

PEOPLE HELPING PEOPLE (PHP)



"You should wash each other's feet"
(John 13:14)

People Helping People (PHP) is a small project founded in the Chapel of Penha de França to help those in need. Our Bishop D. António once said, "One must find new ways of helping the poor". A very small group of people attending the English Mass decided to do just that after the floods in 2010! In a short period of time we created partnerships with supermarket chains and restaurants; we have paid dozens of medical prescriptions, we have spent gallons and gallons of petrol riding across the island giving lifts, we have prevented families from going hungry, getting their electricity cut off, running out of gas, losing their homes. **We have tried to keep them warm, keep them hopeful, and keep them dreaming...**

The Mission Statement of People Helping People is... through social solidarity, to mobilize many people to help many people in a combat against poverty, hunger, illness, exclusion, indifference, intolerance, and social injustice, with a special preference for the last, the least and the lost, having as a model the person of Jesus, the «Good Shepherd» (Gospel according to Luke, chapter 15). Our wish is that it may always be an open door when all the other doors close, building in this way, different feelings and acts of Mercy (Gospel according to Luke, chapter 6 and Matthew chapter 25).

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>> BANK INFO:

BANK: Banco Santander Totta **ACCOUNT NUMBER:** 0008 0130 1547020

NIB: 0018 0008 01301547020 17 **IBAN:** PT50 0018 0008 01301547020 17

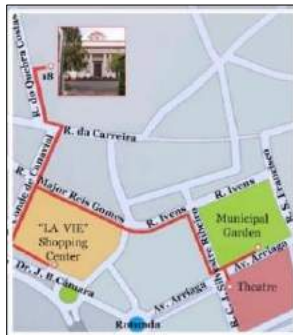
SWIFT: TOTAPTPL

Bank Address: Caminho de Santa Quiteria 46A, 9020-119, Funchal, Madeira, Portugal

Bible Group:

Joint Anglican-
Roman Catholic
Bible Group:

Thursdays 2.00 pm
in The English
Church Library.
"Exploring the Old
Testament"



Please sign our Visitor's book in the Social Hall.....

leave us your comments, or suggestions, let us know where you're from! ☺
We also have a **map** where you can place a pin on your home town!
You'll find the Social Hall across the garden from the Chapel



Tea and Coffee
After Mass
**Please join us in
the Social Hall
across the garden.**

Remember to leave your yellow *Hymn Book* and *Order of the Mass* sheets on the table at the Chapel entrance after mass ☺



Newsletter from Madeira. Keep in touch! This newsletter is brought to you every week by a team of volunteers: Father Bernardino (who writes our Weekly Column: *From my Heart to your Heart*); Chris (*Scripture Readings*); Prof. Cátia and Prof. Helena (*Hymns*); Tracy and Jennifer (*stories of interest, newsletter layout*). We also have contributions / stories sent in by visitors and local members in the community. **The newsletters are printed by Cartridge World Funchal**, in Rua Elias Garcia, nr 5. To subscribe to this newsletter please send an email to: penhafranca.newsletter@gmail.com or download it from the Chapel's website/blog: www.rcmassmadeira.org

JOYFUL GIFT

26th November 2017 – 10h00 Sunday Mass

Christ the King - Year A

Chapel of Our Lady of Penha de França,
Rua Penha de França nr. 3, Funchal, Madeira

Website and Blog: <http://rcmassmadeira.org/>

Facebook: www.facebook.com/penhafrancachapel

Instagram:
www.instagram.com/capela_penha_franca/



THE CATHOLIC ENGLISH MASS IN MADEIRA:

Welcome to the Chapel of Our Lady of Penha de França! Today we celebrate the Feast of Christ the King. *Father Aires Gameiro, OH, Brother of Saint John of God* will be celebrating the 10h00 Mass in English this morning. The 11h30 Mass will be celebrated in Portuguese by *Father Vitor Sousa*. **Today's Mass Collection will go towards the repair and restoration of the chancel ceiling and the roof of the Chapel.**

TODAY'S SCRIPTURE READINGS

(*Ezek 34:11-12, 15-17 ; Ps 22:1-3, 5-6 r.1 ; 1 Cor 15:20-26, 28 ; Matt 25:31-46*)

Ezekiel was writing in Babylon (now Baghdad) after Israel's exile in 587 BC. He encourages the Israelites, despairing after their crushing defeat. **Because he loves his people, God will take over their care and protection from their failed leaders, and provide a new King from David's line.**

In the psalm, a shepherd's care and protection for the sheep he leads, and a host's welcome at a banquet, illustrate God's loving care for us.

From 51 AD Paul worked for about eighteen months with the Christians in Corinth. Five years later he wrote to correct some of their enthusiasms, including doubting the resurrection of the body. **Greeks tended to see the spirit as more important than the body and how they behaved in this life. But Paul insists that it is the whole person – body and spirit – that is raised, just as Christ appeared in his risen body to many of his followers after his Resurrection.**

In Matthew's gospel, in his final speech before his Passion, Jesus describes the Last Judgement when Jesus is enthroned as King. These are the terrifying criteria he will use: have we fed the hungry, given drink to the thirsty, welcomed the stranger, clothed the naked, visited the sick and those in prison? *Dies Irae* – Day of Wrath – indeed!

(Brought to you by: Chris Oliver) www.bible-groups.info

PSALM RESPONSE: The Lord is my shepherd; there is nothing I shall want.

HYMN NUMBERS: Organ / Voice – Professor Fátima Cátia Marques
Voice – Professor Helena Paula Marques

[1] **Entry:** *Father, we adore you* – No. 136

[2] **Penitential Act:** *Lord, have mercy* – No. 663

[3] **Gospel Acclamation:** *Alleluia*

[4] **Offertory:** *Portuguese Hymn*

[5] **Sanctus:** *Holy* – No. 704

[6] **Agnus Dei:** *Lamb of god* – No. 737

[7] **Communion:** *Portuguese Hymn*

[8] **Thanksgiving:** *Instrumental*

[9] **Final Hymn:**

How lovely on the mountains – No.235

- Brought to you by Father Gameiro (aires.gameiro@isjd.pt)



Fr. Aires Gameiro

Saint John of God (1495-1550), Portuguese, was forty-two when he went to hear the famous John of Avila's sermon in Granada on the 20th of January 1538. Hearing it, he was called by God, and went through a strong spiritual transformation. He had been searching for a real and deep unified self and was blessed with a strong modification, called a Christian conversion. His personal life and behavior went through cognitive and emotional transforming experiences and he found a more satisfactory meaning of life (cf. Viktor Frankl's Logotherapy). He became upset, emotionally moved and unbalanced, crying that he was a great sinner and clamouring for God's mercy. For some weeks, people considered him a fool and

he was taken into the royal hospital. This experience restructured the whole perception of his past life and unified his self in a more coherent one. After this personal transformation, his empathic relationship and hospitality praxis became universal, without frontiers, and extended to all kinds of people, either unadjusted or unbalanced, stigmatized and marginalised, rich and poor people, even to prostitutes and criminals.

After the strong illumination that he experienced, he felt himself to be so great a sinner as any other unworthy man or woman that he met on his way. He felt identified with the so-called naughty people and sinners. As he had the experience of being nobody, he could identify with any person excluded from the mainstream and also with unbalanced people. At the same time, he could easily be empathic and merciful to them. Somehow he felt identified and as a brother of whoever was marginalised and excluded. John had a sense of humour and such a strong maturity that he was able to take himself with humorous irony and mockery.

After a pilgrimage to the Guadalupe sanctuary (in Spain), he started to collect firewood in the mountain to make a living and to help the poor on the streets. In Place Bivarrambra the irreverent boys mocked him, asking if he had another folly now.

Laughing, John entered the game in a surprising way. He told them joking: "*Brothers, this is like the game of birimbao, three galleys and a ship, the more you see the less you will learn*". This game is a Portuguese show-hide game played by the boys in John's birthplace, *Montemor-o-novo*, until today. At one time, the Saint was accused to the archbishop (they said that he was supporting unworthy and false needy people in his hospital). Or so they thought. Some of them, they said, were abusers, women of bad example, thieves and lazy people. They were really dangerous and were damaging the hospital's image, eating unworthily the poor's bread and throwing away his benefactors. He had to quickly clean his hospital of such people, the archbishop concluded.

John listened respectfully. After a while he said:

"My Father and Good Bishop, in my hospital all are good people, nobody is unworthy and so as God makes his sunshine come on everybody so there is no reason to throw away the helpless and the afflicted from their own home. I am the only bad person there, unworthy of eating the poor's bread" (CASTRO, Cap. XX).

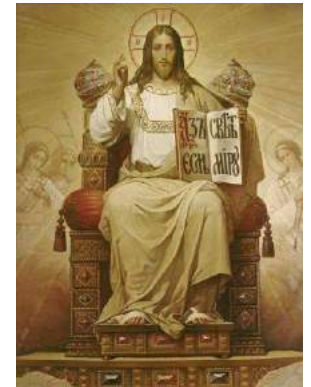
(To be continued)



Fr. Aires Gameiro, OH,
(Brother of Saint John of God)

Today we celebrate the *Feast of Christ the King*. Christ the King Sunday celebrates the full authority of Christ as King and Lord of the universe. It is celebrated on the final Sunday of Ordinary Time, the Sunday before Advent. In 2017, the feast falls on November 26th.

Here in Madeira, in the town of Garajau, there is a 15 metre high (49ft) statue of Christ the King. In Portuguese it's called the *Cristo Rei* statue. It is the work of French sculptor Georges Serraz. The monument was dedicated on the 30th of October 1927, and consists of a statue of Christ with open arms facing the ocean. It was financed and commissioned by the Counselor Aires de Ornelas, who had it erected to fulfil a promise. The majestic statue stands on top of a hill which drops into a ravine towards the sea, and is open to the public all year round.



Christ the King word search

S	H	T	U	R	T	N	W	I	N	KING
E	M	W	O	K	I	E	J	I	O	PILATE
I	E	O	N	I	J	T	S	E	T	JEW
R	J	R	D	N	H	S	E	P	F	PRIESTS
P	O	L	I	G	E	I	I	L	E	KINGDOM
B	E	D	U	N	N	L	H	C	I	WORLD
J	W	O	T	B	A	I	I	E	H	FOUGHT
E	F	I	P	T	E	O	K	I	C	BORN
S	W	S	E	L	V	A	T	R	E	WITNESS
E	E	S	T	S	E	I	R	P	S	TRUTH
										LISTEN
										VOICE

