



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

Fourteenth Sunday after Pentecost

11th of September 2022

Holy Name of Mary



“And the Virgin’s name was Mary. Let us speak a little about this name, which signifies Star of the sea, and which so well befits the Virgin Mother. Rightly is she likened to a star: for as a star emits its ray without being dimmed, so the Virgin brought forth her Son without receiving any injury; the ray takes nought from the brightness of the star, nor the Son from his Mother’s integrity. This is the noble star risen out of Jacob, whose ray illumines the whole world, whose splendor shines in the heavens, penetrates the abyss, and traversing the whole earth, gives warmth rather to souls than to bodies, cherishing virtues, withering vices. Mary, I say, is that bright and incomparable star, whom we need to see raised above this vast sea, and shining by her merits, giving us light by her example.

“O whosoever thou art, that seest thyself, amid the tides of this world, tossed about by storms and tempests rather than walking on the land, turn not thine eyes away from the shining of this star if thou wouldst not be overwhelmed by the hurricane. If squalls of temptations arise, or thou fall upon the

rocks of tribulation, look to the star, call upon Mary. If thou art tossed by the waves of pride or ambition, detraction or envy, look to the star, call upon Mary. If anger or avarice or the desires of the flesh dash against the ship of thy soul, turn thine eyes towards Mary. If, troubled by the enormity of thy crimes, ashamed of thy guilty conscience, terrified by dread of the judgment, thou beginnest to sink into the gulf of sadness, or the abyss of despair, think of Mary. In dangers, in anguish, in doubt, think of Mary, call upon Mary. Let her be ever on thy lips, ever in thy heart; and the better to obtain the help of her prayers, imitate the example of her life. Following her, thou strayest not; invoking her, thou despairest not; thinking of her, thou wanderest not; upheld by her, thou fallest not; shielded by her thou fearest not; guided by her, thou growest not weary; favored by her, thou reachest the goal. And thus dost thou experience in thyself how good is that saying: And the Virgin’s name was Mary.”

Thus speaks the devout St. Bernard, in the name of the Church. But his pious explanation does not exhaust the meanings of this blessed name of Mary. St. Peter Chrysologus adds in this same Night Office: “Mary in Hebrew signifies Lady or Sovereign; and truly the authority of her Son, who is the Lord of the world, constituted her Queen, both in fact and in name from her very birth.”

Our Lady: such is the title which befits her in every way, as that of Our Lord beseems her Son; it is the doctrinal basis of that worship of hyperdulia which belongs to her alone. She is below her Son, whom she adores as we do; but above all God’s servants, both Angels and men, inasmuch as she is his Mother. At the Name of Jesus every knee is bent; at the Name of Mary every head is bowed. And although the former is the only Name whereby we may be saved; yet, as the Son can never be separated from his Mother, heaven unites their two

Names in its hymns and praise, earth in its confidence, hell in its fear and hatred.

It was therefore in the order of Divine Providence that devotion to the most holy Name of Mary should spread simultaneously with the cultus of the adorable Name of Jesus, of which St. Bernadin of Siena was the apostle in the 15th century. In 1513 the Church of Cuenca in Spain was the first to celebrate, with the approbation of the Holy See, a special feast in honor of the Name of Mary; while the Franciscan Order had not yet succeeded in obtaining a like privilege for the adorable Name of Jesus. The reason of this is that the memory of that sacred Name included in the Feast of the Circumcision, seemed to the prudence of the Pontiffs to suffice. From the same motive we find the Feast of the most holy Name of Mary extended to the universal Church in the year 1683, and that of the most holy Name of Jesus not until 1721.

Our Lady justifies her beautiful title by partaking in the warlike exploits of the King of kings her Son. The city of Vienna having been delivered by her from the power of the Crescent, contrary to all hope, the venerable Innocent XI made this feast the memorial of universal gratitude to the liberatrix of the West. But we shall speak more explicitly of this glorious deliverance on the 12th of September, the day on which it occurred.

On Governance by one or many

By St Thomas Aquinas

This question may be considered first from the viewpoint of the purpose of government. The aim of any ruler should be directed towards securing the welfare of that which he undertakes to rule. The duty of the pilot, for instance, is to preserve his ship amidst the perils of the sea. and to bring it unharmed to the port of safety. Now the welfare and safety of a multitude formed into a society lies in the preservation of its unity, which is called peace. If this is removed, the benefit of social life is lost and, moreover, the multitude in its disagreement becomes a burden to itself. The chief concern of the ruler of a multitude, therefore, is to procure the unity of peace. It is not even legitimate for him to deliberate whether he shall establish

peace in the multitude subject to him, just as a physician does not deliberate whether he shall heal the sick man encharged to him, Footnote for no one should deliberate about an end which he is obliged to seek, but only about the means to attain that end. Wherefore the Apostle, having commended the unity of the faithful people, says: "Be ye careful to keep the unity of the spirit in the bond of peace." Thus, the more efficacious a government is in keeping the unity of peace, the more useful it will be. For we call that more useful which leads more directly to the end. Now it is manifest that what is itself one can more efficaciously bring about unity than several—just as the most efficacious cause of heat is that which is by its nature hot. Therefore the rule of one man is more useful than the rule of many.

Furthermore, it is evident that several persons could by no means preserve the stability of the community if they totally disagreed. For union is necessary among them if they are to rule at all: several men, for instance, could not pull a ship in one direction unless joined together in some fashion. Now several are said to be united according as they come closer to being one. So one man rules better than several who come near being one.

Again, whatever is in accord with nature is best, for in all things nature does what is best. Now, every natural governance is governance by one. In the multitude of bodily members there is one which is the principal mover, namely, the heart; and among the powers of the soul one power presides as chief, namely, the reason. Among bees there is one king bee' and in the whole universe there is One God, Maker and Ruler of all things. And there is a reason for this. Every multitude is derived from unity. Wherefore, if artificial things are an imitation of natural things' and a work of art is better according as it attains a closer likeness to what is in nature, it follows that it is best for a human multitude to be ruled by one person.

This is also evident from experience. For provinces or cities which are not ruled by one person are torn with dissensions and tossed about without peace, so that the complaint seems to be fulfilled which

the Lord uttered through the Prophet [Jer 12:10]: “Many pastors have destroyed my vineyard.” On the other hand, provinces and cities which are ruled under one king enjoy peace, flourish in justice, and delight in prosperity. Hence, the Lord by His prophets promises to His people as a great reward that He will give them one head and that “one Prince will be in the midst of them” [Ez 34:24, Jer 30:21]

When a choice is to be made between two things, from both of which danger impends, surely that one should be chosen from which the lesser evil follows. Now, lesser evil follows from the corruption of a monarchy (which is tyranny) than from the corruption of an aristocracy.

Group government [polyarchy] most frequently breeds dissension. This dissension runs counter to the good of peace which is the principal social good. A tyrant, on the other hand, does not destroy this good, rather he obstructs one or the other individual interest of his subjects—unless, of course, there be an excess of tyranny and the tyrant rages against the whole community. Monarchy is therefore to be preferred to polyarchy, although either form of government might become dangerous.

Further, that from which great dangers may follow more frequently is, it would seem, the more to be avoided. Now, considerable dangers to the multitude follow more frequently from polyarchy than from monarchy. There is a greater chance that, where there are many rulers, one of them will abandon the intention of the common good than that it will be abandoned when there is but one ruler. When any one among several rulers turns aside from the pursuit of the common good, danger of internal strife threatens the group because, when the chiefs quarrel, dissension will follow in the people. When, on the other hand, one man is in command, he more often keeps to governing for the sake of the common good. Should he not do so, it does not immediately follow that he also proceeds to the total oppression of his subjects. This, of course, would be the excess of tyranny and the worst wickedness in government, as has been shown above. The

dangers, then, arising from a polyarchy are more to be guarded against than those arising from a monarchy.

Moreover, in point of fact, a polyarchy deviates into tyranny not less but perhaps more frequently than a monarchy. When, on account of there being many rulers, dissensions arise in such a government, it often happens that the power of one preponderates and he then usurps the government of the multitude for himself. This indeed may be clearly seen from history. There has hardly ever been a polyarchy that did not end in tyranny. The best illustration of this fact is the history of the Roman Republic. It was for a long time administered by the magistrates but then animosities, dissensions and civil wars arose and it fell into the power of the most cruel tyrants. In general, if one carefully considers what has happened in the past and what is happening in the present, he will discover that more men have held tyrannical sway in lands previously ruled by many rulers than in those ruled by one.

The strongest objection why monarchy, although it is “the best form of government”, is not agreeable to the people is that, in fact, it may deviate into tyranny. Yet tyranny is wont to occur not less but more frequently on the basis of a polyarchy than on the basis of a monarchy. It follows that it is, in any case, more expedient to live under one king than under the rule of several men.

Wedding Banns

Aaron Paul O’Shaughnessy and Mary-Sophia Louise Oliver intend to marry at Holy Angels Church, Torquay on Wednesday 14th September 2022. If any of you know cause or just impediment why these persons should not be joined together in Holy Matrimony, you are to declare it. This is for the third time of asking.

Volunteer Days at Lanherne Updated!

Monday 19th 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.

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: £77.42

Bank Transfers: £322

Donations: £30

Torquay

Account Name: ICKSP

Account Details: 40-03-33

Account Number: 12333902

Date	At Lanherne	Canon Tanner
	Mass Offered For:	
11	Ed & Cathy Powell Benefactors	Beata & Andrzej Ilow
12	Canon Smith & Abbe Patryk	Beata & Andrzej Ilow
13	Amber & Dan Haigh	Maria Lines
14	Vivienne Powell RIP	Aaron & Sophie
15	Robert, Claire & Family Private Intention	Private Intention
16	Agnes Buscombe	Andrew Darby RIP
17	Betty Routledge RIP	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

Safeguarding Reps:

Christina Hunt

Sarah Checkley

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

Rev. Canon Scott Tanner, Prior
House of Saint-Richard-Reynolds
Holy Angels Church, Queensway, Torquay
TQ2 6BP

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torquay@icksp.org.uk

Safeguarding Rep: Katarzyna Adamiak

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: Low Mass 8.30am from today

Exceptions this week: Wednesday 14th:

Solemn Nuptial Mass 1pm only

No Vespers, Adoration or evening Mass

Saturday 17th: No Mass at 8.30am