

Orate + Fratres



The Great O's

INSIDE: The O Antiphons ✚ Ember Days ✚ The link between Lent, Pentecost, Crucifixion and the Immaculate Conception
✚ Photos from Mass of the Immaculate Conception

December 19—O Radix Iesse

O Root of Jesse, which standest for an ensign of the people, at whom the kings shall shut their mouths, to whom the Gentiles shall seek; come to deliver us, make no tarrying!

Isaiah 11:10 "In that day the root of Jesse, who standeth for an ensign of the people, him the Gentiles shall beseech, and his sepulchre shall be glorious."

Isaiah 52:15 "He shall sprinkle many nations, kings shall shut their mouth at him: for they to whom it was not told of him, have seen: and they that heard not, have beheld."

December 20—O Clavis David

O Key of David, and Sceptre of the house of Israel that openest, and no man shutteth; and shuttest and no man openeth; come to bring out the prisoners from the prison, and them that sit in darkness, and in the shadow of death!

Isaiah 2:22 "And I will lay the key of the house of David upon his shoulder: and he shall open, and none shall shut: and he shall shut, and none shall open."



The tree of Jesse. While he is sleeping a tree is growing from Jesse's body with on it the twelve Kings of Judah, the ancestors of Christ, and Mary with the Christ child in the top. The kings are: David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Uzziah, Jotham, Ahaz, Hezekiah and Manasseh. On either side of Jesse two prophets are standing, probably Isaiah and Jeremiah. To the left a nun in a white habit, probably from the Order of St. Mary Magdalene, is kneeling. She is the donor of the painting. Attributed to Jan Mostaert, c1500, Rijksmuseum



The Harrowing of Hell, from an Exsultet scroll of the later 11th century



Gero crucifix, late 10th century, Cologne Cathedral, Germany

Isaiah 42:7 "That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house."

December 21—O Oriens

O Day-Spring, brightness of the everlasting Light, Sun of Righteousness; come, to give light to them that sit in darkness, and in the shadow of death!

Numbers 24:17 "I shall see him, but not now: I shall behold him, but not near. A star shall rise out of Jacob and a sceptre shall spring up from Israel: and shall strike the chiefs of Moab, and shall waste all the children of Seth."

Isaiah 9:2 "The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen."

December 22—O Rex Gentium

O King of the Gentiles, yea, and Desire thereof, O Cornerstone that makest of twain one; come to save man, whom thou hast made of the dust of the earth!

Isaiah 28:16 "Therefore thus saith the Lord God: Behold I will lay a stone in the

foundations of Sion, a tried stone, a corner stone, a precious stone, founded in the foundation. He that believeth, let him not hasten."

Ephesians 2:14 "For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh."

December 23—O Emmanuel

O Emmanuel, our King and our Law-giver, Longing of the Gentiles, yea, and Salvation thereof; come to save us, O Lord our God!

Isaiah 7:14 "Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel."

Isaiah 33:22 "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king: he will save us."

During this Advent season, whether we pray these great O Antiphons as part of our recitation of the Divine Office or we sing the seven repetitive stanzas of this powerful hymn, may we realize the rich patrimony of which we are heirs, and may we with the Church throughout the ages hasten our Savior's coming!



And she shall bring forth a son: and thou shalt call his name JESUS. For he shall save his people from their sins. Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. - Matthew 1: 21-23

Ember Days

From: Blessed Jacobus de Voragine (c.1229-1298), The Golden Legend

Jacopo (Jacobus in Latin) de Voragine was a Dominican who became Archbishop of Genoa in 1292 and was known for his good works. He was beatified by Pope Pius VIII in 1816. This collection was known as *Legenda Sanctorum* and, being so esteemed, as *Legenda Aurea*. It was so popular that about a thousand manuscripts survive, along with many incunabula (books printed before 1500 - the earliest printed works). It was translated into a number of vernacular languages even before the advent of printing. When printing was invented it became a best seller, said to have been second only to the Bible for readership. It inspired many, a noted example being St. Ignatius of Loyola, who read it during his recovery from injuries sustained at the Battle of Pamplona.

The Ember Day Fasts

The ember day, or four-season, fasts were instituted by Pope Callistus and are observed four times a year, following the four seasons of the year.

There are many reasons for this practice.

The **first** is that spring is warm and humid, summer hot and dry, autumn cool and dry, winter cold and wet. Therefore we fast in the spring to control the harmful fluid of voluptuousness in us; in summer, to allay the noxious heat of avarice; in autumn, to temper the aridity of pride; in winter, to overcome the coldness of malice and lack of faith.

The **second** reason for these four periods of fast is that the first one falls in March, i.e., in the first week of Lent, so that the vices that are in us may wither—they cannot be completely extinguished—and the seeds of the virtues may sprout. The second fast falls in summer, in Pentecost week, because the Holy Spirit comes at that time and we ought to be fervent in the Spirit.

In September we fast before Saint Michael's feast, because then the fruits of the earth are harvested and we should offer to God the fruits of good works. The fourth fast comes in December because then the grasses die, and we should die to the world.

The **third** reason is that we fast in order to imitate the Jews. They fasted four times a year—before Passover, before their Pentecost, before the feast of Tabernacles in September, and before the feast of Dedication in December.

The **fourth** reason is that man consists of the four elements, as regards the body and three powers, the rational, the concupiscible, and the irascible, as



Ember Days are popularly chosen for ordinations.

regards the soul. In order to control these elements and powers in us, we fast for three days four times a year, the number 4 referring to the body, the number 3 to the soul. These reasons are proffered by Master John Beleth.

The **fifth** reason, as stated by John of Damascus, is that in the spring there occurs an increase of blood, in the summer, of choler, in the autumn, of melancholia, and in winter, of phlegm. Therefore we fast in spring to weaken the blood of concupiscence and senseless gaiety in us; the sanguine person being libidinous and volatile. In summer we fast to weaken the bile of wrathfulness and falsity, because the choleric person is naturally inclined to bad temper and deception.

In the autumn we fast to counteract the melancholia of cupidity and despondency, because the melancholic is naturally greedy and gloomy. In the winter our fasting reduces the phlegm of sluggishness and laziness, the phlegmatic being by nature dull and slothful.

The **sixth** reason is that spring is compared to air, summer to fire, autumn to earth, and winter to water. So in spring we fast to tame our high spirits and our pride, in summer to damp the fire of greed and covetousness, in autumn to overcome the earth of spiritual frigidity and murky ignorance, in winter to harness the water of our lightheadedness and inconstancy.

A **seventh** reason is that spring is related to childhood, summer to adolescence, autumn to adulthood or the prime of life, and winter to old age. Therefore we fast in spring in order to preserve the innocence of the child, in summer to develop strength by living chaste lives, in autumn to grow young by constancy and mature by righteousness. In winter we strive by fasting to grow in prudence and virtuous living like the old, or rather, to make satisfaction for any offense we have given to God in earlier years.

William of Auxerre has given us an eighth reason: we fast four times in the year to atone for our failures in the same four seasons. Furthermore, we fast for three days in order to atone in a day for the faults committed in each month; we fast on Wednesday because Judas betrayed the Lord on that day, on Friday because that is the day Christ was crucified, on Saturday because that day lie lay in the tomb and the apostles grieved over the violent death of their Master.



Answer to last week's question from the pews

"Lenty, Penty, Crucy, Lucy" - What is the link between these four words?

The Ordo Romanus fixed the spring fast in the first week of March (then the first month), thus loosely associated with the first Sunday in Lent; the summer fast in the second week of June, after Whitsunday; the autumnal fast in the third week of September following the Exaltation of the Cross, September 14th; and the winter fast in the complete week next before Christmas Eve, following St. Lucy's Day (December 13th).

These dates are given in the following Latin mnemonic:

Sant Crux, Lucia, Cineres, Charismata Dia Ut sit in angariâ quarta sequens feria

Or in an old English rhyme: *Fasting days and Emberings be Lent, Whitsun, Holyrood, and Lucie.*

"Lenty, Penty, Crucy, Lucy" is a shorter mnemonic for when they fall. (Source for text: Wikipedia)

The ember days began on the Wednesday immediately following those days. This year the December ember days will be on 18th, 20th and 21st December.



Feast of the Immaculate Conception at St Winefride's

The following pictures are from the Mass last Sunday (8th December).





Institute of Christ the King Sovereign Priest

Shrewsbury Weekly Schedule *

		Ordo	Cathedral	St Winefride's	Mass Intention
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
Mon	16 Dec	St. Eusebius Bishop and Martyr, III class.	7.30am Low Mass		For the Souls of Priests in Purgatory * Anselm Eustace
Tue	17 Dec	Feria II Class	7.30am Low Mass	6pm Holy Hour with Benediction and Confessions 7pm Low Mass (Rorate)	For the Souls of Priests in Purgatory Mgr Wach * Dominik
Wed	18 Dec	Ember Wed, Feria.	7.30am Low Mass		Florian Winterer * Dominik
Thu	19 Dec	Feria.	7.30am Low Mass 11am Holy Hour with Benediction and Confessions		Dominik * For the Souls of Priests in Purgatory who are most in need
Fri	20 Dec	Ember Friday.	7.30am Low Mass	6pm Holy Hour with Benediction and Confessions 7pm Low Mass	Dominik For the Souls of Priests in Purgatory who are most in need
Sat	21 Dec	St. Thomas Apostle, II class. Ember Saturday.		10.45am Confessions 11.15 Low Mass	Dominik * Dominik
Sun	22 Dec	IV Sunday of Advent		11.15 Sung Mass	Dominik * Rosa Plenk

*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. Cards are now available.

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 help with cleaning the church for Christmas?

Can you spare some time to help clean St. Winefride's in preparation for Christmas? Please join us from 10am on 23rd December.



Star that marks birthplace of Jesus in Bethlehem

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