

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



FEBRUARY 2020

My Dear Faithful,



he feast of the Immaculate Conception which we celebrate on 8th December shows us God's plan for Our Blessed Lady who was to become the worthy Mother of her Son, true God and true Man. The fact that she was immaculate in her conception was a personal privilege by which she became redeemed by anticipation, while everyone else is to be redeemed by a grace received after birth, or at least, as in the case of St. John the Baptist, after being conceived.

The fact that the Blessed Virgin Mary is immaculate in her soul, that is to say that she has no stain of sin, nor any remains due to sin, is not only for her own benefit. Indeed, God wanted his Mother to be a worthy place to dwell in for nine months, but He also wants her to be a model of virtue for us all. This is why we celebrated on 2nd February the feast of the Purification of Our Lady; a purification applied to Our Lady which was rather surprising when we know that she was conceived without sin and always remained without sin.

In this way, by being immaculate, Our Lady teaches us that purity of intention by doing everything that God demands of us, and this simply because He wills it, and He knows what is best for us. Mary is the perfect model and example of doing God's Will as she did by following the law of purification while it was for her own condition meaningless. Yes, the submission to God's Will is essential and we should not try to escape from it, even for apparent good motives, thinking that we are above some of these things. No, we need to humbly obey what God tells us through all of His laws and precepts. Our Lady Immaculate also teaches us the beautiful virtue of purity which, in our modern times, is so exposed to all kind of degrading things of common life or even systems. We need to see in the Immaculate state of Our Lady the model of a soul keeping far from the most vile dangers of the modern world, and this for the sake of securing the salvation of our souls. Our Lady is the perfect example that we must tend towards. For her, purity was the result

of a privilege; for us it has to be the result of careful avoidance of exposure to occasions of this sin and firm resolutions as a the fruit of a supernatural prudence roused by a profound desire to be pleasing to God. But for everyone, purity is, from the Holy Will of God, a virtue to maintain daily. Then, we shall be able to receive from God the eternal reward of Heaven.



The fact that the Blessed Virgin Mary is immaculate is also, from the Will of God, a real means for conversion of sinners. The Immaculate Heart of Mary is the refuge of sinners, and therefore our refuge. But more than that, Our Lady Immaculate is a powerful support and tool for apostolic works which aim to catch souls by rescuing them from the danger of eternal perdition. This is what we can see through the Militia Immaculatæ of which you can find out more later in this newsletter.

Probably many of you have been enrolled a few years ago in this Marian movement. However, I should like to have it put forwards a little more in our Mass Centres. We intend soon to develop little MI Corners at Mass Centres for you to be able to get what you need for the apostolic work, such as medals, leaflets, literature...

May the Immaculate protect us all, and use us as instruments for the salvation of many souls.

Rev. Vianney Vandendaele (Prior)

The Militia Immaculatæ

The Militia

The Militia Immaculatæ, or “Army of the Immaculate,” is a worldwide Catholic evangelisation movement founded by Maximilian Kolbe in 1917.

The organisation was formed in 1917 in Rome in response to protests against the Pope by Freemasons in Rome.



Original Statutes of the MI
(by Fr. Maximilian Kolbe)

“She will crush your head.” (Genesis 3:15).

“Thou alone hast vanquished all heresies throughout the world.” (from the Roman Breviary).

I. Object:

To work for the conversion to God of all men, be they sinners, heretics, schismatics, Jews etc., in particular the Freemasons; and that all become saints, under the patronage and through the mediation of the Immaculate Virgin.

II. Condition:

To consecrate oneself entirely to the Immaculate Virgin, placing oneself freely as a docile and generous instrument in Her hands. To wear the Miraculous Medal.

III. Means:

If possible, to pray the following ejaculatory prayer at least once a day: *“O Mary, conceived without sin, pray for us who have recourse to Thee, and for all those who do not have recourse to Thee, especially for the Freemasons and for all those who are commended to Thee.”*

To use all other valid and legitimate means for the conversion and sanctification of men, according to one’s means, in the different states and conditions of life, as the occasions present themselves; this is entrusted to the zeal and prudence of each one. Particularly recommended, however, is spreading the Miraculous Medal.

N.B. These means are recommended only as suggestions and not as an obligation; not one of them obliges under pain of sin, not even venial sin. Our principal motive is to help the greatest possible number of souls to be united with the Sacred Heart of Jesus through the mediation of the Immaculata.

Origin of the MI

1917 was the year of the October Revolution in Russia, but also the year of the appearances of **Our Lady in Fatima!** In Rome Freemasonry was celebrating their 200th anniversary. Everywhere you looked you could see flags and posters depicting St. Michael the Archangel being conquered and trampled underfoot by Lucifer. Long processions wended their way through the Eternal City toward St. Peter’s Square. The marchers sang blasphemous songs and carried banners with slogans such as: “Satan will reign in the Vatican and the Pope will be his servant.”

At that same time a young Polish Franciscan happened to be in Rome also: Brother Maximilian Maria Kolbe, a theology student at the Gregorian University. He was compelled to witness these menacing demonstrations. “Is it possible,” he asked himself, “that our enemies should make such a display of force in order to defeat it while we fold our hands in our laps and do nothing? After all, do we not have much more powerful weapons; can we not count on all of Heaven, and especially on the Immaculata?”

The young religious brother meditated on Sacred Scripture, the Fathers of the Church, the teachings of the great Marian saints, for example, those of St. Louis-Marie Grignion de Montfort; he also pondered the dogma of the Immaculate Conception, as well as the meaning of the appearances of Our Lady in Lourdes. Indeed, all of these truths and mysteries not only have spiritual significance but also are extremely practical because of their social relevance. “The spotless Virgin, vanquisher of all heresies, will not retreat before the enemy who raises his head against Her. When She finds faithful servants who obey Her command, She will win new victories, greater than we can ever imagine.”

In 1917 Rome was celebrating another anniversary, however, a day of victory for the Immaculata: the instantaneous conversion of Alphonse Ratisbonne, a Jew, in the year 1842,



thanks to graces obtained through the Miraculous Medal. This coincidence gave Br. Maximilian the idea of founding a Knighthood of the Immaculata. Its emblem would be the Miraculous Medal. Three days after the miracle of the sun in Fatima, on 13th October 1917, Brother Maximilian, with permission from his superior, founded together with six confreres the Militia Immaculatæ while kneeling before Our Lady's altar in the chapel of the Seraphic College in Rome.

Object of the MI

The Militia Immaculatæ is not an association in the conventional sense, with definite concrete activities, designed for a particular group of interested persons. "It is a movement which should attract the masses and snatch them away from Satan. Once souls have been won over to the Immaculata, there will also be a few who can be led further to the very height of devotion, even to the point of heroism in the service of spreading the Kingdom of God through the Immaculata. All religious orders and congregations, all the movements in the Church can also belong to the MI. Membership in the MI will enable each member to give his best to the apostolate, and in this way attain Christian perfection in his state of life, in his vocation. It is necessary to understand the MI as something transcendent rather than general; this means that it should not be viewed as just one organisation among many others; rather, it ought to penetrate into the depths of all other organisations." (From a letter dated to 31st December 1935).

"The essence of the MI consists of belonging to the Immaculata unconditionally, irrevocably, unreservedly, and in every respect. That is why anyone who joins the MI becomes entirely Her property. And in precisely this way he belongs to Jesus, just as She belongs to Jesus, and the more he is Her property, the more he belongs to Jesus.

"The MI calls itself a militia, a knighthood, because anyone who belongs to Her does not limit himself to consecrating himself totally to the Immaculata, but he also strives, as much as he can, to win the hearts of others for Her, so that

others, too, may consecrate their hearts to Her, just as he has consecrated himself to Her."

"The object of the MI is to strive for the conversion of sinners, heretics, schismatics, etc., and especially of Freemasons, as well as for the sanctification of all, under the protection and through the intercession of the Immaculate Virgin." Fr. Maximilian Kolbe distinguishes three degrees in the MI, depending upon the members' zeal, their capabilities and their state in life.

1. "In the first degree of the MI each one consecrates himself to the Immaculata and endeavours to realise the purpose of the Militia individually, according to his own circumstances and the rules of prudence."

This degree is the basis, the foundation of the Militia: in his individual, personal life, the Knight of the Immaculata prays, sacrifices and works like a soldier in single combat.

2. "In the second degree of the MI, the Knights bind themselves by special statutes and programs. They unite their forces, in order to reach their declared goal more quickly and effectively."

This degree is characterised by united effort and the organisation of Knights so as to conduct a public apostolate. The Knights can join forces for various projects, whether in a parish, in a local religious community, or at the level of a religious order or congregation. Associations can also be formed by Knights who share the same spiritual interests, grouped by age or apostolic aims, etc. Furthermore, already existing organisations (e.g. youth movements, study groups, etc.) can subscribe to the ideal of the MI and thus function as second-degree MI groups.

3. "The third degree of the MI consists in an unlimited devotion to the Immaculata. Thus She can do with us what She wills and as She wills. We belong entirely to Her and She belongs entirely to us. We do everything with Her help, we live and work under Her protection."



The historical development of the MI

One year after it was founded, the MI received an Apostolic Blessing from Pope Benedict XV. On 2nd January 1922 it was approved by Pope Benedict XV as a pious association [*Pia Unio*], and in 1927 it was elevated to a *Pia Unio Primaria*, which means that the MI is allowed to found branches everywhere.



Since then the MI has spread throughout the world in a positively miraculous way. In 1927 Fr. Maximilian founded NIEPOKALANÓW (The City of the Immaculata), in order to put into practice the ideal of the third degree MI. A little city arose on a tract of farmland. Twelve years after its founding it numbered 762 religious brothers, who zealously dedicated themselves to the Marian apostolate in every possible form, especially the apostolate of the Catholic press.

Among the eleven periodicals published there were a daily newspaper (which by the year 1939 had 250,000 subscribers), and especially the monthly magazine, Knight of the Immaculata, which had a press run of almost one million for its Polish edition. This magazine was published in various languages, even in Japanese, and in Latin as well for the clergy.

In 1930 Fr. Kolbe founded a second “City of the Immaculata” in Nagasaki, Japan, which was miraculously spared during the atom bomb catastrophe in 1945. In the early 1960’s the MI had 500 affiliates on all five continents and numbered more than three million members.

The MI after the council

The revolution brought about by the Second Vatican Council did not spare the MI, either:

1. *The name.* They began by changing the all-too-militant name of Militia (Knighthood) to “Mission of the Immaculata”, so as to correspond better to the principles of religious freedom and conciliar pacifism. Soon afterward the Statutes were adapted to the spirit of the Council.

The quotations in the new Statutes are taken exclusively from conciliar texts and the writings of Pope Paul VI and Pope John Paul II, along with a few quotations from Fr. Maximilian Kolbe.

2. *The object.* These revised Statutes present a completely new object of the MI. There is no longer any mention of the conversion of Freemasons, heretics, etc. Even the ejaculatory prayer of the MI, “O Mary, conceived without sin,...” was deprived of its final clause, which the founder had added: “and for all those who do not have recourse to Thee, especially for the Freemasons and for all who have been commended to Thee.” The conversion of souls, the battle against error and efforts to bring fallen-away Catholics back into the bosom of Holy Mother Church are likewise no longer to be found in the Statutes. There is not a word about Satan, the archenemy of the Immaculata and of souls, and therefore, logically, no mention either of the salvation of souls, which must be snatched from the jaws of hell at any cost.

3. *The essence.* As for the essence of the MI, there is still talk about total consecration to the Immaculata, but what this consecration involves concretely has been radically changed. Not a word about obedience to the will of the Immaculata; instead of the apostolate of spreading the true faith, the focus now is on activities designed to promote the dignity of the human person and to protect human life.

4. The Mother of God is presented merely as an example and a model to be imitated. On the other hand, the new Statutes are silent about what Fr. Maximilian Kolbe calls “the practical application of the dogma of the Immaculate Conception”, namely, Her active role as *Mediatrice* of all graces (a truth which since Vatican II has been made out to be a debatable opinion), especially of the



graces of conversion and sanctification. In this manner, what the founder regarded as the foundation of his entire project is being denied. “All of the work of the MI is based on the truth that Mary is the *Mediatrice* of all graces. If this were not the case, then our work and our efforts would be meaningless.” (Conference, 6th June 1933).

The Call of the Immaculata

Our Lady of Fatima called the modern period the “time of the decisive battle”. By offering her immaculate heart as “our refuge”, she offers us the instrument against the temptation of abandoning the faith.

Without this measure, mankind would be powerless against the “diabolical wave sweeping through the world.”

For example St. Louis Mary Grignon de Montfort manifests in various revelations (such as in La Salette) and in the writings of the saints, Mary as the remedy for the contemporary crisis: “I will appoint a small army of believers, ‘the apostles of Jesus and Mary’, who will win with my help.”

Fr. Maximilian Kolbe had this intention when he named the knights of the Immaculate and founded the Militia Immaculatae (MI) in 1917.

The vision and teaching of Fr. Maximilian Kolbe

Driven by concerns for the salvation of souls, Fr. Maximilian Kolbe led an active struggle against the enemies of the Catholic Church. He knew that God foretold by one person that they bruise Satan’s head, will defeat him. He had promised only one woman to overcome all heresies all over the world. Only the blessed Virgin Mary leads successfully to secure victory.

The statutes of the MI show the nature of this struggle in the first sentence: “She will crush your head.” This fight is due to the unique, irrevocable enmity between Heaven and Hell. Since the Immaculate is in this fight, even their knights and servants must fight. Therefore, Fr. Kolbe gave his organisation the name of war, army. It was this spirit of struggle and of the apostolate which in the first half of the 20th century attracted millions of people worldwide to unite in the MI under the banner of the Immaculate.

Relevance of MI today

The founder of MI had no doubt that the false doctrines and false religions are a deadly poison for souls, because they pretend people a false aim of life, deform logical thinking and separate them from the source of grace.

The knights, who have given themselves to the Immaculate, should radiate as a tool in their hands the spirit of the Immaculate and all possible means to apply for the conversion of sinners.

A battle force under the banner of the Immaculate Conception for the true faith, the Catholic Church and the salvation of souls is still more necessary than at the time of the founding of the MI about 100 years ago. The legacy of Fr. Kolbe – which was also redesigned after the Council – to revive the MI in the Fraternity of St. Pius X in their original spirit was founded in 2000.

The specific character of consecration to the Immaculate

Is it still necessary to make a further consecration to Mary, if you already have completed the whole devotion of St. Louis Mary?

The complete dedication is about the renewal of the baptismal vows and the personal relationship between the soul and Mary. It is a devotion of the servant to the mistress and mother. The personal sanctification is in the foreground. This consecration is doubtless the foundation of Marian spirituality.

The consecration to the Immaculate by Fr. Maximilian Kolbe could be described as a renewal of the firm promise. The future knight is back as a tool for his queen. The aim of this devotion is the triumph of Mary over the snake and all heresies. The knight uses all his power that his queen reigns in all souls, especially in the “apostate and lukewarm souls”. The final aim is to “spread the mild Kingdom of the Sacred Heart. Where you enter as you pray intensively for the grace of conversion and sanctification, because all the graces from the sacred Heart of Jesus come to us only through her hands” (consecration formula).

Recommendation of the Superior General of the Priestly Fraternity of St. Pius X.



In February 2002, the Superior General Bishop Fellay wrote in a letter to the members of the Fraternity: “I can only invite you to take care of this wonderful and very apostolic initiative in order to spread it. We see in it a perfect match with Fatima on one hand and on the other hand with that pious devotion that demand our statutes of us against the blessed Virgin Mary.”

So, do you feel addressed by this call of the Immaculate?

Please consider before God and the Immaculate whether the consecration to the Immaculate and the fight as a knight of the MI for you — under the banner of the Immaculate — is the God ordained way to answer this call. Of course it

involves a purely spiritual conflict which the Apostle Paul has already described: *“Put on the armour of God, so that you can withstand the wiles of the devil, our fight is not even flesh and blood, but principalities and powers, the dark world rulers and the evil spirits in the sky heights.”* (Ephesians 6:11-12).

(Source: militia-immaculatae.info)



Purify the Immaculate?

The words which, under the pen of Saint Luke, open the Gospel of the Mass of 2nd February, have something to surprise and trouble us: "When the days of Mary's purification were fulfilled, according to the law..."

What could be the meaning of such a statement? Because only what can be purified is purified... How can one admit that Mary, the Immaculate Virgin, could have been purified? And if she was, what meaning can the word "purification" still have when applied to the "all pure"?

In order to understand it, we must remember the prescription of the Law of Moses: any woman who, having conceived from a man, gave birth in her blood by ordinary means, contracted a legal impurity, from which she had to be purified at the end of a certain period. The reason was that the being brought into the world had been conceived and given birth in original sin.

Upon closer inspection, as noted by St. Bede, St. Ambrose, or even Origen, it appears that the Virgin Mary was not affected by this prescription. Not having conceived of a man, but of the Holy Spirit, she had remained a virgin after the conception of the Son of God; and when the latter was born, she gave birth in an immaculate manner which, again, miraculously preserved her virginal seal. The Son of God, who became flesh in her, by becoming flesh and then being born, had not opened her womb; nothing in all this followed the ordinary ways. No defilement, therefore, ever tarnished the Marian purity.

Preserved from the first moment of her existence from the original stain, she never committed the slightest fault, not even the smallest imperfection...

And the child she conceived and gave birth to, being the Son of God, did not even need to be preserved from original sin, which in any case could no longer reach him. Even better: far from being an occasion of defilement for her Holy Mother, the Child God was for her the beginning of a new holiness: the Immaculate Conception under the shadow of the Holy Spirit welcomed the blessed fruit in her fertile womb, and received through this divine contact, a miraculous increase in grace and purity. Her original holiness was confirmed and increased.

And throughout her whole life, until her Assumption into the glory of Heaven, the Mother of God never ceased to grow in the order of grace. From then on, far from needing a purification to which she submitted in order to give us an example, it is she who purifies us!

First of all, because she is the very pure source of Him who is Purity itself, and she offers Him to us so that through Him we may be washed of our defilements. Furthermore, because she draws us away from the devil whose head she crushes, to offer all of us to her divine Son. Finally, because by her very beauty, she elevates and purifies our souls: St. Thomas, in fact, makes his own the opinion which circulated in his time, whereby, "as it is said, the grace of sanctification not only repressed illicit covetousness in her, but [this grace] also had an effect on others, so that even though she was beautiful in body, she could never arouse any covetousness to herself."

O Immaculate Mother Mary, full of grace, purify your children defiled by sin.

(Source: fsspx.news)

The Secret of the Rosary

Thirty-Fourth Rose

**Simon de Montfort,
Alan de Lanvallay and Othère**

It is almost impossible to do real credit to the victories that Count Simon de Montfort won against the Albigensians under the patronage of Our Lady of the Rosary. These victories are so famous that the world has never seen anything to match them. One day he defeated ten thousand heretics with a force of five hundred men and on another occasion he overcame three thousand with only thirty men.

Finally, with eight hundred horsemen and one thousand infantrymen he completely put to rout the army of the King of Aragon which was a hundred thousand strong, and this with the loss on his side of only one horseman and eight soldiers!

Our Lady also protected Alan de Lanvallay, a Breton Knight, from great perils. He too was fighting for the Faith against the Albigensians. One day when he found himself surrounded by enemies on all sides Our Lady let fall one hundred and fifty rocks upon his enemies and he was delivered from their hands. Another day when his ship foundered and was about to sink, the Blessed Mother caused one hundred and fifty small hills to appear miraculously above the water and by means of them they reached Brittany in safety.

He built a monastery at Dinan for the religious of St. Dominic, in thanksgiving to Our Lady for all the miracles that she had worked on his behalf in answer to his daily Rosary. Having become a religious himself he died a holy death at Orleans.

Othère was also a Breton soldier, from Vaucouleurs, and he often put whole companies of heretics or robbers to flight unaided, wearing his Rosary on his arm or carrying it on the hilt of his sword. Once when he had beaten them his enemies admitted that they had seen his sword gleam and that another time they had noticed a shield on his arm which had pictures of Our Lord and Our Lady and the Saints upon it. This shield made him invisible and gave him the strength to attack well.

Another time he defeated twenty thousand heretics with only ten companies and without losing a single man. This so impressed the general of the heretics' army that he came to see Othère afterwards, abjured his heresy and declared publicly that he had seen him surrounded by flaming swords during the battle.



Baptism

Has been regenerated by the baptismal water:

Alice Horobin

11th January 2020 — Manchester



Notices

Ash Wednesday

Wednesday 26th February

Day of Fasting and Abstinence



Blessing of the Ashes, imposition of the Ashes, and Holy Mass will take place at:

- **Preston:** 11am;
- **Manchester:** 12.30pm.

Memento, homo, quia pulvis es, et in pulverem reverteris.

Remember, man, that thou art dust, and into dust thou shalt return.



Sunday Mass Schedule and Locations

PRESTON: Our Lady of Victories' Church

East Cliff, off Winckley Square - PR1 3JH

Every Sunday: 9.30am — *Confessions from 8.45am*

MANCHESTER: Saint Pius X's Chapel

16 Deerpark Road, off Alexandra Road South - M16 8FR

Every Sunday: 9.30am — *Confessions from 8.45am*

LIVERPOOL: Saint Peter and Paul's Church

35 Upper Parliament Street - L8 7LA

Every Sunday: 1pm — *Confessions from 12.30pm*

RHOS-ON-SEA: Saint David's Chapel

Conwy Road (A547), Mochdre - LL28 5AA (North Wales)

Every Sunday: 5pm — *Confessions from 4.30pm*

BINGLEY: The Little House

Market Street - BD16 2HP

Every Sunday: 3pm — *Confessions from 2.30pm*

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 & Calendars)

Monday: 11am
Tuesday: 11am
Wednesday: 11am
Thursday: 11am
Friday: 11am
Saturday: 12.15pm (Holy Hour at 11am)