



Ss Joseph & Teresa Parish, Wells,
(Also serves St Michael, Shepton Mallet)
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Parish Priest: Fr Philip Thomas

**TWENTY-THIRD SUNDAY IN
ORDINARY TIME**

Sunday and Weekday Worship in Wells & Shepton

Sat 4 th Sept	6.00pm Vigil Mass (<i>Pro Populo</i>)
Sun 5 th Sept	9.00am Solemn Mass (<i>Joe Little RIP</i>) 11.00am Mass in Shepton 6.30pm Mass at All Hallows School, East Cranmore (Alkrington Intention)
Mon 6 th Sept	<u>Feria of Week 23</u> 9.30 Mass
Tue 7 th Sept	<u>Feria</u> 9.15am Mass in Shepton 9.30am Mass
Wed 8 th Sept.	<u>BIRTHDAY OF THE B.V.M./Our Lady of Glastonbury</u> 9.15am Liturgy of the Word and HC in Shepton 9.30am Mass 11.00am Traditional Latin Mass in Glastonbury Abbey
Thu 9 th Sept	<u>Feria</u> 9.15am Mass in Shepton 9.30am Mass
Fri 10 th Sept	<u>Feria</u> 9.30am Mass () 9.30 Opening Mass of the Academic Year in Ss Joseph & Teresa School ALL WELCOME!
Sat 4 th Sept	7.00pm Traditional Latin Mass <u>Our Lady on Saturday</u> 9.30am Mass

Next Week: Twenty-fourth Sunday in Ordinary Time

Sat 11 th Sept	6.00pm Vigil Mass ()
Sun 12 th Sept	9.00am Solemn Mass (<i>Pro Populo</i>) 11.00am Mass in Shepton 6.30pm Mass at All Hallows School, East Cranmore (Alkrington Intention)

Confessions Normally, the holy Sacrament of Reconciliation is celebrated on Saturdays, Noon to 12.30pm in Shepton & from 5.00pm to 5.30pm in Wells.

The emergency CAFOD collection for Pakistan last weekend raised £525.14 The collection this weekend is for **Reaching the Unreached**.

READERS A new rota will be prepared shortly. Please would you indicate (on the sheet on the liturgy noticeboard or by email) any dates in October and November when you will not be available to read.

ANNIVERSARIES AT THIS TIME Constance Elliot (1993), Joseph Little (1990), Lena Rogerson (1999), Margaret Manning (2001), *Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.* O Lord, grant them eternal rest and may perpetual light shine upon them

ONGOING PRAYER FOR PRIESTS: Please continue to pray for the priests of our diocese, especially Dom Leo Maidlow Davis OSB whose anniversary of ordination was last week.

PRACTICAL MINISTRIES - ROTAS FOR NEXT WEEK

CLEANING	COFFEE	FLOWERS	WELCOMING
Suzanne Martin & Helen Pearce	Anne Beechey & Heather Rossi	Liz Beasley, Jill McGrath, Gill Baxter	6pm Helen Cox 9am Jean Rowland

PAPAL VISIT

MAGNIFICAT Official Mass book for the Pope's visit. Copies of this booklet have been sent to us by the Bishops' Conferences of England & Wales and Scotland. These are for all parishioners so that they may follow the events and liturgies in their own homes. They are available in the porch. There is no charge but we have been asked by the Bishops' Conference to make a contribution to the cost of production. **The suggested donation is £2 but we are happy to receive anything or nothing.** The important thing is that people take them! Please put donations in the box marked 'Magnificat'.

The statue of Our Lady of the Taper, from Wales' National Shrine at Cardigan is making the pilgrimage to the Pope as well. The statue will make a stop or station at **Clifton Cathedral on the 15th September** for Lucernarium and Vespers (Service of Light and Evening Prayer) followed by a time of prayer until 10.00pm. May Our Lady, St David and all the many saints of Wales pray for the Successor of Peter

AUTHORITY IN THE CHURCH In preparation for the visit of Pope Benedict XVI there will be a public dialogue between Dom Richard Yeo OSB, Abbot President of the English Benedictine Congregation, and the Very Revd John Clarke, Dean of Wells, on 'Authority in the Church'. This will take place in Wells Cathedral Education Room at 7.30pm on Friday 10th September.

ST CUTHBERT'S MUSIC FESTIVAL This runs from 5TH - 12TH September. See leaflets for details!

MINISTERS OF COMMUNION The latest rota is now available.

TO REFLECT ON DURING THE WEEK - LUKE 14:25-33 Now great multitudes accompanied Jesus; and he turned and said to them, "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple. For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, saying, 'This man began to build, and was not able to finish.' Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace. So therefore, whoever of you does not renounce all that he has cannot be my disciple.

- **Question of the week:** What is it we have to do to become a true disciple of Jesus? What is wisdom?



MATTHEW -A GOSPEL WITH ATTITUDE: Talk by Fr Nicholas King: **Wednesday 22nd September at 7.30pm in church.** Fr Nicholas has sent us more detail about the subject of his talk: 'Matthew's gospel has in recent years slightly retreated into the shadows. People nowadays tend to favour Mark's gospel since it was written first. This talk will explore how Matthew, the first reviser of and commentator on Mark's

gospel, shaped his project and especially how he re-shaped what he found in Mark in order to speak to the Church of his day'.

CWL 'The CWL will be meeting at 2.00 p.m. on Monday 6th September 2010 in the Church. The meeting must start promptly as we will be having a talk by the Air Ambulance at 2.30 p.m. All members of the Parish are invited to join us at 2.30. Refreshments will be served.'



RITE OF CHRISTIAN INITIATION OF ADULTS The RCIA process restarts on Monday 6th Sept. @ 6.00pm in church with a meeting for Sponsors only, and then on Monday 13 Sept. for Candidates and Sponsors together. These weekly meetings will then continue until Easter 2011 when the Candidates will be received into the Church. The support of our Candidates is the responsibility of the whole parish community; please remember them in your prayers.

FORTHCOMING DATES FOR THE DIARY		
Tue 7 th Sept	4.30om Church	Youth Group in Formation
Fri 10 th Sept	7.30pm Wells Cathedral	'Dialogue on 'Authority in the Church'
Sat 11 th Sept	4.15pm Church	Praying into silence
Wed 22nd Sept	7.30pm Church	Talk by Fr Nicholas King
Wed 29th Sept	10.00am Church	Fellowship Coffee morning

SCHOOLS OF PRAYER The Poor Clare Sisters at Woodchester are hosting a 4-week series, Saturdays in October.. Each Saturday will be led by a member of a particular religious community who will share with us something of their community's prayerful character by way of opening up our own lives of prayer. October 9, 16, 23, 30, 10.00am until Noon. All are most welcome. See poster on Spiritual Development noticeboard.

9.00AM SUNDAY MASS MUSIC:

Hymns-

Opening **312**

Offertory **333**

Communion **563**

Final **708**

Mass setting- Franz Schubert's

"German Mass" on a separate sheet

"ROOTED IN CHRIST" An opportunity to engage in some exciting catechesis begins on 12th October., a series open to anyone. The series will be using "home-grown" speakers, making use of the rich talent available within our diocese. See the poster on the Spiritual Development noticeboard for further details.



RACIAL JUSTICE SUNDAY

Next Sunday 12th September will be widely kept as Racial Justice Sunday and the theme this year is **Migration: Building Bridges or Barriers?** We are asked to reflect on the question in Luke 10:29: 'Who is my neighbour?' What does it mean for us as Christians to welcome the migrant, the newcomer

in our midst? How best can we listen to the issues and concerns, as well as the hopes and dreams, which migrants bring with them?



EXPLANATION OF SOME OF THE CEREMONIES AT SUNDAY MASS 5

The priest begins the Eucharistic Prayer or Canon of the Mass by engaging in a dialogue with the people. This dialogue is found in all forms of the Mass known to us from ancient times.. The moment of sacrifice has arrived; the death of Christ comes upon us. But it is

not a sad and frightening occasion as it was on Calvary. We look upon the unbloody re-enactment of this One Sacrifice with great joy as the price for our redemption, paid once for all. It is made present in the here and now of our lives. And we rejoice as the priest prays the Preface, a prayer to recall to us the mystery of salvation, sung according to the same melodies the Greeks used to welcome their heroes home from the Olympic Games. The priest calls upon the angels and the saints to be present on the altar before the choir and people, all cry out, "Sanctus, sanctus...", representing the blessed in heaven along with the Church militant on earth and the Church Expectant in purgatory

Holy, Holy, Holy LORD, God of hosts, heaven and earth are filled with your glory. The heavens open to unite themselves with earth and the cry of the angels in the Book of Revelation becomes ours. We cannot help but cry out in Hebrew, the primitive language of the Church, Hosanna, save us, the invocation to Jesus as He rode triumphantly amidst palm and olive branches into Jerusalem. The veiled vision of the glory of God inspires us to call out to Him to save us and we are reminded of that great truth, Blessed is He who comes in the name of the LORD, affirming that the man who has faith to come to God to ask for mercy has is truly blessed in this moment when the doors to heaven are mystically opened to the believer in the Mass.

4.  (XI) XII. a.

S An- ctus, • Sánctus, Sán- ctus Dóminus

Dé- us Sá- ba- oth. Pléni sunt caeli et térra gló- ri- a

tú- a. Ho- sánna in excélsis. Benedíctus qui vé-nit

in nómine Dómi- ní. Ho- sánna in excélsis.

Holy Thursday meets Good Friday in the most sacred part of the Mass. This prayer of consecration changes bread and wine into Christ Himself. This is the kernel of the Mass, the actual sacrifice. Christ bent over bread and wine during the Passover meal and said, This is my Body, which is given up for you, the same body which would be given up for men the next day on the Cross. Christ's actions on that first Holy Thursday night were not yet another re-enactment of the traditional Jewish Passover meal. There was something different about this meal, as evidenced by how Jesus celebrated it. Christ gives the definitive meaning to this meal, reinterpreting the lamb sacrificed in the Passover as Himself, given up for the Apostles and the multitudes who have come after

them. Thus, the last supper is not just a bite to eat with a few friends, still less a funeral tea for a dead prophet. It was a ritual meal, consuming and sharing in a sacrificed lamb. The Eucharistic Sacrifice of the New Testament is the joyful commemoration of the saving Victim on Calvary, truly present in the eating His sacramental Body and Blood. It is the fulfillment of the ancient Passover celebration, for it is now not about the Red Sea, but the passing over of Christ from death to life in the Resurrection.

What happens in the Eucharistic Prayer is no more an exact replica of the Last Supper meal than Jesus exactly replicated the Passover meal. In fact, what is called the Institution Narrative, the words that surround the consecration of the bread and wine, are not taken exactly from one passage of the Scriptures, but is an amalgamation of scriptural texts into the form of the sacrament. The reality is that what Christ did is commemorated in a way which makes the entire Christ present, Body and Blood, Soul and Divinity, under the outward appearances of bread and wine.



Up until the liturgical reforms after Vatican II, the entire Eucharistic Prayer was spoken to God, inaudible to the congregation. The priest never turned to face the people because he was not talking to them, intent on contemplating the Divine alone, and raised his voice only seven times from the beginning of the Offertory until Communion, reminiscent of the seven words of Jesus from the Cross. The entire church was plunged into silence, rapt in the mystery of what was happening before them. The silence is there, not to obscure the prayer, but to draw attention to the fact that Christ is doing something on our behalf, which is beyond our rational comprehension, it is something to be submitted to in faith.

The text of the First Eucharistic Prayer, or Roman Canon, was largely complete by the end of the second century. In the Ordinary Form of the Mass it is heard aloud, as are the new Eucharistic prayers introduced in 1970 and thereafter. During the first part of the Canon, the Church prays that the LORD will accept the gifts, offerings, unspotted sacrifices she offers to Him. She then prays for the living and remembers the apostles and martyrs before beseeching the LORD to accept this offering as a sacrifice.

The priest then spreads his hands over the gifts of bread and wine. Just as the priests of the Old Law placed



their hands on animal sacrifices to set them apart and sacrifice them to the LORD, the priests of the New Covenant do the same to the bread and wine, praying the Father that they become the Body and Blood of His Son, Jesus. This moment of the Mass is called the Epiclesis, the invocation of the Holy Spirit Who will change the elements into God Himself. The graceful motion by which the priest's hands flutter over the gifts symbolizes the descent of the Holy Spirit upon the gifts to change them.



The priest then proceeds to the Institution Narrative, the Consecration. The bread and wine are consecrated separately just as they were at the Last Supper, using the words of Our LORD. Each time, the priest holds the element aloft for the faithful to see. The Body of Christ under the form of bread is showed to the faithful so that they may be stirred to devotion and hope in their salvation. As the LORD said, If I be lifted up from the earth, I will draw all things to Myself, and He brings to Himself at that moment all who gaze upon Him with living

faith under the sacramental veils of bread and wine. The priest replaces the Host and the Chalice on the corporal, and genuflects: he bends the knee in adoration before the Divine Majesty.

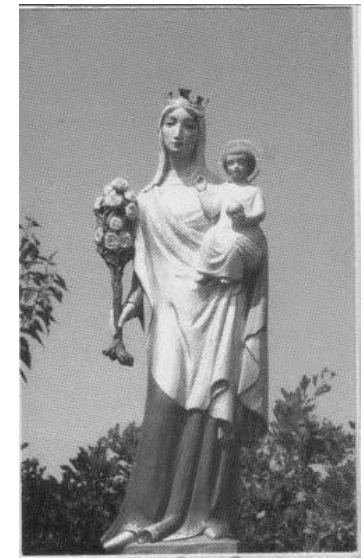
The priest continues to pray that this sacrifice may be carried to the Father in glory and that all who participate in the sacrifice may be blessed. He remembers all the holy dead who sleep in hope of the resurrection, the souls in purgatory. Then, remembering his own sinfulness, the priest asks on behalf of the people that the LORD will remember all sinners and grant them entrance into the heavenly Kingdom. After Christ died, the centurion beat his breast and said, Truly, this is the Son of God and the priest does likewise, showing forth the humility of the sinner before the great sacrifice of Christ which he has just witnessed by touching his heart with a sign of repentance.



The Canon ended, the sacrifice, complete and holy, is present. At this moment the Church dare not invent a prayer as she stands beneath the Cross of Jesus. Her sins taken away by the Passion and Death of Christ just re-presented, all the Church can do is pray the words that her LORD taught her to pray: Our Father, who art in heaven, hallowed be Thy Name. This LORD's Prayer contains seven petitions, and symbolizes the seventh day of the week, when Jesus rested in the tomb. The priest prays the Embolism, Deliver us, LORD, from every evil, afterwards; in the Extraordinary Form it is prayed in the silence of the sepulchre. The Church awaits the Resurrection.

8TH SEPTEMBER, OUR LADY'S BIRTHDAY The ancient shrine of Our Lady, St Mary of Glastonbury, is the oldest in Europe, predating any of the famous apparition centres, including Walsingham. Legend says the first church was built by St Joseph of Aramathea before the end of Apostolic Age. By the time the Angla-Saxons reached the town, in 656AD it was referred to as the Very Old Church of Blessed Mary, or the wooden basilica.

A Benedictine abbey was built to surround this shrine, but shortly after its completion in stone in 1184 there was a disastrous fire. The statue of Our Lady was saved and re-erected in the new church finished in 1186. Our Lady's birthday was the day of the greatest pilgrimage of the year to the shrine throughout the Middle Ages.



The upheavals in religion during the early 16th century led to the destruction of the shrine in 1539 on the orders of Henry VIII. Only in 1926 would Roman Catholic devotion revive with the building of the present parish church, which was consecrated in 1928. In July 1955 a copy of the ancient statue was re-erected and crowned on behalf of the Pope. The Shrine was officially restored at that point. Again in 1965 the Apostolic Delegate crowned the statue in the Abbey grounds, but this time in the presence of the Anglican Bishop of Bath and Wells, showing the progress in ecumenical relations at the time. The Tapestry behind the Statue depicts the three Glastonbury Martyrs (Blessed Richard Whiting, Blessed John Thorne, Blessed Roger James) with St. Dunstan, St. Joseph of Arimathea, St. David, St. Patrick, St Brigid and Blessed Richard Bere, all of whom are said to have lived for a time at Glastonbury.

Only Our Lady and St John the Baptist join the Saviour in having their earthly birthday celebrated in the Church's calendar. We don't know when it actually happened but she is a little like Queen Elizabeth II in having an official birthday, 9 months after the Solemnity of her Immaculate Conception. Her appearance on earth marks the start of salvation, for the Christ will be born of her. She is the Morning Star who can be seen above the horizon just before dawn.

Ecumenically, those Anglican churches who are shy about the Assumption as the day for churches called St Mary, keep this day as her major celebration.