

Orate + Fratres



INSIDE:

The Immaculate Conception + From the Catechism: Necessity of Baptism
+ Question from the Pews: Finding a priest outside hours

Immaculada Concepcion (1767-1769) by Giovanni Battista Tiepolo, Museo del Prado

The Feast of the Immaculate Conception of the Blessed Virgin Mary

December 8

*On 8 December 1854 Pope Pius IX promulgated the apostolic constitution **Ineffabilis Deus**, defining the dogma of the Immaculate Conception of the Blessed Virgin Mary.*

From Dom Gueranger's Liturgical Year:

At length, on the distant horizon, rises, with a soft and radiant light, the aurora of the Sun which has been so long desired. The happy Mother of the Messiah was to be born before the Messiah Himself; and this is the day of the Conception of Mary. The earth already possesses a first pledge of the Divine mercy; the Son of Man is near at hand. Two true Israelites, Joachim and Anne, noble branches of the family of David, find their union, after a long barrenness, made fruitful by the Divine omnipotence. Glory be to God, Who has been mindful of His promises, and Who deigns to announce, from the high heavens, the end of the deluge of iniquity, by sending upon the earth the sweet white dove that bears the tidings of peace!

The Feast of the blessed Virgin's Immaculate Conception is the most solemn of all those which the Church celebrates during the holy time of Advent; and if the first part of the cycle had to offer us the commemoration of some one of the mysteries of Mary, there was none whose object could better harmonize with the spirit of the Church in this mystic season of expectation. Let us, then, celebrate this solemnity with joy; for the Conception of Mary tells us that the Birth of Jesus is not far off.

The intention of the Church, in this Feast, is not only to celebrate the anniversary of the happy moment in which began, in the womb of the pious Anne, the life of the ever-glorious Virgin Mary; but also to honour the sublime privilege, by which Mary was preserved from the Original Stain, which, by a sovereign and universal decree, is contracted by all the children of Adam the very moment they are conceived in their mother's womb. The faith of the Catholic Church on the subject of the Conception of Mary is this: that at the very instant when God united the soul of Mary, which He had created, to the body which it was to animate, this ever-blessed soul did not only not contract the stain, which at that same instant defiles every human soul, but was filled with an immeasurable grace which rendered her, from that moment, the mirror of the sanctity of God Himself, as far as this is possible to a creature. The Church with her infallible authority, declared, by the lips of Pius IX, that this article of her faith had been revealed by God Himself. The Definition was received with enthusiasm by the whole of Christendom, and the eighth of December of the year 1854 was thus made one of the most memorable days of the Church's history.

It was due to His Own infinite sanctity that God should suspend, in this instance, the law which His Divine justice had passed upon all the children of Adam. The relations which Mary was to bear to the Divinity, could not be reconciled with her undergoing the humiliation of this punishment. She was not only daughter of the eternal Father; she was destined also to become the very Mother of the Son, and the veritable bride of the Holy Ghost.

Nothing defiled could be permitted to enter, even for an instant of time, into the creature that was thus predestined to contract



Pope Pius IX proclaiming the Dogma of the Immaculate Conception in 1855 by France.

such close relations with the adorable Trinity; not a speck could be permitted to tarnish in Mary that perfect purity which the infinitely holy God requires even in those who are one day to be admitted to enjoy the sight of His Divine majesty in Heaven; in a word, as the great Doctor St. Anselm says, 'It was just that this holy Virgin should be adorned with since God the Father was to give to her, as her Child, that only-begotten Son, Whom He loved as Himself, as being begotten to Him from His Own bosom; and this in such a manner, that the self-same Son of God was, by nature, the Son of both God the Father and this blessed Virgin. This same Son chose her to be substantially His Mother; and the Holy Ghost willed that in her womb He would operate the conception and birth of Him from Whom He Himself proceeded.' [the greatest purity which can be conceived after that of God Himself, *De conceptu virginali*, cap. xviii]



Necessity of Baptism

From the Catechism of Trent Part II: Sacraments: The Sacrament of Baptism

If the knowledge of what has been hitherto explained be, as it is, of highest importance to the faithful, it is no less important to them to learn that the law of Baptism, as established by our Lord, extends to all, so that unless they are regenerated to God through the grace of Baptism, be their parents Christians or infidels, they are born



cosmo Podesti, commissioned for the Hall of the Immaculate Conception.

to eternal misery and destruction. Pastors, therefore, should often explain these words of the Gospel: Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

Infant Baptism: Its Necessity

That this law extends not only to adults but also to infants and children, and that the Church has received this from Apostolic tradition, is confirmed by the unanimous teaching and authority of the Fathers.

Besides, it is not to be supposed that Christ the Lord would have withheld the Sacrament and grace of Baptism from children, of whom He said: Suffer the little children, and forbid them not to come to me; for the kingdom of heaven is for such; ° whom also He embraced, upon whom He imposed hands, to whom He gave His blessing.

Moreover, when we read that an entire family was baptised by Paul, it is sufficiently obvious that the children of the family must also have been cleansed in the saving font.

Circumcision, too, which was a figure of Baptism, affords strong argument in proof of this practice. That children were circumcised on the eighth day is universally known. If then circumcision, made by hand, in despoiling of the body of the flesh, was profitable to children, it is clear that Baptism, which is the circumcision of Christ, not made by hand, is also profitable to them.

Finally, as the Apostle teaches, if by one man's offence death reigned through one, much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one, Jesus Christ. If, then, through the transgression of Adam, children inherit original sin, with still stronger reason can they attain through Christ our Lord grace and justice that they may reign in life. This, however, cannot be effected otherwise than by Baptism.

Pastors, therefore, should inculcate the absolute necessity of administering Baptism to infants, and of gradually forming their tender minds to piety by education in the Christian religion. For according to these admirable words of the wise man: A young man according to his way, even when he is old, he will not depart from it.



The Seven Sacraments by Rogier van der Weyden, c. 1440-1445, Belgium
Detail of left panel of triptych, which shows an infant baptism.



Question from the Pews:

"How can I reach a priest outside of normal hours, in a real case of emergency?"

In such cases of emergency, you should contact either Father Gribbin or Canon Smith by the phone numbers indicated on this newsletter being careful to leave a clear message as to your name and telephone number, as well as stating clearly the nature of the emergency. We will return the call as soon as we are able.

If someone is in the hospital or is homebound and would like a visit from a priest, please do not assume that the clergy will become aware of this through the administration of the hospital or because someone else already knows.

It is prudent to contact a priest before a person is in the last moments of their life; while the individual is still conscious and can make a good confession before receiving Viaticum and the sacrament of extreme unction. Often, I am called to the hospital too late to offer all of the help that the Church offers her children.



Institute of Christ the King Sovereign Priest

Shrewsbury Weekly Schedule *

		Ordo	Cathedral	St Winefride's	Mass Intention
Sun	8 Dec	The Immaculate Conception of the Blessed Virgin Mary, I class, Comm. II Sunday of Advent. 		11.15 High Mass	Private Intention of Canon Apple * Magdalena Plenk R.I.P. * For the Souls of Priests in Purgatory who are most in need
Mon	9 Dec	Feria.	7.30am Low Mass		Donal Gleeson RIP * Jean Coleman
Tue	10 Dec	Commemoration of St. Melchiades Pope and Martyr, Comm. (Rorate)	7.30am Low Mass	6pm Holy Hour with Benediction and Confessions 7pm Low Mass	Mr and Mrs Patrick Hughes RIP For the Most Forgotten Holy Soul * Archbishop Viganò
Wed	11 Dec	St. Damasus I Pope and Confessor, III class.	7.30am Low Mass		Michael Weissmann RIP (Anniversary) * Gregory Verver
Thu	12 Dec	Feria.	7.30am Low Mass 11am Holy Hour with Benediction and Confessions		Alice Wyatt * For the Souls of Priests in Purgatory who are most in need
Fri	13 Dec	St. Lucy Virgin and Martyr, III class.	7.30am Low Mass	6pm Holy Hour with Benediction and Confessions 7pm Low Mass	Isabelle Verver For the Souls of Priests in Purgatory who are most in need
Sat	14 Dec	Feria.		10.45am Confessions 11.15 Low Mass	Anna Ezugwu and Family * For the Souls of Priests in Purgatory who are most in need
Sun	15 Dec	III Sunday of Advent (Gaudete)		11.15 High Mass	Dominik
St Wulstan Little Malvern 3.15pm Sung Mass					For the Souls of Priests in Purgatory who are most in need

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

Announcements

Upcoming: A Christmas Novena of Masses

This Christmas give a spiritual gift by enrolling yourself and your loved ones, in the Novena of Masses offered during the Christmas Octave by the Institute of Christ the King Sovereign Priest in Shrewsbury.

The novena will be offered for both the living and the dead, for their sanctification and salvation or for the repose of their souls. The nine consecutive Masses will begin with Midnight Mass and will conclude on Jan. 1st.

Christmas Mass Schedule:

Vigil Mass of Christmas December 24th at 7.30am (Cathedral). Low Mass
Midnight Mass at Midnight (St. Winefride) Missa Cantata - Hot Chocolate Reception in the Hall after the Mass with minced pies, mulled wine and hot chocolate.
Mass of Christmas Day at 11.15am (St. Winefride) Missa Cantata
Mass on St. Stephen's Day (December 26th) Mass at 11.15am (St. Winefride) Low Mass
Mass on the Octave (January 1st) at 11.15am (St. Winefride). Low Mass

Next Day of Prayer and Catechesis on Saturday January 4th.

Can you guess this?

"Lenty, Penty, Crucy, Lucy" What is the link between these four words?
Can you guess? And it is not that they all end with a "y". Next week's newsletter will reveal the answer.



Star that marks birthplace of Jesus in Bethlehem

St. Winefride's Presbytery, Mynd Close, Shrewsbury SY2 5RA
Rev. Canon Scott Smith, Prior of the House of Saint Chad
email: canon.smith@institute-christ-king.org telephone: 07366 321039
Rev. Anselm Gribbin, Assisting Priest - email: jagribbin@hotmail.com telephone: 07952 963641
ICKSP website: <https://icksp.org.uk/shrewsbury/>