



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

**TWENTY-FOURTH SUNDAY IN ORDINARY TIME**

**Sunday and Weekday Worship in Wells & Shepton**

Sat 11 <sup>th</sup> Sept	6.00pm Vigil Mass ( )
Sun 12 <sup>th</sup> 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)
Mon 13 <sup>th</sup> Sept	<u>St John Chrysostom</u> 9.30 Mass
Tue 14 <sup>th</sup> Sept	<u>THE TRIUMPH OF THE HOLY CROSS, Feast</u> 9.15am Mass in Shepton 9.30am Mass
Wed 15 <sup>th</sup> Sept.	<u>Our Lady of Sorrows, Mary at the foot of the Cross</u> 9.15am Liturgy of the Word and HC in Shepton <b>9.30am Liturgy of the Word and HC/Mass</b> <b>7.00pm Lucernarium &amp; Vespers in Clifton Cathedral</b>
Thu 16 <sup>th</sup> Sept	<u>Ss. Cyprian and Cornelius</u> 9.15am Mass in Shepton 9.30am Mass
Fri 17 <sup>th</sup> Sept	<u>St Edith of Wilton, Diocesan Memorial</u> 9.30am Mass ( ) 7.00pm Traditional Latin Mass
Sat 18 <sup>th</sup> Sept	<u>Our Lady on Saturday</u> 9.30am Mass

**Next Week: Twenty-fifth Sunday in Ordinary Time – Papal Visit Sunday**

Sat 18 <sup>th</sup> Sept	6.00pm Vigil Mass ( )
Sun 19 <sup>th</sup> Sept	<b>9.00am Liturgy of the Word and Holy Communion/ Mass</b> ( <i>Pro Populo</i> ) 11.00am Liturgy of the Word and HC 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.

Last week's collection for **Reaching the Unreached** raised **£XXX**

**ANNIVERSARIES AT THIS TIME** Geoffrey Mears (2006) Lilian Adams (1994) Muriel Campbell Widdup (2004) *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 Frs Chris Hickey and Tom Kelly, Dom Martin McLaughlin OSB, Fr Michael Robertson whose anniversary of ordination was last week.

**PAPAL VISIT**

**MAGNIFICAT Official Mass book for the Pope's visit.** Copies of this booklet are for all parishioner,s so that they may follow things 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 15<sup>th</sup> 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*

**RITE OF CHRISTIAN INITIATION OF ADULTS** The RCIA process continues on Monday 13<sup>th</sup> Sept. for Candidates and Sponsors together. These weekly meetings will then continue until Easter 2011 when the Candidates will be initiated into the Church, by Baptism or Reception. The support of Candidates is the responsibility of the whole parish community; please remember them in your prayers.

**MATTHEW -A GOSPEL WITH ATTITUDE:** Talk by Fr Nicholas King: **Wednesday 22<sup>nd</sup> September at 7.30pm in church.** 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'.



**CATHOLIC WOMEN'S LEAGUE** The CWL will be holding a Coffee morning in aid of their funds after the 9.30 a.m. Mass/Service on Wednesday 15<sup>th</sup> September 2010.

**TO REFLECT ON DURING THE WEEK - LUKE 15:1-10 (SHORT VERSION)**

Now the tax collectors and sinners were all drawing near to hear Jesus. And the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them." So he told them this parable: "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost.' Just so, I tell you, there is joy before the angels of God over one sinner who repents."



**Question of the week:** When were the times when you knew you were truly forgiven by God?

**FORTHCOMING DATES FOR THE DIARY**

<b>Wed 22<sup>nd</sup> Sept</b>	<b>7.30pm Church</b>	<b>Talk by Fr Nicholas King</b>
<b>Wed 29<sup>th</sup> Sept</b>	<b>10.00am Church</b>	<b>Fellowship Coffee morning</b>

LETTERS TO ALL OUR EXTRA-ORDINARY MINISTERS OF COMMUNION FROM FR. PHILIP ARE IN PIGEON HOLES FOR COLLECTION. LETTERS FROM RUTH HUDSON TO THE SACRISTY TEAM ARE ALSO IN PIGEON HOLES.

**9.00AM SUNDAY MASS MUSIC:**

*Hymns-*

**Opening 587**

**Offertory 757**

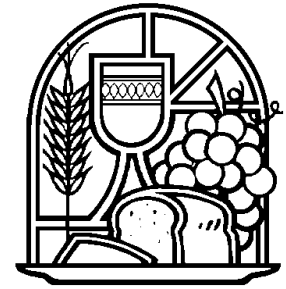
**Communion 339**

**Final 654**

*Mass setting- Franz Schubert's "German Mass" on a separate sheet*

**EXPLANATION OF SOME OF THE CEREMONIES AT SUNDAY MASS**

**(Penultimate Section)** No one was there when Jesus rose from the dead. But He appeared on the evening of His Resurrection to two disciples walking on the Road to Emmaus. They do not recognize Him until He breaks bread with them. In the Mass, no one sees the Resurrection, even in symbol, for no symbol could ever do it justice. But the priest breaks the Consecrated Bread so that we may recognize the presence of the Crucified and Risen Christ in the Eucharist as surely as the disciples knew Him in the breaking of the bread. Just as the angel, removes the stone from the tomb, the deacon (if there is one) removes the pall from the chalice. The priest breaks the host into three parts, signifying that Christ was in three parts: His body was in the tomb, His Blood poured out upon the earth of Golgotha, and His soul freeing the just from hell. The priest places one section of the three into the chalice. Jesus' Body and Blood are thus reunited in the Resurrection and this commingling of Body and Blood is the eloquent and simple sign of that Resurrection.



All the while, the choir and people sing, Agnus Dei, "Lamb of God, Who takes away the sins of the world, have mercy on us." The priest raises the Host, the sacrificed Lamb, and exclaims in the words of John the Baptist when he sees Jesus: Behold the Lamb of God who takes away the sins of the world! The people respond with some of the same words as the Centurion said to Jesus when asking Him to heal his sick child: LORD, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

The priest consummates the sacrifice by reverently consuming the Blessed Sacrament, couching that moment of union with his God by preparation and thanksgiving. The sacrifice has been made and consummated. Now the fruits of that sacrifice can be shared with those, who have participated in that sacrifice, who have been witnesses to it in faith. The fruits of the sacrifice of redemption are shared in the sacrament of Holy Communion. Baptized faithful who have been taught the faith and are in communion with the Church can approach the altar to commune, become one, with God, through this great sacrament.

The faithful who have mystically participated in the teaching and ministry of Christ in the Liturgy of the Word, in his Passion and Death in

the Liturgy of the Eucharist, in his Resurrection through their prayerful and reverent preparation for Communion, now come forward to consummate their union with Christ in the sacrament of Holy Communion. While all of the rites and ceremonies of the Church are now open to all, while all may gaze upon them and participate in them, Holy Communion is not for every one. The Church has always had a strict discipline for who is to be admitted to Holy Communion. Saint Paul admonishes believers, "Whoever eats the bread or drinks the cup of the LORD in an unworthy manner will be guilty of profaning the body and blood of the LORD. Let a man examine himself, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself."

Sacramental communion with God presupposes two things: union with Christ through grace and union with Christ's Body through the Church. Only baptized and practicing Catholics who are not in the state of mortal sin may approach Communion, and then only if they have been fasting for at least one hour. It is not something to be taken lightly, for it is like passing through fire – a fire which purifies some and makes them shine and which destroys others and compounds their misery. Just as the priest is consecrated from among men to offer the sacrifice, he is also deputed to administer the sacrament. At ordination his hands are anointed with sacred chrism to set them apart for blessing, consecrating, and administering the mysteries of God. He is the Ordinary Minister of the Eucharist, and others administer Holy Communion only when licensed by the Bishop to do so in cases where priests and deacons are lacking for Communion to be distributed in a timely and reverent manner (Extra-Ordinary Ministers).



The preferred method for receiving the Host is directly on the tongue. Just as birds open wide their mouths to receive from their mothers all they need to sustain life, the faithful reverently open their mouths and receive the Bread of Life from Christ. For much of history, Christians in the West have received Communion kneeling, that

profound symbol of humility and adoration. Where Communion is received standing or in the hand, by the Church's permission but not by her preference or tradition, care must be taken that no one approaching the sacrament does so out of a sense of right or that it is due to them. We should always approach the altar not like the Pharisee, proudly standing, assured of our own righteousness, but with the attitude of one who meekly kneels, beating our breast like the publican, LORD, have mercy on me, a sinner.

**PARISH CHRISTMAS BAZAAR - SATURDAY 27<sup>TH</sup> NOVEMBER 2010** The Christmas Bazaar is almost upon us again and, as usual, we're hoping for an excellent year. To achieve this, we need you! Please offer to help with one (or all!) of the following:

- Stall holders
- Cakes
- Jam and Chutneys
- Bottles
- Christmas gifts
- Seasonal goodies
- Donations for prizes for the Grand Draw
- Donations for items for the Limited Raffle or Silent Auction
- Household items (in good condition!) for the Interiors stall
- Books
- Toys and games
- Clearing-up team

As usual, there will be boxes in the church lobby in which you can leave your donations. Please contact Kirsty Baxter-Smith on 01749 676434 to offer your services! Thank-you.

**FATHER PHILIP WRITES** It has come to my attention that there has been some "murmuring in the camp", dissident voices disturbing the peace of parish life. Such things are not helpful and may be injurious to the spiritual health of those who say these things. Voices have been heard decrying the choir and our music ministry in general. If people have a concern, they should bring it to the Parish Priest. Long before my arrival, the parish of Wells had a well-established music ministry involving singers, organists and music groups. They have offered their talents to God and served His Church by adorning our worship. They still do! To call such things "elitist" is a plain error of fact. No one claims to be better than anyone else and no one is excluded from our various music ministries. This word betrays a mis-understanding of what Catholics mean by participation. Though it be unwitting, this murmuring is frustrating the use of God-given talents and denying others the freedom to practice their ministry for the Lord. On two accounts therefore it runs contrary to the will of God, Who is generous and accepts our service. Since other liturgical ministries have not been the subject of these rumours and innuendos, this murmuring seems grossly unfair. It should cease forthwith.