

Society of Saint Pius X

St. Mary's House
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Resident Priests:

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SAINT MARY'S NEWSLETTER



JANUARY 2019

My Dear Faithful,

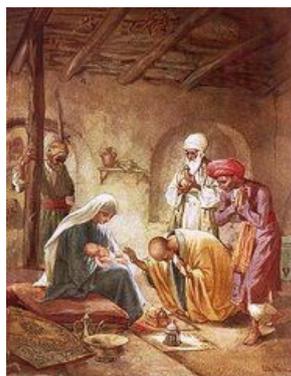
Let me wish you all a Happy New Year for 2019. I hope this year will be full of blessings from God so that every day may be a step towards getting closer to Him and to live more in compliance with His Holy Will for us. For God gives us more time for this purpose and only for this purpose.

When we start a New Year we instinctively look back at the past year and think that that year was far from being perfect. Then we hope that the following year won't be too bad, as if we could do nothing but suffer the events happening during our lives. If the past year was not perfect it may well be because we did not do well, and that many things that we did were not as they should have been. That is a good start for an examination of conscience and then for thinking of how we could do better?

How might we do things better? Before anything else we all need to acquire a real Apostolic Zeal. Relying on the conviction that we can do everything with the help of God, we need to have more enthusiasm for serving God with more fervour, whatever it costs. We often clearly know what we ought to do but it costs us too much to do it. But the price of these efforts is worth paying since by making them we earn what we are here for, namely to deserve merits to enjoy in Heaven. In this regard I would encourage you to think of following a spiritual retreat which is a powerful means to see what better we need to do in our lives and how we might achieve this.

Apostolic zeal means that we must be Apostles in the world in which we live. You may immediately think that this should lead us to more Catholic Action. We must have a zeal for God so that many souls may turn themselves to Him. This does not mean that we all have to do a door-to-door apostolate in pairs.

Zeal, being love in action, can be expressed in various ways. There are different means to show our zeal for God. One of these means is to care for the churches which God dwells in. "*The zeal of thy house hath eaten me up*" says the psalmist and remembered Saint John as he recalled it in the 2nd chapter of his gospel. The care for our churches' decoration and maintenance as well as for the beauty of the liturgy shows how much we value what is happening inside them. Having said this I should like to appeal for your generosity as we do need to renew the strength of those helping to look after flowers, the tidiness of the nave and also the choir singing. Your active involvement is capital if we all are to have a true sense of God, as Archbishop Lefebvre wanted us to have, especially in our modern time of dechristianisation when all has the tendency to be centred on men.



Another way of showing Apostolic Zeal is to pray for sinners so that they may realise that the track they are on is not leading them to Heaven. By saying this, we especially think of all those who commit public crimes by encouraging abortion, for instance. We need to pray more that these horrible sins that cry to Heaven may be stopped. Prayer is powerful and there are lots of intentions to pray for.

May the Magi help us to devote our lives to the service of Our Lord Jesus Christ who manifested Himself as being our King and who wants to reign in the souls of all men.

Rev. Vianney Vandendaele (Prior)

The Spirit of the SSPX by Archbishop Lefebvre

Below is a compilation of five articles written by Archbishop Lefebvre in which he outlines to the SSPX's members the spirit of their priestly society.

Dear Friends,



Without doubt, these words are primarily addressed to the priests of the Society, but they are intended for the Society's seminarians, brothers, sisters, novices, oblates and all who help us in our apostolate and participate in the spiritual life of the family.

On the occasion of the 10th anniversary of the Society, I would like to try to define and describe that which we call the "Spirit of the Society".

At times here and there, we hear the more or less sharp criticisms of our friends, who say:

"The members of the Society look upon themselves as privileged persons, they imagine for themselves to be the Church, and so they have little concern for others; they seek to possess everything, to control everything etc..."

It is possible that youth and a lack of experience in the apostolate sometimes provokes a tactlessness and causes misunderstandings. And it is certain that we must do all we can to show a charity towards those, who like ourselves, are striving to combat error and keeping the Faith.

But, that apart, it is useful to see where the Society stands within the present context of the Church, so that we might also be eventually ready to live within a new context, without modifying anything of our being of the Church and in the Church.

Having been recognised by the Church as a "Priestly Society of Common Life without vows", our Society has been grafted upon the trunk of the Church. It is drawing upon its sap of sanctification from the most authentic sources of the Church's Tradition and the pure, living sources of holiness, following the footsteps of so many other societies that have gained ecclesiastical recognition over the centuries, whose branches have grown and blossomed and born fruits of sanctity for the honour of the Church militant and triumphant.

The savage and unjust struggle, undertaken against the Society by those who are trying to contaminate the Church's sources of sanctification, merely confirms the

Society's authenticity. These persons are the successors of Cain, who wish anew to rid themselves of Abel, whose prayers God finds so agreeable.

In normal times, the foundation and development of our Society would have passed unnoticed among many other marvellous, fruitful and flourishing societies. Today, the dried-up, sterile, bitter fruits of most branches are a stark contrast to the vigour and life of traditionalist branches.

Thus the situation of the Society of St. Pius X in the Church puts it in a special place, something which is well understood by the faithful as a whole, who clearly manifest their desire of being evangelised and sanctified by the Society. This greatly encourages and consoles us, to see an ever increasing number of priests, who are not members of the Society, manifesting a desire of working with the Society, and thereby finding a spiritual strength, and the help and assurance of not being isolated.

The place of the Society, in relation to the Church, is one of considerable importance, since it legitimises its continuity and the maintenance of its apostolate along the unchangeable line of its approved foundation by the Church. It would be most useful for us to define the Society, for it represents, by the grace of God, a hope for the Church and a hope for souls.

I have written these few lines intending them to be a kind of prologue for what is to appear in successive issues of the *Cor Unum*.

+Marcel Lefebvre
on 7th February 1981

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The spirit of the Society, being above all that of the Church, will see to it that the members of the Society—priests, brothers, sisters, oblates and tertiaries—will ever increase in their knowledge of the Mystery of Christ, such as St. Paul describes in his epistles, especially those to the Ephesians and the Hebrews.



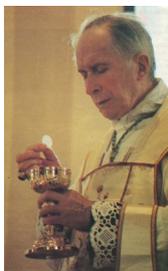
Then we shall discover what has guided the Church for 20 centuries, we will understand the importance the Church gives to the Sacrifice of Our Lord and consequently, to the Priesthood too! We will penetrate the depths of the great mystery of our Faith, the Holy Mass, and so to have limitless devotion for this mystery, making it the centre of our thoughts, our hearts and our interior life and in thus doing so, living by the spirit of the Church.

All Scripture focuses upon the Cross, with its redeeming victim, shining with glory. All the life of the Church is turned towards the altar of Sacrifice and, consequently, the Church's principal concern is for the sanctity of Her priests.

These are also the fundamental convictions of the Society. All its efforts and preoccupation with priories, schools, and above all, seminaries, are consecrated towards the formation of future priests.

The ever-increasing unveiling of the great mysteries for which they are destined, should give their lives an especial character; captivated by Our Lord and His sacrifice, they must by that very fact leave the world behind, with its vanities and futility, and show this detachment by their dress, their attitude, their love of silence and seclusion, even if, at a later date, the apostolic demands will require them to go to souls.

The spirit of the Church focuses upon the divine and the sacred. She forms the one who will give sacred things to others—*sacerdos* or *sacra dans*—the one who will perform holy and sacred acts—*sacrum faciens*. She places, in his consecrated hands, divine and sacred gifts, *sacramenta*, the Sacraments.



The Church consecrates and gives a sacred character to the baptised, the confirmed, to kings, virgins, knights, churches, chalices and altar stones. All these consecrations are done in the splendour of the Sacrifice of Our Lord and in the person of Jesus Himself.

Today, however, one of the most painful phenomena of our age is desecration—the desecration pursued by Freemasonry through secularisation, atheism, rationalism, and now, tragically, aided by the clergy themselves. With God, and all that reminds us of God, being gradually eliminated and replaced by a denatured man, Society thus becomes a hell. Living within the atmosphere of such a world, the Society of St. Pius X, in resurrecting the true spirit of the Church, seeks to show forth Our Lord Jesus Christ by restoring the honour due to consecrated persons and sacred things.

The sacred and the divine inspire respect. One of the characteristics of the Society will be that of showing respect towards baptised souls, of treating sacred things with respect, especially concerning the sacred action par excellence: the Holy Sacrifice of the Mass.

Therefore, we will avoid being drawn into the current of vulgarity and crudeness—fruits of desecration. Respect for ourselves and for others, will be an especial sign of the true spirit of the Church. Both believers and non-believers will be greatly influenced by this

manifestation of the spirit of the Church and Our Lord. Therein we truly see the Christian spirit and Christian civilisation—a civility of respect, founded upon faith towards the sacred and divine, that is to say, towards Our Lord, all that represents Him and all that comes from Him.

+Marcel Lefebvre

on 2nd June 1981

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Profoundly convinced that the source of life is found in Christ crucified, and thus in the Sacrifice of that He has bequeathed to us, the members of the Society will uncover the precious legacy, with an ever increasing joy that the Mystical Spouse of Our Lord, born of Jesus' pierced side, has wished to hand down with a splendour inspired of the Holy Ghost. Whence come the splendours of the liturgy, that sing of the crucified and risen Christ. The Church knows how to present and make us live these mysteries in a truly divine manner, in a way that our hearts are captivated and our souls uplifted. All has been thought out with the love of a faithful spouse and merciful mother. We find edification in the holy places, the ceremonies, the chant, the choice of prayers from the Missal, the Breviary, the Pontifical and the Ritual. How could a soul, that lives by faith and seeks to model its faith upon that of the Church, seek to desecrate all this?

The members of the Society, in their attachment to this spirituality of the Church written on stone and in traditional liturgical books, will not only strive to apply those spiritual principles to themselves, but will also uncover those wonders to the faithful.

The consequences of this attachment to the liturgy will be seen in the care and attention given to the beauty and cleanliness of holy places, the sacred linens and objects used in worship. It will also manifest itself in beautiful ceremonies, chants and the regularity and edifying recitation of the Divine Office.



Nothing is too little, nothing insignificant in the service of such a Lord and King. Let us always remember this!

It is a powerful means of apostolate. If the Liturgy is, above all, the praise of the Holy Trinity, offering and sacrifice, a source of divine life—then it is also the most vibrant and effective means of catechising. Happy the faithful who have a priest who is in love with the liturgy of the Church!



In administering sacred things, we will inspire ourselves with the sentiments of the Church—with Her respect for Our Lord and all that is related to Him, following the example of the Virgin Mary. That means a deep respect, as well as humility and simplicity, avoiding all

originality or personal improvisation. Are we so audacious as to think that our personal attitude and way of doing things is preferable to that of the Church?

Liturgical actions are public actions and not personal acts of devotion. We must, therefore, ensure that they are in accordance with the will of the Church and not our own whims, nor those of a reformer inspired by a Protestant spirit.

Let us beware of haste or excessive slowness. Neither edifies the faithful. Let us avoid accumulations of ceremonies, which is against the spirit of the Church. Let us take account of the availability of the faithful in fixing the times of the ceremonies, and also the length of the ceremony when it concerns para-liturgical ceremonies or sermons—that they always have the goal of edifying the faithful rather than satisfying our own desires.

Yet, in this time of secularisation, the faithful are sorely afflicted by the need for prayer and to be able to express their faith by processions, pilgrimages, and nocturnal adoration. In these circumstances, pastoral prudence must be correctly exercised in order to arrive at the right measure.

Let us ask the Blessed Virgin to communicate to us her insight on those holy mysteries which she intimately witnessed throughout the course of her earthly life.

+Marcel Lefebvre
on 26th September 1982

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In the preceding articles, we have seen that the spirit of the Society is essentially a priestly spirit, enlightened by the radiance of our Redeemer's Sacrifice on Calvary and in the Mass, the Mystery of Faith. This great mystery, the sun of our faith, is brought to us by the Church's Liturgy, where, like a mother, She unfolds to us the infinite riches of this mystery, by the actions, words, chants and liturgical vestments, all of which differ according to the remarkable liturgical cycle.

The Society, eager to live out this mystery, zealously seeks to understand the Liturgy and to bring it forth in all its beauty and splendour—*Domine dilexi decorum domus tuae*. The spirit of the Society is a liturgical spirit.

The consequence of such an approach to God through His redeeming Sacrifice, will produce in the members of the Society the very same effects, within due proportion, that those privileged souls felt who received the stigmata of Our Lord.

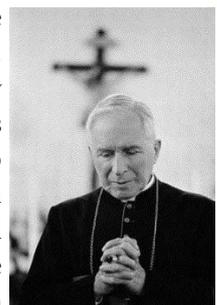
There is a twofold effect; wherein the first influences the second, of which it is the source; we speak of contemplative aspects.

- ♦ an ardent desire to offer oneself as a total victim in union with the Divine Victim.
- ♦ a love of God and Our Lord to the point of sacrificing oneself.
- ♦ a total abandonment of oneself to the Holy Will of God.
- ♦ a burning union with the pierced Heart of Our Lord.

The effects of the Spirit of Love, manifested upon the Cross and which continue to manifest themselves at the altar and in the Eucharist, have a tendency to distance a soul from the world, despising material, passing things in favour of eternal, spiritual ones. The soul experiences a great horror of sin, and profound contrition for its faults and a desire to expiate for itself and for others. God must be thanked for communicating to us His spirit of love and victim for the glory of His Father.

How desirable it is for all Society members to thirst after the contemplative life, that is to say, a simple yet ardent glance at the Cross of Jesus, acquiring the spirit of prayer and an interior life comparable to that of Our Lord, Who lived 30 of His 33 years apart from the world.

It is a serious concern for the superiors of Missionary Societies, such as our (which is missionary by necessity, in view of the disastrous situation in the Church today), to note that sometimes certain members, priests in particular, end up abandoning their zeal for the apostolate of prayer, which is heaven



and source of the exterior apostolate. The apostolate of prayer is the essential apostolate that unites us to Our Lord, the sole source of the graces of redemption. The exterior apostolate, with its catechism classes, meetings, conferences, etc. will quickly become sterile, if cut off from that fundamental apostolate that keeps us in constant union with our Lord.

Zeal that does not keep an equilibrium and a link between those two apostolates, is in reality a false zeal, a mere human zeal which is no longer humble, for it counts upon human gifts and qualities. Such

practitioners of human zeal expose themselves to cruel deceptions, discouragement, irritation and impatience. Their apostolate no longer has a supernatural source. They become like the gardener, who is so carried away by his zeal in watering, that he eventually pulls the hose pipe off the faucet that supplies the water! They also condemn contemplative souls, because they themselves no longer regard contemplation as the foundation of their apostolate. Experience shows this, as does the disaster of renegade priests. A priest who no longer says anything more than his Mass, ends up saying it without devotion and without faith. His apostolate will be fruitless. He is soon ready to abandon everything.



That is why the Society offers its members a structure, a rule and community life, which keeps them within a true apostolate by a happy balance between the spiritual apostolate and the exterior apostolate. That is what all founders of religious orders or apostolic congregations wanted, conformity to that which the Apostles themselves practised: "*But we will give ourselves entirely to prayer and to the ministry of the word.*" (Acts 6:4)

+Marcel Lefebvre
on 14th January 1982

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The spirit of the Society is the spirit of the Church, the spirit of faith in Our Lord Jesus Christ and in His redemptive work. The entire history of the Church, over the last twenty centuries, reveals the fundamental principles of the Church as inspired by the Holy Spirit, the spirit of Our Lord.

The priest is at the heart of this divine work of the renaissance of souls and their divinisation in preparation for their future glory. All his thoughts, ambitions, and actions must be inspired by this spirit of faith. This spirit of faith is essentially a spirit contemplating the crucified and glorified Jesus. The Faith is the seed of the beatific vision, which is an eternally blessed contemplation.

That is why the Church has always encouraged contemplative Orders and has placed them at the head of religious societies. *Maria optimam partem elegit* [Mary—as opposed to the active Martha—has chosen the greater part—Ed]. The Church also insists upon the



prayer of the priest: his breviary, his daily meditation. It is obvious that if the Church officially prescribes this in Canon Law, in that the soul of the priest must belong entirely to Jesus Christ, then the priest must fulfil the four ends of prayer: adoration, thanksgiving, petition and propitiation.

If contemplation is a glance of love towards the crucified and glorified Jesus, then it places the soul in the hands of God—*In manus tuas commendo spiritum meum*—and this cannot occur unless we completely abandon our will and place it in God's hands. In other words, a consummate obedience to His holy will; a will indicated by God and those who legitimately participate in His authority and who use that authority correctly; a will that indicates God's good pleasure in the course of events that affect the very heart of our existence; illnesses, trials... Let us meditate upon these great instructions of the Church and thereby apply their principles by putting them into practice in our own lives.

This presupposes a deep humility; something that is seen in Benedictine spirituality, which is entirely based upon a progression in the virtue of humility. If the teaching that is contained in the liturgical life is so admirable and draws us towards an ever greater sanctification of soul, then the practical directives of the Church throughout its history, as well as its approval of the many foundations destined to sanctify souls, not to mention the examples of the saints, are all equally precious guidelines for our souls. In following them, according to the grace God grants us, we can be sure of not deceiving ourselves.

Contemplation, obedience, humility, are all elements of one sole reality: the imitation of Jesus Christ and participation in His infinite love.

May we be inspired by these sentiments! Consequently, whatever apostolate we may receive, whatever be the results of our efforts, whatever our limitations or weaknesses may be, we will have the consolation of participating in the joys and sufferings of Our Lord, who will also let us participate in His peace and serenity.

This is, and always will be, the secret fruitfulness of the priestly apostolate.

+Marcel Lefebvre
on 26th June 1982.

(Source: sspix.org)

The Secret of the Rosary

Twenty-First Rose

The Fifteen Mysteries

A mystery is a sacred thing which is difficult to understand. The works of Our Lord Jesus Christ are all sacred and Divine because He is God and man at one and the same time. The works of the Most Blessed Virgin are very holy because she is the most perfect and the most pure of God's creatures. The works of Our Lord and of His Blessed Mother can be rightly called mysteries because they are so full of wonders and all kinds of perfections and deep and sublime truths which the Holy Spirit reveals to the humble and simple souls who honour these mysteries.

The works of Jesus and Mary can also be called wonderful flowers; but their perfume and beauty can only be appreciated by those who study them carefully—and who open them and drink in their scent by diligent and sincere meditation.



Saint Dominic has divided up the lives of Our Lord and Our Lady into fifteen mysteries which stand for their virtues and their most important

actions. These are the fifteen tableaux; or pictures whose every detail must rule and inspire our lives. They are fifteen flaming torches to guide our steps throughout this earthly life.

They are fifteen shining mirrors which help us to know Jesus and Mary and to know ourselves as well. They will also help light the fire of their love in our hearts.

They are fifteen fiery furnaces which can consume us completely in their heavenly flames.

Our Lady taught Saint Dominic this excellent method of praying and ordered him to preach it far and wide so as to reawaken the fervour of Christians and to revive in their hearts a love for Our Blessed Lord.

She also taught it to Blessed Alan de la Roche and said to him in a vision: *"When people say one hundred and fifty Angelic Salutations this prayer is very helpful to them and is a very pleasing tribute to me. But they will do better still and will please me even more if they say these salutations while meditating on the life, death and passion of Jesus Christ—for this meditation is the soul of this prayer."*

For, in reality, the Rosary said without meditating on the sacred mysteries of our salvation would be almost like a body without a soul: excellent matter but without the form which is meditation—this latter being that which sets it apart from all other devotions.



The first part of the Rosary contains five mysteries: the first is the Annunciation of the Archangel Saint Gabriel to Our Lady; the second, the Visitation of Our Lady to her cousin Saint Elizabeth; the third, the Nativity of Jesus Christ; the fourth, the Presentation of the Child Jesus in the temple and the Purification of Our Lady; and the fifth, the Finding of Jesus in the Temple among the doctors.

These are called the JOYFUL MYSTERIES because of the joy which they gave to the whole universe. Our Lady and the Angels were overwhelmed with joy the moment when the Son of God was incarnate. Saint Elizabeth and Saint John the Baptist were filled with joy by the visit of Jesus and Mary. Heaven and earth rejoiced at the birth of Our Saviour. Holy Simeon felt great consolation and was filled with joy when he took the Holy Child in his arms. The doctors were lost in admiration and wonderment at the answers which Jesus gave—and how could anyone describe the joy of Mary and Joseph when they found the Child Jesus after He had been lost for three days?

The second part of the Rosary is also composed of five mysteries which are called the SORROWFUL MYSTERIES because they show us Our Lord weighed down with sadness, covered with wounds, laden with insults, sufferings and torments. The first of these mysteries is Jesus' Prayer and Agony in the Garden of Olives; the second, His Scourging; the third, His Crowning with Thorns; the fourth, Jesus carrying His Cross; and the fifth, His Crucifixion and Death on Mount Calvary.

The third part of the Rosary contains five other mysteries which are called the GLORIOUS MYSTERIES because when we say them we meditate on Jesus and Mary in their triumph and glory. The first is the Resurrection of Jesus Christ; the second, His Ascension into Heaven; the third, the Descent of the Holy Ghost upon the Apostles; the fourth, Our Lady's glorious Assumption into Heaven; and the fifth, her Crowning in Heaven.

These are the fifteen fragrant flowers of the Mystical Rose Tree; devout souls fly to them like wise bees, so as to gather their nectar and make the honey of a solid devotion.

Announcements



The Fathers from Saint Mary's House
wish you all a Happy New Year 2019
spent under the special protection of
our heavenly mother
and should like to thank you all
for your various and generous signs of kindness
expressed over Christmas period.

Baptisms

Have been regenerated by the baptismal water:

- ♦ **Toby Wood** on 10th November 2018 — Manchester
- ♦ **Joseph Merley** on 20th December 2018 — Sinnington
- ♦ **William Stemp** on 5th January 2019 — Preston



Wedding



All our congratulations and good wishes to
Dominic Nickson and Marie-Thérèse Haxell
who received the Sacrament of Holy Matrimony
on **Saturday 1st December 2018**
at Kilmore, Australia.

Recent Deaths

Of your charity, please pray for the repose of the souls of:

- ♦ **Mrs. Winifred Anderson** of Preston who passed away
on **Sunday 16th December 2018**.
- ♦ **Mrs. Stephanie Coley** of Didsbury who passed away
on **Monday 31st December 2018**.
- ♦ **Mrs. Clarice Stansfield** of Leyland who passed away
on **Friday 4th January 2019**.



May they rest in peace.

Notices



White Flower Appeal™ 2019
Please give generously



Please be a friend to unborn babies and their mothers

In 2019 we could see changes to abortion law in England and Wales to de-criminalise abortion which would:

- Allow abortion, for any reason at all, up to 24 weeks of pregnancy.
- Make it lawful for anyone, medically qualified or not, to supply pills or instruments for abortion.
- Make it much easier for abusive men to coerce women into having an abortion.

Please support our campaign to ask the Prime Minister to stop abortion discrimination in our country by filling in your White Flower postcard.

White Flower Appeal — SPUC

There will be a 2nd Collection
in all our Mass Centres
on Sunday 13th January
to support the work done by
the Society for the Protection of Unborn Children.

Feast of the Presentation of Jesus in the Temple

Saturday 2nd February

Blessing of the Candles, Procession and
Candlemass will take place at:

- ♦ **Manchester:** 11am;
- ♦ **Preston:** 12.15pm.



Sunday Mass Schedule and Locations

PRESTON: Our Lady of Victories' Church

East Cliff, off Winckley Square - PR1 3JH

Every Sunday: 9.30am — *Confessions from 8.45am*

MANCHESTER: Saint Pius X's Chapel

16 Deerpark Road, off Alexandra Road South - M16 8FR

Every Sunday: 9.30am — *Confessions from 8.45am*

LIVERPOOL: Saint Peter and Paul's Church

35 Upper Parliament Street - L8 7LA

Every Sunday: 12.30pm — *Confessions from 12noon*

RHOS-ON-SEA: Saint David's Chapel

Conwy Road (A547), Mochdre - LL28 5AA (North Wales)

Every Sunday: 5pm — *Confessions from 4.30pm*

BINGLEY: The Little House

Market Street - BD16 2HP

Every Sunday: 3pm — *Confessions from 2.30pm*

Ordinary Weekday Masses at Preston

(This schedule is subject to change; please check beforehand on
the outside notice board or <http://fsspuk> — Mass Times & Calendars)

Monday: 11am
Tuesday: 11am
Wednesday: 11am
Thursday: 11am
Friday: 11am
Saturday: 12.15pm (Holy Hour at 11am)



Mass Times & Calendars