

Society of Saint Pius X

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

Contact: Tel.: 01772 562 428 — Email: stmarys@fsspx.uk



SAINT MARY'S NEWSLETTER



APRIL 2018

My Dear Faithful,

The Church is our Mother looking after her children all life long from the cradle to the grave. She does this in different manners starting with Baptism and ending with ecclesiastical funeral. At Baptism is given supernatural life. Along with sanctifying grace, we receive on the day of our Baptism not only all of the Christian virtues but also all of the gifts of the Holy Ghost. These gifts from God are precious and it is our duty to develop and conserve them till the end of our lives. This is the great affair of our lives here below. We must be found at the moment of our death with this treasure within our souls in order to make us worthy of Heaven.

In order to achieve this blessed state we must practise faithfulness. We must be faithful to the grace of our Baptism and this till the end. The term 'faithfulness' contains two notions, that of faith and that of fullness. The notion of faith invites us to believe firmly in God's Revelation and also in the power we have to keep the grace of God within our souls. The notion of fullness suggests the duration in time. In this way, to be faithful is to keep the faith all the time and to live according to it constantly. In other words to be faithful is to keep the grace of our Baptism till death.

To keep the grace of God is not easy, especially in the godless world in which we are living. However, it is not impossible. Despite a lot of confusion, we are fortunate in having access to the true faith and the Sacraments of all times.

There is always a way to be faithful to God and the Saints showed us various examples on which we can rely.

God does not change, the means of serving Him do not change; Divine Providence is still, and will always, keep looking after us if we seek to follow His Holy Will. Unfortunately, we are often distracted from this work of practising virtue. We are not always faithful to what we have promised, especially our baptismal promises by which we resolved to fully reject the spirit of the world.



In this long period of Eastertide, we ought to think of the graces we have received and how to preserve these graces in our lives. It is not only a question of protecting this treasure but of making it grow. For this the Sacraments are important, especially that of Holy Communion. We may not fully realise how our Holy Communion is able to transform our souls and how effective they can be in fighting against our daily unfaithfulness to God. Let us do this work with greater generosity but also with great joy which should characterise the souls who understand how blessed they are by God and are enthusiastic to return these blessings by a little more effort to please Him.

May this Eastertide be a period overflowing with blessings for you all.

Father Vianney Vandendaele +

The Faithful

Faithful: Latin *fideles*, from *fides*, faith.

Those who have bound themselves to a religious association, whose doctrine they accept, and into whose rites they have been initiated. Among Christians the term is applied to those who have been fully initiated by baptism and, regularly speaking, by confirmation. Such have engaged themselves to profess faith in Jesus Christ, from



Whom they received it as a gift; henceforth they will proclaim His teachings, and live according to His law. Hence the term so frequent in papal documents,

Christifideles, "the faithful of Jesus Christ". The distinction between Christians and faithful is now very slight, not only because adult baptism has become the exception, but also because liturgically the rite of the catechumenate and that of baptism have merged into one another. On the other hand, in the Latin Church at least, confirmation and first Communion have been separated from the baptismal initiation. In the primitive Church it was otherwise; initiation into the Christian society consisted in two distinct acts, often accomplished years apart from one another. First, one became a catechumen by the imposition of hands and the sign of the cross; this was a kind of preliminary profession of Christian faith — "*eos qui ad primam fidem credulitatis accedunt*", which authorised the catechumen to call himself a Christian. Only by the second act of initiation, i.e. by baptism itself, was he authorised to call himself one of the faithful, and participate immediately in all the Christian mysteries, including the Eucharist.

Strictly speaking, therefore, the term faithful is opposed to catechumen; hence, it is not met in the writings of these early Christian Fathers who flourished before the organisation of the catechumenate. It is not found in St. Justin nor in St. Irenæus of Lyons; Tertullian, however, uses it, and reproaches the heretics for obliterating all distinction between catechumens and the faithful: *quis catechumenus, quis fidelis incertum est*. Henceforth, in the patristic writings and canons of councils we meet quite frequently the antithesis of catechumens and baptised Christians, Christians and faithful. Thus St. Augustine: "Ask a man: are you a Christian? If he be a pagan or a Jew, he will reply: I am not a Christian. But if he say: I am a Christian, ask

him again: are you a catechumen, or one of the faithful?" Similarly the Council of Elvira considers the case of a "faithful" Christian baptising a catechumen in case of necessity; again, of sick pagans asking for the imposition of hands of the catechumenate, and thus becoming Christians; of participation in an idolatrous sacrifice on the part of a Christian, and again by one of the faithful; of betrayal to the pagan magistrate (*delatio*), to which a difference of guilt is attached according as the crime was perpetrated by one of the faithful or by a catechumen.

The title *fidelis* was often carved on epitaphs in the early Christian period, sometimes in opposition to the title of catechumen. Thus, at Florence, a master (*patronus*) dedicates to his catechumen servant (*alumna*) the following inscription: "*Sozomeneti Alumnae audienti patronus fidelis*", i.e. "her master, one of the faithful, to Sozomenes, his servant and hearer", by which term he means one of the well-known degrees of the catechumenate. Even now the baptismal rite provides for voluntary request of baptism on the part of an *infidelis*, i.e. a non-Christian; it exhibits venerable vestiges of the primitive *scrutinium* or preliminary examination, the guarantors (*sponsores*) or god-father and god-mother, the rites of the catechumenate, the communication of the Creed (*traditio symboli*) and the Our Father, the renunciation of Satan and evil, the adhesion to Jesus Christ, and the triple profession of faith. The candidate for baptism is still asked at the entrance to the baptismal font: "Wilt thou be baptised? It was voluntary, therefore, and is so yet, that one entered the ranks of the faithful through the principal initiatory rite of baptism.

Naturally enough, even in Christian antiquity, attention was drawn to the analogous ceremonies of circumcision (the sign, if not the rite, of the admission of proselytes to the profession of Judaism) and of the bloody bath of the *taurobolium*, by which the faithful of Mithra were initiated. The obligations of the faithful Christian are indicated by the preparatory rites of his reception and by his actual baptism. He begins by asking for faith (in Jesus Christ) and, through that faith, for eternal life. The Creed is then delivered to him, and he returns it (*redditio symboli*) i.e. repeats it aloud. At the baptismal font he recites solemnly the profession of faith. From all this it is clear that his first duty is to believe. His second duty is to regulate his life or conduct with his new Christian faith, i.e. having

renounced Satan and evil, he must avoid all sin. "So behave", was it said to him, "that henceforth thou mayest be the temple of God." St. Gregory I says: "Then only are we truly the faithful when by our acts we realise the promises made with our lips. On the day of our baptism, indeed, we promised to renounce all the works and all the pomps of the ancient enemy."

Finally, since the faithful have voluntarily sought membership in the Christian society they are bound to submit to its authority and obey its rulers. As to the rights of the faithful, they consist chiefly in the fullest participation in all the Christian mysteries, so long as one does not become unworthy of the same. Thus the faithful Christian is entitled to take part in the Holy

Sacrifice, to remain in the assembly after the deacon has sent away the catechumens, to offer up with the priest the *orate fidelium* or prayer of the faithful, to receive there the Body and Blood of Christ, and to receive the other rites and sacraments. He may also aspire to the highest rank of the clergy. In a word, he is a full member of the Christian society, and is such, regularly speaking, in perpetuity. If by reason of his own misdeeds he deserves to be expelled from said society, repentance and the reparatory penitential rite, a second baptism, as it were, permit his return. Finally, if he persist in the observance of his baptismal promises, he will obtain eternal life, i.e. his original petition at the moment of baptism.

(From Catholic encyclopedia)

The Secret of the Rosary

Twelfth Rose

The Our Father — III

Give us this day our daily bread:



Our Lord taught us to ask God for everything that we need whether in the spiritual or temporal order. By asking for our daily bread we humbly admit our own poverty and insufficiency and pay tribute to our God, knowing that all temporal goods come from His Divine Providence.

When we say bread we ask for that which is just necessary to live; and, of course, this does not include luxuries.

We ask for this bread today this day which means that we are concerned only for the present, leaving the morrow in the hands of Providence.

And when we ask for our daily bread we recognise that we need God's help every day and that we are entirely dependent upon Him for His help and protection.

Forgive us our trespasses as we forgive them that trespass against us:

Every sin, say Saint Augustine and Tertullian, is a debt which we contract towards Almighty God and His justice demands payment down to the very last farthing. Unfortunately we all have these sad debts.

No matter how many they may be we should go to God in all confidence and with true sorrow for our sins, saying "Our Father Who art in Heaven, forgive us our sins of thought and those of speech, forgive us our sins of commission and omission which make us infinitely guilty in the eyes of Thy Divine Justice.



"We dare to ask this because Thou art our loving and merciful Father and because we have forgotten those who have offended us, out of obedience to Thee and out of charity.

"Do not permit us, in spite of our infidelity to Thy graces, to give in to the temptations of the world, the devil and the flesh."

But deliver us from evil:

The evil of sin and also of temporal punishment and everlasting punishment which we know that we have rightly deserved.

Amen (So be it).

This word at the end of Our Father is very consoling and Saint Jerome says that it is a sort of seal of approbation that Almighty God puts at the end of our petitions to assure us that He will grant our requests—very much as though He Himself were answering:

"Amen! May it be as you have asked, for verily you have obtained what you asked for." This is what is meant by the word "Amen."

Notices

Additional Mass

Please note that there will be an extra Mass at **Rhos-on-Sea** on **Sunday 29th April 2018**.

Sacramental Record

Has been regenerated by the baptismal water:

Madeleine Owen

24th March 2018 — Mochdre (North Wales)



Sacramental Records

Has been honoured with ecclesiastical funeral:

Mrs. Pauline Edwards
on 10th April 2018 — Mochdre



Recent Death

Of your charity, please pray for the repose of the soul of **Mrs. Catherine Taylor** of Barnoldswick who passed away on **Friday 13th April 2018**. The funeral arrangements will be announced when known.

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://fsspx.uk> — **Mass Times**)

Monday: variable

Tuesday: —

Wednesday: —

Thursday: —

1st Friday: 7pm

1st Saturday: Holy Hour at 10.30am & Mass at 12.15pm