SUNDAY NEWSLETTER

22nd Sunday Ordinary Time (B) | **Care of Creation Day** | **1st September 2024**

PARISH OF OUR LADY OF MOUNT CARMEL & ST SIMON STOCK, CARMELITE CHURCH
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Mass Times Sundays: Vigil (Sat.) 6.00 p.m., 8.30 a.m., 10.00 a.m., 12.15 p.m. & 6.00 p.m.
Weekdays (including Bank Holidays): 8.00 a.m., 12.15 p.m. & 6.00 p.m.
Livestream *(All Masses)*: www.carmelitechurch.org & YouTube: "Kensington Carmelite Church"
Confessions: Sat: 11.30 a.m. – 12.15 p.m. & 5.00 - 5.50 p.m. Weekdays: 5.40 p.m. - 6.00 p.m.
Priests in the Parish: Fr Thaddeus Ekuma, Fr Matt Blake, Fr Tijo Xavier, Fr John Williamson, Fr Kelvin Ekhoegbe, Fr Joseph Odiahi
Safeguarding Rep: Franca Bren

Reflection

"Hope and Act with Creation": *An Excerpt from the Pope's Message for the World Day of Prayer for the Care of Creation*

The whole of creation is caught up in a 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).

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.

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.

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).

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.

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. Ga/ 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.

To follow the Mass Readings on your phone, please scan the QR Code:

NOTICES

REGISTRATION FOR FIRST HOLY COMMUNION AND CONFIRMATION

Registration in preparation for First Holy Communion and Confirmation is now open. If you have children for first holy communion or confirmation, please do register them as soon as you can. Children for holy communion must be 7yrs old by 31st August while children for confirmation must be 13 years by 31st August. Registration form can be found on our website: www.carmelitechurch.org/activities/catechism-classes or email enquiries@carmelitechurch.org to request a form.

RECEPTION INTO THE CHURCH AND ADULT CONFIRMATION

Registration is open for any adult who wishes to be become a Catholic or be received into the Catholic church. Also any adult Catholic who is not yet confirmed and wishes to receive the sacrament of Confirmation should make contact through enquiries@carmelitechurch.org

RIP MRS SYLVIA DOULTON

The funeral Mass for Mrs. Sylvia [Judy] Doulton RIP will hold in our church on Saturday September 7th, 3.00pm

You may make your offering or donation by scanning this QR Code with your mobile phone
Thank you and God bless!

Collections Last Sunday:	Offering	£941
	Gift Aid Envelopes	£61

Thank you for your generosity!

Fr Thaddeus