

St. William of York Catholic Church



PARISH PRIEST
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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

16th Sunday of Ordinary Time (Year C)

16/17 July 2022

Saturday 16 July

16.15-17.15 **Confessions**
17.30 **Vigil Mass** of Sunday
Roque Dias RIP

SUNDAY 17 July

16th SUNDAY of ORDINARY TIME
(Year C)

8.00 **Mass** People of the parish
10.00 **Parish Mass**
George & Vicki Armstrong (Anniv)

Monday 18 July Feria of 16th Week

9.30 **Mass** John Austin RIP (Anniv)
Mary Austin RIP (Anniv)

Tuesday 19 July

Feria of 16th Week
9.30 **Mass** James Balfe RIP

Wednesday 20 July

Feria of 16th Week
9.30 **Mass** Private intention

Thursday 21 July

Feria of 16th Week
No Mass day

Friday 22 July

St Mary Magdalene, Feast
Friday abstinence
19.00 **Mass** Josephine Austin
(Private intention)

Saturday 23 July

St Bridget of Sweden, Feast
No Mass of the day
16.15-17.15 **Confessions**
17.30 **Vigil Mass** of Sunday
Peter Amandini

SUNDAY 24 July

17th SUNDAY of ORDINARY TIME
(Year C)

8.00 **Mass** People of the parish
10.00 **Parish Mass** Phil Collins RIP

PRAYER OF PREPARATION BEFORE MASS 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 silence, opening your heart and mind to God in preparation for worship. It is a support to others' prayer if you keep quiet, young children excepted!

16th SUNDAY OF ORDINARY TIME (Year C)

The readings for today's Masses are to be found in **Mass Book: pp.112-113**

Summer is a time when many of us give or receive hospitality. Friends or family come to our house to stay, we often visit friends or family abroad, or at least with barbecues, summer parties or just the casual visit we all experience hospitality or enjoy sharing it with others. Hospitality is the theme of both our OT and our Gospel reading today. But when it comes to hospitality it can be complicated, and the challenges raised in an increasingly multi-cultural society such as ours are many: what food do we serve; do we kiss, hug or simply shake hands in greeting – especially after our Covid-shock and the ongoing infection rates; where do we seat people at table; what is the etiquette at a barbecue, are we sensitive to people's "environmental" sensitivities, do we have vegan/vegetarian options? The rules and conventions governing hospitality and etiquette may have changed since Jesus' day. But the chances are, judging by some of the feathers Pope Francis has so easily ruffled, especially early in his pontificate, that were Jesus with us today He might take decisions about whose hospitality he might accept, and on what terms, that might easily dismay and upset us as much as he did His own contemporaries during His earthly life.

First Reading (OT): Genesis 18.1–10 This story of hospitality has been loaded with layers of theological interpretation by the Church Fathers and later generations of Christians. The famous 15th century Russian Andrei Rublev produced an icon that depicts the three visitors to Abraham as three great 'angels', with the clear suggestion that they are 'faces' worn by the three persons of the Holy Trinity. Taken at face value and seen in its early old testament setting, the story and the way it promotes the virtue of hospitality is profoundly spiritual in its message. It contains all the elements we associate with hospitality today: people on a journey, people who are tired and in need of rest and shelter, people who need a wash, people who are hungry and welcome being fed, and the human company and conversation enjoyed by both visitor

and the visited, by both guest and host. And the last line of the passage indicates just how profoundly the lives of Abraham and Sarah are changed by their exercise of hospitality: "The LORD said, 'I will surely return about this time next year, and by then Sarah your [old and barren] wife shall have a son!'"

Second Reading (NT): Colossians 1, 24–8 The fact that Paul seems to rejoice in suffering and experiences in it an identity with Jesus Christ strikes us as strange and (to some) maybe unacceptable, because

normally we would do anything to avoid suffering. And yet for the early Christians, for those in the community at Colossae to whom Paul is writing here, for example, suffering was something they took for granted; something they could take pride in *precisely because* it drew them closer to Christ and could be transformed in His company. We might add suffering is one of the profoundest features of Jesus's *humanity*.

Gospel: Luke 10.38—42 Jesus chose to keep the company of many and varied groups of people. It was *such* a contrast to John the Baptist, who took some time to understand Jesus's mission in contrast to his own. Jesus chose to go to people who had no important role in society. He lived away from the centre of power, but not in rural bliss. Galilee was where the great trade routes of the ancient world crossed. All human life – and sorrows and sins – were there! He mixed with people who are recorded in the Gospel but would never otherwise have figured in the history of humanity. (Like 99.999% of the human race before the CCTV and Big Data put all our lives on record!) In the Gospel passage we find him visiting some close friends, Martha and Mary. This incident highlights the choices all hosts/hostesses and guests find themselves making. Most of us see Mary as a holy couch potato, Martha as the worker, and our sympathies are on Martha's side. Yet Jesus suggests that Mary, in sitting and listening to him (the Word of God), takes the better option. Most of the Fathers say that both active Martha and contemplative Mary are in all of us: and our *activities* have no chance of being like Christ, if we do not, like Mary, *prioritise prayer*. Without prayer it is simply *impossible* to know Christ, or the Father whom He reveals.

POSSIBILITY OF FELLOWSHIP AFTER MASS Speaking of hospitality, it seems to be a *little-known* fact that there are drinks, and not infrequently homemade cakes, available in the Parish Hall – our 'cenacle', our Upper Room' – *after the 10 o'clock Mass every week*. It is an opportunity to see one another and chat, for however long or short a time you have before turning to the other plans of your day. Coming out of Covid, and learning to be together again as a parish, and letting ideas bubble up for its future, that's a *precious* possibility. Truly it is for everyone. Whether you are a pillar of the parish, or a newcomer, or somewhere in between, please come through.

Fr Jonathan

New helpers are always welcome – and, at the moment, needed: both women and men, as the present volunteers are few. There's a list on the hatch door in the Hall kitchen. Please add your name and contact number if you'd like to roll your sleeves up. If you require further information, please contact Claudette or Nory who generally are in the Hall on Sundays. *Claudette*

AUDIT This past week the parish had an internal audit of its finances and procedures, by our colleagues in the diocesan administration. It went smoothly, and we shall have comments and any recommendations about improved good practice soon.

NEW LIGHTING The project of cleaning and replacing the fittings and bulbs of all 135 lights in the church, mentioned in last week's notice sheet, has been progressing this week, in the gallery. The choir will certainly be able to see this week! But it will give you some impression of the level of light being aimed for in the far bigger and far more diffuse space of the nave and sanctuary.

THE ASSUMPTION As we move into the holiday season, *please put in your diaries* that the great summer solemnity of the **Assumption of our Blessed Lady** will be celebrated on **SUNDAY 14 AUGUST**. For those who are not away from home, it will be our main chance to make an effort to come together before everything revs-up again in September. Until then daily masses remain on their usual pattern (and with a more relaxed daily schedule in your lives perhaps it's a time to think about coming to Mass mid-week). But after 14 August there may be fewer weekday masses as Fr. Jonathan takes a bit of a summer break between then and the end of the month.

CONFIRMATION PREPARATION begins on Tuesday of this week. Please, from now to 25 September keep faith with our candidates, and pray for them.

Readers Rota

<u>16 July 5.30pm</u>	Noretta Reece	<u>17 July 8am</u>	Amalie Direkze
<u>17 July 10am</u>	Readings Tim & Mel Goodger, Bidding prayers Daniela Amasanti-DeBono		
<u>23 July 5.30pm</u>	Monica Clifford	<u>24 July 8am</u>	Daphne Byron
<u>24 July 10am</u>	Readings Derrick Pereira & family, Bidding prayers John McIntyre		

Counters Rota 17 July Amal Graham, Marcello Borgese, Valerie Cihak
24 July Eddie Whittaker, Anthony Owolabi, Mary Kehoe

Church Cleaning 23 July Team A: Caroline Boyle, Niamh Boyle, Lisa Harris, Beatrice McAdam and Zizo Ziwanah
30 July Team B: Tim Goodger, Monica O'Shea, Laura Willoughby, Vere Massy and Indre Balcaite