the Code of Canon Law, promulgated in 1917). Not to forget the attention that he paid to evangelisation in the missions and also his appeals to the “separated Oriental Christians” for unity.



More than ever today, as she did 60 years ago, the Church finds in St. Pius X, a true saint of the papacy, a model and a guide.

Pius XII canonised this pontifical sanctity for a very precise purpose: in order to “dispose minds to confront our own struggles and to assure our victories and those of the generations to come.” Now that he is proclaimed a “saint and guide of men today”, “the apostle of the interior life,” St. Pius X is held up as a “providential example for the modern world where earthly society, which has increasingly become a sort of enigma to itself, anxiously seeks a solution so as to reacquire a soul! May it therefore look for a model to the Church gathered about her altars.” For this pope “inspired everywhere an immense movement of return to the splendours of the sacred liturgy and of sacred music, and banished ugliness from God’s holy temple.

For the clergy, so that they might rediscover the meaning of their eminent dignity and of their vocation to be first and foremost men of God, devoted to the worship and praise of Him. The sacrosanct rituals of the liturgy constitute in the first place public worship offered to the Divine Majesty, the same act of sacrifice offered by the one Saviour of mankind. This is not about organising a more or less Protestantised Last Supper, without grandeur or clearly defined priesthood. It is about restoring to each priest his own identity: the fact that he is another Christ, mediator between God and men, charged with pardoning sins, distributing divine blessings to souls and leading them to Heaven.

For the faithful and the Christian people as a whole, so that they might understand the burning

necessity of saving their souls, of sanctifying their home, their work and their city. Wisely instructed by their holy religion, may they know how to keep themselves from the corruption of the world, especially from moral and intellectual corruption. St. Pius X wanted the people to pray with the help of beauty and to “recognise in the Eucharist the power to feed their interior life substantially”. On a sound basis he organised Catholic Action and promoted the social and professional activities of Catholics within a denominational framework.

For the peoples of the world and for all men of good will, so that they might find in the Church access to Jesus Christ. This was his primary concern, Pius XII again explains, for God “is the origin and the foundation of all order, of all justice, of all law in the world. Where God is, there

order, justice and law reign.” Hence the great construction project during the pontificate of St. Pius X to organise the law of the Church. Hence also the primacy of faith and of sound doctrine which was “a service of the utmost charity, rendered by a saint, as head of the Church, to all humanity”.

For the enemies of the Church, finally, so that they might know the fearlessness and the strength that God alone can give to his Vicar on earth and, through him, to his children spread throughout the world. Symbolic of this was the courage with which Pius X rejected the laws separating Church and State; he “gave new bishops to cruelly persecuted France, and resists the attacks of the wicked.”

(source: sspix.org, 5th September 2017)

The Secret of the Rosary

Seventeenth Rose

The Hail Mary — Fruits

Blessed Alan de la Roche who was so deeply devoted to the Blessed Virgin had many revelations from her and we know that he confirmed the truth of these revelations by a solemn oath. Three of them stand out with special emphasis: the first, that if people fail to say the Hail Mary (the Angelic Salutation which has saved the world) out of carelessness, or because they are lukewarm, or because they hate it, this is a sign that they will probably and indeed shortly be condemned to eternal punishment.



The second truth is that those who love this Divine salutation bear the very special stamp of predestination.

The third is that those to whom God has given the signal grace of loving Our Lady and of serving her out of love must take very great care to continue to love and serve her until the time when she shall have had them placed in heaven by her divine Son in the degree of glory which they have earned (Blessed Alan, chapter XI, paragraph 2).

The heretics, all of whom are children of the devil and clearly bear the sign of God's reprobation, have a horror of the Hail Mary. They still say the

Our Father but never the Hail Mary; they would rather wear a poisonous snake around their necks than wear a scapular or carry a rosary.



Among Catholics those who bear the mark of God's reprobation think but little of the rosary (whether that of five decades or fifteen). They either fail to say it or only say it very quickly and in a lukewarm manner.

Even if I did not believe that which has been revealed to Blessed Alan de la Roche, even then my own experience would be enough to convince me of this terrible but consoling truth. I do not know, nor do I see clearly, how it can be that a devotion which seems to be so small can be the infallible sign of eternal salvation and how its absence can be the sign of God's eternal displeasure; nevertheless, nothing could possibly be more true.

In our own day we see that people who hold new doctrines that have been condemned by Holy Mother Church may have quite a bit of surface piety, but they scorn the Rosary, and often dissuade their acquaintances from saying it, by destroying their love of it and their faith in it. In doing this they make elaborate excuses which are plausible in the eyes of the world. They are very careful not to condemn the Rosary and the Scapular as the Calvinists do—but the way they set

about attacking them is all the more deadly because it is the more cunning. I shall refer to it again later on.

My Hail Mary, my Rosary of fifteen or of five decades, is the prayer and the infallible touchstone by which I can tell those who are led by the Spirit of God from those who are deceived by the devil. I have known souls who seemed to soar like eagles to the heights by their sublime contemplation and who yet were pitifully led astray by the devil. I only found out how wrong they were when I learned that they scorned the Hail Mary and the Rosary which they considered as being far beneath them. [Ibid.]

The Hail Mary is a blessed dew that falls from Heaven upon the souls of the predestinate. It gives

them a marvelous spiritual fertility so that they can grow in all virtues. The more the garden of the soul is watered by this prayer the more enlightened one's intellect becomes, the more zealous his heart, and the stronger his armour against his spiritual enemies.

The Hail Mary is a sharp and flaming shaft which, joined to the Word of God, gives the preacher the strength to pierce, move and convert the most hardened hearts even if he has little or no natural gift for preaching. [Ibid.]

As I have already said, this was the great secret that Our Lady taught Saint Dominic and Blessed Alan so that they might convert heretics and sinners.

Notices

Recent Death



Of your charity, please pray for the repose of the soul of **Mrs. Rita Rowan** of Manchester who passed away on **Friday 31st August 2018** after having received the last rites of Holy Mother Church. May she rest in peace.

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

1st, 3rd & 5th (if any) Sunday of the month: 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**)

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

