

DEANERY OF ST EDMUND CAMPION

ENGLISH MARTYRS—

VALE OF THE WHITE HORSE PASTORAL AREA

www.portsmouthdiocese.org.uk

www.hendredcatholicparish.org.uk

East Hendred Catholic Parish

3rd – 10th October 2021



St Francis of Assisi (4th October)

WEEK 27 YEAR 1

3rd – 10th October 2021

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

SUNDAY 27B [Green]

3rd October	9.30am	Solemn Pontifical Mass
	11am	Pontifical Mass
	12 noon	Angelus and Meeting at School
	4pm	Evening Prayer and Adoration
	5.15pm	Meeting with Youth in Church
	6pm	Pontifical Mass

WEEK 27 (Year 1)

Monday 4th October St Francis of Assisi, Founder [white]
9.15am Holy Mass FM Canon Raab 1945

Tuesday 5th October Of the Holy Guardian Angels [white]
9.15am Holy Mass

Wednesday 6th October Of St John the Baptist [white]
9.15am Holy Mass FM John Beary 1999

Thursday 7th October Our Lady of the Rosary [white]
9.15am Holy Mass St Amand's Intentions

Friday 8th October Of the Mystery of the Holy Cross [red]
9.15am Holy Mass FM Frances Eyston 1862

Saturday 9th October **St John Henry Newman** [white]
No Mass

SUNDAY 28B [Green]

10th October	9.30am	Parish Mass	Pro populo
	6pm	Holy Mass	Private Intention

CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979

aburnham@portsmouthdiocese.org.uk

hendred@portsmouthdiocese.org.uk

The Bishop's Visitation

THE TIMETABLE for Sunday 3rd October is as follows:

9.30am	Solemn Pontifical Mass <i>(Music by St Mary's Schola)</i>
11am	Holy Mass <i>(celebrated by the Bishop)</i>
12 noon	<i>Angelus</i> and Meeting at School
4pm	Evening Prayer and Adoration
5.15pm	Meeting with Youth in Church
6pm	Holy Mass <i>(celebrated by the Bishop)</i>

Please book for any of the three masses.

The 12 noon and 5.15pm meetings are for invited groups.

Evening Prayer with Adoration is open to all. Please feel free to arrive or leave at any time during the hour of mostly silent prayer.

IN THE Early Church, as they spread the Gospel, the Apostles ordained Bishops to run local churches, one in each city. The people of the city and surrounding area would gather, Sunday by Sunday, to celebrate the Resurrection of Christ in the Holy Eucharist. As the Church spread, the Bishops in turn needed deputies – priests – so that the Eucharist could be celebrated in more and more places. So it came about that the Church was mainly staffed by priests. The Bishop remains the ‘normal’ celebrant of the Mass even if, for most people most of the time, he is not the ‘usual’ celebrant. The parish priest – now the Bishop’s area of oversight (‘diocese’) is so large – is the one whom most people see and know, and from whom they receive pastoral care and the sacraments. Yet the priest remains strictly the deputy of the Bishop. In that way, the Church coheres, so that it is not a series of congregations, each going their own sweet way, but more like local franchises of the same outfit. That is why many Catholics are content to attend Mass in different parishes: what is on offer, despite the local flavour, is very much the same thing throughout the world.

The Bishop dresses distinctively. He wears a mitre (symbolising the flames of the Holy Spirit descending on the apostles at Pentecost), a ring (to show that he represents Christ the Bridegroom to the Church Christ’s Bride), a pectoral cross (to highlight what lies at the heart of his ministry), and he carries a crozier (a version of a shepherd’s crook since he represents the Good Shepherd). Wherever he goes in his diocese he celebrates ‘pontifically’ – that is, he builds bridges, joining everyone together, and the fullness of his ministry is symbolised by the use of the ‘seventh candle’. Normally we have six candles but, with the Bishop present, we have the full seven of the *Menorah*.

FOR YOUR PRAYERS



HOLY FATHER'S OCTOBER PRAYER INTENTION

We pray that every baptized person may be engaged in evangelization, available to the mission, by being witnesses of a life that has the flavour of the Gospel.

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, Kitty Teasdale, Mary McNichol, Andrew Gunn, Elizabeth Gunn, Des McNichol, Christine Robinson, Rose

THE FAITHFUL DEPARTED

Week 3rd - 9th October: Adrian Wells, Cyril Smith, Edward Joseph Eyre, Edward Dearlove, Horace Juson, Mary Langley, Denis Murphy, Bryan Marshall.

East Hendred Catholic Parish

NOTICEBOARD

SYCAMORE

We are shortly starting a **SYCAMORE** course for adults interested in finding out more about the Faith or preparing for baptism and/or confirmation. We shall at least begin on Zoom. If you are interested, please contact aburnham@portsmouthdiocese.org.uk a.s.a.p. **SYCAMORE** is a brand new course (published 15th September!) It comes with very strong recommendation. We can negotiate dates but I am looking at Tuesday evenings, beginning this Tuesday, 5 October 8pm. E-mail me for a Zoom link. There are ten sessions before Christmas and then ten sessions before Easter.

BOOKING FOR MASS

Please book for 9.30am Sunday Mass before 12 noon on Fridays hendred@portsmouthdiocese.org.uk On Saturday contact Fr Andrew on aburnham@portsmouthdiocese.org.uk There is no need to book for the 6pm Mass. Nonetheless we are required to carefully note who comes, in case of infection alerts, and so we ask you to sign in on Sunday night and sit as allocated by the steward.

CHURCH SERVICES LIVESTREAM

On Sunday 26th there were 136 hits from 58 unique viewers, with 66 remaining on-line long enough to take part in Mass. 43 machines were in the UK, 10 in Ireland, and 5 in the rest of the world.

CHILDREN'S LITURGY

Whilst Children's Liturgy is suspended, we are offering access to a website of the SDC Children's Liturgy Resource. All you need to do is click on this link and select the right date: <http://www.sdc.me.uk/sundayliturgy/>

WEBSITE AND FACEBOOK

Are you in the habit of looking up and using our website? This Bulletin appears each week on the website www.hendredcatholicparish.org.uk Some look at our East Hendred Catholic Parish page on Facebook.

GIVING

CHARITY: *MISSIO*

Missio (APF red boxes). It is time again to please ask for your boxes to be handed in to your promoters or for you to empty them and give a cheque of the contents. If you would prefer you can phone to donate on 02078219755 or go on line at www.missio.org.uk

The missions have really been struggling at this difficult time, so your donations are greatly appreciated. Thank you in advance. Margaret Maytham tel.07768465518.

CHARITY: AID TO THE CHURCH IN NEED

Aid to the Church in Need is appealing for funds to help the suffering Church in Syria. The situation is desperate, and they are asking for donations. Contact 0345 646 0110 or www.acnuk.org/sy21donate

CHARITY: DIDCOT

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

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

East Hendred Catholic Parish



Twenty-Seventh Sunday

in Ordinary Time (B)

3rd October 2021

Antiphons,

Prayers and Readings

At the Entry of the Bishop

Ecce sacerdos magnus

Edward Elgar

Ecce sacerdos magnus, qui in diébus suis plácuít Deo: Ideo jure jurando fecit illum Dóminus crescere in plebem suam. Benedictiónem ómnium géntium dedit illi, et testaméntum suum confirmávit super caput eius. Ideo jure jurando fecit illum Dóminus crescere in plebem suam. Gloria patri et filio et spiritui sancto. . .

Behold a great priest who in his days pleased God: Therefore by an oath the Lord made him to increase among his people. To him He gave the blessing of all nations, and confirmed His covenant upon his head. Therefore by an oath the Lord made him to increase among his people. Glory to the Father and to the Son and to the Holy Spirit. . .

cf Sir 50

Entrance Antiphon

In voluntate tua, Domine

Within your will, O Lord, all things are established, and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.

Kyrie eleison *Missa 'O Quam Gloriosum'*

T L da Victoria

Collect

Almighty ever-living God, who in the abundance of your kindness surpass the merits and the desires of those who entreat you, pour out your mercy upon us to pardon what conscience dreads, and to give what prayer does not dare to ask. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever

First Reading

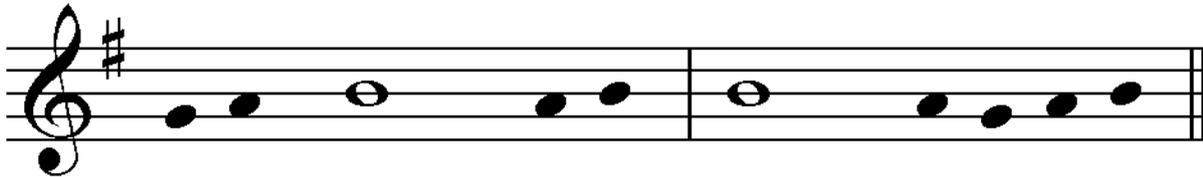
Genesis 2:18-24 (RSV)

The LORD God said, 'It is not good that the man should be alone; I will make him a helper fit for him.' ¹⁹ So out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. ²⁰ The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him. ²¹ So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; ²² and the rib which the

LORD God had taken from the man he made into a woman and brought her to the man. ²³Then the man said, 'This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.' ²⁴Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.

Psalm 128:1-5 R/ cf5

Tone I.4



R/ () May the Lord bless us | all the days of our life!

Bless-ed are all who fear *the* Lord,
and *walk* in his ways!
By the labour of your hands you *shall* eat.
You will be *bless'd* and pro-sper. **R/**

Your wife like a fruit-ful vine
in the *heart* of your house;
your children like shoots of the o-live,
a-round your ta-ble. **R/**

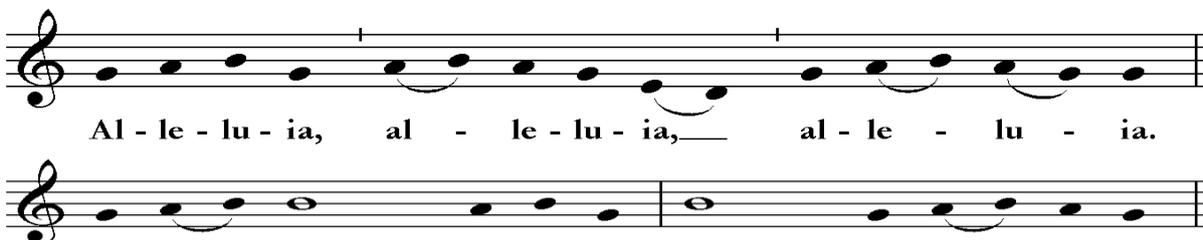
Indeed thus shall be bless'd the man who fears *the* Lord.
May the Lord bless *you* from Zi-on.
May you see Jerusalem *pro-sper*
all the *days* of your life! **R/**

Second Reading

Hebrews 2:9-11 (RSV)

We see Jesus, who for a little while was made lower than the angels, crowned with glory and honour because of the suffering of death, so that by the grace of God he might taste death for everyone. ¹⁰For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. ¹¹For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren.

Alleluia



Your word is truth O Lord: consecrate us in the truth.
R/ Alleluia, alleluia, alleluia.

Gospel

Mark 10:2-16 (RSV)

Some Pharisees came up to Jesus and in order to test him asked: 'Is it lawful for a man to divorce his wife?' ³He answered them, 'What did Moses command you?' ⁴They said, 'Moses allowed a man to write a certificate of divorce, and to

Communion Motet *Ave verum corpus*

William Byrd

*Ave verum corpus, natum
de Maria Virgine,
vere passum, immolatum
in cruce pro homine
cuius latus perforatum
fluxit aqua et sanguine:
esto nobis praegustatum
in mortis examine.*

Hail true Body, born
of Mary the Virgin!
Truly he suffered, slain
on the Cross for humankind:
from whose pierced side
flowed water and blood.
Feed us with a foretaste
in the testing time of death.

*O Iesu dulcis, O Iesu pie,
O Iesu, fili Mariae.
Miserere mei. Amen*

O sweet Jesu, O merciful Jesu,
O Jesu, Son of Mary,
have mercy on me. Amen.

Communion Antiphon

Bonus est Dominus (Lam 3:25)

The Lord is good to those who hope in him, to the soul that seeks him.

Final Hymn

Love divine, all loves excelling (*see sheet*)

Prayer after Communion

Grant us, almighty God, that we may be refreshed and nourished by the Sacrament which we have received, so as to be transformed into what we consume. Through Christ our Lord.

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 27 Year 1)

Monday	Jonah 1:1 – 2:1-2, 10	Luke 10:25-37
Tuesday	Jonah 3	Luke 10:38-42
Wednesday	Jonah 4	Luke 11:1-4
Thursday	Malachi 3:13 - 4:2a	Luke 11:5-13
Friday	Joel 1:13-15, 2:1-2	Luke 11:15-26
Saturday	Joel 3:12-21	Luke 11:27-28
Sunday 28B	Wisdom 7:7-11	
	Hebrews 4:12-13	Mark 10:17-30

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All masses live-streamed www.churchservices.tv/easthendred

HYMNS FOR 3rd OCTOBER

Picardy

LET ALL mortal flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly-minded,
For with blessing in His hand,
Christ our God to earth descendeth,
Our full homage to demand.

King of kings, yet born of Mary,
As of old on earth He stood,
Lord of lords, in human vesture,
In the body and the blood;
He will give to all the faithful
His own self for heav'nly food.

Rank on rank the host of heaven
Spreads its vanguard on the way,
As the Light of light descendeth
From the realms of endless day,
That the pow'rs of hell may vanish
As the darkness clears away.

At His feet the six-winged seraph,
Cherubim with sleepless eye,
Veil their faces to the presence,
As with ceaseless voice they cry:
'Alleluia, Alleluia
Alleluia, Lord Most High!'

Gerald Moultrie

*(from the Cherubic Hymn for the
Offertory of the Liturgy of St James,
3rd Century)*

Blaenwern

LOVE DIVINE, all loves excelling,
joy of heav'n, to earth come down,
fix in us thy humble dwelling,
all thy faithful mercies crown.
Jesus, thou art all compassion,
pure, unbounded love thou art.
Visit us with thy salvation;
enter ev'ry trembling heart.

Come, Almighty, to deliver,
let us all thy life receive.
Suddenly return, and never,
nevermore thy temples leave.
Thee we would be always blessing,
serve thee as thy hosts above,
pray, and praise thee without
ceasing,
glory in thy perfect love.

Finish, then, thy new creation;
true and spotless let us be.
Let us see thy great salvation
perfectly restored in thee.
Changed from glory into glory,
till in heav'n we take our place,
till we cast our crowns before thee,
lost in wonder, love and praise.

Charles Wesley

FOOD FOR THE JOURNEY

4th – 8th October 2021

Monday in Week 27 *Per Annum [Year 1]*

St Francis of Assisi

4th October

Reading

Jonah 1:1 – 2:1-2, 10 (RSV)

Jonah tries to run away from God

1 Now the word of the LORD came to Jonah the son of Amit'tai, saying, **2** 'Arise, go to Nin'evah, that great city, and cry against it; for their wickedness has come up before me.' **3** But Jonah rose to flee to Tarshish from the presence of the LORD. He went down to Joppa and found a ship going to Tarshish; so he paid the fare, and went on board, to go with them to Tarshish, away from the presence of the LORD.

4 But the LORD hurled a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship threatened to break up. **5** Then the mariners were afraid, and each cried to his god; and they threw the wares that were in the ship into the sea, to lighten it for them. But Jonah had gone down into the inner part of the ship and had lain down, and was fast asleep. **6** So the captain came and said to him, 'What do you mean, you sleeper? Arise, call upon your god! Perhaps the god will give a thought to us, that we do not perish.'

7 And they said to one another, 'Come, let us cast lots, that we may know on whose account this evil has come upon us.' So they cast lots, and the lot fell upon Jonah. **8** Then they said to him, 'Tell us on whose account this evil has come upon us. What is your occupation? And whence do you come? What is your country? And of what people are you?' **9** And he said to them, 'I am a Hebrew; and I fear the LORD, the God of heaven, who made the sea and the dry land.' **10** Then the men were exceedingly afraid,

and said to him, 'What is this that you have done!' For the men knew that he was fleeing from the presence of the LORD, because he had told them.

¹¹ Then they said to him, 'What shall we do to you, that the sea may quiet down for us?' For the sea grew more and more tempestuous. ¹² He said to them, 'Take me up and throw me into the sea; then the sea will quiet down for you; for I know it is because of me that this great tempest has come upon you.' ¹³ Nevertheless the men rowed hard to bring the ship back to land, but they could not, for the sea grew more and more tempestuous against them. ¹⁴ Therefore they cried to the LORD, 'We beseech you, O LORD, let us not perish for this man's life, and lay not on us innocent blood; for you, O LORD, have done as it pleased you.' ¹⁵ So they took up Jonah and threw him into the sea; and the sea ceased from its raging. ¹⁶ Then the men feared the LORD exceedingly, and they offered a sacrifice to the LORD and made vows.

¹⁷ And the LORD appointed a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

2 Then Jonah prayed to the LORD his God from the belly of the fish, ² saying,

'I called to the LORD, out of my distress,
and he answered me;
out of the belly of Sheol I cried,
and you heard my voice.....

¹⁰ And the LORD spoke to the fish, and it vomited out Jonah upon the dry land.

Reflection

THE STORY of Jonah and the whale – or, rather, 'big fish' - is very probably not historical. The prophet surviving three days in the belly of the fish, the submission of the whole of Nineveh to his preaching of repentance, the vine that grows overnight and vanishes suddenly, the huge size of Nineveh ('three days' journey in breadth'): these are all signs of a tale being told rather than of events being rehearsed. That said, both Jewish and Christian commentators in times past have treated the Book of Jonah as historical. There are certainly historical facts that we can discover. We know that there was a prophet called Jonah who was a prophet in the Northern Kingdom at the time of Jeroboam II of Israel (783

-743BC). We know that Nineveh was the capital of Assyria, which conquered Israel in 732 BC. We don't know – but it could well be the case – that Nineveh, threatened with catastrophe at the time of Jonah, repented, however temporarily. It is not impossible that, rather than stooping to preach to the Gentile enemy, Jonah books a sea passage to the far end of the Mediterranean, to Tarshish (presumably the city of Tartessos in Spain). And yet the Book of Jonah works much better as allegory or parable: the elements of 'tall story' – the fish and the vine – are what one would expect in such a story and the over-arching points about God's sovereignty, his mercy, and his love for the Gentiles are all the more compelling in the story-telling genre.

Tuesday in Week 27 [*Year 1*]

5th October

Reading

Jonah 3 (RSV)

Conversion of Nineveh

3 Then the word of the LORD came to Jonah the second time, saying, **2** 'Arise, go to Nin'evah, that great city, and proclaim to it the message that I tell you.' **3** So Jonah arose and went to Nin'evah, according to the word of the LORD. Now Nin'evah was an exceedingly great city, three days' journey in breadth. **4** Jonah began to go into the city, going a day's journey. And he cried, 'Yet forty days, and Nin'evah shall be overthrown!' **5** And the people of Nin'evah believed God; they proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them.

6 Then tidings reached the king of Nin'evah, and he arose from his throne, removed his robe, and covered himself with sackcloth, and sat in ashes. **7** And he made proclamation and published through Nin'evah, 'By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything; let them not feed, or drink water, **8** but let man and beast be covered with sackcloth, and let them cry mightily to God; yea, let everyone turn from his evil way and from the violence which is in his hands. **9** Who knows, God may yet repent and turn from his fierce anger, so that we perish not?'

¹⁰ When God saw what they did, how they turned from their evil way, God repented of the evil which he had said he would do to them; and he did not do it.

Reflection

WE ARE now in the second half of the Book of Jonah. Jonah is now obedient to God's call and preaches to the Ninevites. His behaviour has not been very good: not only was he less receptive to the will of God than the Ninevites turned out to be, once he obeyed God and went to Nineveh, but even the sailors on the ship when he was escaping to Tarshish showed more fear of God than he and considerable concern for Jonah's welfare. Today's passage ends with one of those Old Testament moments when God 'repents' of evil and apparently changes his mind. Clearly God knows outcomes in advance and knows his own responses at different stages, so the notion of God 'repenting' is an attempt to explain divine activity from a human perspective. We are talking mystery rather than inconsistency.

Wednesday in Week 27 [Year 1]

6th October

Reading

Jonah 4 (RSV)

Jonah's Anger

4 But it displeased Jonah exceedingly, and he was angry. ² And he prayed to the LORD and said, 'I pray you, LORD, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and repent of evil. ³ Therefore now, O LORD, take my life from me, I beseech you, for it is better for me to die than to live.' ⁴ And the LORD said, 'Do you do well to be angry?' ⁵ Then Jonah went out of the city and sat to the east of the city, and made a booth for himself there. He sat under it in the shade, till he should see what would become of the city.

⁶ And the LORD God appointed a plant, and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. So Jonah was exceedingly glad because of the plant. ⁷ But when dawn

came up the next day, God appointed a worm which attacked the plant, so that it withered. ⁸When the sun rose, God appointed a sultry east wind, and the sun beat upon the head of Jonah so that he was faint; and he asked that he might die, and said, 'It is better for me to die than to live.' ⁹But God said to Jonah, 'Do you do well to be angry for the plant?' And he said, 'I do well to be angry, angry enough to die.' ¹⁰And the LORD said, 'You pity the plant, for which you did not labour, nor did you make it grow, which came into being in a night, and perished in a night. ¹¹And should not I pity Nin'evah, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also much cattle?'

Reflection

THE FINAL verse of the reading is one of the outstanding examples of the Divine Mercy: 'should not I pity Nin'evah, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left?' This is in startling contrast to Jonah who, in his anger, had hoped to see the destruction of Nin'evah and seemed to care more about the fate of a plant providing him shade than about Gentile human beings and their 'much cattle'. The point is being made that God is God of the gentiles too. He is the Lord of all creation, governing the weather, the sea monsters, the plants, and the worms. In contrast with the pagans, where different deities were thought to control different forces and forms of life, God is sovereign. That said, we notice that God is not just concerned with what is remote and seemingly impersonal – the weather, the natural world. He is also personally intimate with us. Jonah, for all his flaws, was able to communicate with God who, albeit in a somewhat stern and parental way, showed care and concern for his welfare.

Thursday in Week 27 [Year 1]

Our Lady of the Rosary

7th October

Reading

Malachi 3:13 - 4:2a (RSV)

The Great Day of the Lord

¹³ 'Your words have been stout against me, says the LORD. Yet you say, 'How have we spoken against you?' ¹⁴ You have said, 'It is vain to serve God. What is the good of our keeping his charge or of walking as in mourning before the LORD of hosts?' ¹⁵ Henceforth we deem the arrogant blessed; evildoers not only prosper but when they put God to the test they escape."

¹⁶ Then those who feared the LORD spoke with one another; the LORD heeded and heard them, and a book of remembrance was written before him of those who feared the LORD and thought on his name. ¹⁷ They shall be mine, says the LORD of hosts, my special possession on the day when I act, and I will spare them as a man spares his son who serves him. ¹⁸ Then once more you shall distinguish between the righteous and the wicked, between one who serves God and one who does not serve him.

4 'For behold, the day comes, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the LORD of hosts, so that it will leave them neither root nor branch. ² But for you who fear my name the sun of righteousness shall rise, with healing in its wings.'

Reflection

THE COMING 'Day of the Lord' is a preoccupation of some of the Twelve Minor Prophets, whose writings we have been using at Daily Mass at present. It is a concept with which Jews at the time of John the Baptist and Jesus were very familiar. A day of reckoning would come when God's reign would break through. This End-Point 'Day of the Lord' has taken many forms. For some it would be the end of Israel's subjugation by foreign tyrants. For others it would be a New Age in which supernatural goodness flowed and all evil would be banished. In the Gospel of

Matthew it was called 'the Kingdom of Heaven' and, in Mark and Luke, the Kingdom of God. The Gospels look forward to what we call 'the Second Coming', the return of Christ in glory and the winding up of the temporal order. The different meanings are brought together in the sequence which was once used at funerals and on All Souls' Day, the *Dies Iræ*, the Day of Wrath, which links much Old Testament language with the appearance of the *Rex Tremendæ Majestatis* – the King of Awesome Majesty. Yet, at the heart of Malachi – the name means 'Messenger' – is an exhorting of the people to corporate repentance at a particular period of history (c500-450 BC), a ministry which seems to have borne fruit as we heard in today's reading:

Then those who feared the LORD spoke with one another; the LORD heeded and heard them, and a book of remembrance was written before him of those who feared the LORD and thought on his name (*Mal 3:16*).

The relationship between the Lord and his people is within a covenant, a nuptial bond, expressed in and through the Temple and its worship. Though this is set in a very specific time – the fifth century before Christ – the language is evocative and timeless. Thus Charles Wesley can make famous as a description of the Coming of Christ 'the sun of righteousness' [rising] 'with healing in its wings' (*Mal 4:2*), a phrase we sing year by year at Christmas.

Friday in Week 27 [*Year 1*]

8th October

Reading

Joel 1:13-15, 2:1-2 (RSV)

A Call to Repentance and Prayer

¹³ Gird on sackcloth and lament, O priests,
wail, O ministers of the altar.

Go in, pass the night in sackcloth,
O ministers of my God!

Because cereal offering and drink offering
are withheld from the house of your God.

¹⁴ Sanctify a fast,
call a solemn assembly.

Gather the elders

and all the inhabitants of the land
to the house of the LORD your God;
and cry to the LORD.
¹⁵ Alas for the day!
For the day of the LORD is near,
and as destruction from the Almighty it comes.
² Blow the trumpet in Zion;
sound the alarm on my holy mountain!
Let all the inhabitants of the land tremble,
for the day of the LORD is coming, it is near,
² a day of darkness and gloom,
a day of clouds and thick darkness!
Like blackness there is spread upon the mountains
a great and powerful people;
their like has never been from of old,
nor will be again after them
through the years of all generations.

Reflection

THE TWELVE Minor Prophets, each given a separate book in the Old Testament, were formerly all on one scroll, 'the Book of the Twelve'. Taken together, they are shorter than the shortest of the major prophets, the Book of Ezekiel. Since the time of Jerome's Vulgate, they have been in the order of the Hebrew rather than the Greek version of the Old Testament and both Hebrew and Greek versions were clearly intended to be in historical order, with the prophets from the eighth century BC coming first (Hosea, Joel, Amos, Jonah, Micah), followed by the seventh century prophets (Naham, Hababbuk, Zephaniah), then the sixth century ones (Haggai, Zechariah) and then, from the fifth century, Malachi. The odd one out is Obadiah, which was thought to be very ancient, with Obadiah seen as a disciple of Elijah (1 Kings 18:1-16), but is now thought to be post-exilic, with references to the destruction of Jerusalem in 586 BC. As we saw yesterday, the Twelve Minor Prophets are often concerned with 'the Day of the Lord' and this is the pre-occupation of the Book of Joel, from which today's reading is drawn. Though, as we said a moment ago, Joel had been thought to come from the eighth century BC, it is highly likely that it dates from the post-exilic period after the Temple had been rebuilt.

