



*St Gregory the Great, 3<sup>rd</sup> September*

**East Hendred Catholic Parish**

# **Food for the Journey**

**30<sup>th</sup> August - 4<sup>th</sup> September 2020**

# NOTICEBOARD

## THIS WEEK

Mass will be said, Monday to Friday, 9am on Facebook, East Hendred Catholic Parish, see [www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk) E-Mail intentions to Fr Andrew at [aburnham@portsmouthdiocese.org.uk](mailto:aburnham@portsmouthdiocese.org.uk) or phone him on 01235 835038. 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](mailto:hendred@portsmouthdiocese.org.uk) before Friday lunchtime or phone Fr Andrew: 01235 835038. 11.15am will be on Zoom and 6pm on Facebook. **NO LIVESTREAMING HOWEVER FROM 6<sup>th</sup> SEPTEMBER TO 12<sup>th</sup> SEPTEMBER.**

## CHILDREN CELEBRATE

See the August Handbook. Also see [Resources for 30 August](#)  
Children's liturgy for Twenty-second Sunday in Ordinary Time (Year A)

- Twenty-second Sunday in Ordinary Time (Year A) ([docx, 68kb](#))
- Twenty-second Sunday in Ordinary Time (Year A) illustration ([pdf, 3mb](#))
- Children's liturgy general guidelines ([doc, 59kb](#))

## GIVING

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.

[Jackymattam@btinternet.com](mailto: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.

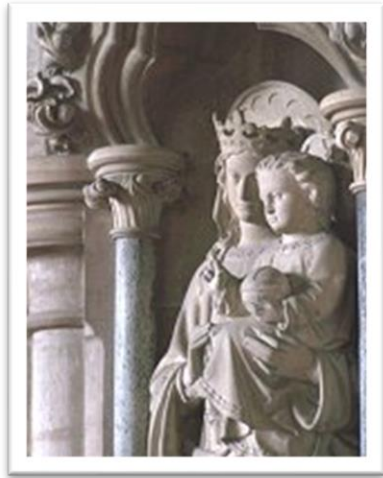
[https://www.gofundme.com/f/tom-and-jerry039s-beirut-blast-relief-fund?utm\\_source=whatsapp&utm\\_medium=chat&utm\\_campaign=p\\_cf+s\\_hare-flow-1](https://www.gofundme.com/f/tom-and-jerry039s-beirut-blast-relief-fund?utm_source=whatsapp&utm_medium=chat&utm_campaign=p_cf+s_hare-flow-1) or UK Head Office - 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](mailto:hendred@portsmouthdiocese.org.uk)**

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# East Hendred Catholic Parish



**Twenty-Second  
Sunday in  
Ordinary Time (A)  
30<sup>th</sup> August 2020  
Antiphons,  
Prayers and Readings**

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## **Entrance Antiphon**

*Miserere mihi, Domine*

Have mercy on me, O Lord, for I cry to you all the day long. O Lord, you are good and forgiving, full of mercy to all who call to you. *Cf Ps 86:3, 5*

## **Collect**

God of might, giver of every good gift, put into our hearts the love of your name, so that, by deepening our sense of reverence, you may nurture in us what is good and, by your watchful care, keep safe what you have nurtured. 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**

*Jeremiah 20:7-9 (RSV)*

O LORD you have deceived me, and I was deceived; you are stronger than I, and you have prevailed. I have become a laughingstock all the day; every one mocks me. <sup>8</sup> For whenever I speak, I cry out, I shout, 'Violence and destruction!' For the word of the LORD has become for me a reproach and derision all day long. <sup>9</sup> If I say, 'I will not mention him, or speak any more in his name,' there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot.

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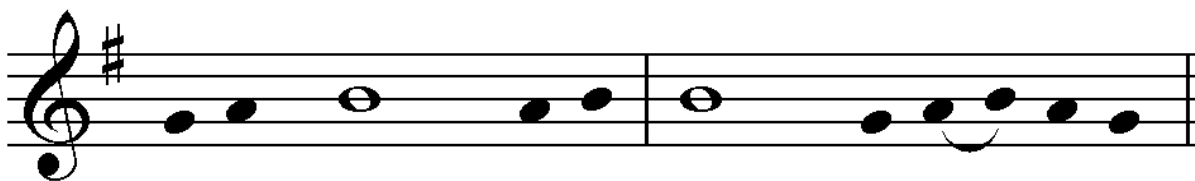
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**Psalm 63**

**Tone VI**



*Ps 63:2-6, 8-9R/ cf 2*

**R/ For you my soul is thirs-ting, |  
( ) O God, my God.**

*O God, you are my God; at dawn I seek you;  
for you my soul is thirs-ting.  
For you my body is pi-ning,  
like a dry, weary land with-out wa-ter. R/*

*I have come before you in the sanctu-a-ry,  
to behold your strength and your glo-ry.  
Your loving mercy is better than life;  
my lips will speak your praise. R/*

*I will bless you all my life;  
in your name I will lift up my hands.  
My soul shall be filled as with a ban-quet,  
with joyful lips, my mouth shall praise you. R/*

*For you have been my strength;  
in the shadow of your wings I re-joice.  
My soul clings fast to you;  
your right hand up-holds me. R/*

**Second Reading**

*Romans 12:1-2 (RSV)*

I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. <sup>2</sup>Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

**Alleluia**



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

May the Father of our Lord Jesus Christ enlighten the eyes of our mind, so that we can see what hope his call holds for us.

**R/ Alleluia, alleluia, alleluia.**

## **Gospel**

*Matthew 16:21-27 (RSV)*

<sup>21</sup> From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. <sup>22</sup> And Peter took him and began to rebuke him, saying, 'God forbid, Lord! This shall never happen to you.' <sup>23</sup> But he turned and said to Peter, 'Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men.' <sup>24</sup> Then Jesus told his disciples, 'If any man would come after me, let him deny himself and take up his cross and follow me. <sup>25</sup> For whoever would save his life will lose it, and whoever loses his life for my sake will find it. <sup>26</sup> For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life? <sup>27</sup> For the Son of man is to come with his angels in the glory of his Father, and then he will repay every man for what he has done.

## **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**

May this sacred offering, O lord, confer on us always the blessing of salvation, that what it celebrates in mystery it may accomplish in power. Through Christ our Lord.

## **Preface VI**

*(De pignore æterni Paschali)*

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 in you we live and move and have our being, and while in this body we not only

experience the daily effects of your care, but even now possess the pledge of life eternal. Form having received the first fruits of the Spirit, through whom you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery. And so, with all the Angels, we praise you, as in joyful celebration we acclaim: Holy, holy, holy &c.

**Communion Antiphon**

*Quam magna multitudo*

How great is the goodness, Lord, that you keep for those who fear you.

*Ps 31:20*

**Prayer after Communion**

Renewed by this bread from the heavenly table, we beseech you, Lord, that, being the food of charity, I may confirm our hearts and stir us to serve you in our neighbour. 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 22 [II]**

Monday	1 Corinthians 2:1-5	Luke 4:16-30
Tuesday	1 Corinthians 2:10-16	Luke 4:31-37
Wednesday	1 Corinthians 3:1-9	Luke 4:38-end
Thursday	1 Corinthians 3:18-23	Luke 5:1-11
Friday	1 Corinthians 4:1-5	Luke 5:33-39
Saturday	1 Corinthians 4:6-15	Luke 6:1-5
<b>Sunday 23A</b>	<b>Ezekiel 33:7-9</b> <b>Romans 13:8-10</b>	<b>Matthew 18:15-20</b>

**Intercessions**

**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**

Charles Thomas Western, Gertrude Murphy, Perry Barry, Fr Abban Quinn, Helena Brown, Eddie Reevey.

# Weekday Readings\*

31<sup>st</sup> August - 5<sup>th</sup> September 2020 Week 22[ii]

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## OVERVIEW OF THE WEEK

**MOST** of this week we stay with the First Letter of Saint Paul to the Corinthians, which we began at the end of last week. Composed in 56-57 AD, the letter is definitely by St Paul himself, writing from Ephesus to a church including both Jews and Gentiles. A major theme in this Letter is to discover unity in Christ Jesus in place of factionalism. The early Christians, many of whom were uneducated, also wrestled with the difficulty of preaching to the sophisticated. St Paul came up with the concept of 'The Foolishness of God' and talks of the Crucified Christ as 'a stumbling block to Jews and folly to Gentiles'. Gentiles, informed by Greek philosophy are in pursuit of wisdom and, according to the wisdom of the world, the Cross is utter foolishness.

So much for the story so far. This week's passages continue to explore St Paul's missionary preaching whilst we encounter the extraordinary missionary figures of England. St Gregory the Great on Thursday 3<sup>rd</sup> September is celebrated as a feast day, with *Gloria* and special readings. We divert briefly from the First Letter to the Corinthians to the First Letter to the Thessalonians. Gregory, who sent St Augustine, is a towering figure, but the holiness and energy of the saints of our native land continue to inspire us. St Aidan, St Cuthbert, and the saints of Lindisfarne were living and preaching in a hostile climate and yet it is to them that we owe the establishing of the Faith in this country.

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[Revised Standard Version Catholic Edition \(RSVCE\)](#)

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# Monday 31<sup>st</sup> August

*(St Aidan, Bishop, & All Saints of Lindisfarne)*

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**St Aidan, Bishop,** (born c590, died 31 August 651) was an Irish monk and missionary who worked in Northumbria, converting the Anglo-Saxons. He founded a monastic cathedral on the island of Lindisfarne, served as its first bishop and travelled around, preaching to both the nobility and to the poor, including children and slaves. He is known as the Apostle of Northumbria. Lindisfarne was a place of great holiness and there were many there living lives of heroic discipleship, not least St Cuthbert whom we celebrate on 4<sup>th</sup> September. St Bede the Venerable's *Ecclesiastical History of the English Nation* is a meticulous source for the lives of the Anglo-Saxon saints.

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## Collect

**LORD GOD,** you sent the gentle Bishop Saint Aidan to proclaim the Gospel of Jesus Christ: grant us, by his prayers, to live as he taught in simplicity, humility, and love for the poor. 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.

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## Reading

*1 Cor 2:1-5*

### *Proclaiming Christ Crucified*

When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. <sup>2</sup> For I decided to know nothing among you except Jesus Christ and him crucified. <sup>3</sup> And I was with you in weakness and in much fear and trembling; <sup>4</sup> and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, <sup>5</sup> that your faith might not rest in the wisdom of men but in the power of God.



## Reflection

**ST PAUL** spends more than three chapters dealing with the factionalism that exists in the Corinthian Church. Paul, Apollos, Cephas (Peter): there are groups claiming allegiance to each of these. It seems to be a matter of who evangelized whom, who baptized whom. We are talking about the different loyalties the different believers have as a result, though then, as now, most loyalties are trumped by referring directly to Christ, and accordingly some said 'I belong to Christ'. In today's readings, St Paul is setting out his stall as someone speaking from a position of weakness and trembling. He is relying entirely on the Gospel of the Crucified Christ, on the power of God rather than on human wisdom. Contrasting human wisdom (rhetoric) with the power of God is, of course, itself a rhetorical device and, despite his protestation, St Paul is engaged in sophisticated debate. Moreover it is a strategy which always works: to speak from a position of humility and, having gained an audience, to speak then with authority and insight.

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## Tuesday 1<sup>st</sup> September

### Collect for Week 22

**GOD OF** might, giver of every good gift, put into our hearts the love of your name, so that, by deepening our sense of reverence, you may nurture in us what is good and, by your watchful care, keep safe what you have nurtured. 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

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### Reading

*1 Cor 2:10-16*

*We have the Mind of Christ*

<sup>10</sup> God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. <sup>11</sup> For what person knows a man's thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God. <sup>12</sup> Now we have

received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. <sup>13</sup> And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit.

<sup>14</sup> The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. <sup>15</sup> The spiritual man judges all things, but is himself to be judged by no one. <sup>16</sup> 'For who has known the mind of the Lord so as to instruct him?' But we have the mind of Christ.

## Reflection

**THE CONTRAST** here is between the 'unspiritual man' and the 'spiritual man' but St Paul is at pains to point out that this is not about human activity but divine gift. The 'unspiritual man' does not discern spiritual gifts; they are beyond his understanding. The 'spiritual man' is equipped with spiritual gifts by the Spirit. One senses that St Paul is discriminating between the formal adherent who doesn't quite get it and the converted and committed Christian who has received the Spirit and the gifts of the Spirit. It is the difference between those who think they know how it all works and those who have the mind of Christ. A point of reflection is that many, if not most, of us have a toe in both camps. At times we feel 'unspiritual' and are uncertain about spiritual gifts. At other times we feel 'spiritual' and feel equipped by the Spirit. This is where we must learn to rely more completely on the 'Giving Gift', as it has been called, God's Holy Spirit to which we seek to be open.

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## Wednesday 2<sup>nd</sup> September

### Reading

*1 Cor 3:1-9*

#### *On Divisions in the Corinthian Church*

But I, brethren, could not address you as spiritual men, but as men of the flesh, as babes in Christ. <sup>2</sup> I fed you with milk, not solid food; for you were not ready for it; and even yet you are not ready, <sup>3</sup> for you are still of the flesh. For while there is jealousy and strife among you, are you not of the

flesh, and behaving like ordinary men? <sup>4</sup>For when one says, 'I belong to Paul,' and another, 'I belong to Apol'los,' are you not merely men?

<sup>5</sup>What then is Apol'los? What is Paul? Servants through whom you believed, as the Lord assigned to each. <sup>6</sup>I planted, Apol'los watered, but God gave the growth. <sup>7</sup>So neither he who plants nor he who waters is anything, but only God who gives the growth. <sup>8</sup>He who plants and he who waters are equal, and each shall receive his wages according to his labour. <sup>9</sup>For we are God's fellow workers; you are God's field, God's building.

## Reflection

**WE HAVE** already reflected on the factional attitudes of the Corinthians, claiming allegiance to Paul, Apollos, Cephas, or Christ. St Paul here uses the analogy of the nursing mother – we find something similar in 1 Thess 2:7-8 and Gal 4:19. Elsewhere he is like a father (1 Cor 4:14-21; 1 Thess 2:11-12; Gal 4:19; Philem 10). Whether mother or father, he is nurturing and bringing up those who are infants in the Faith, fed with milk and not yet ready for solid food. Later we have a horticultural image, showing clearly that he, Paul, did the planting, Apollos did the watering, but it is God who gives the growth. St Paul is very specific about the condition in which they presently are. They are not 'spiritual men' but 'men of the flesh, and behaving like ordinary men'. This is based on a basic distinction between *Pneuma* and *Sarx*, technical terms with a Greek label. *Pneuma* is 'Spirit' as in 'Holy Spirit' and *Sarx* is 'Flesh' as in 'All Flesh is Grass'. 'Spirit' is eternal and immortal. 'Flesh' is animal and mortal. A generation ago, these terms were thought too specialist and hard to understand and the new Bible translations tended to find paraphrases, none of which were very clear or exact. The most helpful way through is to translate the text and then, where necessary, explain it. That said, it is not very hard to see that much in Creation – plants, trees, animals – is born, grows, decays, and dies, whereas God created us human beings to grow, and grow, and grow, and, though our bodies decay and die, our personalities – the human soul – live on for ever with God, if we accept his friendship.

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# St Gregory the Great

Thursday 3<sup>rd</sup> September



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**St Gregory the Great (540-604).** From a patrician family, Gregory served as a magistrate in Rome before becoming a monk. He was papal legate in Constantinople and became pope in 590.. He reformed church discipline and liturgy, re-organised the papal territories, and sent St Augustine as a missionary to the English in Kent. He is one of the four Latin doctors of the Church and is credited with the development of Chant, which, in his honour, is called 'Gregorian'. The illustration is of the Holy Spirit, as a dove, perched on Gregory's right shoulder, conveying the sacred chant to him. Gregory meanwhile dictates it to a brother monk, a scribe.

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## Collect

**O GOD,** who care for your people with gentleness and rule them in love: through the intercession of Pope Saint Gregory, endow, we pray, with a spirit of wisdom, those to whom you have given authority to govern, that the flourishing of a holy flock may become the eternal joy of the shepherds. 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.

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## Reading

1 Thess 2:2-8

### *St Paul's Ministry in Thessalonica*

For you yourselves know, brethren, that our visit to you was not in vain; <sup>2</sup> but though we had already suffered and been shamefully treated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in the face of great opposition. <sup>3</sup> For our appeal does not spring from error or uncleanness, nor is it made with guile; <sup>4</sup> but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please men, but to please God who tests our hearts. <sup>5</sup> For we never used either words of flattery, as you know, or a cloak for greed, as God is witness; <sup>6</sup> nor did we seek glory from men, whether from you or from others, though we might have made demands as apostles of Christ. <sup>7</sup> But we were gentle<sup>[a]</sup> among you, like a nurse taking care of her children. <sup>8</sup> So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.

## Reflection

**THE FIRST** Letter of St Paul to the Thessalonians is believed to be the earliest bit of Christian Scripture we have. It was written fewer than 20 years after the Resurrection and reveals that when Paul was in Philippi, at an earlier stage in his journey round Greece, they gave him a hard time. He seems in today's reading to be talking to Gentile converts in Thessalonica – those who 'turned to God from idols' 'serve a living and true God' (1 Thess. 1:9).

This much we learnt, earlier this year, on 27<sup>th</sup> May, as we celebrated the feast of St Augustine of Canterbury. Though, in the longer perspective, St Augustine was less successful than sometimes thought, he made considerable headway in Kent, and did his best to fulfil the commission of his master, St Gregory. The painstaking approach, of which St Paul speaks to the Thessalonians, is probably what lies behind not only St Paul's own missionary work but that of St Gregory and St Augustine.

There is much wisdom in this passage: courage is needed and lack of guile; there is no place in Christian preaching for flattery and greed; there must be gentleness and affection and a sense of sharing. The image of 'a nurse

taking care of her children' is a very striking one, especially amidst the typically male-framed discourse of the time.

St Gregory walks tall, even amongst the best of those who have served as Pope. Whether it was governing his subjects, inspiring and caring for the clergy with his *Pastoral Rule*, re-ordering the liturgy, presiding over the music of the Church, he was outstanding. Such figures inspire in us what St Paul calls 'the hope to which God has called [us]' (Eph 1:18), 'Christ in [us], the hope of glory' (Col 1:27)

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## Friday 4<sup>th</sup> September

*(St Cuthbert, Bishop)*

**St Cuthbert (c634-687)** was a shepherd in Northumbria until he became a monk. He moved to Lindisfarne, where he worked as a missionary before becoming a hermit. In 684 he became Bishop of Hexham, then Bishop of Lindisfarne. He is buried in Durham Cathedral and, when the body was moved, it was found to be incorrupt.

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### Collect

**O GOD**, who called your servant, the Bishop Saint Cuthbert, from tending sheep to serving Christ as a shepherd of your people: grant, in your kindness, we pray, that your Church may imitate his example by seeking out the lost and bearing them home to your fold. 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.

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### Reading

*1 Cor 4:1-5*

*The Ministry of the Apostles*

This is how one should regard us, as servants of Christ and stewards of the mysteries of God. <sup>2</sup> Moreover it is required of stewards that they be found trustworthy. <sup>3</sup> But with me it is a very small thing that I should be judged by you or by any human court. I do not even judge myself. <sup>4</sup> I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord

who judges me. <sup>5</sup> Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then every man will receive his commendation from God.

## **Reflection**

**WHEN ST PAUL** says 'it is a very small thing that I should be judged by you or by any human court' it sounds a little defensive. We have no indication that the Corinthians are being critical of St Paul. It is more that he is setting out what the ministry of Apostles is. The legal imagery – 'human court', 'judge', 'acquitted', 'judges' – is helpful as St Paul points ahead – here and as the Letter reaches its conclusion – to the Coming of the Lord, which will be a Day of Judgment. The Apostles are not just those who bind and loose in the name of the Lord. They are also 'stewards of the mysteries of God', a rich phrase, which in the life of the Church, has come to apply both to the sacraments and to the Gospel. The Apostles are custodians and guarantors of both. During the current pandemic, we have re-named the ushers at Mass in East Hendred 'stewards'. They are no longer simply welcoming people and available to help – though those important tasks remain. They are now the people who prepare and safeguard the congregational area and look to the safety of the congregation. If they are not exactly 'stewards of the mysteries of God', they are certainly the stewards of the place where the mysteries of God are proclaimed and celebrated.

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