

<b>THU</b> 1 September	No Mass	No Mass	<b>SAT</b> 17 September
<b>FRI</b> 2 September	<b>FIRST FRIDAY</b> 5.30pm – Low Mass	<b>18<sup>TH</sup> SUNDAY AFTER PENTECOST</b> 5.30pm – Rosary 6.00pm – Low Mass	<b>SUN</b> 18 September
<b>SAT</b> 3 September	<b>ST. PIUS X</b> 5.30pm – Low Mass	<b>ST. JANUARIUS &amp; CO.</b> 7.15am – Low Mass	<b>MON</b> 19 September
<b>SUN</b> 4 September	<b>16<sup>TH</sup> SUNDAY AFTER PENTECOST</b> 8.30am – Rosary 9.00am – Sung Mass	No Mass	20-22 September
5-10 September	No Mass	<b>EMBER FRIDAY</b> 5.30pm – Low Mass	<b>FRI</b> 23 September
<b>SUN</b> 11 September	<b>17<sup>TH</sup> SUNDAY AFTER PENTECOST</b> 8.30am – Rosary 9.00am – Sung Mass	<b>EMBER SATURDAY</b> 5.30pm – Low Mass	<b>SAT</b> 24 September
<b>MON</b> 12 September	<b>HOLY NAME OF MARY</b> 5.30pm – Low Mass	<b>19<sup>TH</sup> SUNDAY AFTER PENTECOST</b> 8.30am – Rosary 9.00am – Sung Mass	<b>SUN</b> 25 September
<b>TUE</b> 13 September	<b>FERIA</b> 11.30am – Low Mass 12.00pm – Rosary & Benediction	<b>FERIA</b> 7.15am – Low Mass 5.30pm – Low Mass	<b>MON</b> 26 September
<b>WED</b> 14 September	No Mass	<b>SS. COSMAS &amp; DAMIAN</b> 7.15am – Low Mass 5.30pm – Low Mass	<b>TUE</b> 27 September
<b>THU</b> 15 September	<b>OL OF THE SEVEN SORROWS</b> 4.50pm – Rosary & Benediction 5.30pm – Low Mass	<b>ST. WENCESLAUS</b> 7.15am – Low Mass 5.30pm – Low Mass	<b>WED</b> 28 September
<b>FRI</b> 16 September	<b>ST. CORNELIUS &amp; CO.</b> 5.30pm – Low Mass	<b>ST. MICHAEL THE ARCHANGEL</b> 4.50pm – Rosary & Benediction 5.30pm – Low Mass	<b>THU</b> 29 September
		<b>ST. JEROME</b> 5.30pm – Low Mass	<b>FRI</b> 30 September



## **The Saint Francis Xavier's Messenger - #20- September 2016** **Newsletter of the Society of Saint Pius X in Sri Lanka**

### ST. MICHAEL THE ARCHANGEL

*"And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels; and they prevailed not, neither was their place found any more in heaven, and that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him." -- Apocalypse 12:7-9*

### DEVOTION TO ST. MICHAEL Most Suitable for Our Times

Lucifer has placed his stamp upon the present age. Open and secret revolt against God and His Church, the spirit of criticism, unbelief and immorality are spreading. The arrogant boast of Lucifer, "I will be like the Most High!" re-echoes everywhere. Puffed up with their discoveries and the progress in material science, men loudly proclaim their self-sufficiency and deny the existence of a Supreme Being. Governments and secret societies, plotting against God and striving to blot out from homes and schools, from offices and factories, all traces of Christianity, show plainly whose standard they follow. Never before in the world's history were God's rights so blasphemously mocked and denied, or the rights of man so arrogantly asserted, as they are today.

These frightful evils must convince us that we must turn to St. Michael, the Archangel, that glorious prince of Heaven who rendered all glory to God, conquering Lucifer and casting him into the abyss.

Already three centuries ago, St. Francis de Sales wrote: "Veneration of St. Michael is the great remedy against despising the rights of God, against insubordination, skepticism and infidelity" - vices which are perhaps more prevalent now than ever before.

Surely, it is time for Christians to "rise from sleep" and to offer vigorous resistance to the enemies of salvation. The weapons in this conflict are not the arms of civil warfare, but the spiritual weapons of prayer and penance, increased fidelity to the Commandments of God, and frequent reception of the Sacraments. And surely we can choose no better leader in this conflict than the powerful captain who led the faithful Angels to victory.

Let us, then, with confident trust invoke the aid and the protection of this mighty Archangel whose shield bears the inscription: "MI-CHA-EL" - "Quis ut Deus" - "Who is like unto God?"

The above is taken from the excellent booklet "St. Michael the Archangel" published by TAN Books ([www.tanbooks.com](http://www.tanbooks.com)).

### ANNOUNCEMENTS

**News about the church construction:** On Monday, 12 December, feast of Our Lady of Guadalupe, a first Mass will be celebrated inside the new church. Both Fr. Wailliez and Fr. Loschi will be present. As it is a national holiday, the Mass will be in the morning and a little celebration will take place afterwards. Bring in friends.

**Priests' Presence:** Fr. Wailliez (10-13/9; 15-19/9; 26-28/9); Fr. Loschi (2-4/9; 23/9-2/10).

**Rosa Mystica Devotions:** every 13th of the month.

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"I would recommend as the most admirable work on the True Devotion to the Blessed Virgin Mary written by St. Louis Marie Grignon de Montfort and give with all my heart the Apostolic blessing to all those who will be reading this work".

St. Pius X



### Preparation

To make the Act of Consecration to Jesus Christ through Mary one should be prepared properly:

- Familiarize oneself with the works of St. Louis Marie by reading the Treatise on True Devotion to the Blessed Virgin Mary and the Love of Eternal Wisdom;
- Make a 33-day (private) retreat, which need not interrupt one's daily life. One hour a day should be dedicated for reflection and prayer, and if possible, avoid unnecessary and distracting activities;
- The Act of Total Consecration should be done in one of the main Marian feasts, recited in a special ceremony and presided by a priest;
- Before starting the 33-day retreat, it is recommended to attend a Montfortian retreat.

Detailed information on the schedule and places of retreats are available at:

www.fsspx.asia  
www.militia-immaculatae.asia

## The Perfect Devotion to



## the Blessed Virgin Mary and the act of total consecration to Jesus through Mary

according  
to St. Louis Marie Grignon de Montfort



St. Louis Marie  
Grignon de Montfort

From the words of Our Lord Jesus Christ about His Second Coming, when He will come again in the glory to the world at the end of time, from the different texts of letters of the Apostles, and in particular, from the Book of the Apocalypse, we gather that these last days are the apogee of Satan's power, the last outbreak of his rebellion. At that moment, when the opponent seems to have a complete victory, "the King of kings and Lord of lords" will return and will bring the final victory. The only saint who formulated in a very concrete way the essence of this fight of "the apostles of the latter times" was St. Louis de Montfort (1673–1716).

His apostolic activity was marked by two important characteristics, first, the troubles, difficulties and failures in his undertakings. But after a while, he saw in them the manifestations of God's love. They never weakened his efforts in the course that he had chosen; rather, they strengthened his faith. Another important characteristic of his life was his fight against the heresy of Jansenism. Its supporters have cooled down the love of God in the hearts of the faithful under the mask of a timid reverence for God and a misunderstood respect for holy things. They acted against the devotion to the Blessed Virgin Mary and discouraged the faithful from receiv-

ing Holy Communion frequently. Our saint's weapons were his eloquence, his vicarious sufferings, his endeavors to convert those heretics, but above all, his boundless confidence in the Holy Mother of God.

### The Perfect Devotion to the Blessed Virgin Mary

St. Louis Marie described his devotion to her as a "slavery". However, it is not a forced submission, but an act of total dedication to the Blessed Virgin Mary, without as any reserve and with his whole being — what he is, what he has, and what he will have; of becoming her complete property, in order to belong entirely to Jesus Christ through her. The principles of giving oneself to Mary were described in his most famous work "The True Devotion to the Blessed Virgin Mary". He himself foretold the fate of his little book — Satan, fearing its salutary influence will try all his might to hide it from the world and sink it into oblivion. The prophecy of our saint was fulfilled exactly. The manuscript not published during author's lifetime but laid in oblivion until it was discovered by chance in 1842 in an old trunk between many other manuscripts. Why did he call this devotion as perfect, and why to this day it enjoys a great recognition? He mentioned and recommended various ways of honoring the Blessed Virgin Mary, which were developed over the centuries. However, he gives a new way of honoring the Mother of God, which is clearly superior to all others, and so, it can rightly be called perfect.

### Mary — Mediatrix of all graces

The theme of his book is also his personal motto: "All to Jesus through Mary". He often experienced the maternal protection of Mary. This is something that all those who give themselves completely and voluntarily



to her, becoming her slaves, to reach her Divine Son, will also experience. He presented the easiest, the shortest and most effective way of becoming a total and lasting servant of Mary and gives us reasons why we should give ourselves to her without any hesitation. This total consecration to the Blessed Virgin requires us to do everything for Mary, with Mary and through Mary in order to make them better and more perfect for Jesus, with Jesus and in Jesus. This teaching of the True Devotion to Mary is based on the universal mediation of the Blessed Virgin. On this genuine Catholic truth that Mary is the Mediatrix of all graces with the sole Mediator, through Whom we have access to the Father, Our Lord Jesus Christ. This doctrine provides at the same time its comprehensive explanation and profound justification. Rightly, therefore, can St. Louis Marie be called an incomparable apostle and a prominent doctor of the universal mediation of Mary.

## ON THE LATIN TONGUE IN THE SACRED LITURGY

### Cardinal Bacci's Address at Vatican II

The following is the speech Cardinal Bacci gave at the Council in October 1962 on Latin the use of the vernacular in the Sacred Liturgy of the Latin Church. Bacci's name has, of course, been linked with one of the most important liturgical documents in the post-Conciliar years, the so-called "Ottaviani Intervention" or Short Critical Study on the New Order of Mass, delivered in 1969 under his and Cardinal Ottaviani's name to Paul VI.

1. National languages, in my judgment, ought not to be brought into the celebration of the Mass, so much because it can produce grave danger and harm; as because the very thing which we all desire to obtain, that is, a greater participation of the people in the Eucharistic sacrifice, and for listeners a greater understanding of those things which are read by the priest, can be attained in another and more apt manner, I say in another and more apt way.

Already the distinguished man Antonio Rosmini, in his little book «Le cinque piaghe della Chiesa» (On the five wounds of the Church) has asserted that the Latin tongue is an obstacle between the celebrant and the people; but this book has already been condemned by the Church. And not only the Council of Trent (sess. 22, cap. 8, can. 9), but also the Roman Pontiffs have ordained that Mass in the western Church be celebrated in the Latin language, always preserving the other liturgical tongues of the oriental Church... It suffices to recall to mind the Encyclical Letter of Pius XII, on the sacred Liturgy; and also the most recent Apostolic Constitution "Veterum sapientia" of the reigning Pontiff.

2. But it is easily proved that by substituting national languages for the Latin tongue, either partially, or entirely, we are not able to obtain the very thing which some strive for; that which is desired is not achieved.

And indeed, by simple and bare reading made in the national tongue, the people understands very little or nothing, particularly if it concerns difficult matters, as e.g. on the epistle to the Hebrews, readings of the Old Testament, the book of Revelation, etc.; no indeed, in the meanwhile, doubts and perturbations of the soul can be produced, most of all in adolescents, for example in the reading of the story of the lustful old men who wish to consort with the chaste Susanna, and in the reading «His left hand is under my head, and his right hand shall embrace me» (Cantic of Canticles 2:6; 8:3). These want for right interpretation, not merely bare translation.

3. How, therefore, are we able to remove this obstacle, which in truth exists, and to achieve this laudable proposal? Through a homily made in the vulgar tongue, through catechism to the people, by which all things might opportunely be explained and accommodated to the understanding of the people. This the Supreme Pontiffs have already sanctioned and more and more often have commended. But a bare translation of Sacred Scripture into the vulgar tongues avails very little for the understanding of the people and for fostering its piety. For this same reason, translations of the Sacred Scriptures without suitable annotations are not approved by the Church, at least not for the people.

Moreover, there is in use today a Missal translated into the national languages. And likewise, much more laudably, it happens in many places that while the priest celebrates the Mass in the Latin tongue, a certain approved speaker recites the words of the sacred rite in the vulgar tongue, with opportune observations accommodated to the grasp of the people.

It is therefore not at all necessary to introduce the national languages into the celebration of the Mass, which otherwise, as I shall soon indicate, is able rather to cause the gravest harm.

4. As a matter of fact, that which is sought after, that is, greater understanding on the part of the people, more participation, we not only cannot achieve in this manner, but also, dangers, divisions, and contentions in not a few regions of mixed language are easily brought in.

For in what language, which is not Latin, will the Mass be celebrated, e.g. in Alto Adige or South Tyrol? In what language in some cities of Switzerland, where there are three languages in use? In what tongue in Canada, where the English and French tongues are in use? In what tongue in parts of the Belgian nation, where likewise two languages are had? Etc.

Certainly for this reason one ought to fear lest nationalism and its contentions be brought to the altar and thrust upon the Eucharistic sacrifice. That this indeed would be very detrimental, no man does not see; while on the contrary, the Latin tongue, as the Supreme Pontiffs have asserted, ought to be a bond of unity; and if, as I have said above, it is explained correctly and advantageously through homilies and catechism—which is entirely necessary and... [which] the Supreme Pontiffs have set down—the sacred rites are able to be understood by the people.

I appeal to you, therefore, venerable Fathers, that you consider a matter of such great importance with attentive mind, lest harm be brought to the unity of the church.

5. The matter is had in a different way when it is concerned with Sacraments and Sacramentals. For indeed, while in the public celebration of Mass the matter is between the people and the celebrant, on the other hand, in the administration of some Sacraments it is between the priest and only one believer, (as in sacramental Confession), or between the priest and a few faithful, often of the same language, as in Baptism, in Confirmation, in Extreme Unction, in matrimony and in sacramentals.

As I have said, the national languages also can be introduced into the rites of some Sacraments, yet with the approval of the Apostolic See. Pius XII has already written of it, in a general way, in the Encyclical Letter on the sacred Liturgy (AAS, vol. 39, p. 545).

6. Yet it seems opportune to me that this very grave case be not left to individual episcopal Conferences of particular regions, but that it be established in a unitary way—a unitary way—for the whole Church by the Apostolic See.

For if the thing is left to the undertakings and petitions of episcopal Conferences, great diversity will be had in various regions, with detriment of unity and perhaps with Babelic confusion; and for that reason it will be harmful, since today not only Catholic men, but priests also easily bring themselves from one region to another, from one nation to another.