

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



**FOURTH WEEK OF ADVENT**

**19<sup>th</sup> – 24<sup>th</sup> December 2021**

# FOURTH WEEK OF ADVENT

19<sup>th</sup> – 24<sup>th</sup> December 2021

All masses live-streamed [www.churchservices.tv/easthendred](http://www.churchservices.tv/easthendred)

St Mary's is usually open each day from 9am until late afternoon.

**FOURTH SUNDAY OF ADVENT** *O Radix [O Root of Jesse]* [purple]  
**Sunday 19<sup>th</sup> December** **9.30am Parish Mass** *Pro populo*  
**11.15am Holy Mass**  
**6pm Holy Mass** *at St Patrick's, East Ilsley*  
*RIP Kitty Teasdale*

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**Monday 20<sup>th</sup> December** *O Clavis David [O Key of David]* [purple]  
9.15am Holy Mass  
*RIP Fr Anthony Fagan (Day of Funeral)*

**Tuesday 21<sup>st</sup> December** *O Oriens [O Morning Star]* [purple]  
9.15am Holy Mass  
*RIP Mary Clark (Malcolm & Anne Dalton)*

**Wednesday 22<sup>nd</sup> December** *O Rex Gentium [O King of the Nations]* [purple]  
9.15am Holy Mass  
*FM Henry Lester Louis Morris 1963*

**Thursday 23<sup>rd</sup> December** *O Emmanuel* [purple]  
9.15am Holy Mass *FM Fanny Gorton 1937*

**Friday 24<sup>th</sup> December** *Christmas Eve* [purple]  
9.15am Holy Mass *FM Charles Gorton 1937*

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**CHRISTMAS** [GOLD]

**Christmas Eve** **4pm Mass of the Vigil**  
**8pm Mass of the Night** *Pro populo*

**Christmas Day** **9.30am Mass of the Day** *Pro populo*  
**11.15am Mass at St Patrick's**

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**Sunday 26<sup>th</sup> December** **HOLY FAMILY OF JESUS, MARY, AND JOSEPH**  
**9.30am Parish Mass** *Pro populo*  
11am Holy Mass at St Mary's  
*(if demand is sufficient for two masses)*  
*No Mass at 6pm*

## CONTACT DETAILS

**Fr Andrew:** 01235 835038 or 07976 437979

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

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

# Reflection      Born of the Virgin Mary (3)

## An Extract from the Catechism of the Catholic Church

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494 At the announcement that she would give birth to 'the Son of the Most High' without knowing man, by the power of the Holy Spirit, Mary responded with the obedience of faith, certain that 'with God nothing will be impossible': 'Behold, I am the handmaid of the Lord; let it be [done] to me according to your word.' Thus, giving her consent to God's word, Mary becomes the mother of Jesus. Espousing the divine will for salvation wholeheartedly, without a single sin to restrain her, she gave herself entirely to the person and to the work of her Son; she did so in order to serve the mystery of redemption with him and dependent on him, by God's grace:

As St. Irenaeus says, 'Being obedient she became the cause of salvation for herself and for the whole human race.' Hence not a few of the early Fathers gladly assert. . .: 'The knot of Eve's disobedience was untied by Mary's obedience: what the virgin Eve bound through her disbelief, Mary loosened by her faith.' Comparing her with Eve, they call Mary 'the Mother of the living' and frequently claim: 'Death through Eve, life through Mary.'

***to be continued.....***

# Message from the Bishops

*The Conference of Catholic Bishops of England and Wales has made a statement stressing the current regulations as laid down by the government. The Bishops ask that masks be worn even for singing, except by soloists &c. The statement also includes the following:*

## **Clarification on the Sunday Obligation**

The Bishops' Statement *Honouring Sunday* reflected the pastoral situation of public worship in the light of the pandemic situation at this time. The Bishops have asked for all Catholics to reflect on their personal circumstances with respect to their attendance at public worship. Questions have been raised regarding the status of the Sunday Obligation. The *Code of Canon Law* states that 'Sunday... is the primordial holy day of obligation' (Can. 1246§1) and 'the faithful are obliged to participate in the Mass.' (Can. 1247)

At the beginning of the pandemic, from Friday 20th March 2020, the Bishops of England and Wales recognised that the participation of the faithful in the Sunday Eucharistic Celebration was prevented due to grave cause because of the inception of the covid-19 pandemic and stated that the Sunday obligation could not be fulfilled due to the inherent danger of the faithful gathering in churches for the Eucharistic celebration. On Monday 23rd March 2020, HM Government mandated the closure of places of worship along with other locations.

The Bishops, now having reflected on the current situation in England and Wales, recognise that the causes and effects of the pandemic are still present to such a degree that the absolute duty for all to freely attend the Sunday Eucharistic Celebration cannot yet be fulfilled.

As such, they have asked that all Catholics now reflect on the centrality of the Eucharist to their own life of faith and take into consideration their personal circumstances and the reasons as to whether they can now attend the Sunday Eucharistic Celebration or otherwise. Should a person feel that grave cause honestly persists in their personal circumstances, there is no sin associated with their non-attendance at Mass, and they are encouraged to devote themselves to prayer at home. This may be achieved either through personal prayer or by participating with a live-streamed celebration of Mass from a Church.

# FOR YOUR PRAYERS



## **HOLY FATHER'S DECEMBER PRAYER INTENTION**

Let us pray that every country decides to take necessary measures to make the future of children a priority, especially the future of children who are suffering today.

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

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

## **THE FAITHFUL DEPARTED**

*Recently departed:* Kitty Teasdale

*Week 19th-25th December:* Antonia Ann Mary Breakspear, Sadie Regan, Katherleen Mary Doyle, Bernard Egan, Maureen Morris, Helen Rea, Mary Agnes Hunt, John Stibbs, Winifred Anns, Thomas Eyston, John Champ.

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# East Hendred Catholic Parish

## NOTICEBOARD

### **CHRISTMAS MASSES**

Christmas masses are now fully booked. We cannot guarantee that there will be any 'walk up' places available. If you would still like to try to book for mass, please e-mail [hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk)

### **Sunday 26<sup>th</sup> December**

We have sent out a booking form to ascertain demand for Sunday 26<sup>th</sup> December:

<https://forms.gle/py3e5Xf8JsRbJrEq9>

There will be either just the one mass (9.30am) or two, with the second at 11am at St Mary's. Please fill in the form a.s.a.p. to give us chance to make proper arrangements.

People are asked to notify us if they test positive after being at mass. It is requested that, before coming to Sunday Mass, people take a Lateral Flow Test. The wearing of masks, if you are able to do so, is a legal requirement once more.

### **CHURCH SERVICES LIVESTREAM**

On Sunday 12<sup>th</sup> December 118 were watching from 78 machines, 66 from the UK and 12 from elsewhere in the world.

### **SYCAMORE**

The **SYCAMORE** course for adults interested in finding out more about the Faith or preparing for baptism and/or confirmation is now well underway. Please contact [aburnham@portsmouthdiocese.org.uk](mailto:aburnham@portsmouthdiocese.org.uk) if you are interested, a.s.a.p. **SYCAMORE** meets on Tuesday at 8pm on Zoom.

### **CHILDREN'S LITURGY**

Advent booklets for children are at the back of St Mary's. They are suitable for 4-7 years old. There are also SDC sheets for Advent printed out to make a booklet over 7s. Thanks to Libby Holderness for this.

### **CATHOLIC NETWORK**

What was formerly 'the Universe', the most popular Catholic Newspaper, is no more. Instead there is a free on-line Catholic publication.

<http://www.thecatholicnetwork.co.uk/>

## **ST AMAND'S CATHOLIC PRIMARY SCHOOL**

*St Amand's Catholic Primary School, East Hendred - where 'pupils enter with excitement and leave smiling...staff, parents and pupils are part of a loving family' OFSTED Report, September 2019*

St Amand's has places available for children in various year groups and if your child will be starting Reception in September 2022 please visit our friendly school to see how much a Catholic education has to offer. To find out more, contact the Headteacher Mrs Ellery on [01235 833342](tel:01235833342)

Our website: [www.st-amands.oxon.sch.uk](http://www.st-amands.oxon.sch.uk)

or email [office.3855@st-amands.oxon.sch.uk](mailto:office.3855@st-amands.oxon.sch.uk)

Follow us on Twitter @StAmandPrimary or

Facebook <https://www.facebook.com/St-Amands-Catholic-Primary-School-104890787965526>

## **SYNOD 2021-2023**

Last October, the Holy Father launched a three-year consultation process with the whole Church. There are three stages. Between now and the end of April 2022, parishes are to produce a report to send to the diocese. These will be conflated nationally and, from September 2022 to March 2023, there will be reflections throughout the world. Finally in October 2023, the Synod of Bishops will meet in Rome to produce a report for the Pope. Every parish is asking people and groups to reflect on 'What changes need to be made – in myself, in our parish, in the Diocese, to make the Church's mission today more vibrant and effective?' We shall co-ordinate our parish response via individuals and accredited groups through the Parish Pastoral Council and the St Patrick's Pastoral Committee. Meanwhile, comments and suggestions, personal and group submissions, to Fr Andrew or to John Carpenter.

## **E-MAILS, WEBSITE, AND FACEBOOK**

Last minute changes are sometimes unavoidable and these are communicated by e-mail to the Bulletin list. Anyone may join the Bulletin list - contact [hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk) – and particular care should be taken of those who have no access to e-mail.

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

See also our East Hendred Catholic Parish page on Facebook.

## **CAFOD WORLD GIFTS**

As we rejoice in once again celebrating Christmas with our loved ones, let us spread our joy around the world by having a CAFOD World Gift under the tree. From energy saving stoves to weatherproof crops to emergency shelters, CAFOD's virtual charity gifts help transform the lives of families living in poverty. Buy online at [cafod.org.uk/worldgifts](http://cafod.org.uk/worldgifts)

# GIVING

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## **CHARITY: CRISIS AT CHRISTMAS**

### **Give A Christmas To Remember | Donate To Crisis At Christmas**

**Ad-<https://www.crisis.org.uk/>**

**Crisis at Christmas** can be a real turning point for someone who's homeless. Donate today. Your gift of £29.06 could give someone hot meals, a place to stay and year-round support. UK's Charity for Homeless. We Will End Homelessness. Donate & transform lives.

## **CHARITY: DIDCOT**

To help with supplying the Didcot Foodbank, contact Veronica Paget: [veronicapaget@hotmail.com](mailto:veronicapaget@hotmail.com) or leave suitable food outside her front door.

## **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)

*All masses live-streamed [www.churchservices.tv/easthendred](http://www.churchservices.tv/easthendred)*

### **Parish Priest:**

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

### **Parish Office:**

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



# East Hendred Catholic Parish



**Fourth Sunday in Advent  
(Year C)**

**19<sup>th</sup> December 2021**

**Antiphons, Prayers and Readings**

## **Advent Wreath IV**

Blessed are you, sovereign Lord, merciful and gentle: to you be praise and glory for ever. Your light has shone in our darkened world through the child-bearing of blessed Mary; grant that we who have seen your glory may daily be renewed in your image and prepared like her for the coming of your Son, who is the Lord and Saviour of all.

## **Entrance Antiphon**

*Rorate cæli*

Drop down dew from above, you heavens, and let the clouds rain down the Just One; let the earth be opened and bring forth a Saviour.

*Cf Is 45:8*

Cantor (1st time)

Drop down— ye hea - vens from— a - bove, —

Full

and let the skies pour— down right- eous - ness.

## **Collect**

Pour forth, we beseech you, O Lord, your grace into our hearts, that we, to whom the Incarnation of Christ your Son was made known by the message of an Angel, may by his Passion and Cross be brought to the glory of his Resurrection. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever

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## First Reading

*Micah 5:2-4 (RSV)*

But you, O Bethlehem Eph'rahah,  
who are little to be among the clans of Judah,  
from you shall come forth for me  
one who is to be ruler in Israel,  
whose origin is from of old,  
from ancient days.

<sup>3</sup> Therefore he shall give them up until the time  
when she who is in travail has brought forth;  
then the rest of his brethren shall return  
to the people of Israel.

<sup>4</sup> And he shall stand and feed his flock in the strength of the LORD,  
in the majesty of the name of the LORD his God.  
And they shall dwell secure, for now he shall be great  
to the ends of the earth.

**Psalm 80: 2-3, 15-16, 18-19 R/ 4**

**R/ O God, bring us back;  
let your face shine on us, and we shall be saved.**

O shepherd of Israel, hear us,  
enthroned on the cherubim, shine forth.  
Rouse up your might  
and come to save us. **R/**

God of hosts, turn again, we implore;  
look down from heaven and see.  
Visit this vine and protect it,  
the vine your right hand has planted. **R/**

May your hand be on the man at your right hand,  
the son of man you have confirmed as your own.  
And we shall never forsake you again;  
give us life that we may call upon your name. **R/**

## Second Reading

*Hebrews 10:5-10 (RSV)*

When Christ came into the world, he said,  
'Sacrifices and offerings you have not desired,  
but a body have you prepared for me;  
<sup>6</sup> in burnt offerings and sin offerings you have taken no pleasure

<sup>7</sup> Then I said,  
'Behold, I have come to do your will, O God,'  
as it is written of me in the roll of the book.'

<sup>8</sup> When he said above, 'You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings' (these are offered according to the law), <sup>9</sup> then he added, 'Behold, I have come to do your will.' He abolishes the first in order to establish the second. <sup>10</sup> And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

## Alleluia, Alleluia

The virgin will conceive and give birth to a son and they will call him Emmanuel:  
a name which means 'God-is-with-us'. Alleluia.

## Gospel

*Luke 1:39-45 (RSV)*

<sup>39</sup> In those days Mary arose and went with haste into the hill country, to a city of Judah, <sup>40</sup> and she entered the house of Zechari'ah and greeted Elizabeth. <sup>41</sup> And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and



# Scripture Reading

## Readings for the 'Great Os' (17<sup>th</sup>-24<sup>th</sup> December)

<b>20<sup>th</sup> O Clavis</b>	Isaiah 7:10-14	Luke 1:26-38
<b>21<sup>st</sup> O Oriens</b>	Song of Songs 2:8-14	Luke 1:39-45
<b>22<sup>nd</sup> O Rex</b>	1 Samuel 1:24-28	Luke 1:46-56
<b>23<sup>rd</sup> O Emmanuel</b>	Malachi 3:1-4, 23-24	Luke 1:57-66
<b>24<sup>th</sup> Christmas Eve</b>	2 Samuel 7:1-5, 8-12,14,16	Luke 1:67-79
<b>25<sup>th</sup> Christmas Dawn</b> ( <i>not read in Church</i> )	Isaiah 62:11-12	
	Titus 3:4-7	Luke 2:15-20
<b>26<sup>th</sup> Holy Family</b>	<b>1 Samuel 1:20-22, 24-28</b>	
	<b>1 John 3:1-2, 21-24</b>	<b>Luke 2:41-52</b>

*Birjina gazzettobat zegoen*

**THE ANGEL** Gabriel from heaven  
came  
With wings as drifted snow, his  
eyes as flame  
'All hail', said he 'thou lowly  
maiden Mary  
Most highly favoured lady.' Gloria!

'For known a blessed mother thou  
shalt be  
All generations laud and honour  
thee  
Thy son shall be Emmanuel, by  
seers foretold  
Most highly favoured lady.' Gloria!

Then gentle Mary meekly bowed  
her head  
'To me be as it pleaseth God', she  
said  
'My soul shall laud and magnify  
his holy name',  
Most highly favoured lady. Gloria!

Of her, Emmanuel, the Christ, was  
born

In Bethlehem all on a Christmas  
morn

And Christian folk throughout the  
world will ever say  
Most highly favoured lady. Gloria!

*Veni, veni Emmanuel*

**O COME**, O come, Emmanuel!  
redeem thy captive Israel  
that into exile drear is gone,  
far from the face of God's dear Son.  
*Rejoice! Rejoice! Emmanuel*  
*Shall come to thee, O Israel.*

O come, thou Branch of Jesse! draw  
the quarry from the lion's claw;  
from the dread caverns of the grave,  
from nether hell, thy people save.

O come, O come, thou Dayspring  
bright!  
pour on our souls thy healing light;  
dispel the long night's lingering  
gloom,  
and pierce the shadows of the tomb.

O come, thou Lord of David's Key!  
the royal door fling wide and free;  
safeguard for us the heavenward  
road,  
and bar the way to death's abode.

O come, O come, Adonai,  
who in thy glorious majesty  
from that high mountain clothed in  
awe,  
gavest thy folk the elder Law.

# Advent Antiphons

**Sung before and after the Magnificat at Evening Prayer and used as Alleluia verses at Mass**

**17<sup>th</sup> December – O Sapientia**

**O Wisdom**, coming forth from the mouth of the Most High, reaching from one end to the other mightily, and sweetly ordering all things: Come and teach us the way of prudence. *Sir 24:3; Wis 8:1*

**18<sup>th</sup> December – O Adonai**

**O Adonai**, and leader of the House of Israel, who appeared to Moses in the fire of the burning bush and gave him the law on Sinai: Come and redeem us with an outstretched arm. *cf Ex 3:2, 24:12*

**19<sup>th</sup> December – O Radix Jesse**

**O Root of Jesse**, standing as a sign among the peoples; before you kings will shut their mouths, to you the nations will make their prayer: Come and deliver us, and delay no longer. *cf Is 11:10, 45:14, 52:15; Rom 15:12*

**20<sup>th</sup> December – O Clavis David**

**O Key of David** and sceptre of the House of Israel; you open and no one can shut; you shut and no one can open: Come and lead the prisoners from the prison house, those who dwell in darkness and the shadow of death. *cf Is 22:22, 42:7*

**21<sup>st</sup> December – O Oriens**

**O Morning Star**, splendour of light eternal and sun of righteousness: Come and enlighten those who dwell in darkness and the shadow of death. *cf Mal 4:2*

**22<sup>nd</sup> December – O Rex Gentium**

**O King of the nations**, and their desire, the cornerstone making both one: Come and save the human race, which you fashioned from clay. *cf Is 28:16; Eph 2:14*

**23<sup>rd</sup> December – O Emmanuel**

**O Emmanuel**, our king and our lawgiver, the hope of the nations and their Saviour: Come and save us, O Lord our God. *cf Is 7:14*

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*The first letters of the Latin titles taken backwards (E-R-O-C-R-A-S) form a Latin acrostic - **Ero Cras** which translates as 'Tomorrow, I will be [there]', mirroring the theme of the antiphons.*

# Food for the Journey

***O Sapientia*** [*O Wisdom*]

**Friday 17<sup>th</sup> December**

**O Wisdom**, coming forth from the mouth of the Most High, reaching from one end to the other mightily, and sweetly ordering all things: Come and teach us the way of prudence. *Sir 24:3; Wis 8:1*

**Friday 17<sup>th</sup> December**

**Reading**

*Genesis 49:2, 8-10*

*The Sceptre shall not depart from Judah*

<sup>2</sup> Assemble and hear, O sons of Jacob,  
and hearken to Israel your father...

<sup>8</sup> Judah, your brothers shall praise you;  
your hand shall be on the neck of your enemies;  
your father's sons shall bow down before you.

<sup>9</sup> Judah is a lion's whelp;  
from the prey, my son, you have gone up.

He stooped down, he couched as a lion,  
and as a lioness; who dares rouse him up?

<sup>10</sup> The sceptre shall not depart from Judah,  
nor the ruler's staff from between his feet,

until he comes to whom it belongs;  
and to him shall be the obedience of the peoples.

**Reflection**

**THE ADVENT** Antiphons, sometimes known as 'the Great 'O's', are seven titles of the Messiah, distilled from the Old Testament. He is Adonai, or leader of the House of Israel. He is the Root of Jesse, from which sprung the House of David. He is the Key of David, unlocking the gates of death. He is the Morning Star, heralding the Dawn. He is the King of the Nations and he is Emmanuel, God-with-us. What is striking about all these descriptions is that implicitly they are descriptions of Almighty God. The

final one – God-with-us – celebrates the central theological truth for Christians that God in Christ took our flesh and dwelt – or rather ‘dwells’ – in our midst. In today’s first reading, we are right back in pre-history, in the time of the patriarchs. Here Jacob, known as Israel, is saying farewell to his sons. He is dying but not before prophesying the fortunes of Judah. He would have had no way of knowing or guessing that the future of Judah would present himself as the Son of God but he knew that the sceptre of Judah, the symbol of kingship, would be one to whom ‘shall be the obedience of the peoples’.

## **O Adonai**

**Saturday 18<sup>th</sup> December**

**O Adonai**, and leader of the House of Israel, who appeared to Moses in the fire of the burning bush and gave him the law on Sinai: Come and redeem us with an outstretched arm.

*cf Ex 3:2, 24:12*

### **Reading**

*Jeremiah 23:5-8*

*The Righteous Branch of David*

<sup>5</sup> ‘Behold, the days are coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. <sup>6</sup> In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The LORD is our righteousness.’

<sup>7</sup> ‘Therefore, behold, the days are coming, says the LORD, when men shall no longer say, ‘As the LORD lives who brought up the people of Israel out of the land of Egypt,’ <sup>8</sup> but ‘As the LORD lives who brought up and led the descendants of the house of Israel out of the north country and out of all the countries where he had driven them.’ Then they shall dwell in their own land.’

### **Reflection**

**IN THE** seven days leading up to Christmas, one might imagine that the readings would match the Advent Antiphon of the day. Today the Antiphon is O Adonai and point us further back to God revealing himself to Moses in the burning bush and on Mount Sinai. The first reading, by contrast, refers us to the Son of David, who saves Judah and Israel, bringing them back from exile back to their own land. This second Exodus – this time not from Egypt but from Babylon – becomes a new

and important point of reference, more important, Jeremiah seems to say, than the first Exodus. God the deliverer is described as 'The Lord our Righteousness' (v.6) which is a play on the name Zedekiah, the puppet king who rebelled against the Babylonians, leading to the destruction of Jerusalem.

## **O Radix** [*O Root of Jesse*]

**Sunday 19<sup>th</sup> December**

**O Root of Jesse**, standing as a sign among the peoples; before you kings will shut their mouths, to you the nations will make their prayer: Come and deliver us, and delay no longer.

*cf Is 11:10, 45:14, 52:15; Rom 15:12*

## **Reading**

*Judges 13:2-7, 24-25*

*The story of Sampson*

<sup>2</sup> And there was a certain man of Zorah, of the tribe of the Danites, whose name was Mano'ah; and his wife was barren and had no children. <sup>3</sup> And the angel of the LORD appeared to the woman and said to her, 'Behold, you are barren and have no children; but you shall conceive and bear a son. <sup>4</sup> Therefore beware, and drink no wine or strong drink, and eat nothing unclean, <sup>5</sup> for behold, you shall conceive and bear a son. No razor shall come upon his head, for the boy shall be a Nazirite to God from birth; and he shall begin to deliver Israel from the hand of the Philistines.' <sup>6</sup> Then the woman came and told her husband, 'A man of God came to me, and his countenance was like the countenance of the angel of God, very terrible; I did not ask him whence he was, and he did not tell me his name; <sup>7</sup> but he said to me, 'Behold, you shall conceive and bear a son; so then drink no wine or strong drink, and eat nothing unclean, for the boy shall be a Nazirite to God from birth to the day of his death.'

<sup>24</sup> And the woman bore a son, and called his name Samson; and the boy grew, and the LORD blessed him. <sup>25</sup> And the Spirit of the LORD began to stir him.



## Reflection

**AS WE** continue to reflect on the way the Hebrew Scriptures point towards the coming of the Messiah, we take in a couple of the heroes of Israelite history. These heroes – Samson today and Samuel on 22<sup>nd</sup> December – are shadows of what is to come. Samson is the mighty warrior who slays Goliath. Samuel is the great prophet who anoints David as King of Israel. We see the specific – Samson’s fight against the Philistines and David’s reign over Israel – as pointing towards something more universal. The Messiah – Jesus – will fight against sin and death, and like Samson, lose his life in the process. The Messiah – Jesus – like Samuel will establish a new Kingdom, not in time but in eternity.

## Advent Week 4

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### ***O Clavis David*** [*O Key of David*]**Monday 20<sup>th</sup> December**

**O Key of David** and sceptre of the House of Israel; you open and no one can shut; you shut and no one can open: Come and lead the prisoners from the prison house, those who dwell in darkness and the shadow of death.  
*cf Is 22:22, 42:7*

#### **READING**

*Isaiah 7:10-14*

*The Virgin is with Child*

<sup>10</sup> Again the LORD spoke to Ahaz, <sup>11</sup> 'Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven.' <sup>12</sup> But Ahaz said, 'I will not ask, and I will not put the LORD to the test.' <sup>13</sup> And he said, 'Hear then, O house of David! Is it too little for you to weary men, that you weary my God also? <sup>14</sup> Therefore the Lord himself will give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Emman'u-el.

## Reflection

**THE PROPHET** is one who sees both the present and the future with a keen and usually uncomfortable eye. In today's reading, Isaiah counsels King Ahaz about the danger of joining a union of small states against the might of Assyria. That coalition, says Isaiah, will fail and, far from preserving Judah's independence, make matters worse. If the prophet's analysis of the present is grim, he nonetheless looks to the future with hope. The prophecy of Emmanuel ('God-with-us') happens three times in Isaiah (7:14; 8:8; 8:10). It is not so much a comfort for present difficulties as the guarantee of a future favourable outcome. Ahaz needs to do nothing to save his nation but have confidence in God's words of assurance. The relevance for us is not only the passage pointing to the birth of the Messiah, as the Church has traditionally interpreted it, but the knowledge that God is with us and will be with us in all circumstances, in all our difficulties.

**O Oriens** [*O Morning Star*]

**Tuesday 21<sup>st</sup> December**

**O Morning Star**, splendour of light eternal and sun of righteousness: Come and enlighten those who dwell in darkness and the shadow of death.  
*Mal 4:2*

## Reading

*Song of Songs 2:8-14*

*My beloved comes leaping over the Mountains*

My beloved is like a gazelle,  
or a young stag.

Behold, there he stands  
behind our wall,  
gazing in at the windows,  
looking through the lattice.

<sup>10</sup> My beloved speaks and says to me:

'Arise, my love, my fair one,  
and come away;

<sup>11</sup> for behold, the winter is past,  
the rain is over and gone.

<sup>12</sup> The flowers appear on the earth,  
the time of singing has come,  
and the voice of the turtledove

is heard in our land.  
<sup>13</sup> The fig tree puts forth its figs,  
and the vines are in blossom;  
they give forth fragrance.  
Arise, my love, my fair one,  
and come away.  
<sup>14</sup> O my dove, in the clefts of the rock,  
in the covert of the cliff,  
let me see your face,  
let me hear your voice,  
for your voice is sweet,  
and your face is comely.

## Reflection

**SONG OF SONGS** means 'the best of all songs'. Sometimes known as 'The Song of Solomon', because the book is dedicated to Solomon, we are here looking at something from the Wisdom literature in the Hebrew Bible. We can only guess when the book was written and can only marvel at its poetry. It is always a surprise to discover that it is the one book in the Bible that makes no mention of God. The characters seem to be the Man, the Woman, and the Daughters of Jerusalem – and that is made clear in the different Hebrew verb forms. Jewish tradition has always associated this love song as an allegory of the love of God and the covenant people, Israel. Christian thought re-interprets that as the love of God and the Church, the New Israel. Today's reading is a description of the delight of lovers in Springtime and, as Christmas approaches, we look forward to celebrating afresh the outpouring of God's love for us in Christ.

## ***O Rex Gentium*** [*O King of the Nations*]

### **Wednesday 22<sup>nd</sup> December**

**O King of the nations**, and their desire, the cornerstone making both one: Come and save the human race, which you fashioned from clay.

*cf Is 28:16; Eph 2:14*

### **Reading**

*Luke 1:46-56*

*Mary's Song of Praise*

Mary said:

'My soul magnifies the Lord,  
<sup>47</sup> and my spirit rejoices in God my Saviour,  
<sup>48</sup> for he has regarded the low estate of his handmaiden.  
For behold, henceforth all generations will call me blessed;  
<sup>49</sup> for he who is mighty has done great things for me,  
and holy is his name.  
<sup>50</sup> And his mercy is on those who fear him  
from generation to generation.  
<sup>51</sup> He has shown strength with his arm,  
he has scattered the proud in the imagination of their hearts,  
<sup>52</sup> he has put down the mighty from their thrones,  
and exalted those of low degree;  
<sup>53</sup> he has filled the hungry with good things,  
and the rich he has sent empty away.  
<sup>54</sup> He has helped his servant Israel,  
in remembrance of his mercy,  
<sup>55</sup> as he spoke to our fathers,  
to Abraham and to his posterity for ever.'

<sup>56</sup> And Mary remained with Elizabeth about three months, and returned to her home.

### **Reflection**

**THE MAGNIFICAT**, as this Gospel passage from St Luke is called, is a hymn from the mouth of Mary when she visited her cousin Elizabeth. At the time, Elizabeth was six months' pregnant with the son of her old age, John later called 'the Baptist'. Mary's canticle is based on the Song of Hannah, the mother of the Old Testament prophet, Samuel, (1 Sam 2:1-10), but greatly enriched by other biblical allusions, such as the use of

phrases from the Psalms. It was customary for Hellenistic historians to use speeches to summarise conversations and events and St Luke shows himself to be such an historian. The importance of the *Magnificat* is that it is a prospectus for the coming Kingdom of God, in which values are turned upside down. This prospectus, together with Our Lady's statement, 'All generations shall call me blessed', is why the canticle forms the climax each day of the Evening Office of Vespers. Mary's words are those of the faithful daughter of Israel. In that sense, she speaks not just for herself but for the whole People of God. God is described in the canticle as 'Lord', 'Saviour', and 'Holy'. Each of these titles has been applied (Luke 1:34, 1:43) or will be applied (2:11) to Jesus. The Child about to be born is indeed Almighty God.

## ***O Emmanuel***

**Thursday 23<sup>rd</sup> December**

**O Emmanuel**, our king and our lawgiver, the hope of the nations and their Saviour: Come and save us, O Lord our God. *cf Is 7:14*

### **Reading**

*Luke 1:57-66*

#### *The Birth of John the Baptist*

<sup>57</sup> Now the time came for Elizabeth to be delivered, and she gave birth to a son. <sup>58</sup> And her neighbours and kinsfolk heard that the Lord had shown great mercy to her, and they rejoiced with her. <sup>59</sup> And on the eighth day they came to circumcise the child; and they would have named him Zechari'ah after his father, <sup>60</sup> but his mother said, 'Not so; he shall be called John.' <sup>61</sup> And they said to her, 'None of your kindred is called by this name.' <sup>62</sup> And they made signs to his father, inquiring what he would have him called. <sup>63</sup> And he asked for a writing tablet, and wrote, 'His name is John.' And they all marvelled. <sup>64</sup> And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God. <sup>65</sup> And fear came on all their neighbours. And all these things were talked about through all the hill country of Judea; <sup>66</sup> and all who heard them laid them up in their hearts, saying, 'What then will this child be?' For the hand of the Lord was with him.

### **Reflection**

**BEFORE** we get to the birth of Jesus, the Infancy Narratives at the beginning of St Luke's Gospel give us the account of the birth and naming of his older cousin, St John the Baptist. The birth of John and Jesus, sixth

months apart, are preceded by the announcement of the pregnancy of Elizabeth and Mary. There was the encounter of Zechariah, John's father, with the angel Gabriel in the temple at Jerusalem, at the offering of incense, Zechariah's priestly task. And there was the encounter of Mary with Gabriel at Nazareth, announcing her overshadowing by the Holy Spirit. The difference between these two angelic encounters are significant. One was to an important person, a Jerusalem priest and the other to a girl in an obscure Galilean village. One was to an elderly childless man and the other to a young woman, only just old enough, we presume, for the responsibilities of motherhood. One was to an incredulous man, who was struck dumb by the news. The other was to a young woman, happy to obey and trust even what she could not begin to understand. And so, in the story of the birth of John the Baptist, Zechariah has the opportunity to recover his powers of speech by expressing his faith and confidence in God first writing on a tablet. He and Elizabeth decline to follow tradition and give their son a family name and so name their son John, the name given to them by the angel.

## ***Christmas Eve***

**Friday 24<sup>th</sup> December**

### **Reading**

*Luke 1:67-79*

#### *Zechariah's Prophecy*

<sup>67</sup> And John's father Zechari'ah was filled with the Holy Spirit, and prophesied, saying,

<sup>68</sup> 'Blessed be the Lord God of Israel,  
for he has visited and redeemed his people,  
<sup>69</sup> and has raised up a horn of salvation for us  
in the house of his servant David,  
<sup>70</sup> as he spoke by the mouth of his holy prophets from of old,  
<sup>71</sup> that we should be saved from our enemies,  
and from the hand of all who hate us;  
<sup>72</sup> to perform the mercy promised to our fathers,

and to remember his holy covenant,  
73 the oath which he swore to our father Abraham,  
74 to grant us that we, being delivered from the hand of our  
enemies,  
might serve him without fear,  
75 in holiness and righteousness before him all the days of our life.  
76 And you, child, will be called the prophet of the Most High;  
for you will go before the Lord to prepare his ways,  
77 to give knowledge of salvation to his people  
in the forgiveness of their sins,  
78 through the tender mercy of our God,  
when the day shall dawn upon us from on high  
79 to give light to those who sit in darkness and in the shadow of  
death,  
to guide our feet into the way of peace.'

## Reflection

**THE THREE** passages from St Luke used as canticles or hymns in the Divine Office are *Magnificat* (the Song of Mary) which we encountered on Tuesday 22<sup>nd</sup>, *Benedictus* (the Song of Zechariah) which we have heard today, and *Nunc Dimittis* (the Song of Simeon) which we shall use at Candlemas (Lk 2:29-32). *Benedictus* is the climax of Lauds, *Magnificat* the climax of Vespers, *Nunc Dimittis* the climax of Compline. These three canticles link the daily prayer of the Church to the Incarnation: God taking our flesh and living in our midst. *Benedictus* takes the form of a traditional Jewish blessing. It begins with God visiting and redeeming Israel, his people. God raises up the horn of salvation to herald the dawning day – the dayspring – from on high, a dawning not of military conquest and political freedom but of a transformation of values, such as was laid out for us in *Magnificat*. This will be heralded by the little child – the infant prophet John the Baptist – who will point to the coming of light, life, and peace.