

Votive Candles

Candles represent many things. The light is demonstrative of the Lord as our one true light. It can also symbolize the triumph of good (light) over evil (dark). As a votive candle is lit, smoke and heat rise up to God with our prayers. Indeed, it is this element of sending up prayers that probably resonates with most Catholics because many people associate votive candles with intentional prayers. In other words, they are lit for someone or something. Catholics may light a church votive candle for a person who is ill or as a sign of gratitude for someone special. This is a way to show one's solidarity with the person for whom the candle is being lit. They can be lit to memorialize a loved one who has passed away. A candle may be burned for special intentions as well.

Votive candles can burn for varying amounts of times depending on the candle; some burn for 5 or 6 hours, while others can burn for several days. Keeping individual candles lit for extended periods of time demonstrates that the prayer is prolonged, even after the person offering the prayer leaves the church. The church votive candle holders that display them as a group also sends the powerful message that our intentions as a community are offered to God together. Indeed, it may be that a person may visit a church hours after other candles have been lit — but as they pray for their separate intention, that person is also praying over the earlier prayers that still burn with the candles.

When's the last time you lit a candle? We have votive candles available in all four of our churches. Do you have an intention that lies heavy on your heart? Consider lighting a votive candle this weekend, asking God to grant you his comfort and peace as you make your act of prayer and surrender to His will.

Your responsibility as a Catholic Voter

[As Cardinal Joseph Ratzinger \(the future Pope Benedict XVI\) put it](#), "When a Catholic does not share a candidate's stand in favor of abortion and/or euthanasia, but votes for that candidate *for other reasons*, it is considered remote material cooperation, *which can be permitted in the presence of proportionate reasons.*"

These proportionate reasons would have to show that the candidate who is an alternative to a pro-abortion candidate actually supports more evils *of a gravity equal to abortion* than that pro-abortion candidate. Since abortion is so grave, this is a very rare circumstance, and accordingly [the United States Conference of Catholic Bishops says](#), "Voting in this way would be permissible only for truly grave moral reasons, not to advance narrow interests or partisan preferences or to ignore a fundamental moral evil."

This means that Catholics could not vote for a candidate who endorses an intrinsic evil such as legal abortion merely because they prefer that candidate's party or because they find the other candidate unlikeable or even morally reprehensible in his personal conduct. And as we noted last time, voting for a pro-abortion candidate also wouldn't be justified merely because you disagreed with the other candidate's views on an issue Catholics could reasonably disagree about.

<https://www.catholic.com/magazine/online-edition/faith-abortion-and-voting-part-4>

Prayer Requests

Fr. Sebastian Allgaier	Beverly Cochrane	Rob McDaniel	Patricia Landi	Earl McKee
Parker Banks,	Scott Coates	Richard Easton	Sr. Lucy Lang, OSF	Leo Millburg
Laurie Belshe	Sean Crowley	Hctor Fernandez	Penny Nelson	Bill Untiedt
Elizabeth Betts	Kevin Crowley	Fr. Tom Hermes	Art McGuire	Leonard Wilmes
Mary Jo Clevenger	Karla McDaniel	Monica Krance	Carol McKee	

The Diocese of Kansas City-St. Joseph is committed to combating sexual abuse in the Church. If you are a victim of sexual abuse, or if you *observe or suspect* sexual abuse:

1. Call the Missouri Child Abuse Hotline at 1.800.392.3738 (if the victim is currently under the age of 18), and
2. Contact your local law enforcement agency or call 911, and
3. After reporting to these civil and law enforcement authorities, report suspected *sexual abuse of a minor or vulnerable adult* to the Diocesan Ombudsman, Joe Crayon, at 816.812.2500 or crayon@ombudsmankcsj.org, if the abuse involves a priest, deacon, employee or volunteer of the Diocese of Kansas City-St. Joseph.

The Diocese has a sincere commitment to providing care and healing resources to victims of sexual abuse and their families. Please contact the Victim Advocate, Whitney True-Francis at 816.392.0011 or true-francis@diocesekcsj.org for more information.

NOVEMBER 3, 2024, 31ST SUNDAY IN ORDINARY TIME

ST. JOSEPH'S CATHOLIC CHURCH, 1728 Saint Joseph Street, Trenton MO 64683

IMMACULATE HEART OF MARY CATHOLIC CHURCH, 606 Broadway Street, Princeton, MO 64673

BLESSED SACRAMENT CATHOLIC CHURCH, 1208 S 25th Street, Bethany, MO 64424

MARY IMMACULATE, 409 South Main Street, Gallatin, MO 64640

Pastor: Fr. Timothy Leete, timothy.leete@gmail.com

Fr. Leete's phone number. (816) 266-9248)

Trenton Church phone number: (660) 359-2841

Trenton Church email address: stjosephrenton@gmail.com

Trenton/Princeton Church website: www.stjoseph-trenton.org

Secretary in Trenton: Peggy Bradley

Gallatin Church phone number: (660) 663-2416

Gallatin Church email address: shmichurch@gmail.com

Gallatin Church Website: www.shmicatholic.org

Secretary in Gallatin: Sarah Clark

THE HOLY SACRIFICE OF THE MASS SCHEDULE

St. Joseph, Trenton:	8:30 am Sunday
	6:30 pm Tuesday
	9:00 am Friday
Blessed Sacrament, Bethany:	4:30 pm Saturday
	9:00 am Wednesday
Mary Immaculate, Gallatin:	6:30 pm Saturday
	10:30 am Sunday
	9:00 am Thursday
Immaculate Heart of Mary, Princeton:	Alternating:
	1:30 pm 1st & 3rd Sundays

ADORATION

**5:15 pm with Benediction at 6:15
Mass at 6:30 PM
Tuesday's at St. Joseph's**

ROSARY

**8:00 am Sunday's at St. Joseph's
4:00 pm Saturday's at Blessed Sacrament
1:00 pm at Immaculate Heart of Mary
(1st & 3rd Sunday's)**

CONFESSIONS

**4:00 pm Saturday at Bethany
6:00 pm Saturday at Gallatin
8:00 am Sunday at Trenton
10:00 am Sunday at Gallatin
1:00 pm 1st & 3rd Sundays
at Princeton**

Announcements

HOLY MASS SCHEDULE

Sat	Nov 2	4:30 pm	BS	† Deceased family members of Blessed Sacrament Parishioners
Sat	Nov 2	6:30 pm	MI	People of St. Joseph's, IHM, Mary Immaculate & Blessed Sacrament
Sun	Nov 3	8:30 am	SJ	† John Untiedt
Sun	Nov 3	10:30 am	MI	† Cole Osborn
Sun	Nov 3	1:30 pm	IHM	
Tue	Nov 5	6:30 pm	SJ	† Lyle Stoaks
Wed	Nov 6	9:00 am	BS	

Thu	Nov 7	9:00 am	MI	
Fri	Nov 8	9:00 am	SJ	
Sat	Nov 9	4:30 pm	BS	† Denise Babinski
Sat	Nov 9	6:30 pm	MI	Jean Buffington
Sun	Nov 10	8:30 am	SJ	† All Souls in Purgatory
Sun	Nov 10	10:30 am	MI	People of St. Joseph's, IHM, Mary Immaculate & Blessed Sacrament
Sun	Nov 10	1:30 pm	IHM	

SACRIFICIAL GIVING

October 27

Saint Joseph	\$ 1,392
Blessed Sacrament	\$ 1,839
Immaculate Heart of Mary	\$ 0
Mary Immaculate	\$ 1,965

NOVEMBER PRAYER INTENTIONS:

Pope Francis: Let us pray that all parents who mourn the loss of a son or daughter find support in their community and may receive peace of heart from the Spirit of Consolation.

Bishop Johnston: Let us pray for peace in the Holy Land.

Annual Catholic Appeal

The Diocese rewards parishes who exceed their goal; however those who don't reach their goal are charged a penalty. Please be generous and allow your parish to be rewarded vs penalized. See the progress below for our four parishes.

Parish	Sunday, October 27, 2024		Goal Status	
	# Gifts/ Pledges	Total	2024-2025 ACA Goal	% Goal
Bethany, Blessed Sacrament (2090)	4	\$1,200	\$1,632	74%
Gallatin, Mary Immaculate (2290)	6	\$2,100	\$3,014	70%
Princeton, Immaculate Heart of Mary (2580)	1	\$50	\$1,296	4%
Trenton, St. Joseph (2660)	5	\$990	\$2,249	44%

MISSOURI ABORTION BALLOT Amendment 3, which will appear on Missouri's November 2024 ballot, is an extreme constitutional amendment that legalizes abortion at any stage of pregnancy with no protections for the preborn child, even when the child is capable of feeling pain. The amendment would effectively repeal long-standing health and safety standards for women. These include basic health and safety requirements for clinics where abortions are performed, requiring that abortions be performed only by a physician, informed consent requirements, laws prohibiting public funding of abortion, and parental consent requirements before a minor's abortion. More information can be found at <https://www.lifeandjusticeksj.org/missouriproabortionballot>.

December 9, The Feast of the Immaculate Conception HOLY DAY OF OBLIGATION

Whenever December 8 falls on a Sunday, the solemnity of the Immaculate Conception transfers to Monday, December 9. This year, in the United States, the obligation to attend Mass also transfers. Both Sunday the 8th and Monday the 9th will therefore be days of obligation this year, and the faithful must participate in two Masses. Our Holy Day schedule is as follows:

Monday December 9

9:00 am at Trenton

4:30 pm at Bethany

6:30 pm at Gallatin

Please make plans to attend Mass on this glorious feast honoring our Blessed Mother!

Mission Disciples Workshop

Revitalize your parish by rediscovering the mission to make and grow disciples. Jim Jansen, Director of Evangelization for the Archdiocese of Omaha and author of A Clear Path, How to Make Missionary Disciples in Your Parish, will be hosting two workshops at the Cathedral of the Immaculate Conception on November 21. Admission is free and both workshops are the same. Learn more and register at www.discipleshipkc.org/jimjansen/#tve-jump18f54d72e70.

Catholic Key

The October/November issue of the Catholic Key features an article on the 150th anniversary of St. Joseph's on page 32. If you do not receive the Key, it is available at catholickey.org.

Why do Protestants not believe John 6 when it says that Jesus' flesh is real food and that His blood is real drink?

I don't know! In Matthew 26, Mark 14, and Luke 22, Jesus says of the bread, "This is my body." He says of the wine, "This is my blood." Not "this is symbolic of," or "this represents," He says "this **IS**." In John 6, He repeats Himself, like He does nowhere else in Scripture, to emphasize the fact that He expects us to eat His flesh and drink His blood and that His flesh is real food and that His blood is real drink. Anyone who says He is speaking symbolically, and not literally, simply is refusing to look at all of the facts. Fact #1: The Jews took him literally, verse 52. Fact #2: His disciples took him literally, verse 60. Fact #3, the Apostles took him literally, verses 67-69. If everyone who heard him speak at the time took Him literally, then my question is: Why does anyone today, 2000 years after the fact, take him symbolically?

Also, in verse 51, Jesus says that the bread which He will give for the life of the world is His flesh. When did He give His flesh for the life of the world? On the cross. Was that symbolic? If you think Jesus is speaking symbolically here when He says that we must eat His flesh and drink His blood, then you must also conclude that Jesus' death on the cross was symbolic...it wasn't really Jesus hanging up there...it was symbolic flesh and symbolic blood.

Jesus is clearly talking about the flesh that He gave for the life of the world...He did that on the cross. Those who believe He is talking symbolically here in John 6, have a real problem when it comes to John 6:51. Did Jesus give His real flesh and blood for the life of the world, or was it only His symbolic flesh and blood? (Taken from biblechristiansociety.com)