



INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST

In the Diocese of Plymouth

V Sunday after Pentecost

10th of July 2022

Mass Intentions

the Eucharistic sacrifice benefits sinners, both those in purgatory and those still on earth.

St. Augustine records in “Confessions” St. Monica’s one dying request, “that you remember me at the altar of the Lord wherever you may be.” Countless Christians have made this same request of their survivors.

This practice of intentions has continued throughout the ages. At each Mass, there are general intentions and specific intentions which bear certain “fruit.” The fruits for human beings are: impetratory (spiritual and temporal benefits), propitiatory (forgiveness of sins), and satisfactory (remission of temporal punishment). These fruits redound to the whole Church (“general”), to those participating in the Mass (“special”), to the priest himself (“personal”), and to those for whom the priest is offering the Mass (“ministerial”).

Historically, the faithful have given a monetary gift for a specific intention. This purpose was twofold: 1) the gift was the only source of income for the priest (in some poorer countries, it still is), and, 2) the person who requested the Mass, made a sacrifice of his own. This is referenced in the Code of Canon Law: “The Christian faithful who give an offering to apply the Mass for their intention contribute to the good of the Church and by that offering share its concern to support its ministers and works” (#946). The offering of a specific intention most often is for someone who is deceased, but it can be for the living, or for a special need. The specific intention is offered by the priest. In the Roman Canon,



The Sacrifice of the Mass was offered for specific and general intentions in the early Church. Archaeologists have discovered epitaphs on tombs in the Roman catacombs, asking for prayers for the departed one. Numerous early Church Fathers witness to this practice.

Tertullian (c. 200) wrote that he offered “prayers and sacrifices” for a deceased one’s spouse on the anniversary of death. Saint Cyril of Jerusalem (d. 386) explained that both the living and dead are remembered at Mass and

there are two instances of the memento--Latin for "remember."

It is at those moments when the priest calls to mind the specific intention(s). At the first memento, he prays for the living intentions and at the second memento he prays for the dead. Having a Mass offered for someone is an act of love because we should desire everybody's salvation. Masses can be offered for any soul, living or deceased. Envelopes are available to request Masses to be applied for specific intentions. Because of the particular role of the priest as mediator between God and man, acting "in persona Christi" when offering the Holy Sacrifice of the Mass, it is considered that special graces are obtained when he applies the Mass to a specific intention as the minister of the Church interceding on behalf of the faithful.

The faithful generally make an offering, called a stipend, to the priest in order to apply the Mass for a specific intention. Their offering, a form of almsgiving in support of the minister and the Church, enables them to associate themselves more intimately with Christ who offers himself in the sacred Host and thereby participate more intimately in the Eucharistic Sacrifice by to adding to it a sacrifice of their own so as to obtain more abundant fruits from such a union.

These specific intentions will be published so that others may also unite their personal intentions with that of the priest unless one requests that the intention be kept private in which case the Mass will be noted as "Private Intention".



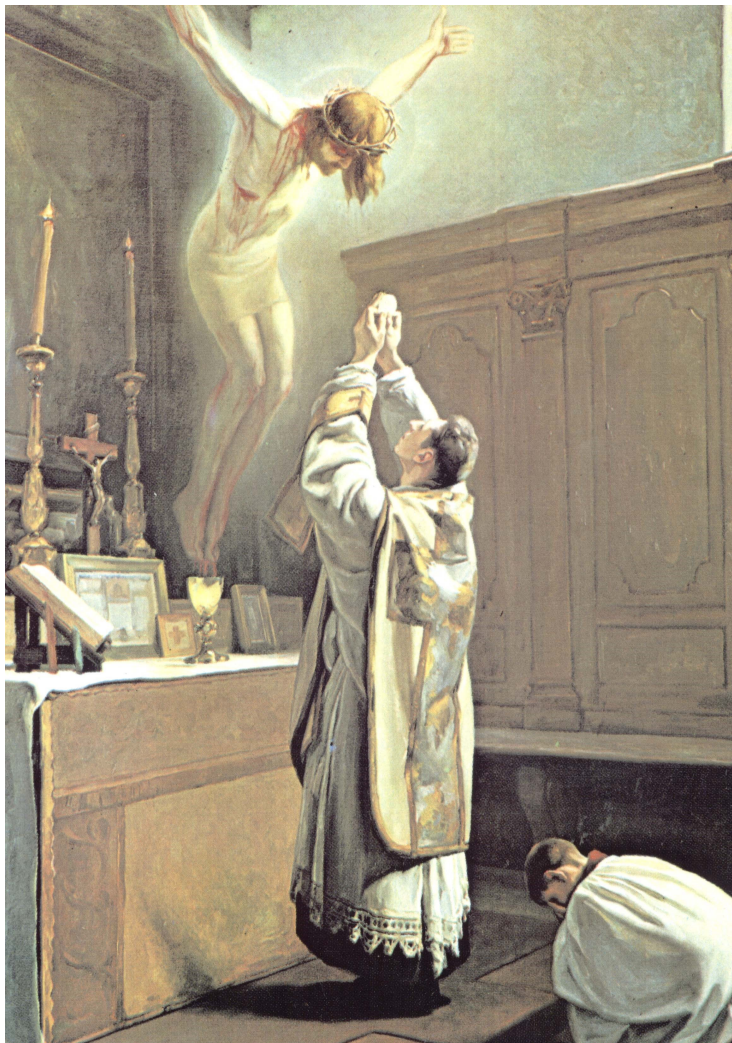
On the Sacrifice of the Mass

An excerpt from MIRAE CARITATIS
Encyclical Of Pope Leo XIII On The Holy Eucharist

The Sacrifice of the Mass

17. Most abundant, assuredly, are the salutary benefits which are stored up in this most venerable mystery, regarded as a Sacrifice; a Sacrifice which the Church is accordingly wont to offer daily "for the salvation of the whole world." And it is fitting, indeed in this age it is specially important, that by means of the united efforts of the devout, the outward honour and the inward reverence paid to this Sacrifice should be alike increased. Accordingly it is our wish that its manifold excellence may be both more widely known and more attentively considered. There are certain general principles the truth of which can be plainly perceived by the light of reason; for instance, that the dominion of God our Creator and Preserver over all men, whether in their private or in their public life, is supreme and absolute; that our whole being and all that we possess, whether individually or as members of society, comes from the divine bounty; that we on our part are bound to show to God, as our Lord, the highest reverence, and, as He is our greatest benefactor, the deepest gratitude. But how many are there who at the present day acknowledge and discharge these duties with full and exact observance? In no age has the spirit of contumacy and an attitude of defiance towards God been more prevalent than in our own; an age in which that unholy cry of the enemies of Christ: "We will not have this man to rule over us" (Luke xix., 14), makes itself more and more loudly heard, together with the utterance of that wicked purpose: "let us make away with Him" (Jer. xi., II); nor is there any motive by which many are hurried on with more passionate fury, than the desire utterly to banish God not only from the civil government, but from every form

of human society. And although men do not everywhere proceed to this extremity of criminal madness, it is a lamentable thing that so many are sunk in oblivion of the divine Majesty and of His favours, and in particular of the salvation wrought for us by Christ. Now a remedy must be found for this wickedness on the one hand, and this sloth on the other, in a general increase among the faithful of fervent devotion towards the Eucharistic Sacrifice, than which nothing can give greater honour, nothing be more pleasing, to God. For it is a divine Victim which is here immolated; and accordingly through this Victim we offer to the most blessed Trinity all that honour which the infinite dignity of the Godhead demands; infinite in value and infinitely acceptable is the gift which we present to the Father in His only-begotten son; so that for His benefits to us we not only signify our gratitude, but actually make an adequate return.



18. Moreover there is another twofold fruit which we may and must derive from this great Sacrifice. The heart is saddened when it considers what a flood of wickedness, the result - as We have said - of forgetfulness and contempt of the divine Majesty, has inundated the world. It is not too much to say that a great part of the human race seems to be calling down upon itself the anger of heaven; though indeed the crop of evils which has grown up here on earth is already ripening to a just judgment. Here then is a motive whereby the faithful may bestirred to a devout and earnest endeavour to appease God the avenger of sin, and to win from Him the help which is so needful in these calamitous times. And they should see that such blessings are to be sought principally by means of this Sacrifice. For it is only in virtue of the death which Christ suffered that men can satisfy, and that most abundantly, the demands of God's justice, and can obtain the plenteous gifts of His clemency. And Christ has willed that the whole virtue of His death, alike for expiation and impetration, should abide in the Eucharist, which is no mere empty commemoration thereof, but a true and wonderful though bloodless and mystical renewal of it.

SCHEDULE CHANGE

Lanherne Convent

This Week:

Thursday 14th July **only** at 7am Mass

No Holy Hour or evening Mass

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

Collections: £95

Bank Transfers: £392

Torquay

Account Name: ICKSP

Account Details: 40-03-33

Account Number: 12333902

Date	At Lanherne	Canon Tanner
	Mass Offered For:	
10	Helen Whitford Benefactors	Private Intention
11	Grace Whitford	Private Intention
12	Sarah Whitford	Private Intention
13	Monica Walton	Private Intention
14	John Croucher Mgr Wach	Private Intention
15	Canon Robert Fullerton RIP	Private Intention
16	Fr. Aidan McCann RIP	Private Intention

Rev. Canon Scott Smith
Chaplain of Lanherne Convent
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Rev. Canon Scott Tanner, Prior
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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

Mondays, Wednesdays, Thursdays & Fridays:

5pm Adoration (with Confession available)

6pm Mass

Tuesdays & Saturdays:

8.30am Mass

Plymouth: Sundays at 3pm