

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

24th – 31st October 2021



SS Simon & Jude, Apostles (28th October)

WEEK 30 YEAR 1

24th – 31st October 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 30B | | | [Green] |
| 24th October | 9.30am | Parish Mass | Pro populo |
| | 12.30pm | Holy Baptism | Rupert Matthew Thomas |
| | 6pm | Holy Mass | RIP Clara Tatone (Silvia de Angelis) |

WEEK 30 (Year 1)

| | | | |
|------------------------------------------|------------------------------|--------------|-----------------------------------------|
| Monday 25th October | Of Week 30 | | [green] |
| | 9.15am | Holy Mass | Kristina Rapier (Anne Johns) |
| Tuesday 26th October | SS Chad and Cedd, Bishops | | [white] |
| | 9.15am | Holy Mass | |
| Wednesday 27th October | For the Progress of Peoples | | [green] |
| | 9.15am | Holy Mass | UN Climate Change Conference in Glasgow |
| Thursday 28th October | SS Simon & Jude, Apostles | | [red] |
| | 9.15am | Holy Mass | |
| Friday 29th October | Pro Defunctis | | [purple] |
| | <u>11am</u> | Funeral Mass | RIP Andrew Gunn |
| Saturday 30th October | Our Lady St Mary on Saturday | | [white] |
| | No Mass | | |

| | | | |
|--------------------------------|----------------|------------------------------------------|-------------------|
| ALL SAINTS | | | [white] |
| 31st October | 9.30am | Parish Mass | Pro populo |
| | 11.15am | Mass at St Patrick's, East Ilsley | |
| | 6pm | Holy Mass | Private Intention |

CONTACT DETAILS

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C**ATHOLICS** famously believe in 'mortal sin'. This is dealt with in paras. 1456-1458 of the *Catechism of the Catholic Church* which tells us that, whereas we must bring 'mortal sins' to the Sacrament of Reconciliation, it is simply advisable to use the Confessional for the forgiveness of 'venial sins' and thus to grow in our spiritual lives. The distinction between 'mortal' and 'venial' is not the invention of the Church. It is there in the First Letter of St John.

If any one sees his brother committing what is not a *mortal sin*, he will ask, and God will give him life for those whose sin is not *mortal*. There is sin which is *mortal*; I do not say that one is to pray for that. All wrongdoing is *sin*, but there is *sin* which is not *mortal*. (1 John 5:16-17)

What seems to have given us the idea that 'mortal sin' is out-of-date as an idea is that people remember when they were told that deliberately to miss Mass on a Sunday or Holy Day was to commit 'mortal sin'. There was also the feeling that, in our highly sexualised culture, it is not good for us to be passing harsh judgments on people who fall short of the very high ideals of Catholic marriage and family life.

Somebody once likened nuns going to confession to 'bombarding heaven with popcorn' and it is probably true – who knows? - that the Confessional has largely ceased to be where grave sinners unburden their souls and thereby escape hell fire. The grave sinners probably mostly stay away – I say 'mostly' - and leave the Confessional to those who struggle with the conscientious business of leading a Christian life. Is missing Sunday Mass mortal sin? Not at the moment, certainly, whilst the obligation has been relaxed. As St John says, 'there is sin that is mortal' and that is sin which is committed in full knowledge that the act is sinful, in flagrant disobedience to God's will, and in active rebellion against his love. In that sense 'All have sinned and fall short of the glory of God' says St Paul' (*Romans 3:23*)

Fr Andrew

FOR YOUR PRAYERS



HOLY FATHER'S OCTOBER PRAYER INTENTION

We pray that every baptized person may be engaged in evangelization, available to the mission, by being witnesses of a life that has the flavour of the Gospel.

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, Elizabeth Gunn, Des McNichol, Christine Robinson, Rose

THE FAITHFUL DEPARTED

Recently departed: Andrew Gunn

Anniversaries Week 24th - 30th October: Thomas Couling, James Delaney, Canon Morris (Parish Priest), Barbara Rogers, Mary Elsie Gresty, Michael Eyston, Francis Dearlove, Albert Alfred Ballard, Lilian Latham.

East Hendred Catholic Parish

NOTICEBOARD

CHILDREN'S LITURGY

Though Children's Liturgy is suspended, we have now restored the Children's Corner, with resources, and there are resources at the main door too. Please make use of all this whilst children are with you in church. For those at home, there is SDC Children's Liturgy Resource. Click link and select the date: <http://www.sdc.me.uk/sundayliturgy/>
See also:

Thirtieth Sunday in Ordinary Time (24 October)

Jesus helped a blind man called Bartimaeus to see again. Sometimes we see things that are not fair or right, but it can be a lot harder to see how to change these things.

Download the accompanying illustration

SYCAMORE

We have just started a **SYCAMORE** course for adults interested in finding out more about the Faith or preparing for baptism and/or confirmation. If you are interested, please contact aburnham@portsmouthdiocese.org.uk a.s.a.p. **SYCAMORE** usually happens on Tuesday at 8pm but is paused for half-term this week.

BOOKING FOR MASS

As an experiment, there is no booking for Sunday 24th October. We still are required to carefully note who comes, in case of infection alerts, and so we ask you to sign in and sit as allocated by the steward.

CHURCH SERVICES LIVESTREAM

On Sunday 17th there were 265 hits from 68 unique viewers, with 104 remaining on-line long enough to take part in Mass. 50 machines were in the UK, 9 in Ireland, and 9 in the rest of the world.

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.

Mass at St Patrick's, East Isley

WE PLAN to have Mass at St Patrick's on Sunday 31st October at the usual time of 11.15am.

We understand that some parishioners may be concerned about social distancing in a smaller Church like St Patrick's but we plan to ensure we maintain a safe environment for all. To achieve this objective we are making the following arrangements.

We ask that you book for you and your family members who will accompany you. This will enable us to arrange the seating so family groups sit together but safely distanced from other parishioners.

To book please email hendred@portsmouthdiocese.org.uk before Thursday 28th October.

We ask that all adults wear a mask

Be aware that windows and doors will be open to ensure the free flow of air so please dress appropriately as it may be cold in church

We understand that some parishioners will have made other arrangements for Mass over the last 20 months but we hope you will return as it is important we rebuild our community back at St Patrick's.

We look forward to seeing you all again after such a long time

John Carpenter

Chair

St Patrick's Committee

GIVING

CHARITY: *MISSIO*

There was a Second Collection on Sunday 17th October for Foreign Missions. Please use the yellow envelopes for cash gifts and please use Gift Aid where possible. Mark the envelope 'Missio'. If you would prefer you can phone to donate on 0207 821 9755 or go on line at www.missio.org.uk

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: PRC DTR 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



**Thirtieth Sunday
in Ordinary Time (B)
24th October 2021**

**Antiphons,
Prayers and Readings**

Entrance Antiphon

Let the hearts that seek the Lord rejoice; turn to the Lord and his strength; constantly seek his face.

*Lætetur cor
cf Ps 105:3-4*

Collect

Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. 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

Jeremiah 31:7-9 (RSV)

Thus says the LORD:

'Sing aloud with gladness for Jacob,
and raise shouts for the chief of the nations;
proclaim, give praise, and say,
'The LORD has saved his people,
the remnant of Israel.'

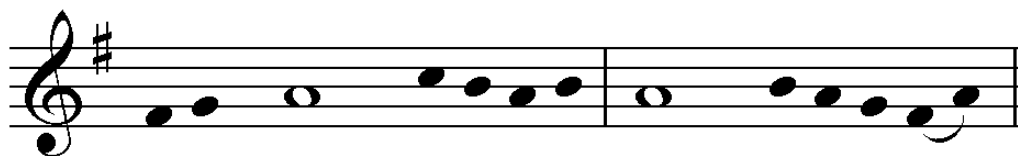
⁸ Behold, I will bring them from the north country,
and gather them from the farthest parts of the earth,
among them the blind and the lame,
the woman with child and her who is in travail, together;
a great company, they shall return here.

⁹ With weeping they shall come,
and with consolations I will lead them back,
I will make them walk by brooks of water,
in a straight path in which they shall not stumble;
for I am a father to Israel,
and E'phraim is my first-born.

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R/ What great **deeds the Lord worked for us!** |
In -deed we were glad.

When the Lord brought back the ex-iles of Zi-on,
 we thought we were drea-ming.
 Then was our mouth *filled* with laugh-ter;
 on our *tongues*, songs of joy. **R/**

Then the na-tions them-selves said,
 'What great deeds the *Lord* worked for them!'
 What great deeds the *Lord* worked for us!
 In-deed we were glad. **R/**

Bring back our ex-iles, O Lord,
 as *streams* in the south.
 Those who are sow-ing in tears
 will *sing* when they reap. **R/**

They go out, they go *out*, full of tears,
 bearing seed for the sow-ing;
 they come back, they come *back* with a song,
 () *bea-ring* their sheaves. **R/**

Second Reading

Hebrews 5:1-6 (RSV)

Every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. ²He can deal gently with the ignorant and wayward, since he himself is beset with weakness. ³Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. ⁴And one does not take the honour upon himself, but he is called by God, just as Aaron was. ⁵So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him,

'You are my Son,
 today I have begotten you';
⁶as he says also in another place,
 'You are a priest for ever,
 after the order of Melchiz'edek.'

Alleluia



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

Gospel

Mark 10:46-52 (RSV)

As Jesus was leaving Jericho with his disciples and a great multitude, Bartimae'us, a blind beggar, the son of Timae'us, was sitting by the roadside.
⁴⁷And when he heard that it was Jesus of Nazareth, he began to cry out and say,

HYMNS FOR 24th OCTOBER

OFFERTORY

AMAZING GRACE, how sweet the
 sound
that saved a wretch like me.
I once was lost, but now am found
was blind but now I see.

'Twas Grace that taught my heart to
 fear
and Grace, my fears relieved.
How precious did that Grace appear
the hour I first believed

Through many dangers, toils and
 snares
I have already come.
'Tis Grace that brought me safe
 thus far
And Grace will lead me home

The Lord has promised good to me,
his word my hope secures;
he will my shield and portion be
as long as life endures.

Amazing Grace, how sweet the
 sound
That saved a wretch like me
I once was lost, but now am found
Was blind but now I see
John Newton (18th century)

All masses live-streamed
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Parish Priest:
aburnham@portsmouthdiocese.org.uk

POST COMMUNION

THOU, WHOSE almighty Word
chaos and darkness heard,
and took their flight;
hear us, we humbly pray,
and, where the Gospel day
sheds not its glorious ray,
let there be light!

Thou who didst come to bring
on thy redeeming wing
healing and sight,
heal to the sick in mind,
sight to the inly blind,
now to all humankind,
let there be light!

Spirit of truth and love,
life-giving holy Dove,
speed forth thy flight!
Move on the waters' face
bearing the gifts of grace,
and, in earth's darkest place,
let there be light!

Holy and blessèd Three,
glorious Trinity,
Wisdom, Love, Might;
boundless as ocean's tide,
rolling in fullest pride,
through the world far and wide,
let there be light!

John Marriott (18th century)

Parish Office:
hendred@portsmouthdiocese.org.uk

FOOD FOR THE JOURNEY

25th – 29th October 2021

Introduction to the Week

Reading

Romans 8:1-11(RSV)

Life in the Spirit

8 There is therefore now no condemnation for those who are in Christ Jesus. **2** For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death. **3** For God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, **4** in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. **5** For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. **6** To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. **7** For the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot; **8** and those who are in the flesh cannot please God.

9 But you are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you. Any one who does not have the Spirit of Christ does not belong to him. **10** But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. **11** If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit who dwells in you.

Reflection

THE CONTRAST between 'flesh' and 'Spirit' is a somewhat technical one and some Bible translators have resorted to circumlocutions as they translate the Greek word *sarx*, 'flesh'. So the Good News Bible translates

'flesh' as 'human nature' and the Jerusalem Bible as 'unspiritual nature'. Neither of these will do: the best word, as often, is the literal one, and then at least we know what we are dealing with. 'Flesh' describes human life in terms of its growth, decay, and death – part of the biological order. We are animals. Yet we live on the cusp of the life of the Spirit, a life which we are called to willingly embrace. This life will give life to our moral bodies, not because of anything we achieve but because we receive the indwelling life of the Spirit through Baptism, a life which we can choose to embrace. The difference between Jewish and Christian teaching – comparing an insight in the Dead Sea Scrolls with the perspective of St Paul – is that, for Jewish believers, adherence to the Law of God – the Torah – brings deliverance by a gracious God whereas, for Christians, deliverance comes through faith in Jesus Christ and his saving work.

Monday of Week 30 [Year 1]

25th October

Reading

Romans 8:12-17 (RSV)

Led by the Spirit to be Children of God

¹² So then, brethren, we are debtors, not to the flesh, to live according to the flesh— ¹³ for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live. ¹⁴ For all who are led by the Spirit of God are sons of God. ¹⁵ For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, 'Abba! Father!' ¹⁶ it is the Spirit himself bearing witness with our spirit that we are children of God, ¹⁷ and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Reflection

CONTINUING with 'Life in the Spirit' – a theme to which we are introduced in the first verses of Romans 8 (verses which we looked at in the Introduction to this week's weekday readings) – we meet the startling claim that we share in Jesus' 'sonship' (*huiiothesia*). It is easy for the debate about men and women, brothers and sisters, to eclipse this important idea. To see its force, we need to realise that men and women, brothers and sisters in Christ, are called to become not just children but

first and foremost 'sons'. This is unique to St Paul: in St John (John 1) we can be 'children' but St Paul calls us 'sons' because, throughout much of history and in New Testament times, it has been the first-born son who inherits. By receiving 'the spirit of sonship' we therefore become 'heirs of God and fellow heirs with Christ', that is, we not only suffer with him but are 'glorified with him'. The radical equality of men and women is a different and scarcely less important insight of St Paul's but we do need to see men and women through the lens of 'sonship' if we are to understand the extraordinary claim that we can call God 'Abba! Father!' because of the indwelling Spirit and, as sons with the right of inheritance, can share in Christ's glory.

Tuesday in Week 30 [*Year 1*]

SS Chad & Cedd, Bishops

26th October

Reading

Romans 8:18-25 (RSV)

Future Glory

¹⁸I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. ¹⁹For the creation waits with eager longing for the revealing of the sons of God; ²⁰for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; ²¹because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. ²²We know that the whole creation has been groaning in travail together until now; ²³and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. ²⁴For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? ²⁵But if we hope for what we do not see, we wait for it with patience.

Reflection

ST PAUL'S understanding of 'sons of God', which we were thinking about yesterday, spills over into his insight into creation. The created world fills us with awe and wonder – and an hour or two watching films about the natural world on the TV stretches our sense of awe and wonder to sheer

astonishment. Yet verses in Genesis (3:17-19; 5:29) call the ground 'cursed' and part of the Bible's hope for the future is the vision of a new heaven and a new earth (Is 65:17; 66:22), a theme taken up in Revelation (21:1). The earth being freed from its bondage to decay is compared by St Paul to the travail of birth. A new heaven and an earth is brought about by the redemptive work of Christ, a work in which we place our faith and hope.

Wednesday in Week 30 [Year 1]

27th October

Reading

Romans 8:26-30 (RSV)

²⁶ Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. ²⁷ And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

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

WHILST the earth remains in travail, in bondage to decay, we have to wait patiently, relying on the Spirit within us to do our praying for us. The Holy Spirit intercedes for the saints and all this takes place as God has willed it to be. How it is that God works for good with those who love him we cannot be completely sure: we have a sense of being called, of being, like Jeremiah (1:5) and the psalmist (139:15), known about from before our birth. Yet a word like 'predestined' makes us nervous. We are not automata and yet nor can we say what it might mean not to have been 'predestined' to be justified and glorified. These are conundra for the theologians to wrestle with. We can rest in the overarching mystery of God's Providence and his will that, in the words of the fourteenth century mystic, Mother Julian of Norwich, 'all shall be well, and all manner of thing shall be well.'

SS Simon & Jude, Apostles

Thursday 28th October

Reading

Romans 8:31-39 (RSV)

God's Love in Christ Jesus

³¹ What then shall we say to this? If God is for us, who is against us? ³² He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? ³³ Who shall bring any charge against God's elect? It is God who justifies; ³⁴ who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us? ³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written,

**For your sake we are being killed all the day long;
we are regarded as sheep to be slaughtered.**

³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, ³⁹ nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Reflection

THE MEANING OF God's Love in Christ Jesus is captured for us in two magnificent statements in today's reading. 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?' (8:35) and 'For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord' (8:38-39). In fact these 'purple passages' are amidst one large purple passage presenting us with the essentials of the Christian spiritual struggle. Whatever forces are ranged against us – battle, death, suffering – the love of God has gained the final victory, and therefore our victory, through the passion, death, and resurrection of Christ.

Friday in Week 30 [Year 1]

29th October

Reading

Romans 9:1-5 (RSV)

God's Election of Israel

9 I am speaking the truth in Christ, I am not lying; my conscience bears me witness in the Holy Spirit, ²that I have great sorrow and unceasing anguish in my heart. ³For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race. ⁴They are Israelites, and to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; ⁵to them belong the patriarchs, and of their race, according to the flesh, is the Christ, who is God over all, blessed for ever. Amen.

Reflection

WE MOVE from the splendid rhetoric of chapter 8 to fresh doctrinal questions. How is justification through Christ reconcilable with God's promises to Israel? St Paul, who spends his energy and time preaching to the Gentiles, began life as Saul of Tarsus, the Pharisee, who zealously persecuted Christians. Has he moved on completely? With a rhetorical flourish he declares that he would rather be cut off from Christ than see his fellow Israelites fail to inherit the benefits of new life in Christ. This will be the discussion of chapters 9 to 11 which we are going on to consider in the next few passages.

