

## Society of Saint Pius X

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### SAINT MARY'S NEWSLETTER



**AUGUST 2018**

My Dear Faithful,

**T**his summer has been the time of important decisions in the Society of Saint Pius X and, as a consequence, of changes. Firstly, we now have a new Superior General who is Reverend Father Davide Pagliarani. He is accompanied in his function of ruling the whole of our religious congregation with two Assistants General. The SSPX is a World-wide religious congregation with priests, religious brothers and sisters who will all now come under the new Superior General.

District-wide now, we all know that Saint Mary's House is, by the end of this month, going to return to its function as a normal Priory of the District of Great Britain and Scandinavia. A consequence of this is that some priests will now change their place of apostolate like, for example, Father Holden. I myself will have a new position and responsibilities. These are big changes for us and we will need your prayers.

Here in the North West of England and North Wales, some new decisions have been made which will mean some changes to our operations. I'm not preparing you to see many changes and trying to show you how they must be accepted without any complaint; but yes, some changes were necessary because we must try to get the best out of the situation

Divine Providence set for us. The main change from the 1<sup>st</sup> Sunday of September onwards, will be the frequency and time of Holy Mass for some Mass Centres. (These you can find on page 8.) Nothing is perfect here below and obviously this or that may suit or not some individuals. But please, never forget that when a head of any group makes a decision, it is ideally always for the common good, that is to say for the good of people taken as a whole. This means that this time or that location may not suit some individuals. This is inevitable and without any solution that would correspond to the comfort of each one individually. However, this must be taken by each one in a spiritual way, as a little cross at this time.



What I should like to add is that God is the only one who does not change and His Holy Will does not change either. Thus, we strive to do His Will, that we may do our best to go

to Heaven by living a real Catholic life. This agreement with God's plan over our lives demands that we manifest it in our actions and your priests are here to help you to do so. This is what we are here for. Hence, by now having two priests once again in the North, we should be able to offer more of our priestly cares for what you need.

Thus, I should firstly like to have a longer Newsletter of eight pages rather than the former four. Thus you will have more articles to read, more food to nourish your Catholic faith and more considerations to stir up and increase your devotion. On a practical level, this will stop me decreasing the font size and using tiny images to make sure that the article is illustrated!



Instruction is very important and must be of great part in our Catholic lives. The great Curé of Ars was not only saying daily Mass and hearing confession. He used also to deliver catechism lessons for young children and for adults because there is this real need to know God's Revelation so that we may know what is true and do what is right. Hence, I envisage the possibility of children catechism and adults conferences, but this still needs extra thoughts before being set up properly.

Finally local pilgrimages will be easier to organise. Although the Imitation of Christ says that "*they who undertake many pilgrimages seldom become holy,*" nevertheless some pilgrimages will help to stimulate devotion. What it means is that holiness is not essentially acquired by being on pilgrimage all the time but well and truly by doing our daily duty of state as God wills. However, these events are uplifting and source of great graces.

Here are a few thoughts about how this re-opening of the Priory can change things for the best but this obviously needs your response. Priests can try to do more for you but it demands your involvement in what we can offer for you to lead a genuine Catholic life and ultimately go to Heaven. Also, I would like to draw your intention to the Day of Adoration advertised below.

May Our Lady grant us the grace to always aim at our sanctification and do all we can to secure our salvation.

God bless you all.

Father Vianney Vandendaele +

## All Day Adoration



As a quick reminder, it is good to remember that the Perpetual Adoration of the Blessed Sacrament began in the SSPX in 1989. Since then, the Blessed Sacrament has been exposed at one of the chapels of the Society throughout the world every day for the faithful to pray for very important intentions in the situation of the Church we are living. These intentions are:

- 1) The victory over the exterior and interior enemies of the Church;
- 2) The return of Rome and the bishops to the traditional doctrine of the Church;
- 3) The sanctification of priests and candidates for the priesthood;
- 4) The awakening of priestly and religious vocations.

Let us pray for these capital intentions of the Church. **Let us come and pray as well as a mark of thanksgiving for the blessing granted which is the re-opening of Saint Mary's House.** Then, we shall ask for all the graces we need for our ministry to flourish for the benefit and salvation of many souls.

**Friday 31<sup>st</sup> August**

Our Lady of Victories,  
Preston

### Schedule:

- Mass at 10am;
- Exposition & Joyful Mysteries at 10.45am;
- Sorrowful Mysteries at 3pm;
- Glorious Mysteries at 6.30pm followed by **Benediction & Mass.**

# Communiqué of the General House of the Society of Saint Pius X

## Election of the Superior General

On 11<sup>th</sup> July 2018, **Father Davide Pagliarani** was elected Superior General, for a mandate of 12 years, by the 4<sup>th</sup> General Chapter of the Society of Saint Pius X.

The new Superior General is 47 years old and is of Italian nationality. He received the sacrament of Holy Orders from the hands of Bishop Bernard Fellay in 1996. He exercised his apostolate in Rimini (Italy), then in Singapore, before being appointed Superior of the District of Italy. Since 2012, he was Rector of Our Lady Co-Redemptrix Seminary of La Reja (Argentina).

After accepting his office, the elected pronounced the Profession of Faith and took the Anti-Modernist Oath at the seminary church. Then, each of the members present came before him to promise their respect and obedience, before singing the *Te Deum* in thanksgiving.



The 41 capitulants will proceed tomorrow with the election of the two Assistants General, for the same mandate of 12 years. The Chapter will continue until 21<sup>st</sup> July at the Seminary of St. Pius X of Ecône (Switzerland).

Ecône, on 11<sup>th</sup> July 2018.

# Second communiqué of the General House of the Society of Saint Pius X

## Election of the General Assistants



Just as the day was coming to an end, the new Superior General of the Society of Saint Pius X, Father Davide Pagliarani, and the 40 other capitulants have decided to proceed to the election of the two General Assistants.

The 1<sup>st</sup> Assistant elected is **Bishop Alfonso Galarreta**, auxiliary bishop of the Society, of Spanish nationality. Aged 61, he was ordained priest in 1980 at Buenos Aires, Argentina, where he lived for a certain time. In the past he has held the roles of Rector of Our Lady Co-Redemptrix Seminary at La Reja, Argentina, and superior of the Autonomous House of Spain and Portugal. He was 2nd Assistant of the Society from 2002 to 2006. Until now, he resided in Geneva, Switzerland.

The 2<sup>nd</sup> Assistant elected is **Father Christian Bouchacourt**, of French nationality. Aged 59, he was ordained priest in 1986 by Archbishop Lefebvre. For a long time he was stationed in Paris, especially at Saint-Nicolas du Chardonnet, before becoming District Superior of South America and then, in 2014, District Superior of France.

Now that these elections have taken place, the General Chapter will be able to address the numerous questions which have been proposed for discussion, until 21<sup>st</sup> July 2018.

Ecône, on 11<sup>th</sup> July 2018.

# General Chapter final address



At the close of its General Chapter, the Priestly Society of Saint Pius X calls to mind the importance and timeliness of the declaration made by its founder, Marcel Lefebvre, on 21<sup>st</sup> November 1974. More than fifty years of the Church's "self-destruction" allow one fully to appreciate the soundness of that declaration, which the Society embraces in its entirety:

*"We hold fast, with all our heart and with all our soul, to Catholic Rome, Guardian of the Catholic Faith and of the traditions necessary to preserve this faith, to Eternal Rome, Mistress of wisdom and truth. (...)*

*No authority, not even the highest in the hierarchy, can force us to abandon or diminish our Catholic Faith, so clearly expressed and professed by the Church's Magisterium for twenty centuries. (...)*

*That is why we hold fast to all that has been believed and practiced in the faith, morals, liturgy, teaching of the catechism, formation of the priest and institution of the Church, by the Church of all time; to all these things as codified in those books published before the Modernist influence of the Council. This we shall do until such time that the true light of Tradition dissipates the darkness obscuring the sky of Eternal Rome."*

The Priestly Society of Saint Pius X intends to pursue its principal purpose, which is the priesthood as Our Lord Jesus Christ instituted it, and always to keep the priesthood focused on its very reason for existing: the holy sacrifice of the Mass. The Society is enlivened by the same sentiments as Saint Pius X, its patron saint:

*"To eliminate all vain delusions for such, We say to them with emphasis that We do not wish to be, and with the Divine assistance never shall be aught before human society but the Minister of God, of whose authority We are the depositary. The interests of God shall be Our interest, and for these We are resolved to spend all Our strength and Our very life. Hence, should anyone ask Us for a symbol as the expression of Our will, We will give this and no other: "To renew all things in Christ." (E supremi apostolatus, 4<sup>th</sup> October 1903.)*

With the same faith and the same hope as this holy pope, the Priestly Society of Saint Pius X, through its preaching and apostolate, proclaims Our Lord Jesus Christ's dominion over all men and all nations, such that his rights and authority be acknowledged and venerated by all. For this reason the Society continues to work for the triumph of Christ the King and invites all souls of good will to join in this stirring supernatural endeavour.

*Sorrowful and immaculate heart of Mary, pray for us who have recourse to thee.*

Ecône, on 21<sup>st</sup> July 2018.

## The Feast of the Assumption

The Feast of the Assumption of the Blessed Virgin Mary celebrated on 15<sup>th</sup> August has a double object: (1) the happy departure of Mary from this life; (2) the assumption of her body into Heaven. It is the principal feast of the Blessed Virgin.

### The fact of the Assumption

Regarding the day, year, and manner of Our Lady's death, nothing certain is known. The earliest known literary reference to the Assumption is found in the Greek work *De Obitu S. Dominae*. Catholic faith, however, has always derived our knowledge of the mystery from Apostolic Tradition. Epiphanius (d. 403) acknowledged that he knew nothing definite about it. The dates assigned for it vary between three and fifteen years after Christ's Ascension. Two cities claim to be the place of her departure: Jerusalem and Ephesus. Common consent favours Jerusalem, where her tomb is shown; but some argue in favour of Ephesus. The first six centuries did not know of the tomb of Mary at Jerusalem.



The belief in the corporeal assumption of Mary is founded on the apocryphal treatise *De Obitu S. Dominae*, bearing the name of St. John, which belongs however to the fourth or fifth century. It is also found in the book *De Transitu Virginis*, falsely ascribed to St. Melito of Sardis, and in a spurious letter attributed to St. Denis the Areopagite. If we consult genuine writings in the East, it is mentioned in the sermons of St. Andrew of Crete, St. John Damascene, St. Modestus of Jerusalem and others. In the West, St. Gregory of Tours mentions it first. The sermons of St. Jerome and St. Augustine for this feast, however, are spurious. St. John of Damascus thus formulates the tradition of the Church of Jerusalem:

*“St. Juvenal, Bishop of Jerusalem, at the Council of Chalcedon (451), made known to the Emperor Marcian and Pulcheria, who wished to possess the body of the Mother of God, that Mary died in the presence of all the Apostles, but that her tomb, when opened, upon the request of St. Thomas, was found empty; wherefrom the Apostles concluded that the body was taken up to Heaven.”*

Today, the belief in the corporeal assumption of Mary is universal in the East and in the West; according to Benedict XIV it is a probable opinion, which to deny were impious and blasphemous.

### The feast of the Assumption

Regarding the origin of the feast we are also uncertain. It is more probably the anniversary of the dedication of some church than the actual anniversary of Our Lady's death. That it originated at the time of the Council of Ephesus, or that St. Damasus introduced it in Rome is only a hypothesis.

According to the life of St. Theodosius (d. 529) it was celebrated in Palestine before the year 500, probably in August. In Egypt and Arabia, however, it was kept in January, and since the monks of Gaul adopted many usages from the Egyptian monks, we find this feast in Gaul in the sixth century, in January. The Gallican Liturgy has it on the 18<sup>th</sup> January, under the title: *Depositio, Assumptio, or Festivitas S. Mariae*. This custom was kept up in the Gallican Church to the time of the introduction of the Roman rite. In the Greek Church, it seems, some kept this feast in January, with the monks of Egypt; others in August, with those of Palestine; wherefore the Emperor Maurice (d. 602), if the account of the "Liber Pontificalis" be correct, set the feast for the Greek Empire on 15<sup>th</sup> August.

In Rome the oldest and only feast of Our Lady was on 1<sup>st</sup> January, the octave of Christ's birth. It was celebrated first at Santa Maria Maggiore, later at Santa Maria ad Martyres. The other feasts are of Byzantine origin. Duchesne thinks that before the seventh century no other feast was kept at Rome, and that consequently the feast of the Assumption, found in the sacramentaries of Gelasius and Gregory, is a spurious addition made in the eighth or seventh century. Probst, however, brings forth good arguments to prove that the Mass of the Blessed Virgin Mary, found on the 15<sup>th</sup> August in the Gelasianum, is genuine, since it does not mention the corporeal assumption of Mary; that, consequently, the feast was celebrated in the church of Santa Maria Maggiore at Rome at least in the sixth century. He proves, furthermore, that the Mass of the Gregorian Sacramentary, such as we have it, is of Gallican origin (since the belief in the bodily assumption of Mary, under the influence of the apocryphal writings, is older in Gaul than in Rome), and that it supplanted the old Gelasian Mass. At the time of Sergius I (700) this feast was one of the principal festivities in Rome; the procession started from the church of St. Hadrian. It was always a double of the first class and a Holy Day of obligation. [...]

(From Catholic Encyclopedia)

## The Secret of the Rosary

### Sixteenth Rose

#### The Hail Mary — Beauty

Even though there is nothing so great as the majesty of God and nothing so low as man insofar as he is a sinner, Almighty God does not despise our poor prayers. On the contrary, He is pleased when we sing His praises.

Saint Gabriel's greeting to Our Lady is one of the most beautiful hymns which we can possibly sing to the glory of the Most High. "I will sing a new song to you." This new hymn which David foretold was to be sung at the coming of the Messiah is none other than the Angelic Salutation.

There is an old hymn and a new hymn: the first is that which the Jews sang out of gratitude to God for creating them and maintaining them in existence—for delivering them from captivity and leading them safely through the Red Sea—for giving them manna to eat and for all His other blessings.

The new hymn is that which Christians sing in thanksgiving for the graces of the Incarnation and the Redemption. As these marvels were brought about by the Angelic Salutation, so also do we repeat the same salutation to thank the Most Blessed Trinity for His immeasurable goodness to us.

We praise God the Father because He so loved the world that He gave us His only Son as our Saviour. We bless the Son because He deigned to leave Heaven and came down upon earth—because HE WAS MADE MAN and redeemed us. We glorify the Holy Spirit because He formed Our Lord's pure, Body in Our Lady's Womb—this Body which was the Victim of our sins. In this spirit of deep thankfulness should we, then, always say the Hail Mary, making acts of faith, hope, love and thanksgiving for the priceless gift of salvation.

Although this new hymn is in praise of the Mother of God and is sung directly to her, nevertheless it greatly glorifies the Most Blessed Trinity because any homage that we pay Our Lady returns inevitably to God Who is the cause of all her virtues and perfections. When we honour Our Lady: God the Father is glorified because we are honouring the most perfect of His creatures; God the Son is glorified because we are praising His most pure Mother, and God the Holy Spirit is glorified because we are lost in admiration at the graces with which He has filled His Spouse.

When we praise and bless Our Lady by saying the Angelic Salutation she always passes on these praises to Almighty God in the same way as she did when she was praised by Saint Elizabeth. The latter blessed her in her most elevated dignity as Mother of God and Our Lady immediately returned these praises to God by her beautiful Magnificat.

Just as the Angelic Salutation gives glory to the Blessed Trinity, it is also the very highest praise that we can give Our Lady.



One day when Saint Mechtilde was praying and was trying to think of some way in which she could express her love of the Blessed Mother better than she had done before, she fell into ecstasy. Our Lady appeared to her with the Angelic Salutation in flaming letters of gold upon her bosom and said to her: "My daughter, I want you to know that no one can please me more than by saying the salutation which the Most Adorable Trinity sent to me and by which He raised me to the dignity of Mother of God.

"By the word *Ave* (which is the name *Eve*, *Eva*), I learned that in His infinite power God had preserved me from all sin and its attendant misery which the first woman had been subject to.

"The name *Mary* which means 'lady of light' shows that God has filled me with wisdom and light, like a shining star, to light up Heaven and earth.

"The words *full of grace* remind me that the Holy Ghost has showered so many graces upon me that I am able to give these graces in abundance to those who ask for them through me as *Mediatrix*.

"When people say *The Lord is with thee* they renew the indescribable joy that was mine when the Eternal Word became incarnate in my womb.

"When you say to me *blessed art thou among women* I praise Almighty God's Divine mercy which lifted me to this exalted plane of happiness.

"And at the words *blessed is the fruit of thy womb, Jesus*, the whole of Heaven rejoices with me to see my Son Jesus Christ adored and glorified for having saved mankind."



## Notices

### New Sunday Mass Schedule

This is the **New Mass Times** for the North Western part of the District to begin from the 1<sup>st</sup> Sunday of September onwards:

**Mass every Sunday:**

- ◆ Preston at 9.30am;
- ◆ Manchester at 9.30am;
- ◆ Liverpool at 12.30pm;
- ◆ Rhos-on-Sea at 5pm.

**Mass on 1<sup>st</sup>, 3<sup>rd</sup> and 5<sup>th</sup> Sunday** of the month:

- ◆ Bingley at 3pm.

Meanwhile, we keep the usual frequency and time for Mass during this whole month of August.

### Holy Day of Obligation

On **Wednesday 15<sup>th</sup> August 2018**,  
**feast of the Assumption**,  
which is a **Holy Day of Obligation**,  
Mass will be offered at:

- ◆ Manchester at 12.30pm;
- ◆ Preston at 7pm.



### 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**