

SACRED HEART PARISH

www.sacredheartniagarafalls.com

Office: 3882 Main St, Niagara Falls, ON L2G 6B6 (905-295-4455)

Rectory: 3718 Netherby Road, Stevensville, ON L0S 1S0 (905-382-3826)

**St. Joseph's Church,
Snyder (1849)**

3718 Netherby Road
Stevensville



Mass:

Saturday 8 a.m.

Sunday: 9 a.m.



**Sacred Heart Church,
Chippawa (1924)**

3882 Main Street
Niagara Falls

Mass:

Saturday 5 p.m., Sunday 11 a.m.,

Mon., Tues., Wed. 8 a.m.,

Thurs. 7 p.m., Fri. 8 a.m.

Confessions: Thirty minutes before each Mass

Baptisms: Sundays. Contact the parish at least one month in advance.

Weddings: On any day except Sunday. Contact the parish at least six months in advance.
Preparation course required.

Anointing of the Sick: Do **NOT** wait until the last hours of life to call a priest: he may not be available immediately. If your loved one is in hospital, ask the nurse to call the priest on call 24/7.

Funerals: Contact the parish upon notice of death before going to the funeral home.

Pastor: Father Stuart MacDonald, JCL

Email: pastor@sacredheartniagarafalls.com

In Residence: Fr. Jean-Bosco Iyamuremye

Deacon: Mr. Anthony Calaycay

Secretary/Bookkeeper: Tina Bruzzese office@sacredheartniagarafalls.com

Office Hours: Tuesdays and Fridays 9 a.m. – 12 p.m.

St. Joseph's Cemetery, Snyder

Mike Collee: 905-384-2505

If you wish to make an online donation, it may be done by e-transfer on your bank's website using either: donation@sacredheartniagarafalls.com or donation@stjosephchurchsnnyder.com

Sunday, November 3, 2024
31st Sunday in Ordinary Time

Mass Schedule		
Masses at St. Joseph's	Intention	Requested by
Masses at Sacred Heart		
Monday, November 4 St. Charles Borromeo	8 a.m.: Holy Souls	
Tuesday, November 5	8 a.m.: Holy Souls	
Wednesday, November 6	8 a.m.: Holy Souls	
Thursday, November 7	7 p.m.: Holy Souls of Catholic Women's League & Knights of Columbus	
Friday, November 8	8 a.m.: Holy Souls	
Saturday, November 9	8 a.m.: Holy Souls	
Dedication of St. John Lateran 66 th Anniversary of the creation of the diocese	5 p.m.: Holy Souls	
Sunday, November 10	9 a.m.: Holy Souls	
31st Sunday in Ordinary Time	11 a.m.: <i>pro populo</i>	

Offerings

St. Joseph's: Oct. 6: **\$1250.**; Oct. 13: **\$2575.**; Oct. 20: **\$1145.**; Oct 27: **\$1115.**

Sacred Heart: Oct. 6: **\$1675.**; Oct. 13: **\$1475.**; Oct. 20: **\$1685.**; Oct 27: **\$1895.**

A solemn mass in suffrage for the holy souls of deceased members of the Knights of Columbus and the Catholic Women's League will be celebrated on Thursday, November 7 at 7 p.m. at Sacred Heart Church. All current members, as well as family of the deceased members, are invited to attend. The Holy Name Schola will be present to sing.

Deo Gratias – Aid for Our Retired Priests

The Diocese of St. Catharines is blessed to have retired priests who dedicated, in some cases, almost 65 years of their lives to caring for and ministering to others. Even in retirement, many continue to give of themselves in countless ways of service for which we are most grateful. At age 75, priests in the Diocese of St. Catharines begin receiving a monthly benefit and health insurance coverage from the Clergy Aid Society. Next weekend, November 9 & 10, our parish will take up the annual Deo Gratias collection to show our appreciation for those priests who have cared for us and ministered to us throughout the years. Please prayerfully reflect on how you can best contribute to the Deo Gratias collection this year. You may return your special Deo Gratias envelope at Mass next weekend or the following. Thank you in advance for your prayerful generosity.

From November 1 to November 8 inclusive, Holy Mother Church offers a plenary indulgence, applicable only to the Souls in Purgatory, to all the faithful who devoutly visit a cemetery and pray, even if only mentally, for the departed.

A plenary indulgence, applicable only to the Souls in Purgatory, is granted to the faithful, who on All Souls' Day, November 2, piously visit a church. In visiting the church, it is required that one Our Father and the Creed be recited.

To acquire a plenary indulgence, it is necessary also to fulfill the following three conditions: sacramental Confession, Eucharistic communion, and prayer for the intention of the Holy Father while being detached from sin. It is appropriate that the sacramental Confession and especially Holy Communion and the prayer for the Pope's intentions take place on the same day that the indulgenced work is performed; but it is sufficient that these sacred rites and prayers be carried out within several days (about 20) before or after the indulgenced act. One sacramental Confession suffices for several plenary indulgences, but a separate Holy Communion and a separate prayer for the Holy Father's intentions are required for each plenary indulgence. The condition of praying for the intention of the Holy Father is fully satisfied by reciting one Our Father and one Hail Mary. A plenary indulgence can be acquired only once in the course of the day.

Why did the Bishop stand with his back to us when he consecrated the altar at Sacred Heart?

Most people incorrectly characterize the bishop's position as "having his back to the people". Furthermore, people sometimes react strongly to this as if it is rude, that it's the old style and because it's the old style it's wrong, Vatican II changed that. None of those reactions, however, is justified, even if, literally it's true that his back is facing us. If we are to grow in our appreciation of, and love for, the Mass, we need to be taught what the intended meaning of the gestures is. We simply cannot place our own interpretations on gestures and symbols.

The first common error that needs to be corrected is that the reforms of Vatican II require a priest to stand facing the people at the altar. While Catholics have been taught by their priests for decades that this is true, it simply isn't. In fact, the very opposite is true. A strict adherence to the instructions in the Missal actually require a priest to stand "with his back to the people" while at the altar. There are several instances in the Missal in which the priest is instructed to "turn, and facing the people". That instruction is simply unnecessary if he is already facing them at the altar. Furthermore, those instructions have remained in the Missal since 1969, when it was published after Vatican II, and have remained in two major revisions under Pope John Paul II, the last of which was in 2010. If it was the mind of the Church to change the position of the priest at the altar, those instructions would have been eliminated in the recent revisions. So, if they remain, what does it mean? And how are we to understand looking at the priest's back?

When we celebrate Mass, we are sacramentally making present in a mystical, miraculous, way the very same crucifixion of Jesus from 2000 years ago. God, who can create from nothing, who lives in eternity, can also merge the past with the present. We need to remember that the priest is acting as an instrument: it is God who is doing the actual work of transforming bread and wine into the Body and Blood of Christ. As the Church, in fidelity to the command of Christ at the Last Supper, we hold before the Father's eyes the very same saving death and resurrection of Christ. We do that continually throughout the world, reminding the Father of what His Son has done for US, by his death on the cross. We hold that before the Father's eyes, beggin for His mercy, all the while waiting for the second coming of Christ in glory: "We proclaim your death, O Lord, until You come again!" We are all waiting for the coming of Christ. By Scriptural Tradition, Christ will appear again in the East, just as the rising sun. He is the dawn of the new, eternal age to come. That is why bodies are always buried facing east – the dead are waiting for the Second Coming. Therefore, the Church's liturgy faces east.

Traditionally, church buidlings were constructed so that the altar was at the east end of the church. It faced to the east. The Latin word for east is "orientalem". That's why we, even if it is politically incorrect in our modern day, refer to the Orient when speaking of Asia – it is to the east of Europe. So, the Church was always facing east – *ad orientem* – in her masses because she was waiting to see Christ come again in the east. It was not always physically possible to build churches facing east. Our own churches, both St. Joe's and Sacred Heart are north and south facing respectively. Nevertheless, the position of the mass came to be known as "liturgical east".

In the 'old' pre-Vatican II days, the priest and congregation all faced in the same easterly direction, even if it wasn't physically east, but merely "liturgically east". In other words, the position of the priest, with his back to people, was expressing that the priest, who is acting in the person of Christ, offers the crucifixion to the Father, on behalf of the congregation that he is leading to God, all of whom are facing the "east" – waiting for Christ to come again. It's not that the priest turned away from his people, but like a general leading the charge of his army into battle, leads the way: he doesn't run backwards before the army to lead them.

For that reason, the Church requires the priest to be "ad orientem" at the altar, even if the custom of facing the people has become common. Pastorally, what has happened, unfortunately, is that Mass has become theatre: the priest and ministers are the actors entertaining us. Music, gestures, homilies become more important than what is actually happening at Mass. So the bishop was leading us to God as he anointed and dedicated our altar. He was not distancing himself from us, was not being rude, was not being old-fashioned; rather, he was expressing the deep and meaningful theology of the Church that places importance on the meaning of her gestures.