

## Society of Saint Pius X

St. Mary's House  
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Preston - PR1 3NA

### Resident Priests:

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Rev. Gary Holden

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## SAINT MARY'S NEWSLETTER



**MAY 2019**

My Dear Faithful,

**T**he memories of the ceremonies of Holy Week are still fresh in our minds. Their effect of rejoicing and lifting up our hearts should remain with us and preserve us in the wonderful spirit of Easter. To balance this joyous spirit of Easter, we are never far from the cross and the general difficulties of life. But these difficulties are part of God's plan for us and He invites us to follow in the steps of Our Lord Jesus Christ, to share His sufferings and then His triumph. As with the hardships of our lives, so the Church also suffers and has always mirrored Our Lord's sufferings throughout History. For these reasons we always need some points of reference in order to keep the course of our journey towards eternal life in Heaven. In one of his numerous visions or dreams, Saint John Bosco has given us a most important insight into pointers that will guide us to Heaven. These are the devotion to the Holy Eucharist and a love for, and devotion to Our Lady. More details about this vision may be found later in this Newsletter.

During this month, it will be our turn to have the All Day Adoration in Preston. As you know, this takes place on every day throughout the year in one of the places owned by the SSPX around the world. The perpetual adoration of the Blessed Sacrament has the important effect of keeping our attention on the point of reference which is the Holy Eucharist. I hope many of you will be able to consecrate a little of your time on Tuesday 14<sup>th</sup> May to come and adore Our Lord in the Eucharist. We should take to heart making this effort, especially when we know that in these days Our Lord receives less and less of the respect He deserves. Even His own children are not immune to this fault. This effort will also be the opportunity of remembering that the Holy Eucharist is not only inviting us to keep company with Our Lord but to unite all our difficulties with Our Lord. For, we must keep in mind that the Holy Eucharist is not only the fact that Our Lord is truly present amongst us but also

the fact that His presence is the fruit of a Sacrifice. To facilitate our union with Our Lord two Masses will be said on that day between which will take place the silent adoration.



The month of May is dedicated by the Church to Our Lady. For this reason I should like to encourage you to say your Rosary with more confidence than ever, trusting in the power of intercession of the one who is our heavenly and loving mother. We should concentrate on saying it slowly with pious recollection. I am sure you all have your own prayer intentions, but, I should like to suggest that you also pray fervently for vocations. We are all so fortunate as to receive without difficulty the Sacraments. If this is to continue we do need a steady supply of priests. We need holy priests who dedicate their lives to the salvation of souls by giving themselves to the Church and persevering in this life commitment. This was the great intuition of Archbishop Lefebvre, whose aim was to restore the Catholic Church from its auto-destruction triggered by the 2<sup>nd</sup> Vatican Council. To this end he formed priests who in his seminaries would be given all the means of salvation for souls, especially the doctrine of all time and the Holy Sacrifice of the Mass. This was 'Operation Survival' leading us more surely on the path to Heaven.

Of these matters you shall also find more details later in this Newsletter. Great graces are granted only at the price of some efforts, and we have a beautiful opportunity to ask for them with this Day of Adoration during this month of May.

May Our Lady of the Clergy grant us many holy priests.

Rev. Vianney Vandendaele (Prior)

## The Vision of the Two Columns

On 30<sup>th</sup> May 1862, Saint John Bosco recounted that in a dream he had seen an immense sea on which a great many ships were arranged for battle against a larger and taller ship. He also saw others which were defending the tall ship. This most famous dream regarding future troubles for the Church is known as the Prophecy of the Two Columns.



In his words, here is the dream:

"Try to picture yourselves with me on the seashore, or, better still, on an outlying cliff with no other land in sight. The vast expanse of water is covered with a formidable array of ships in battle formation, prows fitted with sharp spear-like beaks capable of breaking through any defence. All are heavily armed with cannons, incendiary bombs, and firearms of all sorts—even books—and are heading toward one stately ship, mightier than them all. As they try to close in, they try to ram it, set it afire, and cripple it as much as possible.

This stately vessel is shielded by a flotilla escort. Winds and waves are with the enemy. In this midst of this endless sea, two solid columns, a short distance apart, soar high into the sky: one is surmounted by a statue of the Immaculate Virgin at whose feet a large inscription reads: Help of Christians; the other, far loftier and sturdier, supports a [Communion] Host of proportionate size and bears beneath it the inscription Salvation of believers.

The flagship commander—the Roman Pontiff [the Pope]—seeing the enemy's fury and his auxiliary ships very grave predicament, summons his captains to a conference. However, as they discuss their strategy, a furious storm breaks out and they must return to their ships. When the storm abates, the Pope again summons his captains as the flagship keeps on its course. But the storm rages again. Standing at the helm, the Pope strains every muscle to steer his ship between the two columns from whose summits hang many anchors and strong hooks linked to chains.

The entire enemy fleet closes in to intercept and sink the flagship at all costs. They bombard it with everything they have: books and pamphlets, incendiary bombs, firearms, cannons. The battle rages ever more furious. Beaked prows ram the flagship again and again, but to no avail, as, unscathed and undaunted, it keeps on its course. At times a formidable ram splinters a gaping hole into its hull, but, immediately, a breeze from the two columns instantly seals the gash.

Meanwhile, enemy cannons blow up, firearms and beaks fall to pieces, ships crack up and sink to the bottom. In blind fury the enemy takes to hand-to-hand combat, cursing and blaspheming. Suddenly the Pope falls, seriously wounded. He is instantly helped up but,

struck down a second time, dies. A shout of victory rises from the enemy and wild rejoicing sweeps their ships. But no sooner is the Pope dead than another takes his place. The captains of the auxiliary ships elected him so quickly that the news of the Pope's death coincides with that of his successor's election. The enemy's self-assurance wanes.

Breaking through all resistance, the new Pope steers his ship safely between the two columns and moors it to the two columns; first to the one surmounted by the Host, and then to the other, topped by the statue of the Virgin. At this point something unexpected happens. The enemy ships panic and disperse, colliding with and scuttling each other. Some auxiliary ships which had gallantly fought alongside their flagship are the first to tie up at the two columns.

Many others, which had fearfully kept far away from the fight, stand still, cautiously waiting until the wrecked enemy ships vanish under the waves. Then, they too head for the two columns, tie up at the swinging hooks, and ride safe and tranquil beside their flagship. A great calm now covers the sea."

And in conclusion to this dream:

"Very grave trials await the Church. What we have suffered so far is almost nothing compared to what is going to happen. The enemies of the Church are symbolised by the ships which strive their utmost to sink the flagship. Only two things can save us in such a grave hour: devotion to Mary and frequent Communion. Let us do our very best to use these two means and have others use them everywhere."



Many interpret Saint John Bosco's vision as regarding the trials the Church has endured, and is continuing to endure, at the dawn of the third millennium; namely, rampant secularism and apostasy which has led to attacks against the Church and Her teachings.

### **Reception into the Church**

The Fathers from Preston have both had the joy to receive into the Catholic Church on Wednesday 17<sup>th</sup> April a new member. This gives us two extra people in this only ark of Salvation:

- ◆ **Miss Victoria Clegg** — Preston;
- ◆ **Mr. Richard Hesford-Locke** — Manchester.



Both have then received Our Lord in Holy Communion respectively on Easter Day and Maundy Thursday.

**Congratulations!**



## Help of Christians

(1) MARY, we invoke you as the Help of Christians because *you afford help to Christians even in all temporal needs*. If, without being asked, you do so much, what will you do if we invoke your aid? Though you are now enthroned in Heaven, you still take an interest in our misery and relieve our wants. You are still the Mother of God in Heaven as you were on earth; Jesus, who is omnipotence itself, remains your Son for all eternity. Your love for us is now even more intense and more compassionate, because you know our misery better in Heaven than you did in this mortal life. You obtain sweet rest for all you are laden with trouble and pain; you give comfort to the afflicted and healing to the sick.

Help of Christians, give me an abounded confidence in you. You can help me, for your prayer is all-powerful with God, and you will help me, for you are my Mother and you love me as your child. Let me pray to you with a pure and penitent heart, for I cannot expect help from you if I continue to offend your dear Son, and even crucify Him again by my sins.

I wish to beg your help with perseverance, even though for some time I may receive no help. I know you will grant my petition at the right time. Teach me to pray with resignation to the Will of God, who knows what is best for me. Obtain for me at least the grace of bearing my cross with patience.

(2) MARY, *you bring us help especially in our spiritual needs*. You are a most merciful Mother who rejects no sinner, no matter how far he may have strayed. You lovingly interest yourself in his behalf and try to reconcile him to your Son. You assist us in temptations. You are continually crushing the serpent's head by breaking Satan's plans to capture souls by sin. God Himself has said: "I will put enmities between thee and the woman-she shall crush thy head" (Genesis 3:15). Instead of capturing others, Satan is himself made a captive by you; like a chained slave he must obey your commands.

You confirm us in good and obtain for us the grace of making progress in the path of virtue, for you desire nothing more ardently than that we all become partakers of the fruits of redemption, won for us by your Son. In our efforts to reach holiness, you support us and obtain for us the grace of perseverance. I can ask

nothing of you that will give you greater pleasure or that you will grant more willingly than the grace to do good.

Above all, you assist us in the hour of death, which is the most important moment in our life because upon that moment eternity depends. As the exalted Queen of Heaven you take the souls of your faithful servants under your protecting mantle, accompany them to the judgment seat of your Son, and there you become their intercessor.



Help of Christians, I know you do all in your power to save my soul. May I also do my part and allow you to save me. If I fall into sin, obtain for me the grace of repentance. If I am tempted, give me help to fight with determination against the temptation that I may overcome it. Be with me especially in the hour of my death, when the devil will put forth every effort to win my soul.

(3) MARY, *you are the Protectress of the universal Catholic Church*. Through your intercession calamities have been averted from Christendom, fierce persecutions have ceased to rage, and enemies have been humbled to the dust. Many feasts are expressions of gratitude toward you for the frequent and wonderful deliverance of Christian nations from the invasions of enemies, from schisms and wars, and from other sufferings.

Help of Christians, show yourself the Protectress of the Catholic Church and destroy the wicked designs of her enemies, especially in these times of persecution.

### PRAYER

Almighty and merciful God, Who in the person of the Blessed Virgin Mary provided never-ending assistance for the defence of the Christian people grant, we beg of You, that, strengthened by such help, we may do battle during life and be able to obtain victory over the treacherous foe in death. Through Christ our Lord. Amen.

(Source: Our Lady's Titles,  
Rev. Lawrence G. Lovasik)

## At the Crossroads — The Dream of Dakar

Archbishop Lefebvre found himself at a crossroads when he resigned as Superior General of the Holy Ghost Fathers. Retired at sixty-three, he could have contented himself with his salaried post as consultant for the Sacred Congregation for the Propagation of the Faith. He could have led the quiet life that Paul VI referred to in 1972 as his “calm retirement.” However, the growing disintegration of the institution of the priesthood led him to form a plan to transmit the precious inheritance he had received at Rome from the hands of Fathers Le Floch, Voegtli, Frey, and Le Rohellec. When still an archbishop in Africa, he had a premonition of this work, but did not know when it was to be carried out. Only late in his long life, in his *Spiritual Journey* (8<sup>th</sup> December 1989), did he reveal to his sons the vision of the future that had inspired his actions:



Cathedral of Dakar

...The dream was to transmit, before the progressive degradation of the priestly ideal, in all of its doctrinal purity and in all of its missionary charity, the Catholic Priesthood of Our Lord Jesus Christ, just as He conferred it on His Apostles, just as the Roman Church always transmitted it until the middle of the twentieth century.

How should I carry out that which appeared then to me as the sole solution to revive the Church and Christianity? It was still a dream, but there appeared to me already the need, not only to confer the authentic priesthood, to teach not only the *sana doctrina* approved by the Church, but also to transmit the profound and unchanging spirit of the Catholic priesthood and of the Christian spirit essentially bound to the great prayer of Our Lord which His Sacrifice on the Cross expresses eternally.

The priestly truth is totally dependent upon this prayer; that is why I have always been haunted by the desire to show the means for true priestly sanctification according to the fundamental principles of Catholic doctrine concerning Christian and priestly sanctification.

Ever since his return to Europe, one desire had gripped him more and more: to found an international seminary according to these principles. During Easter week 1964, with two cousins from Châteauneuf-de-Galaure, he met Marthe Robin<sup>1</sup> and told her of his preoccupation. Marthe said without hesitation: “Your Grace, you must found the seminary!”

The Archbishop objected: “My responsibilities as Superior of the Holy Ghost Fathers prevent me from doing so.”

Marthe repeated: “You must found this seminary and God will bless you.”

The idea of this international seminary started to take shape two years later: Archbishop Lefebvre was offered a property in the diocese of Aire and Dax. He entered into negotiations with the bishop, Robert Bézac, who had been his friend at Sancta Chiara. While visiting Maylis Abbey in the diocese on 31<sup>st</sup> July 1966, he told the Father Prior, Dom Fulgence-Marie Lagrâce, about his project (which would come to nothing). Six months later, his friend Bishop Morilleau brought him back to the subject: “Then, there is your great ‘international seminary’! That really would be the mother of all projects! Is your ‘Maylis idea’ providential perhaps?”

If asked, Fr. Berto said he would be ready to take part in such a project and leave his work at Pontcalec at a moment’s notice. However, God called him home on 17<sup>th</sup> December 1968.

While the benefactors of the Archbishop were supporting the seminarians studying in Rome whom we have mentioned (as well as several others), eight or ten candidates who had never been seminarians were sent to him between 1967 and 1968 by his former fellow students [...]. Moreover, by the end of 1968, Fr. Theodosius sais he did not want to take more than ten seminarians, whom he meant to train as religious. In addition, during a brief visit to

<sup>1</sup> A privileged soul, bedridden by her pains. Her spiritual director was Fr. Finet, a former fellow student of the Archbishop at Sancta Chiara.

Fribourg at the end of March 1969, Archbishop Lefebvre heard from Fr. Bussard that they no longer wanted to house his seminarians at Botzet. He said: "I had this conviction which nothing could shake that to save and continue the Church, one had to train priests: holy priests and true priests."

Haunted by this overwhelming thought, he looked for houses in Fribourg whose university was certainly attractive and where the seminarians could really get good training. The Ordinary, Bishop Charrière, was consulted and gave his approval to the plan and even pointed the Archbishop in the direction of the interdiocesan seminary, the *Salesianum*. Charrière was, however, pessimistic about the future of priests training. Archbishop Lefebvre went to the *Salesianum* but remarked: "Here again, everything was wanting, and the rector of the *Salesianum* openly admitted it. The Marianist prior was equally frank: 'Here we no longer have a rule.'"

The Archbishop then went to Valais where he saw a property with possibilities, and wrote a letter about it to his friend Bishop Adam, the



bishop of the diocese. Adam wisely — or prudently — advised him: "Setting up a seminary such as the one you envisage would certainly be easier at Fribourg. Being near a university where St. Thomas is still honoured would make things a lot easier." Such was also the

opinion of his friend and confidant Dom Jean Roy, Abbot of Fontgombault, who wrote to him on 5<sup>th</sup> May 1969. He had just visited Fribourg where he met Fr. Marie-Dominique Philippe: "The international seminary must be opened in the town next October."

However, Archbishop Lefebvre would not yet admit he was convinced: "I was searching in France in despair. The Brothers of St. Vincent de Paul at Erigné took in two seminarians. But that was not the solution. The only thing for me to do was to make a foundation myself at Fribourg."

(Source: Marcel Lefebvre—The Biography, Bernard Tissier de Mallerais)

## Two Local Events this Month

### All Day Adoration

Tuesday 14<sup>th</sup> May 2019

Our Lady of Victories,  
Preston



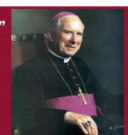
#### Programme:

- **10am Mass**  
*followed by Exposition of the Blessed Sacrament & Joyful Mysteries of the Rosary;*
- **3pm Sorrowful Mysteries**  
*of the Rosary;*
- **6.30pm Glorious Mysteries**  
*of the Rosary followed by Benediction;*
- **7pm Mass.**

SSPX  Society of Saint Pius X

"Tradidi quod et accepi" - "I have handed on what I have received"  
Epitaph on the tombstone of Archbishop Marcel Lefebvre

Founder's Spirit - Manchester 2019



25th May 2019

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

To confirm a place  
contact James Dew:  
07577 644 481

foundersconference@gmail.com

Pre-booking for bowling  
available. Prices vary.

Donations will be gratefully  
received on the day to help  
with the Parish costs of  
hosting.

"Vocation: What is God calling baptised Catholics to?"  
*Father Vianney Vandendaele*

"Catholic Emancipation in the UK - Part 3"  
*Father Holden*

Saturday

09:00 Mass  
10:00 Vocation: What is God calling baptised  
Catholics to?  
11:00 Tea Break  
11:30 Catholic Emancipation in the UK - Part 3  
12:45 Rosary

Lunch and Bowling Social

Dog Bowl Bowling, Whitworth St, M1 5WW

(For those who don't drive, there are some spare seats in cars or a few buses to choose from)



## The Secret of the Rosary

### Twenty-Fifth Rose

#### The wealth of sanctification

Never will anyone really be able to understand the marvellous riches of sanctification which are contained in the prayers and mysteries of the Holy Rosary. This meditation on the mysteries of the life and death of Our Lord and Saviour Jesus Christ is the source of the most wonderful fruits for those who use it.



Today people want things that strike and move and that leave deep impressions on the soul. Nor has there ever been anything in the whole history of the world more moving than the wonderful story of the life, death and glory of Our Saviour which is contained in the Holy Rosary. In the fifteen tableaux the chief scenes or mysteries of His life unfold before our eyes. How could there ever be any prayers more wonderful and sublime than the Lord's Prayer and the Salutation of the Angel? All our desires and all our needs are found expressed in these two prayers.

The meditation on the mysteries and the prayers of the Rosary is the easiest of all prayers, because the diversity of the virtues of Our Lord Jesus Christ and the different stages of His life which we study refresh and fortify our mind in a wonderful way and help us to avoid distractions.

For learned people these mysteries are the source of the most profound doctrine but simple people find in them a means of instruction well within their reach.

We must learn this easy form of meditation before progressing to the highest state of contemplation. This is the view of Saint Thomas Aquinas and the advice that he gives when he says that first of all one must practise on a battlefield, as it were, by acquiring all the virtues which the Holy Rosary gives us to imitate. The learned Cajetan says that this is the way that we reach a really intimate union with God—for without this union contemplation is nothing other than a dangerous illusion which can lead souls astray.

If only the Illuminists or the Quietists of today had followed this piece of advice they would never have fallen so low nor would they have caused such scandals and upset the devotions of good people. To think that it is possible to say prayers that are finer and more beautiful than the Our Father and the Hail Mary is to fall prey to a strange illusion of the devil.

These heavenly prayers are the support, the strength and the safeguard of our souls—but I must admit that it is not always necessary to say them as vocal prayers. It is quite true that, in a sense, mental prayer

is more perfect than vocal prayer, but, believe me, it is really dangerous, not to say fatal, to give up saying the Rosary of your own accord under the excuse of seeking a more perfect union with God.



Sometimes a soul that is proud in a subtle way and who may have done everything that he can do interiorly to rise to the sublime heights of contemplation that the Saints have reached, may be deluded by the noon-day devil into giving up his former devotions because he thinks that he has found a greater good. He then looks upon his erstwhile practices as inferior and only fit for ordinary and mediocre souls.

But this kind of soul has deliberately turned a deaf ear to the prayers and salutation taught us by an Archangel and even to the Prayer which God made and taught us and which He said Himself. "Thus therefore shall you pray: Our Father..." Having reached this point such a soul drifts from its first illusion into still greater ones and falls from precipice to precipice.

Believe me, dear brothers of the Rosary Confraternity, if you genuinely wish to reach a high level of prayer in all honesty and without falling into the traps that the devil sets for those who pray, say your whole Rosary every day, or at least five decades of it.

If, by the grace of God, you have already reached a high level of prayer, keep up the practice of saying the Holy Rosary if you wish to remain in that state and if you hope, through it, to grow in humility. For never will anyone who says his Rosary every day become a formal heretic or be led astray by the devil. This is a statement that I would gladly sign with my blood.

On the other hand if Almighty God in His infinite mercy draws you to Him as forcibly as He did some of the Saints while saying the Rosary, make yourself passive in His hands and let yourself be drawn towards Him. Let God work and pray in you and let Him say your Rosary in His way and this will be enough for the day.

But if you are still in the state of active contemplation or the usual prayer of quietude, which is to say that of placing yourself in the presence of God and loving Him, you have every reason in the world not to give up saying your Rosary. Far from making you lose ground in mental prayer or stunting your spiritual growth, it will be the most tremendous help to you. You will find that it will be a real Jacob's ladder with fifteen rungs and by each one of these you will go from virtue to virtue and from light to light. Thus, without danger of being misled, you will easily come to the fullness of the age of Jesus Christ.

## Notices



### **Feast of the Ascension of Our Lord**

Thursday 30<sup>th</sup> May

***Holy Day of Obligation***

Mass will be offered at:

- ◆ **Preston:** 11am;
- ◆ **Manchester:** 12.30pm;
- ◆ **Rhos-on-Sea:** 5pm.



### **Recent Death**

Has been honoured with ecclesiastical funeral:

**Mrs. Winifred Middlehurst**  
on 30<sup>th</sup> April 2019 — Liverpool

### **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)**