

East Hendred Catholic Parish

Food for the Journey

8th November – 13th November 2020



Remembrance Day (8th November)

9.30am Mass

<https://us02web.zoom.us/j/4315430307?pwd=cDloZzNnRzM4SUtUM2RsbFZmZ0FRdz09>

Meeting ID: 431 543 0307
Passcode: Hendred
Passcode: 0586647

11am Act of Remembrance at the War Memorial

<https://futurelearn.zoom.us/j/98875277499?pwd=OWlsSE9EZ3diV1ZoUnhrK2RuOHpjZz09>

Meeting ID: 988 7527 7499
Passcode: 194350

East Hendred Catholic Parish



Remembrance Sunday 2020 Antiphons, Prayers and Readings

Readings from the Thirty-Second Sunday in Ordinary Time (A)

Entrance Antiphon

Absterget Deus

God will wipe every tear from their eyes, and there shall be no more death or mourning, crying or pain, for former things have passed away.

Rev 21:4

Collect

O God, who willed that your Only-Begotten Son, having conquered death should pass over into the realm of heaven, grant, we pray, to your departed servants that, with the mortality of this life overcome, they may gaze eternally on you, their Creator and Redeemer. 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

Wisdom 6:12-16 (RSV)

Wisdom is radiant and unfading,
and she is easily discerned by those who love her,
and is found by those who seek her.

¹³ She hastens to make herself known to those who desire her.

¹⁴ He who rises early to seek her will have no difficulty,
for he will find her sitting at his gates.

¹⁵ To fix one's thought on her is perfect understanding,
and he who is vigilant on her account will soon be free from care,

¹⁶ because she goes about seeking those worthy of her,

and she graciously appears to them in their paths,
and meets them in every thought.

Psalm 63: 2-8 R/ cf 2

R/ For you my soul is thirsting, O God, my God.

O God, you are my God; at dawn I seek you;
for you my soul is thirsting.
For you my body is pining,
like a dry, weary land without water. **R/**

I have come before you in the sanctuary,
to behold your strength and your glory.
Your loving mercy is better than life;
my lips will speak your praise. **R/**

I will bless you all my life;
in your name I will lift up my hands.
My soul shall be filled as with a banquet,
with joyful lips, my mouth shall praise you. **R/**

For you have been my strength;
in the shadow of your wings I rejoice.
My soul clings fast to you;
your right hand upholds me. **R/**

Second Reading

1 Thessalonians 4:13-18 (RSV)

We would not have you ignorant, brethren, concerning those who are asleep, that you may not grieve as others do who have no hope. ¹⁴ For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. ¹⁵ For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. ¹⁶ For the Lord himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; ¹⁷ then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words.

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Alleluia, **alleluia**. Stay awake and stand ready: because you do not know the hour when the Son of Man is coming. **Alleluia, alleluia**.

Gospel

Matthew 25:1-13 (RSV)

Jesus told this parable to his disciples: "The kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bridegroom. ² Five of them were foolish, and five were wise. ³ For when the foolish took their lamps, they took no oil with them; ⁴ but the wise took flasks of oil with their lamps. ⁵ As the bridegroom was delayed, they all slumbered and slept. ⁶ But at midnight there was a cry, 'Behold, the bridegroom! Come out to meet him.' ⁷ Then all those maidens rose and trimmed their lamps. ⁸ And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' ⁹ But the wise replied, 'Perhaps there will not be enough for us and for you; go rather to the dealers and buy for yourselves.' ¹⁰ And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut. ¹¹ Afterward the other maidens came also, saying, 'Lord, lord, open to us.' ¹² But he replied, 'Truly, I say to you, I do not know you.' ¹³ Watch therefore, for you know neither the day nor the hour.

Reflection

LIKE any good meal, what we receive from the table of God's Word today is a delicate balance of different things. We are content here just to see what is on the menu. The first reading, from the Book of Wisdom, tells us that 'to fix one's thought on her – Wisdom – is perfect understanding'. The Jewish Wisdom tradition links fear of the Lord with Wisdom and avoiding evil as understanding. Wisdom is greatly prized not least because she is an embodiment – the embodiment – of God the Holy Spirit, active amidst creation. No wonder that the Gospel contrasts the wise virgins with the foolish virgins. The wise ones are Godfearing, the foolish ones are – well – foolish. But, staying with the Gospel, we notice the characters in the drama and the setting of the drama. The characters are not just the bridesmaids – five wise and five foolish – but the Bridegroom himself. No mention of the Bride, though eventually – in the Letter to the Ephesians and in the Book of Revelation – we discover that the Bride is the Church, the assembly of God's Faithful People. Not only is Scripture itself a meal to feed us, but it has another meal in mind, the Marriage Feast. It's rather like the way that the Liturgy of the Word leads to the Liturgy of the Eucharist. We notice the emphasis on how everything ends up – the Marriage Feast in Heaven – and we remember that we are in the last month of the Church Year, the month of Holy Souls, the month in which we prepare to meet Christ the King, both liturgically and in our own pilgrimage. The earliest of the books

of the New Testament, the First Letter of St Paul to the Thessalonians, describes imaginatively for us how things will eventually end. One of the most comforting messages in the Christian Gospel is the verse in the Epistle 'since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep.' This is a comfort for us all in the month of November and it is particularly a comfort to the bereaved and, especially on Remembrance Sunday, especially those who lost loved ones in battle and conflict.

Prayer over the Offerings

Look with favour, we pray, O Lord, on the sacrificial offerings we present to you for the souls of your servants and, just as you bestowed on them the dignity of the Christian faith, grant them also its reward. Through Christ our Lord.

Preface III *De Defunctis*

(Christus, salus et vita)

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, through Christ our Lord. For he is the salvation of the world, the life of the human race, the resurrection of the dead. Through him the host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praises, as we acclaim: Holy, holy, holy &c.

Communion Antiphon

God sent his Only Begotten Son into the world, so that we might have life through him.

1 John 4:9

Prayer after Communion

Through these sacrificial gifts, which we have received, O Lord, bestow on your departed servants your grant mercy, and, to those you have endowed with the grace of Baptism, grant also the fullness of eternal joy. 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!

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NOTICEBOARD

Scripture Reading (Week 32 Year 2)

Monday	Titus 1:1-9	Luke 17:1-6
Tuesday	Titus 2:1-8, 11-14	Luke 17:7-10
Wednesday	Titus 3:1-7	Luke 17:11-19
Thursday	Philemon 7-20	Luke 17:20-25
Friday	2 John 4-:9	Luke 17:26-37
Saturday	3 John 5-8	Luke 18:1-8
Sunday 33A	Proverbs 31:10-13, 19-20, 30-31 1 Thessalonians 5:1-6	Matthew 25:14-30

REMEMBRANCE SUNDAY

Fr Andrew will be leading the Act of Remembrance at the War Memorial. It will not be a public event but will be livestreamed from 10.45am. **This is not our normal Zoom link.** The special link is:
<https://futurelearn.zoom.us/j/98875277499?pwd=OWlsSE9EZ3diV1ZoUnhrK2RuOHpjZz09> Meeting ID: 988 7527 7499 Passcode: 194350

CONFIRMATIONS

We are very proud of the young people who committed themselves to be disciples of the Lord Jesus Christ and were confirmed, that is, sealed with the Holy Spirit, at All Saintstide, here at St Mary's. We are very grateful as a parish to Maria Brown and those who helped her with the preparation. You will be interested to hear that those who were supposed to be confirmed on Sunday 22nd November, Christ the King, asked us to move the service forward to Wednesday 4th November. Congratulations to the young people and their families.

HOLY FATHER'S NOVEMBER PRAYER INTENTION

We pray that the progress of robotics and artificial intelligence may always serve humankind.

THE SICK AND THOSE IN NEED

Baby Martha, John Castle, Petal Connell, 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

Week 8th-14th Nov: Charles Castle, Teresa Barry, Ann Maud Eyston, Elizabeth Rivers, Mary Eyston, Adelaide Battley.

CONTACT DETAILS

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

THIS WEEK

We are hoping that St Mary's will be open for Private Prayer daily from 10am to 4pm. Please sign in with QR or, if you are unable to do that, please e-mail hendred@portsmouthdiocese.org.uk to say that you have visited. Please observe carefully the regulations set out on the noticeboard on the easel as you enter Church. This is a new venture. Please do what you can to ensure that it goes safely and well.

At the time of writing there are to be no public masses between 5th November and 2nd December. Mass will be live-streamed Sunday to Friday. We are gradually moving from our own live-streaming (Zoom on Sunday and the East Hendred Catholic Parish Facebook page on Monday to Friday), to live-streaming from St Mary's, courtesy of ChurchServicesTV. See the times of Mass and use the link on www.hendredcatholicparish.org.uk to reach the appropriate medium.

CHILDREN CELEBRATE

Our Team have produced resources, which are available as booklets and kits at the back of St Mary's, to collect when the Church is open. See also the website www.hendredcatholicparish.org.uk

Resources for 8th November

Download accompanying [illustration](#).

[Thirty-second Sunday in Ordinary Time](#)

www.cafod.org.uk/childrensliturgy

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

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

FOOD FOR THE JOURNEY

9th – 13th November 2020

Week 32[ii]

THE DEDICATION OF THE LATERAN BASILICA

Monday 9th November

The Cathedral of the Most Holy Saviour and of Saints John the Baptist and the Evangelist in the Lateran the **Lateran Basilica**, is the cathedral of Rome and of its bishop, the Pope,

It is the oldest and highest ranking of the four papal basilicas, uniquely called "archbasilica". It is the oldest public church in the city of Rome, and the oldest basilica of the Western world.

it ranks superior even to St Peter's. It lies about 2.5 miles to the north west of the Vatican but, because of the Lateran Treaty of 1929, it belongs not to Italy but to the Holy See.

The Dedication of this Basilica is kept as a feast of dedication throughout the churches of the Roman Rite.

Collect

O GOD, who from living and chosen stones prepare an eternal dwelling for your majesty: increase in your Church the spirit of grace you have bestowed, so that by new growth your faithful people may build up the heavenly Jerusalem. 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

Titus 1:1-9

Appoint Elders in the way that I told you.

1 Paul, a servant of God and an apostle of Jesus Christ, to further the faith of God's elect and their knowledge of the truth which accords with godliness, **2** in hope of eternal life which God, who never lies, promised ages ago **3** and at the proper time manifested in his word through the preaching with which I have been entrusted by command of God our Saviour;

4 To Titus, my true child in a common faith:

Grace and peace from God the Father and Christ Jesus our Saviour.

5 This is why I left you in Crete, that you might amend what was defective, and appoint elders in every town as I directed you, **6** if any man is blameless, the husband of one wife, and his children are believers and not open to the charge of being profligate or insubordinate. **7** For a bishop, as God's steward, must be blameless; he must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, **8** but hospitable, a lover of goodness, master of himself, upright, holy, and self-controlled; **9** he must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it.

Reflection

THOUGH today's feast has its own proper readings, we are proceeding with the weekday *lectio continua*, not least because on the Monday of Week 32, Year II – we begin a brief acquaintance with the Pastoral Letter to Titus. We cannot be sure of the date: it could be from about AD65, if St Paul was the author, but most scholarship thinks it is later, towards the end of the century, or even beginning of the second century. The writer would then be a disciple of Paul, seeking to maintain St Paul's legacy. In today's extract we have the customary epistolary greeting, long and formal but without the thanksgiving which so often follows the greeting, and in verse 5 we are straight into the body of the letter. The presenting issue is Church structure and order. For that we need godly bishops – in this case in Crete but, by implication, wherever the Gospel takes root and the Church is to flourish.

Tuesday 10th November

St Leo the Great, Pope, Doctor of the Church

ST LEO the Great died in 461, having reigned as Pope for 21 years. He was unable to attend the Council of Chalcedon in 451 but his 'Tome' – a letter – established doctrinally the twofold nature of Christ, his divinity and his humanity. 'Peter has spoken through Leo', it was said. His work as a theologian earned him the title, 'Doctor of the Church', a doctor being here a teacher of doctrine. He met with Attila the Hun outside the Rome in 452 and that saved the city from destruction. Unfortunately Vandals pillaged Rome in 455.

Collect

O GOD, who never allow the gates of hell to prevail against your Church, firmly founded on the apostolic rock: grant her, we pray, that through the intercession of Pope Saint Leo, she may stand firm in your truth and know the protection of lasting peace. 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

Titus 2:1-8, 11-14

Living holy lives in expectation of the coming of our God and Saviour

2 But as for you, teach what befits sound doctrine. **2** Bid the older men be temperate, serious, sensible, sound in faith, in love, and in steadfastness. **3** Bid the older women likewise to be reverent in behaviour, not to be slanderers or slaves to drink; they are to teach what is good, **4** and so train the young women to love their husbands and children, **5** to be sensible, chaste, domestic, kind, and submissive to their husbands, that the word of God may not be discredited. **6** Likewise urge the younger men to control themselves. **7** Show yourself in all respects a model of good deeds, and in your teaching show integrity, gravity, **8** and sound speech that cannot be censured, so that an opponent may be put to shame, having nothing evil to say of us.....

¹¹ For the grace of God has appeared for the salvation of all men, ¹² training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, ¹³ awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, ¹⁴ who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds.

Reflection

IN TITUS chapter 2 we move on to consider community relations and right belief. First, we have a household code, such as we encountered in Ephesians 5 nearly a fortnight ago. The code in Titus is less well-ordered: not wives/husbands, children/fathers/ slaves/masters but older men/older women, younger women/younger men/slaves. Older men are portrayed as teachers but the cement in the fabric of the household are the older women, teaching younger women the vital tasks of building up the family. All of this is set in the context of the gift of the grace of God appearing for our salvation, training us in righteousness, and purifying us to be a people zealous for good deeds.

Wednesday 11th November

St Martin of Tours, Religious, Bishop



[AB1]

St Martin of Tours (316-397) was the child of Hungarian parents – pagans rather than Christians – and became a soldier. He was baptised at the age of 18 and, meeting a naked beggar, gave him half his cloak. That night he dreamt that he saw the Lord wearing the cloak, in fulfilment of the teaching in Matthew 25:45. He founded a monastery and became Bishop of Tours in France.

Collect

O GOD, who are glorified in the bishop Saint Martin, both by his life and death: make new, we pray, the wonders of your grace in our hearts, that neither death nor life may separate us from your love. 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

Titus 3:1-7

Because of his compassion, God has saved us

3 Remind them to be submissive to rulers and authorities, to be obedient, to be ready for any honest work, ²to speak evil of no one, to avoid quarrelling, to be gentle, and to show perfect courtesy toward all men. ³For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by men and hating one another; ⁴but when the goodness and loving kindness of God our Saviour appeared, ⁵he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit, ⁶which he poured out upon us richly through Jesus Christ our Saviour, ⁷so that we might be justified by his grace and become heirs in hope of eternal life.

Reflection

FOLLOWING yesterday's reading about community relations and right belief, the third of the three extracts from the Letter to Titus this week continues with practical instruction about how to live the Christian life. Christians will be good citizens, hard-working, charitable, peacemakers, gentle and courteous. Our compassion and understanding should spring from realising how we were before we received the gift of salvation, and that all that we have and are is because of divine mercy and not our own deeds. We are not only justified – accounted righteous – but made righteous as we grow in the hope of eternal life.

Thursday 12th November

St Josaphat, Bishop, Martyr

[AB2] **St Josaphat** (c1580-1623) was born in the Ukraine of Orthodox parents. He himself became a Catholic and entered the Basilian Order at Vilnius. As Archbishop of Polotsk, he worked faithfully for the reform of the Church and for unity between East and West. He faced much opposition and suffered martyrdom at the hands of an angry mob at Vitebsk (Belarus).

Collect

STIR UP in your Church, we pray, O Lord, the Spirit that filled Saint Josaphat as he laid down his life for the sheep, so that through his intercession we, too, may be strengthened by the same Spirit and not be afraid to lay down our life for others. 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

Philemon 7-20

Paul's Plea for Onesimus

I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you.

⁸ Accordingly, though I am bold enough in Christ to command you to do what is required, ⁹ yet for love's sake I prefer to appeal to you—I, Paul, an ambassador and now a prisoner also for Christ Jesus— ¹⁰ I appeal to you for my child, Onesimus, whose father I have become in my imprisonment. ¹¹ (Formerly he was useless to you, but now he is indeed useful to you and to me.) ¹² I am sending him back to you, sending my very heart. ¹³ I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel; ¹⁴ but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own free will.

¹⁵ Perhaps this is why he was parted from you for a while, that you might have him back for ever, ¹⁶ no longer as a slave but more than a slave, as a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord. ¹⁷ So if you consider me your partner, receive him as you would receive me. ¹⁸ If he has wronged you at all, or owes you anything, charge that to my account. ¹⁹ I, Paul, write this with my own hand, I will repay it—to say nothing of your owing me even your own self. ²⁰ Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ.

Reflection

THE LETTER to Philemon is the shortest of the Pauline writings – only one chapter long. It deals with the question of an escaped slave, Onesimus, who was part of Philemon’s household. Philemon was a wealthy Christian whose home was probably used for the local church to meet. The language of fathering suggests that Onesimus had been a convert through Paul’s preaching and that Paul is endeavouring to bring about a reconciliation of slave and master, with Onesimus being received back not as a slave but in the fashion Philemon would receive Paul himself. This is more than simply freeing a slave: it is moving him into the radical freedom of the Christian fellowship. The question presents itself whether Paul is here seeking to undermine the whole business of slavery, a prominent feature of the Roman Empire and thereafter for the best part of two thousand years or whether it is special treatment for one particular slave that Paul is seeking. Almost certainly it is special pleading in this case: the Early Church was not able or willing to challenge the ordering of wider society. This was not lack of concern for justice but the belief that the coming of the Kingdom and the consequent re-ordering of things was imminent. Meanwhile we can infer St Paul’s own attitude to slavery, perhaps, from Galatians 3:38:

²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

Friday 13th November

Collect for Week 32

Almighty and merciful God, graciously keep us from all adversity, so that, unhindered in mind and body alike, we may pursue in freedom of heart the things that are yours. 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

2 John 4-9

Only those who keep to what they are taught have the Father and the Son with them

⁴ I rejoiced greatly to find some of your children following the truth, just as we have been commanded by the Father. ⁵ And now I beg you, lady, not as though I were writing you a new commandment, but the one we have had from the beginning, that we love one another. ⁶ And this is love, that we follow his commandments; this is the commandment, as you have heard from the beginning, that you follow love. ⁷ For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the antichrist. ⁸ Look to yourselves, that you may not lose what you have worked for, but may win a full reward. ⁹ Any one who goes ahead and does not abide in the doctrine of Christ does not have God; he who abides in the doctrine has both the Father and the Son.

Reflection

THE SECOND Letter of John was probably written about AD 100 and by the same writer ('the Presbyter' or 'Elder') who wrote I John and III John. We should imagine a Johannine community (called here 'The Lady') – a group of Christians formed by, and gathered round, the Gospel of John, the Fourth Gospel. We can work some of this out by realising how similar some of the themes of I John are to John's Gospel and how II John has preoccupations similar to those of I John. As we imagine these dispersed



communities – we know there was more than one of them – we come across 'the deceiver and the anti-Christ' (II John 7). It is important that the Johannine communities know who is preaching the true Gospel and who is bringing false doctrine. The crucial problem seems to be 'men who will not acknowledge the coming of Jesus Christ in the flesh'. The Johannine books focus on Light and Life, Love and the Incarnation of God's Love in Jesus Christ. Anything which contradicts this is false doctrine. Those who embrace false doctrine do not have God. Those who live by true doctrine have both the Father and the Son.
