

## Society of Saint Pius X

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### SAINT MARY'S NEWSLETTER



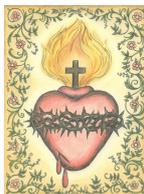
JUNE 2016

My Dear Faithful,

**A**s it is often the case, the ceremony of ordinations to the priesthood in our American seminary again took place on the feast of the Sacred Heart of Jesus this year (3<sup>rd</sup> June). This is obviously a great day for this event. Indeed, a priest is a real gift of the Sacred Heart, this Heart which loves men with an infinite love to the point of bestowing upon some of them inexpressible graces. What is more, the Sacred Heart is the model of any priest who wants to become another Christ, and this will be done when he takes part in, and works to imitate, His immense charity for others. For, this is an essential characteristic of this divine love, the gift of self for another. Here is the first movement of any vocation: for by giving ourselves, and forgetting ourselves for the sake of others, we shall ultimately do all for the greater glory and honour of God. Let us thank God that one of our own fellow countrymen did so, and let us hope that many will follow his example.

But what about the faithful? They too ought to model their lives on the Sacred Heart. Every Catholic must have a great devotion to the Sacred Heart. It is by this that we all should learn many lessons. The first one is obviously to be received from Our Lord Himself: *"Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls."* (Matthew, 11:29) Without humility it is impossible to achieve anything serious. For this we need a deep founda-

tion which then will enable us to serve God with the right attitude, that of a soul which wants to serve his God with His help. This is mysterious but the reality: God helps us to be pleasing to Him. This help should particularly be asked of the Sacred Heart of Jesus through our humble prayers.



Then, we ought to realise that charity is the real link of perfection. This has been revealed by God. Without charity, we simply don't imitate the love which the Sacred Heart has for our souls, and then we turn ourselves away from this source of blessings and mercy. But on the contrary, we should strive to bring this love of God to the beginning of all our actions. These may be something positive or, let's say negative, by mortifying ourselves when we don't do something we wanted to do, then we are sure to be true disciples of Jesus Christ.

In this month of June, which is dedicated to the Sacred Heart of Jesus, let us do so by thinking more often at the beginning of the day about which particular act of charity we could perform during that day, and which actions we may offer up to God so that we may model our lives on that of the Sacred Heart. Then we shall secure the blessings of God upon us, especially that of perseverance.

May the Sacred Heart of Jesus inspire us to a greater charity every day for the greater glory of Almighty God.

Father Vianney Vandendaele +

## Retreats

If we call a retreat a series of days passed in solitude and consecrated to practices of asceticism, in particular to prayer and penance, it is as old as Christianity. Without referring to the customs of the Prophets of the Old Testament, the forty days which Jesus Christ passed in the desert after His baptism is an example which has found many imitators in all ages of the Church. From this imitation sprang the eremitical life and the institution of the cenobites. The religious who sought the solitude of the deserts or the monasteries, or in general those wishing to lead a contemplative life withdrew from the world, in order the more readily to draw nearer to God and apply themselves to exercises of Christian perfection. The "Forma cleri" of Tronson, t. IV, gives numerous texts of the Fathers and ecclesiastical writers, recommending a retreat for at least a few days. According to St. Francis de Sales (Treatise on the Love of God, XII, chap. vii), the practice of the retreat was specially restored by St. Ignatius Loyola. We may say indeed that in his "Spiritual Exercises" St. Ignatius has combined the methods of reforming one's life and seeking the will of God in solitude. The Society of Jesus was the first active religious order in which the practice of the retreat became obligatory by rule. St. Francis of Assisi and his first companions occasionally retired to hermitages where they gave themselves up to prayer and mortification. St. Ignatius prescribed for his religious the exercises of thirty days as an indispensable experience before admission to the vows. The custom was introduced later of repeating this thirty days' retreat during a month of the third probation, and the usage was established little by little of renewing it in an abridged form each year during eight days. This custom obtained the force of law by decree of the Sixth General Congregation, held in 1608, besides being imitated in other religious orders, and encouraged by a Bull of Pope Paul V, 1606.



The Society of Jesus did not reserve these exercises for its own exclusive use, but gave them to communities and individuals. Blessed Peter Faber in his "Memoriale" testifies to having given them to the grandees of Spain, Italy, and Germany, and used them in restoring hundreds of convents to their first fervour. A letter of St. Ignatius (3 Feb., 1554) recommends giving the exercises publicly in the churches. In addition, the houses of the Society often contained rooms for priests or laymen desirous of performing the exercises privately. Ignatius, having sanctioned this custom during his lifetime, one of his successors, Aquaviva, exhorted the provincials to its maintenance in 1599. In studying the spread of this practice we must not neglect the influence of St. Charles Borromeo. The cardinal and the Jesuits co-operated in order to promote this sort of apostolate. A fervent admirer and disciple of the "Spiritual Exercises", St. Charles introduced them as a regular practice among the secular clergy by retreats for seminarians and candidates for ordination. He built at Milan an asceterium, or house solely destined to receive those making retreats, whose direction he confided to the Oblates. The zeal of St. Charles was effectual in encouraging the sons of St. Ignatius to adopt definitively the annual retreat, and to organize outside collective retreats of priests and laymen.

The principal reason of the success of these retreats, called cloistered to distinguish them from the parochial retreats open to all, is their very necessity. **In the fever and agitation of modern life, the need of meditation and spiritual repose impresses itself on Christian souls who desire to reflect on their eternal destiny, and direct their life in this world towards God.**

(from Catholic Encyclopedia)

## The Secret of Mary

### EXTERIOR PRACTICES

60. Besides interior practices, which we have just mentioned, this devotion has certain exterior practices which must not be omitted or neglected.

#### Consecration and its renewal

61. The first is to choose a special feast-day to consecrate ourselves through Mary to Jesus, whose slaves we are making ourselves. This is an occasion for receiving Holy Communion and spending the day in prayer. At least once a year on the same day, we should renew the act of consecration.

#### Offering of a tribute in submission to the Blessed Virgin

62. The second is to give our Lady every year on that same day some little tribute<sup>81</sup> as a token of our servitude and dependence. This has always been the customary homage paid by slaves to their master. This tribute could consist of an act of self-denial or an alms, or a pilgrimage, or a few prayers. St Peter Damian tells us that his brother, Blessed Marino, used to give himself the discipline in public on the same day every year before the altar of our Lady. This kind of zeal is not required, nor would we counsel it. But what little we give to our Lady we should at least offer with a heart that is humble and grateful.

#### A Special Celebration of the Feast of the Annunciation

63. The third practice is to celebrate every year with special fervour the feast of the Annunciation of our Lord. This is the distinctive feast of this devotion and was chosen so that we might honour and imitate that dependence which the eternal Word accepted on this day out of love for us.

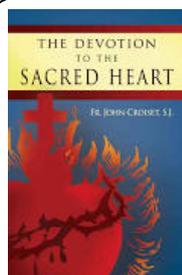


#### The Saying of the Little Crown and the Magnificat

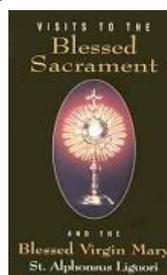
64. The fourth practice is to say every day, without the obligation of sin, the prayer entitled "The Little Crown of the Blessed Virgin", which comprises three Our Fathers and twelve Hail Marys, and to say frequently the Magnificat, which is the only hymn composed by our Lady. In the Magnificat we thank God for favouring us in the past, and we beg further blessings from him in the future. One special time when we should not fail to say it is during thanksgiving after Holy Communion. A person so scholarly as Gerson informs us that our Lady herself used to recite it in thanksgiving after Holy Communion.



## Recommended Reading



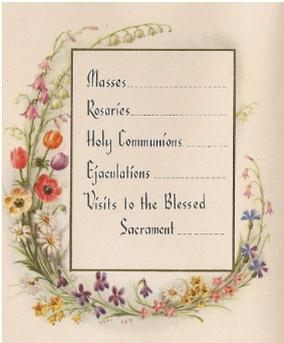
THE book on devotion to the Sacred Heart! Commissioned by Our Lord Himself through St. Margaret Mary and received, through her, His endorsement. Responsible for the early, rapid spread of the Sacred Heart devotion. Contains the Saint's life, her prayers to the Sacred Heart, the Sacred Heart Promises (far more than the famous "12 Promises"), and much, much more! Great!



"Here, then," says St. Alphonsus, "is our heaven on earth—the Most Blessed Sacrament." This book was conceived and written to help us grow in the knowledge and love of God and in appreciation for what He has done for us. For each of the 31 days of the month, St. Alphonsus provides for us a "Visit to Our Lord"—which is a brief meditation on and a fervent prayer of love toward Jesus in the Most Blessed Sacrament. Each Visit to Our Lord is followed by a "Visit to Our Lady."

## Notices

### Spiritual Bouquet



A spiritual bouquet will be offered to **Father Paul Franks** on the occasion of his **first Mass at Manchester on Sunday, 26th June 2016**. I should like this bouquet to be the fruit of the **prayers of all our Mass Centres in the North of England**. So, you will be able to write down on a special sheet the prayers you have said, or intend to say, for his intentions and simply as a thanksgiving for his ordination. We shall never rightly estimate the price of a priestly vocation. Let us hope that this vocation may inspire many other ones in the future. If some people are not able to get to Mass and would like to participate in the spiritual bouquet, they can always contact me so that their prayers may be included. This would need to be done by the 19th June.

### Boiler Fund Raising

I should like to thank people for the 2nd collection concerning the new boiler at Our Lady of Victories. Your generosity has been of great help.

### Sunday Mass Schedule and Locations

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

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