

OUR LADY OF FATIMA (REDVERS)
ST. MAURICE (BELLEGARDE)
ST. ANTHONY (STORTHOAKS)

Fr. Ronald M. Andree
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August 13, 2023

19th Sunday in Ordinary Time



Redvers

Pastoral Council Chairperson

Marc Wolensky 306-840-7282

Parish Hall Bookings

Anita Colleaux: 306-452-3868

Caretaker

Coralie Wolensky



Bellegarde

Pastoral Council Chairperson

Guy Poirier: 306-840-7744



Storthoaks

Pastoral Council Chairperson

Richard Chicoine: 449-2231

Parish Hall Bookings

Monique Dumaine: 449-2237



Mass Schedule

Mon, Aug 14, 9:00 a.m.
+Fred Laval by Rae Mitten

Tues, Aug 15 —Assumption of the Blessed Virgin Mary

8:30 a.m.—Rosary; 9:00 a.m.—Mass

Special Intentions by A Parishioner

Wed, Aug 16, 9:00 a.m.
+Nancy Bauche by Real/Jeanette Wolensky

Thurs, Aug 17, 9:00 a.m.
+Marguerite Perreux by Lynn/Ylande Madsen

Fri, Aug 18, 9:30 a.m. (Estates)
+Raymond Cop by Linda Wilvers

Sat, Aug 19, 7:00 p.m. (Storthoaks)
Intentions of Emily Sanders by Chad/Jacqueline Vandaele Family

Sun, Aug 20, 9:00 a.m. (Bellegarde)
Pro Populo

Sun, Aug 20, 10:45 a.m. (Redvers)
+Lucien Garnier by Gilbert Courture

Liturgical Ministries (Redvers)

To ensure your name is still on a ministries list or to volunteer contact **Carol Poirier (452-8397)**.

Sunday, August 20, 10:45 a.m.

Hospitality—Denis/Joanne Quennelle

Lectors—Elmer Doell/Carol Poirier

Collection—Con Carriere/Nathan Poirier/Seth Poirier/Denis Quennelle

Communion—Ron Martin

Please Pray For...

- ◆ **+George Mitten**, whose funeral was held on Friday, August 11 at Our Lady of Fatima, Redvers. May the souls of all the Faithful Departed, through the mercy of God, rest in peace! May the Lord grant his strength and peace to Rae and to all her loved ones and friends.



Solemnity of The Assumption of the Blessed Virgin Mary August 15

The Assumption of the Blessed Virgin Mary into Heaven is the bodily taking up of the Virgin Mary into Heaven at the end of her earthly life. This belief is part of the treasury of the Roman Catholic Church. In the Easter rites of the Catholic Church the Assumption is referred to as the Dormition of the Theotokos (a Greek word literally meaning “God bearer”).

Catholic Teaching and the Sense of the Faithful

The Catholic Church teaches as dogma that the Virgin Mary *“having completed the course of her earthly life, was assumed body and soul into heavenly*

glory.” This doctrine was dogmatically defined by Pope Pius XII on November 1, 1950, in the Apostolic Constitution **Munificentissimus Deus (The Most Bountiful God)**, while exercising papal infallibility. But Pope Pius XII was not declaring the belief in the Assumption as something new or novel. There is written evidence of the belief as early as the 4th century. Teaching of the Assumption of Mary became widespread across the Christian world, having been celebrated liturgically as early as the 5th century in the East. It was celebrated in the West under Pope Sergius I in the 8th century and Pope Leo IV then confirmed the feast as official. Theological debate about the Assumption continued, following the Protestant Revolt, climaxing in 1950 when Pope Pius XII defined it as dogma for the Catholic Church.

Pope Pius took advantage of modern communications available in his time. He asked bishops worldwide to tell him what the people believed and practiced – the **sensus fideum** – the sense of the faithful. The dogmatic declaration that the Assumption was part of the “deposit of faith” for all Catholics was just the formal declaration of what the faithful already believed and practiced.

Is it Biblical?

If you mean, is the word “Assumption” or “dormition” of Mary specifically mentioned in the Bible. No. And for some people, unless the exact word is in the Bible, it can’t really be called God’s revealed truth. But the Catholic Church does not hold that Sacred Scripture is the only source of Divine Revelation. Sacred Scripture and Sacred Tradition together form the Deposit of the Faith.

Along with the Scriptures, the Catholic Church holds traditio, literally, “the handing on” as also Sacred and Spirit-inspired. Tradition (with a capital “T”) helps us to understand Scripture and to proclaim some of our most basic teachings. The doctrine of Mary’s Assumption is based on what is called a theological conclusion because of other indirect references to it in the Scriptures. For example, at the Annunciation (celebrated March 25th, nine months before December 25th), the Angel Gabriel declared Mary to be “full of Grace” and “God’s highly favored daughter.” (Lk 1:28) Mary conceived Jesus, the Son of God, by the power of the Holy Spirit as a consequence of accepting God’s plan for her. Further, when Mary visited her cousin Elizabeth, who herself was pregnant with John the Baptist, she addressed Mary with the words, “Who am I that the mother of my Lord should come to me?” (Lk 1:42) All these biblical statements led the Church to conclude that because of her role as Mother of the Messiah, Mary would be preserved from original sin and its consequences. Her freedom from sin was accomplished by reason of Jesus’ foreseen redemptive death on the cross. As such it would not be possible for Mary, whose womb carried the Son of God, to suffer the corruption of the body that all people experience after death.

Did Mary Actually Die?

But that brings up another point. What is death? We see it as the end of a person’s life when the body disintegrates into dust later to be resurrected at the Last Judgment. But death is also a passage from one state of life (on earth) to another state of existence (in eternity). The Church has not said whether Mary died or not. It says only that Mary made the transition from this temporal life into eternity with God. The fact that Jesus himself died on the cross would not exclude Mary’s dying, and, in fact, is an argument for some that Mary experienced death herself in imitation of her son. We just don’t know. The significant issue is that, like Jesus, her body did not suffer corruption.

On the Web

Our Parish
ofofredvers.ca

Archdiocese of Regina
archregina.sk.ca