



THE ARCHANGEL

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No.88

August 2025

The feast of the Assumption commemorates the spiritual and physical departure of the mother of Jesus Christ from the earth, when both her soul and her body were taken into the presence of God.

Pope Pius XII confirmed the already ancient belief in our Lady's assumption when he defined it formally as a dogma of Catholic faith in 1950. Invoking papal infallibility, the pope proclaimed: "The Immaculate Mother of God, the ever-Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."

The Apostolic Constitution "Munificentissimus Deus" (Most Bountiful God), which defined the dogma, explained the doctrine of the Church on the end of our Lady's earthly career and detailed the longstanding traditions by which the Church has celebrated the Assumption throughout its history.

The constitution cites testimonies from the early Church fathers and describes the history of theological research and reflection on the many Biblical passages which are seen as indicating that Mary was assumed into heaven following her death. For example, the fullness of grace ascribed to Mary by the angel Gabriel at the time of the annunciation and the traditional attribution of the passage in Genesis to her ("*I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.*"), each indicate that Mary "was exempted from the fourfold curse that had been laid upon Eve." (e.g. bodily death and corruption)

Also, the commandment to honour one's parents was seen to imply that even our Lord had a duty of care for Mary's body after her death. As Saint Francis de Sales writes: "What son would not bring his mother back to life and would not bring her into paradise after her death if he could?"

Finally, just as the glorious resurrection of Christ was an essential part and the final sign of his victory of sin and death, it was fitting that the struggle which was shared by Mary, who stood at the foot of the cross as co-redemptrix, should be brought to a close by the glorification of her virginal body in its assumption to heaven.

Although the bodily assumption of Mary is not explicitly recorded in Scripture, Catholic tradition identifies her with the "*woman clothed with the sun*" in the 12th chapter of the Apocalypse. The passage calls the woman's appearance "*a great sign*" which "*appeared in heaven,*" indicating that she is the mother of the Messiah and Saviour, having *the moon under her feet, and on her head a crown of twelve stars.*" Accordingly, Catholic iconography of the Western tradition often depicts the Virgin Mary's assumption into heaven in this manner.

Eastern Christians have also traditionally held Mary's assumption into heaven as an essential component of their faith. Pius XII cited several early Byzantine liturgical texts, as well as the eighth-century Arab Christian theologian St. John of Damascus, in his own authoritative definition of her assumption.

"It was fitting," St. John of Damascus wrote in a sermon on the assumption, "that she, who had kept her virginity intact in childbirth, should keep her own body free from all corruption even after death," and "that she, who had carried the Creator as a child at her breast, should dwell in the divine tabernacles."

In Eastern Christian tradition, the feast of the assumption is typically known as the Dormition (falling asleep) of Mary. Eastern Catholic celebration of the Dormition is preceded by a two-week period of fasting which is similar to Lent. Pius XII mentions this same fasting period as belonging to the traditional patrimony of Western Christians as well.

Pope Pius XII concludes his Apostolic Constitution as follows. The language is delightfully refreshing.

"Since the universal Church, within which dwells the Spirit of Truth who infallibly directs it toward an ever more perfect knowledge of the revealed truths, has expressed its own belief many times over the course of the centuries, and since the bishops of the entire world are almost unanimously petitioning that the truth of the bodily Assumption of the Blessed Virgin Mary into heaven should be defined as a dogma of divine and Catholic faith--this truth which is based on the Sacred Writings, which is thoroughly rooted in the minds of the faithful, which has been approved in ecclesiastical worship from the most remote times, which is com-

Liturgical Calendar - Aug 2025

Confessions before Saturday and Sunday Masses & during 1st Friday Holy Hour.

pletely in harmony with the other revealed truths, and which has been expounded and explained magnificently in the work, the science, and the wisdom of the theologians - we believe that the moment appointed in the plan of divine providence for the solemn proclamation of this outstanding privilege of the Virgin Mary has already arrived."

"It is forbidden to any man to change this, our declaration, pronouncement, and definition or, by rash attempt, to oppose and counter it. If any man should presume to make such an attempt, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul." ✱



Fr O'Hart's Leaving Party

Sun 10th Aug - 16:00

Benediction & Rosary followed by buffet supper and chance to say goodbye to Father. [Sign up](#) to tell us what you can bring.

Sanctuary Lamp in Memory

It is possible to request that a sanctuary lamp burn in memory of loved one or in thanksgiving for graces received. **Each 1st Wed. of the month, Holy Mass will be celebrated for those remembered and their donors.**

- £10 for one 7 day lamp (Sunday-Saturday)
- Cheques to the order of SSPX, Burghclere Priory
- Or pay with card (machine in narthex, by door)

Sanctuary Lamp - High altar - In memory of, praying for:

- Aug 03 - Michael Blatchford RIP
- Aug 10 - Dorothea Veronica Williams RIP
- Aug 17 - Mary Jessica & Edward Ryan RIP
- Aug 24 - Jirgen Family
- Aug 31 - For a private intention



Sanctuary Lamp - Lady altar - In memory of, praying for:

- Aug 03 - The Carmelite Martyrs of Compiègne
- Aug 10 - For a private intention
- Aug 17 - David Arthur Orde Booth RIP
- Aug 24 -
- Aug 31 -



Sacred Heart In memory of, praying for:

- Aug 03 -
 - Aug 10 -
- [Many slots available](#) for September



1	St. Peter the Apostle in Chains- 1st Fri. 6PM HHour	7:30 only
2	St. Alphonsus Liguori, Bp, Conf, Dr - 1st Sat.	12:00 only
3	Eighth Sunday after Pentecost	08:00 only
	<i>2nd Collection for District Seminary Fund</i>	18:00 Benediction
4	St. Dominic, Confessor	7:30
5	Dedication of St. Mary of the Snows	7:30
6	The Transfiguration of Our Lord	7:30
7	St. Cajetan, Confessor	7:30
8	St. Jean Marie Vianney, Confessor	7:30
9	Saturday of Our Lady	7:30 / 12:00
10	Ninth Sunday after Pentecost	08:00 only
	<i>Fr O'Hart "farewell" after benediction</i>	16:00 Benediction
11	St Philomena. V, M	7:30
12	St. Clare, Virgin	7:30
13	Feria	7:30
14	Vigil of the Assumption	7:30
15	Assumption of the BVM	7:30 / 19:00
	Holy Day, no abstinence / CathBros HH	
16	St. Joachim, Father of the BVM	7:30 / 12:00
17	Tenth Sunday after Pentecost	08:00 only
		18:00 Benediction
18	Feria	7:30
19	St. John Eudes, Confessor	7:30
20	St. Bernard of Clairvaux, Abbot & Doctor	7:30
21	St. Jane Frances Fremiot de Chantal, Widow	7:30
22	Immaculate Heart of the BVM	7:30
23	St. Philip Benize, Confessor	7:30 / 12:00
24	Eleventh Sunday after Pentecost	08:00 only
		18:00 Benediction
25	St. Louis IX, King & Confessor	7:30
26	Feria	7:30
27	St. Joseph of Calasance, Confessor	7:30
28	St. Augustine, Bishop, Confessor & Doctor	7:30
29	The Beheading of St. John the Baptist	7:30
30	St. Rose of Lima, Virgin (SMS Workday)	7:30 / 12:00
1	Twelfth Sunday after Pentecost	7:30, 9:00
		18:00 Benediction



Sat. 30th Aug
9.30am-4pm

WORK DAY
REFRESHMENTS

BRING YOUR FOOD, BBQ AVAILABLE.

