



SS Simon & Jude (28th October)

East Hendred Catholic Parish

Food for the Journey

25th October – 30th October 2020

NOTICEBOARD

CONTACT DETAILS

Fr Andrew is 01235 835038 or 07976 437979
aburnham@portsmouthdiocese.org.uk

THIS WEEK

Mass at 11.15am at St Mary's (also on Zoom) and 6pm (also on Facebook)
Mass will be livestreamed on Monday to Friday on East Hendred Catholic Parish Facebook page. Use the link on www.hendredcatholicparish.org.uk
St Mary's will be open for prayer on Thursday, 2pm-3pm.

Masses next Sunday are at 9.30am and 11.15am. Please e-mail hendred@portsmouthdiocese.org.uk before Friday lunchtime to book.
There are Confirmation Masses at 6pm on Saturday 31st October, Sunday 1st November, and Sunday 22nd November.

CHILDREN CELEBRATE

Our Team have produced resources, which are available as booklets and kits at the back of St Mary's, to collect on Sundays or Thursday 2pm-3pm. The Children's Liturgy Booklet and the activity sheet have been uploaded to the website www.hendredcatholicparish.org.uk

A children's liturgy resource for Sunday 25 October.

- Thirtieth Sunday in Ordinary Time (Year A) [\(docx, 79kb\)](#)
- Thirtieth Sunday in Ordinary Time (Year A) illustration [\(pdf, 536kb\)](#)

www.cafod.org.uk/childrensliturgy

- Children's liturgy general guidelines [\(doc, 59kb\)](#)

East Hendred Catholic Parish



**Thirtieth Sunday
in Ordinary Time (A)
25th October 2020
Antiphons,
Prayers and Readings**

Entrance Antiphon

Let the hearts that seek the Lord rejoice; turn to the Lord and his strength;
constantly seek his face.

Lætetur cor

cf Ps 105:3-4

Collect

Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

First Reading

The Lord said to Moses, 'Tell the sons of Israel this, ²¹ "You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. ²² You shall not afflict any widow or orphan. ²³ If you do afflict them, and they cry out to me, I will surely hear their cry; ²⁴ and my wrath will burn, and I will kill you with the sword, and your wives shall become widows and your children fatherless. ²⁵ "If you lend money to any of my people with you who is poor, you shall not be to him as a creditor, and you shall not exact interest from him. ²⁶ If ever you take your neighbour's garment in pledge, you shall restore it to him before the sun goes down; ²⁷ for that is his only covering, it is his mantle for his body; in what else shall he sleep? And if he cries to me, I will hear, for I am compassionate.'"

Exodus 22:21-27 (RSV)

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Psalm 18: 2-4, 47, 51 R/2

R/ I love you, Lord, my strength.

O Lord, my rock, my fortress, my saviour;
my God, my rock where I take refuge;
my shield, my saving strength, my stronghold.
I cry out, 'Praised be the Lord!'
and see, I am saved from my foes. **R/**

The Lord lives, and blest be my Rock!
May the God of my salvation be exalted,
The Lord gives great victories to his king,
and shown merciful love for his anointed,
for David and his seed for ever. **R/**

Second Reading

1 Thessalonians 1:5-10 (RSV)

Our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. ⁶ And you became imitators of us and of the Lord, for you received the word in much affliction, with joy inspired by the Holy Spirit; ⁷ so that you became an example to all the believers in Macedo'nia and in Acha'ia. ⁸ For not only has the word of the Lord sounded forth from you in Macedo'nia and Acha'ia, but your faith in God has gone forth everywhere, so that we need not say anything. ⁹ For they themselves report concerning us what a welcome we had among you, and how you turned to God from idols, to serve a living and true God, ¹⁰ and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.

Gospel Acclamation

Alleluia, **alleluia.**

If anyone loves me he will keep my word:
And my Father will love him, and we shall come to him.

Alleluia, alleluia.

Gospel

Matthew 22:34-40 (RSV)

When the Pharisees heard that Jesus had silenced the Sad'ducees, they came together. ³⁵ And one of them, a lawyer, asked him a question, to test him. ³⁶ "Teacher, which is the great commandment in the law?" ³⁷ And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. ³⁸ This is the great and first commandment. ³⁹ And a second is like it, You shall love your neighbour as yourself. ⁴⁰ On these two commandments depend all the law and the prophets."

Apostles' Creed

I BELIEVE in God,
the Father almighty,

Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

Prayer over the Offerings

Look, we pray, O Lord, on the offerings we make to your majesty, that whatever is done by us in your service may be directed above all to your glory. Through Christ our Lord.

Preface VI

(De pignore æterni Paschali)

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For in you we live and move and have our being, and while in this body we not only experience the daily effects of your care, but even now possess the pledge of life eternal. For having received the first fruits of the Spirit, through whom you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery. And so, with all the Angels, we praise you, as in joyful celebration we acclaim: Holy, holy, holy &c.

Communion Antiphon

Lætabimur in salutari tuo

We will ring out our joy at your saving help and exult in the name of our God.

cf Ps 20:6

Prayer after Communion

May your Sacraments, O Lord, we pray, perfect in us what lies within them, that what we now celebrate in signs we may one day possess in truth. Through Christ our Lord.

Salve Regina

Hail, holy Queen, Mother of mercy! Hail, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

Scripture Reading (Week 30 Year 2)

| | | |
|-------------------|-------------------------------------|----------------|
| Monday | Ephesians 4:32-5:8 | Luke 13:10-17 |
| Tuesday | Ephesians 5:21-33 | Luke 13:18-21 |
| Wednesday | Ephesians 6:1-9 | Luke 13:22-30 |
| Thursday | Ephesians 6:10-20 | Luke 13:31-35 |
| Friday | Philippians 1:1-11 | Luke 14:1-6 |
| Saturday | Philippians 1:18-26 | Luke 14:1,7-11 |
| ALL SAINTS | Apocalypse 7:24, 914 1 John 3:13 | Matthew 5:1-12 |

HOLY FATHER'S OCTOBER PRAYER INTENTION

We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.

THE SICK AND THOSE IN NEED

Baby Martha, John Castle, Daniel Cuevas, David Durham, Rose Millet, John Stringer, Louise Woodhouse, Sr Catherine, Mary Wallace, Brenda Paddon, Angus Clark, Karen Greig, Kitty Teasdale, Mary Mc Nichol, Andrew Gunn, Elizabeth Gunn, Des McNichol, Christine Robinson

THE FAITHFUL DEPARTED

James Delaney, Nora Lodge, Canon Morris PP, Barbara Rogers, Mary Elsie Gresty, Michael Eyston, Francis Dearlove, Albert Alfred Ballard, Lillian Latham, Charlotte Colt, Henry Hun, Marjorie Hilda Jones.

GIVING

To help with supplying the Didcot Foodbank, contact Veronica Paget:

veronicapaget@hotmail.com or leave suitable food outside her front door.

Jackymattam@btinternet.com needs help with the poor locally.

MARY'S MEALS

Your help is sought with the school project to feed children in an African school.

See also St Amand's Facebook page for details.

BANK DETAILS: PRCDTR East Hendred, St Mary

Sort Code: 309304 Account Number: 00877183 To set up an SO or arrange Gift Aid, contact : hendred@portsmouthdiocese.org.uk

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FOOD FOR THE JOURNEY

26th – 30th October 2020 Week 30[ii]

Monday 26th October

Collect for Week 30

ALMIGHTY ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Reading

Ephesians 4:32-5:8

Follow Christ by loving as he loved you.

Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you. **5** Therefore be imitators of God, as beloved children. **2** And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

3 But immorality and all impurity or covetousness must not even be named among you, as is fitting among saints. **4** Let there be no filthiness, nor silly talk, nor levity, which are not fitting; but instead let there be thanksgiving. **5** Be sure of this, that no immoral or impure man, or one who is covetous (that is, an idolater), has any inheritance in the kingdom of Christ and of God. **6** Let no one deceive you with empty words, for it is because of these things that the wrath of God comes upon the sons of disobedience. **7** Therefore do not associate with them, **8** for once you were darkness, but now you are light in the Lord; walk as children of light

Reflection

TODAY'S passage from Ephesians begins with an encouragement to kindness and mutual forbearance. These virtues contrast with the verse before the passage which highlighted bitterness, wrath, anger, clamour, slander, and malice as undesirable characteristics of a Christian community. We then hear of further problems. These include immorality, impurity, and covetousness, filthiness, silly talk, and levity. We are reminded of the contrast between what life was like before conversion to Christ and what life should be like amongst the converted, as distinct from those around. We cannot make too many conclusions either about the Christian communities to which the letter is addressed, nor about the social contexts in which they are set, but the notion that immorality and the rest 'must not even be named...as is fitting among saints' rather suggests that then, as now, there were inconsistencies and problems, with many falling short of what was required of them by their Christian profession.

Tuesday 27th October

Reading

Ephesians 5:21-33

The Christian Household

²¹ Be subject to one another out of reverence for Christ. ²² Wives, be subject to your husbands, as to the Lord. ²³ For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Saviour. ²⁴ As the church is subject to Christ, so let wives also be subject in everything to their husbands. ²⁵ Husbands, love your wives, as Christ loved the church and gave himself up for her, ²⁶ that he might sanctify her, having cleansed her by the washing of water with the word, ²⁷ that he might present the church to himself in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish. ²⁸ Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. ²⁹ For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, ³⁰ because we are members of his body. ³¹ "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." ³² This is a great mystery, and I mean in reference to Christ and the church; ³³ however, let each one of you love his wife as himself, and let the wife see that she respects her husband.

Reflection

WHAT we have here in Ephesians 5 is what could be described as a 'household code', a way of seeing how the domestic family fits in with the understanding of the Church and wider society. Here we seem to be more concerned with the Church than with society, though this ordering of life has been massively influential throughout Christian history. There is clearly a godly way of understanding the family as an expression of the relationship between Christ and his Body the Church. The husband represents – and needs to live up to – the role of Christ. The wife – with her children – represent the community of the Church and embody the love and charity which are the life of the Church. This godly understanding is sacramental – husband and wife become one flesh, which accords with the teaching of Christ. Two become one in the unity of marriage. It is easy to see the problems can emerge: there has been plenty of scope for tyrannical patterns of patriarchy in all this, and the place of slaves, later in the discussion, highlights other problems too. In short, this 'household code' cannot justly be adopted in our modern context, without careful attention to what is necessary. One thing is the emphasis on the need of the husband to love his wife sacrificially. Another is our understanding of the dignity and rights of women as autonomous human beings, with equal rights and opportunities. It should make us cautious when we look how long this new understanding has taken to emerge, how great inequalities remain, and how, in many parts of the world, 'household codes' remain oppressive.

SS Simon & Jude, Apostles

Wednesday 28th October

St Simon is usually called 'the Canaanite' and 'the Zealot' rather suggesting that he belonged to the militant Jewish movement called 'the Zealots'. 'Zealots' were first and foremost zealous about the keeping of the Jewish Law but they were prepared to be freedom fighters too, seeking to rid the land of the Roman oppressor.

St Jude (or Thaddaeus) has a letter ascribed to him in the New Testament and is popularly invoked as the patron of lost causes.

St Simon's apostolic work was first in Egypt, St Jude's in Mesopotamia. They worked together in Persia (modern Iran) where they were martyred. It was this shared fate, together with there being very little other information, which led to them being paired in the Calendar and in the Roman Canon.

Collect for SS Simon & Jude

O GOD, who by the blessed Apostles have brought us to acknowledge your name: graciously grant, through the intercession of Saints Simon and Jude, that the Church may constantly grow by increase of the peoples who believe in you. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Reading

Ephesians 2:19-22

No Longer Strangers and Aliens

¹⁹ So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, ²⁰ built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, ²¹ in whom the whole structure is joined together and grows into a holy temple in the Lord; ²² in whom you also are built into it for a dwelling place of God in the Spirit.

Reflection

ONLY last week we heard today's reading from Ephesians 2. It was then part of our *lectio continua* – our daily reading in course. Today it is set for SS Simon & Jude. Christ is here seen as the cornerstone of the new temple, the dwelling place of God in the Spirit. This is the new reality of the Church, founded on the apostles and prophets, and those who are drawn into membership of the Church are no longer outsiders but 'fellow citizens' – 'aliens' is the word used where we heard 'sojourners'. Here we have a meeting place of both Jews and Gentiles. Gentiles are characterised as 'having no hope and without God in the world'. The barrier between Jews and Gentiles was a physical barrier in the Jerusalem Temple and this barrier has disappeared in the holy temple of the Lord. The holy temple of the Lord itself is no longer seen as a building in Jerusalem but a dwelling place of God in the Spirit, a living temple built with living stones.

Thursday 29th October

Reading

Ephesians 6:10-20

The Whole Armour of God

¹⁰ Finally, be strong in the Lord and in the strength of his might. ¹¹ Put on the whole armour of God, that you may be able to stand against the wiles of the devil. ¹² For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. ¹³ Therefore take the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand. ¹⁴ Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the equipment of the gospel of peace; ¹⁶ above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. ¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God. ¹⁸ Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, ¹⁹ and also for me, that utterance may be given me in opening my

mouth boldly to proclaim the mystery of the gospel, ²⁰ for which I am an ambassador in chains; that I may declare it boldly, as I ought to speak.

Reflection

I HAVE to confess that, though, as a child, I lacked military instincts, this passage from Ephesians 6 was a favourite of mine. I think it may even have been the passage read at my confirmation in the Church of England, at the age of 10. It may just be that, for a child, the metaphors used were clear, consistent, and striking. The spiritual armour and weaponry are labelled and the enemies listed are formidable: principalities, powers, the world rulers of this present darkness, the spiritual hosts of wickedness in the heavenly places. The readers of this Letter would be as familiar with the sight of the Roman soldier, armed for battle, as we are familiar with the sight of a policeman in uniform. The battle being waged between the Sons of Disobedience and the Children of Light is a constant theme in Ephesians and today's passage is on continuity with the earlier discussion of the tension between the undesirable characteristics of a Christian community - wrath, anger, clamour, slander, and malice and the rest - that we were hearing about earlier in the week and what the life of the community should be. At the same time, the world rulers of this present darkness, and the various dismal battalions of evil, impact not only - or evenly mainly - on Christian congregations.

Friday 30th October

Reading

Philippians 1:1-11

Salutation and Prayer for the Philippians

1 Paul and Timothy, servants of Christ Jesus,

To all the saints in Christ Jesus who are at Philippi, with the bishops and deacons:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God in all my remembrance of you, **4** always in every prayer of mine for you all making my prayer with joy, **5** thankful for your

partnership in the gospel from the first day until now. ⁶ And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ. ⁷ It is right for me to feel thus about you all, because I hold you in my heart, for you are all partakers with me of grace, both in my imprisonment and in the defence and confirmation of the gospel. ⁸ For God is my witness, how I yearn for you all with the affection of Christ Jesus. ⁹ And it is my prayer that your love may abound more and more, with knowledge and all discernment, ¹⁰ so that you may approve what is excellent, and may be pure and blameless for the day of Christ, ¹¹ filled with the fruits of righteousness which come through Jesus Christ, to the glory and praise of God.

Reflection

THE LETTER to the Philippians is indisputably by St Paul himself, though we cannot be certain at what stage, or from what place, it was written. We cannot even be certain that it is of a piece: it could be two or three distinct letters brought together. Philippi was a 'leading city of the district of Macedonia' (Acts 16:12), ten miles inland from the Mediterranean. The church there was the first church founded in Europe and its founding by St Paul was acknowledged nearly a century later by St Polycarp in his letter to the Philippians. There is some mention of Paul's work in Acts 16. Paul is devoted to the Philippian Christians and want them to be blameless, shining like lights amidst a perverse and crooked generation. There are troubles facing the Church there. As elsewhere, there is internal strife caused by the usual human foibles. Then there is external pressure from those who rightly view the Christian Gospel as hostile to the Pagan gods. Third, there is opposition from those whom Paul refers to as 'dogs'. These are those who insist on circumcision. This is less of a problem than in Galatia. Perhaps Paul is at this stage anticipating and pre-empting opposition from the Judaising tendency. For now, St Paul is greeting his beloved Christian community in Philippi with real affection, thanking God for their flourishing, and praying that they will grow in maturity and understanding.