

Society of Saint Pius X

St. Mary's House
12 Ribblesdale Place
Preston - PR1 3NA

Resident Priests:

Rev. Vianney Vandendaele (Prior)
Rev. Gary Holden

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SAINT MARY'S NEWSLETTER



JULY 2019

My Dear Faithful,



Although Archbishop Lefebvre said many times that the Society of Saint Pius X did not have any special spirituality other than that of the Church, he saw in the Mass of all time what should characterize our religious congregation within this ongoing crisis in the Church. In the Mass codified by Saint Pius V in 1570 is expressed the whole of our Catholic Faith which is what modernism and the modernists would like us, in vain, to change. By her liturgy, with all the feasts we celebrate throughout its yearly cycle and all the texts we read, and meditate upon, the Church is expressing and passing onto us all the different aspects of the teaching of Our Lord Jesus Christ. Not only does the Tridentine Mass, as opposed to the *Novus Ordo*, contain and teach the entire Catholic Faith but it instills in those who attend it what is the fundamental attitude that a Catholic ought to have, which is a humble submission to Almighty God.



By saying Mass, the priest is performing a sacred action which, if embraced fully, should help the faithful to acquire and develop their sense of the Majesty of God as well as the reverence due to Him and their dependence on Him. This is expressed interiorly by our dispositions of soul such as our adoration, our submission, and by surrendering ourselves to God's Holy Will. This is expressed also exteriorly when kneeling down or in the modesty shown by our clothing. The way we are dressed on Sunday is necessarily the fruit of our own decision and is a good indicator of our understanding of what is happening on the altar. When attending Mass, we come to see Our Lord who, though veiled, or remaining under the appearances of

bread and wine, is truly before us, waiting for us to express the sentiments we have in our hearts and wanting to give us what we need to comfort us and to help us to persevere.

We all continually need to understand better how much we need the Holy Sacrifice of the Mass. Again, it is Mass that teaches the faith in its integrity, gives the graces we need to live as a good Catholic throughout the week and is source of the continual mercy of God we benefit from while He is offended so much by His creatures, more than He has ever been. If God continues to pour His blessings down the earth while we can witness so much wickedness, it is because the Sacrifice of the Mass, which renews Christ's death on the Cross, is still offered. As for us, this Mass is the means to secure our way to Heaven and therefore we must make all the efforts to see in the Mass the great solution and remedy for all our difficulties we have to suffer during this life.

Mass remains this *mysterium fidei*, this great mystery of our faith. Yes, it is part of God's mystery that men's salvation depends on the offering of Mass. If there were no Mass at all, no grace would be distributed, the treasure of graces won by Our Lord would be hidden from us and consequently wasted. Because it is a source of so much treasure, let us come to Mass more often during the week if Mass is available. Let us also come to Mass on Sunday with a greater spirit of faith and love for God, preparing our souls to receive from this inexhaustible source of graces all we need in order to secure our salvation. Let us increase our love for the Mass and strive to make good Holy Communion so that the Precious Blood of Our Lord which we celebrate particularly during the month of July, may clean our souls and make them ready for eternal life.

God bless you all.

Rev. Vianney Vandendaele (Prior)

The Sacrifice of the Mass

The word Mass (*missa*) first established itself as the general designation for the Eucharistic Sacrifice in the West after the time of Pope Gregory the Great (604), the early Church having used the expression the "breaking of bread" (*fractio panis*) or "liturgy" (Acts 13:2); the Greek Church has employed the latter name for almost sixteen centuries.



There were current in the early days of Christianity other terms;

- ♦ "The Lord's Supper" (*coena dominica*),
- ♦ the "Sacrifice" (*prospora, oblatio*),
- ♦ "the gathering together" (*synaxis, congregatio*),
- ♦ "the Mysteries", and
- ♦ (since Augustine), "the Sacrament of the Altar".

With the name "Love Feast" (*agape*) the idea of the sacrifice of the Mass was not necessarily connected. Etymologically, the word *missa* is neither (as Baronius states) from a Hebrew, nor from the Greek *mysis*, but is simply derived from *missio*, just as *oblata* is derived from *oblatio*, *collecta* from *collectio*, and *ulta* from *ultio*. The reference was however not to a Divine "mission", but simply to a "dismissal" (*dimissio*) as was also customary in the Greek rite, and as is still echoed

in the phrase *Ite missa est*. This solemn form of leave-taking was not introduced by the Church as something new, but was adopted from the ordinary language of the day, as is shown by Bishop Avitus of Vienne as late as A.D. 500:

"In churches and in the emperor's or the prefect's courts, Missa est is said when the people are released from attendance".

In the sense of "dismissal", or rather "close of prayer", *missa* is used in the celebrated "Peregrinatio Silvae" at least seventy times and Rule of St. Benedict places after Hours, Vespers, Compline, the regular formula: *Et missae fiant* (prayers are ended). Popular speech gradually applied the ritual of dismissal, as it was expressed in both the Mass of the Catechumens and the Mass of the Faithful, by synecdoche to the entire Eucharistic Sacrifice, the whole being named after the part. The first certain trace of such an application is found in Ambrose. We will use the word in this sense in our consideration of the Mass in its *existence* and *essence*.

The existence of the Mass

Before dealing with the proofs of revelation afforded by the Bible and tradition, certain preliminary points must first be decided. Of these the most important is that the Church intends the Mass to be regarded as a "true and proper sacrifice", and will not tolerate the idea that the sacrifice is identical with Holy Communion. That is the sense of a clause from the Council of Trent: *"If any one saith that in the Mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given us to eat; let him be anathema"*. When Leo XIII in the dogmatic Bull "Apostolicae Curae" of 13th September 1896, based the invalidity of the Anglican form of consecration on the fact among others, that in the consecrating formula of Edward VI (that is, since 1549) there is nowhere an unambiguous declaration regarding the Sacrifice of the Mass, the Anglican archbishops answered with some irritation: *"First, we offer the Sacrifice of praise and thanksgiving; next, we plead and represent before the Father the Sacrifice of the Cross... and, lastly, we offer the Sacrifice of ourselves to the*

Creator of all things, which we have already signified by the oblation of His creatures. This whole action, in which the people has necessarily to take part with the priest, we are accustomed to call the communion, the Eucharistic Sacrifice". In regard to this last contention, Bishop Hedley of Newport declared his belief that not one Anglican in a thousand is accustomed to call the communion the "Eucharistic Sacrifice." But even if they were all so accustomed, they would have to interpret the terms in the sense of the thirty-nine Articles, which deny both the Real Presence and the sacrificial power of the priest, and thus admit a sacrifice in an unreal or figurative sense only. Leo XIII, on the other hand, in union with the whole Christian past, had in mind in the above-mentioned Bull nothing else than the Eucharistic "Sacrifice of the true Body and Blood of Christ" on the altar. This Sacrifice is certainly not identical with the Anglican form of celebration.



The simple fact that numerous heretics, such as Wyclif and Luther, repudiated the Mass as "idolatry", while retaining the Sacrament of the true Body and Blood of Christ, proves that the Sacrament of the Eucharist is something essentially different from the Sacrifice of the Mass. In truth, the Eucharist performs at once two functions: that of a sacrament and that of a sacrifice. Though the inseparableness of the two is most clearly seen in the fact that the consecrating sacrificial powers of the priest coincide, and consequently that the sacrament is produced only in and through the Mass, the real difference between them is shown in that the sacrament is intended privately for the sanctification of the soul, whereas the sacrifice serves primarily to glorify God by adoration, thanksgiving, prayer, and expiation. The recipient of the one is God, who receives the sacrifice of His only-begotten Son; of the other, man, who receives the sacrament for his own good. Furthermore, the

unbloody Sacrifice of the Eucharistic Christ is in its nature a transient action, while the Sacrament of the Altar continues as something permanent after the sacrifice, and can even be preserved in monstrance and ciborium. Finally, this difference also deserves mention: communion under one form only is the reception of the whole sacrament, whereas, without the use of the two forms of bread and wine (the symbolic separation of the Body and Blood), the mystical slaying of the victim, and therefore the Sacrifice of the Mass, does not take place.



The definition of the Council of Trent supposes as self-evident the proposition that, along with the "true and real Sacrifice of the Mass", there can be and are in Christendom figurative and unreal sacrifices of various kinds, such as prayers of praise and thanksgiving, alms, mortification, obedience, and works of penance. Such offerings are often referred to in Holy Scripture, e.g. in Ecclesiasticus 35:4: "*All he that doth mercy offereth sacrifice*"; and in Psalm 140:2: "*Let my prayer be directed as incense in thy sight, the lifting up of my hands as evening sacrifice.*" These figurative offerings, however, necessarily presuppose the real and true offering, just as a picture presupposes its subject and a portrait its original. The Biblical metaphors — a "sacrifice of jubilation" (Psalm 26:6), the "calves of our lips" (Hosea 14:3), the "sacrifice of praise" (Hebrews 13:15) — expressions which apply sacrificial terms to sacrifice (*hostia, thysia*). That there was such a sacrifice, the whole sacrificial system of the Old Law bears witness. It is true that we may and must recognise with St. Thomas, as the *principale sacrificium* the sacrificial intent which, embodied in the spirit of prayer, inspires and animates the external

offerings as the body animates the soul, and without which even the most perfect offering has neither worth nor effect before God. Hence, the holy psalmist says: "For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted. A sacrifice to God is an afflicted spirit" (Psalm 51:18 sq.). This indispensable requirement of an internal sacrifice, however, by no means makes the external sacrifice superfluous in Christianity; indeed, without a perpetual oblation deriving its value from the sacrifice once offered on the Cross, Christianity, the perfect religion, would be inferior not only to the Old Testament, but even to the poorest form of natural religion. Since sacrifice is thus essential to religion, it is all the more necessary for Christianity, which cannot otherwise fulfil its duty of showing outward honour to God in the most perfect way. Thus, the Church, as the mystical Christ, desires and must have her own permanent sacrifice, which surely cannot be either an independent addition to that of Golgotha or its intrinsic complement; it can only be the one self-same sacrifice of the Cross, whose fruits, by an unbloody offering, are daily made available for believers and unbelievers and sacrificially applied to them.

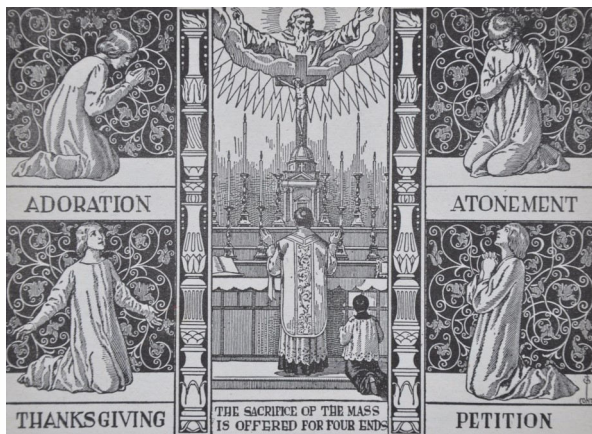
If the Mass is to be a true sacrifice in the literal sense, it must realise the philosophical conception of sacrifice. Thus the last preliminary question arises: What is a sacrifice in the proper sense of the term? Without attempting to state and establish a comprehensive theory of sacrifice, it will suffice to show that, according to the comparative history of religions, four things are necessary to a sacrifice:

- ◆ a sacrificial gift (*res oblata*),
- ◆ a sacrificing minister (*minister legitimus*),
- ◆ a sacrificial action (*actio sacrificica*), and
- ◆ a sacrificial end or object (*finis sacrificii*).



In contrast with sacrifices in the figurative or less proper sense, the sacrificial gift must exist in physical substance, and must be really or virtually destroyed (animals slain, libations poured out, other things rendered unfit for ordinary uses), or at least really transformed, at a fixed place of sacrifice (*ara, altare*), and offered up to God. As regards the person offering, it is not permitted that any and every individual should offer sacrifice on his own account. In the revealed religion, as in nearly all heathen religions, only a qualified person (usually called priest, *sacerdos, lereus*), who has been given the power by commission or vocation, may offer up sacrifice in the name of the community. After Moses, the priests authorised by law in the Old Testament belonged to the tribe of Levi, and more especially to the house of Aaron (Hebrews 5:4). But, since Christ Himself received and exercised His high priesthood, not by the arrogation of authority but in virtue of a Divine call, there is still greater need that priests who represent Him should receive power and authority through the Sacrament of Holy Orders to offer up the sublime Sacrifice of the New Law. Sacrifice reaches its outward culmination in the sacrificial act, in which we have to distinguish between the proximate matter and the real form. The form lies, not in the real transformation or complete destruction of the sacrificial gift, but rather in its sacrificial oblation, in whatever way it may be transformed. Even where a real destruction took place, as in the sacrificial slayings of the Old Testament, the act of destroying was performed by the servants of the Temple, whereas the proper oblation, consisting in the "spilling of blood" (*aspersio sanguinis*), was the exclusive function of the priests. Thus the real form of the Sacrifice of the Cross consisted neither in the killing of Christ by the Roman soldiers nor in an imaginary self-destruction on the part of Jesus, but in His voluntary surrender of His blood shed by another's hand, and in His offering of His life for the sins of the world. Consequently, the destruction or transformation constitutes at most the proximate matter; the sacrificial oblation, on the other hand, is the physical form of the sacrifice. Finally, the object of the sacrifice, as significant of its meaning, lifts the external offering beyond any mere mechanical action into the sphere of the spiritual and Divine. The object is the soul of the sacrifice, and, in a certain sense,

its "metaphysical form". In all religions we find, as the essential idea of sacrifice, a complete surrender to God for the purpose of union with Him; and to this idea there is added, on the part of those who are in sin, the desire for pardon and reconciliation. Hence at once arises the distinction between sacrifices of praise and expiation (*sacrificium latreuticum et propitiatorium*), and sacrifices of thanksgiving and petition (*sacrificium eucharisticum et impetratorium*); hence also the obvious inference that under pain of idolatry, sacrifice is to be offered to God alone as the beginning and end of all things. Rightly does St. Augustine remark: "*Who ever thought of offering sacrifice except to one whom he either knew, or thought, or imagined to be God?*".



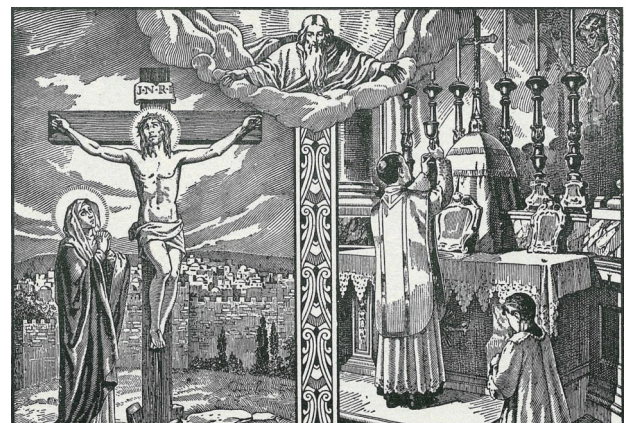
If then we combine the four constituent ideas in a definition, we may say: "*Sacrifice is the external oblation to God by an authorised minister of a sense-perceptible object, either through its destruction or at least through its real transformation, in acknowledgement of God's supreme dominion and of the appeasing of His wrath.*" We shall demonstrate the applicability of this definition to the Mass in the section devoted to the nature of the sacrifice, after settling the question of its existence.

The nature of the Mass


In its denial of the true Divinity of Christ and of every supernatural institution, modern unbelief endeavours, by means of the so-called historico-religious method, to explain the character of the Eucharist and the Eucharist sacrifice as the natural result of a spontaneous process of development in the Christian religion. In this connection it is interesting to observe how these different and conflicting hypotheses refute one

another, with the rather startling result at the end of it all that a new, great, and insoluble problem looms of the investigation. While some discover the roots of the Mass in the Jewish funeral feasts or in Jewish Essenism, others delve in the underground strata of pagan religions. Here, however, a rich variety of hypotheses is placed at their disposal. In this age of Pan-Babylonism it is not at all surprising that the germinal ideas of the Christian communion should be located in Babylon, where in the Adapa myth (on the tablet of Tell Amarna) mention has been found of "water of life" and "food of life". Others fancy they have found a still more striking analogy in the "bread and water" of the Mandaean religion. The view most widely held today among upholders of the historico-religious theory is that the Eucharist and the Mass originated in the practices of the Persian Mithraism. "*In the Mandaean mass*" writes Cumont, "*the celebrant consecrated bread and water, which he mixed with perfumed Haoma-juice, and ate this food while performing the functions of divine service*". Tertullian in anger ascribed this mimicking of Christian rites to the "devil" and observed in astonishment: "*celebrat (Mithras) et panis oblationem.*" This is not the place to criticize in detail these wild creations of an overheated imagination. Let it suffice to note that all these explanations necessarily lead to impenetrable night, as long as men refuse to believe in the true Divinity of Christ, who commanded that His bloody sacrifice on the Cross should be daily renewed by an unbloody sacrifice of His Body and Blood in the Mass under the simple elements of bread and wine. This alone is the origin and nature of the Mass.

(Source: Catholic Encyclopedia)




District Events

SSPX

CANTERBURY PILGRIMAGE

26, 27 & 28 JULY 2019

FOR VOCATIONS AND THE CONVERSION OF ENGLAND



THE CANTERBURY PILGRIMAGE, 2A HIGH STREET, HUNGERFORD, RG170DN
 CANTERBURYPIILGRIMAGEUK@GMAIL.COM

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 - Bristol (Age 18-35)

24-26 August 2019

St. Saviour's House
 Bristol, BS4 2DU

£30 deposit to reserve your space
 Booking window will close 9th August to allow Priory to prepare

Payments to:
 Name: SSPX
 Account: 31243134
 Sort Code: 60-12-29
 Reference: Your name
£60 total

For more details:
foundersconference@gmail.com
 James Dew: 07577 644481

Saturday Morning:
 10:30 Coffee at Rocotillos Cafe (for those who can make it)

12:00 Registration followed by...

"Staying Catholic Under The New Totalitarianism"
 with: Father Robert Brucciani

"The Spanish Inquisition"
 From the heritage of: Father Philippe Pizat

"It's too late to be a pig!"
 Helping Atheists Find God
 And...

"Is it a Mortal Sin?"
 Moral dilemmas for the faithful Catholic today
 with: Father Nicholas Mary C.S.S.R

"Islam: Religion of Peace?" (Follow on documentary)
 with: Father Lawrence Barrett

Fill in the retreat booking form on the Founder's Spirit webpage and send to:
stsaviours@fsspx.uk
 Remember to bring a sleeping bag and towel



*Come one, come all! Hear our Founder's call!
 Welcome back to our 1 year
 Anniversary for Founder's Spirit Youth Group...*

Ordinations at Ecône



Deo Gratias!

His Lordship Bishop de Galarreta, 1st Assistant of the Society of Saint Pius X,
 ordained 7 priests and 10 deacons
 on **Friday 28th June 2019** at **Ecône**, Switzerland.
 Among the newly ordained priests was **Rev. Fr. Rupert Bevan** of Dover, England.
 Congratulations to him and his family.
 Let us pray for him and beg God to grant us many holy priests.

The Secret of the Rosary

Twenty-Seventh Rose

Benefits

I should like to give you even more reason for embracing this devotion which so many great souls have practised; the Rosary recited with meditation on the mysteries brings about the following marvellous results:

1. it gradually gives us a perfect knowledge of Jesus Christ;
2. it purifies our souls, washing away sin;
3. it gives us victory over all our enemies;
4. it makes it easy for us to practise virtue;
5. it sets us on fire with love of Our Blessed Lord;
6. it enriches us with graces and merits;
7. it supplies us with what is needed to pay all our debts to God and to our fellow men, and finally, it obtains all kinds of graces for us from Almighty God.

The knowledge of Jesus Christ is the science of Christians and the science of salvation; Saint Paul says that it surpasses all human sciences in value and perfection. This is true:

1. because of the dignity of its object, which is a God-man compared to Whom the whole universe is but a drop of dew or a grain of sand;
2. because of its helpfulness to us; human sciences, on the other hand, but fill us with the smoke and emptiness of pride;
3. and finally, because of its utter necessity: for no one can possibly be saved without the knowledge of Jesus Christ—and yet a man who knows absolutely nothing of any of the other sciences will be saved as long as he is illumined by the science of Jesus Christ.

Blessed is the Rosary which gives us this science and knowledge of our Blessed Lord through our meditations on His life, death, passion and glory.

The Queen of Saba, lost in admiration at Solomon's wisdom cried out: "*Blessed are thy men and blessed are thy servants who stand before thee always, and hear thy wisdom.*" But far happier still are the faithful who carefully meditate on the life, virtues, suffering and glory of Our Saviour, because by this means they can gain the perfect knowledge in which eternal life consists. "This is eternal life."

Our Lady revealed to Blessed Alan that no sooner had Saint Dominic begun preaching the Rosary than hardened sinners were touched and wept bitterly over their grievous sins. Young children performed incredible penances and everywhere that he preached the Holy Rosary such fervour arose that sinners changed their lives and edified everyone by their penances and change of heart.

If by chance your conscience is burdened with sin, take your Rosary and say at least part of it, honouring some of the Mysteries of the life, passion or glory of Our Lord Jesus Christ, and be sure that, while you are meditating

upon these Mysteries and honouring them He will show His sacred wounds to His Father in Heaven. He will plead for you and will obtain for you contrition and the forgiveness of your sins.

One day Our Lord said to Blessed Alan: "If only these poor wretched sinners would say My Rosary, they would share in the merits of My passion and I would be their Advocate and would appease My Father's Justice."



This life is nothing but warfare and a series of temptations; we do not have to contend with enemies of flesh and blood but with the very powers of Hell. What better weapons could we possibly use to combat them than the Prayer which our great Captain taught us, and the Angelic

Salutation which has chased away devils, destroyed sin and renewed the world? What better weapon could we use than meditation on the life and passion of Our Lord and Saviour Jesus Christ? For, as Saint Peter says, it is with this thought we must arm ourselves in order to defend ourselves against the very same enemies which he conquered and which molest us every day." [...]

Father Jean Amat, of the Order of St. Dominic, was giving a series of Lenten sermons in the Kingdom of Aragon one year, when a young girl was brought to him who was possessed by the devil. After he had exorcised her several times without success he put his rosary around her neck. Hardly had he done so than the girl began to scream and yell in a fearful way, shrieking: "*Take them off! Take them off! These beads are torturing me!*" At last the Father, filled with pity for the girl, took his rosary off her.

The very next night when Father Amat was in bed, the same devils who had possession of the girl came to him foaming with rage and tried to seize him. But he had his rosary clasped in his hand and no efforts of theirs could wrench it from him. He managed to beat them with it very well indeed and chased them away, crying out: "*Holy Mary, Our Lady of the Holy Rosary, come to my help!*"

The next day when he went to the Church he met the poor girl—till possessed—and one of the devils within her started to laugh and said in a mocking voice: "*Well, Brother, if you had been without your rosary, we should have made short shrift of you!*" Then the good Father threw his rosary around the girl's neck without more ado and said: "*By the sacred name of Jesus and that of Mary His Holy Mother, and by the power of the Most Holy Rosary I command you, evil spirits, to leave the body of this girl,*" and they were immediately forced to obey and she was delivered from them.

These stories show the power of the Holy Rosary in overcoming all possible temptations that evil spirits may bring—and also all kinds of sin—because these blessed beads put devils to rout.



Notices



Reception into the Church

Were received into the Catholic Church
on **Sunday 16th June at Manchester**
and then received Our Lord in Holy Communion:

Mr. and Mrs. Darley.



Retreat at St. Saviour's House in Bristol

Don't forget this powerful means of sanctification, that is to follow a spiritual retreat.

The next Ignatius Retreats will be:

- ◆ **For men: from 15th to 20th July;**
- ◆ **For women: from 5th to 10th August.**

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)