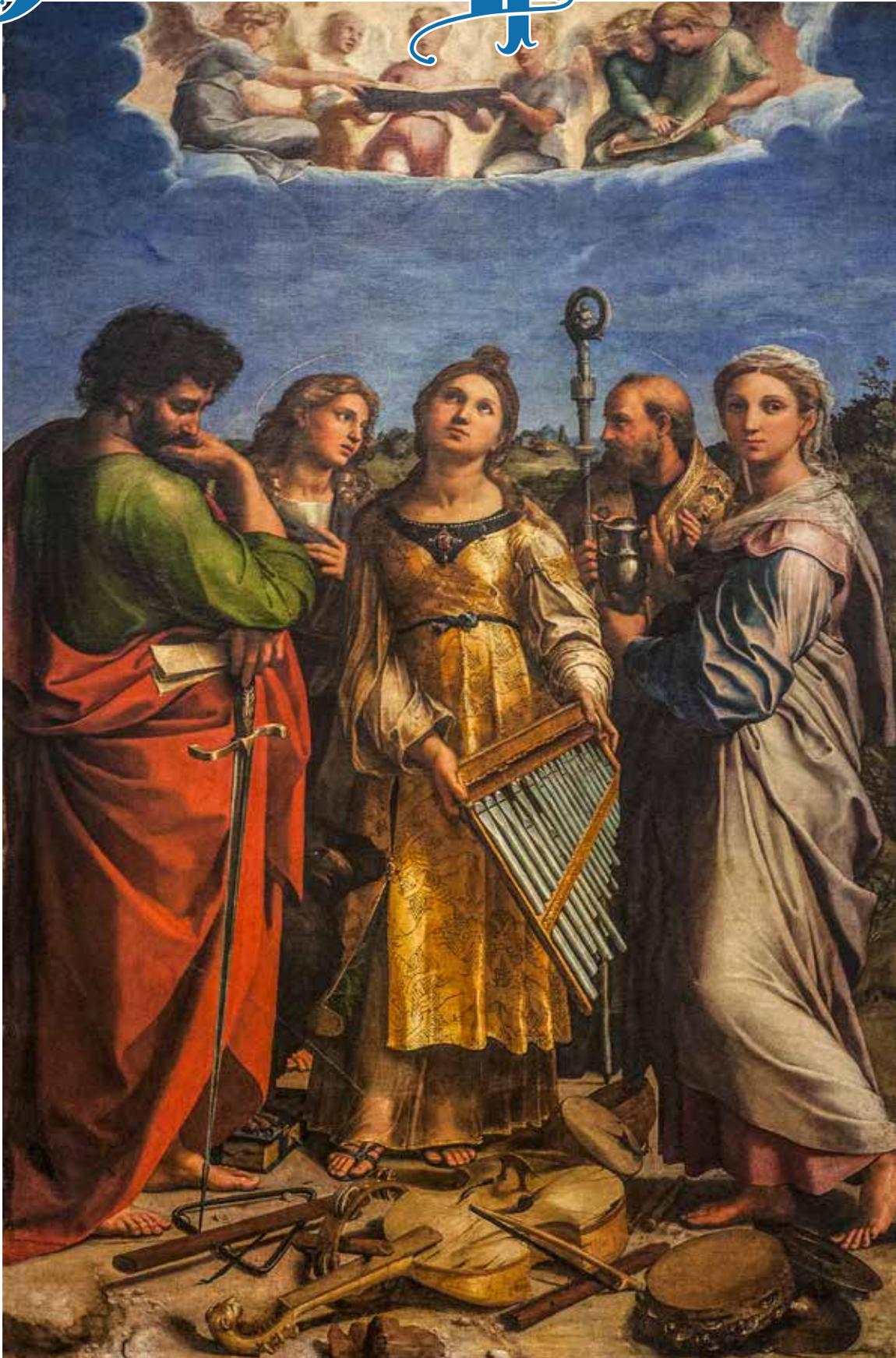


Orate + Fratres



The Ecstasy of Saint Cecilia, the patron saint of musicians and Church music, listening to a choir of angels in the company of St. Paul, St. John the Evangelist, St. Augustine and Mary Magdalene. Painted by Raphael, commissioned for a church in Bologna, the painting now hangs there in the Pinacoteca Nazionale, Bologna.

St. Cecilia

From the Office of Matins on her feast:

"Cecilia, a Roman virgin of noble birth, vowed her virginity to God at a very early age. Given in marriage against her will to Valerian, she persuaded him to leave her untouched and go to blessed Urban, the Pope, that when he had been baptized he might be worthy to see Cecilia's angelic protector. When Valerian had obtained this favour, he converted his brother Tiburtius to Christ, and a little later both were martyred under the prefect Almachius. But Cecilia was seized by the same prefect because she had distributed the two brothers' wealth to the poor, and orders were given to have her suffocated in a bath. When the heat dared not harm her, she was struck three times with an axe, and left half dead. After three days she received the palm of virginity and of martyrdom, and was buried in the cemetery of Callistus. Her body and those of Popes Urban and Lucius, and of Tiburtius, Valerian and Maximus were transferred by Pope Paschal I to the church in the City dedicated to St. Cecilia."



Church of St. Cecilia in Trastevere, Rome

done under and near the high altar, two white marble sarcophagi were discovered, which corresponded with the description left by Pascal I of the caskets containing the relics of the holy martyrs.

"The Cardinal had the sarcophagi opened in the presence of witnesses of unquestionable integrity. After the marble covering was removed, the original cypress casket was found in a good state of preservation. The Cardinal, with understandable emotion, raised the lid, exposing to view the treasure which had been confided to the grave by Popes Urban and Pascal.

"The mortal remains were found in the same position in which the Saint had died almost fifteen hundred years before. Through a silk veil which modestly covered the body could be seen the gold embroidered dress of the Saint, the mortal wound in the neck, and the blood-stained clothes." (Cruz, *The Incorruptibles*, Tan Books, 1977, p.44-45).

The sculpture of St. Cecilia by Stefano Moderno (see image *right*.) shows her extending three fingers with her right hand and one with her left, testifying to the Trinity, three persons in one God. The sculptor attested that this was how her body looked when her tomb was opened in 1599.

The oldest sources we have of Saint Cecilia are a martyrology from the 5th century (*Martyrologium Hieronymianum*) and in the writings of Saint Ambrose and Eusebius of Caesarea. An account is also given in *The Golden Legend* (Blessed Jacobus de Voragine, 1260), itself is based on such early sources. It says that Cecilia was martyred either in 220 or 223, and connects her story with Pope Urban I, who reigned 222-230.

At this time Christians were being persecuted and the authorities would demand of them that they sacrifice to the pagan gods and renounce their Christian faith. Thus did the prefect Almachius soon arrest Valerian and Tiburtius, whom he caused to be beheaded when they refused to sacrifice to Jupiter. Maximus, into whose custody they had been given, was converted by their example and beaten to death on the orders of Almachius.



Martyrdom of St. Cecilia, by Carlo Saraceni

"Seven hundred seventy-seven years later, one of the most documented exhumations of any saint's body occurred in 1599, when Cardinal Sfondrato ordered the restoration of some parts of the basilica. On October 20th of that year, during the course of work being

Then they sent for Cecilia, who after a terrible ordeal, during which she prayed and preached continually, was martyred. With faith and courage, she refused to sacrifice to idols, saying to Almachius: I don't know where you lost your eyes! What you call gods are nothing but lumps of stone, as we all see. (quoted from *The Golden Legend*). Urban buried her body where bishops are buried and, as was her wish, consecrated her house as a church. The present Church of Saint Cecilia in Trastevere in Rome is on this site. It was once the titular church of Cardinal Wolsey.

Saint Cecilia's life inspired many literary works, including by John Dryden and W H Auden. The *Second Nun's Tale* in Chaucer's *Canterbury Tales*, follows closely the version in *The Golden Legend*. As the patron saint of music, she has inspired composers, such as Purcell and Handel. She is one of the saints mentioned in the Canon of the Mass.



Martyrdom of Saint Cecilia, by Stefano Moderno, 1559, Church of St. Cecilia, Trastevere, Rome



The Effects of Extreme Unction

from the Catechism of the Council of Trent, Part II

By this Sacrament is imparted grace that remits sins, and especially lighter, or as they are commonly called, venial sins; for mortal sins are removed by the Sacrament of Penance. Extreme Unction was not instituted primarily for the remission of grave offences; only Baptism and Penance accomplish this directly.

Another advantage of the Sacred Unction is that it liberates the soul from the languor and infirmity which it contracted from sins, and from all the other remains of sin. The time most opportune for this cure is when we are afflicted with severe illness and danger to life impends, for it has been implanted in man by nature to dread no human visitation so much as death. This dread is greatly augmented by the recollection of our past sins, especially if our conscience accuses us of grave offences; for it is written: They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them.

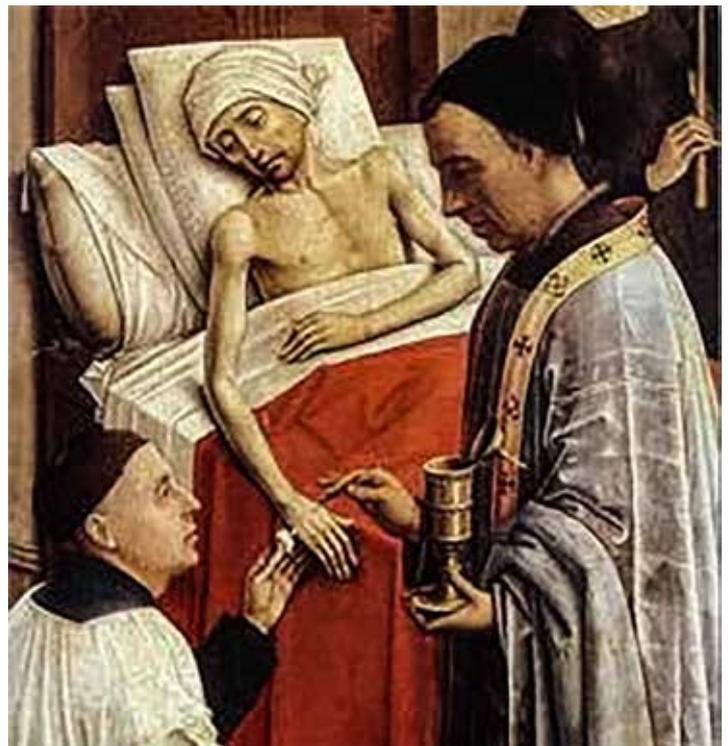
Another source of vehement anguish is the anxious thought that we must soon afterwards stand before the judgment seat of God, who will pass on us a sentence of strictest justice according to our deserts. It often happens that, struck with this terror, the faithful feel themselves deeply agitated; and nothing conduces more to a tranquil death than to banish sadness, await with a joyous mind the coming of our Lord, and be ready willingly to surrender the deposit

entrusted whenever it shall be His will to demand it back. To free the minds of the faithful from this solicitude and fill the soul with pious and holy joy is, then, an effect of the Sacrament of Extreme Unction.

From it, moreover, we derive another advantage, which may justly be deemed the greatest of all. For although the enemy of the human race never ceases, while we live, to meditate our ruin and destruction, yet at no time does he more violently use every effort utterly to destroy us, and, if possible, deprive us of all hope of the divine mercy, than when he sees the last day of life approach. Therefore arms and strength are supplied to the faithful in this Sacrament to enable them to break the violence and impetuosity of the adversary, and to fight bravely against him; for the soul of the sick is relieved and encouraged by the hope of the divine goodness, strengthened by which it bears more lightly all the burdens of sickness, and eludes with greater ease the artifice and cunning of the devil who lies in wait for it.

Finally, the recovery of health, if indeed advantageous, is another effect of this Sacrament. And if in our days the sick obtain this effect less frequently, this is to be attributed, not to any defect of the Sacrament, but rather to the weaker faith of a great part of those who are anointed with the sacred oil, or by whom it is administered; for the Evangelist bears witness that the Lord wrought not many miracles among His own, because of their unbelief.

It may also be truly said at the Christian religion, since it has struck its roots more deeply in the minds of men, stands now less in need of the aids of such miracles than it did formerly, at the commencement of the rising Church. Nevertheless, faith should be strongly excited in this respect, and whatever it may please God in His wisdom to do with regard to the health of the body, the faithful ought to rely on a sure hope of attaining, by virtue of this sacred oil, health of the soul, and of experiencing, should the hour of their departure from life be at hand, the fruit of that glorious assurance: Blessed are the dead who die in the Lord.



Extreme Unction by Rogier van der Weyden, detail from Seven Sacraments altarpiece, now at Royal Museum of Fine Arts, Antwerp



Institute of Christ the King Sovereign Priest

Shrewsbury Weekly Schedule *

		Ordo	Cathedral	St Winefride's	Mass Intention
Sun	17 Nov	XXIII Sunday after Pentecost		11.15 Mass	For the Souls of Priests in Purgatory who are most in need * Katrin Hermforth
Mon	18 Nov	On the Dedication of the Basilicas of Ss. Peter and Paul, III class	7.30am Mass		John McGowan * Oliver Brown †
Tue	19 Nov	St. Elizabeth Widow, III class, Com. of St. Pontianus Pope and Martyr	7.30am Mass	6pm Holy Hour with Benediction and Confessions 7pm Mass	Francis Edward & Marguerite Tocher; Walter & Mary Gauld, RIP For Friends and Benefactors of the Shrewsbury Apostolate * Anselm Eustace
Wed	20 Nov	St. Felix of Valois Confessor, III class	7.30am Mass		Francis Edward & Barbara Ross (née Gauld) Tocher RIP * Special Intention
Thu	21 Nov	On the Presentation of the Blessed Virgin Mary, III class	7.30am Mass 11am Holy Hour with Benediction and Confessions		Francis Edward Tocher & Alexander Fisher Tocher * Parents of G.M.
Fri	22 Nov	St. Cecilia Virgin and Martyr, III class	7.30am Mass	6pm Holy Hour with Benediction and Confessions 7pm Mass	Robert Bain † (29.10.2019). Private Intention * Dominik
Sat	23 Nov	St. Clement I Pope and Martyr, III class, Com. of St. Felicitas Martyr		10.45am Confessions 11.15 Mass	Special Intention * Ingo and Elisabeth
Sun	24 Nov	XXIV (Last) Sunday after Pentecost		11.15 Mass	Winefride Scorey * Dominik

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

Announcements

Dates for your diary: A Novena of Sermons in preparation for the Feast of the Immaculate Conception

From November 30th until December 7th, we will have a Novena of Sermons concluding with Benediction in the evenings at 7pm. On the Tuesday and Friday the sermon at 7pm will be followed by Holy Mass. Guest preachers will include Fr. Montgomery, Fr. McGuinness and Canon Jason Apple from the Seminary of the Institute. After the Friday Mass, there will be a reception in the Hall to welcome Canon Apple to England.

On the Feast itself we will have a High Mass with Canon Apple as celebrant.

Note: On December 7th, because of the evening Novena, we will not have the usual First Saturday Day of Prayer and Catechesis. It will resume on January 4th.

Latin Mass Society - Christmas Cards and 2020 Calendar

The Latin Mass Society has a new calendar for 2020. You can order it online at <https://lms.org.uk/product/traditional-catholic-calendar-2020>. A sample will be displayed at the back of St Winefride's. If you prefer to order directly, rather than online, please put your name down on the sheet attached to the display calendar or contact your local LMS representative. Calendars cost £7.

Your new Latin Mass Society Rep is **Victoria Keens**. She can be contacted at Mass or on 01743 891592 or by email to shrewsbury@lms.org.uk

The Latin Mass Society also has attractive Christmas cards and other gifts in the online shop. For cards go to: <https://lms.org.uk/catalog/christmas-cards>

Institute of Christ the King website - You can access this newsletter online - a useful way to pass it on to others. The page is: <https://icksp.org.uk/shrewsbury/weekly-newsletter/> Photographs are also posted in the online Gallery: <https://icksp.org.uk/shrewsbury/galleries/>

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 at 7pm.



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