

**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**

**25<sup>th</sup> September – 2<sup>nd</sup> October 2022**



*The Holy Archangels, Michael, Gabriel, & Raphael*

*(29<sup>th</sup> September)*

# WEEK 26 YEAR 2

## 25<sup>th</sup> September – 2<sup>nd</sup> October 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 26C</b>			[Green]
<b>25<sup>th</sup> September</b>	<b>9.15am</b>	<b>Children's Church</b>	
		(St Mary's Parish Rooms)	
	<b>9.30am</b>	<b>Holy Mass</b>	RIP Eddie & Lucy Kelly
	<b>11.15am</b>	<b>Mass at St Patrick's</b>	
	<b>6pm</b>	<b>Holy Mass</b>	Pro populo

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<i>WEEK 26 (Year 2)</i>	<i>SS Cosmas &amp; Damian, MM</i>		[Red]
<b>Monday 26<sup>th</sup></b>	9.15am	Holy Mass	
<b>Tuesday 27<sup>th</sup></b>	St Vincent de Paul, Priest,		[White]
	9.15am	Holy Mass <i>Private Intention (A Furlong)</i>	
<b>Wednesday 28<sup>th</sup></b>	<i>Of Week 26</i>		[Green]
	9.15am	Holy Mass	
<b>Thursday 29<sup>th</sup></b>	<b>SS Michael, Gabriel, &amp; Raphael, Archangels</b>		[White]
	9.15am	School Mass <i>Bishop Philip (Anniversary of Ordination and Installation, 24<sup>th</sup> September 2012)</i>	
<b>Friday 30<sup>th</sup></b>	St Jerome, Priest & Doctor		[White]
	8.30am	Mass ( <i>Hendred House</i> )	Holy Souls
<b>Saturday 1<sup>st</sup> October</b>	<b>St Thérèse of the Child Jesus, Virgin &amp; Doctor</b>		
	<b>No Mass</b>		

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<b>SUNDAY 27C</b>	<b>Harvest Thanksgiving</b>		[Green]
<b>2<sup>nd</sup> October</b>	<b>9.15am</b>	<b>Children's Church</b>	
		(St Mary's Parish Rooms)	
	<b>9.30am</b>	<b>Parish Mass</b>	
	<b>11.15am</b>	<b>Mass at St Patrick's</b>	
	<b>6pm</b>	<b>Holy Mass</b>	

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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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**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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# FOR YOUR PRAYERS



## SEPTEMBER IS THE MONTH OF OUR LADY OF SORROWS

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

We pray that the death penalty, which attacks the dignity of the human person, may be legally abolished in every country.

### NATIONAL & DIOCESAN PRAYER INTENTIONS

Sunday 25 <sup>th</sup>	<i>National:</i> Thanksgiving for the Harvest <i>Diocesan:</i> Oasis of Peace, Jersey
Monday 26 <sup>th</sup>	<i>National:</i> 'Stella Maris' Maritime Day <i>Diocesan:</i> Society of St Vincent de Paul
Tuesday 27 <sup>th</sup>	Parish of St Vincent de Paul, Lordswood, Southampton
Wednesday 28 <sup>th</sup>	Parish of St Patrick, Hayling Island Community of St Mary & St Peter, St Helier, Jersey
Thursday 29 <sup>th</sup>	Parish of St Michael & All Angels, Leigh Park
Friday 30 <sup>th</sup>	Parish of St Michael, Tadley Community of St Michael, Hythe
Saturday 1 <sup>st</sup>	Parish of Sacred Heart & St Thérèse of Lisieux, Ringwood

### THE SICK AND THOSE IN NEED

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 25th September - 1st October:* Fr Anthony Birrer, Jane Curley, Charles Francis Eyston, Ida Stafford Northcote, Bride Gertrude Hudson, Horace Tuson.

# East Hendred Catholic Parish

## NOTICEBOARD

### Harvest Time

#### **Sunday 2<sup>nd</sup> October**

Children from St Amand's have been invited, with their parents, to attend the 9.30am Harvest Mass. After both 9.30am and 11.15am masses, there will be refreshments, St Patrick's reviving its 'first Sunday in the month' hospitality.

#### **Mary's Meals**

There will be a special Second Collection for Mary's Meals at our Harvest Thanksgiving on Sunday 2<sup>nd</sup> October.

#### **Didcot Foodbank**

We collect steadily for Didcot Foodbank but at the Harvest Thanksgiving we make a special feature of a food collection, displayed in front of the altar. Just bring gifts up and place them there. No perishables.

#### **CAFOD Family Fast Day (Friday 7<sup>th</sup> October) – World Food Crisis Appeal**

Millions of families are facing a food crisis that could be the worst in living memory. As each day goes by, the situation worsens. As people of faith we must act. Your donations can help CAFOD's local experts to provide emergency food supplies to families in the worst affected countries in East Africa and support communities around the world working hard to put food on the table. Please give today or start a monthly gift to CAFOD. Go to [cafod.org.uk/fastday](http://cafod.org.uk/fastday).

#### **Missio Red Boxes.**

It is that time of the year again when all the contributors bring in their red boxes for counting. If you want, you can pay on line sending to [missio.org.uk/redbox](http://missio.org.uk/redbox) If you do that could you let Margaret Maytham know. The magazines are in church now if anyone would like to take one home to read. Margaret's telephone number is 07768465518. Her landline is no longer functioning as she has moved.

## **PARISH PASTORAL COUNCIL**

**WE HAVE** not yet rediscovered a way to run a successful Parish Pastoral Council following the pandemic. Our latest attempt, last Thursday, was to invite the whole parish to take part in a discussion of the Bishop's plan for the next ten-years. Several sent in apologies because of prior commitments and half-a-dozen of us were able to meet on Zoom.

Nevertheless it was a good discussion and four points remain in my mind following it. One suggestion was that we needed to focus on, and build up, the contribution of young adults – two of those present were young adults – and we are delighted that David Guest and his fiancée Gemma are taking on this focus. In discussion we agreed that responding to *Laudato Si*, the Pope's encyclical on our responsibility to creation and the environment, was key to gaining the interest and respect of the younger generation. David gave powerful testimony that his experience of St Mary's as a worshipping community – and in particular the mutual support of the congregation – was a reason for settling locally and joining the congregation, as well as planning to marry here, later this year.

Second, looking at the Bishop's ten-year plan, in which by 2027 the parishes of the Pastoral Area will form one canonical parish, along with other developments in becoming 'missionary communities', the point was forcibly made that a plan on this scale needs real strategic leadership, from trained individuals. It could not just be left to the clergy to debate, though the local clergy are having a discussion early in October.

Third, experience in the business sector and other secular places suggest that, faced with significant decline, it will not do simply to carry on as before and hope for different outcomes. There must be critical changes of direction.

My own reflection – following this – was that, in the ten years I have been parish priest, there has been considerable fluctuation – lots of comings and goings, and changes of patterns of attending – but that numbers at Mass at St Mary's on Sunday, making adjustments for the pandemic period, remain broadly constant. This is disguised by there now being two masses (9.30am and 6pm) rather than one, but we have the data. Meanwhile there is concern that St Patrick's nowadays has a couple of dozen regular attenders, which is probably only half of ten years ago.

Happy to receive comments, corrections, and questions!

***Fr Andrew***

## **CHURCH SERVICES**

On Sunday 18<sup>th</sup> September 2022, 180 people viewed, 57 machines looking only at St Mary's. 29 of these were in the UK, 18 in the USA and 10 elsewhere in the world. 103 probably stayed on-line long enough to take part in Mass.

## **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. 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 and Faringdon, Didcot and Wallingford; Hendred, Hinksey, Wantage and Lambourn. Teams of clergy will serve each 'Parish'.

## **KNOCK**

Escorted Pilgrimage to Knock Shrine, 17<sup>th</sup> October 2022. £699.00 per person sharing. Price includes 4 nights in Knock House Hotel with full board. All entertainment and excursions included. Day trips to Westport, Ballintubber Abbey, Croagh Patrick, Fr. Peyton Centre & National Museum. Single supplement £100.00. Contact Patricia on 01268 762 278 or 07740 175557

or email [knockpilgrimages@gmail.com](mailto:knockpilgrimages@gmail.com)

## **CLOSER TO CHRIST CAMPAIGN**

We have approached a number of people already so that the amount pledged by the launch Sunday was already 60% of the target. A dozen are giving consideration to making a pledge. For further details, see below, for a hyperlink to a table of parishes and data.  
[MBloomer@ccsfundraising.com](mailto:MBloomer@ccsfundraising.com)

If we reach our target of £70,000 of pledges (over five years), a third of the money pledged will come direct to the parish. If we exceed the target, a half of what we receive in excess of the target comes direct to the parish.



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

The initiative has continued to gather pace this week with a significant amount of funds being pledged across the Diocese! We are so grateful for the sacrifices you continue to make, despite the challenging times people face across the country. You can read more [here](#).

Best wishes,

***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.

## **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 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)

## **PASTORAL CO-ORDINATOR FOR EVANGELISATION**

**Required to work part time (14 hours per week) to be worked on a flexible pattern to include some evening and weekend work.**

**Based at: Pastoral Centre, St. Peter and the Winchester Martyrs, Jewry Street, Winchester, Hants SO23 8RY.**

**Salary £12-13 per hour depending on experience.**

**We are seeking a Pastoral** Coordinator for Evangelisation to support the Director of Evangelisation and Leadership in delivering and developing the parish Evangelisation Ministry and its programmes and initiatives, with a particular focus on our primary tool for evangelisation, Alpha.

Values: The post holder will be required to work within and represent the principles, ethos and values of the Diocese of Portsmouth and the Parish of St. Peter and the Winchester Martyrs in all aspects of their work.

Policies and procedures: The post-holder will work in line with the Policies & Procedures of the Diocese of Portsmouth. They will also be required to ensure that service users/clients, staff and volunteers are treated in accordance with the Equal Opportunities policy of the Diocese of Portsmouth with particular emphasis on anti-discriminatory practice and the promotion of the rights of children, young people and vulnerable adults.

Safeguarding: The post-holder will be required to ensure that children, young people and vulnerable adults are safeguarded, and must be aware that everyone has a safeguarding responsibility and a duty to refer any safeguarding concerns they may have to their line manager.

Closing date: Friday 28<sup>th</sup> October 2022 at 12 noon

Interviews: to be held week commencing 7<sup>th</sup> November 2022

For Job Description, Person Specification and details of how to apply, please contact [recruitment@portsmouthdiocese.org.uk](mailto:recruitment@portsmouthdiocese.org.uk)

If you would like a confidential discussion about the role please contact:

Father Mark Hogan – Parish Priest

[mhogan@portsmouthdiocese.org.uk](mailto:mhogan@portsmouthdiocese.org.uk) Tel: 01962 852804

# East Hendred Catholic Parish



**Twenty-Sixth Sunday in**

**Ordinary Time (C)**

**25<sup>th</sup> September 2022**

**Antiphons,**

**Prayers and Readings**

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## **Entrance Antiphon**

*Omnia, quæ fecisti nobis*

All that you have done to us, O Lord, you have done with true judgment, for we have sinned against you and not obeyed your commandments. But give glory to your name and deal with us according to the bounty of your mercy.

*Dan 3:31, 29, 30, 43, 42*

## **Collect**

O God, who manifest your almighty power above all by pardoning and showing mercy: bestow, we pray, your grace abundantly upon us and make those hastening to attain your promises heirs to the treasures of heaven. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever

## **First Reading**

*Amos 6:1, 4-7 (RSV)*

Thus says the LORD: 'Woe to those who are at ease in Zion,  
and to those who feel secure on the mountain of Samar'ia,  
the notable men of the first of the nations,  
to whom the house of Israel come!

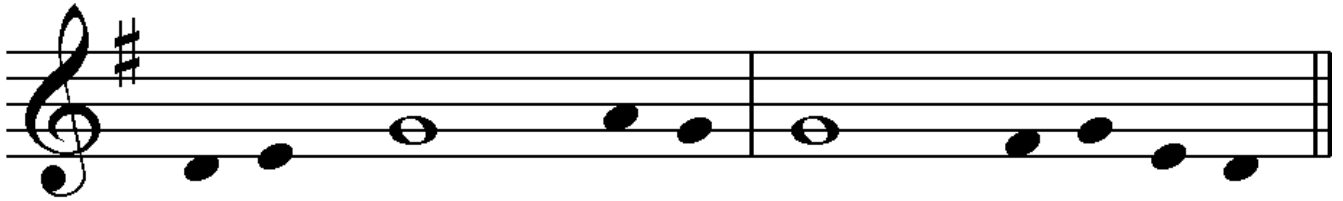
<sup>4</sup>Woe to those who lie upon beds of ivory,  
and stretch themselves upon their couches,  
and eat lambs from the flock,  
and calves from the midst of the stall;

<sup>5</sup>who sing idle songs to the sound of the harp,  
and like David invent for themselves instruments of music;

<sup>6</sup>who drink wine in bowls,  
 and anoint themselves with the finest oils,  
 but are not grieved over the ruin of Joseph!  
<sup>7</sup>Therefore they shall now be the first of those to go into exile,

Psalm 146:6-10 *R/ 2*

*Tone VIII.1*



*R/ My soul, give praise to the Lord. | ( )*

*It is the Lord who preserves fidelity for e-ver,  
 who does justice to those who are op-pressed.  
 It is he who gives bread to the hun-gry,  
 the Lord who sets pri-soners free. R/*

*It is the Lord who opens the eyes of the blind ( ),  
 the Lord who raises up those who are bowed down.  
 It is the Lord who loves the just ( ),  
 the Lord who pro-TECTS the stran-ger R/*

*The Lord upholds the orphan and the wi-dow,  
 but thwarts the path of the wicked.  
 The Lord will reign for e-ver,  
 the God of Zion from age to age. R/*

**Second Reading**

*1 Tim 6:11-16 (RSV)*

As for you, man of God, shun all this; aim at righteousness, godliness, faith, love, steadfastness, gentleness. <sup>12</sup>Fight the good fight of the faith; take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses. <sup>13</sup>In the presence of God who gives life to all things, and of Christ Jesus who in his testimony before Pontius Pilate made the good confession, <sup>14</sup>I charge you to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ; <sup>15</sup>and this will be made manifest at the proper time by the blessed and only Sovereign, the King of kings and Lord of lords, <sup>16</sup>who alone has immortality and dwells in

unapproachable light, whom no man has ever seen or can see. To him be honour and eternal dominion. Amen.

### Alleluia



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

*Jesus Christ* was rich but he became poor for *your* sake:  
to make you rich out of his po-ver-ty.

### Gospel

*Lk 16:19-31 (RSV)*

Jesus said to the Pharisees, 'There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Laz'arus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Laz'arus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Laz'arus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Laz'arus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'

### Prayer over the Offerings

Grant us, O merciful God, that this our offering may find acceptance with you and that through it the wellspring of all blessing may be laid open before us. Through Christ our Lord.

### Preface

*(II De mysterio salutis)*

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord. For out of compassion for the waywardness that is ours, he humbled himself and was born of the

Virgin; by the passion of the Cross he freed us from unending death, and by rising from the dead he gave us life eternal. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim: Holy, holy, holy &c.

### **Communion Antiphon**

*In hoc cognovimus*

By this we came to know the love of God: that Christ laid down his life for us; so we ought to lay down our lives for one another. *1 Jn 3:16*

### **Prayer after Communion**

May this heavenly mystery, O Lord, restore us in mind and body, that we may be coheirs in glory with Christ, to whose suffering we are united whenever we proclaim his death. Who lives and reigns for ever and ever.

### ***Salve Regina***

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

### **Scripture Reading (Week 26 [Year 1])**

Monday	Zechariah 8:1-8	Luke 9:46-50
Tuesday	Zechariah 8:20-23	Luke 9:51-56
Wednesday	Nehemiah 2:1-8	Luke 9:57-62
Thursday	Nehemiah 8:1-12	Luke 10:1-12
Friday	Baruch 1:15-end	Luke 10:13-16
Saturday	Baruch 4:5-12, 27-29	Luke 10:17-24

### **Harvest Thanksgiving Deuteronomy 8:7-18**

**1 Timothy 6:6-11, 17-19**

**Luke 12:15-21**

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# FOOD FOR THE JOURNEY

26<sup>th</sup> September – 1<sup>st</sup> October 2022 Week 26[ii]

## Monday of Week 26 [Year Two]

26<sup>th</sup> September

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### Collect for Week 26

**O GOD**, who manifest your almighty power above all by pardoning and showing mercy: bestow, we pray, your grace abundantly upon us and make those hastening to attain your promises heirs to the treasures of heaven. 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

*Job 1:6-22 (RSV)*

*The LORD gave, and the LORD has taken away; blessed be the name of the LORD*

<sup>6</sup> Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. <sup>7</sup> The LORD said to Satan, 'Whence have you come?' Satan answered the LORD, 'From going to and fro on the earth, and from walking up and down on it.' <sup>8</sup> And the LORD said to Satan, 'Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?' <sup>9</sup> Then Satan answered the LORD, 'Does Job fear God for nought? <sup>10</sup> Have you not put a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. <sup>11</sup> But put forth your hand now, and touch all that he has, and he will curse you to your face.' <sup>12</sup> And the LORD said to Satan, 'Behold, all that he has is in your

power; only upon himself do not put forth your hand.' So Satan went forth from the presence of the LORD.

<sup>13</sup> Now there was a day when his sons and daughters were eating and drinking wine in their eldest brother's house; <sup>14</sup> and there came a messenger to Job, and said, 'The oxen were ploughing and the asses feeding beside them; <sup>15</sup> and the Sabe'ans fell upon them and took them, and slew the servants with the edge of the sword; and I alone have escaped to tell you.' <sup>16</sup> While he was yet speaking, there came another, and said, 'The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you.' <sup>17</sup> While he was yet speaking, there came another, and said, 'The Chalde'ans formed three companies, and made a raid upon the camels and took them, and slew the servants with the edge of the sword; and I alone have escaped to tell you.' <sup>18</sup> While he was yet speaking, there came another, and said, 'Your sons and daughters were eating and drinking wine in their eldest brother's house; <sup>19</sup> and Behold, a great wind came across the wilderness, and struck the four corners of the house, and it fell upon the young people, and they are dead; and I alone have escaped to tell you.'

<sup>20</sup> Then Job arose, and rent his robe, and shaved his head, and fell upon the ground, and worshipped. <sup>21</sup> And he said, 'Naked I came from my mother's womb, and naked shall I return; the LORD gave, and the LORD has taken away; blessed be the name of the LORD.'

<sup>22</sup> In all this Job did not sin or charge God with wrong.

## Reflection

**OUR RECENT** extracts from the Book Ecclesiastes and the Book of Proverbs should have whetted our appetite for enquiring further into the Jewish Wisdom tradition and for this week's encounter with the Book of Job. This is a book, it is generally agreed, that brings together material from various sources, poetry and prose, and gives us an age-old story of the righteous man who suffers disaster and ruin. A persistent theme in Judaism – and in any human life reflectively lived – is why bad things happen to good people. In recent times it has been asked particularly poignantly about the Jewish Holocaust eighty years ago but it is raised whenever grave misfortune strikes. The mystery of suffering causes theologians to wrestle with *Theodicy* – why, whether, and how we can



reconcile the problem of evil with the notion of a benign Providence, a loving God who answers our prayers. There is a story from the Concentration Camps of rabbis discussing whether, in the face of such evil, it was possible to believe in God. At the darkest point in the discussion one of them reminded the others that it was time to break off for Evening Prayers. In the end we have to trust amidst doubt. One reason, of course, is that if the Problem of Evil is massively difficult, so is the Problem of Good. Why is it that, in this perplexing world, there is so much decency, honesty, kindness, and unselfish love?

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## **Tuesday of Week 26** [*Year Two*]

**27<sup>th</sup> September**

**Reading**

*Job 3:1-3, 11-17, 20-23 (RSV)*

*Job curses the Day he was born*

**3** After this Job opened his mouth and cursed the day of his birth. **2** And Job said:

**3** 'Let the day perish wherein I was born,  
and the night which said,  
'A man-child is conceived.'....

**11** 'Why did I not die at birth,  
come forth from the womb and expire?

**12** Why did the knees receive me?  
Or why the breasts, that I should suck?

**13** For then I should have lain down and been quiet;  
I should have slept; then I should have been at rest,

**14** with kings and counsellors of the earth  
who rebuilt ruins for themselves,

**15** or with princes who had gold,  
who filled their houses with silver.

**16** Or why was I not as a hidden untimely birth,  
as infants that never see the light?

- <sup>17</sup> There the wicked cease from troubling,  
and there the weary are at rest....
- <sup>20</sup> 'Why is light given to him that is in misery,  
and life to the bitter in soul,  
<sup>21</sup> who long for death, but it comes not,  
and dig for it more than for hid treasures;  
<sup>22</sup> who rejoice exceedingly,  
and are glad, when they find the grave?  
<sup>23</sup> Why is light given to a man whose way is hid,  
whom God has hedged in?

## Reflection

**AS HE** curses both the night on which he was conceived and the day on which he was born, Job turns from the prose of the earlier chapters to sheer poetry. His suffering is part of the cosmic battle between light and darkness and he asks a number of questions about his birth. Death is attractive because the underworld is inhabited by everyone, regardless of rank, and better still, he could have been still-born and spared all suffering. Why indeed is there suffering, the central question of the Book of Job.

## Wednesday of Week 26 *[Year Two]*

### 28<sup>th</sup> September

#### Reading

*Job 9:1-12, 14-16 (RSV)*

*Who does great things beyond understanding,  
and marvellous things without number Then Job answered:*

- <sup>2</sup> Truly I know that it is so:  
But how can a man be just before God?  
<sup>3</sup> If one wished to contend with him,  
one could not answer him once in a thousand times.  
<sup>4</sup> He is wise in heart, and mighty in strength  
— who has hardened himself against him, and succeeded?—  
<sup>5</sup> he who removes mountains, and they know it not,

- when he overturns them in his anger;  
<sup>6</sup> who shakes the earth out of its place,  
 and its pillars tremble;  
<sup>7</sup> who commands the sun, and it does not rise;  
 who seals up the stars;  
<sup>8</sup> who alone stretched out the heavens,  
 and trampled the waves of the sea;  
<sup>9</sup> who made the Bear and Orion,  
 the Plei'ades and the chambers of the south;  
<sup>10</sup> who does great things beyond understanding,  
 and marvellous things without number.  
<sup>11</sup> Behold, he passes by me, and I see him not;  
 he moves on, but I do not perceive him.  
<sup>12</sup> Behold, he snatches away; who can hinder him?  
 Who will say to him, 'What do you?'.....
- <sup>14</sup> How then can I answer him,  
 choosing my words with him?  
<sup>15</sup> Though I am innocent, I cannot answer him;  
 I must appeal for mercy to my accuser.  
<sup>16</sup> If I summoned him and he answered me,  
 I would not believe that he was listening to my voice.

## Reflection

**JOB** famously has three friends – known colloquially as 'Job's Comforters'. They care very much for Job but their theology is rooted in the principle that good deeds yield good fruits and bad deeds evil fruits. The Book of Job explores the mystery that this principle does not always work out. Bad things happen to good people and the wicked flourish, as the psalm verse says, 'like the green bay tree'. The first of Job's friends, Eliphaz from Teman, whom we meet in chapter four, is gentle with him and reminds him that he himself had always believed in the principle of good deeds yielding good fruit. Therefore Job, despite his misfortune, needs to be optimistic about the future. We hear from the second of Job's friends, Bildad the Shiite in chapter eight. In Bildad's view, Job needs to learn proper repentance: no one can stand before God in complete innocence. In today's reading, from chapter nine, Job recognises the sovereign majesty of God with whom he can scarcely crave an audience. The Book of Job is very long and we are simply sampling a

few extracts. In the weekday lectionary we don't get to hear the speech of the third of Job's friends, Zophar, who accuses him of indulging in hot air and self-righteousness. Job rejects this analysis: every bit as much as his friends, he is engaging his faculties and studying these great matters within the Jewish Wisdom tradition. Characteristically, within that tradition, Job seeks to argue his case with God. We have not quite reached that point in the discussion in today's reading but, by the end of the week, we shall see that played out a little more.

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## **The Holy Archangels, Michael, Gabriel, & Raphael**

**29<sup>th</sup> September**

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### **Collect for Michaelmas**

**O GOD**, who dispose in marvellous order ministries both angelic and human; graciously grant that our life on earth may be defended by those who watch over us as they minister perpetually to you in heaven. 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**

*Daniel 7:9-10, 13-14 (RSV)*

*Judgment before the Ancient One*

As I looked, thrones were placed  
and one that was ancient of days took his seat;  
his raiment was white as snow,  
and the hair of his head like pure wool;  
his throne was fiery flames,  
its wheels were burning fire.

<sup>10</sup> A stream of fire issued  
and came forth from before him;  
a thousand thousands served him,  
and ten thousand times ten thousand stood before him;  
the court sat in judgment,  
and the books were opened.

<sup>13</sup> I saw in the night visions,  
and Behold, with the clouds of heaven  
there came one like a son of man,  
and he came to the Ancient of Days  
and was presented before him.

<sup>14</sup> And to him was given dominion  
and glory and kingdom,  
that all peoples, nations, and languages  
should serve him;  
his dominion is an everlasting dominion,  
which shall not pass away,  
and his kingdom one  
that shall not be destroyed.

## Reflection

**THERE** are three archangels named in the Bible – Michael, Gabriel, and Raphael – and they have a ministering function in the world as messengers of God. St Michael, whose name means ‘Who is like God?’, is the captain of the heavenly army of angels who triumphs over Satan rather spectacularly in the Apocalypse. He protects the Church, and gives protection to the sick and dying. Today’s feast of Michaelmas derives from the dedication of a basilica in Rome to the name of St Michael. St Gabriel – the name means ‘Strength of God’ – is familiar to us from the Nativity Stories. He plays an important role in the birth of St John the Baptist and at the Annunciation of the Lord to Our Lady in Nazareth. St Raphael – the name means ‘God heals’ – makes an appearance in the Book of Tobit and is often thought to be the angel at the sheep pool, an incident described in John 5:2-4. Not all manuscripts have this passage in full, so it is worth hearing what is said:

**Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Beth-za'tha, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whoever stepped in first after the troubling of the water was healed of whatever disease he had.**

Of the three archangels – and there must be many more whose existence we do not know about – St Raphael is the least known. Yet his role – bringing divine healing – is of an importance unsurpassed. Today's feast encompasses angels in general: the mediaeval description of Michaelmas, surviving in the dedication of many mediaeval churches and still used in the Church of England to describe the feast – is 'St Michael and All Angels'. That at least reminds us that there is a whole order of existence out of sight and beyond our comprehension.

## **Friday of Week 26**

**30<sup>th</sup> September**

**St Jerome**

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### **Collect for St Jerome**

**O GOD,** who gave the Priest Saint Jerome a living and tender love for Sacred Scripture, grant that your people may be ever more fruitfully nourished by your Word and find in it the fount of life. 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

*Job 38:1, 12-21, 40:3-5 (RSV)*

*The LORD answers Job*

Then the LORD answered Job out of the whirlwind:

**12** 'Have you commanded the morning since your days began,  
and caused the dawn to know its place,

**13** that it might take hold of the skirts of the earth,  
and the wicked be shaken out of it?

**14** It is changed like clay under the seal,  
and it is dyed like a garment.

**15** From the wicked their light is withheld,  
and their uplifted arm is broken.

**16** 'Have you entered into the springs of the sea,  
or walked in the recesses of the deep?

**17** Have the gates of death been revealed to you,  
or have you seen the gates of deep darkness?

**18** Have you comprehended the expanse of the earth?  
Declare, if you know all this.

**19** 'Where is the way to the dwelling of light,  
and where is the place of darkness,

**20** that you may take it to its territory  
and that you may discern the paths to its home?

**21** You know, for you were born then,  
and the number of your days is great!

**3** Then Job answered the LORD:

**4** 'Behold, I am of small account; what shall I answer you?  
I lay my hand on my mouth.

**5** I have spoken once, and I will not answer;  
twice, but I will proceed no further.'

## Reflection

**THROUGHOUT** the long speeches of Elihu, a character who appears out of nowhere in Job 32, and interrogates Job and his friends for several chapters, God is referred to as *El Shaddai*, the Almighty. He is transcendent, beyond manipulation, the omnipotent Creator, unaccountable, and making himself known through nature. Rain is God

providing food through nature. Storms are expressions of divine displeasure. These speeches, contrasting with the discussions Job and his friends – ‘Job’s Comforters’ – have earlier in the book, prepare us for God’s speeches, which begin in chapter 38, some of which we have in today’s first reading. By now God is called by his Hebrew name, which must not be uttered aloud, and referred to by the title ‘the LORD’. God’s address to Job says to him essentially that all of this – light and dark, times and seasons, life and death – is way beyond Job’s understanding. Out of his league. Not surprisingly Job is massively humbled. ‘Behold, I am of small account; what shall I answer you?’. Today’s passage is just the beginning. The speeches made in the storm take us from chapter 38 to the beginning of chapter 42. The lesson of Job is quite simply that Almighty God and his ways are beyond our comprehension.

## **St Jerome and the Bible**

When we hear the beautiful language of the Bible – none more beautiful than some of the passages in the Book of Job – we are reminded of the tremendous debt we owe to St Jerome (c342-420), the saint from Dalmatia (what we nowadays call Croatia) who translated the Bible. He was baptised and studied in Rome and, for a time, was secretary to Pope Damasus. The Pope asked him to revise the Latin version of the Bible and St Jerome went to live in a cave in Bethlehem to concentrate on his task. He also wrote Scripture commentaries and theology.

There can be no better way of honouring Jerome than to trace the history of the Bible in translation. His version of the Bible was called the Vulgate – Vulgate because it means ‘common’ and Latin was then the ‘common tongue’. It was revised twelve centuries later – the Clementine Vulgate was issued in 1592 - and then, four hundred years later, in 1979. the *Nova Vulgata* was issued. This is massive continuity, with minimum disruption, and reminds us of the somewhat similar continuity of the English Bible tradition, with the Coverdale Bible of 1535 lightly revised as the King James Version in 1611, and then appearing in regular updates from the end of the nineteenth century until our own day. Such was the trajectory of the Protestant Bible: Catholics had their own version, similar to King James, in the Douay-Rheims. Its New Testament appeared in 1582 and the whole Bible in various revisions in the 18<sup>th</sup> century.

The version of the English Bible which gained most prominence was the Revised Standard Version (RSV). Produced in 1952 by Protestant



scholars, it was lightly revised in 1971 and gained acceptance by Catholics in the Common Bible of 1973. Since then it has emerged in Catholic editions, the second in 2006, which we use in Hendred Catholic Parish. The RSV was not the last word: the New Revised Version, using inclusive language, came out in 1989 and, rejecting some of the inevitable compromises in that process, the English Standard Version (ESV) was produced in 2001. There is much talk of the ESV becoming the new version for English-speaking Catholics. Like the RSV 2<sup>nd</sup> Catholic Edition, it addresses God as 'you' but manages to lose some other archaisms, such as the frequent use of 'Behold'. What we have said here in honour of St Jerome is far from complete. We have made no mention of the many 'dynamic equivalence' translations, notably the Jerusalem Bible, which has been – and remains – the version used in most Catholic parishes in Britain. The Jerusalem Bible is brilliant but is off-centre as far as the English Bible tradition is concerned. We have also not been able to do justice in this short reflection to the massive influence of the New English Bible (1970) and its update Revised English Bible (1989). Neither became integral to Catholic worship and both were overshadowed in the Anglican rite by the various recensions of the Revised Standard Version. We remain greatly indebted to Pope Damasus and his sometime secretary Hieronymus, whom we know better as Jerome.

## **Saturday of Week 26**

**1<sup>st</sup> October**

**St Thérèse of the Child Jesus**

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**St Thérèse Martin** (1873-1897), born at Alençon, entered the Carmel of Lisieux at the age of 15, following two of her sisters. When she died of tuberculosis at the age of 24 she had been so massively influential with her 'Little Way' and spiritual writings that, in 1997, she was declared a Doctor of the Church by Pope St John Paul II.

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## Collect for St Thérèse of the Child Jesus

**O GOD**, who open your Kingdom to those who are humble and to little ones: lead us to follow trustingly in the little way of Saint Thérèse, so that through her intercession we may see your external glory revealed. 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

*Matthew 18:1-5 (RSV)*

#### *True Greatness*

At that time the disciples came to Jesus, saying, 'Who is the greatest in the kingdom of heaven?' <sup>2</sup> And calling to him a child, he put him in the midst of them, <sup>3</sup> and said, 'Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. <sup>4</sup> Whoever humbles himself like this child, he is the greatest in the kingdom of heaven.

<sup>5</sup> 'Whoever receives one such child in my name receives me'.



## Reflection

**ST THÉRÈSE** discovered the heart of the Gospel. In her Autobiography she expresses her joy when she realised that the key to her vocation was not in any of the specific vocations of the members of the Body of Christ – or perhaps it was in all of them. Reading the twelfth and thirteenth chapters of St Paul's First Letter to the Corinthians, she found perfect peace in Love. 'Love', she said 'is the vocation which includes all others'. Besides herself with joy, she found herself crying out 'Jesus, my love! I've found my vocation and my vocation is love.' She had the simple faith of a child, which is what the Lord asks from all of us.



*Père Michel Quoist on Love*