

## Society of Saint Pius X

St. Mary's House  
12 Ribblesdale Place  
Preston - PR1 3NA

Contact: Tel.: 01772 562 428 — Email: stmarys@fsspx.uk



### SAINT MARY'S NEWSLETTER



**FEBRUARY 2018**

My Dear Faithful,

**T**his month marks the start of a new season of Lent. Every year we anticipate this season approaching with stupor and trembling, or sometimes with a bit of sadness and frustration remembering that we have regularly failed at making a good Lent in years past. Yes, to find the right resolutions and to keep them generously till the end is difficult. So, we easily get discouraged at the thought of this new season coming. Yet, we must try to make a good Lent this year.

The Church wisely imposes Lent on us in order for us to make progress in our Christian life. Indeed, to make a good Lent demands different dispositions which are the capital dispositions required if we want to walk on the right path and ultimately reach our goal which is Heaven. Our Lord Jesus Christ showed us the way by performing His work of Redemption and now we must use it for the salvation of our souls.

One important disposition during Lent is that of reparation. It is important to have this spirit of reparation for our faults. We don't do this believing that we are still guilty before God for sins we have humbly and properly confessed already. To make reparation is an important disposition to have in order to increase what we could call a holy horror of sin. Sin is an offence against God who is all goodness to us. Original sin is, as it were, what attracted the Word of God to become man and it was to perfectly atone for sin that He was condemned to the death of the Cross. By this, we see that God demands that



reparation for sin be made so that justice towards Him may be done. Thus, we, too, must do our share in this work of reparation.

Furthermore, reparation means that we must, in a way, repair our nature. Our nature is wounded as a consequence of original sin and these wounds are misleading us; they are diverting us from the path which leads to Heaven. The only way to stop these wounds misleading us is to correct them, to rectify their inclinations so that we may turn all our human faculties towards God. Hence the necessity of our Lenten resolutions.

Forgive me this simple remark, but Lent is not just a question of giving up sweets and chocolate! Giving up some things we like is one thing, but doing something positive in good works is quite another. Certainly we have to determine what are our bad habits and make a serious effort to correct them. But as a general consideration, we should resolve to refocus our priorities and act positively by, for example, extra prayers, spiritual reading, and works of mercy such as visiting those who are sick or isolated. Actually, this time properly used will be the first means to avoid doing things which we usually do and often harm our souls. In other words, when we do our duties towards God and have good activities, we avoid sin.

Let us be generous during Lent. The best attitude for persevering is to do it in a spirit of penance for our past sins. What is more, it will be a beautiful proof of our current love for God and will certainly bring many blessings afterwards for our sanctification and salvation.

Father Vianney Vandendaele +

## Reparation

Reparation is a theological concept closely connected with those of atonement and satisfaction, and thus belonging to some of the deepest mysteries of the Christian Faith. It is the teaching of that Faith that man is a creature who has fallen from an original state of justice in which he was created, and that through the Incarnation, Passion, and Death of the Son of God, he has been redeemed and restored again in a certain degree to the original condition. Although God might have condoned men's offences gratuitously if He had chosen to do so, yet in His Providence He did not do this; He judged it better to demand satisfaction for the injuries which man had done Him. It is better for man's education that wrong doing on his part should entail the necessity of making satisfaction. This satisfaction was made adequately to God by the Sufferings, Passion, and Death of Jesus Christ, made Man for us. By voluntary submission to His Passion and Death on the Cross, Jesus Christ atoned for our disobedience and sin. He thus made reparation to the offended majesty of God for the outrages which the Creator so constantly suffers at the hands of His creatures. We are restored to grace through the merits of Christ's Death, and that grace enables us to add our prayers, labours, and trials to those of Our Lord "and fill up those things that are wanting of the sufferings of Christ" (Colossians 1:24). We can thus make some sort of reparation to the justice of God for our own offences against Him, and by virtue of the Communion of the Saints, the

oneness and solidarity of the mystical Body of Christ, we can also make satisfaction and reparation for the sins of others.

This theological doctrine, firmly rooted in the Christian Faith, is the foundation of the numerous confraternities and pious associations which have been founded, especially in modern times, to make reparation to God for the sins of men. Thus the Archconfraternity of Reparation for blasphemy and the neglect of Sunday was founded on 28th June 1847, in the Church of St. Martin de La Noue at St. Dizier in France by Mgr. Parisis, Bishop of Langres. With a similar object, the Archconfraternity of the Holy Face was established at Tours, about 1851, through the piety of M. Dupont, the "holy man of Tours". In 1883 an association was formed in Rome to offer reparation to God on behalf of all nations. The idea of reparation is an essential element in the devotion of the Sacred Heart.



The Mass, the representation of the sacrifice of Calvary, is specially suited to make reparation for sin. One of the ends for which it is offered is the propitiation of God's wrath. A pious widow of Paris conceived the idea of promoting this object in 1862. By the authority of Pope Leo XIII the erection of the Archconfraternity of the Mass of Reparation was sanctioned in 1886.

(From Catholic encyclopedia)

## The Secret of the Rosary

### Twelfth Rose

#### The Our Father — I

The Our Father or the Lord's Prayer has great value—above all because of its Author Who is neither a man nor an Angel, but the King of Angels and men, Our Lord and Savior Jesus Christ.

Saint Cyprian says that it was fitting that our Saviour by Whom we were reborn into the life of grace

should also be our heavenly Master and should teach us how to pray.

The beautiful order, the tender forcefulness and the clarity of this Divine

Prayer pay tribute to our Divine Master's wisdom. It is a short prayer but can teach us so very much and it is well within the grasp of uneducated people, while



scholars find it a continual source of meditation on the mysteries of our Faith.

The Our Father contains all the duties we owe to God, the acts of all the virtues and the petitions for all our spiritual and corporal needs. Tertullian says that the Our Father is a summary of the New Testament. Thomas à Kempis says that it surpasses all the desires of all the Saints; that it is a condensation of all the beautiful sayings of all the Psalms and Canticles; that in it we ask God for everything that we need; that by it we praise Him in the very best way; that by it we lift up our souls from earth to Heaven and unite them with God.

Saint John Chrysostom says that we cannot be our Master's disciples unless we pray as He did and in the way that He showed us. Moreover God the Father listens more willingly to the Prayer that we have learned from His Son rather than those of our own making which have all our human limitations.

We should say the Our Father with the certitude that the eternal Father will hear it because it is the prayer of His Son Whom He always hears and we are His members. God will surely grant our petitions made through the Lord's Prayer because it is impossible to imagine that such a good Father could refuse a request couched in the language of so worthy a Son, reinforced by His merits, and made at His behest.

Saint Augustine says that whenever we say the Our Father devoutly our venial sins are forgiven. The just man falls seven times a day, but in the Lord's Prayer he will find seven petitions which will both help him to avoid downfalls and will protect him from his spiritual enemies. Our Lord, knowing how weak and helpless we are, and how many difficulties we get into, made His Prayer short and easy to say, so that if we say it devoutly and often we can be sure that Almighty God will quickly come to our aid.

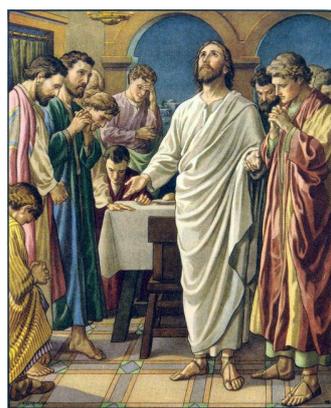
I have a word for you, devout souls, who pay little attention to the prayer that the Son of God gave us Himself and asked us all to say: It is high time for you to change your way of thinking. You only like prayers that men have written—as though anybody, even the most inspired man in the whole world, could possibly know more about how we ought to pray than Jesus Christ Himself! You look for prayers in books written by other men almost as though you

were ashamed of saying the Prayer that Our Lord told us to say.

You have managed to convince yourself that the prayers in these books are for scholars and for rich people of the upper classes and that the Rosary is only for women and children and the lower classes. As if the prayers and praises which you have been reading were more beautiful and more pleasing to God than those which are to be found in the Lord's Prayer! It is a very dangerous temptation to lose interest in the Prayer that Our Lord gave us and to take up prayers that men have written instead.

Not that I disapprove of prayers that the Saints have written so as to encourage the faithful to praise God, but it is not to be endured that they should prefer the latter to the Prayer which was uttered by Wisdom Incarnate. If they ignore this Prayer it is just as though they pass up the spring to go after the brook and refusing the clear water, drink dirty water instead. Because the Rosary made up of the Lord's Prayer and the Angelic Salutation, is this clear and ever flowing water which comes from the Fountain of Grace, whereas other prayers which they look for in books are nothing but tiny streams which spring from this fountain.

People who say Our Lord's Prayer carefully, weighing every word and meditating upon it, may indeed call themselves blessed for they find therein everything that they need or can wish for.



When we say this wonderful prayer we touch God's heart at the very outset by calling Him by the sweet name of Father—Our Father. He is the dearest of fathers: all-powerful in His creation, wonderful in the way He maintains the world, completely lovable in His Divine Providence,—always good and infinitely so in the Redemption. We have God for our Father, so we are all brothers—and Heaven is our homeland and our heritage. This should be more than enough to teach us to love God and our neighbor and to be detached from the things of this world.

## Notices



### Ash Wednesday

Wednesday 14<sup>th</sup> February:

*Day of Fasting and Abstinence*

Blessing of the ashes and Mass at:

- ◆ Manchester: 12.30pm;
- ◆ Preston: 7pm.



### Saint David's Feastday

Thursday 1<sup>st</sup> March

Mass will be offered  
at Saint David's Chapel, Mochdre  
at 5.30pm.

### Sunday Mass Schedule and Locations

**PRESTON: Our Lady of Victories' Church**  
East Cliff, off Winckley Square - PR1 3NA

Every Sunday: 9.30am

**MANCHESTER: Saint Pius X's Chapel**  
16 Deerpark Road, off Alexandra Road South - M16 8FR

Every Sunday: 12.30pm

**LIVERPOOL: Saint Peter and Paul's Church**  
35 Upper Parliament Street - L8 7LA

2nd & 4th Sunday of the month: 5pm

**RHOS-ON-SEA: Saint David's Chapel**  
Conwy Road (A547), Mochdre - LL28 5AA (North Wales)

1st Sunday of the month: 5pm

**BINGLEY: 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://fsspx.uk> — Mass Times)

Monday: variable

Tuesday: —

Wednesday: —

Thursday: —

1st Friday: 7pm

1st Saturday: Holy Hour at 10.30am & Mass at 12.15pm