

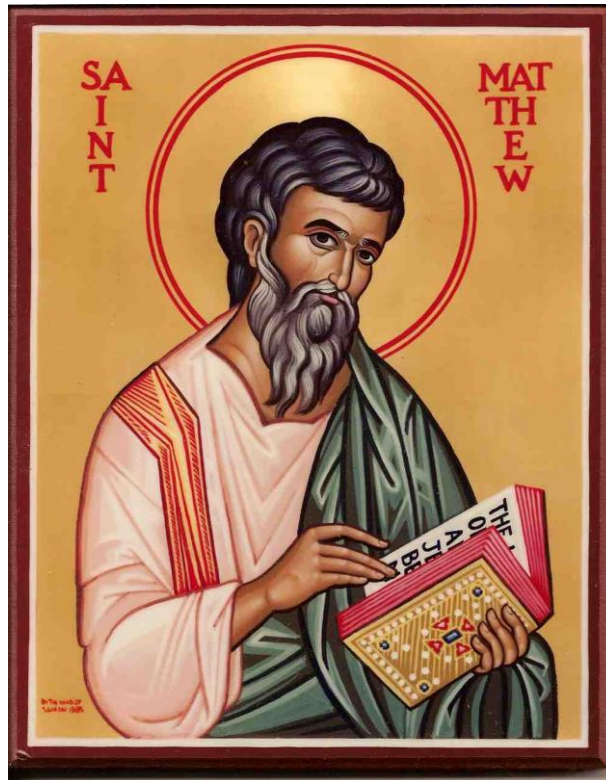
**DEANERY OF ST EDMUND CAMPION
ENGLISH MARTYRS—
VALE OF THE WHITE HORSE PASTORAL AREA**

www.portsmouthdiocese.org.uk

www.hendredcatholicparish.org.uk

East Hendred Catholic Parish

17th – 26th September 2021



St Matthew the Apostle (21st September)

WEEK 25 YEAR 1

19th – 26th September 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 25B			[Green]
19th September	9.30am	Parish Mass	<i>Pro populo</i>
	12.30pm	Holy Baptism	<i>Stanley Luke Mullouly</i>
	6pm	Holy Mass	<i>Private Intention</i>

WEEK 25(Year 1)

Monday 20th September	SS Andrew Kim Taegon, Paul Chong Hasang & Companions, Martyrs		[red]
	9.15am	Holy Mass	<i>FM Fanny Gorton 1937</i>
Tuesday 21st September	St Matthew, Apostle		[red]
	9.15am	Holy Mass	<i>FM Charles Gorton 1937</i>
Wednesday 22nd September	<i>Of Week 25</i>		[black]
	<u>11am</u>	Funeral Mass	<i>Joyce Mackenzie</i>
Thursday 23rd September	St Pio of Pietrelcina, (<i>Padre Pio</i>)		[white]
	9.15am	Holy Mass	<i>St Amand's School Intentions</i>
Friday 24th September	Our Lady of Walsingham		[white]
	9.15am	Holy Mass	<i>FM Frances Eyston 1862</i>
Saturday 25th September	<i>Our Lady St Mary on Saturday</i>		[white]
	<i>No Mass</i>		

SUNDAY 26B			[Green]
26th September	9.30am	Parish Mass	<i>Pro populo</i>
	6pm	Holy Mass	<i>Private Intention</i>

CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979

aburnham@portsmouthdiocese.org.uk

hendred@portsmouthdiocese.org.uk



Reflection

Co-incidence and Congruence

ONE OF the satisfactions of the Church's Year is discovering co-incidence and congruence as the liturgical calendar – with its Sundays and seasons – enmeshes with dates, giving us very rich overlaps. So, for example, the Exaltation of the Holy Cross last week (14th September) came just after Sunday 24B, with its exploration of the Mystery of the Cross. This week we have weekday readings from Ezra and Haggai – the story of the rebuilding of Jerusalem and its Temple after the Exile – and these coincide with (or are at least congruent with) the feasts of St Matthew the Apostle (21st September) and Our Lady of Walsingham (24th September). St Matthew, we remember, is the Evangelist who most sought to commend the Gospel to a Jewish readership and often links what happens to Old Testament prophecies. Our Lady of Walsingham commemorates a vision in which the Lady Richeldis in 1061 was commanded by Our Lady to build a replica of the Holy House of Nazareth. That Holy House, and the shrine – destroyed by King Henry VIII and revived in modern times – clearly points not only to the holiness of God's Temple, but also to its destruction in 587BC and rebuilding in about 516BC. And, of course, Our Lady herself is the place of God's indwelling, because she bore the Christ Child in her womb.

FOR YOUR PRAYERS



HOLY FATHER'S SEPTEMBER PRAYER INTENTION

We pray that we all will make courageous choices for a simple and environmentally sustainable lifestyle, rejoicing in our young people who are resolutely committed to this.

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 19th-25th September: Joyce MacKenzie. Albert Wheatley, James Bridger, Gertrude Keenex, William Castle, Kevin Barry, Edward Reavey, Rennie Willem.

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 5 October. There are ten sessions before Christmas and then ten sessions before Easter.

BISHOP'S VISITATION

The Bishop of Portsmouth, Bishop Philip, is visiting on Sunday 3rd October. This is a formal Visitation, as required in Canon Law. There will be three masses: a sung Mass at 9.30am, a mass to include some children who have received Holy Communion and their parents at 11am, and a mass primarily for youth confirmed at All Saintside, and their parents, at 6pm. Further details to be announced including booking for all the Bishop's masses.

STANDING COMMITTEE

The Standing Committee meets on Zoom at 8pm on Wednesday (22nd September) to consider plans for modifying arrangements in the future.

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.

JOYCE MACKENZIE RIP

Joyce's Funeral Mass is on Wednesday 22nd September at 11am, followed by interment in Cat Street Cemetery. May she rest in peace.

CHURCH SERVICES LIVESTREAM

On Sunday 12th there were 197 hits from 57 unique viewers, with 113 remaining on-line long enough to take part in Mass. 47 machines were in the UK, and 10 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/>

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-Fifth Sunday
in Ordinary Time (B)
19th September 2021
Antiphons,
Prayers and Readings**

Entrance Antiphon

Salus populi ego sum

I am the salvation of the people, says the Lord. Should they cry to me in any distress, I will hear them, and I will be their Lord for ever.

Collect

O God, who founded all the commands of your sacred Law upon love of you and of our neighbour, grant that, by keeping your precepts, we may merit to attain eternal life. 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

Wisdom 2:12, 17-20 (RSV)

The godless say to themselves: 'Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training..... Let us see if his words are true, and let us test what will happen at the end of his life; for if the righteous man is God's son, he will help him, and will deliver him from the hand of his adversaries. Let us test him with insult and torture, that we may find out how gentle he is, and make trial of his forbearance. Let us condemn him to a shameful death, for, according to what he says, he will be protected.'

Psalm 54

R/ The Lord upholds my life.

O God, save me by your name;
by your power, defend my cause.
O God, hear my prayer;
give ear to the words of my mouth. **R/**

For the proud have risen against me,
and the ruthless seek my life.
They have no regard for God. **R/**

See, I have God for my help.
The Lord sustains my soul.
I will sacrifice to you with willing heart
and praise your name for it is good. **R/**

Second Reading *Jas 3:16 – 4:3 (RSV)*

For where jealousy and selfish ambition exist, there will be disorder and every vile practice. But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity. And the harvest of righteousness is sown in peace by those who make peace. What causes wars, and what causes fightings among you? Is it not your passions that are at war in your members? You desire and do not have; so you kill. And you covet and cannot obtain; so you fight and wage war. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions.

Alleluia, Alleluia

I am the light of the world, says the Lord:
anyone who follows me will have the light of life.

R/ Alleluia, alleluia.

Gospel *Mark 9:30-37 (RSV)*

Jesus and his disciples went on from there and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, 'The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise.' But they did not understand the saying, and they were afraid to ask him. And they came to Caper'na-um; and when he was in the house he asked them, 'What were you discussing on the way?' But they were silent; for on the way they had discussed with one another who was the greatest. And he sat down and called the twelve; and he said to them, 'If anyone would be first, he must be last of all and servant of all.' And he took a child, and put him in the midst of them; and taking him in his arms, he said to them, 'Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me.'

Prayer over the Offerings

Receive with favour, O Lord, we pray, the offerings of your people, that what they profess with devotion and faith may be theirs through these heavenly mysteries. Through Christ our Lord.

Preface

(*I De mysterio paschali et de populo Dei*)

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 through his Paschal Mystery, he accomplished the marvellous deed, by which he has freed us from the yoke of sin and death, summoning us to the glory of being now called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim: Holy, holy, holy &c.

SPIRITUAL COMMUNION

after St Alphonsus Liguori (18th cent.)

My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things and I desire to receive you into my soul. Even if I cannot now receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there, and unite myself wholly to you. Never permit me to be separated from you. Amen.

O come to my heart, Lord Jesus. There is room in my heart for you.

Communion Antiphon

Tu mandasti mandata tua

You have laid down your precepts to be carefully kept; may my ways be firm in keeping your statutes.

cf Ps 119:4-5

Prayer after Communion

Graciously raise up, O Lord, those you renew with this Sacrament, that we may come to possess your redemption both in mystery and in the manner of our life. 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 25 Year 1)

Monday	Ezra 1:1-6	Luke 8:16-18
Tuesday	Ezra 6:7-8, 12b, 14-20	Luke 8:19-21
Wednesday	Ezra 9:5-9	Luke 9:1-6
Thursday	Haggai 1:1-8	Luke 9:7-9
Friday	Haggai 2:1-9	Luke 9:18-22
Saturday	Zechariah 2:1-5, 10-11a	Luke 9:43b-45

HARVEST THANKSGIVING [SUNDAY 26B]

[907(2)]	Genesis 2:4b-9, 15; [908(2)]	2 Thessalonians 3:6-12, 16
[911 (1)]	Matthew 6:31-34	

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For the weekday readings and reflections, see also

www.hendredcatholicparish.org.uk

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

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.

FOOD FOR THE JOURNEY

20th – 24th September 2021

Monday in Week 25 *Per Annum [Year 1]*

20th September

Reading

Ezra 1:1-6 (RSV)

End of the Babylonian Captivity

1 In the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia so that he made a proclamation throughout all his kingdom and also put it in writing:

2 'Thus says Cyrus king of Persia: The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. **3** Whoever is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and rebuild the house of the LORD, the God of Israel—he is the God who is in Jerusalem; **4** and let each survivor, in whatever place he sojourns, be assisted by the men of his place with silver and gold, with goods and with beasts, besides freewill offerings for the house of God which is in Jerusalem.'

5 Then rose up the heads of the fathers' houses of Judah and Benjamin, and the priests and the Levites, everyone whose spirit God had stirred to go up to rebuild the house of the LORD which is in Jerusalem; **6** and all who were about them aided them with vessels of silver, with gold, with goods, with beasts, and with costly wares, besides all that was freely offered.

Reflection

RETURNING to the Hebrew Scriptures, we alight briefly on the Book of Ezra. Ezra and Nehemiah are, in the Hebrew original, one book, equivalent to what in the Greek version of the Old Testament, the Septuagint, is called '2 Esdras'. Traditionally the author is Ezra himself, writing about the restoration of Jerusalem after the Exile, and the building of the Second Temple. These events happened in the period 537-516 BC

after the decree of Cyrus, King of Persia, restoring the Jewish people to their homeland. It is highly possible that the author of Ezra-Nehemiah is someone drawing on the memoirs of Ezra and Nehemiah, compiling the account a century later. There are also strong theories that the same authorship is associated with the two books of Chronicles which, in somewhat idealised form, recast pre-exilic Jewish history for the consumption of those making a fresh start after the Babylonian Exile. As for the reliability of Ezra and Nehemiah, though there is little evidence outside these books for what is described in them – apart from the mention of Persian kings – Ezra, it seems, was a scribe and Nehemiah a royal official and there is no reason to suppose that what they write is inaccurate, including the correspondence and documents they include. That said, Ezra, Priest and Scribe, does not come on to the scene himself until the seventh year of Artaxerxes, King of Persia (c.458 BC), half a century after the return of the exiles from Babylon.

St Matthew, Apostle

Tuesday 21st September

Reading

Ezra 6:7-8, 12b, 14-20 (RSV)

Completion and Dedication of the Temple

[King Darius wrote to the satrap of Beyond the River and his colleagues:] 'Let the work on this house of God alone; let the governor of the Jews and the elders of the Jews rebuild this house of God on its site. ⁸ Moreover I make a decree regarding what you shall do for these elders of the Jews for the rebuilding of this house of God; the cost is to be paid to these men in full and without delay from the royal revenue, the tribute of the province from Beyond the River. ... I Dari'us make a decree; let it be done with all diligence.'.. ¹⁴ And the elders of the Jews built and prospered, through the prophesying of Hag'gai the prophet and Zechari'ah the son of Iddo. They finished their building by command of the God of Israel and by decree of Cyrus and Dari'us and Ar-ta-xerx'es king of Persia; ¹⁵ and this house was finished on the third day of the month of Adar, in the sixth year of the reign of Dari'us the king.

¹⁶ And the people of Israel, the priests and the Levites, and the rest of the returned exiles, celebrated the dedication of this house of God with joy. ¹⁷ They offered at the dedication of this house of God one hundred

bulls, two hundred rams, four hundred lambs, and as a sin offering for all Israel twelve he-goats, according to the number of the tribes of Israel. ¹⁸ And they set the priests in their divisions and the Levites in their courses, for the service of God at Jerusalem, as it is written in the book of Moses. ¹⁹ On the fourteenth day of the first month the returned exiles kept the passover. ²⁰ For the priests and the Levites had purified themselves together; all of them were clean. So they killed the passover lamb for all the returned exiles, for their fellow priests, and for themselves;

Reflection

WE ARE reading three passages from Ezra this week, and they are the only passages from Ezra that are ever read at Mass. Yesterday's reading was the decree of Cyrus of Persia enabling the return of Jewish exiles from Babylon to Judæa. Today's is King Darius' decree which led to the completion of the Temple and the celebration of the Passover. Tomorrow's, as we shall see, is Ezra's Prayer of Repentance. What is striking about the Jewish community, as described, is its attention to the reading of the Word of God, which is proclaimed to all the people and not just to the Priests and Levites. In fact the Temple assumes a new and increased importance in the life of the people. St Bede the Venerable, writing in the seventh century AD, traces back the daily reading of Scripture, which is at the heart of Christian worship, to the practice of the returning Jewish exiles. In his commentary Bede quotes Nehemiah 9:3:

'And they rose up to stand, and they read from the Book of the Law of the Lord their God, four times a day, and four times at night they confessed and prayed to the Lord their God.'

About this he has this to say:

'....[F]our times a day – that is, at the first hour of the morning, the third, the sixth, and the ninth, when time was made for prayer and psalmody – they gave themselves over to listening to the divine law in order to renew their mind in God and come back purer and more devout....From this example, I think, a most beautiful custom has developed in the Church, namely that through each hour of daily psalmody a passage from Old or New Testament is recited by heart for all to hear, and thus strengthened by the words of the apostles or prophets, they bend their knees in perseverance in prayer.'*

* Bergsma, John and Pitre, Brant *A Catholic Introduction to the Bible: The Old Testament*, Ignatius Press, San Francisco 2018, p.459.

Wednesday in Week 25 [Year 1]

22nd September

Reading

Ezra 9:5-9 (RSV)

God has not forgotten us

At the evening sacrifice I Ezra rose from my fasting, with my garments and my mantle rent, and fell upon my knees and spread out my hands to the LORD my God, ⁶ saying:

'Our iniquities have risen higher than our heads, and our guilt has mounted up to the heavens. ⁷ From the days of our fathers to this day we have been in great guilt; and for our iniquities we, our kings, and our priests have been given into the hand of the kings of the lands, to the sword, to captivity, to plundering, and to utter shame, as at this day. ⁸ But now for a brief moment favour has been shown by the LORD our God, to leave us a remnant, and to give us a secure hold within his holy place, that our God may brighten our eyes and grant us a little reviving in our bondage. ⁹ For we are bondmen; yet our God has not forsaken us in our bondage, but has extended to us his steadfast love before the kings of Persia, to grant us some reviving to set up the house of our God, to repair its ruins, and to give us protection in Judea and Jerusalem.'

Reflection

IN THIS third of three extracts, we meet Ezra, Priest and Scribe, who has been authorised by Artaxerxes, King of Persia, to return to Jerusalem, re-invigorate Temple worship, and re-introduce the Mosaic Law in the Persian province of Trans-Euphrates. Returning with a large number of Jews from Mesopotamia, he discovers that Judaeans high society have intermingled with pagans, putting the Covenant relationship at risk. Mingling with Canaanites, Hittites, Per'izzites, Jeb'usites, Ammonites, Moabites, Egyptians, and Amorites, 'the holy race has mixed itself', we read, 'and in this faithlessness the hand of the officials and chief men has been foremost.' (Ezra 9:1-2). The concern is not inter-racial marriage in itself but the marriage of people of different faiths. Ezra calls for repentance and reform and many of those who have 'married out' – priests and levites – separate from their non-Jewish wives and children. Ezra's prayer of repentance reminds us that this problem of inter-marriage has been a persistent challenge for the Hebrew people, (see Gen 6, Num 25). It remains a challenge to the viability of modern Judaism.

Thursday in Week 25 [Year 1]

23rd September

Reading

Haggai 1:1-8 (RSV)

The Command to Rebuild the Temple

1 In the second year of Dari'us the king, in the sixth month, on the first day of the month, the word of the LORD came by Haggai the prophet to Zerub'babel the son of She-al'ti-el, governor of Judah, and to Joshua the son of Jeho'zadak, the high priest, **2** 'Thus says the LORD of hosts: This people say the time has not yet come to rebuild the house of the LORD.' **3** Then the word of the LORD came by Haggai the prophet, **4** 'Is it a time for you yourselves to dwell in your panelled houses, while this house lies in ruins? **5** Now therefore thus says the LORD of hosts: Consider how you have fared. **6** You have sown much, and harvested little; you eat, but you never have enough; you drink, but you never have your fill; you clothe yourselves, but no one is warm; and he who earns wages earns wages to put them into a bag with holes.

7 'Thus says the LORD of hosts: Consider how you have fared. **8** Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may appear in my glory', says the LORD.

Reflection

HAGGAI is one of the Twelve Minor Prophets which are a collection of books in the Old Testament. Haggai, Zechariah, and Malachi come from the post-exilic period we have been looking at this week, and the existence of Haggai is attested in the Book of Ezra (5:1; 6:14). The name 'Haggai' means 'sacred festival' and, unsurprisingly, Haggai is concerned with the re-building of the Temple and the resumption of Temple worship. The Book of Haggai consists of four oracles, most of the first of which forms today's First Reading. Here, speaking in about 520BC – some seventy years after the return to Jerusalem – the prophet upbraids the people in the city for living in panelled houses whilst the Temple lies in ruins. It seems that people are making excuses for delaying the rebuilding. However much they eat and drink, they are not satisfied. They are clothed but not warmed and their money seems to drain away. The remedy is to set to and rebuild the Lord's House.

Our Lady of Walsingham

Friday 24th September

Reading

Haggai 2:1-9 (RSV)

'The latter splendour of this house shall be greater than the former.'

2 In the second year of Dari'us the king, **1** in the seventh month, on the twenty-first day of the month, the word of the LORD came by Haggai the prophet, **2** 'Speak now to Zerub'babel the son of She-al'ti-el, governor of Judah, and to Joshua the son of Jeho'zadak, the high priest, and to all the remnant of the people, and say, **3** 'Who is left among you that saw this house in its former glory? How do you see it now? Is it not in your sight as nothing? **4** Yet now take courage, O Zerub'babel, says the LORD; take courage, O Joshua, son of Jeho'zadak, the high priest; take courage, all you people of the land, says the LORD; work, for I am with you, says the LORD of hosts, **5** according to the promise that I made you when you came out of Egypt. My Spirit abides among you; fear not. **6** For thus says the LORD of hosts: Once again, in a little while, I will shake the heavens and the earth and the sea and the dry land; **7** and I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with splendour, says the LORD of hosts. **8** The silver is mine, and the gold is mine, says the LORD of hosts. **9** The latter splendour of this house shall be greater than the former, says the LORD of hosts; and in this place I will give prosperity, says the LORD of hosts.'

Reflection

READING about the splendour of the Temple of the Lord could scarcely be more appropriate than on the feast of Our Lady of Walsingham. At the heart of the revelation to the Lady Richeldis in the eleventh century was the request that a replica of the Holy House of Nazareth be built. There are now two shrines in Walsingham – neither on the original site - and the Anglican one has a Holy House. Remarkably, it incorporates stones from many pre-Reformation abbeys &c and the rebuilding of the shrines reflect the turbulence of Christian history and draw parallels with Jewish history. The dissolution of the monasteries and shrines at the Reformation corresponds with the Jewish Exile in 597BC. The rebuilding of Walsingham and the Catholic 'Second Spring' correspond with the restoration of Jerusalem and its Temple. More than that, Our Lady herself is, of course, the Shrine and Temple of God's indwelling presence. As she was, so may we in our own way be also shrines and temples of God.