

## 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



**DECEMBER 2017**

My Dear Faithful,



ow that we have reached this month of December, the year 2017 is coming to an end. Coinciding with this is the completion of the centenary of the apparitions of Our Lady at Fatima. This centenary was a good opportunity for us all to deepen our knowledge of the message given by the Virgin Mary to the three little shepherds of Fatima, and to understand the necessity that each one of us has to embrace the devotion to her Immaculate Heart. In this way, although the centenary is ending, we must keep considering and living what Our Lady of Fatima said. This centenary must be, if not the beginning, a new impetus in our devotion to her, especially to her Immaculate Heart.

Thus, let us try to keep this spirit of prayer that we tried to develop this year by saying our Rosary with devotion and if possible by saying extra decades, or even extra Rosaries for the conversion of sinners. Let us not abandon the spirit of sacrifice either; for we will always need this lest we fall back to our old and bad habits which will easily arrest our good progress in our lives.

By this month of December we also start a new year in the liturgy. We start again the cycle of feasts which will teach us once more all the different aspects of Our Lord's life so that we may reproduce them in our own lives. In this way, Advent must show us how to prepare ourselves for the great feast of Christmas. This season is a time of expectation. Too often this time is spent in the midst of a lot of material preoccupations to have the material festivities for Christmas prepared. This is legitimate but are we preparing sufficiently for the spiritual

blessings which God wants to give us at Christmas? Yet, this is more important. So, let us not reverse the values of things.



In order to do so, let us keep the company of Our Lady during Advent and see how she prepared herself for the birth of Our Lord. She had her material concerns, too. She and Saint Joseph had to think about the cradle, the cloths for the Divine Child; and in the long journey from Nazareth to Bethlehem they had to face travelling in the winter for the census, and this was a source of great fatigue and worries. However, we cannot imagine these circumstances turning Our Lady and Saint Joseph away from the essential: that the Messiah was going to be among them!

Let us therefore keep in mind this wonderful reality that Our Lord wants to be among us and even within us in a very special way at Christmas. In order to maintain this disposition we must take a few means. The first one would be to make a particular effort to celebrate the feast of the Immaculate Conception of Our Lady on the 8th December by attending Mass. This feast is perfect for us to learn how our dispositions of heart should be with Christmas approaching: a soul pure from sin recognising its need of a Saviour in order to be pleasing to God. We can also, every day say a special prayer or have 10-15 minutes of spiritual reading in order to increase our desire to live a more profoundly inner life. Finally a good confession should be the essential preparation for Christmas.

I wish you all a holy season of Advent.

Father Vianney Vandendaele +

## The Meaning of Immaculate Conception

In the Constitution *Ineffabilis Deus* of 8<sup>th</sup> December 1854, Pius IX pronounced and defined that the Blessed Virgin Mary "in the first instance of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Saviour of the human race, was preserved exempt from all stain of original sin."

### "The Blessed Virgin Mary..."

The subject of this immunity from original sin is the person of Mary at the moment of the creation of her soul and its infusion into her body.

### "...in the first instance of her conception..."

The term conception does not mean the active or generative conception by her parents. Her body was formed in the womb of the mother, and the father had the usual share in its formation. The question does not concern the immaculateness of the generative activity of her parents. Neither does it concern the passive conception absolutely and simply (*conceptio seminis carnis, inchoata*), which, according to the order of nature, precedes the infusion of the rational soul. The person is truly conceived when the soul is created and infused into the body. Mary was preserved exempt from all stain of original sin at the first moment of her animation, and sanctifying grace was given to her before sin could have taken effect in her soul.

### "...was preserved exempt from all stain of original sin..."

The formal active essence of original sin was not removed from her soul, as it is removed from others by baptism; it was excluded, it never was in her soul. Simultaneously with the exclusion of sin. The state of original sanctity, innocence, and justice, as opposed to original sin, was conferred upon her, by which gift every stain and fault, all depraved emotions, passions, and debilities, essentially pertaining to original sin, were excluded. But she was not made exempt from the temporal penalties of Adam — from sorrow, bodily infirmities, and death.

**"...by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Saviour of the human race."**



The immunity from original sin was given to Mary by a singular exemption from a universal law through the same merits of Christ, by which other men are cleansed from sin by baptism. Mary needed the redeeming Saviour to obtain this exemption, and to be delivered from the universal necessity and debt (*debitum*) of being subject to original sin. The person of Mary, in consequence of her origin from Adam, should have been subject to sin, but, being the new Eve who was to be the mother of the new Adam, she was, by the eternal counsel of God and by the merits of Christ, withdrawn from the general law of original sin. Her redemption was the very masterpiece of Christ's redeeming wisdom. He is a greater redeemer who pays the debt that it may not be incurred than he who pays after it has fallen on the debtor.

Such is the meaning of the term "Immaculate Conception."

(From Catholic encyclopedia)

### Prayer for Advent

In this season of expectation  
We prepare to welcome Christ Jesus, Messiah  
Into the bustle of our lives  
and the hard to find moments of solitude  
We prepare to welcome Christ Jesus, Messiah  
Into our homes and situations  
along with friends and families  
We prepare to welcome Christ Jesus, Messiah  
Into our hearts, and those often hidden parts of our lives  
We prepare to welcome Christ Jesus, Messiah  
For beneath the surface of your story  
is an inescapable fact  
You entered this world  
as vulnerable as any one of us  
in order to nail that vulnerability to the cross.  
Our fears, our insecurities and our sins  
all that can separate us from God  
exchanged by your Grace for Love.  
We cannot comprehend the reasoning  
only marvel that Salvation comes to us  
through a baby born in a stable,  
and reaches out to a world in need.

In this season of anticipation  
We prepare to welcome Christ Jesus, Messiah.

## The Secret of the Rosary

### Tenth Rose

#### Miracles



While Saint Dominic was preaching the Rosary in Carcassone, a heretic made fun of the miracles and the fifteen mysteries of the Holy Rosary, and this prevented other heretics from being converted. As a punishment God suffered fifteen thousand devils to enter the man's body.

His parents took him to Father Dominic to be delivered from the evil spirits. He started to pray and begged everyone who was there to say the Rosary out loud with him, and at each Hail Mary Our Lady drove one hundred devils out of the heretic's body and they came out in the form of red hot coals.

After he had been delivered he abjured his former errors, was converted and joined the Rosary Confraternity. Several of his associates did the same, having been greatly moved by his punishment and by the power of the Rosary.

The learned Franciscan, Carthage, as well as several other authors, says that an extraordinary event took place in 1482: The Venerable James Sprenger and other religious of his order were zealously working to re-establish devotion to the Holy Rosary and also to erect a Confraternity in the city of Cologne.

Unfortunately two priests who were famous for their preaching ability were jealous of the great influence they were exerting through preaching the Rosary. So these two Fathers spoke against this devotion whenever they had a chance, and as they were very eloquent and had a great reputation they persuaded many people not to join the Confraternity.

One of them, bound and determined to achieve his wicked end, wrote a special sermon against the Rosary and planned to give it the following Sunday. But when it came time for the sermon he never appeared and, after a certain amount of waiting somebody went to fetch him. He was found dead, and evidently had died all alone without anyone to help him and without seeing a priest.

After convincing himself that death had been due to natural causes, the other priest decided to carry out his friend's plan and to give a similar sermon on another day. In this way he hoped to put an end to the Confraternity of the Rosary. However, when the day came for him to preach and it was time to give the sermon God punished him by striking him down with paralysis which deprived him both of the use of his limbs and of his power of speech.



At last he admitted his sin and likewise that of his friend and immediately, in his heart of hearts, he silently besought Our Lady to help him. He promised her that if she would only cure him he would preach the Holy Rosary with as much zeal as that with which he had formerly fought against it. For this end he implored her to restore his health and speech which she did, and finding himself instantaneously cured he rose up like another Saul, a persecutor turned defender of the Holy Rosary. He publicly acknowledged his former error and ever after preached the wonders of the Most Holy Rosary with great zeal and eloquence.

I am quite sure that freethinkers and ultra-critical people of today will question the truth of the stories in this little book, in the very same way that they have always questioned most things, but all that I have done has been to copy them from very good contemporary writers and also, in part, from a book that was written only a short time ago: *The Mystical Rose Tree*, by the Reverend Antonin Thomas, O.P.

Everyone knows that there are three different kinds of faith by which we believe different kinds of stories:

To stories of Holy Scripture we owe *Divine faith*;  
To stories concerning other than religious subjects, which do not militate against common sense and which are written by trustworthy authors, we pay the tribute of *human faith*; whereas

To stories about holy subjects which are told by good authors and are not in the slightest degree contrary to reason, faith or morals (even though they may sometimes deal with happenings which are above the ordinary run of events) we pay the tribute of *pious faith*.

I agree that we must be neither too credulous nor too critical and that we should remember that "virtue takes the middle course"—keeping a happy medium in all things in order to find just where truth and virtue lie. But on the other hand I know equally well that charity easily leads us to believe all that is not contrary to faith or morals: "Charity... believeth all things;" in the same way pride induces us to doubt even well authenticated stories on the plea that they are not to be found in the Bible.

This is one of the devil's traps; heretics of the past who denied Tradition have fallen into it and over-critical people of today are falling into it too without even realizing it.

People of this kind refuse to believe what they do not understand or what is not to their liking, simply because of their own spirit of pride and independence.

## Notices

### Additional Mass

Please note that there will be an extra Mass at Rhos-on-Sea on Sunday 31<sup>st</sup> December 2017.

#### Immaculate Conception



Friday 8<sup>th</sup> December

- ◆ Manchester: 12.30pm;
- ◆ Preston: 7pm.

#### Nativity of Our Lord



Monday 25<sup>th</sup> December

- ◆ Manchester: Midnight;
- ◆ Preston: 9am;
- ◆ Rhos-on-Sea: 1pm.

#### Circumcision of Our Lord



Monday 1<sup>st</sup> January

- ◆ Rhos-on-Sea: 9am;
- ◆ Manchester: 12.30pm;
- ◆ Preston: 7pm.

#### Epiphany



Saturday 6<sup>th</sup> January

- ◆ Preston: 9.30am;
- ◆ Manchester: 12.30pm

### 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