

Dear Postulants and Professed members,

As the newly appointed Chaplain of the 3<sup>rd</sup> order of the Society of St. Pius X in Australia, I would like to take this opportunity to wish you all a holy and safe New Year filled with many blessings from Our Lord, and for this Holy Mass will be offered up for all the members and Postulants each month by me. I am delighted to take up the post of Chaplain of the 3<sup>rd</sup> order as I myself began my Postulant year before entering the Seminary. I have seen the 3<sup>rd</sup> order change lives and give spiritual stability to souls as well as strengthen families. As long as the members enter into the spirit of the 3<sup>rd</sup> order with generosity and docility they will reap these benefits. In the coming year I would like to visit the Pories in the country in order to meet the members and hopefully give a day of recollection at each place. As I am stationed in Rockdale, all correspondence must be sent to the above address, email or fax.

My first aim as chaplain is to see the members attain the end of the 3<sup>rd</sup> order, which is their personal sanctification, and of the persons concerning whom they have responsibility. This involves a twofold approach, on the one hand to develop a lively Faith as expressed by the Tradition of the Church as well as its infallible magisterium, and the liturgy of all time, and on the other hand a spirit of vigilance with regard to everything that can corrupt the Faith. Thus members are required to pray the prayers of the Church in the form of Prime and Compline, or the retreat prayers, and meditate on the mysteries of our Faith daily. And they also must stay away from T.V., indecent reading and practice sobriety. This is nothing but the fulfillment of Our Lords words to '*watch and pray*'. Let us not be found sleeping in this regard. The Faith is a gift and if we do not appreciate it, it can be taken away from us.

## The Month of the Holy Name of Jesus

The church places before us in this month of January, the mystery of the infancy of Our Lord Jesus Christ. It is also customary to recite the litany of the Holy Name this month. It is very easy for us to neglect the proper reverence for the Holy Name of Jesus because we use it so often, and we live in a world which has little or no respect for this Holy Name. I would like, therefore to look at our use of the Holy Name of Jesus in this month of January.

In the Old Testament, the use of the name of God has been connected with offering up prayers and sacrifices. For example, Enos made an altar of sacrifice and called upon the name of the Lord, so too did Abraham. It was only after Moses requested a proper name from God that we knew His Name. I AM WHO AM. God demands, by virtue of justice, that we keep His name Holy, and he threatens any who defile His Name with destruction. To any of the Israelites who profaned His Holy Name God decreed, "*And I will set my face against him: and I will cut him off from the midst of his people*"<sup>1</sup>. This the logical consequence of the first Commandment, for if we are to have honour shown to Him, it demands that we should speak reverently of Him, which forbids every expression to the contrary.

The name of Our Lord is given in the New Testament by God the Father via the angel, for no creature has the right to name the Son of God. The name He is given means Saviour, for he will save His people from their sins. This was the reason for Our lord taking a human nature to Himself. For this reason we belong to Jesus, so we have a greater reason to reverence His Holy Name. Our Lord Himself attached the greatest power to His Name, promising His Apostles, "*Amen, amen, I say to you: if you ask the Father any thing in my name, he will give it you*"<sup>2</sup>. St. Peter was able to perform miracles in His name. To the man who was lame from birth, St. Peter commanded him, "*In the name*

---

<sup>1</sup> Lev. 20:3

<sup>2</sup> Jn. 16:23

*of Jesus Christ of Nazareth, arise and walk*<sup>3</sup>. St. Paul declares that because Christ humbled himself, becoming obedient to death, God has given the name that is above every name, so that at the name of Jesus every knee should bend. All this should convince us of the reverence due to this Holy Name.

The feast of the Holy Name takes its origin from St Bernadine of Siena. This saint established the practice of representing the Holy Name of Jesus surrounded with rays, and formed into a monogram of its three first letters. IHS. The custom spread rapidly through Italy. The Holy See gave its formal approbation to this manner of honoring the Holy Name to the Franciscan Order and finally Pope Innocent XII inserted the Feast in the universal Calendar in 1721.

It is interesting to note how often we refer to the name of the Lord in the Divine office and in the text of the Mass. This is a good exercise for those who are praying the office of Prime and Compline. Very often the term is used in context of our salvation and protection from our enemies. Take some time this month to ponder these psalms in your meditations every day. Pray the psalms with the dignity, attention and devotion that they deserve. Also during the daily Rosary, either in the family or in private, be careful to use the name of Jesus with all due reverence. At Holy Mass, just notice the references to the name of the Lord. One of the most notable is just before the priest's communion of the Precious Blood.

The council of Trent gives some suggestions as to how to honor the Divine name:

- We praise God when we publicly and unflinchingly confess Him to be our Lord and our God, and when we acknowledge and proclaim Jesus Christ to be the author of our salvation.
- We praise God when we diligently and respectfully study His Holy Word as the expression of His holy Will; meditate assiduously on it; strive to come to a knowledge of it by reading or by hearing, each according to his capacity and opportunities.
- We venerate and honour the Name of God when, from motives of religion and devotion, we celebrate His praises and render Him special thanks for all that befalls us, whether in prosperity or adversity.
- We also honour the Name of God when we confidently implore His assistance, beseeching Him either to deliver us from our evils or to give us courage and strength to bear them patiently.
- Finally, we give honour to the Name of God when we call on Him to witness the truth of what we assert.<sup>4</sup>

The ways that we can dishonour the name of God are:

*Blasphemy*; which is any speech or gesture that contains contempt or insult to God. And this is always mortally sinful, and can only be venially sinful by imperfection of the act, for example he didn't think before he spoke or didn't mean what he said. It suffices that a person be conscious of the meaning of the words or signs used; it is not necessary that he have the express intention to offer indignity to God. It is blasphemous to deny God's existence, call Him cruel or unjust, to shake one's fist at heaven.

*Profanity*: Disrespectful use of the Holy Name in anger or thoughtlessness. It is in itself a venial sin. It can be a mortal sin if directly willed against God. Also it can be mortally sinful because of scandal.

The Catechism of Trent laments the frequency of the dishonouring of the Holy Name of God in the following words: "*there are not wanting those who are so blinded by the darkness of error as not to dread to blaspheme His name, whom the angels glorify.....and even in matters the most unimportant and trivial profane the most holy name of God thousands of times.*"<sup>5</sup>

What would they say today? Let us be vigilant in not falling into the same bad habits and in as much as is possible with those over whom we have responsibility, let us prevent them from sinning in this regard by our good example.

The latest attack comes in the form a children's movie, "The Golden Compass" by Phillip Pullman. The Vatican has condemned the movie as anti-Christian, saying it promotes a cold and hopeless world without God. We who are devoted to upholding the restoration of all things in Christ ought to

---

<sup>3</sup> Acts 3:6


<sup>4</sup> Catechism of the council of Trent; Part three, the Decalogue.

<sup>5</sup> Catechism of Trent: The Decalogue

be especially attentive to honoring the holy name and making reparation for the blasphemies uttered against His holy name. This is why it is so important that we who believe, to speak to God in the way that we believe, that is with the utmost reverence. As the prayer after the litany of the holy name says, " Make us, O Lord, to have a perpetual fear and love of Thy holy name; for Thou never failest to govern those whom Thou dost solidly establish in Thy love". Our salvation, our protection and our help is in the name of the Lord.

Lets start the year with great vigilance in honoring the holy name where ever we find it and make reparation for all the blasphemies and outrages uttered against God and His church.

In Christ through Mary,



Fr. Christopher Curtis  
Spiritual Director of the Third Order of SSPX  
for Australia

### **Retreat dates for 2008**

For application forms for QLD, please contact Fr. Lafitte on 0403 083 328; for Goulburn, please contact the Seminary on (02) 4829 5177

<b>Date</b>	<b>Location</b>	<b>For</b>
January 14-18	Goulburn	Men
January 28 – Feb. 4	Goulburn	Women
May 19 - 30	QLD	Women
June 16 - 20	Goulburn	Men
June 23 – 28 (6 days)	QLD	Women
July 21 - 25	QLD	Men
August 18 - 22	QLD	Women
September 15 - 19	Goulburn	Men
September 22 - 26	Goulburn	Women
September 22 -26	QLD	Women
October 27 - 31	QLD	Men
November 17 - 21	QLD	Women
December 15 - 19	QLD	Men



