

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



NOVEMBER 2018

My Dear Faithful,



he Catholic Church dedicates the month of November to devotion to help the Holy Souls suffering in Purgatory. Part of this devotion is for us still on earth to gain indulgences for them so that we may help to shorten their time in Purgatory. Indulgences can be applied to Holy Souls at any time during the year, but Holy Mother Church invites us to do so in a particular way from 1st to 8th November, when we have an opportunity afforded us to gain a Plenary Indulgence each day by visiting a cemetery and praying for the dead. We rejoice at the thought that a Plenary Indulgence will increase the number of the Blessed in the heavenly court. These thoughts should encourage us to remember all those souls that are still suffering in Purgatory and are not among the joyful yet. We now that Holy Souls are among the saved and are destined eventually to go to Heaven, but are prevented by some obstacles to the vision of God, namely by punishment still due to forgiven mortal sins, and also venial sins to atone for. However, they are incapable of doing anything for themselves anymore. Hence the devotion we should have to aid them.

By the article on indulgences, and other pieces of information, that you can read in this Newsletter, it is not only the devotion to Holy Souls that we should like to increase, but also the knowledge about the whole plan of salvation established by God. Sin with its consequences, good works done through the practice of charity, the Communion of Saints are all various notions which are related to one another and indicate to us how God is expecting us to secure our own salvation. Even the conditions for gaining an indulgence are very instructive about what God, through His Church, demands that we do so that our actions may bear eternal fruit. It is necessary to be in



state of grace, to perform the act or prayer specified by the indulgence, to pray for the intentions of the Sovereign Pontiff, and perhaps the most difficult condition necessary to gain a Plenary Indulgence, to have no affection at all for deliberate venial sin. It is by these efforts that we recognise a Catholic who is concerned for and working towards the salvation of his own soul.

This devotion to Holy Souls is so important that we should not limit it to the first eight days of November nor to this one month during the year. The souls suffering in Purgatory constantly need our help. We are their only hope to pay back the debt that they owe before being able to see God for eternity. This is why you may be interested in taking part in St. George's group which is praying for Holy Souls by having Mass offered for them all year long. The Holy Mass is the most valuable means of helping the Suffering Souls. You will find more information about this page 6 of this Newsletter. In addition to this, it is good to show our charity towards Holy Souls by offering up little sacrifices or any kind of difficulty we have to suffer. It is especially charity in thinking of the good of others that will purify our own souls and get them ready for the judgment of God.

May our concern for and devotion to Holy Souls help us understand that ultimately, what saves souls after holding the faith is the constant practice of charity. This virtue will at the same time purify our souls, and give glory to God, with whom we want to be for eternity.

Rev. Vianney Vandendaele (Prior)

Indulgences

The word indulgence (Latin *indulgentia*, from *indulgeo*, to be kind or tender) originally meant kindness or favour; in post-classic Latin it came to mean the remission of a tax or debt. In Roman law and in the Vulgate of the Old Testament (Isaiah 61:1) it was used to express release from captivity or punishment. In theological language also the word is sometimes employed in its primary sense to signify the kindness and mercy of God. But in the special sense in which it is here considered, **an indulgence is a remission of the temporal punishment due to sin, the guilt of which has been forgiven.** Among the equivalent terms used in antiquity were *pax*, *remissio*, *donatio*, *condonatio*.

What an indulgence is not

To facilitate explanation, it may be well to state what an indulgence is not. It is not a permission to commit sin, nor a pardon of future sin; neither could be granted by any power. It is not the forgiveness of the guilt of sin; it supposes that the sin has already been forgiven. It is not an exemption from any law or duty, and much less from the obligation consequent on certain kinds of sin, e.g., restitution; on the contrary, it means a more complete payment of the debt which the sinner owes to God. It does not confer immunity from temptation or remove the possibility of subsequent lapses into sin. Least of all is an indulgence the purchase of a pardon which secures the buyer's salvation or releases the soul of another from Purgatory. The absurdity of such notions must be obvious to any one who forms a correct idea of what the Catholic Church really teaches on this subject.

What an indulgence is



An indulgence is the extra-sacramental remission of the temporal punishment due, in God's justice, to sin that has been forgiven, which remission is granted by the Church in the

exercise of the power of the keys, through the application of the superabundant merits of Christ and of the saints, and for some just and reasonable motive. Regarding this definition, the following points are to be noted:

- ◆ In the Sacrament of Baptism not only is the guilt of sin remitted, but also all the penalties attached to sin. In the Sacrament of Penance the

guilt of sin is removed, and with it the eternal punishment due to mortal sin; but there still remains the temporal punishment required by Divine justice, and this requirement must be fulfilled either in the present life or in the world to come, i.e., in Purgatory. An indulgence offers the penitent sinner the means of discharging this debt during his life on earth.

- ◆ Some writs of indulgence—none of them, however, issued by any pope or council—contain the expression, "*indulgentia a culpa et a poena*", i.e. release from guilt and from punishment; and this has occasioned considerable misunderstanding. The



real meaning of the formula is that, indulgences presupposing the Sacrament of Penance, the penitent, after receiving sacramental absolution from the guilt of sin, is afterwards freed from the temporal penalty by the indulgence. In other words, sin is fully pardoned, i.e. its effects entirely obliterated, only when complete reparation, and consequently release from penalty as well as from guilt, has been made. Hence Clement V (1305-1314) condemned the practice of those purveyors of indulgences who pretended to absolve "*a culpa et a poena*"; the Council of Constance (1418) revoked all indulgences containing the said formula; Benedict XIV (1740-1758) treats them as spurious indulgences granted in this form, which he ascribes to the illicit practices of the "quæstores" or purveyors.

- ◆ The satisfaction, usually called the "penance", imposed by the confessor when he gives absolution is an integral part of the Sacrament of Penance; an indulgence is extra-sacramental; it presupposes the effects obtained by confession, contrition, and sacramental satisfaction. It differs also from the penitential works undertaken of his own accord by the repentant sinner—prayer, fasting, alms-giving—in that these are personal and get their value from the merit of him who performs them, whereas an indulgence places at the penitent's disposal the merits of Christ and of the saints, which form the "Treasury" of the Church.
- ◆ An indulgence is valid both in the tribunal of the Church and in the tribunal of God. This

means that it not only releases the penitent from his indebtedness to the Church or from the obligation of performing canonical penance, but also from the temporal punishment which he has incurred in the sight of God and which, without the indulgence, he would have to undergo in order to satisfy Divine justice. This, however, does not imply that the Church pretends to set aside the claim of God's justice or that she allows the sinner to repudiate his debt. As St. Thomas says, "*He who gains indulgences is not thereby released outright from what he owes as penalty, but is provided with the means of paying it.*" **The Church therefore neither leaves the penitent helplessly in debt nor acquits him of all further accounting; she enables him to meet his obligations.**

- ◆ In granting an indulgence, the grantor (pope or bishop) does not offer his personal merits in lieu of what God demands from the sinner. He acts in his official capacity as having jurisdiction in the Church, from whose spiritual treasury he draws the means wherewith payment is to be made. The Church herself is not the absolute owner, but simply the *administratrix*, of the superabundant merits which that treasury contains. In applying them, she keeps in view both the design of God's mercy and the demands of God's justice. She therefore determines the amount of each concession, as well as the conditions which the penitent must fulfill if he would gain the indulgence.



Various kinds of indulgences

An indulgence that may be gained in any part of the world is universal, while one that can be gained only in a specified place (Rome, Jerusalem, etc.) is local. A further distinction is that between perpetual indulgences, which may be gained at any time, and temporary, which are available on certain days only, or within certain periods. Real indulgences are attached to the use of certain objects (crucifix, rosary, medal); personal are those which do not require the use of any such material thing, or which are granted only to a certain class of individuals, e.g. members of an order or confraternity. **The most important distinction, however, is that between plenary indulgences and partial.** By a plenary indulgence is meant the

remission of the entire temporal punishment due to sin so that no further expiation is required in Purgatory. A partial indulgence commutes only a certain portion of the penalty; and this portion is determined in accordance with the penitential discipline of the early Church. To say that an indulgence of so many days or years is granted means that it cancels an amount of purgatorial punishment equivalent to that which would have been remitted, in the sight of God, by the performance of so many days or years of the ancient canonical penance. Here, evidently, the reckoning makes no claim to absolute exactness; it has only a relative value.

God alone knows what penalty remains to be paid and what its precise amount is in severity and duration. Finally, some indulgences are granted in behalf of the living only, while others may be applied in behalf of the souls departed. It should be noted, however, that the application has not the same significance in both cases. The Church in granting an indulgence to the living exercises her jurisdiction; over the dead she has no jurisdiction and therefore makes the indulgence available for them by way of suffrage (*per modum suffragii*), i.e. she petitions God to accept these works of satisfaction and in consideration thereof to mitigate or shorten the sufferings of the souls in Purgatory.

Who can grant indulgences



The distribution of the merits contained in the treasury of the Church is an exercise of authority (*potestas iurisdictionis*), not of the power conferred by Holy orders (*potestas ordinis*). Hence the pope, as supreme head of the Church on earth, can grant all kinds of indulgences to any and all of the faithful; and he alone can grant plenary indulgences. The power of the bishop, previously unrestricted, was limited by Innocent III (1215) to the granting of one year's indulgence at the dedication of a church and of forty days on other occasions. Leo XIII authorised the archbishops of South America to grant eighty days. These indulgences are not applicable to the souls departed. They can be gained by persons not belonging to the diocese, but temporarily within its limits; and by the subjects of the granting bishop, whether these are within the diocese or outside—except when the indulgence is local. Priests, vicars general, abbots, and generals of religious orders cannot grant indulgences unless specially authorized to do so. On the other hand, the pope can empower a cleric who is not a priest to give an indulgence.

Dispositions necessary to gain an indulgence

The mere fact that the Church proclaims an indulgence does not imply that it can be gained without effort on the part of the faithful. From what has been said above, it is clear that **the recipient must be free from the guilt of mortal sin**. Furthermore, for plenary indulgences, **confession and Communion are usually required**, while for partial indulgences, though confession is not obligatory, the formula *corde saltem contrito*, i.e. "at least with a contrite heart", is the customary prescription. **It is also necessary to have the intention, at least habitual, of gaining the indulgence**. Finally, from the nature of the case, it is obvious that **one must perform the good works**—prayers, alms deeds, visits to a church, etc.—which are prescribed in the granting of an indulgence.

Authoritative teaching of the Church



The **Council of Constance** condemned among the errors of Wyclif the proposition: "*It is foolish to believe in the indulgences granted by the pope and the bishops*". In the Bull "*Exsurge Domine*", on 15th June 1520, **Leo X** condemned Luther's assertions that "Indulgences are pious frauds of the faithful"; and that "Indulgences do not avail those who really gain them for the remission of the penalty due to actual sin in the sight of God's justice". The **Council of Trent** declared: "Since the power of granting indulgences has been given to the Church by Christ, and since the Church from the earliest times has made use of this Divinely given power, the holy synod teaches and ordains that the use of indulgences, as most salutary to Christians and as approved by the authority of the councils, shall be retained in the Church; and it further pronounces anathema against those who either declare that indulgences are useless or deny that the Church has the power to grant them. It is therefore of faith (de fide):

- ♦ that the Church has received from Christ the power to grant indulgences, and
- ♦ that the use of indulgences is salutary for the faithful.

Basis of the doctrine

An essential element in indulgences is the application to one person of the satisfaction performed by others. This transfer is based on three things: the Communion of Saints, the principle of vicarious satisfaction, and the Treasury of the Church.

The communion of saints

"We being many, are one body in Christ, and every one members one of another" (Romans 12:5). As each organ shares in the life of the whole body, so does each of the faithful profit by the prayers and good works of all the rest—a benefit which accrues, in the first instance, to those who are in the state of grace, but also, though less fully, to the sinful members.

The principle of vicarious satisfaction

Each good action of the just man possesses a double value: that of merit and that of satisfaction, or expiation. Merit is personal, and therefore it cannot be transferred; but satisfaction can be applied to others, as St. Paul writes to the Colossians (1:24) of his own works: "Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the Church."

The treasury of the Church



Christ, as St. John declares in his First Epistle (2:2), "*is the propitiation for our sins: and not for ours only, but also for those of the whole world*." Since the satisfaction of Christ is infinite, it constitutes an

inexhaustible fund which is more than sufficient to cover the indebtedness contracted by sin. Besides, there are the satisfactory works of the Blessed Virgin Mary undiminished by any penalty due to sin, and the virtues, penances, and sufferings of the saints vastly exceeding any temporal punishment which these servants of God might have incurred. These are added to the treasury of the Church as a secondary deposit, not independent of, but rather acquired through, the merits of Christ. The development of this doctrine in

explicit form was the work of the great Schoolmen, notably Alexander of Hales, Albertus Magnus, and St. Thomas. As Aquinas declares: *"All the saints intended that whatever they did or suffered for God's sake should be profitable not only to themselves but to the whole Church."* And he further points out that what one endures for another being a work of love, is more acceptable as satisfaction in God's sight than what one suffers on one's own account, since this is a matter of necessity. The existence of an infinite treasury of merits in the Church is dogmatically set forth in the Bull *"Unigenitus"*, published by Clement VI on 27th January 1343, and later inserted in the *"Corpus Juris"*: *"Upon the altar of the Cross"*, says the pope, *"Christ shed of His blood not merely a drop, though this would have sufficed, by reason of the union with the Word, to redeem the whole human race, but a copious torrent... thereby laying up an infinite treasure for mankind. This treasure He neither wrapped up in a napkin nor hid in a field, but entrusted to Blessed Peter, the key-bearer, and his successors, that they might, for just and reasonable causes, distribute it to the faithful in full or in partial remission of the temporal punishment due to sin."* Hence the condemnation by Leo X of Luther's assertion that *"the treasures of the Church from which the pope grants indulgences are not the merits of Christ and the saints"*. For the same reason, Pius VI (1794) branded as false, temerarious, and injurious to the merits of Christ and the saints, the error of the synod of Pistoia that the treasury of the Church was an invention of scholastic subtlety.



According to Catholic doctrine, therefore, the source of indulgences is constituted by the merits of Christ and the saints. This treasury is left to the keeping, not of the individual Christian, but of the Church. Consequently, to make it available for the faithful, there is required an exercise of authority, which alone can determine in what way, on what terms, and to what extent, indulgences may be granted.

The power to grant indulgences



Once it is admitted that Christ left the Church the power to forgive sins, the power of granting indulgences is logically inferred. Since the sacramental forgiveness of sin extends both to the guilt and to the eternal punishment, it plainly follows that the Church can also free the penitent from the lesser or temporal penalty. This becomes clearer, however, when we consider the amplitude of the power granted to Peter (Matthew 16:19): *"I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in Heaven."* No limit is placed upon this power of loosing, "the power of the keys", as it is called; it must, therefore, extend to any and all bonds contracted by sin, including the penalty no less than the guilt. When the Church, therefore, by an indulgence, remits this penalty, her action, according to the declaration of Christ, is ratified in heaven. That this power, as the Council of Trent affirms, was exercised from the earliest times, is shown by St. Paul's words (2 Corinthians 2:5-10) in which he deals with the case of the incest man of Corinth. The sinner had been excluded by St. Paul's order from the company of the faithful, but had truly repented. Hence the Apostle judges that to such a one *"this rebuke is sufficient that is given by many"* and adds: *"To whom you have pardoned any thing, I also. For what I have pardoned, if I have pardoned anything, for your sakes have I done it in the person of Christ."* St. Paul had bound the guilty one in the fetters of excommunication; he now releases the penitent from this punishment by an exercise of his authority—"in the person of Christ." Here we have all the essentials of an indulgence. [...]

(from Catholic encyclopedia)

Two ways of helping Holy Souls

An Indulgence is the remission before God of the temporal punishment due to sins whose guilt has already been forgiven; a remission which one of the faithful, properly disposed and under certain definite conditions, can acquire through the Church which, as minister of the redemption, authoritatively dispenses and applies the treasure of the satisfactions of Christ and the Saints.



- **From 1st to 8th November:**

The faithful can gain, each day, a **plenary indulgence** applicable only to the Holy Souls in Purgatory by **visiting a cemetery and praying for the departed**, even if the prayer is only mental.

- **On the day of the commemoration of the dead:**

A **plenary indulgence**, again applicable only to the Holy Souls in Purgatory, is also granted when the faithful piously **visit a church or a public oratory** on 2nd November. In visiting the church or oratory, **it is required, that one Our Father and the Creed be recited.**

To all these special conditions we have to add the usual conditions which are:

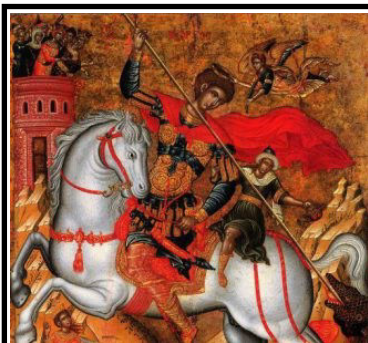
- Be in the **state of grace** when during the visit and the prayer to this intention;
- Go to **confession** between eight days before and eight days after;
- Receive **Holy Communion** on that day;
- Recite **prayers for the intentions of the Sovereign Pontiff** or Apostolic See as for example one Our Father and one Hail Mary.

The intentions of the Sovereign Pontiff are:

- 1) The exaltation of the Church;
- 2) The propagation of the faith;
- 3) The extirpation of heresy;
- 4) The conversion of sinners;
- 5) Concord between the Christian princes;
- 6) The welfare of Christians everywhere.

As well, **all attachment to sin**, even venial sin, must be absent. If one's disposition is less than perfect or if some of the above conditions are not fulfilled, the indulgence becomes partial.

Clarification: when we say we must pray for the intentions of the Sovereign Pontiff, this does not mean the personal intentions of the person of the Pope. This expression is used as a way of avoiding to list the 6 intentions aforementioned since these are attached to the function of the Sovereign Pontificate and are what we are ultimately praying for. Another expression for this is the intentions of the Apostolic See. This expression is probably less ambiguous and has the advantage to show that indulgences can always be gained, even when the see of Peter is vacant as it is, for example, between the death of a Pope and the election of his successor.



The **St. George's Group** exists to provide regular Masses for the Holy Souls and to support the priests of the SSPX, especially in Great Britain, by means of regular stipends. Our stipend for each Mass is £20.

Members of the group each pay £1 a week, and we currently have around 90 members. New members are always welcome, and if you are interested in joining, or want further information, please contact Miss Joan Ryan, 1 Langham Court, Wyke Road, London SW20 8RP; tel. 020 8944 7499; mobile 07951 470743; email joanryan1940@icloud.com.

The Secret of the Rosary

Nineteenth Rose

Happy Exchange

It is written: "Give and it shall be given unto you" (Luke 6:38). To take Blessed Alan's illustration of this: "Supposing each day I give you one hundred and fifty diamonds, even if you were my enemy, would you not forgive me? Would you not treat me as a friend and give me all the graces that you were able to give? If you want to gain the riches of grace and of glory, salute the Blessed Virgin, honor your good Mother." "He that honoreth his mother (the Blessed Virgin) is as one that layeth up a treasure" (Ecclesiasticus 3:5). So every day do give her at least fifty Hail Marys—for each one is worth fifteen precious stones and they please Our Lady far more than all the riches of this world put together.

And you can expect such great things from her generosity! She is our Mother and our friend. She is the empress of the universe and loves us more than all the mothers and queens of the world have ever loved anyone human being. This is really so, for the charity of the Blessed Virgin far surpasses the natural love of all mankind and even of all the Angels, as Saint Augustine says.

One day Saint Gertrude had a vision of Our Lord counting gold coins. She summoned the courage to ask Him what He was doing. He answered: "I am counting the Hail Marys that you have said; this is the money with which you can pay your way to Heaven."

The holy and learned Jesuit, Father Suarez, was so deeply aware of the value of the Angelic Salutation that he said that he would gladly give all his learning for the price of one Hail Mary that had been said properly.

Blessed Alan de la Roche said: "Let everyone who loves you, oh most holy Mary, listen to this and drink it in:

Whenever I say Hail Mary the court of Heaven rejoices and the earth is lost in wonderment. And I despise the world and my heart is brim-full of the love of God when I say Hail Mary; All my fears wilt and die and my passions are quelled if I say Hail Mary; Devotion grows within me and sorrow for sin awakens when I say Hail Mary. Hope is made strong in my breast and the dew of consolation falls on my

soul more and more—because I say Hail Mary. And my spirit rejoices and sorrow fades away when I say Hail Mary...



For the sweetness of this blessed salutation is so great that there are no words to explain it adequately, and even when its wonders have been sung, we still find it so full of mystery and so profound that its depths can never be plumbed. It has but few words but is exceeding rich in mystery; it is sweeter than honey and more precious than gold. We should often meditate upon it in our hearts and have it ever upon our lips so as to say it devoutly again and again."



Blessed Alan says that a nun who had always had great devotion to the Holy Rosary appeared after death to one of her sisters in religion and said to her: "If I were allowed to go back into my body, to have the chance of saying just one single Hail Mary—even if I said it quickly and without great fervor—I would gladly go through the sufferings that I had during my last illness all over again, in order to gain the merit of this prayer." This is all the more compelling because she had been bedridden and had suffered agonizing pains for several years before she died.

Michel de Lisle, Bishop of Salubre, who was a disciple and co-worker of Blessed Alan's in the re-establishment of the Holy Rosary said that the Angelic Salutation is the remedy for all ills that we suffer as long as we say it devoutly in honour of Our Lady.

Notices

Conference Weekend

SSPX Society of Saint Pius X

"Fratelli quod accipit" - "I have handed on what I have received"
Epitaph on the tombstone of Archbishop Marcel Lefebvre

Founder's Spirit - Manchester

10-11 November 2018

St. Pius X's Chapel
18 Deer Park Road
Manchester
M16 8FR

To confirm a place, contact
Teresa Dee-Martin
07470 228 847
teresa@fsspx.org.uk

£70 for a double at the Premier Inn, West Didsbury. Book through their website to avoid missing out.

Donations will be gratefully received on the day to help cover travel costs of our generous Priests.

Catholic Life: "Is moral life still possible in today's world?"
I. Founding Principles of Morality
Fr. Vandendaele
II. Seven Christian Virtues
Fr. Vandendaele

Modern Society: "Millennials and the Quarter-Life Crisis"
Fr. Nicholas Mary C.S.S.R.

History: "Catholic Emancipation in the UK"
Fr. Holden

Saturday
10:30 Confessions
11:30 Mass
12:00 Lunch - Withington Road
12:45 **Millennials and the Quarter-Life Crisis** - Fr. Nicholas Mary
13:00 **Seven Christian Virtues** - Fr. Vandendaele
17:00 Benediction and Rosary
19:00 Question Box with Fr. Vandendaele and Fr. Nicholas
Supper - Beefsteak at the Premier Inn, Derwent Avenue

Sunday
9:30 Requiem Mass in commemoration of 11/11/1918
11:00 Brunch - Coffee in the Park
12:30 **Catholic Emancipation in the UK** - Fr. Holden

Come and help support our SSPX parishes in the North. If you can't make the whole thing, don't let that stop you attending! European sessions, whatever time they arrive or leave.



All Day Adoration

**The next
All Day Adoration
for the North
will take place
at St. Pius X's Chapel,
Manchester
on Wednesday
5th December 2018**

The programme will be published later this month.

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 & Calendars**)

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



Mass Times & Calendars