



# THE CLOISTER

## *SOCIETY OF SAINT PIUS X*

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### **Satis Cognitum**

## **On the Unity of the Church (Part 2)**

### **Pope Leo XIII - 1896**

*(Continuation from the October Cloister)*

9. The Church, founded on these principles and mindful of her office, has done nothing with greater zeal and endeavour than she has displayed in guarding the integrity of the faith. Hence she regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutyrians, did not certainly reject all Catholic doctrine: they abandoned only a tertian portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church? In like manner were condemned all authors of heretical tenets who followed them in subsequent ages. "There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by our Lord and handed down by Apostolic tradition" (Auctor Tract. de Fide Orthodoxa contra Arianos).

The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold as outside Catholic communion, and alien to the Church, whoever would recede in the least degree from any point of doctrine proposed by her authoritative Magisterium. Epiphanius, Augustine, Theodoret, drew up a long list of the heresies of their times. St. Augustine notes that other heresies may spring up, to a single one of which, should any one give his assent, he is by the very fact cut off from Catholic unity. "No one who merely disbelieves in all (these heresies) can for that reason regard himself as a Catholic or call himself one. For there may be or may arise some other heresies, which are not set out in this work of ours, and, if any one holds to one single one of these he is not a Catholic" (S. Augustinus, De Haeresibus, n. 88).

The need of this divinely instituted means for the preservation of unity, about which we speak is urged by St. Paul in his epistle to the Ephesians. In this he first admonishes them to preserve with every care concord of minds: "Solicitous to keep the unity of the Spirit in the bond of peace" (Eph. iv., 3, et seq.). And as souls cannot be perfectly united in charity unless minds agree in faith, he wishes all to hold the same faith: "One Lord, one faith," and this so perfectly one as to prevent all danger of error: "that henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive" (Eph. iv., 14): and this he teaches is to be observed, not for a time only—"but until we all meet in the unity of faith...unto the measure of the age of the fulness of Christ" (13). But, in what has

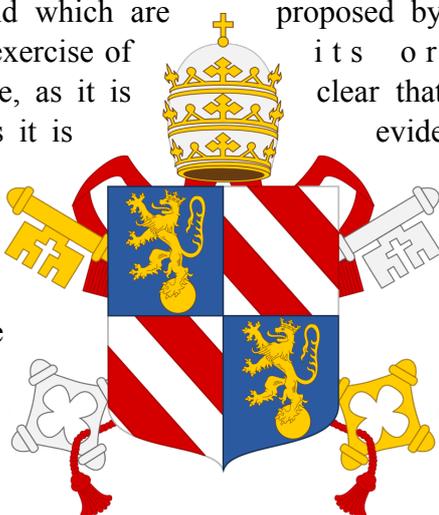
Christ placed the primary principle, and the means of preserving this unity? In that-"He gave some Apostles-and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (11-12).

Wherefore, from the very earliest times the fathers and doctors of the Church have been accustomed to follow and, with one accord to defend this rule. Origen writes: "As often as the heretics allege the possession of the canonical scriptures, to which all Christians give unanimous assent, they seem to say: 'Behold the word of truth is in the houses.' But we should believe them not and abandon not the primary and ecclesiastical tradition. We should believe not otherwise than has been handed down by the tradition of the Church of God" (*Vetus Interpretatio Commentariorum in Matt.* n. 46). Irenaeus too says: "The doctrine of the Apostles is the true faith...which is known to us through the Episcopal succession...which has reached even unto our age by the very fact that the Scriptures have been zealously guarded and fully interpreted" (*Contra Haereses*, lib. iv., cap. 33, n. 8). And Tertullian: "It is therefore clear that all doctrine which agrees with that of the Apostolic churches - the matrices and original centres of the faith, must be looked upon as the truth, holding without hesitation that the Church received it from the Apostles, the Apostles from Christ and Christ from God....We are in communion with the Apostolic churches, and by the very fact that they agree amongst themselves we have a testimony of the truth" (*De Praescrip.*, cap. xxxi). And so Hilary: "Christ teaching from the ship signifies that those who are outside the Church can never grasp the divine teaching; for the ship typifies the Church where the word of life is deposited and preached. Those who are outside are like sterile and worthless sand: they cannot comprehend" (*Comment. in Matt.* xiii., n. I). Rufinus praises Gregory of Nazianzum and Basil because "they studied the text of Holy Scripture alone, and took the interpretation of its meaning not from their own inner consciousness, but from the writings and on the authority of the ancients, who in their turn, as it is clear, took their rule for understanding the meaning from the Apostolic succession" (*Hist. Eccl.*, lib. ii., cap. 9).

Wherefore, as appears from what has been said, Christ instituted in the Church a living, authoritative and permanent Magisterium, which by His own power He strengthened, by the Spirit of truth He taught, and by miracles confirmed. He willed and ordered, under the gravest penalties, that its teachings should be received as if they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by every one as true. If it could in any way be false, an evident contradiction follows; for then God Himself would be the author of error in man. "Lord, if we be in error, we are being deceived by Thee" (*Richardus de S. Victore, De Trin.*, lib. i., cap. 2). In this wise, all cause for doubting being removed, can it be lawful for anyone to reject any one of those truths without by the very fact falling into heresy?-without separating himself from the Church?-without repudiating in one sweeping act the whole of Christian teaching? For such is the nature of faith that nothing can be more absurd than to accept some things and reject others. Faith, as the Church teaches, is "that supernatural virtue by which, through the help of God and through the assistance of His grace, we believe what he has revealed to be true, not on account of the intrinsic truth perceived by the natural light of reason, but because of the authority of God Himself, the Revealer, who can neither deceive nor be deceived" (*Conc. Vat.*, Sess. iii., cap. 3). If then it be certain that anything is revealed by God, and this is not believed, then nothing whatever is believed by divine Faith: for what the Apostle St. James judges to be the effect of a moral delinquency, the same is to be said of an erroneous opinion in the matter of faith. "Whosoever shall offend in one point, is become guilty of all" (*Ep. James* ii., 10). Nay, it applies with greater force to an erroneous opinion. For it can be said with less truth that every law is violated by one who commits a single sin, since it may be that he only virtually despises the majesty of God the Legislator. But he who dissents even in one point from divinely revealed truth absolutely rejects all faith, since he thereby refuses to honour God as the supreme truth and the formal motive of faith. "In many things they are with me, in a few things not with me; but in those few things in which they are not with me the many things in which they are will not profit them" (*S. Augustinus in Psal.* liv., n. 19). And this indeed most deservedly; for they, who take from Christian doctrine what they please, lean on their own judgments, not on faith; and not "bringing into captivity every understanding unto the obedience of Christ" (*2 Cor.* x., 5), they

more truly obey themselves than God. "You, who believe what you like, believe yourselves rather than the gospel" (S. Augustinus, lib. xvii., Contra Faustum Manichaeum, cap. 3).

For this reason the Fathers of the Vatican Council laid down nothing new, but followed divine revelation and the acknowledged and invariable teaching of the Church as to the very nature of faith, when they decreed as follows: "All those things are to be believed by divine and Catholic faith which are contained in the written or unwritten word of God, and which are proposed by the Church as divinely revealed, either by a solemn definition or in the exercise of its ordinary and universal Magisterium" (Sess. iii., cap. 3). Hence, as it is clear that God absolutely willed that there should be unity in His Church, and as it is evident what kind of unity He willed, and by means of what principle He ordained that this unity should be maintained, we may address the following words of St. Augustine to all who have not deliberately closed their minds to the truth: "When we see the great help of God, such abundant fruit, shall we hesitate to take refuge in the bosom of that Church, which, as is evident to all, possesses the supreme authority of the Apostolic See through the Episcopal succession? In vain do heretics rage round it; they are condemned partly by the judgment of the people themselves, partly by the splendid councils, partly by the primacy of the Church the most impious and above measure arrogant. And if all learning, no matter how easy and common it may be, in order to be fully understood requires a teacher and master, what can be greater evidence of pride and rashness than to be unwilling to learn about the books of the divine mysteries from the proper interpreter, and to wish to condemn them unknown?" (De Unitate Credendi, cap. xvii., n. 35).



It is then undoubtedly the office of the church to guard Christian doctrine and to propagate it in its integrity and purity. But this is not all: the object for which the Church has been instituted is not wholly attained by the performance of this duty. For, since Jesus Christ delivered Himself up for the salvation of the human race, and to this end directed all His teaching and commands, so He ordered the Church to strive, by the truth of its doctrine, to sanctify and to save mankind. But faith alone cannot compass so great, excellent, and important an end. There must needs be also the fitting and devout worship of God, which is to be found chiefly in the divine Sacrifice and in the dispensation of the Sacraments, as well as salutary laws and discipline. All these must be found in the Church, since it continues the mission of the Saviour for ever. The Church alone offers to the human race that religion-that state of absolute perfection - which He wished, as it were, to be incorporated in it. And it alone supplies those means of salvation which accord with the ordinary counsels of Providence.

Document will continue next Cloister)

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## DETRACTION

From the Catholic Encyclopedia

From Latin detrahere , to take away).

Detraction is the unjust damaging of another's good name by the revelation of some fault or crime of which that other is really guilty or at any rate is seriously believed to be guilty by the defamer.

An important difference between detraction and calumny is at once apparent. The calumniator says what he knows to be false, whilst the detractor narrates what he at least honestly thinks is true. Detraction in a general

sense is a mortal sin, as being a violation of the virtue not only of charity but also of justice. It is obvious, however, that the subject-matter of the accusation may be so inconspicuous or, everything considered, so little capable of doing serious hurt that the guilt is not assumed to be more than venial. The same judgment is to be given when, as not unfrequently happens, there has been little or no advertence to the harm that is being done. The determination of the degree of sinfulness of detraction is in general to be gathered from the consideration of the amount of harm the defamatory utterance is calculated to work. In order to adequately measure the seriousness of the damage wrought, due regard must be had not only to the imputation itself but also to the character of the person by whom and against whom the charge is made. That is, we must take into account not only the greater or lesser criminality of the thing alleged but also the more or less distinguished reputation of the detractor for trustworthiness, as well as the more or less notable dignity or estimation of the person whose good name has been assailed. Thus it is conceivable that a relatively small defect alleged against a person of eminent station, such as a bishop, might seriously tarnish his good name and be a mortal sin, whilst an offence of considerable magnitude attributed to an individual of a class in which such things frequently happen might constitute only a venial sin, such as, for instance, to say that a common sailor had been drunk. It is worthy of note that the manifestation of even inculpable defects may be a real defamation, such as to charge a person with gross ignorance, etc. When this is done in such circumstances as to bring upon the person so disparaged a more than ordinary measure of disgrace, or perhaps seriously prejudice him, the sin may even be a grievous one.

There are times, nevertheless, when one may lawfully make known the offense of another even though as a consequence the trust hitherto reposed in him be rudely shaken or shattered. If a person's misdoing is public in the sense that sentence has been passed by the competent legal tribunal or that it is already notorious, for instance, in a city, then in the first case it may licitly be referred to in any place; in the second, within the limits of the town, or even elsewhere, unless in either instance the offender in the lapse of time should have entirely reformed or his delinquency been quite forgotten. When, however, knowledge of the happening is possessed only by the members of a particular community or society, such as a college or monastery and the like, it would not be lawful to publish the fact to others than those belonging to such a body. Finally, even when the sin is in no sense public, it may still be divulged without contravening the virtues of justice or charity whenever such a course is for the common weal or is esteemed to make for the good of the narrator, of his listeners, or even of the culprit. The right which the latter has to an assumed good name is extinguished in the presence of the benefit which may be conferred in this way.

The employment of this teaching, however, is limited by a twofold restriction.

- The damage which one may soberly apprehend as emerging from the failure to reveal another's sin or vicious propensity must be a notable one as contrasted with the evil of defamation.
- No more in the way of exposure should be done than is required, and even a fraternal admonition ought rather to be substituted if it can be discerned to adequately meet the needs of the situation.

Journalists are entirely within their rights in inveighing against the official shortcomings of public men. Likewise, they may lawfully present whatever information about the life or character of a candidate for public office is necessary to show his unfitness for the station he seeks. Historians have a still greater latitude in the performance of their task. This is not of course because the dead have lost their claim to have their good name respected. History must be something more than a mere calendar of dates and incidents; the causes and connection of events are a proper part of its province. This consideration, as well as that of the general utility in elevating and strengthening the public conscience, may justify the historian in telling many things hitherto unknown which are to the disgrace of those of whom they are related.



## UNKNOWN SAINT:

### Blessed Bernard Morlaas (also spell “Morlan or Morlans”)



The bell of the monastery of the Dominicans sounds the time of the midday meal: fathers and brothers go to the refectory.

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In the chapel of the Our Lady of the same monastery, two young children dressed in the same white dress as the fathers and brothers, recite with application their blessing and, without further ado, sitting on the steps of the altar, take out of their basket the lunch they brought from home.

We are in the city of Santarem (about fifteen leagues south of the now world-famous village of Fatima), in May of the year of grace 1277.

Do not be surprised to see these two children, not even adolescents, dressed like little monks with shaven heads: they are Oblates of St. Dominic.

Their pious parents, Alfonso's country squires, twenty minutes' walk from Santarem, offered them to God: they are not true religious, but they bear the signs of this oblation, and every day they come to the monastery. Under the guidance of Father Bernard, whose morning Mass they serve, they are taught and educated; then they help him in his office of sacristan, and are initiated by him to the spiritual life ... Only later, if it is their vocation, they will enter the novitiate and finally make their vows.

In the meantime, every night, they go down the hill to go home.

Father Bernard, their dear father-master, is a native of Morlaàs, then capital of the sovereign viscount of Béarn. (France)

The young man Bernard, whom his parents had betrothed at a very young age, felt in reality called by God to Dominican life, and, in order to realize his vocation, he had no alternative but to flee and put some two hundred and fifty leagues between his family and himself; thus he had entered the monastery of Santarem.

"Blessed are the pure hearts, for they will see God! "

We must believe that the hearts of these two children were of a particular purity and that they were so filled with the beautiful supernatural teachings of Father Bernard that it seemed to them "natural" to live in the divine intimacy. So one of the two, looking up at the statue of the Madonna at whose feet they were taking the lunch, thought that the Divine Child she was carrying in her arms might be happy to taste the good things that their mom had prepared for them.

And without further ado, he invited her.

But the Holy Child Jesus, who "foolishly convinces the wisdom of this world" (1 Cor 1: 20b) and does not have to do education according to "the spirit of enlightenment" (free, compulsory and secular), came to life and came down to meet the invitation of the two children ... And He did not do it just one day, since He made it a habit to come with them every day.

Thus, while in the refectory, the fathers and brothers of the monastery fed not only physically but also intellectually and spiritually, listening seriously to the reading of some pious and learned work, at the foot of the altar of the Blessed Virgin, the divine Wisdom embodied did share the picnic of two children while teaching them admirably in the ways of divine love!

Our two little future monks, who did not lose their practical sense, ended up asking their parents to add one more part to their lunch basket, explaining to them that it was for the Baby Jesus who came to share their meal. You can easily imagine that they received a severe remonstrance: "Is it possible to invent such a lie to satisfy his greed? Troubled, the two children opened themselves to their dear Father Bernard: "The Child Jesus eats with us, but He never brings anything ... and we, we no longer satisfy our hunger. Our parents scolded us by calling us liars when we asked them for an extra share ... "

We can easily imagine the surprise of the good Father. He questioned the children harshly, tried to catch them, examined all things carefully to see if they were the victims of their imagination or some evil illusion. Eventually, he could only be convinced of the truth of the grace that was being given to his young students, noting their progress in virtue and the degree of inner enlightenment attained by their candid souls. After praying and asking for advice, he suggested to them: "Next time, ask the Holy Child Jesus to invite you to His table; and if he consents, remind him that our rule requires the novices to be accompanied by their father-master ... "

And the answer was positive: "In three days it will be Ascension and there will be a great feast in the House of My Father. Tell Father Bernard that I invite you all to My Table ... "

In three days !

You can imagine that Father Bernard and his two disciples put forth an unparalleled ardor and fervor to prepare themselves, in order to appear at the celestial feast dressed in the wedding gown.

On the morning of the great and beautiful Ascension Day, the two children served the Mass of Father Bernard at the altar of Our Lady: The Mass during which they received for the first time the Holy Eucharist; The Mass at the end of which, all three kneeling at the foot of the altar, they fell into an intense thanksgiving ...

And when, a very long time later, the brothers of the monastery wanted to draw them from their prayer, they could only realize that, if their bodies had remained there, motionless and kneeling, their souls had gone to take part in eternal banquet. It was Ascension Thursday, May 23, 1277.

They were buried together, all three in the same tomb, and the chronicles of the convent recorded the beautiful story.

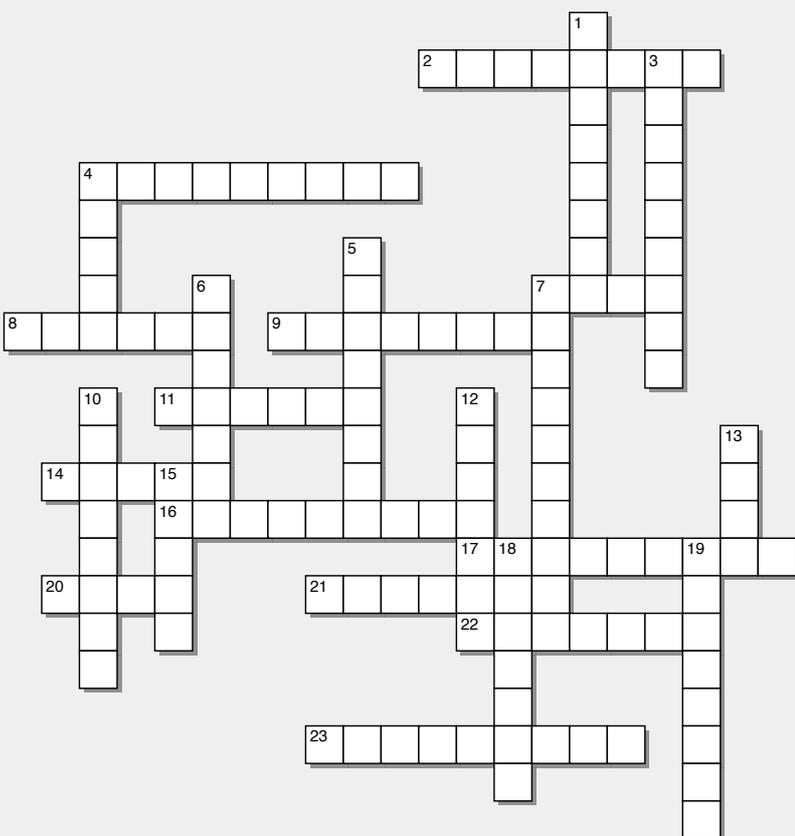
When, three centuries later, work carried out in the convent obliged to open their sepulcher, their bones were found wrapped in a shroud whose brilliant whiteness subjugated all those who were there, while a celestial odor filled the chapel.

An investigation was carried out by the ecclesiastical authorities to find all the documents and the old written testimonies relating to Father Bernard de Morlaàs and his two pupils. Several miraculous cures took place, so that Monsignor Georges de Almeida, archbishop of Lisbon from 1570 to 1585, dedicated an altar to the three blessed and placed their relics in three busts representing them: in the same way as before when he celebrated the Holy Mass, Father Bernard de Morlaàs was surrounded by his two acolytes. Pilgrimages developed and devotion to the Holy Child Jesus received an extraordinary increase.

Unfortunately, in 1809, the soldiers of the Napoleonic Armed Forces, whose atrocities were known to have been guilty in Spain and Portugal at that time, plundered the monastery of Santarem and delivered to the flames the relics of our three blessed.

In 1877, on the occasion of the sixth centenary of their entry into the celestial glory, a chapel of the church Sainte-Foy de Morlaàs was arranged to be dedicated to the Blessed Father Bernard, child of the country, and its two young disciples. It is for this chapel that the abbot Courtade and his brother sculpted in bas-relief on wooden panels the pictures which illustrate my story.

**First name of Saints**



**Across**

- 2. Penitent, died 1247
- 4. Founder of Redemptorist
- 7. Father of English history
- 8. Archbishop of Canterbury
- 9. Converted Germany
- 11. The Mary of the Gael
- 14. King of France
- 16. Captain in the praetorian guard. Martyr in 288
- 17. Sister of Charity died in 1876
- 20. Mother of two sons. Died 1327
- 21. Apostle of the poor in France
- 22. Proto Martyr
- 23. King of Castile

**Down**

- 1. Martyred roasted on gridiron
- 3. Daughter of the king of Hungary
- 4. Martyred at the age of 12 about A.D.300
- 5. Founder of the O.S.B
- 6. Archbishop of Milan, converted St. Augustin.
- 7. Our Lady appeared to her in 1879
- 10. Holy student died tending victims of the plague.
- 12. Died in Chicago in 1917
- 13. The only diocesan priest canonized
- 15. Apostle of Indians, martyred in New York
- 18. Patron saint of the lost items
- 19. Founder of the S.J



**Glastonbury Pilgrimage  
15 NOVEMBER**

**10:00 MASS AT SAINT SAVIOUR HOUSE**

**12:15 MEETING ENTRANCE ABBEY**

**12:30 ROSARY**

**LUNCH (Bring your own)**

**3:00 PM PRAYERS AT THE SUMMIT OF TOR**

**CONTACT: Mr Nixon**

**01373-834639**

**RETREATS AND RECOLLECTION 2020**

THE CALENDAR OF RETREATS AND RECOLLECTION FOR THE YEAR 2020 IS AVAILABLE.

See the brochure at the repository

A good retreat can bring you closer to God and Our Lady and your eternal salvation can depend on it.

Feast	Mass time and Events
1 All Saints	8 am / 6:30 pm
2 All Faithful departed	7:30 am / 8:00 am / 6:30 pm
3 <b>21st Sunday after Pentecost</b>	<b>10:00 Mass - 11 am Taunton / 4 pm Holnest</b>
4 S. Charles	8:00 am
5 Feria - (Votive mass of the Holy relics)	8:00 am
6 Feria - (Votive mass)	8:00 am / 11:30 am Colleton Manor
7 Feria - (Votive mass)	8:00 am / 5:30 pm Benediction Blessed Sacrament
8 Feria - (Votive mass)	8:00 am
9 S.Saviour	8:00 am
10 <b>22nd After Pentecost / Solemnity of St. Saviour for Bristol Priory</b>	<b>10:00 Mass - 11 am Taunton / 4 pm Holnest</b>
11 S. Martin	8:00 am
12 S. Martin I	8:00 am
13 s.Didacus	8:00 am
14 S. Josaphat	8:00 am / 5:30 pm Benediction Blessed Sacrament
15 S. Albert the Great / Bl.Richard Whiting	8:00 am / 10:00 am Pilgrimage to Glastonbury
16 S. Gertrude / S. Edmund	8:00 am
17 <b>23rd after Pentecost</b>	<b>10:00 Mass - 11 am Taunton / 4 pm Holnest</b>
18 Dedication Basilica SS.Peter and Paul	8:00 am
19 S.Elizabeth	8:00 am
20 S. Felix de Valois	8:00 am
21 Presentation of the B.V.M	8:00 am / 5:30 pm Benediction Blessed Sacrament
22 S.Cecilia	8:00 am
23 S.Clement	8:00 am
24 <b>24th Last Sunday after Pentecost</b>	<b>10:00 Mass - 11 am Taunton / 4 pm Holnest</b>
25 S. Catherine	8:00 am
26 S. Silvester	8:00 am
27 Feria / Comm of S. Cungar	8:00 am
28 Feria - (Votive mass)	8:00 am
29 Feria - (Votive mass)	8:00 am
30 S. Andrew	8:00 am