

Society of Saint Pius X

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

Contact: Tel.: 01772 562 428 — Email: stmarys@fsspx.uk



SAINT MARY'S NEWSLETTER



JULY 2018

My Dear Faithful,



ur District Superior has now announced publicly that Saint Mary's House at Preston is going to function again as a normal priory with two resident priests. Although I have resided in various places within the last three years, I was able to visit Preston regularly to see you all. However, I shall now be based in Preston but with the new position of Prior. It is for me an honour, but also an extra responsibility. You may think that things are going to be just the same for me but without the travelling. Not quite! As a Prior, one has to feel more concerned for the path his sheep are using in their daily lives; for the faithful are like the children of the priests and their duty is to labour constantly for the salvation of their flock. I shall share this labour with Father Gary Holden whom I shall be very pleased to welcome. Father Holden is coming from Saint Michael's School where he spent the first 14 years of his priesthood, which he received... in our Church of Our Lady of Victories!

During the period of the last three years, I tried to keep to the essentials by giving you the Sacraments of Penance, Holy Eucharist and Extreme-Unction. This is really the minimum and there is much more that we can do. We must be realistic about our limits due to the circumstances of our way of performing our ministry. It is especially the distances which keep us spread out and isolated one from another. Each of our Mass Centres is facing similar problems, which is that only a few people are local to the Mass Centre. Far flung parishioners have to make efforts to get Mass or extra Church activities if they are to build their Catholic lives and get the most out of their faith. We admit that this is not easy but with generosity on our part to cooperate with God's grace we can all make good strides. Ultimately, the aim is to build up a real parish spirit which we all need so that we may support one another with the same beliefs and convictions of Traditional Catholics attending Mass with the SSPX. What is more, neither the secular states, nor the authorities of the Church are working in the best

direction, which makes this need of mutual support even more necessary. Despite everything, we must be enthusiastic and full of optimism because God is with us. Thus, because He does not change, we can always, and must, establish the foundations of our Catholic lives on His constant presence amongst us and His certain providential care for us.



Obviously these cares for our souls need the ministry of priests. It is God's plan to use priests as His instruments of grace for the guidance and salvation of souls. Let us thank God then for the re-opening of Preston Priory and sing our Magnificat following the example of Our Lady who acknowledged in her prayers that she was blessed from God though she could not have deserved these blessings by her own merits. Surely, this blessing from God is the answer to our prayers. Now, let us thank Him for this new situation and get the

most out of it. All suggestions of pastoral care and support from your priests that you may think of is welcome so that we may slowly but surely work for the good of all.

Officially, all SSPX priests of the North hemisphere must be at the place of their new assignment by 15th August. As for me, because of various summer activities, especially the Boys' Summer Camp, I shall not be at Preston until 24th August. It will be my pleasure then to welcome Father Holden a few days later. Then we shall be able to start our work together for the sake of you all, both individually and as families.

God bless you all.

Father Vianney Vandendaele +

Magnificat

The title commonly given to the Latin text and vernacular translation of the Cantic (or Song) of Mary. It is the opening word of the Vulgate text (Luke 1:46-55): "Magnificat anima mea, Dominum", etc. (My soul doth magnify the Lord, etc.). In ancient antiphonaries it was often styled *Evangelium Mariæ*, the "Gospel of Mary". In the Roman Breviary it is entitled (Vespers for Sunday) *Canticum B.M.V.* (Cantic of the Blessed Virgin Mary). The "Magnificat", "Benedictus" (Cantic of Zachary — Luke 1:68-79), and "Nunc Dimittis" (Cantic of Simeon — Luke 2:29-32) are also styled "evangelical canticles", as they are found in the Gospel (Evangelium) of St. Luke.

Form and content

Commentators divide it into three or four stanzas, of which easily accessible illustrations may be found in McEvilly, "Exposition of the Gospel of St. Luke", in Maas, "Life of Jesus Christ", and in Schaff and Riddle, "Popular Commentary on the New Testament". The Magnificat is in many places very similar in thought and phrase to the Cantic of Anna (1 Samuel 2:1-10), and to various psalms. Similarities are found with some extracts from the books of Job, Isaiah and Genesis. Steeped thus in Scriptural thought and phraseology, summing up in its inspired ecstasy the economy of God with His Chosen People, indicating the fulfillment of the olden prophecy and prophesying anew until the end of time, the Magnificat is the crown of the Old Testament singing, the last cantic of the Old and the first of the New Testament. It was uttered (or, not improbably, chanted) by the Blessed Virgin, when she visited her cousin Elizabeth under the circumstances narrated by St. Luke in the first chapter of his Gospel. It is an ecstasy of praise for the inestimable favour bestowed by God on the Virgin, for the mercies shown to Israel, and for the fulfillment of the promises made to Abraham and to the patriarchs. Only four points of exegesis will be noted here. Some commentators distinguish the meaning of "soul" (or "intellect") and "spirit" (or "will") in the first two verses; but, in view of Hebrew usage, probably both words mean the same thing, "the soul with all its faculties". In v. 48, "humility" probably means the "low estate", or "lowliness", rather than the virtue of humility. The second half of v. 48 utters a prophecy which has been fulfilled ever since, and which adds to the overwhelming reasons for rejecting the Elizabethan authorship of the cantic. Finally the first half of v. 55 (As he spoke to our fathers) is probably parenthetical.

Marian authorship



The past decade has witnessed a discussion of the authorship of the Magnificat, based on the fact that three ancient codices have: "Et ait Elisabeth: Magnificat anima mea", etc. (And Elizabeth said: My soul doth magnify, etc.); and also on some very slight patristic use of the variant reading.

Harnack in "Berliner Sitzungsberichte" (17th May 1900), announced his view of the Elizabethan authorship, contending that the original reading is neither "Mary" nor "Elizabeth", but merely "she" (said). About two years previously, Durand had criticised, in the "Revue Biblique", the argument of Jacobé for a probable ascription to Elizabeth. Dom Morin had called attention ("Revue Biblique", 1897) to the words of Nicetas (Niceta) of Remesiana, in a Vatican manuscript of his "De psalmodiæ bono": "Cum Helisabeth Dominum anima nostra magnificat" (With Elizabeth our soul doth magnify the Lord). The works of Nicetas have been edited recently by Burn, and give evidence of Nicetas's view. In the introduction to Burn's volume, Burkit rejects the reading "Et ait Elisabeth" as wholly untenable in view of the contradictory testimony of Tertullian and of all the Greek and Syriac texts, but contends for the original reading "she" (said) and for the Elizabethan authorship. He is answered by the Anglican Bishop of Salisbury, who supports the probability of an original reading "she", but rejects the ascription to Elizabeth. **The witness of the codices and of the Fathers is practically unanimous for the Vulgate reading: "Et ait Maria";** but, apart from this, the attribution of the Magnificat to Elizabeth would, in St. Luke's context, be highly abnormal. Long before the recent discussion, Westcott and Hort, in the appendix to their "Introduction to the New Testament in the Original Greek" (New York, 1882), had briefly discussed and rejected the reading "Elisabeth"; and this rejection is summarily confirmed in their revised text of the "N. T. in the Original Greek" (London, 1895).

(From Catholic Encyclopedia)

The Secret of the Rosary

Fifteenth Rose

The Hail Mary



The angelic salutation is so heavenly and so beyond us in its depth of meaning that Blessed Alan de la Roche held that no mere creature could ever possibly understand it, and that only Our Lord and Saviour

Jesus Christ Who was born of the Blessed Virgin Mary can really explain it.

Its enormous value is due first of all to Our Lady to whom it was addressed, to the purpose of the Incarnation of the Word for which reason this prayer was brought from Heaven, and also to the Archangel Gabriel who was the first ever to say it.

The Angelic Salutation is a most concise summary of all that Catholic theology teaches about the Blessed Virgin. It is divided into two parts, that of praise and petition: the first shows all that goes to make up Mary's greatness and the second all that we need to ask her for and all that we may expect to receive through her goodness.

The Most Blessed Trinity revealed the first part of it to us and the latter part was added by Saint Elizabeth who was inspired by the Holy Spirit. Holy Mother Church gave us the conclusion in the year 430 when she condemned the Nestorian heresy at the council of Ephesus and defined that the Blessed Virgin is truly the Mother of God. At this time she ordered us to pray to Our Lady under this glorious title by saying:

"Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death."

The greatest event in the whole history of the world was the Incarnation of the Eternal Word by Whom the world was redeemed and peace was restored between God and men. Our Lady was chosen as His instrument for this tremendous event and it was put into effect when she was greeted with the Angelic Salutation. The Archangel Gabriel, one of the leading princes of the heavenly court, was chosen as ambassador to bear these glad tidings.

In the Angelic Salutation can be seen the faith and hope of the patriarchs, the prophets and the Apostles. Furthermore it gives to Martyrs their unswerving constancy and strength, it is the wisdom of the doctors of the Church, the perseverance of holy confessors and the life of all religious. (Blessed Alan de la Roche). It is also the new hymn of the law of grace, the joy of Angels and men, and the hymn which terrifies devils and puts them to shame.

By the Angelic Salutation God became man, a virgin became the Mother of God, the souls of the just were delivered from Limbo, the empty thrones in Heaven filled. In addition sin was forgiven, grace was given to us, sick people were made well, the dead were brought back to life, exiles were brought home, and the anger of the Most Blessed Trinity was appeased and men obtained eternal life.

Finally, the Angelic Salutation is a rainbow in the heavens, a sign of the mercy and grace which God has given to the world. (Blessed Alan de la Roche).



Prayer of the Magnificat



My soul magnifies the Lord and my spirit rejoices in God my Saviour;
Because He has regarded the lowliness of His handmaid;
For behold, henceforth all generations shall call me blessed;
Because He who is mighty has done great things for me, and holy is His name;
And His mercy is from generation to generation on those who fear Him.
He has shown might with His arm, He has scattered the proud in the conceit of their heart.
He has put down the mighty from their thrones, and has exalted the lowly.
He has filled the hungry with good things, and the rich He has sent away empty.
He has given help to Israel, his servant, mindful of His mercy even as he spoke to our fathers, to Abraham and to his posterity forever. Amen.

Notices

More Prayers in preparation of the General Chapter of the SSPX

As we told you 6 months ago, the General Chapter of the SSPX will take place at Ecône, Switzerland from 11th to 21st July 2018. In order to implore the lights of the Holy Ghost upon this important event, we were asked to offer up special prayers in all our houses all over the world.

The Superior General, Bishop Fellay, recently asked to intensify these prayers by:

- ♦ reciting a novena from 2nd to 10th July by singing (or reciting) the *Veni Creator* followed by the prayer *Sub tuum praesidium*.
- ♦ having a day of fasting and abstinence on Friday 6th July 2018.

All the members of the Third Order are invited to take part in these extra prayers.

VENI CREATOR:

Come Holy Ghost, Creator come,
From Thy bright heavenly throne!
Come take possession of our souls,
And make them all Thine own!

Thou who art called the Paraclete,
Best Gift of God above,
The Living Spring, the Living Fire,
Sweet Unction, and True Love!

Thou who art seven-fold in Thy grace,
Finger of God's right Hand,
His promise, teaching little ones,
To speak and understand!

O guide our minds with Thy blest light,
With love our hearts inflame,
And with Thy strength which never decays,
Confirm our mortal frame.

Far from us drive our hellish foe,
True peace unto us bring,
And through all perils guide us safe,
Beneath Thy sacred wing.

Through Thee may we the Father know,
Through Thee the Eternal Son,
And Thee the Spirit of them
Both, Thrice-blessed Three in One.

All glory to the Father be,
And to the risen Son;
The same to Thee, O Paraclete,
While endless ages run.
Amen.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray.

O God, Who hast taught the hearts of the faithful by the light of the Holy Ghost; grant that, by the gift of the same Spirit, we may be always truly wise, and ever rejoice in His consolation. Through Christ, Our Lord. R. Amen.

SUB TUUM PRAESIDIUM:

We fly to thy patronage, O holy Mother of God! Despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and Blessed Virgin.

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