

IMMACULATE CONCEPTION CATHOLIC CHURCH

1st SEPTEMBER 2024 - TWENTY-SECOND SUNDAY IN ORDINARY TIME

*'Nothing that goes into a man from outside can make him unclean;
it is the things that come out of a man that make him unclean.*

Mark 7,15

**Our Parish vision is to bring people closer to Christ
by inviting, welcoming, nurturing and nourishing everyone**


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Catholic Diocese of Portsmouth, (Reg Charity No: 1199568)
Bank details: CDP, Immaculate Conception Church
Sort Code: 30-93-04
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Parish Priest: Fr Anthony Chiatu
Parish Deacon: Dcn Gerard Dailly
Hospital Chaplaincy: (023 8120 8517)
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Safeguarding Officer: Laura Sparmann
(safeguarding@immaculateconception.church)
Parish Secretary: Cecilia Kovacs (023 8055 5470)
Confessions: After 10 am Mass on Saturdays
Hall Bookings: contact the parish secretary

PARISH OFFICE OPEN NEXT WEEK: Monday (!) 10:30 3.30 pm, Wednesday and Thursday 1pm-5pm, Friday, 10:00 am – 3 pm

**ALL MASSES ADVERTISED BELOW ARE AVAILABLE TO JOIN LIVE, ONLINE AT
www.churchservices.tv/portswoodchur**

Date	Solemnities & Feast days	Times & Liturgies		Mass Intentions
Sun 1 September	TWENTY-SECOND SUNDAY IN ORDINARY TIME	8.30 am 10.30 am	Mass Mass (children's)	Lawrence & Luigiana Clegg RIP Fr George Lyons RIP
Mon 2 September	Feria		NO MASS	
Tues 3 September	St Gregory the Great	9.00 am 10.00 am	Eucharistic Adoration Mass	
Wed 4 September	St Cuthbert	10.00 am 6pm	Mass Eucharistic Adoration	
Thurs 5 September	Feria	10.00 am	Mass	
Fri 6 September	Feria	9.00 9.30 am 10.00 am	Eucharistic adoration Rosary Mass	
Sat 7 September	Our Lady on Saturday	10.00 am	Mass	Krystyna and Adam Madej RIP
Sun 8 September	TWENTY-THIRD SUNDAY IN ORDINARY TIME	8.30 am 10.30 am	Mass Mass - Education Sunday	Bryan Rosario RIP Members of the Maxfield & Deadman family RIP

 <p>READINGS FOR THIS SUNDAY 1st Reading: Deuteronomy 4:1-2,6-8 Psalm: Psalm 14(15):2-5 2nd Reading: James 1:17-18,21-22,27 Gospel: Mark 7:1-8,14-15,21-23</p>	<p>NEXT WEEK IN THE PARISH: Tues 3rd Tea & Coffee after 10 am Mass – church hall First Holy Communion intro session – 6pm church hall Wed 4th Adoration for students and anyone else who would like to join us – 6-7 pm in the Lady Chapel Thur 5th Caritas activity group gardening session – 10.30am Sun 8th Education Sunday Refreshments and cake sale after mass Choir Practice 11.30 am in the church. Anyone welcome to join.</p>
	<p>SECOND COLLECTIONS: SUNDAY 1st SEPTEMBER – No second collection SUNDAY 8th SEPTEMBER – Catholic Education Service</p>

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE WORLD DAY OF PRAYER FOR THE CARE OF CREATION

1st September 2024

Hope and Act with Creation

Dear Brothers and Sisters!

“Hope and Act with Creation” is the theme of the World Day of Prayer for the Care of Creation, to be held on 1 September 2024. The theme is drawn from Saint Paul’s Letter to the Romans (8:19-25), where the Apostle explains what it means for us to live according to the Spirit and focuses on the sure hope of salvation that is born of faith, namely, newness of life in Christ.

1. Let us begin with a question, one perhaps without an immediately obvious answer. If we are truly believers, *how did we come to have faith?* It is not simply because we believe in something transcendent, beyond the power of reason, the unattainable mystery of a distant and remote God, invisible and unnameable. Rather, as Saint Paul tells us, it is because *the Holy Spirit dwells within us*. We are believers because the very love of God “has been poured into our hearts” (Rom 5:5) and the Spirit is now truly “the pledge of our inheritance” (Eph 1:14), constantly prompting us to strive for eternal goods, *according to the fullness of Jesus’ authentic humanity*. The Spirit enables believers to be creative and pro-active in charity. He sends us forth on a great journey of spiritual freedom, yet one that does not eliminate the tension between the Spirit’s way of thinking and that of the world, whose fruits are opposed to each other (cf. Gal 5:16-17). We know that the first fruit of the Spirit, which sums up all the others, is *love*. Led by the Holy Spirit, believers are children of God and can turn to him with the words “Abba, Father” (Rom 8:15), just as Jesus did. Moreover, they can do so with the freedom of those who no longer fall back into the fear of death, for *Jesus has risen from the dead*. This is our great hope: God’s love has triumphed and continues to triumph over everything. Indeed, even in the face of physical death, future glory is already assured for those who live the new life of the Spirit.

Nor does this hope disappoint, as was affirmed in the recent *Bull of Indiction* of the forthcoming Jubilee.

2. The life of a Christian, then, is one of faith, active in charity and abounding in hope, as we await the Lord’s return in glory. We are not troubled by the “delay” of the Parousia, Christ’s second coming; for us the important question is whether, “when the Son of man comes, he will find faith on earth” (Lk 18:8). Faith is a gift, the fruit of the Spirit’s presence in us, but it is also a task to be undertaken freely, in obedience to Jesus’ commandment of love. Such is the blessed hope to which we must bear witness. Yet where, when, and how are we to bear that witness? Surely *by caring for the flesh of suffering humanity*. As people who dare to dream, we must *dream with our eyes wide open*, impelled by a desire for love, fraternity, friendship and justice for all. *Christian salvation enters into the depths of the world’s suffering*, which embraces not only humanity but also the entire universe, nature itself, and the *oikos*, the home and living environment of humanity. Salvation embraces creation as an “earthly paradise,” mother earth, which is meant to be *a place of joy and a promise of happiness for all*. Our Christian optimism is founded on a living hope: it realizes that everything is ordered to the glory of God, to final consummation in his peace and to bodily resurrection in righteousness, as we pass “from glory to glory.” Nonetheless, in the passage of time we are not exempt from pain and suffering: *the whole creation groans* (cf. Rom 8:19-22), we Christians groan (cf. vv. 23-25) and the Spirit himself groans (cf. vv. 26-27). *This groaning expresses apprehension and suffering, together with longing and desire*. It gives voice to our trust in God and our reliance on his loving yet demanding presence in our midst, as we look forward to the fulfilment of his plan, which is joy, love and peace in the Holy Spirit.

3. The whole of creation is caught up in this process of new birth and, in groaning, looks forward to its liberation. This entails an unseen and imperceptible process of growth, like that of “a mustard seed that becomes a great tree” or “leaven in the dough” (cf. Mt 13:31-33). The beginnings are tiny, but the expected results can prove to be infinite in their beauty. Similar to the anticipation of a birth – the revelation of the children of God – *hope can be seen as the possibility of remaining steadfast amid adversity*, of not losing heart in times of tribulation or in the face of human evil. Christian hope does not disappoint, nor does it deceive. The groaning of creation, of Christians and of the Spirit is the anticipation and expectation of a salvation already at work; all the same, we continue to find ourselves enduring what Saint Paul describes as “tribulation, distress, persecution, famine, nakedness, peril, sword” (Rom 8:35). Hope, then, is an alternative reading of history and human affairs. It is not illusory, but realistic, with the realism of a faith that sees what is unseen. This hope is *patient expectation, like that of Abraham*. I think of that great visionary believer, Joachim of Fiore, the Calabrian abbot who, in the words of Dante Alighieri, “was endowed with a spirit of prophecy”. At a time of violent conflicts between the Papacy and the Empire, the Crusades, the outbreak of heresies and growing worldliness in the Church, Joachim was able to propose the ideal of a *new spirit of coexistence* among people, based on universal fraternity and Christian peace, the fruit of a life lived in the spirit of the Gospel. I spoke of this spirit of social friendship and universal fraternity in [Fratelli Tutti](#), but this harmony among men and women should also be extended to creation, in a “situated anthropocentrism” ([Laudate Deum](#), 67) and in a sense of responsibility for *a humane and integral ecology*, the path to salvation for our common home and for us who inhabit it.

4. Why is there so much evil in the world? Why so much injustice, so many fratricidal wars that kill children, destroy cities, pollute the environment and leave mother earth violated and devastated? Implicitly evoking the sin of Adam, Saint Paul states: “We know that the whole creation has been groaning in labour pains until now” (Rom 8:22). The moral struggles of Christians are linked to the “groaning” of creation, ever since the latter “was subjected to futility” (v. 20). The entire universe and every creature therein groans and yearns “impatiently” for its present condition to be overcome and its original state to be restored. Our liberation thus includes that of all other creatures who, in solidarity with the human condition, were placed under the yoke of slavery. Creation itself, like humanity, was enslaved, albeit through no fault of its own, and finds itself unable to fulfil the lasting meaning and purpose for which it was designed.

It is subject to dissolution and death, aggravated by the human abuse of nature. At the same time, the salvation of humanity in Christ is a sure hope also for creation, for, “the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God” (Rom 8:21). Consequently, *thanks to Christ’s redemption, it is possible to contemplate in hope the bond of solidarity between human beings and all other creatures.*

5. In our hopeful and persevering expectation of the glorious return of Jesus, the Holy Spirit keeps us, the community of believers, vigilant; he continually guides us and calls us to conversion, to a change in lifestyle in order to resist the degradation of our environment and to engagement in that social critique which is above all a witness to the real possibility of change. This conversion entails leaving behind the arrogance of those who want to exercise dominion over others and nature itself, reducing the latter to an object to be manipulated, and instead embracing the humility of those who care for others and for all of creation. “When human beings claim to take God’s place, they become their own worst enemies” ([Laudate Deum](#), 73), for Adam’s sin has tainted our fundamental relationships, namely with God, with ourselves, with one another and with the universe. All these relationships need to be integrally restored, saved and “put right”. None of them can be overlooked, for if even one is lacking, everything else fails.

6. To *hope and act with creation*, then, means above all to join forces and to walk together with all men and women of good will. In this way, we can help to rethink, “among other things, the question of human power, its meaning and its limits. Our power has frenetically increased in a few decades. We have made impressive and awesome technological advances, yet we have not realized that at the same time we have turned into highly dangerous beings, capable of threatening the lives of many beings and our own survival” ([Laudate Deum](#), 28). Unchecked power creates monsters and then turns against us. Today, then, there is an urgent need to set ethical limits on the development of artificial intelligence, since its capacity for calculation and simulation could be used for domination over humanity and nature, instead of being harnessed for the service of peace and integral development (cf. [Message for the World Day of Peace 2024](#)).

7. “The Holy Spirit accompanies us at every moment of our lives”. This was clearly understood by the boys and girls assembled in Saint Peter’s Square for the first World Day of Children, which was held on Trinity Sunday. God is not an abstract notion of infinity, but the loving Father, the Son who is the friend and redeemer of every person, and the Holy Spirit who guides our steps on the path of charity. Obedience to the Spirit of love *radically changes the way we think*: from “predators”, we become “tillers” of the garden. The earth is entrusted to our care, yet continues to belong to God (cf. Lev 25:23). This is the “theological anthropocentrism” that marks the Judeo-Christian tradition. To claim the right to possess and dominate nature, manipulating it at will, thus represents a form of idolatry, a Promethean version of man who, intoxicated by his technocratic power, arrogantly places the earth in a “dis-graced” condition, deprived of God’s grace. Indeed, if the grace of God is Jesus, who died and rose again, then the words of Benedict XVI certainly ring true: “It is not science that redeems man: man is redeemed by love” ([Spe Salvi](#), 26), the love of God in Christ, from which nothing and no one can ever separate us (cf. Rom 8:38-39). Creation, then, is not static or closed in on itself, but is continuously drawn towards its future. Today, thanks to the discoveries of contemporary physics, the link between matter and spirit presents itself in an ever more intriguing way to our understanding.

8. The protection of creation, then, is not only an ethical issue, but one that is eminently *theological*, for it is the point where the mystery of man and the mystery of God intersect. *This intersection can be called “creative”*, since it originates in the act of love by which God created human beings in Christ. That creative act of God enables and grounds the freedom and morality of all human activity. We are free precisely because we were created *in the image of God who is Jesus Christ*, and, as a result, are “representatives” of creation in Christ himself. A transcendent (theological-ethical) motivation commits Christians to promoting justice and peace in the world, not least through the universal destination of goods. It is a matter of *the revelation of the children of God that creation awaits, groaning as in the pangs of childbirth*. At stake is not only our earthly life in history, but also, and above all, our future in eternity, the *eschaton* of our blessedness, the paradise of our peace, in *Christ, the Lord of the cosmos, crucified and risen out of love*.

9. To hope and act with creation, then, means to live an incarnational faith, one that can enter into the suffering and hope-filled “flesh” of others, by sharing in the expectation of the bodily resurrection to which believers are predestined in Christ the Lord. In Jesus, the eternal Son who took on human flesh, *we are truly children of the Father*. Through faith and baptism, our life in the Spirit begins (cf. Rom 8:2), *a holy life, lived as children of the Father*, like Jesus (cf. Rom 8:14-17), since by the power of the Holy Spirit, Christ lives in us (cf. Gal 2:20). In this way, our lives can become a song of love for God, for humanity, with and for creation, and find their fullness in holiness.

PARISH NOTICES

FIRST HOLY COMMUNION 2025

The registration is now closed. Those already registered but not attended a welcome session please come along to our last welcome session at 6pm on 3rd September.

EDUCATION SUNDAY



8th of September is Education Sunday. To celebrate the start of the new academic year we will have a speaker for both masses. Children are invited to wear school uniform for these Sunday masses.

PARISH COMMUNITY OUTREACH

Under Fr Anthony's guidance, our parish has started to develop further OUTREACH EVENTS as part of our service as Jesus's apostles to the local community. We are linking this partly with our Portsmouth Diocese CARITAS initiative.

Our next CARITAS OUTREACH group meeting takes place in the Parish Hall on **THURSDAY MORNINGS 10.30am to**



12:30pm:

5th September: Gardening work (at the back of the hall) growing vegetables etc...

PLEASE COME AND JOIN IN. No costs. Parents need to accompany and be responsible for their children.

CARITAS AUTUMN NEWSLETTER

The new Autumn newsletter can be found here:
<https://mailchi.mp/5f83bo22d4f5/autumn-newsletter>

SIGNIFICANT WEDDING ANNIVERSARY MASS

Sat 7th September, 2pm, St Bede's Church, Basingstoke

Are you celebrating a 25th, 30th, 40th, 50th, 60th or anniversary over 60 years? If so, Bishop Philip would like to invite you to a Mass of celebration. It is a wonderful occasion to celebrate and witness to Marriage.

If you would like to attend, please email:

anniversaries@portsmouthdiocese.org.uk

Papal Nuncio to Visit

We are delighted that the Apostolic Nuncio, His Excellency Archbishop Miguel Maury Buendía is to make an official visitation of our Diocese from 5th -7th September.

St. Joseph's and St. Edmund's Parish would like to invite you to a beautiful evening of music and prayer with the Apostolic Nuncio to Great Britain, Miguel Maury Buendia, beginning at 6:00 pm on Friday, September 6th, in St. Edmund's Church, The Avenue, Southampton, SO17 1XJ..

CHRISTMAS SHOE BOX APPEAL



Christmas presents this year collected for disadvantaged and displaced children in Moldova, Montenegro, Romania and Ukraine via Poland



Boxes are available to take away and fill with presents. Please also take a leaflet to guide you.

PLEASE RETURN YOUR FILLED BOX (TOGETHER WITH £2 ATTACHED) AS SOON AS YOU CAN, AND BY FRIDAY 18th OCTOBER AT THE LATEST, TO HELP THE ROTARY CLUB IN PREPARING THEIR DELIVERIES.

Contact Norman and Mary for any queries.

Thank you

PARISH EVANGELISATION CELL SYSTEM (PECS)

As we proceed with the implementation of the 10-Year Plan for our Diocese here in Southampton, we are invited to dream of how Catholic life in the city might look in the future and what is needed to make that a reality. Most importantly we need committed disciples of the Lord, people and priests, with a heart for making disciples of everyone with whom they come into contact. In short, we need people possessed of a deep love for Our Lord and desiring to grow in that love.

On **Saturday, September 21st, at St. Joseph's, Ashurst**, beginning with **Mass at 10 am** we will host an information and vision day on Parish Evangelisation Cell System. PECS is not a programme but a change to our thinking about Catholic life. It seems an opportune and providential moment to develop these cells or groups as the six parishes of our Southampton Central and West Pastoral Area becomes a single parish. Everyone is warmly welcome to this day which will end with a **shared lunch at 1 pm**.

SUBSCRIBE TO MAGNIFICAT

Magnificat is a spiritual guide to help you develop your prayer life, grow in your spiritual life, find a way to a more profound love for Christ, and participate in the holy Mass with greater fervour. Magnificat is a monthly publication designed for daily use, to encourage both liturgical and personal prayer. It can be used to follow daily Mass and can also be read at home or wherever you find yourself for personal or family prayer.

Annual subscriptions for individuals are currently £49.00 per year and can be purchased via our link:
<https://catholicherald.co.uk/magnificat/>

or by sending a cheque made payable to Catholic Herald Ltd. to:

Catholic Herald Ltd.,
8 Cromwell Place
LONDON
SW7 2JN

Or by phoning: 0203 882 9432

All orders received by the 10th September can start with the October issue.

CAN YOU HELP A NEW NEIGHBOUR?



This is a request through Fr Antony Gatt:

A nurse, who is also mother with three children is moving into the IC parish very soon.

She is moving from a furnished property in Bournemouth to an unfurnished one here in Portswood, and would be grateful for any furniture and household items you may be able to donate. We would also be grateful if anyone could offer assistance with collecting furniture in a van, that would also be helpful.

If you can help in any way please contact the parish office or Mark Owen via email mark-owen@sky.com

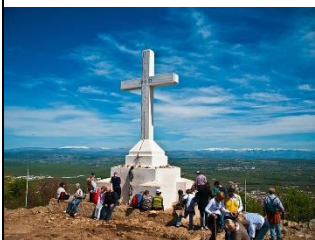
Ride and Stride 14-16th September 2024



Ride and Stride is a national sponsored event for cyclists, walkers, joggers, runners, horse-riders and mobility scooter drivers. People can also be sponsored as a welcomer on duty in a church. Of the fundraising total, 50% of sponsorship money goes to the church or chapel nominated by the participant, with the other 50% going to the Historic Churches Trusts, organisers of the event who use the funds raised for grants to churches and chapels for repair, restoration and improvement projects.

Those taking part plan their own route (which may cross county borders) using the List of Churches and Chapels that are intending to open on the day. Riders and Striders ask their relations, friends and colleagues to sponsor them - so much for each church or chapel they visit between 10.00am and 6.00pm on the day, or a lump sum. This is recorded on the sponsor form and participants can take part for as long or short a time, within the day, as is convenient. The List of participating Churches and Chapels (including some within the Diocese) be found here: <https://ridestride.org/> and there is still time to register as a participating church within your county. <https://hnhct.org.uk/ride-and-stride/>

MEDJUGORJE IRISH CENTRE



Medjugorje Irish Centre organize pilgrimages to Medjugorje throughout the year. For the past 20 years they have been bringing out groups and individuals.

Please take a look at their website www.med-irishcentre.com for more details about what they offer.

C a F E

CATHOLIC FAITH EXPLORATION

Faith Café's Digitalisation Project is moving on a pace and they now have downloads of The Sacraments course subtitled. <https://faithcafe.org/collections/the-sacraments-transforming-everyday-life>

If you have purchased this course in the past, please do request a FREE parish-wide download upgrade. Other FREE upgrades are available, email tim@faithcafe.org

PUBLIC TALK:

'THE MARONITE CHRISTIANS IN THE HOLY LAND'

Bournemouth – Sunday, 20 October 2024, 3-5pm



St Thomas More Catholic Church in Bournemouth will host a unique and insightful public talk titled 'The Maronite Christians in the Holy Land', presented and organised by Ordinariate Catholics in the UK in collaboration with Maronites in the Holy Land.

The event will take place from 3pm to 5pm UK time and features a distinguished panel of contributors, attending both in person and via live video link from the Holy Land.

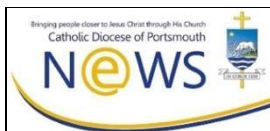
Attendees will have the opportunity to delve into the rich history of Maronite Christianity, the Aramaic language—the language spoken by Christ—and its liturgies. The event will also include a presentation on the current status and practices of the Maronites in the Holy Land, along with a showcase of the Aramaic Centre in the Galilee.

Details:

- **Ticket Price:** £7 per person or £10 per family
- **Venue:** St Thomas More Catholic Church, 42 Exton Road, Iford, Bournemouth, Dorset, BH6 5QG
- **Parking:** Free parking available
- **Booking:** Advanced booking is essential.

For more information and tickets, please visit

<https://www.ticketsource.co.uk/guildford-district-knights-of-st-columba>



PORTSMOUTH DIOCESE E NEWS & JOB VACANCIES

Activities, events, news and job vacancies from around the Diocese.

[https://mailchi.mp/portsmouthdiocese/issue455?e=\[UNIOID\]](https://mailchi.mp/portsmouthdiocese/issue455?e=[UNIOID])