

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



JANUARY 2016

My Dear Faithful,

Let me first wish you a Holy and Happy New Year filled with many graces and blessings for your souls and for all your intentions. The time given by God should be full of graces for us as it is by its good use that we should practise virtue and therefore grow up in holiness.



A new year is always an opportunity for us to make the resolution to use the time which God gives us as He wills. We shall do so by using our time for good works. These good works should first of all take care of our own soul. Thus, it could be to do more spiritual readings with actual paper books rather than on a computer screen; to have different times for prayer well set up; perhaps also to see which dates are the more convenient for us for a retreat in 2016... This care for our soul, which should increase our union with God and our love for Him, should as well encourage us to make the gift of ourselves by doing good works towards our neighbour. These good works are nothing else than the practice of charity, the effective, and not only affective, love of God.

As for me, I shall have to make resolutions too.

The will of God for me is to look after your souls by teaching and providing the sacraments. On the other hand, as a priest of the SSPX, the rules of our congregation are the common and continual expression of God's Holy Will. One of the Society's rules, which actually is the fundamental definition of our Society, is that the SSPX is "a priestly Society of common life without vows." From this it follows that I ought to seek the community life I may have while at St. Saviour's House in Bristol. Circumstances may dictate that I stay in Preston for a few days, but this cannot be too frequent, otherwise I do not follow the fundamental will of God, and obedience to my superiors. That is why I shall not necessarily be in the North for certain feast days which used to be Holy Days of obligation. We must be convinced that it is only following the will of God that He will bless what we do. Therefore, the keeping of this rule of common life will be a greater source of blessings for the apostolate than anything else.

May the Holy Family help us to be all devoted to our duties of state for the honour of God and the good of our souls. I keep you in my prayers.

God bless you all.

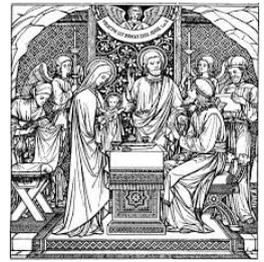
Father Vianney Vandendaele +

The feast of the Circumcision

As Christ wished to fulfil the law and to show His descent according to the flesh from Abraham. He, though not bound by the law, was circumcised on the eighth day (Luke 2:21), and received the sublime name expressive of His office, Jesus, i.e. Saviour. He was, as St. Paul says, "made under the law", i.e. He submitted to the Mosaic Dispensation, "that he might redeem them who were under the law: that we might receive the adoption of sons" (Galatians 4:4, 5). "The Christ, in order to fulfil all justice, was required to endure this humiliation, and bear in His body the stigma of the sins which He had taken upon Himself" (Fouard, *A Life of Jesus*, tr., I, 54). The circumcision took place, not in the Temple, though painters sometimes so represent it, but in some private house, where the Holy Family had found a rather late hospitality. The public ceremony in the synagogue, which is now the usage, was introduced later. Christmas was celebrated on 25 December, even in the early centuries, at least by the Western Church, whence the date was soon adopted in the East also. Saint Chrysostom credits the West with the tradition, and St. Augustine speaks of it as well and long established. Consequently the Circumcision fell on the first of January. In the ages of paganism, however, the solemnization of the feast was almost impossible, on account of the orgies connected with the Saturnalian festivities, which were celebrated at the same time. Even in our own day the secular features of the opening of the New Year interfere with the religious observance of the Circumcision, and tend to make a mere holiday of that which should have the sacred character of a Holy Day. St. Augustine points out the difference between the pagan and the Christian manner of celebrating the day: pagan feasting and excesses were to be expiated by Christian fasting and prayer (P.L., XXXVIII, 1024 sqq.; Serm. cxcvii, cxcviii). The Feast of the Circumcision was kept at an early date in the Gallican

Rite, as is clearly indicated in a Council of Tours (567), in which the Mass of the Circumcision is prescribed (Con. Tur., II., can. xvii in Labbe, V, 857). The feast celebrated at Rome in the seventh century was not the Circumcision as such, but the octave of Christmas. The Gelasian Sacramentary gives the title "In Octabas Domini", and prohibits the faithful from idolatry and the profanities of the season (P.L., LXXIV, 1061). The earliest Byzantine calendars (eighth and ninth centuries) give for the first of January both the Circumcision and the anniversary of St. Basil. The Feast of the Circumcision was observed in Spain before the death of St. Isidore (636), for the "Regula Monachorum", X, reads: "For it hath pleased the Fathers to appoint a holy season from the day of the Lord's birth to the day of His Circumcision" (P.L., LXXXIII, 880). It seems, therefore, that the octave was more prominent in the early centuries, and the Circumcision later.

It is to be noted also that the Blessed Virgin Mary was not forgotten in the festivities of the holy season, and the Mass in her honour was sometimes said on this day. Today, also, while in both Missal and Breviary the feast bears the title "In Circumcisione Domini et Octav Nativitatis", the prayers have special reference to the Blessed Virgin, and in the Office, the responses and antiphons set forth her privileges and extol her wonderful prerogatives. The psalms for Vespers are those appointed for her feasts, and the antiphons and hymn of Lauds keep her constantly in view. As paganism passed away the religious festivities of the Circumcision became more conspicuous and solemn; yet, even in the tenth century, Atto, Bishop of Vercelli, rebuked those who profaned the holy season by pagan dances, songs, and the lighting of lamps (P.L. CXXXIV, 43).



(from Catholic Encyclopedia)

The Secret of Mary

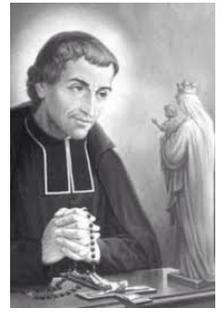
THE EXCELLENCE OF THIS PRACTICE OF DEVOTION

35. I would need much more enlightenment from heaven to describe adequately the surpassing merit of this devotional practice. I shall limit myself to these few remarks:

1. In giving ourselves to Jesus through Mary's hands, we imitate God the Father, who gave us his only Son through Mary, and who imparts his graces to us only through Mary. Likewise we imitate God the Son, who by giving us his example for us to follow, inspires us to go to him using the same means he used in coming to us, that is, through Mary. Again, we imitate the Holy Spirit, who bestows his graces and gifts upon us through Mary. "Is it not fitting," remarks St Bernard, "that grace should return to its author by the same channel that conveyed it to us?"

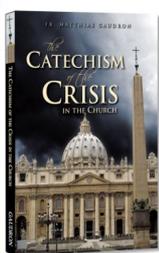
36. 2. In going to Jesus through Mary, we are really paying honour to our Lord, for we are showing that, because of our sins, we are unworthy to approach his infinite holiness directly on our own. We are showing that we need Mary, his holy Mother, to be our advocate and mediatrix with him who is our Mediator. We are going to Jesus as Mediator and Brother, and at the same time humbling ourselves before him who is our God and our Judge. In short, we are practising humility, something which always gladdens the heart of God.

37. 3. Consecrating ourselves in this way to Jesus through Mary implies placing our good deeds in Mary's hands. Now, although these deeds may appear good to us, they are often defective, and not worthy to be considered and accepted by God, before whom even the stars lack brightness.



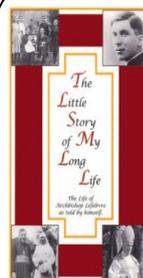
Let us pray, then, to our dear Mother and Queen that having accepted our poor present, she may purify it, sanctify it, beautify it, and so make it worthy of God. Any good our soul could produce is of less value to God our Father, in winning his friendship and favour, than a worm-eaten apple would be in the sight of a king, when presented by a poor peasant to his royal master as payment for the rent of his farm. But what would the peasant do if he were wise and if he enjoyed the esteem of the queen? Would he not present his apple first to her, and would she not, out of kindness to the poor man and out of respect for the king, remove from the apple all that was maggoty and spoilt, place it on a golden dish, and surround it with flowers? Could the king then refuse the apple? Would he not accept it most willingly from the hands of his queen who showed such loving concern for that poor man? "If you wish to present something to God, no matter how small it may be," says St Bernard, "place it in the hands of Mary to ensure its certain acceptance."

Recommended reading



Is there a crisis in the Church today?

One would have to close one's eyes not to see that the Catholic Church is suffering a grave crisis. In the 1960's, at the time of the Second Vatican Council, there were hopes for a new springtime in the Church; exactly the opposite has come to pass. Thousands of priests have abandoned their office, and thousands of monks and religious have returned to secular life. There are very few vocations in Europe and not many in North America either; countless seminaries, convents, and religious houses have closed their doors. Many parishes lack priests, and religious congregations are obliged to abandon schools, hospitals, and homes for the aged. As Pope Paul VI lamented on June 29, 1972: *Through some crack, the smoke of Satan has entered the temple of God.*



In January of 1990, Archbishop Lefebvre came to the motherhouse of the Sisters of the Society of Saint Pius X in France to work on writing his book *Spiritual Journey*. A few days after his arrival, his heart began to give him trouble and serious symptoms once again put the prospect of death before his eyes. All the sisters of the community thus came to be around their founder - a true father - as he recounted with joyful and moving simplicity the story of his life.

Notices



Prayer intention

Please remember in your prayers Rev. Fr. Wingerden who had an accident on Tuesday 8th December 2015. His state seems to improve considerably well. Thanks be to God! May the Immaculate protect him and intercede for him that he may get well and make a full recovery quickly.

Holy Days of obligation

As Father Morgan said in March 2015, the SSPX continues to keep the traditional Holy Days on the days appointed and endeavours to celebrate Masses in its various chapels accordingly when sufficient numbers justify the Fathers celebrating two or three Masses each. On the other hand, considering the current circumstances of our apostolate,—shortage of priests and fidelity we ought to have towards our statutes—some Masses might be reduced. This is an opportunity to offer up extra prayers for vocations and that God may grant us many and holy priests.

Therefore: . there will be Mass on **1st January** only at **Preston** at **7pm**;
. there will be **no Mass** at all on **6th January**.

Sunday Mass Schedule and Locations

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

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