

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



MAY 2016

My Dear Faithful,

The spring season is coming in nature and so it should be on a spiritual level in our lives. Now that Eastertide is nearly over, now that we are going to celebrate the great feast of the Ascension of Our Lord into Heaven, we must look up to this place as the unique goal of our earthly lives. Unfortunately, nothing makes us think of this in our daily life apart from the proximity with the sacred liturgy.

To have the right spirit, to live with our mind in Heaven is a tremendous grace. This grace is first of all granted by God and especially by the Holy Ghost. The Holy Ghost purifies our thoughts in order to have them all directed to spiritual realities, to Almighty God. This is why the feast of Pentecost is one of the most important feasts of the whole liturgy. Historically, it is after Easter the greatest one of the liturgy, even before Christmas. These two feasts - Easter and Christmas - are the two feasts upon which the liturgy is built. But what is the point of celebrating them if we don't grasp the message of the meaning of life, message we can understand only by the illumination of our intelligences performed by the Holy Ghost? This is why Pentecost is fundamental in our lives of Catholics as it has been in the life of the apostles. On that day, their lives were transformed. The Holy Ghost, whom we received

firstly on the day of our baptism, then, in a greater manner, on the day of our confirmation, and actually every time we receive any sacrament, is unfortunately not influential enough in our thoughts and the reasonings of Catholics. Our view on things is often too natural.

Life is difficult because of the routine of our daily duties. This is why the Church likes to celebrate various feasts which show off some dogmas of our Catholic faith. In this way, during the next following months, we shall celebrate important feasts such as the Blessed Trinity, Corpus Christi, and the Sacred Heart. These have as their aim to increase our devotions towards God and the desire to enjoy His presence in Heaven. This is capital if we want to carry on through our daily routine which, once again, is everything but spiritually uplifting. We need this help of the Church, through her liturgy, if we want to keep our minds directed to the right realities, to the only reality which is worthy of consideration.



May Our Lady, in this month of May, be our model of disposition towards the graces which God wants to grant us in our lives for our sanctification, and ultimately be able to enjoy God's presence in the eternal bliss.

Father Vianney Vandendaele +

Pentecost

Pentecost is a feast of the universal Church which commemorates the Descent of the Holy Ghost upon the Apostles, fifty days after the Resurrection of Christ, on the ancient Jewish festival called the "feast of weeks" or Pentecost (Exodus 34:22; Deuteronomy 16:10). Whitsunday is so called from the white garments which were worn by those who were baptised during the vigil; Pentecost ("Pfingsten" in German), is the Greek for "the fiftieth" (day after Easter).

Whitsunday, as a Christian feast, dates back to the first century, although there is no evidence that it was observed, as there is in the case of Easter; the passage in 1 Corinthians 16:8 probably refers to the Jewish feast. This is not surprising, for the feast, originally of only one day's duration, fell on a Sunday; besides it was so closely bound up with Easter that it appears to be not much more than the termination of Paschal tide.

That Whitsunday belongs to the Apostolic times is stated in the seventh of the (interpolated) fragments attributed to St. Irenæus. In Tertullian (*On Baptism* 19) the festival appears as already well established. The Gallic pilgrim gives a detailed account of the solemn manner in which it was observed at Jerusalem ("*Peregrin. Silviae*", ed. Geyer, iv). The Apostolic Constitutions (Book V, Part 20) say that Pentecost lasts one week, but in the West it was not kept with an octave until at quite a late date. It appears from Berno of Reichenau (d. 1048) that it was a debatable point in his time whether Whitsunday ought to have an octave. At present it is of equal rank with Easter Sunday. During the vigil formerly the catechumens who remained from Easter were baptised, consequently the ceremonies on Saturday are similar to those on Holy Saturday.

The office of Pentecost has only one Nocturn during the entire week. At Terce the "Veni

Creator" is sung instead of the usual hymn, because at the third hour the



Holy Ghost descended. The Mass has a Sequence, "Veni Sancte Spiritus" the authorship of which by some is ascribed to King Robert of France. The colour of the vestments is red, symbolic of the love of the Holy Ghost or of the tongues of fire. Formerly the law courts did not sit during the entire week, and servile work was forbidden. A Council of Constance (1094) limited this prohibition to the first three days of the week. The Sabbath rest of Tuesday was abolished in 1771, and in many missionary territories also that of Monday; the latter was abrogated for the entire Church by Pius X in 1911. Still, as at Easter, the liturgical rank of Monday and Tuesday of Pentecost week is a Double of the First Class.

In Italy it was customary to scatter rose leaves from the ceiling of the churches to recall the miracle of the fiery tongues; hence in Sicily and elsewhere in Italy Whitsunday is called Pascha rosatum. The Italian name Pascha rossa comes from the red colours of the vestments used on Whitsunday. In France it was customary to blow trumpets during Divine service, to recall the sound of the mighty wind which accompanied the Descent of the Holy Ghost. In England the gentry amused themselves with horse races. The Whitsun Ales or merrymakings are almost wholly obsolete in England. At these ales the Whitsun plays were performed. At Vespers of Pentecost in the Oriental Churches the extraordinary service of genuflexion, accompanied by long poetical prayers and psalms, takes place. (Cf. Maltzew, "*Fasten-und Blumen Triodion*", p. 898 where the entire Greco-Russian service is given; cf. also Baumstark, "*Jacobit. Fest brevier*", p. 255.) On Pentecost the Russians carry flowers and green branches in their hands.

(from Catholic Encyclopedia)

The Secret of Mary

THE EFFECTS THAT THIS DEVOTION PRODUCES IN A FAITHFUL SOUL

53. Experience will teach you much more about this devotion than I can tell you, but, if you remain faithful to the little I have taught you, you will acquire a great richness of grace that will surprise you and fill you with delight.

54. Let us set to work, then, dear soul, through perseverance in the living of this devotion, in order that Mary's soul may glorify the Lord in us and her spirit be within us to rejoice in God her Saviour. Let us not think that there was more glory and happiness in dwelling in Abraham's bosom - which is another name for Paradise - than in dwelling in the bosom of Mary where God has set up his throne. (Abbot Guericc).

55. This devotion faithfully practised produces countless happy effects in the soul. The most important of them is that it establishes, even here on earth, Mary's life in the soul, so that it is no longer the soul that lives, but Mary who lives in it. In a manner of speaking, Mary's soul becomes identified with the soul of her servant. Indeed when by an unspeakable but real grace Mary most holy becomes Queen of a soul, she works untold wonders in it. She is a great wonder - worker especially in the interior of souls. She works there in secret, unsuspected by the soul, as knowledge of it might destroy the beauty of her work.

56. As Mary is everywhere the fruitful Virgin, she produces in the depths of the soul where she dwells a purity of heart and body, a singleness of intention and purpose, and a fruitfulness in good works. Do not think, dear soul, that Mary, the most faithful of all God's creatures, who went as far as to give birth to a God-man, remains idle in a docile soul. She causes Jesus to live continuously in that soul and that soul to live in continuous union with Jesus. If Jesus is equally the fruit of Mary for each individual

soul as for all souls in general, he is even more especially her fruit and her masterpiece in the soul where she is present.

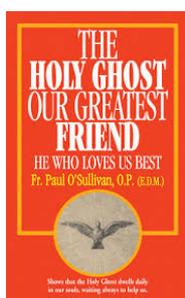
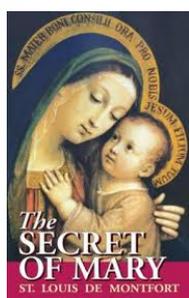
57. To sum up, Mary becomes all things for the soul that wishes to serve Jesus Christ. She enlightens his mind with her pure faith. She deepens his heart with her humility. She enlarges and inflames his heart with her charity, makes it pure with her purity, makes it noble and great through her motherly care. But why dwell any longer on this? Experience alone will teach us the wonders wrought by Mary in the soul, wonders so great that the wise and the proud, and even a great number of devout people find it hard to credit them.

58. As it was through Mary that God came into the world the first time in a state of self-abasement and privation, may we not say that it will be again through Mary that he will come the second time? For does not the whole Church expect him to come and reign over all the earth and to judge the living and the dead? No one knows how and when this will come to pass, but we do know that God, whose thoughts are further from ours than heaven is from earth,⁷⁸ will come at a time and in a manner least expected, even by the most scholarly of men and those most versed in Holy Scripture, which gives no clear guidance on this subject.

59. We are given reason to believe that, towards the end of time and perhaps sooner than we expect, God will raise up great men filled with the Holy Spirit and imbued with the spirit of Mary. Through them Mary, Queen most powerful, will work great wonders in the world, destroying sin and setting up the kingdom of Jesus her Son upon the ruins of the corrupt kingdom of the world. These holy men will accomplish this by means of the devotion of which I only trace the main outlines and which suffers from my incompetence.



Recommended Reading



Has been regenerated by the baptismal water:

Frederick Mather — Preston
15th April 2016

Has been honoured with the ecclesiastical funeral:

Mr. Peter Baldwin — Preston
25th April 2016



Notices

Boiler Replacement

Our Lady of Victories' church needs to replace one of its two boilers. A **second collection** will be made **at Preston on Sunday 8th May** in order to help the priory to support this great expense. Any contribution to this will be greatly appreciated. Many thanks and God bless your generosity.

Feastdays Masses

Ascension: 4th May

Manchester: 12.30pm

Preston: 7pm



Corpus Christi: 26th May

Manchester: 12.30pm

Preston: 7pm



Sacred Heart: 3rd June

Preston: 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 **inside notice board** or <http://spx.uk> — **Mass Times** — **this week**)

Monday: 9am

Tuesday: —

Wednesday: —

Thursday: —

1st Friday: 7pm

1st Saturday: Holy Hour at 11am & Mass at 12.15pm