



*St Francis of Assisi*

*(4<sup>th</sup> October)*

**East Hendred Catholic Parish**

# **Food for the Journey**

**4<sup>th</sup> October – 9<sup>th</sup> October 2020**

# NOTICEBOARD

## CONTACT DETAILS

Fr Andrew is 01235 835038 or 07976 437979

[aburnham@portsmouthdiocese.org.uk](mailto: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](http://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](mailto: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](http://www.hendredcatholicparish.org.uk)

### Other **Resources for 4 October**

A children's liturgy resource for Sunday 4 October. Download accompanying [illustration](#).

Children's liturgy for Twenty-seventh Sunday in Ordinary Time (Year A)

- [Twenty-seventh Sunday in Ordinary Time](#)
- [www.cafod.org.uk/childrensliturgy](http://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/>

# East Hendred Catholic Parish



**St Francis of Assisi**

**Twenty-Seventh  
Sunday  
in Ordinary Time (A)  
4<sup>th</sup> October 2020  
Antiphons,  
Prayers and Readings**

## **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.

## **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, one God, for ever and ever.

## **First Reading**

*Isaiah 5:1-7 (RSV)*

Let me sing for my beloved a love song concerning his vineyard:

My beloved had a vineyard on a very fertile hill.

<sup>2</sup> He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; and he looked for it to yield grapes, but it yielded wild grapes.

<sup>3</sup> And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, between me and my vineyard.

<sup>4</sup> What more was there to do for my vineyard, that I have not done in it? When I looked for it to yield grapes, why did it yield wild grapes?

<sup>5</sup> And now I will tell you what I will do to my vineyard.

I will remove its hedge, and it shall be devoured;

I will break down its wall, and it shall be trampled down.

<sup>6</sup> I will make it a waste; it shall not be pruned or hoed, and briers and thorns shall grow up;

I will also command the clouds that they rain no rain upon it.

<sup>7</sup> For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah are his pleasant planting; and he looked for justice, but behold, bloodshed; for righteousness, but behold, a cry!

**Psalm 80: 9, 12-16, 19-20 R/ Is 5:7**

**R/ The vineyard of the Lord is the House of Israel.**

You brought a vine out of Egypt;  
you drove out the nations and planted it.  
It stretched out its branches to the sea;  
to the River it stretched out its shoots. **R/**

Then why have you broken down its walls?  
It is plucked by all who pass by.  
It is ravaged by the boar of the forest,  
devoured by the beasts of the field. **R/**

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

And we shall never forsake you again;  
give us life that we may call upon your name.  
O Lord God of hosts, bring us back;  
let your face shine forth, and we shall be saved. **R/**

**Second Reading**

*Philippians 4:6-9 (RSV)*

Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup> And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. <sup>8</sup> Finally, brethren, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. <sup>9</sup> What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

**Alleluia, alleluia.**

I chose you from the world to go out and bear fruit:  
fruit that will last, says the Lord. alleluia.

**Gospel**

*Matthew 21:33-43 (RSV)*

Jesus said to the chief priest and the elders of the people: <sup>33</sup> 'Hear another parable. There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. <sup>34</sup> When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; <sup>35</sup> and the tenants took his servants and beat one, killed another, and stoned another. <sup>36</sup> Again he sent other servants, more than the first; and they did the same to them. <sup>37</sup> Afterward he sent his son to them, saying, 'They will respect my son.' <sup>38</sup> But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' <sup>39</sup> And they took him and cast him out of the vineyard, and killed him. <sup>40</sup> When therefore the owner of the vineyard comes, what will he do to those tenants?' <sup>41</sup> They said to him, 'He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons.' <sup>42</sup> Jesus said to them, 'Have you never read in the scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvellous in our eyes'? <sup>43</sup> Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it.

## **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, we pray, the sacrifices instituted by your command and, through the sacred mysteries, which we celebrate with dutiful service, graciously complete the sanctifying work by which you are pleased to redeem us. Through Christ our Lord.

## **Preface**

*(III De salvatio hominis per hominem)*

It is truly right and just.... For we know it belongs to your boundless glory, that you came to the aid of mortal beings with your divinity and even fashioned for us a remedy out of mortality itself, that the cause of our downfall might become the means of our salvation, through Christ our Lord. Through him the host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we acclaim: Holy &c.

## **Communion Antiphon**

*Bonus est Dominus (Lam 3:25)*

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

## **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!

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## Scripture Reading (Week 27 Year 2)

Monday	Galatians 1:6-12	Luke 10:25-37
Tuesday	Galatians 1:13-24	Luke 10:38-42
Wednesday	Galatians 2:1-2, 7-14	Luke 11:1-4
Thursday	Galatians 3:1-5	Luke 11:5-13
Friday	Galatians 3:7-14	Luke 11:15-26
Saturday	Galatians 3:22-29	Luke 11:27-28
<b>Sunday 28A</b>	<b>Isaiah 25:6-10</b> <b>Philippians 4:12-14 19-20</b>	<b>Matthew 22:1-14</b>

### 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

Adrian Wells, Cyril Smith, Edward Joseph Eyre, Edward Dearlove, Horace Juson, Mary Langley, Denis Murphy, Bryan Marshall, Charles Elphick, Ethel Winifred Brown

### GIVING

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

[veronicapaget@hotmail.com](mailto:veronicapaget@hotmail.com) or leave suitable food outside her front door.

[Jackymattam@btinternet.com](mailto:Jackymattam@btinternet.com) needs help with the poor locally. She is looking for

Stockham Park School uniform for a 6 year old girl and warm winter clothes for a 6 year old girl.

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

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### CONTACT DETAILS

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# FOOD FOR THE JOURNEY

5<sup>th</sup> – 9<sup>th</sup> October 2020 Week 27[ii]

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Monday 5<sup>th</sup> October

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## Collect for Week 27

**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, one God, for ever and ever.

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## Reading

*Galatians 1:6-12*

*There is no other Gospel*

<sup>6</sup> I am astonished that you are so quickly deserting him who called you in the grace of Christ and turning to a different gospel— <sup>7</sup> not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ. <sup>8</sup> But even if we, or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accursed. <sup>9</sup> As we have said before, so now I say again, If any one is preaching to you a gospel contrary to that which you received, let him be accursed. <sup>10</sup> Am I now seeking the favour of men, or of God? Or am I trying to please men? If I were still pleasing men, I should not be a servant of Christ. <sup>11</sup> For I would have you know, brethren, that the gospel which was preached by me is not man's gospel. <sup>12</sup> For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ.

## Reflection

**ST PAUL** begins his letter to the Churches in Galatia somewhat directly. It follows the conventional form of greeting, found not only in his other

correspondence but elsewhere in the ancient world. He is concerned to establish the divine mandate for his apostleship and what salvation in Christ really entails :

**Paul an apostle not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead— <sup>2</sup> and all the brethren who are with me, To the churches of Galatia: <sup>3</sup> Grace to you and peace from God the Father and our Lord Jesus Christ, <sup>4</sup> who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father; <sup>5</sup> to whom be the glory for ever and ever. Amen.**

He is addressing the churches in Galatia, but not, as in other epistles, the faithful Christians of the local Church. As today's first reading tells us, foremost in St Paul's mind is the way the local churches have deserted their calling and embraced a different gospel. There is only one Gospel and it follows from that that those who embrace a different gospel are actually forsaking the Gospel. We shall hear more about this during the rest of the week.

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## Tuesday 6<sup>th</sup> October

### Reading

*Galatians 1:13-24*

*God reveals his Son to St Paul*

For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; <sup>14</sup> and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. <sup>15</sup> But when he who had set me apart before I was born, and had called me through his grace, <sup>16</sup> was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, <sup>17</sup> nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. <sup>18</sup> Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. <sup>19</sup> But I saw none of the other apostles except James the Lord's brother. <sup>20</sup> (In what I am writing to you, before God, I do not lie!) <sup>21</sup> Then I went into the regions of Syria and Cili'cia. <sup>22</sup> And I was still not known by sight to the churches of Christ in Judæa; <sup>23</sup> they only heard it said, 'He who once persecuted us is now



preaching the faith he once tried to destroy.’<sup>24</sup> And they glorified God because of me.

## Reflection

**THE GOSPEL** that St Paul received was not received from man, nor learnt from a teacher. It came through a revelation of Jesus Christ. That was how yesterday’s reading from the Letter to the Galatians finished. In today’s reading St Paul gives us an account of how he became an apostle, how he got to know St Peter – but none of the other apostles apart from St James, brother of the Lord – and how he was known by repute, rather than first-hand, by the churches in Judæa. He makes an oath – ‘before God, I do not lie!’ – to the effect that the Gospel he is proclaiming is the God-given Gospel rather than a second-hand version of what he had heard or learnt from the churches in Judæa. The importance of this is what he is going to go on to say which is that, despite his grounding in Judaism, the Gospel he is preaching to the Gentiles is not based on the Jewish Law, the Torah.

## Wednesday 7<sup>th</sup> October

### Our Lady of the Rosary

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**FORMERLY** known as ‘Our Lady of Victories’, this feast commemorates the battle of Lepanto (7<sup>th</sup> October 1571) when a European fleet defeated the Turks. Credit was given by Pope St Pius V to the fervent praying of the Holy Rosary. It is certainly true that this defeat brought to an end the fresh threat of Turkey conquering the Christian West. The Rosary itself can be traced back ultimately to St Dominic, though it took on its familiar shape in the fifteenth century. It is a devotion that brings Christians to Jesus through Mary and to the three sets of mysteries – Joyful, Sorrowful, and Glorious – Pope St John Paul II in recent times added a fourth, the Luminous Mysteries.

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## Collect for Our Lady of the Rosary

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

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## Reading

*Galatians 2:1-2, 7-14*

*Paul and the Other Apostles: Paul rebukes Peter*

Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. <sup>2</sup>I went up by revelation; and I laid before them (but privately before those who were of repute) the gospel which I preach among the Gentiles, lest somehow I should be running or had run in vain....<sup>7</sup> but on the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised <sup>8</sup>(for he who worked through Peter for the mission to the circumcised worked through me also for the Gentiles), <sup>9</sup> and when they perceived the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised; <sup>10</sup> only they would have us remember the poor, which very thing I was eager to do.

<sup>11</sup> But when Cephas came to Antioch I opposed him to his face, because he stood condemned. <sup>12</sup> For before certain men came from James, he ate with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. <sup>13</sup> And with him the rest of the Jews acted insincerely, so that even Barnabas was carried away by their insincerity. <sup>14</sup> But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas before them all, 'If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?'

## Reflection

**WE ENCOUNTER** something of St Paul's spirituality in today's reading. He is led by a revelation – which probably means here from the kind of reflection that takes place during prayer and worship, rather than a vision.

The revelation encourages him to go to Jerusalem and state his case – his mission to the Uncircumcised, that is, the Gentiles. He consults them discreetly – privately before those of repute – and gains from them support and encouragement. In this mission – which is fourteen years later, so after a considerable period of apostolic activity – he is supported by Barnabas, and the pair of them are accompanied by Titus, in some sense a subordinate. Interestingly, St Paul is warned to attend to the needs of the poor – was there a danger of him engaging only with the well-to-do? – and he makes the point that he is eager to do this. It may be that ‘the poor’ were the little ones of the flock – those with a special relationship with God – or indeed the Church in Jerusalem for whom the churches of the dispersion supported regularly. Interestingly, in this passage, we can see how an agreement that the Gospel should be proclaimed to the Gentiles did not lead to a conversion of hearts and minds among Jewish Christians. Paul tackles Peter for a mixture of insincerity and timidity. Peter in Antioch is clearly afraid of the ‘circumcision party’ and draws back from eating with Gentile Christians. There was obviously a big fault-line in the Early Church between those who saw the Christian movement as essentially Jewish and those who glimpsed its universal mission. We see this clearly in the Council of Jerusalem (Acts 15).

## Thursday 8<sup>th</sup> October

### Reading

*Galatians 3:1-5*

#### *Law or Faith*

O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? <sup>2</sup> Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? <sup>3</sup> Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? <sup>4</sup> Did you experience so many things in vain?—if it really is in vain. <sup>5</sup> Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith?

### Reflection

**FOOLISH** was how the Risen Lord described the disciples on the road to Emmaus (Luke 24:25) and it is how St Paul describes the Galatians who have muddled up the works of the Law with the life of faith. It is very easy

to caricature 'works of the Law' and confuse it with a narrow legalism. The Jewish culture was and is not based on a narrow legalism but on the notion that the righteous person is one who keeps the commandments. In that way he or she accords with what God wants of us and we can be judged by how well we manage to keep the commandments. St Paul, speaking of faith, sees the Gospel very differently. It is, as he said in the opening verses of the Letter, faith in the One 'who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father'. The shift from performing righteous deeds – keeping the rules – to living by faith is fundamental. We cannot pull ourselves up by our bootstraps but we can be carried along by the gracious and saving help of God.

## **St John Henry Newman**

**Friday 9<sup>th</sup> October**

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**A FELLOW** of Oriel College, John Henry Newman was Vicar of St Mary's, the University Church in Oxford. He became a Catholic in 1845, being received by Blessed Dominic Barberi at the college in Littlemore. Newman was ordained priest and founded the Birmingham Oratory, the first of the Oratorian churches in England. He was beatified by Pope Benedict XVI, when he visited England in 2010, and canonised by Pope Francis in 2019.

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### **Collect for St John Henry Newman**

**O GOD**, who bestowed on the Priest, Blessed John Henry Newman, the grace to follow your kindly light and find peace in your Church: graciously grant that through his intercession and example we may be led out of shadows and images into the fullness of your truth. 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

*Galatians 3:7-14*

You see that it is men of faith who are the sons of Abraham. <sup>8</sup> And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, 'In you shall all the nations be blessed.' <sup>9</sup> So then, those who are men of faith are blessed with Abraham who had faith. <sup>10</sup> For all who rely on works of the law are under a curse; for it is written, 'Cursed be every one who does not abide by all things written in the book of the law, and do them.' <sup>11</sup> Now it is evident that no man is justified before God by the law; for 'He who through faith is righteous shall live'; <sup>12</sup> but the law does not rest on faith, for 'He who does them shall live by them.' <sup>13</sup> Christ redeemed us from the curse of the law, having become a curse for us—for it is written, 'Cursed be every one who hangs on a tree'— <sup>14</sup> that in Christ Jesus the blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith.

## Reflection

**THROUGHOUT** this week we have been looking at the letter to the Galatians. Today we have a more technical argument: the curses in the Book of Deuteronomy (27:26) apply to everyone who cannot manage to keep the 613 commandments of the Law of Moses. The One who frees us from this curse – and from the slavish attempt to obey lots of rules – is the One who, by hanging on a tree, is Himself cursed by God (21:23). By taking on that curse, God in Christ redeems us from bondage to the Law. Clearly St Paul wants us to look beyond the commandments of the Law. If we are 'men of faith', we are sons of Abraham: Abraham heard the Gospel before the Law was given. By saying 'In [Abraham] shall all the nations be blessed, those who are men of faith are blessed with Abraham who had faith.' In other words the nations – the Gentiles – and not just the Jews are children of Abraham and heirs of God's promises 'who receive the promise of the Spirit through faith'. We shall be looking at all this further in the coming week.