



*The Holy Archangels, Michael, Gabriel, & Raphael
(29th September)*

East Hendred Catholic Parish
Food for the Journey

27th September – 2nd 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 (now one hour).
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 27 September**

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

- [Twenty-sixth Sunday in Ordinary Time](#)
- A children's liturgy resource for Sunday 27th September. Download accompanying [illustration](#).
- www.cafod.org.uk/childrensliturgy
- Children's liturgy general guidelines [\(doc, 59kb\)](#)

THIS SUNDAY (27th September)

The last Sunday in September, at St Mary's, is 'Thanksgiving for the Harvest'. We are thankful to God our Creator and mindful of our responsibilities to others. Meanwhile we continue to sustain in prayer and fellowship the congregation which normally gathers at St Patrick's, for whom 'Michaelmas' is a particular festival, because of the joint dedication to St Michael. **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



**Harvest
Thanksgiving (A)
27th September
2020
Antiphons,
Prayers and
Readings**

Entrance Antiphon

Terra dedit fructum suum

The earth has yielded its fruits: may God, our God, bless us.

Collect

We give you thanks, O Lord, for the fruits that earth has given to benefit the human family and we pray, that, as the working of your supreme providence has produced them, so you may cause the seed of justice and the fruits of charity to spring up in our hearts. 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 (*Sanctification of Man's Labour*) *Genesis 2:4b-9, 15 (RSV)*

In the day that the LORD God made the earth and the heavens, ⁵ when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground; ⁶ but a mist went up from the earth and watered the whole face of the ground— ⁷ then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. ⁸ And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. ⁹ And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil....¹⁵ The LORD God took the man and put him in the garden of Eden to till it and keep it.

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Psalm 65:10-14 (Harvest) R/ 5

**R/ With wondrous deliverance you answer us O God:
of our salvation.**

You visit the earth, give it water;
you fill it with riches.
God's ever-flowing river brims over
to pre-prepare the grain. **R/**

And thus you provide for the earth;
you drench its furrows;
you level it, soften it with showers;
you bless its growth. **R/**

You crown the year with your bounty.
Abundance flows in your pathways;
in the pastures of the desert it flows. **R/**

The hills are girded with joy,
the meadows clothed with flocks.
The valleys are decked with wheat.
They shout for joy; yes they sing! **R/**

Second Reading (Sanctification of Man's Labour) 2 Thess 3:6-12,16 (RSV)

⁶ Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us. ⁷ For you yourselves know how you ought to imitate us; we were not idle when we were with you, ⁸ we did not eat any one's bread without paying, but with toil and labour we worked night and day, that we might not burden any of you. ⁹ It was not because we have not that right, but to give you in our conduct an example to imitate. ¹⁰ For even when we were with you, we gave you this command: If any one will not work, let him not eat. ¹¹ For we hear that some of you are living in idleness, mere busybodies, not doing any work. ¹² Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living.....¹⁶ Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

Alleluia, alleluia

May those who sow in tears reap with shouts of joy.

Gospel (Sanctification of Man's Labour) Matthew 6:31-34 (RSV)

Jesus said to the crowds: Do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' ³² For the Gentiles seek all these things; and your heavenly Father knows that you need them all. ³³ But seek first his kingdom and his righteousness, and all these things shall be yours as well. ³⁴ Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day.

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

Sanctify, O Lord, the offerings we bring to you with thanksgiving from the fertile earth and, as you give us a rich harvest of the earth's produce, so make our hearts abound with heavenly fruitfulness. Through Christ our Lord.

Preface V

(De creatione)

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. For you laid the foundations of the world and have arranged the changing of times and seasons; and set humanity over the whole world in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works. And so, with all the Angels, we praise you, as in joyful celebration we acclaim: Holy, holy, holy &c.

Communion Antiphon

De fructu operum tuorum

The earth is replete with the fruits of your work, O Lord: you bring forth bread from the earth, and wine to cheer the heart. *Cf Ps 104:13-15*

Prayer after Communion

Grant, we pray, O Lord, that, as we give thanks in this saving mystery for the crops harvested from the earth, we may, through the same mystery working within us, be worthy to receive still greater blessings. Through Christ our Lord.

Salve Regina

Hail, holy Queen, Mother of mercy! Hail, our life, our sweetness and our hope! To you do we cry, poor banished children of Eve; to you 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 your womb, Jesus. O clement, O Loving, O sweet Virgin Mary!

Scripture Reading (Week 26 Year 2)

Monday	Job 1:6-22	Luke 9:46-50
Tuesday	Job 3:13, 11-17, 20-23	Luke 9:51-56
Wednesday	Job 9:1-12, 14-16	Luke 9:57-62
Thursday	Job 19:21-27a	Luke 10:1-12
Friday	Job 38:1, 12-21; 40:35	Luke 10:13-16
Saturday	Job 42:1-3, 5-6, 12-17	Luke 10:17-24
Sunday 27A	Isaiah 5:1-7 Philippians 4:6-9	Matthew 21:33-43

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

Geoff Cowan, 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

Charles Francis Eyston, Ida Stafford Northcote, Bridie Gertrude Hudson, Anthony Pickup

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.

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

27th September – 2nd October 2020 Week 26[ii]

Monday 28th September

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, one God, for ever and ever

Reading

Job 1:6-22

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

⁶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. ⁷ 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.' ⁸ 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?' ⁹ Then Satan answered the LORD, 'Does Job fear God for nought? ¹⁰ 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. ¹¹ But put forth your hand now, and touch all that he has, and he will curse you to your face.' ¹² 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.

¹³ Now there was a day when his sons and daughters were eating and drinking wine in their eldest brother's house; ¹⁴ and there came a messenger to Job, and said, 'The oxen were ploughing and the asses feeding beside them; ¹⁵ 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.' ¹⁶ 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.' ¹⁷ 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.' ¹⁸ 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; ¹⁹ 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.'

²⁰ Then Job arose, and rent his robe, and shaved his head, and fell upon the ground, and worshipped. ²¹ 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.'

²² 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?

The Holy Archangels, Michael, Gabriel, & Raphael

Tuesday 29nd September

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, one God, for ever and ever

Reading

Daniel 7:9-10, 13-14

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.
¹⁰ 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.

¹³ 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.
¹⁴ 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-zatha, 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.

Wednesday 30th September

St Jerome

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

Reading

Job 9:1-12, 14-16

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

² Truly I know that it is so:

 But how can a man be just before God?

³ If one wished to contend with him,

 one could not answer him once in a thousand times.

⁴ He is wise in heart, and mighty in strength

— who has hardened himself against him, and succeeded?—

⁵ he who removes mountains, and they know it not,

 when he overturns them in his anger;

⁶ who shakes the earth out of its place,

 and its pillars tremble;

⁷ who commands the sun, and it does not rise;

 who seals up the stars;

⁸ who alone stretched out the heavens,

- and trampled the waves of the sea;^[a]
- ⁹ who made the Bear and Orion,
the Plei'ades and the chambers of the south;
- ¹⁰ who does great things beyond understanding,
and marvellous things without number.
- ¹¹ Behold, he passes by me, and I see him not;
he moves on, but I do not perceive him.
- ¹² Behold, he snatches away; who can hinder him?
Who will say to him, 'What do you?'.....
- ¹⁴ How then can I answer him,
choosing my words with him?
- ¹⁵ Though I am innocent, I cannot answer him;
I must appeal for mercy to my accuser.
- ¹⁶ If I summoned him and he answered me,
I would not believe that he was listening to my voice.

Reflection

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 18th 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 2nd 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.

Thursday 1st October

St Thérèse of the Child Jesus

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.

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, one God, for ever and ever

Reading

Matthew 18:1-5

True Greatness

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

⁵ 'Whoever receives one such child in my name receives me'.

Reflection

THE FIRST five verses of today's Gospel, somewhat unusually, is set for two consecutive feasts. Today we have verses 1-5 of Matthew 18 for St Thérèse. Tomorrow, we have the same five verses but with the addition of verse 10. There could be no more appropriate addition for Holy Guardian Angels:

See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven.

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.

Friday 2nd October

Holy Guardian Angels

Collect for Holy Guardian Angels

O GOD, who in your unfathomable providence are pleased to send your holy Angels to guard us: hear our supplication as we cry to you, that we may always be defended by their protection and rejoice eternally in their company. 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

Job 38:1, 12-21, 40:3-5

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.