

INSTITUTE OF CHRIST THE KING SOVEREIGN PRIEST

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The Assumption



Assumption of the Virgin, Palma il Vecchio, 1512-1514, Galleria dell'Accademia, Venice

The revered Mother of God, from all eternity joined in a hidden way with Jesus Christ in one and the same decree of predestination, immaculate in her conception, a most perfect virgin in her divine motherhood, the noble associate of the divine Redeemer who has won a complete triumph over sin and its consequences, finally obtained, as the supreme culmination of her privileges, that she should be preserved free from the corruption of the tomb and that, like her own Son, having overcome death, she might be taken up body and soul to the glory of heaven where, as Queen, she sits in splendor at the right hand of her Son, the immortal King of the Ages.

- Munificentissimus Deus, Defining the Dogma of the Assumption, Pope Pius XII, 1950, 40



11 August
2019

WALLINGTON YRBYRSHS



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

	Ordo	Cathedral	St Winefride's	Mass Intention
Sun	11 th Aug IX Sunday after Pentecost, II class.		11.45 Confession 12.15 Mass 7pm Holy Hour and Benediction	Private Intention
Mon	12 th Aug St. Clare Virgin, III class.	7.30am Mass		Private Intention
Tue	13 th Aug Commemoration of Ss. Hippolytus and Cassian Martyrs, Comm.	7.30am Mass	7pm Mass	Private Intention Mgr Wach
Wed	14 th Aug Vigil, II class, Con. of St. Eusebius Confessor.	7.30am Mass		Private Intention
Thu	15 th Aug On the Assumption of the Blessed Virgin Mary, I class. HOLY DAY OF OBLIGATION	7.30am Mass 11am Holy Hour	7pm Mass*	Private Intention
Fri	16 th Aug St. Joachim Father of the Blessed Virgin Mary, Confessor, II class.	7.30am Mass	6.30pm Confessions 7pm Mass	Private Intention Christopher S. Weissmann
Sat	17 th Aug St. Hyacinth of Poland Confessor, III class.		11am Confessions 11.30am Mass	Private Intention
Sun	18 th Aug X Sunday after Pentecost, II class.		11.45 Confession 12.15 Mass 7pm Holy Hour and Benediction	Private Intention

* Changes from the usual schedule



The Dormition and Assumption of the Virgin Mary, by Don Silvestro dei Gherarducci; from the Gradual of Santa Maria degli Angeli, ca. 1370, now in the British Library

joyfully praising the Son of God. Never more will shadows veil, as they did on earth, the glory of the most beautiful daughter of Eve. Beyond the immovable Thrones, beyond the dazzling Cherubim, beyond the flaming Seraphim, onward She passes, delighting the heavenly city with Her sweet perfumes. She stays not till She reaches the very confines of the Divinity; close to the throne of honor where Her Son, the King of ages, reigns in justice and in power; there She is proclaimed Queen, there She will reign for evermore in mercy and in goodness.

for an indefinite length of time; nor does it seem to have had any other day than August 15. According to Nicephorus Callistus, the same date was assigned to it for Constantinople by the Emperor Mauritius at the end of the 6th century. The historian notes, at the same time, the origin of several other solemnities, while of the Dormition alone, he does not say that it was established by Mauritius on such a day; hence learned authors have concluded that the Feast itself already existed before the imperial decree was issued, which was thus only intended to put an end to its being celebrated on various days.

“At that very time, far away from Byzantium, the Merovingian Franks celebrated the glorification of Our Lady on January 18. However the choice of this day may be accounted for, it is remarkable that the Copts on the borders of the Nile announce on January 28, the repose of the Virgin Mary, Mother of God, and the Assumption of Her body into Heaven; they, however, repeat the announcement on August 21, and two weeks earlier they, like the Greeks, begin their Lent in honor of the Mother of God.

“The following words of St. Andrew of Crete in the 7th century show how the solemnity of the Assumption gained ground. The Saint was born at Damascus, became a monk at Jerusalem, was afterwards Deacon

at Constantinople, and lastly Bishop of the celebrated island from which he takes his name; no one then could speak for the East with better authority. ‘The present solemnity,’ he says, ‘is full of mystery, having for its object to celebrate the day whereon the Mother of God fell asleep; this solemnity is too elevated for any discourse to reach; by some this mystery has not always been celebrated, but now all love and honor it. Silence long preceded speech, but now love divulges the secret. The gift of God must be manifested, not buried; we must show it forth, not as recently discovered, but as having recovered its splendor. Some of those who lived before us knew it but imperfectly; that is no reason for always keeping silence about it; it has not become altogether obscured; let us proclaim it and keep a feast. Today let the inhabitants of Heaven and earth be united, let the joy of Angels and men be one, let every tongue exult and sing Hail to the Mother of God.’”

From Dom Gueranger, *The Liturgical Year*

“No other solemnity breathes, like this one, at once triumph and peace; none better answers to the enthusiasm of the many and the serenity of souls consummated in love. Assuredly that was as great a triumph when Our Lord, rising by His own power from the tomb, cast Hell into dismay; but to our souls, so abruptly drawn from the abyss of sorrows on Golgotha, the suddenness of the victory caused a sort of stupor to mingle with the joy of that greatest of days. In presence of the prostrate angels, the hesitating apostles, the women seized with fear and trembling, one felt that the divine isolation of the Conqueror of death was perceptible even to His most intimate friends, and kept them, like Magdalene, at a distance.

“Mary’s death, however, leaves no impression but peace; that death had no other cause than love. Being a mere creature, She could not deliver Herself from that claim of the old enemy; but leaving Her tomb filled with flowers; She mounts up to Heaven, flowing with delights, leaning upon Her Beloved (Cant. 8: 5). Amid the acclamations of the daughters of Sion, who will henceforth never cease to call Her Blessed, She ascends surrounded by choirs of heavenly spirits

“Among the feasts of saints, this is the solemnity of solemnities. “Let the mind of man,” says St. Peter Damian, “be occupied in declaring Her magnificence; let his speech reflect Her majesty. May the Sovereign of the world deign to accept the goodwill of our lips, to aid our insufficiency, to illumine with her own light the sublimity of this day.”

“It is no new thing, then, that Mary’s triumph fills the hearts of Christians with enthusiasm. If certain ancient calendars give to this Feast the title of Dormition of the Blessed Virgin Mary, we cannot thence conclude that in those times the Feast had no other object than Mary’s holy death; the Greeks, from whom we have the expression, have always included in the solemnity the glorious triumph that followed Her death.

“At Rome the Assumption or Dormition of the Holy Mother of God appears in the 7th century to have already been celebrated

Mass Intentions

Envelopes are available to request Masses to be applied for specific intentions. Because of the particular role of the priest as mediator between God and man, acting “in persona Christi” when offering the Holy Sacrifice of the Mass, it is considered that special graces are obtained when he applies the Mass to a specific intention as the minister of the Church interceding on behalf of the faithful. These can be given in the collection or to the priest directly.

The faithful generally make an offering, called a stipend, to the priest in order to apply the Mass for a specific intention. Their offering, a form of almsgiving in support of the minister and the Church, enables them to associate themselves more intimately with Christ who offers himself in the sacred Host and thereby participate more intimately in the Eucharistic Sacrifice by adding to it a sacrifice of their own so as to obtain more abundant fruits from such a union.

These specific intentions are published so that others may also unite their intentions with that of the priest.



The Dormition Church, Jerusalem -Andrew Shiva / Wikipedia