

**DEANERY OF ST EDMUND CAMPION  
ENGLISH MARTYRS—  
VALE OF THE WHITE HORSE PASTORAL AREA**

[www.portsmouthdiocese.org.uk](http://www.portsmouthdiocese.org.uk)

[www.hundredcatholicparish.org.uk](http://www.hundredcatholicparish.org.uk)

# **East Hendred Catholic Parish**

**21<sup>st</sup> – 28<sup>th</sup> August 2022**



***'You have the words of eternal life; and we have believed,  
and have come to know, that you are the Holy One of God.'***

# WEEK 21 YEAR 2

## 21<sup>st</sup>– 28<sup>th</sup> August 2022

All masses live-streamed [www.churchservices.tv/easthendred](http://www.churchservices.tv/easthendred)  
book for Sunday morning Mass: [hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk)  
St Mary's is usually open each day from 9am until late afternoon.

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<b>SUNDAY 21C</b>			<i>[Green]</i>
<b>21<sup>st</sup> August</b>	<b>9.30am</b>	<b>Parish Mass</b>	<i>Pro populo</i>
	<b>11.15am</b>	<b>Mass at St Patrick's</b>	
	<b>6pm</b>	<b>Holy Mass</b>	<i>Private Intention</i>

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WEEK 21 (Year 2)

**Monday 22<sup>nd</sup> August - Thursday 25<sup>th</sup> August**  
**No Mass**

**Friday 26<sup>th</sup> August** *Blessed Dominic Barberi* *[White]*  
8.30am Holy Mass (*Hendred House*)

**Saturday 27<sup>th</sup> August** St Monica *[White]*  
**No Mass**

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<b>SUNDAY 22C</b>			<i>[Green]</i>
<b>28<sup>th</sup> August</b>	<b>9.30am</b>	<b>Parish Mass</b>	<i>Pro populo</i>
	<b>11.15am</b>	<b>Mass at St Patrick's</b>	
	<b>6pm</b>	<b>Holy Mass</b>	<i>Private Intention</i>

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### CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979

[aburnham@portsmouthdiocese.org.uk](mailto:aburnham@portsmouthdiocese.org.uk)

[office@hendredcatholicparish.org.uk](mailto:office@hendredcatholicparish.org.uk) is monitored by the Parish Secretary.

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# FOR YOUR PRAYERS



## **THE HOLY FATHER'S PRAYER INTENTION FOR AUGUST**

We pray for small and medium sized businesses; in the midst of economic and social crisis. May they find ways to continue operating, and serving their communities.

## **DIOCESAN PRAYER INTENTIONS**

- |                            |   |
|----------------------------|---|
| Monday 22 <sup>nd</sup>    | Community of St Mary, Overton                                 |
| Tuesday 23 <sup>rd</sup>   | Aid to the Church in Need                                     |
| Wednesday 24 <sup>th</sup> | Diocesan Patrimony Committee                                  |
| Thursday 25 <sup>th</sup>  | St John's Home for Sick & Retired Priests, Kiln Green         |
| Friday 26 <sup>th</sup>    | Parish of Our Lady of Peace & Blessed Dominic Barbari, Earley |
| Saturday 27 <sup>th</sup>  | Community of St Joseph & St Mary, Guernsey                    |

## **THE SICK AND THOSE IN NEED**

Baby Martha, Sid Wallace, Diana France, John Castle, Daniel Cuevas, John Stringer, Louise Woodhouse, Mary Wallace, Brenda Paddon, Karen Greig, Mary McNichol, Elizabeth Gunn, Des McNichol

## **THE FAITHFUL DEPARTED**

*Week 21st - 27th August:* Theodore Little, Sarah Magee, George Dearlove, Alphonsus Hunt, Harriet Hunt, Jaber Booker.

# East Hendred Catholic Parish

## NOTICEBOARD

### **APOLOGIES**

Apologies for gaps in the Mass Schedule. Fr Andrew is suffering from sciatica at present and is more or less incapacitated. We hope to get back to normal soon.

### **CHURCH SERVICES**

On Sunday 14<sup>th</sup> August 2022, 209 people viewed, 62 machines looking only at St Mary's. 30 of these were in the UK, 31 elsewhere in the world. 114 probably stayed on-line long enough to take part in Mass.

### **ASSUMPTION OF OUR LADY**

Thanks to all who helped us celebrate the feast of title and dedication on 14<sup>th</sup> August. The St Mary's Schola sang beautifully and the Wheatsheaf Barbeque was both delicious and ecumenical. Many thanks to Bill and Carmel. There will be a second Parish Barbeque, this time at St Patrick's, round about Michaelmas Day (end of September).

### **CARMELITES ON BOARS HILL**

I wonder if we take for granted the precious resource on our doorstep! The Carmelite Friars on Boars Hill <https://www.carmelite.uk.net/> run courses and retreats both on site and on line. Worth keeping an eye on!

### **ABORTION COERCION**

A recent BBC poll found that 15% of British women had experienced pressure or coercion to have an abortion that they did not want. This abuse must be stopped. Please sign SPUC's petition calling on the Health Secretary to urgently commission research into the area of abortion coercion, and in so doing recognise coerced abortion as a priority for health and social policy moving forward, by going to <https://www.spuc.org.uk/coercion>

## CLOSER TO CHRIST CAMPAIGN

I remain somewhat incapacitated with sciatica and have decided to put off the public launch of the Funding Campaign, Closer to Christ, until 11<sup>th</sup> September.

We have approached a selection of people in advance of the launch so that the amount at the launch is well on the way to the target. Not many have committed themselves so far, though the amount raised is very encouraging. For further details, see the Campaign Newsletter below, with its hyperlink to a table of parishes and data.

If those I have spoken to already could make a commitment by the end of August at the very latest we should be very well-placed. Not only that but Matt Bloomer, who is helping us, will be able to show progress in his monthly report to the trustees.

Please respond to Matt Bloomer [MBloomer@ccsfundraising.com](mailto:MBloomer@ccsfundraising.com)

## MISSIONARY COMMUNITIES

The Bishop unveils a ten-year Mission Plan: *You Shall Be My Witnesses*:  
<https://www.portsmouthdiocese.org.uk/communications/news/enews/>

This plan will affect everyone in the diocese. The plan was announced to the clergy on 13<sup>th</sup> July and consultation with everyone will take place in the coming months. Under the plan, between July 2023 and December 2027 parishes will be reorganised and estate rationalised. Our new 'Missionary Community' or 'Parish' will be an amalgamation of Abingdon, Buckland & Faringdon, Didcot & Wallingford; Hendred, Hinksey, Wantage & Lambourn. Teams of clergy will serve each 'Parish'.

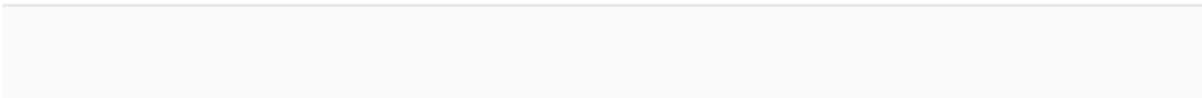


Welcome to the latest edition of the ***Closer to Christ*** Campaign Weekly Newsletter.

Progress continues to be made across the Diocese this week with even more pledges coming in to the Campaign Office and another parish signing up to take part. Find out more [here](#).

Thank you for the sacrifices you continue to make for our Diocese.

Closer to Christ Campaign Team



# CHILDREN AND YOUNG ADULTS

## **CHILDREN'S CHURCH**

Though Children's Church is now closed for the summer holidays we are planning and thinking about the autumn. Have a word with Veronica or Libby if you would like to help.

## **PARENTS AND TODDLERS' GROUP**

It would be great to enable and welcome a Parents' and Toddlers' Group and we now have a first-rate, air-conditioned environment for such a group. The advantage of such groups is that they more or less run themselves. If anyone is interested in such a venture, have a word with Fr Andrew.

## **YOUNG CATHOLIC ADULT NETWORK**

9<sup>th</sup> –11<sup>th</sup> September 2022, Durham University. A conference to think about the Catholic calling to share the Gospel of Jesus Christ. Benedictines, Dominicans, SVP, CAFOD, Aid to the Church in Need, and Catholic Voices. For further information <https://youngcatholicadultnetwork.uk/>

## **FLAME**

Flame, the largest youth gathering of Catholics, is taking place at the OVO Arena, Wembley on Saturday 4<sup>th</sup> March 2023, with the theme 'Rise Up!' All young people, whether from the parish, at school (Year 9 or older), or at university are welcome. Loud music, bright lights, moments of stillness..... Any questions? Contact [youth@portsmouthdiocese.org.uk](mailto:youth@portsmouthdiocese.org.uk) or phone 07780 221686.

## **WORLD YOUTH DAY 2023**

Those aged 16 or above by July 2023 are invited to join with like-minded young people from across the diocese to journey on pilgrimage to Lisbon for World Youth Day. This is a life-changing experience for all those who accept the invitation and this pilgrimage, led by Bishop Philip, is set to be the best one yet! But hurry, spaces are limited! Plans are in the early stages, but we will provide more information and details as soon as possible. For further information, see the posters in church, or please email [wyd@portsmouthdiocese.org.uk](mailto:wyd@portsmouthdiocese.org.uk)

mary's  
meals

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Donate



The Proclaimers, who famously sing about walking 500 miles, are asking you to [Move For Meals](#) this summer to help feed hungry children.

Musical brothers Charlie and Craig Reid are encouraging people to turn their moves into meals by setting themselves an active challenge to raise funds for Mary's Meals. Charlie says: "We're not asking you to walk 500 miles, or 500 more... With Mary's Meals, just a small number of steps can help to feed hungry children across the world."

Craig adds: "It costs just £15.90 to feed a hungry child with Mary's Meals for an entire school year – so a little sponsorship can make a big difference." Whether you choose to walk, run or skip this summer, every move will make an enormous difference to the children who eat Mary's meals.



**Start your Move For Meals fundraising project!**



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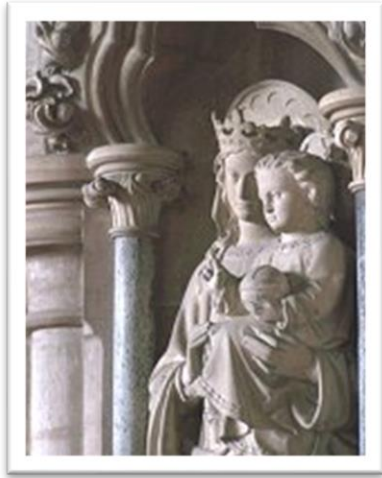


For every £1 you give, 93p is spent directly on our charitable activities. Thank you!



You can [view this email in your browser](#) or [unsubscribe from this list](#) too.

# East Hendred Catholic Parish



**Twenty-First Sunday in  
Ordinary Time (C)  
21<sup>st</sup> August 2022  
Antiphons,  
Prayers and Readings**

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## **Entrance Antiphon**

*Inclina, Domine*

Turn your ear, O Lord, and answer me; save the servant who trusts in you, my God. Have mercy on me, O Lord, for I cry to you all the day long.

*Cf Ps 86:1-3*

## **Collect**

O God, who cause the minds of the faithful to unite in a single purpose, grant your people to love what you command and to desire what you promise, that, amid the uncertainties of this world, our hearts may be fixed on that place where true gladness is found. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever

## **First Reading**

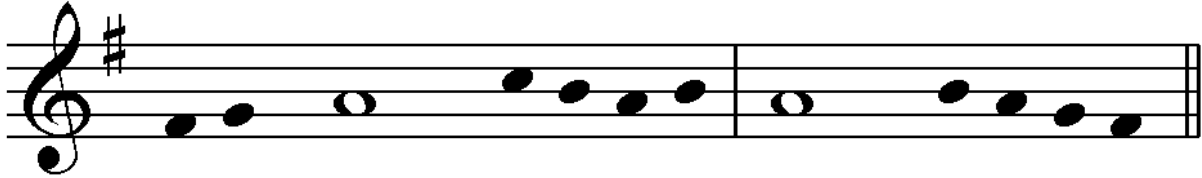
*Is 66:18-21 (RSV)*

The Lord says this: 'I am coming to gather all nations and tongues; and they shall come and shall see my glory, and I will set a sign among them. And from them I will send survivors to the nations, to Tarshish, Put, and Lud, who draw the bow, to Tubal and Javan, to the coastlands afar off, that have not heard my fame or seen my glory; and they shall declare my glory among the nations. And they shall bring all your brethren from all the nations as an offering to the Lord, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to my holy mountain Jerusalem, says the Lord, just as the Israelites bring their

cereal offering in a clean vessel to the house of the Lord. And some of them also I will take for priests and for Levites, says the Lord.

## Responsorial Psalm

*Tone VII.3*



*Ps 117 R/Mk 16:15*

**R/** Go out to the whole world; |  
pro - claim the Good News.

O praise the Lord, *all* you na-tions,  
acclaim him *all* you peo - ples! **R/**

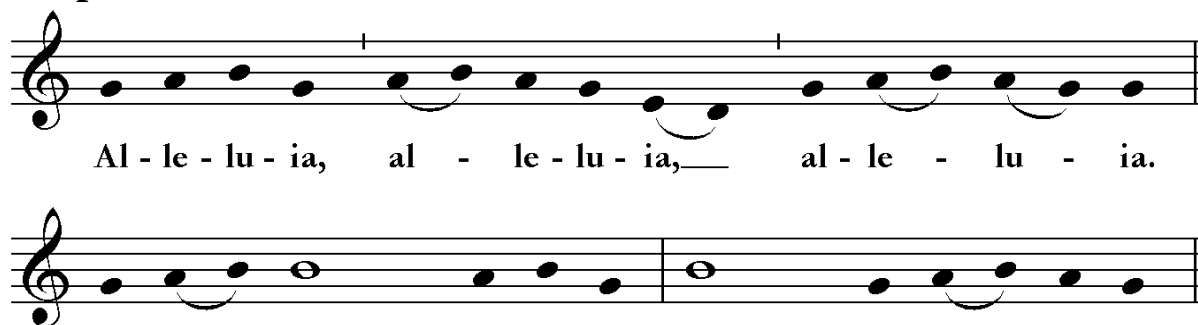
For his merciful love has pre - *vailed* o-ver us;  
and the Lord's faithfulness en - *dures* for e - ver. **R/**

## Second Reading

*Heb 12:5-7, 11-13 (RSV)*

And have you forgotten the exhortation which addresses you as sons? -- 'My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. For the Lord disciplines him whom he loves, and chastises every son whom he receives.' It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? ... For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it. Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed.

## Gospel Acclamation



If *any* - one loves me he will *keep* my word:  
and my Father will love him and we *shall come* to him.

## Gospel

*Lk 13:22-30 (RSV)*

Jesus went on his way through towns and villages, teaching, and journeying toward Jerusalem. And some one said to him, 'Lord, will those who are saved be few?' And he said to them, 'Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able. When once the householder has risen up and shut the door, you will begin to stand outside and to knock at the door, saying, "Lord, open to us." He will answer you, "I do not know where you come from." Then you will begin to say, "We ate and drank in your presence, and you taught in our streets." But he will say, "I tell you, I do not know where you come from; depart from me, all you workers of iniquity!" There you will weep and gnash your teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and you yourselves thrust out. And men will come from east and west, and from north and south, and sit at table in the kingdom of God. And behold, some are last who will be first, and some are first who will be last.'

## Prayer over the Offerings

O Lord, who gained for yourself a people by adoption through the one sacrifice offered once for all, bestow graciously on us, we pray, the gifts of unity and peace in your Church. Through Christ our Lord.

## Preface

*(V De creatione)*

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 you laid the foundations of the world and have arranged the changing of times and seasons; and set humanity over the whole world

in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works. And so, with all the Angels, we praise you, as in joyful celebration we acclaim: Holy, holy, holy &c.

### **Communion Antiphon**

*De fructu operum tuorum*

The earth is replete with the fruits of your work, O Lord; you bring forth bread from the earth and wine to cheer the heart. *Cf Ps 104:13-15*

### **Prayer after Communion**

Complete within us, O Lord, we pray, the healing work of your mercy and graciously perfect and sustain us, so that in all things we may please you. Through Christ our Lord.

### **Salve Regina**

*Liturgical Hymns 597*

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 21 Year 2)**

Monday	2 Thessalonians 1:1-5, 11-12	Matthew 23:13-22
Tuesday	2 Thessalonians 2:1-3, 14-17	Matthew 23:23-26
Wednesday	2 Thessalonians 3:6-10, 16-18	Matthew 23:27-32
Thursday	1 Corinthians 1:1-9	Matthew 24:42-51
Friday	1 Corinthians 1:17-25	Matthew 25:1-13
Saturday	1 Corinthians 1:26-31	Matthew 25:14-30

**Sunday 22C Sirach 3:19-21, 20-31**

**Hebrews 12:18-19, 22-24 Luke 14:1, 7-14**

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# Food for the Journey

## Weekday Readings

22<sup>nd</sup> -26<sup>th</sup> August 2022 Week 21[ii]

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### OVERVIEW OF THE WEEK

**ON WEDNESDAY** of this week we celebrate the feast of an apostle – the somewhat obscure ‘St Bartholomew’. Nowadays, the feasts of most of the Twelve do not displace Sundays: all the more reason to notice them midweek, as they happen. Feasts get special readings, memorials don’t. So the other saints we observe this week - Blessed Dominic Barberi, St Monica - do not require us to stray from the cycle of weekday readings.

For the first reading this week, we move to the New Testament, to look at two books – St Paul’s Second Letter to the Thessalonians (Monday and Tuesday) and his First Letter to the Corinthians (Thursday and Friday). Thereafter we shall be staying with the First Letter to the Corinthians for a little while. We continue with reading St Matthew’s Gospel at Mass.

### Collect for Week 22

**O GOD**, who cause the minds of the faithful to unite in a single purpose, grant your people to love what you command and to desire what you promise, that, amid the uncertainties of this world, our hearts may be fixed on that place where true gladness is found. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever

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# Monday of Week 21 [Year 2]

## 22<sup>nd</sup> August

### The Queenship of Mary

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#### Reading

2 Thessalonians 1:1-5, 11-12 (RSV)

#### *The Judgment at Christ's Coming*

**1** Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

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

**3** We are bound to give thanks to God always for you, brethren, as is fitting, because your faith is growing abundantly, and the love of every one of you for one another is increasing. **4** Therefore we ourselves boast of you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions which you are enduring.

**5** This is evidence of the righteous judgment of God, that you may be made worthy of the kingdom of God, for which you are suffering—.....

**11** To this end we always pray for you, that our God may make you worthy of his call, and may fulfil every good resolve and work of faith by his power, **12** so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

#### Reflection

**THE SECOND** Letter to the Thessalonians dates from AD51-52, probably following immediately on from the First Letter, which is the oldest Christian writing we have. An alternative theory is that the second letter was written by someone unknown, in which case it could have been written somewhat later in the century. In support of the second theory is

the similarity between the structure, style, and content of the two epistles, which could be explained by a second author setting out to imitate the apostle himself. Whether St Paul wrote once or twice to the Church in Thessalonica, he was writing from Corinth.

## **Tuesday of Week 21** [Year 2]

### **23<sup>rd</sup> August**

*St Rose of Lima*

#### **Reading**

*2 Thessalonians 2:1-3, 14-17 (RSV)*

*Stand firm and hold to the Traditions which you were taught by us*

Now concerning the coming of our Lord Jesus Christ and our assembling to meet him, we beg you, brethren, <sup>2</sup> not to be quickly shaken in mind or excited, either by spirit or by word, or by letter purporting to be from us, to the effect that the day of the Lord has come. <sup>3</sup> Let no one deceive you in any way; ....

<sup>13</sup> But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth. <sup>14</sup> To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. <sup>15</sup> So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter. <sup>16</sup> Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, <sup>17</sup> comfort your hearts and establish them in every good work and word.

#### **Reflection**

**CHRISTIANS** from the very beginning have looked for the Second Coming, at the End of Time, but our perspectives have changed as the years have passed. In the very early days, many people thought that it would happen within their life-time. St Paul himself in 1 Cor 15:6 talks



about the Risen Christ 'appear[ing] to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep.' One of his aims, clearly, is to dampen down speculation, as he does in today's reading. Verses omitted from the reading make it clear that, without the miraculous apocalyptic signs that precede what Paul calls 'the day of the Lord', nothing will happen. In the meantime, we should 'stand firm and hold to the traditions...taught by word of mouth or letter'.

This is a message for every age because features of our own times, like so many that have gone before, have been interpreted over-excitedly as signs of the End. Faith means living as though the Kingdom might break in imminently but we should live with our hearts comforted 'and establish them in every good work and word'. There is a place for excitement in our Faith but most of the time, it is hard slog, and all the more rewarding for that. But the calm rhythm of our inner life should give us the quiet conviction that we have been chosen 'from the beginning to be saved, through sanctification by the Spirit and belief in the truth.' Hearing and responding to the Gospel, the Good News, is the means whereby we obtain the glory of our Lord Jesus Christ.

## **Wednesday 24<sup>th</sup> August**

### **St Bartholomew, Apostle**

**St Bartholomew** was originally from Cana in Galilee and is usually identified with Nathaniel, who was introduced to the Lord by St Philip. The Lord described Nathaniel as 'an Israelite indeed, in whom is no guile' (Jn 1:47). Tradition tells us that Bartholomew preached the Gospel in Arabia, India, and Armenia, where he was flayed alive. He became thus the patron saint of tanners.

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### **Collect**

**Strengthen** in us, O Lord, the faith by which the blessed Apostle Bartholomew clung wholeheartedly to your Son, and grant that through the help of his prayers your Church may become for all the nations the sacrament of salvation. Through our Lord Jesus Christ your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, for ever and ever.



*St Bartholomew [a.k.a. Nathaniel]*

## **Reading**

*John 1:45-51 (RSV)*

*Philip said to Nathaniel 'Come and See'*

<sup>45</sup> Philip found Nathan'a-el, and said to him, 'We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.' <sup>46</sup> Nathan'a-el said to him, 'Can anything good come out of Nazareth?' Philip said to him, 'Come and see.' <sup>47</sup> Jesus saw Nathan'a-el coming to him, and said of him, 'Behold, an Israelite indeed, in whom is no guile!' <sup>48</sup> Nathan'a-el said to him, 'How do you know me?' Jesus answered him, 'Before Philip called you, when you were under the fig tree, I saw you.' <sup>49</sup> Nathan'a-el answered him, 'Rabbi, you are the Son of God! You are the King of Israel!' <sup>50</sup> Jesus answered him, 'Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these.' <sup>51</sup> And he said to him, 'Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.'

## Reflection

**AT THE** beginning of a film, a play, or a book, the scriptwriter, playwright, or author has to establish easily and gradually the people in the story, who they are and how they relate to each other. So it is with the first chapter of the Fourth Gospel. These are the early days when the disciples are called to follow Jesus. Jesus is followed by two disciples of St John the Baptist, Andrew and the beloved disciple (whom we presume to be John). Andrew then recruits his brother Simon Peter. Then one of them – we can't be sure whether it was Andrew, Simon Peter, or Jesus himself because it just says 'he' – recruits Philip. Philip in turn recruits Nathanael (known elsewhere as Bartholomew). Each of these vocation stories involves some labelling: to begin with we have St John the Baptist calling Jesus 'the Lamb of God, God's Chosen One'. Andrew calls Jesus 'teacher and Messiah'. Jesus names Simon 'Cephas' (or 'rock', hence 'Peter'). Philip tells Nathanael that Jesus is the One of whom the Law and the Prophets wrote. Jesus calls Nathanael 'an Israelite in whom there is no guile' and tells him that he already knows who he is. Nathanael calls Jesus 'Rabbi' and 'Son of God' and 'King of Israel'. Finally Jesus himself recalls the story of Jacob's Ladder, saying that they will see heaven opened and angels ascending and descending upon the Son of Man. The key phrase in this passage – for the disciples' contemporaries and for us who come after – is Philip's invitation to Nathanael: 'Come and see'. The only way we can effectively further the mission of the Gospel is to seek out every opportunity to say to others, 'Come and see'. We cannot control whether they come or what they see and, as with the disciples, it is only by being around Jesus for a little time that followers become believers.

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# Thursday of Week 21 [Year 2]

**25<sup>th</sup> August**

**Reading**

*1 Corinthians 1:1-9 (RSV)*

*Salutation*

**1** Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sos'thenes,

**2** To the church of God which is at Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours:

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

**4** I give thanks to God always for you because of the grace of God which was given you in Christ Jesus, **5** that in every way you were enriched in him with all speech and all knowledge— **6** even as the testimony to Christ was confirmed among you— **7** so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ; **8** who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. **9** God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

**Reflection**

**THE FIRST** Letter to the Corinthians dates from AD56-57 and is definitely by St Paul himself. He is writing from Ephesus to a church with a mixed membership of Jews and Gentiles. It is an immensely important letter – the volume in the *Sacra Pagina* series of New Testament commentaries is the largest of all, running to nearly 700 pages. That gives us an idea of the breadth of theological topics to which St Paul addresses himself in 1 Corinthians. If we looked for a unifying theme, it would almost certainly be 'The Body'. The Body of Christ becomes The Body of Christ by being fed on The Body of Christ. Those who are in Christ not only form his Mystical Body, the Church, but share in the victory of the Resurrection, as the perishable body is harvested within the Resurrection Body. Important

though these themes are, there is much else in this Letter as we shall see.

## **Friday of Week 21** [*Year 2*]

### **26<sup>th</sup> August**

*Blessed Dominic Barberi*

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**Blessed Dominic Barberi (1792-1849)** was an Italian Passionist who taught theology in Rome and, as Principal of the Passionists, discerned a vocation to convert England to the Catholic Faith. In his final years he laboured long and hard in this country, facing opposition. On 8<sup>th</sup> October 1845 he received St John Henry Newman into the Church at Littlemore.

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### **Collect**

**O GOD,** who chose the Priest Blessed Dominic Barberi to be a minister of your salvation, so that by his teaching and example many might find peace and reconciliation in your Church: mercifully guide our steps, we humbly pray, along that same way of love and truth until by your grace we gain is eternal reward. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

### **Reading**

*1 Corinthians 1:17-25 (RSV)*

*Christ the Power and Wisdom of God*

Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

**18** For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. **19** For it is written,

'I will destroy the wisdom of the wise,  
and the cleverness of the clever I will thwart.'

<sup>20</sup> Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? <sup>21</sup> For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. <sup>22</sup> For Jews demand signs and Greeks seek wisdom, <sup>23</sup> but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, <sup>24</sup> but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup> For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

## Reflection

**THERE** was clearly a realisation amongst the early Christians, many of whom were uneducated, that the Gospel was not getting through to many of the worldly wise. In one sense, this is how it should be. A religious system which discriminated in favour of the well-educated and against those who are too simple to understand it would be élitist and unjust. Jesus himself memorably said 'I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to infants' (Mt 11:25). Some of Jesus' immediate companions were fishermen and probably not all that well-educated. The early preaching of St Peter and St Paul would confirm what was already known from the preaching of Jesus - that there was no obvious correlation between people's intelligence and their acceptance of the Gospel. So it was that St Paul came up with the concept of 'The Foolishness of God'. He quotes Isaiah 29:14, 'I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart', and talks of the Crucified Christ as 'a stumbling block to Jews and folly to Gentiles'. The Greek word Paul uses for 'stumbling block' is *skandalon*: the Cross is a *skandalon* for Jews because they seek signs. If the Cross is a sign, then it is surely a sign of failure. Meanwhile, Gentiles, informed by Greek philosophy are in pursuit of wisdom and, according to the wisdom of the world, the Cross absurd. It is folly, utter foolishness.

The force of this passage from St Paul, paradoxically, is that its imagery is both intelligent and powerful. The designs of God are, of course, way

beyond any consideration of worldly reasoning and part of the secret of the success of the Gospel, as it has spread through the centuries and as it continues to spread, is that it is particularly Good News for the poor. At the same time, we need make no apology for the intellectual rigour of our faith: philosophy and theology, science and technology, art, music, and literature have all flourished because of men and women of faith.

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