



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

Third Sunday After Easter

21st April 2024

## Orate Fratres



Orate Fratres, Francois-Marius Granet (1775-1814)

(Part I of II)

Sometimes two words are sufficient to evoke complex sentiment. These two words of the Mass evoke the essence of the Mass itself. To better understand the new title of our newsletter, *Orate, Fratres*, we must look not only to a translation of these words, "Pray Brethren," nor confine ourselves to their immediate context: the phrase itself. With a closer examination, we can see that a mere translation does not communicate the sense and the import of these words effectively. This brief study will help us to understand this moment of the Mass, which is easily missed. It is this moment that should help us to understand the whole of the Mass as a Sacrifice to God the Almighty Father and

how we are called to participate in the offering of this sacrifice. (Daniel Graham, *Lex Orandi* page 73).

Only once during Mass does the priest face the faithful and then turn back to the altar, completing a circle. He addresses the faithful at this moment, telling them to pray, "that my Sacrifice and yours may be acceptable to God the Father almighty." To better understand what the Church intends, let us situate this in the context of the offertory as a whole.

### The Offertory : Bread and Wine

During the offertory, before altar bread is placed on the corporal, there is what may seem at first, a rather curious prayer. "Accept, O holy Father, almighty and eternal God, this unspotted host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and for all here present: as also for all faithful Christians, both living and dead, that it may avail both me and them for salvation unto life everlasting. Amen."

It might seem, on the surface, that the priest is asking that God accept this bread as a sacrifice for his transgressions and the transgressions of Christians everywhere,

both living and the dead, that it may "avail" unto "salvation" and "life everlasting." However, this action of the priest anticipates the consecration of the elements which has not yet taken place. It is not unusual in the Roman Rite to find this kind of anticipation. We see in the canon of the Mass this anticipation before the consecration.

### A Double Consecration



(Solemn Mass in Honour of the Chideock Martyrs 2021)

The double consecration is the climax of the Mass. Therefore, the offertory is accomplished primarily with this in mind. As St. Thomas Aquinas tells us, we must begin with the end in mind. Therefore, the liturgy anticipates this culmination in her words.

The end in mind is not as if the priest were only confecting the sacrament of Holy Communion. The words, "Take and eat ye all of this, for this is my Body," are not addressed to those present. The priest is speaking to God the Father and is quoting Our Lord. This prayer that he recites began with the preface, and he does not interrupt himself to address the faithful until after the canon.

### A Mystical Immolation of Christ : The Unbloody Sacrifice.

The double consecration makes present the Body, Blood, Soul, and Divinity of Our Lord Jesus Christ by the transubstantiation of the bread and wine into His Sacred Body and Precious Blood. More importantly, however, it makes present on our altar the very same sacrifice of Calvary. The Sacrifice of the Mass is not an ambiguous sacrifice of praise and thanksgiving by the congregation. Nor is it their self-offering (as if bread and wine can effectively symbolise this.) The injunction "Orate Fratres" nor its response can refer to these ideas of sacrifice.

### Magisterial Teaching of Pope Pius XII



Pope Pius XII taught, "The unbloody immolation at the words of consecration, when Christ is made present upon the altar in the state of a victim, is performed by the priest and by him alone, as the representative of Christ and not as the representative of the faithful" (Mediator Dei 1947, 92). The



double consecration causes the unbloody immolation, the state of Christ as the victim on the altar because the bread becomes His Sacred Body and the wine His Precious Blood. His Body and Blood are separated in the accidents of bread and wine, symbolically and mystically, as they were physically at His Death on the Cross. He lives ever to make intercession for us. He is no longer subject to death. His perpetual sacrifice is as a Lamb standing even though slain.



## Annual Pentecost Walking Pilgrimage to Lanherne

Pentecost walking Pilgrimage to Lanherne from Friday 17th to Sunday 19th May. For details, please contact Canon Tanner, Holy Angels Torquay.

Excerpts from *What is the Point of a Pilgrimage?* by Deborah Castellano Lubov

### Pilgrimage in Scripture

The idea of a pilgrimage has an incredibly strong foundation in both the Old and New Testaments. The spiritual importance of pilgrimage is manifested often in physical journeys and trials — from Abraham’s

journey of faith all the way to the missionary journeys of St. Paul.

In Genesis, we observe how God specifically summons Abram to trust Him — to leave his country, to come into God’s land, where he will inherit God’s promises that will make his innumerable descendants into a great nation. “By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance; he went out, not knowing where he was to go. By faith he sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; for he was looking forward to the city with foundations, whose architect and maker is God” (11:8-10).

## Questions and Answers

Our next session of Questions and Answers at Lanherne with Canon Smith for anyone who may have questions about the Catholic Faith or Liturgy will be on **Tuesday 14th of May at 6.30pm** at Lanherne Convent. The session will be about an hour.

## Holy Days of Obligation

Every Sunday

Nativity of the Lord (25 December)

Epiphany of the Lord (6 January\*)

Ascension of the Lord (Thursday after  
6th Sunday of Easter)

St Peter & St Paul (29 June\*)

Assumption of the Blessed Virgin Mary  
(15 August\*)

All Saints (1 November\*)

# MASS INTENTIONS

	AT LANHERNE	CANON TANNER
21	BENEFACTORS Sue & Ron Wakefield Anniv.	Novena Private Intention
22	Canon Smith & Abbés	Novena Private Intention
23	Holy Souls	Novena Private Intention
24	Liam Treacy	Cardinal Burke
25	Margaret Treacy Daniel Whitford	Private Intention
26	Sister M. Martina of the Glorious Cross	Mgr Wach
27	Private Intention	Donor's Intentions

Rev. Canon Scott Smith

Chaplain of Lanherne Convent

St Mawgan TR8 4ER

mobile : 07366 321039

[lanherne@icksp.org.uk](mailto:lanherne@icksp.org.uk)

Safeguarding Reps:

Christina Hunt / Sarah Checkley

## At Lanherne Convent

Sunday 8am Conventual Mass

11am Low Mass

Monday – Saturday 8am Mass

Thursday Mass at 8am and 6.15pm

Confession:

Thursday: 5.15pm-5.45pm

Friday & Saturday after Mass

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

Rev. Canon Scott Tanner, Prior

House of Saint-Richard-Reynolds

Holy Angels Church, Queensway, Torquay TQ2

6BP

mobile : 07763 277697

[torquay@icksp.org.uk](mailto:torquay@icksp.org.uk)

Safeguarding Rep: Katarzyna Adamiak

## Holy Angels Torquay

Account Name: ICKSP

Account Details: 40-03-33

Account Number: 12333902

## At Holy Angels

Sundays:

10.20 -10.40am Confessions

10.45am High Mass

5.30pm Vespers & Benediction

Mon. Tues. & Sat. Mass at 8.30am

Wed. & Fri. Mass at 12 noon

Thurs. Mass at 7pm

Mon. Tues. Thurs. & Fri.

7.30am Lauds & Meditation

5.30pm Vespers

6pm Adoration (& Confessions)

7pm Compline

Plymouth: Sundays at 8.30am

First Saturdays: 11.30