

## Society of Saint Pius X

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### SAINT MARY'S NEWSLETTER



NOVEMBER 2017

My Dear Faithful,

**T**he month of November is a very good time for making us think of the four last things. These are Death, Judgement (our particular,) Heaven and Hell and are realities very important for us to think about. These realities should actually not be considered only at this time of the year. They ought to be continually at the back of our minds, not that we should have this fixation alone on Hell, for example, and by this cause us a permanent anguish. But we should never neglect to consider how true these realities are. If we have any fixation, it should be more on Heaven, this reward to gain at the price of a good life in the service of God, following Our Lord Jesus Christ. To bring this reality of Heaven in all our actions is a very good practice and this is much less frightening. What is more, it helps to live with hope, which has its origin in our faith and should produce good fruits which are nothing else than charity.

By living with this belief that life is this time given by God for reaching our goal which is Heaven, we should then continually be ready for death and for our judgement. Every single day we need to keep focus on the essential: the salvation of our souls. The rest cannot be worth more, *“for what shall it profit a man, if he gain the whole world, and suffer the loss of his soul?”* (Mark 8:36).

Yes, we can lose our soul if we target the wrong goal. We can lose our soul if we do not take the

right means. We can lose our soul if we do not live with the right dispositions every day, bearing in mind the right meaning of life. This is why Saint Matthew tells us: *“Watch ye therefore, because you know not the day nor the hour”* (Matthew 25:13).



This does not prevent us from enjoying what God created for us but all is not good for us. There are many things which are apparently good because it is so common among men but what about God? How He is going to see them? In which sides of the scales He is going to put them? That is the more important thing. The scales of our lives are filled with our own actions, the good one and the bad ones. We prepare our judgement ourselves. Of course, God helps us to do good by His grace but we sometimes refuse this help and therefore fall into the trap of doing our own will which often leads us so easily to offend God. If only our own will would be to do God's Will in everything, we would actually be following it every time!

May this month of November change our dispositions so that the essential, our goal, may be the leitmotiv of all our actions for the honour of God and the salvation our souls.

God bless you all.

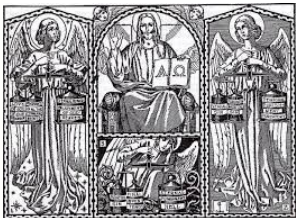
Father Vianney Vandendaele +

## The Particular Judgement

### Dogma of particular judgement

The Catholic doctrine of the particular judgement is this: that immediately after death the eternal destiny of each separated soul is decided by the just judgement of God. Although there has been no formal definition on this point, the dogma is clearly implied in the Union Decree of Eugene IV (1439), which declares that souls leaving their bodies in a state of grace, but in need of purification are cleansed in Purgatory, whereas souls that are perfectly pure are at once admitted to the beatific vision of the Godhead and those who depart in actual mortal sin, or merely with original sin, are at once consigned to eternal punishment, the quality of which corresponds to their sin. The doctrine is also in the profession of faith of Michael Palaeologus in 1274, in the Bull "Benedictus Deus" of Benedict XII, in 1336, and in the professions of faith of Gregory XIII and Benedict XIV.

### Existence of particular judgement proved from Scripture



Ecclesiastes 11:9; 12:1 sq.; and Hebrews 9:27, are sometimes quoted in proof of the particular judgement, but though these passages speak of a judgement after death, neither the context nor the force of the words proves that the sacred writer had in mind a judgement distinct from that at the end of the world. The Scriptural arguments in defence of the particular judgement must be indirect. There is no text of which we can certainly say that it expressly affirms this dogma but there are several which teach an immediate retribution after death and thereby clearly imply a particular judgement. Christ represents Lazarus and Dives as receiving their respective rewards immediately after death. They have always been regarded as types of the just man and the sinner. To the penitent thief it was promised that his soul instantly on leaving the body would be in the state of the blessed: "This day thou shalt be with me in Paradise" (Luke 23:43). St. Paul (2 Corinthians 5) longs to be absent from the body that he may be present to the Lord, evidently understanding death to be the entrance into his reward. Ecclesiasticus

11:28-29 speaks of a retribution at the hour of death, but it may refer to a temporal punishment, such as sudden death in the midst of prosperity, the evil remembrance that survives the wicked or the misfortunes of their children. However, the other texts that have been quoted are sufficient to establish the strict conformity of the doctrine with Scripture teaching.

### Patristic testimony regarding particular judgement

St. Augustine witnesses clearly and emphatically to this faith of the early Church. Writing to the presbyter Peter, he criticizes the works of Vincentius Victor on the soul, pointing out that they contain nothing except what is vain or erroneous or mere commonplace, familiar to all Catholics. As an instance of the last, he cites Victor's interpretation of the parable of Lazarus and Dives. He writes:

For with respect to that which he (Victor) most correctly and very soundly holds, namely, that souls are judged when they depart from the body, before they come to that judgement which must be passed on them when reunited to the body and are tormented or glorified in that same flesh which they here inhabited — was that a matter of which you (Peter) were unaware? Who is so obstinate against the Gospel as not to perceive those things in the parable of that poor man carried after death to Abraham's bosom and of the rich man whose torments are set before us?

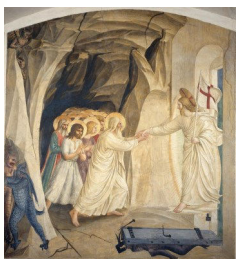
In the sermons of the Fathers occur graphic descriptions of the particular judgement.

### Prompt fulfilment of sentence

The prompt fulfilment of the sentence is part of the dogma of particular judgement, but until the question was settled by the decision of Benedict XII, in 1332, there was much uncertainty regarding the fate of the departed in the period between death and the general resurrection. There was never any doubt that the penalty of loss (*poena damni*), the temporal or eternal forfeiture of the joys of Heaven, began from the moment of death. Likewise it was admitted from the earliest times that the punishment following death included other sufferings (*poena sensus*) than the penalty of loss. But whether the torment of

fire was to be included among these sufferings, or whether it began only after the final judgement, was a question that gave rise to many divergent opinions. [...]

Some of the early Fathers, misled by Millenarian errors, believed that the essential beatitude of Heaven is not enjoyed until the end of time. They supposed that during the interval between death and the resurrection the souls of the just dwell happily in a delightful abode, awaiting their final glorification. This was apparently the opinion of Sts. Justin and Irenaeus, Tertullian, St. Clement of Alexandria, and St. Ambrose. According to others, only the martyrs and some other classes of saints are admitted at once to the supreme joys of heaven. It cannot, however, be inferred from these passages that all of the Fathers quoted believed that the vision of God is in most cases delayed till the day of judgement. Many of them in other parts of their works profess the Catholic doctrine either expressly or by implication



through the acknowledgment of other dogmas in which it is contained, for instance, in that of the descent of Christ into Limbo, an article of the Creed which loses all significance unless it be admitted that the saints of the Old Testament were thereby liberated from this temporal penalty of loss and admitted to the vision of God. As to the passages which state that the supreme happiness of Heaven is not enjoyed till

after the resurrection, they refer in many instances to an increase in the accidental joy of the blessed through the union of the soul with its glorified body, and do not signify that the essential happiness of heaven is not enjoyed till then. Notwithstanding the aberrations of some writers and the hesitation of others, the belief that since the death of Christ souls which are free from sin enter at once into the vision of God was always firmly held by the great body of Christians. [...]

### **Circumstances of particular judgement according to theologians**

Theologians suppose that the particular judgement will be instantaneous, that in the moment of death the separated soul is internally illuminated as to its own guilt or innocence and of its own initiation takes its course either to hell, or to purgatory, or to heaven. In confirmation of this opinion the text of St. Paul is cited: "*Who shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another, in the day when God shall judge the secrets of men by Jesus Christ*" (Romans 2:15-16). The "Book of Judgement", in which all the deeds of men are written (Apocalypse 20:12), and the appearance of angels and demons to bear witness before the judgement seat are regarded as allegorical descriptions (St. Augustine, City of God XX.14). The common opinion is that the particular judgement will occur at the place of death).

(From Catholic encyclopedia)

## **The Secret of the Rosary**

### **Ninth Rose**

#### **Enemies**

It is very wicked indeed and unfair to other souls to hinder the progress of the Confraternity of the Holy Rosary. Almighty God has severely punished many of those who have been so benighted as to scorn the Confraternity and who have sought to destroy it.

Even though God has set His seal of approval on the Holy Rosary by many miracles, and in spite of the Papal Bulls that have been written approving it, there are only too many people who are against the Holy Rosary today. These freethinkers and those who scorn religion either condemn the Rosary or try to turn others away from it.

It is easy to see that they have absorbed the poison of Hell and that they are inspired by the devil—for nobody can condemn devotion to the Holy



Rosary without condemning all that is most holy in the Catholic Faith, such as the Lord's Prayer, the Angelic Salutation and the mysteries of the life, death and glory of Jesus Christ and of His Holy Mother.

These freethinkers who cannot bear others to say the Rosary often fall into a really heretical state of mind without even realizing it and some to hate the Rosary and its holy mysteries.

To have a loathing for confraternities is to fall away from God and true piety, for Our Lord Himself has told us that He is always in the midst of those who are gathered together in His name. No good Catholic should forget the many great indulgences which Holy Mother Church has granted to Confraternities. Finally, to dissuade others from joining the Rosary Confraternity is to be an enemy of souls because the

Rosary is a sure means of curing oneself of sin and of embracing a Christian life.

Saint Bonaventure said (in his Psalter) that whoever neglected Our Lady would perish in his sins and would be damned: "He who neglects her will die in his sins." If such is the penalty for neglecting her, what must be the punishment in store for those who actually turn others away from their devotions!

## Notices

### Sacramental Records

Has been honoured with ecclesiastical funeral:

Mr. Tom Taylor  
on 7th November 2017 — Preston

### Recent Death

Of your charity, please pray for the repose of the soul of Mrs. Kathleen Williams who died on Sunday 5th November after a long period of illness.



"For I trust, in whatever manner I die, that I shall not be deprived of the mercy of my God, without which my eternal ruin would be inevitable, whether I die an unprepared death, or whether I have long anticipated my end." — St. Gertrude, patron saint of the recently deceased people.

### 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://fssp.x.uk> — **Mass Times**)

**Monday: variable**

**Tuesday: —**

**Wednesday: —**

**Thursday: —**

**1st Friday: 7pm**

**1st Saturday: Holy Hour at 10.30am & Mass at 12.15pm**