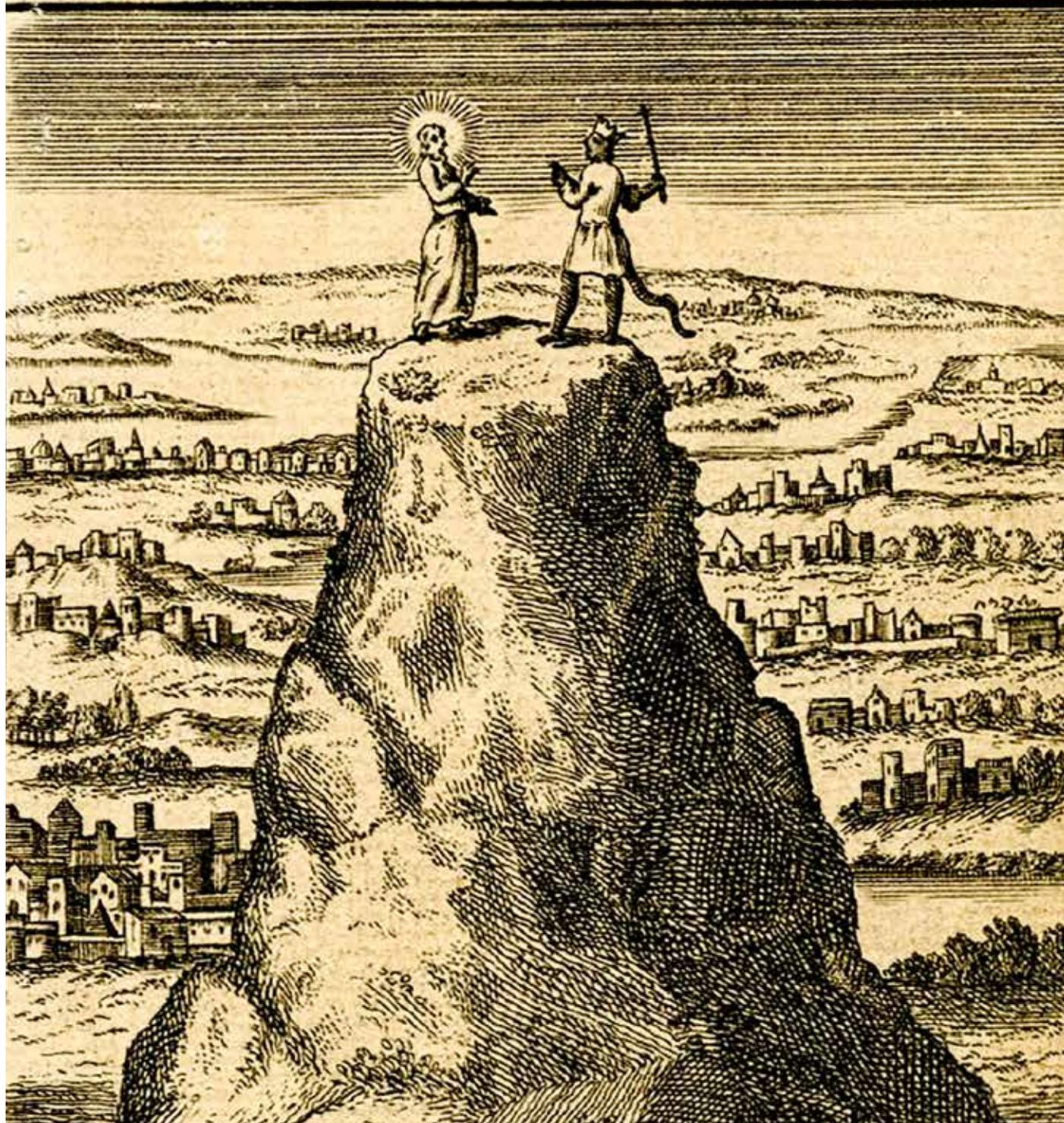


Orate + Fratres

S^T MATTHEW CHAP. IV.
Jesus tempted by the Devil.



One of a series of illustrations of biblical subjects, apostles and evangelists. Etching and engraving, c1723-1741, British Museum

INSIDE: + Lent, a time to imitate Christ +





Lent - a time to imitate Christ

"Lent" comes from an Old English word meaning spring (Oxford Dictionary). The Latin, Quadragesima, refers to the forty days length of the season - Ash Wednesday to Easter, excluding Sundays. According to the Catholic Encyclopedia (1913): "Quadragesima denotes a season of preparation by fasting and prayer, to imitate the example of Christ."

The Gospel for the 1st Sunday in Lent (Matthew 4:1-11) tells us of the three temptations of Christ which followed forty days and forty nights in the wilderness. (See also Mark :12,13 and Luke 4:1-13) Our Lord gives us the example of fasting during this time and a reminder that we face temptations throughout our lives. Saint Paul offers us these words of encouragement and hope:

Wherefore it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest before God, that he might be a propitiation for the sins of the people. For in that, wherein he himself hath suffered and been tempted, he is able to succour them also that are tempted. (Hebrews 2:17,18)

For we have not a high priest, who can not have compassion on our infirmities: but one tempted in all things like as we are, without sin. Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid. (Hebrews 4:15,16)

Dom Guéranger says the following about Practice During Lent (excerpts from *The Liturgical Year, Vol 5, Chapter 3*):

CHAPTER THE THIRD - PRACTICE DURING LENT

After having spent the three weeks of Septuagesima in meditating upon our spiritual infirmities, and upon the wounds caused in us by

sin, - we should be ready to enter upon the penitential season, which the Church has now begun. We have now a clearer knowledge of the justice and holiness of God, and of the dangers that await an impenitent soul; and, that our repentance might be earnest and lasting, we have bade farewell to the vain joys and baubles of the world. Our pride has been humbled by the prophecy, that these bodies would soon be like the ashes that wrote the memento of death upon our foreheads.

During these Forty Days of penance, which seem so long to our poor nature, we shall not be deprived of the company of our Jesus. He seemed to have withdrawn from us during those weeks of Septuagesima, when everything spoke to us of his maledictions upon sinful man;- but this absence has done us good. It has taught us how to tremble at the voice of God's anger. The fear of the Lord is the beginning of Wisdom [Ps. c x. 10.]; we have found it to be so;- the spirit of penance is now active within us, because we have feared.

It is true, there are exceptions; but how rare they are, especially in our large towns! Groundless prejudices, idle excuses, bad example, - all tend to lead men from the observance of Lent. Is it not sad to hear people giving such a reason as this for their not fasting or abstaining, - because they feel them? Surely, they forget that the very aim of fasting and abstinence is to make these bodies of sin [Rom. vi. 6] suffer and feel. And what will they answer on the Day of Judgment, when our Saviour shall show them how the very Turks, who were the disciples of a gross and sensual religion, had the courage to practise, every year, the forty days' austerities of their Ramadan?

But their own conduct will be their loudest accuser. These very persons, who persuade themselves that they have not strength enough to bear the abstinence and fasting of Lent, even in their present mitigated form, think nothing of going through incomparably greater fatigues for the sake of temporal gains or worldly enjoyments. Constitutions, which have broken down in the pursuit of pleasures, - which, to say

the least, are frivolous, and always dangerous, - would have kept up all their vigour, had the laws of God and his Church, and not the desire to please the world, been the guide of their conduct. But such is the indifference, wherewith this non-observance of Lent is treated, that it never excites the slightest trouble or remorse of conscience; and they who are guilty of it will argue with you, that people who lived in the Middle Ages may perhaps have been able to keep Lent, but that now-a-days it is out of the question: and they can coolly say this in the face of all that the Church has done to adapt her Lenten discipline to the physical and moral weakness of the present generation! How comes it, that whilst these men have been trained in, or converted to, the Faith of their Fathers, they can forget that the observance of Lent is an essential mark of Catholicity; and that when the Protestants undertook to Reform her, in the 16th century, one of their chief grievances was that she insisted on her children mortifying themselves by Fasting and Abstinence!

How long a list of proofs we could still give of the negligence, into which the modern spirit of self-indulgence leads so many among us, in regard of Fasting and Abstinence! Thus, there are Catholics to be found in every part of the world who make their Easter Communion, and profess themselves to be Children of the Catholic Church, who yet have no idea of the obligations of Lent.

So far, we have been speaking of the non-observance of Lent in its relation to individuals and Catholics; let us now say a few words upon the influence which that same non-observance has upon a whole people or nation. There are but few social questions which have not been ably and spiritedly treated of by the public writers of the age, who have devoted their talents to the study of what is called Political Economy; and it has often been a matter of surprise to us, that they should have overlooked a subject of such deep interest as this, - the results produced on society by the abolition of Lent, that is to say, of an



institution, which, more than any other, keeps up in the public mind a keen sentiment of moral right and wrong, inasmuch as it imposes on a nation an annual expiation for sin. No shrewd penetration is needed to see the difference between two nations, one of which observes, each year, a forty-days' penance in reparation of the violations committed against the Law of God, and another, whose very principles reject all such solemn reparation. And looking at the subject from another point of view, is it not to be feared that the excessive use of animal food tends to weaken, rather than to strengthen, the constitution? We are convinced of it, - the time will come, when a greater proportion of vegetable, and less of animal, diet, will be considered as an essential means for maintaining the strength of the human frame.

But the courageous observance of the Church's precept of Fasting and Abstaining during Lent must be accompanied by those two other eminently good works, to which God so frequently urges us in the Scripture: Prayer and Alms-deeds. Just as under the term Fasting the Church comprises all kinds of mortification; so under the word Prayer, she includes all those exercises of piety whereby



the soul holds intercourse with her God. More frequent attendance at the services of the Church, assisting daily at Mass, spiritual reading, meditation upon eternal truths and the Passion, hearing sermons, and, above all, the approaching the Sacraments of Penance and the Holy Eucharist, - these are the chief means whereby the Faithful should offer to God the homage of Prayer, during this holy Season.

Alms deeds comprise all the works of mercy to our neighbour, and are unanimously recommended by the Holy Doctors of the Church, as being the necessary complement of Fasting and Prayer during Lent. God has made it a law, to which he has graciously bound himself, - that charity shown towards our fellow-creatures, with the intention of pleasing our Creator, shall be rewarded as though it were done to Himself.

There is one means more whereby we are to secure to ourselves the grand graces of Lent; it is the spirit of retirement and separation from the world. Our ordinary life, that is, such as it is during the rest of the year, should all be made to pay tribute to the holy Season of penance; otherwise, the salutary impression produced on us by the holy ceremony of Ash Wednesday will soon be effaced. ... The world, (we mean that part of it which is Christian,) has thrown off all those external indications of mourning and penance, which we read of as being so religiously observed in the Ages of Faith; let that pass: but there is one thing which can never change: God's Justice, and man's obligation to appease that Justice. The world may rebel as much as it will against the sentence, but the sentence is irrevocable: Unless ye do penance, ye shall all perish [St. Luke, xiii. 3]. It is God's own word. Say, if you will, that few now-a-days give ear to it; but, for that very reason many are lost. They, too, who hear this word, must not forget the warnings given them by our Divine Saviour himself, in the Gospel read to us on Sexagesima Sunday. He told us, how some of the Seed is trodden down by the passers-by, or eaten by the fowls of the air; how some falls on rocky soil, and gets parched; and how, again, some is choked by thorns. Let us be wise, and spare no pains to become that good ground, which not only receives the Divine Seed, but brings forth a hundred-fold for the Easter harvest which is at hand.

Announcements



The Temptation of Christ on the Mountain, 1311 (Oil on Canvas), by Duccio di Buoninsegna

Envelopes have arrived. Please be sure to let us know which number you have by filling in a gift aid form and noting the envelop number. Forms are available to give by standing order.

A Day with Our Lady: Saturday 7th March, 10.45am to 5.00pm
All are welcome to join us for a day of prayer, catechism and community at St Winefride's church. There will be catechism for adults and children, a bring and share lunch, children's activities and a community activity. Come for all or part of the day. Contact Adeline Rayment for more info on 07530521568 or adelinemoe@hotmail.co.uk

There will not be a First Friday reception while the church is still closed due to the works.

Lent Catechesis: This Lent we are offering catechesis on Sundays at 1.15pm in the church to those from ages 6 and up! This is an opportunity especially for the young members of our community to learn more about what the Church teaches. Parents and others are warmly welcome to attend as well, we are never too old to learn or to refresh our knowledge.



Institute of Christ the King Sovereign Priest Shrewsbury Weekly Schedule *

		Ordo	Cathedral	St Winefride's	Mass Intention
Sun	1 Mar	I Sunday Lent		11.15 Sung Mass	Miss Sheila Hall RIP ✧ Novena for the intentions of Sara and Ken Bull
Mon	2 Mar	Feria III class, Comm. St. Chad Bishop.	7.30am Low Mass***	Church Closed for works	Steve ✧ Novena for the intentions of Sara and Ken Bull
Tue	3 Mar	Feria III class.	7.30am Low Mass***	*Church Closed for works	Caroline ✧ Novena for the intentions of Sara and Ken Bull
Wed	4 Mar	Ember Wednesday, Comm. St. Casimir Confessor, Com. of St. Lucius I Pope and Martyr.	7.30am Low Mass***	Church Closed for works	Novena for the intentions of Sara and Ken Bull ✧ Holy Souls
Thu	5 Mar	First Thursday	7.30am Low Mass*** 11am Holy Hour with Benediction and Confessions	*Church Closed for works	Novena for the intentions of Sara and Ken Bull ✧ Holy Souls
Fri	6 Mar	Ember Friday, Comm. Ss. Perpetua and Felicity Martyrs.	7.30am Low Mass***	*Church Closed for works	Novena for the intentions of Sara and Ken Bull ✧ Holy Souls
Sat	7 Mar	St. Thomas Aquinas Confessor and Doctor of the Church, I class. Comm. Feria.		10.45am Confessions 11.15 Low Mass	A Special Intention ✧ Novena for the intentions of Sara and Ken Bull
Sun	8 Mar	II Sunday Lent		11.15 Sung Mass	Holy Souls
St Wulstan Little Malvern 3.15pm Sung Mass					Winefride Merry

*Change from the usual schedule! ✧ Intention for a Mass said privately

***During the Works at the Cathedral these Masses will take place in a temporary Chapel (The Parish Room.)

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