



Parish of St Peter and St Paul

ARCHDIOCESE OF WESTMINSTER

THE PRESBYTERY
Fr. Ivano Millico, Parish Priest
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PARISH OFFICE
closed for summer break
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check website for working days over the summer holidays:
<https://parish.rcdow.org.uk/clerkenwell/>

17th SUNDAY in Ordinary Time 28th July 2024

SUNDAY MASS: 9:45am & 12noon

WEEKDAY MASS: Monday & Friday 12.30pm; Tuesday & Wednesday 8am

CONFESSIONS: Mondays 12 - 12:30pm (and on request)

HOLY HOUR animated by **HAKUNA** will resume in mid-September

The Portiuncula (small portion) refers to the land in Assisi, Italy, that belonged to the Benedictines. On this land was an old church dedicated to the Virgin Mother of God but abandoned. St Francis had great devotion to the Queen of the world and when he saw that the church was deserted, he began to live there constantly and repair it. He heard that the angels often visited it, so that it was called St. Mary of the Angels. On a night in July, 1216, Francis was praying in the little church of the Portiuncula devoured by love for God and a thirst to save souls. He prayed for the forgiveness of sins of mankind. Suddenly a brilliant light shone all around. In great splendour Jesus and Mary appeared in the midst of a dazzling cloud surrounded by a multitude of radiant angels. Jesus said to him: Francis you are very zealous for the good of souls. Ask me what you want for their salvation. "Lord, I a miserable sinner beg You to concede an indulgence to all those who enter this church, who are truly contrite and have confessed their sins. And I beg Blessed Mary, your Mother, intercessor of man, that she intercede on behalf of this grace."

Our Lady at once began to beseech her Son on behalf of Francis. Jesus answered: "It is a very great thing that which you ask Me; but you are worthy of even greater things, Friar Francis, and greater things you will have. So I accept your request, but I want you to go to my Vicar, to whom I have given the power to bind and loose in Heaven and on earth, to ask him on my behalf for this indulgence." Francis hastened to Pope Honorius III and implored him to proclaim that everyone visiting the church and confessing their sins with a contrite heart would be as pure from all sin and punishments as he was immediately after baptism. The Pope granted this petition. This indulgence has been extended to all parish churches throughout the world. The date was set from vespers of the first of August until sundown on the second of August, the Feast of Our Lady of the Angels.

The conditions to obtain the Plenary Indulgence of the **Forgiveness of Assisi** is (for oneself or for a departed soul) are as follows:

- Sacramental Confession to be in God's grace (during eight days before or after)
- Participation in the Holy Mass and Eucharist
- Recitation of The Apostles Creed, Our Father and a prayer for the Pope's Intention

Day pilgrimage to **Our Lady of Walsingham** on Saturday 21st September
the cost for the transport by coach is £35 per person



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Thank you.

SAY IT. SEE IT.

Why should I "say it"?

Why should I risk and speak out?

What is the point of opening myself?

Very simple: **when we "say it", we "see it".**

Thoughts kept secret and hidden can take hold of us and lead us away from reality. Slowly, slowly our interpretation of reality 'takes the place' of reality. We need assistance, we need guidance. No one is more in danger than someone who has no one to guide him/her along the road to self-knowledge, knowledge of God and of our enemy. "Where there is no guidance, we fall like leaves; but there is safety in much guidance" (Proverbs 11:4).

When we "say it" we begin to see our duplicity, our mischiefs, our own will, our self-righteousness. We begin to discover more about ourselves, we become able to discern what stands between myself and God. To open up our heart to a catechist, a priest, an elder in the faith (whom we trust) carries a therapeutic value: all wounds brought out into the open will be healed.

"To my own self" - wrote the theologian Romano Guardini - "I am not only self-evident but also strange, enigmatic, indeed unknown, to the point that things like this can happen: one day I look into the mirror and wonder at myself estranged - how revealing is the word "estranged" - touched by unfamiliarity, rejected by the feeling of strangeness between my very self and my own image! So, I wonder: who is this? The mirror is indeed a strange thing. In the mirror it is shown how I, who seemed to be so firmly and exactly one with myself, I have become opposed to myself, I have become an "object" (*ob-iectum*: placed opposite) to myself. What, then, does this mean: Am I myself? Should I not say at the same time: I am not myself, I hope to become myself? I do not really own myself but I am on the way which leads indeed to find myself. I do not know myself but I try to."

"Say it. See it (all: myself, God, the enemy). **Sorted."**

In manus.

Father Ivano