

Society of Saint Pius X

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SAINT MARY'S NEWSLETTER



MARCH 2017

My Dear Faithful,

We are now in the season of Lent which has, as its aim, to make us walk in the way of perfection. Indeed, after a good season of Lent, spent with generosity with the spirit of the Church and the desire to please God, we should be found at the end of Lent to be more perfect than we were on Ash Wednesday.

How is that true? Lent is the proper time to correct some of our faults and we all have some to correct! We all ought to correct ourselves continually but human weakness needs help. Thus, Holy Mother Church helps us to do so by indicating to us a few general practices such as fasting and abstinence. But more than these, we have to do what will help us in our particular life as we all have different faults.

Before anything else, we must all be honest with ourselves and admit that we do need to perform this good work of correcting our main fault. Failure to recognise this necessity may lead to a false sense that we have but few faults and thus put our salvation at risk. Serious faults never come by chance. They are often the result of a chain of smaller faults which we neglected earlier as we did not want to recognise them as dangerous for our souls. This is why we should put our faults into the correct perspective, so that we may not be tempted to keep them without scruple. A fault is a fault and it can develop bad habits which later will open the door to more serious faults.

Let us begin with a good, serious, in-depth examination of conscience about our usual behaviour in our own circumstances of life. We may then see more clearly which faults may lead to the other ones and then make

the resolution to correct it by treating the cause, perhaps, a particular occasion of sin. By doing this, many things will improve at once.

Lent is not only a question of giving up some food. This should be done in order to control our desires and elevate our minds to God more easily; but this is not all. We must work on avoiding our predominant fault. Thus, it will often be a question of good deed which will be the remedy for the bad habit we must stop. For instance the sins with the eyes on the Internet may be more easily corrected by taking up the habit to read good books. Any sins of the tongue could be corrected by keeping silence when we want to feed some conversations which are speaking badly of others, who may not be there to hear what people have to say about them. A person usually led by any of the passions such as sadness, aversion, despair, fear, or anger will certainly find a great benefit by spending more time in prayer (by saying the basic prayers properly or by extending the 5 decades of the rosary to the recitation of a 2nd rosary or the full rosary). It's up to each one of us to see what will make us holier.

Let us be generous in this work which must be done for the honour of God and the good of our souls. May Saint Joseph help us to have a fruitful Lent. He was one of the greatest saints who shows us, by his self-effacement, that holiness is not necessarily something obvious in the sight of everyone but is the discreet work of virtue for God's love in the secret of our hearts.



Father Vianney Vandendaele +

The Virtue of Penance

Penance (*poenitentia*) designates (1) a virtue; (2) a sacrament of the New Law; (3) a canonical punishment inflicted according to the earlier discipline of the Church; (4) a work of satisfaction enjoined upon the recipient of the sacrament. These have as their common centre the truth that he who sins must repent and as far as possible make reparation to Divine justice. Repentance, i.e., heartfelt sorrow with the firm purpose of sinning no more, is thus the prime condition on which depends the value of whatever the sinner may do or suffer by way of expiation. The Sacrament of Penance will be treated in a separate article; here, we shall deal only with penance considered as a virtue.

Penance here is a supernatural moral virtue whereby the sinner is disposed to hatred of his sin as an offence against God and to a firm purpose of amendment and satisfaction. The principal act in the exercise of this virtue is the detestation of sin, not of sin in general nor of that which others commit, but of one's own sin. The motive of this detestation is that sin offends God: to regret evil deeds on account of the mental or physical suffering the social loss, or the action of human justice which they entail, is natural; but such sorrow does not suffice for penance. On the other hand, the resolve to amend, while certainly necessary, is not sufficient of itself, i.e., without hatred for sin already committed; such a resolve, in fact, would be meaningless; it would profess obedience to God's law in the future while disregarding the claims of God's justice in the matter of past transgression. "Be converted, and do penance for all your iniquities...Cast away from you all your transgressions... and make to yourselves a new heart, and a new spirit" (Ezekiel 18:30-31; cf. Joel, 2:12; Jeremiah 8:6). In the same spirit St. John the Baptist exhorts his hearers: "Bring forth therefore fruit worthy of penance" (Matthew 3:8). Such too is the teaching of Christ as expressed in the parables of the Prodigal Son and of the Publican; while the Magdalen who "washed out her sins with her tears" of sorrow, has been for all ages the type of the repentant sinner. Theologians, following the doctrine of St. Thomas, regard penance

as truly a virtue, though they have disputed much regarding its place among the virtues. Some have classed it with the virtue of charity,



others with the virtue of religion, others again as a part of justice. Cajetan seems to have considered it as belonging to all three; but most theologians agree with St. Thomas that penance is a distinct virtue (*virtus specialis*). The detestation of sin is a praiseworthy act, and in penance this detestation proceeds from a special motive, i.e., because sin offends God.

Necessity

The Council of Trent expressly declares that penance was at all times necessary for the remission of grievous sin. Theologians have questioned whether this necessity obtains in virtue of the positive command of God or independently of such positive precept. The weight of authority is in favour of the latter opinion; moreover, theologians state that in the present order of Divine Providence God Himself cannot forgive sins, if there be no real repentance. In the Old Law (Ezekiel 18:24) life is denied to the man who does iniquity; even "his justices which he has done, shall not be remembered"; and Christ restates the doctrine of the Old Testament, saying (Luke 13:5): "except you do penance, you shall all likewise perish." In the New Law, therefore, repentance is as necessary as it was in the Old, repentance that includes reformation of life, grief for sin, and willingness to perform satisfaction. In the Christian Dispensation this act of repentance has been subjected by Christ to the judgment and jurisdiction of His Church, whensoever there is question of sin committed after the reception of Baptism, and the Church acting in the name of Christ not only declares that sins are forgiven, but actually and judicially forgives them, if the sinner already repentant subjects his sins to the "power of the keys", and is willing to make fitting satisfaction for the wrong he has done.

(From Catholic encyclopedia)

The Secret of the Rosary

A Rosebud

For Little Children

Dear little friends, this beautiful rosebud is for you; it is one of the beads of your Rosary, and it may seem to you to be such a tiny thing. But if you only knew how precious this bead is! This wonderful bud will open out into a gorgeous rose if you say your Hail Mary really well.

Of course it would be too much to expect you to say the whole fifteen mysteries every day, but do say at least five mysteries, and say them properly with love and devotion. This Rosary will be your little wreath of roses, your crown for Jesus and Mary. Please pay attention to every word I have said—and listen carefully to a true story that I want to tell you, and that I would like you to remember.

Two girls (two little sisters) were saying the Rosary very nicely and devoutly in front of their home. A beautiful Lady suddenly appeared, walked towards the younger—who was only about six or seven—took her by the hand, and led her away. Her elder sister was very startled and looked for the little girl everywhere. At last still not having found her, she went home and heart-brokenly told her parents that her sister had been kidnapped. For three whole days the poor father and mother sought the child but could not find her.

At the end of the third day they found her at the front door looking extremely happy and pleased.

Naturally they asked her where on earth she had been, and she told them that the Lady to whom she had been saying her



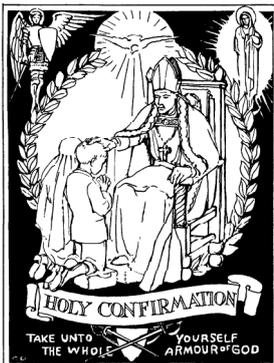
Rosary had taken her to a lovely place where she had given her delicious things to eat. She said that the Lady had also given her a Baby Boy to hold, that He was very beautiful and that she had kissed Him over and over again.

The father and mother, who had been converted to the Catholic Faith only a short time before, sent at once for the Jesuit Father who had instructed them for their reception into the Church and who had also taught them devotion to the Most Holy Rosary. They told him everything that had happened and it was this priest himself who told me this story. It all took place in Paraguay.

So, dear children imitate these little girls and say your Rosary every day as they always did. If you do this you will earn the right to go to Heaven to see Jesus and Mary. If it is not their wish that you should see them in this life, at any rate after you die you will see them for all eternity. Amen. So be it.

Therefore let all men, the learned and the ignorant, the just and the sinners, the great and the small praise and honour Jesus and Mary, night and day, by saying the Most Holy Rosary. "Salute Mary who hath laboured much among you."

Confirmations



There will be no ceremony of confirmation in the North this year.

Any candidate to the reception of the Sacrament of Confirmation is invited to attend the ceremony either at **Burghclere on Saturday 29th April 2017** (12Noon) or at **Edinburgh on Sunday 25th June 2017** (1pm).

Any candidate must fill in the application form which you can find at the entrance of any Mass Center and give it back to the priest as soon as possible. Thank you very much.

Please contact the priest for further information.

Notices

Holy Week Schedule



	Preston	Manchester
Palm Sunday	9.30am: Palms' Blessing followed by procession and Sung Mass	12.30pm: Palms' Distribution followed by Low Mass
Maundy Thursday	7pm: Sung Mass followed by Adoration until Midnight	
Good Friday	1pm: Confessions 2pm: Way of the Cross followed by Rosary 3pm: Good Friday Liturgy	
Holy Saturday	9pm: Confessions 10pm: Easter Vigil	7pm: Confessions 8pm: Easter Vigil
Easter Sunday	9.30am: Sung Mass	11am: Sung Mass

Dates to note on your dairy

Saturday 29th April 2017: York Pilgrimage (further information to come)

Sunday 14th May 2017: Day of Recollection at Preston (preached by Fr. Alphonsus Maria, C.Ss.R.)

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