

# Orate + Fratres



*The elevation at the consecration from the Sherbrooke Missal, English, 1310-1320. This image shows graphically that the Eucharist is the sacrificial offering of Christ.*

**INSIDE:** The Sacrament of the Eucharist from: + The Council of Trent and + the Catechism of the Council of Trent + The 1983 Catechism of the Catholic Church



## The Sacrament of the Eucharist

Here we look at the teaching of the Council of Trent concerning the Eucharist and conclude with key teachings found in both the Catechism of the Council of Trent and the 1983 Catechism concerning this sacrament.

### *From the Council of Trent:*

The Decree Concerning The Most Holy Sacrament of The Eucharist (from the thirteenth session, the third under Julius III., 11<sup>th</sup> October 1551). The decree concludes noting that "But forasmuch as it is not enough to declare the truth, if errors be not laid bare and repudiated, it hath seemed good to the holy Synod to subjoin these canons, that all, - the Catholic doctrine being already recognised,- may now also understand what are the heresies which they ought to guard against and avoid." Note especially the following canons:

**CANON I.**-If any one denieth, that, in the sacrament of the most holy Eucharist, are contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ; but saith that He is only therein as in a sign, or in figure, or virtue; let him be anathema.

**CANON II.**-If any one saith, that, in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly [what is termed consubstantiation] with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood-the species Only of the bread and wine remaining-which conversion indeed the Catholic Church most aptly calls Transubstantiation; let him be anathema.

**CANON III.**-If any one denieth, that, in the venerable sacrament of the Eucharist, the whole Christ is contained under each species, and under every part of each species, when separated; let him be anathema.

**CANON IV.**-If any one saith, that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the Eucharist, but (are there) only during the use, whilst it is being taken, and not either before or after; and that, in the hosts, or consecrated particles, which are reserved or which remain after communion, the true Body of the Lord remaineth not; let him be anathema.

**CANON V.**-If any one saith, either that the principal fruit of the most holy Eucharist is the remission of sins, or, that other effects do not result therefrom; let him be anathema.

**CANON VI.**-If any one saith, that, in the holy sacrament of the Eucharist, Christ, the only-begotten Son of God, is not to be adored with the worship, even external of latria; and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of holy church; or, is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolators; let him be anathema.

**CANON VII.**-If any one saith, that it is not lawful for the sacred Eucharist to be reserved in the sacarium, but that, immediately after consecration, it must necessarily be distributed amongst those present; or, that it is not lawful that it be carried with honour to the sick; let him be anathema.

**CANON VIII.**-If any one saith, that Christ, given in the Eucharist, is eaten spiritually only, and not also sacramentally and really; let him be anathema.

**CANON XI.**-If any one saith, that faith alone is a sufficient preparation for receiving the sacrament of the most holy Eucharist; let him be anathema. And for fear lest so great a sacrament may be received

## Dear Faithful,

Thank you for your warm Christmas Greetings and for the generosity you have shown to us in so many ways over the past year and especially recently as the New Year approached. This coming year of Our Lord 2020 will be a year rich in His Grace. It is my prayer that we will recognize the many opportunities which will be offered to us to cooperate with Him in the work of redemption, not only for our own salvation, but for those of our families, friends, acquaintances and those with whom we come into contact in our daily lives.



This Christmas Season will conclude with the Feast of the Presentation of Our Lord which is also the Feast of the Purification of Our Lady on Sunday the 2nd of February. Let us take these last weeks of the Christmas Season, a Season of Light, to reflect on the light we have been given in Christ Our Lord, a light that should not be hidden but placed on a stand so as to shine in the darkness for all to see. As a sign of this, candles are blessed on that day and distributed before a solemn procession that brings the Light into the world, a manifestation or Epiphany of Christ in the World.

This year of Our Lord is also the 30<sup>th</sup> Anniversary of the founding of the Institute of Christ the King Sovereign Priest. So I ask for your prayers for this young foundation, for its founder, Monsignor Gilles Wach and for the co-founder and rector of the Institute's seminary, Very Reverend Canon Philippe Mora together with all of the priests, oblates, sisters, seminarians, members of the Society of the Sacred Heart and those discerning their vocations as postulants with the sisters or as candidates for the seminary. I ask also for your prayers for the apostolates, works, and missions entrusted to the Institute. Please pray especially for the Bishops and the clergy that support this young Institute. May God reward you for your prayers and sacrifices offered for these intentions.

Be assured of my daily prayers for you and your loved ones.

In Christ the King Sovereign Priest,

Canon Smith  
Prior of the House of St. Chad



unworthily, and so unto death and condemnation, this holy Synod ordains and declares, that sacramental confession, when a confessor may be had, is of necessity to be made beforehand, by those whose conscience is burthened with mortal sin, how contrite even soever they may think themselves. But if any one shall presume to teach, preach, or obstinately to assert, or even in public disputation to defend the contrary, he shall be thereupon excommunicated.

*From the Catechism of the Council of Trent (Part II, Ch IV):*

### **Importance of Instruction on the Eucharist**

As of all the sacred mysteries bequeathed to us by our Lord and Saviour as most infallible instruments of divine grace, there is none comparable to the most holy Sacrament of the Eucharist; so, **for no crime is there a heavier punishment to be feared from God than for the unholy or irreligious use by the faithful of that which is full of holiness**, or rather which contains the very author and source of holiness. This, the Apostle wisely saw, and has openly admonished us of it. For when he had declared the enormity of their guilt who discerned not the body of the Lord, he immediately subjoined: Therefore are there many infirm and weak among you, and many sleep [have died].

In order that the faithful, therefore, aware of the divine honours due to this heavenly Sacrament, may derive therefrom abundant fruit of grace and escape the most just anger of God, pastors should explain with the greatest diligence all those things which may seem calculated more fully to display its majesty.

### **Institution of the Eucharist**

In this matter it will be necessary that pastors, following the example of the Apostle Paul, who professes to have delivered to the Corinthians what he had received from the Lord, first of all explain to the faithful the institution of this Sacrament.

That its institution was as follows is clearly inferred from the Evangelist. Our Lord, having loved his own, loved them to the end. As a divine and admirable pledge of this love, knowing that the hour had now come that He should pass from the world to the Father, that He might not ever at any period be absent from His own, **He accomplished with inexplicable wisdom that which surpasses all the order and condition of nature. For having kept the supper of the Paschal lamb with His disciples, that the figure might yield to the reality, the shadow to the substance, He took bread, and giving thanks unto God, He blessed, and brake, and gave to the disciples, and**

**said: "Take ye and eat, this is my body which shall be delivered for you; this do for a commemoration of me."** In like manner also, He took the chalice after he had supped, saying: "This chalice is the new testament in my blood; this do, as often as you shall drink it, in commemoration of me".

### **Meaning of the Word "Eucharist"**

Wherefore sacred writers, seeing that it was not at all possible that they should manifest by one term the dignity and excellence of this admirable Sacrament, endeavoured to express it by many words.

For sometimes they call it Eucharist, which word we may render either by good grace, or by thanksgiving. And rightly, indeed, is it to be called good grace, as well because it first signifies eternal life, concerning which it has been written: **The grace of God is eternal life; and also because it contains Christ the Lord, who is true grace and the fountain of all favours.**

No less aptly do we interpret it thanksgiving; inasmuch as when we immolate this purest victim, we give daily unbounded thanks to God for all His kindnesses towards us, and above all for so excellent a gift of His grace, which He grants to us in this Sacrament. This same name, also, is fully in keeping with those things which we read were done by Christ the Lord at the institution of this mystery. For taking bread he brake it, and gave thanks. David also, when contemplating the greatness of this mystery, before he pronounced that song: He hath made a remembrance of his wonderful works, being a merciful and gracious Lord, **he hath given food to them that fear him**, thought that he should first make this act of thanksgiving: His work is praise and magnificence.

*From the Catechism of the Catholic Church:*

1384 The Lord addresses an invitation to us, urging us to receive him in the sacrament of the Eucharist: **"Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you."**

1385 To respond to this invitation we must prepare ourselves for so great and so holy a moment. St. Paul urges us to examine our conscience: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself." Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.

1386 Before so great a sacrament, the faithful can only echo humbly and with ardent faith the words of the Centurion: "Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea" ("Lord, I am not worthy that you should enter under my roof, but only say the word and my soul will be healed.") and in the Divine Liturgy of St. John Chrysostom the faithful pray in the same spirit:

O Son of God, bring me into communion today with your mystical supper. I shall not tell your enemies the secret, nor kiss you with Judas' kiss. But like the good thief I cry, "Jesus, remember me when you come into your kingdom."

1387 To prepare for worthy reception of this sacrament, the faithful should observe the fast required in their Church. Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest.

(From the Code of Canon Law of 1983: 919 §1. A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before Holy Communion from any food and drink, except for only water and medicine.)

# Announcements

## First Fridays and First Saturdays

Mark your calendar for the next First Friday Mass, after which you are welcome to a Reception in the Presbytery. On the Next First Saturday after Mass there will be a Day of Prayer and Catechesis.

## Mass Intentions:

Envelopes and forms are available to request Masses to be applied for specific intentions. Because of the particular role of the priest as mediator between God and man, acting "in persona Christi" when offering the Holy Sacrifice of the Mass, it is considered that special graces are obtained when he applies the Mass to a specific intention as the minister of the Church interceding on behalf of the faithful.

The faithful generally make an offering to the priest in order to apply the Mass for a specific intention. Mass offerings enable the faithful to participate more intimately in the Eucharistic Sacrifice by adding to it a sacrifice of their own, which associates them more intimately with Christ who offers himself in the sacred Host. Mass offerings are a form of almsgiving in support of the minister and the Church.

Intentions are published so that others may also unite their personal intentions with that of the priest. If one requests that their intention be kept private, it will be noted as "Private Intention" in the newsletter.

A single Mass may be offered, or a Novena of Masses, or even a Gregorian Mass, that is a series of 30 consecutive Masses, may be offered for the living or for the dead or for a particular intention such as "In Thanksgiving" or for "A Good Harvest" etc. Votive Masses may also be requested such as, "In Honour of St. Joseph in Thanksgiving".



## Institute of Christ the King Sovereign Priest Shrewsbury Weekly Schedule \*

		Ordo	Cathedral	St Winefride's	Mass Intention
Sun	19 Jan	II Post Epiphany		11.15 Low Mass	No Scheduled Intentions
St Wulstan Little Malvern 3.15pm Sung Mass					No Scheduled Intentions
Mon	20 Jan	Ss. Fabian Pope and Sebastian Martyrs, III class.	7.30am Low Mass		No Scheduled Intentions
Tue	21 Jan	St. Agnes, Virgin and Martyr, III class	7.30am Low Mass	6pm Holy Hour with Benediction and Confessions 7pm Low Mass	No Scheduled Intentions
Wed	22 Jan	Ss. Vincent and Anastasius Martyrs, III class.	7.30am Low Mass		No Scheduled Intentions
Thu	23 Jan	St. Raymund of Peñafort Confessor, III class, Com. of St. Emerentiana Virgin and Martyr.	7.30am Low Mass 11am Holy Hour with Benediction and Confessions		No Scheduled Intentions
Fri	24 Jan	St. Timothy Bishop and Martyr, III class.	7.30am Low Mass	6pm Holy Hour with Benediction and Confessions 7pm Low Mass	No Scheduled Intentions
Sat	25 Jan	Requiem (Anniversary)		10.45am Confessions 11.15 Low Mass	Norah Donnelly RIP * Private Intention of the Priest
Sun	26 Jan	III Post Epiphany		11.15 Sung Mass	No Scheduled Intentions
St Wulstan Little Malvern 3.15pm Sung Mass					No Scheduled Intentions

\*Intention for a Mass said privately

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