

PARISH OF THE SACRED HEART

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Parish Priest – Fr Anthony Wilcox

SACRED HEART CATHOLIC PRIMARY SCHOOL

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Headteacher: Mrs Karen Edwards

Newsletter No 2178

THE 31st SUNDAY IN ORDINARY TIME

30 October 2011

Registered as a Charity – No 234216

PSALTER

Sundays – Cycle A

WEEK ONE

Weekdays – Cycle 1



Sat [for Sun] 6 pm Kevin O’Sullivan (ld)

Sun 8.30 am & 10.30 am John Weaver (a)

Mon **note time.**
The following fulfills tomorrow’s obligation.
7.00 pm Mass

Tue **Feast of All Saints, Holy Day of Obligation.**
9.30 am Mass
10.45 am School Mass in Church (all welcome).
7.00 pm Mass

Wed **Commemoration of All Souls**
9.15 am Morning Prayer
9.30 am Mass

Thu 9.15 am Morning Prayer
9.30 am Mass Graham & Eijkenboom families

Fri 9.15 am Morning Prayer
9.30 am Mass

Sat [for Sun] 6 pm

Sun 8.30 am & 10.30 am

Confessions

Sat 5 pm - 5.45 pm

PARISH DIARY

Sun 10.30 am Children's Liturgy
After 10.30 am Mass - Coffee

My dear parishioners,

Tuesday sees the beginning of November. All Saints Day a Holy day of Obligation. Masses begin on the Eve (Halloween), and there are three on the day. See the list. During November we especially remember the dead. There are a number of things for your attention

NOVEMBER – MONTH OF THE DEAD

- **November Dead List.** You may wish your loved ones to be remembered at the altar. Make a list, and put it in the Special Envelopes you will find at the back of church, then put it in the basket at the foot of the altar. The names will be remembered at all masses during the month.
- **Wednesday 2nd November – Commemoration of All Souls.** The mass today is at 9.30 am and especially for all the **Faithful Departed.**
- **Sunday 13th November. Remembrance Sunday.** The 10.30 am Mass is a **Solemn Requiem** for all those fallen in war.
- **Sunday 13th November Blessing of the Graves** at Fairmile Cemetery. This will take place at noon. We gather at the far end near Canon Toplass’ grave. Even if you haven’t loved ones lying there, it is good to come and pray for the faithful departed, especially those who have no one to pray for them.
- **Friday 18th November at noon. Mass for Deceased Spouses and those who have died during the year.**

This has become an annual event, and it is a time when by our presence we support our widows and widowers and all those who mourn for someone who has died during the year. Afterwards there is a Parish Lunch. Please see the tear off slip for further details.

- **Each Saturday 11.00 am – noon Exposition of the Blessed Sacrament.**

A quiet time with the Lord, where we bring our praises and our requests to the Lord. A time to pray for all our needs and to give thanks. Highly recommended. *This will continue each Saturday till Christmas.*

- **Sunday 27th November** (First Sunday of Advent) Children’s Mass, during which the Children of the First Communion Class will be formally inducted

into the programme.

Afterwards, **Advent Wreath Making** in the Parish Hall (11.30 onwards). A really good idea for families. Have something at the entrance to your home that reminds yourself and visitors what Christmas is all about: The Advent Wreath.

- **During Advent, the Christmas Crib** will circulate round the parish as in the past years. A great opportunity for you to tell your children and grandchildren the Christmas Story. Watch the Newsletter for further details.

A really big parcel arrived this week. I wondered what it was. Unpacking same, I discovered the **New Altar Missal, the New Chapel Missal**. These are the New English translation editions, and are beautifully produced. I've looked back into our old altar missals, and discovered that we have had a new one about every 20 years. At the back of the church I have put a few of the old ones, and highlighted the two new ones. I wonder if there is anyone who would like to sponsor same. The Altar one has cost £250 and the Chapel one £150. Names of loved ones could be inscribed in the frontispiece. They would obviously be remembered every time mass was celebrated. Please contact me if you are interested.

And **New People's Mass Books** have been ordered and should be with us for the First Sunday of Advent.

Choir Matters: After a number of years Mrs. Anne Evans has resigned as our Choir Mistress. I want to put on record the thanks of the parish for the work she has done. This has raised the standard of parish music. We are very grateful. We wish her well in the future.

Meanwhile there will be a meeting of anyone interested in singing in the choir (present, past, potential and anyone at all!) is invited to a short meeting this Monday evening at 7.30 pm in the Day Chapel. We certainly hope to be involving/having a children's choir as well. So parents beware!

The **Columbarium** and **New Parish Room** (under the sanctuary) are nearing completion. Hopefully in a couple of weeks we will be able to give a tour. And before Christmas we hope to be able to dedicate the Columbarium.

And aren't we blessed with the weather. The autumn colours this year seem to be more spectacular than ever.

Bless you all,

Father Anthony Wilcox

Parish Priest

WANTED

Key Holder for the Parish Hall. Someone (could be job share) who is able to open and close the Parish Hall when it is being used. Job is paid and negotiable. Please contact Fr Anthony in the first instance.

PARISH ROTA for weekend 05/06 November

The 32nd Sunday in Ordinary Time – Pg 82 in the Parish Mass Book

Saturday Readers	Sunday Readers
Sat K Edwards	Sun H Richardson
6 pm S Drew	8.30 B Bowder
	Sun J French
	10.30 R Metcalfe
Flowers	Christine Searle
Coffee	Libby Meachin & Maria Ferguson
Children's Liturgy	TBA
Eucharistic Minister-10.30 am	Julie Green
Church Cleaners	S Gilbert, I Cousins
	D Halpern, A Townend

PARISH STATISTICS for weekend 22/ 23 October

Mass Attendance	<u>2011</u>	<u>(2010)</u>
6.00 pm (Sat)	64	73
8.30 am	59	55
10.30 am	<u>98</u>	<u>106</u>
	<u>221</u>	<u>234</u>
Offertory	£ 298.54	[Envelopes]
Collection	£ 167.50	[Loose]
	<u>£ 499.04</u>	

Your prayers are asked for the following sick or housebound:

Arthur Evans (brother-in-law of Margaret), **Teresa Nash** (relative of Margaret Keane), **Cynthia Stewart**, **Margaret Keane**, **Pauline Siveter** (nee Harper), **Rita Good**, **Madeleine Molenkamp**, **Judy Skinner**, **Mary McKenna** (sister of Eleanor Bradford), **Gillian Engbers**, **Liz Gale** (friend of Millie Deverell), **David Harrison** (husband of Ann), **Katie Curtis** (friend of Anne Sandars), **John Grantham**, **Abigail Stynes** (niece of Ann Harrison), **Dagmar Grenfell** (sister-in-law of Caroline Mieczkowska) and **Eileen Frewin**, **Elizabeth Sheppard** and **Alan Lowe** (son-in-law of Brian and Mary Heath).

Lord, we pray for our brothers and sisters who are sick. Let them know the great power of your healing Spirit. Let them experience the support of your people.



Your prayers are asked for **Kieran O'Sullivan**, (cousin of John) and **Fr Brendan Byrne**, (60) a priest of this diocese, who have died.

Lord, in your mercy, grant to our brothers peace and joy in your kingdom.

Operation Christmas Child

Collection of Filled Boxes 5 & 6 November and 12 & 13 November

Please leave filled boxes in the Church Narthex following Masses on the above weekends.
Many thanks for your support!

Pope Benedict's Address to Faith Leaders of the World at Assisi. Thursday 27th October 2011



Dear Brothers and Sisters, Distinguished Heads and Representatives of Churches, Ecclesial Communities and World Religions,
Dear Friends,
Twenty-five years have passed since Blessed Pope John Paul II first invited representatives of the world's religions to Assisi to pray for peace. What has happened in the meantime? What is the state of play with regard to peace today? At that time the great threat to world peace came from the division of the earth into two mutually opposed blocs. A conspicuous symbol of this division was the Berlin Wall which traced the border between two worlds right through the heart of the city. In 1989, three years after Assisi, the wall came down, without bloodshed. Suddenly the vast arsenals that stood behind the wall were no longer significant. They had lost their terror. The peoples' will to freedom was stronger than the arsenals of violence. The question as to the causes of this dramatic change is complex and cannot be answered with simple formulae. But in addition to economic and political factors, the deepest reason for the event is a spiritual one: behind material might there were no longer any spiritual convictions. The will to freedom was ultimately stronger than the fear of violence, which now lacked any spiritual veneer. For this victory of freedom, which was also, above all, a victory of peace, we give thanks. What is more, this was not merely, nor even primarily, about the freedom to believe, although it did include this. To that extent we may in some way link all this to our prayer for peace.
But what happened next? Unfortunately, we cannot say that freedom and peace have characterized the situation ever since. Even if there is no threat of a great war hanging over us at present, nevertheless the world is unfortunately full of discord. It is not only that sporadic wars are continually being fought – violence as such is potentially ever present and it is a characteristic feature of our world. Freedom is a great good. But the world of freedom has proved to be largely directionless, and not a few have misinterpreted freedom as somehow including freedom for

violence. Discord has taken on new and frightening guises, and the struggle for freedom must engage us all in a new way. Let us try to identify the new faces of violence and discord more closely. It seems to me that, in broad strokes, we may distinguish two types of the new forms of violence, which are the very antithesis of each other in terms of their motivation and manifest a number of differences in detail. Firstly there is terrorism, for which in place of a great war there are targeted attacks intended to strike the opponent destructively at key points, with no regard for the lives of innocent human beings, who are cruelly killed or wounded in the process. In the eyes of the perpetrators, the overriding goal of damage to the enemy justifies any form of cruelty. Everything that had been commonly recognized and sanctioned in international law as the limit of violence is overruled. We know that terrorism is often religiously motivated and that the specifically religious character of the attacks is proposed as a justification for the reckless cruelty that considers itself entitled to discard the rules of morality for the sake of the intended "good". In this case, religion does not serve peace, but is used as justification for violence.

The post-Enlightenment critique of religion has repeatedly maintained that religion is a cause of violence and in this way it has fuelled hostility towards religions. The fact that, in the case we are considering here, religion really does motivate violence should be profoundly disturbing to us as religious persons. In a way that is more subtle but no less cruel, we also see religion as the cause of violence when force is used by the defenders of one religion against others. The religious delegates who were assembled in Assisi in 1986 wanted to say, and we now repeat it emphatically and firmly: this is not the true nature of religion. It is the antithesis of religion and contributes to its destruction. In response, an objection is raised: how do you know what the true nature of religion is? Does your assertion not derive from the fact that your religion has become a spent force? Others in their turn will object: is there such a thing as a common nature of religion that finds expression in all religions and is therefore applicable to them all? We must ask ourselves these questions, if we wish to argue realistically and credibly against religiously motivated violence. Herein lies a fundamental task for interreligious dialogue – an exercise which is to receive renewed emphasis through this meeting.

As a Christian I want to say at this point: yes, it is true, in the course of history, force has also been used in the name of the Christian faith. We acknowledge it with great shame. But it is utterly clear that this was an abuse of the Christian faith, one that evidently contradicts its true nature. The God in whom we Christians believe is the Creator and Father of all, and from him all people are brothers and sisters and form one single family. For us the Cross of Christ is the sign of the God who put "suffering-with" (compassion) and "loving-with" in place of force. His name is "God of love and peace" (2 Cor 13:11). It is the task of all who bear responsibility for the Christian faith to purify the religion of Christians again and again from its very heart, so that it truly serves as an instrument of God's peace in the world, despite the fallibility of humans.

If one basic type of violence today is religiously motivated and thus confronts religions with the question as to their true nature and obliges all of us to undergo purification, a second complex type of violence is motivated in precisely the opposite way: as a result of God's absence, his denial and the loss of humanity which goes hand in hand with it. The enemies of religion – as we said earlier – see in religion one of the principal sources of violence in the history of humanity and thus they demand that it disappear. But the denial of God has led to much cruelty and to a degree of violence that knows no bounds, which only becomes possible when man no longer recognizes any criterion or any judge above himself, now having only himself to take as a criterion. The horrors of the concentration camps reveal with utter clarity the consequences of God's absence.

Yet I do not intend to speak further here about state-imposed atheism, but rather about the decline of man, which is accompanied by a change in the spiritual climate that occurs imperceptibly and hence is all the more dangerous. The worship of mammon, possessions and power is proving to be a counter-religion, in which it is no longer man who counts but only personal advantage. The desire for happiness degenerates, for example, into an unbridled, inhuman craving, such as appears in the different forms of drug dependency. There are the powerful who trade in drugs and then the many who are seduced and destroyed by them, physically and spiritually. Force comes to be taken for granted and in parts of the world it threatens to destroy our young people. Because force is taken for granted, peace is destroyed and man destroys himself in this peace vacuum.

The absence of God leads to the decline of man and of humanity. But where is God? Do we know him, and can we show him anew to humanity, in order to build true peace? Let us first briefly summarize our considerations thus far. I said that there is a way of understanding and using religion so that it becomes a source of violence, while the rightly lived relationship of man to God is a force for peace. In this context I referred to the need for dialogue and I spoke of the constant need for purification of lived religion. On the other hand I said that the denial of God corrupts man, robs him of his criteria and leads him to violence.

In addition to the two phenomena of religion and anti-religion, a further basic orientation is found in the growing world of agnosticism: people to whom the gift of faith has not been given, but who are nevertheless on the lookout for truth, searching for God. Such people do not simply assert: "There is no God". They suffer from his absence and yet are inwardly making their way towards him, inasmuch as they seek truth and goodness. They are "pilgrims of truth, pilgrims of peace". They ask questions of both sides. They take away from militant atheists the false certainty by which these claim to know that there is no God and they invite them to leave polemics aside and to become seekers who do not give up hope in the existence of truth and in the possibility and necessity of living by it. But they also challenge the followers of religions not to consider God as their own property, as if he belonged to them, in such a way that they feel vindicated in using force against others. These people are seeking the truth, they are seeking the true God, whose image is frequently concealed in the religions because of the ways in which they are often practised.

Their inability to find God is partly the responsibility of believers with a limited or even falsified image of God. So all their struggling and questioning is in part an appeal to believers to purify their faith, so that God, the true God, becomes accessible. Therefore I have consciously invited delegates of this third group to our meeting in Assisi, which does not simply bring together representatives of religious institutions. Rather it is a case of being together on a journey towards truth, a case of taking a decisive stand for human dignity and a case of common engagement for peace against every form of destructive force. Finally I would like to assure you that the Catholic Church will not let up in her fight against violence, in her commitment for peace in the world. We are animated by the common desire to be "pilgrims of truth, pilgrims of peace".

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Dear Father Anthony

I am/my child is interested in the choir. I can't come to the meeting on Monday. Please keep me informed.

Name: _____

Address: _____

Tel: _____

Email: _____

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Dear Fr Anthony

Friday 18 November 12noon Mass for Deceased Spouses and Parishioners

Dear Father Anthony,

Please can I (we) come to lunch (all parishioners invited)

Please pray at the mass and mention:

My Name:

Tel No:

Email:.....