

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



JANUARY 2018

My Dear Faithful,

Let me wish a very Happy New Year 2018 to you all. What is a happy year? It is a year spent under the gaze of God. A happy year is a year when we may increase in the love and service of God. For, this is why God has given us the time that we shall live, that we may know Him and love Him more and more every day and ultimately to save our souls.

In this way, a new year may be happy only if we spend the time given by God as He wills, that is to say in a Christian manner. Indeed, Our Lord Jesus Christ, God made man, taught us how to follow the Holy Will of God and therefore, He ultimately showed us the way to eternal happiness. This is why we must make every effort to follow Him all the days of our lives.

Christian life is not easy since God allows that we face a lot of difficulties, but on the other hand, the means provided by God for overcoming these difficulties and securing our salvation are in themselves easy to apply in our lives. Indeed, to live as Christians simply demands that we say our daily prayers in order to ask God to help us during the day; we must as well frequent the sacraments so that we may have the graces they provide as a remedy for our faults. To live a Christian life demands as well that we practise all the Christian virtues which have, as their aim, to make us tend to perfection and therefore to imitate as best as we can the divine model of Jesus Christ.

But all this is not easy because we are not naturally inclined to seek holiness, with proper dispositions of heart. What is more we do not always seek after the best conditions for being able to follow the Will of

God. We often struggle to persevere in the practice of the virtues at any time of the year, and when special circumstances are troubling our routine, we often fail. Too easily we find excuses, we think that there was no choice, that we couldn't do better... Really? Did we really try to set up the best conditions for fulfilling our duties, especially our spiritual duties? In other words, do we have the right dispositions and concern for the good of our souls, our spiritual growth and, before anything else, about the honour and glory of God for whom we must live?



Our lives must be more focused on Jesus Christ, and His teaching. We have to keep His doctrine, all the truths He taught, but primarily, we must insert them into our daily lives, we must live them, we must apply what the gospel says in all the little details of which our daily life is made up. Many circum-

stances in our daily life may cause us some irritation. Either we deal with little difficulties as anybody around us would normally do, that is to say we just get upset, or we see them as opportunities to please and serve God by bearing them with patience and offering them up in union with Our Lord who, for us, has borne far worse than we shall ever encounter.

I cannot therefore wish you anything better than an ever increase of faith in the words of Our Lord Jesus Christ. By living of them, by increasing our spirit of faith, I wish you to grow in holiness and conformity to God's Will. In this way, I am certain that this New Year will happy for you all.

God bless you and your families.

Father Vianney Vandendaele +

The Holy Name of Jesus

We give honour to the Name of Jesus, not because we believe that there is any intrinsic power hidden in the letters composing it, but because the Name of Jesus reminds us of all the blessings we receive through our Holy Redeemer. To give thanks for these blessings we revere the Holy Name, as we honour the Passion of Christ by honouring His Cross. At the Holy Name of Jesus we uncover our heads, and we bend our knees; it is at the head of all our undertakings, as the Emperor Justinian says in his law-book: "In the Name of Our Lord Jesus we begin all our consultations". The Name of Jesus invoked with confidence:

- It brings help in bodily needs, according to the promise of Christ: "*In my name They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover*" (Mark 16:17-18). In the Name of Jesus the Apostles gave strength to the lame and life to the dead.

- It gives consolation in spiritual trials. The Name of Jesus reminds the sinner of the prodigal son's father and of the Good Samaritan; it recalls to the just the suffering and death of the innocent Lamb of God.

- It protects us against Satan and his wiles, for the Devil fears the Name of Jesus, who has conquered him on the Cross.

- In the Name of Jesus we obtain every blessing and grace for time and eternity, for Christ has said: "*If you ask the Father anything in my name he will give it you*" (John 16:23). Therefore the Church concludes all her prayers by the words: "Through Our Lord Jesus Christ", etc.

So the word of St. Paul is fulfilled: "*That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth*" (Philippians 2:10).

A special lover of the Holy Name was St. Bernard, who speaks of it in most glowing terms in many of his sermons. But the greatest promoters of this devotion were St. Bernardine of Siena and St. John Capistran. They carried with them on their

missions in the turbulent cities of Italy a copy of the

monogram of the Holy Name, surrounded by rays, painted on a wooden tablet, wherewith they blessed the sick and wrought great miracles. At the close of their sermons they exhibited this emblem to the faithful and asked them to prostrate themselves, to adore the Redeemer of mankind. They recommended their hearers to have the monogram of Jesus placed over the gates of their cities and above the doors of their dwelling. Because the manner in which St. Bernardine preached this devotion was new, he was accused by his enemies, and brought before the tribunal of Pope Martin V. But St. John Capistran defended his master so successfully that



the pope not only permitted the worship of the Holy Name, but also assisted at a procession in which the holy monogram was carried. The tablet used by St. Bernardine is venerated at Santa

Maria in Ara Coeli at Rome.

The emblem or monogram representing the Holy Name of Jesus consists of the three letters: IHS. In the Middle Ages the Name of Jesus was written: IHESUS; the monogram contains the first and last letter of the Holy Name. It is first found on a gold coin of the eight century: DN IHS CHS REX REGNANTIUM (The Lord Jesus Christ, King of Kings). Some erroneously say that the three letters are the initials of: "Jesus Hominum Salvator" (Jesus Saviour of Men). The Jesuits made this monogram the emblem of their Society, adding a cross over the H and three nails under it. Consequently a new explanation of the emblem was invented, pretending that the nails originally were a "V", and that the monogram stands for "In Hoc Signo Vinces" (In This Sign you shall Conquer), the words which, according to a legendary account, Constantine saw in the heavens under the Sign of the Cross before the battle at the Milvian bridge (312).

Urban IV and John XXII are said to have granted an indulgence of thirty days to those who would add the name of Jesus to the Hail Mary or would bend their knees, or at least bow their heads when hearing the Name of Jesus. This statement may be true; yet it was only by the efforts of St. Bernardine that the custom of adding the Name of Jesus to the Ave Maria was spread in Italy, and from there to the Universal Church. But up to the sixteenth century it was still unknown in Belgium, whilst in Bavaria and Austria the faithful still affix to the Ave Maria the words: "Jesus Christus" (ventris tui, Jesus Christus). Sixtus V (2nd July 1587) granted an indulgence of fifty days to the ejaculation: "Praise

be to Jesus Christ!" with the answer: "For evermore", or "Amen". In the South of Germany the peasants salute each other with this pious formula. Sixtus V and Benedict XIII granted an indulgence of fifty days to all as often as they pronounce the Name of Jesus reverently, and a plenary indulgence in the hour of death. These two indulgences were confirmed by Clement XIII on 5th September 1759. As often as we invoke the Name of Jesus and Mary ("Jesu!", "Maria!") we may gain an indulgence of 300 days, by decree of Pius X on 10th October 1904. It is also necessary, to gain the papal indulgence in the hour of death, to pronounce at least in mind the Name of Jesus.

(From Catholic encyclopedia)

The Secret of the Rosary

Eleventh Rose

The Creed

The Creed or the Symbol of the Apostles which is said on the Crucifix of the Rosary is a holy summary of all Christian truths. It is a prayer that has great merit because faith is the root, foundation and beginning of all Christian virtues, of all eternal virtues and also of all prayers that are pleasing to Almighty God. "He that cometh to God, must believe..." Whosoever wishes to come to God must first of all believe and the greater his faith the more merit his prayer will have, the more powerful it will be, and the more it will glorify God.

I shall not take time here to explain the Creed word for word but I cannot resist saying that the first few words "I believe in God" are marvelously effective as a means of sanctifying our souls and of putting devils to rout, because these three words contain the acts of the three theological virtues of faith, hope and charity.

It was by saying I believe in God that the Saints overcame temptations, especially those against faith, hope or charity—whether they came during their lifetime or at their death. They were also the last words of St. Peter, Martyr; a heretic had cleft his head in two by a cruel blow of his sword and St. Peter was almost at his last gasp, but he somehow

managed to trace these words in the sand with his finger before he died.

The Holy Rosary contains many mysteries of Jesus and Mary and since faith

is the only key which opens up these mysteries for us we must begin the Rosary by saying the Creed very devoutly, and the stronger our faith the more merit our Rosary will have.



This faith must be lively and informed by charity; in other words, to recite properly the Rosary, it is necessary to be in God's grace, or at least

in quest of it. This faith must be strong and constant, that is, one must not be looking for sensible devotion and spiritual consolation in the recitation of the Rosary; nor should one give it up because his mind is flooded with countless involuntary distractions or one experiences a strange distaste in the soul and an almost continual and oppressive fatigue in the body. Neither feeling, nor consolation, nor sighs, nor transports, nor the continual attention of the imagination are needed; faith and good intentions are quite enough. "Faith alone suffices."



Notices

Sacramental Record

Has been regenerated by the baptismal water:

Felicity Horobin

6th January 2018 — Manchester



Presentation of Our Lord in the Temple

Friday 2nd February

The **blessing of the candles**
followed by **procession and Mass**
will take place **at Preston only at 11am.**

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