



**OUR LADY OF PERPETUAL HELP : PRAY FOR US**

◀ Throughout these weeks of 'lockdown', when it is not possible to visit the church to pray and light a candle, the votive light at the Shrine of Our Lady of Perpetual Help is burning night and day for us all - for our cares, prayers and intentions.

*Please remember in your prayers*

**Those who are ill . . .**

Neil Abrahams, Isabella Ayres, Mary Brennan, Lesley Carroll, Tom Coddington, Pat and Janet Defreitas, Brenda Duke, Compton Glasgow, Father Tom Jordan, Eddie Margot, Gary Martindill, Maureen Mongan, Helen Murray, Sue Read, Stephen Smithers, Sue Spelling and Mary Treston.

**Those who have died recently . . .**

**Father Paul Dynan** died last Sunday; he retired from parish ministry last autumn and had been ill for several years.

**Those whose anniversaries are recalled at this time . . .**

**23-29 May:** Therese Ingleton, Guilda Williams, Harry Kavanagh, Francis Webber, John O'Shea, Marguerite Carroll, Maureen Greene, Bob Greene, Win Long, Tom Kelly, John Penton, Bridie Heneghan, Mary Cronin, Frieda Green, Harry Stansby, Mick Carr, Jim Cole and Kit Kelly.

**ANNUAL GIFT AID STATEMENTS**

If you Gift Aid your contributions to the parish, your annual statement detailing your giving is now available. Should you wish to receive yours electronically, please email the Parish Office and we will send it to you. Alternatively, paper copies will be available to collect from Church House, or 'phone us and we will post it to you.

**THE LITURGICAL CALENDAR THIS WEEK . . .**

Monday is the **Memorial of St Bede the Venerable** – England's own Doctor of the Church. This Northumbrian monk's writings were held in high regard throughout the Church in the Middle Ages; today he is best known for his *History of the English Church and People*. He died at Jarrow monastery in 735 and his tomb is in the Galilee Chapel at Durham Cathedral.

Tuesday is the **Memorial of St Philip Neri** – a priest of many talents who founded the Congregation of the Oratory at Rome over 400 years ago. The Oratorians, of whom Blessed John Henry Newman was one, played a significant role in the revival of Catholicism here in nineteenth century England.

Wednesday is the **National Feast of St Augustine of Canterbury** – in 596 Pope Gregory the Great sent forty Benedictine monks to England. They came to preach the faith to the Anglo-Saxons and were led by Augustine, who became the first Archbishop of Canterbury.

Friday is the **Memorial of St Paul VI** – elected pope on 21 June 1963. Amid numerous challenges, he brought three periods of the Second Vatican Council to a successful conclusion, always encouraging the Church to be open in the modern world while respecting her tradition, always seeking communion among the Council Fathers. Paul VI began the practice of Apostolic Journeys beginning with the Holy Land, where his historic meeting with the Ecumenical Patriarch Athenagoras took place. His first encyclical, *Ecclesiam Suam* (1964), gave rise to the method of "the dialogue of salvation". His other writings, include *Populorum Progressio* on the development of peoples. He also provided masterful teaching on the question of peace, also instituting the World Day of Peace. After a brief illness, he died on 6 August 1978 at Castel Gandolfo. Pope Francis beatified him on 19 October 2014 and canonised him on 14 October 2018.

**CHAPEL OF OUR LADY OF LOURDES**

This week, the light in honour of Our Lady is in memory of Bob and Maureen Greene.

# Catholic Church of Corpus Christi

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## Seventh Sunday of Easter *Prayers and Readings*

23-24 May 2020



*May you be filled with joy and hope  
as we celebrate the resurrection.  
Christ has conquered death  
and is risen to newness of life!*

*Due to the Coronavirus pandemic,  
all public acts of worship are suspended  
and churches are locked until further notice.*

*This newsletter includes readings from Sunday's Mass,  
which you might like to use as an aid to prayer and reflection.*

**SACRAMENT OF RECONCILIATION**

available at any time on request

**PARISH WEBSITE**

www.corpuschristicollierrow.org

(for use at home)

### Sign of the Cross

+ In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

### Prayer

Graciously hear our supplications, O Lord,  
so that we, who believe that the Saviour of the human race is with you in your glory,  
may experience, as he promised, until the end of the world, his abiding presence among us.  
Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

### First Reading

Acts 1:12-14

*Commentary This reading presents a picture of the first Christian community as it awaited the coming of the Spirit. It is obvious that the apostles have the most important place in this community, yet Luke has taken pains to make clear that others besides them were equally members of the community. It is characteristic of his writing that he should make special mention of the women disciples, of whom the most important is of course Mary, the mother of Jesus. Catholic tradition has always insisted that the word 'brothers' of Jesus, who were also present, denotes only near relations. The Hebrew word for 'brother' includes this meaning and is used in that sense in the Old Testament.*

### A reading from the Acts of the Apostles.

After Jesus was taken up into heaven, the apostles went back from the Mount of Olives, as it is called, to Jerusalem, a short distance away, no more than a sabbath walk; and when they reached the city they went to the upper room where they were staying; there were Peter and John, James

and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus and Simon the Zealot, and Jude son of James. All these joined in continuous prayer, together with several women, including Mary the mother of Jesus, and with his brothers.

## Psalm

Ps 26: vv 1, 4, 7-8, 13

The Lord is my light and my help; whom shall I fear?  
The Lord is the stronghold of my life; before whom shall I shrink?

There is one thing I ask of the Lord, for this I long,  
to live in the house of the Lord, all the days of my life,  
to savour the sweetness of the Lord, to behold his temple.

O Lord, hear my voice when I call; have mercy and answer.  
Of you my heart has spoken; "Seek his face."

I am sure I shall see the Lord's goodness in the land of the living.

## Second Reading

I Peter 4: 13-16

*Commentary Peter offers to his readers a powerful motive for bearing patiently the sufferings of their situation as Christians in a pagan environment. He tells them that such patience is a sign that they have the Spirit of God. This is why suffering for Christ's sake can be described as a blessing. Jesus, in the Sermon on the Mount, had made similar statements in what we call the 'Beatitudes'.*

### A reading from the first letter of St Peter

If you can have some share in the sufferings of Christ, be glad, because you will enjoy a much greater gladness when his glory is revealed. It is a blessing for you when they insult you for bearing the name of Christ, because it means that you have the Spirit of glory, the Spirit of God resting on you. None of you should ever deserve to suffer for being a murderer, a thief, a criminal or an informer; but if anyone of you should suffer for being a Christian, then he is not to be ashamed of it; he should thank God that he has been called one.

## Gospel Reading

John 17:1-11

*Commentary The gospel reading comes from that part of Jesus' discourse to his apostles at the Last Supper known as 'the priestly prayer' of Christ. It receives this name from the fact that in it, Jesus is shown as speaking to God concerning his coming sacrifice on Calvary and praying for those who believe in him. The passage speaks, too, of the glory, destined by God from all eternity, to be given to Christ in his resurrection. We have an instance here of the early Church's conviction that the meaning of the resurrection lay in its effect on humanity of the words, 'in them I am glorified'. The Father glorifies Jesus in his resurrection precisely because it is the means whereby all humanity can be raised to a new life.*

*The statement, 'I am not praying for the world', seems a little strange at first. Jesus can hardly mean that he is refusing to pray for those who live in the world that his Father has created. In John's gospel, the word 'world' is often used to represent all those ideas and people who are opposed to the reign of God among human beings, and this may be what the text refers to. It seems, however, more reasonable to say that in this part of the prayer, John wants us to focus our attention on the role of the Church in the world, rather than on the world itself. The created world is good in itself, because it is created by God. But people have stained its goodness by their sins. The essential mission of the Church is to bring the healing and saving power of Christ to that sinful world, and Jesus is shown here as praying for the Church in carrying out that role.*

*The whole passage makes very clear the sense of serene unity existing between Jesus and his Father. It implies, moreover, that this unity can be shared by all who believe in Christ.*

### A reading from the holy Gospel according to John.

Jesus raised his eyes to heaven and said: "Father, the hour has come: glorify your Son so that your Son may glorify you; and, through the power over all mankind that you have given him, let him give

eternal life to all those you have entrusted to him. And eternal life is this: to know you, the only true God, and Jesus Christ whom you have sent. I have glorified you on earth and finished the work that you gave me to do. Now, Father, it is time for you to glorify me with that glory I had with you before ever the world was. I have made your name known to the men you took from the world to give me. They were yours and you gave them to me, and they have kept your word. Now at last they know that all you have given me comes indeed from you; for I have given them the teaching you gave to me, and they have truly accepted this, that I came from you, and have believed that it was you who sent me. I pray for them; I am not praying for the world but for those you have given me, because they belong to you: all I have is yours and all you have is mine, and in them I am glorified. I am not in the world any longer, but they are in the world, and I am coming to you."

## Prayers of Intercession

That the people of God, sent into the world to bear witness,  
may take heart as we share Christ's sufferings.

*Lord, in your mercy: hear our prayer.*

That worldly powers may be challenged to work for justice and peace  
by the presence and witness of Christ's disciples in the world.

*Lord, in your mercy: hear our prayer.*

That those chosen for the ministry of preaching in the Church  
may be constantly devoted to prayer.

*Lord, in your mercy: hear our prayer.*

That our beloved departed, who belonged to Jesus in the world,  
may share with Jesus now the glory he had in God's presence  
before the world began.

*Lord, in your mercy: hear our prayer.*

Our Father . . .

## Spiritual Communion

*written by St Alphonsus Ligouri*

My Jesus,

I believe that you are present in the Holy Sacrament of the altar.

I love you above all things and I passionately desire to receive you into my soul.

Since I cannot now receive you sacramentally,

come spiritually into my soul so that I may unite myself wholly to you now and for ever.

Amen.

## Prayer

Father most holy, eternal life is to know you, the one true God,  
and Jesus Christ whom you have sent.

As we devote ourselves to prayer, as did the first disciples,  
prepare us for the continual outpouring of your Holy Spirit.

Make us so embrace the name of Christ that we glorify you in the world  
and bear witness to your word made known to us by Jesus,  
who lives and reigns with you in the unity of the Holy Spirit,  
God for ever and ever. Amen.

## Sign of the Cross

+ In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Commentaries were adapted from **Vincent McLaughlin**, *Reading in Church – a guide to Year A*