

St. William of York Catholic Church



PARISH PRIEST
Fr Jonathan Goodall, 1 Du Cros Drive, Stanmore HA7 4TJ

Telephone: 020 8954 1299
Email: stanmore@rcdow.org.uk
<http://swoy.weebly.com>
Registered Charity No 233699

Hall enquiries: 07973 601208
(Marcello – via text message)

MASS TIMES

Sunday
8.00 am & 10.00 am

Weekdays
Monday, Tuesday & Wednesday 9.30am
Thursday No Mass
Friday 7.00 pm
Saturday 5.30 pm (Vigil of Sunday)

Confessions on Saturdays 4.15-5.15pm in church, or by personal arrangement with Fr Jonathan

The Glorious Assumption of the Blessed Virgin Mary (Year C)

13/14 August 2022

Saturday 13 August

4.15-5.15 **Confessions**
5.30 **Vigil Mass** of Sunday
James O'Reilly RIP
(90th Birthday)

SUNDAY 14 August

THE GLORIOUS ASSUMPTION OF THE BLESSED VIRGIN MARY
(Year C) [Daily Office Psalter wk 4]
8.00 **Mass** People of the parish
10.00 **Parish Mass**
Private intention
13.00 **Baptism** of Cillian Lewis

Monday 15 August

Feria 20th Week of the Year
No Mass: Gospel – Matt 19.16-22

Tuesday 16 August

Feria 20th Week of the Year
No Mass: Gospel – Matt 19.23-30

Wednesday 17 August

Feria 20th Week of the Year
No Mass: Gospel – Matt 20.1-16

Thursday 18 August

Feria 20th Week of the Year
No Mass: Gospel – Matt 22.1-14

Friday 19 August

St John Eudes, memorial
No Mass: Gospel – Matt 22.34-40

Saturday 20 August

St Bernard of Clairvaux, memorial
No Mass of the day:
Gospel Matt 23.1-12

4.15-5.15 **Confessions**
5.30 **Vigil Mass** of Sunday
Elisa Sammarco RIP (Anniv)

SUNDAY 21 August

21st SUNDAY IN ORDINARY TIME
(Year C) [Daily Office Psalter wk 1]
8.00 **Mass** Alex Fernandes RIP
10.00 **Parish Mass**
People of the parish

NEW TO ST WILLIAM'S? Please, make yourself known to the parish priest and to others. You are very welcome, and we are pleased to see you.

BEFORE MASS BEGINS – A PRAYER OF PREPARATION **ALMIGHTY GOD, to whom all hearts are open, all desires known, and from whom no secrets are hidden; cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.**

After this prayer, until the bell at the start of Mass, please pray in preparation for worship. It is a support to others' prayer if you keep quiet, young children excepted!

AFTER MASS Drinks, often homemade cakes, and chance to connect in fellowship in the Parish Hall – our 'cenacle', our 'Upper Room' – after the 10 o'clock Mass.

THE GLORIOUS ASSUMPTION OF THE BLESSED VIRGIN MARY

The Order of Mass can be followed from p.7 in the red Parish Mass Book. (On Sundays Eucharistic Prayer 3 or 1 is used; and Memorial Acclamation A or C.)
The Readings for today's Masses are to be found in the red Mass Book as follows:

Saturday 5.30 **Vigil Mass** – pp.186–8

- *Psalm response: Go up Lord, to the place of your rest: You and the ark of your strength*

Sunday 8am and 10 am Masses – pp.188–91

- *Psalm response: On your right stands the queen, in garments of gold.*

There are many feasts of Mary in the liturgical calendar. But today's solemnity—of her Glorious Assumption—is the greatest of all the Marian feasts. It salutes a fully human life lived to the very highest degree of virtue. Mary had a unique role in the history of salvation. She was the mother of Jesus and, as the Church's faith in her son's divinity grew, so too did its conviction that Mary deserved the title 'Mother of God' (*Theo-tokos* – literally 'God's birth-giver') which we celebrate on 1 January.

The doctrine (that is, the Church teaching) at the centre of today's feast is one of two which have been declared by a pope *ex cathedra* and are infallible: that is, an assured truth of the faith, binding on all Catholics. Pope Pius XII hedged his bets a bit! We are told that immediately her earthly life was completed, Mary was assumed directly into heaven. The pope does not specifically say she *died* (which we would expect to be necessary for a truly human life, even in the case of Jesus); but nor does he deny it. But what makes this doctrine of such significance for us is that, in Mary, a human being—like us

albeit that she was prepared and used by God before and since her earthly life in a *unique* way—is declared by the Church to have transferred from this world to heaven. (The Eastern Orthodox say the same of her, though they insist on her 'falling asleep' in the process of her entry into heaven.) So, our faith in life everlasting is not in vain. And if Mary is definitively present with God in heaven, then it is possible for those whom we love and who have gone before us in faith to be assured of a place in heaven also. Though our feast marks Mary's present

heavenly life, it also marks the summit of her *earthly* life and reminds us of the unique qualities of that life. So, it offers us an opportunity to give thanks for Mary's very human struggle to understand and accept God's will (the Annunciation, the missing Christ child found in the Temple, the apparent rebukes during his ministry, and the pain and defeat of Calvary), and her relationship with his disciples after his resurrection. The picture the scriptures offer to us of Mary is quite complex, but very human; one with which we find we can identify; and from which we can draw consolation, wisdom, and guidance.

First Reading: Revelation 11.19; 12.1—6, 10 Because Mary attained the likeness of what the Church would become, then what the Book of Revelation says of the *Church* can truly be said of *her*: saved by God, the attacks of the evil one *shall not prevail against her*.

Second Reading: 1 Corinthians 15.20—26 The resurrection of Christ announces the glorification of all who belong to him through faith. Mary will not be alone, she has simply gone ahead of us.

Gospel: Luke 1.39—56 As David danced before the Ark of the Lord (2 Samuel 6.14—22), so John the Baptist in his mother's womb danced for joy at the presence of the Redeemer in Mary's Womb. Mary's hymn of praise, the 'Magnificat' is addressed to all who await that redemption. Considering her assumption, we understand that, in reality, God *has indeed 'exalted the lowly'*. In this hymn the Virgin Mary expresses a vision of what the kingdom that God would soon inaugurate in the death and risen life of Jesus would mean for ordinary people. It has been an inexhaustible source of inspiration and strength for the Church as she has developed her teaching about the economic, political, social, ecological, and spiritual well-being of every human being.

FROM ST WILLIAM OF YORK HELPING HANDS GROUP

A new initiative for Fridays in August. We shall be having tea, coffee, cake and biscuits in the hall 10:30-12 noon. An opportunity to chat to fellow parishioners and get to know each other a little better and strengthen friendships. Open to friends and visitors who are not members of the parish too. Hope to see some of you.

SEPTEMBER DATES In place of the usual St William's Day lunch (which we could not have in early June this year because it clashed with Pentecost) there will be a **Bring and Share Lunch on Sunday 18 September**, when the majority of us are back from summer break and schools are back in the swing. *Please note it in your diary, and plan to be there. Fr J*

Claudette writes: "Please feel free to bring *cooked food* to share. If you find it hard to decide what to bring, please take a peep into the suggestions folder. This folder will be displayed in the Church Porch. In another folder with it you are requested to write your name and the number of people who will be attending with you on the day. This will help for catering purposes. Both folders will stay until 11 September. Thank you."

The following Sunday, **25 September**, Bishop John Sherrington will be with us for Confirmation at the Sunday morning Mass. After that we will have a celebration too, but not a lunch.

THE BELLS, THE BELLS! You will have noticed that the church bell is back. But the chimes seem to have mystified some. Church bells are not there first to tell the hours of the clock. They can do that when they have nothing else to do. First they are there to call worshippers to the church for the Mass or another church service. So that is why the bell rings for 3 minutes 5 minutes before each Mass. Second, they signal fixed times of Christian prayer: especially the Angelus ('The angel of the Lord brought tidings to Mary ...') at 8am, 12 noon, and 6pm every day. (That is a pattern of 3-3-3-9 rings.) The bell will also toll slowly before funerals. When it doesn't clash with *any* of those, it will strike the hours between 8 in the morning and 8 in the evening.

DAILY MASSES For the next two weeks, while Fr Jonathan is on leave, there will be no weekday Masses. In the calendar you will find the Gospel reading for Mass each day, which we could all use – not just those who attend daily Mass – as the centre of a time of prayer. At the *weekends* Fr Graham Stokes the parish priest at St John Fisher, North Harrow, and Fr Axcel Soriano his assistant there, will generously come to St William's to hear confessions (please use them!) and celebrate the Saturday Vigil and Sunday Masses. We are *immensely* grateful to them for this practical and prayerful support.

Readers Rota	<u>13 August 5.30pm</u>	Martin Rush	<u>14 August 8am</u>	Audrey Da Costa
	<u>14 August 10am</u>	Readings Georgia Nwawulor, Bidding prayers Robert Chandler		
	<u>20 August 5.30pm</u>	To be confirmed	<u>21 August 8am</u>	Georgina Martins
	<u>21 August 10am</u>	Readings Monika Tabarrok, Bidding prayers Tim & Mel Goodger		

Counters Rota 14 August Richard Wong, Brendan O'Boyle, Cathy O'Boyle
21 August Amal Graham, Marcello Borgese, Valerie Cihak

Church Cleaning 20 Aug Team B: Tim Goodger, Monica O'Shea, Laura Willoughby, Vere Massy and Indre Balcaite
27 August Team C: Dominick Martins, Elaine & Derrick Pereira and Elvira De Souza