



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

10th Sunday after Pentecost

28th July 2024

How various types of the Old Testament are fulfilled and, as it were, renewed in the Holy Mass.



Excerpts from The Incredible Catholic Mass

The first type of the Holy Sacrifice of the Mass was the sacrifice of the pious and just Abel, who offered a burnt offering of the firstlings of his flock to the Lord his God, out of true devotion and as a recognition of his subjection to the Divine Majesty. That this oblation was pleasing to Almighty God we learn from the words of Scripture: “The Lord had respect to Abel, and to his offerings.” {Gen. 4:4}. Or, as it has been otherwise translated, “The Lord kindled Abel’s sacrifice.” That is to say, when the pious Abel had laid his oblation, together with the wood, upon the altar and by his prayers offered it up to God, fire descended from Heaven and consumed the flesh of the lamb that had been slaughtered. So it is in

the Holy Sacrifice of the Mass; when the priest has offered the oblation of bread and wine upon the altar and pronounced the words of consecration over them, the Holy Ghost, the Divine Fire, descends from Heaven and consumes the oblation of bread and wine, changing it into the true Body and Blood of Christ. Abel’s sacrifice found favor in the sight of God Almighty; the Christian sacrifice is incomparably more pleasing in His eyes. For when the officiating priest elevates the Host and offers it up to God, the heavenly Father utters the same words which He spoke at the baptism of Jesus: “This is My beloved Son, in Whom I am well pleased.” {Matt. 3:17}.

The second type of the Holy Sacrifice of the Mass was the sacrifice offered by the patriarch Noe, of which we read in Holy Scripture: “Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor, and said: I will no more curse the earth for the sake of man.” (Gen. 8:20, 21).

Now if Noe’s sacrifice was so acceptable to God that His wrath was appeased and He promised no more to destroy the earth with a deluge, how much more acceptable to Him will be the sacrifice of the priest of the New Testament, wherein His only Son is offered as a sweet Victim.



in Holy Scripture as a type of Christ, as was said in the first chapter of this book.

The sacrifice offered by Aaron, and all other priests of the Mosaic law, formed a fifth type of the Holy Sacrifice of the Mass. Before the institution of this law, which was given by God Himself, the just men of the Old Testament, guided by the light of nature, had offered holocausts and burnt-offerings to God. In the law of Moses, God appointed three kinds of sacrifices to be offered to Him by the whole Jewish nation. These were burnt-offerings, peace-offerings and sin-offerings. Two lambs without blemish were to be immolated to Him daily in the temple at Jerusalem. These sacrifices of the Jews lasted until the time of Christ, and all clearly foreshadowed the Sacrifice of the Cross. After the death of Christ, they ceased, for the Jewish sacrifices were merged in the Christian, that is, in the Holy Sacrifice of the Mass.

All these ancient sacrifices, especially the sacrifices of Abel, Abraham and the high priest Melchisedech, receive special mention in the Mass. After the Consecration, the priest says: "We offer unto Thy most excellent Majesty the holy bread of eternal life and the chalice of eternal salvation. Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gift of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host." By these words of her liturgy, the Church declares with sufficient plainness that the sacrifices of the Old Testament were types of the Holy Sacrifice of the Mass and as such were

We find a third type of the Holy Sacrifice of the Mass in the various sacrifices of the holy patriarch Abraham, who once offered his son Isaac and of whom it is frequently said in Holy Scripture: "Abraham built also an altar to the Lord, and called upon his name." {Gen. 12:8}. The same is likewise said of Isaac and Jacob, who were faithful servants of God and, like all His servants, were accustomed to offer burnt-offerings and sacrifices unto the Lord of lords. All priests of the New Testament have been imitators of the great patriarchs of old and have closely followed their example by devoutly offering to the Supreme Deity at different times and in different places the most acceptable Sacrifice of the Holy Mass. This practice is continued to the present day with even greater zeal, since it is now customary for every priest who is truly devout to offer daily the Holy Sacrifice to God.

The fourth type of the Holy Mass was the sacrifice of Melchisedech, the king and high priest who when the patriarch Abraham returned victorious from the slaughter of his enemies, as an act of thanksgiving, offered to God Almighty a new oblation, consisting of bread and wine, presented with special forms and ceremonies. Melchisedech is pointed out

acceptable and pleasing to the Most High God.



Some devout Catholics, and many who are not Catholics, take exception at this prayer and are even scandalized by it, because they consider it to imply that the priest calls upon God graciously to accept his sacrifice in the same manner in which He vouchsafed to accept the sacrifices of Abel, Abraham and Melchisedech; whereas, it cannot be denied that the Sacrifice of the Mass, in which the Sacred Body and Blood of Christ are offered to God the Father, is far more pleasing to Him than the animals or the bread and wine offered to Him by the patriarchs of old. It must, however, by no means be overlooked that the priest does not beseech God Almighty to look propitiously upon the Victim he is offering, because that which he offers to Him, Jesus

Christ, His well-beloved Son, is incomparably more precious in His sight than any created being. All that the priest asks of God is that He will graciously accept this Sacrifice, the way and manner in which he offers it—in other words, the devotion with which he celebrates Mass—just as He accepted the worship paid to Him when Abel, Abraham and Melchisedech offered sacrifices. Thus, the point in question is not the worthiness of the Victim, for that is beyond dispute, but the devotion of the officiating minister and of the congregation who unite their prayers to his.

In regard to the mysteries of Holy Mass, it must above all be borne in mind that the principal mysteries of Our Lord's life and Passion are represented and set before us in it. David foretells this when in his prophetic spirit he says: "He hath made a remembrance of his wonderful works, being a merciful and gracious Lord." (Ps. 110:4). And in order that we may have no doubt that in this passage he refers to the Sacrifice of the Mass upon our altars, he says in another psalm: "I will compass Thy altar, O Lord, that I may hear the voice of Thy praise: and tell of all Thy wondrous works." (Ps. 25:6, 7). The same is signified by Christ when, at the institution of the Holy Eucharist, He said to His Apostles, "Do this for a commemoration of Me," just as if He would say, "Since the time is now approaching when, after accomplishing the Redemption of mankind, I shall leave you and go to My heavenly Father, I institute the Holy Mass as the one Sacrifice of the New Testament wherein all the mysteries of My whole life and of My Passion are represented and placed before the eyes of all believers, in order that you may never forget Me, but have Me ever in your remembrance."

MASS INTENTIONS

	AT LANHERNE	CANON TANNER
28	BENEFACTORS Daniel Whitford	Lisa & Simon Costa for blessings
29	Orais & Liwang family	Private Intention
30	Lorelei Cox	Private Intention
31	Alicia Warren family	Cardinal Burke
1	In Reparation for those who neglect making a Thanksgiving after Communion In Reparation	Private Intention
2	Holy Souls	Private Intention
3	Holy Souls	Private Intention

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

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

Friends of Lanherne

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

At Holy Angels

Sundays:
10.20 -10.40am Confessions
10.45am Sung Mass

**No weekday Mass or Adoration
this week.**

Plymouth: Sundays at 8.30am
First Saturdays: 11.30