

Orate Fratres



INSIDE: Orate fratres - What does it mean? ✨ Necessity of Religious Instruction ✨
What is the Deposit of Faith? ✨ The Feast of All Saints ✨ Praying for the Faithful Departed



Dear Faithful,

Almost a year ago I came to England to start a new apostolate of the Institute of Christ the King Sovereign Priest here in Shrewsbury. I wanted, from the beginning, for our newsletter to be more than a list of announcements. I wanted it to be engaging and helpful to you as a Catholic in a world that offers very little support and which is often even hostile to the faith. On the anniversary of the Institute coming to Shrewsbury, I want to take this opportunity, to offer you a renewed newsletter - one that I hope strives, even more, to open and explore the vast treasury of the Holy Catholic Church. Topics will range from the contents of the deposit of faith to its celebration in the liturgy.

The new title, "Orate Fratres" was chosen to reflect the importance, not only of prayer, but of the Most Holy Sacrifice of the Mass. The main article in this edition is dedicated to a deeper understanding of these words and their importance.

It is my prayer that this newsletter will continue to be an instrument in the building up of the kingdom of God here in Shrewsbury and beyond. I ask that you pray for those who read it. Take one or take two and share the Good News.
Yours in Christ the King,

A handwritten signature in black ink, appearing to read "Canon Smith".

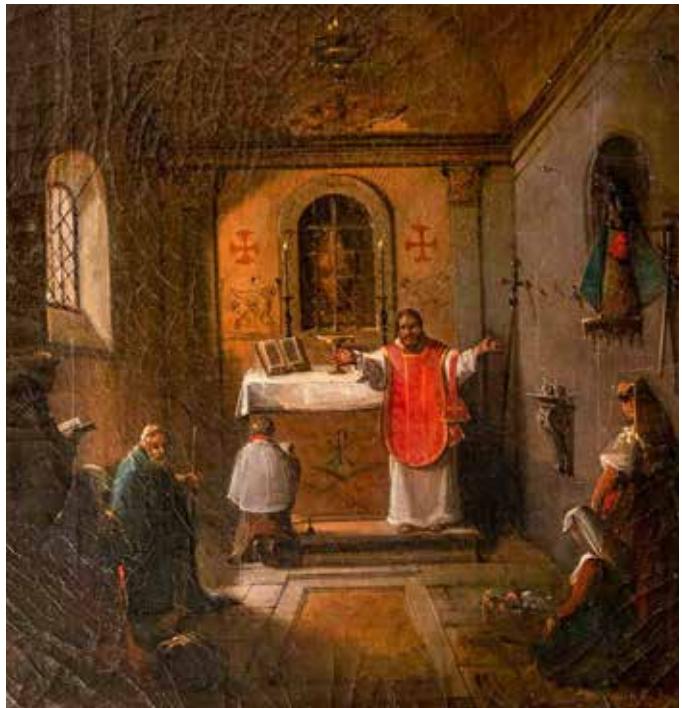
Orate Fratres

Sometimes two words are sufficient to evoke complex sentiment. These two words of the Mass evoke the essence of the Mass itself. To better understand the new title of our newsletter, Orate Fratres, we must look not only to a translation of these words, "Pray Brethren," nor confine ourselves to their immediate context: the phrase itself. With a closer examination, we can see that a mere translation does not communicate the sense and the import of these words effectively. This brief study will help us to understand this moment of the Mass, which is easily missed. It is this moment that should help us to understand the whole of the Mass as a Sacrifice to God the Almighty Father and how we are called to participate in the offering of this sacrifice. (Daniel Graham, Lex Orandi, page 73).

Only once during Mass does the priest face the faithful and then turn back to the altar, completing a circle. He addresses the faithful at this moment, telling them to pray, "that my Sacrifice and yours may be acceptable to God the Father almighty." To better understand what Church intends, let us situate this in the context of the offertory as a whole.

The Offertory : Bread and Wine

During the offertory, before altar bread is placed on the corporal, there is what may seem at first, a rather curious prayer. "Accept, O holy Father, almighty and eternal God, this unspotted host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and for all here present: as also for all faithful Christians, both living and dead, that it may avail both me and them for salvation unto life everlasting. Amen."



Orate Fratres, Francois-Marius Granet (1775-1814)

It might seem, on the surface, that the priest is asking that God accept this bread as a sacrifice for his transgressions and the transgressions of Christians everywhere, both living and the dead, that it may "avail" unto "salvation" and "life everlasting." However,

this action of the priest anticipates the consecration of the elements which has not yet taken place. It is not unusual in the Roman Rite to find this kind of anticipation. We see in the canon of the Mass this anticipation before the consecration.

A Double Consecration



The double consecration is the climax of the Mass. Everything before this moment is the very reason that everything beforehand is being done, especially at the offertory. As St. Thomas Aquinas tells us, we must begin with the end in mind. Therefore, the liturgy anticipates this culmination in her words.

The end in mind is not as if the priest were only confecting the sacrament of Holy Communion. The words, "Take and eat ye all of this, for this is my Body," are not addressed to those present. The priest is speaking to God the Father and is quoting Our Lord. This prayer that he recites began with the preface, and he does not interrupt himself to address the faithful until after the canon.

A Mystical Immolation of Christ: The Unbloody Sacrifice.

The double consecration makes present the Body, Blood, Soul, and Divinity of Our Lord Jesus Christ by the transubstantiation of the bread and wine into His Sacred Body and Precious Blood. More importantly, however, it makes present on our altar the very same sacrifice of Calvary. The Sacrifice of the Mass is not an ambiguous sacrifice of praise and thanksgiving by the congregation. Nor is it their self-offering (as if bread and wine can effectively symbolise this.) Neither the injunction "Orate Fratres" nor its response can refer to these ideas of sacrifice.

Magisterial Teaching of Pope Pius XII

Pope Pius XII taught, "The unbloody immolation at the words of consecration, when Christ is made present upon the altar in the state of a victim, is performed by the priest and by him alone, as the representative of Christ and not as the representative of the faithful" (*Mediator Dei* 1947, 92). The double consecration causes the unbloody immolation, the state of Christ as the victim on the

altar because the bread becomes His Sacred Body and the wine His Precious Blood. His Body and Blood are separated in the accidents of bread and wine, symbolically and mystically, as they were physically at His Death on the Cross. He lives ever to make intercession for us. He is no longer subject to death. His perpetual sacrifice is as a Lamb standing even though slain.

The sacrifice of the Mass is the making present on our altars, the self-same sacrifice of the cross. The victim is the same, Christ. The priest is the same, Christ, who offers the sacrifice through the hands of His minister, the priest, for the Glory of God and the salvation of the world. The offertory speaks of the unspotted host (which means victim) and of the chalice of salvation. It is not talking about the bread and the wine which are actually present at that instant but about the Body and Blood of our Lord in anticipation of the consecration. This action is the essence of the Mass as it is the act of immolation essential to the offering of the sacrifice.



The Meaning of the Offertory Prayers

After the chalice of wine is placed on the corporal at the offertory, the priest touching the altar and bowing recites the following prayer: "Accept us, O Lord, in the spirit of humility and contrition of heart, and grant that the sacrifice which we offer this day in Thy sight may be pleasing to Thee, O Lord God." The priest then stands, raises his eyes to heaven, lifts his hands, and then makes the sign of the cross over the elements while saying: "Come, O almighty and eternal God, the Sanctifier, and bless X this Sacrifice, prepared for the glory of Thy holy Name." This prayer refers to the future consecration and not to the gifts of the people. These offertory prayers were added in Rome only in the XIV century after the disappearance of the old offering of the faithful. (Adrian Fortescue, *The Mass a Study of the Roman Liturgy*. second edition 1913, pp. 304, 305)

Having washed his hands, the priest returns to the centre of the altar. He then recites on behalf of the entire Church, the following prayer indicative of the sacrifice. "Receive, O Holy Trinity, this oblation which we make to Thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of Blessed Mary, ever Virgin, blessed John the Baptist, the holy Apostles Peter and Paul, and of all the Saints, that it may avail unto their honour and our salvation, and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen."

The priest then kisses the altar and turns toward the faithful while saying, "Orate Fratres." He tells them to "pray that my Sacrifice and yours may be acceptable to God the Father almighty." He has prayed that the sacrifice will be received and invites them those present to pray for the same intention. He turns around full circle

entreating the entire Church as if he were to enter the Holy of Holies on their behalf. He will not turn to face them again until he holds up the sacred host saying, "Behold the Lamb of God, behold Him who taketh away the sin of the world." The priest's attention will remain focused on the altar of sacrifice as he begins the preface even while addressing the faithful. This focus continues until he has consumed the sacred host, and the precious blood consummating the sacrifice (Msgr. George J. Moorman, *The Latin Mass Explained*, p. 125).

Our response to Orate Fratres

The server makes the response to "Orate Fratres" on behalf of the congregation at Low Mass. At High Mass, the deacon and subdeacon and master of ceremonies make the reply. "May the Lord receive the Sacrifice from thy hands to the praise and glory of His Name, to our benefit and that of all His holy Church." As Pope Pius XII says in *Mediator Dei*, "Now the faithful participate in the oblation, understood in this limited sense, after their own fashion and in a twofold manner, namely, because they not only offer the sacrifice by the hands of the priest but also, to a certain extent, in union with him. It is by reason of this participation that the offering made by the people is also included in liturgical worship" (*Mediator Dei*, 92).

The faithful should offer the Sacrifice of the Mass through their union with the priest by whose hands the sacrifice is made present. They should not attend Mass as if it were a show as if they had only a passive role. Nor should they behave as if their participation was limited to singing the chants or making the responses while standing, sitting, or kneeling at the right times. There is a mystical reality at the heart of the liturgy. It is to this reality that we should be attentive through the veil that is the liturgical rite, which attempts to reveal rather than conceal what is otherwise invisible to our senses.

The Mystical Reality is at the heart

Pope Pius XII explains, "Now it is clear that the faithful offer the sacrifice by the hands of the priest from the fact that the minister at the altar, in offering a sacrifice in the name of all His members, represents Christ, the Head of the Mystical Body. Hence the whole Church can rightly be said to offer up the victim through Christ. But the conclusion that the people offer the sacrifice with the priest himself is not based on the fact that, being members of the Church no less than the priest himself, they perform a visible liturgical rite; for this is the privilege only of the minister who has been divinely appointed to this office: rather it is based on the fact that the people unite their hearts in praise, impetration, expiation and thanksgiving with prayers or intention of the priest, even of the High Priest himself, so that in the one and same offering of the victim and according to a visible sacerdotal rite, they may be presented to God the Father" (*Ibid.* 93).

Some would say "that the people must confirm and ratify the sacrifice if it is to have its proper force and value" (*Ibid.* 95). In correcting these errors regarding the necessity of the congregation's participation, His Holiness says, "this sacrifice, necessarily and of its very nature, has always and everywhere the character of a public and social act, inasmuch as he who offers it acts in the name of Christ and of the faithful, whose Head is the divine Redeemer, and he offers it to God for the holy Catholic Church, and for the living and the dead...whether the faithful are present - as we desire and commend them to be in great numbers and with devotion - or

are not present, since it is in no wise required that the people ratify what the sacred minister has done" (*Ibid.* 96).

For a fruitful effect

Again he says, "In order that the oblation by which the faithful offer the divine Victim in this sacrifice to the heavenly Father may have its full effect, it is necessary that the people add something else, namely, the offering of themselves as a victim." As St Paul says, "that you present your bodies, a living sacrifice, holy, pleasing unto God, your reasonable service." The union of this offering of our lives to that of the Principle Victim is what gives our little sacrifice any value at all. "Nor should Christians forget to offer themselves, their cares, their sorrows, their distress, and their necessities in union with their divine Savior upon the cross." (*Ibid.* 104).

By this short study on these two words spoken softly by the priest at every Mass, we can now see the very nature of the whole of Mass can be easily found even in the smallest part. This understanding assists us to participate more in the Mass, which is daily celebrated by priests throughout the world. May the sacrifice offered up in the sight of His Majesty be acceptable to Him, and through His mercy, be a propitiation, not only for the priests who offer it, but for all those for whom it is offered.



The Necessity of Religious Instruction



An excerpt from: The Catechism of the Council of Trent

"Such is the nature of the human mind and intellect that ... guided by its natural lights it never could have known or perceived most of those things by which is attained eternal salvation, the principal end of man's creation and formation to the image and likeness of God.

"The mystery which hath been hidden from ages and generations so far transcends the reach of man's understanding, that were it not made manifest by God to His Saints, to whom He willed to make known by the gift of faith, the riches of the glory of this mystery among the Gentiles, which is Christ, man could by no effort attain to such wisdom."

"But, as faith comes by hearing, it is clear how necessary at all times for the attainment of eternal salvation has been the labour and faithful ministry of an authorised teacher; for it is written, how shall they hear, without a preacher? And how shall they preach unless they be sent?"

The Ends of Religious Instruction: Knowledge of Christ

"The first thing is ever to recollect that all Christian knowledge is reduced to one single head, or rather, to use the words of the Apostle, this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent. A teacher in the Church should, therefore, use his best endeavours that the faithful earnestly desire to know Jesus Christ, and him crucified, that they be firmly convinced, and with the most heartfelt piety and devotion believe, that there is no other name under heaven given to men, whereby we must be saved, for he is the propitiation for our sins."

Observance of the Commandments

"But since by this we know that we have known him, if we keep his commandments, the next consideration, and one intimately connected with the preceding, is to press also upon the attention of the faithful that their lives are not to be wasted in ease and indolence, but that we are to walk even as he walked, and pursue with all earnestness, justice, godliness, faith, charity, patience, mildness; for He gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works."

Love Of God

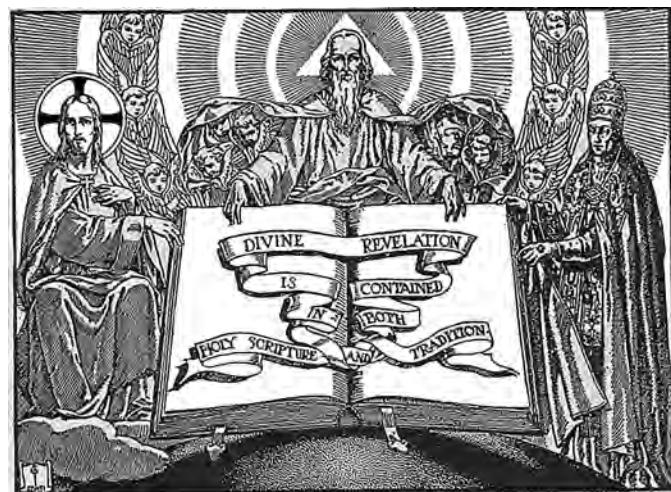
"But as our Lord and Saviour has not only declared, but has also proved by His own example, that the Law and the Prophets depend on love, and as, according to the Apostle, charity is the end of the commandment, and the fulfilment of the law, it is unquestionably a chief duty of the pastor to use the utmost diligence to excite the faithful to a love of the infinite goodness of God towards us, that, burning with a sort of divine ardour, they may be powerfully attracted to the supreme and all-perfect good, to adhere to which is true and solid happiness, as is fully experienced by him who can say with the Prophet: What have I in heaven? and besides thee what do I desire upon earth?"



The Deposit of Faith

"And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you"— Matthew 28:18-20

The First Vatican Council, taught that "**all those things are to be believed with divine and Catholic faith that are contained in the word of God, written or handed down, and which by the Church, either in solemn judgment or through her ordinary and universal teaching office, are proposed for belief as having been divinely revealed**" (Dogmatic Constitution of 1870 Dei Filius). This is perhaps the most comprehensive description of the Deposit of Faith. In short, it is the teaching of Christ given to the Apostles who were commanded to instruct the world to observe all that He commanded.



Here are some essential points:

1) Divine Revelation ended with the Apostles.

"The Christian dispensation, therefore, as the new and definitive covenant, will never pass away, and we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ" (Second Vatican Council, Dogmatic Constitution: Dei Verbum). "For the Holy Ghost was not promised to the successors of Peter that they might disclose a new doctrine by his revelation, but rather that, with his assistance, they might reverently guard and faithfully explain the revelation or deposit of faith that was handed down through the apostles" (First Vatican Council, Dogmatic Constitution: Pastor aeternus.)

2) Truth proposed by the Church is to be believed on the authority of God himself. "[W]e believe that what he has revealed is true, not because the intrinsic truth of things is recognized by the natural light of reason, but because of the authority of God himself who reveals them, who can neither err nor deceive" (Dei Filius.)

3) This obligation is two-fold: Faith and Morals.

"In matters of faith and morals, affecting the building up of Christian doctrine, that is to be held as the true sense of Holy Scripture which Holy Mother Church has held and holds, to whom it belongs to judge of the true sense and interpretation of Holy Scriptures" (Dei Filius).

The teaching of the Church is immutable. "Hence, also, that understanding of its sacred dogmas is perpetually to be retained, which our Holy Mother Church has once declared, and there must never be a deviation from that meaning on the specious ground and title of a more profound understanding" (Dei Filius). **NOTE: This does not preclude a genuine development of doctrine. For a presentation on the development of Catholic doctrine see next week's newsletter.**

Let us heed the admonition of St. Paul to Timothy: "That thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ". "O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words and oppositions of knowledge falsely so-called" (1 Tim 6:14, 20.)

Someone may ask, "**Where can I go to find out what the Church teaches as being revealed by God?**" No book exhaustively outlines the deposit of the faith. However, catechisms are good sources to begin exploring the teaching of the Church. Among the better ones, one can find the Catechism of the Council of Trent, the Baltimore Catechism and of course the Catechism of the Catholic Church.



The Feast of All Saints

*An excerpt from the Liturgical Year
by Dom Gueranger*

From Pagan Rome to Conquered by Christ

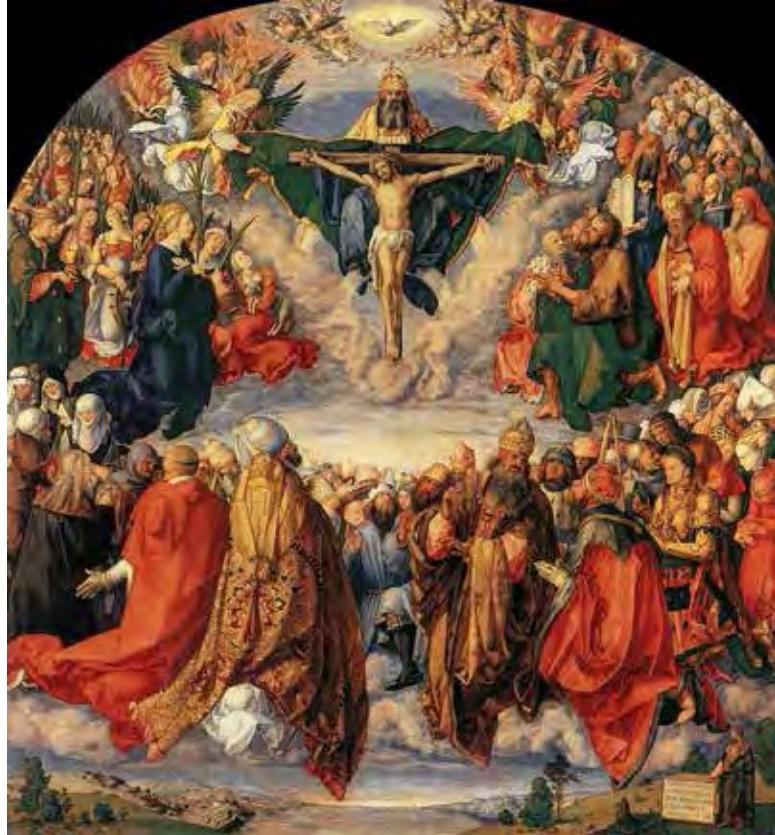
"When Rome had completed the conquest of the world, she dedicated to all the gods, in token of her gratitude, the Pantheon, the most durable monument of her power. But when she herself had been conquered by Christ, and invested by him with the empire over souls, she withdrew her homage from vain idols and offered it to the Martyrs; for they, praying for her as she slew them, had rendered her truly eternal. To the martyrs then, and to Mary their Queen, she consecrated for ever, on the morrow of her merciful chastisement, the now purified Pantheon.

"Come forth from your dwellings, ye Saints of God, hasten to the place prepared for you" (Pontificate Rom. Ant. in Eccl. dedicatione)

For three centuries the catacombs were the resting-place of our Lord's athletes, when they were borne from the arena. These valiant warriors deserved the honours of a triumph far better than did the great victors of old. In 312, however, Rome disarmed but not yet changed in heart, was not at all disposed to applaud the men who had conquered the gods of Olympus and of the Capitol. While the Cross surmounted her ramparts, the white-robed army still lay entrenched in the subterranean crypts that surrounded the city like so many outworks. Three centuries more were granted to Rome, that she might make satisfaction to God's justice, and take full cognizance of the salvation reserved for her by his mercy.

***In 609 the patient work of grace was completed;
the Sovereign Pontiff Boniface IV uttered the word for the
sacred crypts to yield up their treasures.***

It was a solemn moment, a fore-runner of that wherein the Angel's trumpet-call shall sound over the sepulchres of the world. (Sequence Dies ire) The successor of St. Peter, in all his apostolic majesty, and surrounded by an immense crowd, presented himself at the entrance of the catacombs. He was attended by eighteen chariots magnificently adorned for the conveyance of the martyrs. The ancient triumphal way opened before the Saints; the sons of the Quirites [citizens of Rome] sang in their honour. "You shall come



with joy and proceed with gladness; for behold, the mountains and the hills exult, awaiting you with joy. Arise, ye Saints of God, come forth from your hiding-places; enter into Rome, which is now the holy city; bless the Roman people following you to the temple of the false gods, which is now dedicated as your own church, there to adore together with you the majesty of the Lord." (Pontificate Rom. Ant. in Eccl. dedicatione)

Rome now burned before the Saints the incense they had refused to offer to her idols.

Thus, after six centuries of persecution and destruction, the martyrs had the last word; and it was a word of blessing, a signal of grace for the great city hitherto drunk with the blood of Christians. More than rehabilitated by the reception she was giving to the witnesses of Christ, she was now not merely Rome, but the new Sion, the privileged city of the Lord. She now burned before the Saints the incense they had refused to offer to her idols ; their blood had flowed before the very altar, on which she now invited them to rest, since the usurpers had been hurled back into the abyss.

"I have said, you are gods" (Psalm 81:6)

It was a happy inspiration that induced her, when she dedicated to the holy martyrs the temple built by Marcus Agrippa and restored by Severus Augustus, to leave upon its pediment the names of its primitive constructors and the title they had given it; for then only did the famous monument truly merit its name, when Christian Rome could apply to the new inhabitants of the Pantheon those words of the Psalm: "I have said, you are gods" (Psalm 81:6) The thirteenth of May was the day of their triumphant installation.

The Saints: living stones of the eternal dwelling!

Every dedication on earth reminds the Church, as she herself tells us, of the assembly of the Saints, the living stones of the eternal dwelling which God is building for himself in heaven. (Collecta in die Dedications Altaris; Postcomm. Anniv. Ded. Eccl.) It is not astonishing, then, that the dedication of Agrippa's Pantheon, under the above-mentioned circumstances, should have originated the feast of to-day. (Martyrolog. ad hanc diem.) Its anniversary,

recalling the memory of the martyrs collectively, satisfied the Church's desire of honouring year by year all her blessed sons who had died for the Lord; for, at an early date it became impossible to celebrate each of them on the day of his glorious death. In the age of peace there was added to the cultus of the martyrs that of the other just, who daily sanctified themselves in all the paths of heroism opened out to Christian courage. The thought of uniting these with the former in one common solemnity, which would supply for the unavoidable omission of many of them, followed naturally upon the initiative given by Boniface IV."



Remembering the Faithful Departed

St. Francis De Sales has said, "We do not often enough remember our dead, our faithful departed."

The Most Holy Sacrifice of the Mass has infinite value as it is the sacrifice of the Cross offered by Christ to the Father. It can be offered fruitfully for both for the living and those that have gone before us. The deceased cannot pray for themselves, and so they depend upon our prayers for them. What prayer can we offer for them than the prayer of Christ: The Holy Sacrifice of the Mass? From Sunday, November 3rd until Monday, November 11th, the Holy Sacrifice of the Mass will be offered for those souls enrolled. To enrol your loved ones, please fill out an envelope provided.



Institute of Christ the King Sovereign Priest

Shrewsbury Weekly Schedule *

| | | Ordo | Cathedral | St Winefride's | Mass Intention |
|--|--------|--|-------------------------------|--|---|
| Sun | 27 Oct | Last Sunday in October: Our Lord Jesus Christ the King, I class | | 11.15 Mass | Jacinta |
| * October 27 th at 3.15pm Sunday Mass at St. Wulstan's Little Malvern | | | | | |
| Mon | 28 Oct | Ss. Simon and Jude Apostles, II class | 7.30am Mass | | Patricia Lockwood |
| Tue | 29 Oct | Feria | 7.30am Mass | 6pm Holy Hour with Benediction and Confessions 7pm Mass | Cathy Griffiths Jason Kendall |
| Wed | 30 Oct | Feria | 7.30am Mass | | Sr Aline Marie |
| Thu | 31 Oct | Feria | 7.30am Mass 11am Holy Hour | | Clare Walton |
| Fri | 1 Nov | All Saints, I class | 7.30am Mass | *11.15 am Low Mass *3pm Benediction *7pm High Mass | Des Kennedy Elizabeth Mrs. Inge Jäger |
| Sat | 2 Nov | On the Commemoration of all the Faithful Departed, I class | | 10.45am Confessions 11.15 Mass | For the Repose of the Souls of all of the Faithful Departed |
| Sun | 3 Nov | St Winefride Virgin and Martyr, I class, comm. of XXI Sunday after Pentecost | | 11.15 Mass | Novena of Masses for our dearly departed |
| * November 3rd at 3.15pm Sunday Mass at St. Wulstan's Little Malvern | | | | | |

* Changes from the usual schedule

Announcements

November 1st, is a Holy Day of Obligation. There will be two Masses at St. Winefride's: 11.15am and 7pm and one at the Cathedral at 7.30am. *Being a Solemnity, that Friday will not be a day of abstinence from meat.*

The following Saturday, November 2nd, the Commemoration of all the Faithful departed will be celebrated together with our day of prayer and catechesis. The theme will be on the 4 Last Things and the Eschatological Role of Our Lady. Be sure to invite someone to come. The schedule of the day will soon be posted.

On Sunday November 3rd, we will celebrate the Feast of St. Winefride, the titular saint of this church.

A Retreat for Mothers will be offered on Saturday November 9th from 10.45am. It will conclude with a 3pm Holy Hour open to all.

Novena for the faithful departed - November 3rd until November 11th. Envelopes are available at the back of the church. You may also enrol in this novena by contacting the priests by telephone or email. Contact details are listed below.

Holy Hour and Benediction

We have now scheduled Holy Hour and Benediction on **Tuesday** and **Friday** at St. Winefride's. It starts at 6pm and is followed by Mass.

Our Holy Father Benedict XV urged us all to attend to these devotions, saying: *You must propagate veneration of the Most Blessed Sacrament with all your might, for the devotion to the Holy Eucharist is the queen of all devotions.*



Consider also what the saints have said concerning the benefits:

Our Lord in the Blessed Sacrament has His hands full of graces and He is ready to bestow them on anyone who asks for them. - St. Peter of Alcantara

Our Lord hears our prayers anywhere, for He has made the promise, 'Ask, and you shall receive,' but He has revealed to His servants that those who visit Him in the Blessed Sacrament will obtain a more abundant measure of grace. - St. Alphonsus Liguori

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Rev. Anselm Gribbin, Assisting Priest - email: jagribbin@hotmail.com telephone: 07952 963641

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