

## OUR LADY OF LOURDES CHURCH In NEW MILTON

Catholic Diocese of Portsmouth

15 Mount Ave, New Milton. BH25 6NT.

Parish priest: *Father George Ngwa*

Church opening hours 7.00am- 7.00pm



**TWENTIETH SUNDAY IN ORDINARY TIME Year B 19<sup>TH</sup> AUGUST 2018**

### **“WHOEVER EATS ME WILL DRAW LIFE FROM ME”**

***MY FLESH IS REAL FOOD AND MY BLOOD IS REAL DRINK***

In October 1972 a charter flight from Uruguay was crossing the Andes Mountains to Chile. It never reached its destination. All forty passengers on board were presumed dead. But 72 days later, 16 emerged alive to tell how they had survived on the snow-capped slope where their plane had crashed. The world was stunned to learn their story. For food, they had eaten the flesh of the passengers who had died in the crash.

In today’s gospel, Jesus’ listeners are likewise stunned to learn the incredible promise that he makes: One day he will give a special bread for them to eat – a bread that in reality will be his own flesh. Is it any wonder that they object, “How can this man give us his flesh to eat?” Before examining the Lord’s reply, let us place today’s gospel passage in its proper context of John, chapter six. There’s a unified theme closely linking the three parts of this chapter.

First, the chapter begins with Jesus feeding the crowd of 5,000 by multiplying five small loaves of bread. Normally, bread results from a long and tedious process – beginning with spring planting and ending in an oven. But Jesus’ simple blessing dispenses with both time and effort. His action is a resounding declaration: “I can suspend the laws of nature for BREAD!” This is a miracle and like all miracles – it is an extraordinary manifestation of God’s presence.

Next, later that night, while the disciples are struggling to steer their boat on the storm-swept sea, Jesus comes walking towards them on the surface of the water. This is the strangest of all the gospel miracles. To walk on water seems to smack of what occurs in pagan myths. What is the point? A most important one, actually: The law of gravity mandates that weighty objects seek their rest at the lowest possible level. By preventing his body from sinking, Jesus was implicitly declaring: “I can suspend the laws of nature for my BODY.” Again this is a miracle and like all miracles – it is an extra-ordinary manifestation of God’s presence.

Later that afternoon, some of the crowd that had been fed, came to Jesus on the other side of the lake in order to make him their “bread king.” Jesus used the occasion to promise that someday he would give a special BREAD that would be his own BODY. (Jn. 6:51)

In short, when he fed those hungry thousands with only five small loaves, he proved, “I can do what I want with bread.” And by walking on the water, he confirmed, “I can do what I want with my body.” That afternoon, he drew the logical conclusion: “Someday, I will give a special bread that in reality is my body.” When did Jesus fulfil the awesome promise he made that afternoon? At the Last Supper, when he blessed the bread and wine saying: “Take, eat. This is my body... Take, drink. This is the cup of my blood...”

For more than 2,000 years the Church has firmly taught that whenever the priest at Mass does what Jesus did at the Last Supper, the bread and wine are changed in substance to the Lord's true flesh and blood, even though the accidentals of the bread and wine remain. Does this seem incredible? Perhaps the following illustration might shed some light on this marvel:

You grasp an iron bar. How do you know that it's iron? From its weight, its colour, and its hardness. But in outer space, the bar becomes weightless, and in a blast furnace it becomes a red-hot liquid. Is it still iron?

Yes, of course, for its substance remains the same. Only the accidentals (weight, colour, hardness) have changed.

In the blast furnace of God's love at Mass, the reverse of this takes place. The accidentals of the bread and wine stay the same; the substance changes into the Lord's own body and blood. This marvellous change the Church calls transubstantiation.\* Ever since that afternoon of the promise at Capernaum, many have refused to take Jesus at his word. Some have said that the Eucharist only represents him, just as the flag represent our country. However, someone who burns our country's flag is charged with desecrating the flag, not our country. But in 1 Corinthians, St. Paul emphatically states: "Whoever eats this bread or drinks of the cup of the Lord unworthily will be guilty of the body and blood of the Lord." (11:27)

Furthermore, if Jesus had meant a mere symbolic eating of his flesh, why did he allow his listeners to take him so literally? Elsewhere in John's gospel, whenever Jesus' listeners had understood him incorrectly, the misunderstanding was corrected at once:

In John 2, when Jesus told the chief priests – standing in the Temple courtyard – "Destroy this temple and in three days I will raise it up," they thought he meant the temple of stone. So the evangelist added the clarification that he was referring to the temple of his risen body.

In the next chapter, when Nicodemus concluded that Jesus had in mind a physical rebirth ("Surely, a grown man cannot enter his mother's womb a second time to be born."), Jesus pointed out that he had meant a spiritual rebirth.

And in the eleventh chapter, when the disciples understood that Jesus wanted to awaken Lazarus from natural slumber, he had to specify that he had meant the sleep of death.

But when his listeners at Capernaum objected, "How can this man give us his flesh to eat?" far from correcting any misunderstanding, Jesus went on to reinforce his statement by adding that they had to drink his blood as well – something utterly abhorrent to a devout Jew!

When they refused to accept this "intolerable teaching," Jesus allowed them to walk off and leave him. He did not call them back so that he might restate his message to make it more palatable, by rationalizing: "Wait, you're misunderstanding me! I'm only referring to a symbolic eating of my flesh." No, he turned to the twelve and asked, "Do you want to leave me, too?" Why was Jesus prepared to risk so much – even the loss of his chosen twelve? The only possible answer is that the presence he spoke of was not symbolic but real.

I fear that this might just be an affair of the head than of the heart. Recent surveys indicate that many Catholics are entertaining serious doubts about the real presence of Jesus in the Eucharist. So I wanted to use this occasion to reinforce what the Church has taught from the very beginning. A serious examination of the sixth chapter of John leaves no room for doubt that Jesus is really, truly and substantially present in the Eucharist – the Sacrament his Love.

Love demands union. The greater the love, the more intimate is the union desired. The lover longs to be joined to the beloved – in thought, in letters, in phone conversations, in physical presence, and ultimately – in spousal love – through the love embrace between husband and wife. So much does Jesus love us that he conceals himself under what looks like bread in order to ravish us in the love embrace of Holy Communion!

Such was the meaning of one of the early Church Fathers, St. John Chrysostom, when he wrote: "How many of you say, I would like to see his face, his garments, his sandals. You do see him, you touch him, you eat him. He gives himself to you, not only that you may see him – but also to be your food and your nourishment." As used in this analogy, "substance" does not refer to the chemical substance of the iron bar or of the bread. Rather, it refers to the basic reality of the thing, i.e., what it is in itself. You might not recognize me if I disguise myself, but I still remain the person I was.

**Fr. George Ngwa**

## **VISITING THE SICK**

Due to unforeseen circumstances, 2 Eucharistic Ministers are **urgently** needed to visit housebound parishioners in the Milton Green area of New Milton. If 2 volunteers come forward, visits would be once a month; if 1 comes forward, visiting would be every 3 weeks. At the moment, with only 2 Ministers, visiting is alternate weeks! Please contact **Madeleine Newland on 01425 620 507** if you can help. Thank You!

## **SERVICE OF REMEMBRANCE – Thursday 23<sup>rd</sup> August**

There will be a Service of Remembrance for the New Milton residents who lost their lives when enemy bombs fell on our town during World War II. There will be a short service of Remembrance starting at 11.00 a.m. that morning at the Memorial Clock on Station Road (opposite Bradbeers), when we will assemble for 1 minute's silence, a prayer and acknowledgement. The Mayor – Cllr David Rice-Mundy, warmly invites us to join him at the Memorial Clock for this special occasion. Our Fr. George will be giving the blessing.

## **GENERAL DATA PROTECTION REGULATIONS (GDPR)**

In order to comply with this new legislation on Data Protection, we need to receive your personal permission to use your personal details for administrative purposes. Consequently I have addressed a letter to every person on the Church Register with a Consent Form for signature. Therefore, would you please check for your personal letter in the Parish Post Box at the back of the Church by the confessional. I would be grateful if you could return your completed Consent Form at your earliest convenience. If you are unable to find your personal envelope, please contact me at the Parish Office on Wednesdays or Fridays between 10.00 a.m. and 2.00 p.m. I have added more envelopes, so please check! **Lizzie Davies**

## **EARLY WARNING DIARY DATE for our HARVEST SUPPER**

Our Harvest Supper is taking place on Saturday October 20<sup>th</sup> at 7.00 p.m. Don't forget to keep this evening free!

<p><b>DISABLED TOILET</b> We regret that the Disabled Toilet in the Church Hall is out of action but will be repaired as soon as possible. Apologies for the inconvenience!</p>
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## **WELCOME TO OUR VISITORS**

A warm welcome is extended to all our visitors. Please take a copy of our Newsletter, which will give you times of Masses and information about our Church life.

*"Come away to some lonely place all by yourselves and rest for a while"*

These words of Jesus from St Mark's Gospel (6:31) were aptly quoted in Mass just as the school holidays and the peak holiday season were beginning. It is, of course, important that if we are able to do so we get away for some rest and relaxation with our families or friends. Indeed, some of us may choose to actually go away to a lonely place all by ourselves! What is important at this time of year, though, is that we recharge not just our physical batteries by resting from our normal daily work and routines, but that we take time to recharge our spiritual batteries too!

Not all of us are fortunate enough to be able to have the time or opportunity to get away on a spiritual retreat. For those who can't here is an opportunity to take part in a "virtual" retreat during August. The Pray More Healing Retreat is entirely online so the content can be accessed at any time. Although it began on the 6th August, it's not too late to benefit from this on-line retreat. Further details can be found on the Portsmouth Diocesan website.

## TWENTIETH SUNDAY IN ORDINARY TIME Year B 19<sup>TH</sup> AUGUST 2018

Sunday	19	August	20 <sup>th</sup> Week in Ordinary Time	18.00 Vigil Mass of 20 <sup>th</sup> Sunday in Ordinary Time 10.00 Holy Mass – MPP	Coffee & Tea in Hall after Mass
Monday	20	August	St. Bernard		
Tuesday	21	August	St. Pius X	18.00 Exposition, 18.30 Rosary, 18.50 Benediction 19.00 Holy Mass -	
Wednesday	22	August	The Queenship of Mary	0.90 Exposition, 09.30 Rosary, 09.50 Benediction 10.00 Holy Mass – <i>Mary &amp; Jack Loftus (RIP)</i>	Confession after Mass
Thursday	23	August	St. Rose of Lima	0.90 Exposition, 09.30 Rosary, 09.50 Benediction 10.00 Holy Mass -	
Friday	24	August	St. Bartholomew	09.00 Exposition, 09.30 Rosary, 09.50 Benediction 10.00 Holy Mass – <i>Holy Souls</i>	Confession after Mass
Saturday	25	August	Our Lady of Saturday	09.30 Divine Mercy Devotion 10.00 Holy Mass – <i>Simms Family</i>  18.00 Vigil Mass of 21 <sup>st</sup> Week in Ordinary Time – <i>Elza (RIP)</i>	17.30 Confession
Sunday	19	August	20 <sup>th</sup> Week in Ordinary Time	10.00 Holy Mass - <i>Baby Freddie's Recovery</i>	Coffee & Tea in Hall after Mass

**IMPORTANT – MASS OFFERINGS/INTENTIONS.** If you would like a Mass said for your Intention, then please take one of the envelopes on the shelf by the Confessional and fill in your details, add an offering and place it into the general collection at one of the weekend Masses. The next available day will be booked in the diary. If you wish a specific date, please give plenty of notice and phone the office during opening times or call in to check the date is available. Thank You!

Collections 4/5 <sup>th</sup> August		Sat. 18 Aug.	Sun. 19 Aug	Sat. 25 Aug	Sun. 26 Aug
loose	£373.79	Reader C.d'Espagnac	S.Ramsay	J.Marriott	P.Caffyn
envelopes	£155.00	K.Dempster	J.Thomas	T.Gearey	P.Caffyn
		EMHC K.Dempster	S.Salinger	M.Newland	M.Tanner
		T.Gearey	A.Caneda	F.Fallon	Akhil Joseph
		F.Fallon	Joseph Kurian	J.Thomas	J.Nichols
Thank you for your continued support					

**Parish priest: Father George Ngwa**

email: [gngwa@portsmouthdiocese.org.uk](mailto:gngwa@portsmouthdiocese.org.uk) emergency mobile: **07475753040**

**Parish office: 01425 614968** Hall Booking via Parish Office

[lolnewmilton@portsmouthdiocese.org.uk](mailto:lolnewmilton@portsmouthdiocese.org.uk)

**Secretary: Lizzie Davies** Wed & Fri 10.00h-14.00h

Our Parish Live streaming: <http://churchservices.tv/newmilton>

Website: [www.nfwp.org.uk](http://www.nfwp.org.uk)

**Safeguarding: Katherine Dempster** Tel: **01425 611643** email: [katherine.dempster@btinternet.com](mailto:katherine.dempster@btinternet.com)

**Prayer to St Michael, said at the end of Masses.** St Michael, the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do thou, O Prince of the heavenly host, by the power of God cast into hell Satan and all the evil spirits who wander through the world seeking the ruin of souls. Amen