

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

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

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

# **East Hendred Catholic Parish**

**7<sup>th</sup> – 14<sup>th</sup> November 2022**



**Bamenda Sunday 2022**

# CONTACT DETAILS

**Fr Andrew:** 01235 835038 or 07976 437979  
[aburnham@portsmouthdiocese.org.uk](mailto:aburnham@portsmouthdiocese.org.uk)

Fr Andrew is usually available to speak to after Mass.

Arrangements for Baptisms, Weddings, Funerals or other meetings are most conveniently made by e-mail.

**Ma Lluïsa Jarne:** [office@hendredcatholicparish.org.uk](mailto:office@hendredcatholicparish.org.uk) or at one of the St Mary's Sunday masses or on Mondays, 6pm-8pm, on 07983045824.

# GIVING TO THE PARISH

*BY REGULAR STANDING ORDER OR GIFT*

**BANK DETAILS: PRCDTR East Hendred, St Mary**

**Sort Code: 309304 Account Number: 00877183**

**To arrange Gift Aid, contact :** [hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk)

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Please let us know (if you are a UK Taxpayer) if you are happy for us to claim Gift Aid. At the start of the tax year we need anybody in Gift Aid to let us know if they are no longer taxpayers. In that case we should not make a claim.

Donations to the parish: [www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk)



# Year of Prayer to the Holy Spirit

**IN HIS** Pastoral Letter on 16<sup>th</sup> October 2022, Bishop Philip presented us with the challenge to 'to establish or pledge to develop six holy habits':

- to keep Sunday special, a family day, by attending Mass.
- to spend five minutes a day in prayer using the Scriptures
- to do penance on Fridays, and to serve the poor and needy
- every fortnight to make a Holy Half Hour before the Blessed Sacrament
- to go to Confession once a month
- join a small group for formation, prayer, and fellowship

**AS WE** prepare for this Year of Prayer, which will begin on the First Sunday of Advent (27<sup>th</sup> November), we look at these 'holy habits' in turn. So.....

## **(3) Doing Penance on Fridays, and serving the poor and needy**

Friday Penance, traditionally, is to abstain from meat. Choosing fish or a vegetarian meal may not feel penitential – some prefer these foods to meat – but the deliberate choosing to abstain from meat is the act of penance, the token reminder of why Friday is made special by the commemoration of the Crucifixion. Other acts of penance can work just as well. The 'holy habit' is doing penance.

Serving the poor and needy is unlikely to be a Friday-only event, though there might be some particular thing that can be accomplished on Fridays. More likely there will be some charity or charities, some cause or causes, that one can opt to support. Many can do more than say prayers and donate money. Some can find other practical outlets for care and compassion. Much good work is done in local communities and Christians are often involved in that.

Charitable giving includes money pledged to the parish or diocese but is unlikely to be just that. The range of second collections, and the opportunities to support charities, regularly or occasionally, are all part of the picture. Some undertake to give a tenth of their income away – called 'tithing'. Others are too stretched financially to afford that. A personal rule is a good idea, such as to give a half of what one gives to the Church and a half to other causes. These are, of course, net figures. Gift aid changes contributions from net to gross.

# FOR YOUR PRAYERS



## NOVEMBER IS THE MONTH OF THE HOLY SOULS

### THE HOLY FATHER'S PRAYER INTENTION FOR NOVEMBER

We pray for children who are suffering, especially those who are homeless, orphans, and victims of war; may they be guaranteed access to education and the opportunity to experience family affection.

### DIOCESAN PRAYER INTENTIONS

Sunday 6 <sup>th</sup>	Our twinned Diocese of Bamenda & the Bamenda Committee
Monday 7 <sup>th</sup>	'Focus' Missionaries in the Diocese
Tuesday 8 <sup>th</sup>	Parishes, Communities, & Schools in the West Berkshire Pastoral Area
Wednesday 9 <sup>th</sup>	Recipients of awards 'Pro Ecclesia et Pontifice' and 'Bene Merenti', and of Diocesan Medals, during the year
Thursday 10 <sup>th</sup>	Parishes, Communities, & Schools in the New Forest Pastoral Area
Friday 11 <sup>th</sup>	Society of St Dismas
Saturday 12 <sup>th</sup>	Ukrainian Chaplaincy in the Diocese

### THE SICK AND THOSE IN NEED

Martha, Diana France, Helen Lewis, John Castle, Daniel Cuevas, John Stringer, Louise Woodhouse, Brenda Paddon, Karen Greig, Mary McNichol, Des McNichol

### THE FAITHFUL DEPARTED

*Recently Departed:* Fr Robin Sanders PP; Sidney Wallace

*Week 6th - 12th November:* Charles de Bertodano, Emma Castle, Elizabeth Hunt, Charles Castle, Teresa Barry, Ann Maud Eyston.

# **EAST Hendred Catholic Parish**

## **NOTICEBOARD**

### **RIP FR ROBIN SANDERS**

Fr Robin Sanders, formerly Parish Priest of East Hendred, died on All Saints' Day, 1<sup>st</sup> November. He had been in hospital following a stroke and appeared to have made a reasonable recovery and returned home to Kidlington. May he rest in peace.

### **LIVESTREAM APOLOGY**

Small boys and electronic equipment are not necessarily a good mix. Apologies for the interruption of the Livestream at the School Mass on All Saints' Day when the nobs on the amplifier were mysteriously twiddled. The feedback was such that we had to switch off the amplification.

### **HENDRED HOUSE CHAPEL**

Hendred House Chapel is closed for building works. This week Friday Mass will be at 8.30am in St Mary's. Adoration will take place in St Mary's.

### **SECOND COLLECTION**

Second collection this weekend, Sunday 6<sup>th</sup> November, is for Bamenda.

### **BLESSING OF GRAVES**

This will take place after the 9.30am Mass on Sunday, 6<sup>th</sup> November.

### **GATHERING TOGETHER IN CHRIST**

In his Pastoral Letter on 16th October this year, Bishop Philip presented us with the challenge to 'to establish or pledge to develop six holy habits.' One of these was to join a small group for formation, prayer, and fellowship.

Our St Mary's and St Augustine's bible study and prayer group is one such small group. We will be meeting again on Tuesday, November 8th. We shall be using Luke, chapter 21 to help us learn, discuss and pray together. The chapter includes the gospel for the following Sunday.

If you feel like an evening with coffee/tea/hot chocolate, good biscuits, friendship and the opportunity to be together in prayer, you will be very welcome. We begin in the Holy Family rooms in St Mary's church at 7.30 pm and finish between 8.30 and 9.00. If you'd like more information, please get in touch with

Geoff Bailey; 01235 762221, [gjbshoes@gmail.com](mailto:gjbshoes@gmail.com),  
or Denis Smith; 01235 765564; [djbm.smith@ntlworld.com](mailto:djbm.smith@ntlworld.com)

### **STEWARDING AT 9.30AM**

We have a vacant slot in the rota for 18<sup>th</sup> Dec., 8<sup>th</sup> Jan., 12<sup>th</sup> Feb., 19<sup>th</sup> March. Could you, or your family, take this on? If so, contact Ma Louise on [office@hendredcatholicparish.org.uk](mailto:office@hendredcatholicparish.org.uk)

### **CHURCH SERVICES**

On Sunday 30<sup>th</sup> October 2022, 179 people viewed, 64 machines looking only at St Mary's. 31 of these were in the UK, 25 in the USA, and 8 elsewhere. 105 probably stayed on-line long enough to take part in Mass.

### **COLDS AND FLU?**

Stay home and watch the livestream! Details on [www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk)

### **HOMES FOR PEOPLE DISPLACED BY WAR IN UKRAINE**

Are you able to help the Catholic Charity *Caritas*?  
<https://sjog-homesforukraine.uk/>

### **CATHOLIC DIOCESE OF PORTSMOUTH**

Information from the Bishop and Portsmouth Diocese. To keep up to date with the news of the Diocese and the Bishop:  
<https://www.portsmouthdiocese.org.uk/>

### **CLOSER TO CHRIST**

On Sunday 6<sup>th</sup> November we wind up the *Closer to Christ* Campaign, with a Thanksgiving Mass. Many thanks to everyone involved. So far we have 28 pledges – from families or individuals – which is clearly only a proportion of the congregation. There may be more to come. Nonetheless we have raised nearly £80,000 in pledges, an increase on our basic target which was £70,000.

The final stage of the campaign is to give out and take back within Mass an information card on which we register whether we should like to make a pledge, are still considering it, have already made a pledge, or are unable to make a pledge at this time. Cards and pens are provided and the exercise will take less than a minute to complete. Thanks again.



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

Things are progressing well across the Diocese at the moment ahead of a busy weekend of activity which will see:

- The Catholic Parish of East Hendred conduct its Thanksgiving Mass
- Three parishes launch the next phase of their timelines

In addition to this, Group 3 parishes have reached a key milestone this week and you can read more about that [here!](#)

Thank you for your continued support.

***Closer to Christ*** Campaign Team



# CHILDREN.....

## **CHILDREN'S CHURCH**

Have a word with Veronica or Libby if you would like to help. Children's Church is at 9.15am on Sundays in St Mary's Parish Rooms, except school holidays.

## **CHILDREN'S CHURCH TRAINING SESSION**

The Dominican Sisters are offering an online **Children's Liturgy Training session** on **Saturday 29<sup>th</sup> October**, from 9am to 12noon. We will look at the fundamental principles, model sessions, and share resources. Register here:

<https://us02web.zoom.us/meeting/register/tZUscemrpzoiEtbsbgOsOqqVj-XCRhUE0sMo>

# .....YOUNG ADULTS

## **DAVE AND GEMMA**

I have asked Dave and Gemma, a couple at St Mary's who are marrying later this year, to head up and liaise our work with young adults. If you are interested in any of the things below – or other activities – have a word with them. They can be reached on [davegem2022@gmail.com](mailto:davegem2022@gmail.com)

## **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)

# UNIVERSE CATHOLIC WEEKLY

## ***The Universe Catholic Weekly***

Is true to its mission of being “a light to guide the world, and a mirror to reflect it” Keeping Catholics informed about their faith, and bringing them ever closer to God. In order to keep our high standard going and maintain a strong weekly Catholic voice at a time when it is much needed in the world, please consider taking out a subscription.

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[michelle.jones@universecatholicweekly.co.uk](mailto:michelle.jones@universecatholicweekly.co.uk)

**We invite you to submit articles/news and celebrations  
about your local parish activities**

Please see link below for this week’s Universe Catholic Weekly.

<https://universecatholicweekly.co.uk/universe-weekly-newsletters/october-2022/Universe-21-October.pdf>

# East Hendred Catholic Parish



**Thirty-Second Sunday  
in Ordinary Time (C)  
6<sup>th</sup> November 2022  
Antiphons,  
Prayers and Readings**

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## **Entrance Antiphon**

*Intret oratio mea*

Let my prayer come into your presence. Incline your ear to my cry for help, O Lord!

*Ps 88:3*

## **Collect**

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, God, for ever and ever.

## **First Reading**

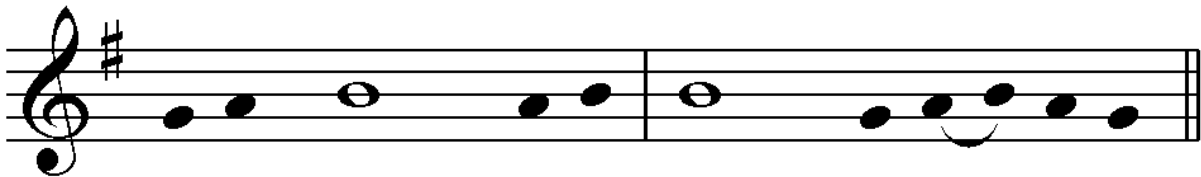
*2 Maccabees 7:1-2, 9-14 (RSV)*

It happened also that seven brothers and their mother were arrested and were being compelled by the king, under torture with whips and cords, to partake of unlawful swine's flesh. One of them, acting as their spokesman, said, 'What do you intend to ask and learn from us? For we are ready to die rather than transgress the laws of our fathers.' ...And when he was at his last breath, he said, 'You accursed wretch, you dismiss us from this present life, but the King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws.' After him, the third was the victim of their sport. When it was demanded, he quickly put out his tongue and courageously stretched forth his hands, and said nobly, 'I got these from Heaven, and because

of his laws I disdain them, and from him I hope to get them back again.’ As a result the king himself and those with him were astonished at the young man's spirit, for he regarded his sufferings as nothing. When he too had died, they maltreated and tortured the fourth in the same way. And when he was near death, he said, ‘One cannot but choose to die at the hands of men and to cherish the hope that God gives of being raised again by him. But for you there will be no resurrection to life!’

**Psalm 17:1, 5-6, 8, 15 R/15**

**Tone VI**



**R/** I shall be filled, when I a-wake, |  
with the sight of your *glo - ry*, O Lord.

O Lord, hear a cause that *is* just;  
pay *heed* to my cry.

Turn your ear to *my* prayer:  
no deceit *is* on my lips. **R/**

I kept my feet firmly in *your* paths.  
My feet have *ne-ver* fal-tered.  
To you I call; for you will surely heed me, O God.  
Turn your ear to *me*; hear my words. **R/**

Guard me as the apple of *your* eye.  
Hide me in the shad-*ow* of your wings.  
As for me, in my justice I shall behold *your* face;  
when I awake I shall be filled  
with the vision *of* your pre-sence. **R/**

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## Second Reading

*2 Thessalonians 2:16-3:5 (RSV)*

Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.

Finally, brethren, pray for us, that the word of the Lord may speed on and triumph, as it did among you, and that we may be delivered from wicked and evil men; for not all have faith. But the Lord is faithful; he will strengthen you and guard you from evil. And we have confidence in the Lord about you, that you are doing and will do the things which we command. May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

## Gospel Acclamation



Al - le - lu - ia, al - le - lu - ia, — al - le - lu - ia.

*Je - sus* Christ is the First-born *from* the dead;  
to him be glory and power for e - ver and e - ver.

## Gospel

*Luke 20:27-38 (RSV)*

There came to Jesus some Sadducees, those who say that there is no resurrection, and they asked him a question, saying, ‘Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man must take the wife and raise up children for his brother. Now there were seven brothers; the first took a wife, and died without children; and the second and the third took her, and likewise all seven left no children and died. Afterward the woman also died. In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife.’ And Jesus said to them, ‘The sons of this age marry and are given in marriage; but those who are accounted worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. Now he is not God of the dead, but of the living; for all live to him.’

## Prayer over the Offerings

Look with favour, we pray, O Lord, upon the sacrificial gifts offered here, that, celebrating in mystery the Passion of your Son, we may honour it with loving devotion. Through Christ our Lord.

## Preface

*(VIII De Ecclesia adunata ex unitate Trinitatis)*

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, when your children were scattered afar by sin, through the Blood of your Son and the power of the Spirit, you gathered them again to yourself, that a people, formed as one by the unity of the Trinity, made the body of Christ and the temple of the Holy Spirit, might, to the praise of your manifold wisdom, be manifest as the Church. And so, in company with the choirs of Angels, we praise you, and with joy we proclaim: Holy, holy, holy &c.

## Communion Antiphon

*Dominus regit me*

The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose, near restful waters he leads me. *Ps 23:1-2*

## Prayer after Communion

Nourished by this sacred gift, O lord, we give you thanks and beseech your mercy, that, by the pouring forth of your Spirit, the grace of integrity may endure in those your heavenly power has entered. 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 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
<b>Sunday 33C</b>	<b>Malachi 4:1-2a</b>	
	<b>2 Thessalonians 3:7-12</b>	<b>Luke 21:5-19</b>

*Revised Standard Version Bible, Ignatius Edition*, copyright © 2006, by the Division of Christian Education, National Council of the Churches of Christ in the United States of America.

# FOOD FOR THE JOURNEY

7<sup>th</sup> – 12<sup>th</sup> November 2022 Week 32[ii]

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## 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, God, for ever and ever.

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## Monday of Week 32

### 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

**TODAY**, 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 of Week 32

### 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.

## THE DEDICATION OF THE LATERAN BASILICA

**Wednesday 9<sup>th</sup> November**

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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.

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## 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, God, for ever and ever.

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## 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, <sup>2</sup>to speak evil of no one, to avoid quarrelling, to be gentle, and to show perfect courtesy toward all men. <sup>3</sup>For 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; <sup>4</sup>but when the goodness and loving kindness of God our Saviour appeared, <sup>5</sup>he 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, <sup>6</sup>which he poured out upon us richly through Jesus Christ our Saviour, <sup>7</sup>so 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 10<sup>th</sup> November

## St Leo the Great, Pope, Doctor of the Church

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**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.

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### 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, God, for ever and ever.

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### 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.

<sup>8</sup> Accordingly, though I am bold enough in Christ to command you to do what is required, <sup>9</sup> yet for love's sake I prefer to appeal to you—I, Paul, an ambassador and now a prisoner also for Christ Jesus— <sup>10</sup> I appeal to you for my child, One'simus, whose father I have become in my imprisonment. <sup>11</sup> (Formerly he was useless to you, but now he is indeed useful to you and to me.) <sup>12</sup> I am sending him back to you, sending my very heart. <sup>13</sup> 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; <sup>14</sup> 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.

<sup>15</sup> Perhaps this is why he was parted from you for a while, that you might have him back for ever, <sup>16</sup> 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. <sup>17</sup> So if you consider me your partner, receive him as you would receive me. <sup>18</sup> If he has wronged you at all, or owes you anything, charge that to my account. <sup>19</sup> I, Paul, write this with my own hand, I will repay it—to say nothing of your owing me even your own self. <sup>20</sup> 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:

**<sup>28</sup> 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 11<sup>th</sup> November

## St Martin of Tours, Religious, Bishop

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**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.

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### 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, God, for ever and ever.

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### Reading

2 John 4-9

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

<sup>4</sup>I rejoiced greatly to find some of your children following the truth, just as we have been commanded by the Father. <sup>5</sup>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. <sup>6</sup>And this is love, that we follow his commandments; this is the commandment, as you have heard from the beginning, that you follow love. <sup>7</sup>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. <sup>8</sup>Look to yourselves, that you may not lose what you have worked for, but may win a full reward. <sup>9</sup>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.

## Saturday 12<sup>th</sup> November

### St Josaphat, Bishop, Martyr

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**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).

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## 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.

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## Reading

*3 John 5-8*

<sup>5</sup> Beloved, it is a loyal thing you do when you render any service to the brethren, especially to strangers, <sup>6</sup> who have testified to your love before the church. You will do well to send them on their journey as befits God's service. <sup>7</sup> For they have set out for his sake and have accepted nothing from the heathen. <sup>8</sup> So we ought to support such men, that we may be fellow workers in the truth.

## Reflection

**FOR COMPLETENESS** we include this week the extract from III John, the shortest book in the Bible. The flavour is very much that of II John. In this book, though not in this extract, we hear names of Christians in the Johannine community – Gaius, Diotrephes, Demetrius – all from the Gentile world. Gaius is the one whom the writer – the Presbyter – is addressing and Diotrephes is one who is causing trouble by seeking pre-eminence. The third figure, Demetrius, is a missionary (presumably) thoroughly to be recommended. There are theories about who these people were and their relationship with the writer. Our extract today features none of these personalities and is simply a recommendation that fellow Christians working in the field be supported.

# *The Four Last Things*

**ADVENT** is the time of year when we focus on ‘**The Four Last Things**’ – **Death, Judgment, Heaven and Hell**. In a series of talks at his Wednesday general audiences, (July and August, 1999) St John Paul II offered brief commentaries on the options that will face us after death, heaven, hell and purgatory.

**Heaven**, he said (21<sup>st</sup> July), ‘is not an abstraction nor a physical place amid the clouds, but a living and personal relationship with the Holy Trinity. When this world has passed away, those who accepted God in their lives and were sincerely open to His love, at least at the moment of death, will enjoy that fullness of communion with God, which is the goal of human existence’

A week later, he told his audience that damnation, the ‘tragic situation’ of eternal separation from God, is not God's initiative, but a self-imposed punishment of those who refuse His love and mercy.

He cautioned against a too literal interpretation of biblical imagery about **Hell**. The ‘inextinguishable fire’ and ‘burning oven’ of which Scripture speaks ‘indicate the complete frustration and vacuity of a life without God,’ he pointed out. Whether or not any human beings are in hell ‘is not something we can know,’ the Pope said, but damnation ‘remains a real possibility.’

In his talk on **Purgatory** on 4<sup>th</sup> August, Pope John Paul said that ‘before we enter into God's kingdom, every trace of sin within us must be eliminated, every imperfection in our soul must be corrected. This is exactly what takes place in purgatory.’ He called purgatory ‘the process of purification for those who die in the love of God but are not completely imbued with that love.’

Christ intercedes for us with an offer of mercy, the Pope said, but that offer ‘does not exclude the duty to present ourselves pure and whole before God.’

*(from the ‘Catholic Matters’ website)*