

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



MARCH 2016

My Dear Faithful,

From apostolic times Holy Mother Church has taken care each year to celebrate the principal mysteries of our Redemption, namely the Passion, Death and Resurrection of Our Lord Jesus Christ, with an absolutely singular commemoration.

At first, the supreme moments of these mysteries, those of “the crucified, buried, and risen” Christ as St. Augustine said, were recalled in a special three-day period. Soon a solemn commemoration of the institution of the most Holy Eucharist was added. Afterwards, on the Sunday immediately preceding the passion, a liturgical celebration of the triumphant messianic entry of Our Lord and King into the holy city was added too. Thus there arose a special liturgical week which, by reason of the greatness of the mysteries celebrated, was designated as “Holy Week” and was enriched with exceptionally complete and sacred ceremonies.

These liturgical services of Holy Week are endowed not only with a singular dignity, but also with a special sacramental force and efficacy for nourishing Christian life. In a sense, we can say that we cannot find any devotion, however pious it might be, which would bring more efficacious graces than these liturgical functions. Holy Week's ceremonies must be the most important time of the year in our lives. Now then is the proper time for us to think in advance in order to ensure that we may be able to attend them, and not only attend, but to immerse

ourselves in the great mysteries of our faith. We all have benefits to receive for our own souls and graces to merit for others, for all our intentions of prayers, by making the efforts which the attendance to the ceremonies demands. Let us pray St. Joseph that he helps us to find the way to do so.

Finally, I would like to end these few words by quoting from “The Liturgical Year — Paschionide and Holy Week” by Dom Prosper Gueranger, who expressed all I can wish for you while this important time of the liturgical year is coming. He writes: “Let us hope that, by God's mercy, the holy time we are now entering upon will work such a happy change in us, that, on the day of



judgment, we may confidently fix our eyes on Him we are now about to contemplate crucified by the hands of sinners. The Death of Jesus puts the whole of nature in commotion; the midday sun is darkened, the earth is shaken to its very foundations, the rocks are split; —may it be that our hearts, too, be moved, and pass from indifference to fear, from fear to hope, and, at length, from hope to love; so that, having gone down, with our Crucified, to the very depths of sorrow, we may deserve to rise again with Him unto light and joy, beaming with the brightness of His Resurrection upon us, and having within ourselves the pledge of a new life, which shall then die no more!” (Last paragraph, Chapter the Third.)

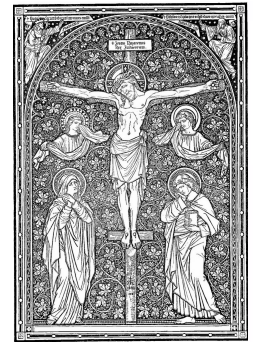
Father Vianney Vandendaele +

Holy Week

Holy Week is the week which precedes the great priority festival of the Resurrection on Easter Sunday, and which consequently is used to commemorate the Passion of Christ, and the event which immediately led up to it. In Latin it is called *hebdomada major*, or, less commonly, *hebdomada sancta*, styling it *he hagia kai megale ebdomas*. Similarly, in most modern languages (except for the German word *Charwoche*, which seems to mean "the week of lamentation") the interval between Palm Sunday and Easter Day is known par excellence as Holy Week.

From an attentive study of the Gospels, and particularly that of St. John, it might easily be inferred that already in Apostolic times a certain emphasis was laid upon the memory of the last week of Jesus Christ's mortal life. The supper at Bethany must have taken place on the Saturday, "six days before the pasch" (John 12:1-2), and the triumphant entry into Jerusalem was made from there next morning. Of Christ's words and deeds between this and His Crucifixion we have a relatively full record. But whether this feeling of the sanctity belonging to these days was primitive or not, it in any case existed in Jerusalem at the close of the fourth century, for the Pilgrimage of Ætheria contains a detailed account of the whole week, beginning with the service in the "Lazarium" at Bethany on the Saturday, in the course of which was read the narrative of the anointing of Christ's feet. Moreover, on the next day, which, as Ætheria says, "began the week of the Pasch, which they call here the "Great Week", a special reminder was addressed to the people by the archdeacon in these terms: "Throughout the whole week, beginning from to-morrow, let us all assemble in the Martyrium, that is the great church, at the ninth hour." The commemoration of Christ's triumphal entry into the city took place the same afternoon. Great crowds, including even children too young to walk, assembled on the Mount of Olives and after suitable hymns, and antiphons, and readings, they returned in procession to Jerusalem, escorting the bishop, and bearing palms and branches of olives before him. Special services in addition to the usual daily Office are also mentioned on each of the following days. On the Thursday the Liturgy was celebrated in the late afternoon, and all Communicated, after which the people went to the Mount of Olives to commemorate with appropriate readings and hymns the agony of Christ in the garden and His arrest, only returning to the city as day began to dawn on the Friday. On the Friday again there were many services, and in particular before midday there took place the veneration of

the great relic of the True Cross, as also of the title which had been fastened to it; while for three hours after midday another crowded service was held in commemoration of the Passion of Christ, at which, Ætheria tells us, the sobs and lamentations of the people exceeded all description. Exhausted as they must have been, a vigil was again maintained by the younger and stronger of the clergy and by some of the laity. On the Saturday, besides the usual offices during the day, there took place the great paschal vigil in the evening, with the baptism of children and catechumens. But this, as Ætheria implies, was already familiar to her in the West. The account just summarized belongs probably to the year 388, and it is of the highest value as coming from a pilgrim and an eyewitness who had evidently followed the services with close attention. Still the observance of Holy Week as a specially sacred commemoration must be considerably older. In the first of his festal letters, written in 329, St. Athanasius of Alexandria speaks of the severe fast maintained during "those six holy and great days [preceding Easter Sunday] which are the symbol of the creation of the world". He refers, seemingly, to some ancient symbolism which strangely reappears in the Anglo-Saxon martyrologium of King Alfred's time. Further he writes, in 331: "We begin the holy week of the great pasch on the tenth of Pharmuthi in which we should observe more prolonged prayers and fastings and watchings, that we may be enabled to anoint our lintels with the precious blood and so escape the destroyer." From these and other references, e.g., in St. Chrysostom, the Apostolic Constitutions, and other sources, including a somewhat doubtfully authentic edict of Constantine proclaiming that the public business should be suspended in Holy Week, it seems probable that throughout the Christian world some sort of observance of these six days by fasting and prayer had been adopted almost everywhere by Christians before the end of the fourth century. Indeed it is quite possible that the fast of special severity is considerably older, for Dionysius of Alexandria (c. A.D. 260) speaks of some who went without food for the whole six days. The week was also known as the week of the dry fast (*xerophagia*), while some of its observances were very possibly influenced by an erroneous etymology of the word *Pasch*, which was current among the Greeks. *Pasch* really comes from a Hebrew meaning "passage" (of the destroying angel), but the Greeks took it to be identical with *paschein*, to suffer.



The Secret of Mary

THE EXCELLENCE OF THIS PRACTICE OF DEVOTION

41. This devotion makes the soul truly free by imbuing it with the liberty of the children of God. Since we lower ourselves willingly to a state of slavery out of love for Mary, our dear Mother, she out of gratitude opens wide our hearts enabling us to walk with giant strides in the way of God's commandments. She delivers our souls from weariness, sadness and scruples. It was this devotion that our Lord taught to Mother Agnes de Langeac, a religious who died in the odour of sanctity, as a sure way of being freed from the severe suffering and confusion of mind which afflicted her. "Make yourself," she said, "my Mother's slave and wear her little chain." She did so, and from that time onwards her troubles ceased.

42. To prove that this devotion is authoritatively sanctioned, we need only recall the bulls of the popes and the pastoral letters of bishops recommending it, as well as the indulgences accorded to it, the confraternities founded to promote it, and the examples of many saints and illustrious people who have practised it. But I do not see any necessity to record them here.

THE INTERIOR CONSTITUENTS OF THIS CONSECRATION AND ITS SPIRIT

43. I have already said that this devotion consists in performing all our actions with Mary, in Mary, through Mary, and for Mary.

44. It is not enough to give ourselves just once as a slave to Jesus through Mary; nor is it enough to renew that consecration once a month or once a week. That alone would make it just a passing devotion and would not raise the soul to

the level of holiness which it is capable of reaching. It is easy to enrol in a confraternity; easy to undertake this devotion, and say every day the few vocal prayers prescribed. The chief difficulty is to enter into its spirit, which requires an interior dependence on Mary, and effectively becoming her slave and the slave of Jesus through her. I have met many people who with admirable zeal have set about practising exteriorly this holy slavery of Jesus and Mary, but I have met only a few who have caught its interior spirit, and fewer still who have persevered in it.

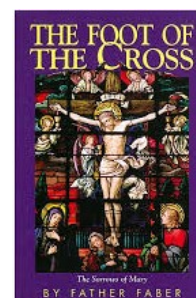
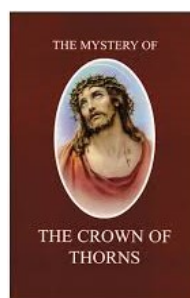
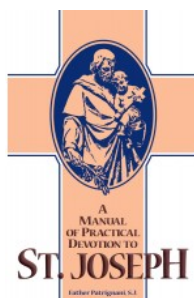
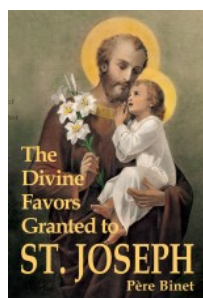
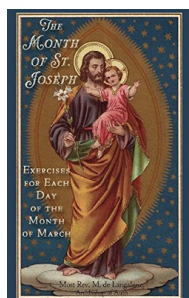
Act with Mary

45. 1. The essential practice of this devotion is to perform all our actions with Mary. This means that we must take her as the accomplished model for all we have to do.

46. Before undertaking anything, we must forget self and abandon our own views. We must consider ourselves as a mere nothing before God, as being personally incapable of doing anything supernaturally worthwhile or anything conducive to our salvation. We must have habitual recourse to our Lady, becoming one with her and adopting her intentions, even though they are unknown to us. Through Mary we must adopt the intentions of Jesus. In other words, we must become an instrument in Mary's hands for her to act in us and do with us what she pleases, for the greater glory of her Son; and through Jesus for the greater glory of the Father. In this way, we pursue our interior life and make spiritual progress only in dependence on Mary.



Recommended reading



Notices

In Memoriam

On Friday **25th March 2016** will be the **25th anniversary** of the call to God of our founder **Archbishop Marcel Lefebvre** to his eternal reward. Let us remember this man of God and great prelate of the Holy Catholic Church in our prayers. He died the day of the feast of the Annunciation, when the Word of God became Incarnate and Priest; but that year the celebration of the feast was transferred because it occurred on Monday of Holy Week. This year it will be Good Friday. As he recommended all the time in his predication, let us come to honour Our Lord Jesus Christ by attending the ceremony on that day. We should attach ourselves to our Lord who is our God and thank Him for having inspired Archbishop Lefebvre to show to the Catholic faithful the way of fidelity to the Catholic Church by handing down to us what he had received, namely the priesthood for offering the Holy Sacrifice of Mass.



Holy Week Schedule

All the ceremonies will take place at Preston. Here are the different times:

- ◆ **Maundy Thursday: Mass at 7pm** followed by adoration until Midnight;
- ◆ **Good Friday: Confessions at 1pm; Way of the Cross at 2pm; Liturgy of the Passion at 3pm;**
- ◆ **Holy Saturday: Confessions at 9pm; Paschal Vigil at 10pm; Mass of the Resurrection at Midnight;**
- ◆ **Easter Sunday: Confessions at 8.45am; Mass at 9.30am.**

Please note that: - on **Palm Sunday**, Mass at **Preston** will be at **9am** because of the singing of the Passion;
- on **Easter Sunday**, there will be **no Mass in Liverpool**.

In addition, there will be at **Manchester on Good Friday: Confessions at 9am; Way of the Cross at 10am.**

York Pilgrimage

Last year the chaplain was surrounded by his 12 apostles which was nice company, but this year, why would he not be surrounded by his disciples? On a more serious note, a pilgrimage is always a great source of graces and the intentions of prayers are not lacking. What is more, the martyrs are our Fathers in the Faith to whom we owe the grace to still be Catholic! So, by this pilgrimage let us fulfill the 4th Commandment of God: "Thou shalt honour thy father and mother." In order to help you to be able to make it, a coach is being organised. If enough people are interested, the price per head should be around £30.00. How much more are we ready to put for other activities often, let's say it, worldly? The pilgrimage will take place on **Saturday 23rd April 2016**. A precise schedule will be published in due course.

Sunday Mass Schedule and Locations

PRESTON: Our Lady of Victories' Church
East Cliff, off Winckley Square - PR1 3NA

Every Sunday: 9.30am

MANCHESTER: Saint Pius X's Chapel
16 Deerpark Road, off Alexandra Road South - M16 8FR

Every Sunday: 12.30pm

LIVERPOOL: Saint Peter and Paul's Church
35 Upper Parliament Street - L8 7LA

2nd & 4th Sunday of the month: 5pm

RHOS-ON-SEA: Saint David's Chapel
Conwy Road (A547), Mochdre - LL28 5AA (North Wales)

1st Sunday of the month: 5pm

BINGLEY: The Little House
Market Street - BD16 2HP

3rd Sunday of the month: 5pm

Ordinary Weekday Masses at Preston

(This schedule is subject to change; please check beforehand on the **outside notice board** or http://sspx.co.uk/page_chapels.htm)

Monday: 9am

Tuesday: —

Wednesday: —

Thursday: —

1st Friday: 7pm

1st Saturday: Holy Hour at 11am & Mass at 12.15pm