

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



DECEMBER 2015

My Dear Faithful,

Saint Mary's Newsletter is back and will be larger in size. This new larger size should allow me to insert more articles which should feed our intelligences with sane Catholic doctrine. Nowadays, the doctrine is so flouted that we need to go back to the refreshing words of the saints and orthodox writers. Already in 1903, Saint Pius X deplored the ignorance in religious matter as being the cause of the loss of the faith.

By these few pages edited every month, we should like, as well, to create a real link among us, which is very important. By the loss of the faith, and the corruption of morals everywhere around us, it is easy to feel isolated—nobody thinks and lives as we do. What is more, travelling has become so easy that families are often dispersed all over the country, or even all over the world. The modern means of communication allow us to rectify this lack, but nothing can replace the physical presence of those we esteem.

We need this link in our ministry by showing and sharing the same concern of the preservation of our Catholic faith and the extension of the reign of God in our country, our families and our individual lives by living under His Commandments. Obviously the gathering which will give us the opportunity to create, develop and strengthen this link in our Mass Centres will be our attendance at the Holy Sacrifice of Mass. Our Mass Centres ought to be oases where we can find and draw the comforts of the Catholic life.



I wish you a holy season of Advent. May Saint John the Baptist help us during this season to prepare our hearts to receive our Saviour, the prince of peace.

God bless you all.

Father Vianney Vandendaele +

The season of Advent

According to present usage, Advent is a period beginning with the Sunday nearest to the feast of St. Andrew the Apostle (30th November) and embracing four Sundays. The first Sunday may be as early as 27th November, and then Advent has twenty-eight days, or as late as 3rd December, giving the season only twenty-one days.

With Advent the ecclesiastical year begins in the Western churches. During this time the faithful are admonished: (a) to prepare themselves worthily to celebrate the anniversary of the Lord's coming into the world as the incarnate God of love, (b) thus to make their souls fitting abodes for the Redeemer coming in Holy Communion and through grace, (c) and thereby to make themselves ready for His final coming as judge, at death and at the end of the world.

Symbolism

To attain this object the Church has arranged the Liturgy for this season. In the official prayer, the Breviary, she calls upon her ministers, in the Invitatory for Matins, to adore "the Lord the King that is to come," "the Lord already near," "Him Whose glory will be seen on the morrow." As Lessons for the first Nocturn she prescribes chapters from the prophet Isaiah, who speaks in scathing terms of the ingratitude of the house of Israel, the chosen children who had forsaken and forgotten their Father; who tells of the Man of Sorrows stricken for the sins of His people; who describes accurately the passion and death of the coming Saviour and His final glory; who announces the gathering of the Gentiles to the Holy Hill. In the second Nocturn the Lessons on three Sundays are taken from the eighth homily of Pope St. Leo (440-461) on fasting and alms deeds as a preparation for the advent of the Lord, and on one Sunday (the second) from St. Jerome's commentary on Isaiah 11:1, which text he interprets of the Blessed Virgin Mary as "the rod out of the root of Jesse." In the hymns of



the season we find praise for the coming of Christ, the Creator of the universe, as Redeemer, combined with prayer to the coming judge of the world to protect us from the enemy. Similar ideas are expressed in the antiphons for the Magnificat on the last seven days before the Vigil of the Nativity. In them, the Church calls on the Divine Wisdom to teach us the way of prudence; on the Key of David to free us from bondage; on the Rising Sun to illuminate us sitting in darkness and the shadow of death, etc. In the Masses the intention of the Church is shown in the choice of the Epistles and Gospels. In the Epistle she exhorts the faithful that, since the Redeemer is nearer, they should cast aside the works of darkness and put on the armour of light; should walk honestly, as in the day, and put on the Lord Jesus Christ; she shows that the nations are called to praise the name of the Lord; she asks them to rejoice in the nearness of the Lord, so that the peace of God, which surpasses all understanding, may keep their hearts and minds in Christ Jesus; she admonishes them not to pass judgment, for the Lord, when He comes, will manifest the secrets hidden in hearts. In the Gospels the Church speaks of the Lord coming in glory; of Him in, and through, Whom the prophecies are being fulfilled; of the Eternal walking in the midst of the Jews; of the voice in the desert, "Prepare ye the way of the Lord." The Church in her Liturgy takes us in spirit back to the time before the incarnation of the Son of God, as though it were really yet to take place. Cardinal Wiseman says:

"We are not dryly exhorted to profit by that blessed event, but we are daily made to sigh with the Fathers of old, "Send down the dew, ye heavens, from above, and let the clouds rain the Just One: let the earth be opened, and bud forth the Redeemer." The Collects on three of the four Sundays of that season begin with the words, "Lord, raise up thy power and come" — as though we feared our iniquities would prevent His being born."

(from Catholic Encyclopedia)

The Secret of Mary

THE PERFECT PRACTICE OF DEVOTION TO MARY

32. I have said that this devotion consists in adopting the status of a slave with regard to Mary. We must remember that there are three kinds of slavery. There is, first, a slavery based on nature. All men, good and bad alike, are slaves of God in this sense. The second is a slavery of compulsion. The devils and the damned are slaves of God in this second sense. The third is a slavery of love and free choice. This is the kind chosen by one who consecrates himself to God through Mary, and this is the most perfect way for us human beings to give ourselves to God, our Creator.

33. Note that there is a vast difference between a servant and a slave. A servant claims wages for his services, but a slave can claim no reward. A servant is free to leave his employer when he likes and serves him only

for a time, but a slave belongs to his master for life and has no right to leave him. A servant does not give his employer a right of life and death over him, but a slave is so totally committed that his master can put him to death without fearing any action by the law. It is easy to see, then, that no dependence is so absolute as that of a person who is a slave by compulsion. Strictly speaking, no man should be dependent to this extent on anyone except his Creator. We therefore do not find this kind of slavery among Christians, but only among Muslims and pagans.

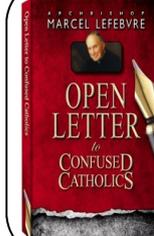
34. But happy, very happy indeed, will the generous person be who, prompted by love, consecrates himself entirely to Jesus through Mary as their slave, after having shaken off by baptism the tyrannical slavery of the devil.



Recommended reading



Included are the theological proofs for the Immaculate Conception, explanations of the invocations in the Litany of Loreto, and a description of Our Lady's death. *The Glories of Mary* is the greatest compendium of nearly 18 centuries of teaching on Our Lady, and will lead many souls to a greater love of Jesus through a more intimate knowledge of Mary and her exalted role in our salvation.



A popular study of the crisis in the Church written for all to understand. Covers the Mass, Sacraments, Priesthood, the New Catechisms, Ecumenism, etc., and demonstrates the new spirit in the Church which has caused doubt and confusion among the faithful. Has served as a beacon for thousands; certain to become a classic.

Sacramental records

Has been regenerated by the baptismal water:

- ♦ Lara Owen: 31st May — Rhos-on-Sea

Have made their 1st Holy Communion:

- ♦ Rebecca Hall: 12th July — Manchester
- ♦ Leo Stemp: 6th September — Preston

Have been honoured with the ecclesiastical funeral:

- ♦ Mrs. Mary Morris: 3rd July — Preston
- ♦ Mr. Christopher Brierley: 22nd September —
Preston
- ♦ Mrs. Elizabeth Mansley: 29th September —
Preston
- ♦ Mr. Peter Hardwicke: 16th November —
Hartlepool

R.I.P.

Notices

Holy Days of obligation



8th December: **Immaculate Conception**

- ◆ Preston: 7pm
- ◆ Manchester: 12.30pm
- ◆ Liverpool: 9.30am



25th December: **Nativity of Our Lord**

- ◆ Preston: 9am
- ◆ Manchester: Midnight
- ◆ Rhos-on-Sea: 1pm

Day of adoration

On **Wednesday 9th December**, there will be a day of adoration at **Manchester**. Mass will be said at **10am** followed by the exposition of the Blessed Sacrament. The full rosary will be recited throughout the day. Benediction and reposition will start at 6pm. It will be possible to go to confession between the different times of common prayers. Let us come in reparation of all the scandals happening within the Church!



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