

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



APRIL 2016

My Dear Faithful,

Let me wish you all again a Happy Easter in the joy of the risen Christ. Easter is the greatest feast of our Catholic faith. If Our Lord had not risen from the dead, our faith would be vain, said Saint Paul. The Holy Week ceremonies went very well and were certainly the source of many blessings, and of understanding that, before Easter, the Passion of Jesus-Christ was necessary for the redemption of our souls. Likewise, before the joy of the glory of Heaven, our earthly life, full of difficulties and hardships, is necessary as a preparation for our eternal salvation. Thus, some of these aspects such as penance, mortification, vigilance over our bad tendencies must always be part of our life, even though we are now entering Eastertide. This special period has as its aim to extend the grace of Easter and should make us receive it and apply it more profoundly in our lives.

On this regard, Archbishop Lefebvre was a great example. He really deepened this knowledge of Our Lord Jesus Christ by keeping and affirming unceasingly the divinity of Christ and then drawing the consequences from this great truth. In like manner, Mass is important in order to remind the faithful of the necessity of sacrifice, because every single grace we may receive comes from the treasure won for us on Calvary; and Mass renews this fundamental act of our redemption. What is more, Mass is the great proclamation of the Kingship of Christ as the means to reign into our souls. Indeed,

at Mass we submit ourselves to the Holy Will of God who wants our intelligences to be taught of the truth and our hearts to be disposed to the love for God. Mass is necessary as well in order to receive the graces we need for persevering in our Catholic life.

In this way, when we leave the church after Mass, we should have a renewed spirit of faith which makes us live on earth according to all the beliefs of our Catholic faith. We must apply, or incarnate, our faith into acts and behave as worthy Catholics. Are we not so blessed to still have the Catholic faith today? Ought we not use the gift of God as He wants? Let us show our convictions with generosity every day. Pilgrimages, as we shall do in York later this month, are, for example, good opportunities to do so!



Let us not forget the example of Archbishop Lefebvre whose death anniversary (25th March) occurred last month. On Monday 4th April, we shall celebrate the feast of the Annunciation, when the Word of God became Incarnate and Priest. It was then that He could be the mediator between God the Father and mankind. Let us take to heart to attend Mass on this day and thank God for having inspired the Archbishop to preserve intact the priesthood by carrying on its traditional formation. Let us ask from God as well that He grant us more holy priests who will persevere in this work of fidelity to the Catholic Church.

Father Vianney Vandendaele +

Orders of Saint George



Knights of St. George appear at different historical periods and in different countries as mutually independent bodies having nothing in common but the veneration of St. George, the patron of knighthood. St. George of Lydda, a martyr of the persecution of Diocletian in the fourth century, is one of those military saints whom Byzantine iconography represented as a horseman armed cap-à-pie, like the flower of the Roman armies after the military reform of Justinian in the sixth century. The pilgrim knights of Europe, encountering in the East these representations of St. George, recognized their own accoutrements and at once adopted him as the patron of their noble calling. This popularity of St. George in the West gave rise to numerous associations both secular and religious. Among secular orders of this name which still exist must be mentioned the English Order of the Garter, which has always had St. George for its patron. Though Protestantism suppressed his cult, the chapel of St. George at Windsor has remained the official seat of the order, where its chapters assemble and where each knight is entitled to a stall over which his banner is hung. A second royal order under the double patronage of St. Michael and St. George was founded in England in 1818 to reward services rendered in foreign or colonial relations. In Bavaria a secular Order of St. George has existed since 1729, and owes its foundation to the prince elector, better known by the title of Charles VII which he bore as emperor for a brief period. The present Russian Order of St. George dates from 1769, having been founded in the reign of Catherine II, as a military distinction.

There formerly existed regular orders of St. George. The Kingdom of Aragon was placed under his patronage, and in gratitude for his assistance to its armies King Pedro II founded (1201) the Order of St. George of Alfama in the district of that name. Nevertheless this order received the approbation of the Holy See only in 1363 and had but a brief existence. With the approval of antipope Benedict XIII it was amalgamated with the Aragonese Order of Montesa, and thereafter known as the Order of Montesa and St. George of Alfama. Equally short-lived was the Order of St. George founded in Austria by the Emperor Frederick III and approved by Paul II in 1464. This needy prince was unable to assure a sufficient endowment for the support of his knights, and the pope gave him permission to transfer to the new order the property of a commandery of St. John and a Benedictine abbey in the town of Milestadt, to which the emperor added

some parishes in his patronage. Nevertheless the knights had to rely for support on their personal possession, therefore they did not make a vow of poverty, but simply of obedience and chastity, and, owing to this lack of resources, the order did not survive its founder. It was succeeded by a secular Confraternity of St. George founded under the Emperor Maximilian I with the approbation of Alexander VI in 1494, which likewise disappeared, in the disturbances of the sixteenth century.

Saint George and the dragon

The best known form of the legend of St. George and the Dragon is that made popular by the "Legenda Aurea", and translated into English by Caxton. According to this, a terrible dragon had ravaged all the country round a city of Libya, called Selena, making its lair in a marshy swamp. Its breath caused pestilence whenever it approached the town, so the people gave the monster two sheep every day to satisfy its hunger, but, when the sheep failed, a human victim was necessary and lots were drawn to determine the victim. On one occasion the lot fell to the king's little daughter. The king offered all his wealth to purchase a substitute, but the people had pledged themselves that no substitutes should be allowed, and so the maiden, dressed as a bride, was led to the marsh. There St. George chanced to ride by, and asked the maiden what she did, but she bade him leave her lest he also might perish. The good knight stayed, however, and, when the dragon appeared, St. George, making the sign of the cross, bravely attacked it and transfixed it with his lance. Then asking the maiden for her girdle (an incident in the story which may possibly have something to do with St. George's selection as patron of the Order of the Garter), he bound it round the neck of the monster, and thereupon the princess was able to lead it like a lamb. They then returned to the city, where St. George bade the people have no fear but only be baptized, after which he cut off the dragon's head and the townsfolk were all converted. The king would have given George half his kingdom, but the saint replied that he must ride on, bidding the king meanwhile take good care of God's churches, honour the clergy, and have pity on the poor. The earliest reference to any such episode in art is probably to be found in an old Roman tombstone at Conisborough in Yorkshire, considered to belong to the first half of the twelfth century. Here the princess is depicted as already in the dragon's clutches, while an abbot stands by and blesses the rescuer.

(from Catholic Encyclopedia)

The Secret of Mary

THE INTERIOR CONSTITUENTS OF THIS CONSECRATION AND ITS SPIRIT

Act in Mary

47. 2. We must always act in Mary, that is to say, we must gradually acquire the habit of recollecting ourselves interiorly and so form within us an idea or a spiritual image of Mary. She must become, as it were, an Oratory for the soul where we offer up our prayers to God without fear of being ignored. She will be as a Tower of David for us where we can seek safety from all our enemies. She will be a burning lamp lighting up our inmost soul and inflaming us with love for God. She will be a sacred place of repose where we can contemplate God in her company. Finally Mary will be the only means we will use in going to God, and she will become our intercessor for everything we need. When we pray we will pray in Mary. When we receive Jesus in Holy Communion we will place him in Mary for him to take his delight in her. If we do anything at all, it will be in Mary, and in this way Mary will help us to forget self everywhere and in all things.

Act through Mary

48. 3. We must never go to our Lord except through Mary, using her intercession and good standing with him. We must never be without her when praying to Jesus.

Act for Mary

49. 4. We must perform all our actions for Mary, which means that as slaves of this noble Queen we will work only for her, promoting her interests and her high renown, and making this the first aim in all our acts, while the glory of God will always be our final end. In everything we must renounce self-love because more often than not, without

our being aware of it, selfishness sets itself up as the end of all we work for. We should often repeat from the depths of our heart: "Dear Mother, it is to please you that I go here or there, that I do this or that, that I suffer this pain or this injury."

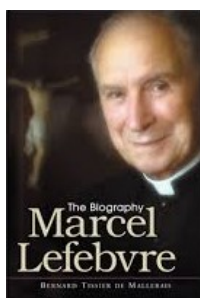
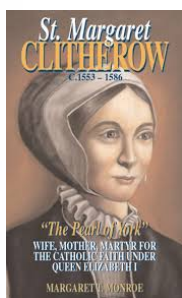
50. Beware, chosen soul, of thinking that it is more perfect to direct your work and intention straight to Jesus or straight to God. Without Mary, your work and your intention will be of little value. But if you go to God through Mary, your work will become Mary's work, and consequently will be most noble and most worthy of God.

51. Again, beware of doing violence to yourself, endeavouring to experience pleasure in your prayers and good deeds. Pray and act always with something of that pure faith which Mary showed when on earth, and which she will share with you as time goes on. Poor little slave, let your sovereign Queen enjoy the clear sight of God, the raptures, delights, satisfactions and riches of heaven. Content yourself with a pure faith, which is accompanied by repugnance, distractions, weariness and dryness. Let your prayer be: "To whatever Mary my Queen does in heaven, I say Amen, so be it." We cannot do better than this for the time being.

52. Should you not savour immediately the sweet presence of the Blessed Virgin within you, take great care not to torment yourself. For this is a grace not given to everyone, and even when God in his great mercy favours a soul with this grace, it remains none the less very easy to lose it, except when the soul has become permanently aware of it through the habit of recollection. But should this misfortune happen to you, go back calmly to your sovereign Queen and make amends to her.



Recommended Reading



Sacramental Record



Has been regenerated by the baptismal water:

Louis Lowe —
19th March 2016

Notices

Recent Death

Of your charity, please pray for the repose of the soul of **Mrs. Irene McNicholas** — well known as “Mrs. Mac” — who died on Thursday 31st March 2016. She was a great and faithful supporter of Our Lady of Victories before she had to receive cares in a nursing home for the last few years of her life. May she rest in peace.

York Pilgrimage

The coach is booked! Departure will be at 7.45am from St. Mary’s House. Whether you are using the coach or travelling on your own, please bring your lunch box with you. We shall **start the pilgrimage** at St. Wilfrid’s Catholic Church **at 10.15am**. Then we shall walk on the footsteps of Blessed Margaret Clitherow till the Bar Convent where we shall have refreshments. A new exhibition dedicated to the Martyrs will be visited there. It is not free but the charge is quite low (just a few pounds — depends on people’s age!) After devotional prayers at the Tyburn we shall take the direction of **Askham Richard Village for Mass** which we shall try to start **at 2.30pm**. Our journey back will start at 4.30pm in order to be back at Preston by 7pm.

Sunday Mass Schedule and Locations

<u>PRESTON: Our Lady of Victories’ Church</u> East Cliff, off Winckley Square - PR1 3NA	Every Sunday: 9.30am
<u>MANCHESTER: Saint Pius X’s Chapel</u> 16 Deerpark Road, off Alexandra Road South - M16 8FR	Every Sunday: 12.30pm
<u>LIVERPOOL: Saint Peter and Paul’s Church</u> 35 Upper Parliament Street - L8 7LA	2nd & 4th Sunday of the month: 5pm
<u>RHOS-ON-SEA: Saint David’s Chapel</u> Conwy Road (A547), Mochdre - LL28 5AA (North Wales)	1st Sunday of the month: 5pm
<u>BINGLEY: The Little House</u> 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://sspx.co.uk/page_chapels.htm)

Monday: 9am
Tuesday: —
Wednesday: —
Thursday: —
1st Friday: 7pm
1st Saturday: Holy Hour at 11am & Mass at 12.15pm