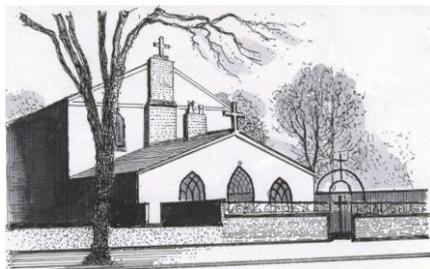


Our Lady

Help of Christians



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Parish Priest: Fr David Melly

Deacons:

Rev Jim Davies

Rev Tom Simms

THIRD SUNDAY AFTER EASTER 15th APRIL 2018

(Prayer of the Church Week 3 Parish Mass Book Page 258)

MASSES THIS WEEKEND

Saturday	6.30pm	Tony Lyons
Sunday	9.00am	People of the Parish
	10.30am	Claire & Ged Greenall & Nora Faulkner
Monday	Noon	Frances Lynch (Requiem)
Tuesday	7.30pm	Gladys Bird
Wednesday	9.00am	Canon Eugene Dolan
Thursday	9.00am	Alan Clarke
Friday	9.00am	Holy Souls

MASSES NEXT WEEKEND

Saturday	6.30pm	John Coughlin
Sunday	9.00am	People of the Parish
	10.30am	Thomas Denis Ruane

Novena No novena this week

Confessions No confessions until further notice

Meditation Saturday 10.15am

Counters team next Sunday - Team B

**Barry & Maureen Chorley Marjorie Fox Bernadette
Anderson**

PORTICO FUNDRAISERS

Portico Fundraisers 2018 Spring plant sale will be held this year on the weekend of 12/13th May, order forms will be with the newsletter 21/22 April and orders collected the following weekend 28/29th April. We will be selling the excellent plants at last year's (2017) prices. Your support helps us donate much needed aid to Intercare Medical Aid to Africa, and our 2018 parish nominated charities.

50 PLUS GROUP - OUTING TO RIVINGTON BARN

The 50 Plus Group outing to Rivington Barn leaves from Portico Church next Wednesday 18th April at 10:30am. The return coach will leave Rivington Barn at 4:30pm.

GIFT AID AND STANDING ORDERS

The spate of forms now seems to have come to an end and I understand that we have an additional 21 gift aiders as a result of last month's appeal. Even more impressively, no fewer than 84 new standing order forms were submitted via the parish with a further dozen or so parishioners making arrangements direct with their own banks. Added to those already giving this way we now have comfortably over 100 standing orders in place. All this will marginally increase the income of the parish but as was pointed out this was never the principal objective of the appeal and what satisfies me most is seeing the workload on the hard-pressed Sunday counting teams starting to diminish noticeably. I offer my grateful thanks to all who responded so willingly to this campaign – beyond that, words fail me at your continuing commitment and generosity to the parish.

HUMAN DIGNITY

If you can't honor the Divine Indwelling—the presence of the Holy Spirit—within yourself, how could you see it in anybody else? You can't. Like knows like. All awareness, enlightenment, aliveness, and transformation begins with recognizing that your own eternal DNA is both divine and unearned; only then are you ready to see it everywhere else too. Soul recognizes soul.. Paul offers a theological and ontological foundation for human dignity and flourishing that is inherent, universal, and indestructible by any evaluation of race, religion, gender, sexuality, nationality, class, education, physical ability, or IQ. Luke's story of Pentecost emphasizes that people from all over the world heard the preaching in their own languages (Acts 2). The Spirit of God is clearly democratic, unmerited, and inclusive.. Paul restored human dignity at a time when perhaps four out of five people were slaves, women were considered the property of men, prostitution was a form of temple worship, and oppression and injustice toward the poor and the outsider were the norm. Against all of this, Paul proclaims, "One and the same Spirit was given to us all to drink!" (1 Corinthians 12:13). "You, all of you, are sons and daughters of God, now clothed in Christ, where there is no distinction between male or female, Greek or Jew, slave or free, but all of you are one in Christ Jesus" (Galatians 3:26-28).. No longer was the human body a cheap thing, degraded by slavery and abuse. Paul says in many formulations, "You are the very temple of God." Paul's teaching on sexuality (1 Corinthians 6:12-20) wasn't a moralistic purity code, as most of us hear it now. Paul was saying that the human body has dignity, so you have a right to demand and give respect to it. Because of this understanding, a woman could claim her own dignity and refuse to give her body away to every man who wanted it. (This probably explains the early admiration of virginity in Christian circles.)