

MASS INTENTIONS		
	AT LANHERNE	CANON TANNER
1	Holy Souls BENEFACTORS	Gregorian of Masses
2	Holy Souls	Gregorian of Masses
3	Holy Souls	Gregorian of Masses
4	Holy Souls	Tina Terradillos, Ian MacDonald & Michael Heather RIP
5	In Reparation for those who neglect making a Thanksgiving after Communion Mgr Wach	Agnes Tanner RIP
6	Honour of the Sacred Heart	Cardinal Burke
07	John & Lorlei Cox	Mgr Wach

The Sisters of Lanherne are grateful to the Providence of God who supplies their needs through the generous support of the faithful.

Friends of Lanherne

Sort code: 60-02-20
Account: 64557391

At Lanherne Convent

Sunday 8.30am Low Mass
10am Low/Sung Mass

Monday – Saturday 8am Mass

Thursday Mass at 8am and 6.15pm

Holy Angels Torquay

Account Name: ICKSP
Account Details: 40-03-33
Account Number: 12333902

Collection last Sunday: £100

At Holy Angels

Sundays:
10.20 - 10.40am Confessions
10.45am Sung Mass
5.30pm Vespers & Benediction

Mon. Tues. & Sat. Mass at 8.30am

Wed. & Thurs. & Fri. Mass at 12 noon

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:
Thursday: 5.15pm-5.45pm
Friday & Saturday after Mass

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

Mon. Tues. Thurs. & Fri.
7.30am Lauds & Meditation
8.30am Mass
5.30pm Vespers
6pm Adoration (& Confessions)
7pm Compline

Plymouth: Sundays at 8.30am
First Saturdays: 11.30



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

18th Sunday after Pentecost

1st October 2023

Questions and Answers

Our next sessions of Questions and Answers with Canon Smith for those who are curious about the Catholic Faith will be on the 4th of October at 6.30pm at Lanherne Convent. We will try to keep the session to about an hour.

Virtue of Hope



“Hope, is a supernatural virtue by which we confidently expect, in virtue of God’s

promise, the endless happiness of heaven and the means necessary for its attainment. To be convinced of the inestimable value of this virtue, and to have a constant incentive for its practice, it will be profitable to consider the objects of hope, its motives, its qualities, and its effects.

The first and foremost object of our hope, the object by excellence, is the possession of God in Heaven. We are not to suppose that the hope of possessing God in Heaven in anyway interferes with the virtue of love. They are not opposed; in fact, the hope of eternal happiness is inseparably united with love, for only in Heaven will the completion and perfection of love be found. According to St. Thomas, with the idea of friendship is intimately united the mutual sharing of goods, for as friendship is nothing else but a mutual attraction it follows that friends must do as much good to one another as is in their power. Without this mutual sharing of goods, says the Angelic Doctor, there can be no genuine friendship. Our Lord called His disciples His friends because He communicated His mysteries to them.

According to the teaching of St. Thomas, love does not exclude the hope of reward which God has prepared for us in Heaven; that very reward is the principal object of love, for it is nothing but God Himself, the

vision of whom is the eternal happiness of the elect. In Heaven the soul gives itself entirely to God and God gives Himself entirely to the soul, as far as its capacity and merit allows.



As St. Augustine remarks, love is a golden chain which binds together the hearts of the lover and the loved one. But since this union cannot be effected between those that are separated, the lover continually yearns for the presence of his beloved. When the spouse in the Canticle saw herself separated from her Beloved she was consumed with longing and begged her companions to make known Him her anquish, to induce Him to afford her consolation by His presence: *“I adjure you, daughters of Jerusalem, if you find my beloved, that you tell him that I languish with love.”* (Cant. 5:8)

A soul that tenderly loves Jesus Christ cannot live here below without the most ardent longing to be united with Him in Heaven, where He will be her reward exceeding great.

As long, therefore, as our soul is not perfectly united with God in Heaven, it will never enjoy true peace. Those who love Our Lord sincerely find peace of heart, it is true, in conformity to the will of God; but perfect peace and perfect rest they shall never have here below. This we shall acquire only with the attainment of our last end, the vision of God face to face and His ineffable love. As long as the soul is separated from her last end she shall continue to sigh with the prophet: *“Behold in peace is my bitterness most bitter.”* (Is. 38:17)

Yes, my God, I live in peace in this valley of tears, for such is thy holy will; but I cannot but remember, with unspeakable pain, that I am not as yet perfectly united with thee, the Source of all peace and rest, the Goal of my heart’s desire.

St. Thomas teaches that the highest degree of love that a soul on earth can attain is an ardent desire for Heaven, to be there united to God and to possess Him forever. The greatest suffering that the souls in Purgatory endure proceeds from this longing for the possession of God, and this pain is felt especially by those who in life had but a feeble desire for Heaven. Cardinal Bellarmine thinks that in Purgatory there is a place where souls endure no pains of sense, but are tortured solely by the loss of the presence of God.

St. Gregory, St. Vincent Ferrer, St. Bridget and St. Bede the Venerable cite a number of instances where souls are tormented not on account of sins committed, but because of the absence of a desire for Heaven. There are

souls that strive after perfection, but without any special desire to leave earth and to be united to God. But since eternal life is a priceless treasure that Jesus Christ has purchased for us by His death, those souls that have but a feeble desire to possess it will have to suffer later on this account.

There are three things necessary for the attainment of eternal life: the pardon of sins, the victory over temptations, and the crown of all graces, a holy death. These three things are accordingly the objects of our hope.” (To be continued..)

(Extracts taken from: ‘The 12 Steps to Holiness and Salvation.’ By St. Alphonsus Liguori)

Volunteer Days at Lanherne

Monday 2nd of October

Apple Harvest at Lanherne

Saturday perhaps as early as the 14th October depending on when the Apples will be ready!

The Apples are falling constantly, and we need help to collect them before they are eaten by critters. If you can spare some time in the week, please drop by!

Saints together with the Guardian Angels on October 2nd

St Thomas of Hereford – also known as St Thomas Cantilupe – was a major medieval saint, and his shrine was a very important pilgrimage destination in medieval Britain. The surviving collection of miracle records for St Thomas of Hereford is second only to that of Thomas Becket.



St. Leodegarius of Poitiers (Latin: Leodegarius; French: Léger; c. 615 – October 2, 679 AD) was a martyred Burgundian Bishop of Autun. He was the son of Saint Sigrada and the brother of Saint Warinus.

Leodegar was an opponent of Ebroin, the Frankish Mayor of the Palace of Neustria, and the leader of the faction of Burgundian nobles. His torture and death made him a martyr and saint.

He was well known not only in France but also in Britain. There are at least two churches in England which bear his name.