

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



MARCH 2020

My Dear Faithful,

With Ash Wednesday we entered a new season of Lent, and on the first Sunday in Lent we enter a new month of March. Lent is a very special period in which it is important that we spend it with the right dispositions and understanding. What is important to understand is that there would have been no Paschal Resurrection if Our Lord had not died for us and in so doing to vanquish the devil and sin. In the same way for us, there is no possibility of a spiritual resurrection if we don't spiritually die to our sins. Indeed, our sins are the real obstacles to our access to Heaven. The Catholic Faith teaches that mortal sin completely prevents us from going to Heaven while venial sin only delays this access until we have paid the debts either on earth, by the gaining of indulgences, or the merits of acts of charity, or after death, in Purgatory.

Our sins are the result of bad habits which many of us don't work on properly. What we do repeatedly as a bad habit becomes second nature to us. It is done without effort or even, after a considerable amount of time, without thinking. Clearly true for bad habits, the same process can engender good habits by repeated good acts over time. This is reassuring because we can see that with time, what we ought to do but don't do because it costs us too much, should actually become easier if we had persevered in making the right effort. Nevertheless, good habits do not come easily because nothing in our nature, and very little around us, invites us to make these efforts.

By establishing the season of Lent, the Church does invite us to make these efforts and for very good and high reasons. What is encouraging for us is to know that the least of our efforts can have a high value at the eyes of God; it can bear eternal fruit if it is united to His Holy Cross. Indeed, what makes our limited efforts capable of paying our debt towards Almighty God is that it is to participate in the merits deserved by Our Lord Jesus Christ, because these merits have an infinite value deserved by God Himself, the Word Incarnate.

We will see now the importance of the Holy Sacrifice of the Mass in this regard. The Holy Sacrifice of the Mass truly renews Our Lord's redeeming sacrifice so that we may continue to expiate for our sins. Hence, the insistence of the Church that we attend Mass so regularly. The Church knows that we have been redeemed by the Sacrifice of the Cross performed on Mount Calvary. Vitaly, the salvation of souls, whoever it is, even a deathbed conversion, is necessarily the fruit of graces deserved on Calvary but then distributed by the celebration of the Mass. This is why we need the Mass all our life long because we always need to atone for some sins.



This reality of the need we have to eradicate sinful habits if we want to go to Heaven has to be a leading reality for each of us every single day. But we are weak and, believe it or not, we tend to forget it! This is why the Church in her wisdom has instituted this special period of Lent to emphasise this reality by focusing on the work of Redemption performed by Our Lord. Without this period, we would never be reminded; while with this period rightly understood, we see the depth of this reality since it caused the death of our Divine Lord.

During this season of Lent, I invite you to attend extra Masses or do regularly the Stations of the Cross. You will have weekly opportunities to do so at Preston and Manchester. As the Cross is the central event of the History of mankind, Mass must be at the centre of Catholic lives so that we may keep the right disposition of atonement for our past sins but also of increasing charity to work on our faults for giving honour to God and securing our salvation. *O Crux Ave Spes Unica* — Hail O Cross our only hope.

With good wishes for a fruitful season of Lent.

Rev. Vianney Vandendaele (Prior)

The Supreme Act of the Priesthood of Christ: The Sacrifice of the Cross

The study of the priesthood of Jesus Christ naturally leads to contemplation of the supreme act of the High Priest of the New Law: the Sacrifice of the Cross.

It is important taking into consideration the reactions to our review of the book co-written by former Pope Benedict XVI and Cardinal Sarah. In that review, we maintain that Joseph Ratzinger relied on an erroneous conception of the priesthood and the mass because it is in contradiction with the teaching of the Council of Trent and Saint Thomas Aquinas.

What Is a Sacrifice?

Theologians commonly distinguish sacrifice in a broad sense and a literal sense.

In the broad sense, sacrifice is any good work done out of reverence for God. It may be a purely internal act, in accordance with Psalm 50: "A sacrifice to God is an afflicted spirit," or external, as when "he that doth mercy, offereth sacrifice" (Ecclesiasticus 35:4).

Sacrifice properly speaking is defined by St. Thomas as (1) the oblation of a sensible thing (2) made to God alone to attest to His supreme domination and our subjection, (3) that something be done to the thing offered, and (4) by a legitimate minister who is properly a priest.

The Various Elements of a Sacrifice

A sacrifice incorporates a number of elements, all of which are necessary to characterise what a sacrifice is in the proper sense.

First there must be an oblation

This element is common to any sacrifice, in the broad sense as well as in the proper or literal sense. As St. Thomas Aquinas remarks, certainly not every oblation is a sacrifice. Still, in a sacrifice, the internal oblation is more important than what is done externally, to the point that this external sign would be of no religious value if it were done without an internal oblation.



Oblation concerns a sensible thing

As St. Thomas teaches, "the mode befitting to man is that he should employ sensible signs in order to signify anything, because he derives his knowledge from sensibles. Hence it is a dictate of natural reason that man should use certain sensibles, by offering them to God in sign of the subjection and honour due to Him, like those who make certain offerings to their lord in recognition of his authority." The sensible thing is therefore the material cause.

It follows that external sacrifice, as external, is a sign, since internal sacrifice is a moral action proceeding from the virtue of religion. St. Thomas repeats what St. Augustine says in *The City of God*: "Any visible sacrifice is the sacrament of an invisible sacrifice, that is, it is a sacred sign." Thus the external sign is only valid insofar as it manifests or signifies the internal act. Otherwise, wanting to rely only on external signs would amount to Pharisaism, or an appearance of religion.

This sensible thing is offered to God alone

Sacrifice is an act of worship which is due to God alone. "Now the sacrifice that is offered outwardly represents the inward spiritual sacrifice, whereby the soul offers itself to God... the soul offers itself in sacrifice to God as its beginning by creation, and its end by beatification: and according to the true faith God alone is the creator of our souls, while in Him alone the beatitude of our soul consists. Wherefore just as to God alone ought we to offer spiritual sacrifice, so too ought we to offer outward sacrifices to Him alone."

A special honour of worship is due to the supreme excellence of God, and that is what sacrifice means. Therefore, sacrifice is eminently an act of religion, of which the ends expressed in a rite consist in:

- Manifesting the sovereign domain of God over all things;
- Manifesting the entire submission of man to God;
- Manifesting again that God does not need creatures (the holocaust in particular);
- Expressing the request for the expiation of sins.

*There must be some change accomplished
in the thing offered*

St. Thomas uses general words since he speaks of all kinds of sacrifices, even non-bloody ones. To show that a sacrifice is a special act of the virtue of religion, distinct from a simple oblation, he says that, “a ‘sacrifice,’ properly speaking, requires that something be done to the thing which is offered to God, for instance animals were slain and burnt, the bread is broken, eaten, blessed. The very word signifies this, since ‘sacrifice’ is so called because a man does something sacred [facit sacrum]. On the other hand an ‘oblation’ is properly the offering of something to God even if nothing be done thereto, thus we speak of offering money or bread at the altar, and yet nothing is done to them. Hence every sacrifice is an oblation, but not conversely,” not every oblation is a sacrifice. The thing offered has to undergo a change, and it is this change that characterises sacrificial worship.

*The sacrifice must be made
by a legitimate minister*

Sacrifice is a special act of religion, not only internal and external, but public, that is, offered not only for the offeror but for the people. It must also be offered by a public minister, deputed to this office, who acts on behalf of all: “every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins” (Hebrew 5:1). It is this external sacrifice that the faithful offer with the priest, by joining to it their own interior oblation.



The Sacrifice of Calvary

These concepts are found in the sacrifice of Christ in the Passion: an act of religion by the offeror, oblation, and immolation (these are the essential elements), consecration of the victim, reconciliation and union with God... Sacrifice is all this under various aspects.

*As an act of religion, the passion of Christ
is the sacrifice par excellence*

St. Thomas writes: “Now of all the gifts which God vouchsafed to mankind after they had fallen away by sin, the chief is that He gave His Son; wherefore it is written (John 3:16): ‘God so loved the world, as to give His only-begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting.’ Consequently the chief sacrifice is that whereby Christ Himself ‘delivered Himself... to God for an odour of sweetness’ (Ephesius 5:2).”

*The two essential elements of all sacrifice,
offering and immolation, meet at Calvary*

The offering first: “Christ... freely offered Himself to suffering. In this respect He is a victim. The immolation then: As Saint Augustine says in *The City of God*, ‘Christ offered Himself up for us in the Passion’: and this voluntary enduring of the Passion was most acceptable to God, as coming from charity. Therefore it is manifest that Christ’s Passion was a true sacrifice.”

A passage from the *Compendium of Theology* clearly explains the thinking of the holy Doctor. He forcefully affirms the voluntary character of the death of Christ. He specifies that “Christ did not die because of any necessity. He gave up His life by His power and His own will, as He Himself attested: ‘I have power to lay it [My life] down, and I have power to take it up again’” (John 10:18). The reason is that “whatever was physical in Christ as regards His human nature, was completely subject to His will, because of the power of His divinity, to which all nature is subject. Therefore Christ had it in His power that so long as He willed, His soul would remain united to His body, and that the instant He willed, the soul would depart from the body” (Ibid.).

St. Thomas also says elsewhere: “Christ cannot be charged with suicide; because... if the soul has in its power to leave the body or to return to it when it wants, there would be no more fault in its leaving it, than there would be for an owner to leave the house in which he lives.”

Thus, the Cross is a true sacrifice. Found there is the High Priest, the divine Victim, and the ritual accomplishment of the sacrifice by the voluntary separation of the soul and the body of Christ. The sacrifice is therefore internal and external; it is public, accomplished by the one who is certified Priest by God. The Cross is truly a cult in the full sense of the term, it is even the cult of the New Testament, the Covenant concluded by Christ in His Blood.

The fact that the Roman executioners had no religious intention had no bearing on the matter. They played the role of instruments used by God to prepare the victim for His immolation, without accomplishing it. For it is by His own will that Christ separated His soul from His body, as St. Thomas and all of Tradition teaches. So, if the Cross is not an act of worship, as former Pope Benedict XVI writes, it is not a sacrifice in the full sense.

The end of the sacrifice of the Cross

What characterises the sacrifice of Calvary is that the offeror is identical to the offering: Christ is both priest and victim, since it is He Himself who He offers to His Father. Christ plays both the role of victim for sin, because He has obtained for us the remission of our sins; a peaceful victim, because He gives us the grace that saves us; and holocaust, deserving of the glory, which consummates the perfect union of man with God.

The oblation of Christ at Calvary

It remains to be specified how the sensible and ritual oblation Christ accomplished as priest and which gave His immolation the value of sacrifice became manifest. The Jesuit father Maurice de la Taille looked for this sensible and ritual oblation in the Last Supper which, through the words of the consecration, represented in advance the immolation of the Cross, and constituted the real and present oblation of the victim of the following day. Consequently, the Last Supper and the immolation of Calvary would form only one sacrifice: at the Last Supper would be made the non-bloody oblation of the bloody immolation which would be accomplished at Calvary.

This interpretation not only clashes with the common opinion of theologians, but does not take sufficient account of the doctrine of the Council of Trent which applies the term of sacrifice to the Mass and to the immolation of Calvary: “If anyone says that blasphemy is

cast upon the most holy sacrifice of Christ consummated on the Cross through the sacrifice of the Mass, or that by it He is disparaged: let him be anathema!” The Council of Trent therefore clearly distinguishes two sacrifices. What’s more, it says that the Last Supper is also a true sacrifice.

In addition, the Council speaks of a double oblation, one on the altar of the Cross, the other at the time of the Last Supper. It is therefore not possible to unite the Last Supper and the Cross to form a single sacrifice.

And we must therefore maintain that at Calvary there was a true oblation: but how did this oblation, which must be sensible, manifest itself? Through the words of Christ during His Passion and through the circumstances that accompanied it. He Himself has said: “No man taketh [life] away from me: but I lay it down of myself” (John 10:18). Now, on the Cross, Christ cries out: “Father, into thy hands I commend my spirit” (Luke 23:46); this cry is the expression of this oblation to which Christ bears witness throughout His Passion by voluntarily accepting the blows and the crucifixion.



Consequently, it is impossible to assert a causality of the Last Supper in relation to the Cross. The Last Supper is a representation of the Cross—it really means it—, anticipated, in the same way as the Mass is a subsequent representation of it. Now the Mass has no causality on the Cross! It must therefore be said that the Last Supper is a sacrifice in as much as the Cross is one, in the same way that the Mass is a sacrifice in as much as the Cross is one.

The Last Supper instituted the ritual framework for the perpetuation of the sacrifice of the Cross through the holy sacrifice of the Mass, a sacrifice which is offered by the priests constituted by Christ on Holy Thursday in order to fill this office.

(Source: fsspx.news)

The Stations of the Cross

The Stations of the Cross, also known as the Way of the Cross, or Via Dolorosa (Sorrowful Way), is a popular Lenten devotion. Many parishes join as a group and pray the Stations of the Cross on the Fridays of Lent to call to mind the Passion of Christ, that is, the journey Our Lord Jesus Christ took from His condemnation to His death.

The History of the Stations of the Cross

The Way of the Cross has its origins with the Blessed Mother. It is said that she, who pondered all the mysteries of Christ in her heart, retraced the steps of her Son's Passion and the significant events that happened along the way, keeping in her memory, and for the memory of the Church, the sacred path on which the Son of God trod to accomplish our redemption.

Later in her life, when she was no longer living near Jerusalem, it is said that Mary continued this devotional practice by creating a similar outdoor path near her home with stone markers, along which she would walk, pray, and meditate on those things that happened to her Son on His Sorrowful Way.

For centuries, pilgrims to the Holy Land have walked the steps of Our Lord's Passion in Jerusalem, with "stops" along the way to pray and venerate near the places where a significant event is believed to have occurred (such as the place where Jesus met His Mother, where Jesus fell, and where Veronica handed Jesus her veil, etc.).

This devotional walk, known as the Stations of the Cross, became one of the most popular and useful ways for the devout to meditate on Christ's Passion. The Franciscans, a religious order with special custody of the sacred places in the Holy Land since the Middle Ages, brought this tradition to their churches in Europe in much the same way that the Blessed Virgin erected an imitation of the Sorrowful Way near her home.

Pilgrims who could not travel to Jerusalem could experience in a virtual way the Stations of the Cross by following a signposted path around the inside and/or outside of the church. Here the faithful would walk and pray and meditate on the sufferings of Jesus as if they were walking the real places in Jerusalem. Special indulgences were granted to those who made this virtual pilgrimage.

From the 18th century, by Papal decree, all Catholic churches were permitted to erect the Stations of the Cross in the sanctuary, with the number of Stations fixed to fourteen. A specific way of praying the Stations also developed, two of the most popular being the method of St. Francis of Assisi and the method of St. Alphonsus Liguori.

The Fourteen Stations of the Cross

1. Jesus is condemned to death
2. Jesus takes up His Cross
3. Jesus falls for the first time
4. The Virgin Mary meets Jesus
5. Simon of Cyrene is made to help Jesus bear the Cross
6. Veronica wipes the face of Jesus
7. Jesus falls for the second time
8. Jesus meets the women of Jerusalem
9. Jesus falls for the third time
10. Jesus is stripped of His garments
11. Jesus is crucified
12. Jesus dies on the Cross
13. Jesus is taken down from the Cross and laid in the arms of Mary
14. Jesus is laid in the tomb



How to Pray the Stations of the Cross

Although most popular during Lent, this season is not the only good time to pray the Stations of the Cross. It is always recommended to the faithful to meditate on Christ's Passion frequently, especially on Fridays as a perpetual day of penance, to obtain graces and grow in holiness.

"But especially I commend earnest mental prayer to you, more particularly such as bears upon the Life and Passion of our Lord. If you contemplate Him frequently in meditation, your whole soul will be filled with Him, you will grow in His Likeness, and your actions will be moulded on His. He is the Light of the world; therefore in Him, by Him, and for Him we shall be enlightened and illuminated."—St. Francis de Sales

There are many ways to pray the Way of the Cross, both in churches or at home, especially by making use of the Stations of the Cross devotional tools such as prayer books and pious representations of the different stations.



There were many saints who were devoted to Christ's Passion, for example St. Catherine of Siena, St. Paul of the Cross, St. John of the Cross, St. Bridget of Sweden, and St. Gemma Galvani to name a few. Meditating on Christ's Passion is a sure way to become a saint like them!

"There is no practice more profitable for the entire sanctification of the soul than the frequent meditation of the sufferings of Jesus Christ."
—St. Alphonsus de Liguori

(Source: catholiccompany.com)

2020 Summer Camps

Please note that there will be this year a **Summer Camp for both boys and girls** in two different places and at different dates.

Look at the posters *ad hoc* for details and contact numbers to use for requesting any further information.

31st July - 8th Aug. 2020
Colleton Manor, Devon
(Outdoor Camps)

Girls' Summer Camp

FUN, Games, Trips, Walks, OUT POOR SKILLS, Catechism, Holy Mass, Rosary, FRIENDSHIP

Ages 8 to 14 £105 / girl
Visit to the North Devon Agricultural Show included!

Chaplain Fr. Vandendaele
Society of St. Plus X

Camp Organiser: Miss Charlie Eustace
Visit fssp.uk girlscamp@fssp.uk

13th - 21st July 2020

St. Michael's School Rev. Mr. B. Bevan Burgholere - Hants.

Boys' Summer Camp

Fun, Games, Trips, Walks, Catechism, Holy Mass, Rosary, FRIENDSHIP

Ages 8 to 14 £105 / boy
Visit fssp.uk boyscamp@fssp.uk

The Secret of the Rosary

Thirty-Fifth Rose

Cardinal Pierre

Blessed Alan says that a certain Cardinal Pierre, whose titular Church was that of St. Mary-beyond-the-Tiber, was a great friend of Saint Dominic's and had learned from him a deep devotion to the Most Holy Rosary. This resulted in his loving it so much that he never ceased singing its praises and encouraging everyone he met to embrace it.



Eventually he was sent as Legate to the Holy Land to the Christians who were fighting the Saracens. So successfully did he convince the Christian army of the power of the Rosary that they started saying it one and all to storm Heaven for help in a battle in which they knew they would be pitifully out-numbered. This resulted in victory for them, and three thousand Christians triumphed over an enemy of one hundred thousand.

As we have seen, the devils have an overwhelming fear of the Rosary. Saint Bernard says that the Angelic Salutation puts them to flight and makes all Hell tremble.

Blessed Alan says that he has seen several people delivered from Satan's bondage after taking up the Holy Rosary, even though they had previously sold themselves to him in body and soul by renouncing their Baptismal Vows and their allegiance to Our Lord Jesus Christ.

Thirty-Sixth Rose

Freed from Satan

In 1578 a woman in Anvers had given herself to the devil and had signed the contract with her own blood. Shortly afterwards she was stricken with sincere remorse and had an intense desire to make amends for this terrible deed. So she sought out a kind and wise confessor who advised her to

go to Father Henry, one of the Fathers of the Dominican Friary, who was Director of the Rosary Confraternity in that town, to ask him to enrol her in it and hear her confession.



Accordingly she went to ask for him but met, not Father Henry, but the devil disguised as a Dominican Father. The latter scolded her pitilessly and said that she could never hope to receive Almighty God's grace again as long as she lived, and that there was absolutely no way in which she could regain possession of her contract. This grieved her greatly but she did not quite lose hope of God's mercy and sought out Father Henry once more, only to find the devil a second time, and to meet with a second rebuff. She came back for the third time and then at last, by Divine Providence, she found Father Henry in person—the priest whom she had been looking for—and he treated her with very great kindness, urging her to throw herself upon the mercy of Almighty God and to make a good confession. He then received her into the Confraternity and told her to say the Rosary frequently.



One day while Father Henry was saying Mass for her Our Lady forced the devil to give her back the contract which she had signed. In this way she was delivered from the devil by the authority of Mary and by her devotion to the Most Holy Rosary.

Notices

Feast Days

On both feast days of
Saint Joseph (Thursday 19th March)
and the
Annunciation (Wednesday 25th March)

Mass will be offered at:



- ◆ **Preston:** 11am;
- ◆ **Manchester:** 11am.

Retreat at Bristol

The next retreat
to take place at Bristol will be the:

Passion Retreat

from 30th March to 4th April



Recent Death

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

- **Mr. John Middlehurst** of Huyton (Liverpool) who died on 2nd February 2020;
- **Mr. George (Nick) Nicholson** of Failsworth (Manchester) who died on 20th February 2020.



May they rest in peace.

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: 1pm — *Confessions from 12.30pm*

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://fsspx.uk> — Mass Times & Calendars)

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