

St Francis of Assisi, Baddesley Clinton

[Archdiocese of Birmingham: Registered Charity No. 234216]

Fr John Sharp

www.sfachurch.org.uk

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Thirtieth Sunday in Ordinary Time (B)

28th October 2018

PARISH LITURGY – MASS TIMES and INTENTIONS

Saturday	6.00 pm	People of the Parish
Sunday	9.30 am	Welfare of Jerry Loughlin

Monday [Feria]

9.00 am Tony Parsons' Intentions

Tuesday [Feria]

9.00 am Fr Paul Watson

Wednesday [Feria]

9.00 am Joyce Cooper

Thursday [All Saints *Holyday of Obligation*]

9.00 am Teresa and William Curry

7.30 pm People of the Parish

Friday [Commemoration of All the Faithful Departed – All Souls]

9.00 am Holy Souls

Blessing of the graves in the cemetery at the end of Mass, if weather permits; otherwise, Exposition of the Blessed Sacrament at the end of Mass until 10.00 am

Saturday [St Winifride, virgin]

9.00 am Tony Beck

Confessions: Saturday, 4.30-5.00 pm

Please pray for the sick in our parish and for those who have died: **Helen Chinn; Sr M. Agnes; Helen Butterly; W. Poole; Teresa Curry; Christine Connelly; Archbishop Maurice Couve de Murville** (anniversaries)

Last Week's Collection: £419.10. Thank you.

Bible Study on Tuesday at 7.00 pm in the presbytery.

40 Days for Life is again holding a vigil outside the Maries Stopes abortion centre in Edgbaston, Birmingham, between 26 September and 4 November. See leaflets at the back of church for more information.

Please note that there will be a second collection at both the Sunday Masses next weekend

for the **Johnson Association**, which exists for the support of the clergy of the archdiocese who, on account of age, infirmity or sickness, need financial help. If you would like to gift-aid your contribution, there are envelopes available at the back of church.

November is the month of the Holy Souls. The names of those whom you wish to be remembered at Mass throughout the month can be placed in the casket before the altar (after Friday); offerings can be placed in the box marked 'Holy Souls' by Our Lady's altar.

The Church believes in two final destinies – one for individuals, and one for humankind as a whole.

What you can expect at death is expressed in the New Testament letter to the Hebrews. It says, 'It is appointed for men to die once, and after that comes judgement...' (Heb.9:27).

Your life as an earthly pilgrim reaches its point of arrival at the moment of death. Having passed beyond the world of time and change, you can no longer choose a different reality as the ultimate love of your life. If your basic love-choice at the moment of death was the absolute Good whom we call God, God remains your eternal possession. This eternal possession of God is called heaven.

If your ultimate love-choice was anything less than God, you experience the radical emptiness of not possessing the absolute Good. This eternal loss is called hell.

The judgement at the instant of death consists in a crystal-clear revelation of your unchangeable, freely chosen condition – eternal union with God, or eternal alienation.

If you die in the love of God but possess any 'stains of sin', such stains are cleansed away in a purifying process called purgatory. These stains of sins are primarily the temporal punishment due to venial or mortal sins already forgiven but for which sufficient penance was not done during your lifetime. The doctrine of purgatory, reflected in Scripture and developed in Tradition, was clearly expressed in the Second Council of Lyons (A.D. 1274).

Having passed through purgatory, you will be utterly unselfish, capable of perfect love. Your selfish ego – that part of you that restlessly sought self-satisfaction – will have died forever. The 'new you' will be your same inner self, transformed and purified by the intensity of God's love for you.

Besides declaring the fact of purgatory, the Second Council of Lyons also affirmed that 'the faithful on earth can be of great help' to persons undergoing purgatory by offering for them 'the Sacrifice of the Mass, prayers, almsgiving and other religious deeds'.

Implied in this doctrine is the bond of oneness – called the Communion of Saints – that exists between the People of God on earth and those who have gone before us...[a] vital fellowship with our brethren who are in heavenly glory or who are still being purified after death.

The Communion of Saints is a two-way street... just as you on earth can help those undergoing purgatory, those in heaven can help you on your pilgrimage by interceding with God.

Handbook for Today's Catholic
