

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

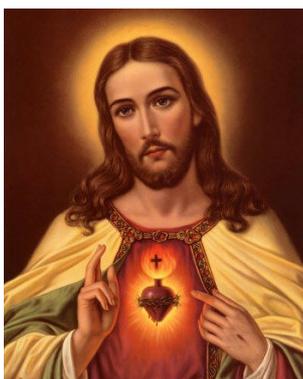


JUNE 2017

My Dear Faithful,



he devotion to the Sacred Heart of Jesus to which is dedicated the month of June must be very important for us. It has to be the source of all the graces we need every day of our lives. The contemplation of this divine heart of Jesus, pierced by a lance, so that water and blood may be poured out over our souls, should help us bear our sufferings. This devotion to the Sacred Heart is the proof that God loves us with an infinite and continual love and therefore He will never cease to console us in our difficulties.



The Sacred Heart of Jesus is our model of all the virtues which we must practise in our daily lives. It is a model of pure love which rejects any kind of superficiality and half measure. It is a model of unity between what Our Lord said and what He did and still does. The Sacred Heart of Jesus is a model of sincerity in the devotion He has towards souls. Hence the article on hypocrisy in this Newsletter.

Indeed, hypocrisy is an attitude tempting our fallen nature. We often show an inconsistency between what we say and the actions we do. We often show through our actions what we are meant not to do, but obviously what we interiorly are. This is not to

take the Sacred Heart as our model. Just imagine if the love expressed by Our Lord throughout all the texts of the gospel were not genuine; imagine that His love would have hidden limits. This would be deceitful and not honest, which is unthinkable with the Sacred Heart. We, too, need unity in our lives, otherwise we risk becoming Pharisees in our Catholic life, and this is displeasing to God.

In some way, we have to work on having consistency within ourselves; our behaviour must reflect our beliefs. We cannot give the appearance of devotion and at the same time, according to some circumstances (the place we are, the people we are talking to) behave as if we don't consider God and what He is expecting from us, namely to act honestly and with virtue. Like the Sacred Heart of Jesus, at any time, with everybody, we must keep the same standards in speech and behaviour. Otherwise, our devotion is just false, artificial, and not pleasing to God.

Let us ask the Sacred Heart to have a real constancy in our devotion, in our dedication to and concern for a united life, a life with unity between our beliefs and our exterior attitude, so that we may truly be able to say that our love for God is genuine, taking as our model that of the Sacred Heart.

Heart of Jesus, abyss of all virtues, have mercy on us.

Father Vianney Vandendaele +

Hypocrisy

The word hypocrisy comes from the Greek words *hypo*, under, and *krinesthai*, to contend — hence adequately "to answer" on the stage, "to play a part", "to feign or pretend".

Hypocrisy is the pretension to qualities which one does not possess, or, more cognately to the scope of this article, the putting forward of a false appearance of virtue or religion.

Essentially its malice is identical with that of lying; in both cases there is discordance between what a man has in his mind and the simultaneous manifestation of himself. So far as the morality of the act goes, it is unimportant that this difference between the interior and the exterior be set out in words, as happens in formal lies, or be acted out in one's demeanour, as is true of simulation. It is deserving of notice that the mere concealment of one's own sin, unless one be interrogated by legitimate authority, is not straight-way to be accounted hypocrisy. With the purpose of measuring the degree of sinfulness attributable to this vice, St. Thomas Aquinas teaches that we must carefully differentiate its two elements: the want of goodness, and the pretence of having it. If a person be so minded as definitely to intend both things, it is of course obvious that he is guilty of grievous sin, for that is only another way of saying that a man lacks the indispensable righteousness which makes him pleasing in the sight of God. If, however, the hypocrite be occupied rather with successfully enacting the role he has assumed, then, even though he be in mortal sin at the time, it will not always follow that the act of counterfeiting is itself a mortal sin.

To determine when it is so, cognizance must be taken of the motive which prompts the sinner to adopt his hypocritical bearing. If the end he has in view be such as to be incompatible with the love of God or one's neighbour, for example, if his purpose were thus to spread abroad false doctrine more unimpededly and more thoroughly, he must clearly be considered to have committed mortal sin. When, on the other hand, his animus does not involve such opposition to the supreme law of charity, the sin is esteemed to be venial, as, for instance, when one finds satisfaction in the completeness with which he carries off his part.



The portrait of hypocrisy is drawn with appalling vividness by Christ in His denunciation of the Pharisees in Matthew 23:23-24: "Woe to you scribes and Pharisees, hypocrites; because you tithe mint, and anise, and cummin, and have left the weightier things of the law; judgment, and mercy, and faith. These things you ought to have done, and not to leave those undone. Blind guides, who strain out a gnat, and swallow a camel."

(From Catholic encyclopedia)

The Secret of the Rosary

Third Rose

Saint Dominic



Blessed Alan, according to Carthage, mentioned several other times when Our Lord and Our Lady appeared to Saint Dominic to urge and inspire him to preach the Rosary more and more in order to

wipe out sin and to convert sinners and heretics.

In another passage Carthage says:

"Blessed Alan said Our Lady revealed to him that after she had appeared to Saint Dominic, her Blessed Son appeared to him and said:

'Dominic, I rejoice to see that you are not relying upon your own wisdom and that, rather than seek the empty praise of men, you are working with great humility for the salvation of souls.

'But many priests want to preach thunderously against the worst kinds of sin at the very outset, failing to realize that before a sick person is given bitter medicine he needs to be prepared by being put in the right frame of mind to really benefit by it.

"This is why, before doing anything else, priests should try to kindle a love of prayer in people's hearts and especially a love of my Angelic Psalter. If only they would all start saying it and would really persevere, God, in His mercy, could hardly refuse to give them His grace. So I want you to preach my Rosary.' "

In another place Blessed Alan says: "All priests say a Hail Mary with the faithful before preaching, to



ask for God's grace. They do this because of a revelation that Saint Dominic had from Our Lady. 'My son,' she said one day 'do not be surprised that your sermons fail to bear the results you had hoped for. You are trying to cultivate a piece of ground which has not had any rain. Now when Almighty God planned to renew the face of the earth He started by sending down rain from Heaven—and this was the Angelic Salutation. In this way God made over the world.

'So when you give a sermon, urge people to say my Rosary, and in this way your words will bear much fruit for souls.'

"Saint Dominic lost no time in obeying, and from then on he exerted great influence by his sermons."

This last quotation is from the Book of Miracles of the Holy Rosary (written in Italian) and it is also to be found in Justin's works.

I have been very glad to quote these well-known authors word for word in the original Latin for benefit of any priests or other learned people who might otherwise have doubts as to the marvelous power of the Holy Rosary.

As long as priests followed Saint Dominic's example and preached devotion to the Holy Rosary, piety and fervor thrived throughout the Christian world and in those religious orders which were devoted to the Rosary. But since people have neglected this gift from Heaven, all kinds of sin and disorder have spread far and wide.

Notices

Phone Number

Please note the **new phone number of St. Mary's House, Preston: 01772 562 428.**

Holy Feasts

Corpus Christi: Thursday 15th June
Sacred Heart of Jesus: Friday 23rd June
Saints Peter and Paul: Thursday 29th June

Same schedule every time:

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



Sacramental Records

Have been regenerated by the baptismal water:

Isaac Moore

27th May 2017 — Preston

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