

# Society of Saint Pius X

St. Mary's House  
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## Resident Priests:

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## SAINT MARY'S NEWSLETTER



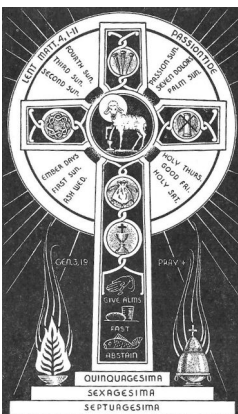
### FEBRUARY 2019

My Dear Faithful,



he feast of the Purification of Our Lady, which we celebrated on 2<sup>nd</sup> February, was the feast day chosen by Archbishop Lefebvre for his seminarians to take the cassock. When celebrating this feast of Our Lady we also remember another event which is related to Our Lord, that of His Presentation to the Temple. This is the reason why this day of 2<sup>nd</sup> February is appropriate for a candidate to the priesthood to take the cassock. This Presentation of Our Lord to the Temple is indeed a model of 'gift of self' to God for the remission of sins. This gift of self is first and foremost an interior self-denial which on that particular day is showed exteriorly by exchanging civil clothing for ecclesiastical clothing.

This change of clothing shows obviously that the priest, and already a seminarian aiming at receiving the priesthood, is making the sacrifice of His life to follow Our Lord in a particular manner, which is to have a life fully dedicated to the Will of Almighty God by caring for souls. The priest is ordained especially for offering the Sacrifice of the Mass, and he shows this by wearing a black garment which represents his detachment from the world.



It should be apparent that the faithful also need this Sacrifice. They need the Mass so that they may offer up their own hardships and unite them to the Sacrifice of Our Lord. Hence the need of priests to give you Mass. What is more, we must atone for our sins. Later this month we will have Septuagesima Sunday, which will indicate that Lent is not far away and

therefore that we must prepare well for this special period of the year. We get ready for this time only if we really understand its benefit. Yes, we must remember that we are poor sinners and this is why priests offer the Mass daily since it is for the remission of sins which we all commit often, even daily.

We are sinners but God wants us to improve our spiritual life by being more virtuous, and Lent is the perfect time for this. Lent is not here yet but if we don't think about it today, if we do not prepare our minds and hearts for it, as too often happens to us all, Lent will be upon us and we will not have prepared sufficiently to do well. Lent is not a mere question of depriving ourselves of a few things, but well and truly of practising the virtues. For the best way to avoid sin is to practise virtue. Our Lady never committed any sin because she was virtuous and we see her virtue in the feast of the Purification. By accepting this ceremony for herself, Our Lady humbly obeyed a law to which she was not subject. This is a good lesson for us who too easily try to avoid some good actions by all kinds of pretexts: "I'm not obliged to," or "I've done this or that already today," or "I won't get anything in return..." Let us never forget that an act of virtue, if done with the right intention, is always beneficial and God will reward it.

Let us thank God that we have vocations from our District and let us pray for these young men. One of them is from our area of Apostolate that is the North West of England. Let us pray for the perseverance of all seminarians of the SSPX so that they may become holy priests who will offer the Sacrifice of the Mass daily for the honour of God and the salvation of many souls.

Rev. Vianney Vandendaele (Prior)

## Septuagesima

### The Mystery of Septuagesima

The Season, upon which we are now entering, is expressive of several profound mysteries. But these mysteries belong not only to the three weeks, which are preparatory to Lent; they continue throughout the whole period of time, which separates us from the great Feast of Easter.

The number seven is the basis of all these mysteries. We have already seen how the Holy Church came to introduce the season of Septuagesima into her Calendar. Let us now meditate on the doctrine hid under the symbols of her Liturgy. And first, let us listen to St. Augustine, who thus gives us the clue to the whole of our Season's mysteries. *"There are two times,"* says the Holy Doctor: *"one which is now, and is spent in the temptations and tribulations of this life; the other which shall be then, and shall be spent in eternal security and joy. In figure of these, we celebrate two periods: the time 'before Easter' and the time 'after Easter.' That which is 'before Easter,' signifies the sorrow of this present life; that which is 'after Easter,' the blessedness of our future state. Hence it is, that we spend the first in fasting and prayer; and in the second, we give up our fasting, and give ourselves to praise."*

The Church, the interpreter of the Sacred Scriptures, often speaks to us of two *places*, which correspond with these two *times* of St. Augustine. These two places are Babylon and Jerusalem. *Babylon* is the image of this world of sin, in the midst whereof the Christian has to spend his years of probation; *Jerusalem* is the heavenly country, where he is to repose after all his trials. The people of Israel, whose whole history is but one great type of the human race, was banished from Jerusalem and kept in bondage in Babylon.



Babylonian captivity

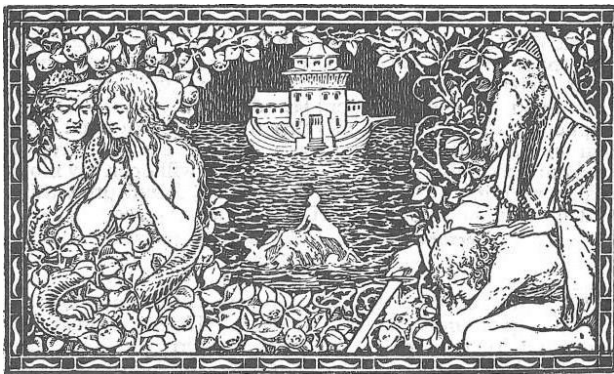
Now, this captivity, which kept the Israelites exiles from Sion, lasted seventy years; and it is to express this mystery, as Alcuin, Amalarius, Ivo of Chartres, and all the great Liturgists tell us, that the Church fixed the number of Seventy for the days of expiation. It is true, there are but sixty-three days between Septuagesima and Easter; but the Church, according to the style so continually used in the Sacred Scriptures, uses the round number instead of the literal and precise one.



The duration of the world itself, according to the ancient Christian tradition, is divided into seven ages. The human race must pass through seven Ages before the dawning of the Day of eternal life. The first Age included the time from the creation of Adam to Noah; the second begins with Noah and the renovation of the earth by the Deluge, and ends with the vocation of Abraham; the third opens with this first formation of God's chosen people, and continues as far as Moses, through whom God gave the Law; the fourth consists of the period between Moses and David, in whom the house of Juda received the kingly power; the fifth is formed of the years, which passed between David's reign and the captivity of Babylon, inclusively; the sixth dates from the return of the Jews to Jerusalem, and takes us on as far as the Birth of our Saviour. Then, finally, comes the seventh Age; it starts with the rising of this merciful Redeemer, the Sun of Justice, and is to continue till the dread coining of the Judge of the living and the dead. These are the Seven great divisions of Time; after which, Eternity.

In order to console us in the midst of the combats, which so thickly beset our path, the Church,—like a beacon shining amidst the darkness of this our earthly abode,—shows us another *Seven*, which is to succeed the one we are now preparing to pass through. After the

Septuagesima of mourning, we shall have the bright Easter with its *Seven* weeks of gladness, foreshadowing the happiness and bliss of Heaven. After having fasted with our Jesus, and suffered with Him, the day will come when we shall rise together with Him, and our hearts shall follow Him to the highest heavens, and then after a brief interval, we shall feel descending upon us the Holy Ghost, with His *Seven* Gifts. The celebration of all these wondrous joys will take us *Seven* weeks, as the great Liturgists observe in their interpretation of the Rites of the Church: the seven joyous weeks from Easter to Pentecost will not be too long for the future glad Mysteries, which, after all, will be but figures of a still gladder future, the future of eternity.



Having heard these sweet whisperings of hope, let us now bravely face the realities brought before us by our dear Mother the Church. We are sojourners upon this earth; we are exiles and captives in Babylon, that city which plots our ruin. If we love our country,—if we long to return to it,—we must be proof against the lying allurements of this strange land, and refuse the cup she proffers us, and with which she maddens so many of our fellow captives. She invites us to join in her feasts and her songs; but we must unstring our harps, and hang them on the willows that grow on her river's bank, till the signal be given for our return to Jerusalem [Psalm 125]. She will ask us to sing to her the melodies of our dear Sion: but, how shall we, who are so far from home, have heart to *sing the Song of the Lord in a strange Land?* [Psalm 136]. No,—there must be no sign that we are content to be in bondage, or we shall deserve to be slaves for ever.

These are the sentiments wherewith the Church would inspire us, during the penitential Season, which we are now beginning. She wishes us to reflect on the dangers that beset us,—dangers which arise from our own selves, and from creatures. During the rest of the year, she loves to hear us chant the song of heaven, the sweet *Alleluia!*—but now, she bids us close our lips to

this word of joy, because we are in Babylon. *We are pilgrims absent from Our Lord* [II Corinthians 5:6];—let us keep our glad hymn for the day of his return. We are sinners, and have but too often held fellowship with the world of God's enemies; let us become purified by repentance, for it is written, that *Praise is unseemly in the mouth of a sinner* [Ecclesiasticus 15:9].

The leading feature, then, of *Septuagesima* is the total suspension of the *Alleluia*, which is not to be again heard upon the earth, until the arrival of that happy day, when, having suffered death with our Jesus, and having been buried together with Him, we shall rise again with Him to a new life [Colossians 2:12].

The sweet Hymn of the Angels, *Gloria in excelsis Deo*, which we have sung every Sunday since the Birth of our Saviour in Bethlehem, is also taken from us; it is only on the Feasts of the Saints, which may be kept during the week, that we shall be allowed to repeat it. The night Office of the Sunday is to lose, also, from now till Easter, its magnificent Ambrosian Hymn, the *Te Deum*; and at the end of the Holy Sacrifice, the Deacon will no longer dismiss the Faithful with his solemn *Ite, Missa est*, but will simply invite them to continue their prayers in silence, and *bless the Lord*, the God of mercy, who bears with us, notwithstanding all our sins.

After the Gradual of the Mass, instead of the thrice repeated *Alleluia*, which prepared our hearts to listen to the voice of God in the Holy Gospel, we shall hear but a mournful and *protracted* chant, called, on that account, the *Tract*.

That the eye, too, may teach us, that the Season we are entering on, is one of mourning, the Church will vest her Ministers, (both on Sundays and the days during the week, which are not Feasts of Saints,) in the sombre *Purple*. Until Ash Wednesday, however, she permits the Deacon to wear his dalmatic, and the Subdeacon his tunic; but from that day forward, they must lay aside these vestments of joy, for Lent will then have begun, and our holy Mother will inspire us with the deep spirit of penance, by suppressing everything of that glad pomp, which she loves, at other seasons, to bring into the Sanctuary of her God.



## Practice during Septuagesima

The joys of Christmastide seem to have fled far from us. The forty days of gladness brought us by the Birth of our Emmanuel are gone. The atmosphere of holy Church has grown overcast, and we are warned that the gloom is still to thicken. Have we, then, for ever lost Him, we so anxiously and longingly sighed after, during the four slow weeks of our Advent? Has our divine Sun of Justice, that rose so brightly in Bethlehem, now stopped His course, and left our guilty earth?

Not so. The Son of God, the Child of Mary, has not left us. *The Word was made Flesh* in order that He might  *dwell among us*. A glory, far greater than that of his Birth, when Angels sang their hymns, awaits Him, and we are to share it with Him. Only, He must win this new and greater glory by strange countless sufferings; He must purchase it by a most cruel and ignominious death: and we, if we would have our share in the triumph of His Resurrection, must follow Him in the Way of the Cross, all wet with the Tears and the Blood He shed for us.



The grave maternal voice of the Church will soon be heard, inviting us to the Lenten penance; but she wishes us to prepare for this *laborious baptism*, by employing these three weeks in considering the deep wounds caused in our souls by sin. True,—the beauty and loveliness of the Little Child, born to us in Bethlehem, are great beyond measure; but our souls are so needy, that they require other lessons than those He gave us of humility and simplicity. Our Jesus is the Victim of the divine justice, and He has now attained the fullness of His age; the altar, on which He is to be slain, is ready: and since it is for us that He is to be sacrificed, we should at once set ourselves to consider, what are the debts we have contracted towards that infinite Justice, which is about to punish the Innocent One instead of us the guilty.

The mystery of a God becoming Incarnate for the love of His creature, has opened to us the

path of the *Illuminative Way*; but we have not yet seen the brightest of its Light. Let not our hearts be troubled; the divine wonders we witnessed at Bethlehem are to be surpassed by those that are to grace the day of our Jesus' Triumph: but, that our eye may contemplate these future mysteries, it must be purified by courageously looking into the deep abyss of our own personal miseries. God will grant us His divine light for the discovery; and if we come to know ourselves, to understand the grievousness of original sin, to see the malice of our own sins, and to comprehend, at least in some degree, the infinite mercy of God towards us,—we shall be prepared for the holy expiations of Lent, and for the ineffable joys of Easter.



The Season, then, of Septuagesima is one of most serious thought. Perhaps we could not better show the sentiments, wherewith the Church would have her children to be filled at this period of her year, than by quoting a few words from the eloquent exhortation, given to his people, at the beginning of Septuagesima, by the celebrated Ivo of Chartres. He spoke thus to the Faithful of the 11<sup>th</sup> century:

*“We know, says the Apostle, that every creature groaneth, and travaileth in pain even till now: and not only it, but ourselves, also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body [Romans 8:22-23]. The creature here spoken of is the soul, that has been regenerated, from the corruption of sin, unto the likeness of God: she groaneth within herself, at seeing herself made subject to vanity; she, like one that travaileth, is filled with pain, and is devoured by an anxious longing to be in that country, which is still so far off. It was this travail and pain that the Psalmist was suffering, when he exclaimed: Wo is me, that my suffering is prolonged! [Psalm 119:5]. Nay, that Apostle, who was one of the first members of the Church, and had received the Holy Spirit, longed to have, in all its reality, that adoption of the sons of God, which he already had in hope; and he, too, thus exclaimed in his pain: I desire to be dissolved, and to be with Christ [Philippians 1:23]. During these days, therefore, we must do what we do at all seasons of the Year,—only, we must do it more earnestly and*

ferently: we must sigh and weep after our country, from which we were exiled in consequence of having indulged in sinful pleasures; we must redouble our efforts in order to regain it by compunction and weeping of heart. Let us now shed tears in the way, that we may afterwards be glad in our country. Let us now so run the race of this present life, that we may make sure of *the prize of the supernal vocation* [Philippians 3:14]. Let us not be like imprudent wayfarers, forgetting our country, and preferring our banishment to our home. Let us not become like those senseless invalids, who feel not their ailments, and seek no remedy. We despair of a sick man, who will not be persuaded that he is in danger. No: let us run to our Lord, the Physician of eternal salvation. Let us show Him our wounds, and cry out to Him with all our earnestness: *Have mercy on me, O Lord, for I am weak: heal me, for my bones are troubled* [Psalm 6:3]. Then, will He forgive us our iniquities, heal us of our infirmities, and satisfy our desire with good things [Psalm 102:3-5].”



From all this it is evident, that the Christian, who would spend Septuagesima according to the spirit of the Church, must make war upon that false security, that self-satisfaction, which are so common to effeminate and tepid souls, and produce spiritual barrenness. It is well for them, if these delusions do not insensibly lead them to the absolute loss of the true Christian spirit. He that thinks himself dispensed from that continual watchfulness, which is so strongly inculcated by our Divine Master [Mark 13:37], is already in the enemy's power. He that feels no need of combat and of struggle in order to persevere and make progress in virtue, (unless he have been honoured with a privilege, which is both rare and dangerous), should fear that he is not even on the road to that Kingdom of God, which is only to be won by *violence* [Matthew 11:12]. He that forgets the sins, which God's mercy has forgiven him, should fear his being the victim of a dangerous delusion [Ecclesiasticus 5:5]. Let us, during these days, which we are going to devote to the honest unflinching contemplation of our miseries, give glory to our God, and derive, from the knowledge of ourselves, fresh motives of confidence in Him, who, in spite of all our wretchedness and sin, humbled Himself so low as to become one of us, in order that He might exalt us even to union with Himself.

(Source: The Liturgical Year)

## Taking of the Cassock



**All our congratulations to**  
**Mr. Christopher Sudlow**  
**who took the cassock**  
**on Saturday 2<sup>nd</sup> February 2019**  
**at the Seminary Saint Curé of Ars**  
**in Flavigny, France.**

## Contrition

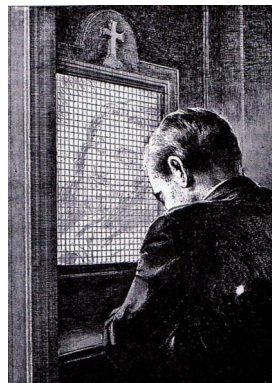
In Holy Writ nothing is more common than exhortations to repentance: "*I desire not the death of the wicked, but that the wicked turn from his way and live*" (Ezekiel 33:11); "*Except you do penance you shall all likewise perish*" (Luke 13:5; cf. Matthew 12:41). At times this repentance includes exterior acts of satisfaction; it always implies a recognition of wrong done to God, a detestation of the evil wrought, and a desire to turn from evil and do good. This is clearly expressed in Psalm 50 (5-14): "*For I know my iniquity... To thee only have I sinned, and have done evil before thee... Turn away thy face from my sins, and blot out all my iniquities. Create a clean heart in me*", etc. More clearly does this appear in the parable of the Pharisee and the publican (Luke 18:13), and more clearly still in the story of the prodigal (Luke 15:11-32): "*Father, I have sinned against heaven and before thee: I am not worthy to be called thy son*".

### Nature of contrition

This interior repentance has been called by theologians "contrition". It is defined explicitly by the Council of Trent: "*a sorrow of soul and a hatred of sin committed, with a firm purpose of not sinning in the future*". The word contrition itself in a moral sense is not of frequent occurrence in Scripture. Etymologically it implies a breaking of something that has become hardened. St. Thomas Aquinas in his Commentary on the Master of the Sentences thus explains its peculiar use: "*Since it is requisite for the remission of sin that a man cast away entirely the liking for sin which implies a sort of continuity and solidity in his mind, the act which obtains forgiveness is termed by a figure of speech 'contrition'*". This sorrow of soul is not merely speculative sorrow for wrong done, remorse of conscience, or a resolve to amend; it is a real pain and bitterness of soul together with a hatred and horror for sin committed; and this hatred for sin leads to the resolve to sin no more. The early Christian writers in speaking of the nature of contrition sometimes insist on the feeling of sorrow, sometimes on the detestation of the wrong committed. Augustine includes both when writing: "*Compunctus corde non solet dici nisi stimulus peccatorum in dolore pœnitendi*". Nearly all the medieval theologians hold that contrition is based principally on the detestation of sin. This detestation presupposes a knowledge of the heinousness of sin, and this knowledge begets sorrow and pain of soul. "*A sin is committed by the consent, so it is blotted out by the dissent of the rational will; hence contrition is essentially sorrow. But it should be noted that sorrow has a twofold signification—dissent of the will and the consequent feeling; the former is of the essence of contrition, the latter is its effect*".

### Necessity of contrition

Until the time of the Reformation no theologian ever thought of denying the necessity of contrition for the forgiveness of sin. But with the coming of Luther and his doctrine of justification by faith alone the absolute necessity of contrition was excluded as by a natural consequence. Leo X in the famous Bull "Exsurge" condemned the following Lutheran position: "By no means believe that you are forgiven on account of your contrition, but because of Christ's words, 'Whatsoever thou shalt loose', etc. On this account I say, that if you receive the priest's absolution, believe firmly that you are absolved, and truly absolved you will be, let the contrition be as it may." Luther could not deny that in every true conversion there was grief of soul, but he asserted that this was the result of the grace of God poured into the soul at the time of justification, etc. Catholic writers have always taught the necessity of contrition for the forgiveness of sin, and they have insisted that such necessity arises (a) from the very nature of repentance as well as (b) from the positive command of God. (a) "They point out that the sentence of Christ in Luke 13:5, is final: "Except you do penance", etc., and from the Fathers they cite passages such as the following from Cyprian: "*Do penance in full, give proof of the sorrow that comes from a grieving and lamenting soul... they who do away with repentance for sin, close the door to satisfaction*." Scholastic doctors laid down the satisfaction' principle, "No one can begin a new life who does not repent him of the old", and when asked the reason why, they point out the absolute incongruity of turning to God and clinging to sin, which is hostile to God's law. The Council of Trent, mindful of the tradition of the ages, defined that "contrition has always been necessary for obtaining forgiveness of sin". (b) The positive command of God is also clear in the premises. The Baptist sounded the note of preparation for the coming of the Messiah: "*Make straight His paths*"; and, as a consequence "they went out to Him and were baptized confessing their sins". The first preaching of Jesus is described in the words: "*Do penance, for the kingdom of heaven is at hand*"; and the Apostles, in their first sermons to the people, warn them to "*do penance and be baptized for the remission of their sins*" (Acts 2:38). The Fathers followed up with like exhortation.



(Source: Catholic Encyclopedia)

## The Secret of the Rosary

### Twenty-Second Rose

#### Likens to Christ

The chief concern of a Christian soul should be to tend to perfection. Saint Paul tells us "Be ye followers of God, as most dear children." This obligation is included in the eternal decree of our predestination, as the one and only means prescribed by God to attain everlasting glory.

Saint Gregory of Nyssa makes a delightful comparison when he says that we are all artists and that our souls are blank canvases which we have to fill in. The colours which we must use are the Christian virtues, and our Model is Jesus Christ, the perfect Living Image of God the Father.



Just as a portrait painter who wants to do a good job places himself before his model and glances at him before making each stroke, so the Christian must always have the life and virtues of Jesus Christ before his eyes so that he may

never say, think or do the least thing which is not in harmony with his Model.

It was because Our Lady wanted to help us in the great task of working out our salvation that she ordered Saint Dominic to teach the faithful to meditate upon the sacred mysteries of the life of Jesus Christ. She did this, not only that they might adore and glorify Him, but chiefly that they might pattern their lives and actions upon His virtues.

Children copy their parents through watching them and talking to them and they learn their own language through hearing them speak. An apprentice learns his trade through watching

his master at work; in the very same way the faithful members of the Confraternity of the Holy Rosary can become like their



divine Master if they reverently study and imitate the virtues mysteries of His life. They can do this with the help of His grace and through the intercession of His Blessed Mother.

Long ago Moses was inspired by God to command the Jewish people never to forget the graces which had been showered upon them. The Son of God, then, has all the more reason to tell us to engrave the mysteries of His life, passion and death upon our hearts and to have them always before our eyes—because each mystery reminds us of His goodness to us in some special way and it is by these mysteries that He has shown us His overwhelming love and desire for our salvation. Our Lord is saying to us: "Oh, all of you that pass by, pause a while and see if there has ever been sorrow like unto the sorrow which I have undergone for love of you. Be mindful of My poverty and of My humiliations; think of the wine mingled with gall which I drank for you during My bitter passion."



These words and many others which could be given here should be more than enough to convince us that we must not only say the Rosary with our lips in honour of Our Lord and Our Lady, but also meditate upon the sacred mysteries while we are saying it.

## Notices

### Ash Wednesday

Wednesday 6<sup>th</sup> March

#### Day of Fasting and Abstinence



Blessing of the Ashes, imposition of the Ashes, and Holy Mass will take place at:

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

*Memento, homo, quia pulvis es, et in pulverem reverteris.*

Remember, man, that thou art dust, and into dust thou shalt return.



### 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)**