



St Peter's Catholic Church

London Road, Gloucester GL1 3EX

Tel: 01452 523603

Parish website: www.stpetersgloucester.org.uk

Diocesan website: www.cliftondiocese.com



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Parish Priest:	Monsignor Liam Slattery VG	liam.slattery@cliftondiocese.com
Permanent Deacons:	Rev Colm Robinson	colm.robinson@cliftondiocese.com
	Rev Tim Meadows	timothy.meadows@cliftondiocese.com
	Rev David Hebbes	david.hebbes@cliftondiocese.com
Parish Secretary:	Mrs Thérèse English	gloucester.stpeter@cliftondiocese.com
Parish Office:	Tues, Wed, Fri -9.30am-2.30pm	Thurs-12.00pm-5.00pm
Parish Safeguarding Representatives:	Jim Harris & John Bond	

Schools

St Peter's Catholic Primary School:	Tel: 01452 524792. Web: www.st-peters-pri.gloucs.sch.uk
St Peter's Catholic High School & Sixth Form Centre	Tel: 01452 520594. Web: www.st-petershigh.gloucs.sch.uk

29th March 2020 – 5th Sunday in Lent (Year A)

Mass Intentions this Week

During this week Fr Liam will say a daily private mass at the altar in the memorial chapel in St Peter's Church for the following intentions:

Sunday: People of the Parish.

Monday: Doctors, Nurses, Health and Social Care workers and NHS volunteers.

Tuesday: All who are ill and vulnerable.

Wednesday: The bereaved.

Thursday: Government and world leaders.

Friday: Intentions of Pope Francis

Saturday: Teachers and Teaching Assistants

Church Closure

St Peter's Church and the Parish Office are now closed until further notice.

Live Streaming

At 9.30am each day Mass will be streamed live from the Cathedral Church of St Peter and St Paul, Clifton. It can be accessed through the diocesan website (cliftondiocese.com) or through churchservices.tv.

Holy Week 2020

With all churches closed and public masses and liturgies suspended there will be no public celebration of the Holy Week Liturgies this year. There will be opportunities to follow the Holy Week Liturgies online. Details will be published on the website in the coming week. Many of the faithful will be aware of their Easter Duties; that is to receive Holy Communion during the Easter Season and by custom, to celebrate the Sacrament of Reconciliation beforehand. The Code of Canon Law (CIC 920) says *each of the faithful is obliged to receive holy communion at least once a year. This precept must be fulfilled during the Easter season unless it is fulfilled for a just cause at another time during the year.* The requirement for the celebration of the Sacrament of Reconciliation comes from the need to be in a state of grace to receive Holy Communion (CIC 916). As it is not possible for the faithful to receive Holy Communion at this time, and into the future, **the Bishops of England and Wales have dispensed the Easter Duties for the year 2020.** The Bishops have asked that all should make a Perfect Act of Contrition at this time. Perfect contrition (or a Contrition of Charity) is true and real sorrow for our sins which is created when we realise the immense love of God for each one of us. We express this contrition when we realise how we offend God by our sinful words, deeds and omissions in contrast to the immeasurable love and mercy that he continually shows us. This requires us to be contrite of heart for what we have done, know and be overwhelmed by the love and mercy of God for his children, and to approach this grace with humility and resolution not to sin again.

An Act of Contrition

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Saviour Jesus Christ suffered and died for us. In his name, my God, have mercy.

From Fr Liam

My thoughts and prayers are constantly with you and your families in these very difficult times as we all do what is required of us, difficult as it is, to play our part in saving lives and protecting each other. I am keeping well, self isolating as required. My chemotherapy treatment is continuing as planned. I am so grateful for all the donations and offers of food and essential supplies. I now have plenty. Please check with me before any more is dropped off, so as to help me avoid any wasting of food at this time. Thank you for your thoughts and prayers. There is no limit to these and they do so help.

Homily of Pope Francis at Moment of prayer and “Urbi et Orbi” Blessing on March 27th

“When evening had come” (Mk 4:35). The Gospel passage we have just heard begins like this. For weeks now it has been evening. Thick darkness has gathered over our squares, our streets and our cities; it has taken over our lives, filling everything with a deafening silence and a distressing void, that stops everything as it passes by; we feel it in the air, we notice in people’s gestures, their glances give them away. We find ourselves afraid and lost. Like the disciples in the Gospel we were caught off guard by an unexpected, turbulent storm. We have realized that we are on the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other. On this boat... are all of us. Just like those disciples, who spoke anxiously with one voice, saying “We are perishing” (v. 38), so we too have realized that we cannot go on thinking of ourselves, but only together can we do this.

It is easy to recognize ourselves in this story. What is harder to understand is Jesus’ attitude. While his disciples are quite naturally alarmed and desperate, he stands in the stern, in the part of the boat that sinks first. And what does he do? In spite of the tempest, he sleeps soundly, trusting in the Father; this is the only time in the Gospels we see Jesus sleeping. When he wakes up, after calming the wind and the waters, he turns to the disciples in a reproaching voice: “Why are you afraid? Have you no faith?” (v. 40).

Let us try to understand. In what does the lack of the disciples’ faith consist, as contrasted with Jesus’ trust? They had not stopped believing in him; in fact, they called on him. But we see how they call on him: “Teacher, do you not care if we perish?” (v. 38). *Do you not care*: they think that Jesus is not interested in them, does not care about them. One of the things that hurts us and our families most when we hear it said is: “Do you not care about me?” It is a phrase that wounds and unleashes storms in our hearts. It would have shaken Jesus too. Because he, more than anyone, cares about us. Indeed, once they have called on him, he saves his disciples from their discouragement.

The storm exposes our vulnerability and uncovers those false and superfluous certainties around which we have constructed our daily schedules, our projects, our habits and priorities. It shows us how we have allowed to become dull and feeble the very things that nourish, sustain and strengthen our lives and our communities. The tempest lays bare all our prepackaged ideas and forgetfulness of what nourishes our people’s souls; all those attempts that anesthetize us with ways of thinking and acting that supposedly “save” us, but instead prove incapable of putting us in touch with our roots and keeping alive the memory of those who have gone before us. We deprive ourselves of the antibodies we need to confront adversity.

In this storm, the façade of those stereotypes with which we camouflaged our egos, always worrying about our image, has fallen away, uncovering once more that (blessed) common belonging, of which we cannot be deprived: our belonging as brothers and sisters.

“Why are you afraid? Have you no faith?” Lord, your word this evening strikes us and regards us, all of us. In this world, that you love more than we do, we have gone ahead at breakneck speed, feeling powerful and able to do anything. Greedy for profit, we let ourselves get caught up in things, and lured away by haste. We did not stop at your reproach to us, we were not shaken awake by wars or injustice across the world, nor did we listen to the cry of the poor or of our ailing planet. We carried on regardless, thinking we would stay healthy in a world that was sick. Now that we are in a stormy sea, we implore you: “Wake up, Lord!”

“Why are you afraid? Have you no faith?” Lord, you are calling to us, calling us to faith. Which is not so much believing that you exist, but coming to you and trusting in you. This Lent your call reverberates urgently: “Be converted!”, “Return to me with all your heart” (Joel 2:12). You are calling on us to seize this time of trial as a *time of choosing*. It is not the time of your judgement, but of our judgement: a time to choose what matters and what passes away, a time to separate what is necessary from what is not. It is a time to get our lives back on track with regard to you, Lord, and to others. We can look to so many exemplary companions for the journey, who, even though fearful, have reacted by giving their lives. This is the force of the Spirit poured out and

fashioned in courageous and generous self-denial. It is the life in the Spirit that can redeem, value and demonstrate how our lives are woven together and sustained by ordinary people – often forgotten people – who do not appear in newspaper and magazine headlines nor on the grand catwalks of the latest show, but who without any doubt are in these very days writing the decisive events of our time: doctors, nurses, supermarket employees, cleaners, caregivers, providers of transport, law and order forces, volunteers, priests, religious men and women and so very many others who have understood that no one reaches salvation by themselves. In the face of so much suffering, where the authentic development of our peoples is assessed, we experience the priestly prayer of Jesus: “That they may all be one” (*Jn 17:21*). How many people every day are exercising patience and offering hope, taking care to sow not panic but a shared responsibility. How many fathers, mothers, grandparents and teachers are showing our children, in small everyday gestures, how to face up to and navigate a crisis by adjusting their routines, lifting their gaze and fostering prayer. How many are praying, offering and interceding for the good of all. Prayer and quiet service: these are our victorious weapons. “*Why are you afraid? Have you no faith?*” Faith begins when we realise we are in need of salvation. We are not self-sufficient; by ourselves we founder: we need the Lord, like ancient navigators needed the stars. Let us invite Jesus into the boats of our lives. Let us hand over our fears to him so that he can conquer them. Like the disciples, we will experience that with him on board there will be no shipwreck. Because this is God’s strength: turning to the good everything that happens to us, even the bad things. He brings serenity into our storms, because with God life never dies.

The Lord asks us and, in the midst of our tempest, invites us to reawaken and put into practice that solidarity and hope capable of giving strength, support and meaning to these hours when everything seems to be floundering. The Lord awakens so as to reawaken and revive our Easter faith. We have an anchor: by his cross we have been saved. We have a rudder: by his cross we have been redeemed. We have a hope: by his cross we have been healed and embraced so that nothing and no one can separate us from his redeeming love. In the midst of isolation when we are suffering from a lack of tenderness and chances to meet up, and we experience the loss of so many things, let us once again listen to the proclamation that saves us: he is risen and is living by our side. The Lord asks us from his cross to rediscover the life that awaits us, to look towards those who look to us, to strengthen, recognize and foster the grace that lives within us. Let us not quench the wavering flame (cf. *Is 42:3*) that never falters, and let us allow hope to be rekindled.

Embracing his cross means finding the courage to embrace all the hardships of the present time, abandoning for a moment our eagerness for power and possessions in order to make room for the creativity that only the Spirit is capable of inspiring. It means finding the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity and solidarity. By his cross we have been saved in order to embrace hope and let it strengthen and sustain all measures and all possible avenues for helping us protect ourselves and others. Embracing the Lord in order to embrace hope: that is the strength of faith, which frees us from fear and gives us hope.

“*Why are you afraid? Have you no faith?*” Dear brothers and sisters, from this place that tells of Peter’s rock-solid faith, I would like this evening to entrust all of you to the Lord, through the intercession of Mary, Health of the People and Star of the stormy Sea. From this colonnade that embraces Rome and the whole world, may God’s blessing come down upon you as a consoling embrace. Lord, may you bless the world, give health to our bodies and comfort our hearts. You ask us not to be afraid. Yet our faith is weak and we are fearful. But you, Lord, will not leave us at the mercy of the storm. Tell us again: “Do not be afraid” (*Mt 28:5*). And we, together with Peter, “cast all our anxieties onto you, for you care about us” (cf. *1 Pet 5:7*).

We remember those who have asked for our prayers: Andrea Brushneen, Cheryl Loy, Sharon Williams, Michael Hercules, John Wood, Mary Wood, Leonard Slatter, Sue Hartnett, Phil Gammond, Mandi Stokes, Theo Montague, Margaret Coleman, Vera Watson, Patricia Walsh, Cecilia Edwards, Veronica Burke, Janet Diaco, Linda Northway, Kitty Smith, Ben Wilkinson, Jackie Hutt, Steve Prosser, Kitty Daly, Peter Hagan, Frank Kelly, Mary Philomena Mayo, Marie O’Connor, Baby Monroe Cserna-Ochai, Jennifer Morrissey, Kathleen Neely, Joan O’Connell, Milvia Sepede, Eileen Mary Parsons, Pat O’Ryan, Fr Liam Slattery, Christopher Browne.

Year of Communion - Sunday March 29th 5th Sunday of Lent

There are many, including Christians, who struggle to believe in the resurrection and yet it lies at the heart of our faith. Jesus raises Lazarus from the dead as a powerful sign of the new life offered to us in faith. Jesus, himself, rose from the dead and we too have had the experience of rising to life in baptism. This eternal life continues to grow within us. Why is it then that sometimes we choose not life but death? We take the easy way out of difficult situations, even if it is the wrong way. We do not live according to the gospel but according to our own selfish motives. When we do this, we are more dead than alive. Today’s gospel is an invitation to emerge from the tomb of all that keeps us imprisoned. It is a wonderful opportunity to rise once more to joy, love and freedom.