



# INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST

*In the Diocese of Plymouth*

Pentecost Sunday

5<sup>th</sup> of June 2022

## Descent of the Holy Ghost

Extracts from Dom Gueranger's *Liturgical Year*



The great day, which consummates the work that God had undertaken for the human race has, at last, shone upon the world. *The days of Pentecost*, as St. Luke says, *are accomplished*. We have had seven weeks since the Pasch; and now comes the day that opens the mysterious number of *Fifty*. This day is the Sunday, already made holy by the Creation of the Light, and by the Resurrection of Jesus; it is about to receive its final consecration and bring us to the *fullness of God*.

In the Old and figurative Law, God foreshadowed the glory that was to belong, at a future period, to the Fiftieth Day. Israel had passed the waters of the Red Sea, thanks to the protecting power of his

Paschal Lamb! Seven weeks were spent in the Desert, which was to lead to the Promised Land; and the very morrow of those seven weeks was the day whereon was made the alliance between God and his people. The Pentecost (the *Fiftieth Day*) was honored by the promulgation of the ten commandments of the Divine Law; and every following year, the Israelites celebrated the great event by a solemn Festival. But their Pentecost was figurative, like their Pasch: there was to be a second Pentecost for all people, as there was to be a second Pasch for the Redemption of the whole world. The Pasch, with all its triumphant joys, belongs to the Son of God, the Conqueror of death: Pentecost belongs to the Holy Ghost, for it is the day whereon he began his mission into this world, which, henceforward, was to be under his Law.

But how different are the two Pentecosts? The one on the rugged rocks of Arabia, amidst thunder and lightning, promulgates a Law that is written on tablets of stone; the second is in Jerusalem, on which God's anger has not as yet been manifested, because it still contains within its walls the first-fruits of that new people, over whom the Spirit of love is to reign. In this second Pentecost, the heavens are not overcast, nor is the roar of thunder heard; the hearts of men are not stricken with fear, as when God spake on Sinai; repentance and gratitude—these are the sentiments which are now uppermost. A divine fire burns within their souls, and will spread throughout the whole world. Our Lord Jesus had said: *I am come to cast fire on the earth; and what will I, but that it be kindled?* The hour for the fulfillment of this world is come: the Spirit of Love, the Holy Ghost, the eternal uncreated Flame, is about to descend from heaven, and realize the merciful design of our Redeemer.

Jerusalem is filled with pilgrims who have flocked thither from every country of the Gentile world: they feel a strange mysterious expectation working in their souls. They are Jews, and are come from every foreign land where Israel has founded a Synagogue; they are come to keep the feasts of Pasch and Pentecost. Asia, Africa, and even Rome, have here their representatives. Amidst these Jews properly so called, are to be seen many Gentiles, who, from a desire to serve God more faithfully, have embraced the Mosaic law and observances; they are called *Proselytes*. This influx of strangers, who have come to Jerusalem out of a desire to observe the Law, gives the City a Babel-like appearance, for each nation has its own language. They are not, however, under the influence of pride and prejudice, as are the inhabitants of Judea; neither have they, like these latter, known and rejected the Messias, nor blasphemed his works whereby he gave testimony of his divine character. It may be that they took part with the other Jews in clamoring for Jesus' death, but they were led to it by the Chief Priests and Magistrates of the Jerusalem which they revered as the holy City of God, and to which nothing but religious motives have brought them.

It is the hour of Tierce—*the third hour of the day* (our nine o'clock)—fixed from all eternity for the accomplishment of a divine decree. It was at the hour of midnight that the Father sent into this world, that he might take flesh in Mary's womb, the Son eternally begotten of himself: so now, at this hour of Tierce, the Father and Son send upon the earth the Holy Spirit who proceeds from them both. He is sent to form the Church, the Spouse and Kingdom of Christ; he is to assist and maintain her; he is to save and sanctify the souls of men; and this his Mission is to continue to the end of time.

Suddenly is heard, coming from heaven, the sound of a violent wind: it startles the people in the City, it fills the Cenacle with its mighty breath. A crowd is soon round the house that stands on Mount Sion; the hundred and twenty Disciples that are within the building feel that mysterious emotion

within them, of which their Master once said: *The Spirit breatheth where he will, and thou hearest his voice*. Like that strange invisible creature which probes the very depth of the sea and makes the waves heave mountains high, this Breath from heaven will traverse the world from end to end, breaking down every barrier that would stay its course.

The holy assembly have been days in fervent expectation; the Divine Spirit gives them this warning of his coming, and they, in the passiveness of ecstatic longing, await his will. As to them that are outside the Cenacle, and have responded to the appeal thus given, let us, for the moment, forget them. A silent shower falls in the *House*; it is a shower of Fire, which, as holy Church says (in the Responory for the Thursday within the Octave), "burns not, but enlightens—consumes not, but shines." Flakes of fire, in the shape of tongues, rest on the heads of the hundred and twenty Disciples: it is the Holy Ghost taking possession of all and each. The Church is not not only in Mary, but also in these hundred and twenty Disciples. All belong now to the spirit that has descended upon them; his kingdom is begun, it is manifested, its conquests will be speedy and glorious.

But let us consider the symbol chosen to designate this divine change. He who showed himself under the endearing form of a Dove on the occasion of Jesus' Baptism in the Jordan, now appears under that of Fire. He is the Spirit of Love; and love is not only gentle and tender, it is also ardent as fire. Now, therefore, that the world is under the influence of the Holy Ghost, it must needs be on fire, and the fire shall not be checked. And why this form of Tongues? To show that the heavenly fire is to be spread by the word, by speech. These hundred and twenty Disciples need but to speak of the Son of God made Man, and our Redeemer; of the Holy Ghost, who renews our souls; of the heavenly Father, who loves and adopts us as his children;—their word will find thousands to believe and welcome it. Those that receive it shall all be united in one faith; they shall be called

the *Catholic Church*, that is, universal, existing in all places and times. Jesus had said: *Go, teach all nations!*—the Holy Ghost brings from heaven both the *tongue* that is to teach, and the *fire* (the love of God and mankind), which is to give warmth and efficacy to the teaching. This Tongue and Fire are now given to these first Disciples, who, by the assistance of the Holy Spirit, will transmit them to others: so will it be to the end of time.

An obstacle, however, opposes the mission at the very onset. Since the confusion at Babel, there have been as many languages as countries; communication by word has been interrupted. How, then, is the word to become the instrument of the world's conquest, and make one family out of all these nations that cannot understand each other? Fear not: the Holy Spirit is all-powerful, and has provided for this difficulty. With the other gifts, wherewith he has enriched the hundred and twenty Disciples, he has given them that of understanding all languages, and of making themselves understood in every language. In a transport of holy enthusiasm, they attempt to speak the languages of all nations—their tongue and their ear take in, not only without effort, but even with charm and joy, this plenitude of word and speech which is to reunite mankind together. The spirit of love has annulled the separation of Babel; men are once more made Brethren by the unity of language.

### Lanherne Volunteer Days

Please note the following Volunteer days at Lanherne:

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

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

### 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 19<sup>th</sup> June.



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: £140.15

Bank Transfers: £75

**Torquay**

Account Name: ICKSP

Account Details: 40-03-33

Account Number: 12333902

Date	At Lanherne	Canon Tanner
	Mass Offered For:	
5	Private Intention Benefactors	Private Intention
6	Private Intention	Private Intention
7	Private Intention	Private Intention
8	Sisters of the Immaculate Gosport	Private Intention
9	Lucy Ford Private Intention	Private Intention
10	Sarah Whitford	Private Intention
11	David Buscombe	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