

St Margaret Mary Parish



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TIMES OF MASSES & INTENTIONS

Sunday 9th September, 2018

23RD SUNDAY OF THE YEAR

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Sunday	The 23rd Sunday of the Year
	8.00am In Thanksgiving (<i>Baker</i>)
	10.15am Brian Jones, RIP, (<i>Jones</i>)
	6.30pm Dennis Allen, RIP (<i>Piper/Allen</i>)
Monday	<i>Feria</i>
	9.30am People of the Parish
Tuesday	<i>Feria</i>
	9.30am Special Intention
Wednesday	<i>Feria</i>
	9.30am Special Intention
Thursday	<i>St John Crystostom</i>
	9.30am <i>No Intention</i>
Friday	<i>The Exaltation of the Holy Cross</i>
	9.30am MASS AT FAREHAM
Saturday	<i>Our Lady of Sorrows</i>
	9.30am MASS AT FAREHAM
Sunday	24th Sunday in Ordinary Time
	8.00am People of the Parish
	10.15am Jozef Lohyna Sr, RIP (<i>Labonkova</i>)
	6.30pm Neidre Nobris, RIP

Confessions: By request or appointment at any time

23rd Sunday of The Year

Entrance Antiphon:

You are just, O Lord, and your judgement is right;
treat your servant in accord with your merciful love.

Responsorial Psalm:

My soul, give praise to the Lord.

Gospel Acclamation:

Alleluia, Alleluia! Speak, Lord, your servant is listening:
you have the message of eternal life. Alleluia!

Communion Antiphon:

Like the deer that yearns for running streams, so my soul
is yearning for you, my God; my soul is thirsting for God,
the living God.

WEEKLY BIBLE READINGS:

Monday, 1 Cor 5:1-8; Tuesday, 1 Cor 6:1-11;

Wednesday, 1 Cor 7:25-31; Thursday, 1 Cor 8:1-13;

Friday, Numbers 21:4-9; Saturday, 1 Cor 10:14-22

SECOND COLLECTION TODAY

There is a special collection today for
Home Missions, on behalf the Catholic Bishops,
to assist the work of evangelisation in our country.

*We adore you, O Christ, and we praise you!
for by your Cross you have redeemed the world.*



23RD SUNDAY OF THE YEAR

9th September, 2018

What shows us the presence of God? In the Biblical world it was miracles - signs, which pointed towards the emergence of a new Kingdom, the Kingdom of God. This had been prophesied from of old: it was said that One would come, and also that certain things would be associated with this Messiah which would display the perfection of the Kingdom God wanted to establish. Jesus, in both his preaching and his miracles, proclaims that the Kingdom of God is at hand, in his own person. He fulfils the prophecies of the past, as he displays to the people of his own time, and to us, the nature of Gods Kingdom: in it all diseases and afflictions are abolished: so opening the man's ears and eyes tells us two things: first that Jesus is God, present in our midst, and secondly that he calls us into a Kingdom where all is perfect.

**"He makes the deaf hear
and the dumb speak"**

A POPE'S REFLECTION

At the centre of today's Gospel, there is a small but a very important word. A word that, in its deepest sense, sums up Christ's whole message and all his work. St. Mark records this word in the very language of Jesus in which Jesus spoke it so that we may hear it even more vividly. The word is "Ephphatha", which means "be opened". Let us look at the context in which it is used. Jesus was crossing the region known as Decapolis, between the coast of Tyre and Sidon and Galilee, hence an area that was not Jewish. They brought him a deaf-mute to be healed, evidently Jesus' fame had spread that far. Jesus took him aside and touched his ears and his tongue and then, looking up to heaven, said with a deep sigh: "Ephphatha" which means "be opened". Then the man immediately began to hear and to speak plainly. This, therefore is the historical and literal meaning of this word: thanks to Jesus' intervention, the deaf-mute "was opened"; previously he had been closed, isolated, it had been very difficult for him to communicate. For him healing meant an "opening" to others and to the world, an opening which, starting with the organs of hearing and speech, involved his whole self and his life: he could at last communicate and thus relate in a new way.

However, we all know that a person's closure and isolation do not only depend on the sense organs. There is an inner closure that affects the person's inmost self, which the Bible calls the "heart". It is this that Jesus came to "open", to liberate, so as to enable us to live to the full our relationship with God and with others. This is why I said that this small word, "ephphatha — be opened", sums up in itself Christ's entire mission. He was made man so that man, rendered inwardly deaf and mute by sin, might be able to hear God's voice, the voice of Love that speaks to his heart, and thus in his turn learn to speak the language of love, to communicate with God and with others. For this reason the word and the action of the "ephphatha" have been integrated into the Rite of Baptism as one of the signs that explain its meaning: the priest, touching the mouth and ears of the newly baptized person says: "ephphatha", praying that he or she may soon hear the word of God and profess the faith.

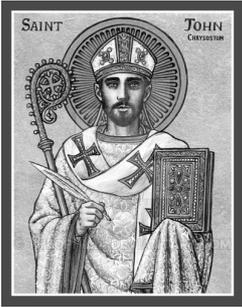
Through Baptism, the human person begins, so to speak, to breathe the Holy Spirit whom Jesus invoked from the Father with that deep sigh in order to heal the deaf-mute.

Let us now turn in prayer to Mary Most Holy, whose Nativity we celebrated yesterday. Because of her unique relationship with the Incarnate Word Mary was fully "open" to the Lord's love, in her heart she was constantly listening to his word. May her maternal intercession obtain that every day, in faith, we experience the miracle of the "ephphatha", to live in communion with God and with our brothers and sisters.

Pope Benedict XVI

Saint of the week

September 13th, Saint John Chrysostom (d.407)



The ambiguity and intrigue surrounding John, the great preacher (his name means “golden-mouthed”) from Antioch, are characteristic of the life of any great man in a capital city.

Brought to Constantinople after a dozen years of priestly service in Syria, John found himself the reluctant victim of an imperial ruse to make him bishop in the greatest city of the empire. Ascetic, unimposing but dignified, and troubled by

stomach ailments from his desert days as a monk, St. John became a bishop under the cloud of imperial politics.

If his body was weak, his tongue was powerful. The content of his sermons, his exegesis of Scripture, were never without a point. Sometimes the point stung the high and mighty.

Some sermons lasted up to two hours.

His lifestyle at the imperial court was not appreciated by many courtiers. He offered a modest table to episcopal sycophants hanging around for imperial and ecclesiastical favours. John deplored the court protocol that accorded him precedence before the highest state officials. He would not be a kept man. His zeal led him to decisive action.

Bishops who bribed their way into office were deposed. Many of his sermons called for concrete steps to share wealth with the poor. The rich did not appreciate hearing from John that private property existed because of Adam’s fall from grace any more than married men liked to hear that they were bound to marital fidelity just as much as their wives were. When it came to justice and charity, John acknowledged no double standards.

Aloof, energetic, outspoken, especially when he became excited in the pulpit, John was a sure target for criticism and personal trouble. He was accused of gorging himself secretly on rich wines and fine foods. His faithfulness as spiritual director to the rich widow, Olympia, provoked much gossip attempting to prove him a hypocrite where wealth and chastity were concerned. His actions taken against unworthy bishops in Asia Minor were viewed by other ecclesiastics as a greedy, un-canonical extension of his authority.

Theophilus, archbishop of Alexandria, and Empress Eudoxia were determined to discredit John. Theophilus feared the growth in importance of the Bishop of Constantinople and took occasion to charge John with fostering heresy.

Theophilus and other angered bishops were supported by Eudoxia. The empress resented his sermons contrasting gospel values with the excesses of imperial court life.

Whether intended or not, sermons mentioning the lurid Jezebel and impious Herodias were associated with the empress, who finally did manage to have John exiled. He died in exile in 407.

Reflection: John Chrysostom’s preaching, by word and example, exemplifies the role of the prophet to comfort the afflicted and to afflict the comfortable. For his honesty and courage, he paid the price of a turbulent ministry as bishop, personal vilification, and exile.

CATHOLIC NEWSPAPERS

For quite some time the sale of the Catholic Newspapers in the Parish has been dwindling. Ordering, sending off notification for unsold items, and paying (always upfront) takes up a disproportionate amount of time. From the end of September these items will no longer be available.

If you wish to receive a weekly paper, then please sign up directly online, or place an order from the subscriptions information present in each publication. These will then be delivered by post to your door, every week, if applicable.

If you need help with this process, please ask.

FORTHCOMING EVENTS

Palestine and Israel an Intrafaith Perspective

Come and join us and other local church members in Church Hall on 7.30pm Thursday, **13th September** to hear Sue Malpass speak on this interesting subject.

KSC Pub Skittles Social Evening - 27th September

Parishioners are invited to enjoy a Pub Skittles Evening with food to be held at "The Crofton Pub" Hill Head from 7pm. Food served at 8.30pm. £11 per person. Limited numbers - details contact a.quigley573@btinternet.com

Quiz Evening in aid of Hampshire Air Ambulance

7pm Friday 5th October in the Church hall. BYOB & snacks. Tickets £7.50 from Sunday 16th September.

KSC Autumn Walk - Sunday 14th October

5.7 miles between Cheriton & Tichbourne villages.

KERALA FLOODS: AN SVP APPEAL

Some terrible floods have been taking place in Kerala in southern India. Hundreds of people have been killed and many more are missing; countless homes have been washed away, and the monsoon season is set to continue until early September. Kerala is the most Christian state in India – it has more churches than any other region. The SVP the (St Vincent de Paul Society) is very active there and are asking for help and funds. Please contribute to this Kerala appeal. To donate visit www.svp.org.uk, telephone 02077033030 or send cheques made out to SVP (write ‘Kerala appeal’ on the back) to SVP, Romero House, 55 Westminster Bridge Road, London SE1 7JB. And please remember our sisters and brothers in Kerala in your prayers.

HEALTH & SAFETY & FIRE MARSHALLS

The Diocese requires that we have people to look after all aspects of health & safety issues especially at Masses celebrated on Sundays. If anyone would like to volunteer to take on these roles, please speak to Fr Peter after Mass

COFFEE AFTER 10.15 MASS

Coffee after the 10.15 Mass will held in the Paray room.

It is hoped that more people might be able to attend to meet for a friendly cuppa and a chat.

NIGHTFEVER AT ST MARY'S GOSPORT

15th September, starting at 7.30 pm. after 6pm Mass. Exposition and Adoration concluding with Benediction at 10.30pm. For information or to support, Nightfever, contact Mike Slater on 02392 554537.

HOSPITAL STAYS

Please remember if you or a member of the family are due to enter hospital and they would like to receive the sacraments, then you need to inform the Chaplaincy Team or Parish Office. The Data Protection Act, restricts any personal information about patients being released.

Visits can only be arranged if we know you're there!

Please remember in your prayers

Doug Caldwell, Helen Worstmann, Aileen Hopkins, Pam Hale, Oliver Russell, Irene Hollywood, Jim Brown, Pat Juke, Joseph Dolan, Siobhan Jefferies, Irene Otter, Samantha Donohoe, Pat & Hugh Cooke, Marion Celand, Eileen Parsons, Josie Cutcliffe. Maria & John Marvao, Michelle Gray, Kol Thelis, Val Stoker, Thomas McCartney, Pat Elward, Mamie Allen, Netta Tracy, Sue & John Forer, June Paris, John Kinneavy, Susan Bolton, Natalie Mahon, Jeanne Key, Kazzy Madeley, Joseph Chisholm, Anne-Marie Mooney, Joyce Redding.

MARY, HEALTH OF THE SICK, PRAY FOR THEM

