



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

**Feast of the Holy Family**

**9th of January 2022**

**Wedding at Cana**

teaches us about Mary's role in salvation, this first sign worked by the Redeemer highlights the dignity of Christian marriage.

It is not by chance that Christ chose to launch his public ministry at a wedding festival. The Son of God who refused to turn stone into bread at the prompting of the devil disdains not to turn water into wine at the prompting of his Mother. He did so not merely to relieve a temporal want, but to show the great dignity of marriage. Marriage is such an important part of God's plan that when he became incarnate, he often used marriage to explain the nature of God's kingdom. How many parables begin, "the kingdom of heaven is likened to a king who gave a wedding banquet for his son"? Already in the Old Testament, God showed himself to Israel as the bridegroom: "I will espouse thee to me in faith" (Osee 2:20), which is why the repeated idolatries of the Chosen People strike at God's heart as so many spiritual adulteries. Now, the Word, who made marriage "in the beginning" at the creation of our first parents, honours a marriage festival with his very presence.



The Lord's first miracle, the changing of water into wine at the marriage feast of Cana, is a real historical event with a deep symbolic meaning. We might almost say it is a lived parable. And as with any of Our Lord's miracles or parables, there is so much meaning that we need to focus on one small aspect at a time in order to see clearly without being blinded by the light. Quite aside from its mystical significance and quite apart from everything this incident

And what is marriage exactly? Marriage is not just a way to satisfy some emotional need two people may feel, it is not merely a response to the personal

qualities which first draw people together: because appearances fade, emotions pass, but grace ripens. We live in dark days, when this holy institution is threatened by enemies outside and even inside the Church, as if man had the right to replace the good wine of God's grace with the bad wine that leads only to the drunkenness of self-love followed by the headache of societal collapse.



Marriage is the lifelong union of one man and one woman, a union ordered by its very nature to bringing new life into the world and raising up future citizens of heaven. Christ was present at this marriage feast to show both that he approves of marriage and that marriage must follow God's plan. As St. Paul had predicted to Timothy (cf. I Timothy 4:3), in the early Church gnostic sects arose which viewed the flesh as evil and forbade marriage. At the other extreme, fallen human nature being what it is, there has always been lurking below the surface and now paraded in public places, a false view which makes marriage all about personal desire. It is very touching to

read in the Old Testament about the wedding of Sarah and Tobit in order to see the contrast between the godly and humanist view of marriage that existed even then: "we are the children of saints, and we must not be joined together like heathens that know not God" (Tobit 8:5).

Well-meaning Catholics sometimes go astray by saying things like, "of course, I personally believe that marriage is a sacrament, but that is because I am a Christian, so I would never dream of imposing this view on the rest of society." The fact of the matter is that marriage is a part of human nature as such; it is not primordially a supernatural dogma like transubstantiation. That is, Christ our Lord did not create marriage; he ratified and restored the institution of marriage that had existed from the beginning and he raised it to the dignity of a sacrament: above and beyond what it already was by nature.

The Catholic marriage liturgy sums this up beautifully in one of the prayers, which says: "O God, by whom woman is joined to man, and the partnership, ordained from the beginning, is endowed with such blessing that it alone was not withdrawn either by the punishment of original sin, nor by the sentence of the flood: graciously look upon this Thy handmaid, who, about to be joined in wedlock, seeks Thy defence and protection."

The essential nature of marriage – which for Christians is also a

sacrament, a cause of God's grace – is fundamentally the same for all people. As a natural institution, marriage is pre-political: that means no one can change its essential meaning – not an individual, not the state, not even the Church. Because marriage exists primarily for the transmission of new life, the prohibition against artificial contraception is not just a taboo, not simply a discipline created by the Church, like fasting on Ember days. This natural truth has been confirmed by revelation. To quote holy Tobit once again: “Thou madest Adam of the slime of the earth, and gavest him Eve for a helper. And now, Lord, thou knowest, that not for fleshly lust do I take this maiden to wife, but only for the love of posterity, in which thy name may be blessed for ever and ever” (Tobit 8:4-9).

### **SPUC White Flower Appeal**



Why "White Flower"?

People often ask why our annual appeal is called the “White Flower Appeal”.

The name was originally inspired by the work of the Weiße Rose (White Rose) movement, a non-violent, intellectual resistance to the Nazis in Germany at

the height of the Second World War. They became known for an anonymous leafleting and graffiti campaign that lasted 8 months between 1942 and 1943.

In February 1943 Hans and Sophie Scholl, two of the group's core active members, were caught and arrested. Following interrogation, they were tried by the Gestapo and beheaded along with four others. The Weiße Rose and Sophie Scholl have been the subject of a number of films retelling the story of their bravery to new generations.

The White Rose still serves as an example to us of what can be achieved by standing up for what is right.

### **Schedule Change to this week**

This coming Saturday, 22<sup>nd</sup> January, there will not be a Mass in Torquay and the High Mass at Lanherne will begin at about 11 am following a baptism and confirmations which start at 10 am.

“This sacrament is called by the Church confirmation, because, if nothing else impede its efficacy, the person who has been baptized, when anointed with the sacred chrism by the bishop, the unction being accompanied with these solemn words: I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost, begins to be settled in firmness by the strength of a new virtue, and thus to become a perfect soldier of Christ.” (Roman Catechism)



**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:	
16	Holy Souls <b>Benefactors</b>	Gregorian of Masses for Johnston Private Intention
17	Holy Souls	Gregorian of Masses
18	Holy Souls	Gregorian of Masses
19	Jason and Melenie Whitford	Gregorian of Masses
20	Theresa Whitford Michelle Buscombe	Gregorian of Masses
21	Shaun Claire Mulvey and Family	Gregorian of Masses
22	Barnabas Buscombe	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