The one who seeks after knowledge sets the immovable foundations of the soul firmly on the Lord, as God says to Moses, “You stand with me.” Now it should be known that there is a distinction among those who stand before the Lord, if only this Scripture be acknowledged by those eager to learn, “There are some standing here who will not taste death until they see the kingdom of God coming in power.” For the Lord does not always appear in glory to those who are standing before him; rather, he comes in the form of a servant to beginners, and to those who are strong enough to follow him in climbing the lofty mountain of his transfiguration before the creation of the world. Thus it is possible for the Lord not to appear in the same form to all those who met him, but to some in one way and to others in another way, that is, by varying the contemplation according to the measure of faith in each one.

Maximus Confessor: Selected Writings Trans. George C. Berthold (Paulist Press, 1985)
CHANGES COMING TO SUNDAY MASSES (BEGINNING SEPTEMBER 10, 2017): As we look to September, our Sunday Eucharists will be celebrated at 9:00 am (Windermere on the Mount), 11:00 am (Windermere on the Mount) and at 5:00 pm (King’s University College). For the 9:00 am Sunday Eucharist, we would like to worship in a different way – one that is more contemplative and meditative. You will notice right away that the music will be different. It will be led only by a cantor and so our congregational singing will be done without instruments. Some singing will be sung by the entire assembly, some by cantor alone, and some alternating between cantor and assembly. The repertoire will include Gregorian chant and meditative chant from the Taizé Community, all in English. There will be more moments of rich silence. Homilies will take on more of a contemplative tone. For the 5:00 pm Sunday Eucharist, we hope to incorporate some of the newer, more contemporary repertoire, written by today’s best composers of Catholic liturgical music, into our sung worship while still including repertoire from our rich collection of traditional hymnody. We hope that in these ways we may broaden and diversify the way in which we pray and worship together.

UPDATED PERSONNEL CHANGES: Maija Wilson has taken an early leave from King’s University College and the parish. Please keep her and her husband, Matt, in your prayers as they prepare to welcome their third child. She anticipates returning in September 2018. Ali Neves joined the Office of Campus Ministry and Christ the King University Parish as the Child Youth Minister. We are also pleased to announce that Deacon Jim Panchaud has begun working at King’s in the position of Pastoral Counsellor. Jim comes to the college with 20 year’s of experience as a social worker and ten years as a deacon. He will be providing individual and couple’s counselling, engaging couples preparing for marriage, assisting with the Veritas Series and developing other programs which will assist us in living out the gospel. Please remember Ali and Jim in this time of transition.

DIOCESAN PILGRIMAGE TO THE MARTYRS’ SHRINE: Bishops Fabbro and Dabrowski invite you to join them on a pilgrimage to The Martyrs’ Shrine on Tuesday, August 22, 2017. A number of priests will be available for the Sacrament of Reconciliation which will be celebrated from 1:00 pm. Bishop Fabbro will offer the Eucharist at 2:00 pm. Veneration of the relics and The Chaplet of Divine Mercy will follow at 3:00 pm. To register, please contact the parish office.

YOUTH SYNOD SURVEY: In preparation for the 2018 Synod about “Young People, the Faith and Vocational Discernment,” the Diocese of London is participating in a worldwide youth survey. If you are, or know someone who is, between the ages of 16-30 (regardless of whether they be Catholic or non-Catholic), please visit dol.ca/survey to take the survey. Youth in the Diocese of London who complete the survey will be entered into a free draw for a chance to win one of three prepaid credit cards. The survey will be open until September 30, 2017.

RETRouvaille WEEKEND: The four stages of marriage are: Romance, Disillusionment, Misery, and Awakening. Many marriages experience the first three Stages. Marriages that end in divorce never make it to the fourth Stage of Awakening. Don’t give up without learning about the fourth Stage of Awakening. If your marriage suffers from Disillusionment please contact Retrouvaille for confidential information about, or to register for the August program beginning with a weekend on August 25-27th, 2017 at the Michaelite House Retreat Centre, London, ON. Please call 519-243-0687 or email retrouvaillelondonstthomas@gmail.com or visit the web site at www.retrouvaille.org

IT’S SUMMER TIME

On behalf of all of us who work in the Office of Campus Ministry, please accept our thanks for the many contributions which you have made to our parish and to our outreach in the broader community. Please note that we have now entered into a different phase of ministry, necessitating us being frequently away from the office. Daily Masses are discontinued until the beginning of September. As programming has all but ended for the summer and as it is good to save trees, we will attempt to print bulletins every second week. Updates will be provided electronically at http://www.kings.uwo.ca/about-kings/campus-ministry/bulletin/

Again, be assured of our prayers.

Michael Béchard (Rev.)
HYMNS FOR THE TRANSFIGURATION OF THE LORD (AUGUST 6, 2017)

Gathering: Praise to You, O Christ, Our Savior—CBW 442
Psalm 97: CBW 222
Meditation: Instrumental
Preparation of the Gifts: Allelui! Sing to Jesus!—CBW 426
Eucharistic Acclamations: Mass of Spirit and Grace
Lamb of God: Mass of Spirit and Grace
Communion: Eat This Bread—CBW 602
Recessional: Crown Him with Many Crowns—CBW 437

HYMNS FOR THE NINETEENTH SUNDAY IN ORDINARY TIME (AUGUST 13, 2017)

Gathering: Praise to the Lord, the Almighty—CBW 564
Psalm 85: CBW 166
Meditation: Instrumental
Preparation of the Gifts: We Walk by Faith—CBW 495
Eucharistic Acclamations: Mass of Spirit and Grace
Lamb of God: Mass of Spirit and Grace
Communion: Be Not Afraid—CBW 481
Recessional: Let All Things Now Living—CBW 534

CONGRATULATIONS are extended to Michelle DiMarcelli and Jeff Reati and to Tess Zanatta and Simon Coutu who were united in marriage on Saturday, August 12, 2017.

In the coming months, the following couples will be celebrating the Sacrament of Marriage. Please remember them in your prayers, that God strengthen them in faith and love.

Douglas Carter and Cristina Monaco (September 30, 2017)

VERITAS SERIES FOR FAITH AND CULTURE 2017-2018

Through the Veritas series, King's endeavours to foster learning and dialogue by gathering scholars, artists and activists who support and challenge us in living lives of faith and justice in the 21st century. This coming year's series will be dedicated to looking at music as a vehicle for personal and communal transformation. The following speakers have been confirmed. We hope that many will join us for these gatherings.

This coming year, we will welcome:

Anthony Ruff, OSB  Ricky Manalo, CSP, PhD  Rory Cooney
Associate Professor of Theology  Liturgical Composer & Professor  Director of Liturgy & Composer
Saint John's University  Santa Clara University  St. Anne Catholic Community
Collegeville, Minnesota  Santa Clara, California  Barrington, Illinois
September 28, 2017  October 19, 2017  November 23, 2017

Dylan Robinson, PhD  Shaykh Qutaiba Albluwi, PhD  Aviva Chernick
Assistant Professor  Imam & Academician  Singer, Prayer Leader & Educator
Canada Research Chair  Centre for Nonviolence & Peace Studies  Toronto, Ontario
Indigenous Arts, Queens University  March 1, 2018
January 18, 2018

SAVE THE DATES FOR FUTURE KING'S CHAMBER CHOIR CONCERTS:
Christmas Concert: December 2, 2017 / Spring Concert: April 7, 2018
Visit kings.uwo.ca/kuccc for more information.

Please remember Reid Marchand. in your prayers, a recent graduate of the University of Western Ontario with a double degree in Psychology and a Specialization degree in Economics, who died on July 20, 2017 and for Don Smith, husband of Ann Smith, who died on July 24, 2017. We pray that Reid, Don and all those who have died find their hope fulfilled and their joy perfected in God's presence.
ARE YOU INTERESTED IN JOINING THE CHOIR IN SEPTEMBER? If you sing or play an instrument and would like to share your talent with our worshipping community, then we would love to hear from you. Although having previous experience is always helpful, it is definitely not a requirement. This is a wonderful opportunity to develop your music skills, to gain a deeper understanding of the role music plays in the liturgy, and to become a part of a welcoming community. Contact Janet Loo at 519-433-3491 ext. 4528 or janet.loo@kings.uwo.ca for more information.

The Assumption is the oldest feast day of Our Lady, but we don't know how it first came to be celebrated. Its origin is lost in those days when Jerusalem was restored as a sacred city, at the time of the Roman Emperor Constantine (c. 285-337). By then it had been a pagan city for two centuries, ever since Emperor Hadrian (76-138) had leveled it around the year 135 and rebuilt it as Aelia Capitolina in honor of Jupiter.

After the building of the Church of the Holy Sepulchre in 336, the sacred sites began to be restored and memories of the life of Our Lord began to be celebrated by the people of Jerusalem. One of the memories about his mother centered around the “Tomb of Mary,” close to Mount Zion, where the early Christian community had lived. On the hill itself was the “Place of Dormition,” the spot of Mary’s “falling asleep,” where she had died. The “Tomb of Mary” was where she was buried. At this time, the “Memory of Mary” was being celebrated. Later it was to become our feast of the Assumption.

For a time, the “Memory of Mary” was marked only in Palestine, but then it was extended by the emperor to all the churches of the East. In the seventh century, it began to be celebrated in Rome under the title of the “Falling Asleep” (“Dormitio”) of the Mother of God. Soon the name was changed to the “Assumption of Mary,” since there was more to the feast than her dying. It also proclaimed that she had been taken up, body and soul, into heaven.

At the Council of Chalcedon in 451, when bishops from throughout the Mediterranean world gathered in Constantinople, Emperor Marcian asked the Patriarch of Jerusalem to bring the relics of Mary to Constantinople to be enshrined in the capitol. The patriarch explained to the emperor that there were no relics of Mary in Jerusalem, that “Mary had died in the presence of the apostles; but her tomb, when opened later . . . was found empty and so the apostles concluded that the body was taken up into heaven.”

All the feast days of Mary mark the great mysteries of her life and her part in the work of redemption. The central mystery of her life and person is her divine motherhood, celebrated both at Christmas and a week later (Jan. 1) on the feast of the Solemnity of Mary, Mother of God. The Immaculate Conception (Dec. 8) marks the preparation for that motherhood, so that she had the fullness of grace from the first moment of her existence, completely untouched by sin. Her whole being throbbed with divine life from the very beginning, readying her for the exalted role of mother of the Savior.

The Assumption completes God's work in her since it was not fitting that the flesh that had given life to God himself should ever undergo corruption. The Assumption is God's crowning of His work as Mary ends her earthly life and enters eternity. The feast turns our eyes in that direction, where we will follow when our earthly life is over.

The feast days of the Church are not just the commemoration of historical events; they do not look only to the past. They look to the present and to the future and give us an insight into our own relationship with God. The Assumption looks to eternity and gives us hope that we, too, will follow Our Lady when our life is ended.

In 1950, in the Apostolic Constitution *Munificentissimus Deus*, Pope Pius XII proclaimed the Assumption of Mary a dogma of the Catholic Church in these words: “The Immaculate Mother of God, the ever-virgin Mary, having completed the course of her earthly life, was assumed body and soul into heaven.”