



SSPX

The Feast of the Holy Cross

Continued from the inside

the duty to ensure that those churches were provisioned and adorned with all of the regal splendor due to the King of Kings. As the Emperor provided for the construction of these holy places at Mount Calvary sub praesentia matris suae, in the presence of his mother, one can certainly perceive the role of St. Helena there as being likened to that of Our Lady keeping vigil at the Cross of her own Regal Son.

From that time, the feast of Sept. 14 has been celebrated with particular solemnity at Jerusalem, even being celebrated for a whole octave. Egeria gives a brilliant description of the great fervor of the days surrounding the feast in her time, around eighty years later: "Many days beforehand a crowd of monks [...] begin gathering together from various provinces, not only from Mesopotamia and Syria, from Egypt and the Thebaid where the monks are numerous, but also from all other places and provinces. In fact, there is no one who would not go to Jerusalem on this day for such solemn liturgy and for such a splendid feast. Lay people, both men and women, also gather together in Jerusalem on these days from all provinces in the spirit of faith and on account of the feast day. Though fewer in number, there are still more than forty or fifty bishops in Jerusalem during these days, and with them come many of their clergy. What can I add? Everyone considers that he has fallen into great sin if he is not present on days of such solemnity, unless there be conflicting obligations, such as would keep a man from fulfilling a good intention. During the Feast of the Dedication, the decoration of all the churches is similar to that at Easter and at Epiphany."

Three centuries later, the Holy Cross endured capture from Jerusalem and a miraculous return. Around 614 Chosroes II of Persia sacked Jerusalem,

massacred many thousands of Christians, and carried off with him the True Cross, which remained captive in Persia for fourteen years. Finally the Byzantine Emperor Heraclius was able to secure its return with supernatural means; by applying himself to prayer and fasting he obtained the assistance of God, who inspired him to raise an army to rout the Persians, which he did. On bringing the Cross back to Jerusalem in great pomp and splendor, Heraclius carried the Cross on his own shoulders toward Calvary. However, the Emperor clad in golden and jewel-adorned vestments found that he was unable to advance beyond the gate at Calvary no matter how hard he tried, to the astonishment of all the people. The Bishop of Jerusalem, Zacharias, admonished him rather to lay aside his royal garments and gird himself in poverty and humility. Heraclius thus put on coarse garments and walking barefoot found that he was easily able to progress up Calvary to restore the Holy Cross to the place of the Crucifixion. This occurred providentially on Sept. 14, the day of the Holy Cross' feast.

The Feast of the Exaltation of the Cross is a type of threshold in the liturgical year. It has historically been the anchor point for the autumnal ember days. The rhythm of the monastic life also makes a transition into a fall-winter schedule with Sept. 14 (*Regula S. Benedicti*, 41, 48). But above all, it is the celebration of the instrument of our redemption, the life-giving Cross. As St. Andrew of Crete wrote in the eighth century, "The Cross is exalted, and everything true gathers together." Nos autem gloriari oportet: it behooves us to glory in the Cross of Our Lord Jesus Christ, in whom is our salvation, life, and resurrection, by whom we are saved and delivered (Introit).



Immaculate Heart of Mary Church

Avondale, Auckland

Fr. Ian Andrew Palko, FSSPX

Pastor

Immaculate Heart of Mary Church

103 Avondale Road
Avondale
Auckland 1026
022 522 8171

Weekends & Emergency Phone Only

www.sspix.org.nz/ihm

ihm@sspx.org.nz



St Anthony's Church

12A York Street
Whanganui 4501
06-344 2087
06-281 3976 (Fr Palko)

Priests' Weekday Residence



Schedule and Information

Mass

First Fridays — 7 P.M.

Saturdays — 8 A.M.

Sundays — 9 A.M.

Confessions

Saturdays — 7:30 A.M.

Sundays — 8:15 A.M.

and by appointment

Other Sacraments

Marriages must be arranged with the pastor at least 6 months in advance. For Extreme Unction, or Sick Calls, or other concerns consult the pastor. By phone : 06-281 3976. By e-mail : ihm@sspx.org.nz.

For Sacramental emergencies call 022 522 8171.

Blessing of Religious Objects

Leave items on the vestibule table with a name on them. They will be marked 'blessed'.

Catholic Enquiry Classes

Consult the pastor to arrange for classes in preparation to enter the Church.

Other Nearby Occasional Mass Locations :

Hamilton

4 Comries Road

Terry Goodall — 07-855 1790

First, Third and Fifth Sundays

Confessions — 1:30 P.M.

Mass — 2:00 P.M.

Whangarei (Maungatapere)

1182 State Highway 14

Second Sunday of the Month

Confessions — 1:30 P.M.

Mass — 2:00 P.M.

Bank Transfer information for Donations

Westpac (Whanganui Branch)

Indicate : "IHM Church"

Society of St Pius X, General Account

Send your name and donation number to

03-0791-0293304-00

info@sspx.org.nz or call 06-344 3814

The Feast of the Holy Cross

From *The Angelus* (Sept-Oct, 2016):

THERE have historically been two feasts of the Holy Cross. The Finding of the Holy Cross was celebrated on May 3 in more recent times, while the Exaltation of the Holy Cross was celebrated on Sept. 14. The two are closely connected, of course, not only by their object, but even by their date. In fact, the actual event of the Finding of the Holy Cross is unanimously accepted as having occurred on Sept. 14, hence the date of the feast which would later be called the Exaltation of the Holy Cross. The feast in May has a later Gallican origin. In 1741, Pope Benedict XIV's commission for the reform of the Roman Breviary suggested suppressing the May feast in favor of the more

ancient Feast of the Exaltation in September. The suggestion was tabled for a couple of centuries until the calendar revision of 1960. As a result, the Exaltation of the Holy Cross has special importance on the universal calendar, while the May feast of the Finding is nevertheless provided in the Missal's appendices and may be celebrated as the rubrics allow.

While the date of the Finding of the Holy Cross is settled as Sept. 14, the year is less certain. The Alexandrian Chronicle ascribes the date of the Finding as being Sept. 14, 320. Durandus cites A.D. 310, while an Eastern source places it as early as the episcopate in Jerusalem of St. James the Apostle. The Spanish religious Egeria mentions it in her pilgrimage journal written in 416, the Peregrinatio Aethe-

Ember Days

Wednesday, Friday and Saturday of the next week are the Ember Days in September. Historically these were days of penance including fasting and abstinence. While no longer obligatory, you are urged to try to keep their spirit and offer some penances on these days.

Holy Hours of Reparation

Given it's success, on First Friday, 4 Oct, there will be exposition of the Blessed Sacrament from 4 P.M. until Mass at 7 P.M. in reparation, especially of abortion, and for the intentions of our Rosary Crusade.

Forty Hours Devotion

The Forty Hours Devotion will be held the

riae, noting that the consecration of the Martyrion (Calvary) and of the Anastasis (Resurrection), the two ancient shrine-churches now enclosed within the Church of the Holy Sepulcher, was made on the day of the Finding of the Holy Cross in 335. The Eastern calendars commemorate the consecration on the eve of the feast, Sept 13, and some sources indicate the consecration may have been made actually on the eve. Egeria writes, "It was decreed that when the abovementioned holy churches were first consecrated the consecrations would be on the same day as that on which the cross of the Lord was found, so that these events might be celebrated at the same time, on the same day and with full liturgy." The great ecclesiastical historian St. Eusebius was actually present at the consecration of those churches, and he writes of it in his *Vita Constantini* of 337, although he does not address the connection with the Finding, to history's regret.

It was the mother of Constantine the Great, the Empress St. Helena, who was responsible for the discovery of the relics of Our Lord's Passion, including His Holy Cross. The site of the Crucifixion and of the Burial had been profaned by paganism, but as a providential result were still marked. After the Roman Emperor Titus destroyed Jerusalem in A.D. 70, his successor Hadrian transformed the ruins of Jerusalem into a new city called Aelia Capitolina,

Announcements

last weekend in October. It will begin with Mass and Exposition at 6:30 P.M. on Friday, 25 Oct, and end with the Eucharistic Procession in honour of Christ the King on Sunday, 27 Oct, following the 9 A.M. Mass. Please invite friends and family to come and spend time before the Blessed Sacrament. Other devotions during the three days will be scheduled, and a signup sheet put up soon. Please be generous with your time, help honour Our Blessed Lord and make reparation. Advertising leaflets will be made available soon.

No Second Mass

Please note : there will not be a second Mass on Sunday, 22 Sept. There is not enough of a demand to justify a second Mass at present.

and in the process he ordered that the sites of the Crucifixion and the Sepulcher should be covered over with rocks and earth. In 119 an idol to Venus was erected over Calvary, while an idol to Jupiter was erected over the site of the Sepulcher.

During her pilgrimage to the Holy Land in 326, St. Helena endeavored to find the relics of the Passion. She ordered the pagan idols to be obliterated, and began the excavations to remove the fill around Calvary and the Sepulcher, thus revealing the preserved sites. In a deep grotto excavated only a few yards away, the relics were found, including the sign placed over Our Lord's head (the titulum, preserved and venerated in Rome), the nails, and three crosses. To discover which of the three crosses was the Cross of Redemption, all three were applied to an infirm woman, who was miraculously cured by the third one, revealing it to be the True Cross, while the other two had belonged to St. Dismas and to the other thief. (Some accounts, on the other hand, describe the crosses as being applied to a dead man who miraculously came back to life.) St. Helena then had the churches built over Calvary and over the Holy Sepulcher, whose consecration a few years later has been described above. During the project, the Emperor Constantine wrote to St. Macarius, Bishop of Jerusalem, entrusting him with

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