

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



MARCH 2018

My Dear Faithful,

We are only just halfway through the season of Lent and therefore there is still quite a long way to go before we have the joy of celebrating the Resurrection of Our Lord Jesus Christ at Easter. But unfortunately for some of us the preoccupations of our daily lives may have already decreased our concern for making a good Lent. We may find this period already long and become tempted to act against our good resolutions. Yet, for the good of our souls, we must keep focused on this season of Lent and continue to make our Lenten efforts.

Yes, we always need to keep focused on the essential, which is the work of Redemption performed by Jesus Christ. This is what we are going to celebrate in a particular manner during Holy Week. The work of Redemption was indispensable in giving us a second chance to save our souls. In this way, we must say that by the Passion and Death of Our Lord on the Cross, God established a new economy of salvation to replace that of the Old Covenant. We must apply this plan in our daily lives if we wish to go to Heaven.

It seems that all the elements of this plan were especially established on Maundy Thursday. Indeed, on that day Our Lord gave His New Commandment which must lead people to Heaven, that is we must practise charity towards God and our neighbour. What is more, God cares for the continual and



unceasing wellbeing of our souls by the gift of sanctifying grace that we receive through the sacraments of penance and Holy Eucharist. Hence the institution of both the priesthood and Mass during the Last Supper.

We must enter into this plan by using these means according to God's Will. We must frequent the sacraments in order to keep our souls in relationship with God. This is why the Church in her wisdom requires her children to go to confession at least once a year and to receive Holy Communion around the feast of Easter. So, be sure not to neglect your Easter duties!

We must also thank God for the wonderful idea of distributing His treasures of graces through the Mass of all time. To return to God the most perfect act of gratitude we should use this source of graces for the sanctification of our souls, and at the same time in imitation of Our Lord Jesus Christ, in our daily lives. Indeed, Catholic life is not only a question of attending the right Mass on Sunday. Of course, Sunday Mass must be our main focus where we can refresh our minds and increase our convictions of faith in this work of Redemption. In addition, with the right dispositions on our part the Mass will be the inspiration for us to sanctify every single day of the week. Thank God then that we have the Mass of all time. Thank God also that our priests keep the preaching of the traditional teaching intact from any modern alteration that would affect our faith and ultimately put the salvation of our souls at risk.

I invite you to consider carefully this plan of God concerning our souls on Maundy Thursday in particular by attending Mass on that day and also to pray for your priests so that they work with docility to this plan of God. You must all be aware that this summer our priestly congregation is having a general chapter meeting of its superior and senior priests. Please, pray for a successful outcome reached under the guidance of the Holy Ghost, for the greater honour of God, that of His Church, and for the salvation of many souls.

Father Vianney Vandendaele +

Maundy Thursday

The feast of Maundy (or Holy) Thursday solemnly commemorates the institution of the Eucharist and is the oldest of the observances peculiar to Holy Week. In Rome various accessory ceremonies were early added to this commemoration, namely the consecration of the holy oils and the reconciliation of penitents, ceremonies obviously practical in character and readily explained by the proximity of the Christian Easter and the necessity of preparing for it. Holy Thursday could not but be a day of liturgical reunion since, in the cycle of movable feasts, it brings around the anniversary of the institution of the Liturgy. On that day, whilst the preparation of candidates was being completed, the Church celebrated the *Missa chrismalis* of which we have already described the rite and, moreover, proceeded to the reconciliation of penitents. In Rome everything was carried on in daylight, whereas in Africa on Holy Thursday the Eucharist was celebrated after the evening meal, in view of more exact conformity with the circumstances of the Last Supper. Canon 24 of the Council of Carthage dispenses the faithful from fast before communion on Holy Thursday, because, on that day, it was customary take a bath, and the bath and fast were considered incompatible. St. Augustine, too, speaks of this custom; he even says that as certain persons did not fast on that day, the oblation was made twice, morning and evening, and in this way those who did not observe the fast could partake of the Eucharist after the morning meal, whilst those who fasted awaited the evening repast.

Holy Thursday was taken up with a succession of ceremonies of a joyful character: the baptism of neophytes, the reconciliation of penitents, the consecration of the holy oils, the washing of the feet, and commemoration of the Blessed Eucharist, and because of all these ceremonies, the day received different names, all of which allude to one or another of solemnities.

Redditio symboli was so called because, before being admitted to baptism, the catechumens had to recite the creed from memory, either in the presence of the bishop or his representative.



Pedilavium (washing of the feet), traces of which are found in the most ancient rites, occurred in many churches on Holy Thursday, the *capitilavium* (washing of the head) having taken place on Palm Sunday.

Exomologesis, and reconciliation of penitents: letter of Pope Innocent I to Decentius of Gubbio, testifies that in Rome it was customary "quinta feria Pascha" to absolve penitents from their mortal and venial sins, except in cases of serious illness which kept them away from church. The penitents heard the *Missa pro reconciliatione poenitentium*, and absolution was given them before the offertory. The "Sacramentary" of Pope Gelasius contains an *Ordo agentibus publicam poenitentiam*.

Olei exorcizati confectio. In the fifth century the custom was established of consecrating on Holy Thursday all the chrism necessary for the anointing of the newly baptised. The "Comes Hieronymi", the Gregorian and Gelasian sacramentaries and the "Missa ambrosiana" of Pamelius, all agree upon the confection of the chrism on that day, as does also the "Ordo romanus I".

Anniversarium Eucharistiae. The nocturnal celebration and the double oblation early became the object of increasing disfavour, until in 692 the Council of Trullo promulgated a formal prohibition. The Eucharistic celebration then took place in the morning, and the bishop reserved a part of the sacred species for the communion of the morrow, *Missa praesantificatorum*.

Other observances. On Holy Thursday the ringing of bells ceases, the altar is stripped after vespers, and the night office is celebrated under the name of Tenebrae.

(From Catholic encyclopedia)

The Secret of the Rosary

Twelfth Rose

The Our Father — II

So we ought to love our Heavenly Father and should say to Him over and over again:

Our Father Who art in Heaven,
Thou Who dost fill Heaven and earth
With the immensity of Thy Being,
Thou Who art present everywhere—
Thou Who art in the Saints By Thy glory,
In the damned By Thy Justice,
In the good By Thy grace—
And even in sinners
By the patience
With which Thou dost tolerate them—
Grant we beseech Thee
That we may always remember
That we come from Thee;
Grant that we may live
As Thy true children ought to live—
Grant that we may set our course
Towards Thee
And never swerve—
Grant that we may use
Our every power,
Our hearts and souls and strength
To tend towards Thee And THEE ALONE.

Hallowed be Thy name:

King David, the prophet, said that the name of the Lord is holy and awe-inspiring, and Isaiah that Heaven is always echoing with the praises of the Seraphim who unceasingly praise the holiness of the Lord God of Hosts.

We ask here that all the world may learn to know and adore the attributes of our God Who is so great and so holy. We ask that He may be known, loved and adored by pagans, Turks, Jews, barbarians and by all infidels—that all men may serve and glorify Him by a living faith, a staunch hope, a burning charity and by

renouncing all erroneous beliefs. This all adds up to say that we pray that all men may be holy, because our God Himself is all-holy.



Thy Kingdom come:

Do Thou reign in our souls
By Thy grace
So that after death
We may be found meet
To reign with Thee
In Thy Kingdom
In perfect and unending bliss.
Oh Lord we firmly believe In this happiness to come;
We hope for and we expect it,
Because God the Father Has promised it
In His great goodness;
It was purchased for us
By the merits of God the Son
And God the Holy Spirit
He Who is the Light
Has made it known to us.

Thy will be done on earth as it is in Heaven:

As Tertullian says, this sentence does not in the least mean that we are afraid of people thwarting God's designs because nothing whatsoever can happen without Divine Providence having foreseen it and having made it fit into His plans beforehand. No obstruction in the whole world can possibly prevent the will of God from being carried out.

Rather, when we say Thy will be done, we ask God to make us humbly resigned to all that He has seen fit to send us in this life. We also ask Him to help us to do, in all things and at all times, His Holy will, made known to us by the Commandments, promptly, lovingly and faithfully as the Saints and Angels do it in Heaven.

Recent Death

Of your charity, please pray for the repose of the soul of **Mr. James (Jim) Shallcross** of Manchester who passed away **on Tuesday 6th February 2018**.
May he rest in peace.



Notices

Holy Week Schedule

	Preston	Manchester	Liverpool	Rhos-on-Sea
Palm Sunday	9am: Palms' Blessing followed by procession and Sung Mass	12.30pm: Palms' Distribution followed by Low Mass	5pm: Palms' Distribution followed by Low Mass	
Maundy Thursday	7pm: Sung Mass followed by <i>Adoration for one hour</i>	7pm: Sung Mass followed by <i>Adoration for one hour</i>		
Good Friday	1pm: <i>Confessions</i> 2pm: <i>Way of the Cross</i> followed by <i>Rosary</i> 3pm: Good Friday Liturgy	1pm: <i>Confessions</i> 2pm: <i>Way of the Cross</i> followed by <i>Rosary</i> 3pm: Good Friday Liturgy		
Holy Saturday	9pm: <i>Confessions</i> 10pm: Easter Vigil	7pm: <i>Confessions</i> 8pm: Easter Vigil 9.30pm: Mass of the Resurrection		
Easter Sunday	12midnight: Mass of the Resurrection 9.30am: Sung Mass	11am: Sung Mass		3.30pm: Low Mass

Feast of Saint Joseph

Monday 19th March: - **12.30pm** at **Manchester**;
- **7pm** at **Preston**.

Sunday Mass Schedule and Locations

PRESTON: Our Lady of Victories' Church Every Sunday: 9.30am
East Cliff, off Winckley Square - PR1 3NA

MANCHESTER: Saint Pius X's Chapel Every Sunday: 12.30pm
16 Deerpark Road, off Alexandra Road South - M16 8FR

LIVERPOOL: Saint Peter and Paul's Church 2nd & 4th Sunday of the month: 5pm
35 Upper Parliament Street - L8 7LA

RHOS-ON-SEA: Saint David's Chapel 1st Sunday of the month: 5pm
Conwy Road (A547), Mochdre - LL28 5AA (North Wales)

BINGLEY: The Little House 3rd Sunday of the month: 5pm
Market Street - BD16 2HP

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