



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

**Feast of the Holy Family**

**9th of January 2022**

## **The Baptism of the Lord**



An excerpt from [The Liturgical Year](#) by Dom Gueranger

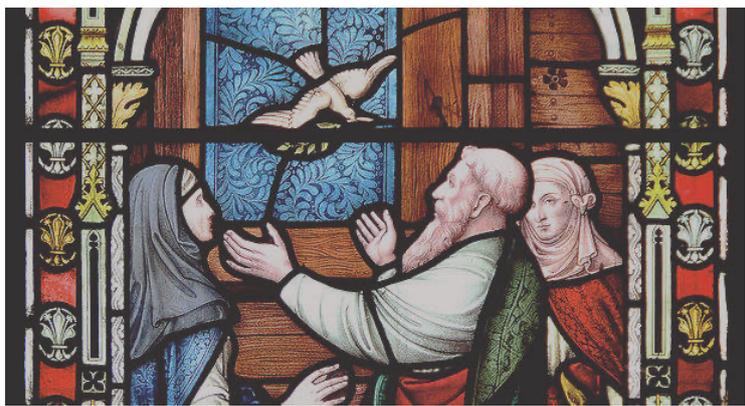
The thoughts of the Church, today, are fixed on the Baptism of our Lord in the Jordan, which is the second of the three Mysteries of the Epiphany. The Emmanuel manifested himself to the Magi, after having shown himself to the Shepherds; but this manifestation was made within the narrow space of a stable at Bethlehem, and the world knew nothing of it. In the Mystery of the Jordan, Christ manifested himself with greater publicity. His coming is proclaimed by the Precursor; the crowd, that is flocking to the river for Baptism, is witness of what happens; Jesus makes this the beginning of his public life. But who could worthily explain the glorious circumstances of this second Epiphany? It resembles the first in this, that it is for the benefit and salvation of the human race. The Star has led the Magi to Christ; they had long waited for his coming, they had hoped for it; now, they believe. Faith in the Messiah, having come into the world is beginning

to take root among the Gentiles. But faith is not sufficient for salvation; the stain of sin must be washed away by water. He that believeth and is baptised, shall be saved. (St. Mark, xvi. 16.) The time is come, then, for a new manifestation of the Son of God, whereby there shall be inaugurated the great remedy, which is to give to Faith the power of producing life eternal.

Now, the decrees of divine Wisdom had chosen Water as the instrument of this sublime regeneration of the human race. Hence, in the beginning of the world, we find the Spirit of God moving over the Waters, (1 Gen. i. 2.) in order that they might “even then conceive “a principle of sanctifying power,” as the Church expresses it in her Office for Holy Saturday. (2 The Blessing of the Font.) But, before being called to fulfill the designs of God’s mercy, this element of Water had to be used by the divine justice for the chastisement of a sinful world. With the exception of one family, the whole human race perished, by the terrible judgment of God, in the Waters of the Deluge.

A fresh indication of the future supernatural power of this chosen element was given by the Dove, which Noe sent forth from the Ark; it returned to him, bearing in its beak an Olive-branch, the symbol that peace was given to the earth by its having been buried in Water. But, this was only the

announcement of the mystery; its accomplishment was not to be for long ages to come.



Meanwhile, God spoke to his people by many events, which were figurative of the future Mystery of Baptism. Thus, for example, it was by passing through the waters of the Red Sea, that they entered into the Promised Land, and during the miraculous passage, a pillar of a cloud was seen covering both the Israelites, and the Waters, to which they owed their deliverance.

But, in order that Water should have the power to purify man from his sins, it was necessary that it should be brought in contact with the sacred Body of the Incarnate God. The Eternal Father had sent his Son into the world, not only that he might be its Lawgiver, and Redeemer, and the Victim of its salvation — but that he might also be the Sanctifier of Water; and it was in this sacred element that he would divinely bear testimony to his being his Son, and manifest him to the world a second time.

Jesus, therefore, being now thirty years of age, comes to the Jordan, a river already celebrated for the prophetic miracles which had been wrought in its

waters. The Jewish people, roused by the preaching of John the Baptist, were knocking thither in order to receive a Baptism, which could, indeed, excite a sorrow for sin, but could not effect its forgiveness. Our divine King approaches the river, not, of course, to receive sanctification, for he himself is the author of all justice — but to impart to Water the power of bringing forth, as the Church expresses the mystery, a new and heavenly progeny. (The Blessing of the Font.) He goes down into the stream, not, like Josue, to walk dry-shod through its bed, but to let its waters encompass him, and receive from him, both for itself and for the Waters of the whole earth, the sanctifying power which they would retain for ever. The saintly Baptist places his trembling hand upon the sacred head of the Redeemer, and bends it beneath the water; the Sun of Justice vivifies this his creature; he imparts to it the glow of life-giving fruitfulness ; and Water thus becomes the prolific source of supernatural life.

## **The Sacrament of Baptism**

From the Catechism of St Pius X

Nature and Effects of Baptism

1 Q. What is the sacrament of Baptism?

A. Baptism is a sacrament by which we are born again to the grace of God, and become Christians.

2 Q. What are the effects of the sacrament of Baptism?

A. The sacrament of Baptism confers first sanctifying grace by which original sin is washed away, as well as all actual sin if any such exists; it remits all punishment due on account of such sins; it imprints the character of a Christian; it makes us children of God, members of the Church, and heirs to Paradise, and enables us to receive the other sacraments.

3 Q. What is the matter of Baptism?

A. The matter of Baptism is natural water which is poured on the head of the person to be baptised in such a quantity as to flow.

4 Q. What is the form of Baptism?

A. The form of Baptism is: "I baptise thee in the name of the Father and of the Son and of the Holy Ghost."

Minister of Baptism

5 Q. To whom does it belong to confer Baptism?

A. To confer Baptism belongs by right to bishops and parish priests, but in case of necessity any person, whether man or woman, even a heretic or an infidel, can administer it, provided he carries out the rite of Baptism, and has the intention of doing what the Church does.

6 Q. If it were necessary to baptise a person in danger of death, and if several people were present, who should administer the sacrament?

A. If it were necessary to baptise a person in danger of death, and if several people were present, a priest, if such were at hand, should administer the Sacrament, and, in his absence, one of the inferior clergy; and in the absence of such, a layman in preference to a woman, unless in the case in which the greater skill on the part of the woman, or the claims of propriety, should demand otherwise.

7 Q. What intention should the person baptising have?

A. The person baptising should have the intention of doing what Holy Church does in baptising.



### **Volunteers at Lanherne and Holy Angels**

We thank the many volunteers who have assisted the apostolates these last few weeks. Your help in cleaning the hall at Holy Angels to assisting with the grounds at Lanherne, such as in filling in the potholes and in working on the brush pile and in the cemetery is greatly appreciated. We look forward to more days together when the weather improves!

**The Sisters of Lanherne** are grateful to the Providence of God who supplies their needs through the generous support of the faithful.

**Lanherne Nuns**

Sort code: 30-98-76

Account: 45742568

**Holy Angels Collection:** To be announced.

**Torquay**

Account Name: ICKSP

Account Details: 40-03-33

Account Number: 12333902

Date	Canon Smith	Canon Tanner
	Mass Offered For:	
9	Gregorian of Masses for Fakult <b>Benefactors</b>	Gregorian of Masses for Johnston Private Intention
10	Gregorian of Masses for Fakult	Gregorian of Masses
11	Gregorian of Masses for Fakult	Gregorian of Masses
12	Gregorian of Masses for Fakult	Gregorian of Masses
13	Gregorian of Masses for Fakult Mgr Wach	Gregorian of Masses
14	Gregorian of Masses for Fakult	Gregorian of Masses
15	Gregorian of Masses for Fakult	Gregorian of Masses

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**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

**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