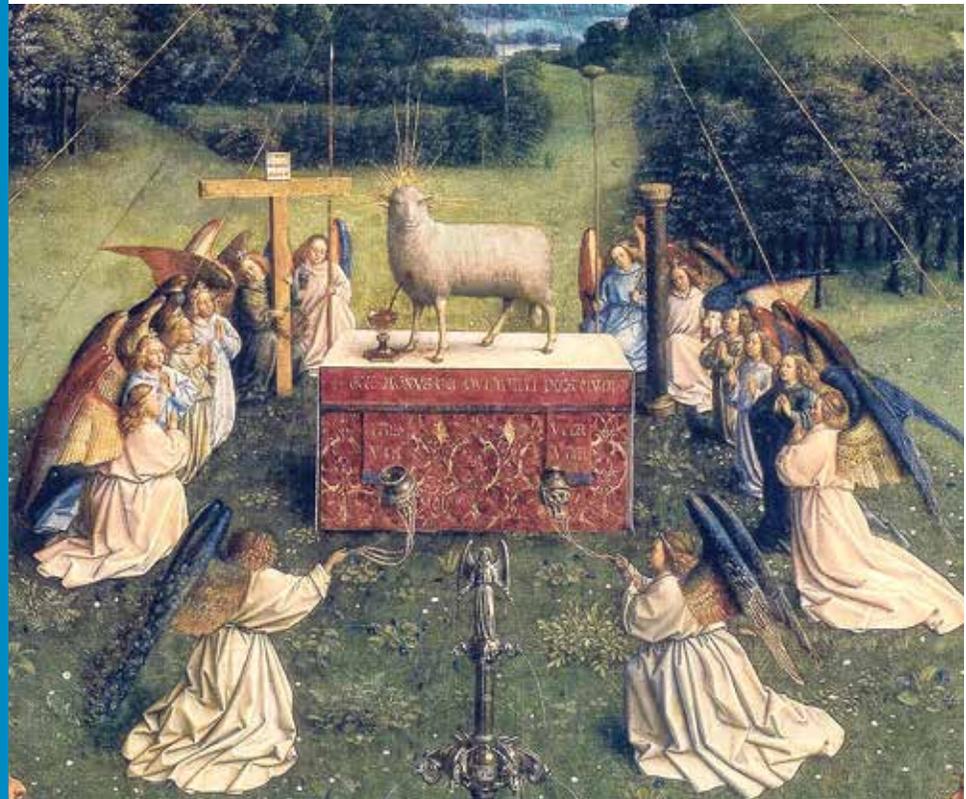


INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST

St. Winefride's Presbytery, Mynd Close, Shrewsbury SY2 5RA
Rev. Canon Scott Smith - email: canon.smith@institute-christ-king.org
website: <https://icksp.org.uk/shrewsbury/>

Most Precious Blood



Adoration of the Lamb - Detail from lower central panel of the Ghent altarpiece by Jan and Hubert van Eyck, 1432 at St Bavo's Cathedral, Ghent, Belgium. On the altar it says Ecce Agnus Dei qui tollit peccata mundi and the words Jesus the Way, the truth, the life. Blood flows from the Lamb into a olden chalice.

The month of July is dedicated to the Most Precious Blood of Christ

From **THE LITURGICAL YEAR** by Dom Gueranger

John the Baptist has pointed out the Lamb, Peter has firmly established his throne, Paul has prepared the bride; their joint work, admirable in its unity, at once suggests the reason for their feasts occurring almost simultaneously in the cycle. The alliance being now secured, all three fall into shade; whilst the bride herself, raised up by them to such lofty heights, appears alone before us, holding in her hands the sacred cup of the nuptial-feast



30 June
2019

SHREWSBURY BAPTISTMAN



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

	Ordo	Cathedral	St Winefride's	Mass Intention
Sun	30 th June External Solemnity of the Sacred Heart, I class.		11.45 Confession & Rosary 12.15 Mass *No Vespers/Benediction	Christine Ann Danilo RIP
Mon	1 st July The Most Precious Blood of our Lord Jesus Christ, I class.	*No Mass	*No Vespers & Compline	
Tue	2 nd July On the Visitation of the Blessed Virgin Mary, II class, Com. of Ss. Processus and Martinian Martyrs.	*No Mass	*No Mass	
Wed	3 rd July St. Irenaeus Bishop and Martyr, III class.	*No Mass	* No Vespers: Parish Catechesis at the Cathedral	
Thu	4 th July Feria, IV class.	*No Mass	*No Vespers or Compline	
Fri	5 th July St. Anthony Mary Zaccaria Confessor, III class.	*No Mass	*No Mass	
Sat	6 th July 1st Saturday, (Adeamus)		11am Confession & Rosary 11.30 am Mass *No Vespers & Compline	Fidelinia Henry RIP
Sun	7 th July IV Sunday after Pentecost, II class.		11.45 Confession & Rosary 12.15 Mass *No Vespers/Benediction	AnneMarie Finn

* Changes from the usual schedule

This gives the key of today's solemnity, revealing how its appearance in the heavens of the holy liturgy at this particular season is replete with mystery.

The Church, it is true, has already made known to the sons of the new covenant, in a much more solemn manner, the price of the Blood that redeemed them, its nutritive strength and the adoring homage which is its due. On Good Friday earth and heaven beheld all sin drowned in the saving stream, whose eternal flood-gates at last gave way beneath the combined effort of man's violence and of the love of the Divine Heart. The festival of Corpus Christi witnessed our prostrate worship before the altars whereon is perpetuated the Sacrifice of Calvary, and where the out-pouring of the precious Blood affords drink to the humblest little ones, as well as to the mightiest potentates of earth, lowly bowed in adoration before it. How is it, then, that holy Church is now inviting all Christians to hail, in a particular manner, the stream of life ever gushing from the sacred fount? What else



Christ on the Cross with three angels catching the precious blood in three chalices/ Albrecht Durer, c.1513, British Museum

can this mean, but that the preceding solemnities have by no means exhausted the mystery? The peace which this Blood has made to reign in the high places as well as in the low; the impetus of its wave bearing back the sons of Adam from the yawning gulf, purified, renewed and dazzling white in the radiance of their heavenly apparel; the sacred Table outspread before them on the waters' brink, and the chalice brimful of inebriation-----all this preparation and display would be objectless, all these splendours would be incomprehensible, if man were not brought to see therein the wooings of a love that could never endure its advances to be outdone by the pretensions of any other.

Therefore, the Blood of Jesus is set before our eyes at this moment as the Blood of the Testament; the pledge of the alliance proposed to us by God; [Exod. xxiv 8; Heb. ix 20] the dower stipulated by eternal

Wisdom for this Divine union to which He is inviting all men, and its consummation in our soul which is being urged forward with such vehemence by the Holy Ghost.

'Having therefore, brethren, a confidence in entering into the Holies by the Blood of Christ,' says the Apostle, a new and living way which He hath dedicated for us through the veil---that is to say, His flesh---let us draw near with a pure heart in fullness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water, let us hold fast the confession of our hope without wavering, for He is faithful that hath promised. Let us consider one another to provoke unto charity and to good works. [Heb. x 19-24] And may the God of peace Who brought again from the dead the great Pastor of the sheep, our Lord Jesus Christ, in the Blood of the everlasting Testament, fit you in all goodness, that you may do His will: doing in you that which is well-pleasing in His sight, through Jesus Christ, to Whom is glory for ever and ever. Amen! [*ibid.* xiii 20, 21]

Nor must we omit to mention here, that this feast is a monument of one of the most brilliant victories of holy Church in our own age.

Pius IX had been driven from Rome in 1848 by the triumphant revolution; but the following year, just about this season, his power was re-established. Under the regis of the Apostles on June 28 and the two following days, the eldest daughter of the Church, faithful to her past glories, swept the ramparts of the eternal city; and on July 2, Mary's festival, the victory was completed. Not long after this, a twofold decree notified to the city and to the world the Pontiff's gratitude and the way in which he intended to perpetuate, in the sacred liturgy, the memory of these events. On August 10, from Gaeta itself, the place of his exile in the evil day, Pius IX, before returning to reassume the government of his States, addressing himself to the invisible Head of the Church, confided her in a special manner to His Divine care, by the institution of this day's festival; reminding Him that it was for His Church that He had vouchsafed to shed all His Precious Blood.

Then, when the Pontiff re-entered his capital, turning to Mary, just as Pius V and Pius VIII had done under other circumstances, the Vicar of Christ solemnly attributed the honour of the recent victory to her who is ever the help of Christians; for on the feast of her Visitation it had been gained; and he now decreed that

this said feast of July 2 should be raised from the rite of double major to that of second class throughout the whole world. This was a prelude to the definition of the dogma of the Immaculate Conception, which the

happiness; The Church, therefore, in her Collect, begs of the Father, Who has given us His Only-begotten Son, that this Divine germ may not remain sterile within us, but may come to full development in Heaven. ...



Westminster Cathedral is dedicated to the Most Precious Blood. The words above say Lord Jesus, King and Redeemer, save us through your blood. On the book it says: I am the door. By me, if any man enter in, he shall be saved. (John 10:9)

immortal Pontiff had already projected, whereby the crushing of the serpent's head would be completed.

The Church, formed by the Apostles from all the nations under Heaven, advances towards the altar of the Spouse Who hath redeemed her in His Blood, and in the Introit hails His merciful love. She, henceforth, is the kingdom of God, the depository of truth.

The Blood of the Man-God, being the pledge of peace between Heaven and earth, the object of profoundest worship, the centre of the whole liturgy, and our assured protection against all the evils of this present life, deposits, even now, in the souls and bodies of those whom it has ransomed, the germ of eternal

It was by His Own Blood that the Son of God entered into Heaven; this Divine Blood continues to be the means whereby we also may be introduced into the eternal alliance. Thus, the old Covenant, founded on the observance of the precepts of Sinai, had likewise by blood consecrated the people and the law, the tabernacle and the vessels it was to contain; but the whole was but a figure.

Parish Photographs Online

Our photographs are now posted on the Institute of Christ the King Sovereign Priest website on the news page: <https://icksp.org.uk/shrewsbury/news-events/blog/>