

# ST MARY'S & ST PAUL'S NEWSLETTER

The R.C. Diocese of Shrewsbury is a registered charity

Parish Priest: Father Oliver O'Doherty 29 Zetland St, Dukinfield, Cheshire SK16 4EJ

Website: [stmaryandstpaul.org.uk](http://stmaryandstpaul.org.uk)

Email: [o.odoherty@ntlworld.com](mailto:o.odoherty@ntlworld.com)

Telephone: 0161 330 2424

## THE ASSUMPTION OF THE BLESSED VIRGIN MARY

16th August 2020

**THEME:** The commemoration of the death of the Blessed Virgin Mary (the Dormition, or falling asleep, as it was known in the East) is known as the Assumption because of the tradition that her body did not decay but that she was raised up, body and soul, into heaven. This tradition was already present in the sixth century; by the beginning of the twentieth century it was widespread; and after consulting the views of bishops all over the world, the Pope formally and infallibly declared the doctrine of the Assumption to be part of the authentic and ancient doctrine of the universal Church.

*Come, let us adore the King of kings: today his Virgin Mother was taken up to heaven.*

**MASS TIMES:** St Mary's: Sunday 9-30am St Paul's: Saturday vigil 6-00pm

We welcome Fr Tom Ryan SMA and thank him for celebrating Holy Mass for us while Fr Oliver is away.

**If you are intending to come to Mass on Sunday, please let John Storey or Mary McDonough know, by phone (0161 330 2424, which is transferred to Mary's mobile) or email [john.storey6@btopenworld.com](mailto:john.storey6@btopenworld.com) including the number of people planning to attend. This is to allow us to assess the likely numbers and maintain a register of attendees, which is **imperative to fulfil the track and trace requirements.****

**THE FACT OF THE ASSUMPTION:** Regarding the day, year and manner of Our Lady's death, nothing certain is known. Catholic faith has always derived our knowledge from the mystery of Apostolic Tradition. The dates assigned for it vary between three and fifteen years after Christ's Ascension. Two cities claim to be the place of her departure, Jerusalem and Ephesus. Common consent favours Jerusalem, where her tomb is shown. Others favour Ephesus and there is nothing in the first six centuries AD that mentions Mary's tomb in Jerusalem. The belief in the corporeal assumption of Mary is founded in an apocryphal treatise, bearing the name of St. John, but which belongs to the fourth or fifth century. It is mentioned in the sermons of St Andrew of Crete, St John Damascene, St Modestus of Jerusalem, St Gregory of Tours and others. St John of Damascus formulates the tradition of the Church of Jerusalem as follows: "St Juvenal, Bishop of Jerusalem, at the Council of Chalcedon (452), made known to the Emperor Marcian and his wife Pulcheria, who wished to possess the body of the Mother of God, that Mary died in the presence of all the Apostles, but that her tomb, when opened, upon the request of St Thomas, was found empty, wherefrom the Apostles concluded that the body was taken up to heaven." Today, the belief in the corporeal assumption of Mary is universal in the East and in the West; and according to Benedict XIV, it is a probable opinion, which to deny were impious and blasphemous.

**THE FEAST OF THE ASSUMPTION:** Regarding the origin of the feast we are also uncertain. It is more probably the anniversary of the dedication of some church rather than the actual anniversary of Our Lady's death. According to the life of St. Theodosius who died in 529 it was celebrated in Palestine before the year 500, probably in August. In Egypt and Arabia, however, it was kept in January, and since the monks of Gaul adopted many usages from the Egyptian monks, the feast was also celebrated in sixth century Gaul, in January. A custom which continued in the Gallican Church until the Roman rite was introduced. In the Greek Church, some kept this feast in January, with the monks of Egypt; others in August, with those of Palestine; the Emperor Maurice who died in 602, set the feast for the Greek Empire on 15 August. In Rome, the oldest and only feast of Our Lady was 1 January, the octave of Christ's birth and before the seventh century no other feast for Our Lady was kept at Rome. But, by the

time of Pope Sergius I (700) the Feast of the Assumption on 15 August, was one of Rome's principle festivities.

By promulgating the Bull *Munificentissimus Deus*, 1 Nov 1950, Pope Pius XII declared infallibly that the Assumption of the Blessed Virgin Mary was a dogma of the Catholic Faith. Likewise, the Second Vatican Council taught in the Dogmatic Constitution *Lumen Gentium* that "the Immaculate Virgin, preserved free from all stain of original sin, was taken up body and soul into heavenly glory, when her earthly life was over, and exalted by the Lord as Queen over all things (n. 59)."

**THE MYSTERY OF THE ASSUMPTION:** The Magnificat shows us that our Lady recognises her lowliness and thus she gratefully rejoices in the greatness of God's love. How does this play out in her disposition, in her attitude towards life? She continually ponders things in her heart, such as the visit of the shepherds or the finding of Jesus in the Temple. She ponders in her heart, because she does not already know. She truly waits on and trusts in God's will without fear, and this allows her to live in openness and wonder. At Cana, for instance, when she informs Jesus, "They have no wine," we see that for her every circumstance becomes a dialogue, a prayer. And her prayer is always sincere, because she does not dictate what God's response should be. She is open to God's ever-new and ever-surprising presences. And so, with what openness and wonder must she have lived the mystery of her Assumption! Even her experience of her trust towards the Father and of his life-giving and undying affection for her and for every aspect of her being. May we approach the mystery of the sacraments with the hope and wonder with which our Lady receives and welcomes her Assumption. With Mary, let us be ever amazed at the ever-echoing ramifications of the Incarnation, and the Father's unfathomable love and affection for our humanity. (*Fr Richard Veras. Director of pastoral formation at St Joseph's seminary, New York*)

**LITURGICAL COLOUR WHITE** is the colour of heaven. Liturgically, it is used to celebrate feasts of the Lord; Christmas and Easter, the great seasons of the Lord; and the saints. Not that you will always see white in church, because if something more splendid, such as gold, is available, that can and should be used instead. We are, after all, celebrating. In the earliest centuries all vestments were white – the white of baptismal purity and of the robes worn by the armies of the redeemed in the Apocalypse, washed white in the blood of the Lamb. As the Church grew secure enough to be able to plan her liturgy, she began to use colour so that our sense of sight could deepen our experience of the mysteries of salvation, just as incense recruits our sense of smell and music that of hearing. Over the centuries various schemes of colour for feasts and seasons were worked out, and it is only as late as the 19th century that they were harmonized into their present form.

**MASS AT ST MARY'S:** (Max capacity 50 people) church doors will open at **9am** for Mass at **9:30am** (Sun)

**MASS AT ST PAUL'S:** (Max capacity 48 people) church doors will open at **5:30pm** for Mass at **6pm** (Sat)

- Face masks must be worn.
- Please do not come to Mass if you are exhibiting any symptoms or have been in contact with anyone who is suspected of having the virus
- Holy Communion will be distributed after the final blessing and, after receiving communion or a blessing, you will be asked to leave church directly afterwards. Please follow the instructions of the stewards who will direct you when to come for communion.
- **The toilets will not be open.**
- Mass will be shorter than usual, around 30 minutes and there will be no singing.

**Please be aware that if we reach our maximum capacity then you may not be allowed entry.**

The Sunday obligation to attend mass remains suspended and if you are anxious or concerned about coming to Mass, you can stay at home with a clear conscience.

**PRAYERS FOR THE SICK:** Please keep our sick and housebound parishioners in your daily prayers. If you know of anyone who is in special need of prayers or comfort, please let Fr. Oliver know.

**OFFERTORY:** Thank you to everyone who has made an offering to St Mary's or St Paul's during this period. There will be no collection at Mass on Sunday, but there will be a basket for your offertory as you leave Church. **Receipts between 12th July and 31st July:** St Mary's £1,130.23; St Paul's £657.76

**TOTE:** The 100 Club remains suspended for the moment. Any payments received have been recorded and will be used for future draws. When the draws resume, individual balances will be available.

**BIDDING PRAYERS for the feast of The Assumption of the Blessed Virgin Mary**

In the assumption of Mary, we have a vision of our own destiny; we now bring before the Lord our present cares and concerns for our world, the church and our local community

We pray for our leaders in the church: may they have the wisdom and courage necessary for them to fulfil their responsibilities to lead the people of God.

**Lord, hear us.**

We pray those who hold political office in our country: may they put the needs of the poor and weakest members of society at the front of their priorities.

**Lord, hear us.**

We pray for anyone we know who is suffering in mind or body: may they know the Spirit's care and comfort.

**Lord, hear us.**

On this feast of Mary's entry into God's presence we pray for those about to leave the world and for those who have recently died: may this celebration confirm our belief and hope in the resurrection to eternal life.

**Lord, hear us.**

We pray for young people who fear the future: that we may take their concerns seriously.

**Lord, hear us.**

We ask Mary help of Christians, St Winefride and all the saints of the diocese of Shrewsbury to intercede for us as we place all our intentions before the Lord.

Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst all women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

**Priest:** Almighty God, we present to you these and all the prayers of our hearts, confident that you will hear and answer, as we make them through Christ our Lord Amen.

## The readings for Sunday 16th August

### **Entrance Antiphon**

A great sign appeared in heaven: a woman clothed with the sun, and the moon beneath her feet, and on her head a crown of twelve stars.

**A Reading from the Book of Revelation 11:19, 12:1-6, 10** The sanctuary of God in heaven opened and the ark of the covenant could be seen inside it. Now a great sign appeared in heaven: a woman, adorned with the sun, standing on the moon, and with the twelve stars on her head for a crown. She was pregnant, and in labour, crying aloud in the pangs of childbirth. Then a second sign appeared in the sky, a huge red dragon which had seven heads and ten horns, and each of the seven heads crowned with a coronet. Its tail dragged a third of the stars from the sky and dropped them to the earth, and the dragon stopped in front of the woman as she was having the child, so that he could eat it as soon as it was born from its mother. The woman brought a male child into the world, the son who was to rule all the nations with an iron sceptre, and the child was taken straight up to God and to his throne, while the woman escaped into the desert, where God had made a place of safety ready.

Then I heard a voice shout from heaven, 'Victory and power and empire for ever have been won by our God, and all authority for his Christ.'

### **Psalm 44**

Response: **On your right stands the queen, in garments of gold.**

The daughters of kings are among your loved ones.

On your right stands the queen in gold of Ophir. Listen, O daughter, give ear to my words: forget your own people and your father's house.

### **Response**

So will the king desire your beauty:

He is your lord, pay homage to him.  
They are escorted amid gladness and joy;  
they pass within the palace of the king. **Response**

### **A reading from the first Letter of Saint Paul to the Corinthians 15:20-27**

Christ will be brought to life as the first-fruits and then those who belong to him  
Christ has been raised from the dead, the first-fruits of all who have fallen asleep. Death came

through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ; but all of them in their proper order: Christ as the first-fruits and then, after the coming of Christ, those who belong to him. After that will come the end, when he hands over the kingdom to God the Father, having done away with every sovereignty, authority and power. For he must be king until he has put all his enemies under his feet and the last of the enemies to be destroyed is death, for everything is to be put under his feet.

**Alleluia, alleluia!** Mary has been taken up to heaven; all the choirs of angels are rejoicing.  
**Alleluia!**

### **A Reading from the holy Gospel according to Matthew 14:22-33**

Mary set out and went as quickly as she could to a town in the hill country of Judah. She went into Zechariah's house and greeted Elizabeth. Now as soon as Elizabeth heard Mary's greeting, the child leapt in her womb and Elizabeth was filled with the Holy Spirit. She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be honoured with a visit from the mother of my Lord? For the moment your greeting reached my ears, the child in my womb leapt for joy. Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled.'

And Mary said:

'My soul proclaims the greatness of the Lord and my spirit exults in God my saviour; because he has looked upon his lowly handmaid. Yes, from this day forward all generations will call me blessed, for the Almighty has done great things for me. Holy is his name, and his mercy reaches from age to age for those who fear him. He has shown the power of his arm, he has routed the proud of heart. He has pulled down princes from their thrones and exalted the lowly. The hungry he has filled with good things, the rich sent empty away. He has come to the help of Israel his servant, mindful of his mercy – according to the promise

he made to our ancestors – of his mercy to Abraham and to his descendants for ever.’  
Mary stayed with Elizabeth about three months and then went back home.

### **Communion Antiphon**

All generations will call me blessed, for he who is mighty has done great things for me.

Glory to God in the highest,  
and on earth peace to people of good will.

We praise You,

We bless You

We adore you

We glorify You

We give You thanks for Your great glory,

Lord God, heavenly King,

O God, almighty Father almighty.

Lord Jesus Christ, Only-begotten Son.

Lord God, Lamb of God, Son of the Father,

you take away the sins of the world,

have mercy on us;

You take away the sins of the world, receive our prayer;

You are seated at the right hand of the Father,  
have mercy on us.

For you alone are the Holy One.

You alone are the Lord.

You alone are the most high,

Jesus Christ

with the Holy Spirit,

in the glory of God the Father.

Amen

I believe in one God,

the Father almighty,

maker of heaven and earth,

Of all things visible and invisible.

I believe in one Lord Jesus Christ,

the Only Begotten Son of God,

born of the Father before all ages.

God from God, Light from Light,

true God from true God,

begotten, not made, consubstantial with the

Father; through him all things were made.

For us men and for our salvation

he came down from heaven,

and by the Holy Spirit was incarnate

of the Virgin Mary,

and became man.

For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried  
and rose again on the third day  
in accordance with the Scriptures.

He ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory

to judge the living and the dead,

and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son,

who with the Father and the Son is adored and

glorified,

who has spoken through the prophets.

I believe in one, holy, catholic and apostolic

Church.

I confess one Baptism for the forgiveness of sins

and I look forward to the resurrection of the dead,

and the life of the world to come. Amen.