

On the ferial days, the rubrics of Advent prescribe that certain prayers should be said kneeling, at the end of each canonical Hour, and that the choir should also kneel during a considerable portion of the Mass. In this respect, the usages of Advent are precisely the same as those of Lent.

But there is one feature which distinguishes Advent most markedly from Lent: the word of gladness, the joyful Alleluia, is not interrupted during Advent, except once or twice during the ferial Office. It is sung in the Masses of the four Sundays, and vividly contrasts with the sombre colour of the vestments. On one of these Sundays, the third, the prohibition of using the organ is removed, and we are gladdened by its grand notes, and rose-coloured vestments may be used instead of the purple. These vestiges of joy, thus blended with the holy mournfulness of the Church, tell us, in a most expressive way, that though she unites with the ancient people of God in praying for the coming of the Messiah (thus paying the debt which the entire human race owes to the justice and mercy of God), she does not forget that the Emmanuel is already come to her, that He is in her, and that even before she has opened her lips to ask Him to save her, she has been already redeemed and predestined to an eternal union with Him. This is the reason why the Alleluia accompanies even her sighs, and why she seems to be at once joyous and sad, waiting for the coming of that holy night which will be brighter to her than the most sunny of days, and on which her joy will expel all her sorrow.



December 2020 Calendar

1	Feria in Advent.	8:00 am
2	St. Bibiana	8:00 am
3	St. Francis Xavier.	8:00 am
4	St. Peter Chrysologus (1st Friday)	8:00 am
5	Feria in Advent (1st Saturday)	11:00 am
6	2nd Sunday of Advent Bristol: 9am Mass & 11am Mass Taunton: 11am; Holnest: 4pm	
7	St. Ambrose	8:00 am
8	The Immaculate Conception	11:00 am
9	Feria in Advent.	8:00 am
10	Feria in Advent	8:00 am
11	St. Damasus I	8:00 am
12	Feria in Advent	8:00 am
13	3rd Sunday of Advent Bristol: 9am Mass & 11am Mass Taunton: 11am; Holnest: 4pm	
14	Feria in Advent	8:00 am
15	Feria in Advent	8:00 am
16	Ember Wednesday (Colleton Manor Mass 11:30am)	8:00 am
17	Feria in Advent	8:00 am
18	Ember Friday	8:00 am
19	Ember Saturday	8:00 am
20	4th Sunday of Advent Bristol: 9am Mass & 11am Mass Taunton: 11am; Holnest: 4pm	
21	Feria in Advent	8:00 am
22	Feria in Advent	8:00 am
23	Feria in Advent	8:00 am
24	Vigil of the Nativity of Our Lord	8:00 am
25	The Nativity of Our Lord 12 Midnight Mass & 10am Day Mass	
26	St. Stephen	11:00 am
27	St. John the Evangelist Bristol: 9am Mass & 11am Mass Taunton: 11am; Holnest: 4pm	
28	Holy Innocents	8:00 am
29	Within the Octave of Christmas	8:00 am
30	Within the Octave of Christmas	8:00 am
31	Within the Octave of Christmas	8:00 am



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Dear Faithful,

The superior of the Society of St Pius X, Fr Davide Pagliarani has asked us all to join in a Rosary crusade to beg of Heaven through the intercession of the Blessed Mother, Vocations and the freedom of worship of the celebration of the Holy sacrifice of the Mass once again. The covid-19 situation has brought to an end the public celebration of the holy sacrifice, as we all know only too well, whereas the Mass is a source of blessings, graces and a force for good in the world. Fr Pagliarani asks us to storm Heaven with our prayers for the freedom of the Mass. Here are his words:

This is an energetic and passionate appeal to all of you, and to all those to whom you can pass on this request: "Let us unite our forces to obtain from Heaven the unconditional freedom to celebrate Holy Mass publicly and to attend it!" The Holy Sacrifice of the Mass is what we hold most dear to our hearts. May it once again be celebrated with complete freedom: it contains the solution to all evils, to all illnesses and to all fears.

*To this we add another equally important prayer intention: **vocations!** Let us all pray, let us beg Heaven to send many labourers into the Lord's vineyard. We need many holy priests. Our seminaries must always be full! Souls are hungry and there are not enough priests to satisfy their needs.*

Can we remain insensitive to the current situation? Our Lord has promised us: "Every one that asks, receives; and to him that knocks, it shall be opened". (Matt. 7:8) Let us therefore do our part. Graces are only obtained if they are asked for with insistence.

My dear friends, I therefore invite each and every one of you: both the young and the old; lay people and those consecrated to God, I implore you to join this Prayer Crusade for the Mass and for Vocations. The Crusaders set out to deliver the tomb of Our Lord Jesus Christ. Let us set out to deliver the treasure of Christ the King – His testimony of love!

When will we embark on this Crusade? *On November 21st, Feast of the Presentation of the Blessed Virgin Mary in the temple.*

Our superior in the UK has also asked that we keep a tally of the Rosaries which we recite for this intention and forward them by email to the organiser of the Militia Immaculata: (Please pray the rosary (family rosary is best) and send in the number of rosaries offered to Militia Immaculatae mi@fsspx.uk (for UK) and mi@fsspx.ie (for Ireland). A running total will be published on our websites.)

May the Blessed Virgin offer these Rosaries to her Divine Son and may Heaven hear our prayers with favour. The Church has long prayed for this at the end of each Mass: "O God our refuge and our strength, look down in mercy upon Thy people who cry to Thee... in mercy and goodness, hear our prayers for the conversion of sinners, and for the liberty and exaltation of our Holy Mother the Church. Through Christ Our Lord. Amen." With every good wish and blessing,

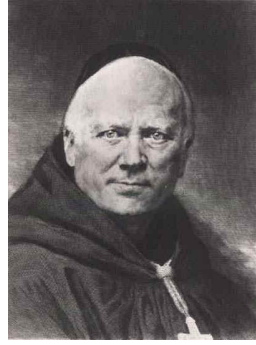
Fr John McLaughlin



Dom Prosper Gueranger on Advent:

The holy Church during Advent awaits in tears and with ardour the arrival of her Jesus in His first coming. For this, she borrows the fervid expressions of the prophets, to which she joins her own supplications. These longings for the Messiah expressed by the Church, are not a mere commemoration of the desires of the ancient Jewish people; they have a reality and efficacy of their own, an influence in the great act of God's munificence, whereby He gave us His own Son. From all eternity, the prayers of the ancient Jewish people and the prayers of the Christian Church ascended together to the prescient hearing of God; and it was after receiving and granting them, that He sent, in the appointed time, that blessed Dew upon the earth, which made it bud forth the Saviour.

The Church aspires also to the second coming, the consequence of the first, which consists, as we have just seen, in the visit of the Bridegroom to the bride. This coming takes place, each year, at the feast of Christmas, when the new birth of the Son of God delivers the faithful from that yoke of bondage, under which the enemy would oppress them. [Collect for Christmas day]. The Church, therefore, during Advent, prays that she may be visited by Him who is her Head and her Spouse; visited in her hierarchy; visited in her members, of whom some are living, and some are dead, but may come to life again; visited, lastly, in those who are not in communion with her, and even in the very infidels, that so they may be converted to the true light, which shines even for them. The expressions of the liturgy which the Church makes use of to ask for this loving and invisible coming, are those which she employs when begging for the coming of Jesus in the flesh; for the two visits are for the same object. In vain would the Son of God have come, nineteen hundred years ago, to visit and save mankind, unless He came again for each one of us and at every moment of our lives, bringing to us and cherishing within us that supernatural life, of which He and His holy Spirit are the sole principle.



But this annual visit of the Spouse does not content the Church; she aspires after a third coming, which will complete all things by opening the gates of eternity. She has caught up the last words of her Spouse, 'Surely I am coming quickly' [Apoc. xxii. 20]; and she cries out to Him, 'Ah! Lord Jesus! come!' [Ibid.]. She is impatient to be loosed from her present temporal state; she longs for the number of the elect to be filled up, and to see appear, in the clouds of heaven, the sign of her Deliverer and her Spouse. Her desires, expressed by her Advent liturgy, go even as far as this; and here we have the explanation of these words of the beloved disciple in his prophecy: 'The nuptials of the Lamb are come, and His wife hath prepared herself.' [Ibid. xix. 7].

But the day of this His last coming to her will be a day of terror. The Church frequently trembles at the very thought of that awful judgement, in which all mankind is to be tried. She calls it 'a day of wrath, on which, as David and the Sibyl have foretold, the world will be reduced to ashes; a day of weeping and of fear.' Not that she fears for herself, since she knows that this day will for ever secure for her the crown, as being the bride of Jesus; but her maternal heart is troubled at the thought that, on the same day, so many of her children will be on the left hand of the Judge, and, having no share with the elect, will be bound hand and foot, and cast into the darkness, where there shall be everlasting weeping and gnashing of teeth. This is the reason why the Church, in the liturgy of Advent, so frequently speaks of the coming of Christ as a terrible coming, and selects from the Scriptures those passages which are most calculated to awaken a salutary fear in the mind of such of her children as may be sleeping the sleep of sin.

This, then, is the threefold mystery of Advent. The liturgical forms in which it is embodied, are of two kinds: the one consists of prayers, passages from the Bible, and similar formula, in all of which, words themselves are employed to convey the sentiments which we have been explaining; the

senses, complete the expressiveness of the chants and words.

First of all, there is the number of the days of Advent. Forty was the number originally adopted by the Church, and it is still maintained in the Ambrosian liturgy, and in the eastern Church. If, at a later period, the Church of Rome, and those which follow her liturgy, have changed the number of days, the same idea is still expressed in the four weeks which have been substituted for the forty days. The new birth of our Redeemer takes place after four weeks, as the first nativity happened after four thousand years, according to the Hebrew and Vulgate chronology.

As in Lent, so likewise during Advent, marriage is not solemnised, lest worldly joy should distract Christians from those serious thoughts wherewith the expected coming of the sovereign Judge ought to inspire them, or from that dearly cherished hope which the friends of the Bridegroom [St. John iii. 29] have of being soon called to the eternal nuptial-feast.

The people are forcibly reminded of the sadness which fills the heart of the Church, by the sombre colour of the vestments. Excepting on the feasts of the saints, purple is the colour she uses; the deacon does not wear the dalmatic, nor the sub-deacon the tunic. Formerly it was the custom, in some places, to wear black vestments. This mourning of the Church shows how fully she unites herself with those true Israelites of old who, clothed in sackcloth and ashes, waited for the Messiah, and bewailed Sion that she had not her beauty, and 'Juda, that the sceptre had been taken from him, till He should come who was to be sent, the expectation of nations.' [Prov. viii. 31]. It also signifies the works of penance, whereby she prepares for the second coming, full as it is of sweetness and mystery, which is realised in the souls of men, in proportion as they

**DECEMBER 2020**

appreciate the tender love of that divine Guest, who has said: 'My delights are to be with the children of men.' [Gen. xlix. 10]. It expresses, thirdly, the desolation of this bride who yearns after her Beloved, who is long a-coming. Like the turtle dove, she moans her loneliness, longing for the voice which will say to her: 'Come from Libanus, my bride! come, thou shalt be crowned. Thou hast wounded my heart.' [Cant. iv. 8, 9].

The Church also, during Advent, excepting on the feasts of saints, suppresses the angelic canticle, Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis; for this glorious song was sung at Bethlehem over the crib of the divine Babe; the tongues of the angels are not loosened yet; the Virgin has not yet brought forth her divine Treasure; it is not yet time to sing, it is not even true to say, 'Glory be to God in the highest, and peace on earth to men of good will.'

Again, at the end of Mass, the deacon does not dismiss the assembly of the faithful by the words: *Ite missa est*. He substitutes the ordinary greeting: *Benedicamus Domino!* as though the Church feared to interrupt the prayers of the people, which could scarce be too long during these days of expectation.

In the night Office, the holy Church also suspends, on those same days, the hymn of jubilation, *Te Deum laudamus.* [The monastic rite retains it. Tr.] It is in deep humility that she awaits the supreme blessing which is to come to her; and, in the interval, she presumes only to ask, and entreat, and hope. But let the glorious hour come, when in the midst of darkest night the Sun of justice will suddenly rise upon the world: then indeed she will resume her hymn of thanksgiving, and all over the face of the earth the silence of midnight will be broken by this shout of enthusiasm: 'We praise Thee, O God! we acknowledge Thee to be our Lord! Thou, O Christ, art the King of glory, the everlasting Son of the Father! Thou being to deliver man didst not disdain the Virgin's womb!'

