

Date	Canon Smith	Canon Tanner
	Mass Offered For:	
24	Holy Souls Benefactors	Cardinal Burke Reparation for Sin
25	Anthony Checkley	Joseph Raferty
26	Holy Souls	Mgr Wach
27	Holy Souls	Bishop O'Toole
28	Holy Souls Private Intention	Val Williams
29	Holy Souls	Donor's Intention
30	Holy Souls	Brenda
31	Anna Buscombe Benefactors	David Jones RIP Holy Souls

Rev. Canon Scott Smith
Chaplain of Lanherne Convent
St Mawgan TR8 4ER
Chaplain's House: 01637 861752
mobile : 07366 321039
lanherne@icksp.org.uk

At Lanherne Convent

Sundays:
8.30am Low Mass
10am Sung Mass
Monday through Saturday:
8am Mass
Thursdays:
8am and 6.15pm Mass
Confession: Saturdays at 3pm

Rev. Canon Scott Tanner, Prior
House of Saint-Richard-Reynolds
Holy Angels Church, Queensway,
Torquay TQ2 6BP
mobile : 07763 277697
torquay@icksp.org.uk

At Holy Angels

Sundays:
9.45 -10.15am Confessions
10.30am Mass
6pm Vespers & Benediction
Mondays, Wednesdays, Thursdays &
Fridays:
4.30pm Vespers
5pm Adoration (with Confession
available)
6pm Mass
Tuesdays & Saturdays:
8.30am Mass
Plymouth: Sundays at 3pm



INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST In the Diocese of Plymouth

XXII Sunday After Pentecost

Schedule for the Feast of All Saints and the Commemoration of All Holy Souls

Lanherne (St Mawgan):

All Saints
8 am Sung Mass 6.15 pm Low Mass.
All Holy Souls
8 am Mass and Procession
6.15 pm Low Mass.

Holy Angels (Torquay):

All Saints
8.30am Mass
All Holy Souls
4.30pm Vespers 5pm Adoration
6pm Mass

St Edward (Plymouth):

All Saints
5pm Vespers
6pm Mass (with Confessions between)
First Saturday
11.30 am Mass

The Feast of All Saints

An excerpt from Dom Gueranger's, The Liturgical Year.

"I saw a great multitude which no man could number, of all nations and tribes and peoples and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God!

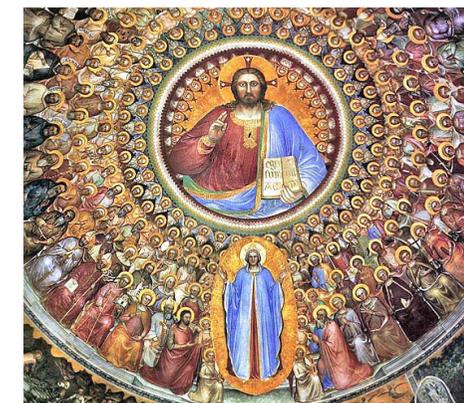
24th of October 2021

Lanherne Convent:

Baptism at 10 am on the Feast of Christ the King followed by the Sung Mass

Holy Angels:

After Mass on the Feast of Christ the King: SPUC talk followed by All Saints party in the church hall. Children are invited to come dressed as saints.



Our life of struggle and suffering on earth is, then, to have an end. Our long lost race is to fill up the angelic ranks thinned by Satan's revolt; and, uniting in the gratitude of the redeemed of the Lamb, the faithful spirits will sing with us: Thanksgiving, honour, and power, and strength to our God for ever and ever!

And this shall be the end, as the Apostle says; the end of death and suffering; the end of history and of its revolutions which will then be explained. The old

enemy, hurled down with his followers into the abyss, will live on only to witness his own eternal defeat. The Son of Man, the Saviour of the world, will have delivered the kingdom to God his Father; and God, the last end of creation and of redemption, will be all in all.



Long before the seer of the Apocalypse, Isaiah sang: I saw the Lord sitting upon a throne, high and elevated, and his train filled the temple. And the Seraphim cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory. The train and fringes of God's vesture are the elect, who are the adornment of the Word, the splendour of the Father. For since the Word has espoused our human nature, that nature is his glory, as he is the glory of God. The Bride herself is clothed with the justifications of the Saints; and when this glittering robe is perfected, the signal will be given for the end of time. This feast announces the ever-growing nearness of the eternal nuptials; for on it we annually celebrate the progress of the Bride's preparations.

Blessed are they that are called to the marriage-supper of the Lamb! Blessed are we all, who have received in Baptism the nuptial robe of holy charity, which entitles us to a seat at the heavenly banquet! Let us prepare ourselves for the unspeakable destiny reserved for us by love. To this end are directed all the

labours of this life: toils, struggles, sufferings for God's sake, all adorn with priceless jewels the garment of grace, the clothing of the elect. Blessed are they that mourn!



They that have gone before us wept as they turned the furrows and cast in the seed; but now their triumphant joy overflows upon us as an anticipated glory in this valley of tears. Without waiting for the dawn of eternity, the present solemnity gives us to enter by hope into the land of light, whither our fathers have followed Jesus the divine forerunner. Do not the thorns of suffering lose their sharpness at the sight of the eternal joys into which they are to blossom? Does not the happiness of the dear departed cause a heavenly sweetness to mingle with our sorrow? Let us hearken to the chants of deliverance sung by those for whom we weep; little and great, this is the feast of them all, as it will one day be ours. At this season, when cold and darkness prevail, nature herself, stripping off her last adornments, seems to be preparing the world for the passage of the human race into the heavenly country. Let us, then, sing with the Psalmist: "I rejoiced at the things that were said to me: We shall go into the house of the Lord. Our feet as yet stand only in thy outer courts; but we see thy building ever going on, O Jerusalem, city of peace, compacted together in concord and love. To thee do the tribes go up, the tribes of the Lord, praising the name of the Lord; thy vacant

seats are being filled up. May all good things be for them that love thee, O Jerusalem; may peace be in thy strength, and abundance in thy towers. For the sake of my brethren and of my neighbours, who are already thy inhabitants, I take pleasure in thee; because of the Lord our God, whose dwelling thou art, I have placed in thee all my desire."



News from the Gricigliano

Please pick up the newsletter from our seminary near Florence Italy.

Reception of the Sacraments

All of the sacraments give sanctifying grace. Baptism initiates it; Confession restores it when it is lost, or increases it if the penitent's sins are not mortal; the other sacraments all increase it. Each has its own special grace as well.

Confirmation brings us to maturity in the life of grace. By Baptism, St Thomas says, we receive powers to do things which pertain to our own salvation; but in Confirmation we receive power to do those things which belong to spiritual combat against the enemies of the Faith. We receive the power of confessing our faith publicly and by words, as it were ex officio—that is, we have now not only the powers but an abiding right and duty to exercise them. We are not only members of the Church but soldiers.

The sacraments of the New Law are directed toward the Eucharist as their crowning achievement. The sacramental

grace they confer is an anticipation and pledge, as it were, of the grace that the Eucharist bestows, namely, perfect charity, from which results the unity of Christ's Mystical Body. "First of all, because Baptism is the beginning of the spiritual life, and the door of the sacraments; whereas the Eucharist is, as it were, the consummation of the spiritual life, and the end of all the sacraments, as was observed above (III:63:6): for by the hallowings of all the sacraments preparation is made for receiving or consecrating the Eucharist. Consequently, the reception of Baptism is necessary for starting the spiritual life, while the receiving of the Eucharist is requisite for its consummation; by partaking not indeed actually, but in desire, as an end is possessed in desire and intention. Another difference is because by Baptism a man is ordained to the Eucharist, and therefore from the fact of children being baptized, they are destined by the Church to the Eucharist; and just as they believe through the Church's faith, so they desire the Eucharist through the Church's intention, and, as a result, receive its reality." (ST. Thomas, ST III, q. 73, a. 3.)

Do you desire to receive Baptism, Confirmation or Holy Communion? Do your children desire these Sacraments? If so please contact Canon Scott Tanner or Canon Scott Smith.

