

## 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



**JULY 2017**

My Dear Faithful,

hatever period of the year we are going through, we ought to care especially for our relationship with God. God is continually watching over us; we constantly benefit from His favours and blessings. This is something to think of every day, despite the difficulties which are part of our daily lives. These difficulties, or crosses, are actually some of His choicest blessings to us.

At the beginning of this summer, which is a time when we are supposed to have a break from our routine, we could be tempted to take a rest and to do less for our souls, or postpone to later some efforts we should make now. Instead of increasing our concern for our souls and their relationship with God, may on the contrary, stagnate, or even decrease our store of grace very easily.

There is an important remedy for this situation and that is to adopt the practice of frequent prayer. "*Pray without ceasing*" said Saint Paul in his first epistle to the Thessalonians (chapter 5, verse 17). What does that mean? This means that we must never stop praying; not that we must spend hours in prayer but we must pray daily. What is more, if we have more time at hand, let us make use of it for saying a few extra prayers or at least for saying our basic prayers with more recollection, and with better dispositions. In this way, this extra time should allow us to say our prayers less in a rush and as well with greater fervour, with more understanding of their meaning and a more profound devotion within our hearts.

To pray daily is the only way to keep persevering in any situation in which God wants us to live. To pray every day is the only way to receive the grace to deal with our daily problems. Indeed, God does not give His grace long before the hardships to come but only at the proper time, just when the difficulties must be faced, as long as we ask for the help we need.



Also, to pray daily is to dispose ourselves to do the Holy Will of God continually. This is the meaning of the phrase in the *Our Father*, "*Thy Will be done on earth as it is in Heaven.*" His Holy Will is perfectly applied in Heaven

and therefore we must ask God that we may have the strength to apply it perfectly here below now, and every day. This is not easy of course, but if we always seek help from Heaven we shall quickly see the benefit of prayer. In effect, the more we shall feel concern for our salvation, the more we shall realise that we need God's grace and the easier it will be to take the time to pray every day.

May we thus continually grow in our prayer life so that we may always be disposed to follow the Holy Will of Divine Providence. This concerns the affair of our salvation, the only affair which should matter to us.

God bless you all.

Father Vianney Vandendaele +

## The Lord's Prayer

Although the Latin term *oratio dominica* is of early date, the phrase "Lord's Prayer" does not seem to have been generally familiar in England before the Reformation. During the Middle Ages the "Our Father" was always said in Latin, even by the uneducated. Hence it was then most commonly known as the *Pater noster*. The name "Lord's prayer" attaches to it not because Jesus Christ used the prayer Himself (for to ask forgiveness of sin would have implied the acknowledgment of guilt) but because He taught it to His disciples. [...]



As for the prayer itself the version in St. Luke 11:2-4, given by Christ in answer to the request of His disciples, differs in some minor details from the form which St. Matthew (6:9-15) introduces in the middle of the Sermon on the Mount, but there is clearly no reason why these two occasions should be regarded as identical. It would be almost inevitable that if Christ had taught this prayer to His disciples He should have repeated it more than once. It seems probable, from the form in which the Our Father appears in the "Didache", that the version in St. Matthew was that which the Church adopted from the beginning for liturgical purposes. Again, no great importance can be attached to the resemblances which have been traced between the petitions of the Lord's prayer and those found in prayers of Jewish origin which were current about the time of Christ. There is certainly no reason for treating the Christian formula as a plagiarism, for in the first place the resemblances are but partial and, secondly we have no satisfactory evidence that the Jewish prayers were really anterior in date.

Upon the interpretation of the Lord's Prayer, much has been written, despite the fact that it is so plainly simple, natural, and spontaneous, and as such preeminently adapted for popular use. In the quasi-official "Catechismus ad parochos", drawn up in 1564 in accordance with the decrees of the Council of Trent, an elaborate commentary upon the Lord's Prayer is provided which forms the basis of the analysis of the Our Father found in all Catholic catechisms. Many points worthy of notice are there emphasised, as, for example, the fact that the words "On earth as it is in Heaven" should be understood to qualify not only the petition "Thy will be done", but also the two preceding, "hallowed be Thy name" and "Thy Kingdom come". The meaning of this last petition is also very fully dealt with.

The most conspicuous difficulty in the original text of the Our Father concerns the interpretation of the words *artos epiousios* which in accordance with the Vulgate in St. Luke we translate "our daily bread", St. Jerome, by a strange inconsistency, changed the pre-existing word *quotidianum* into *supersubstantialem* in St. Matthew but left *quotidianum* in St. Luke. The opinion of modern scholars upon the point is sufficiently indicated by the fact that the Revised Version still prints "daily" in the text, but suggests in the margin "our bread for the coming day", while the American Committee wished to add "our needful bread". Lastly may be noted the generally received opinion that the rendering of the last clause should be "deliver us from the evil one", a change which justifies the use of "but" in stead of "and" and practically converts the two last clauses into one and the same petition. The doxology "for Thine is the Kingdom", etc., which appears in the Greek textus receptus and has been adopted in the later editions of the "Book of Common Prayer", is undoubtedly an interpolation.

In the liturgy of the Church the Our Father holds a very conspicuous place. Some commentators have erroneously supposed, from a passage in the writings of St. Gregory the Great, that he believed that the bread and wine of the Eucharist were consecrated in Apostolic times by the recitation of the Our Father alone. But while this is probably not the true meaning of the passage, St. Jerome asserted that "our Lord Himself taught His disciples that daily in the Sacrifice of His Body they should make bold to say 'Our Father' etc." St. Gregory gave the Pater its present place in the Roman Mass immediately after the Canon and before the fraction, and it was of old the custom that all the congregation should make answer in the words "Sed libera nos a malo". In the Greek liturgies a reader recites the Our Father aloud while the priest and the people repeat it silently. Again in the ritual of baptism the recitation of the Our Father has from the earliest times been a conspicuous feature, and in the Divine Office it recurs repeatedly besides being recited both at the beginning and the end.

In many monastic rules, it was enjoined that the lay brothers, who knew no Latin, instead of the Divine office should say the Lord's Prayer a certain number of times (often amounting to more than a hundred) *per diem*. To count these repetitions they made use of pebbles or beads strung upon a cord, and this apparatus was commonly known as a "pater-noster", a name which it retained even when such a string of beads was used to count, not Our Fathers, but Hail Marys in reciting Our Lady's Psalter, or in other words in saying the rosary.

(From Catholic encyclopedia)

## The Secret of the Rosary

### Fourth Rose

Blessed Alan de la Roche

All things even the holiest, are subject to change, especially when they are dependent on man's free will. It is hardly to be wondered at, then, that the Confraternity of the Holy Rosary only retained its fervour for one century after it was instituted by Saint Dominic. After this, it was like a thing buried and forgotten.

Doubtless, too, the wicked scheming and jealousy of the devil were largely responsible for getting people to neglect the Holy Rosary, and thus block the flow of God's grace which it had drawn down upon the world.

Thus, in 1349, God punished the whole of Europe and sent the most terrible plague that had ever been known into every land. It started first in the east and spread throughout Italy, Germany, France, Poland and Hungary, bringing desolation wherever it came—for out of hundred men hardly one lived to tell the tale. Big towns, little towns, villages and monasteries were almost completely deserted during the three years that the epidemic lasted.

This scourge of God was quickly followed by two others: the heresy of the Flagellantes and a tragic schism in 1376.

Later on when these trials were over, thanks to the mercy of God, Our Lady told Blessed Alan to revive the ancient Confraternity of the Most Holy Rosary. Blessed Alan was one of the Dominican Fathers from the monastery at Dinan, in Brittany. He was an eminent theologian and was famous for his sermons. Our Lady chose him because, since the Confraternity had originally been started in this province, it was most fitting that a Dominican from the very same province should have the honour of re-establishing it.

Blessed Alan began this great work in 1460 after a special warning from Our Lord. This is how he received His urgent message, as he tells it himself:

One day when he was saying Mass, Our Lord, Who wished to spur him on to preach the Holy Rosary, spoke to him in the Sacred Host:

"How can you crucify Me again so soon?" Jesus said.

"What did You say, Lord?" asked Blessed Alan, horrified.

"You crucified Me once before by your sins," answered Jesus, "and I would willingly be crucified again rather than have My Father offended by the sins you used to commit. You are crucifying Me again now because you have all the learning and understanding that you need to preach My Mother's Rosary, and you are not doing so. If you only did this you could teach many souls the right path and lead them away from sin—but you are not doing it and so you yourself are guilty of the sins that they commit."

This terrible reproach made Blessed Alan solemnly resolve to preach the Rosary unceasingly.

Our Lady too spoke to him one day to inspire him to preach the Holy Rosary more and more:



"You were a great sinner in your youth," she said, "but I obtained the grace of your conversion from my Son. Had such a

thing been possible I would have liked to have gone through all kinds of suffering to save you because converted sinners are a glory to me. And I would have done this also to make you worthy of preaching my Rosary far and wide."

Saint Dominic appeared to Blessed Alan as well and told him of the great results of his ministry: he had preached the Holy Rosary unceasingly, his sermons had borne great fruit and many people had been converted during his missions. He said to Blessed Alan:

"See the wonderful results I have had through preaching the Holy Rosary! You and all those who love Our Lady ought to do the same so that, by means of this holy practice of the Rosary, you may draw all people to the real science of the virtues."

Briefly, then, this is the history of how Saint Dominic established the Holy Rosary and of how Blessed Alan de la Roche restored it.



## Notices

### Additional Mass

Please note that there will be an extra Mass at **Rhos-on-Sea** on **Sunday 30th July 2017**.

### Sacramental Records



Have become soldiers of Christ:

- ◆ Dominic Lloyd;
- ◆ Maria-Rose Lloyd.

at Edinburgh on 25th June 2017.

### Children Catechism

We hope to resume the children catechism after this summer at Preston. Before this, we shall need to determine the different group levels. More information to come in this regard.



### Sunday Mass Schedule and Locations

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