

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



MAY 2018

My Dear Faithful,

Luring this month of May, we shall celebrate several great and important feasts of our Catholic lives. We shall firstly celebrate the Ascension of Our Lord. After having opened the gates of Heaven by His victory over sin and death at Easter, Our Lord in the feast of the Ascension, at last, goes into Heaven to enjoy the glory of eternal life with God the Father. After this we shall celebrate the feasts of Pentecost and Corpus Christi. After the Ascension, like the Apostles, we may think that, now, we are orphans since Our Lord is not physically present among us here below anymore. But this is not the case. Our Lord is still present with us because He sent His spirit to be with us always. Additionally, He is sacramentally present with us in the Blessed Sacrament: in our tabernacles and also within us when we fervently receive Holy Communion. Hence the importance of celebrating the two feasts of Pentecost and Corpus Christi.

These two great feasts show us how Our Lord wants to remain with us till the end. What is more, He wants to guide us in our daily lives in order to make our salvation sure on our way to our heavenly home. Unfortunately, we don't always realise how much God wants to be with us and accompany us on our way to Heaven. On our side, do we have the same desire? Do we get the best out of our relationship with the Holy Ghost and the Holy Eucharist? Yet, these relationships are capital for securing our salvation.

We need to invoke regularly the Holy Ghost if we want to follow His good inspirations. When we need to make important decisions or in times of temptation as well, God the Holy Ghost indicates what to do

in order to follow His Holy Will and care for the good of our souls. But do we think of invoking the Holy Ghost directly? If we did so, we would be more ready to submit our intelligences and wills to His inspirations. Too often we prefer to keep our own judgments which are often wrong since our nature is wounded by the consequences of original sin.

As for the Holy Eucharist, we know that it is a remedy for our fallen nature. Our desire to be united to Our Lord by fervent Holy Communions must have as the effect that we dispose ourselves to make the necessary efforts in order to correct our fallen nature. This often means that we must sacrifice our own judgments in order to adopt the dispositions of Our Lord which were always to do the Will of His Father. This is not easy and it is in our Holy Communions that we must find the strength to overcome our own tainted nature.



By keeping the Catholic doctrine of the Church in our daily lives we are sure to follow the Holy Ghost and as well to be conformed to what God expects from us, despite the efforts they demand. In this month of May, let us ask for the graces we need particularly through Our Lady. Our Lady is the perfect example of a soul full of the Holy Ghost and modelling her life on that of Our Lord by her submission to the Will of God in all things. Let us pray to her so that we may in our turn be filled with the graces of the Holy Ghost when celebrating the feast of Pentecost, and united to the Holy Eucharist every time we attend fervently the Holy Sacrifice of the Mass. Then we shall be sure to be guided by the good spirit which will lead us to the Kingdom of God in Heaven.

Father Vianney Vandendaele +

The Ascension

The Fact of the Ascension

The Ascension is the elevation of Christ into Heaven by His own power in presence of His disciples the fortieth day after His Resurrection. It is narrated in Mark 16:19, Luke 24:51, and in the first chapter of the Acts of the Apostles.

Although the place of the Ascension is not distinctly stated, it would appear from the Acts that it was Mount of Olives. Since after the Ascension the disciples are described as returning to Jerusalem from the mount that is called Olivet, which is near Jerusalem, within a Sabbath day's journey. Tradition has consecrated this site as the Mount of Ascension and Christian piety has memorialised the event by erecting over the site a basilica. St. Helen built the first memorial, which was destroyed by the Persians in 614, rebuilt in the eighth century, to be destroyed again, but rebuilt a second time by the crusaders. This the Moslems also destroyed, leaving only the octagonal structure which encloses the stone said to bear the imprint of the feet of Christ, that is now used as an oratory.



Not only is the fact of the Ascension related in the passages of Scripture cited above, but it is also elsewhere predicted and spoken of as an established fact. Thus,

in John 6:63, Christ asks the Jews: "If then you shall see the son of Man ascend up where He was before?" and 20:17, He says to Mary Magdalen: "Do not touch Me, for I am not yet ascended to My Father, but go to My brethren, and say to them: I ascend to My Father and to your Father, to My God and to your God." Again, in Ephesians 4:8-10, and in Timothy 3:16, the Ascension of Christ is spoken of as an accepted fact.

The language used by the Evangelists to describe the Ascension must be interpreted according to usage. To say that He was taken up or that He ascended, does not necessarily imply that they locate Heaven directly above the earth; no more than the words "sitteth on the right hand of God" mean that this is His actual posture. In disappearing from their view "He was raised up and a cloud received Him out of their sight" (Acts 1:9), and entering into glory He dwells with the Father in the honour and power denoted by the scripture phrase.

The Feast of the Ascension

The fortieth day after Easter Sunday, commemorating the Ascension of Christ into Heaven, according to Mark 16:19, Luke 24:51, and Acts 1:2.

In the Eastern Church this feast was known as *analepsis*, the taking up, and also as the *epizomene*, the salvation—denoting that by ascending into His glory, Christ completed the work of our redemption. The terms used in the West, *ascensio* and, occasionally, *ascensa*, signify that Christ was raised up by His own powers. Tradition designates the Mount of Olives near Bethany as the place where Christ left the earth. The feast falls on Thursday. It is one of the Ecumenical [meaning here universal] feasts ranking with the feasts of the Passion, of Easter and of Pentecost among the most solemn in the calendar, has a vigil and, since the fifteenth century, an octave which is set apart for a novena of preparation for Pentecost, in accordance with the directions of Leo XIII.

History

The observance of this feast is of great antiquity. Although no documentary evidence of it exists prior to the beginning of the fifth century, St. Augustine says that it is of Apostolic origin, and he speaks of it in a way that shows it was the universal observance of the Church long before his time. Frequent mention of it is made in the writings of St. John Chrysostom, St. Gregory of Nyssa, and in the Constitution of the Apostles. The Pilgrimage of Sylvia speaks of the vigil of this feast and of the feast itself, as they were kept in the church built over the grotto in Bethlehem in which Christ was born. It may be that prior to the fifth century the fact narrated in the Gospels was commemorated in conjunction with the feast of Easter or Pentecost. Some believe that the much-disputed forty-third decree of the Council of Elvira (c. 300) condemning the practice of observing a feast on the fortieth day after Easter and neglecting to keep Pentecost on the fiftieth day, implies that the proper usage of the time was to commemorate the Ascension along with Pentecost. Representations of the mystery are found in diptychs and frescoes dating as early as the fifth century.

Customs

Certain customs were connected with the liturgy of this feast, such as the blessing of beans and grapes after the Commemoration of the Dead in the Canon of the Mass, the blessing of first fruits, afterwards done on Rogation Days, the blessing of a candle, the

wearing of mitres by deacon and subdeacon, the extinction of the paschal candle, and triumphal processions with torches and banners outside the churches to commemorate the entry of Christ into Heaven. Rock records the English custom of carrying at the head of the procession the banner bearing the device of the lion and at the foot the banner of the dragon, to symbolise the triumph of Christ in His ascension over the evil one. In some churches the scene of the Ascension was vividly reproduced by

elevating the figure of Christ above the altar through an opening in the roof of the church. In others, whilst the figure of Christ was made to ascend, that of the devil was made to descend.

In the liturgies generally the day is meant to celebrate the completion of the work of our salvation, the pledge of our glorification with Christ, and His entry into Heaven with our human nature glorified.

(From Catholic encyclopedia)

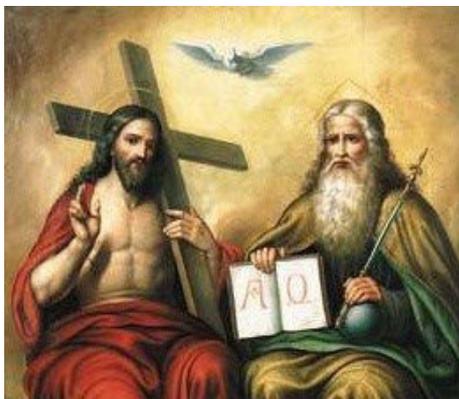
The Secret of the Rosary

Thirteenth Rose

The Our Father — IV

Each word of the Lord's Prayer is a tribute we pay to the perfections of God. We honour His fertility by the name of Father:

FATHER,
 Thou
 Who throughout eternity
 Dost beget a Son
 Who is God like Thee—
 Eternal, consubstantial with Thee
 WHO Is the very same essence As Thee;
 And is of like power
 And goodness
 And wisdom
 As Thou art...
 Father and Son
 Who from Thy mutual love
 Produce the Holy Spirit
 Who is God like unto Thee;
 Three Persons But one GOD.



Our Father—this means that He is the Father of mankind because He has created us and continues to sustain us, and because He has redeemed us. He is

also the merciful Father of sinners, the Father Who is the friend of the just and the glorious Father of the blessed in Heaven.



When we say *Who art*, by these words we pay tribute to the infinity and immensity and fullness of God's essence. God is rightly called "He Who is"; that is to say, He exists of necessity, essentially, and eternally, because He is the Being of beings and the cause of all beings. He possesses within Himself, in a supereminent degree, the perfections of all beings and He is in all of them by His essence, by His presence and by His power, but without being bounded by their limitations. We honour His sublimity and His glory and His majesty by the words *Who art in Heaven*, that is to say, "Who is seated as on a throne, holding sway over all men by Thy justice."

When we say *hallowed be Thy name* we worship God's holiness; and we make obeisance to His Kingship and bow to the justice of His laws by the words *Thy Kingdom come*, praying that men will obey Him on earth as the Angels do in Heaven.

We show our trust in His Providence by asking for our *daily bread*, and we appeal to His mercy when we ask for the forgiveness of our sins.

We look to His great power when we beg Him not to *lead us into temptation*, and we show our faith in His goodness by our hope that He will *deliver us from evil*. The Son of God has always glorified His Father by His works and He came into the world to teach men to give glory to Him. He showed men how to praise Him by this prayer which He taught us with His Own lips. It is our duty, therefore, to say it often—we should say it reverently and attentively and in the spirit in which Our Lord taught it.

Notices

Sacramental Record

Have made their 1st Holy Communion:



on 1st April 2018 at Manchester:

- ◆ Sarah Sudlow.

on 15th April 2018 at Preston:

- ◆ James Stemp;
- ◆ Mary-Jane Lloyd.

Sacramental Records

Has been honoured with ecclesiastical funeral:



Mrs. Catherine Taylor

on 24th April 2018 — Preston

Recent Death

Of your charity, please pray for the repose of the soul of **Mrs. Kate Dillon** of the Wirral who passed away last month. The **Requiem and Funeral Mass** will take place **on Thursday 17th May 2018** at our chapel of St. Pius X **at Manchester at 11.30am**. It will be followed by the burial at the Southern cemetery at 1pm. May she rest in peace.

Holy Feastdays

Mass for both feasts of the **Ascension on Thursday 10th May (Holy day of obligation)** and **Corpus Christi on Thursday 31st May** will be offered at:

- ◆ Manchester: 12.30pm;
- ◆ Preston: 7pm.

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://fssp.x.uk> — **Mass Times**)

Monday: variable

Tuesday: —

Wednesday: —

Thursday: —

1st Friday: 7pm

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