

# St Francis of Assisi, Baddesley Clinton

[Archdiocese of Birmingham: Registered Charity No. 234216]

Fr John Sharp

[www.sfachurch.co.uk](http://www.sfachurch.co.uk)

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Fifteenth Sunday in Ordinary Time (A)

16<sup>th</sup> July 2017

## PARISH LITURGY – MASS TIMES and INTENTIONS

Saturday	6.00 pm	People of the Parish
Sunday	9.30 am	Steve Lowe

Monday [Blessed John Sugar, priest, and Blessed Robert Grissold, laymen, martyrs]  
9.00 am Steven Fry

Tuesday [Feria]  
9.00 am Jim Baker

Wednesday [Feria]  
9.00 am Peter Parsons

Thursday [Feria]  
9.00 am Jack William Baker

Friday [Feria]  
9.00 am Private Intention

Saturday [St Mary Magdalene]  
9.00 am Private Intention

Confessions: Saturday, 4.30-5.00 pm

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Please pray for the sick in our parish and for those who have died: **Sr Christina; Bernard Gaynor; Catherine Forster; Dora Wainwright; Monica Puppet** (anniversaries).  
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*Last Week's Collection: £324.15. Second Collection: £102.11. Thank you.*  
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The Mass by its very nature requires that all present participate in it according to the mode proper to them. This participation must first of all be interior; this consists in the pious attention of the mind and intimate sentiments of the heart. By this participation the faithful are intimately united with the sovereign Priest...and, together with Him and through Him offer the sacrifice and dedicate themselves with Him.

The participation of those present becomes more effective if to interior participation is joined exterior participation, that, namely, which is expressed in external actions like postures, gestures, and especially responses to prayers and singing.

*Instruction of the S. Congregation of Rites on Music and the Sacred Liturgy (1958)*

Christ indeed always associates the Church with Himself in this great work wherein God is perfectly glorified and men are sanctified. The Church is His beloved Bride who calls to her Lord, and through Him offers worship to the eternal Father.

Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of man is signified by signs perceptible to the senses and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the mystical Body of Christ, that is, by the Head and His members.

From this it follows that every liturgical celebration, because it is an action of Christ the Priest and of His Body which is the Church, is a sacred action surpassing all others: no other action of the Church can equal its efficacy by the same title and to the same degree.

The liturgy is the summit towards which the activity of the Church is directed; at the same time it is the fount from which all her power flows. For the aim of apostolic works is that all, after being made sons of God by faith and baptism, should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's Supper.

The liturgy in turn moves the faithful, filled with the paschal sacraments, to be united in God's love; it prays that they may hold fast in their lives to what they have received in faith; the renewal in the Eucharist of the Covenant between the Lord and men draws the faithful into the compelling love of Christ and sets them on fire. From the liturgy, therefore, and especially from the Eucharist, as from a fount, grace is poured forth upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as towards their end, is achieved in the most efficacious way.

From the Constitution *Sacrosanctum Concilium* of the Second Vatican Council, §§ 7 and 10

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