

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



JULY 2016

My Dear Faithful,

After having consecrated the month of June to the Sacred Heart of Jesus, Holy Mother Church consecrates the month of July to His Precious Blood. This devotion may appear as being less attractive but it is, in fact, the pure continuity of that to the Sacred Heart. This Precious Blood is what has been shed throughout the whole of the Passion of Our Lord but it is especially this blood which came out from Our Lord when the soldier pierced His Sacred Heart.

This is the way that shows in an expressive manner the price of our souls. God did not die a peaceful death but really gave Himself totally for the Redemption of our souls. What is more, God, in an unbloody manner, continues to do so every day on the altar at the Holy Sacrifice of the Mass. He continues to offer Himself for the sake of our eternal salvation. Thus, we ought to be grateful to God and not waste all the blessings we should receive when we attend Mass and unite ourselves to the Sacrifice of Our Lord. This union to this Sacrifice of Our Blessed Lord is this total donation our lives to Him, even what we have that is most precious and intimate, namely our own will. Then our submission to His Commandments will become perfect.

From this submission follows our performing of the divine Law, which is always a sacrifice, that of our natural, but badly inclined, tendencies; and it must be done at every time. This is why the devotion to the Precious Blood may be even more important at this period of the year than at any other time. Indeed, this

devotion would be easy to consider during Lent but the risk would be to leave it at Easter till the next year! No, this devotion which we should acquire or increase this month is a reminder of the fact that the work of Redemption of our souls is extended and performed for us every day of our life, and this till the end of the world.

This reminder seems very timely at this period of the holidays which are coming. Certainly holiday is the proper time for changing our activities, spend more time with relatives and friends, but we must still work at our salvation, that is to say take part in this work of Redemption. That is why holiday time should not be a pretext or excuse for lack of moderation and spirit of sacrifice which must make us to practise the Christian virtues.



In order to do this more easily, let us have a continual and increasing devotion to the Mass. Let us unite our lives to this sacrifice so that we may not waste this Precious Blood of God made man, shed for love of us. This must be done by our exterior attitude including our clothing — Sunday the best — and interiorly by our attention to what is happening at the front of us. Sunday Mass is a privileged time for getting all the graces we shall need the following week.

May we all be attached more and more to this precious gift of God which is the Mass for the salvation of our souls.

God bless you all and your families.

Father Vianney Vandendaele +

The Precious Blood

The blood of our Divine Saviour Jesus, at the Last Supper, ascribes to it the same life-giving power that belongs to His flesh. The Apostles, St. Peter (1 Peter 1:2, 19), St. John (1 John 1:7; Apocalypse 1:5 etc.), and above all St. Paul (Romans 3:25; Ephesians 1:7; Hebrews 9:10) regard it as synonymous with Jesus' Passion and Death, the source of redemption. The Precious Blood is therefore a part of the Sacred Humanity and hypostatically united to the Second Person of the Blessed Trinity. In the fifteenth century some theologians, with a view of determining whether the blood shed by the Saviour during His Passion remained united to the Word or not, raised the point as to whether the Precious Blood is an essential part or only a concomitant of the Sacred Humanity. If an essential part, they argued, it could never be detached from the Word; if a concomitant only, it could. The Dominicans held the first view, and the Franciscans the second. Pius II, in whose presence the debate took place, rendered no doctrinal decision on the point at issue, However, chiefly since the Council of Trent (Sess, XIII, c. 3) called the body and blood of Jesus "partes Christi Domini" the trend of theological thought has been in favour of the Dominican teaching. Francisco Suárez and de Lugo look askance at the Franciscans' view, and Faber writes: "It is not merely a concomitant of the flesh, an inseparable accident of the body. The blood itself, as blood, was assumed directly by the Second Person of the Blessed Trinity" (Precious Blood, i). The blood shed during the triduum of the Passion therefore reunited to the body of Christ at the Resurrection, with the possible exception of a few particles which instantly lost their union to the Word and became holy relics to be venerated but not adored. Some such particles may have adhered and yet adhere to the instruments of the Passion, e.g. nails, scourging pillar, Scala Sancta. Several places like Saintes, Bruges, Mantua etc. claim, on the strength of ancient traditions, to

possess relics of the Precious Blood, but it is often difficult to tell whether the traditions are correct. Viewed as a part of the Sacred Humanity hypostatically united to the Word, the Precious Blood deserves latreutical worship or adoration. It may also like the Heart or the Wounds from which it flowed, be singled out for special honour, in a way that special honour was rendered it from the beginning by St. Paul and the Fathers who so eloquently praised its redeeming virtue and rested on it the Christian spirit of self-sacrifice. As Faber remarks, the lives of the saints are replete with devotion to the Precious Blood. In due course of time the Church gave shape and sanction to the devotion by approving societies like the Missionaries of the Precious Blood; enriching confraternities like that of St. Nicholas in Carcere, in Rome, and that of the London Oratory; attaching indulgences to prayers and scapulars in honour of the Precious Blood; and establishing commemorative feasts of the Precious Blood, Friday after the fourth Sunday in Lent and, since Pius IX, the first Sunday of July.

(from Catholic Encyclopedia)



Anima Christi

Soul of Christ, sanctify me
Body of Christ, save me
Blood of Christ, inebriate me
Water from Christ's side, wash me
Passion of Christ, strengthen me
O good Jesus, hear me
Within Thy wounds hide me
Suffer me not to be separated from Thee
From the malicious enemy defend me
In the hour of my death call me
And bid me come unto Thee
That I may praise Thee with Thy saints
and with Thy angels
Forever and ever
Amen.

The Secret of Mary

EXTERIOR PRACTICES

The wearing of a little chain

65. The fifth is the wearing of a small blessed chain either around the neck, on the arm, on the foot, or about the body. Strictly speaking, this practice can be omitted without affecting the essential nature of the devotion, but just the same it would be wrong to despise or condemn it, and foolhardy to neglect it [...].

PRAYER TO JESUS

66. Most loving Jesus, permit me to express my heartfelt gratitude to you for your kindness in giving me to your holy Mother through the devotion of holy bondage, and so making her my advocate to plead with your Majesty on my behalf, and make up for all that I lack through my inadequacy.

Alas, O Lord, I am so wretched that without my dear Mother I would certainly be lost. Yes, I always need Mary when I am approaching you. I need her to calm your indignation at the many offences I have committed every day. I need her to save me from the just sentence of eternal punishment I have deservedly incurred. I need her to turn to you, speak to you, pray to you, approach you and please you. I need her to help me save my soul and the souls of others. In a word, I need her so that I may always do your holy will and seek your greater glory in everything I do.

Would that I could publish throughout the whole world the mercy which you have shown to me!

Would that the whole world could know that without Mary I would now be doomed! If only I could offer adequate thanks for such a great benefit as Mary! She is within me. What a precious possession and what a consolation for me! Should I not in return be all hers? If I were not, how ungrateful would I be! My dear Saviour, send me death rather than I should be guilty of such a lapse, for I would rather die than not belong to Mary.

Like St. John the Evangelist at the foot of the Cross, I have taken her times without number as my total good and as often have I given myself to her. But if I have not done so as perfectly as you, dear Jesus, would wish, I now do so according to your desire. If you still see in my soul or body anything that does not belong to this noble Queen, please pluck it out and cast it far from me, because anything of mine which does not belong to Mary is unworthy of you.

67. Holy Spirit, grant me all these graces. Implant in my soul the tree of true life, which is Mary. Foster it and cultivate it so that it grows and blossoms and brings forth the fruit of life in abundance. Holy Spirit, give me a great love and longing for Mary, your exalted spouse. Give me a great trust in her maternal heart and a continuous access to her compassion, so that with her you may truly form Jesus, great and powerful, in me until I attain the fullness of his perfect age. Amen.



Sacramental Record



Has been regenerated by the baptismal water
and
received Holy Communion for the 1st time:

Mrs. Denise Murphy —
30th June 2016



Notices

Spiritual Bouquet

Father Paul Franks' First Mass at Manchester has been a great and blessed day for us all. Thank you all for taking part in this happy event by organising the refreshments and praying for our newly ordained priest. The **results of the Spiritual Bouquet** have been given to him by means of a card which is displayed here below:



May the Immaculate be your mother and protect you every day of your life.

Spiritual Bouquet



To Reverend Father Paul Isaac Franks

Dear Father,

All the parishioners of the Preston, Manchester, Liverpool, Rhos-on-Sea and Bingley Mass Centres are happy to offer you this spiritual bouquet as a thanksgiving for your priestly ordination and for all your intentions, especially that of perseverance in your priestly life. Here are their prayers:

Masses: 37

Communions: 39

Rosaries: 232

Stations of the Cross: 10

Novenas:

- to Saint Philomena: 2
- to Saint Joseph: 1

Litanies:

- to the Sacred Heart: 168
- to the Blessed Virgin Mary: 1
- to Saint Joseph: 28

Other Prayers:

- to the Seven Sorrows: 1
- to Saint Joseph: 2



May the Sacred Heart of Jesus

and all the Saints

lead you to holiness

for the salvation of many souls.



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 **inside notice board** or <http://spx.uk> — **Mass Times** — **this week**)

Monday: 9am

Tuesday: —

Wednesday: —

Thursday: —

1st Friday: 7pm

1st Saturday: Holy Hour at 11am & Mass at 12.15pm