

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



APRIL 2017

My Dear Faithful,



efore we may celebrate with great joy the Resurrection of Our Lord on Easter Sunday, we must spend time at meditating upon the Passion of Our Lord. Indeed, the Resurrection is to result of the Passion, we cannot separate them.

The glory of the Resurrection represents the glory of Heaven which is promised to us. However, this glory must not to be taken for granted. Still today it has to be the result of our own labours which are exemplified by the Passion. If we want to go to Heaven, we need then to contemplate on the Passion of Christ in order to draw the lessons and examples to reproduce in our own lives.

What are these lessons?

The first lesson is to see the reality of sin and how sin is something bad for causing such a humiliation and so much suffering to



God. The second lesson we must be convinced of is the infinite love of God for our souls and His infinite desire to save us, to have us with Him in Heaven. This is something we shall never understand here on earth perfectly. It is enough to see how easily we turn ourselves to things which are distancing us from God. Many things may lead to God when they are used correctly but, if used incorrectly and for our own ends we put an obstacle in the way of our docility to God's Will over our

souls and over our lives. We often selfishly misuse things and offend God: this is precisely what sin is and this is the outstanding obstacle to our salvation.

Regardless of the way we may have spent the season of Lent so far, we may still receive many fruits from the celebration of Easter if we correctly apply ourselves to think beforehand of the Passion of Our Lord. In other words, although our season of Lent may not have been as perfect as it could have been, we enter now the special season of Passiontide which is the most important one to now consider. During these two weeks Holy Mother Church invites us to keep focus on one thing only: the Crucifix. *O Crux, Ave, Spes Unica.*

Let us think also of the Cross we ourselves must carry with Our Lord. Let us be convinced of the price of little sacrifices offered up and united to the Passion of Our Lord Jesus Christ. For this, we could do the stations of the cross more often during these two weeks so that Our Lord's example may be always more fixed in our minds and reproduced in our daily lives.

May Our Lord grant you many blessings during this coming Holy Week, especially by attending the ceremonies which bring so many graces to us and to all those that we may pray for.

God bless you all.

Father Vianney Vandendaele +

Paschal Tide

Paschal Tide is the period during which every member of the faithful who has attained the year of discretion is bound by the positive law of the Church to receive Holy Communion (**Easter duty**). During the early Middle Ages from the time of the Synod of Agde (508), it was customary to receive Holy Communion at least three times a year — Christmas, Easter, and Pentecost. A positive precept was issued by the Fourth Lateran Council (1215) and



confirmed by the Council of Trent. According to these decrees **the faithful of either sex, after coming to the age of discretion, must receive at least at Easter the Sacrament of the Eucharist** (unless by the advice of the parish priest they abstain for a while). Otherwise during life they are to be prevented from entering the church and when dead are to be denied Christian burial. The paschal precept is to be fulfilled in one's parish church. Although the precept of the Fourth Lateran to confess to the parish priest fell into disuse and permission was given to confess anywhere, the precept of receiving Easter Communion in the parish church is still in force where there are

canonically-erected parishes. The term Paschal Tide was usually interpreted to mean the two weeks between Palm and Low Sundays (Synod of Avignon, 1337); by St. Antonine of Florence it was restricted to Easter Sunday, Monday and Tuesday; by Angelo da Chiavasso it was defined as the period from Maundy Thursday to Low Sunday. Eugene IV, on 8th July 1440, authoritatively interpreted it to mean the two weeks between Palm and Low Sundays. In later centuries the time has been variously extended: at Naples from Palm Sunday to Ascension; at Palermo from Ash Wednesday to Low Sunday. In Germany, at an early date, the second Sunday after Easter terminated Paschal Tide, for which reason it was called "Predigerkirchweih", because the hard Easter labour was over, or "Buch Sunday", the obstinate sinners putting off the fulfilment of the precept to the last day. In the United States upon petition of the Fathers of the First Provincial Council of Baltimore Paschal Tide was extended by Pius VIII to the period from the first Sunday in Lent to Trinity Sunday; **in England it lasts from Ash Wednesday until Low Sunday**; in Ireland from Ash Wednesday until the octave of SS. Peter and Paul, on 6th July; in Canada the duration of the Paschal Tide is the same as in the United States.

(From Catholic encyclopedia)

The Secret of the Rosary

First Rose

The Prayers of the Rosary

The Rosary is made up of two things: mental prayer and vocal prayer. In the Holy Rosary mental prayer is none other than meditation of the chief mysteries of the life, death and glory of Jesus Christ and of His Blessed Mother. Vocal prayer consists in saying fifteen decades of the Hail Mary, each decade headed by an Our Father, while at the same time meditating on and contemplating the fifteen principal virtues which Jesus and Mary practised in the fifteen mysteries of the Holy Rosary.

In the first five decades we must honour the five Joyous Mysteries and meditate on them; in the second five decades the



Sorrowful Mysteries and in the third group of five, the Glorious Mysteries. So the Rosary is a blessed blending of mental and vocal prayer by which we honour and learn to imitate the mysteries and the virtues of the life, death, passion and glory of Jesus and Mary.

Second Rose

Origin

Since the Holy Rosary is composed, principally and in substance, of the Prayer of Christ and the Angelic Salutation, that is, the Our Father and the Hail Mary, it was without doubt the first prayer and the first devotion of the faithful and has been in use all through the centuries, from the time of the Apostles and disciples down to the present.

But it was only in the year 1214, however, that Holy Mother Church received the Rosary in its present form and according to the method we use today. It was given to the Church by Saint Dominic who had received it from the Blessed Virgin as a powerful means of converting the Albigensians and other sinners.

I will tell you the story of how he received it, which is found in the very well-known book *De Dignitate Psalterii* by Blessed Alan de la Roche. Saint Dominic, seeing that the gravity of people's sins was hindering the conversion of the Albigensians, withdrew into a forest near Toulouse where he prayed unceasingly for three days and three nights. During this time he did nothing but weep and do harsh penances in order to appease the anger of Almighty God. He used his discipline so much that his body was lacerated, and finally he fell into a coma.

At this point Our Lady appeared to him, accompanied by three Angels, and she said:

"Dear Dominic, do you know which weapon the Blessed Trinity wants to use to reform the world?"

"Oh, my Lady," answered Saint Dominic, "you know far better than I do because next to your Son Jesus Christ you have always been the chief instrument of our salvation."

Then Our Lady replied: "I want you to know that, in this kind of warfare, the battering ram has always been the Angelic Psalter which is the foundation stone of the New Testament. Therefore if you want to reach these hardened souls and win them over to God, preach my Psalter."



So he arose, comforted, and burning with zeal for the conversion of the people in that district he made straight for the Cathedral. At once unseen Angels rang the bells to gather the people together and Saint Dominic began to preach.

At the very beginning of his sermon an appalling storm broke out, the earth shook, the sun was darkened, and there was so much thunder and lightning that all were very much afraid. Even greater was their fear when looking at a picture of Our Lady exposed in a prominent place they saw her raise her arms to Heaven three times to call down God's vengeance upon them if they failed to be converted, to amend their lives, and seek the protection of the Holy Mother of God.

God wished, by means of these supernatural phenomena, to spread the new devotion of the Holy Rosary and to make it more widely known.

At last, at the prayer of Saint Dominic, the storm came to an end, and he went on preaching. So fervently and compellingly did he explain the importance and value of the Holy Rosary that almost all the people of Toulouse embraced it and renounced their false beliefs. In a very short time a great improvement was seen in the town; people began leading Christian lives and gave up their former bad habits.

Sacramental Records

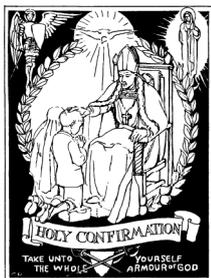


Have been regenerated by the baptismal water:

- ◆ John Lloyd: 20th March 2017 — Preston
- ◆ Charlotte Gambardella: 26th March 2017 — Liverpool

Notices

Confirmations



There will be no ceremony of confirmation in the North this year.

Any candidate to the reception of the Sacrament of Confirmation is invited to attend the ceremony either at **Burghclere on Saturday 29th April 2017** (12Noon) or at **Edinburgh on Sunday 25th June 2017** (1pm).

Any candidate must fill in the application form which you can find at the entrance of any Mass Center and give it back to the priest as soon as possible.

Thank you very much.

Please contact the priest for further information.

Date to note on your dairy

Sunday 14th May 2017: Day of Recollection at Preston (preached by Fr. Alphonsus Maria, C.Ss.R.)

York Pilgrimage

Because of different circumstances, we are sorry to announce that **the York Pilgrimage** already announced for the 29th April **is canceled**.

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://fsspx.uk> — **Mass Times**)

Monday: variable

Tuesday: —

Wednesday: —

Thursday: —

1st Friday: 7pm

1st Saturday: Holy Hour at 10.30am & Mass at 12.15pm