

DEANERY OF ST EDMUND CAMPION

ENGLISH MARTYRS—

VALE OF THE WHITE HORSE PASTORAL AREA

[www.portsmouthdiocese.org.uk](http://www.portsmouthdiocese.org.uk)

[www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk)

## East Hendred Catholic Parish

20<sup>th</sup> – 27<sup>th</sup> February 2022

(Week 7)



**Moving towards Lent**

# 20<sup>th</sup> – 27<sup>th</sup> February 2022

## WEEK 7 [YEAR 2]

All masses live-streamed [www.churchservices.tv/easthendred](http://www.churchservices.tv/easthendred)

St Mary's is usually open each day from 9am until late afternoon.

**Sunday**                      **SEVENTH SUNDAY *Per Annum* (Year C)**                      **[GREEN]**  
**20<sup>th</sup> February**              *Sexagesima*  
**9.30am**              **Parish Mass**                      *Pro populo*  
**11.15am**              **Mass at St Patrick's**  
**6pm**                      **Holy Mass**

*(Readings: Ordinary Time Year 7: Week 1)*

**Monday**                      *Of Week 7*                      **[Green]**  
**21<sup>st</sup> February**              9.15am              Holy Mass                      *FM Sir William Weston 1937*

**Tuesday**                      **The Chair of St Peter**                      **[White]**  
**22<sup>nd</sup> February**              9.15am              Holy Mass                      *The Holy Father*

**Wednesday**                      St Polycarp, Bishop and Martyr                      **[Red]**  
**23<sup>rd</sup> February**              9.15am              Holy Mass                      *FM Fanny Gorton 1937*

**Thursday**                      *Of the Holy Spirit*                      **[Red]**  
**24<sup>th</sup> February**              9.15am              Holy Mass                      *FM Charles Gorton 1937*

**Friday**                      *Votive of the Precious Blood*                      **[Red]**  
**25<sup>th</sup> February**              9.15am              Holy Mass                      *FM Edward Monk 1966*

**Saturday**                      *Our Lady St Mary on Saturday*                      **[White]**  
**26<sup>h</sup> February**              *No Mass*

**Sunday**                      **EIGHTH SUNDAY *Per Annum* (Year C)**                      **[GREEN]**  
**27<sup>th</sup> February**              *Quinquagesima*  
**9.30am**              **Parish Mass**                      *Pro populo*  
**11.15am**              **Mass at St Patrick's**  
**6pm**                      **Holy Mass**

### CONTACT DETAILS

**Fr Andrew:** 01235 835038 or 07976 437979

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**Note New Parish E-Mail Address**

# FOR YOUR PRAYERS



## **HOLY FATHER'S FEBRUARY PRAYER INTENTION**

We pray for religious sisters and consecrated women; thanking them for their mission and their courage; may they continue to find new responses to the challenges of our times.

## **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, Mary McNichol, Elizabeth Gunn, Des McNichol

## **THE FAITHFUL DEPARTED**

*Week 20th-26th February:* Harry James Ballard, Joseph Purcell, Fanny Shanks, Charles Eyston, Donato Giacoma, Arthur Robert Langley.

# Reflection

## *The Gospel according to St Luke (Part I)*

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**T**HE GOSPEL of Luke and the Book of Acts are closely related. Written by the same author and for the same purpose, both were addressed to a Christian named Theophilus and were designed for the purpose of presenting to him a complete and well authenticated narrative of the early history of the Christian movement. In the introductory paragraph of the gospel, Luke tells us that many lives of Jesus were written on the basis of eyewitness reports. He does not find these narratives satisfactory in all respects and so has set himself the task of examining the records and writing a new account that will establish for all interested parties the certainty of the things about which Christians were instructed.

The first paragraph in Luke's gospel is especially informative to readers of the New Testament, for it describes the way in which the two narratives attributed to Luke came to be written. Luke evaluated the materials he wanted to use and then supplemented them in whatever manner seemed to him to be the most appropriate. In writing his gospel, he did not simply piece together bits of information that he gathered from different sources; rather, his own contributions include selecting and organizing these materials, along with whatever interpretation was necessary to make a complete and unified narrative.

We can be quite certain that Luke made use of the Gospel of Mark, and some distinctive material. The Gospel of Matthew may have existed by the time Luke wrote his account, but nothing indicates that Luke knew anything about Matthew or made any use of it. Luke was a companion of Paul, and he was quite familiar with the different interpretations of the life of Jesus held by different groups within the Christian community. His purpose was to minimize the differences between the various groups and thus promote harmony within the church. He was aware, too, of the criticisms concerning Christianity that were being made by people who were outside the church, and he especially wanted to make an effective reply to those who claimed that Jesus was a revolutionary and hence an enemy of the Roman government. By giving to his readers an authentic account of the life and teachings of Jesus, Luke could show that the charges made against Jesus were false. He was quite sure that if people knew of the kind and sympathetic way in which Jesus met individuals, they would be won by the attractive power of Jesus' wonderful personality. Luke possessed rare ability as a writer, and it has often been said that his gospel is the most appealing of all those in the New Testament.

*adapted from*

*www.cliffsnotes.com > Literature Notes > New Testament of the Bible*

# East Hendred Catholic Parish

## NOTICEBOARD

### **CHILDREN'S LITURGY**

St Mary's Parish Rooms are currently undergoing a facelift and, once they are ready, I am suggesting that Children's Liturgy resumes. What we shall do for the warmer part of the year is ask parents to drop off their children for a 9.15am start in the Parish Rooms. They will then be able to get to St Mary's for 9.30am Mass and the children will join their parents halfway through. Watch this space for a start date!

### **CHURCH SERVICES**

On Sunday 13<sup>th</sup> February 2022, 245 people viewed, 49 machines looking only at St Mary's. 36 of these were in the UK and 13 elsewhere. 111 probably stayed on-line long enough to take part in Mass.

### **SYCAMORE**

The **SYCAMORE** course for adults interested in finding out more about the Faith or preparing for baptism and/or confirmation is now well underway and meets on Zoom this Tuesday, 22<sup>nd</sup> February.

### **E-MAILS, WEBSITE, AND FACEBOOK**

Last minute changes are sometimes unavoidable and these are communicated by e-mail to the Bulletin list. Anyone may join the Bulletin list - contact [office@hendredcatholicparish.org.uk](mailto:office@hendredcatholicparish.org.uk)  
See also our website [www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk)  
See also our East Hendred Catholic Parish page on Facebook.

### **PILGRIMAGE TO KNOCK**

Fully escorted Pilgrimage to Knock Shrine, Ireland, celebrating the feast of St Patrick, 14<sup>th</sup> March 2022. £699.00 per person sharing. Price includes flight with 10kg hand luggage, all transfers, four nights in Knock House Hotel with full board. All entertainment and excursions included. Lunches on days out. Wheelchair accessible rooms. Single room supplement £100. Contact Patricia on 01268 762 278 or 07740 175557 or [knockpilgrimages@gmail.com](mailto:knockpilgrimages@gmail.com). Knock Pilgrimages is a member of the Travel Trust Association and is fully protected by ATOL T7613.

# GIVING



## **CAFOD FAMILY FAST DAY – LENT APPEAL**

Every child should grow big and strong. Family Fast Day is Friday 11<sup>th</sup> March, a day when we eat simply and give generously to support mums around the world, like Amie in Sierra Leone, with expert training in growing and making healthy food. Your small act of love will make a big difference to many communities affected by extreme hunger and children suffering from malnutrition. You can donate in church using a CAFOD envelope or by visiting [Family Fast Day - Lent 2022 | CAFOD](#)

## **CHARITY: DIDCOT**

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.

## **CHARITY: HENDRED**

The Hendred Environment Group, led by Cllr Sally Povolotsky, is launching a Community Larder in the village. It both makes available excess supermarket food that would otherwise go to waste (good for the environment) and makes this food available at well below market price, without the stigma or red tape of a food bank as it's open to all for a small subscription. There are posters explaining, including one in the Church porch at St Mary's.

**TO GIVE TO OUR 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](mailto:hendred@portsmouthdiocese.org.uk)

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# SYNOD 2023 – WHAT NEXT?

## RESPONSE TO THE DIOCESE AND BEYOND

As asked by the diocese, we submitted our report, based on a Zoom meeting on 26<sup>th</sup> January. The deadline was 31<sup>st</sup> January. It went to Fr John Chandler who is collating the diocesan response, based on the parish responses. He will be sending that to the Catholic Bishops Conference and his deadline is the end of February. Thereafter the national response will be co-ordinated with responses from other Bishops' Conferences throughout the world and these will feed into a Synod of Bishops in Rome in 2023. These Synod meetings usually bear fruit in a papal document, a digest and reflection on the work of the Synod.

## WHAT HAPPENS LOCALLY?

The process of collecting responses internationally is one in which the contribution of any one parish becomes diluted beyond recognition. Only when there are resounding similarities of observation will our local concerns be reflected and acted upon. However, our very thorough and well-documented discussion does give us an agenda for change and development in our parish life. Particularly important, in my view, is the emphasis on us being open and welcoming, providing proper help and information, opening up our social life together following the plague, relaunching our children's work, re-opening and putting to proper use the St Mary's Parish Room, which is imminently about to be refurbished, thanks to the generosity of the East Hendred Consolidated Catholic Charities. The Standing Committee – which got us through the period of closure during the plague – is morphing into a newly-set-up Pastoral Council, and I hope that those who took part in the Synodal Zoom Meeting, and others drawn to help our re-boot, will serve on this Council.

A handwritten signature in black ink, appearing to read 'Fr. John Chandler'. The signature is written in a cursive, somewhat stylized font. The 'F' is on the left, followed by a large loop for the 'J', and then 'o', 'n', 'e', 'C', 'h', 'a', 'n', 'd', 'l', 'e', 'r'. There are some small marks below the signature.

# East Hendred Catholic Parish



**Seventh Sunday in  
Ordinary Time (C)  
20<sup>h</sup> February 2022  
Antiphons,  
Prayers and Readings**

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## **Entrance Antiphon**

O Lord, I trust in your merciful love. My heart will rejoice in your salvation. I will sing to the Lord who has been bountiful with me.

*Domine, in tua misericordia*

*Cf Ps 12:6*

## **Collect**

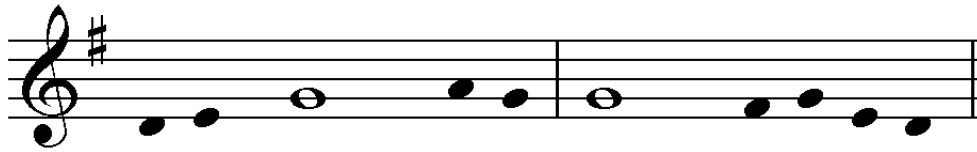
Grant, we pray, almighty God, that, always pondering spiritual things, we may carry out in both word and deed that which is pleasing to you. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever

## **First Reading**

*1 Samuel 26:2, 7-9, 12-13, 22-23 (RSV)*

Saul arose and went down to the wilderness of Ziph, with three thousand chosen men of Israel, to seek David in the wilderness of Ziph... So David and Abi'shai went to the army by night; and there lay Saul sleeping within the encampment, with his spear stuck in the ground at his head; and Abner and the army lay around him. Then said Abi'shai to David, 'God has given your enemy into your hand this day; now therefore let me pin him to the earth with one stroke of the spear, and I will not strike him twice.' But David said to Abi'shai, 'Do not destroy him; for who can put forth his hand against the LORD's anointed, and be guiltless?...' So David took the spear and the jar of water from Saul's head; and they went away. No man saw it, or knew it, nor did any awake; for they were all asleep, because a deep sleep from the LORD had fallen upon them. Then David went over to the other side, and stood afar off on the top of the mountain, with a great space between them;... And David said, 'Here is the spear, O king! Let one of the young men come over and fetch it. The LORD rewards every man for his righteousness and his faithfulness; for the LORD gave you into my hand today, and I would not put forth my hand against the LORD's anointed.'





**R/ The Lord is com-*pas*-sion and love.**

*Bless the Lord, O my soul,*  
and all that is within me, *his* ho-ly name.  
*Bless the Lord, O my soul,*  
and never forget all *his* be-ne-fits. **R/**

It is the Lord who forgives all *your* sins,  
who heals every *one* of your ills,  
who redeems your life from *the* grave,  
who crowns you with mercy *and* com-*pas*-sion. **R/**

The Lord is compassionate and *gra*-cious,  
slow to anger and *rich* in mercy.  
He does not treat us according to *our* sins  
nor repay us accor-*ding* to our faults. **R/**

As far as the east is from *the* west  
so far from us does he remove *our* trans-gres-sions.  
As a father has compassion on his *chil*-dren,  
the Lord's compassion is on *those* who fear him. **R/**

**Second Reading**

*1 Corinthians 15:45-49 (RSV)*

Brethren, 'The first man Adam became a living being'; the last Adam became a life-giving spirit. But it is not the spiritual which is first but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

**Gospel Acclamation**

A new commandment I give to you, says the Lord:  
That you love one another, even as I have loved you.

**Gospel**

*Luke 6:27-38 (RSV)*

Jesus said to his disciples, 'I say to you that hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also; and from him who takes away your cloak do not withhold your coat as well. Give to every one who begs from you; and of him who takes away your goods do not ask them again. And as you wish that men would do to you, do so to them. 'If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful,



**A NEW** commandment I give unto you:  
that you love one another as I have loved you,  
that you love one another as I have loved you.  
*By this shall all know that you are my disciples:  
if you have love one for another. (repeat)*

A new commandment I give unto you:  
that you love one another as I have loved you,  
that you love one another as I have loved you.  
*You are my friends if you do what I command you.  
Without my help you can do nothing. (repeat)*

A new commandment I give unto you:  
that you love one another as I have loved you,  
that you love one another as I have loved you.  
*True love is patient, nor arrogant nor boastful;  
Love bears all things, love is eternal. (repeat)*

A new commandment I give unto you:  
that you love one another as I have loved you,  
that you love one another as I have loved you.  
*I am the true vine, my Father is the gard'ner.  
Abide in me: I will be with you. (repeat)*

*John 13:34-35*

**BE THOU** my vision, O Lord of my heart;  
naught be all else to me, save that thou art.  
Thou my best thought, by day or by night,  
waking or sleeping, thy presence my light.

Be thou my wisdom, be thou my true word;  
I ever with thee, and thou with me, Lord.  
Born of thy love, thy child may I be,  
thou in me dwelling and I one with thee.

Be thou my buckler, my sword for the fight.  
Be thou my dignity, thou my delight,  
thou my soul's shelter, thou my high tow'r.  
Raise thou me heav'nward, O Pow'r of my pow'r.

Riches I heed not, nor vain empty praise;  
thou mine inheritance, now and always.  
Thou and thou only, first in my heart,  
Ruler of heaven, my treasure thou art.

High King of heaven, when vict'ry is won  
may I reach heaven's joys, O bright heav'n's Sun!  
Heart of my heart, whatever befall,  
still be my vision, O Ruler of all.

*Irish tr. Mary E Byrne*

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# FOOD FOR THE JOURNEY

21<sup>st</sup> – 26<sup>th</sup> February 2022

Seventh Week *Per Annum*

Weekday Lectionary Year 2

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Monday in Week 7 [Year 2]

21<sup>st</sup> February

Reading

James 3:13-18 (RSV)

*Two Kinds of Wisdom*

<sup>13</sup> Who is wise and understanding among you? By his good life let him show his works in the meekness of wisdom. <sup>14</sup> But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. <sup>15</sup> This wisdom is not such as comes down from above, but is earthly, unspiritual, devilish. <sup>16</sup> For where jealousy and selfish ambition exist, there will be disorder and every vile practice. <sup>17</sup> But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity. <sup>18</sup> And the harvest of righteousness is sown in peace by those who make peace.

Reflection

**THE LETTER** of James continues with a call to friendship with God and with a series of *topoi* or topics. Having addressed the *topos* of speech a few verses earlier, the letter in today's reading deals with the *topos* of envy. Each *topos* is approached constructing a perfect argument. So, today, we have a theme or *propositio* (13:13) – demonstrate your way of life by works in meekness of wisdom- followed by a reason or *ratio* (3:14) – bitter jealousy leads to being false to the truth, followed by a proof or *rationis* confirmation – wisdom from above brings righteousness. Had we gone on a few more verses, we should have seen the conclusion. After an embellishment or *exornatio* (4:1-6) – explaining how jealousy brings disharmony and an interruption in the life of the community – the *topos* has as a conclusion or *complexio* (4:7-10) a call to submit to God.

# The Chair of St Peter, the Apostle

Tuesday 22<sup>nd</sup> February

## Collect

**GRANT,** we pray, almighty God, that no tempests may disturb us, for you have set us fast on the rock of the Apostle Peter's confession of faith. 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.

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## Reading

*1 Peter 5:1-4 (RSV)*

*I am an elder myself and a witness to the suffering of Christ*

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed. <sup>2</sup>Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, <sup>3</sup>not as domineering over those in your charge but being examples to the flock. <sup>4</sup>And when the chief Shepherd is manifested you will obtain the unfading crown of glory.

## Reflection

**THE CHAIR** of St Peter marks the establishing of the See of Rome, of which Peter was first bishop or, as we should now say, first pope. It was not his first charge. He took part in the Council of Jerusalem (AD 50), as mentioned in Acts 15. He went on to be Bishop of Antioch and then to look after Christian communities in Asia Minor. The First Letter of St Peter is clearly addressed to an established Christian community, a Church which earlier in the letter is known to experience hardship and persecution, but one which people join and are nurtured and in which they grow, their membership springing from their sharing in the Easter sacraments, in particular Baptism. In the first few verses of chapter five – today's First Reading – we hear St Peter, the apostle having the oversight of that community, addressing his fellow presbyters, bidding them to be shepherds of the flock under Christ the Chief Shepherd. The pastoral task is clearly one from which they derive a modest living – they are not to seek 'shameful gain' – but which is essentially a setting of an example of humility and godly life. Beyond immediate sight is a 'glory that is to be revealed', an 'unfading crown of glory'.

## Wednesday in Week 7 [Year 2]

23<sup>rd</sup> February

### Reading

*James 4:13-17 (RSV)*

*Boasting about Tomorrow*

<sup>13</sup> Come now, you who say, 'Today or tomorrow we will go into such and such a town and spend a year there and trade and get gain'; <sup>14</sup> whereas you do not know about tomorrow. What is your life? For you are a mist that appears for a little time and then vanishes. <sup>15</sup> Instead you ought to say, 'If the Lord wills, we shall live and we shall do this or that.' <sup>16</sup> As it is, you boast in your arrogance. All such boasting is evil. <sup>17</sup> Whoever knows what is right to do and fails to do it, for him it is sin.

### Reflection

**TODAY'S** reading about boasting is best understood as the first half of a two-part section, the second half of which comes in tomorrow's reading, a warning about wealth. The 'Come now', with which the reading opens, is similar to the 'Woe to you' we find elsewhere in Scripture. The theme of the readings, taken together, is the choice between friendship with God and friendship with the world. The love of the world is sheer materialism and these words, unsurprisingly, have a contemporary feel.

## Thursday in Week 7 [Year 2]

24<sup>th</sup> February

### Reading

*James 5:1-6 (RSV)*

*Warning to Rich Oppressors*

<sup>5</sup> Come now, you rich, weep and howl for the miseries that are coming upon you. <sup>2</sup> Your riches have rotted and your garments are moth-eaten. <sup>3</sup> Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire. You have laid up treasure for the last days. <sup>4</sup> Behold, the wages of the labourers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts. <sup>5</sup> You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a

day of slaughter. <sup>6</sup>You have condemned, you have killed the righteous man; he does not resist you.

## Reflection

**THE WARNING** about materialism in yesterday's reading continues today, in what is the second half of an exploration of the choice between friendship with God and friendship with the world. Again we begin with 'Come now', another example of James' equivalent to the prophetic denunciation 'Woe to you'. Wealth, injustice, oppression of the righteous: these are consequences of placing one's trust in the world rather than in God.

## Friday in Week 7 [Year 2]

**25<sup>th</sup> February**

### Reading

*James 5:7-12 (RSV)*

#### *Patience in Suffering*

<sup>7</sup> Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it until it receives the early and the late rain. <sup>8</sup> You also be patient. Establish your hearts, for the coming of the Lord is at hand. <sup>9</sup> Do not grumble, brethren, against one another, that you may not be judged; behold, the Judge is standing at the doors. <sup>10</sup> As an example of suffering and patience, brethren, take the prophets who spoke in the name of the Lord. <sup>11</sup> Behold, we call those happy who were steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

<sup>12</sup> But above all, my brethren, do not swear, either by heaven or by earth or with any other oath, but let your yes be yes and your no be no, that you may not fall under condemnation.

## Reflection

**WE ARE** now into the concluding section of the letter and James is summing up what has been explored. He is giving moral instruction and invoking the steadfastness of Job. Patience in suffering, avoiding grumbling, mindfulness of the prophets, and being as good as your word, not needing oaths to convince others of one's word: these are the lessons for those who choose friendship with God.

## Saturday in Week 7 [Year 2]

26<sup>th</sup> February

Reading

James 5:13-20 (RSV)

*The Prayer of Faith*

<sup>13</sup> Is any one among you suffering? Let him pray. Is any cheerful? Let him sing praise. <sup>14</sup> Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; <sup>15</sup> and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. <sup>16</sup> Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects. <sup>17</sup> Eli'jah was a man of like nature with ourselves and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. <sup>18</sup> Then he prayed again and the heaven gave rain, and the earth brought forth its fruit.

<sup>19</sup> My brethren, if any one among you wanders from the truth and some one brings him back, <sup>20</sup> let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins.

### Reflection

**THE THEMES** of suffering, testing, and prayer opened the letter of James and these themes are here in the conclusion. Prayer is important at every stage of the believer's life, whether suffering, or cheerful, sick or sinful. We encounter here the ministry of healing, with anointing, and the origins of the sacrament of reconciliation in confessing sins to the gathered community. The ministry of healing evolved into the sacrament of unction and 'the last rites'. Confession evolved into a ministry in which the priest takes the place of the whole community when the penitent confesses. It is not too hard to imagine some of the awkwardness when people confess sins to a larger group, not to mention some of the matters which would not necessarily be brought out into the open. But prayer is key to it all and 'the one who rescues a sinner will save his soul from death' and, in a phrase which has entered common use, 'will cover a multitude of sins'. Unfortunately it is unclear whether it is the rescuer's soul which is saved – his charitable act compensating for misdeeds – or the soul of the one rescued. Perhaps both