

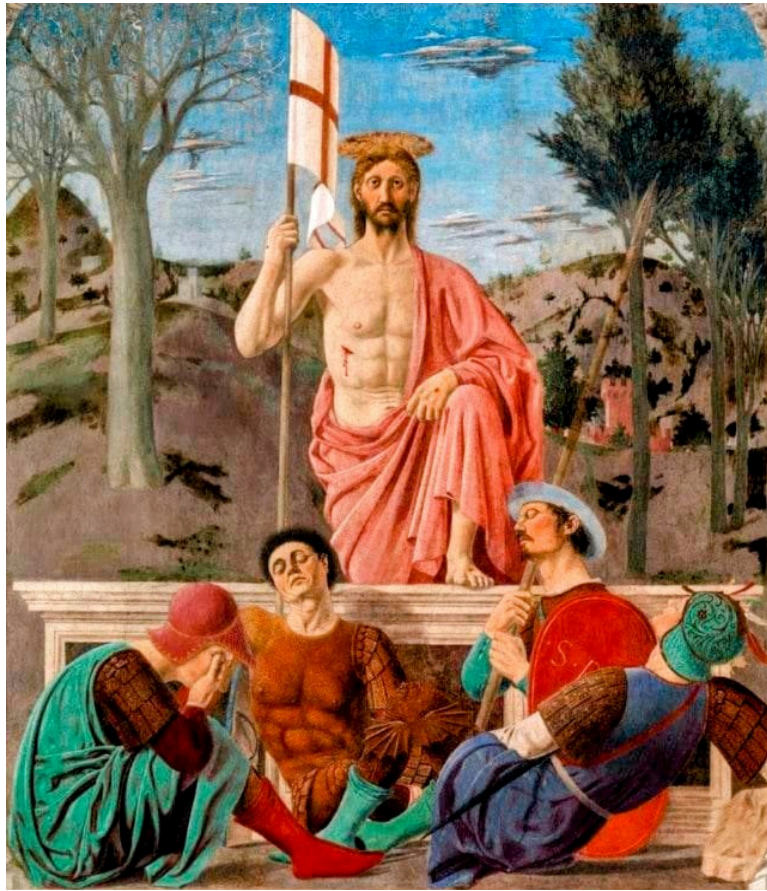


INSTITUTE OF CHRIST THE KING
SOVEREIGN PRIEST
In the Diocese of Plymouth

EASTER SUNDAY

9th of April 2023

The Holy Resurrection



Holiness can be divided for us into two elements, separation from all sin, detachment from every creature, and the belonging totally and steadfastly to God.

In Christ's Resurrection these two characters are found in a degree unmanifested until His coming forth from the tomb. Although the Word Incarnate had been, during His entire existence, the "Holy One" like to none other, it is with effulgent brightness that He especially reveals Himself to us under the aspect in His Resurrection and it is therefore that the Church sings: *Per sanctam resurrectionem tuam.*

His Risen Body is henceforward immortal. Christ "died once," but says St. Paul, "*Christ rising again from the dead, dieth now no more, death shall no more have dominion over Him.*"

The body of the Risen Jesus is no longer subject to death nor to the conditions of time; it is impassible, spiritual, living in a supreme independence.

In Christ is here represented the first element of holiness, separation from all that is dead, from all that is earthly. On the day of His Resurrection, Christ Jesus leaves in the tomb the linen cloths which are the symbols of our infirmities, our weaknesses and imperfections. He comes forth free and triumphant from the sepulchre. His liberty

"In her Litanies, the Church applies certain qualifying titles to some of the mysteries of Jesus. She says of His Resurrection that it is "holy" *Per sanctam resurrectionem tuam.*

Why is the Resurrection, in preference to all the other mysteries of Jesus, called "holy" by the Church?

Because it is the mystery that Christ particularly fulfils the conditions of holiness; in His Resurrection, Christ is above all the Example of holiness.

is entire, He is animated with intense, perfect life with which all the fibres of His being vibrate. In Him, all that is mortal is absorbed by life.

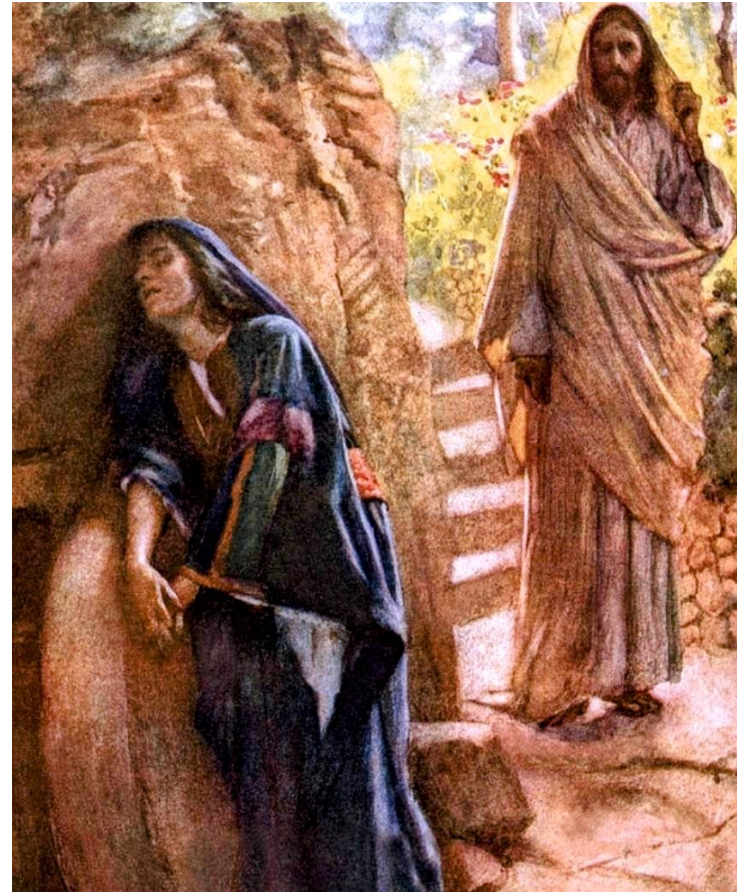
Doubtless we shall see the Risen Jesus still touching earth. Out of love for His disciples and condescension for the weakness of their faith, He vouchsafes to appear to them, to converse with them, to share their repasts, but His life is before all things heavenly.

This is the second element of holiness, the adhering, the belonging, the consecration to God. We shall only know Heaven with the plenitude Jesus lived for His Father during those blessed days; it was certainly with a perfection that ravished the angels. Now that His Sacred Humanity is set free from all the necessities, from all the infirmities of our earthly condition, it yields itself more utterly than ever before the glory of the Father. The life of the Risen Jesus becomes an infinite source of glory for His Father; all within him is light, strength, beauty, life; all within Him sings an uninterrupted canticle of praise.

It is from our Baptism that we share in this grace of the resurrection. St. Paul affirms this: *“We are buried together with Him by Baptism unto death; that as Christ is risen from the dead by the power of the Father, so we also may walk in newness of life.”*

The holy water into which we plunge at Baptism is, according to the Apostle, the figure of the sepulchre. Upon coming forth from it the soul is purified from all sin, from all stain, set free from all spiritual death, and clad with grace, the principle of divine life. In the early Church, baptism was

administered only on the Paschal season. We shall scarcely understand anything of the liturgy of Easter week if we do not keep before our eyes the thought of baptism which was then solemnly conferred upon the catechumens.



We are therefore risen with Christ, through Christ, for He infinitely longs to communicate His glorious life to us. And what is necessary in order to respond to this divine longing and become like unto the Risen Jesus? It is that we should live in the spirit of our baptism. Renouncing all that sin has vitiated in our lives, we should die more and more to “the old man” and all within us should be dominated and governed by grace. All holiness for us lies in this, to keep away from all sin, all occasion of sin, and be detached from all that is earthly so as to live in God, unto God, with the greatest plenitude and steadfastness possible.

This work begun at baptism continues during our whole earthly existence. Christ, it is true, dies but once, but we must die daily, for we have the roots of sin remaining in us and the old enemy labours unceasingly to make them spring up. To destroy these roots in us, to keep our hearts free, with a spiritual freedom, such is the first element of our holiness which Christ shows us realised in Him by this supreme and admirable independence wherein His Risen Humanity lives.

This life unto God comprises an infinity of degrees. To begin with it supposes one to be totally separated from all mortal sin; between mortal sin and the divine life there is absolute incompatibility. Next there is the separation from venial sin, from all natural springs of action, and detachment from all that is created. The more complete this separation is the more we are spiritually free, and the more also the divine life develops and expands within us. In the same measure that the soul is freed from what is earthly she opens to what is divine, she savours heavenly things, she lives for God.

In this happy state, the soul is not only free from sin, but she no longer acts save under the inspiration of grace and from a supernatural motive. And when this supernatural motive extends to all her actions, when by a movement of habitual and steadfast love she refers all to God, to the glory of Christ and that of the Father, then there is within her the plenitude of life. That is holiness.”

(Extracts taken from: Our Way and Our Life: Christ in his Mysteries: Blessed Columba Marmion)

Holy Angels Temporary

Schedule Change:

No services during Easter Week

Apple Juice and Cider!

Thanks to the many volunteers we had an excellent apple harvest.



We are asking for a donation of £4 a bottle of Apple Juice or £56 for a case of 16 bottles, a reduction of £8 per case.

39 cases of our Award Winning Cider are also available. Our cider won the bronze at the Royal Cornwall Show. We are asking for a donation of £10 for a 750 ml bottle. 12 bottles per case. These together with the apple juice would make an excellent gift.

These donations support the restoration of St Joseph's Hall which is very much needed.

MASS INTENTIONS

Date	AT LANHERNE	CANON TANNER
9	John, Michelle, Anna & Seán Benefactors	Private Intention
10	Liam & Margaret Treacy	Private Intention
11	Margaret Lester RIP	Holy Souls
12	Ashley Walton	Holy Souls
13	Liam & Margaret Treacy Mgr Wach	Holy Souls
13	Honour of the Sacred Heart	Holy Souls
14	The Ford Family	Holy Souls

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

At Lanherne Convent

Sundays: 8.30am Low Mass

10am Low/Sung Mass

Monday – Saturday: 8am Mass

Thursdays: 8am and 6.15pm Mass

Rev. Canon Scott Smith

Chaplain of Lanherne Convent

St Mawgan TR8 4ER

mobile : 07366 321039

lanherne@icksp.org.uk

Safeguarding Reps:

Christina Hunt

Sarah Checkley

Confession:

Thursdays: 5.15pm-5.45pm

Fridays and Saturdays after Mass

Holy Angels Torquay

Account Name: ICKSP

Account Details: 40-03-33

Account Number: 12333902

Rev. Canon Scott Tanner, Prior

House of Saint-Richard-Reynolds

Holy Angels Church, Queensway, Torquay

TQ2 6BP

mobile : 07763 277697

torquay@icksp.org.uk

Safeguarding Rep: Katarzyna Adamiak

At Holy Angels

Sundays:

10 -10.15am Confessions

10.30am Sung Mass

5.30pm Vespers & Benediction

Mon. Tues. Thurs. & Fri.

7.30am Lauds & Meditation

8.30am Mass (Mon, Tues, & Thurs.)

12 noon Mass (Friday)

5.30pm Vespers

6pm Adoration (& Confessions)

7pm Compline

Wednesday Mass at 12 noon

Saturday Mass at 8.30am

Plymouth: Sundays at 8.30am