

**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:** £120 plate  
£20 bank transfer

**Torquay**

Account Name: ICKSP  
Account Details: 40-03-33  
Account Number: 12333902

Date	Canon Smith	Canon Tanner
	Mass Offered For:	
16	Edwin Prowse and Blanch Millicent Prowse <b>Benefactors</b>	Gregorian of Masses for Johnston Private Intention
17	John, Michelle and Anna Buscombe	Gregorian of Masses
18	John Allen RIP	Gregorian of Masses
19	David Buscombe	Gregorian of Masses
20	For the Conversion of E. L. Rosemary Pickford	Gregorian of Masses
21	Gloria Harper/Jamie Powell	Gregorian of Masses
22	Oliver and Felicity Whitford	Gregorian of Masses

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

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 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



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

**Third Sunday after Epiphany**

**23<sup>rd</sup> of January 2022**

**Confirmation**



In Baptism we receive adoption as sons and daughters of as St. Paul tells Titus, "Not by the works of justice, which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Ghost" (Titus 3.5)

But it was not enough that "God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting" (John 3.16). He wanted also to pour out upon us His Spirit. "Whom he hath poured forth upon us abundantly, through Jesus Christ our Savior" (Titus 3.6). And this because it is not enough that we are adopted by God, He desires that we, created in His image and likeness, become ever more like Him for He is supremely Good, True and Beautiful.

It is fitting as rational beings that we be moved according to our reason in our interior and exterior actions, and so we are perfected by the natural acquired virtues: prudence, justice, fortitude, and temperance. But this natural perfection does not enable us to ascend toward the sublime perfection that is God.

But how are we to be so transformed so as to become like God? Our first parents took it upon themselves to eat from the Tree of Knowledge of Good and Evil, duped into thinking that though disobedience they might become like God. But the plan for all eternity was that we should become like God not through our own doing, which was impossible, but by His gift which could never be stolen only received in humility and obedience through faith.

This gift of supernatural perfection disposes us to be moved by God Himself not against reason but beyond it. These perfections, called gifts, are not only infused by God, but disposes to become amenable to the Divine inspiration, according to the Prophet Isaiah (50:5) "The Lord . . . hath opened my ear, and I do not resist."

In the Sacrament of Confirmation we receive from Christ the out pouring of His Spirit, these gifts of the Holy Ghost which perfect us supernaturally building upon our nature, not destroying it.

For the apprehension of truth, our speculative reason is perfected by "understanding";

Our practical reason, by "counsel."

In order to judge aright, our speculative reason is perfected by "wisdom";

Our practical reason by "knowledge.:"

In matters touching our relations to one another, our appetitive power, is perfected by "piety";

In matters touching ourselves, it is perfected by "fortitude" against the fear of dangers;

And against inordinate lust for pleasures, by "fear," according to Proverbs (15:27) "By the fear of the Lord every one declineth from evil."

And so these gifts extend to all those things to which the virtues, both intellectual and moral, extend. By them, we are led toward divine perfection beyond what our nature alone can accomplish by its own power. By them, we are led toward a more intimate union with God because by them we become ever more like unto Him.

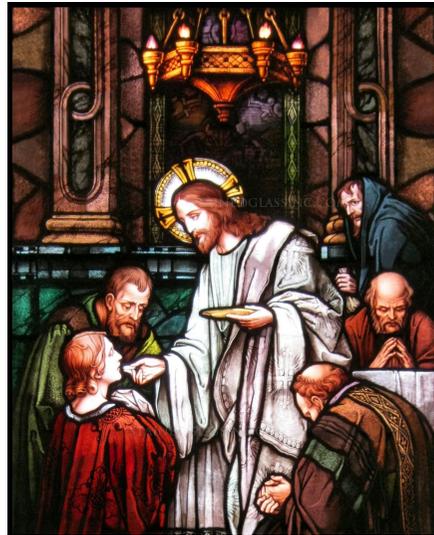
How can we be moved by God unless we are in contact with Him? How can we be in contact with Him and not become like unto Him? Does iron in a furnace not become like the flame? Does it not become hot and give light? And yet it does not cease to be what it is and this power comes not from itself but from the fire which bathes it. And so too our souls become like God by His gift, His grace which is poured out upon us in the Sacrament of Confirmation.

The Oil, Sacred Chrism is used to symbolize the Holy Ghost, having the fragrance of Christ the Anointed One, it makes us smell like Him. As unction gives strength to the athlete, so does this unction give strength to the new soldier of Christ. By the laying on of the hand, you are connected in an unbroken chain back to the apostles who received this same outpouring of the Holy Ghost on Pentecost. What they had received they freely handed on to others.

By the Sacrament of Baptism, we begin our transformation by sharing in the Divine Life of the Most Holy Trinity. By the Sacrament of Confirmation, we are

perfected by the gifts of His Spirit so as to live this supernatural life in cooperation with God to the fullest. In this way Confirmation perfects Baptism. May the work that God has begun in you, be brought to completion.

### Holy Communion



The Liturgical Year is a year of Grace because Grace is always in season.

Now by Grace we mean a supernatural gift from God bestowed upon men that perfects the soul. Grace either unites us to God personally or is given so that one might lead another to God in a way that is beyond our natural powers as human beings. The first we call sanctifying grace and the second gratuitous grace.

By the sacraments of the Church we are assured of these graces.

In addition to sanctifying grace which unites us with God we receive by the sacraments specific graces, the cause of the specific effects of the sacraments.

St. Thomas Aquinas tells us succinctly that the effect of the Sacrament of Holy Communion is four fold.

First of all and principally, from what is contained in this sacrament, which is Christ [himself]; Who, just as by coming into the world, He visibly bestowed the life of grace upon the world, according to John 1:17: "Grace and truth came by Jesus Christ," so also, by coming sacramentally into man causes the life of grace [in us], according to John 6:58: "He that eateth Me, the same also shall live by Me."

Secondly, ... considered on the part of what is represented by this sacrament, which is Christ's Passion, ... this sacrament works in [us] the effect which Christ's Passion wrought in the world. Hence our Lord Himself says (Matthew 26:28): "This is My blood . . . which shall be shed for many unto the remission of sins." So by this sacrament sins are remitted, but not those called mortal which have extinguished in us the fire of divine charity.

Thirdly, ... sacrament does for the spiritual life all that material food does for the bodily life, namely, by sustaining, giving increase, restoring, and giving delight. Accordingly, Ambrose says (De Sacram. v): "This is the bread of everlasting life, which supports the substance of our soul." ...[O]ur Lord says (John 6:56): "My flesh is meat indeed, and My blood is drink indeed."

Fourthly, the effect of this sacrament is considered from the species under which it is given. Hence Augustine says (Tract. xxvi in Joan.): "Our Lord tokened His body and blood in things which out of many units are made into some one whole: for out of many grains is one thing made," viz. bread; "and many grapes flow into one thing," viz. wine. ... he observes elsewhere (Tract. xxvi in Joan.): "O sacrament of piety, O sign of unity, O bond of charity!"

That these effects be not hindered in us, let us approach this Most Blessed Sacrament with devotion so that free from willful

distractions and willful attachments to creatures, we may cling all the more to Him Our God, who became man so as to dwell with us and having dwelt among us chose to give himself to us, his flesh and his blood so that we could share in his divine life for all eternity.

Often in sacristies, where the priest prepares for Mass there is a small sign that says: *Celebra Missam : ut primam, ut ultimum ut unicam.* Which is an admonition to the priest to celebrate the Holy Sacrifice not simply out of habitude but with as much intention as he would were it his first Mass, or his last Mass, or his only Mass.

I would encourage you to have a card in your daily Missal that would remind you when you are about to receive the Most Adorable Body of Our Lord, that you would do so with the same intentionality, deliberately as if it were your first Holy Communion, your last Holy Communion, your only Holy Communion.

Perhaps some of us can look back to our first Holy Communion with joy. Perhaps some of us would also look back with profound sadness at the many Holy Communion we have made that lacked devotion or that were, God Forbid, sacrilegious.

Even if the later is the case, we must recall that Grace is always in season. Today we can recognize his grace working in us and cooperate with it even if we did not do so yesterday for today is the day of Salvation, if you hear his voice, harden not your hearts for he comes to save his people from their sins and to give them life that they may have it abundantly.

### SPUC White Flower Appeal

The Society for the Protection of Unborn Children are very grateful for the generosity which you have shown. Lanherne £150/Torquay £146.22