

Society of Saint Pius X

St. Mary's House
12 Ribblesdale Place
Preston - PR1 3NA

Resident Priests:

Rev. Vianney Vandendaele (Prior)
Rev. Gary Holden

Contact details:

Telephone: 01772 562428
Email: stmarys@fsspx.uk



SAINT MARY'S NEWSLETTER



APRIL 2019

My Dear Faithful,

The first half of Lent is now over and we are approaching the climax and most important part. The first half should have been a preparation for the important final two weeks of Passiontide. Now is the time to renew our resolutions and to intensify our efforts to enter the spirit of this solemn season.

Passiontide is a period of two weeks during which we have the special final week called Holy Week, and this particular week is marked by the *Sacred Triduum* from Maundy Thursday to Holy Saturday. No matter how successful our preparation during Lent has been, this coming period has to be spent in a more special way. During these two weeks, all of our energy and love should be concentrated in the contemplation of Our Lord in His Passion. Many saints have repeatedly said that there is no other meditation as important as to constantly remember the Passion of Our Lord. We absolutely need to keep meditating upon the Passion and Death of Our Lord if we want to learn the essential message which He came to teach us, which is the love He has for our souls.

Naturally, when we look at the Crucifix, we think of the consequences of sin, whether it is original sin committed by our first parents or our own manifold sins. It is true that all of the sufferings of Our Lord were borne for the purpose of paying the debt required by God for all of our sins. However, the Catholic theology, the doctrine which is given to us from God by means of Revelation, says that any action from Our Lord would have been sufficient to made complete reparation for all sin. Not even a small suffering, but any prayer, or the least good deed from Our Lord would have been enough since all of these are divine actions and consequently of infinite merits. Why then did Our Lord want to suffer His Passion? Let Saint John Chrysostom give us the answer: *"The principal cause of the Passion of Our Lord was that He wished to demonstrate how great was the love of God*



for man,—of God, who would rather be loved than feared." By saying this, the golden-tongued, as we call him, told us that the principal end Our Lord

Jesus Christ had in His Passion was to discover to us His love, and thus to draw our hearts to Himself by the remembrance of the pains that He has endured for us.

The Passion is surely the height of God's mercy which prevails over His justice. Nevertheless, God's justice is still a reality that God applies. However, His justice alone as well as the reparation for our sins by a small action from Our Lord might not have attracted our hearts to begin a new life of love for God. Our Lord put the price to redeem our souls much higher so that all might see His love for us and then be attracted to love Him in return.

Let us understand and enter Passiontide with this in mind: Jesus Christ, our Lord and our God, wants to show me how much He loves me. Such Love should induce us to return love for Love, unless our hearts are made of stone. We should never tire of asking Our Lord to give us the grace to love Him more. True love is obedient love and will be best manifest by our showing our devotion to the Passion by carrying our Cross as He did, with resignation, patience and a spirit of reparation for the dishonour Almighty God had to suffer from our sins. Let us start this proof by accepting any suffering caused by the effort to attend the ceremonies of Holy Week. These ceremonies, set up by the Church, are the opportunity of great graces for us, which will enable us to grow in the love of God and consequently to secure our salvation.

This is what I wish for you and your loved ones during this the holiest time of the Church's year.

Rev. Vianney Vandendaele (Prior)

The Mystery of Passiontide and Holy Week

The holy liturgy is rich in mystery during these days of the Church's celebrating the anniversaries of so many wonderful events; but as the principal part of these mysteries is embodied in the rites and ceremonies of the respective days, we shall give our explanations according as the occasion presents itself. Our object in the present chapter, is to say a few words respecting the general character of the mysteries of these two weeks.



We have nothing to add to the explanation, already given in our Lent, on the mystery of forty. The holy season of expiation continues its course until the fast of sinful man has imitated, in its duration, that observed by the Man-God in the desert. The army of Christ's faithful children is still fighting against the invisible enemies of man's salvation; they are still vested in their spiritual armour, and, aided by the angels of light, they are struggling hand to hand with the spirits of darkness, by compunction of heart and by mortification of the flesh.

As we have already observed, there are three objects which principally engage the thoughts of the Church during Lent. The Passion of our Redeemer, which we have felt to be coming nearer to us each week; the preparation of the catechumens for Baptism, which is to be administered to them on Easter eve; the reconciliation of the public penitents, who are to be readmitted into the Church on the Thursday, the day of the Last Supper. Each of these three object engages more and more the attention of the Church, the nearer she approaches the time of their celebration.

The miracle performed by our Saviour almost at the very gates of Jerusalem, by which He restored Lazarus to life, has roused the fury of His enemies to the highest pitch of phrensy. The people's enthusiasm has been excited by seeing him, who had been four days in the grave, walking in the streets of their city. They ask each other if the Messiah, when He comes, can work greater wonders than these done by Jesus, and whether they ought not at once to receive this Jesus as the Messiah, and sing their Hosanna to Him, for He is the Son of David. They cannot contain their feelings: Jesus enters Jerusalem, and they welcome Him as their King. The high priests and princes of the people are alarmed at this demonstration of feeling; they have no time to lose; they are resolved to destroy Jesus. We are going to assist at their impious conspiracy: the Blood of the just Man is to be sold, and the price put on it is thirty silver pieces. The divine Victim, betrayed by one of His disciples, is to be judged, condemned, and crucified. Every circumstance of this awful tragedy is to be put before us by the liturgy, not merely in words, but with all the expressiveness of a sublime ceremonial.



The catechumens have but a few more days to wait for the fount that is to give them life. Each day their instruction becomes fuller; the figures of the old Law are being explained to them; and very little now remains for them to learn with regard to the mysteries of salvation. The Symbol of faith is soon to be delivered to them. Initiated into the glories and the humiliations of the Redeemer, they will await with the faithful the moment of His glorious Resurrection; and we shall accompany them with our prayers and

hymns at that solemn hour, when, leaving the defilements of sin in the life-giving waters of the font, they shall come forth pure and radiant with innocence, be enriched with the gifts of the holy Spirit, and be fed with the divine flesh of the Lamb that liveth for ever.

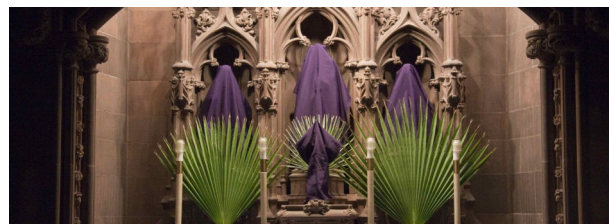
The reconciliation of the penitents, too, is close at hand. Clothed in sackcloth and ashes, they are continuing their work of expiation. The Church has still several passages from the sacred Scriptures to read to them, which, like those we have already heard during the last few weeks, will breathe consolation and refreshment to their souls. The near approach of the day when the Lamb is to be slain increases their hope, for they know that the Blood of this Lamb is of infinite worth, and can take away the sins of the whole world. Before the day of Jesus' Resurrection, they will have recovered their lost innocence; their pardon will come in time to enable them, like the penitent prodigal, to join in the great Banquet of that Thursday, when Jesus will say to His guests: *'With desire have I desired to eat this Pasch with you before I suffer'* (Luke 22:15).



Such are the sublime subjects which are about to be brought before us: but, at the same time, we shall see our holy mother the Church mourning, like a disconsolate widow, and sad beyond all human grief. Hitherto she has been weeping over the sins of her children; now she bewails the death of her divine Spouse. The joyous Alleluia has long since been hushed in her canticles; she is now going to suppress another expression, which seems too glad for a time like the present. Partially at first, but entirely during the last three days, she is about to deny herself the use of that formula, which is

so dear to her: *Glory be to the Father, and to the Son, and to the Holy Ghost*. There is an accent of jubilation in these words, which would ill suit her grief and the mournfulness of the rest of her chants.

Her lessons, for the night Office, are taken from Jeremiah, the prophet of lamentation above all others. The colour of her vestments is the one she had on when she assembled us at the commencement of Lent to sprinkle us with ashes; but when the dreaded day of Good Friday comes, purple would not sufficiently express the depth of her grief; she will clothe herself in black, as men do when mourning the death of a fellow-mortal; for Jesus, her Spouse, is to be put to death on that day: the sins of mankind and the rigours of the divine justice are then to weigh him down, and in all the realities of a last agony, He is to yield up His Soul to His Father.



The presentiment of that awful hour leads the afflicted mother to veil the image of her Jesus: the cross is hidden from the eyes of the faithful. The statues of the saints, too, are covered; for it is but just that, if the glory of the Master be eclipsed, the servant should not appear. The interpreters of the liturgy tell us that this ceremony of veiling the crucifix during Passion-tide, expresses the humiliation to which our Saviour subjected Himself, of hiding Himself when the Jews threatened to stone Him, as is related in the Gospel of Passion Sunday. The Church begins this solemn rite with the Vespers of the Saturday before Passion Sunday. Thus it is that, in those years when the feast of our Lady's Annunciation falls in Passion-week, the statue of Mary, the Mother of God, remains veiled, even on that very day when the Archangel greets her as being full of grace, and blessed among women.

(Source: The Liturgical Year)

Why the Holy Week liturgy is important

What is the significance of Holy Week, specifically of the rites of the *Sacred Triduum*, for our daily lives as Catholics?

This Sunday is "Palm Sunday", which opens the Church's great week called "Holy" because of the redemptive acts of Christ that are presented through the sacred liturgy for our sanctification.

We offer below a summary of the significance (and purpose) of the ceremonies observed during the *Sacred Triduum* (the "holy three days" of Maundy Thursday, Good Friday and the Easter Vigil) and the message they intend to convey.

Throughout the Lenten season, the Church has prepared us step by step for the sacred experience of the drama of Holy Week. A steady crescendo has been taking place since Septuagesima Sunday. Not until now has the Church unveiled the mystery of the Cross and resurrection, which were given us only in figures and signs.

Now, with Holy Week, the curtain is lifted, we see the Holy of Holies. And, not only do we see but we are asked to participate in the most sublime drama of history.

The great week is about to begin—starting with Palm Sunday. Rather than a week of mourning, it should be called the redemptive week, in which the work of redemption terminated in victory, for Cross and Resurrection are intimately united.

Holy Week can be summed up in the words of St. John from his Prologue: "*The light shined in the darkness, and the darkness grasped it not.*" Darkness struggles against the light of Christ's revelation as against an enemy; but to those who receive it, Christ gives "*the power of becoming sons of God.*" And as the mystery of darkness (the Devil is the Prince of Darkness) and light (Christ the Truth) unfolds during the *Sacred Triduum*, the same clashes takes place in another vein, death and life fight in a mortal duel, which concludes with Christ the Life giving the deathblow to Death by His own passing.

Life is given Him through death: Christ the man rises from death to die no more since His



sacrifice was accepted by the Father and He merited for Himself and all His followers a glorified body joined to a soul enjoying the beatific vision. Thus the ancient symbol of Christ, *phos-zoe* (light-life) serves well as a caption over this great week of grace.

Another important aspect of the Christian life is taking a prominent place during the Holy Week's liturgy: the reception of converts into the Church. In olden days, the Lenten season marked the preparation—both moral and doctrinal—of the catechumens to the great step of baptism, reflected in many ceremonies. The catechumens passed their last examinations earlier in Holy Week. On Maundy Thursday, there was the reconciliation of the public penitents making up for their public sins. They would be formally received in full communion and allowed to approach the sacred table on Easter Vigil.

On the same day, the holy oils were blessed by the bishop, which would be needed for the Baptismal ceremony. Easter Vigil is replete with the ceremonies addressed to catechumens who are to be formally received into the Church. The long lessons from the Old Testament serve as a last minute catechism, the baptismal water is blessed and the baptismal promises are pronounced by all the faithful present, but especially by the candidates to baptism, which takes place at that time.

The Easter Vigil, which formerly lasted the entire night, was the vigil of the catechumens as much as it was the celebration of Christ's rising from the tomb. Both activities are one in the mind of St. Paul:

"We have been baptised (submerged) in Christ's death and risen (drawn out of the water) in Christ's resurrection."

It is highly recommended that the faithful free themselves from the worldly worries and dedicate what time they can to the meditation and contemplation of the sacred mysteries. One of the best ways is simply to study the liturgical texts which reach a degree of intensity never achieved in the other seasons of the year.

(Source: sspix.org)

The Symbolism and Meaning Behind Palm Sunday's Liturgy

The ceremonies of Palm Sunday open the most sacred period of the Church's liturgical year, Holy Week.

From The Church's Year of Fr. Leonard Goffine, we offer this instruction on Palm Sunday—also known as the Second Sunday of Passiontide—which includes the full text of the Passion chanted during the Mass.

Why is this day called Palm Sunday?

In memory of our Saviour's triumphant entry into Jerusalem, when the multitude strewed palm branches before Him, for which reason the Church, on this day, blesses palms, and carries them in procession.

Why are palms blessed?

That those who carry them with devotion, or keep them in their houses, may receive protection of soul and body, as prayed for in the blessing; that those who carry the palms may, by means of the prayers of the Church, adorn their souls with good works and thus, in spirit, meet the Saviour; that, through Christ whose members we are, we may conquer the kingdom of death and darkness, and be made worthy to share in His glorious resurrection and triumphant entrance into Heaven.



St. Augustine writes of the palms: "*They are the emblem of praise, and sign of victory, because the Lord by death*

conquered death, and with the sign of victory, the cross, overcame the devil, the prince of death." Therefore, preceded by the cross, we go in procession around the church singing hymns of praise; when we come to the church door, we find it locked; the cross knocks at it. Heaven was closed to us by the sin of Adam, and it is opened to us by reconciliation through Jesus on the cross.

To move us to compassion for the suffering Redeemer, the Church, in the person of Christ, cries in lamenting tones at the Introit:

INTROIT

"O Lord, remove not Thy help to a distance from me, look towards my defence: save me from the lion's mouth, and my lowness from the horns of the unicorns. O God, my God! look on me, why hast Thou forsaken me? Far from my salvation are the words of my sins. O Lord! Remove not, etc. (Psalms 21)"

EPISTLE (Philip 2:5-11)

"Brethren, let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery himself to be equal to God; but debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. Wherefore, God also hath exalted him, and hath given him a name, which is above every name: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess, that the Lord, Jesus Christ, is in the glory of God, the Father."

In this epistle, the apostle urges us in a special manner to humility by which we are made like to Christ, our Lord, who putting off the majesty of His divinity, became man, and humbled Himself in obedience to the ignominious death of the cross. "Would that all might hear," exclaims St. Gregory, "that God resists the proud, and gives His grace to the humble! Would that all might hear: Thou dust and ashes, why dost thou exalt thyself? Would that all might hear the words of the Lord: Learn of me, because I am humble of heart. The only-begotten Son of God assumed the form of our weakness, suffered mockery, insult and torments for the purpose that the humble God might teach man not to be proud."

ASPIRATION Ah, that my sentiments were as Thine, O my Lord, Jesus! who so humbled Thyself and was obedient to the most ignominious death of the cross. Grant me, I beseech Thee, O my Redeemer, the grace to diligently follow Thee in humility.

Instead of the gospel, the Passion, that is, the history of the sufferings of our Lord according to St. Matthew (Chapters 26, 27) is read in this day's Mass, and neither incense, nor lights are used, nor is the "Dominus vobiscum" said, thus signifying that Jesus, the Light of the world, was taken away by death, and that the faith and devotion of the apostles was shaken, and became almost extinct. When reading the History of the Passion at the words: and bowing his head, he gave up the ghost, the priest with all the congregation kneel and meditate for a short time on the great mystery of the death of Jesus, by which our redemption was effected.

At the blessing of the palms, the priest reads the following:

"(Matthew 21:1-9) At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet; then he sent two disciples, saying to them: Go ye into the village that is over against you, and immediately ye will find an ass tied, and a colt with her; loose them, and bring them to me; and if any man shall say anything to you, say ye that the Lord hath need of them, and forthwith he will let them go. Now all this was done, that the word might be fulfilled, which was spoken by the prophet, saying: Tell ye the daughter of Sion, behold thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way; and the multitudes that went before and that followed, cried, saying: Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord."



Why did Jesus enter Jerusalem so solemnly and yet so humbly?

To show that He was the promised Messiah and King of the Jews, as foretold by the Prophet Zacharias—(9:9)—and that He had come to conquer the world, the flesh and the devil, for which He used the weapons of meekness, humility, and poverty and therefore came seated not on a proud steed but like a poor person on the weak colt of an ass, entering Jerusalem in all humility, thus teaching us that meekness and indifference to earthly goods are our best weapons to gain victory over our enemies. Jesus entered Jerusalem so humbly to perfect the type of the Paschal lamb, for on this day the lambs which were to be sacrificed in the temple on the following Friday, were solemnly led into the city. Thus Jesus like a meek lamb, entered the city of Jerusalem to be sacrificed for us.

Why did the people meet Christ with palm branches?

This happened by the inspiration of God, to indicate that Christ, the conqueror of death, hell and the devil, would reconcile man with God, and open the heavenly Jerusalem to him, for the palm is the emblem of victory and peace. By this we learn also the inconsistency and mutability of the world; for the very people who on this day met Christ with palm branches exclaiming: "Hosanna to the Son of David," a few days later shouted: "Crucify him! Crucify him!"—Learn from this to despise the praise of the world, and be careful not to imitate the inconsistency of this people by crucifying Him again by sin (Heb. 6:6) after having received Him with joy in Holy Communion.

How should we take part in the procession on this day?

With the pious intention of meeting Christ in spirit, with the devout people of Jerusalem, adoring Him, saying: "Hosanna to the Son of David, Hosanna to Him who comes in the name of the Lord; Hosanna to the Highest!" and with the heart-felt prayer to Jesus for His grace, that with Him we may conquer the world, the flesh and the devil, and thus merit to be received into the heavenly Jerusalem.

PETITION O Jesus, Tree of Life! ever fresh and fruitful, grant that we may by love be like palms ever green, and by the practice of, good works blossom and bring forth fruit.

(Source: sspix.org)

The Secret of the Rosary

Twenty-Fourth Rose

Means of perfection

The saints always made Our Lord's life the principal object of their study; they meditated on His virtues and sufferings and in this way they arrived at Christian perfection.

Once Saint Bernard began this meditation he always continued it.

"At the very beginning of my conversion," he said, "I made a bouquet of myrrh made up of the sorrows of my Saviour. I placed this bouquet upon my heart, thinking of the stripes, the thorns and the nails of His passion. I used all my mental strength to meditate on these mysteries every day."

This was a practice of the Holy Martyrs too; we know how admirably they triumphed over the most cruel sufferings. Saint Bernard says that the Martyrs' wonderful constancy could have only sprung from one source: their constant meditation on the wounds of Jesus Christ. The Martyrs were Christ's athletes, His champions; while their blood gushed forth and their bodies were wracked with cruel torments, their generous souls were hidden in the wounds of Our Lord. These wounds made them invincible.

During her whole life the Blessed Mother's chief concern was meditation on the virtues and sufferings of her Son. When she heard the Angels sing their hymns of joy at His birth and when she saw the shepherds adore Him in the stable, her heart and mind were filled with wonder and she meditated upon all these marvels.

She compared the greatness of the Word Incarnate to His deep humility and the way He lowered Himself; she thought of Him in His manger filled with straw and then on His Throne in Heaven and in the bosom of His Eternal Father. She compared the might of God to the weakness of a Baby—and His wisdom to His simplicity.



One day Our Lady said to Saint Bridget: "Whenever I meditated on the beauty, modesty and wisdom of my Son, my heart was filled with joy: and whenever I thought of His hands and feet which would be pierced with cruel nails, I wept bitterly and my heart was rent with sorrow and pain."



After Our Lord's ascension Our Blessed Lady spent the rest of her life in visiting the places that had been hallowed by His presence and sufferings. When she was in those places she used to meditate upon His boundless love and upon His terrible Passion.

Saint Mary Magdalene did nothing other than religious exercises of this kind during the last thirty years of her life when she lived in the prayerful seclusion of Sainte Baume.



Saint Jerome says that devotion to the Holy Places was widespread among the faithful in the early centuries of the Church. They came to the Holy Land from all corners of Christendom so as to impress a great love and remembrance of their Saviour more

deeply upon their hearts by seeing the places and things He had made holy by His birth, by His work, by His sufferings and by His death.

All Christians have but one Faith and adore one and the same God, all hoping for the same happiness in Heaven. They have one Mediator Who is Jesus Christ and therefore they must all imitate their Divine Model and in order to do this they must meditate on the mysteries of His life, His virtues and of His glory.

It is a great mistake to think that only priests and religious and those who have withdrawn from the turmoil of the world are supposed to meditate upon the truths of our Faith and the mysteries of the life of Jesus Christ. If priests and religious have an obligation to meditate on the great truths of our holy religion in order to live up to their vocation worthily, the same obligation, then, is just as much incumbent upon the laity—because of the fact that every day they meet with spiritual dangers which might make them lose their souls. Therefore they should arm themselves with the frequent meditation on the life, virtues and sufferings of Our Blessed Lord—which are so beautifully contained in the fifteen mysteries of the Holy Rosary.

Notices

Holy Week Schedule

	Preston	Manchester	Liverpool	Rhos-on-Sea	Bingley
Palm Sunday	9.30am: Palms' Blessing followed by procession and Sung Mass	9.30am: Palms' Blessing followed by procession and Low Mass	12.30pm: Palms' Distribution followed by Low Mass	5pm: Palms' Distribution followed by Low Mass	3pm: Palms' Distribution followed by Low Mass
Maundy Thursday	7pm: Sung Mass followed by Adoration for one hour	7pm: Sung Mass followed by Adoration for one hour			
Good Friday	1pm: Confessions 2pm: Way of the Cross followed by Rosary 3pm: Good Friday Liturgy	1pm: Confessions 2pm: Way of the Cross followed by Rosary 3pm: Good Friday Liturgy			
Holy Saturday	7pm: Confessions 8pm: Easter Vigil 9.30pm: Mass of the Resurrection	9pm: Confessions 10pm: Easter Vigil			
Easter Sunday	9.30am: Sung Mass	12midnight: Mass of the Resurrection 9.30am: Sung Mass	12.30pm: Low Mass	5pm: Low Mass	3pm: Low Mass

Feast of Saint Joseph the Worker

Wednesday 1st May: Mass will be offered at Manchester at 11am & Preston at 7pm.

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

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