

The Messenger

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For St Bernard &
St Michael's Churches
24th MAY 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)

PARISH SERVICES

The Ascension of the Lord

Sun	24	9 am	SB	Mass: The Ascension of the Lord	
		11 am	SM	Mass: The Ascension of the Lord	
Tue	26	10 am	SM	Morning Prayer & Mass: St Philip Neri	
Wed	27	7.30 pm	SM	Evening Prayer & Mass: St Augustine of Canterbury	
Thur	28	10 am	LT	Mass at Lyndhurst: of the 7th Week of Easter	
Sat	30	10 am	SM	Mass: of the 7th Week of Easter	
		11 pm	SM	Sacrament of Reconciliation (until 11.30 am)	
		1 pm	SM	Wedding of Julia Footitt & Peter Browning	

Pentecost Sunday

Sun	31	9 am	SB	Mass: Pentecost Sunday
		11 am	SM	Mass: Pentecost Sunday

This week we will be offering Masses for:

Celina De-Netto RIP & Carlos de-Netto RIP (Anniv), Michael Moran RIP Anniv

Information & Notices:

ST BERNARD'S PLANT SALE: A new total of £568 was raised of which half goes to CAFOD (Focus Africa) and half to the Parish. Thanks everybody.

REFRESHER WORKSHOP FOR READERS: A Workshop for Readers from both churches will be held at St Michael's on Sat 6th June 1-3pm. Invitations are in the church porches. Anyone wishing to be a Reader should give their name ASAP to Helen c/o Parish Office.

A REFRESHER WORKSHOP FOR MINISTERS OF HOLY COMMUNION will take place on Saturday, 4th July 1-3pm. More details to follow.

EUCCHARISTIC READERS/READERS' ROTAS: New rotas have been published - please collect yours from the church porch this weekend.

CELEBRATING 10 YRS OF SERVICE TO THE PARISH given by Rev Steve Bowler & Rev Ian Tobin. This will take place on Friday, 12th June at 7.30pm at St Bernard's Church it will comprise of Mass followed by a buffet in the hall. For catering purposes we need to know how many of you will come and who will be willing to prepare some of the food. Lists are at the back of the churches. Please sign up now.

RAISE FUNDS FOR WATERSIDE CATHOLIC PARISH ROOF FUND WHEN YOU SHOP ONLINE easyfundraising is a shopping directory listing some of your favourite online stores, including Argos, Next, Amazon, Debenhams, John Lewis, Toys R Us, HMV and over 600 other top name stores. Whenever you shop with any one of them using the links provided on the easyfundraising site, you'll generate a free donation for us of up to 15% of the purchase price every time! It really is that simple! It's completely FREE to register and you won't pay a penny more for your shopping when you use the easyfundraising site. In fact you can even SAVE MONEY as many retailers give discounts, special offers and even 'e-vouchers' exclusive to easyfundraising. You can shop for holidays, flights, electronics, mobile phones, computing equipment, food, wine, pet supplies, finance, insurance and much more - and every purchase you make will raise funds for us at absolutely no cost to you! All you need to do is register for free at <http://www.easyfundraising.org.uk/watersidecp> and use easyfundraising every time you shop online.

For the Ideal Gift visit
Faith, Hope & Charity

8 ST JOHN'S STREET
HYTHE
SOUTHAMPTON
SO45 6DA
Tel: 023 8020 7882



Roof Fund

Current Total

£2,056

Thank you for your kind
donations

Don't forget if you sponsored
Marcus to swim you can hand in
your sponsorship money in the
Sunday collection or drop it off
at the Parish office.

Diocese of Portsmouth
Department for Pastoral Formation
Advisor for Marriage and Family Life
We are looking for a committed Catholic, passionate about all aspects of Marriage and Family Life, who will continue the work of promoting and supporting the 'Celebrating Family' initiative in the diocese. The Advisor will also have the opportunity to contribute collaboratively to all aspects of the department's work. The post is for two years, and the successful applicant will be a committed Catholic with a degree in Theology or a closely related subject. The Department is based at Park Place Pastoral Centre, Wickham, Hants. Salary: £18,000 for a 21 hour week. For an application pack, please contact Eileen Stephenson (estephenson@portsmouthdiocese.org.uk) 01329 835583
Closing date for applications: Wed 24th June
Interviews for shortlisted candidates: Friday 3rd July

CHRIST, THE YEAST THAT RAISES THE WHOLE BATCH

The telling of an event or a story is framed and expressed by how we see the world. For the ancient peoples the realm of heaven was literally up beyond the sky. But we know too that the writers of Scripture used meteorological metaphors, for example: the presence of God the Father is signified by a cloud as in - *a bright cloud overshadowed them, and from the cloud a voice said, 'This is my Son, the Beloved ..'* (Matt 17:5). What is more difficult for us, if not impossible, is to distinguish the boundaries between symbol and metaphor on the one hand, and empirical references on the other. So is Luke imagining the ascension of Jesus much as we would watch the launch of a space rocket or is it all metaphor '*a cloud took him from their sight*' meaning simply Jesus returns to the Father? Notice how, characteristically, Mark's Gospel avoids using too many atmospheric images but still has to use the royal throne metaphor: *the Lord Jesus ... was taken up into heaven: there at the right hand of God he took his place* (Mark 16:19). (If all this talk of metaphor seems strange remember Jesus himself said: *I have said these things to you in figures of speech (i.e. metaphors). The hour is coming when I will no longer speak to you in figures (i.e. metaphors) but will tell you plainly of the Father* (John 16:25)).

In our time and culture we have conventions of writing that, with the exception of poetry and poetic lyric, demand absolute clarity and separation between measurable events and forces and those which are of their nature subjective and unquantifiable, e.g. experiences of consciousness. Some people only accept as true and real things and events that can be verified by measurement. However even astrophysicists and quantum physicists have to resort to metaphor to describe phenomena indicated by observation, experiment and mathematical analysis.

Whatever the empirical evidence may be our relationship with God is most definitely experienced within the realm of consciousness or awareness. Indeed consciousness is the irreducible ground of every experience from the empirical to the unspeakable. But it is here that we need to make an important distinction. This is the difference between the experience, the awareness or consciousness and the words, thoughts, images that we use to try to articulate that experience. In Western culture we have become more and more identified with thought, ideas and concepts. By getting our words right we imagine we have found the truth. But all we find, in fact, are ideas about the truth, although some ideas can clearly correspond more closely to the truth than others.

Truth is an experience of being, life and reality. Because everything is connected it is ultimately about relationship. In the Bible the word "know" is much closer in meaning to touch, taste & experience than to ideas that is why it has a sexual reference as in Mary's question: *How can this be since I do not know a man* (Luke 1:34). This is why Jesus blessed his Father *for hiding these things from the learned and the clever and revealing them to mere children* (Matt 11:25). In Genesis (2:17) the prohibition concerning *the tree of the knowledge of good and evil* is not about preventing a theoretical understanding of morality but about preventing the violation of God's very good creation by presuming to judge and act as if some of it were good and some of it were evil. This divides and separates and breaks the unity of all things in God. We do this in a very small way every time we say, for example: *Its rotten weather today*.

Jesus once said that the *Kingdom of heaven was like yeast a woman took and mixed in with three measures of flour until all of it was leavened* (Matt 13:33). This is what happens in the Ascension. As the writer to the Christians at Ephesus put it: *The one (Jesus) who rose higher than the heavens to fill all things..* (Eph 4:10). We connect with and perceive this mystery through our participation in the consciousness of God, in other words, through the Holy Spirit. As Paul puts it: *these things God has revealed to us through the Spirit, for the Spirit searches everything, even the depths of God* (1 Cor 2:10). The ascension of Jesus reconnects (in our consciousness) body, soul and spirit, earth and heaven, death and life, past, present and future, God, humanity and the world. It expresses the definitive victory of God's love over our sin, enmity and alienation. By the gift of God's Spirit we are awakened to the mystery of God-With-Us and faith is our acceptance of this reality, of who we really are – children of God. This God is *Father of all, over all, through all and within all* (Eph. 4:6). This means every moment, everything, every person is sacred, is lifted up. It is why justice, compassion and love are the imperatives of the here and now. (DMA)