



St Teresa of Avila (15th October)

East Hendred Catholic Parish

Food for the Journey

11th October – 16th October 2020

NOTICEBOARD

CONTACT DETAILS

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

THIS WEEK

Mass at 11.15am at St Mary's (also on Zoom) and 6pm (also on Facebook)
Mass is livestreamed Monday to Friday on East Hendred Catholic Parish Facebook page. Use the link on www.hendredcatholicparish.org.uk
St Amand's children will come to Mass on Thursday at 10am. (No public).
St Mary's will be open for prayer on Thursday, 2pm-3pm.
Masses next Sunday are at 11.15am and 6pm. Please e-mail hendred@portsmouthdiocese.org.uk before Friday lunchtime to book.

CHILDREN CELEBRATE

Our Team have produced resources, which are available as booklets and kits at the back of St Mary's, to collect on Sundays or Thursday 2pm-3pm. The Children's Liturgy Booklet and the activity sheet have been uploaded to the website www.hendredcatholicparish.org.uk

Other **Resources for 11 October**

A children's liturgy resource for Sunday 11 October. Download accompanying illustration.

- www.cafod.org.uk/childrensliturgy
- Children's liturgy general guidelines (doc, 59kb)

HARVEST COLLECTION

Harvest Collection this year is to AID TO THE CHURCH IN NEED. To donate online, please go to <https://acnuk.org/>

NEXT SUNDAY (18th October) is World Mission Sunday.

Give:

- (1) by envelope,
- (2) or online www.mission.org.uk/donate selecting 'World Mission Sunday'
- (3) or via phone (020 7821 9755)
- (4) or by BACS to Account Name: *Missio*
Sort Code: 16-00-16.
Account Number: 10824230
Reference WMS + your postcode.

East Hendred Catholic Parish



St Teresa of Avila (15th October)

**Twenty-Eighth
Sunday
in Ordinary Time (A)
11th October 2020
Antiphons,
Prayers and Readings**

Entrance Antiphon

Si iniquitates observaveris

If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, O God of Israel.

Collect

May your grace, O Lord, we pray, at all times go before us and follow after and make us always determined to carry out good works. 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

Isaiah 25:6-10 (RSV)

On this mountain the LORD of hosts will make for all peoples a feast of fat things, a feast of choice wines, of fat things full of marrow, of choice wines well refined. ⁷ And he will destroy on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. ⁸ He will swallow up death for ever, and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth; for the LORD has spoken. ⁹ It will be said on that day, 'Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.' ¹⁰ For the hand of the LORD will rest on this mountain.

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Psalm 23

R/

The Lord is my shepherd; there is nothing I shall want.

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,

he revives my soul. **R/**

He guides me along the right path, for the sake of his name.

Though I should walk in the valley of the shadow of death,

no evil would I fear, for you are with me.

Your crook and your staff will give me comfort. **R/**

You have prepared a table before me in the sight of my foes.

My head you have anointed with oil; my cup is overflowing. **R/**

Surely goodness and kindness shall follow me

all the days of my life.

In the Lord's own house shall I dwell

for length of days unending. **R/**

Second Reading

Philippians 4:12-14, 19-20 (RSV)

I know how to be abased, and I know how to abound; in any and all circumstances

I have learned the secret of facing plenty and hunger, abundance and want. ¹³ I

can do all things in him who strengthens me. ¹⁴ Yet it was kind of you to share

my trouble.....¹⁹ And my God will supply every need of yours according to his riches

in glory in Christ Jesus. ²⁰ To our God and Father be glory for ever and ever. Amen.

Alleluia, alleluia. The Word was made flesh and lived among us:

to all who did accept him he gave power to become children of God.

Alleluia, alleluia.

Gospel

Matthew 22:1-14 (RSV)

Jesus said to the chief priests and elders of the people: Jesus spoke to them in parables, saying, ² 'The kingdom of heaven may be compared to a king who gave

a marriage feast for his son, ³ and sent his servants to call those who were invited to the marriage feast; but they would not come. ⁴ Again he sent other servants,

saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage

feast.' ⁵ But they made light of it and went off, one to his farm, another to his business, ⁶ while the rest seized his servants, treated them shamefully, and killed

them. ⁷ The king was angry, and he sent his troops and destroyed those murderers and burned their city. ⁸ Then he said to his servants, 'The wedding is ready, but

those invited were not worthy. ⁹ Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' ¹⁰ And those servants went out into the

streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests. ¹¹ 'But when the king came in to look at the guests, he

saw there a man who had no wedding garment; ¹² and he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless.

¹³ Then the king said to the attendants, 'Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.' ¹⁴ For many are

called, but few are chosen.'

Apostles' Creed

I BELIEVE in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

Prayer over the Offerings

Accept, O Lord, the prayers of your faithful with the sacrificial offerings, that, through these acts of devotedness, we may pass over to the glory of heaven. Through Christ our Lord.

Preface

(IV De historia 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 by his birth he brought renewal to humanity's fallen state, and by his suffering cancelled out our sins; by his rising from the dead he has opened the way to eternal life, and by ascending to you, O Father, he has unlocked the gates of heaven. And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim: Holy, holy, holy &c.

Communion Antiphon

Divites egerunt et esurierunt

The rich suffer want and go hungry, but those who seek the Lord lack no blessing.

cf Ps 34:11

Prayer after Communion

We entreat your majesty most humbly, O Lord, that, as you feed us with the nourishment which comes from the most holy Body and Blood of your Son, so you may make us sharers of his divine nature. 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 fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

Scripture Reading (Week 28 Year 2)

Monday	Galatians 4:22-24, 26-27, 31 - 5:1	Luke 11:29-32
Tuesday	Galatians 5:1-6	Luke 11:37-41
Wednesday	Galatians 5:18-25	Luke 11:42-46
Thursday	Ephesians 1:1-10	Luke 11:47-54
Friday	Ephesians 1:11-14	Luke 12:1-7
Saturday	Ephesians 1:15-23	Luke 12:8-12
Sunday 29A	Isaiah 45:1, 4-6 1 Thessalonians 1:1-5	Matthew 22:15-21

HOLY FATHER'S OCTOBER PRAYER INTENTION

We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.

THE SICK AND THOSE IN NEED

Baby Martha, John Castle, Daniel Cuevas, Rose Millet, John Stringer, Louise Woodhouse, Sr Catherine, Mary Wallace, Brenda Paddon, Angus Clark, Karen Greig, Kitty Teasdale, Mary Mc Nichol, Andrew Gunn, Elizabeth Gunn, Des McNichol, Christine Robinson

THE FAITHFUL DEPARTED

George Dearlove, Damian McRandall, Joseph Logie, Sr Elizabeth Dunn, Lucy Kelly, Dorothy Mary Eyston, Henry Justin D. Atkinson

GIVING

To help with supplying the Didcot Foodbank, contact Veronica Paget:

veronicapaget@hotmail.com or leave suitable food outside her front door.

Jackymattam@btinternet.com needs help with the poor locally. Does anyone have a microwave, and also a spotless double duvet?

MARY'S MEALS

Your help is sought with the school project to feed children in an African school. See also St Amand's Facebook page for details.

BANK DETAILS: PRC DTR East Hendred, St Mary

Sort Code: 309304 Account Number: 00877183 To set up an SO or arrange Gift Aid, contact : hendred@portsmouthdiocese.org.uk

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FOOD FOR THE JOURNEY

12th – 16th October 2020 Week 28[ii]

Monday 12th October

Collect for Week 28

MAY YOUR grace, O Lord, we pray, at all times go before us and follow after and make us always determined to carry out good works. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Reading

Galatians 4:22-24, 26-27, 31-5:1

There is no other Gospel

²² It is written that Abraham had two sons, one by a slave and one by a free woman. ²³ But the son of the slave was born according to the flesh, the son of the free woman through promise. ²⁴ Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar.... ²⁶ But the Jerusalem above is free, and she is our mother. ²⁷ For it is written,

‘Rejoice, O barren one that do not bear;
break forth and shout, you who are not in travail;
for the desolate has more children
than she who has a husband.’

... ³¹ So, brethren, we are not children of the slave but of the free woman.

5 For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery.

Reflection

IN A puzzling passage, St Paul – who argued in an earlier chapter that the Galatians are, in Christ, descendants of Abraham, now introduces us to the two women from whom descendants of Abraham can be traced. One is his wife, Sarah, and the other is his maid-servant, Hagar, with whom the apparently barren Sarah encouraged her husband to have sexual relations. In the end Sarah produced Isaac, and Hagar, Ishmael. From this we get two different covenants: the covenant at Sinai where the Jewish Law was given and a second, unspecified covenant. The first covenant is about keeping commandments and derives from Abraham's union with the slave-girl Hagar but the second is about freedom and derives from Abraham's union with the free woman, Sarah. In a verse omitted from the reading, we learn that Mount Sinai in Arabia corresponds to the earthly Jerusalem, and bondage, whereas 'the Jerusalem above is free, and she is our mother' (verse 26). This is somewhat different from the viewpoint of the Jewish Christians in Galatia, against whom Paul is arguing. They would equate Hagar and her son Ishmael with the Gentiles, and Sarah and her son Isaac with those agitating that new Christians should keep the Jewish Law. St Paul, by contrast, links Hagar and Ishmael to Sinai, the earthly Jerusalem, slavery, and the Jewish Christians with their wrong-headed approach. He links Sarah and Isaac with the Galatians and all Christians who are free of the Torah with all its commandments.

We are heading for a discussion about 'Law' and 'Spirit', a set of constraints and the experience of freedom, but, for now, we note that the heavenly Jerusalem is our mother. It is this passage, in fact, which gave us Mothering Sunday and the tradition of domestic servants being freed to go home and see their mothers, a brief opportunity for rest and refreshment mid-Lent.

Tuesday 13th October

St Edward the Confessor

St Edward (c1005-1066) spent nearly thirty years in political exile in Normandy, his mother's home, before ascending to the throne of England in 1042. His life as a king was exemplary, characterised by prayer, chastity, and love of the poor. He built the Abbey Church of St Peter in Westminster and his tomb remains there, along with those of many subsequent monarchs.

Collect

LORD God, who set your servant Saint Edward upon the throne of an earthly realm and inspired him with zeal for the Kingdom of Heaven: grant, we pray, that we may faithfully serve you in this life and with him inherit your eternal glory. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Reading

Galatians 5:1-6

The Nature of Christian Freedom

For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery. ² Now I, Paul, say to you that if you receive circumcision, Christ will be of no advantage to you. ³ I testify again to every man who receives circumcision that he is bound to keep the whole law. ⁴ You are severed from Christ, you who would be justified by the law; you have fallen away from grace. ⁵ For through the Spirit, by faith, we wait for the hope of righteousness. ⁶ For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love.

Reflection

CHRIST has set us – you, me, and the Galatian Christians - free. This first verse of chapter 5 can be seen as a conclusion to yesterday's discussion of, on the one hand, Hagar, Ishmael, Sinai, and the earthly

Jerusalem, and, on the other, Sarah, Isaac, freedom, and the Jerusalem which is above. The remaining verses of today's first reading spell out the consequences of bondage to the Torah, the Jewish Law, with its many commandments. That bondage is expressed by accepting male initiation by circumcision, which marks the covenant with God in much the same way as male and female initiation by baptism marks our incorporation into the Body of Christ, the Church. St Paul establishes that, as he sees it, bondage to the Law is a severing with Christ: we should rely on grace – that is God's saving help and the gifts of the Spirit. It is through the Spirit, by faith, that Christ makes us one with him.

Wednesday 14th October

Reading

Galatians 5:18-25

The Works of the Flesh and the Fruit of the Spirit

¹⁸ If you are led by the Spirit you are not under the law. ¹⁹ Now the works of the flesh are plain: immorality, impurity, licentiousness, ²⁰ idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, ²¹ envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God. ²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such there is no law. ²⁴ And those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵ If we live by the Spirit, let us also walk by the Spirit.

Reflection

'FLESH' in today's first reading, like 'Spirit', is a technical term. Broadly, we are offered a choice between living the life of an animal – being born, growing, gratifying out desires, decaying, and dying – or entering into the divine life, where there is new birth and, with constant growth, the purging of our frailties, and transition to eternal life with God, in his nearer presence. St Paul paints a picture of the life of the flesh with a long list of bad behaviour. He then gives us the contrary picture: the nine 'fruits of

the Spirit'. There is no cheap grace: it is not a question of have faith and do what you like. We can expect the experience of the crucifixion of the flesh with its passions and desires to be demanding and painful and, clearly, walking by the Spirit also requires of us considerable effort. The key point is that we cannot succeed with our own efforts and in our own strength.

Thursday 15th October

St Teresa of Jesus, Virgin and Doctor of the Church

St Teresa of Avila (1515-1582) joined the Carmelite and, twenty-five years later, began to reform the Order. She was a friend and associate of St John of the Cross and founded seventeen reformed religious houses in Spain. As well as an able administrator she was a contemplative with rare gifts, achieving spiritual 'mansions' (dwelling places) of union with God. A theologian, her works of ascetical and mystical theology led to her being declared a 'doctor of the Church' (sound and orthodox teacher) in 1970.

Collect

O GOD, who through your Spirit raised up Saint Teresa of Jesus to show the Church the way to seek perfection: grant that we may always be nourished by the food of her heavenly teaching and fired with longing for true holiness. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Reading

Ephesians 1:1-10

Spiritual Blessings in Christ

1 Paul, an apostle of Christ Jesus by the will of God,

To the saints who are also faithful in Christ Jesus:

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

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, **4** even as he chose us in him before the foundation of the world, that we should be

holy and blameless before him. ⁵ He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, ⁶ to the praise of his glorious grace which he freely bestowed on us in the Beloved. ⁷ In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace ⁸ which he lavished upon us. ⁹ For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ ¹⁰ as a plan for the fulness of time, to unite all things in him, things in heaven and things on earth.

Reflection

ST PAUL, writing to 'the saints', might here be addressing various churches and communities, and not just the church in Ephesus. Whether this letter is authentically by St Paul is sometimes questioned and Ephesians is accordingly set amongst the 'deutero-Pauline' letters. Yet, like the Letter to the Romans, and unlike other epistles, there is no mention of co-workers. Having established his authority, St Paul launches into the longest sentence in the New Testament, a sentence which takes us from verse 3 to verse 14 of the first chapter, that is, it finishes four verses after the end of our reading. The English translation breaks up the sentence but we still have essentially one thought: the way God has blessed us in Christ. We are part of God's foreordained plan, destined to be his sons – and, whether we are male or female, it is 'sons' because it is sons who inherit. St Paul uses the word 'grace' more than once: God lavishes on us the riches of his grace and that is the way we become 'holy and blameless'. The passage reads like a *berakah*, the form of Jewish blessing that we know best from the prayers at Mass over the bread and wine. 'Blessed are you, Lord God of all creation....' The words here are certainly poetic, with beautifully crafted imagery, and it may be that what we have at the beginning of Ephesians is a liturgical or catechetical extract, words used in the worship of the New Testament Church or in its teaching.

Friday 16th October

St Margaret Mary Alacoque, Religious

St Margaret Mary Alacoque (1647-1690) was born in Burgundy and joined the Order of the Visitation at Paray-le-Monial. Her mystic revelations, regarding the Sacred Heart of Jesus, led to the spreading of this devotion throughout the world. To these visions we owe the celebration of the Solemnity of the Sacred Heart on the Friday after the Second Sunday of Pentecost and the first Friday devotion (the custom of attending Mass on the first Friday of each month).

Collect

POUR out on us, we pray O Lord, the spirit with which you so remarkably endowed Saint Margaret Mary, so that we may come to know that love of Christ which surpasses all understanding and be utterly filled with your fullness. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Reading

Ephesians 1:11-14

¹¹In him, according to the purpose of him who accomplishes all things according to the counsel of his will, ¹²we who first hoped in Christ have been destined and appointed to live for the praise of his glory. ¹³In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, ¹⁴who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

Reflection

THROUGHOUT Christian history, there has been a debate about what is usually called 'Predestination'. Do I get to belong to Christ, and to the Church, because I have chosen to or because God has chosen me for this. And, if God has chosen me, do I have any choice? And, if I don't have any choice, in what sense do I have any free will and in what sense do I deserve

any credit for belonging to Christ, and to the Church? This is one of those unanswerable questions – which is why debate has raged for two thousand years. The answer, in the Letter to the Ephesians, seems to be that, though God has called us and chosen for us the way in which we should walk, we do have the opportunity to both choose and reject that way. In some sense that it is a 'fork in the road' kind of decision – two different ways present themselves and we can choose to walk in either direction. In another sense we are constantly making decisions, good and bad, making our way towards God or choosing other paths. We shall be exploring this further in the next couple of weeks.