

## Society of Saint Pius X

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### SAINT MARY'S NEWSLETTER



**FEBRUARY 2017**

My Dear Faithful,



During this month of February the Church will invite us to think already about Lent which will be starting this year on Wednesday 1st March. The period with the Sundays of Septuagesima, Sexagesima and Quinquagesima reminds us of the fundamental reason why Our Lord came on earth: He came to save our souls which were deprived of sanctifying grace since Original Sin.

Original Sin is the cause of all the disorders we may witness around us but also within us. This sin of our first parents takes on different aspects such as greediness, disobedience, but also, and this is an important one, pride. Pride caused all the problems subsequent to Original Sin, and pride is still an enormous problem for us as it is at the beginning of every sin. This is the way the Church wants to work on our dispositions so that we may honestly recognise our state of sinner and our need of penance so that we may not miss this new opportunity to make a real progress in our Christian life. This coming Lent should see us correcting something which is disordered within us.

In order to recognise our state and need of penance, the virtue of humility is necessary. Humility should find us embarrassed at the sight of the goodness of God towards us, He who still deigns to bless us despite our tendencies to deviate from His Holy Will. The efforts requested from us in order to

correct this deviation should be made for different reasons. It should be made firstly as a thanksgiving for all the blessings received already from God; and secondly as a means to make sure that we persevere in the right way. For if we neglect the gifts received from God or to work on our usual faults, our wounded nature may make us deviate from the right path. But a real humility, despite our weaknesses, will surely keep God inclined to grant us many extra graces, but once again with the only purpose that we use them for correcting ourselves.

Even though Lent is not starting this month, let us prepare our minds and see this period coming with great generosity. Let us take Our Lady as our model of humility. She was the Immaculate because she was from her beginning and remained till the end without any stain of sin in her soul. Her love for God was so perfect that there was no room in her heart for anything else. Let us ask her for this grace to see the Will of God over our souls and work in accordance to this Holy Will with great humility.



God bless you all.

Father Vianney Vandendaele +

## Humility

The word *humility* signifies lowliness or submissiveness and it is derived from the Latin *humilitas* or, as St. Thomas says, from *humus*, i.e. the earth which is beneath us. As applied to persons and things it means that which is abject, ignoble, or of poor condition, as we ordinarily say, not worth much. Thus we say that a man is of humble birth or that a house is a humble dwelling. As restricted to persons, humility is understood also in the sense of afflictions or miseries, which may be inflicted by external agents, as when a man humiliates another by causing him pain or suffering. It is in this sense that others may bring about humiliations and subject us to them. Humility in a higher and ethical sense is that by which a man has a modest estimate of his own worth, and submits himself to others. According to this meaning no man can humiliate another, but only himself, and this he can do properly only when aided by Divine grace. We are treating here of humility in this sense, that is, of the virtue of humility.

The virtue of humility may be defined: "A quality by which a person considering his own defects has a lowly opinion of himself and willingly submits himself to God and to others for God's sake." St. Bernard defines it: "A virtue by which a man knowing himself as he truly is, abases himself." These definitions coincide with that given by St. Thomas: "The virtue of humility", he says, "Consists in keeping oneself within one's own bounds, not reaching out to things above one, but submitting to one's superior."

To guard against an erroneous idea of humility, it is necessary to explain the manner in which we ought to esteem our own gifts in reference to the gifts of others, if called upon to make a comparison. Humility does



not require us to esteem the gifts and graces which God has granted us, in the supernatural order, less than similar gifts and graces which appear in others. No one should esteem less in himself than in others these gifts of God which are to be valued

above all things according to the words of St. Paul: "That we may know the things that are given us from God." (1 Corinthians 2:12). Neither does humility require us in our own estimation to think less of the natural gifts we possess than of similar, or of inferior, gifts in our neighbours; otherwise, as St. Thomas teaches, it would behove everyone to consider himself a greater sinner or a Apostle without any prejudice to humility was able to say: "We by nature are Jews, and not of the Gentiles sinners" (Galatians 2:15). A man, however, may generally esteem some good in his neighbour which he does not himself possess, or acknowledge some defect or evil in himself which he does not perceive in his neighbour, so that, whenever anyone subjects himself out of humility to an equal or to an inferior he does so because he takes that equal or inferior to be his superior in some respect. Thus we may interpret the humble expressions of the saints as true and sincere. Besides, their great love of God caused them to see the malice of their own faults and sins in a clearer light than that which is ordinarily given to persons who are not saints.

The four cardinal virtues are prudence, justice, fortitude, and temperance, and all other moral virtues are annexed to these either as integral, potential, or subjective parts. Humility is annexed to the virtue of temperance as a potential part, because temperance includes all those virtues that refrain or express the inordinate movements of our desires or appetites. Humility is a repressing or moderating virtue opposed to pride and vainglory or that spirit within us which urges us to great things above our strength and ability, and therefore it is included in temperance just as meekness which represses anger is a part of the same virtue. From what we have here stated it follows that humility is not the first or the greatest of the virtues. The theological virtues have the first place, then the intellectual virtues, as these immediately direct the reason of man to good. Justice is placed in the order of the virtues before humility, and so should obedience be, for it is part of justice. Humility is, however, said to be the foundation of the spiritual edifice, but in a sense inferior to that in which faith is called its foundation. Humility is the first virtue inasmuch as it removes the

obstacles to faith — *per modum removens prohibens*, as St. Thomas says. It removes pride and makes a man subject to and a fit recipient of grace according to the words of St. James: "God resisteth the proud, and giveth his grace to the humble" (James 4:6). Faith is the first and the positive fundamental virtue of all the infused virtues, because it is by it we can take the first step in the supernatural life and in our access to God: "For he that cometh to God, must believe that he is, and is a rewarder to them that seek him" (Hebrews 1:6). Humility, inasmuch as it seems to keep the mind and heart submissive to reason and to God, has its own function in connection with faith and all the other virtues, and it may therefore be said to be a universal virtue.



It is therefore a virtue which is necessary for salvation, and as such is enjoined by Our Divine Saviour, especially when He said to His disciples: "Learn of me, because I am meek, and humble of heart: and you shall find rest to your souls" (Matthew 11:29). He also teaches this virtue by the words, "Blessed are ye when they shall revile you, and persecute you and

speak all that is evil against you, untruly, for my sake: Be glad and rejoice, for your reward is very great in heaven" (Matthew 5:11-12). From the example of Christ and His Saints we may learn the practice of humility, which St. Thomas explains: "The spontaneous embracing of humiliations is a practice of humility not in any and every case but when it is done for a needful purpose: for humility being a virtue, does nothing indiscreetly. It is then not humility but folly to embrace any and every humiliation: but when virtue calls for a thing to be done it belongs to humility not to shrink from doing it, for instance not to refuse some mean service where charity calls upon you to help your neighbours. Sometimes too, even where our own duty does not require us to embrace humiliations, it is an act of virtue to take them up in order to encourage others by our example more easily to bear what is incumbent on them: for a general will sometimes do the office of a common soldier to encourage the rest. Sometimes again we may make a virtuous use of humiliations as a medicine. Thus if anyone's mind is prone to undue self-exaltation, he may with advantage make a moderate use of humiliations, either self-imposed, or imposed by others, so as to check the elation of his spirit by putting himself on a level with the lowest class of the community in the doing of mean offices."

(From Catholic Encyclopedia)

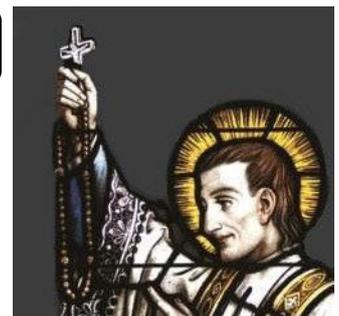
## The Secret of the Rosary

### A Mystical Rose Tree

#### For Devout Souls

Good and devout souls, who walk in the light of the Holy Spirit: I do not think that you will mind my giving you this little mystical rose tree which comes straight from Heaven and which is to be planted in the garden of your soul. It cannot possibly harm the sweet smelling flowers of your contemplations; for it is a heavenly tree and its scent is beautiful. It will not in the least interfere with your carefully planned flower beds; for, being itself all pure and well-ordered, it inclines all to order and purity. If it is carefully watered and properly attended to every day it will grow to such a marvellous height and its

branches will have such a wide span that, far from hindering your other devotions, it will maintain and perfect them.



Of course you understand what I mean, since you are spiritually-minded; this mystical rose tree is Jesus and Mary in life, death and eternity; its green leaves are the Joyous Mysteries, the thorns the Sorrowful ones and the flowers, the Glorious Mysteries of Jesus and Mary. The buds are the childhood of Jesus and Mary, and the open blooms show us both of them in their sufferings, and the

full-blown roses symbolise Jesus and Mary in their triumph and glory.

A rose delights us because of its beauty—so here we have Jesus and Mary in the Joyous Mysteries. Its thorns are sharp, and prick, which makes us think of them in the Sorrowful Mysteries, and last of all its perfume is so sweet that everyone loves it, and this fragrance symbolises their Glorious Mysteries.

So please do not scorn this beautiful and heavenly tree, but plant it with your own hands in the garden of your soul, making the resolution to say your Rosary every day. By saying it daily and by doing

good works you will be tending your tree, watering it, hoeing the earth around it. Eventually you will see that this little seed which I have given you, and which seems so very small now, will grow into a tree so great that the birds of Heaven, i.e., predestinate and contemplative souls, will dwell in it and make their nests there. Its shade will shelter them from the scorching heat of the sun and its great height will keep them safe from the wild beasts on the ground. And best of all, they will feed upon the tree's fruit—which is none other than our adorable Jesus, to Whom be honour and glory forever and ever. Amen. So be it.

## Notices

### Sunday Mass Schedule and Locations

<b><u>PRESTON: Our Lady of Victories' Church</u></b> East Cliff, off Winckley Square - PR1 3NA	Every Sunday: 9.30am
<b><u>MANCHESTER: Saint Pius X's Chapel</u></b> 16 Deerpark Road, off Alexandra Road South - M16 8FR	Every Sunday: 12.30pm
<b><u>LIVERPOOL: Saint Peter and Paul's Church</u></b> 35 Upper Parliament Street - L8 7LA	2nd & 4th Sunday of the month: 5pm
<b><u>RHOS-ON-SEA: Saint David's Chapel</u></b> Conwy Road (A547), Mochdre - LL28 5AA (North Wales)	1st Sunday of the month: 5pm
<b><u>BINGLEY: The Little House</u></b> 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**