

# Orate + Fratres



**INSIDE:** The Offertory, Part 2 + *Providentissimus Deus* - Leo XIII  
on the study of Holy Scripture



## The Offertory - Part 2

*Continuing from last week's newsletter on the Offertory, Dom Guéranger explains the prayer said at the preparation of the chalice, that is when water is added to the wine in the chalice:*

Thus says Mother Church: *Deus, qui humanae substantiae dignitatem mirabiliter condidisti*. Why speak here of the dignity of man? Why recall here, the Divinity and Humanity of Jesus Christ? Because the wine and water here used are figures: the wine represents Jesus \*Christ as God, the water represents Him as Man. The weakness of the water, compared with the strength of the wine, expresses the difference which exists between the Humanity and the Divinity of Jesus Christ. We must see ourselves too in this water, since we it was, who by Mary, furnished our Lord with the Humanity; thus does Holy Church express herself on this subject, in sentiments of admiration; thus does she love to put forward the true dignity of man.

Already had the royal prophet sung this our dignity, in his Psalm: *Constituisti eum super opera manuum tuarum, omnia subiecisti sub pedibus ejus*: Lord, Thou hast placed man over all the Works of Thy Hands; Thou hast put all things under his feet (Ps. 8). And if we recollect the manner of his creation by God, we are not surprised to hear Holy Church here saying that he was created *in an admirable manner*. When there is question of man, God speaks this word: "Let Us make man to Our Own Image and Likeness." And as He said, so hath He done.

But if man has been thus created, he has been moreover, raised up *in a still more admirable manner*, after his fall, and Holy Church fails not to say so: *mirabiliter reformasti*. Yes indeed, God has upraised him in a manner far exceeding, in wonder, that of His Creation, in espousing human nature by His Son, and so reforming fallen man.

*Da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster*. Make us, by the mystery of this water and of this wine, participators of the Divinity of Him, who hath deigned to make Himself participator of our humanity Jesus Christ Thy Son, our Lord. Holy Church here puts before us, first of all, in bold relief; the Mystery of the Incarnation, by means of this thought of the water and the wine being mingled together in one potion; thus does she recall the union of the Humanity and the Divinity of our Lord, and she asks of God that we too may participate in the Divinity of the Lord Himself, just as Saint Peter expresses it, in his second Epistle: *ut per haec efficiamini divinae eimsortes naturae*, that is to say that by the promises which were fulfilled in Jesus Christ, *we may be made participators of the Divine Nature*.

This deification, begun on earth by sanctifying grace, will be completed in Heaven in glory. In the terrestrial paradise, the devil told Eve that if she and Adam would only follow his counsel, both of them should be as gods. Herein he lied; for then, as now, by the faithful fulfilment of the divine precepts alone, can man ever attain unto God. In Heaven, we shall be as gods, not that we shall become so, by nature, but that in the Beatific Vision, we shall see God even as He sees Himself, and our state will be that of creatures placed immediately below the Divinity. Holy Church is bent on holding this Truth before our mental gaze, and she does so in this Prayer, while speaking to us of the Incarnation of the Word, the very principle of man's true greatness.

In Masses of the Dead, the priest does not bless the water, and here we are touching a second mystery. As we have said, the water represents the faithful, and the wine, our Lord Jesus Christ. The use of water and wine is then the figure of two mysteries at once: the mystery of the union of the human with the Divine Nature in our Lord; then, the union of Jesus Christ with His Church, which is composed of all the faithful. Now, the Church has no jurisdiction

over the souls in Purgatory; she can no longer exercise over them the Power of the Keys. So long as her children are on earth, she makes use, in their regard, of the Power given her, by our Lord, of binding and loosing; and thus does she lead each soul, either to the Church Triumphant—and then the Church on earth bows down in honour before that happy soul—or, to the Church Suffering, and then the Church on earth prays for that poor soul. But as to exercising any jurisdiction whatsoever, over that soul, she can do so no longer; intercession is all she now has to offer. This is what Holy Church expresses, by omitting the blessing of the water, in Masses of the Dead; she thereby shows that she can exercise no authority over the souls in Purgatory.

Water is so indispensable for the Holy Sacrifice of the Mass, that if it should happen that none could be procured, it would be necessary to abstain from saying Mass, even were it Easter Day.

On the other hand, water may never be mingled in so large a proportion as to alter the wine itself; for in such case, consecration would not take place.



## On the Study of Holy Scripture - Leo XIII



The Holy Bible is something which Catholics should have an appreciation for, to nourish their spiritual lives, to read in the light of the Catholic Faith, under the guidance of the teaching of the Church. It is also the major source which the sacred liturgy draws from in order to praise and thanking God each day. This appreciation for the written 'Word of God', includes what we may call 'Biblical studies'. This is something which has been with the Catholic Church for a long time. One only has to think of the Church Fathers, such as St. Jerome, who translated the scriptures and wrote commentaries on them, or St. Ambrose who wrote a commentary on St. Luke's Gospel; and, of course, the commentaries of St. Augustine.

Pope Leo XIII (papacy from 1878-1903) wrote an encyclical in 1893 called 'Providentissimus Deus' ('The Most Provident God') about the study of Holy Scripture, which was to have a great impact on Catholic biblical studies. In this encyclical he spoke about

the importance of the Bible in the life of the Church, and how the Church Fathers had studied the Bible, and great men in the Middle Ages, such as St. Bede the Venerable, and especially St. Bernard of Clairvaux, how it had been appreciated through the centuries. Pope Leo was very much in favour of learning. In fact he founded the École Biblique in Jerusalem, in 1892, which was actually the first Catholic educational establishment for the academic study of the Bible. Later, in 1902, Pope Leo also established the Pontifical Biblical Commission. However he was also anxious that Catholics should avoid the so-called 'rationalist methods' which had appeared in the course of history, and which emptied the scriptures of their sacrality as the Word of God and treated them as any other kind of literature. He upheld the teaching of St. Irenaeus and the Council of Vatican I, that the scriptures were to be understood in the same true sense that the Church understands them, but 'by no means prevent[ing]... the pursuit of Biblical science, but rather protects it from error, and largely assists its real progress' (n. 14).

Concerning scripture and the teaching of theology, Pope Leo XIII explained that it was 'Most desirable ... and most essential, that (this) should be pervaded and animated by the use of the divine Word of God. This is what the Fathers and the greatest theologians of all ages have desired and reduced to practice' (n. 16). In contrasting science with the scriptures, the Pope said that 'There can never, indeed, be any real discrepancy between the theologian and the physicist, as long as each confines himself within his own lines, and both are careful, as St. Augustine warns us, "not to make rash assertions, or to assert what is not known as known"' (n. 18). The scriptures have God as their author, inspired by the Holy Ghost, and therefore cannot err (n. 20). Pope Leo XIII finally makes a beautiful exhortation to the shepherds of the Church, concerning biblical studies and how the Sacred Scriptures should be venerated:

'Exert yourselves with willing alacrity, and use your authority and your persuasion in order that these studies may be held in just regard and may flourish, in Seminaries and in the educational Institutions which are under your jurisdiction. Let them flourish in completeness and in happy success, under the direction of the

*Continued on back page*

# Announcements

Church, in accordance with the salutary teaching and example of the Holy Fathers and the laudable traditions of antiquity; and, as time goes on, let them be widened and extended as the interests and glory of truth may require - the interest of that Catholic Truth which comes from above, the never-failing source of man's salvation ... We admonish with paternal love all students and ministers of the Church always to approach the Sacred Writings with reverence and piety; for it is impossible to attain to the profitable understanding thereof unless the arrogance of "earthly" science be laid aside, and there be excited in the heart the holy desire for that wisdom "which is from above." In this way the intelligence which is once admitted to these sacred studies, and thereby illuminated and strengthened, will acquire a marvellous facility in detecting and avoiding the fallacies of human science, and in gathering and using for eternal salvation all that is valuable and precious' (n. 24).



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

|  |        | Ordo   | Cathedral  | St Winefride's                        | Mass Intention   |
|--|--------|--|--|---------------------------------------|--|
| Sun  | 23 Feb | Quinquagesima  |  | 11.15 Procession and Sung Mass        | Novena of Masses for a Special Intention   |
| St Wulstan Little Malvern 3.15pm Sung Mass |        |  |  |                                       | Gregorian Masses for Mary Ann Franke RIP   |
| Mon  | 24 Feb | Feria.   | 7.30am Low Mass  | <b>Church Closed for works</b>        | Novena of Masses for a Special Intention<br>* Gregorian Masses for Mary Ann Franke RIP       |
| Tue  | 25 Feb | St. Matthias Apostle, II class.                            | 7.30am Low Mass  | <b>*Church Closed for works</b>       | Novena of Masses for a Special Intention<br>* Gregorian Masses for Mary Ann Franke RIP       |
| Wed  | 26 Feb | <b>Ash Wednesday</b>                                       | <b>7.30am Low Mass</b><br><b>*7.00pm Sung Mass</b>                 | <b>Church Closed for works</b>        | Novena of Masses for a Special Intention<br>* Gregorian Masses for Mary Ann Franke RIP       |
| Thu  | 27 Feb | Feria III class.   | 7.30am Low Mass<br>11am Holy Hour with Benediction and Confessions | <b>*Church Closed for works</b>       | Novena of Masses for a Special Intention<br>* Gregorian Masses for Mary Ann Franke RIP       |
| Fri  | 28 Feb | Feria III class, comm. St. Gabriel of Our Lady of Sorrows. | 7.30am Low Mass  | <b>*Church Closed for works</b>       | Novena of Masses for a Special Intention<br>* Novena for the intentions of Sara and Ken Bull |
| Sat  | 29 Feb | Feria III class.   |  | 10.45am Confessions<br>11.15 Low Mass | Father Mawson<br>* Novena for the intentions of Sara and Ken Bull                            |
| Sun  | 1 Mar  | I Sunday Lent  |  | 11.15 Sung Mass                       | Holy Souls<br>* Novena for the intentions of Sara and Ken Bull                               |

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

### Changes in schedule of Masses this week

#### Ash Wednesday is this week:

There will be two Masses on Ash Wednesday, both at the Cathedral. The second Mass will be a sung Mass that starts at 7pm in the Cathedral. (Because of the ongoing electrical works, there will be no Mass on that day at St. Winefride's)

#### Works at St. Winefride's - update

The electrical works continue on Monday - Friday this week, during which time the church will be closed. Therefore, there will be no weekday Mass at St. Winefride's, but Mass will be as usual on Saturdays and Sundays. (The Ash Wednesday Mass will be, as noted above, at the Cathedral.)

When works are finished we will all benefit from improved lighting at the church. We expect they will be completed soon and we will keep you up to date. Please check this newsletter each week for updates in the schedule of Masses. If you have any questions, please contact us using the contact information at the bottom of this page.

#### Mass Intentions continue as usual

Mass intentions may be requested as usual and are not affected by the electrical works at St. Winefride's.

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](mailto:canon.smith@institute-christ-king.org) telephone: 07366 321039  
 Rev. Anselm Gribbin, Assisting Priest - email: [jagribbin@hotmail.com](mailto:jagribbin@hotmail.com) telephone: 07952 963641  
 ICKSP website: <https://icksp.org.uk/shrewsbury/>