



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

Quinquagesima Sunday

27th of February 2022

Ash Wednesday Mass Times:

8am Lanherne Convent

11.30 am St Edward (Plymouth)

6pm Holy Angels (Torquay)

**Dom Gueranger PRACTICE DURING
LENT Part I.**



The prophet Jonah who preached fasting and repentance to the Ninevites above the Last Judgment Sistine Chapel (Michelangelo).

After having spent the three weeks of Septuagesima in meditating upon our spiritual infirmities, and upon the wounds caused in us by sin, - we should be ready to enter upon the penitential season, which the Church has now begun. We have now a clearer knowledge of the justice and holiness of God, and of the dangers that await an impenitent soul; and, that our repentance might be earnest and lasting, we have bade farewell to the vain joys and baubles of the world. Our pride has been humbled by the

prophecy, that these bodies would soon be like the ashes that wrote the memento of death upon our foreheads.

During these Forty Days of penance, which seem so long to our poor nature, we shall not be deprived of the company of our Jesus. He seemed to have withdrawn from us during those weeks of Septuagesima, when everything spoke to us of his maledictions upon sinful man;- but this absence has done us good. It has taught us how to tremble at the voice of God's anger. The fear of the Lord is the beginning of Wisdom [Ps. c x. 10.]; we have found it to be so;- the spirit of penance is now active within us, because we have feared.

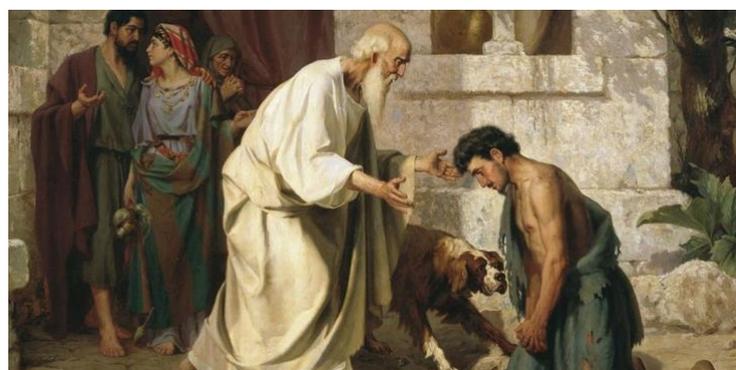
And now, let us look at the divine object that is before us. It is our Emmanuel; the same Jesus, but not under the form of the sweet Babe whom we adored in his Crib. He is grown to the fulness of the age of man, and wears the semblance of a Sinner, trembling and humbling himself before the Sovereign Majesty of his Father, whom we have offended, and to whom he now offers himself as the Victim of propitiation. He loves us with a Brother's love; and seeing that the season for our doing penance has begun, he comes to cheer us on by his presence and his own example. We are going to spend Forty Days in fasting and abstinence:- Jesus, who is innocence itself, goes through the same penance. We have separated ourselves, for a time, from the

pleasures and vanities of the world:- Jesus withdraws from the company and sight of men. We intend to assist at the Divine Services more assiduously, and pray more fervently, than at other times: - Jesus spends forty days and forty nights in praying, like the humblest suppliant; and all this for us. We are going to think over our past sins, and bewail them in bitter grief :- Jesus suffers for them and weeps over them in the silence of the desert, as though He himself had committed them.

No sooner had he received Baptism from the hands of St. John, than the Holy Ghost led him to the Desert. The time had come for his showing himself to the world; he would begin by teaching us a lesson of immense importance. He leaves the saintly Precursor and the admiring multitude, that had seen the divine Spirit descend upon him, and heard the Father's voice proclaiming him to be his Beloved Son; he leaves them, and goes into the Desert. Not far from the Jordan, there rises a rugged mountain, which has received, in after ages, the name of Quarantana. It commands a view of the fertile plain of Jericho, the Jordan, and the Dead Sea. It is within a cave of this wild rock that the Son of God now enters, his only companions being the dumb animals who have chosen this same for their own shelter. He has no food wherewith to satisfy the pangs of hunger; the barren rock can yield him no drink; his only bed must be of stone. Here he is to spend Forty Days; after which, he will permit the Angels to visit him and bring him food.

Thus does our Saviour go before us on the holy path of Lent. He has borne all its fatigues and hardships, that so we, when called upon to tread the narrow way of our

Lenten Penance, might have His example wherewith to silence the excuses, and sophisms, and repugnances, of self-love and pride. The lesson is here too plainly given not to be understood; the law of doing penance for sin is here too clearly shown, and we cannot plead ignorance;- let us honestly accept the teaching and practise it. Jesus leaves the Desert where he had spent the Forty Days, and begins his preaching with these words, which he addresses to all men: Do penance, for the Kingdom of heaven is at hand [St. Matth. iv. 17]. Let us not harden our hearts to this invitation, lest there be fulfilled in us the terrible threat contained in those other words of our Redeemer: Unless ye shall do penance, ye shall perish [St. Luke, xiii. 3].



Now, Penance consists in contrition of the soul, and in mortification of the body; these two parts are essential to it. The soul has willed the sin; the body has frequently co-operated in its commission. Moreover, man is composed of both Soul and Body; both, then, should pay homage to their Creator. The Body is to share with the Soul, either the delights of heaven, or the torments of hell; there cannot, therefore, be any thorough Christian life, or any earnest penance, where the Body does not take part, in both, with the Soul.

But it is the Soul which gives reality to Penance. The Gospel teaches this by the examples it holds out to us of the Prodigal Son, of Magdalene, of

Zacheus, and of St. Peter. The Soul, then, must be resolved to give up every sin; she must heartily grieve over those she has committed; she must hate sin; she must shun the occasions of sin. The Sacred Scriptures have a word for this inward disposition, which has been adopted by the Christian world, and admirably expresses the state of the Soul that has turned away from her sins: this word is, Conversion. The Christian should, therefore, during Lent, study to excite himself to this repentance of heart, and look upon it as the essential foundation of all his Lenten exercises. Nevertheless, he must remember that this spiritual penance would be a mere delusion, were he not to practise mortification of the Body. Let him study the example given him by his Saviour, who grieves, indeed, and weeps over our sins; but he also expiates them by his bodily sufferings. Hence it is, that the Church, - the infallible interpreter of her Divine Master's will, - tells us, that the repentance of our heart will not be accepted by God, unless it be accompanied by fasting and abstinence.

The current law of the Church regarding Fasting and Abstinence

Canon 1249

The divine law binds all the Christian faithful to do penance each in his or her own way. In order for all to be united among themselves by some common observance of penance, however, penitential days are prescribed on which the Christian faithful devote themselves in a special way to prayer, perform works of piety and charity, and deny themselves by fulfilling their own obligations more faithfully and especially by observing fast and abstinence, according to the norm of the following canons.

Canon 1250

The penitential days and times in the universal Church are every Friday of the whole year and the season of Lent.

Canon 1251

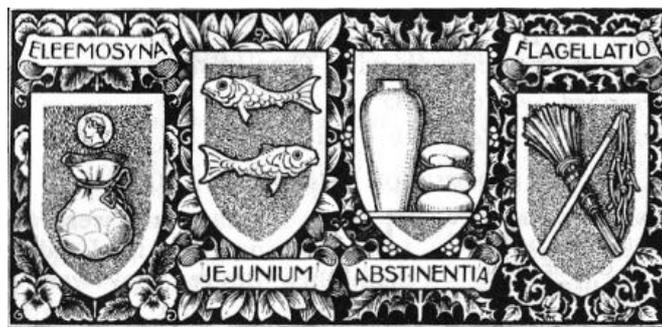
Abstinence from meat, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday. Abstinence and fasting are to be observed on Ash Wednesday and Good Friday.

Canon 1252

The law of abstinence binds those who have completed their fourteenth year. The law of fasting binds those who have attained their majority, until the beginning of their sixtieth year. Pastors of souls and parents are to ensure that even those who by reason of their age are not bound by the law of fasting and abstinence, are taught the true meaning of penance.

Canon 1253

The conference of bishops can determine more precisely the observance of fast and abstinence as well as substitute other forms of penance, especially works of charity and exercises of piety, in whole or in part, for abstinence and fast.



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: £128.05
Bank Transfers: £10

Torquay

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

Date	Canon Smith	Canon Tanner
	Mass Offered For:	
27	Seamus Keenan Benefactors	Novena Brian Roxburgh & Rebecca Ross Private Intention
28	Deceased Harper/Powell Family	Novena
1	Holy Souls	Novena
2	Holy Souls	Novena
3	Holy Souls Mgr Wach	Holy Souls Adamiak Family
4	Holy Souls	Novena Kathleen McQuaid
5	Sheila Avril Ross RIP	Novena Private Intention

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

Mondays, Wednesdays, Thursdays &
Fridays:

5pm Adoration (with Confession
available)
6pm Mass

Tuesdays & Saturdays:
8.30am Mass

Plymouth: Sundays at 3pm