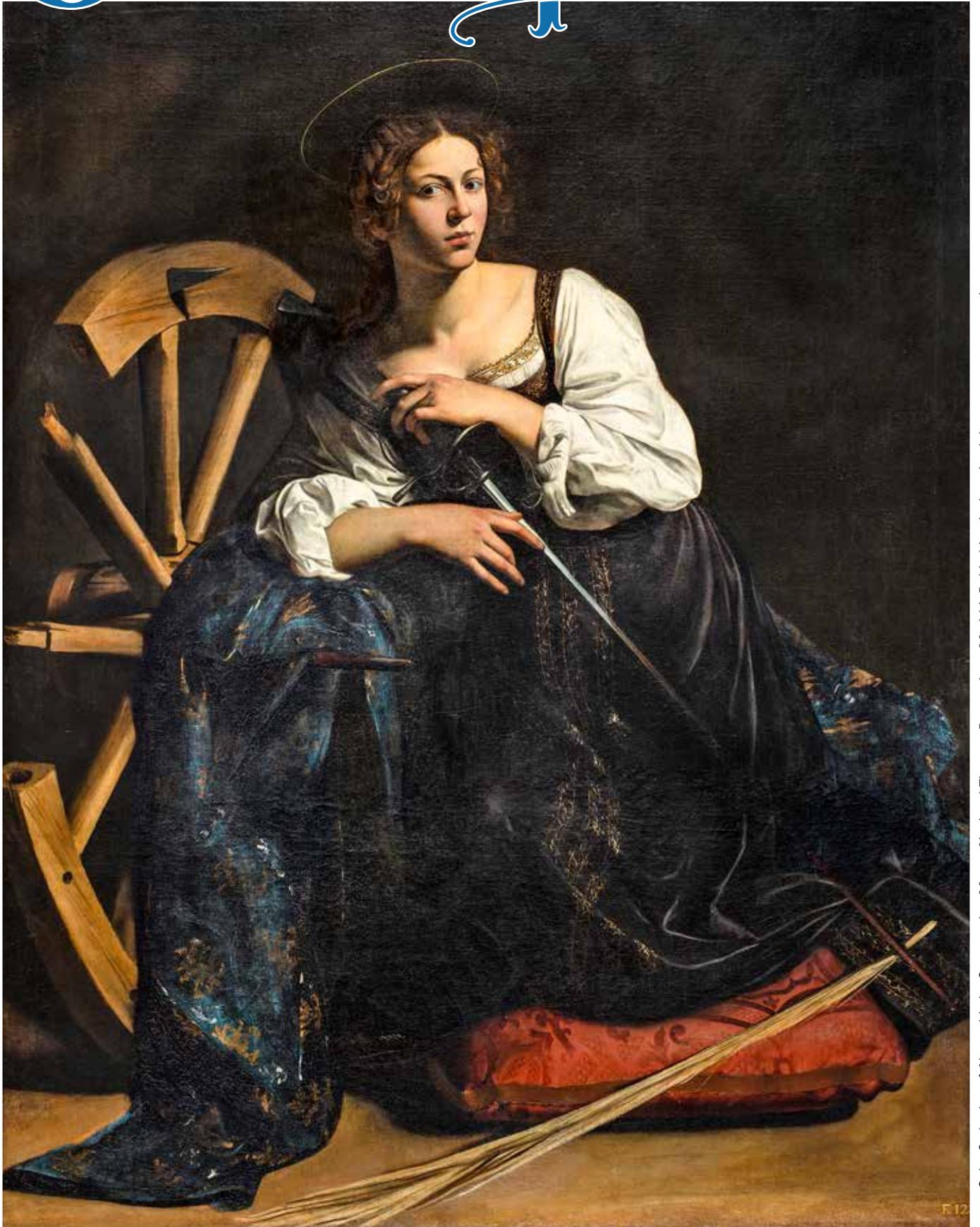


Orate + Fratres



Saint Catherine of Alexandria by Caravaggio - Museo Nacional Thyssen-Bornemisza, Madrid - Behind her is the wheel that was meant to put her to death, but which was destroyed by an angel. She holds a sword, the means by which she was finally martyred.

INSIDE: Saint Catherine of Alexandria + From the Catechism: The General Judgment

A Letter from the Prior



Dear Faithful,

Our loving Lord often permits evil to befall His saints as we see in the many martyrdoms of the past and of the present. He permits them only so that He may show His divine sovereignty is in no way threatened by His creatures endowed with free will. This is a lesson of divine providence that is learned with difficulty by us here below who must suffer before receiving the crown of glory.

It is in this context that I share with you the unfortunate event that transpired last Sunday into Monday. The presbytery was broken into at night and the Sunday collection, hidden away was stolen. Additionally, the church hall was also broken into and some food items there stolen as well. The chalk on door of the presbytery marking the Epiphany Blessing was wiped as if to erase it.

In the battles that we face, "our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places" (Ephesians 6.12). Let us pray for those who broke in and stole from us, that they be delivered from the Evil One whom they have been serving.

Be assured that we are taking every reasonable means to prevent unlawful entry into the church and presbytery as well as to increase the security of the grounds, specifically by installing better exterior lighting and securing the fence panel used to gain entry.

Be assured of my prayers for you all.

Rev. Canon Scott Smith
Prior of the House of St. Chad

Saint Catherine of Alexandria

Virgin and Martyr, c.287-c.305, Feast: 25 November

From The Liturgical Year by Dom Prosper Gueranger, O.S.B.

Gertrude the Great, from her very infancy, felt a special attraction towards the glorious virgin Catherine. As she was desirous of knowing how great were her merits, Our Lord showed her St. Catherine seated on a throne so lofty and so magnificent, that it seemed her glory was sufficient to have filled the courts of heaven, had she been its sole queen; while from her crown a marvellous brightness was reflected on her devout clients. (Legatus divinae pietatis, iv. 57) It is well known how the Maid of Orleans, entrusted by St. Michael to the guidance of St. Catherine and St. Margaret, received aid and counsel from them during seven years; and how it was at Sainte-Catherine-de-Fierbois that she received her sword.

In the twelfth and thirteenth centuries the Crusaders of the West experienced the powerful assistance of the Alexandrian Martyr; and, on their return from the East, they introduced her cultus, which soon became extremely popular. An order of Knighthood was founded to protect the pilgrims visiting her holy body on Mount Sinai. Her feast was raised to the rank of first Class, and was observed as a holiday of obligation by many churches. She was honoured as patroness by Christian philosophers, scholars, orators, and attorneys. The senior advocate was called bastonier, because it was his privilege to carry her banner; while confraternities of young girls were formed under the invocation of St. Catherine, whose members vied with one another in their zeal for adorning her venerated image. She was classed among the helping Saints, as being a wise counsellor; and was claimed as patroness by various associations merely on account of their experience of her powerful intercession with our Lord. Her betrothal with the divine Child, and other scenes from her Legend, furnished Christian Art with many beautiful inspirations.

The holy and learned Baronius regretted that even in his day the Acts of the great Oriental Martyr were open to discussion on certain points, which were eagerly seized upon by the extreme critics of the succeeding centuries, in order to lessen popular devotion towards her. (Baron. Annal. ad ann. 307.) There remains however this glory to Christian virginity, that in the person of St. Catherine it was honoured by pupils and masters, and became the guiding spirit in the development of human thought, during the centuries illustrated by such brilliant suns of learning as Albert the Great, Thomas of Aquinas, and Bonaventure. Blessed are the clean of heart, for they shall see God. (Matt. 5:8) Methodius, a bishop and martyr of the third century, thus speaks in his Banquet of Virgins: "The virgin must have a very great love of sound doctrine; and she ought to hold an honourable place among the wise." (Methodius. Conviv. Oratio 1:1.)

Let us now read the abridged Legend of St. Catherine in the book of holy Church.

Catherine, a noble virgin of Alexandria, united from early youth the study of the liberal arts with an ardent faith; and attained in a short time to such a degree of holiness and science, that at the age of eighteen she surpassed the most learned men. Seeing many, at the command of Maximin, cruelly tortured and executed for professing the Christian religion, she went boldly to Maximin himself and reproached him for his impious cruelty, showing him by wise reasons that faith in Christ is necessary for salvation.

Maximin, marvelling at her wisdom, caused her to be kept in custody. Then he summoned the most learned men from all parts, and promised a large reward to him that should refute Catherine's arguments, and lead her from the faith of Christ to the worship of idols. But the result was contrary to his expectations. For many of the philosophers who had assembled to refute her were, by the force and subtlety of her reasoning, so enkindled with love of Jesus Christ, that they were ready to die for him. Maximin next tried to seduce her by flatteries and promises; but seeing his labour lost, he caused her to be lashed and torn with scourges tipped with lead, and finally shut up in prison for eleven days without food or drink.

During this interval, Maximin's wife, and Porphyrius general of the army, going to see the virgin in prison, were by her exhortations brought to believe in Jesus Christ, and were afterwards crowned with martyrdom. Meanwhile Catherine was brought out of prison, and a wheel was set up garnished with many sharp knives, to cruelly rend the virgin's body. But at Catherine's prayer the wheel was speedily broken; by which miracle many were converted to the

example, affecting as it does the conduct of many, is to terminate only with the end of the world. Justice demands that in order to form a proper estimate of all these good or bad actions and words a thorough investigation should be made. This, however, could not be without a general judgment of all men.

Moreover, as the **character of the virtuous** frequently suffers from misrepresentation, while that of the wicked obtains the commendation of virtue, the justice of God demands that the former recover, in the public assembly and judgment of all men, the good name of which they had been unjustly deprived before men.

Again, as the just and the wicked performed their good and evil actions in this life not without the cooperation of the body, it necessarily follows that these actions belong also to the body as to their instrument. **It was, therefore, altogether suitable that the body should share with the soul the due rewards of eternal glory or punishment.** But this can only be accomplished by means of a general resurrection and of a general judgment.



Scenes from the Life of Saint Catherine of Alexandria, part of an altarpiece, German anonymous, c1430-1450. It shows the baptism of Saint Catherine. On the left, before her baptism, she does not yet find favour with Christ. On the right, after her baptism, the Christ Child and places a ring on her finger, joining her to Him in a mystic marriage.

faith of Christ. Maximin only grew more obstinate in wickedness and cruelty, and ordered Catherine to be beheaded. Offering her head bravely to the sword, she took her flight to heaven, adorned with the double crown of virginity and martyrdom, on the seventh of the Kalends of December. Her body was miraculously carried away by Angels and buried on Mount Sinai in Arabia."



The General Judgment

From the Catechism of the Council of Trent, Part I: The Creed

ARTICLE VII : "FROM THENCE HE SHALL COME TO JUDGE THE LIVING AND THE DEAD"

It is necessary to show why, besides the particular judgment of each individual, a general one should also be passed upon all men.

Those who depart this life sometimes leave behind them children who imitate their conduct, dependents, followers and others who admire and advocate their example, language and actions. **Now by all these circumstances the rewards or punishments of the dead must needs be increased,** since the good or bad influence of

Next, it is important to prove that in prosperity and adversity, which are sometimes the promiscuous lot of the good and of the bad, everything is done and ordered by an all-wise and all-just Providence. It was, therefore, necessary not only that rewards should await the just and punishments the wicked, in the life to come, but that **they should be awarded by a public and general judgment.** Thus they will become better known and will be rendered more conspicuous to all; and in atonement for the unwarranted murmurings, to which on seeing the wicked abound in wealth and flourish in honours even the Saints themselves, as men, have sometimes given expression, a tribute of praise will be offered by all to the justice and Providence of God. My feet, says the Prophet, were almost moved, my steps had well nigh slipped, because I had a zeal on occasion of the wicked, seeing the prosperity of sinners; and a little after: Behold! these are sinners and yet abounding in the world, they have obtained riches; and I said, Then have I in vain justified my heart, and washed my hands among the innocent; and I have been scourged all the day, and my chastisement hath been in the morning. This has been the frequent complaint of many, and a general judgment is therefore necessary, **lest perhaps men may be tempted to say that God walketh about the poles of heaven, and regards not the earth. (Emphasis added.)**





Institute of Christ the King Sovereign Priest

Shrewsbury Weekly Schedule *

		Ordo	Cathedral	St Winefride's	Mass Intention
Sun	24 Nov	XXIV (Last) Sunday after Pentecost		11.15 Mass	Winefride Scorey * Dominik
Mon	25 Nov	St. Catherine Virgin and Martyr, III class.	7.30am Mass		* Jane Adderley For the Souls of Priests in Purgatory who are most in need
Tue	26 Nov	St. Sylvester Abbot, III class, Com. of St. Peter of Alexandria Bishop and Martyr.	7.30am Mass	6pm Holy Hour with Benediction and Confessions 7pm Mass	* Don Healiss For the Souls of Priests in Purgatory who are most in need For Friends and Benefactors of the Shrewsbury Apostolate
Wed	27 Nov	Requiem Mass	7.30am Mass		* The Holy Souls The poor souls
Thu	28 Nov	Requiem Mass	7.30am Mass 11am Holy Hour with Benediction and Confessions		The Holy Souls For the Souls of Priests in Purgatory who are most in need
Fri	29 Nov	Votive Mass of the Precious Blood, Comm. of St. Saturninus. Requiem Mass	7.30am Mass	6pm Holy Hour with Benediction and Confessions 7pm Mass	In honour of the Precious Blood For the Souls of Priests in Purgatory who are most in need
Sat	30 Nov	St. Andrew Apostle, II class.		10.45am Confessions 11.15 Mass * Novena begins at 7pm	Helen Cleator RIP * M.H.
Sun	1 Dec	I Sunday of Advent		11.15 Mass * Novena begins at 7pm	A special intention
* December 1st at 3.15pm Sunday Mass at St. Wulstan's Little Malvern					M.H.

*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.



St. Winefride's Presbytery, Mynd Close, Shrewsbury SY2 5RA

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

ICKSP website: <https://icksp.org.uk/shrewsbury/>