



*SS Joachim & Anne, Parents of the Blessed Virgin Mary
(Nativity of Our Lady: 8th September)*

East Hendred Catholic Parish

Food for the Journey

6th - 11th September 2020

NOTICEBOARD

THIS WEEK

THERE ARE NO MIDWEEK MASSES THIS WEEK.

St Mary's will be open for prayer on Thursday, 2pm-4pm

Masses next Sunday are at 11.15am and 6pm. Please e-mail hendred@portsmouthdiocese.org.uk before Friday lunchtime to book.

CHILDREN CELEBRATE

See **Resources for 6 September**

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

- Twenty-third Sunday in Ordinary Time (Year A) (docx, 79kb)
- Twenty-third Sunday in Ordinary Time (Year A) illustration (pdf, 844kb)
- Children's liturgy general guidelines (doc, 59kb)

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 clothes for boys (6-8, 14 yrs) and girls (4-6, 11-13yrs)

LEBANON LINK Please help. Two contacts:

The Christian area of Beirut has been severely damaged.

https://www.gofundme.com/f/tom-and-jerry039s-beirut-blast-relief-fund?utm_source=whatsapp&utm_medium=chat&utm_campaign=p_cf+s_hare-flow-1 or UK Head Office - Aid to the Church in Need

BANK DETAILS: PRCDTR East Hendred, St Mary

Sort Code: 309304 Account Number: 00877183 To set up an SO or arrange Gift Aid, contact : hendred@portsmouthdiocese.org.uk

East Hendred Catholic Parish



**Twenty-Third Sunday
in Ordinary Time (A)
6th September 2020
Antiphons,
Prayers and Readings**

Entrance Antiphon

You are just, O Lord, and your judgment is right; treat your servant in accord with your merciful love.

Iustus es, Domine

Ps 119:137, 124

Collect

O God, by whom we are redeemed and receive adoption, look graciously upon your beloved sons and daughters, that those who believe in Christ may receive true freedom and an everlasting inheritance. 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

The word of the Lord was addressed to me as follows: ⁷ 'So you, son of man, I have made a watchman for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. ⁸ If I say to the wicked, O wicked man, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked man shall die in his iniquity, but his blood I will require at your hand. ⁹ But if you warn the wicked to turn from his way, and he does not turn from his way; he shall die in his iniquity, but you will have saved your life.

Ezekiel 33:7-9 (RSV)

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Psalm 95:1-2, 6-9 R/ 7-8

**R/ O that today you would listen to his voice!
Harden not your hearts.**

Come, let us ring out our joy to the Lord;
hail the rock who saves us.
Let us come into his presence, giving thanks,
let us hail him with a song of praise. **R/**

O come; let us bow and bend low.
Let us kneel before the God who made us,
for he is our God
and we the people who belong to his pasture,
the flock that is led by his hand. **R/**

O that today you would listen to his voice!
'Harden not your hearts as at Meribah,
as on that day at Massah in the desert
when your forebears put me to the test;
when they tried me, though they saw my work.' **R/**

Second Reading

Romans 13:8-10 (RSV)

⁸ Owe no one anything, except to love one another; for he who loves his neighbour has fulfilled the law. ⁹ The commandments, 'You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet,' and any other commandment, are summed up in this sentence, 'You shall love your neighbour as yourself.' ¹⁰ Love does no wrong to a neighbour; therefore love is the fulfilling of the law.

Alleluia, alleluia.

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

Gospel

Matthew 18:15-20 (RSV)

Jesus said to his disciples: ¹⁵ 'If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. ¹⁶ But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. ¹⁷ If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. ¹⁸ Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. ¹⁹ Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. ²⁰ For where two or three are gathered in my name, there am I in the midst of them.'

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

O God, who give us the gift of true prayer and of peace, graciously grant that, through this offering, we may do fitting homage to your divine majesty and, by partaking of the sacred mystery, we may be faithfully united in mind and heart. Through Christ our Lord.

Preface VII

(De salute per obœdientiam Christi)

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 so loved the world that in your mercy you sent us the Redeemer, to live like us in all things but sin, so that you might love in us what you have loved in your Son, by whose obedience we have been restored to those gifts of yours that, by sinning, we had lost in disobedience. And so, with all the Angels and Saints, we, too, give you thanks, as in exultation we acclaim: Holy, holy, holy &c.

Communion Antiphon

Quemadmodum desiderat cervus

Like the deer that yearns for running streams, so my soul is yearning for you, my God; my soul is thirsting for God, the living God. *cf Ps 42:2, 3*

Prayer after Communion

Grant that your faithful, O Lord, whom you nourish and endow with life through the food of your Word and heavenly Sacrament, may so benefit from your beloved Son's great gifts that we may merit an eternal share in his life. Who lives and reigns for ever and ever.

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 23 Year 2)

Monday	1 Corinthians 5:1-8	Luke 6:6-11
Tuesday	1 Corinthians 6:1-11	Luke 6:12-19
Wednesday	1 Corinthians 7:25-31	Luke 6:20-26
Thursday	1 Corinthians 8:1-7, 11-13	Luke 6:27-38
Friday	1 Corinthians 9:16-19, 22-27	Luke 6:39-42
Saturday	1 Corinthians 10:14-22	Luke 6:43-49

Sunday 23A

Ezekiel 33:7-9

Romans 13:8-10

Matthew 18:15-20

THIS WEEK

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HOLY FATHER'S SEPTEMBER PRAYER INTENTION

We pray that the planet's resources will not be plundered, but shared in a just and respectful manner.

THE SICK AND THOSE IN NEED

John Castle, Daniel Cuevas, Rosalyn 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, Anne North, Christine Robinson

THE FAITHFUL DEPARTED

James France, Sidney Narris, Maureen Eyston, Thomas Smith, Catherine Kent, Frederic Anns, Peter & Gill Acton, Madeleine Mary Ega, Joseph Champ, Irene Jane Gilbert, Nenita Young, Norman Mulford, Georgina Atkinson, Agnes Froud, Eddie Kelly.

FOOD FOR THE JOURNEY

7th - 11th September 2020 Week 23[ii]

OVERVIEW OF THE WEEK

FOR THREE days this week we continue with readings from the First Letter to the Corinthians. This will take us into the following week as well. We divert on Tuesday for the Birthday of Our Lady, where we dip into the Letter to the Romans.

Monday 7th September

Collect for Week 23

O GOD, by whom we are redeemed and receive adoption, look graciously upon your beloved sons and daughters, that those who believe in Christ may receive true freedom and an everlasting inheritance. 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

1 Cor 5:1-8

Sexual Immorality

It is actually reported that there is immorality among you, and of a kind that is not found even among pagans; for a man is living with his father's wife. ² And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.

³ For though absent in body I am present in spirit, and as if present, I have already pronounced judgment ⁴ in the name of the Lord Jesus on the man

who has done such a thing. When you are assembled, and my spirit is present, with the power of our Lord Jesus, ⁵ you are to deliver this man to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

⁶ Your boasting is not good. Do you not know that a little leaven leavens the whole lump? ⁷ Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our paschal lamb, has been sacrificed. ⁸ Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

Reflection

HAVING dealt with factions in the first four chapters of his Letter, St Paul now turns to problems of Christian behaviour amongst the Corinthians. He begins with sexual immorality and the case of a man who wishes to marry his step-mother, the widowed second wife of his father. Interestingly, marrying at this level of 'kindred and affinity' may seem plausible but it is forbidden by the Jewish Law (Lev 18:8; 20:11). Perhaps Gentile converts were wrongly assuming new freedoms: we cannot be sure what Gentile society would make of this case but we do know that Paul is here enforcing a Jewish standard. Indeed he issues what we would now call an excommunication. He goes on to write using Passover imagery, casting out the old leaven and celebrating, as happens at the Passover, with unleavened bread. Not the leaven of malice and evil but the unleavened bread of sincerity and truth. We can see from this that St Paul is not setting standards for the world around but dealing directly with the distinctive witness of the Christian community. In what would have been tomorrow's reading, had it not been a feast day, St Paul goes on to deal with how disputes are to be settled within the Church. Again, we see him regulating not the world around but the gathered community (1 Cor 6:1-11). He reminds them that people of immoral lives will not inherit the Kingdom of God and that the Corinthians themselves were once people whose lives were immortal but are now washed clean, sanctified, and justified, through the name of Jesus and through the Holy Spirit.

The Nativity of the Blessed Virgin Mary

Tuesday 8th September

Collect

IMPART in your servants, we pray, O Lord, the gift of heavenly grace: that the Feast of the Nativity of the Blessed Virgin Mary may bring deeper peace to those for whom the birth of her Son was the dawning of salvation. 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

Rom 8:28-30

Called according to his Purpose

²⁸ We know that in everything God works for good with those who love him, who are called according to his purpose. ²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. ³⁰ And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

Reflection

WE KNOW nothing at all about the birth and early life of Mary, though there are a few legends. One of these gives us Saints Joachim and Anne as her parents. We do know that Mary will have had parents and that their role, bringing her up for her to accomplish her role, was second only to her role in being the Mother of God. It not only seems fitting to remember that Mary was herself prepared for her unique task but also to number her with that select number whose birth we celebrate, as well as their death. Unless we count Jesus himself, the select number is precisely two. The Birth of Our Lady is celebrated, though it is not recorded in Holy Scripture, and the birth of her St John the Baptist is also celebrated. A few years ago what we now call the Holy Family Room at East Hendred was the Chapel of Saints Joachim and Anne. It was when the room was refashioned as a meeting and teaching space that the renaming took place. In most churches

dedicated to Our Lady St Mary, there is no 'Lady Chapel', so that there is no duplication of dedication. That would have been the reason for the dedication to Mary's parents. Happily, this family space is now dedicated to the Holy Family, an all-embracing term.

Wednesday 9th September

Reading

1 Cor 7:25-31

The Unmarried and Widows

²⁵ Now concerning the unmarried, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. ²⁶ I think that in view of the impending distress it is well for a person to remain as he is. ²⁷ Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage. ²⁸ But if you marry, you do not sin, and if a girl marries she does not sin. Yet those who marry will have worldly troubles, and I would spare you that. ²⁹ I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they had none, ³⁰ and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, ³¹ and those who deal with the world as though they had no dealings with it. For the form of this world is passing away.

Reflection

THE PERILS of looking only at extracts from Scripture include not only what is looked at out of context but also what is missed out and not looked at all. We should note today that, before the First Reading begins, Paul has given us a couple of dozen verses about marriage, including what are referred to as 'conjugal rights' (7:3). However, there is a basic equality: the wife does not rule over her own body but nor does the husband rule over his (7:4). St Paul thinks it is as well for the unmarried and widows to remain single, as he has, but 'better to marry than to be aflame with passion' (7:8). We have the so-called 'Pauline Privilege' with regard to

divorce: if an unbeliever leaves his wife, then she is free to find someone else (7:15).

After a few verses about circumcision and slavery, we come to today's First Reading. Here what St Paul has to say is self-explanatory but what is notable is the apocalyptic perspective. 'The appointed time has grown very short' (7:29) and 'the form of this world is passing away' (7:31). All that St Paul is teaching us about our state of life has to be seen to have been written from the perspective of the approaching 'End-Time'. St Paul is urging us to live holy lives, and, because time is short, to remain contentedly within our present condition. This teaching obviously has limited application from the very different perspective of two thousand years later, and yet the teaching of Jesus is that we should live and work as if the End is at hand. What is more, those who live the single life, as priests and religious or consecrated lay folk, are particularly called to a radical Kingdom life-style.

Thursday 10th September

Reading

1 Cor 8:1-7, 11-13

Food offered to Idols

Now concerning food offered to idols: we know that 'all of us possess knowledge.' 'Knowledge' puffs up, but love builds up. ² If any one imagines that he knows something, he does not yet know as he ought to know. ³ But if one loves God, one is known by him.

⁴ Hence, as to the eating of food offered to idols, we know that 'an idol has no real existence,' and that 'there is no God but one.' ⁵ For although there may be so-called gods in heaven or on earth—as indeed there are many 'gods' and many 'lords'— ⁶ yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

⁷ However, not all possess this knowledge. But some, through being hitherto accustomed to idols, eat food as really offered to an idol; and their conscience, being weak, is defiled....

¹¹ And so by your knowledge this weak man is destroyed, the brother for whom Christ died. ¹² Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. ¹³ Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall.

Reflection

ANIMALS sacrificed to pagan gods were often sold as meat in the market. Could Christians buy such meat? St Paul allows it so long as scandal is avoided. Again, we see St Paul regulating the conduct of a Christian community rather than making prescription for the ordering of society. Amongst the Christians there would be those for whom eating meat once used in the worship of pagan temples would be troubling, or who might be led by such food to pay improper attention to pagan beliefs and ways. So, the practical solution is not to avoid what might be cheap and wholesome food, helpful to the Christian poor, but to make sure everyone understands what they are and are not doing. In many ways, this is a subject remote from our culture but not entirely so. Take, for instance, the example of meat slaughtered after the prayers of another religion. If we follow what St Paul said to the Corinthians, this food remains wholesome, whatever one thinks of the prayers, but we should be vigilant about others' consciences, those who may disagree with us.

Friday 11th September

Reading

1 Cor 9:16-19, 22-27

'All things to All Men'

⁶ For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! ¹⁷ For if I do this of my own will, I have a reward; but if not of my own will, I am

entrusted with a commission. ¹⁸ What then is my reward? Just this: that in my preaching I may make the gospel free of charge, not making full use of my right in the gospel.

¹⁹ For though I am free from all men, I have made myself a slave to all, that I might win the more....

²² To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. ²³ I do it all for the sake of the gospel, that I may share in its blessings.

²⁴ Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. ²⁵ Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. ²⁶ Well, I do not run aimlessly, I do not box as one beating the air; ²⁷ but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.

Reflection

THE PHRASE 'All things to all men' has entered our language. Usually it means adaptability – the ability to work with different people in different circumstances – rather than fickleness or unreliability. Certainly St Paul meant it in the first sense, an ability to communicate with very different people in very different circumstances. Earlier in the chapter – not in the passage we are thinking about – he gave an impassioned defence of his right to speak as an apostle: 'Am I not free? Am I not an apostle? Have I not seen Jesus our Lord?' (9:1). He obviously feels under attack because he says: 'If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord' (9:2). St Paul's vulnerability is that, having come late to things, seeing the Risen Lord in a vision on the Damascus Road, rather than in his resurrected body, and not being one of 'the Twelve', he is clearly an apostle – a witness to the Resurrection – in a slightly different way. Hence the defensiveness. He has to protest that he has made himself the slave of all, that he is weak when people need him to be. In fact he is whatever people need him to be: 'All things to all men.' At the end of the passage come the athletic metaphors: running to win the prize, boxing without pommelling the air. This is a fitness contest and what counts is spiritual fitness. The aim is to win a wreath, the prize of a champion athlete, but a wreath that does not wither and fade.

