

BULLETIN 16 – 28TH JUNE 2020

My Dear Brothers and Sister

I am absolutely delighted that we the Family of God in this parish will be able to join together again for Sunday Mass. As from next Sunday 5th July Mass will be said at 10.00am and 6.00pm at the Assumption of Our Lady. Also on weekday at 10am on certain days, please see the Bulletin for details.

I fully understand that not everyone will want to 'come out' at this early stage and if you are shielding or continuing to isolate or are uncertain we quite understand that you will not physically be joining us. We shall continue to live stream Masses and other devotions as usual and you can join your fellow parishioners by going through our website click on www.catholicchurchoftheassumption.co.uk/watch-mass-live.html Please remember that a dispensation is still in place and you are not breaking the rules of the faith by not attending Mass during this time of a Pandemic.

You should be aware that there will no Mass sheets or Orders of Service, please download your own from our website. Neither will there be any Hymn Books as there will be no singing, no readers, and no Bidding Prayers until further notice. In order to be Covid secure and maintain 1 metre + distance, **face coverings are compulsory**. The sign of Peace is not shared and arrangement for receiving Holy Communion are listed below

Deacon Michael has kindly produced a best practice procedure which is Covid compliant and this is printed below.

God Bless you all
Fr. John

Cardinal Vincent Nichols, president of the Bishops' Conference of England & Wales Writes

I welcome the statement by the Prime Minister earlier today, that places of worship are now able to resume collective acts of worship from 4 July. This is welcome news for members of all religions in England. I thank all who have worked hard to bring this about, not least my fellow religious leaders.

As Catholics we now look forward to being able to celebrate Mass together again from 4 July. We have waited with patience and longing for this moment, understanding the importance of protecting the health of people in our society. Now we are full of anticipation that we will be able again to take part together in the Eucharist, which lies at the centre of our faith.

It is important that we continue to abide by the guidance, given by the Government, on appropriate social distancing and the other measures to avoid all unnecessary risk. Our own detailed guidance will be distributed around dioceses and parishes so everyone can be confident that they may come to Mass securely and understand the part they are to play in protecting each other from any remaining risk of infection.

The past few months have been a time of fashioning new patterns of prayer, new ways of exploring and enriching our faith and vigorous ways of reaching out to those in need. We can build on these, forgetting nothing of the graces we have been given. Yet now, with the experience of opening our churches for individual prayer already gained, this return to the more normal patterns of worship will be of great importance to all Catholics.

This time of our 'Eucharistic fast' has made our hearts grow in longing for that moment when we can come together and receive again the Body and Blood of Christ in the Eucharist. That moment is now very near and for that we thank God.

CHURCH OPENING TIMES FOR INDIVIDUAL PRAYER

Sundays 11.00am – 12 noon
Tuesdays 10.30am – 12 noon
Thursdays 10.30am – 12 noon

WORSHIP SCHEDULE

Sun 28 – Ss. Peter & Paul	10.00 Mass	People of the Parish
Mon 29 – feria	10.00 Mass	Gerald & Mary Birchall (RIP)
Tue 30 – Martyrs of Rome	10.00 Mass	Tess Hogan (INT)
Wed 1 – St. Oliver Plunket	10.00 Mass	Bishop Alan
	10.30 Rosary	
Thu 2 – feria	10.00 Mass	Jim Birchall (RIP)
	10.30 Adoration	
Fri 3 – S. Thomas	10.00 Mass	Kay Hill (RIP)
	10.30 Stations	
Sat 4 – of Our Lady	10.00 Mass	Monica Hogan (INT)
Sun 5 – 14 of the Year	10.00 Mass	People of the Parish

(Times in red will be live streamed)

GOSPEL REFLECTION

North of what was ancient Israel there is a major source of the river Jordan. Herod the Great built a temple here in honour of the Emperor Augustus. Herod's son, Philip, renamed it Caesarea Philippi, literally, "Philip's Caesarea", and experts think that Philip wanted to make sure the rebuilding of the city was known as his doing. It was named

“Philip’s Caesarea”, to distinguish it from other places called Caesarea. Before the time of the Herods, there had been a city called Panion in this area, so-called because there had been a sanctuary for the Greek god Pan. Later, the Roman general Titus, who quashed the Jewish revolt of AD 66–70 against the Romans and destroyed Jerusalem, based his army here.

The modern settlement is called Banias, and the ancient site is open to tourists. It has been much excavated and there is easy access to the caves and their surroundings. Somewhere near here Jesus made the first prediction of his passion, death and resurrection, after asking his disciples, “Who do people say the Son of Man is?”

Only the Gospels of Matthew and Mark mention Caesarea Philippi, placing it near to, but not exactly where Jesus asked his disciples, “Who do you say I am?” In Luke, Jesus poses the same question, but the location is not specified. What are the evangelists suggesting as they set the scene for Jesus’ famous question? Perhaps Jesus deliberately asks this in a setting not connected with the religions of his day. He doesn’t ask it in Jerusalem, with its Temple and the whole history of Judaism, nor does he ask it in the context of the pagan religions suggested by nearby Caesarea Philippi, nor is it in the hands of contemporary political powers – the Herods, the Jewish chief priests, the Romans.

What then would be the advantage of Jesus going to this place whose location is only hinted at? We don’t know, but we might hazard a guess that Jesus wants to leave behind all distractions when he asks his disciples the twofold question. Firstly, “Who do people say the Son of Man is?” Secondly, and more importantly, “who do *you* say I am?” Two questions are asked. One is easy to answer; the other isn’t. When Jesus says, “Who do people say the Son of Man is?” disciples can easily repeat what they’ve heard. When he says, “But you... who do *you* say I am?” that’s a different story. It’s always more challenging when we’re asked for our own opinion, so it’s to Peter’s credit that he suggests: “You are the Christ... the Son of the living God.” This is new. No wonder Jesus says, “It was not flesh and blood that revealed this to you, but my Father in heaven”.

In Matthew’s account of the Gospel, Jesus praises Simon and renames him “Peter” – the “rock” on which Jesus will build his Church. Hell’s gates will not prevail against it. Peter will receive the keys of the kingdom of heaven; what he binds on earth will be bound in heaven. The Pharisees claimed these attributes for themselves. Jesus had said of them that they held the keys of knowledge but locked the gates; Peter is given the keys to open the gates of heaven. All goes well until, in the verses following today’s reading, Jesus predicts that the Son of Man will suffer, die and rise on the third day. Peter breaks ranks to tell Jesus that this must not happen to him. Peter is told, “Get behind me, Satan!” A bit severe? Not when we examine the language closely. When Jesus says, “Get behind me”, he uses the same Greek words he spoke when he called Peter, Andrew, James and John to “follow me”. Using these words now must mean that Jesus is reminding Peter his role is to follow the Lord; not to lead him. But why call Peter “Satan”? Perhaps Jesus is reminding Peter that had he succeeded in deflecting Jesus from going to the cross, Peter would have succeeded where Satan had failed at the temptations following Jesus’ baptism – Peter and Satan both tried to persuade Jesus to do his own will rather than his Father’s.

This is also St Paul's feast. He certainly understood the importance of the cross, so let's allow him the last word: "the only thing I can boast about is the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world".

COVID SECURE WORSHIP

Rules & Regulations for Attending Mass.

We have a maximum capacity of 61 people in our church at any time. When you arrive at church please enter using the main door, use the Sanitisers provided. As no Offertory Collection is allowed there will be a basket for your donations.

Walk up the centre aisle and selecting a pew move to the outside of the pew if it is unoccupied.

Note each pew can accommodate three single persons one at either outer edge and one in the middle.

If you are in a 'group bubble', then move towards the outer edge so a single person can use the remaining area if it is 1 meter wide.

For communion – under one kind - we suggest 'everyone in the pew comes to the altar' via the central aisle, remaining 1 metre apart. Please stop at the line on the carpet and extend your hand palms upwards fully to receive the sacrament this is done in silence.

After receiving the sacrament or a blessing using the outer aisle return to your pew in the usual way so there is no crossing over of people.

If you have restricted movement, please only sit in the front pew and you will receive communion in your place.

There are two pews on the Sanctuary which are designated for families of a suitable disposition.

When you come to leave please move towards the outer aisle and walk around the outer edge and out of the side door.

Do Not congregate immediately outside the door as others need to leave. As the church will need to be sanitised please do not linger.

Fr. John hopes to sit on the lawn - weather permitting - where anyone who wishes may join him for a chat – observing the 1 meter distancing rule.

NOTE All doors and windows are to remain open during the service.

The Hall together with its toilets has to remain closed at this time

CONFESSIONS

As usual Fr. John is available for outside Confessions please ring 01279429388 for an appointment