



INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST

Dear Faithful,

In Our Lord's teachings, the mustard seed serves as an illustration of the powerful growth of a small and inconspicuous beginning into a powerful and far extended tree in which birds of heaven find their place. We understand that Our Lord chooses the mustard seed to explain to the men of His time and to us how God's grace becomes effective in us and in His Church.

In this Sunday's gospel according to St. Matthew Jesus says: *The kingdom of heaven, he said, is like a grain of mustard seed, that a man has taken and sowed in his ground; of all seeds, none is so little, but when it grows up it is greater than any garden herb; it grows into a tree, so that all the birds come and settle in its branches.* (Mt. 13, 31)



Parable of the Mustard Seed, etching by Jan Luyken, from the Bowyer Bible, Wellcome Images

And in the 17th Chapter of the same gospel Christ teaches about the fruitfulness of faith by employing the same illustration: *I promise you, if you have faith, though it be but like a grain of mustard seed, you have only to say to this mountain, Remove from this place to that, and it will remove; nothing will be impossible to you.*

The seed of the mustard tree is the seed of the new life of grace that allows all of us as individuals to transform our lives in union with Christ. The same seed is also the source of life for the whole world: Christ's sacrifice on the Cross planted this new life, the life of the Church which has transformed cultures, countries and peoples over centuries and which continues to draw souls to herself to give them life and true joy that last an eternity.

The seed of the mustard tree is the source of slow but steady growth. While still in the earth the seed draws moisture and nourishment from the earth around it. It absorbs water and the elements of the surrounding dirt to transform it into a powerful plant that becomes visible only over time. The Church has absorbed all what was good and strong in the history of mankind and different cultures and transformed it into a majestic living body, the mystical body of Christ. The grace of God brings about a transformation of what is brought in contact with it: grace does not destroy but elevates nature – *gratia non destruit sed perfectit naturam.*

This organic growth of divine life in us requires constant nourishment. The Church as a whole is connected to the source of this life in the celebrations of the Divine Liturgy. In celebrating, in re-enacting the supreme sacrifice of Christ and making it present daily in the Divine Liturgy on the altars of our Catholic Churches, this source of life had been kept accessible for all. As the mustard tree opens its branches and leaves to the light of the sun, the liturgy is turned in an Easterly direction to receive the Risen Christ with open arms.

The liturgy is the first and most important source of nourishment of the divine virtue of faith in us. The celebrations of the mysteries of Christ and His Blessed Mother are providing this nourishment continuously: In it we find a visible pattern of the only-begotten and first-born Son of God, Who is truly present in the Church's celebrations of the liturgy. The world does not recognize the sublime dignity of this most important action of the Mystical Body of Christ, but in making Christ Himself present in the Eucharist and dispensing the divine grace which flows to us through all sacraments, the Church continues to be built up in the midst of much turmoil and confusion.

In the darkness and difficulties that surround us these days you, dear faithful, are facing additional crosses: the safety measures that are imposed on all of us do not allow you to come in physical contact with the sacramental sources that are opened in the midst of the Church. I encourage you, however, to make daily an effort to join the Church in her liturgical celebrations of Mass by either taking a Missal in your hands and to pray the beautiful texts of the ordinary of the Mass, especially the sacred prayers of the canon of Mass, the texts of the propers of the daily feasts or Votive Masses as we have indicated them in the Newsletter or to follow the Mass on the Internet at www.churchservices.tv/shrewsburycathedral.

The mustard seed was chosen by Our Lord to explain to His generation the true nature of the kingdom of God which is not founded on worldly power or on the recognition by the world. The kingdom of God will last for ever and allows us Catholics already now to find peace and safety here and now and eternal salvation in the future.

Please be assured of my prayers for all of you and your families,

Canon Michael K. Wiener



**ST FRANCIS DE SALES, BISHOP OF GENEVA
AND DOCTOR OF THE CHURCH, 1567-1622**

CATHOLIC CONTROVERSY

THE DOCTRINE OF PURGATORY

INTRODUCTION (EXCERPT)

The Catholic Church has been accused in our age of superstition in the prayer which she makes for the faithful departed, inasmuch as by this she supposes two truths which, it is maintained, do not exist, namely: that the departed are in punishment and need, and that they can be helped. Whereas, the departed are either damned or saved; the damned are in pain, but it is irremediable; and the saved enjoy perfect bliss: so the latter have no need and the former have no means of receiving help; wherefore it is useless to pray to God for the departed. Such is the summing up of the accusation. It ought surely to suffice anybody who wishes to frame a right judgment of this accusation to know that the accusers were private persons and the accused the universal body of the Church. But still, as the temper of our age has led to the submitting all things, however sacred, religious, and authoritative they may be, to the control and censure of everybody, many persons of honor and eminence have taken the cause of the Church in hand to defend it, considering that they could not better employ their piety and learning than in the defense of her, at whose hands they had received all their spiritual good, - Baptism, Christian doctrine, and the Scriptures themselves. ...



Angel freeing souls from Purgatory, Ludovico Carracci, 1610, Vatican Pinacoteca

CHAPTER 10

Of two principal reasons, and of the testimony of outsiders in favor of purgatory.

HERE are two invincible proofs of Purgatory. The first:- there are sins which are light in comparison with others, and which do not make man guilty of hell. If then a man die in them, what will become of him? Paradise receives nothing defiled (Apoc. xxi): hell is too extreme a penalty, it is not deserved by his sin: it must then be owned that he will stay in a Purgatory, where he will be duly purified, and afterwards go to heaven. Now that there are sins which do not make man deserving of hell, Our Savior says in Matthew (v.): Whosoever is angry with his brother shall be guilty of the judgment ; and whosoever shall say to his brother, Raca, shall be guilty of the council ; and whosoever shall say, thou fool, shall be guilty of hell fire (Gehenna ignis). What, I pray you, is it to be guilty of the Gehenna of fire but to be guilty of hell?



Purgatory from the Très Riches Heures du Duc de Berry, early 15th century, book of hours, painted sometime between 1412 and 1416 by the Limbourg brothers for their patron Jean, Duc de Berry. They left it unfinished at their (and the Duc's) death in 1416. Charles I, Duc de Savoie commissioned Jean Colombe to finish the paintings between 1485-1489.

Now this penalty is deserved by those only who call their brother, thou fool. Those who get angry, and those who express their anger in words not injurious and defamatory, are not in the same rank; but one deserves judgment, that is, that his anger should be brought under judgment, like the idle word (Matt. xii.) of which Our Lord says man shall render an account in the day of judgment,- account must be rendered of it: the second deserves the council, that is, deserves to be deliberated about whether he shall be condemned or not (for Our Lord accommodates himself

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to men's way of speaking) the third alone is the one who, without question, infallibly shall be condemned. Therefore the first and second kinds of sin do not make man deserving of eternal death, but of a temporal correction; and therefore if a man die with these, by accident or otherwise, he must undergo the judgment of a temporal punishment, and when his soul is purged thereby he will go to heaven, to be with the blessed. Of these sins the Wise Man speaks (Prov xxiv.): The just shall fall seven times a day: for the just cannot sin, so long as he is just, with a sin which deserves damnation: it means then that he falls into sins to which

damnation is not due, which Catholics call venial, and these can be purged away in the other world in Purgatory.

The second reason is, that after the pardon of sin there remains part of the penalty due to it. As for example, in the 2nd of Kings, chap. xii., the sin is forgiven to David, the Prophet saying to him: The Lord hath also taken away thy sin: not thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme for this thing, thy child shall die the death.

ANNOUNCEMENTS

MASSES FOR THE FAITHFUL DEPARTED AND SUPPORT OF THE PRIESTS OF THE INSTITUTE DURING THE LOCKDOWN

To request Masses for the Faithful Departed, please do one of the following: Post your requests to: Canon Michael Wiener, St Winefride's Presbytery, Mynd Close, Shrewsbury SY2 5R. Alternatively, you may either deliver your request by hand to the presbytery or hand in your envelope - *clearly addressed to Canon Wiener* - at the sacristy in the Cathedral.

If you are able to support the apostolate in Shrewsbury, please consider to send us a cheque to the address indicated above, or donate directly via bank transfer:

HSBC UK Sort Code: 40-45-14 Account Number: 61855832 For the credit of: ICKSP/St. Winefride

OPENING TIMES FOR PRIVATE PRAYER

During the coming days the Cathedral will be open for private prayer only on Sundays 12 noon - 3 pm and on weekdays 11 am - 2 pm. Masses will be streamed online.

STREAMING ONLINE

Our Masses will be streamed online live at the times indicated on the weekly schedule below. Go to <https://icksp.org.uk/shrewsbury/streaming-service/> on the Institute of Christ the King Sovereign Priest website.

KEEP INFORMED BY VISITING THE ICKSP WEBSITE

This newsletter and all new announcements and information will be published on the Shrewsbury pages of the ICKSP website. The website address is: <https://icksp.org.uk/shrewsbury/>

SHREWSBURY WEEKLY SCHEDULE

DAY	DATE	TIME	MASS OF THE DAY	INTENTIONS	
				CANON WIENER	FATHER GRIBBIN
SUN	15 Nov	9.30	Resumed 6th Sunday after Epiphany	Private Intention	Private Intention
MON	16 Nov	8.15*	St. Gertrude the Great, Virgin	Margaret Kelly (Birthday)	Fiona and Gregor Mutch
TUE	17 Nov	10.00	St. Gregory the Wonderworker, Bishop & Confessor	Jane Gillett (Birthday)	Gregor Mutch
WED	18 Nov	10.00	Dedication of Basilica of Ss Peter and Paul	Private Intention	Olly and Francesca Mutch
THU	19 Nov	10.00	St. Elizabeth of Hungary, Widow	Joseph Schutzer-Weissmann	Private Intention
FRI	20 Nov	10.00	St. Felix of Valois, Confessor	In Honour of St. Anthony	Private Intention
SAT	21 Nov	10.00	Presentation of the Blessed Virgin	Private Intention	Private Intention
SUN	22 Nov	9.30	24th and Last Sunday after Pentecost	Private Intention	Private Intention

* Time change this week only due to painting programme at the Cathedral

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