

## NEWSLETTER

17<sup>th</sup> Sunday in  
Ordinary Time**Matthew 13: 44-52**

Our two parables in our Gospel account. The men sold everything they possessed to acquire the treasure or the pearl. Searching for Jesus and the kingdom of heaven means we have to face choices and to make decisions, sometimes it may require us to make harsh decisions that we would prefer not to make. There will be passing treasures that in the short-term might be tempting but fails to offer us the happiness we truly desire.

In our first reading, Solomon gave up so much treasure, so he could have God's wisdom in order to discern between good and evil. There is real treasure Jesus, for whom we must carry our cross in order to find Him, what is the treasure that gives us real happiness? If we carry our cross we will discover a pearl inside of us, that pearl is Jesus. When we face a difficult circumstance, it may feel like a disaster but after a while, that cross turns out to be a benefit St Paul tells us, 'We know that by turning everything to their good God co-operates with all those who love him'. We will face passing treasure in the short-term which would be tempting but wouldn't give us the happiness we really want. There is the real treasure, Jesus, for whom we sometimes carry our crosses in order to find Him, what is the treasure that gives us real happiness? By carrying our cross we will find the real treasure, the pearl of immense value that is inside of us, Jesus.

How do we find this pearl? it's by journeying into our own hearts by praying and receiving the sacraments and getting to know the Bible. Let's pray more, and receive the sacraments and get to know the Bible so the pearl, Jesus, may grow within us, a treasure that won't let us down. Then we can go off happy like the man in the parable.

*Fr. Christopher***Sacramental Program inn the next Academic Year which commences in September.**

RCIA ( Rite Of Christian Initiation of Adults). If you or anyone you know who is keen to learn more about the Catholic Faith and would like to be received into the Church. Please give your details to the parish office and the Registration Forms will available on the Table in the Lobby of the Church, in September.

First Holy Communion: Parents who wish their Son /Daughter to make their First Holy Communion. You are advised that registration forms will be available on the table in the lobby of Church in September.

Conformation: Those young people who wish to make your Confirmation, be advised that the registration forms will be available on the table in the Lobby of the Church in September.

Baptism: The course would commence in September. Dates will be announced on our www. Please, drop an email to Millwall@rcdow.org.uk if you are interested.

**MASS INTENTIONS****July 25, 2020**

6pm - Tom Madden RIP

**June 26, 2020**

9am—People of the Parish

11am— Alban Walters RIP

For weekday mass intentions please, see the notice board on the left hand side of the main door of the church.

Confession

only by appointment.

**Spiritual  
Communion**

Jesus!

My God and my All  
my soul longs for thee.

My heart yearns to  
receive thee in

Holy Communion, come, O  
Lord.

Bread of heaven and food of  
angels to nourish my soul  
heal my body and to rejoice  
my heart

come most lovable friend of  
my soul,

to inflame me with such love  
that I may never again be  
ever separated from thee.

Amen

**SUMMER BREAK**

Many of you will be going on your Summer Break. It's well earned after the lockdown. Do Have a wonderful Summer and I shall see you when I return please God from my break. There will be no Newsletter in August and when I am away we will welcome Fr Francis Wahle here, in our Parish. Stay safe and God bless you all.

*Fr. Christopher***Readings for this & next Sunday**

1st Reading; King 3:5, 7-12

Psalm 118: 57, 72, 76-77, 127-130 responsive v 97

2nd Reading - Romans 8: 28-30

Gospel – Mathew 13; 44-52

1st Reading; Isaiah 3:5, 7-12

Psalm 144: 8-9, 15-18 responsive v 16

2nd Reading - Romans 8:35, 37-39

Gospel – Luke 19; 38

*An Update*

Dear friends in Christ,

Some of you have inquired about the Parish Project. Having spoken with those who are helping us, I can tell you, that due to the lockdown, the re-development has to be put on hold, at the point when the architect would have been producing designs. There have also been some changes in funding as a result of the unusual circumstances and have switched to needs arising from the pandemic. However, we hope to pick up where we left off after the summer break. Thank you for your patience with the interruption of the process. God bless.

*Fr. Christopher*

*Alter Servers Neede*

Those of you, who have made your First Holy Communion this year or any time before and you wish to becoming an Alter Server to assist at Mass. Kindly give your details to the Parish Office and we shall arrange for training. Could you also indicate at which Mass you would like to Serve. Thank you.

***“The Lord invites us to adopt His own vision, one that is focused on good wheat, that knows how to protect it even amidst the weeds. Those who are always hunting for the limitations and defects of others do not collaborate well with God, but, rather, those who know how to recognise the good that silently grows in the field of the Church and history, cultivating it until it becomes mature. And then, it will be God, and He alone, who will reward the good and punish the wicked. May the Virgin Mary help us to understand and imitate God’s patience, who wants none of His children to be lost, whom He loves with the love of a Father.”***

*Pope Francis*

***“Certainly, evil must be rejected, but those who do evil are people with whom it is necessary to be patient. This does not mean that type of hypocritical tolerance that hides ambiguity; but rather, justice tempered by mercy. If Jesus came to seek sinners more than the righteous, to cure the sick first before the healthy (cf Mt 9:12-13), so must the actions of His disciples be focused not on suppressing the wicked, but on saving them. Patience lies here.”***

*Pope Francis*

***“Alongside God – the master of the field – who only and always sows good seed, there is an adversary, who sows weeds to impede the wheat’s growth. The master acts in the open, in broad daylight, and his goal is a good harvest. Instead, the other, the adversary, takes advantage of the darkness of night and works out of envy and hostility to ruin everything. The adversary has a name... God’s quintessential opponent. The devil’s intention is to hinder the work of salvation, to stonewall the Kingdom of God through wicked workers, sowers of scandal. In fact, the good seed and the weeds do not represent good and bad in the abstract, no; but we human beings, who can follow God or the devil. Many times we have heard that a peaceful family begins to be at war, or envious... a neighbourhood that was peaceful, then nasty things begin to happen... And we are used to saying: “Eh, someone went and sowed weeds there,” or “that person in the family sowed weeds by gossiping.” Destruction always happens by sowing evil. It is always the devil who does this or our own temptations: when we fall into the temptation to gossip***

*Pope Francis*

***“The Lord served us to the point of experiencing the most painful situations of those who love: betrayal and abandonment. Jesus suffered betrayal by the disciple who sold him and by the disciple who denied him... We can think of all the small or great betrayals that we have suffered in life. It is terrible to discover that a firmly placed trust has been betrayed. From deep within our heart a disappointment surges up that can even make life seem meaningless. This happens because we were born to be loved and to love, and the most painful thing is to be betrayed by someone who promised to be loyal and close to us. We cannot even imagine how painful it was for God who is love... Jesus had suffered the abandonment of his own, who had fled. But the Father remained for him... Why did all this take place? Once again, it was done for our sake, to serve us. So that when we have our back to the wall, when we find ourselves at a dead end, with no light and no way of escape, when it seems that God himself is not responding, we should remember that we are not alone. Jesus experienced total abandonment in a situation he had never before experienced in order to be one with us in everything.”***

*Pope Francis*

Can a vacation be sanctified? If so, what does that mean, and what would it imply for the rest of the year?

Let's say that this topic should go to the top of anyone's list, as of the highest importance, not least because of its connection with Sunday. The word "vacation" is nowhere to be found in the *Catechism*, yet "rest" is frequently mentioned, always in connection with the Lord's Day: "The institution of the Lord's Day helps everyone enjoy adequate rest and leisure to cultivate their familial, cultural, social, and religious lives." (*Catechism of the Catholic Church*, n. 2184) Indeed, the *Catechism* reminds us that the First Precept of the Church is "You shall attend Mass on Sundays and holy days of obligation and rest from servile labor." If we are having difficulties with Mass attendance, either imposed or of our own making, we are likely to have difficulties too with a Christian's "rest," which is not something negative but a positive focus on the goods of family, culture, association, and religion. Should we expect that someone who does not live well the weekly day of rest, would do so with his yearly time of rest?

Perhaps COVID-19 has made things clearer for us. When Mass attendance is impossible, we may want other ways of observing the Lord's Day to assume due importance; and yet we can see and sense that they don't flourish on their own – that they get their meaning precisely as a fruit and blessing of divine worship. Vacation means a time made empty (vacant). From what? From claims on our time related to procuring the necessities of life, which, in a simpler age, meant food, clothing, and shelter. In short, a vacation is leisure. Like time for prayer, leisure is made, not found. The greater our necessities, or felt necessities, the harder it is to make time for them, but also the more important it is to do so. Joseph Pieper has been praised for reviving, as a deep philosophical topic, the question of leisure. He revived it, because Aristotle's ethics was already, in the end, about how to use leisure. For the ancients, it was a test of a man's character: how would he choose to use "free" time (really, his *freedom*) if he had it? Suppose he found himself on the Isles of the Blest (so they put it), what would he do? Or would he be unfit for such a blessing? "If I were a rich man," sings Tevye in *Fiddler on the Roof*, he'd finally have leisure, and spend his time disputing questions of the Law (or so he says). This is an admirable Jewish conception. A Christian might rather ask: if I were in heaven, what would I do? – since one might liken heaven to the fullest realization of what a Christian should choose in leisure. *Requiescat in pace*: may he enjoy, in the way that God wants, his eternal vacation. It follows that vacation should be, insofar as we are able, an anticipation of and participation in heaven. Many things then follow from this. For instance, those who think that vacation is a time when one needn't bother about Mass or Confession have got it exactly wrong. A vacation, rather, is when a family has freedom to go to the sacraments and to pray together easily. Importantly, it is a time when children can easily see their parents praying. We have bad habits of enjoying necessities and fleeing from leisure. So it is with prayer, and so too with "school," derived curiously from the Greek word for leisure (*scholē*) – on the grounds that it was good for young people to have time free from farm work and manufacture, so that they could devote themselves to knowledge, culture and religion. When there is no servile work waiting in the wings, school appears onerous, no longer a mark of freedom, and a privilege. The truth is that both are highly important, but only in the proper place, and leisure rightly lived puts everything else in its proper place.

*Mere rest* is like sleep, an absence of exertion, which allows for the recovery of our faculties for action.

*Relaxation* is opposite to tension: periods of alternating extreme tension and complete relaxation are invaluable for growth, and creativity.

*Recreation* is a new and repeated creation, not an absence of activity, but activities of a different type, which build up new faculties for action.

*Rejuvenation* is becoming young again, typically by doing what we did when young, in order to regain optimism and see things new.

These are all divine things, and a Christian's vacation should include all of them. (Note that "entertainment" is not on the list: it gets included only when it is attached to one of the others.) Already one can see that every vacation must be planned, even two weeks of "free time" at the beach, so as not to create more false necessities, but also not to squander time, to make the time as fruitful as possible. Husband and wife should plan the vacation together, and families should have "councils," so that everyone understands the plan and cooperates together for a common good. Minimally, one needs to draw up lists and follow some kind of daily schedule: there must be a discipline, yet not anything burdensome. No Christian vacation is complete without the Cross, that seasoning of sanctification. Rarely will the Cross be something like an encounter with "The Misfit" (in that vacation described by Flannery O'Connor) – although sometimes it is. More typically one encounters it in the stomach flu, a car breakdown, a theft, or maybe just a bad value for one's money.

When God presents us with an unexpected Cross, parents can set an example by showing a specifically Christian resourcefulness, through embracing the Cross with good humour and waiting to see, confidently, what graces will flow from it.

*Michael Pakaluk*

