



INSTITUTE OF CHRIST THE KING

SOVEREIGN PRIEST

In the Diocese of Plymouth

5th Sunday After Easter

22nd of May 2022

The Ascension of Our Lord



An excerpt from Dom Gueranger's Liturgical Year

The sun of the fortieth day has risen in all his splendour. The earth, which shook with gladness at the Birth of our Emmanuel, now thrills with a strange emotion. The divine series of the mysteries of the Man-God is about to close. Heaven has caught up the joy of earth. The Angelic Choirs are preparing to receive their promised King, and their Princes stand at the Gates, that they may open them when the signal is given of the mighty Conqueror's approach. The holy souls that were liberated from Limbo on the morning of the Resurrection are hovering round Jerusalem, waiting for the happy moment when Heaven's gate, closed by Adam's sin, shall be thrown open, and they shall enter in company with their Redeemer:—a few hours more, and then to Heaven! Meanwhile, our Risen Jesus has to visit his Disciples and bid them farewell, for they are to be left, for some years longer, in this vale of tears.

They are in the Cenacle, impatiently awaiting his coming. Suddenly he appears in their midst. Of the Mother's joy, who would dare to speak? As to the Disciples and the holy Women, they fall down and affectionately adore the Master, who has come down to take his leave of them. He deigns to sit down to table with them; he even condescends to eat with them, not, indeed, to give them proof of his Resurrection, for he knows that they have no further doubts of the mystery—but now that he is about to sit at the right hand of the Father, he would give them this endearing mark of familiarity. O admirable repast! in which Mary, for the last time in this world, is seated side by side with her Jesus, and in which the Church (represented by the Disciples and the holy Women) is honoured by the visible presidency of her Head and Spouse.

What tongue could describe the respect, the recollected mien, the attention of the guests? With what love must they not have rived their eyes on the dear Master? They long to hear him speak; his parting words will be so treasured! He does not keep them long in suspense; he speaks, but his language is not what they perhaps expected it to be—all affection. He begins by reminding them of the incredulity wherewith they heard of his Resurrection. He is going to entrust his Apostles with the most sublime mission ever given to man; he would, therefore, prepare them for it by humbling them. A few days hence, and they are to be lights of the world; the world must believe what they preach, believe it on their word, believe it without having seen, believe what the Apostles alone have seen. It is by Faith that man approaches his God: they themselves were once without it, and Jesus would have them now express their sorrow for their former incredulity, and thus base their Apostolate on humility.

Then assuming a tone of authority, such as none but a God could take, he says to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned. And how shall they accomplish this mission of preaching the Gospel to the whole world? how shall they persuade men to believe their word? By Miracles. And these signs, continues Jesus, shall follow them that believe: in my name, they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. He would have Miracles to be the foundation of his Church, just as he had made them the argument of his own divine mission. The suspension of the laws of nature proves to us that it is God who speaks; we must receive the word, and humbly believe it.

Here, then, we have men unknown to the world and devoid of every human means, and yet commissioned to conquer the earth and make it acknowledge Jesus as its King! The world ignores their very existence. Tiberius, who sits on the imperial throne, trembling at every shadow of conspiracy, little suspects that there is being prepared an expedition which is to conquer the Roman Empire. But these warriors must have their armor, and the armor must be of heaven's own tempering. Jesus tells them that they are to receive it a few days hence. Stay, says he, in the city, till ye be endued with power from on high. But what is this armor? Jesus explains it to them. He reminds them of the Father's promise, that promise, says he, which he have heard by my mouth: for John, indeed, baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

But the hour of separation is Come. Jesus rises: his blessed Mother, and the hundred and twenty persons assembled there, prepare to follow him. It is the last time that Jesus walks through the faithless

City. He is invincible to the eyes of the people who denied him, but visible to his Disciples, and goes before them as, heretofore, the pillar of fire led on the Israelites. How beautiful and imposing a sight!—Mary, the Disciples, and the holy Women, accompanying Jesus in his Heavenward journey, which is to lead him to the right hand of his Eternal Father! It was commemorated in the Middle Ages by a solemn Procession before the Mass of Ascension Day. What happy times were those, when Christians took delight in honouring every action of our Redeemer! They could not be satisfied, as we are, with a few vague notions, which can produce nothing but an equally vague devotion.

They reflected on the thoughts which Mary must have had during these last moments of her Son's presence. They used to ask themselves, which of the two sentiments were uppermost in her maternal heart—sadness, that she was to see her Jesus no more? or joy, that he was now going to enter into the glory he so infinitely deserved? The answer was soon found: had not Jesus said to his Disciples: If ye loved me, ye would indeed be glad, because I go to the Father? Now, who loved Jesus as Mary did? The Mother's heart, then, was full of joy at parting with him. How was she to think of herself, when there was question of the triumph of her Son and her God? Could she that he witnessed the scene of Calvary do less than desire to see Him glorified, whom she knew to be the Sovereign Lord of all things—Him whom, but a short time ago, she had seen rejected by his people, blasphemed, and dying the most ignominious and cruel of deaths?

The holy group has traversed the Valley of Josaphat; it has crossed the brook Cedron, and is moving onwards to Mount Olivet. What recollections would crowd on the mind! This torrent, of which Jesus had drunk on the day of his humiliation, is now the path he takes to triumph and glory. The Royal Prophet had foretold it. On their left are the Garden and Cave, where he suffered his Agony and accepted the bitter Chalice of his Passion. After having come as far as what St.

Luke calls the distance of the journey allowed to the Jews on a sabbath day, they are close to Bethania, that favored village, where Jesus used to accept hospitality at the hands of Lazarus and his two Sisters. This part of Mount Olivet commands a view of Jerusalem. The sight of its Temple and Palaces makes the Disciples proud of their earthly city: they have forgotten the curse uttered against her; they seem to have forgotten, too, that Jesus has just made them citizens and conquerors of the whole world. They begin to dream of the earthly grandeur of Jerusalem and, turning to their Divine Master, they venture to ask him this question: Lord, wilt thou, at this time, restore again the kingdom to Israel?

Jesus answers them with a tone of severity: It is not for you to know the times or moments which the Father hath put in his own power. These words do not destroy the hope that Jerusalem is to be restored by the Christian Israel; but as this is not to happen till the world is drawing towards its end, there is nothing that requires our Saviour's revealing the secret. What ought to be uppermost in the mind of the Disciples is the conversion of the pagan world—the establishing the Church. Jesus reminds them of the mission he has just given to them: Ye shall receive, says he, the power of the Holy Ghost coming upon you; and ye shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

A Novena of Masses for Fathers

Enrol your loved ones: fathers, grandfathers, uncles, godfathers, teachers, priests or religious brothers, in the Novena of Masses offered by the Institute of Christ the King Sovereign Priest in the Diocese of Plymouth.

The Novena can be offered for the sanctification and salvation of the living as well as for the repose of the souls of those who have gone before us.

The nine consecutive Masses will begin on 19th June.



Lanherne Volunteer Days

Please note the following Volunteer days at Lanherne:

- Monday 23rd of May
- Tuesday 21st of June
- Monday 11th of July
- Monday 8th of August
- Monday 5th of September
- Tuesday 4th October
- Saturday 22nd of October (Apple Harvest)

If these days do not work for you, please consider giving some of your time on another day.

Vigil of Pentecost at Lanherne

Join us on **Saturday 4th of June at 10am** for a High Mass with Canon Tanner and Canon Montjean for the Vigil of Pentecost.

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 £112.24

Bank Transfers £250

Torquay

Account Name: ICKSP

Account Details: 40-03-33

Account Number: 12333902

Date	Canon Smith	Canon Tanner
	Mass Offered For:	
23	Benefactors Christina Hunt	Cardinal Burke Thanksgiving Lydia & Vincenzo's Marriage
25	R. Burridge	Donor's Intention
26	Private Intention	Jane Adderley
26	Private Intention	Christopher Cox RIP
27	George Prowse Brian Hunt RIP	Private Intention
29	Jack Harper	Private Intention
29	Private Intention	Private Intention

Rev. Canon Scott Smith
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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

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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