

## 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

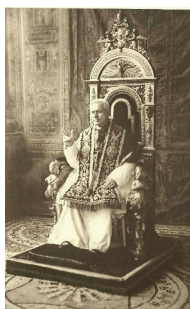


**SEPTEMBER 2017**

My Dear Faithful,



n Sunday 3rd of this month, we celebrated the Feast of the patron saint of our priestly Society of Saint Pius X. This great saint was chosen by Archbishop Lefebvre as a model of sanctification for our times. Although his function as pope made his holiness special and, in a way, inaccessible, the way he lived, what he did, what he said, is still a great example that we ourselves must reproduce in our own circumstances of life.



Saint Pius X was a real man of the Church. He had a great concern for the glory of God by working at the service of the Catholic Church; the Church we must belong to if we want to make our salvation secure. In this way, Saint Pius X has performed a tremendous amount of work. He looked after the clergy in a very particular way. However, his life was that of a true pastor. By numerous ways, he worked for the good of the faithful. He tried to make them understand the pressing necessity of saving their souls, of sanctifying their families, their works, and their cities. For this he wanted them to be deeply and firmly instructed about their holy religion. He warned as well about the corruption of the world from which we must distance ourselves by all the means possible. One of these means was the reception of the Holy Eucharist in which he saw the power to feed our interior life substantially.

In this spirit, I should like to draw your attention to the All Day of Adoration we shall have at Preston on Monday 25th September. The Perpetual Adoration of the Blessed Sacrament began in the SSPX in 1989. Since then, the Blessed Sacrament has been exposed at one of the chapels of the Society throughout the world every day for the faithful to pray for very important intentions in the situation of the Church we are living. These intentions are:

- 1) The victory over the exterior and interior enemies of the Church;
- 2) The return of Rome and the bishops to the traditional doctrine of the Church;
- 3) The sanctification of priests and candidates for the priesthood;
- 4) The awakening of priestly and religious vocations.

Our love for God and for His Church should not leave us indifferent to these intentions which are capital for the salvation of many souls. The state of the Church is not good, but surely God wants her to recover and this will be the fruit of many prayers and sacrifices.

May Saint Pius X allow us to find some time during this Day of Adoration so that we may follow his example of sanctification by putting God at the centre of our lives, God who is so close to us and accessible in the Holy Eucharist.

God bless you all.

Father Vianney Vandendaele +

## Adoration

Adoration is in the strict sense, an act of religion offered to God in acknowledgment of His supreme perfection and dominion, and of the creature's dependence upon Him; in a looser sense, it is the reverence shown to any person or object possessing, inherently or by association, a sacred character or a high degree of moral excellence. The rational creature, looking up to God, whom reason and revelation show to be infinitely perfect, cannot in right and justice maintain an attitude of indifference. That perfection which is infinite in itself and the source and fulfilment of all the good that we possess or shall possess, we must worship, acknowledging its immensity, and submitting to its supremacy. This worship called forth by God, and given exclusively to Him as God, is designated by the Greek name *latreia* (Latinised, *latría*), for which the best translation that our language affords is the word Adoration. Adoration differs from other acts of worship, such as supplication, confession of sin, etc., inasmuch as it formally consists in self-abasement before the Infinite, and in devout recognition of His transcendent excellence. An admirable example of adoration is given in the Apocalypse 7:11-12: "And all the angels stood round about the throne, and about the ancients, and about the living creatures; and they fell before the throne upon their faces, and adored God, saying: Amen. Benediction and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God forever and ever. Amen." The revealed precept to adore God was spoken to Moses upon Sinai and reaffirmed in the words of Christ: "The Lord thy God thou shalt adore, and Him only shalt thou serve" (Matthew 4:10).



**The Adoration of the Lamb**

The primary and fundamental element in adoration is an interior act of mind and will; the mind perceiving that God's perfection is infinite, the will bidding us to extol and worship this perfection. Without some measure of this interior adoration "in spirit and in truth" it is evident that any outward show of divine worship would be mere pantomime and falsehood. But equally evident is that the adoration felt within will seek outward expression. Human nature demands physical utterance of some sort for its spiritual and emotional moods; and it is to this instinct for self-expression that our whole apparatus of speech and gesture is due. To suppress this instinct in religion would be as unreasonable as to repress it in any other province of our experience. Moreover, it would do religious grievous harm to check its tendency to outward manifestation, since the external expression reacts upon the interior sentiment, quickening, strengthening, and sustaining it. As St. Thomas teaches: "it is connatural for us to pass from the physical signs to the spiritual basis upon which they rest." It is to be expected, then, that men should have agreed upon certain conventional actions as expressing adoration of the Supreme Being. Of these actions, one has pre-eminently and exclusively signified adoration, and that is sacrifice. Other acts have been widely used for the same purpose, but most of them — sacrifice always excepted — have not been exclusively reserved for Divine worship; they have also been employed to manifest friendship, or reverence for high personages. Thus Abram "fell flat on his face" before the Lord (Genesis 17:3). This was clearly an act of adoration in its highest sense; yet that it could have other meaning, we know from, e.g., 1 Samuel 20:41, which says that David adored "falling on his face to the ground" before Jonathan, who had come to warn him of Saul's hatred. In like manner Gen xxxi; 3 narrates that Jacob, on meeting his brother Esau "bowed down with he face to the ground seven times". We read of other forms of adoration among the Hebrews, such as taking off the shoes (Exodus 3:5), bowing (Genesis 24:26), and we are told that the contrite publican stood when he prayed, and that St. Paul knelt when he worshipped with the elders of Ephesus. Among the early Christians it was common to adore God, standing with outstretched arms and facing the east. [...]

A few words may be added in conclusion on the offences which conflict with the adoration of God. They may be summed up under three categories:

- worship offered to false gods;
- worship offered to the true God, but in a false, unworthy and scandalous manner;
- blasphemy.

The first class comprises sins of idolatry. The second class embraces sins of superstition. These may take manifold forms, to be treated under separate titles. Suffice it to say that vain observances which neglect

the essential thing in the worship of God and make much of purely accidental features or which bring it into contempt through fantastic and puerile excesses, are emphatically repudiated in Catholic theology. Honouring, or pretending to honour, God by mystic numbers or magical phrases, as though adoration consisted chiefly in the number or the physical utterance of the phrases, belongs to the Jewish Cabbala or pagan mythology, not to the worship of the Most High.

(From Catholic encyclopedia)

## The Secret of the Rosary

### Seventh Rose

#### Crown of Roses

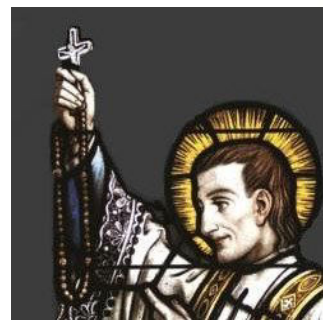
Ever since Blessed Alan de la Roche re-established this devotion the voice of the people, which is the voice of God, called it the Rosary. The word Rosary means "Crown of Roses," that is to say that every time people say the Rosary devoutly they place a crown of one hundred and fifty-three red roses and sixteen white roses upon the heads of Jesus and Mary. Being heavenly flowers these roses will never fade or lose their exquisite beauty.

Our Lady has shown her thorough approval of the name Rosary; she has revealed to several people that each time they say a Hail Mary they are giving her a beautiful rose and that each complete Rosary makes her a crown of roses.



The well-known Jesuit, Brother Alphonsus Rodriguez, used to say his Rosary with such fervour that he often saw a red rose come out of his mouth at each Our Father and a white rose at each Hail Mary. The red and white roses were equal in beauty and fragrance, the only difference being in their colour.

The chronicles of Saint Francis tell of a young friar who had the praiseworthy habit of saying the Crown of Our Lady (the Rosary) every day



before dinner. One day for some reason or other he did not manage to say it. The refectory bell had already been rung when he asked the Superior to allow him to say it before coming to the table, and having obtained the permission he withdrew to his cell to pray.

After he had been gone a long time the Superior sent another Friar to fetch him, and he found him in his room bathed in a heavenly light facing Our Lady who had two Angels with her. Beautiful roses kept issuing from his mouth at each Hail Mary; the Angels took them one by one, placing them on Our Lady's head, and she smilingly accepted them.

Finally two other friars who had been sent to find out what had happened to the first two saw the same lovely scene, and Our Lady did not go away until the whole Rosary had been said.

So the complete Rosary is a large crown of roses and the Rosary of five decades is a little wreath of flowers or a small crown of heavenly roses which we place on the heads of Jesus and Mary. The rose is the queen of flowers, and so the Rosary is the rose of all devotions and it is therefore the most important one.

### Day of Work

The back chapel at **Manchester** needs to be cleaned up! Any volunteer is welcome to come on **Saturday 23rd September** for a day of work. **Mass** will be celebrated beforehand **at 9am**. Thank you very for your generosity.

## Notices

### Holywell Pilgrimage

**Saturday 16th September**

North Wales

#### Schedule:

- **12 Noon: Mass** at St. David's Chapel, Mochdre
- **3pm: Prayers & Devotions** at St. Winifred Shrine, Holywell

### All Day Adoration

**Monday 25th September**

Our Lady of Victories, Preston

#### Schedule:

- **Mass at 10am**
- Exposition & Joyful Mysteries at 10.45am
- Sorrowful Mysteries at 3pm
- Glorious Mysteries followed by **Benediction at 6.30pm**

### Diamond Wedding Anniversary

All our congratulations to **Mr. and Mrs. Marlow** who have celebrated their **60th wedding anniversary**

on 24th August 2017.

They renewed their marriage vows on Friday 25th August 2017 at Our Lady of Victories' church, 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**