



St James – A shining light in Petts Wood



ST JAMES THE GREAT

Briefly

Weekly Newsletter

22nd June 2025

The Most Holy Body And Blood Of Christ



Fr David says....

The late Pope Francis reminded us that “the Eucharist is not a prize for the perfect, but a powerful medicine and nourishment for the weak”. Pope Francis used his familiar approach

based on the church as more a “field hospital” for suffering humanity rather than being an oracular lawgiver. What he wondered was whether communion was food for a journey needed by people rather than a reward for those belonging to a particular group?. This new openness caused immediate ripples. Conservatives within Catholicism dismissed his statement as no more than thinking aloud a momentary lapse in precision rather than a signal that things were changing. However many others noted that the Pope’s comments implied a new openness. What few had noticed was that the Pope also called on theologians to explore this difficult question again. The real test will be to see not only what Catholic bishops say to this question, but what they do in changing practice in their churches. Action is the acid test of rethinking theology. The Pope opened at that time a rethinking regarding Eucharistic hospitality. Albeit it is still very early days, I am still awaiting Pope Leo to surprise us with his actions and speech in regards who he is and what is his vision for the Church on different subjects including the role of the Eucharist in the life of the Christian. Will he restate that Eucharist is a reward for the in group or is it nourishment for the vulnerable and sick?

In the formative years of Christianity around 2000 years ago, the practice of ritual meals was already common in both Jewish and Greco-Roman culture. Early Christian Eucharistic practice took seriously the ritual power of the meal to transport participants beyond the physical world by connecting them to both past events and spiritual realities. Jesus shared many meals throughout his life on earth, culminating with his last supper during which he instructed his followers to share bread and wine saying “This is my body that is for you. Do this in remembrance of me.”

Early followers of Jesus worshipped in the synagogues and continued to take part in Jewish rituals. Thus the Eucharist flowed from the same stream as the Passover seder in which Jewish tradition says each person is to regard him or herself as having been personally freed from slavery in Egypt. Yet Christian ritual meals were unique because they were centred on Jesus, a crucified victim of the Roman Empire whom Christians believe, passed over death to be resurrected by God.

The whole structure of the Mass, which normally culminates in reception of communion is about thrusting us into the life, death and resurrection of Jesus, so that we may see the death and resurrection shape of life in the world.

Catholic theology distinguishes three ways of speaking of the body of Christ, all rooted in the Bible. There is the historical

Jesus who walked on Earth, the body of Christ that is present in the bread and wine of the Eucharist, and finally the assembly of people, who as St Paul puts it are “the body of Christ and individually members of it” The early Christian celebration of and reflection on, the Eucharist did not imagine a sharp divide between the presence of Christ in the Eucharist and in the people who celebrate it.

But an 11th century controversy over the nature of Christ’s presence in the Eucharist, which became closely associated with the historical Jesus, initiated what one scholar called a deadly break between the presence of Christ in the Eucharist and the presence of Christ in people. Twentieth century Catholic theology especially through the documents of Vatican Council II recovered that deep connection between Christ’s presence in the Eucharist and the community.

In its basic terms, we as Catholics receive the really present Christ in communion so that we may be Christ in the world. We believe that once we are incorporated into Christ we become bonded to others who are also part of the body of Christ on earth. It is not simply a matter of individual belief but of Church unity and the mission of being Christ in the world today. To set oneself outside of the practice of Communion or to be set outside by another – is to be apart from the very practice that incorporates one into the body of Christ.

That is why Pope Francis was trying his best to limit the usage of the Traditional Latin Mass. it is not because it was in Latin. The Mass which we are accustomed to in our parish could be in Latin too and it still would hold all the hospitality and inclusion of the theology of Vatican II including the roles of women in the liturgies. The issue with the TLM is that the theology is totally focused on the Sacrifice of Christ on the Cross and does not incorporate with it the Eucharistic table. The Priest is the only one who takes the prayers to God like the High Priest in the Old Testament. The Communal theological understanding of us as Body of Christ is totally dismissed including the participation of women in the liturgies. The great controversy which is now going in the Right wing conservative element in the Catholic Church is trying to pressure Pope Leo to allow them more access to the TLM which Pope Francis tried to limit as it brings frictions in parishes. It would once again revert us into an understanding of what is the Church to the times of pre Vatican II with all its clerical power and corruption.

It is sad to think that the reality of the Eucharist which should help us become more one is the very reality which has become the tool of division within the Church.

Happy Feast everyone. God bless you all.



All the Masses being said at St James' will be live streamed
<https://www.churchservices.tv/pettswood>
For the protection of all attend St James we request that you do not video live Masses using your phone during services.
 You can also take part in Adoration and Benediction by live stream.
 All events for live streaming are listed on the streaming site.

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Confessions will be heard in the church on Saturdays, 5.00-5.45pm,
 or by appointment.

The Most Holy Body And Blood Of Christ (Corpus Christi) Saturday 21st June	06:00pm Anniversary of birthday of Maurice George Ingledew RIP (M Ingledew)
Sunday 22nd June	09:15am Therattil Anthony Jacob RIP (N Roy) Helle Hobbis RIP (J Hobbis) 11:00am Anita Rowland RIP (P Rowland)
Feria Monday 23rd June	10:00am Luigi Assirati RIP (A Assirati)
The Nativity of Saint John Tuesday 24th June	10:00am For all of those affected by the Air India plane crash (A Parker)
Feria Wednesday 25th June	10:00am Joel Barclay Parker RIP (A Parker) 10:45am Eucharistic Adoration
Feria Thursday 26th June	10:00am Albert Murray RIP (P Murray)
The Most Sacred Heart Of Jesus Friday 27th June	No Mass from St James' Please note that St Edmund of Canterbury, Beckenham will be live streaming their Mass at 10:00am. https://www.churchservices.tv/beckenham
Saints Peter and Paul Saturday 28th June	06:00pm Barbara Bridle RIP (M Riches)
Sunday 29th June	09:15am Dorothy Robson (Foundation) 11:00am Maria Wietecha RIP (G Szostak)

This weekend's second collection is for the Parish Building Fund.



The current needs for this week are for:

- Squash
- Cereals
- Sweets
- Tinned Soup
- Washing Up Liquid

For more information go to: <https://bromleyborough.foodbank.org.uk/give-help/donate-food/>