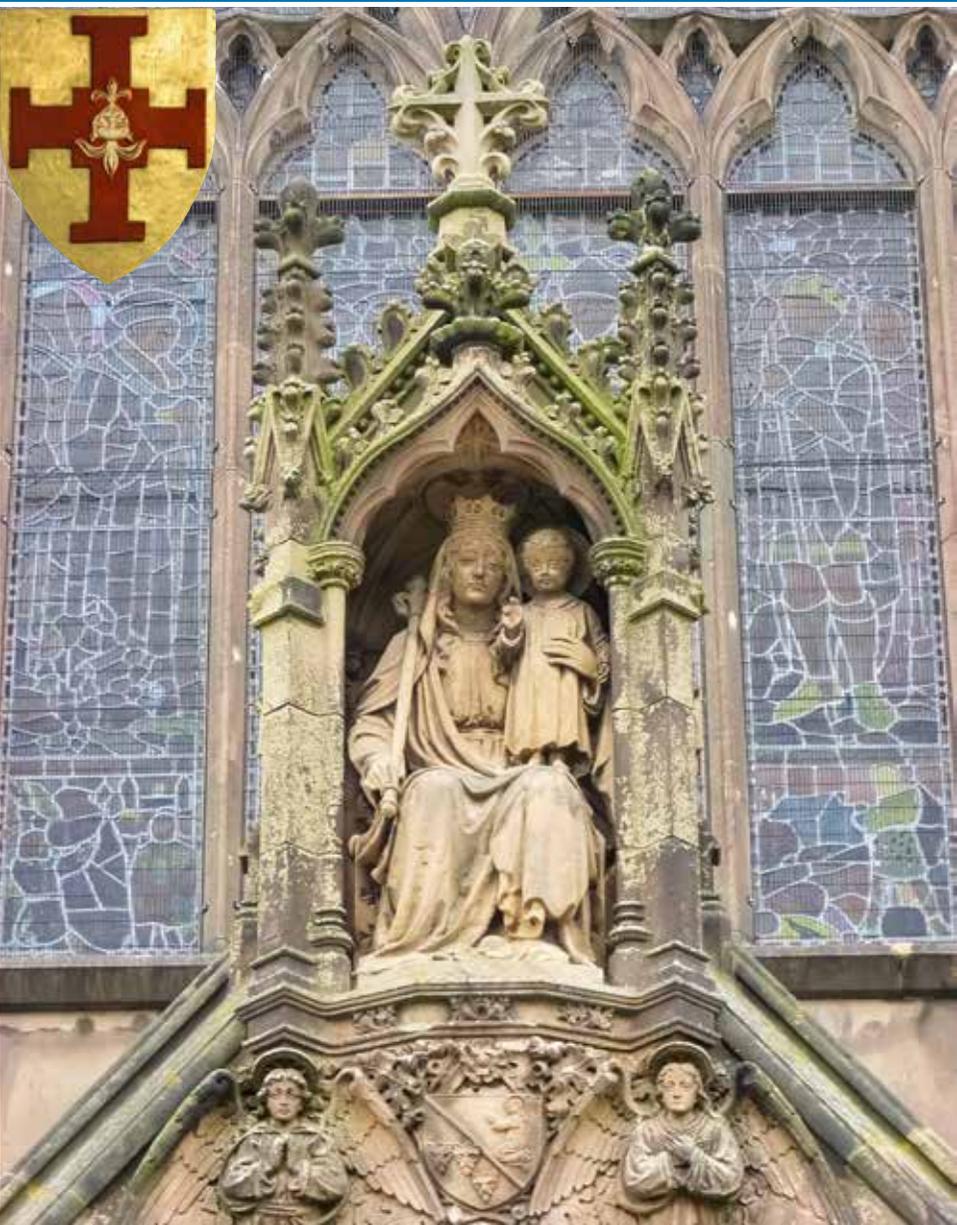


INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST

St. Winefride's Presbytery, Mynd Close, Shrewsbury SY2 5RA
 Rev. Canon Scott Smith - email: canon.smith@institute-christ-king.org
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Dedication of the Cathedral 21st May



19 May
2019

WALLEYSMAN YRNBSSAERHS



Institute of Christ the King Sovereign Priest in Shrewsbury
Weekly Schedule *

	Ordo	Cathedral	St Winefride's	Mass Intention
Sun	19 th May	IV Sunday after Easter	11.45 Confession & Rosary 12.15 Mass *No Vespers/Benediction	Private Intention
Mon	20 th May	St. Bernardine of Siena Confessor, III class.	6pm Vespers & Compline	Mary & Billy O'Mahoney
Tue	21 st May	Dedication of the Cathedral Church, I class.	5.30pm Confession & Rosary 6pm Mass	Mara Conlon Cardinal Pell
Wed	22 nd May	Feria.	* No Vespers: Parish Catechesis at the Cathedral	Holy Souls
Thu	23 rd May	Feria.	6pm Vespers & Compline	Mary Mulpeter
Fri	24 th May	Our Lady Help of Christians, I class.	5.30pm Confession & Rosary 6pm Mass	Kevin & William Curtin RIP Brendan O'Connell RIP
Sat	25 th May	St. Gregory VII Pope and Confessor, III class, Com. of St. Urban I Pope and Martyr.	11am Confession & Rosary 11.30 am Mass 6pm Vespers & Compline	Smyth family
Sun	26 th May	V Sunday after Easter	11.45 Confession & Rosary 12.15 Mass 6pm Vespers/Benediction	Philomena McGowan

* Changes from the usual schedule

After a long period of harsh penal laws, the Catholic Relief Act of 1829 finally made it possible for the Catholic hierarchy to be restored in this country. The restoration began in 1850 with the papal bull of Pius IX, *Universalis Ecclesiae*. It went ahead despite anti-Catholic protests and riots, though a penal law was passed in 1851 to prevent Catholic bishops from adopting episcopal titles which name any town or place in the United Kingdom - a law which was only removed in 1871.

Shrewsbury's first bishop, James Brown, was consecrated on 27th July 1851 at St George's Cathedral in Southwark. In the same year John Talbot, 16th Earl of Shrewsbury, offered to build a cathedral in Shrewsbury. Unfortunately, both he and his architect, Augustus Welby Pugin, both died soon after, but his heir, Bertram, and Pugin's son, Edward, went ahead with the project. Sadly, Bertram died two months before the Cathedral was opened on 29th October 1856. On 21st May we celebrate the anniversary of its consecration.



John Talbot, 16th Earl of Shrewsbury

The Ceremony of Dedication

Adapted from *The Liturgical Year*
by Abbot Gueranger

The name of *church* given to the Christian temple signifies the *assembly* of the faithful—those who are validly baptized and profess the true Catholic Faith. The sanctification of the elect in its successive phases is the soul and inspiration of that most solemn of liturgical functions, the dedication of a church.

First of all, the temple with its bare walls and closed doors represents the human race created by God, and yet robbed of His presence ever since the original sin. But the heirs of the promise have not yielded to despair; they have fasted, they have prayed through the night; morning finds them sending up to God the supplication of the penitential psalms, the

inspired expression of David's chastisement and repentance.

At early dawn Our Savior appears under the tent which has been raised before the closed doors, where the "exiled" faithful are praying. He is represented by the Bishop vesting in the sacred robes, as He clothed Himself with our flesh. The God-Man joins His brethren in their prayer; then, leading them to the still closed temple, He there prostrates with them and redoubles His supplications.

Then around the noble edifice, unconscious of its destinies, begins the patient strategy, wherewith the grace of God, and the ministers of that grace, undertake the siege of abandoned souls. Thrice the pontiff goes around the whole building, and thrice "attempts to force open" the obstinately closed doors; but his storming consists of prayers to Heaven, his force is but the merciful and respectful persuasion of devotion. At length the doors yield and an entrance is gained into the temple: "Peace eternal to this house, in the name of the Eternal!"

The Bishop, now within, continues to pray. His thoughts are intent upon the human race, symbolized by this future church. He knows that in its fallen state ignorance is its first evil. Accordingly, he rises; and, on two lines of ashes running transversely from end to end of the temple and crossing in the center of the nave, he traces with his episcopal crozier the Greek and Latin alphabets, the elements of the two principal languages in which Scripture and Tradition are preserved. They are traced with the pastoral staff, on the cross formed by the ashes; because sacred science comes to us from doctrinal authority, because it is understood only by the humble, and because it is all summed up in Jesus Crucified.

Like the catechumen, the human race now enlightened requires, together with the temple, to be purified. The Bishop makes use of the loftiest Christian symbolism, in order to perfect the element of this purification which he has

so much at heart: he mingles water and wine, ashes and salt, figures of the Humanity and the Divinity, of the Death and the Resurrection of Our Savior. As Christ preceded us in the waters of Baptism at the Jordan, the aspersions are begun at the altar and continued through the whole building.

In the order of the work of salvation, water is followed by oil, which confers on the Christian, in the Sacrament of Confirmation, the perfection of his supernatural being; and which also makes kings, priests, and pontiffs. For all these reasons, the holy oil now flows copiously over the altar, which represents Christ our Head, Pontiff and King, that it may afterwards, like the water, find its way to the walls of the entire church. Truly is this temple henceforth worthy of the name of *church*; for thus "baptized" and consecrated, with the God-Man, by water and the Holy Ghost, the stones of which it is built represent perfectly the faithful, who are bound together and to the divine Corner-Stone by the imperishable cement of charity.



The Cathedral font was given in 1856 in memory of John 16th Earl of Shrewsbury, by his wife Maria.

The sacred chants which, since the beginning of the solemn function, have not ceased to enhance its sublime developments, now redouble in enthusiasm; and rising to the full height of the mystery, they hail the church, now so intimately associated to the altar as the bride of the Lamb. From this altar ascend clouds of incense, which, mounting to the roof and billowing down the nave, fill the whole temple with the perfumes of the Spouse. And now the subdeacons come forward, presenting for the Bishop's blessing the

gifts made to the Bride on this great day, and the vesture She has prepared for Herself and for the Lord.

In the early Middle Ages, it was only at this point that the triumphant translation of the relics destined to be placed in the altar took place, after having remained all this time in the tent outside, as it were in exile. In the West, up to the 13th century and even later, the Sacred Body of Our Lord Himself in the Holy Eucharist was sealed up in the altar with the relics of the Saints. It was the "Church united to the Redeemer, the Bride to the Bridegroom," says St. Peter Damian; it was the final consummation, the passage from time to eternity. Then follows the Mass of the Dedication, solemnly offered by the Bishop.



Bertram, 17th Earl of Shrewsbury, Founder of the Cathedral - This plaque hangs in the Cathedral

Announcements

A *Novena for Fathers* will be offered for nine days, starting on Trinity Sunday, 19th June. Pick up a novena card pack and see poster at the back of the church.

Choir practice during May will be on Friday nights after Mass. You are welcome to join us.