

# The Messenger

All correspondence to:  
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For St Bernard &  
St Michael's churches

14th June 2009  
Year B  
divine office wk3

St Michael's Church  
Langdown Lawn  
Hythe SO45 5GR

St Bernard's Church  
Southbourne Avenue,  
Holbury, SO45 2NT

## Waterside Catholic Parish

### PASTORAL TEAM

Priest: Fr David Adams

Deacons: Steve Bowler (8020 7449)

Ian Tobin (8089 7354)

Parish Administrator: Helen Hughson

To contact The Parish Administrator based at St Michael's  
call between 9am - 2pm daily (Mon, Tue, Wed)

For the Ideal Gift visit  
Faith, Hope & Charity

8 ST JOHN'S STREET  
HYTHE  
SOUTHAMPTON  
SO45 6DA  
Tel: 80207882



**Waitrose Voucher Raffle Winner**  
**Christine Drewitt** won the voucher  
for Sun 31 May. There will be no  
raffle in June but it will start again in  
September/October.

*This week we will be offering Masses for:*

**Celena Gomez de Netto RIP**  
**Elizabeth Stride RIP (Anniv)**  
**Betty & Nelly Wainwright RIP**  
**Bert Smith RIP (Anniv)**  
**George Read RIP (Anniv)**

**Special Thanks** to the Martha group,  
Tony O'Connell, musicians & every-  
one who helped celebrate Ian &  
Steve's 10 years of service to Water-  
side Parish as Deacons.

### PARISH SERVICES

#### Corpus Christi (The Body and Blood of Christ)



Sun	14	9 am	SB	Mass: <b>Corpus Christi</b>
		11 am	SM	Mass: <b>Corpus Christi</b>
		6 pm	SM	Reception of the body of Rose Marie Edwards RIP
Mon	15	1 pm	SM	Requiem Mass for Rose Marie Edwards RIP followed by committal at Southampton Crematorium at 2.45pm
Tue	16	10 am	SM	Morning Prayer & Mass: <b>of the Day</b>
Wed	17	7.30 pm	SM	Evening Prayer & Mass: <b>of the Day</b>
Thur	18	10 am	LT	Mass at Lyndhurst: <b>Sacred Heart of Jesus</b>
Sat	20	10 am	SM	Mass: <b>The Immaculate Heart of Mary</b>
		11 am	SM	Sacrament of Reconciliation (until 11.30 am)

#### Twelfth Sunday of Ordinary Time

Sun	21	9 am	SB	Mass: <b>Twelfth Sunday of Ordinary Time</b>
		11 am	SM	Mass: <b>Twelfth Sunday of Ordinary Time</b>

### Information & Notices:

**CAFOD TEAM ST THEREASA'S TOTTON** - Invite you to a "Call of Creation" parish walk at Testwood Lakes on Sunday 21st June at 12 noon. Bring a picnic lunch and meet at the Education Centre, Car Park.

**IMPORTANT INFORMATION FOR ALL EUCHARISTIC MINISTERS, CATECHISTS AND OTHERS WHO COME, OR MAY COME, INTO CONTACT WITH CHILDREN OR VULNERABLE ADULTS AS PART OF THEIR ROLE** - your two Safeguarding Officers are Polly Read (St. Michael's) and Helen Kitson (St. Bernard's) who need to initiate CRB checks on those involved. This is extremely important and a legal requirement. Bishop Crispian and the Portsmouth Diocese have made arrangements to ensure this procedure can be carried out simply. All those in this category will receive an invitation to join us in order to assist you in completing the necessary paperwork - please don't feel daunted it is relatively painless! Another important legal requirement is that at some stage you will be required to attend a training session, for some this will only mean a morning or afternoon depending on whether you work with adults or children, for others you may need to attend both sessions. We are very fortunate that Angela McGrory (the person in charge of this), has organised for a training day to be held at St Bernard's hall on Saturday 18th July. More details can be found on a poster at the back of each church and you can ask Polly or Helen for any further information. A reminder will be in the newsletter each week giving details of times etc. If you need to attend there will be forms at both churches to pop your name on. We look forward to getting together with you soon, Polly & Helen.

**JUST LISTEN! Next Saturday 20th June** 10am-4pm cost £20 (refreshments and light lunch included). Still places left. Listening skills are vital for all those working with people in the many differing ministries of today's Church. This one day course, by Acorn Christian Listening, providing introduction to listening skills from a Christian perspective. It will be of particular interest to Clergy and laity working in chaplaincy and bereavement support, as *well as ministers of Communion, visitors to the sick and housebound, catechists and pastoral council members*. To be held at St Bede's Popley Way, Basingstoke. RG24 9DX. Names and cheques can be submitted to the Parish Office.

**A REFRESHER WORKSHOP FOR MINISTERS OF HOLY COMMUNION** will take place on Saturday 4th July 1-3pm at St Michael's. Fr David will lead the session. Please put your name on the list in the porch. Please do your very best to attend.

## The Sacred Mystery of the Eucharist

Before any thoughts or concepts, before any words can be spoken or written the Eucharist is a simple experience of shared food – life giving nourishment which everyone receives together. At this level even a small child can have some experience and appreciation of what is happening. Over the course of history, however, the Church considered it necessary to say a lot more about what Jesus did at that last supper. This was partly due to a natural and healthy curiosity (as Mary asked the angel ‘How can this be since I am a virgin?’) and partly in response to controversy and dispute. The most influential Church statement in Western Christianity was given by the Council of Trent (16<sup>th</sup> cent). It stated that the Eucharist is a re-presentation of the sacrificial death and resurrection of Jesus and that the food shared is the Body and Blood of Jesus and that the Body, Blood, Soul and Divinity of Jesus are present, whole and entire under the species of both bread & wine. These can be accepted as true (by faith) even though we have not the slightest idea of how to understand these words or of how to relate this truth of faith to the rest of our experience. In this respect honesty obliges us to profess the faith we have and at the same time to confess our ignorance – we believe but we do not understand.

But what if we want to try to understand something of this mystery? The Catholic Church believes it is legitimate to desire and seek understanding. St Anselm (11<sup>th</sup> cent) defined theology as “faith seeking understanding”. We seek understanding by trying to relate together all the spheres of our knowledge and experience. For example if we call consecrated bread the Body of Christ how does that relate to baptised Christians who are also called the Body of Christ? If we believe Christ is present in the Eucharist how does that relate to the presence of the risen Christ in “all things” (Eph. 4:10). We know from both the Bible and from science that all things are inseparably connected and united. Does that mean then that the whole of creation is in some sense Christ’s body? In our quest for understanding at least one important starting point emerges. God is present everywhere – in God we “live and move and have our being”; God is “above all and through all and in all” (Eph 4:6). In seeking to understand God in Jesus and Jesus in the Eucharist we must begin from the foundation of the union of God with all. Indeed the final revelation is precisely when “God will be all in all” (1 Cor 15:28). So we are not seeking to understand a presence in the midst of absence but rather a unique presence in a whole universe of presence. We can start from here remembering that mystery is not something we can never begin to understand but a reality so rich and deep that our understanding can never exhaust it or fully encompass it.

Jesus is a spiritual artist and the Eucharist he gave us is a beautiful work of art. It captures, holds together and expresses everything that God has done for us in Jesus. It is a constellation and matrix of meaning and significance. It is an enactment of the Divine wisdom that is embodied in Jesus. It brings together the past, present and future, commemoration, celebration and thanksgiving, body & soul, earth and heaven, matter and spirit. It expresses love given and offered in the ultimate sacrifice. It invites humble and grateful receiving and it invites generous giving and service even to sacrificing one’s life. It forgives sin and by the embrace of love gives wholeness and holiness. It nurtures the uniqueness of individuality by the same love with which it removes all the barriers of separation and exclusion – no male or female, no Jew or Greek, no rich or poor, no slave or free, all are one in Christ. Of course there is no “It” about the Eucharist – it is not a “thing”, it does not have a separate reality apart from Christ. Eucharist is a personal, relational and communal encounter, an experience, a union with the Divine, being consciously present to the Presence which precedes all thoughts, images, words or feelings that may try to express it. This experience of communion is given to us through the simple materiality of bread and wine. The words spoken in the Holy Spirit – *This is my Body, this is my Blood* – break open the good but limited meaning of bread and wine as bodily nourishment and unite the physicality of the bread and wine to the genesis, history, life and cosmic presence of Jesus Christ. This relationship to Jesus becomes the new reality of the bread and wine – they bear and express the love of God made visible in Jesus. Faith sees and accepts this new meaning which is indeed a new reality and so the consecrated bread and wine become the vehicle for the personal and communal celebration of union with the Risen Christ. God comes to us in Jesus – he images God for us, he makes the Unknowable knowable. With Jesus we return to the Father, to the One who “dwells in unapproachable light, whom no one has ever seen or can see” (1 Tim 6:16). Similarly in other spiritual traditions God is the Formless, the Great Emptiness, the No-thing-ness of Pure Being. The experience of receiving Holy Communion, of consuming the consecrated bread and wine, is an experience of “no-thing-ness”, of pure, formless Being and radiant Divinity – that is why it completely eludes us on the level of thought, image and emotion. It is only by stillness, by silence of the heart and mind that we learn to be present to and aware of the One who is the Awareness within us and all things. “Be still and know that I am God” (Psalm 46:10). (DMA)