

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



JUNE 2019

My Dear Faithful,

Archbishop Lefebvre, in one of his allocutions, once said: *"Souls need to be enlightened by the truth, and taught who Our Lord Jesus Christ is, who God is. Often we speak relatively little of God Himself and more of what God does. We could make an effort to speak more on the divine perfections, to speak of the Blessed Trinity, of Our Lord who is God. For the more souls know God, the more they will desire to serve Him, and the more they will hate displeasing Him."* Many times during the spiritual conferences that he gave to the seminarians at Ecône, he especially spoke about the Holy Ghost and presented Him as the unknown of the spiritual life.

The Holy Ghost is certainly neglected by us in our lives. We do not think often enough about Him, nor do we invoke Him directly. We seem to have forgotten that the Holy Ghost is God. The Holy Ghost has the mission to sanctify our souls by the gift of sanctifying grace and also lead our lives by His seven gifts which should guide us all our life long and keep us on the right track towards our destination which is Heaven.

Unfortunately, we can forget the Holy Ghost and, worse, be unfaithful to Him by not putting ourselves under His guidance. This is what happened during the 2nd Vatican Council, for instance. It was said very clearly at the beginning of the Council, and repeated several years afterwards in a very clear manner again, that the Council was pastoral and not dogmatic. All precedent Councils were dogmatic which means that they worked to clarify Catholic doctrine by giving definitions. In this situation, the Holy Ghost protects the Council from errors by the privilege of infallibility so that the faithful may have no doubt about what will come from the Council. By being pastoral, the 2nd Vatican Council only meant to give a great predication to the world. This is nothing like defining Dogma and therefore the protection of the Holy

Ghost is not guaranteed. Being only a predication to all men, whether they are Catholics or not, the work of the Fathers of the Council was subject to errors. This is a dramatic example of not putting actions under the lights of the Holy Ghost. This example concerns obviously something which is not common but rather specific but still it shows us that the immediate consequence of not submitting ourselves to the lights of the Holy Ghost is to be misled and become subject to errors.



To increase your knowledge on the Holy Ghost you will find some teaching on this matter later in this Newsletter, and also something on the Athanasian Creed which we rarely come across. This Creed is one of the three official Creeds given to us by the Church as an expression of our Catholic faith, and yet we hardly know it. All our life must be dedicated to God, but we must never forget that God who is our Creator, the beginning and the end of our lives, is the Triune God. This is important and this is what makes the difference between us Catholics and those who are members of what we call monotheist religions. Those who at least believe in one God still don't believe in the right God because they do not believe in the Blessed Trinity. For example, the Muslims say that it is blasphemy to call God 'Father'. The Orthodox Church refuses to believe in the fact that the Holy Ghost is well and truly God, proceeding from both the Father and the Son. As for us, we simply want to submit ourselves to what God Himself revealed to us and what is passed onto us by the Tradition of the Church, which is the security of teaching free from error.

May the Holy Ghost be our guide in our daily lives and lead us to Heaven where we shall be able to contemplate the Blessed Trinity for eternity.

Rev. Vianney Vandendaele (Prior)

The Holy Ghost

Synopsis of the dogma

The doctrine of the Catholic Church concerning the Holy Ghost forms an integral part of her teaching on the mystery of the Holy Trinity, of which St. Augustine, speaking with diffidence, says: "*In no other subject is the danger of erring so great, or the progress so difficult, or the fruit of a careful study so appreciable*". The essential points of the dogma may be resumed in the following propositions:

- ◆ The Holy Ghost is the Third Person of the Blessed Trinity.
- ◆ Though really distinct, as a Person, from the Father and the Son, He is consubstantial with Them; being God like Them, He possesses with Them one and the same Divine Essence or Nature.
- ◆ He proceeds, not by way of generation, but by way of spiration, from the Father and the Son together, as from a single principle.

Such is the belief the Catholic faith demands.

Chief errors

All the theories and all the Christian sects that have contradicted or impugned, in any way, the dogma of the Trinity, have, as a logical consequence, threatened likewise the faith in the Holy Ghost. Among these, history mentions the following:

- ◆ In the second and third centuries, the dynamic or modalistic Monarchians held that the same Divine Person, according to His different operations or manifestations, is in turn called the Father, the Son, and the Holy Ghost; so they recognised a purely nominal Trinity.
- ◆ In the fourth century and later, the Arians and their numerous heretical offspring, while admitting the triple personality, denied the consubstantiality. Arianism had been preceded by the Subordination theory of some ante-Nicene writers, who affirmed a difference and a gradation between the Divine Persons other than those that arise from their relations in point of origin.

- ◆ In the sixteenth century, the Socinians explicitly rejected, in the name of reason, along with all the mysteries of Christianity, the doctrine of Three Persons in One God.
- ◆ Mention may also be made of the teachings of Johannes Philoponus (sixth century), Roscellinus, Gilbert de la Porrée, Joachim of Flora (eleventh and twelfth centuries), and, in modern times, Günther, who, by denying or obscuring the doctrine of the numerical unity of the Divine Nature, in reality set up a triple deity.

In addition to these systems and these writers, who came in conflict with the true doctrine about the Holy Ghost only indirectly and as a logical result of previous errors, there were others who attacked the truth directly:

- ◆ Towards the middle of the fourth century, Macedonius, Bishop of Constantinople, and, after him a number of Semi-Arians, while apparently admitting the Divinity of the Word, denied that of the Holy Ghost. They placed Him among the spirits, inferior ministers of God, but higher than the angels. They were, under the name of Pneumatomachians, condemned by the Council of Constantinople, in 381.
- ◆ Since the days of Photius, the schismatic Greeks maintain that the Holy Ghost, true God like the Father and the Son, proceeds from the former alone.



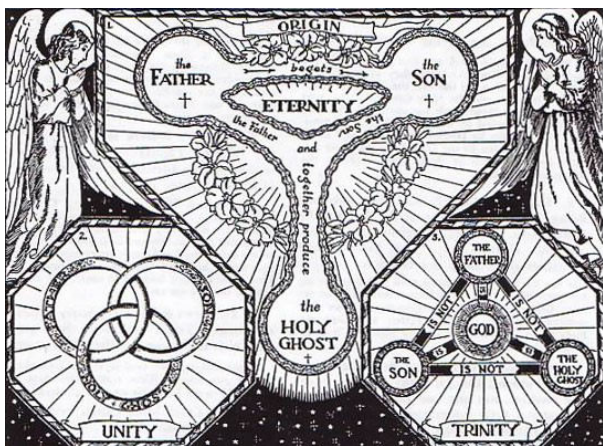
The Third Person of the Blessed Trinity

This heading implies two truths:

- ◆ The Holy Ghost is a Person really distinct as such from the Father and the Son;
- ◆ He is God and consubstantial with the Father and the Son.

The first statement is directly opposed to Monarchianism and to Socinianism; the second to Subordinationism, to the different forms of Arianism, and to Macedonianism in particular. The same arguments drawn from Scripture and Tradition may be used generally to prove either assertion. We will, therefore, bring forward the proofs of the two truths together, but first call particular attention to some passages that demonstrate more explicitly the distinction of personality.

Filioque



Having treated of the part taken by the Son in the Procession of the Holy Ghost, we come next to consider the introduction of the expression *Filioque* into the Creed of Constantinople. The author of the addition is unknown, but the first trace of it is found in Spain. The *Filioque* was successively introduced into the Symbol of the Council of Toledo in 447, then, in pursuance of an order of another synod held in the same place (589), it was inserted in the Niceno-Constantinopolitan Creed. Admitted likewise into the Symbol Quicumque, it began to appear in France in the eighth century. It was chanted in 767, in Charlemagne's chapel at Gentilly, where it was heard by ambassadors from Constantine Copronymus. The Greeks were astonished and protested, explanations were given by the Latins, and many discussions followed. The Archbishop of Aquileia, Paulinus, defended the addition at the Council of Friuli, in 796. It was afterwards accepted by a council held at Aachen, in 809. However, as it proved a stumbling-block to the Greeks Pope Leo III disapproved of it; and, though he entirely agreed with the Franks on the question of the doctrine, he advised them to omit the new

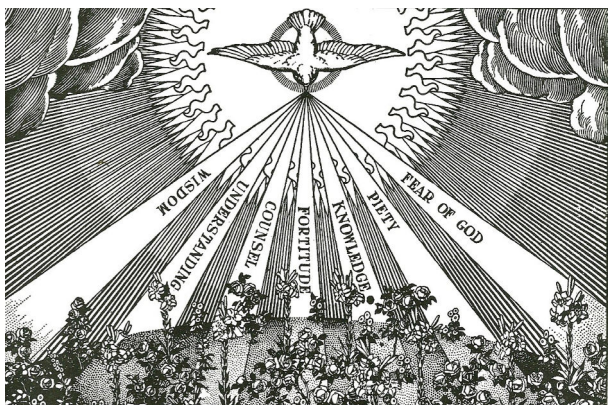
word. He himself caused two large silver tablets, on which the creed with the disputed expression omitted was engraved to be erected in St. Peter's. His advice was unheeded by the Franks; and, as the conduct and schism of Photius seemed to justify the Westerns in paying no more regard to the feelings of the Greeks, the addition of the words was accepted by the Roman Church under Benedict VIII.

The Greeks have always blamed the Latins for making the addition. They considered that, quite apart from the question of doctrine involved by the expression, the insertion was made in violation of a decree of the Council of Ephesus, forbidding anyone "to produce, write, or compose a confession of faith other than the one defined by the Fathers of Nicæa". Such a reason will not bear examination. Supposing the truth of the dogma (established above), it is inadmissible that the Church could or would have deprived herself of the right to mention it in the symbol. If the opinion be adhered to, and it has strong arguments to support it, which considers that the developments of the Creed in what concerns the Holy Ghost were approved by the Council of Constantinople (381), at once it might be laid down that the bishops at Ephesus (431) certainly did not think of condemning or blaming those of Constantinople. But, from the fact that the disputed expression was authorised by the Council of Chalcedon, in 451, we conclude that the prohibition of the Council of Ephesus was never understood, and ought not to be understood, in an absolute sense. It may be considered either as a doctrinal, or as a merely disciplinary pronouncement. In the first case it would exclude any addition or modification opposed to, or at variance with, the deposit of Revelation; and such seems to be its historic import, for it was proposed and accepted by the Fathers to oppose a formula tainted with Nestorianism. In the second case considered as a disciplinary measure, it can bind only those who are not the depositaries of the supreme power in the Church. The latter, as it is their duty to teach the revealed truth and to preserve it from error, possess, by Divine authority, the power and right to draw up and propose to the faithful such confessions of faith as circumstances may demand. This right is as unconfined as it is inalienable.

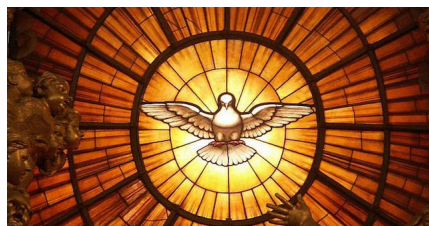
Gifts of the Holy Ghost

This title and the theory connected with it, like the theory of the fruits of the Holy Ghost and that of the sins against the Holy Ghost, imply what theologians call appropriation. By this term is meant attributing especially to one Divine Person perfections and exterior works which seem to us more clearly or more immediately to be connected with Him, when we consider His personal characteristics, but which in reality are common to the Three Persons. It is in this sense that we attribute to the Father the perfection of omnipotence, with its most striking manifestations, e.g. the Creation, because He is the principle of the two other Persons; to the Son we attribute Wisdom and the works of wisdom, because He proceeds from the Father by the Intellect; to the Holy Ghost we attribute the operations of grace and the sanctification of souls, and in particular spiritual gifts and fruits, because He proceeds from the Father and the Son as Their mutual love and is called in Holy Writ the goodness and the charity of God.

The gifts of the Holy Ghost are of two kinds: the first are specially intended for the sanctification of the person who receives them; the second, more properly called charismata, are extraordinary favours granted for the help of another, favours, too, which do not sanctify by themselves, and may even be separated from sanctifying grace. Those of the first class are accounted seven in number, as enumerated by Isaias (11:2-3), where the prophet sees and describes them in the Messiah. They are the gifts of wisdom, understanding, counsel, fortitude, knowledge, piety (godliness), and fear of the Lord.



- ♦ *The gift of Wisdom*, by detaching us from the world, makes us relish and love only the things of Heaven.
- ♦ *The gift of Understanding* helps us to grasp the truths of religion as far as is necessary.
- ♦ *The gift of Counsel* springs from supernatural prudence, and enables us to see and choose correctly what will help most to the glory of God and our own salvation.
- ♦ *By the gift of Fortitude* we receive courage to overcome the obstacles and difficulties that arise in the practice of our religious duties.
- ♦ *The gift of Knowledge* points out to us the path to follow and the dangers to avoid in order to reach Heaven.
- ♦ *The gift of Piety*, by inspiring us with a tender and filial confidence in God, makes us joyfully embrace all that pertains to His service.
- ♦ Lastly, *the gift of Fear* fills us with a sovereign respect for God, and makes us dread, above all things, to offend Him.



As to the inner nature of these gifts, theologians consider them to be supernatural and permanent qualities, which make us attentive to the voice of God, which render us susceptible to the workings of actual grace, which make us love the things of God, and, consequently, render us more obedient and docile to the inspirations of the Holy Ghost. But how do they differ from the virtues? Some writers think they are not really distinct from them, that they are the virtues inasmuch as the latter are free gifts of God, and that they are identified essentially with grace, charity, and the virtues. That opinion has the particular merit of avoiding a multiplication of the entities infused into the soul. Other writers look upon the gifts as perfections of a higher order than the virtues; the latter, they say, dispose us to follow the impulse and guidance of reason; the former are functionally intended to render the will obedient and docile to the inspirations of the Holy Ghost. [...]

Fruits of the Holy Ghost



Some writers extend this term to all the supernatural virtues, or rather to the acts of all these virtues, inasmuch as they are the results of the mysterious workings of the Holy Ghost in our

souls by means of His grace. But, with St. Thomas, the word is ordinarily restricted to mean only those supernatural works that are done joyfully and with peace of soul. This is the sense in which most authorities apply the term to the list mentioned by St. Paul (Galatians 5:22-23): "*But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity.*" Moreover, there is no doubt that this list of twelve—three of the twelve are omitted in several Greek and Latin manuscripts—is not to be taken in a strictly limited sense, but, according to the rules of Scriptural language, as capable of being extended to include all acts of a similar character. That is why the Angelic Doctor says: "*Every virtuous act which man performs with pleasure is a fruit.*" The fruits of the Holy Ghost are not habits, permanent qualities, but acts. They cannot, therefore, be confounded with the virtues and the gifts, from which they are distinguished as the effect is from its cause, or the stream from its source. The charity, patience, mildness, etc., of which the Apostle speaks in this passage, are not then the virtues themselves, but rather their acts or operations; for, however perfect the virtues may be, they cannot be considered as the ultimate effects of grace, being themselves intended, inasmuch as they are active principles, to produce something else, i.e. their acts. Further, in order that these acts may fully justify their metaphorical name of fruits, they must belong to that class which are performed with ease and pleasure; in other words, the difficulty involved in performing them must disappear in presence of the delight and satisfaction resulting from the good accomplished.

Sins against the Holy Ghost

The sin or blasphemy against the Holy Ghost is mentioned in Matthew 12:22-32; Mark 3:22-30;

Luke 12:10; and Christ everywhere declares that it shall not be pardoned. In what does it consist? If we examine all the passages alluded to, there can be little doubt as to the reply.

Let us take, for instance, the account given by St. Matthew which is more complete than that of the other Synoptics. There had been brought to Christ "one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw". While the crowd is wondering, and asking: "Is not this the Son of David?", the Pharisees, yielding to their wonted jealousy, and shutting their eyes to the light of evidence, say: "This man casteth not out devils but by Beelzebub the prince of the devils." Jesus then proves to them this absurdity, and, consequently, the malice of their explanation; He shows them that it is by "the Spirit of God" that He casts out devils, and then He concludes: "therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."



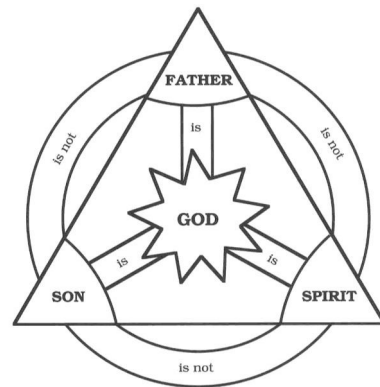
So, to sin against the Holy Ghost is to confound Him with the spirit of evil, it is to deny, from pure malice, the Divine character of works manifestly Divine. This is the sense in which St. Mark also defines the sin question; for, after reciting the words of the Master: "But he that shall blaspheme against the Holy Ghost shall never have forgiveness", he adds at once: "Because they said: He hath an unclean spirit." With this sin of pure downright malice, Jesus contrasts the sin "against the Son of man", that is the sin committed against Himself as man, the wrong done to His humanity in judging Him by His humble and lowly appearance. This fault, unlike the former, might be excused as the result of man's ignorance and misunderstanding.

The Athanasian Creed

One of the symbols of the Faith approved by the Church and given a place in her liturgy, is a short, clear exposition of the doctrines of the Trinity and the Incarnation, with a passing reference to several other dogmas. Unlike most of the other creeds, or symbols, it deals almost exclusively with these two fundamental truths, which it states and restates in terse and varied forms so as to bring out unmistakably the trinity of the Persons of God, and the twofold nature in the one Divine Person of Jesus Christ. At various points the author calls attention to the penalty incurred by those who refuse to accept any of the articles therein set down. The following is the Marquess of Bute's English translation of the text of the Creed:

“Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity. Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all One, the Glory Equal, the Majesty Co-Eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father Uncreate, the Son Uncreate, and the Holy Ghost Uncreate. The Father Incomprehensible, the Son Incomprehensible, and the Holy Ghost Incomprehensible. The Father Eternal, the Son Eternal, and the Holy Ghost Eternal and yet they are not Three Eternals but One Eternal. As also there are not Three Uncreated, nor Three Incomprehensibles, but One Uncreated, and One Incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not Three Almighties but One Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not Three Gods, but One God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not Three Lords but One Lord. For, like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the Catholic Religion to say, there be Three Gods or Three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father, and of the Son neither made, nor created, nor begotten, but proceeding.



So there is One Father, not Three Fathers; one Son, not Three Sons; One Holy Ghost, not Three Holy Ghosts. And in this Trinity none is afore or after Other, None is greater or less than Another, but the whole Three Persons are Co-eternal together, and Co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting Salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.

God, of the substance of the Father, begotten before the worlds; and Man, of the substance of His mother, born into the world. Perfect God and Perfect Man, of a reasonable Soul and human Flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His Manhood. Who, although He be God and Man, yet He is not two, but One Christ. One, not by conversion of the Godhead into Flesh, but by taking of the Manhood into God. One altogether, not by confusion of substance, but by Unity of Person. For as the reasonable soul and flesh is one Man, so God and Man is one Christ. Who suffered for our salvation, descended into Hell, rose again the third day from the dead. He ascended into Heaven, He sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic Faith, which except a man believe faithfully and firmly, he cannot be saved.”

(Source: Catholic Encyclopedia)

The Secret of the Rosary

Twenty-Sixth Rose

Sublime Prayer

Whatever you do, do not be like a certain pious but self-willed lady in Rome, so often referred to when speaking about the Rosary. She was so devout and so fervent that she put to shame by her holy life, even the strictest religious in the Church.

Having decided to ask Saint Dominic's advice about her spiritual life she asked him to hear her confession. For penance he gave her one whole Rosary to say and advised her to say it every day. She said that she had no time to say it, excusing herself on the grounds that she made the Stations of Rome every day, that she wore sack-cloth and also a hair shirt, that she gave herself the discipline several times a week, that she carried out so many other penances and fasted so much. Saint Dominic urged her over and over again to take his advice and say the Rosary, but she would not hear of it. She left the confessional, horrified at the tactics of this new spiritual director who had tried so hard to persuade her to take on a devotion that was not at all to her liking.

Later on when she was in prayer she fell into ecstasy and had a vision of her soul appearing before Our Lord's Judgment Seat. Saint Michael put all her penances and other prayers onto one balance of the scales and all her sins and imperfections onto the other. The tray of her good works was greatly outweighed by that of her sins and imperfections.

Filled with terror she cried for mercy, imploring the help of the Blessed Virgin, her gracious Advocate, who took the one and only Rosary that she had said for her penance and dropped it onto the tray of her good works. This one Rosary was so heavy that it weighed more than all her sins as well as all her good works. Our Lady then reproved her for having refused to follow the counsel of her servant Dominic and for not saying the Rosary every day.

As soon as she came to herself she rushed and threw herself at the feet of Saint Dominic and told him all that had happened, begged his forgiveness for her unbelief and promised to say the Rosary faithfully every day. By this means she rose to Christian perfection and finally to the glory of everlasting life.

You who are people of prayer—learn from this how tremendous is the power, the value and the importance of this devotion of the Most Holy Rosary when it is said together with meditation on the mysteries.



Few Saints have reached the same heights of prayer as Saint Mary Magdalene who was lifted up to Heaven each day by Angels, and who had had the privilege of learning at the feet of Our Lord Himself and His Blessed Mother. Yet one day when she asked God to show her a sure way of advancing in His love and of arriving at the height of perfection, He sent Saint Michael the Archangel to tell her, on His behalf, that there was no other way for her to arrive at perfection than to meditate on Our Lord's Passion. So he placed a Cross in the front of her cave and told her to pray before it, contemplating the Sorrowful Mysteries which she had seen take place with her own eyes.



The example of Saint Francis de Sales, the great spiritual director of his time, should spur you on to join the holy confraternity of the Rosary, since, great Saint that he was, he bound himself by oath to say the whole Rosary every single day as long as he lived.

Saint Charles Borromeo said it every day also and strongly recommended the devotion to his priests and to the ecclesiastics in the seminaries and also to all his people.

Saint Pius V, one of the greatest Popes who have ever ruled the Church, said the Rosary every day. Saint Thomas of Villanova, Archbishop of Valence, Saint Ignatius, Saint Francis Xavier, Saint Francis Borgia, Saint Theresa and Saint Philip Neri as well as many other great men whom I have not mentioned were deeply devoted to the Holy Rosary.

Follow their example; your spiritual directors will be pleased and if they are aware of the benefit that you can derive from this devotion, they will be the very first to urge you to adopt it.

Notices

Feast of Corpus Christi

Thursday 20th June
Not a Holy Day of Obligation

Mass will be offered at:

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

Feast of Sts. Peter & Paul

Saturday 29th June
Holy Day of Obligation

Mass will be offered at:

- ◆ **Rhos-on-Sea:** 9.30am;
- ◆ **Preston:** 12.15pm;
- ◆ **Manchester:** 12.30pm.



Sacramental Records

Has become soldier of Christ:

Mr. Richard Hesford-Locke — Manchester
at St. Michael's School on Saturday 11th May 2019.

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)