



ST JOHN THE EVANGELIST, HORSHAM PARISH NEWSLETTER

Nineteenth Sunday in Ordinary Time, Year A | 9th August 2026

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Parish Clergy: Fr Tristan Cranfield (tristan.cranfield@abdiocese.org.uk)

Deacon Tom Murray (tom.murray@abdiocese.org.uk)

MASS TIMES & INTENTIONS

Holy Mass Open to Parishioners and Live-streamed

8th August – Saturday, St Dominic, Priest (Memorial)

10:00 am Mass - Honor Kelly RIP

Followed by Confession, Adoration & Benediction

12:00 noon - Wedding of Kayee (Victoria) Ly and Karlz Balbuena

5:15 pm to 5:45 pm - *Confession*

6:00 pm Vigil Mass - Teresa Ashing RIP

9th August – Nineteenth Sunday in Ordinary Time

9:15 am Mass - Geoff Turner RIP

11:15 am Mass - Pro Populo

1:45 pm - Polish Mass

3:30 pm - Baptism of Elsie Lush

NO ITALIAN MASS

10th August – Monday, St Lawrence, Deacon, Martyr (Feast)

12:00 noon Mass – Cathal Fitzgerald RIP

11th August – Tuesday, St Clare, Virgin (Memorial)

7:30 am Mass - Jane and Paddy Norris RIP

10:30 am to 3:00 pm - *Adoration*

(Pray for Vocations to the Priesthood)

12th August – Wednesday, St Jane Frances de Chantal, Religious (Memorial)

NO MASS

(12:00 noon - Mass at Our Lady of Consolation and St Francis, West Grinstead)

NO POLISH ADORATION

NO POLISH MASS

13th August – Thursday, Ss Pontian, Pope, and Hippolytus, Priest, Martyrs (Memorial)

12:00 noon Mass - In Thanksgiving – The Tynan Family

14th August – Friday, St Maximilian Kolbe, Priest and Martyr (Memorial)

12:00 noon Mass - For the Wellbeing of John Jordan

Followed by Confession

NO ROSARY & ADORATION

15th August – Our Lady on Saturday

10:00 am Mass - Ambi Kochikkat RIP and Paulose Vithayathil RIP

Followed by Confession, Adoration & Benediction

5:15 pm to 5:45 pm - *Confession*

6:00 pm Vigil Mass - Eddie and Brenda Sullivan RIP

16th August – The Assumption of the Blessed Virgin Mary, Co-Patron of the Diocese (Solemnity)

9:15 am Mass - Pro Populo

11:15 am Mass - Michael Connolly RIP

1:45 pm - Polish Mass

2:45 pm - Syro-Malabar Rite Mass

NO ITALIAN MASS

Useful Contacts

Horsham Parish Office
01403-253667 - Mon-Fri | 9:00 am - 2:30 pm
Sue Smith | Cozette Rice

Safeguarding
Michelle Downey - sg1.horsham@abdiocese.org.uk
Adeline Hawkes - sg3.horsham@abdiocese.org.uk

Health & Safety
hsl.horsham@abdiocese.org.uk

Parish Hall Hire
Please inquire at the Parish Office

Baptism Team
horsham@abdiocese.org.uk

Chair of Parish Finance
David Innes | stjohnsfin@gmail.com
SVP PresidentAo10810@svp.org.uk
07765778413

Bereavement Support
Please email stjhorsham@gmail.com
or get in touch with the Parish Office.

St John's Primary School
Finula Farr | 01403-265447

St Robert Southwell Primary School
Helen Connor | 01403252357

St. Wilfrid's Catholic Comprehensive, Crawley
Mike Ferry | 01293 421 421

Our parish relies on
your generous donations,
please click or scan here
to donate.



Last Week's Collection

£3,171.43

(£1,421.43 Offertory;
£1,750 Standing Orders).

Second Collection

No Collections.

Thank You

You could add 25p to every £1
you give by joining Gift Aid.

PLEASE NOTE: VIDEO RECORDING IS NOT ALLOWED DURING MASS WITHOUT PRIOR PERMISSION.

FOR NEWSLETTER ITEMS & ANNOUNCEMENT - PLEASE SEND BY WEDNESDAY 2:00 PM TO

horsham@abdiocese.org.uk

ENTRANCE ANTIPHON

Look to your covenant, O Lord, and forget not the life of your poor ones for ever. Arise, O God, and defend your cause, and forget not the cries of those who seek you.

THE COLLECT

Almighty ever-living God, whom, taught by the Holy Spirit, we dare to call our Father, bring, we pray, to perfection in our hearts the spirit of adoption as your sons and daughters, that we may merit to enter into the inheritance which you have promised. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. **Amen**

FIRST READING (First Book of Kings 19:9a, 11-13a)

In those days: Elijah reached Horeb, the mount of God. There he came to a cave and lodged in it. And behold, the word of the LORD came to him. And he said, 'Go out and stand on the mount before the LORD.' And behold, the LORD passed by, and a great and strong wind tore the mountains and broke in pieces the rocks before the LORD, but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in the earthquake. And after the earthquake a fire, but the LORD was not in the fire. And after the fire the sound of a low whisper. And when Elijah heard it, he wrapped his face in his cloak and went out and stood at the entrance of the cave.

The Word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

R: Show us, O LORD, your mercy, and grant us your salvation.

I will hear what the LORD God speaks;
he speaks of peace for his people and his faithful.
His salvation is near for those who fear him,
and his glory will dwell in our land. **R**

Mercy and faithfulness have met;
justice and peace have kissed.
Faithfulness shall spring from the earth,
and justice look down from heaven. **R**

The LORD will bestow his bounty,
and our earth shall yield its increase.
Righteousness will march before him,
and guide his steps on the way. **R**

SECOND READING (Letter of St Paul to the Romans 9:1-5)

Brothers and Sisters: I am speaking the truth in Christ. I am not lying. My conscience bears me witness in the Holy Spirit — that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers and sisters, my kinsmen according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed for ever. Amen.

The Word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Alleluia, alleluia. I long for you, O LORD, my soul longs for his word. Alleluia.

GOSPEL (Matthew 14:22-33)

The Lord be with you.

And with your spirit.

A reading from the holy Gospel according to Matthew.

Glory to you, O Lord.

After the crowd had eaten and were satisfied: Immediately Jesus made the disciples get into the boat and go before him to the other side, while

he dismissed the crowds. And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, but the boat by this time was a long way from the land, beaten by the waves, for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, and said, 'It is a ghost!' and they cried out in fear. But immediately Jesus spoke to them, saying, 'Take heart; it is I. Do not be afraid.' And Peter answered him, 'Lord, if it is you, command me to come to you on the water.' He said, 'Come.' So Peter got out of the boat and walked on the water and came to Jesus. But when he saw the wind, he was afraid, and beginning to sink he cried out, 'Lord, save me.' Jesus immediately reached out his hand and took hold of him, saying to him, 'O you of little faith, why did you doubt?' And when they got into the boat, the wind ceased. And those in the boat worshipped him, saying, 'Truly you are the Son of God.'

The Gospel of the Lord

Praise to you, Lord Jesus Christ.

PRAYER OVER THE OFFERINGS

Be pleased, O Lord, to accept the offerings of your Church, for in your mercy you have given them to be offered and by your power you transform them into the mystery of our salvation. Through Christ our Lord. **Amen**

COMMUNION ANTIPHON

O Jerusalem, glorify the Lord, who gives you your fill of finest wheat.

PRAYER AFTER COMMUNION

May the communion in your Sacrament that we have consumed, save us, O Lord, and confirm us in the light of your truth. Through Christ our Lord. **Amen**

LET US PRAY FOR

PLEASE PRAY FOR THE SICK INCLUDING

Baby Zoë Daly-Ford, Patrick Connors, Alexandra Cherriman,
Dave Wilson, Paul Wycliffe, Charlotte Curson,
Edwina Slater, Tony Sefton, Baby Ruby, Sheila Pike, Bill Hughes,
Geraldine Garvley, Ashley Elliott, Robin Sherfield,
Pat Danielian, Anne Mullarky, Vilma Marshall, Carolyn Whitefield,
Sheila Budgen, Zoe Keane, Mark Wiesner, Brian Harris,
Shane Campbell, Laura Rawlinson (Walshe), Grace Khushi,
Amanda Molloy, Jarad Nunns, Gina Partridge,
Margaret Georgeson, Jan Davies, Alan Frendo-Cumbo,
and Katrina Sharpe.

WE PRAY FOR

Bridget Downes RIP, Linda Horner RIP,
Ana Maria Benevenia RIP and ALL HOLY SOULS.

OTHER ANNOUNCEMENTS

NEXT SUNDAY WILL BE THE FEAST OF OUR LADY'S ASSUMPTION.

COFFEE AFTER 9:15 AM MASS HOST

FOR PARISH FUNDS.

READINGS FOR NEXT WEEK

Reading 1 - Book of Revelation 11:19a; 12:1-6a, 10ab

Psalm - Ps 45 (44):10.11.12.16. R.10b

Reading 2 - First Letter of St Paul to the Corinthians 15:2-27

Gospel - Luke 1:39-56

Magnifica humanitas, a Review

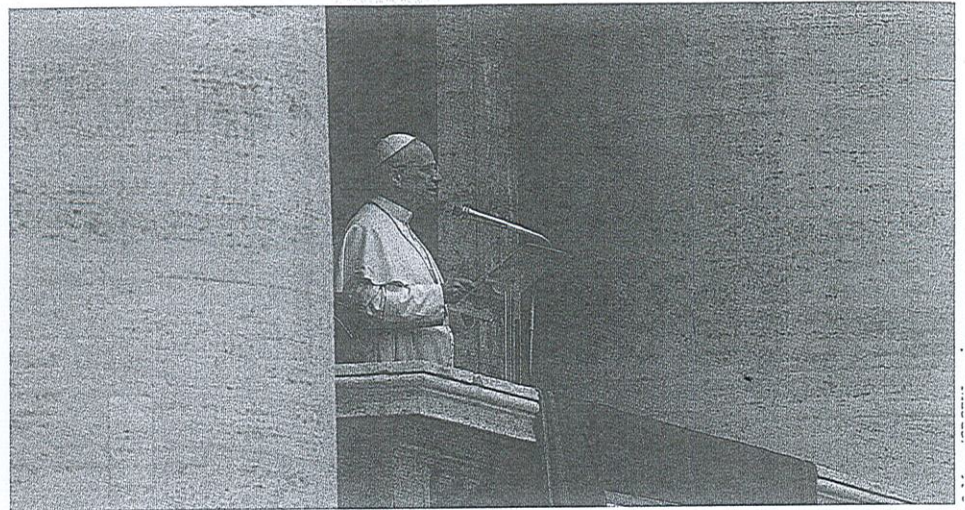
Fr Hugh Mackenzie

In *Rerum novarum* ('new things' or 'new realities'), Pope Leo XIII confronted the rapid changes brought about by the Industrial Revolution and developed Catholic moral principles concerning social injustices and the dominant ideological responses to them (capitalism and socialism). In *Magnifica humanitas* Pope Leo XIV attempts to deal with further challenges to human dignity and social justice brought about by the digital and computer revolution. 'Crucial questions impose themselves on our conscience and can no longer be avoided: Where are we going? Toward what goal do we wish to orient ourselves?' (§6).

Do we choose to build a Tower of Babel, 'a project conceived without reference to God, supported by a uniformity that eliminated diversity and that chose homogenisation over communion'? Or do we follow the 5th century BC re-building of Jerusalem 'through the shared responsibility of all: [...] rebuilding relationships before rebuilding with stones [...] recognising that our strength comes from the Lord' (§7-16, cf. 129, 184)?

Pope Leo argues that western culture seems to be choosing the former, having 'abandoned the search for the solid foundations sustaining our decisions and our laws' (§56). He argues powerfully throughout for the latter, Jerusalem, option: 'True progress always stems from a heart open to others, an intelligence willing to listen and a will that seeks what unites rather than what separates' (§15). We are 'created for relationship' (§50), 'the richness of our encounters with others; [...] "our real personal history is built with the heart"' (§120, 132 quoting Pope Francis' *Dilexit nos*).

In *That Hideous Strength* by C.S. Lewis, the final book of his deeply philosophical and theological science fiction trilogy, the technocratic overlords develop a disembodied human brain that learns to speak. Its utterances become their guiding wisdom, but it eventually descends into destructive and manic



incoherence. Pope Leo highlights the risks of artificial intelligence (AI) becoming a brain without a soul. He affirms 'the grandeur of humanity [...] which no machine can ever replace' (§15).

'The Church reminds us, with a firm yet humble voice, that true fulfilment [...] is found where freedom and responsibility are intertwined with mutual care and true solidarity, and where progress is measured by the dignity of each person and the good of all peoples' (§12).

Human persons 'can fully discover their true selves only in sincere self-giving' (§48 quoting Vatican II). 'Moderation and limits; [...] and a sense of transcendence and the common good' are essential (§147). AI does not have such freedom:

'Nothing in the world of AI is immaterial [...]. Every seemingly immediate and flawless response is the result of a long chain of mediation, involving vast networks of natural resources, energy infrastructure and, above all, people' (§173).

On the other hand, humans have a 'superiority over material things [...] with] rights and duties' (§51, referencing Vatican II). 'We must lay aside an individualistic and technical view of humanity, as if reality were mere matter' (§237). Here, the Pope wisely avoids

the red herring debate over whether AI might have a basic subjective or instinctual awareness.

We should not let AI be a guiding voice without either divine wisdom or the spiritual side of humanity. We should 'ensure that it will always be human intelligence, with its conscience and freedom, that guides technical innovations' (§97), 'not rejecting technology, but preventing it from dominating humanity' (§110). Widespread reliance on AI as a source not only of information, data synthesis and powerful pattern recognition is one thing. But as a source of personal and social guidance, even of psychological and spiritual counsel, a friend to the lonely and a solace for the broken in an increasingly secularised world, is really a modern form of idolatry. This is fraught with profound 'dangers' (a word used 13 times in the Encyclical) for individuals and for society, some of which have already become tragically evident.

AI is a potentially useful tool, but if we let it become our master, then we are abdicating our very humanity. The current risk is that this tool is being rapidly developed by people with purely monetary motives. AI in many of its current forms is designed not as a truth engine, let alone a true moral guide, but to maximize engagement in order to generate data for commercial

manipulation. It is also being used by various states and political powers for social and ideological manipulation, spreading deliberate misinformation (§102, 141, 191). Both of these are clearly against the common good. What is the corrective vision and who is to implement it and reign in rogue actors?

The Holy Father is also concerned that as the global economy is transformed by AI, it is putting countless people out of work (§151-164). The idea of 'work' in Catholic anthropology and social ethics goes beyond just economic necessity and earning one's daily crust. Work is about human creativity, self-development, collaboration and belonging to the shared endeavour. It is about being actors and contributors to the common good, not just passive and dependent receivers of welfare or patronage. This is an essential part of human dignity.

The Pope also discusses the tragic 'normalisation of war', which has happened despite the UN being set up to avoid that. He defends the 'right to self-defence, in the strictest sense' but

argues that with new types of national and international entities and development of such powerful weapons that avoidance of 'disastrous consequences for civilian populations' is almost impossible. 'Humanity possesses far more effective and capable tools for promoting human life and resolving conflicts, such as dialogue, diplomacy and forgiveness' (§192).

The fate of migrants is close to the Pope's heart. They should usually be offered 'genuine pathways to integration' (§81). A possible lacuna in the letter concerns its silence on the important historical role of cultures formed under the influence of Christianity. These concerns are also shared by those of different faiths and none, so we can make common cause with people who want to discuss how we control the AI revolution. However, as Catholics we are not simply 'humanists' in the modern 'liberal' sense. The language and ideas of the 'magnificence' or glory of humanity, of human rights and indeed of a rules-based world order, all derive from our fundamental identity in Christ.

We are created in his image, chosen in him before the creation of the world, restored to our original dignity through his redeeming sacrifice, called and invited to share in his divine life with the Father and the Holy Spirit. These are the foundations of any authentic humanism.

The questions arising from AI are confronting the whole human community with a fundamental choice concerning what foundations we build our *de facto* worldwide community upon.

Will future civilisation be built on authentic humanism with God's revelation in Christ as its cornerstone and guiding light? 'Only in Christ does "the mystery of humanity truly become clear" because his humanity is completely free, open to others' (§49, quoting Vatican II). Or will it be on a sophisticated but still purely materialist and mechanist concept of human nature which will make the majority of people effectively slaves of our own created automata and of the super-rich 'big brother' oligarchs who program and control them?