

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



OCTOBER 2017

My Dear Faithful,

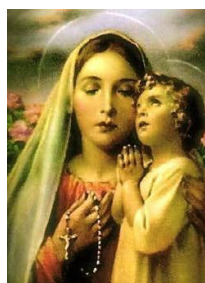
lthough the month of October is naturally focused on Our Lady, and especially to the devotion to her through the Rosary, there is a feast which should command a large part of our attention, and that is the feast of the Kingship of Christ. The feast of Christ the King, celebrated on the last Sunday of October, is one of the most important feasts in the liturgical year. Obviously, Easter and Christmas are the most important of them all; these introduce to us the mystery of the God made man. The Kingship of Christ is the consequence of this Incarnation of the Word of God.

The fact that Our Lord Jesus Christ is King is owing to His Incarnation, but as well to His work of Redemption. He has redeemed our souls and, because of this, He has new rights over us. In this way, we must say that the Kingship of Christ must have a special effect on our own lives. These rights of Our Lord are those to be the King of in every part of our lives. He must be the centre of all our interests, the motive which dictate our every action.

This demands of us to be His perfect subjects, who deliberately want to serve their master who promised a great reward to all those who will be faithful to His service. Since our baptism, we belong to Our Lord in a special way. What is more, it is everyday that we benefit from His work

of Redemption by being the children the Church and by frequenting the channels of grace which are the sacraments. This is why, the virtue of religion must be practised everyday too.

This virtue does not just demand a portion of our attention towards God from time to time, even if it would be daily. No, it should be a real acknowledgement of our continual submission to Him by a total dedication to His service. This may of course be expressed by pious exercises, by following the precepts He has established directly or indirectly, but also by doing all the little things of our lives under His gaze. He wants to see us loving Him, living for Him, and giving ourselves to Him as He has loved us from all eternity and has given Himself to us.

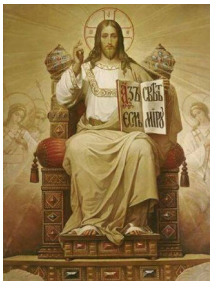


For this Our Lady is the perfect model. She was a creature with all the qualities of human nature. She was free but she deliberately put herself under the service of God. God has the right to receive by the simple fact of Creation and Redemption our complete submission and service, which may be praiseworthy and the source of merits for Heaven. May the Queen of Heaven help us to serve the King of Kings as He deserves, that is to say with perfect devotion and endless generosity to His service.

Father Vianney Vandendaele +

The Virtue of Religion

Of the three proposed derivations of the word "religion", that suggested by Lactantius and endorsed by St. Augustine seems perhaps to accord better with the idea than the others. He says it comes from *religare*, to bind. Thus it would mean the bond uniting man to God. The notion of it commonly accepted among theologians is that which is found in St. Thomas's "Summa Theologica". According to him it is a virtue whose purpose



is to render God the worship due to Him as the source of all being and the principle of all government of things. There can be no doubt that it is a distinct virtue, not merely a phase of another. It is differentiated from others by its object, which is to offer to Almighty God the homage demanded by His entirely singular excellence. In a loose construction it may be considered a general virtue in so far as it prescribes the acts of other virtues or requires them for the performance of its own functions. It is not a theological virtue, because its immediate object is not God, but rather the reverence to be paid to Him. Its practice is indeed often associated with the virtues of faith and charity. Still the concordant judgment of theologians puts it among the moral virtues, as a part of the cardinal virtue justice, since by it we give God what is due to Him. St. Thomas teaches that it ranks first among moral virtues. A religious attitude towards God is essentially the product of our recognition, not only of His sovereign majesty, but also of our absolute dependence on Him. Thus, as

Father Rickaby says, He is not merely "the Great Stranger", our behaviour towards whom must be invested with awe and admiration; He is besides our Creator and Master and, in virtue of our supernatural filiation in the present order of things, our Father. Hence we are bound to cherish habitually towards Him sentiments of adoration, praise, thanksgiving, loyalty, and love. Such a demeanour of soul is inexorably required by the very law of our being. We must not, however, rest satisfied because perchance our interior bearing is fairly in conformity with this standard. We are not simply spirits. Our composite nature needs to express itself by outward acts in which the body as well as the soul shall have a part — this not only to spur on our inner feelings, but also because God owns us body and soul, and it is right that both should show their fealty to Him. This is the justification of external religion. Of course God does not need our worship, whether interior or exterior, and it is puerile to impugn it on that score. We cannot by our homage add anything to His glory, unless it be the extrinsic increment of the theologians of which account need not be taken here. It is not because it is strictly speaking of use to Him that we render it, but because He is infinitely worthy of it, and because it is of tremendous value to ourselves. The chief acts of this virtue are adoration, prayer, sacrifice, oblation, vows; the sins against it are neglect of prayer, blasphemy, tempting God, sacrilege, perjury, simony, idolatry, and superstition.

(From Catholic encyclopedia)

The Secret of the Rosary

Eighth Rose

Marvels of the Rosary

It would hardly be possible for me to put into words how much Our Lady thinks of the Holy Rosary and of how she vastly prefers it to all other devotions. Neither can I sufficiently express how highly she rewards those who work to preach the devotion, to establish it

and spread it, nor on the other hand how firmly she punishes those who work against it.

All during life, Saint Dominic had nothing more at heart than to praise Our Lady, to preach her



greatness and to inspire everybody to honour her by saying her Rosary. As a reward he received countless graces from her; exercising her great power as Queen of Heaven she crowned his labours with many miracles and prodigies. Almighty God always granted him what he asked through Our Lady. The greatest honour of all was that she helped him crush the Albigenian heresy and made him the founder and patriarch of a great religious order

As for Blessed Alan de la Roche who restored the devotion to the Rosary, he received many privileges from Our Lady; she graciously appeared to him several times to teach him how to work out his salvation, to become a good priest and perfect religious, and how to pattern himself on Our Lord.

He used to be horribly tempted and persecuted by devils, and then deep sadness would fall upon him and sometimes he used to be near to despair—but Our Lady always comforted him by her sweet presence which banished the clouds of darkness from his soul.

She taught him how to say the Rosary, explaining its value and the fruits to be gained by it and gave him a great and glorious privilege: the honour of being called her new spouse. As a token of her chaste love for him she placed a ring upon his finger and a necklace made of her own hair about his neck and gave him a Rosary.

Father Triteme, Carthagena and Martin of Navarre (both very learned men) and others as well have spoken of him in terms of the highest praise. Blessed Alan died at Zunolle in Flanders on 8th September 1475, after having brought over one hundred thousand people into the Confraternity.

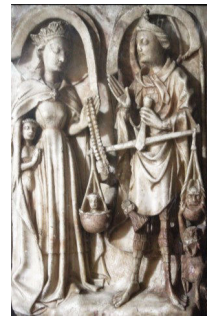
Blessed Thomas of Saint John was well known for his sermons on the Most Holy Rosary, and the devil, jealous of the success he had with souls, tortured him so much that he fell ill and was sick so long that the doctors gave him up. One night when he really thought that he was dying, the devil appeared to him in the most horrible form imaginable. There was a picture of Our Lady near his bed; he looked at it and cried with all his heart and soul and strength: "Help me, save me, my sweet, sweet Mother!" No sooner had he said this than the picture seemed to come alive and Our Lady put out her hand, took him by the arm and said:

"Do not be afraid, Thomas my son, here I am and I am going to save you: get up now and go on preaching my Rosary as you used to do. I promise to shield you from your enemies."

When Our Lady said this the devil fled and Blessed Thomas got up, finding that he was in perfect health. He then thanked the Blessed Mother with tears of joy. He resumed his Rosary apostolate and his sermons were marvelously successful.

Our Lady blesses not only those who preach her Rosary, but she highly rewards all those who get others to say it by their example.

Alphonsus, King of Leon and Galicia, very much wanted all his servants to honour the Blessed Virgin by saying the Rosary. So he used to hang a large rosary on his belt and always wore it, but unfortunately never said it himself. Nevertheless his wearing it encouraged his courtiers to say the Rosary very devoutly.



One day the King fell seriously ill and when he was given up for dead he found himself, in a vision, before the judgment seat of Our Lord. Many devils were there accusing him of all the sins he had committed and Our Lord as Sovereign Judge was just about to condemn him to Hell when Our Lady appeared to intercede for him. She called for a pair of scales and had his sins placed in one of the balances whereas she put the Rosary that he had always worn on the other scale, together, with all the Rosaries that had been said because of his example. It was found that the Rosaries weighed more than his sins.

Looking at him with great kindness Our Lady said: "As a reward for this little honour that you paid me in wearing my Rosary, I have obtained a great grace for you from my Son. Your life will be spared for a few more years. See that you spend these years wisely, and do penance."

When the King regained consciousness he cried out: "Blessed be the Rosary of the Most Holy Virgin Mary, by which I have been delivered from eternal damnation!"

After he had recovered his health he spent the rest of his life in spreading devotion to the Holy Rosary and said it faithfully everyday.

People who love the Blessed Virgin ought to follow the example of King Alphonsus and that of the Saints whom I have mentioned so that they too may win other souls for the Confraternity of the Holy Rosary. They will then receive great graces on earth and eternal life later on. "They that explain me shall have life everlasting" (Ecclesiasticus 24:31).

Notices

Additional Mass

Please note that there will be an extra Mass at **Rhos-on-Sea** on **Sunday 29th October 2017**.

Sacramental Records

Has been honoured with ecclesiastical funeral:

Mr. Terry Johnson
on 27th September 2017 — Preston



All Saints Feast Day



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

All Souls Commemoration



- ◆ Manchester: 11am & 11.45am —
2nd and 3rd of the three Masses of the day;
- ◆ Preston: 7pm — Sung Requiem Mass
1st of the three Masses of the day.

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