



## THE PARISH OF OUR LADY & ST. WULSTAN

WOOD STREET, SOUTHAM CV47 1PP

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The parish is part of the Archdiocese of Birmingham: Registered Charity No 234216



### 14.06.2020 - Solemnity of the Most Holy Body and Blood of Christ

#### Masses & Intentions

<b>Sunday</b>	<b><i>Solemnity of the MH Body &amp; Blood of Xt</i></b>
June 14	People of the Parish
<b>Monday</b>	<b><i>Feria in Ordinary Time</i></b>
June 15	Mass
<b>Tuesday</b>	<b><i>Feria in Ordinary Time</i></b>
June 16	Mass
<b>Wednesday</b>	<b><i>Feria in Ordinary Time</i></b>
June 17	Mass
<b>Thursday</b>	<b><i>Feria in Ordinary Time</i></b>
June 18	<b><i>Solemnity of Dedication</i></b> Mass
<b>Friday</b>	<b><i>Solemnity of the Most Sacred Heart of Jesus</i></b>
June 19	Celia, Sean, Helen, Kirsty McCluskey & Jane Mullen
<b>Saturday</b>	<b><i>Immaculate Heart of Mary</i></b>
June 20	Mass
<b>Sunday</b>	<b><i>Twelfth Sunday in Ordinary Time</i></b>
June 21	People of the Parish



We are glad and grateful to the government for allowing our churches to open for "*Private Prayers Only*" at this moment and as the first step towards opening them for public worship. But this will be possible only after a thorough 'Risk Assessment' & perhaps a thorough General Cleaning. **OUR CHURCH WILL NOT BE OPEN ON MONDAY 15<sup>TH</sup> JUNE.** We endeavour to get this work done as soon as possible and open our church.

When we do so, social distancing, use of sanitizer, wearing gloves and face mask etc. are to be strictly observed in church. Parishioners are reminded in advance to bear these measures in mind.

In the meanwhile, priests will continue to celebrate Mass on a daily basis, for your intentions and for any other specific intentions requested and parishioners are encouraged to continue taking part in online Masses and have 'Spiritual Communion'.

Those who wish to celebrate the *Liturgy of the Hours*, or have access to the Readings at Mass, please visit: <https://universalis.com> for assistance.

[www.wednesdayword.org](http://www.wednesdayword.org) offers reflections (Lectio Divina) as well as reflections / activities for children & family.

**RIP:** Please pray for all those who died recently and for all the faithful departed. *May they all, through the mercy of God, rest in peace. Amen.*

**Telephone support:** Some of our parishioners are supporting each other by telephone. Please phone 811703 (Shirley) or email ([shirley@shirleyrush8.plus.com](mailto:shirley@shirleyrush8.plus.com)) if you want a chat or to receive calls or if you would like to join those who are calling others.

**Rosary:** The Parish Rosary group are continuing to pray the Rosary at 10am on Thursdays in their own homes, but connected spiritually. Please join if you would like to.

**Welcome to Children's Liturgy:** The Children's Liturgy at our Church normally takes place alongside Mass on Sunday mornings but of course this has not been happening in recent weeks due to the pandemic. Our Church is now proposing to hold the Children's Liturgy on-line using Zoom. The Liturgy is a time of worship and fun for children of primary school age and usually involves a bible reading, songs, prayers and handicraft activities. The first on-line Liturgy will take place on Sunday 14th June at 10.15 - 10.45. All children will be most welcome to attend even if you do not attend Church.

If you would like your child to take part please e-mail [presbytery@stwulstan-southam.co.uk](mailto:presbytery@stwulstan-southam.co.uk) as soon as possible and further details including log in instructions will be sent to you.

**Children's Liturgy Newsletters / Materials** are also available at [www.wednesdayword.org](http://www.wednesdayword.org) and Redemptorist Publication's newsletters are sent to all parishioners on the e-mail contact list.

**Administration Assistant:** The Governors of St. Mary's Catholic Primary School are looking to appoint an administration assistant to our welcoming and supportive school. Do you have some experience of office work and are you able to remain calm, stay positive and keep smiling whilst demonstrating integrity and confidentiality?

If interested please contact Mrs. Price at school 01926 812512 or e-mail [head3505@we-learn.com](mailto:head3505@we-learn.com)

**Live Streaming:** St. Peter's, Leamington Spa has live streaming facility now. The daily Mass at 11.00am is live streamed. You can access through the parish website: <https://www.catholicleamington.org.uk/live-stream-masses.html>

#### The Food and Drink of Eternal Life

God kept his people alive in the desert by giving them food and drink from heaven. The food and drink he gives us in this sacrament is the body and blood of his Son, given for the life of the world.

**The True Bread of Life (John 6:51-58):** This is the final section of Jesus' great discourse in the gospel of John on the Eucharist, delivered in the synagogue at Capernaum. It is in the form of a synagogue-sermon, commenting in turn on the phrases of Psalm 78, 'He gave them bread - from heaven - to eat'. Jesus explains that these words are truly fulfilled not by Moses' historic gift of manna in the desert, but by the Father's continuous and repeated gift of Eucharistic bread. The discourse has the same pattern as the Mass, instruction followed by eating. The first two sections of the discourse were about God's gift of revelation in Christ, which is accepted and assimilated by belief in the teaching of Jesus. Now we come to the final section on God's gift of Christ as food. Particularly striking are two points. Firstly, the stress on eating: the word used for 'eat my flesh' is full of the reality of eating; it really means 'chew', and designates the sacramental eating as a real assimilation of the nourishing food. The second point is that 'my flesh for the life of the world' links firmly to the Last Supper: the Christ that we receive is the Christ at the very moment of his redemptive act of self-offering, an act which continues throughout time and into eternity.

#### **What is the best way to prepare for Holy Communion?**

Dom Henry Wansbrough OSB

#### ACT OF SPIRITUAL COMMUNION

My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things, and I desire to receive you into my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. I embrace you as if you have already come and unite myself wholly to you. Never permit me to be separated from you. Amen. — St. Alphonsus Liguori

#### Pope's Prayer Intention for June - (The Way of the Heart):

We pray that all those who suffer may find their way in life, allowing themselves to be touched by the Heart of Jesus.

**New Vicar General:** The Archbishop has appointed Fr. Richard Walker, currently Parish Priest at St John the Evangelist and St Joseph the Worker in Banbury, as Vicar General from 1 September 2020. Let us pray for Fr. Richard as he prepares to take up this important task.

**Day of Prayer for the Sanctification of Priests:** On Friday 19<sup>th</sup> June we celebrate the Solemnity of the Sacred Heart of Jesus, the annual Day of Prayer for the Sanctification of Priests.

Please pray for all our priests (and for all our deacons too!)

*There is nothing so great as the Eucharist. If God had something more precious, He would have given it to us.*

(St. John Vianney)

#### **BISHOPS' CONFERENCE STATEMENT RE RACIAL JUSTICE**

**Bishops stand in solidarity with US sisters and brothers as they challenge the evil of racism and the brutal killing of George Floyd**

Wednesday, June 3rd, 2020

“We stand in solidarity with our sisters and brothers in the USA as they challenge the evil of racism and the brutal killing of George Floyd. As the US Bishops made clear: ‘we cannot turn a blind eye to these atrocities and yet still try to profess to respect every human life. We serve a God of love, mercy, and justice.’

“Systemic racism is embedded in our own society. The disproportionate harm suffered by BAME people throughout the COVID-19 pandemic has highlighted profound inequalities, marginalisation and injustice here in the UK. The peaceful Black Lives Matter protests taking place in our towns and cities this week reflect the understandable anger that so many people feel about this.

“As Catholics we recognise that racism is an evil which must be opposed; we all have a responsibility for actively promoting racial justice. Whenever we ignore racism or dismiss BAME people’s experience of it, we are complicit in violations of human dignity. We pray for God’s help to overcome racism in all its forms and that we might protect everyone who suffers its consequences. We are all made in God’s image.”

**Bishop Declan Lang**

Lead Bishop for International Affairs

**Bishop Paul McAleenan**

Lead Bishop for Racial Justice

**RADIO BROADCAST OF MASS – BBC Radio 4:** Sunday Worship will broadcast **Mass celebrated by Cardinal Vincent Nichols from Westminster Cathedral on Sunday 14 June at 8.10 am.** Be encouraged to tune in, if you can.

**TAX JUSTICE SUNDAY, 14 JUNE 2020:** Tax Justice Sunday was set up just over a year ago and involves a range of Christian Churches. Church Action for Tax Justice (CATJ) stands for a fairer and more effective tax system, where democratic governments set taxes to reflect the Common Good, and individuals and corporations pay their share. Please log on to: <https://www.catj.org.uk/>

You are encouraged to log on to a very good, informative and interesting ‘Tax Justice Sunday Online Church Service’ is available at: <https://youtu.be/wzKV4yFvmfI>

**Matters of the Heart:** [Friday 19<sup>th</sup> June is the Feast of the Most Sacred Heart of Jesus, a devotion that inspires many Catholics but from which others shy away. Rev. Dr. Dermot Power encourages us to be sensitive to the truth about God’s love for us that this feast can help to illuminate].

The Sacred Heart as a devotion has for some time suffered a mixed press. The Irish priest and commentator, Brendan Hoban, sees in it a passivity which leads to a spirituality with some negative pastoral consequences.

My own early memory of the devotion to the Sacred Heart comes from my Catholic, London Irish, Angela’s Ashes upbringing and

is bound up with my fear of the dark as a small child. Outside of the little bedroom I shared with my brother, there was an old-fashioned, tiny night light attached to a rather battered and old picture of the Sacred Heart. This light was just enough to see me through the night and assuage my fear. In the midst of the violent and harsh environment around the streets of Notting Hill, where Irish and West Indian immigrants lived in tenements overseen by the notorious landlord Rachman, whole families living in just two rooms, I remember being touched at some primal level by the light and the image of a tenderness that I associated with God. Somehow I knew that God had his heart aches too, which wasn’t such bad Christology for a 7-year-old!

The sentimentality, the soft, even effeminate image of Jesus, bordering on the kitsch, can often be an affront to Catholics of high culture and even those of biblical sensitivities. Like its cousin, the devotion to the Divine Mercy, it raises liturgical blood pressure if it manages to invade the sacred spaces of altar and ambo.

I can understand completely why the kitsch dimension cannot be overlooked by many, for it can interfere with the original, creative struggle or sacrifice that is associated with true art. However, we need to remember that it is what people project onto the mass-produced kitsch that must be respected. People who do not have high culture or access to its special world are often people who suffer very deeply. They have a wisdom and refinement which is cultivated in the crucible of having to live at a very profound level, and they can find some identification with an image such as the Sacred Heart. Liberation Theology in the last two decades has had to look again at its assessment of popular religion in the light of its own insistence on ideological purity. We need to learn to walk more carefully in this world of the Sacred Heart, Divine Mercy and images and relics of the saints, lest we tread on people’s dreams.

Karl Rahner, no less, saw in the devotion to the Sacred Heart a very profound way of expressing truths about the incarnation and affirmed its deep biblical foundations. For him, the Father’s giving of his eternally begotten Son, the gift of a human heart, is a radical statement of the very heart of the Christian faith itself. Without leaving his own side, in the incarnation God comes over to ours. This is echoed in the Gospel of John when we hear that God so loved the world that He gave His only Son, not that the world could be condemned but that the world could be saved. The breaking open of the body of Christ on the cross, the lance that pierces his side from which flows blood and water, is for a Christian theological imagination the outpouring of triune love into a broken and tragic world. At the heart of the world is the broken heart of God and vice versa. In *Servants of the Lord*, Rahner suggested that the Church in the West would lose much of its status and its value, and experience great vulnerability and frailty. In the sixties when he wrote this he called it the ‘Church of Tomorrow’, which really is our ‘Church of Today’. For him this future vulnerable community of faith would need to find its roots again and have its authenticity mirrored in the image of the Man with a wounded heart.

In the words of another theologian, John Farrell OP, the Christian, the Church, its ministry is to be the poet and prophet of Golgotha, to communicate love at the very heart of a world that does not know it is loved.

In a funny old way, many of the sugary hymns of my own youth, particularly those of the Sacred Heart, captured this dimension of unrequited love: somehow, our not being able to love back intensifies in God his wanting to love us. However sentimental this might sound to our ears, if we were to listen in between the lines, like Rahner, we would hear echoes of the prophet Hosea and the longing in Jesus Himself for us to allow Him to love us better. As one of my lovely old parishioners, in Kings Cross, a widow in her eighties who had buried her only child, used to say to me, ‘Father, thank God for the Sacred Heart of Jesus’. Sounds like sound theology to me.

(Courtesy: *Thinking Faith* 14<sup>th</sup> June 2012).